

INIGO JONES MANUSCRIPT 1655

THE MIGHT of the FATHER of HEAVEN, and the Wisdom of the Glorious SON, through the Grace and Goodness of the HOLY GHOST, three Persons and One GOD; Be with us and Give us Grace so to Govern us here in our living, that we may come to his Bliss that never shall have Ending. AMEN.

GOOD BRETHREN and FELLOWS, Our Purpose is to tell you how and in what manner this Worthy Craft of MASONRY, was begun; And afterward, how it was kept and Encouraged by Worthy KINGS and Princes, and by many other Worthy Men. And also to those that be here; We will Charge by the Charges that belonged to Every FREEMASON to keep; FOR in good Faith, If they take Good heed to it, its worth to be well kept FOR MASONRY is a Worthy Craft, and a curious SCIENCE: and One of the LIBERAL sciences.

THE Names of the seven liberal sciences are these:

I GRAMMAR: and that teaches a Man to Speak and write truly.

II RHETORICK: and that teaches a Man to Speak fair, and in soft terms.

III LOGICK: and that teaches a Man to discern truth from falsehood.

IV ARITHMETICK: which teaches a Man to Reckon, and Count all manner of Numbers?

V GEOMETRY and that teaches a Man the Mete and Measure of the Earth, and of all other things; which SCIENCE is Called MASONRY.

VI MUSICK: Science which Gives a Man Skill of Singing, teaching him the ART of Composition; & playing upon diverse Instruments, as the ORGAN and HARP methodically.

VII ASTRONOMY: Science which teaches a Man to know the Course of Sun, Moon and Stars.

NOTE I pray you, that these Seven are contained under Geometry, for it teaches Met and Measure, Pond ration and Weight, for Everything in and upon the whole Earth for you to know; That every Crafts man, works by Measure. He buys or sells, is by weight or Measure.

Husbandmen, Navigators, Planters and all of them use GEOMETRY for neither GRAMMAR, LOGICK nor any other of the said Sciences, can subsist without GEOMETRY; ergo, most Worthy and Honorable.

YOU ask me how this Science was Invented, My Answer is this: That before the General Deluge, which is commonly Called NOAH'S Flood, there was a Man called LAMECH, as you may read in IV Chapter of Genesis; who had two Wives, the One called ADA, the other ZILLA; By ADA, he begat two SONS, IABAL and IUBAL, by ZILLA, he had One SON called TUBALL and a Daughter called Naamah. These four Children found the beginning of all Crafts in the World: IABAL found GEOMETRY and he Divided Flocks of Sheep, He first built a House of Stone and Timber.

HIS Brother IUBAL found the ART of MUSICK. He was the Father of all such as Handle the Harp and Organ. TUBAL-CAIN was the instructor of Every Artificer in Brass and Iron, And the Daughter found out the ART of Weaving.

THESE Children knew well that GOD would take Vengeance for SIN either by Fire or Water; Wherefore they Wrote their SCIENCES that they had found in Two Pillars, which they might be found after NOAH'S Flood.

ONE of the Pillars was Marble, for that will not Burn with any Fire, And the other Stone was Laternes for that will not drown with any water.

OUR Intent next is to Tell you Truly, how and in What manner these STONES were found whereon these SCIENCES were Written.

THE Great HERMES (surnamed TRISMAGISTUS, or three times Great) Being both King, Priest and Philosopher, (in EGYPT) He found One of them, and Lived in the Year of the World Two Thousand and Seventy Six, in the Reign of NINUS, and some think him to be Grandson to

CUSH, which was Grandson to NOAH, he was the first that began to Leave off Astrology To Admire the other Wonders of Nature; He proved, there was but One GOD, Creator of all Things, He Divided the Day into Twelve Hours. He is also thought to be the first to divide the ZODIACK into Twelve SIGNES, He was to OSYRIS, King of EGYPT; And is said to have Invented Ordinary Anno Mundi Writing, and Hieroglyphics, the first Laws of the Egyptians; And Divers Sciences, and Taught them MDCCCX unto other Men.

AND at the Building of Babylon Masonry was much made of; And the king of Babylon , the Mighty NIMROD, was a Mason himself, as it's reported by Ancient Histories, And when the City of NINEVE, and Other Cities of the East, were to be Built, NIMROD the King of Babilon Sent thither Masons at the request of the King of NINIVE his Cousin, And when he sent them forth, He gave them a CHARGE in this Manner.

