

TO THE

Right Hon. the Lord Kingston
Grand Master

Likewise to the *Deputy* Grand Master
and Grand Wardens.

Also to the Master & Wardens of
all Regular Lodges of *the* ancient
& *Hon.* Fraternity of Free and
Accepted Masons.

These Constitutions of Masonry
are with all Humility and Brotherly
Love Presented by

Your obedient humble
Servant and Brother
Benjamin Cole.

A

BOOK

of the Antient

Constitutions

of

the Free & Accepted

MASONS

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

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 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 Grammar,
and that teacheth a man to
speak and write truly.—

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

The third is Logick—

and that teacheth a man for to discern or know truth from falsehood.

The fourth is Arithmetick, which teacheth a man for to reckon or count all manner of Numbers.

The fifth is Geometry, & that teacheth a man the mett and measure of the Earth, and of all other things; the which Science is called Mensury.

The Sixth Science is called Musick, and that teacheth a man the Craft of Song, Voice, Tongue, and which gives a man

Skill of singing; teaching him
the art of Composition, and play-
ing upon divers Instruments, as
the Organ, & Harp, methodically.

And the Seventh Science
is called Astronomy, and
that teacheth a man for to know
the Course of the Sun, of the
Moon, & of the Stars.

Note I pray you; that
these seven are contained under
Geometry; for it teacheth a
man met and measure, percer-
ation and weight, for every thing
in and upon the whole Earth.
For you to know, That every

Craftsman works by measure
Husbandmen, Navigators,
Planters, and all of them use
Geometry; for neither Gram-
mar, Logick, nor any other of
the said Sciences, can subsist
without Geometry, ergo most
worthy & 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 4th Chap. of
Genesis, who had two Wives,

the one was called Adah, and
the other Zillah, by Adah
he begot two Sons, Tubal and
Jubal, by Zillah 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; Tubal found out
Geometry, and he divided
Flocks of Sheep, he first built
a House of Stone & Timber.

His Brother Jubal
found the Art of Musick, he
was the Father of all such as
handle the Harp, and Organ.

Tubal Cain was the In-
structor 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 in
two Pillars, that 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
called LATERNES, for that will
not drown in any Water. —

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

The Great Hiermes,
Surnam'd Tresmagistus,
or three times Great, being both
Priest & Philosopher in Egypt,
he found one of them, and lived
in the year of the World 2076
in the Reign of Nimus: &
some think him to be Grandson
to Cush, which was Grandson
to Noah; he was the first
that began to leave off As-
tology, 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
who divided the Zodiac
into twelve Signs, he was Coun-
seller to OSYRIS King of
Egypt, and is said to have
invented ordinary Writing
& Hieroglyphicks, the first Laws
of the Egyptians, and diverse
other Sciences; & taught them
unto other men.

And at the building of
Babylon Anno Mundi
1810, Masonry was

much made off; & the Kings
of Babilon the mighty
Nimrod was a Mason
himself, as is reported by an-
cient Historians; & 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 truly—

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 Mun-
di 2084) he had a worthy
Scholar, whose name was

Hermes, & he learned 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 Souldiery 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, 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 Cry 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 Con-
dition that you will grant them
and that I may have power to

rule them after the manner of
Science ought to be ruled; and
then the King and the Council
granted anon, and sealed his
Commission. And then this
worthy Clerk Hermes took
to him these Lords sons, and
taught them the Science of
Geometry in prauctick, 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 Knave,
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

favours, to set another, if 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 obtained for
them a reasonable Pay, whereby

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 trespas'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. Sithence,

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 Jerusa-
lem, or the Temple of the Lord.

The same King David
loved Musicians, 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 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 with-
drawn from the performance
thereof, by the continual Wars

and troubles he hath had, for he
never took rest before he either
defeated his Enemies, or made them
Tributarie 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 w^{ch} cause
I pray you, send some one of
your Skillfullest men, with my
Servants to the Wood Libanus,
to hew down Trees in y^e place,

for the Macidonians are more
Skillfull in hewing, & preparing
Timber 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 art a man
wise and full of virtue: for
in Cause since no news can
come unto me more gracious,

nor Office of Love more extreme
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 inhabite 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 Govern-
ours of his Work.

And Huram King
of Tyre, 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 nam'd Hiram Abif, a Widows Son of the Tribe of Naphtali; 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 confirmed both the Charges, and manners, that his Father had given to Masons; thus was the worthy Craft of Masonry confirmed in Jerusalem, and

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 if 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—

Aorippa, to his Memory in y^e
Country 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 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 Glasenbury, with
many Castles and Towers.

This sumptuous Art of
Geometry, it being professed
by Emperours, Kings, Popes,
Cardinals, and Princes innume-
rable, who have all of them left
us the permanent 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 Collum.

it being one of the most superbo
Remainders 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's self.

Anno Domini 300.

In S^r Alwars time,
the King of England, that

was a Pagan, did wall y^e Town
about y^e was called Verulm,
and St Alwan 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
Chear, 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 Char-
ter 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
prot. Martyr) that a certain
King invaded the Land &
destroyed most of y^e Natives
by Fire and Sword. That the
Science

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. Peter
and S. Paul, and as is supposed
to have built or restored the
Church of S. Pauls in London
he also built the Church of
S. Andrews in Rochester.

Sibert

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,
Anne 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. Anne Domini

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. Monasteries, he.

built one at Wilton in the Dio-
ces 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 piece of Building, Jewels,
Books, or portions of Land,
he greatly enriched y^e Churches
of York.

Edwin Brother to
King Athelstane loved
ad. Masons much more than
his Brother did, & was a great
practitioner of Geometry, &
he drew him much to communi-

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 bad and 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-
JON, take right good heed, to these
Charges, and if any man find him-
self guilty in any of these 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
perill for a man to fore swear
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 heresy by your
understanding or discretion, but
be you wise discreet men, or wise

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 MASTERS
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

truely, be it in Lodge or in Chamber,
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 actions,
so far as he may wilt 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 MASA-
ONS your Fellows or Brothers
and no other foule name—

Also you shall not take

Brother or Fellow's Wife in
Villiany, nor desire ungodly his
Daughter; nor his Servant nor
put him to no dishonour.

Also that you pay truly
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 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 Cunning 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 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 unable of cunning
to end the Work.

Also that no Master or
Fellow, take no Prentice but for
the Terme of seven years, and y^e
the Prentice 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 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 Prentice, 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 wont to go to
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 nth
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 unlawful plays, whereby the Craft may be slandered —

Also that no Mason shall use no Letchery, nor be a Pander, or Bawd, 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, 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 been
prosecut against the Craft, there
to abide the award of y^e Masters
and Fellows: —————

Also that every Master
and Fellow, that have been
prosecut 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 Common Law —

. Also that no Master or
Fellow, make, mould, Square, nor
rule, to no Loyer, nor set no Loyer
within the Lodge nor without,
to hew nor mould Stones —

. Also that every Mason
receive and cherish strange Fel-
lows when they come over the
Countries, and set them to Work,
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
Hollidors —

2 Amen 2

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 joyn,
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 Secrets 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 Warriors bold
The Masons Art Mankind defends.*

Chorus.

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

IV.

*Emblems 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 N. M. E. they bear;
Distinguished 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 to Justice done
To those who have enrich'd the Art,
From Jabel 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
Word or Sign of an Accepted Mason.*

III.

*'Tis This, and 'tis That,
They cannot tell What,
Why so many **GREAT MEN** of ^eNation
Should **APYONS** 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 Bride
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,
T'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.

37
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 ev'ry 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.*