

of a Masonic Temple. It has happened to me not unfrequently, in the streets of —, to meet the most vulgar loafers, with the square and compass as breastpins, and under circumstances, that I would have sank into the earth for shame, had any one present known that I also belonged to the Masonic Fraternity. This evil is acknowledged by most of the Grand Lodges in the Union, and great mischief is prophesied on account of its recklessness in initiations. It has even, not been rarely seen, that officers of Lodges and Grand Lodges have absconded, or have been impeached, for embezzling sums of money, belonging to the Lodges.

To what degree the defect in American masonry, alluded to, and many others, are already felt among American brethren themselves, being gradually appreciated in wider and wider circles, is proved by manifold acknowledgements in the masonic journals, as well as by the facts that, in all the States, hundreds and thousands of men and by no means inferior ones, soon after their initiation withdraw from lodge life and remain inactive spectators for the remainder of their days.

The following beautiful Ode is from the pen of R. H. Bro. Power of Boston.

When darkness veiled the hopes of man,
Then Light with radiant beams began.
To cheer his clouded way;
In graceful form to soothe his woes,
Then Beauty to his vision rose,
In bright and gentle ray.

Immortal order stood confessed,
From farthest East to distant West.
In columns just and true;
In faithful Plumb and Level there,
Uniting with the mystic Square,
The temple brought to view.

Descending then from Heaven Most High,
Came Charity, with tearful eye,
To dwell with feeble man.
Hope whispered peace in brighter skies,
On which a trusting Faith relies,
And earth's best joys began.

Abroad was seen the boom of Heaven,
Fraternal love was kindly given,
And touched each kindred heart.
The sons of Light with transport then,
In kindness to their fellowmen,
Unveiled the Mystic Art.

Let grateful peacans loudly rise,
O'er earth's domains, to azure skies,
As time shall onward move:
A Brother's joy and woe shall be,
Undying bonds to mark the free,
To wake a Brother's love.

ANCIENT DOCUMENT.

The following Masonic Charge, supposed to have been written in 1505, was kindly translated by Rev. J. Wilton Kerr, of Clinton, C. W., and our readers will see, as we remarked in our last issue, that although there may be an error as to the date, yet the document bears marks of a past age. Bro. Kerr has the original manuscript in his possession.

The reader's attention is directed to the endorsement on the manuscript with the names of the persons said to have been "admitted into the fraternity" on that occasion, at the close of the Charge.

The might of the father, with the wisdom of His most glorious Son, through the goodness of the Holy Ghost, three persons in one Godhead, be with all our beginnings, and give us grace so to govern us in our living, that we may come to His bliss that never shall have ending.

Good Brethren and Fellows, our purpose is to tell you how and in what way this craft of Masonry was begun, and after, how it was founded by worthy Kings and Princes, and other worshipful men. And also, to them that be here, we will declare unto them the charge that belongeth to every Mason to keep: for if you take heed thereof, it is well worthy to be kept for a craft and curious science.

There are seven several sciences, of the which it is one of those following:—The first is *grammar*, which teacheth a man to speak truly and write truly. The second is *Rhetoric*, which teacheth a man to speak fair in subtle terms. The third is *Logic*, which teacheth to defend truth from falsehood. The fourth is *Arithmetic*, that teacheth account and reckon all manner of numbers. The fifth is *Geometry*, which teacheth to mete and measure of the earth, and of this science is *Masonry*. The sixth is *Music*, which teacheth song and voice of songs, organs, and harps. The seventh is *Astronomy*, which teacheth the course of the Sun and Moon and other ornaments of the heavens. The seven liberal sciences, which be all by our science, that is to say, *Geometry*.

Thus may a man prove that all the sciences in the world are found by *Geometry*, for it teacheth measure, ponderation or weight of all manner of earth; and there is no man that worketh of any craft, but he worketh by some measure, not no man that buys and sells but by measure and weight—and all this is *Geometry*. And craftsmen and merchants find other of the said sciences, and especially plowmen and tillers of ground, as corn, vines, plants, and sellers of fruits; for *Grammar* nor *Astronomy*, nor any of the other, can find a man, or mete or measure without *Geometry*. Wherefore we think that science most worthy that findeth all others. This science was first found out by one *Lameth* in the 4th of *Genesis*; and *Lameth* had two wives, the one called *Ada*, and the other *Sella*. By *Ada* he begot two sons, the one called *Jabel*, the other *Jubal*. And by the other wife he had a son and a daughter; and these four children found the beginning of all crafts in the world. This *Jubal* was the eldest son, and he found the craft of *Geometry*, and he parted flocks of sheep in the fields, and first wrought house of stone and tree. (*Gen. 4.*) And his brother *Jabel* found *Music* of song, harp, and organ. The third brother found *Smithcraft*, as of iron and steel, and their sister found *weaving*. Those children did know that God would take vengeance for sin, either by fire or water. Therefore they writ the sciences which they found in two pillars of stone, that they might be found after the flood. The one stone was called *marble*, that cannot burn with fire: the other was *saturns*, and that cannot drown in the waters.

