

A
BOOK
of the Antient
Constitutions
of
the Free & Accepted
MASON'S

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*The Beginning and
first Foundation of
the most worthy Craft
of Masonry, with
the Charges thereunto
belonging.*



*The might of the Father
of Heaven, and the wisdom
of the Glorious Son, through
the Grace and goodness of
the Holy Ghost; they being
three persons in one God, be
with us at our Beginning, &
give us Grace so to govern*

us here in our Living; that we may come to his Bliss that never shall have an end. Amen.

Good Brethren and Fellows; our purpose is to tell you how, and in what manner this worthy Craft of Masonry was begun; & afterwards how it was kept up, and encouraged by worthy Kings and Princes, and by many other worshipful men.

And also to those that be here, we will charge by the charges that belong to every

Free

Free-Mason To keep
 for in good Faith, Free
 Masonry is worthy to be
 kept well, it is a worthy Craft,
 and a curious Science—

For there be seven Liberal
 Sciences, of which seven, it is
 one of them, and the names of
 the Seven Sciences be these—

The first is Grammer,
 and that teacheth a man to
 speak and write truely.—

The second is Rhetorick,
 and that teacheth a man to
 speak fair, in soft terms.—

The third is Logick,
 and

and that teacheth a man to discern or know truth from Falsehood

The fourth is Arithmetick, which teacheth a man to reckon or account all manner of Numbers &c.

The fifth is Geometry, which teacheth the Mensuration of lines, Superficies, Solids &c. which Science is the Basis of Masonry.

The Sixth Science is called Musick which teacheth Proportions Harmony & Discords of Sounds &c. which qualifies a man

in the Art of singing; Com-
 -posing Tunes, and play-
 -ing upon divers Instruments, as
 the Organ, Harp, &c. —

Lastly the Seventh Science
 is called *Astronomy*, which
 teacheth the motions of the Luminaries,
 Planets, Fix'd Stars, &c. & to Measure their
 Magnitudes, & Determine their Distances.

Note that these seven
 Sciences, are contained under
Geometry, which teacheth the
 Mensuration, Ponder-
 -ation or weight, of every thing
 in and upon the whole Earth,
 For tis well known. That every

Craftsman works by measure
 as also the Husbandman,
 Navigator, Planter &c. for
 without Geometry, those
 arts can no more Subsist,
 then Logick can without
 Grammer

The first Rise of this Science,
 was before the general Deludgē
 which is commonly called
 Noah's Flood, there was
 a man called Lamech, as
 mentioned in the 4.th Chap: of
 Genesis, who had two Wives,
 the

the one was called Adah, and the other Lillah, by Adah, he begot two Sons, Jabal and Tubal, by Lillah he begot one Son, called Tubal, and a Daughter called Naamah; These four Children found out the beginning of all the Crafts in the World; Jabal found out Geometry, and he divided Flocks of Sheep, he first built a House of Stone & Timber.

His Brother Tubal found the Art of Musick, he was the Father of all Such as handle the Harp, and Organ

Tubal

Tubal Cain was the In-
 structer of every Artificer in
 Brass & Iron; and the Daughter
 found out the Craft of Weaving.

These Children knew well
 that God would take vengeance
 for sin, either by fire or Water;
 wherefore they wrote their Scien-
 ces that they had found out, on
 two Pillars; that they might be
 found after Noah's Flood.

One of the Pillars was Marble,
 which will not burn with any
 Fire, & y^e other Pillar or Stone was
 called Laternes. which will
 not drown in any Water. —

Our Intent next is to tell you truly, how & in what manner, these Stones were found; where on these Sciences were written.

The Great Hermes, surnamed Tresmagistus, or three times Great, being both Priest & Philosopher in Egypt, found one of them, and lived in the year of the World 2076, in the Reign of NINUS: & 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.

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 who divided the Zodiack into twelve Signes, he was Councillor to Osyris King of Egypt, and is said to have invented ordinary Writing & Hieroglyphicks, the first Laws of the Egyptians, and divers other Sciences; & taught them unto other men.

