

Provincial Grand Lodge of Valencia

Grand Lodge of Spain



**Education Program Introduction Letter
For The Fellow Craft**

**Provincial Education Programme
Fellow Craft Degree**

Provincial Education Programme

Dear Brother,

Congratulations on being passed to the Degree of a Fellow Craft Freemason in your Lodge. You have completed the second of three degrees in Freemasonry. You have just gone through an ancient and archaic ceremony, and you have taken solemn oaths and obligations as a newly passed Freemason.

As part of the Provincial Education Programme, you will receive certain material from the Lodge Preceptor or Education Officer about the Second Degree and Freemasonry.

As a newly passed Fellow Craft you will likely have questions about Freemasonry and the Second Degree. Over the coming months you will be provided with several papers and texts covering basic aspects of Freemasonry in the Second Degree.

The **Fellow Craft Education Program** is divided in 12 sections (3 in the reduced version), each one delivered in the course of 1 month following your Passing Ceremony.

Please remember that there is a minimum of a 3-month period between the granting of each degree, and that during that period you will have time to go through the materials, and to work with the Education Officer to make progress in Masonic knowledge.

At the ceremony of your Third degree you will be required to recite by memory, answers to certain questions, as you did for your Second Degree ceremony. You may also be asked to memorize the Working Tools Lecture which was given to you during your Passing, and then present this lecture during a subsequent Fellow Craft Ceremony.

As a Fellow Craft you are encouraged to visit other lodges in Spain. It is suggested that you do so with a senior member of our Lodge who can vouch for you. Visiting is an excellent way to learn about Freemasonry, to see the first or second degree ritual, and to meet your brother Freemasons. The Lodge Secretary can provide you with information about other Lodges and their meeting times.

We welcome you to the Second Degree and hope that you will continue to find your journey in Masonry to be worthwhile. If you have any questions please get in touch with the lodge Preceptor, or a senior brother. There is a lot of information about Freemasonry on the internet, and we suggest that you get advice from the Preceptor or a senior brother before exploring too much or too deeply. Remember that the ceremonies you have gone through and will go through have the most meaning when you don't already know what is going to happen.

Best fraternal regards,
The Provincial Learning and Development Committee.

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1.1- Brief Introduction to the Fellow Craft Degree

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Fellowcraft is the designation of the Second Degree in Blue Lodge Masonry. The term is derived from the union of Operative Masons, representing those who were especially skilled in cutting and fitting stones for structural use, but less skilled and capable than Master Masons. In Speculative Masonry, emphasis is laid on the significance of the term Fellow. In its basic meaning, the word signifies "bound in mutual trust." It also has in its deeper meaning the idea of "a follower, a companion, an associate." Though of less skill, of less ability, than a Master Mason, the Fellow in Freemasonry is not a servant, nor a subject, but an associate, a companion, a brother. The work of this degree is, like that of the Entered Apprentice, preparatory for advancement into the higher degree of Master Mason, but it differs essentially in the importance of its symbolism.

The Entered Apprentice Degree is devoted to a beginner; the Fellowcraft Degree to a more advanced search for Light. In the First Degree the symbols and ceremonies are directed toward purification of the heart. In this Degree, this purification is no less important, but the symbols and ceremonies are directed more chiefly to lessons for the cultivation of the reasoning faculties and the improvement of the intellectual powers.

Among the ancients, all religion was more or less a mystery, and hence religions, and especially the mystery of religions, were closely associated with philosophy. Among pagans, the multitude of allegories and symbols in the religions became accepted as realities, and the worship of celestial luminaries, imaginary deities with human passions, appetites and lusts, and of idols in the forms of stones, animals and even reptiles was commonplace. Hence, in Freemasonry, the emphasis is placed upon philosophy, upon intellectual enlightenment, and upon advancement of the reasoning faculties in order that these tendencies to idolatry might counteracted to the glory of the One Living True God.

Freemasonry, successor of the Mysteries of antiquity, follows ancient methods of instruction. Nowhere in Freemasonry does this become more evident than in the Fellowcraft Degree. Instruction is given by symbols, and there is marked out for the Fellowcraft a path of study, of meditation, of investigation, of intellectual progress — all of which means progress toward the Search for Truth. The fundamentals of Freemasonry which claim for man the threefold heritage of Liberty, Equality and Fraternity are symbolized and expounded in the Fellowcraft Degree.

The vows and obligations of the Fellowcraft Degree are, of course, more advanced and extensive than those of the Entered Apprentice Degree. The pledge to secrecy with reference to the internal workings of the Fraternity is broadened and strongly re-enforced. Regulations regarding Secret Words are similar to those of the preceding Degree. The endowments and investitures of the Order given to this Degree are to be guarded with inviolate fidelity, and obedience to the tenets and laws of Freemasonry are exacted with great emphasis.

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1.2- THE MEANING OF THE TERM “FELLOW CRAFT”

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"Fellow Craft" is one of the large number of terms which have a technical meaning peculiar to Freemasonry and are seldom found elsewhere. In Operative Masonry a "Craft" was an organization of skilled workmen in some trade or calling, a "fellow" meant one who held membership in such a craft, obligated to the same duties and allowed the same privileges. In Freemasonry it possesses two separate meanings, one of which we may call the Operative meaning, and the other the Speculative.

In its 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." This guild had officers, laws, rules, regulations, and customs of its own, rigorously binding on all members.

It divided its membership into two grades, the lower of which composed of apprenticeship, was explained to you in our first meeting.

You have already learned the Operative meaning of Fellow Craft; 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, and, of course, it is frequently met with in the histories of the Fraternity.

Operative Freemasonry began to decline at about the time of the Reformation, when Lodges became few in number and small in membership. A few of these in England began to admit into membership men with no intention of practicing Operative Masonry, but who were attracted by the Craft's antiquity, and for social philosophical reasons. These were called Speculative Masons. At the beginning of the eighteenth century these Speculative so increased in numbers that they gained control, and during the first quarter of that century completely transformed the Craft into the Speculative Fraternity we now have.

Although they adhered as closely as possible to the old customs, they made radical changes to fit the Society for its new purposes. One of the most important of these was to abandon the old rule of dividing the members into two grades, or degrees, and to adopt the new rule of dividing them into three. The second was called the Fellow Craft's Degree, the third the Master Mason's Degree.

The term Fellow Craft is now used as the name of one who has received the Second Degree. You are a Fellow Craft; you have passed through the ceremonies, assumed the obligations of the Fellow Craft's Degree and are registered as a Fellow Craft in the books of the Lodge. You can sit in either a Lodge of Apprentices or of Fellow Crafts, but not of Master Masons. Your duties are to do and to be all that a Fellow Craft's Lodge requires.