THAT they should be true to one another, and Love truely together; And. that they should serve the Lord truely for their Pay, so, that their Master might have honour, and all that belong unto him, And Severall other Charges He gave them; And this was the First time that Ever any MASON had any Charge of his CRAFT.

MOREOVER when ABRAHAM and SARAH his Wife, went into EGYPT, and there taught the Anno Mundi. Seven Sciences to the EGYPTIANS; He had a Worthy SCHOLLAR whose Name was *MIXILVIII EUCLIDE, and He learned right well, and became a Great Master of the Seven Sciences; And in His Days, It Befell, That the Lords and the Estates of the Realm, had so many Sons; And they had no Competent Livelyhood.to find their Children.

WHEREFORE they took Council together with the King of the Land, How they might find their Children Honestly as Gentlemen, But could find. no Manner of Good way, And. then Did they Proclaime through all the Land, that if there were any Man, that could Inform them, that he should be well rewarded for his Travel, And that he should hold him well pleased.

AFTER this CRY was made; then came the worthy CLARK EUCLYDE, and said to the King and the LORDS.

IF YEA will Give me Your Children to Govern, I will Teach them One of the Seven SCIENCES, whereby they may live Honestly, as Gentlemen should; Under Condition, that Yea will Grant them, and That I may have Power to Rule them after the manner that science ought to be Ruled. And that the King and the Councill Grant Anon and seal his Commission. And then this Worthy Clark EUCLIDE took to him these Lord's Sons, and taught them the SCIENCE of GEOMETRY, in Practice, for the Work in STONE, all manner worthy Work, that belongeth to Building of CHURCHES, TEMPLES, TOWERS, CASTLES; And all other manner of Buildings; And He gave them a. Charge in this Manner.

FIRST that they should be true to the King and to the Lord, that they Serve; and To the Fellowship whereof they are Admitted; And that they should Love and be true to one another; And that they should Call Each other his Fellow, or Else BROTHER; and not his Servant Knave, nor no other soul Name; And that they should truely deserve their Pay of the Lord; Or the Master of the Work, that they Serve.

THAT they should Ordain the Wisest of them to be the MASTER of the Work; And neither for Love nor Lynage, Riches nor Favor, to Sett another, that hath but little Cunning, to be Master of the Lord's Work; whereby the Lord should be Evil Served, and they Ashamed; And Also, that they should Call the Governor of the Work MASTER in the time that they work with him.

AND many other Charges He gave them, that are too long to tell, And to all these Charges He made them Swear a great Oath, that Men Used at that time.

AND He Ordain'd for them, a reasonable Pay, whereby they may live honestly; And Also that they should come and Assemble together every Year Once, to consult how they might Work best to serve the LORD, for his profit, And to their Own Credit, And. to Correct within themselves, him that had trespassed against the CRAFT.

AND thus was the Craft Grounded there, And that WORTHY C1ark EUCLIDE Gave it the Name of GEOMETRY; And now It's call'd through all the LAND MASONRY SITHENSE Anno Mundi SITHENCE Long time after when the Children of ISRAEL were come into the Land of the MMCCCCLXXIV IEBUSITES which is now call'd IERUSALEM King DAVID began the

Temple, that is called (TEMPLUM DOMINI) with the TEMPLE of IERUSALEM, alias the TEMPLE of the LORD.

THE same king DAVID Loved MASONS and Cherished them, and gave them Good Pay. And he gave them the Charges in manner as they were given in EGYPT, by EUCLYDE; and other Charges more, as you shall hear afterwards.

AFTER the decease of King DAVID SOLOMON sent to HIRAM, King of TYRE for one who was a Cunning Workman (called. HIRAM ABIF) the Son of a woman of the Line of Naphtali and of Urias the Israelite.

SOLOMON TO HIRAM THE KING

KNOW thou that my Father having a will to Build a Temple to God, Hath been withdrawn from the Performance thereof by the Continual warrs and Troubles he hath had; for he never took rest, before he Either defeated his Enemies, or made them tributaries unto him FOR mine own part. I thank GOD for the peace which I possess; And for that, by the means thereof, I have opportunity (according to mine Own desire) to Build a Temple unto GOD; for he it is that Foretold my Father, that his House should be builded during my Reign, FOR which Cause, I Pray you, fend me some one of your Skilfullest men with my Servants to the wood Lebanon, to hew down trees in that place; for the MACEDONIANS are more skilfull in Hewing and preparing Timber, than our People are, And I will pay the Cleavers of wood according to your Direction.

