

MARK MASTERS DEGREE**Bible: Matthew xx:1-16**

R W M: ** Brother Senior Deacon, you will take with you suitable assistance and prepare the candidate to be received in the first section of the Mark Masters Degree in due and ancient form.

S D: *(Rises, sign, retires to ante-room with assistant, rehearses Candidate in Fellowcraft sign, enter lodge room, each with work in left hand; At Junior Overseers station) ***
**

J O: ** ** *(Rises)* Who comes here?

S D: Craftsmen from the quarries with work for inspection.

J O: Present your work. Is this your work? This is good and square work, just such work as is required for the completion of the Temple. You have my permission to pass. Whom have you with you?

S D: Craftsmen from the quarries with work for inspection.

J O: Present your work. Is this your work? This is good and square work, just such work as is required for the completion of the Temple. You have my permission to pass. Whom have you with you?

Assistant: Craftsmen from the quarries with work for inspection.

J O: Present your work. Is this your work? This is not such work as is required for the completion of the Temple, but

owing to its singular form and beauty I feel unwilling to reject it. You therefore have my permission to pass.

(At Senior Overseers Station)

S D: ** **

S O: ** ** (Rises) Who comes here?

S D: Craftsmen from the quarries with work for inspection.

S O: Present your work. Is this your work? This is good and square work, just such work as is required for the completion of the Temple. You have my permission to pass. Whom have you with you?

S D: Craftsmen from the quarries with work for inspection.

S O: Present your work. Is this your work? This is good and square work, just such work as is required for the completion of the Temple. You have my permission to pass. Whom have you with you?

Assistant: Craftsmen from the quarries with work for inspection.

S O: Present your work. Is this your work? This is not such work as is required for the completion of the Temple, but owing to its singular form and beauty I feel unwilling to reject it. You therefore have my permission to pass.

(At Master Overseers Station)

S D: ** **

M O: ** ** (Rises) Who comes here?

S D: Craftsmen from the quarries with work for inspection.

M O: Present your work. Is this your work? Is that your mark? This is good and square work, just such work as is required for the completion of the Temple. You are entitled to your wages and shall receive them at the proper time. You will stand aside; whom have you with you?

S D: Craftsmen from the quarries with work for inspection.

M O: Present your work. Is this your work? Is that your mark? This is good and square work, just such work as is required for the completion of the Temple. You are entitled to your wages and shall receive them at the proper time. You will stand aside; whom have you with you?

Assistant: Craftsmen from the quarries with work for inspection.

M O: Present your work. Is this your work? Stand aside!
** ** Brother Overseers, you will assemble in the East.
(Done) Brother Junior Overseer, did you permit this piece of work to pass your gate?

J O: I did, Brother Master Overseer. I knew it was not such work as is required for the completion of the Temple, but owing to its singular form and beauty, I felt unwilling to reject it and therefore permitted it to pass.

M O: Brother Senior Overseer, did you permit this piece of work to pass your gate?

S O: I did, Brother Master Overseer, for the reasons already assigned by the Brother Junior Overseer.

M O: What have we to do with singular form and beauty? Are not our orders imperative to receive none but good and square work? Regardless of those orders you have permitted

a piece of work to pass your gates which is of no conceivable use. What shall we do with it?

S O: I propose that we heave it over among the rubbish of the Temple.

M and J Os: Agreed.

(Confusion)

R W M: * Worshipful Senior Warden, what is the cause of all this confusion among the Craft in and about the Temple.

W S W: Right Worshipful Master, it is the sixth hour of the sixth day of the week and the Craft are impatient to receive their wages.

R W M: Worshipful Senior Warden, this being the sixth hour of the sixth day of the week and the Craft impatient to receive their wages, it is my order that the Worshipful Junior Warden assemble the Craft in procession in the South facing the East and march with them to the Grand Senior Warden's office to receive their wages, and you will repair to your office to pay them off.

W S W: ** Worshipful Junior Warden, it is the order of the Right Worshipful Master that you assemble the Craft in procession in the South facing the East and march with them to the Grand Senior Warden's office to receive their wages.

W J W: *** Craftsmen, it is the order of the Right Worshipful Master that you assemble in procession in the South facing the East and march with me to the Grand Senior Warden's office to receive your wages. Brother Marshal, you will form the procession.

MAR: (*In front of Worshipful Junior Warden's station*) Fall in Craftsmen, fall in. Worshipful Junior Warden, the procession is formed.

W J W: Forward march. (*& Leads procession*)

(*All Sing Ode*)

*MARK MASTERS ALL APPEAR,
BEFORE THE CHIEF OVERSEER,
IN CONCERT MOVE,
LET HIM YOUR WORK INSPECT
FOR THE CHIEF ARCHITECT;
IF THERE BE NO DEFECT
HE WILL APPROVE.
NOW TO THE WESTWARD MOVE,
WHERE, FULL OF STRENGTH AND LOVE,
HIRAM DOTH STAND;
BUT IF IMPOSTORS ARE
MIXED WITH THE WORTHY THERE,
CAUTION THEM TO BEWARE
OF THE RIGHT HAND.*

W S W: Impostor! Impostor!

