

The Old Constitutions
of Freemasonry

BEING A REPRINT

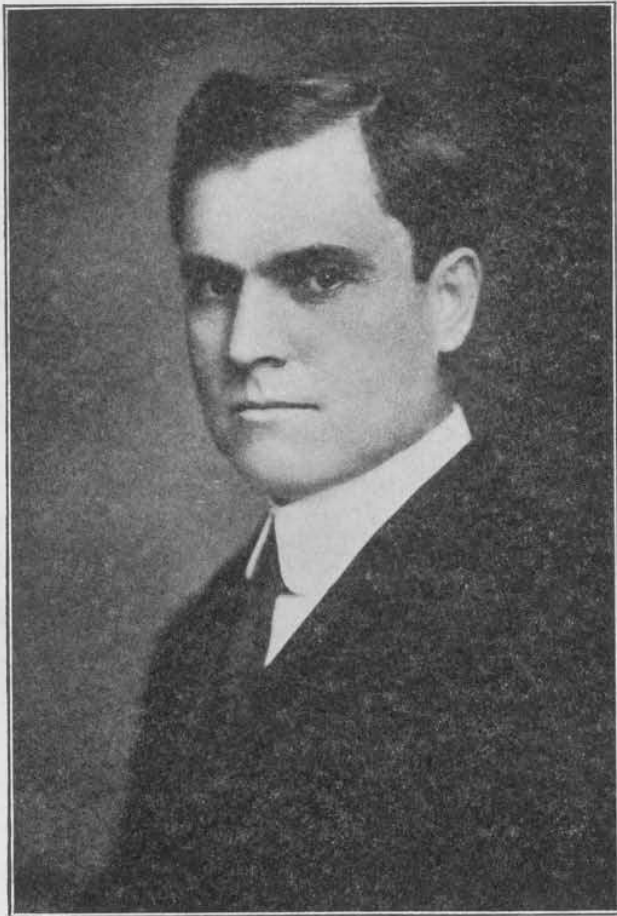
of the

Earliest Printed Edition, now in the Library of the Grand
Lodge of Iowa, which was Published by
J. ROBERTS in 1722

TOGETHER WITH A
FOREWORD
by JOSEPH FORT NEWTON

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JOSEPH FORT NEWTON

Foreword

THE Old Charges or Constitutions of Freemasonry are the title deeds of the Fraternity, and as such they should be carefully studied by every Craftsman—just as a man ought to take due care to know the title of his home and holdings. It is therefore that the Society issues herewith a photographic reproduction of a document as unique as it is interesting, in the hope of reviving and promoting a study of the Old Charges among American Masons, and especially among the young men now entering our ancient fellowship.

When Hughan and Woodford began their researches into the Constitutions of the Operative Masons, about 1866, hardly more than a score of such documents had then been recovered and traced.¹ By the time Hughan published his "Old Charges of British Freemasons," in 1869, which was the first collection in print of the kind, several more which had been discovered were duly noted or reproduced in that volume. When the second edition of his volume appeared in

1895, he had access to Sixty-six rolls of the Old Charges, and nine printed versions, besides eleven others known to have existed which he reckoned as "Missing MSS."² Of these the oldest known was written about the latter part of the 14th century, followed by another in the early 15th, then another in the 16th, thirty-nine in the 17th, and twenty-one in the 18th, besides a few in the 19th century. Some of these, to be sure, are duplicates, and others are simply slight variations of extant originals, but a number are independent versions of not a little value.

Whether in Ms, or printed copies only, they have now all been named and arranged in classes, or families, according to their dates and importance; and these again have been subdivided into branches, the better to compare their different readings and to estimate their value both individually and generally.³ The researches of Begemann in this field were not only memorable but astonishing, all the more so because, as a German, he so thoroughly mastered the language in which the Old Charges were written as to be able, more than once, to locate and give date to a document by its peculiar accent and dialect. Surely, few feats of scholarship in the annals of the Fraternity can surpass such an achievement, for which every Masonic student should be deeply grateful.

