

# **FellowCraft Degree**

of Freemasonry

as practiced in the

**State of Nevada**

circa 1986

Since as early as 1727, men have been leaving the Masonic Lodge because Freemasonry is incompatible with a sincere expression of Christianity. When a Mason becomes a born again Christian, he sees Freemasonry clearly for the first time. Many men have left the lodge to follow Jesus Christ. Usually they do so quietly. Often, it takes a period of time before they are released from the spiritual bondage which results from the practice of occult religion. Some former Masons have had substantial ministries. Charles Finney, the 19th century evangelist, was one such man. God used him in a mighty way.

The following exposure has been translated from a Masonic "cypher." The cypher was issued to a former Worshipful Master who has turned his life over to Jesus Christ. He has exposed the content of Masonic ritual so that Christians who wish to witness to Masons will be educated and equipped to take issue with the teachings found within Masonic ritual.

Masonic ritual varies slightly from state to state. Yet, the variations do not change the character of Masonic ritual as practiced in any particular lodge. The striking similarity of the rituals of various states can be demonstrated by examining Masonic Monitors. Monitors often contain selected portions of ritual, in addition to explanations of the meaning of the ritual.

Commercially printed exposures of Masonic ritual are readily available. **LESTER'S LOOK TO THE EAST** and **DUNCAN'S RITUAL** are two of the better known editions in the United States. They are available at many book stores.

Masonic "Cyphers" are commonly used as a memory aid for those who are learning ritual. Such cyphers contain one to several letters which represent each and every word in the ritual. Masonic ritual is not placed entirely in print by the lodge, for obvious reasons. However, Grand Lodges do publish small books which are given to men who are raised to Master Mason. These Masonic "Monitors" contain statements as to the Grand Lodge's authoritative interpretation of the meaning of the ritual. Masonic Monitors are not normally available to the public. Bound Xerox reprints of Masonic Monitors are available for most states from Ephesians 5:11, Inc.

An Internet web site which contains information about leading men away from the Masonic Lodge can be found at <http://www.ephesians5-11.org>

Additional copies of this printed Masonic ritual may be obtained by downloading them from the web site and printing the file using your laser, or ink jet printer, in conjunction with the Adobe Reader. The Adobe Reader is available FREE from Adobe Systems. A link is available on the page where this file is available.

The following abbreviations are used throughout this ritual.

#### Active Participants

WM... .. Worshipful Master  
SW... .. Senior Warden  
JW... .. Junior Warden  
Tr... .. Treasurer  
Sec... .. Secretary  
SD... .. Senior Deacon  
JD... .. Junior Deacon  
SS... .. Senior Steward  
JS... .. Junior Steward  
Tyl... .. Tyler  
Ch... .. Chaplain

#### Cand....Candidate

(\*; \*\*; or \* \* \*, normally signifies the number of raps from a gavel. In the case of the Senior Deacon, his staff, pounding on the floor; when it is done at either the outer or inner door, it signifies a knock on the door.

(S) signifies the due-guard and sign being given as a salutation to the Worshipful Master.)

Page numbers and line numbers have been placed in the margins as an aid to identifying specific portions of the ritual. By specifying page number, left or right column and line number, a particular section of ritual may be uniquely identified. Of course, those designations pertain only to the printed copy of this document.

1 **FELLOW CRAFTS OPENING:** WM: Attend to that duty and inform the Tyler that I am 1  
 WM: \*. Officers, take your respective stations and about to open a Lodge of Fellow Crafts, and direct  
 places; Brethren be clothed. him to tyle accordingly.

5 WM: \*. Brother Senior Warden. JD: Brother Tyler, I am directed to inform you that 5  
 SW: Worshipful Master. the Worshipful Master is about to open a Lodge  
 of Fellow Crafts. Take due notice thereof and  
 govern yourself accordingly.

10 WM: Are all present Fellow Crafts? JD: \* \* \*. 10  
 SW: I will ascertain through the proper officer and Tyl: \* \* \*.  
 report.