Guard: (*Attempts to strike off right hand. Senior Deacon catches Guard's sword arm with his (left) hand.*)

S D: Hold! I know he is not an impostor. I know he is a Fellowcraft Mason, for I have wrought in the quarries with him. Worshipful Senior Warden, if you will release him, that he may have an opportunity of appearing before the Right Worshipful Master and proving himself a Fellowcraft Mason, I will pledge you my mark to return him that the penalty may be inflicted upon him provided he fails to make such proof.

W S W: I will receive your mark and release him.

R W M: *

(Senior Deacon and Candidate in East)

S D: Right Worshipful Master, I appear before you with a Brother Fellowcraft Mason who has been accused at the Grand Senior Warden's office of being an impostor. I know he is not an impostor. I know he is a Fellowcraft Mason, for I have wrought in the quarries with him and have obtained his release that he might have an opportunity of appearing before you and proving himself a Fellowcraft Mason, by pledging my mark to return him that the penalty may be inflicted upon him provided he fails to make such proof.

R W M: My Brother, this is a very grave and serious charge, indeed very. Is there any evidence of his guilt?

J O: Right Worshipful Master, I know he is an impostor. He presented a piece of work at my gate which was not such work as is required for the completion of the Temple. It was neither an oblong nor a square. I know he is an impostor.

S O: And Right Worshipful Master, I know he is an impostor. He presented a piece of work at my gate which was not such work as is required for the completion of the Temple. It was neither an oblong nor a square. I know he is an impostor.

M O: And Right Worshipful Master, I know he is an impostor. He presented a piece of work at my gate which was not such work as is required for the completion of the Temple. It was neither an oblong nor a square, nor had it the mark of the Craft upon it. He stood by, saw it inspected, rejected, and hove over among the rubbish of the Temple, and notwithstanding all this, he voluntarily joined the Craft in procession and marched with them to the Grand Senior

Warden's office and there attempted to receive wages when he knew he was not entitled to any. I know he is an impostor.

R W M: My Brother, can you give me the sign of a Fellowcraft Mason?

Candidate: (*Gives sign*)

S D: There, I knew he was a Fellowcraft Mason. I knew I could not be mistaken, for I have wrought in the quarries with him.

W S W: Right Worshipful Master, Fellowcraft or no Fellowcraft, I know he is an impostor. He attempted to receive wages at my office and was unable to give the token. I know he is an impostor.

R W M: Attempted to receive wages at your office and unable to give the token. My Brother, have you ever been taught how to receive wages as a Fellowcraft Mason?

S D: (*Whispers in Candidate's ear*) I have not.

Candidate: I have not.

R W M: That in some degree mitigates the offense. The penalty, for attempting to receive money from a Mark Masters Lodge when not entitled to it, is the loss of the right hand, but in as much as you have never been taught how to receive wages as a Fellowcraft Mason, I will remit the penalty, but require that you be suitably reprimanded for having made the attempt, when you will be remanded to the quarries where you will resume your labors and continue them until you learn to bring up good and square work, just such work as will stand the test of the Grand Overseer's Square. Brother AB, you will please reprimand the Brother.

*(Candidate placed on North side of Altar facing South.
Reprimanding Brother South side Altar, facing North.)*

Reprimanding Brother: My Brother, are you not a Master Mason, and when you took upon yourself the solemn obligation of a Master Mason, did you not say that you would not wrong a Lodge, or a Brother Mason to the value of anything, and have you not, on this very occasion, regardless of that solemn obligation, attempted to receive money from this Lodge when you knew you were not entitled to any?

The penalty, my Brother, for attempting to receive money from a Mark Masters Lodge, when not entitled to it, is the loss of the right hand. You might have suffered that penalty but for the timely interference of a Brother who recognized you as a Fellowcraft Mason, having wrought in the quarries with you, who obtained your release that you might have an opportunity of appearing before the Right Worshipful Master and proving yourself a Fellowcraft Mason, by pledging his mark to return you, that the penalty might be inflicted upon you, provided you failed to make such proof.

In the investigation of your case you proved yourself a Fellowcraft Mason, but it appearing that you had never been taught how to receive wages as such, in some degree mitigated the offense, when the Right Worshipful Master in the plenitude of his power was pleased to remit the penalty, but required that you be suitably reprimanded for having made the attempt. You will permit this act of clemency upon his part to make the most lasting and substantial impression upon your mind possible, that you are never to receive from anyone, and more especially from a Lodge or a Brother Mason, that which is not your own.

(Take Candidate by right arm and conduct to ante-room.)
And now my Brother, in obedience to the command of the Right Worshipful Master, you will be remanded to the

quarries where you will resume your labors and continue them until you learn to bring up good and square work, just such work as will stand the test of the Grand Overseer's Square.

(In ante-room)

M C: ** **

S D: *(Rises, sign)* Right Worshipful Master, there is an alarm at the inner door.

R W M: Brother Senior Deacon, you will attend to the alarm and report the cause.

S D: ** **

M C: *

S D: * *(Opens door)* Who comes here?

M C: A Worthy Brother who has been regularly initiated an Entered Apprentice Mason, passed to the Degree of Fellowcraft, raised to the sublime degree of Master Mason, and now prays for further light in Masonry by being advanced to the honorary degree of Mark Master.

S D: My Brother, is it of your own free will and accord you make the request?

Candidate: It is.

S D: Brother Master of Ceremonies, is the candidate duly and truly prepared, worthy and well qualified?

M C: He is.

S D: Has he made suitable proficiency in the proceeding degrees to entitle him to this privilege?

M C: He has.

