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

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LIMITED EDITION
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 Craftsmen—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. 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."

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. 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." 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. Speaking of this little booklet, Brother Spencer, who originally owned it, remarked in 1871, 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: "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. 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 belothengeth 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 implicit 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 about 500 years old, is only quoted not to show how Masonic 'History' was written at that period."

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." 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, 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.

1 Old Charges of British Freemasons, by W. J. Hughan, 2nd Edition.
2 Ibid.
3 Transactions Quatuor Coronati Lodge, Vol. 1; also Quatuor Coronatorum Antigrapha.
4 Old Charges, by Hughan, preface 1872 edition.
5 History of Masonry, by Gould, Chapter VII; also Early Printed Literature Referring to Freemasonry, by H. J. Whymper.
6 Old Constitutions, by Spencer, p. XXII.
7 Hughan, p. 122.
8 Constitutions, by Anderson.
9 Hughan, p. 122.
11 Collected Essays, p. 246.

J. F. N.
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 Satirical, 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 Necessary the World was early in of the Profession of a Mason, proves their Use-
The Preface.

Usefulness: for I believe it will not be doubted, that Men had Houses before they had Chests, 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 honoured 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 beneath them to wear the Badge of the Society, and to acknowledge themselves to be Favours 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 to the magnificent Pile of St. Peter's at Rome.

How this Society has been preserv'd; how regularly they have acted; in what wholesome Laws they have been founded, and how carefully they have observed and reguarded those Laws, as the just Cement of the Society, that is partly to be seen in this Traet, 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 abus'd of them, or to withdraw their Protections 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 Significance 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 HISTORY

OF

Free Masons, &c.

HE Almighty Fa-
ther 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,
and
and give us his Grace so to govern our Lives, that we may come to his Bills, that never shall have end. Amen.

GOOD Brethren and Fellows, our Purpofe is to tell you how, and in what manner the Craft of Masonry was begun, and afterwards how it was founded by worthy Kings and Princes, and other wise Men, hurtful to none, and also to them that be true, we will declare both belonging 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 faire, and in Subtie Terms.

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

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

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

VI. It's Music 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 teacheth Mert and Measure, Ponderation and Weight for every Thing in and upon the whole Earth for you to know; that every Craftman works by Measure; He or She that buys or sells, is by Weight or Measure; Husbandmen, Navigators, Planters, and all of them, use Geometry; for neither Grammar, Rhetorick, Logick, nor any other of the said Sciences can suf-fit without Geometry, ergo, most worthy and honourable.

A 2 You.
live upon the Earth. It refeth 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 Hermes,
whose Son Lamius was, who was the Son
of Sem, who was the Son of Noah. The
said Hermes was afterwards called
Hermes, the Father of Lamius, 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 Nimrod, was a Mason, and serv'd
the Science: and when the City of
Ninevah, and other Cities of the East,
should be built, Nimrod 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 Sci-
ence; and then it was the first time that
any Mason had Charge of his Work. Al-
so Abraham, and Sarah his Wife, went
into Egypt, and taught the Egyptians the
Seven
Seven Liberal Sciences, and he had an ingenious Scholar called Euclid, 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 burden'd with them; having small Means to maintain them withal, the King understanding thereof, caused a Parliament to be called or summoned for Redresses, but being so numerous 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 Euclid 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 Euclid gave them their Admonitions following:

I. To be true to their King.

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 dully, 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 termed Geometry, and thence the Children of Israel came to the Land of Be- heph, 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 cherished them, for he gave them good Payment, and gave them a Charge, as Eutyches 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 belonged to the Temple, as appears by the Bible in Lev. 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 it happen'd that a curious Mason named Memongreus, 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 Charles Martel, who loved greatly Masonry, who sent for the said Memongreus, 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 confirmed 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 whom he was Knighted, and made the King's chief Steward, and the Realm was governed by him under the said King. He greatly cherished and loved Masons, and truly paid them their Wages Weekly, which was 3s. 6d. the Week. He also purchased for them a Charter from the 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 presenty after the Martyrdom of St. Alban, who is truly term'd England's Protomartyr, 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 Athelstan, which some write Adelstan, who brought the Land to Peace and Rest, from the insulting Danes. He began to build many Abbeys, 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 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.
Tite Unus ex Senioribus veniat librum illis qui Impurandum reddat & penat. Manum in libro cel supra librum dum Articulus & Precepta sibi legantur.

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, Schifin and Error in your Understandings, or discredit Men's Teachings.

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 Councilors, 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 Knaves, or other bad Language.

VII. You
VII. You shall not take your Neighbour's Wife Willingly, 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 prejudiced.

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 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 Malters 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 Privity 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 steadfast and stable amongst you.

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

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

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 defray
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 Fellow-laws 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 of the Fraternity, or Fellowship of Freemen, 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 Charge belongeth to Apprentices.

Imprimis. You shall truly honour God, and his holy Church, the King, your Master, and Dame; you shall not abuse 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 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 Houses, 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 your self 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 Confects.

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.

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

I. THAT 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 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 Acceptance, 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 Acceptions, 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 Acceptance, 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 choose 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
(24)

Els of the Fraternity or Fellowship of the 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.

FINIS.