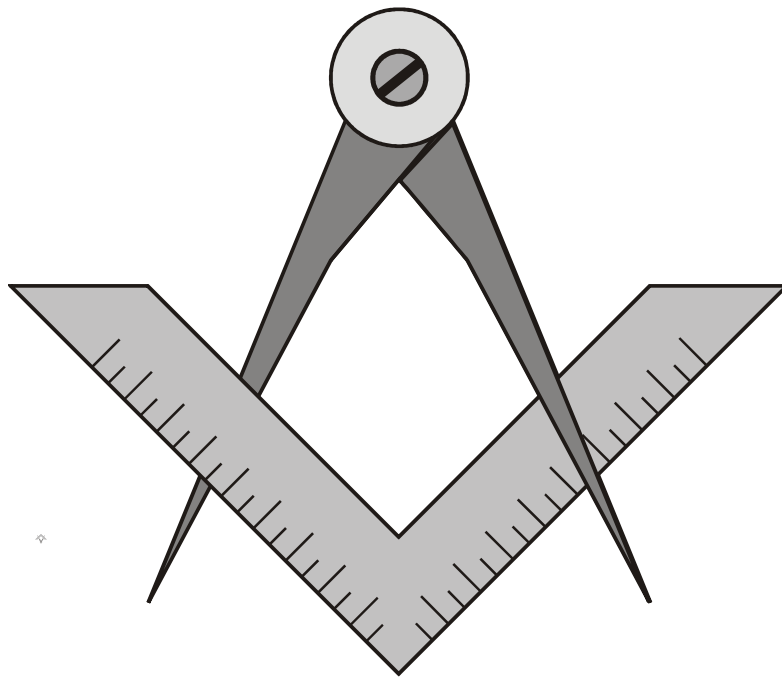


FellowCraft Study Guide



Revision 03/19/12

KEY TO SYMBOLS USED

(*)	One Rap
(* *)	Two Raps
(* * *)	Three Raps
(%)	Step
(/)	Due-guard
(#)	Sign
(0)	Token
(@)	Action

The following shows the minimum number of people moving

(.)	One person moving
(: : : : :)	Two people moving
(: : : : : :)	Three or more people moving
—	Other person responding
—	Pause

This degree allows multiple candidates. The Ritual reflects a singular candidate. There is nothing wrong with replacing Brother with Brothers or he, with they, etc.

The Red highlighted areas within this study guide, are for instructional purposes. This study guide now matches the one (1) letter key along with the updates found in the written out ritual. It is our intention that this document will be used as a study guide and the one (1) letter key will remain the recommended official ritual.

If the candidate has any physical problems, ie: has trouble kneeling, walking. The Ritual may be deviated from to accommodate his needs. (using a wheel chair, sitting a candidate in a chair at the altar, etc)

1 FELLOW CRAFT DEGREE
2 OPENING

3 (Within the Lodge)

4 Brethren, please be clothed and in order. Officers take your
5 stations for opening this Lodge. (*) Is the Tiler of this
6 Lodge present? If so he will approach the East.

7 (.)

8 Brother Tiler, your place? — Without the door.

9 Your duty there? — To keep off all cowans or
10 eavesdroppers and allow none to pass or repass but such as
11 are duly qualified and have the Worshipful Master's
12 permission.

13 Receive the implement of your office, repair to your place
14 and be in the active discharge of your **duties**.

(This is the only time duties is plural)

15 (.)

16 (*) Brother Senior Warden. — Worshipful Master.

17 Are you sure that all present are Fellowcrafts? —
18 Worshipful Master, (% - #) I am sure that all present are
19 Fellowcrafts. — (or if not sure) I am not sure, Worshipful,
20 but will ascertain through the proper officers and report.

21 (*) Brother Senior and Junior Deacons. — Brother
22 Senior Warden. — Approach the West.

The Jr Deacon should approach the East from the West along the South. The Sr Deacon should approach the West from the East along the North. They should, align, turn inward and meet West of the altar then approach the West together.

23 (: : : : :)

24 Give me the pass of a Fellowcraft. — (Junior Deacon
25 gives it to the Senior Deacon (S-th) and he to the Senior
26 Warden)

27 Pass right and left through the Lodge and see if all present
28 are Fellowcrafts and collect the pass.

(Everyone in the East, is already vouched for. The Password is S-th)

29 (Note instructions to the Deacons as
30 outlined in the Entered Apprentice Degree.) (.) — (.)

31 Brother Senior Warden, a stranger. — Is there a Brother
32 present who can vouch for the stranger?

33 Brother Senior Warden, I will vouch for the Brother. —
34 Brother Senior (or Junior) Deacon, the Brother is vouched
35 for.

36 (If no one present responds the Senior Warden says:)
37 Brother, it will be necessary for you to retire and be
38 examined. (: : : : :)

The Sr. Warden should appoint a Committee of at least 2 PM's to go out with the brother and examine him. If he is an FC, he will not have a dues card or know the test oath. He should know the Due Guard, Sign and Token. His Lodge number and the WM of his Lodge

- 1 Brother Senior Warden, confusion. — Communicate and
 2 receive the pass. — (@)
 (If the wrong password is given, the Deacon should give the
 correct password and receive it from the Brother)
- 3 (.) — (.) (The Junior Deacon gives the pass to
 4 the Senior Deacon and he to the Senior Warden)
- 5 (Senior Deacon) Brother Senior Warden, I am sure that all
 6 on the right are Fellowcrafts.
- 7 (Junior Deacon) Brother Senior Warden, I am sure that all
 8 on the left are Fellowcrafts.
 (The Deacons return to their place)
- 9 (: : : :)
- 10 Worshipful Master — Senior Warden (% - #) I am now sure that all present are
 11 Fellowcrafts.
- 12 I wish then to see them come to order as such, reserving
 13 yourself for the last.
- 14 (* * *) Brethren, please come to order as Fellowcrafts.
 15 (All brethren should be on the step and sign % - #) In
 16 order, Worshipful.
- 17 (*) — (% - #)
- 18 (*) Brother Junior Deacon. — Worshipful Master. (% - #)
- 19 The first great care of Fellowcrafts when convened? — To
 20 see that the Lodge is duly tiled.
- 21 Attend to that duty and inform the Tiler that this Lodge is
 22 about to be opened on the Fellowcraft Degree in Masonry
 23 for the dispatch of business and direct him to tile
 24 accordingly.
- 25 (.) (* * *) Brother Tiler. — Brother Junior
 26 Deacon.
 (The Jr Deacon should take his staff with him)
- 27 This Lodge is about to be opened on the Fellowcraft Degree
 28 in Masonry for the dispatch of business; you are directed to
 29 tile accordingly.
 (The Tiler does not give a response to the Jr Deacon)
- 30 (.) Worshipful Master, (% - #) this Lodge is tiled.
- 31 How is it tiled? — By a Brother Master Mason without
 32 the door armed with the proper implement of his office.
- 33 His duty there? — To keep off all cowans or
 34 eavesdroppers and allow none to pass or repass but such as
 35 are duly qualified and have the Worshipful Master's
 36 permission.
- 37 (*) Brother Senior Warden. — Worshipful Master. (% - #)
- 38 Will you be off or from? — From.

