

THE FELLOWCRAFT



The Second Degree Of Freemasonry

THE FELLOWCRAFT DEGREE

INTRODUCTION

You will note that every step you have taken, everything you have heard or seen, has been marked with dignity, sincerity and purpose.

The First Degree made its principal appeal to the conscience. You were an Apprentice, a learner, therefore it was impressed upon you that you must live in obedience to your superiors and follow your guides and teachers. The Third Degree makes a spiritual appeal; it will address itself to the soul. In contrast, the Second Degree addresses the intellect; it is Masonry appealing to the mind.

In this Degree man is encouraged, both symbolically and literally, to advance his efforts toward his own education, particularly in the fields of history, science and the liberal arts, to prepare him to take his highest possible place in human society.

In addition, the Fellowcraft Degree also invites the candidate to make a life-long study of Masonry, learning more about Masonry and about life itself

INTERPRETATION OF THE RITUAL OF THE SECOND DEGREE

Many great ideas are contained in this Degree, which, if understood, will lead to the comprehension of others.

One is the idea of adulthood. The Entered Apprentice Mason represents youth in the morning of life, his eyes on the rising sun. The Fellowcraft Mason represents man in the prime of his life experienced, strong, resourceful and able to bear the heat and burden of the day. Adulthood can be described only in its narrowest sense in terms of years. If and when man achieves it, he discovers the mere fact that he is forty or fifty years of age has little to do with it. Adulthood is a condition, a quality of mind and heart.

A man in his middle years carries the responsibilities of life. He is responsible for the support of his family, the trials of business, the destiny of our State and nation. It is said that King Solomon employed Fellowcrafts who labored in the mountains and the quarries. This suggests that it is the Fellowcraft, the adult man, who carries on the work to be done in the mountains and quarries of human experience.

Another idea is that of experience. You will recall what was said about the five senses. Needless to say, that part of the Staircase Lecture was symbolic and represents what a man learns through seeing, touching, tasting, hearing and smelling; in short, experience from year to year. A man gains experience only with the passage of time.

Still another idea is that of education. Any single individual's range of experience is limited. To our own store of hard won knowledge we must add the experience of countless other men as taught us by our teachers.

Consider the Apprentice in the days when Masons were builders of great and costly structures. He was a mere boy, scarcely knowing one tool from the other, ignorant of the secrets and arts of the builders. Yet, if worthy, diligent and skillful, after seven years he was able to produce his Master's piece and perform any task to which the Master might appoint him. All this was accomplished by teaching, by the Master Masons about him guiding his hands and teaching him in many, many lessons what they had been years in acquiring for themselves.

Such is education, symbolized in the Second Degree by the Liberal Arts and Sciences. Perhaps you were surprised to hear what was said about Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy. The explanations of these subjects were not intended as an academic lecture. Like much else in the Degree, this was symbolism, signifying all that is meant by education. A Fellowcraft of Life must be equipped with experience and knowledge but he must also have wisdom. Experience gives us an awareness of the world at points of immediate contact, education gives us competence for special tasks in the activities of life; but a man's life is not confined to his immediate experience, nor is he day and night engaged in the same tasks. Life is richer than that! Wisdom is that quality of judgment that enables us to adapt knowledge gained by experience and education to a practical solution of the problems of life. Wisdom makes our work conform to the plans of the Great Architect.

The Middle Chamber, so conspicuous in the Second Degree, is a symbol of Wisdom. Through the experience of the five senses and through education, symbolized by the Liberal Arts and Sciences, the candidate is called to advance, as on a Winding Stair, to that balanced maturity of life in which the senses, emotion, intellect, character, work, deeds, habits and soul of a man are knit together in unity. Such is Wisdom.

Freemasonry, as you have already been told, is a system of morality, taught by allegories and illustrated by symbols. Of the allegories peculiar to the Second Degree, the most striking and important is that in which you acted the part of a man approaching King Solomon's Temple. You came into its outer precincts, passed between two pillars, climbed a winding stair and at last entered the Middle Chamber. There you received your wages of corn, wine and oil. During certain stages of this journey you listened to a discourse which Masonry calls the Staircase or Middle Chamber lecture.

What does this allegory mean to us? One answer might be that only gradually do we achieve an appreciation for the great values of life: Religion, which is man's quest for God; Brotherhood, which is a life of fellowship grounded in good will; Art, by which we enjoy the beautiful; Science, by which we learn the nature of the world we live in; and Literature, by which we enter into communion with the life of all mankind.