The Old Charges were, in fact, a part of the ritual of Operative Masonry, being read or recited to the initiate upon his advent into the Order, to which, with whatever other secret sign or teaching was communicated, he subscribed in an obligation. The obligation, as will be seen in the following pages, was very simple, consisting of only two or three sentences—sometimes of only one sentence—followed by none of the elaborate penalties afterwards imposed when the Craft passed out of its operative period. Evidently, our ancient Brethren relied upon the greater moral penalties which affect and influence the human soul: namely, the terror of being forsworn and scorned as a dishonored man and Mason, the horrors of an outraged conscience, and the just and awful anger of the infinite Deity whose presence was invoked as a witness on the "holy contents of this Book."

As all authorities agree, the tiny, faded, time-stained booklet which we herewith present, is the oldest Masonic book, the earliest **printed** copy of the Constitutions of the operative Freemasons. Hughan holds it to be such, with which Woodford agrees when he says, "Until some reliable evidence can be produced of their actual publication, we must be content to accept Robert's Edition of 1722 as the first printed issue of the Constitutions."⁴ The only possible exception are the

excerpts from the "William Watson MS" printed by Dr. Robert Plot, author of "The Natural History of Staffordshire," in 1686.⁵ Speaking of this little booklet, Brother Spencer, who originally owned it, remarked in 1871,⁶ that, as far as he could ascertain, it is unique: "It came into my possession about a quarter of a century ago, bound up at the end of a scarce 1723 edition of the Constitutions; and from that time I have been searching for another unsuccessfully. On making inquiry I learn that the work is unknown at the British Museum, the Bodleian, and other public Libraries." Hughan adds,⁷ "At the sale of his (Spencer's) Masonic Library in 1875, it was purchased by me for the late Mr. Bower, of Keokuk, Iowa. This pamphlet is now in the Library of the Grand Lodge of Iowa, being one of the most valuable books of the celebrated 'Bower Collection.'"

Printed one year before the Constitutions of the Grand Lodge of England, and being, as Hughan holds, an "exclusively operative" document, it stands at the parting of the ways between Operative and Speculative Masonry. One has only to read it alongside the Constitutions of 1723, to see how profound and far-reaching the transformation from the old Masonry to the new really was.⁸ Of its contents Hughan writes:

"The text leans more to the Grand Lodge MS, No. 2, than to the Harleian No. 1942, though substantially it represents both documents. Robert's Charges run I to XXVI, then follow (a) the brief and long 'obligations,' (b) 'This Charge belongeth to Apprentices' (I to X), and (c) the 'Additional Orders' (I to VII), (d) concluding with a repetition of the longer Obligation. The word omitted in Rule XXIII, apparently because the Editor failed to read it, is supplied in the two MSS, named, as 'erred.'

The 'Additional Orders and Constitutions' are declared to have been 'made and agreed upon at a General Assembly held at _____ on the Eighth Day of December, 1663'; but evidently this guess was not explicit enough for Dr. Anderson, as he states in 'Constitutions' 1738, that the Earl of St. Albans' held a General Assembly and Feast on St. John's Day, 27th Dec., 1663, when these regulations were made. One romance is as good or worthless as the other; and like the claim of Roberts, that the MS he copied from, was then about 500 years old, is only quoted not to show how Masonic 'History' was written at that period."⁹

Why it was published at all has led to some interesting speculations, one of which, by Albert Pike, being to the effect that "English Masonry, in 1717, and afterwards to 1745, had for one of its purposes, at least, if not the chief one, to sustain the Act of Parliament settling the succession and excluding the Stuarts and all Papists; and that by the Chiefs of the Order, at least, it was enlisted in the support of the House of Hanover."¹⁰ Whether this was so or not we need not stop to argue, but it adds interest to the little booklet which Pike surmises is so scarce because it was suppressed; and it may well provoke a desire to study anew the era

in which it appeared. What influence, if any, it had on the ritual mongers of the time, by whom Gould thinks it was carefully studied,¹¹ is another question into which it may repay us to inquire. Interesting in itself, valuable as a sign of the times in which it was printed, and fruitful of problems worthy of study, the Society sends it forth in the hope that it will provoke further research and bring more truth to light.

¹Old Charges of British Freemasons, by W. J. Hughan, 2nd Edition.

²Ibid.

³Transactions Quatuor Coronati Lodge, Vol. 1; also Quatuor Coronatorum Antigrapha.

⁴Old Charges, by Hughan, preface 1872 edition.

⁵History of Masonry, by Gould, Chapter VII; also Early Printed Literature Referring to Freemasonry, by H. J. Whymper.

⁶Old Constitutions, by Spencer, p. XXII.