Freemasonry is too extensive to be exemplified in a ritual or to be presented through initiation in one evening. 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 either the First or Second Degree, so far as its nature and teachings are concerned, is less

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important, or less binding, than that presented in the Third Degree. All that is taught in the First and Second Degrees belongs as vitally and permanently to Freemasonry as that which is taught in the Third; 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 Fellow Craft's Degree as a mere stepping-stone to the Third. Freemasonry gave to you one part of itself in the First, another portion in the Second, and in the Third it will give you yet another, but it is always Freemasonry throughout. Therefore, we urge on you the same studious attention while you are a Fellow Craft that you doubtless expect to give when you are a Master Mason.

In asking you to learn well the duties, privileges, and limitations of an Entered Apprentice, we also urge you to conceive of apprenticeship in the larger sense. It is not particularly difficult for a worthy candidate to become a member in name only, but we want your ambition to extend far beyond that perfunctory stage. We believe that you wish to become a Mason in reality and that no idle desire for the honor of bearing the name has been your motive for seeking our fellowship. If this be true, we urgently advise you not to be content with the letter and outward form in this your beginning period, but to apply yourself with freedom, fervency and zeal to the sincere and thorough mastering of our Royal Art.

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1.3- AN INTERPRETATION OF THE RITUAL OF THE SECOND DEGREE

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You are now a Fellow Craft. Our purpose is to try to explain some of the meanings of the Degree; a part only, as it would require many evenings to explain it in full.

Many great ideas are embodied therein, which, if understood, will lead to comprehension of others.

One of these is the idea of adulthood.

The Entered Apprentice represents youth standing at the portals of life, his pathway lighted by the rays of the rising sun. The Master Mason represents the man of years, already on the farther slope of the hill with the setting sun in his eyes. The Fellow Craft is a man in the prime of life-experienced, strong, resourceful, able to bear the heat and burden of the day.

Only in its narrowest sense can adulthood be described in terms of years. If and when he achieves it, a man discovers that the mere fact that he is forty or fifty years of age has little to do with it. Adulthood is rather a quality of mind and heart.

The man in his middle years carries the responsibilities. It is he upon whom a family depends for support; he is the Atlas on whose shoulders rest the burdens of business; by his skill and experience the arts are sustained; to his keeping are entrusted the destinies of the State. It is said that in the building of his Temple, King Solomon employed eighty thousand Fellow Crafts, who labored in the mountains and the quarries. The description is suggestive, for it is by men in the Fellow Craft period of life that the work is done, in the mountains and quarries of human experience.

What does the Second Degree say to the Fellow Craft, whether in Masonry or in the world at large? The Answer brings us to the second great idea that the Fellow Craft is so to equip himself that he will prove adequate to the tasks which will be laid upon him.

What is that equipment? The Degree gives us at least three answers.

The first is that the Fellow Craft must gain direct experience from contact with the realities of existence. You will recall what was said about the Five Senses. Needless to say, that portion of the Middle Chamber Lecture was not intended as a dissertation on either physiology or psychology; it is symbolism, and represents what a man learns through seeing, touching, tasting, hearing and smelling-in short, immediate experience; and a man garners such experience only with the passage of time.

The second answer is education. The possibilities of an individual's experience are limited. Could we learn of life only that with which we are brought in contact by our senses, we would be poorly equipped to deal with its complexities and responsibilities. To our store of hard-won experience, we add the experience of others, supplementing ours by the information of countless men which is brought to us through many channels; our own knowledge must be made more nearly complete by the accumulated knowledge of the race.

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We have a picture of this in Freemasonry: In the days when Masons were builders of great and costly structures, the apprentice was a mere boy, ten to fifteen years of age, scarcely knowing one tool from another, ignorant of the secrets and art of the builders. Yet, if worthy 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. How was all this accomplished? *Only by* the instruction, guidance and inspiration the Master was able to give him as a result of long years of experience and development.

Such is education, symbolized in the Second Degree by the Liberal Arts and Sciences. No doubt you were surprised to hear what was said about grammar, rhetoric, logic, arithmetic, geometry, music and astronomy, and wondered what such schoolroom topics had to do with Masonry. You understand now! The explanation of these subjects was not intended as an academic lecture. Like so much else in the Degree, they are symbolism signifying all that is meant by education.

The third answer is wisdom.

Experience gives us awareness of the world at points of immediate contact; knowledge 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 task; life is richer than that! Wisdom is that quality of judgment by which we are able to adapt our experience and knowledge to a practical solution of our social relations to others; wisdom to make our work conform to the plan of the Great Architect.

The Middle Chamber, which is so conspicuous in the Second Degree, is a symbol of wisdom. Through the Five Senses (Experience), and through knowledge of the Liberal Arts and Sciences (Education), the candidate is called to advance, as on Winding Stairs, to that maturity of life in which the senses, emotions, intellect, character, work, deeds, habits and soul of a man are knit together in unity, balanced, poised, adequate: Wisdom.

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1.4- PASSING TO THE SECOND, OR THE FELLOW CRAFT DEGREE

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INTRODUCTION

MIDWAY IN MASONRY is the Fellowcraft Degree. It is midway since it marks the coming of maturity. Following the period of youth, with its problems of setting out into the future, comes the stage of maturity, when the lessons which have been learned are put into practice. The mind ranges over widening areas to discover new knowledge. So too the moral lessons of the First Degree, which underlie a strong and satisfying life, are followed in the Second Degree by the presentation of cultural and intellectual objectives. This sense of growth gives the degree a meaning and importance which enable it to stand on its own merits with the other two. It is the logical, possibly the inevitable, expression of the process by which the well-grounded life becomes a well-rounded life.

In this degree, a Mason is encouraged 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.

This factor of "progression" is at the center of Masonry and is fundamental to the Fellowcraft Degree. It is evident in the term used to describe what is taking place. The Stewards announce that the Brother "wishes to receive more light in Masonry by being passed to the degree of Fellowcraft." Again, and again this term "Passed" is used, by the Worshipful Master, the Senior Deacon, and other officers. It has no reference to the candidate's success in passing his examination. Needless to say, the examination should reveal a thorough comprehension of the First Degree. No inadequate work or forgotten item is allowed in building the foundation of any structure, especially in laying the foundation of a life. "Passed" is used in the same sense as when we speak of a person passing from youth to maturity. It expresses an active progression from one stage of life into the next. It is no sudden act, like passing through a door, but a process of development, like that of the cocoon becoming a butterfly. Life is never static, at rest. There is always more to come. One stage of living gradually merges into the next. Each man will develop differently, will understand each stage differently, will go at a different rate; but yet he goes. That is life, and the Second Degree is an expression of life.

MEANING OF THE TERM "FELLOWCRAFT"

The name of the Degree, "Fellowcraft", is used in its finer meaning, as in fellow-man and fellow-citizen; that is, one who belongs within a certain group or fellowship. We also find it used to indicate the reaching of a high level of efficiency or knowledge, as with the status of Fellow of the American Physical Society, a highly-prized achievement in the field of Physics. As used in Masonry, "Fellow" includes both meanings. It signifies one who is within the brotherhood and who has also reached a worthy place within it.