HIRAM UNTO KING SOLOMON

THOU hast Cause to thank GOD; in thou he had delivered thy Father's Kingdom into thy hands; TO thee I say, who art a Man, wife & full of Virtue; for which cause, since no news can come unto me more gracious, nor Office of Love more esteemed than this, I will accomplish all that thou requests for after I have caused a great quantity of Cedar & Cyprus wood to be cut down, I will send it thee by sea, by my servants; whom I will command (and furnish with Convenient Vessels of Burthen) to the end they may deliver the same in what place of thy Kingdome it shall best please thee; that afterwards, thy Subjects may transport them to Jerusalem. YOU shall provide to furnish us with CORNE, where of we stand in need, because we Inhabit an Island.

SOLOMON King David's SON to finish the TEMPLE that his Father had begun, sent for MASONS into divers Countries, and gathered them together, so that he had Fourscore thousand Workmen that were workers of STONE, and were all named MASONS, and he chose three THOUSAND of them to be Masters & Governours of his work.

First of Kings VII XIV AND HIRAM King of Tyro sent his servants unto SOLOMON, for he was ever a Lover of King. David, And he sent Solomon Timber and workmen to help forward the Building of the Temple, And he sent one that was Named HIRAM ABIF a widows Son of the Line of Naphtali. He was a Master of Geometry, and was of all his Masons, Carvers, Engravers and workmen, and Casters of Brass and all other Metalls that were used about the Temple.

KING SOLOMON confirmed both the Charges and manners that his Father had given to MASONS thus was the worthy work of MASONRY Confirmed in Jerusalem, and many other Kingdoms, And he finished the Temple Anno Mundi M MM.

CURIOUS Craftsmen walked about full wide in divers Countries; some to Learn more Craft and Cunning, others to teach them that had but little Cunning. AND at the Destruction of the FIRST Temple

THE SECOND Temple began in the Reign of SYRUS LXX Years after the Destruction, it being hindred; It was XLVI Years in Building and was finished in Darius his Reign.

MMMDXXII IN the Reign of Ptolemy and Cleopatra, ONIAS built a Jewish Temple in the place Called MMMDCCCXIII Bubastis, and Called after his own Name.

THE Tower of Straton (alias Caesarea built by HEROD in Palestine and many other Curious works of Marble, As the Temple of Ceasar Agrippa to his Memory, in the Country called MMMDCCCXLII Zenodoras near to a place called Panion. He also pulled down the second Temple, that was finished in DARIUS his reign, and appointed one Thousand Carriages to draw stone to the place; And chose out Ten Thousand MMMDCCCXLVI Cunning and expert workmen, to hew, and mould Stone; And. One Thousand he chose out and Clothed, and made them Masters and Rulers of the work; And Anno Mundi built MMMDCCCXLVII built a New

Temple on the Foundation, which SOLOMON had laid, not inferior to the first. And was finished Nine years before the birth of our SAVIOR. MMMDCCCCLVI AFTER the birth of our Savior, Aururiagus being King of Britain, Qaudius the Emperor came over with an Army; and fearing to be overthrown made a League with him; and gave him his Daughter in marriage; and that he should hold his Kingdom of Romans, and for the Emperor then returned. IN the Year XLIII, after the birth of CHRIST, MASONS came into England, and built a Anno Christi XLIII goodly Monastery Near unto Glassenbury, with many CASTLE S and TOWERS.

THIS sumptuous Art of GEOMETRY; it being prosiest by Emperors, Kings, Popes, Cardinals and Princes innumerable, who have all of them left us the Permanent Monuments of it in their several Anno Christi CXVII places of their Dominions; Nor will this I presume be denied, when well considered ,that Renowned Example the TRAJAN COLLUM; it being one of the most superb Remainers of the Romans Magnificence, to be now seen Standing; And which has more Immortallised the Emperor TRAJAN, than all the PENS of Hiftorians. it was Erected to him, by the Senate and People of Rome; In memory of those Great services he had rendred the Country, and to the end, the memory of it might remain to all succeeding Ages; and continue so long as the very Empire itse1fe.