⁷Hughan, p. 122.

⁸Constitutions, by Anderson.

⁹Hughan, p. 122.

¹⁰Official Bulletin Supreme Council Southern Jurisdiction, Vol. 1, pp. 491, 632.

¹¹Collected Essays, p. 246.

J. F. N.

THE
Old Constitutions
Belonging to the
Ancient and Honourable
SOCIETY
OF
Free and Accepted
MASONS.



*Taken from a Manuscript wrote above Five
Hundred Years since.*



L O N D O N :

Printed, and Sold by J. ROBERTS, in
Warwick-Lane, MDCCXXII.

(Price Six-Pence.)



THE
PREFACE.

If any Thing could have escaped the Censures of this litigious Age; if the most innocent inoffensive Set of Men in the World could be free from Satyr and Sarcasm, one would have thought the Ancient and Noble Society of Free-Masons should have been the Men. What have they not to recommend them to the World, and gain the Favour and Protection of wise and honest Men?

As their Art is the most Ancient, so their Profession of it is most Honourable. The Necessity the World was early in of the Profession of a Mason, proves their
A 2 Use-

The PREFACE.

Usefulness; for I believe it will not be doubted, that Men had Houses before they had Cloaths, as they had Altars before they had Temples. Cain built a City, and Abel, no doubt, built an Altar, when he offered his Sacrifice to the LORD.

THUS useful, and thus ancient, it cannot be wondered if the World honour'd them with all the Tokens of Respect, which in those Days they were capable of, and perhaps more than we have yet an Account of.

THESE Honours, and this Respect, it cannot be doubted brought Men of Value among them, who thought it not below them to wear the Badge of the Society, and to acknowledge themselves to be Favourers of their Greatness, as they were Lovers of Art.

UNDER the Protection of such Persons of Honour and Interest, it is not to be express'd what mighty Fabricks they have erected, what glorious Buildings they have rais'd, from the Temple of Solomon

The PREFACE.

lomon to the magnificent Pile of St. Peter's at Rome.

HOW this Society has been preserv'd; How regularly they have acted; on what wholesome Laws they have been founded, and how carefully they have observ'd and regarded those Laws, as the just Cement of the Society, that is partly to be seen in this Tract, and it will speak for itself.

NOR is their Value lessen'd or abated at all by the Dust and Scandal rais'd by any Men against them, or by the Freedom they have taken to banter and rally them. The Dirt thrown at them flies back on those that cast it, and the Honour of the Society of Free-Masons remains entire. So that none of the Persons of Honour who have lately grac'd the Society with their Presence, have yet seen any Reason to be ashamed of them, or to withdraw their Protection from them.

MUCH more might be said to their Honour, but the following Piece of Antiquity is sufficient, and will give every Reader an Authentick Account of them.

It

The PREFACE.

It has yet seen the World but in Fragments, but is now put together as a Thing of too much Significancy to pass our Observation, and which will effectually vindicate the Ancient Society of Free-Masons from all that has or can be said against them.



THE

(1)



THE
HISTORY
OF
Free Masons, &c.

THE Almighty Father of Heaven, with the Wisdom of the Glorious Son, thro' the Goodness of the Holy Ghost, Three Persons in one Godhead, be with our Beginning,
A and

and give us his Grace so to govern
our Lives, that we may come to
his Bliss, that never shall have end.
Amen.

GOOD Brethren and Fellows, our
purpose is to tell you how, and in
what manner the Craft of *Masonry* was
begun, and afterwards how it was found-
ed by worthy Kings and Princes, and o-
ther wise Men, hurtful to none, and
also to them that be true, we will declare
doth belong to every *Free Mason* to
keep firm good Faith, if you take Heed
thereunto it is well worthy to be kept,
which is contain'd in the Seven Liberal
Sciences as follows, *viz.*

Imprimis, It's *Grammar* that teaches a
Man to speak truly, and write truly.