The final part of the name of the degree, "craft", is simply an abbreviation for "craftsman". It means a skilled workman, one who is beyond his apprenticeship. Having learned the early lessons well, he can now take his place with the other craftsmen and, as an equal, build with

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them the structure upon which they are all working. A "fellow" among "craftsmen", he is not a "loner", as we might say to-day, not one who attempts to build by himself, but one of a group of brethren working and building together, striving to complete the temple of their own lives. He has become a "Fellowcraft".

THE ALLEGORY OF THE FELLOWCRAFT DEGREE

The Entered Apprentice Mason represents youth in the dawning of life. The Fellowcraft Mason represents man in his adulthood, in the prime of life, experienced, resourceful, and able to bear the burdens of life. An adult carries the responsibilities of life, the support of his family, the trials of business and even the destinies of our state or nation.

In the Fellowcraft degree you represented a man approaching King Solomon's Temple – you passed between the pillars, climbed a flight of winding stairs and entered a place representing the Middle Chamber, where you received your wages of corn, wine and oil. How do we interpret this allegory?

The staircase lecture is symbolic and represents what a man learns through seeing, touching, tasting, hearing and smelling; in summary, what he gains from his experiences during the course of time. Furthermore, one man's experiences are necessarily limited, and he needs to learn from the experiences of others through education, so the importance of education is stressed in this degree and symbolized by the study of the liberal arts and sciences. The emphasis on Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy was symbolic of all that is meant by education. Furthermore, man needs that quality of judgement that enables him to adapt the knowledge to practical solutions of the problems of life; namely, wisdom. It is this advancement to wisdom that is symbolized by the arrival at the Middle Chamber via a flight of Winding Stairs (experience and education).

PREPARATION

Note the change from the left or weaker side in the Entered Apprentice degree to the right or stronger side in the Fellowcraft degree.

ADMISSION AND RECEPTION

Admitted into open Lodge in proper form, the candidate is immediately introduced to the changed emphasis in his Masonic outlook. He is permitted to enter "in the name of the Lord" The change in the Divine title expresses the idea of law and order within the universe, which possesses a basic harmony in all its parts and relationships.

The Angle of a Square is pressed to the candidate's Naked Right Breast. In the First Degree a Sharp Instrument was pressed to his Left Breast, that being nearest the heart, the symbol of the source of life and the seat of moral insight. The Right Breast is nearest the right hand, the hand necessary to the craftsman for all his work of building. This is the area of life now

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to be opened before him, and the words of warning given in the former degree are now changed to words of instruction, the first lesson needed for this new area of living.

All through this degree there is repeated reference to the square. The life that is actively reaching out in the quest for new knowledge and deeper understanding of the universe is not to do so haphazardly or aimlessly. The Mason is to keep within due bounds with all mankind. He is to order all his activities and searching in accordance with a definite standard that is outside and greater than himself, so that he always acts "on the square".

The square of virtue should be the rule and guide of your conduct in all your future transactions with mankind.

THE OBLIGATION

At the heart of the Fellowcraft degree is an obligation to abide by "the Golden Rule" in your relationship to your fellowman and particularly another Mason. The obligation is a life-long pledge by each Mason to all others, binding them by what the Scottish poet, Robert Burns, called "the Mystic Tie." Taken on the Volume of the Sacred Law, it develops lasting friendships which are far beyond those in ordinary life.

EMPHASIS ON THE VOLUME OF THE SACRED LAW

A reference to Old Testament history is found in the story of Jephtha. In him we see a somewhat glorified picture of a man who evidently possessed qualities of leadership, for even in exile he successfully organized a band of raiders. When his father's people, the Gileadites, found themselves in danger from the Ammonites to the south, they sought his aid. Jephtha accepted the leadership and won a decisive victory over the Ammonites. The Ephraimites, disgruntled because they had not been invited to share in the campaign, and in the resulting spoils, made war against Jephtha and were defeated. A test was used to determine which men were Ephraimites. It was not a countersign or password, but simply a word containing a sound which was alien to some dialects of Hebrew. Just as Canadians cannot pronounce "ou" but say "hooose" instead of "house" (or at least so Americans allege), just as French speakers cannot pronounce "th", but will say, "I stink dat dose udder ttree are coming wit' Pierre", in the same way an Ephraimite could not frame his mouth to pronounce the sound "sh", but would say "s". Those who failed the test were immediately slain; the Ephraimite army was completely destroyed. Scripture informs us that on this day there fell "forty and two thousand" of the Ephraimites. By a normal Hebrew turn of phrase, this means forty-two thousand (see Judges 12:1-6 for the story). Again, we find that the Masonic ritual goes beyond Scripture and makes this word into a test adopted by King Solomon to prevent any unqualified person from reaching the Middle Chamber of the Temple. The word is said to denote "plenty". Its basic meaning is "stream in flood", and where there is water in Palestine there is a plentiful harvest. Its symbolic representation as "an ear of corn (barley or other grain) near a stream of water" is by association a natural one.

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Besides emphasizing the importance of the Volume of the Sacred Law, it has to do with a leader who advances the cause of God's chosen people, Israel. The leader is portrayed as a man who looks to God for aid in a task to which he has been called, and God gives them success. Even Jephtha's test-word is a recognition that all the blessings of life come from God. The Fellowcraft, through this reference and story, is given a lesson on the recognition of God and on dependence upon Him for success in all those endeavors which a Mason should properly undertake.

THE SITUATION OF KING SOLOMON'S TEMPLE

The many references in this degree to the Temple of Solomon underline its central importance. It was built on holy ground, on a place already dedicated to God, just as a Mason begins the building of his Masonic life on the basis of a personal commitment to God that has already been made. The temple site was the summit of Mount Moriah, an outcropping of colorful rock that reaches far back in tradition and history. Here, it is said, Melchizedek, the priest-king of Salem (later Jerusalem) gave ceremonial bread and wine to Abram (Genesis 14: 18-20). Here Abraham, directed by God "to go to the land of Moriah" (Genesis 22:2), prepared to offer his son Isaac as a sacrifice; but God, who does not desire human sacrifice, intervened and provided an animal as a substitute. Years later, King David purchased this spot from Araunah (2 Samuel 24:18) or Ornan the Jebusite (2 Chronicles 3:1), and built an altar to mark the end of the plague that came as a result of his taking a census of Israel. King Solomon's Temple was built here, as were the later temples in Jerusalem. Today the spot is covered by the beautiful Mohammedan mosque, "The Dome of the Rock", 150 feet in diameter, built in three concentric circles surmounted by a great gold-covered dome.

The work began with the Temple placed to face the east, toward the rising sun (Ezekiel 8:16). The foundation stone was laid at the northeast angle, with the whole structure to be erected in relation to this beginning. The foundation stone of Masonry is of course Charity. On it the Mason builds the whole structure of his Masonic life.