S D: Has he wrought in the quarries and exhibited a specimen of his work?

M C: He has.

S D: By what further right does he expect to gain admission into this Right Worshipful Lodge of Mark Master Masons?

M C: By benefit of the password.

S D: Has he the password?

M C: He has it not, but I his conductor have it for him.

S D: Advance and give it.

M C: (*Gives password*) J_____.

S D: The password is right. The Candidate will await the time with patience until his request shall be made known to the Right Worshipful Master and his answer returned.

(*Close door -- go to Altar, gives sign*)

Right Worshipful Master, the alarm at the inner door was caused by a Worthy Brother who has been regularly initiated an Entered Apprentice Mason, passed to the Degree of Fellowcraft, raised to the sublime degree of Master Mason, and now prays for further light in Masonry by being advanced to the honorary degree of Mark Master.

R W M: Brother Senior Deacon, is it of his own free will and accord he makes the request?

S D: It is.

R W M: Is he duly and truly prepared, worthy and well qualified?

S D: He is.

R W M: Has he made suitable proficiency in the preceding degrees to entitle him to this privilege?

S D: He has.

R W M: Has he wrought in the quarries and exhibited a specimen of his work?

S D: He has.

R W M: By what further right does he expect to gain admission into this Right Worshipful Lodge of Mark Master Masons?

S D: By benefit of the password.

R W M: Has he the password?

S D: He has it not, but I his conductor have it for him and will give it at the proper time.

R W M: It is my order that the Candidate be permitted to enter and be received in due and ancient form.

S D: (*Senior Deacon opens ante-room door*) It is the order of the Right Worshipful Master that the Candidate be permitted to enter and be received in due and ancient form. (*Senior Deacon backs-up but does not touch Candidate*) My Brother you will halt. The manner of your reception in the preceding degrees has already been explained to you. In this Mark Masters Degree you are received upon the edge of an

engraver's chisel under the pressure of the mallet, (*Bring tools together..before applying*) applied to your naked breast. The chisel and mallet are instruments made use of by operative masons to mark, indent, and engrave their work; but we as Mark Masters, are taught to make use of them for the more noble and glorious purpose of marking, indenting and engraving the mind. It now becomes my duty as a Mark Master Mason, * to make a mark upon you, * the recollection of which, * you will carry to the grave. *

Right Worshipful Master, the Candidate has been received in due and ancient form.

R W M: Brother Senior Deacon, it is my order that the Candidate be conducted four times around the Lodge and caused to halt at the South, West, and East.

(*First round*)

S D and Candidate: (*In South, Entered Apprentice sign*)

W J W: (*Entered Apprentice sign*) *

S D and Candidate: (*In West, Entered Apprentice sign*)

W S W: (*Entered Apprentice sign*) *

R W M: *THE STONE WHICH THE BUILDERS REFUSED IS BECOME THE HEAD STONE OF THE CORNER.*
(PSALM CXVIII, 22)

S D and Candidate: (*In East, Entered Apprentice sign*)

R W M: (*Entered Apprentice sign*) *

S D and Candidate: (*In South, Fellowcraft sign*)

W J W: (*Fellowcraft sign*) **

S D and Candidate: (*In West, Fellowcraft sign*)

W S W: (*Fellowcraft sign*) **

R W M: DID YE NEVER READ IN THE SCRIPTURES;
THE STONE WHICH THE BUILDERS REJECTED THE
SAME IS BECOME THE HEAD OF THE CORNER?
(MATT. XXI, 42)

S D and Candidate: (*In East, Fellowcraft sign*)

R W M: (*Fellowcraft sign*) **

S D and Candidate: (*In South, Master Mason sign*)

W J W: (*Master Mason sign*) ** *

S D and Candidate: (*In West, Master Mason sign*)

W S W: (*Master Mason sign*) ** *

R W M: AND HAVE YOU NOT READ THIS SCRIPTURE;
THE STONE WHICH THE BUILDERS REJECTED IS
BECOME THE HEAD OF THE CORNER? (MARK XII, 10)

S D and Candidate: (*In East, Master Mason sign*)

R W M: (*Master Mason sign*) ** *

W J W: ** **

W S W: ** **

R W M: WHAT IS THIS THEN THAT IS WRITTEN: THE
STONE WHICH THE BUILDERS REJECTED, THE SAME
IS BECOME THE HEAD OF THE CORNER? (LUKE
XX, 17) ** **

S D and Candidate: (*In South*)

S D: ** **

W J W: ** ** (*Rises*) Who comes here?

S D: A Worthy Brother who has been regularly initiated an Entered Apprentice Mason, passed to the Degree of Fellowcraft, raised to the sublime degree of Master Mason, and now prays for further light in Masonry by being advanced to the honorary degree of Mark Master.

W J W: My Brother, is it of your own free will and accord you make the request?

Candidate: It is.

W J W: Brother Senior Deacon, is the Candidate duly and truly prepared, worthy and well qualified?

S D: He is.

W J W: Has he made suitable proficiency in the proceeding Degrees to entitle him to this privilege?

S D: He has.

W J W: Has he wrought in the quarries and exhibited a specimen of his work?

S D: He has.

W J W: By what further right does he expect to gain admission into this Right Worshipful Lodge of Mark Master Masons?

S D: By benefit of the password.

W J W: Has he the password?

S D: He has it not, but I his conductor have it for him.

