

THE LEVEL AND THE SQUARE.

1. We meet upon the Level, and we part upon the Square; What words of precious meaning those words Masonic are! Come let us contemplate them, they are worthy of our thought, With the highest and the lowest, and the rarest they are fraught.
2. We meet upon the Level, tho' from every station come The king from out his palace, and the poor man from his home; For the one must leave his diadem outside the Mason's door, And the other find his true respect upon the checkered floor.
3. We part upon the square, for the world must have it's due, We mingle with the multitude, a cold, unfriendly crew; But the influence of our gatherings in memory is green, And we long upon the level to renew the happy scene.
4. There's a world where all are equal; we are hurrying to it fast, We shall meet upon the level there, when the gates of death are past; We shall stand before the Orient, and our Master will be there, To try the blocks we offer by His own unerring square.
5. We shall meet upon the level there, but never thence depart; There's a mansion—'tis all ready for each trusting, faithful heart; There's a mansion and a welcome, and a multitude is there— Who have met upon the level, and been tried upon the square.
6. Let us meet upon the level, then, while laboring patient here, Let us meet, and let us labor, though the labor be severe. Already in the western sky the signs bid us prepare To gather up our working tools, and part upon the square.
7. Hands round, ye faithful Masons, form the bright fraternal chain; We part upon the square below to meet in heaven again. Oh! what words of precious meaning those words Masonic are, We meet upon the level and we part upon the square.

OPERATIVE AND SPECULATIVE MASONRY.

Hail glorious triumph of the Mason's art, Temple of Faith—fit emblem of the heart, Where else shall man thy mystic import find, Or reconcile thy moral to his mind? Thy secret lesson gave to quarried stone A brighter splendor than Judea's throne— A purer lustre than the sparkling gem Set by Ambition in her diadem. Sacred our Ancient Craft—'tis ours confess'd, To rear again that pile within each breast, Not in its towers of pride, its strong built walls, Its columned cloisters, or its stately halls, Its brazen altar or its deep veiled shrine— The resting place of Majesty Divine: To such vain power, we lay no wild pretence. We rear the building in its moral sense— We need no cedar, sandal-wood, or stone, Or treasures such as kings may give alone. The poor, the weak, the humble, the despis'd, All that by vice are scorn'd—by virtue priz'd, May with the rich perform an equal part, And rear the Temple in the perfect art. —Louisville Democrat.

THE MARK DEGREE.—ITS HISTORY AND OBJECTS.

Before the Union in England, in 1813, the degree was practised by many Lodges, in conjunction with two or three others, which were unitedly denominated "Ark, Mark, and Link." The Mark was conferred without the authority of a separate Warrant, being considered as an integral portion of the fellow Craft's degree; the Ark and Link are now, we believe, practically obsolete. Under some systems, the mark is divided into two degrees; while in others it is all comprised in one degree as a necessary link to connect the second and third. A Lodge of Mark Masters is called in England a Congratulation; and a candidate, on his admission, is said to be congratulated. With this brief history of the degree, we shall pass on to its objects. In the first of the above named grades, the distinction was simple: The Mark men were historically in number two thousand, and were

appointed for the purpose of placing a peculiar mark, and probably two, on every prepared stone and beam of timber, the one denoting the Lodge, the other the workman, consisting of certain mathematical figures which constituted the designation of every Lodge and every Mason; that when the stones and timber were collected at Jerusalem, every man's work might be clearly distinguishable, whether conveyed from the forest of Lebanon, the quarries of Tyre, or the clayey ground between Succoth and Zeradatha. On the other hand, the Mark Masters are represented as consisting of a thousand chosen and trusty men, whose office it was to examine the materials after they were brought to Jerusalem, for the purpose of detecting any deficiencies which might exist either in stone or timber, casting aside the imperfect, to the openly expressed disgrace of the workmen, and placing a mark of approval and congratulation on those which were fitted for the building; that when put together, all confusion and disorder might be avoided, and nothing heard in Zion but harmony and peace. The Mark Degree, besides its utility, affords a most intelligent and important link between operative and speculative Freemasonry, which is in strict accordance with the original customs of the operative Fraternity. The marks entrusted to the skillful Craftsmen served not only to distinguish their particular work, but in a superior degree, when more fully comprehended, were found to contain the principles of the design.

Recent investigations have shown their great importance in an archaeological point of view, and also in elucidating the continuous history of the Fraternity, inasmuch as the marks used by the ancient Craftsmen, all having some hidden symbolic reference, are found among the ruins of every important old building still existing on the face of the globe, and we are by these means enabled, from actual inspection, to trace the connecting links existing in structures erected by our ancient Brethren, for a period looking backward more than forty centuries. We seem thus to uplift the veil which throws the pall of its dark shadows upon the past, and to admit a ray of light which though faintly visible, serves to illumine the gloom left by the lapse of ages, and enables us to discover those broken links and scattered fragments which, when re-united, will constitute the perfect chain of true Masonic history. —Brooklyn Standard.