II. It's *Rhetorick* that teaches a Man to
speak fair, and in subtle Terms.

III. It's *Logick* that teaches a Man to
discern Truth from Falshood.

IV. It's

IV. It's *Arithmetick* that teaches a Man
to Accompt, and reckon all manner of
Numbers.

V. It's *Geometry* that teaches Mett and
Measure of any Thing, and from thence
cometh *Masonry*.

VI. It's *Musick* that teacheth Song and
Voice.

VII. It's *Astronomy* which teacheth to
know the Course of the Sun, Moon,
and other Ornaments of Heaven.

Note, I pray you, That these Seven
are contain'd under *Geometry*, for it teach-
eth Mett and Measure, Ponderation and
Weight for every Thing in and upon the
whole Earth for you to know; that e-
very Craftsman works by Measure; He
or She that buys or sells, is by Weight or
Measure; Husbandmen, Navigators, Plan-
ters, and all of them, use *Geometry*;
for neither *Grammar*, *Rhetorick*, *Logick*,
nor any other of the said Sciences can sub-
sist without *Geometry*, *ergo*, most worthy
and honourable.

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 the Fourth Chapter of *Genesis*, who had two Wives, the one called *Ada*, the other *Zilla*; by *Ada* he begat two Sons, *Jabal* and *Jubal*; by *Zilla* he had one Son called *Tubal*, and a Daughter called *Naamah*. These four Children found the beginning of all Crafts in the World: *Jabal* found out *Geometry*, and he divided Flocks of Sheep, and Lands; he first built a House of Stone and Timber. *Jubal* found out *Musick*; *Tubal* found out the Smith's Trade or Craft, also of Gold, Silver, Copper, Iron and Steel; *Naamah* found out the Craft of Weaving. And these Children knew that GOD would take Vengeance for Sins, either by Fire or Water, wherefore they did write these Sciences, that they had found, on two Pillars of Stone, that they might be found after that GOD had taken Vengeance; the one was *Marble*, that would not burn, the other was *Latres*, that would not drown in Water; so that the one would be preserved, and not consumed, if GOD would any People should live

live upon the Earth. It resteth now to tell you how these Stones were found, whereon the said Sciences were written, after the said Deluge: It so pleased God Almighty, that the Great *Hermarmes*, whose Son *Lunie* was, who was the Son of *Sem*, who was the Son of *Noah*. The said *Hermarmes* was afterwards called *Hermes*, the Father of *Lunie*, he found one of the two Pillars of Stone. He found these Sciences written thereon, and taught them to other Men. And at the Tower of *Babylon*, *Masonry* was much made on; for the King of *Babylon*, who was *Nemorth*, was a *Mason*, and serv'd the Science; and when the City of *Ninevah*, and other Cities of the *East*, should be built, *Nemorth* sent thither Threescore *Masons*, at the Desire of the King of *Ninevah*; and when they went forth, he gave them a Charge after this manner, That they should be true one to another, and love one another, that he might have Worship by them in sending them to his Cozen the King. He also gave them Charge concerning their Science; and then it was the first time that any *Mason* had Charge of his Work. Also *Abraham*, and *Sarah* his Wife, went into *Egypt*, and taught the *Egyptians* the

Seven

Seven Liberal Sciences; and he had an ingenious Schollar called *Euclides*, who perfectly learned the said Liberal Sciences.

It happen'd in his Days, the Lords and States of the Realm had so many Sons unlawfully begotten by other Men's Wives, that the Land was burthen'd with them, having small Means to maintain them withal; the King understanding thereof, caused a Parliament to be called or summoned for Redress, but being so Numberless that no Good could be done with them, he caused Proclamation to be made through the Realm, that if any Man could devise any Course, how to maintain them, to inform the King, and he should be well rewarded; whereupon *Euclides* came to the King, and said thus, My noble Sovereign, if I may have the Order of Government of those 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 Dominion; which was immediately effected, and there *Euclides* gave them these Admonitions following:

I. To be true to their King.

II. To

II. To be true to the Master they serve.

III. To be true, and love one another.

IV. Not to miscall one another, &c.

V. To do their Work so duly, that they may deserve their Wages at their Master's Hands.

VI. To ordain the wisest of them Master of the rest of the Work.

VII. To have such reasonable Wages, that the Workman may live honestly, and with Credit.

VIII. To come and assemble together in the Year, to take Council in their Craft how they may work best to serve their Lord and Master, for his Profit, and their own Credit, and to correct such as have offended.