W J W: Advance and give it.

S D: (*Gives password*) J _____.

W J W: The password is right. He has my permission to pass.

S D and Candidate: (*in West*)

S D: ** **

W S W: ** ** (*Rises*) Who comes here?

S D: A Worthy Brother who has been regularly initiated an Entered Apprentice Mason, passed to the Degree of Fellowcraft, raised to the sublime degree of Master Mason, and now prays for further light in Masonry by being advanced to the honorary degree of Mark Master.

W S W: My Brother, is it of your own free will and accord you make the request?

Candidate: It is.

W S W: Brother Senior Deacon, is the Candidate duly and truly prepared, worthy and well qualified?

S D: He is.

W S W: Has he made suitable proficiency in the preceding Degrees to entitle him to this privilege?

S D: He has.

W S W: Has he wrought in the quarries and exhibited a specimen of his work?

S D: He has.

W S W: By what further right does he expect to gain admission into this Right Worshipful Lodge of Mark Master Masons?

S D: By benefit of the password.

W S W: Has he the password?

S D: He has it not, but I his conductor have It for him.

W S W: Advance and give it.

S D: (*Gives password*) J _____.

W S W: The password is right. He has my permission to pass.

S D and Candidate: (*In East*)

S D: ** **

R W M: ** ** (*Rises*) Who comes here?

S D: A Worthy Brother who has been regularly initiated an Entered Apprentice Mason, passed to the Degree of Fellowcraft, raised to the sublime degree of Master Mason, and now prays for further light in Masonry by being advanced to the honorary degree of Mark Master.

R W M: My Brother, is it of your own free will and accord you make the request?

Candidate: It is.

R W M: Brother Senior Deacon, is the Candidate duly and truly prepared, worthy and well qualified?

S D: He is.

R W M: Has he made suitable proficiency in the preceding Degrees to entitle him to this privilege?

S D: He has.

R W M: Has he wrought in the quarries and exhibited a specimen of his work?

S D: He has.

R W M: By what further right does he expect to gain admission into this Right Worshipful Lodge of Mark Master Masons?

S D: By benefit of the password.

R W M: Has he the password?

S D: He has it not, but I his conductor have it for him.

R W M: Advance and give it.

S D: (*Gives password*) J _____.

R W M: The password is right. It is my order that the Candidate be reconducted to the Worshipful Senior Warden in the West who will teach him how to approach the East, the place of Masonic Light in due and ancient form.

(*Senior Deacon and Candidate West of Altar*)

S D: Worshipful Senior Warden, it is the order of the Right Worshipful Master that you take charge of the Candidate and teach him how to approach the East, the place of Masonic Light in due and ancient form.

(*Worshipful Senior Warden in charge of Candidate*)

W S W: My Brother, you will step off on the left foot, bring the heel of the right to the hollow of the left. Step off on the right foot bring the heel of the left to the hollow of the right, step off on the left foot, bring the heel of the right to the heel of left, step off on the right foot and bring the heel of the left to the toe of the right, feet forming a right angle, body erect. Right Worshipful Master, the Candidate awaits your pleasure.

R W M: (*Stand*) My Brother, it becomes my duty to inform you that you cannot proceed further without taking upon yourself a solemn obligation appertaining to this Degree; while I take pleasure in informing you that there is nothing contained in it which will interfere with the duties you owe to God, your country, your family, or yourself. With this assurance upon my part are you willing to proceed?

Candidate: I am.

R W M: Brother Senior Deacon, you will place the Candidate in proper position to receive the obligation.

S D: My Brother, you will kneel on both knees and place both hands upon the Holy Bible. (*done*) Right Worshipful Master, the Candidate is in position and awaits your pleasure.

R W M: *** *(Goes to Altar.)* My Brother, you will announce your name and repeat after me:

I, _____, % m on f w @ ac, in t prs % A G @ ths R W :: % Mk M Ms, erc t Hm @ ddc t Un Bnv, do hb @ h m s pr @ s, tt I wl nt cmc t scs % ths D t an on ex it b i a r :: or t a kn wr B Mk M M, @ nt unl aft stc trl, d ex, or lfl mc inf I shl hv fd hm or thm jstl entl t rc t sm.

An I ms s pr @ sw tt I wl st t @ ab b t b-ls, rls, @ rgls % ths or any oth :: % Mk Ms % wh I ma bc a mbr, @ wl suprt t cnstn, rls @ edcs % t Gr Ch und whs jrsdc I m b, s fr as th ma cm t my knl @ r nt subsrv % t prnc @ grndwk % Fmy: @

wl ob al du sgs @ sms snt or hd t m fm a rgl :: or by a kn wr
Br Mk M M if wthn Ingh % m c-t.

An I ms sl p @ s tt I wl at sm fu tm chs a mk @ hv it
rcrd i t ppr bk % mks, @ whn onc s slctd @ rcdn I wl nth sl,
exc, nr alt it, @ wl nt prs m mk to a Br Mk M in rqst % a
favr unls in rl dsts, @ wl rec t mk % a Br Mk M whn prs t m
in rqs % a fvr @ wl grt hs rqs o rlv hs ncs s fr as I cn wtht
mtrl inj to msl or ths dpndt upn m; in wch evt I wl at any rat
rtrn t Br hs mk tgh wth t vl thr%, wch is a Js hfshkl i slv eql
in vl to tw-fv cs, @ wl nt prst m mk t a Br Mk M in rqs % a
fvr a sec tm unt it hs bn rdmd fm its fmr plg.