These values are not easily obtained. A man must be qualified by having the desire to learn and by possessing the required faculties and abilities. He finds his way by trusting to his guides, his teachers and books. He must feel his way along from stage to stage, for he has never walked this way before. It is an ascending and difficult road, symbolized by the Winding Stairs, and demonstrates that knowledge must be won with-

out being given to us by others. Others may assist, but their assistance is limited, and the good things of life can come only through a patient, intelligent and sustained effort.

The Middle Chamber represents the completion of the journey where the candidate receives the rewards for the ordeals and labors he has endured on the way a goal accomplished. There he receives instruction concerning the wages of a Fellowcraft Mason. The wages are intangible, but no less real, compensation for a faithful and intelligent use of the Working Tools, fidelity to the Obligations, and unflinching interest in the study of the structure, purpose and possibilities of the Fraternity. These wages may be defined in a deeper understanding of Brotherhood, a clearer conception of ethical living, a broader toleration, a sharper impatience with the mediocre and unworthy, and a more resolute will to think justly, honestly and independently.

Such are some of the meanings of your allegorical entrance into King Solomon's Temple. Other interpretations will come to light when the Degree as a whole becomes a living influence in your life, not only in the Lodge-room but also in the world of human experience, of which the Lodge-room is a symbol.

THE TEACHINGS OF MASONRY

Already you have discovered that Masonry's teachings make a Mason study and learn for himself, force him to search out the truth, compel him to take the initiative, as a grown man should, so that the very act of learning is in itself of great educational value. **The purpose of secrecy is not to keep the candidate in the dark, but to stimulate him to seek the light.** The symbols and emblems do not conceal the teaching, they reveal it; but they reveal it in such a way that a man must find it for himself. Only when man finds truth for himself, is he likely to keep it as a permanent possession.

Freemasonry has three great tenets or teachings: Brotherly Love, Relief and Truth. Freemasonry is a Fraternity devoted to Brotherhood but this Brotherhood must be understood in a special sense. Freemasonry's position is that Brotherhood rests on a religious basis. We are all Brothers because The Great Architect of the Universe is the Father of us all; therefore religion is one of the foundations of Masonry.

Masonry is dedicated to God, the Great Architect of the Universe. It keeps an Altar at the center of every Lodge room and the Holy Bible lies upon that Altar. It begins and ends its undertakings with a prayer. Its petitioners must believe in God. All this is genuine religion, not a formal religiousness. But religion in Masonry, like all else in its teachings, is not set forth in written creeds or in any other form of words. The Mason must come upon it for himself and put it in such form as will satisfy his own mind.

Along with religion, Masonry teaches the necessity of morality, requiring of its members that they be good men and true, virtuous when tried by the Square, upright when tried by the Plumb, their passions kept in due bounds by the Compasses, just in their dealings with their fellows, patient with the erring, charitable, truthful and honorable.

Concerning the theological values of Faith, Hope and Charity, our Craft says that "the greatest of these is Charity," that each of us must stand ready at any and all times to extend a helping hand in relief of an unfortunate Brother or his dependents. Masonry, however, does not advocate a charity carried to the limits of fanaticism. There is such a thing as a Cable Tow, the extent of ability and opportunity; and we are not expected to give relief beyond the point where it would work damage to ourselves or hardship to our families.

Another of Masonry's great teachings is Equality, symbolized by the Level. This does not represent that impossible doctrine which would erase all distinctions and hold that in all respects all men are the same, for it is evident that in many respects men are very unequal as in physique, in talent, in gifts, in abilities and in character. It is, rather, the principle that we owe goodwill to each and all, and that within our Fraternity all men travel the same road of initiation, take the same Obligations, pay dues and have the same rights, duties and privileges.

A similar importance is attached to the need for enlightenment. The motto of Masonry is "let there be Light," and almost the whole of the Second Degree is a drama of education. There is Masonry of the mind as well as of the heart and of the hand. To revere the wise, to respect teachers, to value and to uphold schools and to encourage the Liberal Arts and Sciences are among our most ancient traditions.

Outside the Lodge-room the Mason is to be a good citizen loyal to his government and patriotic to his country, conducting himself as a moral and wise man, remembering that he has in his keeping the good name of the Fraternity.