- 1 From what and to what? — From an Entered Apprentice
2 to a Fellowcraft.
- 3 Are you a Fellowcraft? — I am, try me.
- 4 How will you be tried? — By the square.
- 5 Why by the square? — Because it is an emblem of
6 morality, and one of the working tools of my profession.
- 7 What makes you a Fellowcraft? — My obligation
- 8 Where were you made a Fellowcraft? — In a regularly
9 constituted Lodge of Fellowcrafts.
- 10 What number constitutes a Lodge of Fellowcrafts? —
11 Five or more, consisting of a Worshipful Master, Senior and
12 Junior Wardens, Treasurer and Secretary.
- 13 The Secretary's **place in the Lodge**? — **On** the left of the
14 Worshipful Master in the East, Worshipful. (% - #)
- 15 (* *) Brother Secretary. — Worshipful Master. (% - #)
- 16 Your duty there? — To observe the will and pleasure of
17 the Worshipful Master in recording the proceedings of the
18 Lodge, transmit a copy to the Grand Lodge if required,
19 receive all monies paid into the Lodge paying the same to
20 the Treasurer, taking his receipt therefore.
- 21 The Treasurer's **place**? — **On** the right of the Worshipful
22 Master in the East, Worshipful. (% - #)
- 23 Brother Treasurer. — Worshipful Master. (% - #)
- 24 Your duty there? — To receive all monies paid into the
25 Lodge by the hand of the Secretary, keep a regular account
26 of the same, paying them out by order of the Worshipful
27 Master and consent of the Lodge.
- 28 The Junior Warden's **station in the Lodge**? — In the
29 South, Worshipful. (% - #)
- 30 Brother Junior Warden. — Worshipful Master. (% - #)
- 31 Why in the South and your duty there? — As the sun in
32 the South at high meridian is the glory and beauty of the
33 day, so stands the Junior Warden in the South, to call the
34 craft from labor to refreshment, superintend in the hour
35 thereof and see that none convert the means of refreshment
36 into intemperance or excess, to call them to labor again at
37 the Worshipful Master's order that he may have pleasure
38 and they profit thereby.
- 39 The Senior Warden's **station**? — In the West, Worshipful.
40 (% - #)

1 Brother Senior Warden. — Worshipful Master. (% - #)

2 Why in the West and your duty there? — As the sun is in
3 the West at the close of the day, so stands the Senior
4 Warden in the West, to assist the Worshipful Master in
5 opening and closing his Lodge, pay the craft their wages, if
6 any be their due and see that none go away dissatisfied, if
7 in my power to prevent, harmony being the strength and
8 support of all institutions, but more especially this of ours.

9 The Worshipful Master's **station**? — In the East,
10 Worshipful. (% - #)

11 Why in the East and his duty there? — As the sun rises
12 in the East to open and govern the day, so rises (@) the
13 Worshipful Master to open and govern his Lodge, set the
14 craft at work and give them proper instruction.

15 (* * *) Brother Senior Warden. — Worshipful Master.
16 (% - #)

17 It is my order that this Lodge be now opened on the
18 Fellowcraft Degree in Masonry for the dispatch of business,
19 during which time all private committees and other
20 irregular and unmasonic conduct tending to disturb the
21 peace and harmony of the same while engaged in the lawful
22 pursuits of Masonry are strictly forbidden, under no less
23 penalty than such as a majority of the brethren present
24 acting under the by-laws of this Lodge may see cause to
25 inflict. This you will announce to the Junior Warden in the
26 South and he to the Brethren around the Lodge, that they,
27 having due and timely notice thereof, may govern
28 themselves accordingly.

29 Brother Junior Warden. — Brother Senior Warden.

30 It is the order of the Worshipful Master that this Lodge be
31 now opened on the Fellowcraft degree in Masonry for the
32 dispatch of business, during which time all private
33 committees and other irregular and unmasonic conduct
34 tending to disturb the peace and harmony of the same while
35 engaged in the lawful pursuits of Masonry are strictly
36 forbidden, under no less penalty than such as a majority of
37 the brethren present acting under the by-laws of this Lodge
38 may see cause to inflict. This you will announce to the
39 Brethren around the Lodge that they, having due and
40 timely notice thereof, may govern themselves accordingly.

41 Brethren, you hear the order of the Worshipful Master as
42 communicated to me by the Senior Warden in the West;
43 agreeably to his order, so let it be done.

44 Together Brethren attend the signs. (% - / - #) (% - / - #)

1 * (East) * (West) * (South)

2 * (East) * (West) * (South)

3 (Prayer) May the blessing of Heaven rest upon this meeting
4 so happily begun. May it be conducted in order, and closed
5 in harmony. Amen.

6 (Response **All**) So mote it be.

7 (Worshipful Master) Brother Senior Deacon. —
8 Worshipful Master. (% - #) — Attend the altar.
(**The Sr. Deacon does not take his staff with him**)
9 (.)

10 (Please note instructions as outlined in the Entered
11 Apprentice Degree. Bible is opened at Amos, Chapter VII.)

12 Brother Senior Deacon. — Worshipful Master. (% - #)
13 (Flag ceremony see Entered
14 Apprentice Degree.)

15 I now declare this Lodge open for the dispatch of business.
16 (Senior Warden erects column.)

17 Brother Junior Deacon. — Worshipful Master. (% - #) —
18 Inform the Tiler.

19 (.) (**JD**) (* * *) Brother Tiler. — Brother Junior
20 Deacon.

21 This Lodge is now open for the dispatch of business.
(**The Tiler does not give a response to the Jr Deacon**)
22 (.) (**JD**) Worshipful Master, (% - #) the Tiler is informed.

23 (*)

1 FELLOW CRAFT DEGREE
2 FIRST SECTION

3 (CANDIDATE PREPARATION

4 The candidate is divested of all metals. His right knee is
5 exposed. His right foot is not shod.

6 The cable-tow is wrapped twice around his naked right arm.
7 He is hoodwinked. He wears an Apron as an Entered
8 Apprentice.)

9 (*) Brother Junior Deacon. (. . . .) Worshipful Master.
10 (% - #)

11 Ascertain if there are any candidates in waiting to receive
12 the Fellowcraft Degree in Masonry.

13 (. . . .) (* * *) Brother Tiler. — Brother Junior
14 Deacon. — Are there any candidates in waiting to receive
15 the Fellowcraft Degree in Masonry?

16 Brother _____ is in waiting to receive the Fellowcraft Degree
17 in Masonry

18 (. . . .) Worshipful Master, (% - #) Brother _____ is in
19 waiting to receive the Fellowcraft Degree in Masonry.

20 (*) Brother Stewards. — Worshipful Master. (% - #)

21 Retire, prepare and announce Brother _____ to receive the
22 Fellowcraft Degree in Masonry.

23 (*) Brother Secretary. — Worshipful Master. (% - #)

24 Retire and collect the fee.

(: : : :)

26 (. . .) (Sect at the altar) Worshipful Master. (% - #) — Brother
27 Secretary.

28 The fee is collected. (. . . .)

29 (* * *)

(Candidate knocking at the inner door)

30 Worshipful Master. (% - #) — Brother Senior Warden.

31 While peaceably engaged in the lawful pursuits of Masonry
32 there is an alarm at the inner door of the Lodge.

33 (*) Brother Senior Deacon. — Worshipful Master. (% - #)

34 Hail the alarm and see who comes here. (. . . .)

(The Sr Deacon opens the inner door and asks the Stewards)

35 Who comes here? — Brother _____, who has been
36 regularly initiated an Entered Apprentice and now wishes

1 to receive more light in Masonry by being passed to the
2 Degree of Fellowcraft.

3 Brother _____, is it of your own free-will and accord? — It
4 is.

5 Brother Stewards, is he worthy and well qualified, duly and
6 truly prepared? — He is.

7 Has he made suitable proficiency in the preceding degree?
8 — He has.

9 Is he properly vouched for? — He is.

10 By what further right or benefit does he expect to gain
11 admission? — By the benefit of the pass.

12 Has he the pass? — He has not; I have it for him.

13 Advance and give it. — S-th

(The Stewards do not have to whisper the pass.)

14 Brother _____, wait with patience until the Worshipful
15 Master shall be informed of your request and his answer
16 returned. (. to altar)

(The Sr Deacon does not say, Worshipful Master)

17 (% - #) Brother _____, who has been regularly initiated an
18 Entered Apprentice and now wishes to receive more light in
19 Masonry by being passed to the Degree of Fellowcraft.

20 Is it of his own free-will and accord? — It is.

21 Is he worthy and well qualified, duly and truly prepared?
22 — He is.

23 Has he made suitable proficiency in the preceding degree?
24 — He has.

25 Is he properly vouched for? — He is.

26 By what further right or benefit does he expect to gain
27 admission? — By the benefit of the pass.

28 Has he the pass? — He has not; I have it for him.

29 Advance and give it.

(The Sr Deacon goes all the way to the East to give the pass. He does not have to whisper the pass.)

30 (.) S-th. (.)

31 Let him enter in the name of the Lord and be received in
32 due form. (*)

(The Sr. Deacon returns to the inner door)

33 (.) Let him enter in the name of the Lord and be
34 received in due form. (: : : :)

(The Candidate is taken by both hands and led into the Lodge by the SD. He should stop between the West and the Altar. From this point forward the SD does not give the sign when addressed by the Wardens or the Worshipful Master).