An I ms sl p @ s tt I wl nt wrg a :: o a Br Mk M M t th vl
% on pny, nr prmt it t b dn, if wthn m pr t prv i.

T al % wch I m sl p @ s, wtht any eqv, slf evs, o mn rsvn
wtev, bndng msl und t pn % hv m rt h chp o, tt I ma nt b abl
to fl t gp, @ m rt er smt o, tt I ma nt b abl to hr t wd, shd I
wlfy vl an prt % t sl o % a Mk M M; so hl m G.

In token of your sincerity you will kiss the book before
you which is the Holy Bible.

Brother Senior Deacon, you will release the Brother from
the cabletow as he is bound to the Fraternity by stronger ties.

*(Returns to East) **

Secretary: My Brother, I present you the mark of Brother
AB, who requests of you the loan of five dollars and has
authorized me to pledge his mark for the return of the money.

R W M: *(Returns to Altar.)* My Brother, you doubtless
remember you said in the obligation that you would at some
future time choose a mark and have it recorded in the proper
book of marks, and when once so selected and recorded you
would neither sell, exchange, nor alter it; that you would not
present your mark to a Brother Mark Master in request of a
favor unless in real distress; and that you would receive the
mark of a Brother Mark Master when presented to you in

request of a favor and would grant his request or relieve his necessities so far as you could without material injury to yourself or those dependent upon you. Now the Brother who presents his mark to you in request of a favor is a Brother Mark Master Mason, and I will vouch for it; he has taken the same obligation that you have in which he said he would not do this unless in real distress. You must therefore regard him as a Brother in distress, hence the necessity of your acting with promptness in disposing of the case. Up to this time you have made no effort to dispose of the case. Brother Secretary, what is the amount the Brother requires?

Secretary: Five dollars.

R W M: Can you grant his request?

Candidate: (*? responds*)

R W M: Then you will at any rate, return the Brother his mark together with the value thereof, you can certainly do this much.

Candidate: (*? responds*)

R W M: Perhaps my Brother, if you will examine your person you may find yourself better off than you suppose you are.

Candidate: (*? finds token, responds*)

R W M: You can now return the Brother his mark together with the value thereof if you see proper to do so.

This ceremony is intended to impress upon your mind in the most lasting and substantial manner possible what you said in the obligation touching the mark, and also your duty under that obligation as a Mark Master Mason, to the end that should a Brother Mark Master at any time present his mark to

you in request of a favor, you are to regard him as a Brother in distress and act with promptness in disposing of the case. How far you will go in meeting the particular request made, is left entirely to your own discretion, except if you are not disposed to grant his request, or do not feel able to do so, you will at any rate return the Brother his mark together with the value thereof twenty-five cents as you said you would in the obligation. This much is made incumbent upon you under the supposition that two Mark Masters will not meet under such exceedingly straightened circumstances as that neither of them will have about his person twenty-five cents or the value thereof. If you have not the money give him something else that will represent that value. This will enable him to go farther cherishing a hope that he may meet with a Brother who will be able to grant his request.

My Brother, you now observe me as Right Worshipful Master of this Lodge approaching you from the East upon the step, under the due guard, and signs of a Mark Master Mason. (*Takes steps*) This is the step, this the due guard and this, that, and this, are the signs. This, alludes to the manner in which your work was hove-over among the rubbish of the Temple. This, alludes to the penalty of the obligation wherein you said you would have your right hand chopped off, and so forth. This, also alludes to the penalty of the obligation wherein you said you would have your right ear smote off, and so forth. These are all signs of a Mark Master Mason, but this alone, is the working sign of the Degree, the sign to be given on entering or retiring from a Lodge of Mark Masters.

As a further token of my brotherly love and esteem I extend to you the right hand of fellowship, and with it the pass grip and password of this Degree.

(Raises Candidate on North side of Altar)

You will take me as I do you. Here I left you and here I find you; will you be off or from?

S D: From.

R W M: From what to what?

S D: From the grip of a Master Mason to the past grip of a Mark Master.

R W M: Pass. What is this?

S D: The pass grip of a Mark Master Mason.

R W M: Has it a name?

S D: It has.

R W M: Will you give it to me?

S D: I did not so receive it, neither can I so impart it.

R W M: How will you impart it?

S D: I will syllable it with you.

R W M: Syllable and begin.

S D: You begin.

R W M: The word is with you, begin.

S D: P_.

R W M: J_.

S D: J_.

R W M: P_.

S D: J ____.

R W M: J ____ is the password and this is the pass grip of a Mark Master Mason.

Tradition informs us that the timbers for King Solomon's Temple were felled, hewn, and prepared in the forests of Lebanon and were taken thence on floats to J _____. The coast of J _____ was exposed to the open sea. There was no harbor there; it was of high, rough, and rugged cliffs of rock. While our ancient Brethren were employed in getting those timbers out of the sea and up those cliffs they instituted this method of assisting each other up and down the banks; hence the word J _____. Will you be off or from?

S D: From.

R W M: From what to what?

S D: From the pass grip of a Mark Master to the grip of the same.

R W M: Pass. What is this?

S D: The grip of a Mark Master Mason.

R W M: Has it a name?

S D: It has.

R W M: Will you give it to me?