WORKMEN AND WAGES

King Solomon employed some 153,600 workmen for the task of building. They were divided into groups: 70,000 burden bearers, 80,000 hewers of stone, and 3,600 overseeing the work of others (2 Chronicles 2:17-18; cf. 1 Kings 5:15-16, which gives 300 fewer overseers). They were apparently classified according to their abilities in craftsmanship: those who were beginning, those who had progressed to larger opportunity and achievement, and those who had become master craftsmen.

The remuneration was fittingly of a different nature for each group.

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Those setting out on self-development received their wages in corn, wine, and oil. Corn, that is, any kind of grain which is commonly produced and used, is the basic food and the sustainer of life. Wine is to refresh and uplift the spirit. Oil occupied a special place in Israelite living. It was used with food, for lamps to give light, as a cosmetic, as an early medium of exchange, to consecrate the king, and in the sanctuary to consecrate all the utensils and the priests (Exodus 30:22-33). This extensive use gave oil an almost sacramental meaning. Corn, wine, and oil thus covered the whole range of man's needs (see Psalm 104:15), as the man who enters the Masonic life brings all phases of his activity into the task of building and is rewarded in all aspects of his being.

In ancient craft Masonry the Fellowcrafts were paid in kind but in later years in the more substantial material of coin. Having advanced in wisdom and learning, the Mason's reward is in a more valuable form, one which may be used in a wider range of interests. Inasmuch as he has made such progress in the art of building, any return he now receives in the form of further knowledge and self-development is of increasing value, adding as it does to all that he has so far achieved.

THE SYMBOLISM OF NUMBERS

The Winding Stairs consist of three, five, and seven or more steps. Certainly, here Masonry is inventing details, for no mention is made in the Volume of the Sacred Law of any number or divisions of steps in the Winding Stairs. The numbers are deeply symbolic. Pythagoras, a Greek philosopher who lived about 530 B.C. at Croton in Italy, set forth the theory that numbers were at the basis of all human activity and possessed magical powers, something like those with which many people today invest the number 13. Masonry does not recognize that any power resides in numbers, but it does make an extensive use of them as symbols. Most common is the number three. As a symbol of deity in Babylonian religion it represented the triad Anu, Enlil, and Ea, who comprised the three parts of the universe: the heaven, the earth, the abyss. In Egypt the honored triad was Isis, a goddess, Osiris, her husband, and Horus, their son. Familiar to every Christian is the Trinity, God the Father, Son, and Holy Spirit; and the New Testament speaks of "three" again and again, from the three disciples of Jesus' inner circle and the three crosses on Calvary to the three gates on each side of the four-square New Jerusalem of the Book of Revelation (21:12, 13). The equilateral triangle containing in its centre a Yodh, the first letter of the Hebrew word for God, is a symbol of Deity to all Jewish people and is familiar also within Masonry. So too is the triangle containing an eye: the all-seeing God who is always aware of us and of our needs. The three steps of the Winding Stairs further remind the Mason that every properly constituted lodge is ruled by three officers, the Worshipful Master and his two Wardens, who are representative of those Grand Masters, who directed the building of the Temple at Jerusalem, namely Solomon King of Israel, Hiram King of Tyre, and Hiram Abif. (see further above, pages X-23-25).

The next section of the Winding Stairs comprises five steps. This, also an odd number, was an ancient symbol of life. It is found elsewhere in King Solomon's Temple. Among its

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furnishings were ten candlesticks and ten tables made of gold, five on the south side and five on the north (I Kings 7:49; 2 Chronicles 4:7, 8). Appropriately, it was a Five-pointed star which guided the Wise Men from the East to Bethlehem where Jesus was born. Possibly the importance of "five" may be derived from the five fingers of the hand, expressing activity and creativity. Knowledge of the universe comes through the five senses—although the awareness of the five senses as such may not go back very far into antiquity. Nevertheless, some modern Masonic rituals make the association of these with the five steps. To the Fellowcraft, five is the number who "hold" a Lodge: the Worshipful Master, his two Wardens, Treasurer and Secretary. It alludes to the five orders of architecture, the Tuscan, Doric, Ionic, Corinthian, and Composite. In the Entered Apprentice Degree, the ionic, Doric, and Corinthian refer to Wisdom, Strength, and Beauty. In the F.C. Degree no special significance is mentioned for the additional orders. They are simply two more, just as two Fellowcrafts are added to those who rule a Lodge. Yet much could be made of them. The Tuscan order is simplest of all resembling the Roman Doric, but without any decorative details. The Composite Order was the last to be developed and is the most complex of the classical orders, combining features of the Ionic and the Corinthian, as on the Arch of Titus in Rome. To the Mason, these orders suggest that progress in the building of a life will bring new forms, new experiences, with all events and all virtues, from the simplest to the most complicated, having their place and contributing their part.

The final flight of the Winding Stairs contains seven or more steps. Seven is the symbol of perfection and completion. Its sacredness quite possibly originated from the seven planets of ancient astronomy (Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn) and the seven stars of the Pleiades. To the Israelite this was the one sacred number above all others. The seventh day completed Creation, becoming the Sabbath. From this came the Sabbatical year (every seventh year) when lands were left fallow, Hebrew slaves were freed, and debts were cancelled (Exodus 21:2-6; 23:10-11; Deuteronomy 15:1-6). The candlesticks in the nave of the Temple were seven-branched, and today a large seven-branched candlestick stands in a park of Jerusalem as a symbol of the new nation. Seven is applied to many items in the furnishing of the Temple, in the number of oxen and rams used for sacrifices, and in the number of priests to act for particular occasions, while seven ewe lambs were an important part of the covenant made by Abraham with Abimelech, the Philistine king (Leviticus 4:6; 14:16; Numbers 23:1, 29; Joshua 6:4; Genesis 21:28-32). In the Book of Revelation it is again found as a prominent and symbolic number, in the seven churches, seven stars, seven spirits of God, seven golden lamp stands, seven seals, seven trumpets, seven thunders, seven plagues. To the Mason, a Lodge is made perfect or complete by the presence of seven members, the Senior and Junior Deacons being added to the above-mentioned five. It also parallels the seven or more years required by King Solomon to complete the Temple. The number likewise underlines the importance of the seven liberal arts and sciences.

THE CHARGE TO THE NEWLY PASSED CANDIDATE

Finally, the Worshipful Master, in a "Charge to the Newly Passed Candidate", restates concisely the lessons expressed throughout the degree. Because of the supreme importance

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of what a man is within, rather than what he seems to be to the outside view, the Mason has a special obligation to increase in knowledge and virtue. Geometry is like Masonry in that it is an art as well as a science. It expresses the spirit of a man as well as measuring his virtues, binding all his life with its several parts into one consistent whole, even as the universe itself is one. The importance of this truth for the Fellowcraft is clearly marked by the title used for the Deity: The Lord.