Anno Christi CCC AND in Saint ALBANES time; the King of England that was a Pagan, Did wall the Town that was called Verulum; And Saint ALBAN was a worthy Knight, and Steward of the Kings Houshold; and had got the Government of the Realm, and also the Town walls, and Loved Masons well and cherished them much, and he made their Pay Right good, standing as the Realm then did; for he gave them two Shillings per week, and three pence to their Chear; For before that time through all the Land, a MASON had but a Penny a day and his meat, untill Saint ALBAN mended it.

AND he got them a CHARTER of the King for to ho1d a Council Yearly, and gave it the Name of an Assembly; and was thereat himself, and helped to make MASON, and gave them charges as yea. shall have afterwards.

IT happened presently after the Martyrdom of St Alban, who is truly termed England's Proto Martyr;that a Certain King Invaded the Land and destroyed most of the Natives by Fire and sword That the SCIENCES of Masonry was much decayed, untill the Reign of Anno Domini DXCVI ETHELBERT King of Kent, Gregory the First Surnamed Magnus, sent into the Isle of Britain a Monk with other Learned Men, to Preach the Christian Faith, for this Nation as yet, had not fully received it. This said Ethelbert, built a Church in Canterbury and Dedicated it to St Peter, and St Paul; and is supposed to have built, or restored the Church of St.Paul in London: he also built the Church of St. Andrews in Rochester.

SIBERT King of the East Saxons by persuasions Of' ATHELBERT King of Kent, having received, Anno Domini DCXXX the Christian faith; built the Monastery at Westminster, to the Honour of God, and St Peter.

DCCCXCV SIGEBERT King of the East Angles began to erect the University of Cambridge.

ATHELSTANE began his Reign he was a Man beloved of all Men, he had great devotion towards the Churches, as appeared in the Building, adorning and endowing of Monasteries. He built one at Wilton in the Diocess of Salisbury; another at Michelney in Somersetshire: besides these; there were few famous Monasteries in this Realm, but that he adorned the fame, either with some new piece of Building, Jewells or Portions of Lands. He great1y Enriched the Church of York. EDWIN Brother to King Athelstan Loved MASONS much more than his Brother did, and was a great Practizer of GEOMETRY and drew himself to Commune and talk with MASONS, to Learn the CRAFT, and afterward for the Love that Anno Domini DCCCCXXXII he had to MASONS and to the CRAFT.He was made a Mason, and got of his Brother a CHARTER , and Commission, to hold an Assembly himself at York; where they would within the Realm once a Year; to correct within themselves, faults and trespasses, that were done within the CRAFT, and he held an Assembly himself at YORK, and there made MASONS and gave them Charges, and taught the manner; and Commanded that Rule to be kept for ever after; and gave them the CHARTER,AND COMMISSION to keep; and made an Ordinance that it should be renewed from King to King.

AND when the Assembly was gathered together, he made a **CRY**, that all **Old MASONS**, and young, that had any writing or understanding of the Charges, and manners. that were made before in the Land, or in any other; they should bring and shew them **AND** it was proved there were found some in French, some in Greek, some in English, and some in other Languages; and they were all to one Intent and purpose; and he made a Book thereof, how the Craft was founded; and he himself commanded, that it should. Be read or told, when any **MASON** should be made, and for to give him his Charges; And from that Day until this time, manners of **MASONS** have been kept in that form, as well as men might govern it.

FURTHERMORE at divers Assemblies certain Charges have been made and ordained, by the best advice of Masters and **FELLOWS**.

EVERY Man that is a Mason, take right good. Heed. to these Charges. And if any man find himselfe Guilty in any of these Charges, he ought **TO** Amend, and pray to **GOD**, for his grace; especially you that are to be Charged. Take good heed that yea may keep **THE FIRST CHARGE IS THIS**, That yea be true Men to God, and the **HOLY CHURCH**.

SECOND, THAT yea Use no **HERESY**, willful; or run into Innovations, but be yea wise Men, and discreet in Everything.

THIRD; That yea be not disloyal; nor Confederates in treasonable plots; But if yea hear of any treachery against the Government, yea ought to discover it if yea cannot otherwise prevent it.

FOURTH; That yea be true to one another, (that is to say) to Every **MASON** of the Craft of **MASONRY**, that be **MASONS** allowed, yea shall do to them, as yea would they should doe unto you.

FIFTH; that yea keep all the Council of your Fellows truly, be it in Lodge or in Chamber, And all other Councils that ought to be kept, by the way of Brotherhood.