And at the building of Babilon Anno Mundi 1810, Masonry was
 in

in very great Esteem, In somuch
 that the mighty Nimrod King
 of Babilon was a Mason
 himself, as is reported by an-
 cient Histories; & when the
 City of Ninivie, 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 Ninivie his
 Cousin; & when he sent them
 forth, he gave them a Charge
 in this manner; —————

That they should be true
 to one another, & love truely
 together.

together; and that they should serve the Lord truly for their pay, so that their Master might have Honour, and all that belong unto him; and several other Charges he gave them, & this was the first time that ever any Mason had any charge of his Craft —

Moreover, when Abraham & Sarah his Wife went into Egypt, & there taught the seven Sciences to the Egyptians (anno Mundi 2084) he had a worthy Scholar, whose name was

Hermes

Hermes, & he learn'd right well, & became a great Master of the seven Sciences, and in his days it befell, that the Lords, & Estates, of the Realm had so many sons, & 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 proclaim through all the Land, that if there were any man that could inform them

them, that he should come unto them, and that he should be well rewarded for his Travel; & that he should hold himself well pleased.

After this Gry was made. Then came this worthy Clerk Hermes, & said to the King & to the Lords;

If you 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 you will grant them and that I may have power to

rule.

rule them after the manner (y
 Science ought to be ruled; and
 then the King and the Council
 granted, and sealed his
 Commission. And then this
 worthy Clerk Hermes took
 to him these Lords sons, and
 taught them the Science of
 Geometry in practick, for
 to work in Stone all manner
 of worthy work, that belongeth
 to building of Churches, Tem-
 ples, Towers, Castles, & all other
 manner of Buildings; and he
 gave them a Charge in this
 manner;

First that they should

be true to the King, & to the Lord that they serve, & to the Fellowship whereto they are admitted, and that they should love, & be true to one another; and that they should call each other his Fellow, or else Brother, and not his Servant or Knaue, nor no other foul name, and that they should truly 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 Master of the work, and neither for Love nor Lineages, Riches nor

favour

favour, to set another y^e hath but little Cunning to be Master of the Lords Work, whereby the Lord should be evil served, and they ashamed, & also that they should call the Governour 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 us'd at that time

And he ordained for them a reasonable Pay, whereby

they

they might live honestly, & also that they should come & 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 hath trespass'd against y^e Craft.

And thus was y^e Craft grounded there. & that worthy Clerk Euclid gave it the name of Geometry, & now it's called through all the Land Masonry.

Anno Mundi 2474
2 Samuel, 5. 6. Since,

long

long time after, when the Children of Israel were come into the Land of the Jebusites, which is now called Jerusalem, King David began the Temple, that is called *Templum Domini*, with us the Temple of Jerusalem, or the Temple of the Lord.

The same King David loved Masons, and cherished them, and gave them good pay; & he gave them the Charges in manner as they were given in Egypt, & other Charges more, as you shall hear afterwards. —

After the Decease of King David,

1st Kings. 7 Chap. 13 Verse —

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 Napthali,
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 with-
drawn from the performance
thereof, by the continual Wars
and

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
 y^e. foretold my Father, that his
 House should be builded du-
 ring my Reign; For in cause^{or}
 I pray you, send some one of
 your Skillfulest men, with my
 Servants to the Wood Libanus,
 to hew down Trees in y^e place,
 for

for the Macidonians are more
 skillfull in hewing, & preparing
 Tumber than our people are, &
 I will pay y^e Cleavers of Wood
 according to your direction—

Hiram,

To

King Solomon,

Thou hast cause to thank
 God in that he has deliver'd thy
 Father's Kingdom into thy hands
 To Thee, I say, who is } a man
 wise and full of virtue, for
 n^o Cause since no news can
 come unto me more gracious,

nor Office of Love more esteemed
than this, I will accomplish all
that thou requestest; for after
I have caused a great quantity
of Cedar and Cyprus Wood to
be cut down, I will send it to y^e
by Sea, by my Servants, whom
I will command & furnish wth
convenient Vessels of Burthen,
to the end they may deliver
The same in what place of thy
Kingdom it shall best please y^e,
that afterwards thy Subjects may
transport them to Jerusalem, you
shall provide to furnish us with
Corn, whereof we stand in need,
because we inhabit an Island.