35 Brother _____, on entering this Lodge of Fellowcrafts you
36 are received on the angle of the square pressed to your
37 naked right breast, (@) which is to teach you that the
38 square of virtue should be the rule and guide of you

1 conduct in all your future transactions with mankind. —
2 (*)

3 (: : : : stop at East)

(All in procession should face the East)

4 (Chaplain) Thus he shewed me: and, behold, the Lord stood
5 upon a wall made by a plumb-line, with a plumb-line in his
6 hand. And the Lord said unto me, Amos, what seest thou?
7 And I said, A plumb-line. Then said the Lord, Behold, I will
8 set a plumb-line in the midst of my people Israel: I will not
9 again pass by them any more. (Amos VII, 7-8)

10 (*) (: : : :)

11 * (South) * (West) * (East)

12 ** (South) ** (West) ** (East)

13 (* * *)

14 (Junior Warden) Who comes here? — Brother _____,
15 who has been regularly initiated an Entered Apprentice and
16 now wishes to receive more light in Masonry by being
17 passed to the Degree of Fellowcraft.

18 Brother _____, is it of your own free-will and accord? — It
19 is.

20 Brother Senior Deacon, is he worthy and well qualified,
21 duly and truly prepared? — He is.

22 Has he made suitable proficiency in the preceding degree?
23 — He has.

24 Is he properly vouched for? — He is.

25 By what further right or benefit does he expect to gain
26 admission? — By the benefit of the pass.

27 Has he the pass? — He has not; I have it for him.

28 Advance and give it. — (@) S-th

(The Sr Deacon steps forward and gives the pass. He does not have to whisper the pass.)

29 Pass on to the Senior Warden in the West.

30 (: : : :)

31 (* * *)

32 (Senior Warden) Who comes here? — Brother _____, who
33 has been regularly initiated an Entered Apprentice and now
34 wishes to receive more light in Masonry by being passed to
35 the Degree of Fellowcraft.

36 Brother _____, is it of your own free-will and accord? — It
37 is.

1 Brother Senior Deacon, is he worthy and well qualified,
2 duly and truly prepared? — He is.

3 Has he made suitable proficiency in the preceding degree?
4 — He has.

5 Is he properly vouched for? — He is.

6 By what further right or benefit does he expect to gain
7 admission? — By the benefit of the pass.

8 Has he the pass? — He has not; I have it for him.

9 Advance and give it. — (@) S-th
(The Sr Deacon steps forward and gives the pass. He does
not have to whisper the pass.)

10 Pass on to the Worshipful Master in the East.

11 (::::)

12 (* * *)

13 (Worshipful Master) Who comes here?

14 Brother _____, who has been regularly initiated an Entered
15 Apprentice and now wishes to receive more light in
16 Masonry by being passed to the Degree of Fellowcraft.

17 Brother _____, is it of your own free-will and accord? — It
18 is.

19 Brother Senior Deacon, is he worthy and well qualified,
20 duly and truly prepared? — He is.

21 Has he made suitable proficiency in the preceding degree?
22 — He has.

23 Is he properly vouched for? — He is.

24 By what further right or benefit does he expect to gain
25 admission? — By the benefit of the pass.

26 Has he the pass? — He has not; I have it for him.

27 Advance and give it.

28 (@) S-th
(The Sr Deacon steps forward and gives the pass. He does
not have to whisper the pass.)

29 Reconduct him to the Senior Warden in the West, who will
30 teach him to approach the East by two upright regular
31 steps, his feet forming an angle of an oblong square, his
32 body erect at the altar before the Worshipful Master in the
33 East. (*)

(The Candidate must be conducted all the way to the West)
34 (::::)
(The SW should conduct the candidate close to the altar before instructing him.)

35 Brother Senior Warden. — Brother Senior Deacon.

36 It is the order of the Worshipful Master that you teach this
37 brother to approach the East by two upright regular steps,

1 his feet forming an angle of an oblong square, his body erect
2 at the altar before the Worshipful Master in the East.

3 (.)

4 (Senior Warden) Brother _____, face the East. (@)
(The SW should conduct the candidate close to the altar before instructing him.)

5 (: : : : :) Step off with your left foot. Bring the heel of the
6 right to the hollow of the left. Step off with your right foot.
7 Bring the heel of the left to the hollow of the right forming
8 an angle of an oblong square, body erect at the altar before
9 the Worshipful Master in the East.

(The SW returns to the West to report)

10 (.) Worshipful Master, (% - #) the Brother is instructed.

11 Brother _____, you are again at the altar of Masonry. Before
12 you can proceed further it is necessary that you take an
13 obligation appertaining to this Degree. It becomes my duty,
14 as well as pleasure, to inform you that there is nothing
15 contained in this obligation that conflicts with the duty you
16 owe to God, your country, neighbor, family or yourself. With
17 this assurance on my part are you willing to proceed? — I
18 am.

19 (*) Brother Senior Deacon. — Worshipful Master.

20 Place the brother in due form.

(The Sr. Deacon should have the Candidate place both hands on the Altar)

21 Kneel on your naked right knee (@), your left forming a
22 square, your right hand resting on the Holy Bible [or
23 Volume of the Sacred Law etc. (see Preface)], square and
24 compasses, your left arm forming a right angle supported
26 by the square.

27 Worshipful Master, the Brother is in due form.

28 (* * *)

29 (: : : : :) Worshipful Master and Chaplain to the altar)

(The lights are turned completely off once the WM is on the level. The pauses in the obligation are suggestions only. The WM can adjust the pauses based on the candidates ability to return the obligation.)

30 Brother _____, say I, pronounce your name and repeat after
31 me:

32 I, _____, of my own free-will and accord,— in the presence of
33 Almighty God and this Worshipful Lodge,— erected to Him
34 and dedicated to — the Holy Saints John, — do hereby and
35 hereon — most solemnly and sincerely — promise and swear — that
36 I will always hele, — ever conceal, — and never reveal — any of the
37 secret arts, — parts or points — of the Fellowcraft Degree — to any
38 person or persons — whomsoever, — except it be — to a true and
39 lawful brother of this degree — or in a regularly constituted
40 Lodge — of Fellowcrafts, — nor unto him nor them — until by strict
41 trial, — due examination — or legal information — I shall have
42 found — him or them — as lawfully entitled to the same — as I am
43 myself.—

1 I further promise and swear — that I will stand to and abide
2 by — all the laws,— rules and regulations — of the Fellowcraft
3 Degree,— as far as the same — shall come to my knowledge.—

4 Further — that I will answer and obey — all due signs and
5 summons — sent to me — from a Lodge of Fellowcrafts, — or given
6 me — by a Brother of this Degree, — if within the length — of my
7 cable-tow.—

8 Further — that I will aid and assist — all poor distressed
9 Fellowcrafts, — knowing them to be such, — as far as their
10 necessities may require — and my ability permit, — without
11 material injury to myself.—

12 Further — that I will not cheat wrong nor defraud — a brother
13 of this degree knowingly, — nor supplant him — in any of his
14 laudable undertakings.—

15 All this — I most solemnly and sincerely — promise and swear —
16 with a firm and steadfast resolution — to perform the same —
17 without any hesitation, — mental reservation — or secret evasion
18 of mind whatsoever — and, should I ever knowingly — violate
19 this — my Fellowcraft obligation, — may I be degraded and
20 suspended — or expelled from Masonry. — So help me God — and
21 keep me steadfast — in the due performance of the same.

22 Disengage your hands, and in token of your sincerity, kiss
23 the book before you which is the Holy Bible [or Volume of
24 the Sacred Law etc.]. — (@)

25 Brother Senior Deacon. — Worshipful Master. —
26 Remove the cable-tow. (@)

27 Brother _____, in your present condition what do you most
28 desire?

29 (prompted by the Senior Deacon) More light in Masonry.

30 Brethren, stretch forth your hands and assist me in giving
31 this Brother more light in Masonry. (All Brethren on step
32 and due-guard, except Stewards and Senior Deacon.)

33 (Chaplain) In the beginning God created the heaven and
34 the earth. And the earth was without form, and void; and
35 darkness was upon the face of the deep. And the Spirit of
36 God moved upon the face of the waters. And God said, Let
37 there be light: and there was light. (@) (Genesis 1; 1-3)
(The Sr. Deacon removes the hoodwink at this time)

38 Brother, on being brought to light you discover more than
39 you have heretofore done: one point of the compasses
40 elevated above the square, the other being hidden, which is
41 to signify that you have as yet received light in Masonry but
42 partially.