15 SW: Brother Junior Deacon. JD: (S) Worshipful Master, we are duly tyled. 15  
 JD: Brother Senior Warden. WM: How are we tyled?  
 SW: Are all present Fellow Crafts? JD: By a Brother of this degree without, armed with  
 the proper implement of his office. 20

20 JD: Brother Senior Warden, all present are Fellow WM: His duty there? 20  
 Crafts.  
 SW: Worshipful Master. JD: To observe the approach of cowans and  
 eavesdroppers, and suffer none to pass or re- 25  
 pass except such as are duly qualified and have  
 permission from the Worshipful Master.

25 WM: Brother Senior Warden. WM: \*. Brother Senior Warden.  
 SW: All present are Fellow Crafts.

30 WM: As further evidence that all present are Fellow SW: (S) Worshipful Master. 30  
 Crafts, receive the pass-word from the Senior  
 and Junior Deacons, who will obtain it from the WM: Are you a Fellow Craft?  
 Brethren on the right and left, and communicate  
 it in the East. SW: I am, try me. 35

35 SW: \*. Deacons, attend the West. WM: By what will you be tried? 35  
 SW: Give me the pass-word of a Fellow Craft. Now  
 obtain it from the Brethren on the right and left  
 and communicate it to the Worshipful Master in  
 the East. WM: By the square.

40 WM: Brother Senior Warden. WM: Why by the Square? 40  
 SW: Worshipful Master. SW: Because it is an emblem of morality and one of  
 the working tools of a Fellow Craft.

45 WM: The pass-word is right and duly received in the WM: What is a Square? 45  
 East. SW: An angle of ninety degrees, or the fourth part of  
 a circle.

50 WM: \*. Brother Junior Deacon. WM: What makes you a Fellow Craft? 50  
 JD: Worshipful Master. SW: My Obligation.

55 WM: The first great care of Masons when convened. WM: Where were you made a Fellow Craft? 55  
 JD: To see that they are duly tyled.

1 SW: Within the body of a just and duly constituted Lodge of Fellow Crafts, assembled in a place representing the Middle Chamber of King Solomon's Temple.

WM: Your duty in the South?

1

5

WM: How many compose a Fellow Crafts Lodge?

JW: To observe the sun at meridian, which is the glory and beauty of the day; call the Craft from labor to refreshment, superintend them during the 5 hours thereof, carefully to observe that their means of refreshment are not perverted to intemperance or excess, and see that they return in due season that the Worshipful Master may receive honor, and they pleasure and profit thereby.

10

SW: Five or more.

10 WM: When composed of five, of whom does it consist?

SW: The Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons.

WM: The Senior Warden's station?

15 WM: Brother Senior Warden, the Junior Deacon's place in the Lodge?

JW: In the West.

15

SW: At my right.

WM: Brother Senior Warden.

20 WM: \* \*. Brother Junior Deacon.

SW: (S) Worshipful Master.

20

JD: (S) Worshipful Master.

WM: Why in the West?

WM: Your duty?

SW: As the sun is in the West at close of day, so stands the Senior Warden in the West, to assist the Worshipful Master in opening and closing the Lodge; paying the Craft their wages, if any be due, that none may go away dissatisfied; harmony being the support of all institutions, especially this of ours.

25

JD: To carry messages from the Senior Warden in the West to the Junior Warden in the South, and elsewhere about the Lodge as he may direct; attend to alarms at the outer door and report the same to the Worshipful Master; also to see that we are duly tyled.

30

30

WM: The Senior Deacon's place?

WM: The Master's station?

SW: In the East.

35 JD: At the right of the Worshipful Master in the East.

WM: Why in the East?

35

WM: Brother Senior Deacon.

SW: As the sun rises in the East to open and govern the day, (WM: \* \*) so rises the Worshipful Master in the East to open and govern the Lodge; setting the Craft at work, giving them proper instruction for their labor.

40

SD: (S) Worshipful Master.

WM: Your duty?

WM: Brother Senior Warden, it is my order that \_\_\_\_

45

SD: To carry orders from the Worshipful Master in the East to the Senior Warden in the West, and elsewhere about the Lodge as he may direct; welcome and clothe visiting Brethren, attend to alarms at the inner door; also to receive and conduct candidates.

\_\_\_\_ Lodge No. \_\_\_\_ be now opened on the Second Degree of Freemasonry for work and instruction. This communicate to the Junior Warden in the South, and he to the Brethren present, that having due notice thereof, they may govern themselves accordingly.