Solomon, King Davids
 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 Ma-
 sons, & he chose three thousand
 of them to be Masters and Gover-
 nours of his Work.

And Hiram King
 of Tyre, sent his Servants unto
 Solomon, for he was ever a
 Lover of King David, and he
 sent Solomon Timber, and

Workmen

Workmen, to help forward the building of the Temple, and he sent one that was nam'd Hiram Abif, a Widon's Son of the Tribe of Naphtili; he was a Master of Geometry and was Master of all his Masons, Carvers, Engravers, and Workmen and Casters of Brass, and all other Metals that were used about the Temple——

King Solomon confirm'd both the Charges, and manners, that his Father had given to Masons; thus was y^e worthy Craft of Masonry confirm'd in Jerusalem, and

many

many other Kingdoms, and he
finished the Temple Anno
Mundi 3000 —————

CURIOUS Craftsmen walked
about full wide, in diverse Coun-
tries, some to learn more Craft
and cunning, others to teach
them y^t had but little cunning,
Anno Mundi 3431

At the Destruction of the
first Temple by Nebuchadnezer,
after it had stood four hundred
and thirty years —————

The second Temple began
in y^e Reign of SYRUS, Seventy
years after the destruction;

it being hindered, it was forty six
 years in building, and was finish
 ed in the Reign of *Darius*
 Anno Mundi 3522.

In the Reign of *Ptolome*
 and *Cleopatra* anno Mundi
 3813 *Onias* built a Jewish
 Temple, in Egypt, in a place
 called *Bubastis*, and called it
 after his own name.

The Tower of *Straton*
 alias *Cesaria*, was built by
Herod in *Palastine*, Anno
 Mundi 3942 and many other
 curious Works of Marble;
 as the Temple of *Cesar*—
Agrippa.

Agrippa, to his Memory in y^e
 Countrey called Lenodoras,
 near to a place called Panion.

Anno Mundi 3946.

He also pulled down the
 second Temple y^e was finish'd
 in the Reign of Darius, and
 appointed one Thousand Carri-
 ages to draw Stone to y^e place, and
 chose out ten thousand cunning
 and expert Workmen, to hew
 and mould Stone, and one
 thousand he chose out and
 dothed and made them Masters
 and Rulers of the Work; and
 built a New Temple Anno
 Mundi

Mundi 3947 on y^e foundation
 which Solomon had laid,
 not inferior to the first, and was
 finished nine years before the
 Birth of our Saviour, Anno
 Mundi 3956

After the Birth of our
 Saviour, Aururiagus being
 King of England, Claudius
 the Emperour came over with
 an Army, and he fearing to be
 overthrown, made a League wth
 him, and gave him his Daugh-
 ter in Marriage, and that he
 should hold his Kingdom of
 Romans, and so the Emperour
 returned in the year forty

three, after the Birth of Christ.
 MASONS came into England
 and built a good Monastery,
 near unto Glassenbury, with
 many Castles and Towers.

This sumptuous Art of
 Geometry, it being profest
 by Emperours, Kings, Popes,
 Cardinals, and Princes innume-
 rable, who have all of them left
 us the permant Monuments
 of it in their several places, of
 their Dominions, nor will this
 I presume be denied, when well
 considered, that renowned Ex-
 ample, the Trajan Collumⁿ
 it.

it being one of the most superbe
 Remainers of the Roman
 Magnificence to be now seen
 standing and which has more
 immortalized the Emperour
 Trajan, then all y^e Pens of
 Historians; it was erected to
 him by the Senate, and people
 of Rome, in memory of those
 great services he had rendered
 the Countrey, and to the end the
 Memory of it might remain to
 all succeeding Ages, and continue
 so long as the Empire it self.

Anno Domini 300.

In S^t. Albans time,
 the King of England, that
 was

was a Pagan, did wall y^e Town
 about y^e was called Verulame,
 and S^t Alban was a worthy
 Knight, and Steward of the
 Kings Household, and had y^e
 Government of the Realm, and
 also of making y^e Town Walls;
 and loved MASONS well,
 and cherished them much, &
 he made their pay right good,
 Standing as the Realm did.
 for he gave them two Shillings
 a week and three pence to their
 Gear, for before that time thro
 all the Land, a MASON
 had but a penny a day, and

his meat, untill S.^t Alban amended it.