Our intent is to tell you in what manner these stones were tounl, that these sciences were written. The great *Hermoraynes*, that was son unto *Cus*, and *Cus* was son unto *Sem*, which was son unto *Noah*, the same *Hermoraynes* was afterwards named *Hermes*, the father of wise men. He found the two pillars of stone and the sciences written. These he taught to other men, and at the making of the Tower of *Babylon*, there was *Masonry* first made much of; and the King of *Babylon*, that high *Nimroth*, was a Mason himself, and loved the craft, as it is said; and when the city of *Nineveh*, and other cities of the East, should be made, *Nimroth*, the King of *Babylon*, sent thither sixty Masons, at the desire of the King of *Nineveh* his cousin, and when sent he them forth, he gave them a charge in this manner—hat they should be true each of them to the other, and that they should love truly together, and serve their Lord truly for their pay, so that the craft might have worship and all that belongs to him. This was the first time that ever Mason had charge of his craft.

Moreover, when *Abraham* and *Sarah* his wife went into *Egypt*, he taught the seven sciences, and he had a worthy scholar named *Euclid*, and he learned right well, and was master of all the seven sciences, and in his days it befell that the Lords and Estates of that realm had so many sons that they had gotten, some by their wives and some by other Ladies, and that they had not a competent maintenance for them wherefore they made great sorrow; then the King of the land called a great council, to know how they might relieve their children honestly as gentlemen should, under a condition that they would grant me (*viz*, *Euclid*), a commission that I may have power to rule them honestly, as those of that science ought to be, which he granted. Then that worthy clerk took the Lord's sons and taught them the science of *geometry*: for to work in stone all manner of

worthy work that belongs to building Churches, Temples, Castles, Towers and all other manner of building. And he gave them a charge in this manner—first, they should be true to the King and to the Lords that they served, and that they should love well together, and be true each one to the other, and call each other his fellow or brother, not servant or knave, nor any other foul name, and that they should truly deserve their pay of the Lord their master they served, and that they should ordain the wisest of them to be master of the work, and neither for love, riches or favor to set another that hath little cunning to be master of the work, whereby the Lord should be evil served, and they ashamed, and also that they should call the governor of the work, master, the time that they wrought with him, and many other charges that were too long to tell. And all those he made them swear a great oath they used in that time and ordained for their reasonable pay that they might live honestly, and also that they should come and assemble together every year, once, and consult best how to serve the Lord for his profit and their own worship, and to correct within themselves, him that had trespassed against the craft, and thus was the science grounded there, and that worthy master *Euclid* gave it the name of *Geometry* and now it is called through all this land *Masonry*.

Long after, when the children of *Israel* were come into the land of promise, *King David* began the Temple at *Jerusalem*, which was called *Temple-him-Domin*, and he loved well masons and cherished them much and gave them good pay, and he gave them the charges and manners that he had learned of the Egyptians, left them by *Euclid*, and other charges more that you shall have afterwards. After the decease of *King David*, *Solomon* his son finished the Temple which his father had begun, and he sent for workmen into divers countries, and gathered together eighty thousand workers of stone, and were all named masons, and he chose out of them three thousand that were ordained masters and governors of his work: and there was a King of another nation which men called *Hiram*, and he loved well *King Solomon*, and he gave him timber for his work, and he had a son called *Aynon* and he was master of *Geometry* and a chief master of all his masons, and was master of all his graving and carving and other manners of masonry that belongeth to the Temple; and this *Solomon* confirmed both charges and the manners that his father had given to masons, and thus was that worthy Craft confirmed in the City of *Jerusalem*, and many other Kingdoms.

Curious craftsmen, travellers into divers countries, some to learn more craft and cunning, and some to teach them that had but the cunning, and so it befell that there was a curious mason that was called *Nayims Graius*, that had been at the building of *Solomon's Temple*, and was come into *France* and there he taught the science of *Masonry*, and there was one of the Royal Line called *Charles Martel*, and he was a man that loved well this craft, and he came to this *Nayim Graius* and learned of him the craft, and took of him the charges and manners, and afterwards by the Grace of God he was elected King of *France*, and when he was in this state, he took masons, and did help to make men masons, and set them to work, and gave them the charge and the manners that he had learned of other masons confirming them a charter from year to year, to hold their assembly where they would and thus came the craft into *France*.

England all this while was void of masons, until *St. Albans*, and in his days the Kings of *England* walled the town that is called *St. Albans*. Now, this *St. Albans* was a worthy Knight and Steward to the King's household, and was governor of the masons that made the town wall and loved them well and cherished them right much, and he made their pay right good (*i.e.*) two shillings and sixpence a week, and three pence to their nomfyon, before that time, through all this land a mason took but a penny a day and his meat, till *St. Albans* mended it, and got them a charter of the King and council for to hold a general council, and gave it a name of assembly, and there-at he was himself and helped to make masons and gave them charges, as you shall hear afterwards.