1 (: : : : Worshipful Master and Chaplain return to East.)
(The lights are turned on at this time)
2 (lights up) (*)
(The Worshipful Master should start talking as he starts walking)

3 You now discover me as Worshipful Master approaching
4 you from the East, (.) on the step (% - %) and under
5 the due-guard (/) and sign (#) of a Fellowcraft.

6 This is the due-guard (% - /) of a Fellowcraft. It alludes to the
7 position your hands were in when you took your obligation.

8 This (% - #) is the sign of a Fellowcraft. It alludes to the
9 ancient and symbolic penalty of a Fellowcraft, which was
10 that of having your breast torn open, your heart plucked out
11 and placed on the highest pinnacle of the temple to be
12 devoured by the vultures of the air.

13 This sign (% - #) you are
14 always to give when you enter or retire from a Lodge of
15 Fellowcrafts, also on arising to address the Worshipful
16 Master. (.)

17 In token of the continuance of my brotherly love and
18 friendship, I present you with my right hand (@) and with
19 it the pass, the token of the pass, grip and word of a
20 Fellowcraft. As you are uninstructed your conductor will
21 answer for you.

22 What is this? — The pass-grip of a Fellowcraft.

23 Has it a name? — It has.

24 Will you give it me? — S-th.

25 Will you be off or from? — From.

26 From what and to what? — From the pass-grip of a
27 Fellowcraft to the grip of the same.

28 Pass. (@)

29 What is this? — The grip of a Fellowcraft.

30 Has it a name? — It has.

31 Will you give it me? — I did not so receive it, neither will
32 I so impart it.

33 How will you dispose of it? — I will letter it or halve it.

34 Halve it and begin. — No, you begin.

35 Begin you. — C — J — J — C —
36 JC.

37 Arise, go and salute the Junior and Senior Wardens.

38 (.) (*)

39 (: : : :)

- 1 (* * *)
(The Jr Warden should look at the candidate)
- 2 (Junior Warden) Who comes here? — A Fellowcraft.
- 3 How shall I know him to be such? — By certain signs and
4 tokens.
- 5 Give me a sign. — (% - #)
- 6 Has that an allusion? — It has, to the Ancient and
7 Symbolic penalty of a Fellowcraft.
- 8 Give me a token. — (@)
- 9 What is this? — The pass-grip of a Fellowcraft.
- 10 Has it a name? — It has.
- 11 Will you give it me? — S-th.
- 12 Will you be off or from? — From.
- 13 From what and to what? — From the pass-grip of a
14 Fellowcraft to the grip of the same.
- 15 Pass. (@)
- 16 What is this? — The grip of a Fellowcraft
- 17 Has it a name? — It has.
- 18 Will you give it me? — I did not so receive it, neither will
19 I so impart it.
- 20 How will you dispose of it? — I will letter it or halve it.
- 21 Halve it and begin. — No, you begin.
- 22 Begin you. — C — J — J — C —
23 JC.
- 24 The sign and tokens are right, Brother.
- 25 (: : : :)
- 26 (* * *)
- 27 (Senior Warden) Who comes here? — A Fellowcraft.
(The Sr Warden should look at the candidate)
- 28 How shall I know him to be such? — By certain signs and
29 tokens.
- 30 Give me a sign. (% - #)
- 31 Has that an allusion? — It has, to the Ancient and
32 Symbolic penalty of a Fellowcraft.
- 33 Give me a token. — (@)
- 34 What is this? — The pass-grip of a Fellowcraft.
- 35 Has it a name? — It has.

- 1 Will you give it me? — S-th.
- 2 Will you be off or from? — From.
- 3 From what and to what? — From the pass-grip of a
4 Fellowcraft to the grip of the same.
- 5 Pass. (@)
- 6 What is this? — The grip of a Fellowcraft.
- 7 Has it a name? — It has.
- 8 Will you give it me? — I did not so receive it, neither will
9 I so impart it.
- 10 How will you dispose of it? — I will letter it or halve it.
- 11 Halve it and begin. — No, you begin.
- 12 Begin you. — C — J — J — C —
13 JC.
- 14 The sign and tokens are right, Brother.
- 15 (: : : : to north of Altar)
(When the procession is in the North, The Worshipful Master states)
- 16 (*) Brother Senior Deacon. — Worshipful Master.
- 17 Reconduct the Brother to the Senior Warden in the West
18 who will teach him how to wear his apron as a Fellowcraft.
- 19 (: : : : To Senior Warden)
- 20 Brother Senior Warden. — Brother Senior Deacon.
- 21 It is the order of the Worshipful Master that you teach this
22 Brother how to wear his apron as a Fellowcraft.
- 23 (.)(Senior Warden.) Brother, face the East. (@)
- 24 In operative masonry a Fellowcraft is the builder
25 of the structure. In ancient times Fellowcrafts wore their
26 aprons with the right corner turned up to provide a
27 receptacle for their tools. We work in speculative Masonry
28 only and a Fellowcraft should wear his apron with the right
29 corner turned up and the flap turned down. (.) (@)
(At this time the Sr Warden approaches the candidate and turns the
Right corner up and the flap turned down. The Right corner should be
between the Right corner and the center of the apron)
- 30 (.)
(The Sr Warden returns to the West)
- 31 Worshipful Master, (% - #) the Brother is instructed.
- 32 (*)
33 (: : : : to the East)
(The Working Tools should be presented from the East)
- 34 I now present you with the working tools of a Fellowcraft,
35 which are the plumb, square and level.
- 36 The plumb is an instrument made use of by operative
37 masons to try perpendiculars, the square to square their

1 work, and the level to test horizontals, but we as Free and
2 Accepted Masons, are taught to make use of them for more
3 noble and glorious purposes. The plumb admonishes us to
4 walk uprightly in our several stations before God and man,
5 squaring our actions by the square of virtue, and
6 remembering that we are traveling upon the level of time,
7 to that "undiscovered country from whose bourne no
8 traveler returns."

9 Brother Senior Deacon. — Worshipful Master.

10 Return the Brother to the place from whence he came,
11 reinvest him with what he has been divested and, agreeably
12 to an ancient custom adopted in every regular and well
13 governed Lodge, it will be necessary that he make an ascent
14 by a flight of winding stairs consisting of three, five and
15 seven steps to a place representing the Middle Chamber of
16 King Solomon's Temple, there to receive instructions
17 relative to the wages and jewels of a Fellowcraft. (*)

18 (: : : :)

(The Sr. Deacon goes out with the Candidate)

FELLOW CRAFT DEGREE

SECOND SECTION

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(Senior Deacon) Brother you are now about to make an ascent to a place representing the Middle Chamber of King Solomon's Temple through a porch. Masonry is considered under two denominations, operative and speculative.

By operative masonry, we allude to the proper application of the useful rules of architecture, whereby a structure will derive figure, strength and beauty and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings and convenient shelters from the vicissitudes and inclemencies of the seasons and, while it displays the effects of human wisdom as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary and beneficent purposes.

By speculative Masonry, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy and practice charity. It is so far interwoven with Religion as to lay us under obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of the Creation, and inspires him with the most exalted ideas of the perfection of his Divine Creator.

We work in speculative only, but our ancient brethren wrought in operative as well as speculative Masonry. They worked six days before they received their wages, but did not work on the seventh, because in six days God created the Heaven and the Earth, and rested upon the seventh day. The seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of the Creation, and to adore their great Creator.

The first thing particularly attracting your attention is a representation of two brazen pillars. The one on the left hand is called Boaz and denotes strength. The one on the right is called Jachin and signifies "He will establish". They both together allude to the promise of God to David that he would establish his kingdom in strength.

The pillars which they represent were cast in the clayey grounds on the plains of Jordan by one Hiram Abif or Abiv, a widows son of the tribe of Naphtali. They were cast hollow the better to serve as a safe repository for the archives of

1 Masonry against all inundations and conflagrations. They
 2 were eighteen cubits high, twelve in circumference or four
 3 in diameter, and were adorned with chapters of five cubits
 4 each making in the whole twenty-three cubits high. The
 5 chapters were adorned with lily-work, net-work and
 6 pomegranates which denote peace, unity and plenty. The
 7 lily by its purity and the retired situation in which it grows
 8 denotes peace, the net-work by the intricate connection of
 9 its parts denotes unity and the pomegranates by the
 10 exuberance of the seeds denotes plenty.