These teachings arise out of the nature and needs of that Brotherhood for the sake of which the whole system of the Craft exists. To endure through all trials and to satisfy our natures, Brotherhood must have a spiritual basis, hence the importance of our foundation of religion. Brotherhood requires that all men must be held together by unbreakable ties; hence the necessity for morality. Differences of belief and opinion must not be permitted to rupture these bonds, hence the need for tolerance. Men cannot fully enjoy fellowship unless they have the same rights and privileges, hence the necessity for equality. They cannot work together unless they understand the work to be done, hence the need for enlightenment. Brotherhood will not be perfect unless men are filled with the spirit of goodwill, hence the need for charity and relief. And Brotherhood cannot exist save in a nation that admits of it, hence the need for Masons to be good citizens. Through all the teachings of Masonry run these principles that lead back to the conception and practice of Brotherhood. Gain a clear understanding of that and you will have the secret by which all else is made plain.

MEANING AND ORIGIN OF THE TERM "FELLOWCRAFT"

"Fellowcraft" is one of a large number of terms that have a technical meaning peculiar to Freemasonry and are seldom found elsewhere. In the period of Operative Masonry a Craft was an organization of skilled workmen in some trade or calling. "Fellow" meant

one who held membership in such a Craft and who was obligated to the same duties and allowed the same privileges as all other members.

In Freemasonry "Craft" possesses two separate meanings, one of which we may call the Operative meaning, the other the Speculative. In their operative period Freemasons were skilled workmen engaged as architects and builders. Like other skilled workmen, they had an organized Craft of their own, the general form of which was called a "guild." A Lodge was a local, and usually temporary, organization within the guild. This guild had officers, laws, rules, regulations and customs that were rigorously binding on all its members.

It divided its membership into two grades, the lower of which, composed of Apprentices, was explained to you in an earlier Degree. At the end of a member's apprenticeship he was examined in Lodge; and if his record was good, if he could prove his proficiency under test, and if the members voted in his favor, he was released from his apprenticeship and made a full member, or "fellow," of the Craft. According to the Ancient Charges, the term Master was applied to the head, or ruler, of a Lodge, as we use the term, Worshipful Master, today. Such was the Operative meaning of Fellowcraft.

Now that the Craft is no longer Operative, the term possesses a very different meaning, yet it is still used in its original sense in certain parts of the Ritual. Operative Freemasonry began to decline about the time of the Reformation, when Lodges became few in number and small in membership. A few of them in England began to admit men who had no intention of practicing Operative Masonry, who were attracted by the Craft's antiquity, good reputation and for social reasons. They were called "Speculative Masons." At the beginning of the eighteenth century these Speculatives so increased in numbers that they gained control, and during the first quarter of that century completely transformed the Craft into the Speculative Fraternity as we now have it. Although they adhered as closely as possible to the old customs, they made some radical changes to fit the Society for its new purposes. One of the most important changes was to abandon the old rule of dividing the members into two grades, or Degrees, and to adopt a new rule of dividing it into three. The second was called the Fellowcraft Degree and the third was the Master Mason Degree.

The term Fellowcraft is now used as the name of the Second Degree; of the ritualistic ceremonies and other contents of that Degree; of a member of it; and of a Lodge when opened on it. You are a Fellowcraft; you passed its ceremonies, assumed its Obligations, are registered as such in the books of the Lodge, and can sit in either a Lodge of Apprentices or of Fellowcrafts but not of Master Masons. Your duties are to do and be all that is required of Fellowcrafts.

Freemasonry is too extensive to be completely revealed in a ritual or to be presented through initiation in one day or evening. There is more that a man can learn even after attending many meetings. One Degree follows another and the members of each stand on a different level of rights and duties; but this does not mean that the Masonry presented in the First, or in the Second Degree, so far as its nature and teachings are

concerned, is less important, or less binding, than that presented in the Third Degree, There is a necessary subordination in the grades of membership, but there is no subordination of the Masonry presented in each grade.

Do not, therefore, be tempted to look upon the Fellowcraft Degree as a mere stepping stone to the Third. Freemasonry gave to you one part of herself in the First, another portion in the Second, and in the Third she will give you yet another, but it is always Freemasonry throughout. We urge on you, therefore, the same studious attention while you are a Fellowcraft that you doubtless expect to give when you are a Master Mason.