Note, That *Masonry* was heretofore term'd *Geometry*, and thence the Children of *Israel* came to the Land of *Be-thest*, which is now called *Emens*, in the Country

Country of *Jerusalem*, where they began a Temple, which is now called the Temple of *Jerusalem*: And King *David* loved *Masons* well and cherish'd them, for he gave them good Payment, and gave them a Charge, as *Euclides* had given them before in *Egypt*, and further, as hereafter followeth; and after the Decease of King *David*, *Solomon* his Son finished the Temple that his Father had began; he sent for *Masons* of divers Nations, to the Number of Four and Twenty Thousand, of which Number Four Thousand were elected and created Masters and Governors of the Work. And there was a King of another Region or Country, called *Hiram*, who loved well King *Solomon*, and he gave him Timber for the Work; and he had a Son called *Amon*, and he was Master of *Geometry*, and he was chief Master of all his *Masons*, of Carving-Work, and of all other Work of *Masonry* that belong'd to the Temple, as appears by the Bible in *Lib. Regum Cap. 4*. And King *Solomon* confirmed all Things concerning *Masons*, that *David* his Father had given in Charge; and then *Masons* did travel divers Countries, some to augment their Knowledge in the said Art, and to instruct others.

And

And it happen'd that a curious *Mason* named *Memongrecus*, that had been at the building of *Solomon's Temple*, came into *France*, and taught the Science of *Masonry* to the *Frenchmen*; and there was a King of *France* called *Carolus Martel*, who loved greatly *Masonry*, who sent for the said *Memongrecus*, and learned of him the said Sciences, and became one of the Fraternity; and thereupon began great Works, and liberally did pay his Workmen: He confirm'd unto them a large Charter, and was yearly present at their Assembly, which was a great Honour and Encouragement unto them; and thus came the Science into *France*.

The Knowledge of *Masonry* was unknown in *England* until *St. Alban* came thither, who instructed the King in the said Science of *Masonry*, and also in *Divinity*, who was a *Pagan*: He walled the Town now called *St. Alban*; he became in high Favour with the King, in somuch that he was Knighted, and made the King's Chief Steward, and the Realm was governed by him under the said King. He greatly cherish'd and loved *Masons*, and truly paid them their Wages Weekly, which was 3 s. 6 d. the Week. He also purchased for them a Charter from the


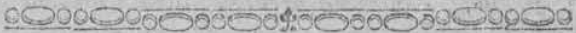
B

King

King to hold a General Assembly and Council Yearly. He made many *Masons*, and gave them such a Charge as is hereafter declared.

It happen'd presently after the Martyrdom of *St. Alban*, who is truly term'd *England's Proto-Martyr*, that a certain King invaded the Land, and destroy'd most of the Natives by Fire and Sword, that the Science of *Masonry* was much decay'd, until the Reign of King *Atelston*, which some write *Adleston*, who brought the Land to Peace and Rest, from the insulting *Danes*. He began to build many Abbies, Monasteries, and other Religious Houses, as also Castles and divers Fortresses for Defence of his Realm. He loved *Masons* more than his Father; he greatly study'd *Geometry*, and sent into many Lands for Men expert in the Science. He gave them a very large Charter, to hold a Yearly Assembly, and Power to correct Offenders in the said Science; and the King himself caused a General Assembly of all *Masons* in his Realm, at *York*, and there made many *Masons*, and gave them a deep Charge for Observation of all such Articles as belonged unto *Masonry*, and delivered them the said Charter to keep; and when this Assembly

sembly was gathered together, he caused a Cry to be made, that if any of them had any Writing that did concern *Masonry*, or could inform the King of any Thing or Matter that was wanting in the said Charge already delivered, that they or he should shew them to the King, or recite them to him; and there were some in *French*, some in *Greek*, and some in *English*, and other Languages, whereupon the King caused a Book to be made, which declared how the Science was first invented, and the Utility thereof, which Book he commanded to be read, and plainly declared, when any Man was to be made a *Mason* that he might fully understand what Articles, Rules and Orders he was obliged to observe; and from that time unto this Day *Masonry* hath been much respected and preserved, and divers new Articles have been added to the said Charge, by good Advice and Consent of the Masters and Fellows.


*Tunc Unus ex Senioribus veniat librum
 illi qui Injurandum reddat & ponat
 Manum in libro vel supra librum dum
 Articulus & Precepta sibi legentur.*


Saying thus by way of Exhortation,

MY loving and respected Friends and Brethren, I humbly beseech you, as you love your Soul's eternal Welfare, your Credit, and your Country's Good, to be very Careful in Observation of these Articles that I am about to read to this Deponent; for ye are obliged to perform them as well as he, so hoping of your Care herein, I will, by God's Grace, begin the Charge.