S D: I did not so receive it, neither can I so impart it.

R W M: How will you impart it?

S D: I will syllable it with you.

R W M: Syllable and begin.

S D: You begin.

R W M: The word is with you, begin.

S D: W__.

R W M: M__.

S D: M__.

R W M: W__.

S D: M__ -W__.

R W M: M__ -W__ is the word and this is the grip of a Mark Master Mason; our bodies forming the initial letters, M and W, our lower limbs making M and our bodies and forearms making W.

(Confusion)

S D: (*Conducts Candidate to North side center of room and stands on Candidates right.*)

R W M: * Worshipful Senior Warden, what is the cause of all this confusion among the craft in and about the Temple?

W S W: Right Worshipful Master, it is for the want of a certain keystone to one of the principal arches which no one has been ordered to make.

R W M: For the want of a certain keystone to one of the principal arches which no one has been ordered to make? Worshipful Senior Warden, you will assemble the Brother Overseers, show them a pattern of that keystone, inquire if they have seen anything of a piece of work resembling it, and report the result to me.

W S W: ** Brother Overseers, you will assemble in the West. (*Done*) Brother Overseers, have you seen anything of a piece of work resembling this pattern?

Overseers: (*Council*)

M O: Worshipful Senior Warden, we remember well that such a piece of work was presented at our gates, but it seeming to us of no conceivable use, was rejected and hove over among the rubbish of the Temple.

W S W: Right Worshipful Master, the Brother Overseers remember well that such a piece of work was presented at their gates, but it seeming to them of no conceivable use, was rejected and hove over among the rubbish of the Temple.

R W M: Rejected and hove over among the rubbish of the Temple? It is the most important stone in all the building! You will order the Brother Overseers to make diligent search for that stone, find it if possible, and bring it up to me.

W S W: Brother Overseers, it is the order of the Right Worshipful Master that you make diligent search for that stone, find it if possible, and carry it up to him.

Overseers: (*Search for the keystone, find it and Master Overseer carries it up and presents it to the Right Worshipful Master.*)

R W M: (*Takes stone and examines it.*) THIS IS THE STONE WHICH WAS SET AT NAUGHT OF YOU BUILDERS, WHICH IS BECOME THE HEAD OF THE CORNER. (*Acts IV, 11*)

Overseers: (*Return to stations*)

R W M: The newly made Brother will approach the East.

(Done)

TO HIM THAT OVERCOMETH WILL I GIVE TO EAT OF THE HIDDEN MANNA, AND WILL GIVE HIM A WHITE STONE, AND IN THE STONE A NEW NAME WRITTEN, WHICH NO MAN KNOWETH, SAVING HE THAT RECEIVETH IT. (Rev. II,17)

My Brother, you doubtless remember you said in the obligation that you would at some future time choose a mark and have it recorded in the proper book of marks and so forth. The mark alluded to in the obligation is made in the form of this block or keystone with these two circular lines upon it enclosing these letters which are read in this way: H T W S S T K S. The open space in the center is left for the insertion of your mark, which may be a design of anything that may strike your taste; and when you have selected it, you will report it to the Secretary of the Lodge of which you are a member, who will record it in the proper book of marks kept in the Lodge for that purpose. And when once so selected and recorded, you are neither to sell, exchange nor alter it, but on the contrary, it is to be kept by you in perpetuity and at your death handed over to the members of your family as a memento that you were here and now made a Mark Master Mason. From time immemorial it has been the custom for each Mark Master, to carry upon his person a copy of his mark, made of some metallic substance, usually of silver or gold, with these characters upon the face of it and his mark inserted in the center. On the reverse, his name and the name and number of the Chapter of which he is a member, in as much as the Royal Arch Chapter has jurisdiction over this degree. It is especially useful to carry while traveling, so that should any accident befall him it may be known by the copy of the mark found upon his person who and what he is, when it is to be presumed that he will be cared for in a manner becoming Mark Master Masons.

I will now explain the working tools.

THE WORKING TOOLS OF A MARK MASTER MASON ARE THE CHISEL AND MALLET.

THE CHISEL SYMBOLICALLY DEMONSTRATES THE ADVANTAGES OF DISCIPLINE AND EDUCATION. THE MIND, LIKE THE DIAMOND IN ITS NATURAL STATE, IS RUDE AND UNPOLISHED, BUT AS THE EFFECTS OF THE CHISEL, DIRECTED BY THE SKILLFUL HAND OF THE CRAFTSMAN, UPON THE EXTERNAL COAT, SOON PRESENT TO VIEW THE LATENT BEAUTIES OF THE DIAMOND, SO EDUCATION, GUIDED BY THE MORAL PRINCIPLES OF OUR ORDER, DISCOVERS THE LATENT VIRTUES OF THE MIND AND BRINGS THEM FORTH TO RANGE THE WIDER FIELDS OF MATTER AND SPACE, TO ASCEND TO THE VERY SUMMIT OF HUMAN KNOWLEDGE, OUR DUTY TO GOD AND TO MAN.

THE MALLET IS USED BY OPERATIVE MASONS TO KNOCK OFF THE ROUGH AND SUPERFLUOUS PARTS OF STONES, AND FIT THEM FOR THE BUILDERS' USE. AS MARK MASTER MASONS, IT MORALLY TEACHES US TO FREE THE MIND FROM ALL THE VICES AND SUPERFLUITIES OF LIFE, THEREBY FITTING OURSELVES AS LIVING STONES FOR THAT SPIRITUAL BUILDING, THAT HOUSE NOT MADE WITH HANDS, ETERNAL IN THE HEAVENS.