SYMBOLISM OF THE DEGREE

In the Degree of Fellowcraft, we emphasize the dignity and worth of the individual. Man should be an instrument of the Supreme Architect of the Universe. As such, he is a workman whose duty is to invent, create and achieve, and by doing so, express his own genius and individuality. All Lodges are designed to encourage the development of the individual and to allow a man to become as great as he wants to be.

The Degree of Fellowcraft symbolizes man in the prime years of his life. He is portrayed as an adult who is ready to accept the responsibilities of life, not only for himself, but also for his family and all of society.

When a Mason assumes the duties and privileges of a Fellowcraft, he is taught that he is responsible for his own destiny and that of the State. The themes of this Degree are education and achievement. The more a man learns through pursuit of knowledge, the more he achieves.

As an Entered Apprentice, you began your travels as a candidate. But as a Fellowcraft, you continued as a Brother. Because of this, your Cable Tow was not a restraining force, but a strengthening force.

Your Fellowcraft Obligation was broader than that of the Entered Apprentice. In the Entered Apprentice Degree, the need for secrecy was stressed. Now as a Fellowcraft, the needs of your fellow man are stressed. The promises contained in your Obligation encompass the duties a man owes to God.

Darkness has always symbolized ignorance. The Hoodwink is a symbol of ignorance. Without darkness, you could not appreciate light. For your heart to receive truth, the eye was Hoodwinked from distractions. The appreciation of Masonic light was made more meaningful. It came from the Scriptures: "And God said: Let there be light; and there was light." (Genesis 1:3)

As mentioned, the Fellowcraft Degree symbolizes the years of manhood. During these years he obtains knowledge and applies this knowledge to the building of his character and to improving the society in which he lives.

The compiler of our Masonic ritual, William Preston, conceived Masonry to be used to educate man in the liberal arts and sciences. In the Ritual of the Degree, a Fellowcraft is urged to advance his education in these fields. By using the process of Initiation, the symbolic importance of the Liberal Arts and Sciences is stressed.

THE DEGREE

THE PREPARATION

The changes in dress from an Entered Apprentice Mason to a Fellowcraft Mason have been explained in the ceremony. Note the emphasis changing from the left side to the right side, from the weaker side to the stronger.

Gaining admission is similar to the First Degree with the addition of a password that is given for the Brother by his guide. Knowledge and energy are freely given toward gaining the privileges of Freemasonry, and it is through the help of others that we are able to progress.

Once again the candidate knocks with his own hand, symbolizing among other things, that this is of his own choosing.

THE CABLE TOW

The length of the Cable Tow is frequently referred to in the language of Freemasonry, but many of the new Brothers do not understand its meaning. Formerly, a Cable Tow was deemed to be the distance one could travel in an hour, which was assumed to be about three miles. In modern times, it is any reasonable distance from which a summons may be answered, health and business permitting. Each Mason is bound to all other Masons by his cabletow which is as long and as strong as he himself determines his ability will permit.

ENLIGHTENMENT

As in the Entered Apprentice Degree, the Fellowcraft undergoes what is called enlightenment. The appearance of light after darkness symbolizes the quest after truth, knowledge and wisdom, and symbolizes birth or initiation.

Darkness is the symbol of ignorance and evil, and as such, is something that needs to be overcome by the light of education and the promotion of what is morally good.

THE RECEPTION

In this Degree the instrument changes from the sharp point of caution and secrecy to the Square, a symbol of morality, honesty, fair dealing and truthfulness. You were received into the Lodge on the Square to remind you that the Square should be the rule and guide of your conduct in your future transactions with mankind.

THE OBLIGATION

The Obligation is the heart of every Degree and its solemnity must be impressed upon every candidate.

In addition to the vow of secrecy that you encountered in the First Degree, the Obligation has other important points that bind each Brother. They are:

- Obedience
- Assistance
- The protection of one another

The Obligation is a pledge by each Mason to all others, binding them by a tie that should last their lifetime. That bond, referred to as "The Mystic Tie" by Scottish poet Robert Burns, is one that develops lasting and endearing friendships which are far beyond those made in ordinary life.

The penalties have the same significance as those invoked in the First Degree, and again are symbolic rather than physical. The penalties are similar to those imposed by civil law hundreds of years ago, and relate to the idea that if a body is dismembered it cannot be restored to life.