THE PRINCE OF WALES TO BECOME A FREE MASON.

A rumor came out recently from England that the Prince of Wales was about to be initiated into Masonry. Thereupon the Kingston Whig declared that he could not be made in England till he is twenty-one; that he will have to go to Scotland, "where they sometimes do these things." A Free Mason, belonging to an English Lodge, desires us to call the attention of the Editor of the Whig (hitherto supposed to know something about Masonry) to the power of dispensation granted to the Grand Master or Provincial Grand Master, under the 3rd Section of the Chapter, entitled "Of Proposing Members, Making, Passing and Raising," in the "Book of Constitutions," published by the authority of the United Grand Lodge of England in 1833. He may there find reason to change his opinion. The Prince of Wales' brother-in-law is the Grand Master of Prussian Masons, if we mistake not.

GENTILE, JEWISH, AND CHRISTIAN MASONRY.

Among the Scottish, Turkish, Continental and American Masons, a classification such as that indicated by our heading exists, though as a general thing among the craft at large it is not generally known, whilst in England there is no such distinction because by their Book of Constitutions they only acknowledge three symbolic degrees, including that of the Royal Arch. We do not desire, for it would not be proper, to discuss in any way the esoteric work of Masonry, but this we can say that no Royal Arch Mason will deny that their

ceremonies are Jewish. This much, however, we will assert, that the three degrees, E. A.; F. C.; and M. M., are essentially Gentile or Catholic—that is universal. The Jewish are those of Mack, P. M.; M. E. M.; and Royal Arch, including those belonging to the Council of Royal and Select Masters. The Christian degrees are those of the orders of Knighthood, such as Knight Templar, Knight of Malta, Rose Croix, &c. The propagation of what are generally called in this country the higher degrees, is now so rapidly extending that the importance of the distinction between Jewish, Gentile, and Christian Masonry becomes important, and we believe that our definition as above will be duly appreciated, though for the first time it be clothed in such plain language. —Brooklyn Standard.

PRAYER ON THE DEATH OF WASHINGTON.

The following beautiful prayer on the death of George Washington in 1799, which was pronounced by the late Rev. Brother John Murray before Rising States Lodge, Boston, will, we doubt not, be read with peculiar interest at this critical period of our national affairs, especially that portion of it which we have italicised. Indeed it may be read in our Lodges at the present time all over the country and if offered up with sincerity by the 250,000 Masons of the Union may stay the hands of those engaged in a fratricidal warfare.

"Almighty Architect of the Universe! Bes-tower of Light and Creator of Worlds! from thy Celestial Lodge look down with an eye of benignity on thy servants now prostrate at thy footstool. Hear them, O Bountiful Benefactor, we beseech Thee, when they ask of Thee, to sanctify unto them, and to the fraternity at large, the affliction which, in the dispensation of the Holy Providence, thou hast seen fit to lay upon them in removing from an earthly lodge, thy distinguished servant and their beloved Brother, George Washington.

"Great Author of Being! inspire us, who now supplicate thee, with wisdom to acknowledge it was just we should be afflicted! with strength to support a calamity which, while it rends our hearts, fills an empire with lamentation—and may we see the beauty of Thy Humiliation as resplendent when Thou givest as when Thou takest away.

"Supreme Grand Master of all worlds! we dare not arraign thy mighty workings among the children of men. But do not turn a deaf ear to our request when we ask of Thee in Thy great goodness to raise up for us another Washington. To inspire him with like wisdom—to endow him with like moderation—to animate him with like love for the Craft; to adorn him with like virtues, that his life may be the same, and finally to receive him into a like participation of Thine immortal glory Amen. So mote it be."

—An Irishman, just from the sod, was eating some old cheese, when he found to his dismay that it contained living inhabitants.

"Be jabbers," said he, "does your chase in this country have childer?"

The punishment in Hungary for bigamy, compels the man to live in the same house with both wives; consequently, the crime is of rare occurrence in that country.

—At a recent festival meeting, a married man, who ought to have known better, proposed, "The ladies," as "the beings who divided our sorrow, double our joys, and treble our expenses."

Mrs. Alice Yell, on Saturday, cow-hid Mr. Lay, of Camden, for promising to marry her and not performing. As he wouldn't make her Lay, she made him Yell.

—It has been found by oculists that when a person has only one eye, it is invariably the left one.

Why is a hen immortal? Kaze her "son never sets"

"I am thy father's spirit," as the bottle said to the little boy when he found it in the wood pile and wondered what it was.