WHAT THE MALLET IS TO THE WORKMAN, ENLIGHTENED REASON IS TO THE PASSIONS; IT CURBS AMBITION, IT DEPRESSES ENVY, IT QUIETS ANGER, AND IT ENCOURAGES GOOD DISPOSITIONS, WHENCE ARISES AMONG GOOD MASONS THAT COMELY ORDER,

"WHICH NOTHING EARTHLY GIVES, OR CAN DESTROY,

THE SOUL'S CALM SUNSHINE AND THE HEARTFELT JOY."

(Lecture)

My Brother, you have on this occasion been made to represent one of those Fellowcraft Masons who wrought so hard at the building of King Solomon's Temple, whose custom it was on the sixth day of the week to carry up work for inspection. The Craftsman, whom you have been made to represent, having loitered away his time, had no work to carry up. He accidentally discovered a piece of work lying in the quarries which he took, joined the Craft, went with them to the Temple, and presented it to the Overseers for inspection. The Overseers of material for building the Temple were ordered to receive none but good and square work, and to reject any other kind offered. The piece of work presented by this craftsman being neither an oblong nor a square, and not having the mark of the Craft upon it, was rejected and hove over among the rubbish of the Temple. He stood by and saw that done, and notwithstanding all this, he voluntarily joined the Craft in procession and marched with them to the Grand Senior Warden's office and there attempted to receive wages, when he knew he was not entitled to any. The penalty for attempting to receive money from a Mark Masters Lodge, when not entitled to it, is the loss of the right hand. He might have suffered that penalty but for the timely interference of a Brother who recognized him as a Fellowcraft Mason, having wrought in the quarries with him, who obtained his release that he might have an opportunity of appearing before Right Worshipful King Solomon and proving himself a Fellowcraft Mason, by pledging his mark to return him that the penalty might be inflicted upon him, provided he failed to make such proof. In the investigation of his case he proved himself a Fellowcraft Mason, but it appearing that he had never been taught how to receive wages as such in some degree mitigated the offense, when Right Worshipful King Solomon, in the

plenitude of his power, was pleased to remit the penalty but required that he be suitably reprimanded for having made the attempt, and remanded to the quarries there to resume his labors and continue them until he had learned to bring up good and square work, just such work as would stand the test of the Grand Overseers Square; which meant that he should resume his usual avocations in life and so continue and direct his course of conduct through life as at all times to be prepared when called hence, and on seeking admission to the Supreme Grand Lodge above to stand the test of the Great Overseers Square.

During the process of the building of the Temple, our three Grand Masters Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abif, upon consultation decided that such a piece of work as this would be required before the final completion of the Temple. They planned the form of it in the Sanctum Sanctorum where a true copy of it was retained; our Grand Master Hiram Abif himself volunteered to make it. None but these three knew anything about this arrangement. Sometime before the completion of the Temple, the Craft came to a stand for the want of such a piece of work. Upon this being made known to King Solomon he recollects all about this circumstance. He believed that that stone had been made, inasmuch as our Grand Master Hiram Abif had ever been prompt and faithful in the discharge of every duty assigned him, and he believed that the reason why it was not forthcoming when called for was owing to the premature death of our Grand Master Hiram Abif which you doubtless remember was represented in the Masters Degree. Solomon cherished a hope that that stone would yet be found, and with a view to that end he ordered the Worshipful Senior Warden to assemble the Brother Overseers, show them a pattern of that keystone, inquire if they had seen anything of a piece of work resembling it, and report the result to him.

On being assembled and shown a pattern of the keystone, the Overseers remembered well that such a piece of work had been presented at their gates, but it seeming to them of no conceivable use, was rejected and hove over among the rubbish of the Temple. This being reported to King Solomon he announced that it was the most important stone in all the building and ordered that the Overseers make diligent search for that stone, find it if possible, and bring it up to him. The search was made, the stone was found, brought up, and applied to its originally intended use.

The workmen employed in building the Temple were seventy thousand Entered Apprentices, eighty thousand Fellowcrafts, and three thousand three hundred Overseers. It was the custom of the Fellowcrafts on the sixth hour of the sixth day of the week to form in procession and march to the Grand Senior Warden's office to receive their wages. Each with his mark in view, holding it in this manner and giving the token, would thrust his hand through a lattice window where a pay officer was stationed, having an open book before him showing the exact amount due to each particular mark. The pay officer would place the amount due between these two fingers and the thumb when the Craftsman would withdraw his hand and pass on, and so on until all were paid off. In order to protect themselves against impostors or unskillful workmen a Guard was stationed at the lattice window with a drawn sword in his hand. An impostor presenting himself for wages, being unable to give the token was easily detected; when the pay officer would seize him by the right hand and exclaim, Impostor! Impostor! when the Guard would strike off his right hand. This, my Brother, is the explanation of the ceremonies through which you have been made to pass on this occasion.

(Confusion)

R W M: * Worshipful Senior Warden, what is the cause of all this confusion among the craft in and about the Temple?

W S W: Right Worshipful Master, it is the sixth hour of the sixth day of the week and the Craft are impatient to receive their wages.