While the penalty of the Entered Apprentice Degree symbolizes the loss of the power of speech, that of the Fellowcraft symbolizes the loss of emotions and caring.

THE WORKING TOOLS

Once again the candidate is presented with the Working Tools, the tools he needs in order to continue to improve and shape his own life and those of others.

THE SQUARE

The Square, as a working tool, proves right angles. On receiving light, you found the Square to hold another meaning virtue. Virtue should guide you in all your transactions with your fellow man. Virtue dwells in a man's heart. He may hide his actions from man, but he cannot hide them from God. When you "act upon the Square" with a man, you are giving him "an honest deal," a Square deal.

THE PLUMB

The Plumb, as a working tool, tests perpendiculars. If a wall isn't vertical, it will not stand long. If a Mason doesn't lead an upright life, he will not enhance the Fraternity in his community. Such a man will be of no use to his fellow men. The Plumb stands for righteousness an upright life before God and man. It is the standard by which we test morality. By understanding this symbol, a Mason can put into use, the meaning of all of the Working Tools.

THE LEVEL

As a working tool, the Level proves horizontals. As speculative Masons, we use it to symbolize equality. Freemasons practiced equality of all men in the sight of God long before it was adopted elsewhere. All Masons meet upon the Level of Equality, they are Brothers and all have the same Almighty Parent.

Equality has never meant equality of skills or abilities. We are all individuals. Individuality has built nations, communities and businesses. Individuality can bring about good and bad, greatness and failure. Our individuality is dependent on the teachings we absorb in our youth.

Freemasonry, from its formative beginnings onward, created the level of universal Brotherhood. Brotherhood embraces mutual respect, understanding, peace and harmony. We have kept out of the Lodge discussions of sectarian religion, partisan politics and national credos. Such discussions tend to divide men rather than unite them. Symbolically, you are building a spiritual Temple and it requires hard labor. Your horizontal platform and foundation is the stage where you realize an understanding that all men are equal in the sight of God. The Supreme Architect of the Universe will approve your Temple if it is level, plumb and square.

THE PILLARS ON THE PORCH

There are two pillars, symbolizing those that are said to have been placed before the entrance to King Solomon's Temple, which are symbolically represented within every Lodge of Fellowcraft Masons. No one can determine the origin of this practice, but it has been said that they allude to the pillars of Fire and Cloud in the Bible. (Exodus 13:21)

These pillars are symbols of strength and establishment and by implication, power and control. One must remember that power and control are placed before you so you might realize that power without control is anarchy, and that control without power is futility. Man must have both if his life is to be successful.

Even in those rituals found prior to the formation of the Grand Lodge of England in 1717, there were references to our two great pillars. Even then their symbolism was the same as today.

You passed between the pillars of your own free will. This signified you were no longer a youth. If you realize power without control is dangerous, you have learned the lesson taught by the symbolism of the pillars, and you were ready to journey up the Winding Stairs.

THE WINDING STAIRS

This represents the progress of an inquiring mind, toiling and laboring toward intellectual cultivation and study. This is the road to Divine Truth.

The Winding Stairs, by their very shape, are also symbols of courage and faith. The Winding Stairs lead us to an unknown life. For some, there will be a Middle Chamber

filled with the reward to fame and fortune. For others it will be filled with frustration, pain and discouragement. The "Angel of Death" could stand on the next step of any traveler.

Yet we climb because we have faith, and because we are filled with courage. We believe that the winding stairs of life lead to our destiny, and that the wages to be earned by the Fellowcraft are worth the risk.

THE THREE STEPS

You began your symbolic journey to the Middle Chamber by taking three steps. These three steps represent the first three Degrees of Masonry.

THE FIVE STEPS

As it takes five officers to open a Lodge of Fellowcrafts, the five steps, are the symbol of the Fellowcraft Degree.

THE SEVEN STEPS

Of the seven Liberal Arts and Sciences, Geometry, the fifth science, is stressed in Masonry. Knowledge through geometry was, in the 17th century, the very basis of all education. Our ritual has not changed, but you should change and grow. Man's greatest virtue is courage. With courage we can face the unknown. A straight stairway requires only a simple mind. The winding stairway is symbolic of life. You don't know what is ahead. We must each climb our own stairway to our own destiny the Middle Chamber. Man climbs because he has courage. Faith leads man upward. He earns his wages and, finally, receives them in the Middle Chamber at the end of his life.