11 They were further adorned with pommels on their tops
 12 representing globes, which denote Masonry universally. The
 13 globes are two artificial spherical bodies, on the convex
 14 surface of which are represented the countries, seas and
 15 various parts of the earth, the face of the Heavens, the
 16 planetary revolutions and other particulars. The sphere
 17 with the parts of the earth delineated on its surface is called
 18 the terrestrial globe and that with the constellations and
 19 other Heavenly bodies the celestial globe.

20 Their principal uses, besides serving as maps to distinguish
 21 the outward parts of the earth and the situation of the fixed
 22 stars, is to illustrate and explain the phenomena arising
 23 from the annual revolution and the diurnal rotation of the
 24 earth around its own axis. They are the noblest instruments
 25 for improving the mind and giving it the most distinct idea
 26 of any problem or proposition, as well as enabling it to solve
 27 the same. Contemplating these bodies, we are inspired with
 28 a due reverence for the Deity and His works, and are
 29 induced to encourage the study of astronomy, geography,
 30 navigation and the arts dependent on them, by which
 31 society has so much benefitted

32 (: : : :)

33 You next discover a flight of winding stairs, consisting of
 34 three, five and seven steps.

35 The number three alludes to the first three Degrees in
 36 Masonry, which every Lodge confers. Also to the three
 37 principal officers of a Lodge, the Worshipful Master, Senior
 38 and Junior Wardens.

39 The number five alludes to the five orders in architecture.
 40 By order in architecture is meant a system of all the
 41 members, proportions and ornaments of columns and
 42 pilasters; or, it is a regular arrangement of the projecting
 43 parts of a building which, united with those of a column,
 44 form a beautiful, perfect and complete whole.

1 From the first formation of society order in architecture
2 may be traced. When the rigors of seasons obliged men to
3 contrive shelter from the inclemency of the weather, we
4 learn that they first planted trees on end, and then laid
5 others across to support a covering. The bands which
6 connected those trees at the top and bottom were said to
7 have given rise to the idea of the base and capital of pillars,
8 and from this simple hint originally proceeded the more
9 improved art of architecture.

10 The five orders are thus classed: The Tuscan, Doric, Ionic,
11 Corinthian and Composite.

12 The Tuscan is the most simple and solid of the orders. It
13 was invented in Tuscany, whence it derives its name. Its
14 column is seven diameters high, and its capital, base and
15 entablature have but few moldings. The simplicity of the
16 construction of this column renders it eligible where
17 ornament would be superfluous.

18 The Doric, which is plain and natural, is the most ancient,
19 and was invented by the Greeks. Its column is eight
20 diameters high, and has seldom any ornaments on base or
21 capital except moldings, though the frieze is distinguished
22 by triglyphs and metopes, and triglyphs compose the
23 ornaments of the frieze. The solid composition of this order
24 gives it a preference in structures where strength and noble
25 simplicity are chiefly required.

26 The Doric is the best proportioned of all the orders. The
27 several parts of which it is composed are founded on the
28 natural position of solid bodies. In its first invention it was
29 more simple than in its present state. In after times, when
30 it began to be adorned, it gained the name of Doric, for
31 when it was constructed in its primitive and simple form,
32 the name of Tuscan was conferred on it. Hence the Tuscan
33 preceded the Doric in rank, on account of its resemblance to
34 that pillar in its original state.

35 The Ionic bears a kind of mean proportion between the
36 more solid and delicate orders. Its column is nine diameters
37 high, its capital is adorned with volutes, and its cornice has
38 dentils. There is both delicacy and ingenuity displayed in
39 this pillar, the invention of which is attributed to the
40 Ionians, as the famous Temple of Diana at Ephesus was of
41 this order. It is said to have been formed after the model of
42 an agreeable young woman of an elegant shape, dressed in
43 her hair, as a contrast to the Doric order, which was formed
44 after that of a strong robust man.

45 The Corinthian, the richest of the five orders, is deemed a
46 masterpiece of art. Its column is ten diameters high, and its

1 capital is adorned with two rows of leaves and eight volutes,
2 which sustain the abacus. The frieze is ornamented with
3 curious devices, the cornice with dentils and modillions.
4 This order is used in stately and superb structures. It was
5 invented at Corinth by Callimachus, who is said to have
6 taken the hint of the capital of this pillar from the following
7 remarkable circumstance: Accidentally passing by the tomb
8 of a young lady, he perceived a basket of toys, covered with
9 a tile placed over an acanthus root, having been left there
10 by her nurse. As the branches grew up, they encompassed
11 the basket, till arriving at the tile, they met with an
12 obstruction, and bent downward. Callimachus, struck with
13 the object, set about imitating the figure. The base of the
14 capital he made to represent the basket, the abacus the tile,
15 and the volutes the bending leaves.

16 The Composite is compounded of the other orders and was
17 contrived by the Romans. Its capital has the two rows of
18 leaves of the Corinthian, and the volutes of the Ionic. Its
19 column has the quarter-round, as the Tuscan and Doric
20 orders, is ten diameters high, and its cornice has dentils or
21 simple modillions. This pillar is generally found in
22 buildings where strength, elegance and beauty are
23 displayed.

24 The ancient and original orders in architecture revered by
25 Masons are no more than three: the Doric, Ionic and
26 Corinthian, which were invented by the Greeks. To these
27 the Romans have added two: the Tuscan, which they made
28 plainer than the Doric, and the Composite, which was more
29 ornamental, if not more beautiful, than the Corinthian. The
30 first three orders alone, however, show invention and
31 particular character, and essentially differ from each other.
32 The other two have nothing but what is borrowed, and
33 differ only accidentally. The Tuscan is the Doric in its
34 earliest state, and the Composite is the Corinthian,
35 enriched with the Ionic. To the Greeks, therefore, and not to
36 the Romans we are indebted for what is great, judicious and
37 distinct in architecture.

38 The number five also alludes to the five senses of human
39 nature: hearing, seeing, feeling, smelling and tasting.

40 Hearing is that sense by which we distinguish sounds, and
41 are capable of enjoying all the agreeable charms of music.
42 By it we are enabled to enjoy the pleasures of society, and
43 reciprocally to communicate to each other our thoughts and
44 intentions, our purposes and desires, while thus our reason
45 is capable of exerting its utmost power and energy. The
46 wise and beneficent Author of Nature intended by the
47 formation of this sense that we should be social creatures

1 and receive the greatest and most important part of our
2 knowledge by the information of others. For these purposes
3 we are endowed with hearing that, by a proper exertion of
4 our rational powers, our happiness may be complete

5 Seeing is that sense by which we distinguish objects and in
6 an instant of time without change of place or situation view
7 armies in battle array, figures of the most stately
8 structures, and all the agreeable variety displayed in the
9 landscape of nature. By this sense we find our way in the
10 pathless ocean, traverse the globe of earth, determine its
11 figures and dimensions and delineate any region or quarter
12 of it. By it we measure the planetary orbs, and make new
13 discoveries in the sphere of the fixed stars. Nay more, by it
14 we perceive the tempers and dispositions, the passions and
15 affections of our fellow creatures when they wish most to
16 conceal them so that, though the tongue may be taught to
17 lie and dissemble, the countenance would display hypocrisy
18 to the discerning eye. In fine, the rays of light which
19 administer to this sense are the most astonishing parts of
20 the animated creation, and render the eye a peculiar object
21 of admiration.

22 Of all the faculties, sight is the noblest. The structure of the
23 eye and its appurtenances evinces the admirable
24 contrivance of nature for performing all its various external
25 and internal motions, while the variety displayed in the
26 eyes of different animals, suited to their several ways of life,
27 clearly demonstrates this organ to be the masterpiece of
28 nature's work.

29 Feeling is that sense by which we distinguish the different
30 qualities of bodies, such as heat and cold, hardness and
31 softness, roughness and smoothness, figure, solidity, motion
32 and extension.

33 The first three, hearing, seeing and feeling, are the most
34 revered by Masons, because by the sense of hearing we hear
35 the word, by that of seeing we see the sign, and by that of
36 feeling we feel the grip whereby one Mason may know
37 another in the dark as well as in the light.

38 Smelling is that sense by which we distinguish odors, the
39 various kinds of which convey different impressions to the
40 mind. Animal and vegetable bodies and, indeed, most other
41 bodies while exposed to the air continually send forth
42 effluvia of vast subtlety, as well in the state of life and
43 growth as in the state of fermentation and putrefaction.
44 These effluvia being drawn into the nostrils along with the
45 air are the means by which all bodies are smelled. Hence it
46 is evident that there is a manifest appearance of design in
47 the Great Creator's having planted the organ of smell in the

1 inside of that canal through which the air continually
2 passes in respiration.