And he gave them a Charter of the King and Council for to hold a general Council & gave it the name of an Assembly and was thereat himself & helped to make Masons & gave them Charges as you shall hear afterwards.

It happened presently after the Martyrdom of S.^t Alban (who is truly termed Englands proto Martyer) that a certain King invaded the Land & destroyed most of y^e Natives by Fire and Sword. That the

Science of Masonry was
 much decayed until the Reign
 of Ethelbert (anno Dom 616)
 King of Kent Gregory the
 first surnamed Magnus
 sent into the Isle of Britain
 a Monk with other learned
 men to preach y^e Christian faith
 for this Nation as yet had not
 fully received it, this said Ethel
 bert built a Church in Canter
 bury and dedicated it to S.^t Peter
 and S.^t Paul, and as is supposed
 to have built or restored the
 Church of S.^t Pauls in London
 he also built the Church of
 S.^t Andrews in Rochester.

Sibert King of y^e East
Saxons, by persuasion of Ethel
bert King of Kent, having re
ceived y^e Christian faith, built
the Monastery at Westminster,
Anno Domini, 630 to y^e Hon.
of God and S. Peter.

Sigebert King of y^e East
Angles began to erect the Univer
sity of Cambridge Anno Dom
915

Athelstane began his
Reign, he was a man beloved
of all men, he had great devoti
on towards y^e Churches, as appear
ed in y^e building, adorning &
endowing of Monastries, he
built

built one at Wilton in the Dio-
 cefs of Salisbury, and another
 at Mitchelney in Somersets-
 shire, besides these there were
 but few famous Monastries,
 in this Realm, but if he adorn-
 ed the same either with some
 new peice of Building, Jewels,
 Books, or portions of Land;
 he greatly enriched y^e Churches
 of York

Edwin Brother to
 King. Athelstane lov'd
 Masons much more than
 his Brother did, & was a great
 practitioner of Geometry, &
 he drew him much to commune
 and

and talk with Masons to learn
of them the Craft, & afterwards
for the Love he had to Masons
and to the Craft, he was made
a Mason and he got of the
King his Brother a Charter
and Commission to hold every
Year an Assembly where they
would within the Realm, and
to correct within themselves
faults & trespasses that were
done within the Craft, & he held
an Assembly himself at York
and there he made Masons,
& gave them Charges & taught
them the manners & Command
ed that Rule to be kept for ever
after

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 & young that had any Writing or understanding of the Charges and manners that were made before in this Land or any other that they should bring and shew them. And when it was proved, there was found some in french, some in Greek and some in English, and some in other Languages and they were

were all to one Intent & purpose
 and he made a Book thereof;
 how y^e Craft was founded and
 he himself order'd & command-
 ed, that it should be read and
 told when any MASON should
 be made, and for to give him his
 Charges, and from y^e day until
 this time manners of MASONS
 have been kept in that form, as
 well as men might govern it.

Furthermore at di-
 verse Assemblies, certain Char-
 ges have been made & ordained
 by the best Advice of Masters
 and Fellows —————

Every man y^e is a Ma-
 SON, take right good heed, to these
 Charges, and if any man find him
 self guilty in any of those Char-
 ges, y^e he ought to pray to God for
 his Grace to amend, and especially
 you that are to be charged, take
 heed that you may keep these
 charges right well, for it is a great
 peril for a man to foreswear
 himself upon a Book

The first charge is that
 you shall be true Men to God, and
 the Holy Church, and that you
 use no Error or herefy by your
 understanding or discretion, but
 be you wise discreet men, or wise
 men

men in each thing.

Also that you shall be Leigemen to y^e King, without Treason or any other falsehood, and that you know no Treason or Treachery, but you amend privily, if you may, or else warn the King or his Council thereof.

Also you shall be true to one another, that is to say to every Mason of y^e Craft of Masonry, that be Masons allowed, you shall do unto them as you would they should do unto you.