Every Fellowcraft is to take his Masonic activities and efforts seriously. He is to attend the meetings of his lodge, to share in the business and discussions there, and always to conform to the ancient customs of the Craft, thereby helping to preserve them. Through this active and sympathetic participation in the life and work of his lodge, the Mason will be giving himself to the support of that which is good, not only for his Masonic brethren but for all people. He will to the fullest extent of his capabilities demonstrate the Golden Rule, of doing to others only what is desired for himself in the way of brotherhood and good will.

CONCLUSION

The candidate is now ready to search for the mysteries of nature and science and truth still unknown to him. The element of challenge in this degree is more marked than in the others. This accords well with the demands that come with maturity. Life has really begun; awareness of morality and virtue as principles by which to live has awakened. Now the discovery and interpretation of these in the universe, in man, and in God, call to the newly awakened mind to search and interpret for itself. It is not the youth of eighteen who discovers great truths. It is the man of mature years who reaches out, searching for new worlds to conquer within the world of nature and within the world of the mind and spirit, who discovers these great Truths!

In this degree King Solomon's Temple is evidently the central symbol and agent for instruction. Just as the Temple was planned in its form and site and placing, just as workmen with their various amounts of skill brought the structure to a successful completion, so God has endowed every man with life and opportunity. Each man must build his own life, even though he builds with other workmen. The overall plan has been laid down in the virtues and the basic principles for worthwhile living, as well as in the Volume of the Sacred Law. Using these he can build with confidence. "An honest man's the noblest work of God", as the poet said, but to obtain a true and complete manhood he must still be forever reaching after the higher and the best, until he finds it. That highest and ultimate reality is God. Whoever attains this truth, and consciously lives as a workman of God, achieves a new kind of life—which is another whole chapter in the Masonic story.

A third point emphasized in the Fellowcraft Degree is the statement of the unity and harmony of all things. Man's researches into the mysteries of nature and his efforts to increase in the knowledge of truth and morality are one and the same endeavor. In other words, the arbitrary division of life into sacred and secular is not a valid one. All is sacred, for God is the origin of all, the giver of all, an ever present guide through all the years, and the rewarder of them that seek him. Whether that knowledge is gained through mental

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searching and scientific effort or through Divine revelation, it is all part of the one great body of knowledge. This being so, each will act as a balance and corrective to the other. The knowledge and craftsmanship required to build the Temple at Jerusalem were God-given fully as much as King Solomon's faith which inspired him to build and which guided him throughout the project. All this, perhaps, could be said more simply by stating that a man cannot keep his faith in one pocket and his daily life in another so that the two never meet, and still be an adequate or honest workman. Certainly, a true Mason could not do so.

Keeping in mind the lessons he has learned and the basic unity and harmony of all the universe, the searcher need never fear the future. It may lead him at times into unfamiliar paths, yet he can go forward with confidence, pursuing his way up the Winding Stairs of knowledge. Eventually he will reach the Middle Chamber of the Temple and there come face to face with the source of all Truth, even the Grand Architect of the Universe. Thus, begins a new chapter of knowledge, of experience and of finer living.

RETROSPECT

In the second Degree the candidate, still guided in his progress by the principles of moral truth, is led to contemplate the intellectual faculties, and to trace them from their development, through the paths of heavenly science, even unto the throne of God Himself. The secrets of nature and the principles of intellectual truth are then unveiled to his view; he learns to form a just estimate of those wondrous faculties with which God has endowed the being created after His own image, and to feel the duty which He has thereby imposed upon us, of cultivating those Divine attributes with the most diligent care and attention, that we may be enabled to show forth His glory and contribute to the happiness of mankind.

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1.5- SYMBOLIC EXPLANATION OF THE CEREMONY OF PASSING

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Symbolic Explanation of the Ceremony of Passing

Just as the working stonemasons had to prove their proficiency in one stage of work, so have you shown your proficiency as a speculative or free and accepted mason, through being 'passed' to the degree of a Fellow Craft. Being already a Freemason there was no need for a hoodwink, or for a cable tow to prevent you from rushing into the Lodge.

The purpose of the degree is firstly to recognize the progress you have made in the Craft and secondly, to open your mind to the desirability of building upon your knowledge to improve your intellectual faculties and to become an increasingly useful member of society, alert to the wonders around us deriving from the works of the GGOTU.

Your progression is illustrated by the position of the square and Compasses on the Volume of the Sacred Law. One point of the compasses is disclosed, implying that you are now in the midway of Freemasonry, superior to an Entered Apprentice, but inferior to the degree of a Master Mason to which you will hopefully soon progress. The step you have taken is further signified by the different apron you are now wearing.

The Second Degree is the shortest of the ceremonies but not the least important. By studying the hidden mysteries of nature and science, traditionally symbolized by the Seven Liberal Sciences of classical times namely Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy, you should be impressed by the value and wisdom of pursuing learning throughout your life.

Once again you were prepared to enter the Lodge in a special manner. This time you wore an apron of the Entered Apprentice, signifying your advancement in Masonic knowledge. The test questions put to you earlier in the ceremony were to demonstrate that knowledge. This time you were admitted into the Lodge by the Inner Guard presenting a square to your breast or heart. The square teaches and reminds you to square your actions with all men.

Your movement around the Lodge Room again followed that of the sun. Each stop in that journey proved to all present that you were a qualified Entered Apprentice, properly prepared and worthy of being passed to the Second Degree.

Your Masonic journey to the light of the East continued as you again approached the pedestal. The predominant number in this Degree is five, and so you advanced to the pedestal by five steps as though ascending a winding staircase. When you knelt to take your obligation, the number five was again predominant, although perhaps obscure. When you took your obligation, you formed five squares with both of your arms, your hand, your foot and your knee. In this way, at that point, you were directed to express, as fully as possible, the shape of a square, a perfect form which may be considered to represent the essence of our symbolism as Freemasons.

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Then you were instructed how to take the second regular step in Freemasonry.

Although it was the same movement, but additional to the step you had taken in the First Degree, details of the various signs, tokens and words were quite different. During the course of your instruction you were told 'For it was in this position that Joshua prayed fervently to the Almighty'. This alludes to the time when an army of Israelites, under the command of Joshua, was engaged in a battle with the Amalekites. Although heavily outnumbered, the Almighty had assured Joshua that the Israelites would prevail as long as he held his hands in the position you were shown. It may remind us of the complete trust we should all place in our Supreme Being.

The word of the Degree is a Hebrew one, and when conjoined with the word in the First Degree has been considered to allude to the key to God's covenant.

Freemasonry is a progressive science. In this Degree, you move from the North East corner where you were challenged as an Entered Apprentice, to the South East corner. In the Charge, you were told, "You are now placed in the South East part, to mark the progress you have made".

Your new apron indicates that you have progressed from an Entered Apprentice to a Fellow Craft, as it is now adorned with two rosettes.