3 Tasting enables us to make a proper distinction in the
4 choice of our food. The organ of this sense guards the
5 entrance of the alimentary canal, as that of smelling guards
6 the entrance to the canal for respiration. From the situation
7 of both of these organs it is plain that they were intended by
8 nature to distinguish wholesome food from that which is
9 nauseous. Everything that enters into the stomach must
10 undergo the scrutiny of tasting, and by it we are capable of
11 discerning the changes which the same body undergoes in
12 the different compositions of art, cookery, chemistry,
13 pharmacy, etc.

14 Smelling and tasting are inseparably connected, and it is by
15 the unnatural kind of life men commonly lead in society
16 that these senses are rendered less fit to perform their
17 natural offices.

18 On the mind all our knowledge must depend. What
19 therefore can be a more proper subject for the investigation
20 of Masons? By anatomical dissection and observation we
21 become acquainted with the body, but it is by the anatomy
22 of the mind alone we discover its power and principles.

23 To sum up the whole of this transcendent measure of God's
24 bounty to man, we shall add that memory, imagination,
25 taste, reasoning, moral perception and all the active powers
26 of the soul present a vast and boundless field for
27 philosophical disquisition, which far exceeds human inquiry
28 and are peculiar mysteries known only to nature and to
29 nature's God, to whom we and all are indebted for creation,
30 preservation and every blessing we enjoy.

31 The number seven alludes to the seven liberal arts and
32 sciences which are grammar, rhetoric, logic, arithmetic,
33 geometry, music and astronomy.

34 Grammar teaches the proper arrangement of words
35 according to the idiom or dialect of any particular people,
36 and that excellence of pronunciation which enables us to
37 speak or write a language with accuracy, agreeably to
38 reason and correct usage.

39 Rhetoric teaches us to speak copiously and fluently on any
40 subject, not merely with propriety, but with all advantages
41 of force and elegance, wisely contriving to captivate the
42 hearer by strength of argument and beauty of expression,
43 whether it be to entreat or exhort, to admonish or applaud.

44 Logic teaches us to guide our reason discretionally in the
45 general knowledge of things, and directs our inquiries after

1 truth. It consists of a regular train of argument, whence we
2 infer, deduce and conclude according to certain premises
3 laid down, admitted or granted, and in it are employed the
4 faculties of conceiving, judging, reasoning and disposing, all
5 of which are naturally lead on from one gradation to
6 another till the point in question is finally determined.

7 Arithmetic teaches the powers and properties of numbers,
8 which is variously affected by letters, tables, figures and
9 instruments. By this art, reason and demonstrations are
10 given for finding out any certain number whose relation or
11 affinity to another is already known or discovered.

12 Geometry, or the fifth science, is the one which Masonry is
13 more particularly founded. Geometry treats of the powers
14 and properties of magnitudes in general, where length,
15 breadth and thickness are considered. From a point to a
16 line, from a line to a superficies, and from a superficies to a
17 solid. A point is a dimensionless figure, or an indivisible
18 part of space. A line is a point continued, and a figure of one
19 capacity, namely length. A superficies is a figure of two
20 dimensions, namely length and breadth. A solid is a figure
21 of three dimensions, namely length, breadth and thickness.
22 By this science the architect is enabled to construct his
23 plans and execute his designs, the general to arrange his
24 soldiers, the engineer to mark out ground for encampments,
25 the geographer to give us the dimensions of the world and
26 all things therein contained, to delineate the extent of seas,
27 and specify the divisions of empires, kingdoms and
28 provinces. By it, also, the astronomer is enabled to make his
29 observations and to fix the duration of times and seasons,
30 years and cycles. In fine, geometry is the foundation of
31 architecture and the root of mathematics.

32 Music teaches the art of forming concords, so as to compose
33 delightful harmony by a mathematical and proportional
34 arrangement of acute, grave and mixed sounds. This art, by
35 a series of experiments, is reduced to a demonstrative
36 science with respect to tones and the intervals of sound. It
37 inquires into the nature of concords and discords, and
38 enables us to find out the proportion between them by
39 numbers.

40 Astronomy is that Divine art by which we are taught to
41 read the wisdom, strength and beauty of the Almighty
42 Creator in those sacred pages, the Celestial hemisphere.
43 Assisted by astronomy we can observe the motions,
44 measure the distance, comprehend the magnitudes and
45 calculate the periods and eclipses of the heavenly bodies. By
46 it we learn the use of the globes, the systems of the world
47 and the preliminary law of nature. While we are employed

1 in the study of this science, we must perceive unparalleled
2 instances of wisdom and goodness, and through the whole
3 creation trace the glorious Author by His works. For this
4 and many other reasons the number seven is held in high
5 esteem among Masons.

6 We shall next come to the outer door of the middle chamber.

7 (: : : :)

8 Who comes here? — A craftsman on his way to the
9 middle chamber.

10 How does he expect to gain admission? — By the pass
11 and token of the pass of a Fellowcraft.

12 Give me that pass. — S-th.

13 What does this denote? — Plenty.

14 How is it represented? — By ears of corn hanging near a
15 waterfall.

16 Whence originated this word as a pass? — It originated
17 in consequence of a quarrel between Jephtha judge of Israel
18 and the Ephraimites. The Ephraimites had long been a
19 treacherous and rebellious people whom Jephtha had sought
20 to subdue by lenient measures, but without effect. They,
21 being highly incensed at not being called to fight and share
22 in the rich spoils of the Ammonitish war and filled with
23 vengeance, gathered together a mighty army, crossed the
24 river Jordan to give Jephtha battle. But Jephtha, being
25 apprised of their intentions, gathered together the mighty
26 men of Gilead, gave them battle and put them to flight; and
27 in order to make his victory more complete he placed guards
28 at the several passages of the Jordan and commanded
29 them, if any should attempt to pass this way, to demand of
30 them "Say now S-th", but they being of a different
31 tongue, could not frame to pronounce it right and said
32 Si-h. This trifling defect proved them enemies and cost
33 them their lives; and there fell at this time of the
34 Ephraimites forty and two thousand, since which time this
35 word has been adopted as a password to gain admission
36 into all regular and well governed Lodges of Fellowcrafts

37 Give me the token. — (0)

38 The pass is right and the token is right. Pass on, Brother.

39 (: : : :)

40 We shall next come to the inner door of the middle chamber.

41 Who comes here? — A craftsman on his way to the
42 middle chamber.

1 How does he expect to gain admission? — By the grip and
2 word of a Fellowcraft.

3 Give me the grip. — (@)

4 Has this a name? — It has.

5 Will you give it me? — I did not so receive it, neither will
6 I so impart it.

7 How will you dispose of it? — I will letter it or halve it.

8 Halve it and begin — No, you begin.

9 Begin you — C — J — J — C —
10 JC.

11 The word is right and the grip is right. Pass on, Brother.

12 (Senior Deacon) Brother, you have now arrived at the place
13 representing the Middle Chamber of King Solomon's
14 Temple, where you will be received and recorded as a
15 Fellowcraft.

16 (Worshipful Master) Brother Secretary. — Worshipful
17 Master. (% - #) — Make the record.

18 (Worshipful Master) The first thing particularly attracting
19 your attention on your progress here was a representation
20 of two brazen pillars, one on the left hand and the other on
21 the right, which were explained to you by your conductor.

22 After passing the pillars you passed a flight of winding
23 stairs consisting of three, five and seven steps, which were
24 likewise explained to you. After passing the stairs you
25 arrived at the outer door of the Middle Chamber, which you
26 found guarded by the Junior Warden, who demanded of you
27 the pass and token of the pass of a Fellowcraft. You next
28 arrived at the inner door of the Middle Chamber, which you
29 found guarded by the Senior Warden who demanded of you
30 the grip and word of a Fellowcraft.

31 You have now arrived at a place representing the Middle
32 Chamber where you are received and recorded as a
33 Fellowcraft and are now entitled to your wages as such,
34 which are the corn of nourishment, the wine of refreshment
35 and the oil of joy, which denote plenty, happiness and
36 peace.