ADMISSION TO THE MIDDLE CHAMBER

The passage from the outer door to the Middle Chamber represents man's journey from ignorance to enlightenment. His wages as a Fellowcraft are explained in the Middle Chamber.

The candidate must also find the doors to knowledge the outer and inner entrances. To enter one of these he needs a pass and a token. To go through the other he must have a grip and a word. Help is given him in each instance.

This signifies that man must acquire knowledge and spiritual satisfaction largely through his own effort, and he is often dependent upon others for help. Emphasis should be placed upon the amount of effort put forth by the candidate for without effort he cannot reap the reward that he seeks.

THE MIDDLE CHAMBER

Fellowcrafts assembled on the evening of the sixth day of the week, and those who were entitled to the wages of a Fellowcraft were invested with certain mysterious signs, tokens and a word, which enabled them to pass the inner and outer guards, and to enter the Middle Chamber. If they did not have proper identification, they did not get into the Middle Chamber to receive wages. In modern Freemasonry, the Middle Chamber is

the symbolic place of reward. In Masonic mythology this was thought of as the place where the Fellowcraft met to receive wages for their labors on the Temple of Solomon.

THE WAGES OF A FELLOWCRAFT

The wages of a Fellowcraft are corn, wine and oil. While making his approach by an imaginary flight of Winding Stairs, the Fellowcraft learns a beautiful lesson and one of the great doctrines of the science of Masonic symbolism that he is ever to be in search of truth. For the wise, there is also the lesson that the knowledge of the nature of God, and of man's relation to Him, is Divine Truth and can never be fully acquired in this life.

- Corn represents nourishment and the sustenance of life. It is also a symbol of plenty, and refers to the opportunity for doing good, to work for the community and the performance of service to mankind.
- Wine is symbolic of refreshment, health, spirituality and peace.
- Oil represents joy, gladness and happiness.

Taken together, Corn, Wine and Oil represent the rewards of living a good life.

THE JEWELS OF A FELLOWCRAFT

In learning and education, we must listen if the work is to be properly transmitted from generation to generation. The life of Freemasonry depends on ears that are attentive.

As a Fellowcraft, you are symbolically and Masonically a builder.

- You have been given the tools to build your life Square, Level and Plumb.
- You were taught the value of work.
- You know the importance of acquiring knowledge. It is sharing this knowledge that will make you richer and a builder in the sight of God.
- You are now the Perfect Ashlar that the Supreme Architect of the Universe is using to build your spiritual Temple that house not made with hands, eternal in the heavens. May you truly earn your Fellowcraft wages.

THE RESPONSIBILITIES OF A FELLOWCRAFT

He must:

- Again, keep secret certain rituals entrusted to him.
- Obey the rules of a Fellowcraft Lodge.
- Be faithful to his Lodge and Masonry.

- Be charitable.
- Be honest in his dealings.

These are to be found in the Obligation and you should review these and the Obligation of the Entered Apprentice Degree. Finally, you are reminded that you are to acquire knowledge and apply that knowledge to your duties in life so that you can fill your place in society with satisfaction and honor.

The beautiful ceremony of the Second Degree and the lessons learned from it should enthuse the Fellowcraft Mason with a desire to learn more of the history, philosophy and symbolism of the Institution. We recommend that you read a few books about the Craft. A few hours so spent will prove an investment of great value in the future. Your mentor or your Lodge Secretary will be happy to direct you.

CONCLUSION

The members of a service organization, a golf club or a card club, a fishing or hunting club are not obligated to pass through a course of instruction to understand their new organization. Freemasonry is a different kind of organization. It is so different that it is not easy to think of any other society with which to compare it. Masonry is not such an obvious and familiar thing that a man already understands when he joins it. It is, rather, something that he must learn. In order that this may be made clearer, let us consider a few facts.

Masonry is so organized that a man cannot be admitted to it merely by paying a fee and signing a book. He must pass through a series of initiations which require of him that he study and learn. It does not entice men into its membership by offering them pleasures and indulgences, but calls them, if they are properly qualified and have the motive, to living a certain kind of life.

Just what this life is the Fraternity does not set forth in a few simple rules but establishes in a beautiful system of ritual and symbolism. This system cannot be understood in a few minutes. It calls for study, reflection and a vigorous application of the mind.