SIXTH; that no Mason shall be a thief, or conceal any such unjust Action, so far forth as he may wit or know.

SEVENTH, that every Allowed Mason shall be true to the Lord or Master whom he ferves, and shall serve him faithfully to his Advantage.

EIGHTH; that yea shall Call such Mason your Fellow or Brother, neither shall you use to him any scurilous Language.

NINTH; that yea shall not desire any unlawful Communication with your fellows Wife, nor cast a wanton Eye upon his Daughter; with desire to defile her; nor his Maid servant or any wife put him to diswdship.

TENTH; that you Pay truly and honestly for your Meat and Drink wherever you Board; that the craft be not Slandered thereby.

THESE be the Charges in General that **BELONGS** to Every free Mason to be kept, both by **MASTERS** and Fellows

REHEARSE I will other Charges in singular **FOR MASTERS** and Fellows

FIRST, That no Masters or Fellows shall take upon him any Lord's work nor any other Man's work unless he know himself Able and sufficient to perform the same, so that the Craft have no standard, nor disworship thereby, but the Lord may be well and truly served.

SECOND, that no Master take no work, but that he take it reasonably, fo that the Lord. may be well served, and the Master get Sufficiently, to live handsomely and honestly, and to pay his Fellows truely their pay, as the manner is.

THIRD, that no Master nor Fellow shall supplant any other of their work, (that is to say) if another hath taken workein hand, or stand Master for any Lord's work; he shall not deal under hand, to mischief or undermine him, to put him out, Except he be unable of Cunning, to perform the work.

FOURTH, that no Master nor Fellow shall take any Apprentice but for the full term of seven Years; And that the Apprentice be Able of Birth (that is to say) free borne, and whole of Limbs, as a Man ought to be.

FIFTH, that no Master nor Fellow, take any Allowance or bribe of any Man, that is to be made a Mason, without the Assent, Consent, and Council of his Fellows; and that he, that is to be made a

MASON, be able in all manner of degrees (that is to say) free borne; Come of good kindred, true, and no Bondman, and that he have his Right Limbs, as a Man ought to have.

SIXTH, That no Master nor Fellow take an Apprentice unless he hath sufficient Occupation to set him at work Nay to set three of his Fellows; or two at least at work.

SEVENTH, That no Master or Fellow shall take no Mans work to Task, that Used, or was wont to Journey work.

EIGHTH, That Every Master shall give pay to his Fellow according as they deserve so that he be not deceived by false workmen.

NINETH, That no Man slander another behind his back to make him loose his good Name, and thereby also make him suffer in his way of Living.

TENTH, That no Fellow within the Lodge, or without; Miss answer, or give another reproachfull Language, without some reasonable Cause.

ELEVENTH, That every Mason shall Reverence his Elder; and put him in work ship.

TWELFTH, That no Mason shall be a Common player at Hazard, or at Dice, or at neither Cards nor any other unlawful Game whereby the Craft might be slandered.

THIRTEENTH, That no Mason shall be a Common Leecher, nor Pander, or Baud whereby the Craft might be slandered.

FOURTEENTH That no Fellow go into the City or Town in Night time, without he hath some one or other with him to BEAR Witness that he was in honest places.

FIFTEENTH, That Every Master and Fellow, shall come to the Assembly, if that be within Fifty Miles about him, if he hath any warning, And if he hath Trespassed against the Craft, then abide the Award of the Masters and Fellows, and make satisfaction accordingly, if they are able; But if not Submit to their reasonable Award; Then they shall go to Common Law.

SIXTEENTH, That no Master or Fellow make any Mould or Square, or Rule to Mould Stones withall; but such as are allowed by the Fraternity.

SEVENTEENTH, That Every Mason shall Receive and Cherish strange Fellows, when they Come over the Country, and set them at work if they will as the manner is (that is to fay) if he hath Mould Stones in his place, or else he shall refresh him with money to Carry him to the next Lodge.

EIGHTEENTH, That every Mason shall truely serve the LORD for his pay; And every Master shall truely make an END of his Work; be it Talk or Journey If he have his Demand, and all he ought to have. THESE Charges That we have now Rehearsed unto you and all other that belong to MASONS YEA shall keep. SO Help you GOD, and the ITALLIDOM

FINIS

As we continue to improve ourselves in Masonry, we are indeed improving life. We know from history that without ideals to guide us, the garden of a man's life will not grow into a place of beauty.

Stanley F. Maxwell