37 You are also entitled to the three jewels of a Fellowcraft,
38 which are an attentive ear, an instructive tongue and a
39 faithful breast, because the attentive ear receives the sound
40 from the instructive tongue and the mysteries of Masonry
41 are safely lodged in the repository of faithful breasts.

1 I now direct your attention to the letter "G", which is the
2 initial of geometry. Geometry, the first and noblest of
3 sciences, is the basis on which the superstructure of
4 Masonry is erected. By geometry we may trace nature
5 through her various windings to her most concealed
6 recesses. By it we discover the power, the wisdom and the
7 goodness of the Grand Artificer of the Universe and view
8 with delight the proportions which connect this vast
9 machine. By it we discover how the planets move in their
10 different orbits and demonstrate their various revolutions.
11 By it we account for the return of seasons and the variety of
12 scenes which each season displays to the discerning eye.
13 Numberless worlds are around us, all formed by the same
14 Divine Architect, which roll through the vast expanse, and
15 are all conducted by the same unerring law of nature.

16 A survey of nature and the observations of her beautiful
17 proportions first determined man to imitate the Divine plan
18 and study symmetry and order. This gave rise to societies
19 and birth to every useful art. The architect began to design
20 and the plans which he laid down, being improved by
21 experience and time, have produced works which are the
22 admiration of every age.

23 The lapse of time, the ruthless hand of ignorance and the
24 devastations of war have laid waste and destroyed many
25 valuable monuments of antiquity on which the utmost
26 exertions of human genius have been employed. Even the
27 temple of Solomon, so spacious and magnificent and
28 constructed by the most celebrated artists, escaped not the
29 unsparing ravages of barbarous force. Freemasonry
30 notwithstanding has still survived. The attentive ear
31 receives the sound from the instructive tongue and the
32 mysteries of Masonry are safely lodged in the repository of
33 faithful breasts.

34 Tools and implements of architecture are selected by the
35 Fraternity to imprint on the memory wise and serious
36 truths and, thus, through a succession of ages are
37 transmitted unimpaired the excellent tenets of our
38 institution.

39 (* * *)

40 The letter "G" further alludes to the sacred name of Deity,
41 to whom we should all, from the youngest Entered
42 Apprentice who stands in the North-East corner of the
43 Lodge to the Worshipful Master who presides in the East,
44 with all created intelligent beings with reverence most
45 humbly bow. (@)

46 (*)

1 FELLOW CRAFT DEGREE
2 CHARGE

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3 Brother, being advanced to the Fellowcraft degree of
4 Masonry, we congratulate you on your preferment. The
5 internal and not the external qualifications of a man are
6 what Masonry regards. As you increase in knowledge you
7 will improve in social intercourse.

8 It is unnecessary to recapitulate the duties which, as a
9 Mason, you are bound to discharge or to enlarge on the
10 necessity of a strict adherence to them, as your own
11 experience must have established their value.

12 Our laws and regulations you are strenuously to support,
13 and always be ready to assist in seeing them duly executed.
14 You are not to palliate or aggravate the offenses of your
15 brethren but in the decision of every trespass against our
16 rules you are to judge with candor, admonish with
17 friendship and reprehend with justice.

18 The study of the liberal arts, that valuable branch of
19 education which tends so effectually to polish and adorn the
20 mind, is earnestly recommended to your consideration,
21 especially the science of Geometry, which is established as
22 the basis of our art. Geometry, or Masonry, originally
23 synonymous terms, being of a divine and moral nature, is
24 enriched with the most useful knowledge; while it proves
25 the wonderful properties of nature, it demonstrates the
26 more important truths of morality.

27 Your past behavior and regular deportment have merited
28 the honor which we have now conferred and in your new
29 character it is expected that you will conform to the
30 principles of Masonry by steadily persevering in the
31 practice of every commendable virtue. Such is the nature of
32 your engagements as a Fellowcraft and to these duties you
33 are bound by the most sacred ties.

1 FELLOW CRAFT CLASS
2 INSTRUCTIONS
3 NON-PUBLIC INFORMATION

4 For a better understanding of Freemasonry and your new
5 roll as a Fellowcraft, we suggest that you take some time
6 to meet with other Masons and discuss the following terms
7 and phrases. Each one of them relates to a part of your
8 degree. These are the things that may be asked of you in
9 the future in order to prove your membership as a
10 Fellowcraft Mason.

11 How were you prepared?

12 How was the cable-tow placed differently then in the EA
13 Degree?

14 How did you gain admission into the Lodge?

15 How many knocks upon the door? To what do they
16 allude?

17 How were you received? Why?

18 What is the step of a Fellowcraft?

19 What was your position at the altar?

20 What was the Obligation?

21 How were the Great Lights of Masonry arranged
22 differently that in the EA Degree? Why?

23 What is the Due Guard of this Degree?

24 What is the Sign of this Degree?

25 What is the Symbolic Penalty of a Fellowcraft?

26 What is the Pass, Token of the Pass, Grip and Word of
27 a Fellowcraft?

28 How is the apron worn as a Fellowcraft?

29 What are the working tools of a Fellowcraft?

30 What are the two brazen pillars called? What do they
31 signify?

32 What is the significance of the stairs?

33 What are the wages of a Fellowcraft?

34 What are the three jewels of a Fellowcraft?>

35 What is the significance of the Letter "G"

1 FELLOW CRAFT EXAMINATION
2 IN OPEN LODGE

3 When you were passed to the Degree of Fellowcraft, after
4 you were brought to light following your obligation, you
5 discovered the Worshipful Master approaching you from the
6 East, on the step and under the due-guard and sign of a
7 Fellowcraft.

8 Give me the due-guard of a Fellowcraft. — (Done)

9 This due-guard alludes to the position your hands were in
10 while taking your obligation — your right hand resting on
11 the Holy Bible, Square and Compasses, your left arm
12 forming a right angle supported by the square.

13 Give me the sign of a Fellowcraft. — (Done)

14 This Sign alludes to the ancient and symbolic penalty of a
15 Fellowcraft.

16 On your advance to the middle chamber, you were required
17 to give the Pass, Token of the Pass, Grip and Word of a
18 Fellowcraft.

19 Give me a token. — (0)

20 What is this? — The pass-grip of a Fellowcraft.

21 Has it a name? — It has.

22 Will you give it me? — (S-th).

23 Will you be off or from? — From.

24 From what and to what? — From the pass-grip of a
25 Fellowcraft to the grip of the same.

26 Pass. — (@)

27 What is this? — The grip of a Fellowcraft.

28 Has it a name? — It has.

29 Will you give it me? — I did not so receive it, neither will
30 I so impart it.

31 How will you dispose of it? — I will letter it or halve it.

32 Halve it and begin. — No, you begin.

33 Begin you. — C — J — J — C —
34 JC.

35 The sign and tokens are right, Brother.

36 During your obligation you agreed to always hele, ever
37 conceal and never reveal any of the secret arts, parts or
38 points of the Fellowcraft degree to any person or persons

1 whomsoever, except it be to a true and lawful Brother of
2 this degree or in a regularly constituted Lodge of
3 Fellowcrafts, nor unto him nor them until by strict trial,
4 due examination or legal information you shall have found
5 him or them as lawfully entitled to the same as you are
6 yourself.

7 Do you confirm this promise? — (Assent)

8 You further promised and swore that you would stand to
9 and abide by all the laws, rules and regulations of the
10 Fellowcraft degree, as far as the same shall come to your
11 knowledge.

12 Do you confirm this promise? — (Assent)

13 Further, you promised that you would answer and obey all
14 due signs and summons sent to you from a Lodge of
15 Fellowcrafts or given you by a brother of this degree, if
16 within the length of your cable-tow.

17 Do you confirm this promise? — (Assent)

18 Further, you promised that you would aid and assist all
19 poor distressed Fellowcrafts, knowing them to be such, as
20 far as their necessities may require and your ability permit,
21 without material injury to yourself.

22 Do you confirm this promise? — (Assent)

23 Further, you promised you would not cheat, wrong nor
24 defraud a Brother of this Degree knowingly, nor supplant
25 him in any of his laudable undertakings.

26 Do you confirm this promise? — (Assent)

(All face the East, the Sr. Deacon then says:)

27 Worshipful Master, (% - #) this concludes the examination
28 of the Brother(s).

Worshipful Master now declares the Brother (s) proficient, informs them that they now must retire from the Lodge. The Brothers, will then give the penal sign of an FC salute the flag and retire from the Lodge.