The history of Masonry, which is very ancient, is interesting as such, but infinitely more, it is a living and active part of our work, not something dead and done with, but vital and close to us. One cannot understand Masonry apart from its history. Of like bearing is the fact that Masonry exists as a system of laws. These laws are in the form of Ancient Landmarks, Old Charges, Constitutions, traditions, usages, edicts, regulations, customs, by-laws and authority vested in officers. Whatever is done in Masonry is done lawfully. The Craft is not an open enclosure in which, after passing the barrier, every man is left free to do as he pleases. Rather, it is like an organism in which every part and organ acts according to the law of the whole.

Consider also the offices in the Masonic system. They carry with them heavy responsibilities. The Master, for example, is not simply a presiding officer, but is indeed and in truth a Master, the executive head of the Lodge, responsible for its welfare to the Grand Lodge. To qualify for such an office he must pass through a long apprenticeship in active work and be certified as proficient. He should learn thoroughly the Ritual of all three Degrees, as well as the opening and closing ceremonies and rules of order, to say nothing of the laws and practices.

As you enter this great world of Masonry you must not be content to look on it from a distance, but be eager to enter into it, take part in all its affairs and to enjoy to the full the rich life that pulsates through it.

Your diligence in learning the lessons of the three Degrees is essential, as this will be the foundation upon which you can build a satisfying Masonic career. It will make it easier for you to take part in Lodge life, to visit other Lodges, perhaps to hold office; and at the same time it will become a part of your own mind from which you will constantly draw inspiration and light in your daily life.

As you become qualified and as opportunity arises, we recommend that you stand ready to take an active part in the Fraternity, and not be content with remaining on the sidelines. This does not necessarily mean to hold office or participate in the Degrees; the work of Masonry is far more extensive than that.

We are confident that this description of the task of being a Mason will neither depress nor discourage you, but rather will be an inspiration to you, a challenge to your best endeavors, a proof to you of the richness and value of that life with us into which you are now entering.

The Fellowcraft Charge

Being passed to the Second Degree of Masonry, we congratulate you on your preferment. The internal, and not the external, qualifications of a man are what Masonry regards. As you increase in knowledge, you will improve in social intercourse. It is unnecessary to recapitulate the duties which as a Mason you are bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value.

Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offenses of your Brethren, but in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship and reprehend with justice. The study of the Liberal Arts, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration, especially the science of Geometry, which is established as the basis of our Art.

Geometry or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge. While it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

Your past behavior and regular deportment have merited the honor which we have now conferred; and in your new character, it is expected that you will conform to the principles of the Fraternity by steadily persevering in the practice of every commendable virtue. Such is the nature of your engagement as a Fellowcraft, and to these duties you are bound by the most sacred ties.

FELLOWCRAFT TEST QUESTIONS

1. What does the Fellowcraft Mason represent?
2. What does the Middle Chamber symbolize?
3. If the purpose of secrecy is not to keep the candidate in the dark, what is its purpose?
4. In Ancient Operative Masonry, who was a Fellowcraft?
5. In Modern Speculative Masonry, who is a Fellowcraft?
6. What is the Grand Lodge?
7. Who comprises the Grand Lodge of Maryland?
8. Where is the Grand Lodge office?
9. With what instrument were you received into the Lodge and of what should it remind you?
10. In addition to the vow of secrecy that the Obligation contains, what additional vows are in the Fellowcraft Obligation?
11. To what does the symbolic penalty of the Fellowcraft Degree allude?
12. What are the Working Tools of a Fellowcraft Mason?
13. What does each one test or prove?
14. What do they symbolically mean?
15. What are the names of the two pillars and what do they represent?
16. What is the lesson taught by the pillars?
17. What do the Winding Stairs represent?
18. What is the significance of the Three Steps?
19. What is the significance of the Five Steps?
20. What is the significance of the Seven Steps?
21. How did you gain admission to the Middle Chamber?

22. What does the Middle Chamber symbolize?
23. What are the wages of a Fellowcraft Mason and what do they represent?
24. What does the letter "G" represent?
25. What are the Jewels of a Fellowcraft Mason?
26. What are the rights of a Fellowcraft Mason?
27. What are the responsibilities of a Fellowcraft Mason?