I. I am to admonish you to honour God in his holy Church; that you use no Heresy, Schism and Error in your Understandings, or discredit Men's Teachings.

II. To

II. To be true to our Sovereign Lord the King, his Heirs and lawful Successors, committing no Treason, Misprision of Treason, or Felony; and if any Man shall commit Treason that you know of, you shall forthwith give Notice thereof to his Majesty, his Privy Counsellors, or some other Person that hath Commission to enquire thereof.

III. You shall be true to your Fellows and Brethren of the Science of *Masonry*, and do unto them as you would be done unto.

IV. You shall keep Secret the obscure and intricate Parts of the Science, not disclosing them to any but such as study and use the same.

V. You shall do your Work truly and faithfully, endeavouring the Profit and Advantage of him that is Owner of the said Work.

VI. You shall call *Masons* your Fellows and Brethren, without Addition of *Knaaves*, or other bad Language.

VII. You

VII. You shall not take your Neighbour's Wife Williaoufly, nor his Daughter, nor his Maid or his Servant, to use ungodly.

VIII. You shall not carnally lye with any Woman that is belonging to the House where you are at Table.

IX. You shall truly pay for your Meat and Drink, where you are at Table.

X. You shall not undertake any Man's Work, knowing yourself unable or unexpert to perform and effect the same, that no Discredit or Asperion may be imputed to the Science, or the Lord or Owner of the said Work be any wise prejudic'd.

XI. You shall not take any Work to do at excessive or unreasonable Rates, to deceive the Owner thereof, but so as he may be truly and faithfully serv'd with his own Goods.

XII. You shall so take your Work, that thereby you may live honestly, and pay your Fellows the Wages as the Science doth require.

XIII. You

XIII. You shall not supplant any of your Fellows of their Work, (that is to say) if he or any of them hath or have taken any Work upon him or them, or he or they stand Master or Masters of any Lord or Owner's Work, that you shall not put him or them out from the said Work, altho' you perceive him or them unable to finish the same.

XIV. You shall not take any Apprentice to serve you in the said Science of *Masonry*, under the Term of Seven Years; nor any but such as are descended of good and honest Parentage, that no Scandal may imputed to the said Science of *Masonry*.

XV. You shall not take upon you to make any one *Mason*, without the Privy or Consent of six, or five at least of your Fellows, and not but such as is Freeborn, and whose Parents live in good Fame and Name, and that hath his right and perfect Limbs, and able of Body to attend the said Science.

XVI. You

XVI. You shall not pay any of your Fellows more Money than he or they have deserv'd, that you be not deceiv'd by slight or false Working, and the Owner thereof much wrong'd.

XVII. You shall not slander any of your Fellows behind their Backs, to impair their Temporal Estate or good Name.

XVIII. You shall not, without very urgent Cause, answer your Fellow doggedly or ungodly, but as becomes a loving Brother in the said Science.

XIX. You shall duly reverence your Fellows, that the Bond of Charity and mutual Love may continue stedfast and stable amongst you.

XX. You shall not (except in *Christmas* time) use any lawless Games, as Dice, Cards, or such like.

XXI. You shall not frequent any Houses of Bawdery, or be a Pander to any of your Fellows or others, which will be a great Scandal to the Science.

XXII. You

XXII. You shall not go out to drink by Night, or if Occasion happen that you must go, you shall not stay past Eight of the Clock, having some of your Fellows, or one at the least, to bear you Witness of the honest Place you were in, and your good Behaviour, to avoid Scandal.

XXIII. You shall come to the Yearly Assembly, if you know where it is kept, being within Ten Miles of the Place of your Abode, submitting your self to the Censure of your Fellows, wherein you have to make satisfaction, or else to defend by Order of the King's Laws.

XXIV. You shall not make any Mould, Square, or Rule to mould Stones withal, but such as are allowed by the Fraternity.

XXV. You shall set Strangers at Work, having Employment for them, at least a Fortnight, and pay them their Wages truly, and if you want Work for them, then you shall relieve them with Money to
C deffray

defray their reasonable Charges to the next Lodge.

XXVI. You shall truly attend your Work, and truly end the same, whether it be Task or Journey-Work, if you may have the Payment and Wages according to your Agreement made with the Master or Owner thereof.