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1.6- COMMENTARY ON THE SECOND DEGREE CEREMONY

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This presentation of the ceremony begins with the Tyler's knock on the door and the Inner Guard's report to the Worshipful Master. Only the first and last sentences of the obligation are used but we have the affirmation and sealing with the lips on the Volume of the Sacred Law. There need only be one interrogation, that by the Senior Warden, after the sign, token and grip have been given. This form of ceremony ends before an explanation of the Tracing Board. No one present takes any part in the ceremony except the designated officers and so all but they remain seated throughout. What follows are the points when there is a 'Pause' whilst an explanation is given of what has just taken place.

1st Pause: After the Tyler's words to the Inner Guard ending with 'for which ceremony he is properly prepared'.

Commentary: Before an Apprentice could become a Fellow or Master of the Craft in operative times his progress was marked by his seven years of indentured service. He had several special tasks to complete and a standard he had to reach. Today we might well wonder what progress had indeed been made since this Apprentice was initiated. What has he learnt of the Craft and begun to do other than memorise some answers to a few questions? Does he even understand these? Have we become too accustomed to automatic advancement? In many European lodges a candidate for this degree has to sit down and write out something of what he has learnt thus far in Freemasonry.

2nd Pause: Where the Inner Guard has reported to the Worshipful Master and after the Worshipful Master has asked, 'Do you, Brother Inner Guard, vouch that he is in possession of the password?'

Commentary: Notice that to attain the privileges of the second degree we need God's help since by our own unaided effort we will fail. This is a spiritual lesson that is easily overlooked but which pervades all English Masonry. Whilst the one implement presented to the candidate's breast was meant to touch the conscience, here the Square reminds us of the need for the skill, both manual and mental, which a fully trained apprentice would be expected to be able to use. For us it will speak of the need to act 'on the square' with all mankind. About the Password more will be said shortly.

3rd Pause: When the candidate has risen after Prayer.

Commentary: Once the candidate has given the necessary proof of being a Mason the first activity in which he shares is prayer. Note that the emphasis is on the dependence, not only of the candidate but of all the brethren, upon God's aid in our work. That, after all, was what was said was true when we first came into a lodge. Moreover, we are here reminded that the precepts we are to follow are not those of men but God's. The emphasis on divine power and purposes in all our labours reflects the old Guild Masons' banner that bore the words, 'In God is all our trust'.

4th Pause: After the dialogue with the Junior Warden when the latter says, 'Pass, B.....z'.

Commentary: In the Guild Masonry of the 17th Century, as still in Irish working today, every individual Mason had to be questioned for passwords before a lodge could be opened in a new degree. This is reflected in what we have just seen take place. But there is more.

Originally, in Modems lodges, each of the Wardens sat in the West beside a pillar near the lodge entrance, guarding the 'gate' of the lodge. When the first and second degree ceremonies were

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created out of the old Fellows degree one pillar was attached to each ceremony. When the Junior Warden says, 'Pass B .. z' he is really saying, 'You are permitted to pass my part of the lodge gate'. Shortly the candidate will 'Pass J.....n' and thus gain full access to a Lodge of Fellows, in operative times the only kind of lodge there was.

5th Pause: After the dialogue with the Senior Warden when the latter has said, 'Pass Sh.....th'.

Commentary: The password of this degree is the one that is the best explained of the three that Craft Masons use. It may, however, be of interest to know that when we learn the origin of these two words, that are alike yet different, it makes even more sense of what we are told. The word that the Hebrews used, 'Sh.....th', meant, as it sounds, 'a flow of running water', whilst in Arabic the word 'Siblet' still means 'a grain of a cereal'. When these two words are used the failure of one group to aspire is even better understood.

6th Pause: When the candidate stands at the pedestal but before the Worshipful Master speaks.

Commentary: The ascent of the winding staircase is a most distinctive feature of our English second degree. Its origin was as a means by which the priests could pass between the Holy Place and the three-tiered chambers that were attached to the Temple of Solomon on the North and South sides: Some Second Degree tracing boards correctly show the priests' access to this staircase through the south side wall half-way along the Holy Place. This meant that the priests then ascended from the North side of the next-door room and up the curved stairs to the East. That is why the steps we demonstrate move from North to East. The fifteen or more steps derive from the early Christian tale that Mary, the mother of Jesus, ascended a staircase of fifteen steps to enter the Temple court of the men and was welcomed by a High Priest at the top. One of the Guild Plays performed by some medieval masons portrayed just this event.

7th Pause: When the candidate is kneeling at the Pedestal and just before the Worshipful Master begins the Obligation.

Commentary: When you remember that originally there was but one grade of Mason in a Lodge, that of Fellow or Master of the Craft, you will realise why in our present second degree we lay bare the other arm and foot from that which were referred to in the former degree. In ancient Masonry the candidate was attired as he now is in the third degree. If non-Masons seem puzzled about our dress they forget that working masons roll up their sleeves to work and once had pants that only came to the knee. Stockings were for special days if affordable.

The importance of the square is emphasised as he has his left arm resting in the angle of that implement. In the signs of the degree we see that the same implement is suggested.

8th Pause: When, with the sealing of the obligation over, the Senior Deacon takes the candidate to the right of the Worshipful Master and before the latter speaks.

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Commentary: The obligation in this degree is similar to and yet shorter than that in the Entered Apprentice degree. This is because originally there was only one obligation for both grades. The same applies to the Charge as we shall see.

The position of the square and compasses is not only a sign of progress but was originally the only way the two implements were displayed, that is, intertwined. Take a look at the symbols on the nameboards of Past Masters in older lodges and you will note that they show this sign and not that of a Master Mason. This is because the working lodges of operative masons were all made up of

Fellows and from them the Wardens who ruled the lodges were chosen. That is why the boards bear what we call the Fellowcraft symbol.

9th Pause: During the passage in which the grip, token and word are given to the newly passed Brother and immediately after the words 'improperly disclose the Secrets entrusted to you'.

Commentary: As we discovered in the Entered Apprentice degree, the secrets are only able to be conveyed when the recipient is standing with a regular step. This is exactly the same in form as in the first degree save that now we have to take two steps before we can be enlightened, thus representing progress in accepted Freemasonry.

The first part of the sign is surely clear but the second needs some explanation. Because we take it with one hand already in place on the left breast we do not appreciate that the Haling Sign here, based on a couple of biblical passages, should really be given by lifting up both hands to the sky as a sign of supplication. Indeed there are some workings of our ritual in which the first part is made, then discharged, and both hands are lifted before the third part is given.

The biblical passage usually referred to is that in which Joshua prayed for the light of day to continue, but there was also another passage in which, while Joshua fought and had his hands full with the battle, Moses prayed for him on a hill nearby and as his arms were weak Aaron and Hur supported them in a raised position so that the Lord might hear his prayer.