The Worshipful Master now informs the Jr Deacon that these Brothers have his permission to retire from the Lodge. He then informs the Jr. Deacon that the Lodge will now be closed on the FC Degree and opened on the MM Degree.

FELLOWCRAFT DEGREE CLOSING

- 1
2
- 3 (*) Brother Junior Deacon. — Worshipful Master. (% - #)
- 4 The last great care of Fellowcrafts when convened? — To
5 see that the Lodge is duly tiled.
- 6 Attend to that duty and inform the Tiler that this Lodge is
7 about to be closed and direct him to tile accordingly.
- 8 (.) (* * *) Brother Tiler. — Brother Junior
9 Deacon.
- 10 This Lodge is about to be closed. You are directed to tile
11 accordingly.
(The Tiler does not give a response to the Jr Deacon)
- 12 (.) Worshipful Master, (% - #) this Lodge is tiled.
- 13 How is it tiled? — By a brother Master Mason without
14 the door armed with the proper implement of his office.
- 15 His duty there? — To keep off all cowans or
16 eavesdroppers and allow none to pass or repass, but such as
17 are duly qualified and have the Worshipful Master's
18 permission.
- 19 (*) Brother Senior Warden. — Worshipful Master. (% - #)
- 20 Will you be off or from? — From.
- 21 From what and to what? — From an Entered Apprentice
22 to a Fellowcraft.
- 23 Are you a Fellowcraft? — I am, try me.
- 24 How will you be tried? — By the square.
- 25 Why by the square? — Because it is an emblem of
26 morality, and one of the working tools of my profession.
- 27 What makes you a Fellowcraft? — My obligation.
- 28 Where were you made a Fellowcraft? — In a regularly
29 constituted Lodge of Fellowcrafts.
- 30 What number constitutes a Lodge of Fellowcrafts? —
31 Five or more, consisting of a Worshipful Master, Senior and
32 Junior Wardens, Treasurer and Secretary.
- 33 The Secretary's **place** in the Lodge? — **On** the left of the
34 Worshipful Master in the East, Worshipful. (% - #)
- 35 (* *) Brother Secretary. — Worshipful Master. % - (#)
- 36 Your duty there? — To observe the will and pleasure of
37 the Worshipful Master in recording the proceedings of the

1 Lodge, transmit a copy to the Grand Lodge if required,
2 receive all monies paid into the Lodge, paying the same to
3 the Treasurer, taking his receipt therefore.

4 The Treasurer's **place**? — **On** the right of the Worshipful
5 Master in the East, Worshipful. (% - #)

6 Brother Treasurer. — Worshipful Master. (% - #)

7 Your duty there? — To receive all monies paid into the
8 Lodge by the hand of the Secretary, keep a regular account
9 of the same, paying them out by order of the Worshipful
10 Master and consent of the Lodge.

11 The Junior Warden's **station in the Lodge**? — In the
12 South, Worshipful. (% - #)

13 Brother Junior Warden. — Worshipful Master. (% - #)

14 Why in the South and your duty there? — As the sun in
15 the South at high meridian is the glory and beauty of the
16 day, so stands the Junior Warden in the South, to call the
17 craft from labor to refreshment, superintend in the hour
18 thereof, and see that none convert the means of
19 refreshment into intemperance or excess, to call them to
20 labor again at the Worshipful Master's order, that he may
21 have pleasure and they profit thereby.

22 The Senior Warden's **station**? — In the West, Worshipful.
23 (% - #)

24 Brother Senior Warden. — Worshipful Master. (% - #)

25 Why in the West and your duty there? — As the sun is in
26 the West at the close of the day, so stands the Senior
27 Warden in the West, to assist the Worshipful Master in
28 opening and closing his Lodge, pay the craft their wages if
29 any be their due and see that none go away dissatisfied, if
30 in my power to prevent, harmony being the strength and
31 support of all institutions, but more especially this of ours.

32 The Worshipful Master's **station**? — In the East,
33 Worshipful. (% - #)

34 Why in the East and his duty there? — As the sun rises
35 in the East to open and govern the day, so rises the
36 Worshipful Master (@) to open and govern his Lodge, set
37 the craft at work and give them proper instruction.

38 (* * *) Brother Senior Warden. — Worshipful Master.
39 (% - #)

40 It is my order that this Lodge be now closed and stand
41 closed until our next regular communication, unless
42 specially convened, in which case the brethren shall have

1 due and timely notice. In the meantime it is hoped and
2 expected that each brother will demean himself as becomes
3 a man and a Mason. This you will announce to the Junior
4 Warden in the South and he to the Brethren around the
5 Lodge that they, having due and timely notice thereof, may
6 govern themselves accordingly.

7 Brother Junior Warden — Brother Senior Warden

8 It is the order of the Worshipful Master that this Lodge be
9 now closed and stand closed until our next regular
10 communication, unless specially convened, in which case
11 the Brethren shall have due and timely notice. In the
12 meantime it is hoped and expected that each brother will
13 demean himself as becomes a man and a Mason. This you
14 will announce to the Brethren around the Lodge that they,
15 having due and timely notice thereof, may govern
16 themselves accordingly.

17 Brethren, you hear the order of the Worshipful Master as
18 communicated to me by the Senior Warden in the West;
19 agreeably to his order, so let it be done.

20 Together Brethren attend the signs. (% - / - #) (% - / - #)

21 * (East) * (West) * (South)

22 * (East) * (West) * (South)

23 Brother Senior Warden. — Worshipful Master. (% - #)

24 How should Masons meet? — On the level. (@ - all)

25 Brother Junior Warden. — Worshipful Master. (% - #)

26 How should they act? — By the plumb.

27 And part on the square; so should we ever meet, act and
28 part in the name of the Lord.

29 (Chaplain): And now may the blessing of Heaven rest upon
30 us and all regular Masons. May Brotherly love prevail and
31 every moral and social virtue cement us. Amen.

32 (Response) So mote it be.

33 Brother Senior Deacon. — Worshipful Master. (% - #)

34 Attend the altar.

35 (.) (The Senior Deacon should approach the altar
36 reverently. He kneels at the altar, removes the square and
37 compasses and slowly closes the Bible and ant other
38 Volumes of the Sacred Law. He then arises and
39 extinguishes the lesser lights. (South -West -East) He
40 then returns to his position immediately back of the altar
41 and **gives the penal sign of a Fellowcraft.**)

- 1 (Worshipful Master) Brother Senior Deacon. —
2 Worshipful Master. (% - #)
- 3 Return the flag to the East.
- 4 (The Senior Deacon approaches the flag and comes to
5 salute, accompanied by all the brethren, who take their
6 time from him. The Senior Deacon carries the flag as
7 outlined in the Entered Apprentice degree and places the
8 staff in its support in the East. Steps back two or three
9 paces and comes to a salute. All brethren remain at
10 salute during this entire time until the Senior Deacon
11 finishes his final salute, all taking their time from the
12 Senior Deacon, who then returns to his place.)
- 13 (Worshipful Master) I now declare this Lodge closed.
14 (Senior Warden lowers column.)
- 15 Brother Junior Deacon. — Worshipful Master. (% - #) —
16 Inform the Tiler.
- 17 (. . . .) (* * *) Brother Tiler. — Brother Junior
18 Deacon. — This Lodge is closed.
(The Tiler does not give a response to the Jr Deacon)
- 19 (. . . .) Worshipful Master, the Tiler is informed.
(The Jr Deacon does not give the penal at this point)
- 20 (Worshipful Master) This Lodge is closed. (*)

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FELLOWCRAFT DEGREE
OPTIONAL SHORT FORM CLOSING

The Fellowcraft Degree Closing may be amended by replacing Line 12 of Page 66 with the following:
(.) Worshipful Master, (% - #) the Tiler is informed.
and then by deleting Lines 13 through 37 of Page 66 and deleting Lines 1 through 37 of Page 67.

DEGREE PARTS CHECKLIST

Fellowcraft Degree

Date: _____

First Section

- Master _____
- Senior Warden _____
- Junior Warden _____
- Secretary _____
- Chaplain _____
- Senior Deacon _____
- Junior Deacon _____
- Senior Steward _____
- Junior Steward _____
- Marshal _____
- Working Tools _____

Second Section

- Lecture _____
- Orders in Architecture _____
- Five Senses _____
- On the Mind _____
- Seven Liberal Arts & Sciences _____
- Middle Chamber _____
- Letter "G" _____
- Charge _____