Also that you shall keep all y^e Councils of your Fellows
truly

truely, be it in Lodge or in Chambers,
and all other Councils y^t ought
to be kept by way of Brotherhood

Also that no MASON
shall be a Thief, or Thiefs fellow,
or conceal any such unjust action,
so far as he may will or know.

Also you shall be true each
unto other, and to the Lord or
Master y^t you serve, and truely
to see unto his profit and his
Advantage.

Also you shall call Ma-
SONS your Fellows or Brothers
and no other foul name—

Also you shall not take
Brother

Brother or Fellow's Wife in
Villiany, nor desire ungodly his
Daughter, nor his Servant nor
put him to no disfowship —

Also that you pay trueley
for your Meat and Drink where
you go to board —

And also that you shall
do no Villiany, whereby the Craft
may be slandered —

These be the true Charges
in general, that belong to every
true MASON to keep, both
Masters and Fellows —

Rehearse I will
other Charges, in Singular for
Masters

Masters and Fellows —

FIRST that no Master or Fellow shall take upon him any Lords Work, nor any other mans Work unless he know himself able and sufficient of Skill & ability to perform the same, so that the Craft have no slander, nor disworship thereby but that the Lord may be well and trueby served.

Also that no Master take no Work, but that he take it reasonable, so that y^e Lord may be well served wth his own good, and y^e Master to live honestly and to pay his Fellows. —

Also

Also that no Master nor
Fellow, shall not supplant any
other of their work, y^e is to say
if he have taken a work in hand,
or else stand Master of y^e Lords
Work, he shall not put him out,
except he be Incapable to
finish the Same

Also that no Master or
Fellow, take no Aprentice but for
the Terme of Seven years, and y^e
the Aprentice be able of Birth,
y^e is to say, free born, and whole
of Limbs as a man ought to be.

Also that no Master or
fellow, take no Allowance from
any to be made MASONs, with
out

out the Assent and Council of his
 Fellows, and y^e he take him for
 no less terme than five, or Seven
 years, and that he that is to be
 made a MASON be able in all
 manner of Degrees, y^e is to say,
 free born, come of good Kindred,
 true, and no Bondman, and also,
 that he have his right Limbs
 as a man ought to have

Also that no Mason
 take any Apprentice, unless he
 have sufficient Occupation to
 sett him on, or to set three of his
 Fellows, or two of them at the
 least on Work.

Also that no Master nor
Fellow, shall take no mans work
to Task, that was desirous to go a
Journey

Also that every Master
shall pay to his Fellow, but as
they deserve, so that he be not
deceived by false Workmen

Also that no Mason
slander another behind his Back,
to make him lose his good name,
or his worldly goods.

Also that no Fellow n^{sho}
in the Lodge, or without, misan-
swer another ungodly or re-
proachfully, without a reason-
able Cause

Also that every Mason shall reverence his Elder, and put him to Worship —

Also that no Mason shall be a common Player at Hazard, or at Dice, or at any other unlawfull plays, whereby the Craft may be slandered —

Also that no Mason shall use no Letchery, nor be a Pander, or Band, whereby the Craft may be slandered —

Also that no Fellow go into the Town in the night time, except he have a Fellow wth him that may bear him

Witness

witness, that he was in honest
Company.

Also that every Master
and Fellow, shall come to the
Assembly if he be within fifty
miles about, if he have any
warning, and if he has tres-
passed against the Craft, then
to abide the award of y^e Masters
and Fellows

Also that every Master
and Fellow, that have trespass'd
against the Craft, shall stand to
the award of the Masters and
Fellows, to make them accorded
if they can, and if they may
not accord them, then to go to
the

the Common Law —————

*Also that no Master or
Fellow, make, mould, Square, nor
rule, to no Leyer, nor set no Leyer
within the Lodge nor without,
to hen nor mould Stones* —————

*Also that every Mason
receive and cherish strange Fel-
lows when they come over the
Countries, and set them to Works,
if they will as the manner is;
that is to say, if they have mould
Stones in their place, or else he
shall refresh him with money
unto the next Lodge* —————

Also that every Mason

shall truly serve the Lord for
his pay, and every Master
truly to make an end of his
Work, be it Task or Journey if
he have his demand, and all
that he ought to have

These Charges that
we have now rehearsed
unto you, and all others
that belong to MASONS
you shall keep, so help
you God, and your
Hallidon

Amen

THE
MASTER'S SONG.