10th Pause: At the close of the Worshipful Master's instruction when he says, 'Pass J.....n'.

Commentary: The lettering or halving of a 'secret' word was a common practice in the 18th Century or before. It is worth remarking that in some Masonic rituals, especially in the USA, the letters are not given in the order we use but haphazardly, e. g. C .J. A. H. N. I. That really can puzzle the candidate, never mind a Cowan.

The place of the two pillars is often questioned. There should really be no difficulty as the pillars are described as if looking East. In Solomon's Temple that meant looking out of the building whilst with us it means looking in. Facing East, B .. z is on the left and J n on the right.

The status of J.....n as Assistant High Priest is not found in the Volume of the Sacred Law, instead it is recorded in other books of ancient usage (that are called the Pseudepigrapha).

11th Pause: At the end of the interrogation by the Senior Warden as he says, 'Pass J.....n'.

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Commentary: We thought earlier about the meaning of the Words 'Pass B.....z' and now we come to the other half of this admission procedure. That the pillars B.....z and J.....n once belonged to one ceremony is made clear by the floor-cloths or early tracing boards which show the pillars together. We know, for example, that in the Grand Lodge of All England at York it was customary up to 1780 to make men Apprentices and Fellows on the same evening. A trace of this practice is still evident in what we have just heard, for the Senior Warden asks, 'And what when conjoined with that in the former degree?'. Clearly the two terms only really make sense when they come together. That is how they were first meant to be. The conjoint meaning is an embellished translation of 1 Kings, chapter 8, verse 13.

12th Pause: After the Senior Warden has invested the new Fellowcraft with his apron and handed him back to the Senior Deacon.

Commentary: Have you ever asked yourself why the Worshipful Master cannot open the Lodge without going through the Junior Warden or close the Lodge himself? Why does he here let the Senior Warden have the privilege of putting the apron on the new Fellowcraft? It is because we are here reverting to the tradition of operative masonry in which a Warden, not a Master Mason, ruled the stonemasons' lodge. In Guild Masonry, in imitation of the way a Guild was ruled, the new idea of having a Right Worshipful Master crept in but the ancient rights of the office of Warden were still preserved.

In earlier times the way to distinguish a Fellow from an Apprentice was to turn down the flap of the white apron and turn up one corner so that it could hold a square. Now we have rosettes which are just the decorated forms of what were old buttonholes.

13th Pause: At the end of the Worshipful Master's remarks on the apron and after saying, '...the wonderful works of the Almighty.'

Commentary: If you wonder why a Craftsman is expected to make the Liberal Arts and Sciences his future study then you need to know that as it was from the Craftsmen that the exclusive group known as Master Masons were selected so to attain that rank you had to be proficient in understanding those seven subjects. For example, you had to know about the stars so as to be able to layout a site, or to know about musical harmony in order to erect buildings useful for speakers and choirs.

The connection of the Seven Liberal Arts and Sciences with the winding staircase is brought to our attention in the explanation of the Tracing Board. What is interesting is that here we see the natural link between what working stonemasons had to know and what naturally interested the early Free and Accepted Masons.

14th Pause: At the close of the Charge at the south-east corner.

Commentary: This charge, like the obligation, is quite short because it is a second part of what was once a single Apprentice and Fellow whole. The reason why the new Fellowcraft is placed in the south-east corner is to mark his progress from a rough ashlar, that was meant to be between his feet in the north-east, to the smooth ashlar that should be placed here, as it is in many lodges.

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The invitation 'to extend your researches into the hidden mysteries of nature and science' echoes the study of the Seven Liberal Arts and Sciences just mentioned with 'the wonderful works of the Almighty'. The symbolic connection of such labour with a true winding staircase is here very striking. If it is a stairway, as in a lighthouse or castle turret, then we cannot see what 'mystery' might be revealed round the next step.

15th Pause: When the Worshipful Master, after the presentation of the tools, says, 'to restore yourself to your personal comforts. '

Commentary: The tools presented in this degree are those of a working stonemason and those which still adorn the seats of the Worshipful Master and his Wardens. It is because we are now Free & Accepted Masons that we do what no working mason would do: we 'apply these tools to our morals'. For a proper understanding of these tools in this sense we need to be aware that there is a longer explanation of them which teaches us important lessons, not least about our duty to God.

However, we should note that, as we have been instructed earlier, even the shorter form of this presentation concludes with the words, 'we hope to ascend to those immortal mansions whence all goodness emanates'. We are not going to hear about the Tracing Board but that also reminds us of God's presence. As the seal of our United Grand Lodge declares, it is not just holiness that is required of us but 'Holiness to the Lord'.

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1.7- QUESTIONS AND ANSWERS OF THE SECOND DEGREE

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Q. Why did the High Priest entrust the dedication of King Solomon's Temple to his Assistant instead of doing it himself?

A. There is a dreadful confusion in this question, largely caused by some of the compilers of our ritual who were never content to leave well alone.

Determined to dot all the i's and cross all the t's whenever they come to a problem, they could not solve they invented - with disastrous results.

First, let it be clear that, according to the Bible, neither the High Priest nor "his Assistant" played any part in the dedication of the Temple and, indeed, they are not mentioned at all in that context. Solomon presided alone: he spoke, and he prayed. (I Kings., viii and II Chron., vi and vii.)

*The pillar Jachin appears in I Kings, vii and II Chron. and it was named, according to custom in Bible lands, with an allusive or commemorative name, which means "He *God+ will establish". Neither the pillar nor its name had anything to do with Jachin, the wrongly styled "Assistant High Priest". That name appears at the head of the 21st division of Priests, among the twenty-four divisions listed in I Chron., xxiv. It must be emphasized, however, that no Priest is named in the accounts of the dedication of the Temple, either in Kings or Chronicles.*

*Having established the facts of the Bible story, we may now turn to the offending phrases in the ritual, where, at the relevant point in the S.W's examination of the candidate, we are told that the pillar, Jachin, was: so named after Jachin, a priest who assisted at its *the Temple's+ dedication.*

There are numerous versions of this statement, all in the same vein. Some rituals say, "who officiated": some call him the "Assistant High Priest" and every one of these attempts to fill in the details of the story simply adds to the confusion:

To summarize:

(a) The two pillars were completed and named before the dedication of the Temple and each of the names was designed to symbolize or express Solomon's gratitude to The Almighty.

Neither of them was named after a Priest.

(b) Jachin certainly did not officiate at the dedication. If he assisted at all (and he was certainly not mentioned in that connection) he assisted by his presence, in the same way as guests are deemed to "assist" - by their presence alone - at a wedding.

(c) The Masonic use of the pillar name belongs strictly to the pillar alone. The introduction of the "priest who officiated" is an error arising from the excessive zeal of the compilers of the ritual.

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Q. I have heard more than one version of the verse given by the J W. at the closing of the second degree. Is there an official version?