All these Articles and Charge, which I have now read unto you, you shall well and truly observe, perform and keep to the best of your Power, and Knowledge, So help you God, and the true and holy Contents of this Book.

And moreover I A. B. do here in the Presence of God Almighty, and of my Fellows and Brethren here present, promise and declare, That I will not at any Time hereafter by any Act or Circumstance whatsoever, directly or indirectly, publish, discover, reveal, or make known any of these Secrets,

crets, Privities or Councils of the Fraternity or Fellowship of Free-Masons, which at this time, or at any time hereafter shall be made known unto me. So help me God, and the true and holy Contents of this Book.



This



This Charge belongeth to Apprentices.

Imprimis. **Y**OU shall truly honour God, and his holy Church, the King, your Master, and Dame; you shall not absent yourself, but with the Licence of one or both of them, from their Service, by Day or Night.

II. You shall not Purloyn or Steal, or be Privy or accessory to the Purloyning or Stealing to the Value of Six-pence from them or either of them.

III. You shall not commit Adultery or Fornication in the House of your Master, with his Wife, Daughter or Maid.

IV. You

IV. You shall not disclose your Master's or Dame's Secrets or Councils, which they have reported unto you, or what is to be concealed, spoken or done within the Privities of their House, by them, or either of them, or by any *Free-Mason*.

V. You shall not maintain any disobedient Argument with your Master, Dame, or any *Free-Mason*.

VI. You shall reverently behave yourself towards all *Free-Masons*, using neither Cards, Dice, or any other unlawful Games, *Christmas* Time excepted.

VII. You shall not haunt, or frequent any Taverns or Ale-houses, or so much as go into any of them, except it be upon your Master or your Dame, their or any of their Affairs, or with their or the one of their Consents.

VIII. You shall not commit Adultery or Fornication in any Man's House, where

where you shall be at Table or at Work.

IX. You shall not marry, or contract yourself to any Woman during your Apprenticeship.

X. You shall not steal any Man's Goods, but especially your Master's, or any of his Fellow *Masons*, nor suffer any to steal their Goods, but shall hinder the Felon, if you can; and if you cannot, then you shall acquaint the said Master and his Fellows presently.



Addi-



Additional Orders and Constitutions made and agreed upon at a General Assembly held at -----, on the Eighth Day of December, 1663.

I. **T**HAT no Person, of what Degree soever, be accepted a *Free-Mason*, unless he shall have a Lodge of five *Free-Masons* at the least, whereof one to be a Master or Warden of that Limit or Division where such Lodge shall be kept, and another to be a Workman of the Trade of *Free-Masonry*.

II. That no Person hereafter shall be accepted a *Free-Mason*, but such as are
are

are of able Body, honest Parentage, good Reputation, and Observers of the Laws of the Land.

III. That no Person hereafter, which shall be accepted a *Free-Mason*, shall be admitted into any Lodge, or Assembly, until he hath brought a Certificate of the Time and Place of his Acceptation, from the Lodge that accepted him, unto the Master of that Limit and Division, where such Lodge was kept, which said Master shall enroll the same on Parchment in a Roll to be kept for that Purpose, and give an Account of all such Acceptations, at every General Assembly.

IV. That every Person, who is now a *Free-Mason*, shall bring to the Master a Note of the Time of his Acceptation, to the end the same may be enrolled in such Priority of Place, as the Person deserves, and to the end the whole Company and Fellows may the better know each other.

V. That for the future the said Society, Company and Fraternity of *Free-Masons*.

Masons, shall be regulated and governed by one Master, and as many Wardens as the said Company shall think fit to chuse at every Yearly General Assembly.

VI. That no Person shall be accepted a *Free-Mason*, unless he be One and Twenty Years Old, or more.

VII. That no Person hereafter be accepted a *Free-Mason*, or know the Secrets of the said Society, until he shall have first taken the Oath of Secrecy here following, *viz.*

I A. B. do here in the presence of God Almighty, and of my Fellows and Brethren here present, promise and declare, That I will not at any Time hereafter by any Act or Circumstance whatsoever, directly or indirectly, publish, discover, reveal or make known any of these Secrets, Privities or Councils

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cils of the Fraternity or Fellowship
of free Masons, which at this
time, or at any time hereafter shall
be made known unto me. So help
me God, and the true and holy
Contents of this Book.

F I N I S.