Thus mighty Eastern Kings, & some •

*Of Abram's Race, & Monarchs good,
 Of Egypt, Syria, Greece, and Rome,
 True Architecture understood:*

No wonder then if Masons join,

To celebrate those Mason-Kings,

With solemn Note and flowing Wine,

Whilst ev'ry Brother jointly sings.

Chorus.

Who can unfold the Royal Art?

Or sing its Scerets in a Song?

They're safely kept in Mason's HEART,

And to the Ancient Lodge belong.

The
FELLOW-CRAFTS SONG
HAIL MASONRY! thou Craft divine!

*Glory of Earth, from Heav'n reveal'd,
 Which dost with Jewels precious shine,
 From all but Masons Eyes conceal'd.*

Chorus.

*Thy Praises due who can rehearse
 In nervous Prose, or flowing Verse?*

II.

*As Men from Brutes distinguisht are,
 A Mason other Men excels;
 For what's in Knowledge choice & rare
 But in his Breast securely dwells?*

Chorus.

*His silent Breast and faithful Heart
 Preserve the Secrets of the Art.*

III.

*From scorching Heat, & piercing Cold;
 From Beasts, whose Roar the Forest rends,
 From the Assaults of Warriours bold
 The Masons Art Mankind defends.*

Chorus.

*Be to this Art due Honour paid,
 From which Mankind receives such Aid*

IV.

*Ensigns of State, that feed our Pride,
Distinctions troublesome, and vain!
By Masons true are laid aside:
Art's freeborn Sons such Toys disdain.*

Chorus.

*Ennobled by the NAME they bear;
Distinguish'd by the BADGE they wear.*

V.

*Sweet Fellowship, from Envy free;
Friendly converse of Brotherhood;
The Lodge's lasting Cement be!
Which has for Ages firmly stood.*

Chorus.

*A Lodge thus built, for Ages past
Has lasted, and will ever last.*

VI.

*Then in our Songs be Justice done
To those who have enrich'd the Art,
From JABAL down to BURLINGTON,
And let each Brother bear a part.*

Chorus.

*Let noble Masons Healths go round
Their Praise in lofty Lodge resound.*

The
Enter'd PRENTICES SONG

*Come let us prepare,
We Brothers that are
Assembled on merry Occasion;
Let's drink, laugh, & sing;
Our Wine has a Spring:
Here's a Health to an Accepted Mason.*

II.

*The World is in pain
Our Secrets to gain,
And still let them wonder & gaze on;
'Till they're shown the Light,
They'll ne'er know the right
Of a Free and an Accepted Mason*

III.

*'Tis This, and 'tis That,
They cannot tell What,
Why so many GREAT MEN of ^eNation
Should Aprons put on,
To make themselves one
With a Free and an Accepted Mason.*

IV.

Great **KINGS, DUKE S, & LORD S,**
Have laid by their Swords,
Our Myſtry to put a good Grace on,
And ne'er been aſham'd
To hear themſelves nam'd
With a Free and an Accepted Maſon.

V.

Antiquity's Pride
We have on our ſide,
And it maketh Men juſt in their Station.
There's nought but what's good
To be underſtood
By a Free and an Accepted Maſon.

VI.

Then joyn Hand in Hand,
I'each other firm ſtand,
Let's be merry, & put a bright Face on:
What Mortal can boaſt
So NOBLE a TOAST,
As a Free and an Accepted Maſon.

57
The
Fairy Elves Song

*Where Masons Guarded stand,
With naked sword in hand,
Under the door we Creep
And there we slyly Peep.*

Chorus.

*And when they Drop it, on their Thumb
They drink their Supernaculum*

II.

*The Art of Masonry
Altho' we are not Free,
In every Lodge we have been,
The Secrets we have seen.*

Chorus.

*But such Love to the Craft we bear,
The Secrets we will ne'er declare.*