George Claret gave in 1835; Merry have we met, merry have we been, Merry may we part and merry meet again, With our merry sing and song, happy, gay and free, And a merry ding-dong, happy let us be. As happily we have met, So happily may we part, And happily meet again.

In Exeter, a working traced back to 1732, Happily have we met, happily may we part, And happily meet again.

Q. Were the pillars of Solomon's Temple made of brass, or bronze?

The Hebrew word which appears in connection with the story of the Temple Pillars in I Kings, chap. vii, is

'nehoshet' and it is translated 'brass' in the Geneva Bible, and in the Authorized Version. 'Brass is an alloy consisting mainly, if not exclusively, of copper and zinc; in its older use the term was applied rather to alloys of copper and tin, now known as bronze.

The brass of the Bible was probably bronze, and so also was much of the brass of later times, until the distinction between zinc and tin became clearly recognized'. (Ency. Brit. 14th. Edn.).

The use of bronze is believed to date back before 2,000 B.C., in Egypt and the Near East, and it seems probable, therefore, that despite the use of the word brass in the biblical account the Pillars were made of bronze.

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1.8- SYMBOLS AND ALLEGORIES OF THE SECOND DEGREE

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Of the allegories peculiar to this 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 the Two Pillars, climbed a winding stair and at last entered the Middle Chamber where our ancient brethren received their wages of Corn, Wine, and Oil. During certain stages of this allegorical journey you listened to various parts of a discourse which Masonry calls the Middle Chamber Lecture.

We gradually achieve a greater appreciation of 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; citizenship, by which we enjoy the good of communal life; science, by which we learn the nature of the world we live in; literature, by which we enter into communion with the life of all mankind. A good life is one in which all such things are appreciated and enjoyed.

All this is commonplace, in the sense that it conforms to the experience of wise men everywhere. It is not commonplace in the sense that all men understand it or follow it. For many men do not understand it, or if they do, have not the will to follow it. Such men, when young, are so impatient, or indolent, or conceited, that they refuse to submit to a long and painful apprenticeship and reach adult life with all its tasks and responsibilities, without training and without knowledge, blindly trusting to their luck.

This belief that the good things of life come by chance to the fortunate, is a fatal blunder. The satisfying values of life, spiritual, moral, intellectual, or physical, cannot be won like a lottery prize; they cannot come at all except through patient, intelligent and sustained effort.

Your instructions relative to the wages of a Fellow Craft, given in the place representing the Middle Chamber of King Solomon's Temple, are by no means completed at this point, for, in common with all other values of Freemasonry, they are a continuing experience. The "wages" are the intangible but no less real compensation for a faithful and intelligent use of the Working Tools, fidelity to your obligations, and unflagging interest in and study of the structure purpose, and possibilities of the Fraternity. Such wages may be defined in terms of 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, independently, and honestly.

You recall the prominence which was given the letter G. It is doubtful if this symbol in its present form was of any Masonic significance prior to the 18th century, but since that time it has come to have a double interpretation: first, as being the first letter of our name for the Deity in whose existence all Masons have professed belief, the continued expression of which is symbolized by the presence of the Volume of the Sacred Law upon our altar; second, as being the initial of Geometry, regarded as the basic science of Operative Masonry, now symbolizing to Speculative Masons the unchanging natural laws which govern the whole material universe. Together they symbolize that attribute of God revealed to us through Geometry: God as the great intelligence of the universe. This is consistent, as the entire Degree makes its appeal to the intellect.

Such are some of the meanings of your allegorical entrance into Solomon's Temple as a candidate in the Second Degree. Other symbols and allegories in the Degree may be interpreted in the light of these definitions when the Degree as a whole becomes a living influence upon our lives, not only in the Lodge room but in the world of human experience of which the Lodge room is a symbol.

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1.9- DUTIES AND PRIVILEGES OF A FELLOW CRAFT

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The first and foremost duty of a Fellowcraft is to live according to the obligations of the Degree; to be obedient to the officers of the Lodge and to the rules, regulations, and laws of the Fraternity. Also, he must learn well the work in order to pass his test for proficiency. If he be earnest and sincere, he will study the meaning of the Degree as a preparation for his Masonic life in the future.

His limitations are equally plain. He may sit in Lodge only when open on the Fellow Craft or Entered Apprentice Degree. He is not entitled to vote, to hold office, to have a voice in the administration of the Lodge, nor would he be entitled to relief, to join in public Masonic processions, or to Masonic burial.

He has a right to instruction whereby he may prove himself proficient in open Lodge; and he can make himself known to other Fellow Crafts by means of his modes of recognition.

A Mason remains a Fellow Craft, in a real sense, as long as he lives. Taking the First Degree is like drawing a circle; the Second Degree is a circle drawn around the first; the Third Degree is a still larger circle drawn around the other two and containing both. A portion of Freemasonry is contained within the first; another part is in the second, still a third in the last. Being a Master Mason includes being also an Entered Apprentice and a Fellow Craft. The Entered Apprentice's and Fellow Craft's Degrees are not like stages left behind in a journey to be abandoned or forgotten; rather are they preserved and incorporated in the Master Mason's Degree and form the foundation on which it rests.

The ideas, the ideals, and the teachings of the Second Degree as permanently belong to Freemasonry as the Third; the moral obligations continue always to be binding. A Master Mason is as much the Brother of Entered Apprentices and Fellow Crafts as of Master Masons.

Freemasonry has many aspects. The First Degree makes its appeal to the conscience, and we are taught how necessary is obedience, apprenticeship and industry if we would become good men and true. The Second Degree exalts the intellectual, paying its tribute alike to knowledge and wisdom. In the Third Degree, as you will learn in due time, is the Masonry of the soul. Running through all three degrees is the Masonry of fellowship, good will, kindness, loyalty, tolerance, brotherly love; we also learn the Masonry of benevolence, expressed in relief and charity; again we have Masonry as an institution, organized under laws and managed by responsible officers; and yet again we have a Masonry that holds above and before us those great ideals of truth, justice, courage and goodness, to which we can always aspire.

The Operative builders gave the world among other masterpieces, the great Gothic cathedrals of Europe. Their art was one of the highest and the most difficult practiced in their period. The Masons were Masters of Mathematics, which they called Geometry, of engineering, of the principles of design, of carving, of stained glass, and of mosaic. Through all the changes of the Craft in after years, through its transformation more than two hundred years ago into a Speculative Fraternity, their great intellectual tradition has remained and stands today embodied in the Second Degree, which teaches Masons to love the Liberal Arts and Sciences and apply them in daily living.

This Masonry of the mind develops one of the real meanings of the Second Degree; it is what truly signified by our term "Fellowcraft". Whenever you prove yourself a friend of enlightenment, whenever you become an enemy of bigotry or intolerance, and a champion of the mind's right to be

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free, to do its work without check or hindrance, when you support schools and colleges, and labor to translate into action the command "let there be light", you live the teachings of the Fellowcraft Degree.