R W M: Worshipful Senior Warden, this being the sixth hour of the sixth day of the week and the Craft impatient to receive their wages, it is my order that the Worshipful Junior Warden assemble the Craft in procession in the South, facing the East, and march with them to the Grand Senior Warden's office to receive their wages, and you will repair to your office to pay them off.

W S W: ** Worshipful Junior Warden, it is the order of the Right Worshipful Master that you assemble the Craft in procession in the South, facing the East, and march with them to the Grand Senior Wardens office to receive their wages.

W J W: *** Craftsmen, it is the order of the Right Worshipful Master that you assemble in procession in the South, facing the East, and march with me to the Grand Senior Wardens office to receive your wages. Brother Marshal, you will form the procession.

MAR: (*In front of the Worshipful Junior Wardens station*) Fall in Craftsmen, fall in. Worshipful Junior Warden, the procession is formed.

W J W: Forward march. (*And leads procession*)

(*All sing*)

*YOU WHO HAVE PASSED THE SQUARE
FOR YOUR REWARD PREPARE,
JOIN HEART AND HAND;*

*EACH WITH HIS MARK IN VIEW
MARCH WITH THE JUST AND TRUE,
WAGES TO YOU ARE DUE
AT YOUR COMMAND.
HIRAM, THE WIDOW'S SON,
SENT UNTO SOLOMON
OUR GREAT KEYSTONE;
ON IT APPEARS THE NAME
WHICH RAISES HIGH THE FAME
OF ALL TO WHOM THE SAME
IS TRULY KNOWN.*

(Confusion)

R W M: * Worshipful Senior Warden, what is the cause of all this confusion among the Craft in and about the Temple?

S D: Right Worshipful Master, the Craft are dissatisfied with the way you pay them their wages. We who have borne the burden and heat of the day have received but one penny. Here is a young Craftsman who has just come among us. He has wrought barely one hour. He too has received a penny. He has received as much as we have. We do not think it is right, we do not think it is just, and we are dissatisfied.

R W M: You are dissatisfied, are you?

S D: We certainly are.

R W M: Did you not agree with me for a penny?

S D: We did.

R W M: Have you not received your penny?

S D: We have.

R W M: Have I not a right to do as I will with mine own? It is the law.

S D: If there is any such law we would like to hear it.

R W M: Be quiet and I will read you the law.

(*Moves to Altar and reads Matt. XX, 1-16*)

S D: I am satisfied.

R W M: (*Returns to East*) * The newly made Brother will approach the East.

(*Senior Deacon and Candidate in the East*)

R W M: You will now receive the charge.

(*Charge*)

MY BROTHER: I CONGRATULATE YOU ON HAVING BEEN THOUGHT WORTHY OF BEING ADVANCED TO THIS HONORARY DEGREE IN MASONRY. PERMIT ME TO IMPRESS IT ON YOUR MIND THAT YOUR ASSIDUITY SHOULD EVER BE COMMENSURATE WITH YOUR DUTIES, WHICH BECOME MORE AND MORE EXTENSIVE AS YOU ADVANCE IN MASONRY. THE SITUATION TO WHICH YOU ARE NOW PROMOTED WILL DRAW UPON YOU, NOT ONLY THE SCRUTINIZING EYES OF THE WORLD AT LARGE, BUT THOSE OF YOUR BRETHREN UPON WHOM THIS DEGREE OF MASONRY HAS NOT BEEN CONFERRED; ALL WILL BE JUSTIFIED IN EXPECTING YOUR CONDUCT AND BEHAVIOR TO BE SUCH AS MAY WITH SAFETY BE IMITATED.

IN THE HONORABLE CHARACTER OF MARK MASTER MASON, IT IS MORE PARTICULARLY YOUR DUTY TO ENDEAVOR TO LET YOUR CONDUCT IN THE WORLD,

AS WELL AS IN THE LODGE AND AMONG YOUR BRETHREN, BE SUCH AS MAY STAND THE TEST OF THE GRAND OVERSEER'S SQUARE; THAT YOU MAY NOT, LIKE THE UNFINISHED AND IMPERFECT WORK OF THE NEGLIGENT AND UNFAITHFUL OF FORMER TIMES, BE REJECTED AND THROWN ASIDE, AS UNFIT FOR THAT SPIRITUAL BUILDING, THAT HOUSE NOT MADE WITH HANDS, ETERNAL IN THE HEAVENS.

WHILE SUCH IS YOUR CONDUCT, SHOULD MISFORTUNE ASSAIL YOU, SHOULD FRIENDS FORSAKE YOU, SHOULD ENVY TRADUCE YOUR GOOD NAME, AND MALICE PERSECUTE YOU, YET MAY YOU HAVE CONFIDENCE THAT AMONG MARK MASTER MASONS YOU WILL FIND FRIENDS WHO WILL ADMINISTER RELIEF TO YOUR DISTRESS, AND COMFORT YOUR AFFLICTIONS; EVER BEARING IN MIND, AS A CONSOLATION UNDER ALL THE FROWNS OF FORTUNE, AND AS AN ENCOURAGEMENT TO HOPE FOR BETTER PROSPECTS, THAT THE STONE WHICH THE BUILDERS REJECTED (POSSESSING MERITS TO THEM UNKNOWN) BECAME THE CHIEF STONE OF THE CORNER.

R W M: You will now take your seat among the Brethren.