50

50 WM: The Junior Warden's station?

SW: Brother Junior Warden.

SD: In the South.

JW: Brother Senior Warden.

55

WM: Brother Junior Warden.

SW: It is the order of the Worshipful Master that \_\_\_\_ Lodge No. \_\_\_\_ be now opened on the Second Degree of Freemasonry for work and

JW: (S) Worshipful Master.

1 instruction. This communicate to the Brethren present, that having due notice thereof, they may govern themselves accordingly.

5 JW: Brethren, it is the order of the Worshipful Master, communicated to me through the Senior Warden in the West, that \_\_\_\_\_ Lodge No. \_\_\_ be now opened on the Second Degree of Freemasonry for work and instruction. I  
10 communicate the same to you, that having due notice thereof, you may govern yourselves accordingly.

15 WM: Brethren; attend to giving the signs; observe the East.

WM: \*.

20 SW: \*.

JW: \*.

WM: \*.

25 SW: \*.

JW: \*.

30 WM: Brethren, give your attention to the Chaplain.

35 Chap: Most Holy and Glorious Lord God, the Great Architect of the Universe, the Giver of all good gifts and graces! Thou hast promised that "Where two or three are gathered together in Thy name, Thou wilt be in their midst and bless them." In Thy name we have assembled, and in Thy name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us - so harmonize and enrich our hearts with Thine own love and goodness - that the Lodge at this time may humbly reflect that order and beauty which reign forever before Thy throne. AMEN.

45 (ALL) So mote it be.

WM: Brother Senior Deacon.

50 SD: (S) Worshipful Master.

WM: Attend at the Altar and display the Three Great Lights in Masonry.

55 WM: "Behold how good and how pleasant it is for Brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went

down to the skirts of his garments; as the dew of 1 Hermon, and as the dew the descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." In the name of God and the Holy Saints John, I 5 now declare \_\_\_\_\_ Lodge No. \_\_\_ duly opened and in order for business; at the same time strictly forbidding any un-Masonic conduct whereby the harmony of the same might be  
10 disturbed.

WM: Brother Junior Deacon.

15 JD: (S) Worshipful Master.

WM: Inform the Tyler.

20 JD: \* \* \*. Brother Tyler, I am directed to inform you that the Lodge is now open on the Fellow Craft Degree. Take due notice thereof and tyle  
20 accordingly.

JD: \* \* \*.

25 Tyl: \* \* \*.

WM: Brother Senior Deacon.

30 SD: (S) Worshipful Master.

WM: Present the Flag of our Country at the Altar.

35 WM: Brethren; you will join me in the Pledge of Allegiance to the Flag of our Country.

(ALL) (Recite the Pledge of Allegiance)

40 WM: If there are present any Present or Past Grand Officers, Present or Past Masters, they are cordially and fraternally invited to a seat in the  
40 East.

**FELLOW CRAFT DEGREE:**

45 WM: \*. Brethren; Brother is in waiting for the 45 Second Degree of Freemasonry, he having made suitable proficiency in the preceding degree. If there is no objection, I shall confer this degree upon him. (Pause) Brethren, there being none,  
50 I will proceed.

WM: \*. Brother Stewards.

55 SS: (S) Worshipful Master.

WM: How should a Brother be prepared for the Second Degree of Freemasonry?

1 SS: By being divested of all metallic substances, neither naked nor clothed, barefoot nor shod, right knee and breast bare, hood-winked, and with a cable-tow twice around his right arm,  
5 clothed as an Entered Apprentice.

SS: He has not, I have it for him.

1

SD: Advance and give it.

SS: Shibboleth.

5

WM: Repair to the preparation room where Brother \_\_\_\_ is in waiting. When thus prepared, cause him to make the usual alarm at the inner door.

SD: The pass-word is right. Since the Brother is in possession of all these necessary qualifications, let him wait until the Worshipful Master can be informed of his request, and his answer returned.

10 (At this time, any Present or Past Grand Lodge Officers, or Masters, who had been invited to a seat in the East, retire to the sidelines for the degree work.)

SD: \* \* \*. Worshipful Master.

10

WM: Brother Senior Deacon.

15 Cand: \* \* \*

15

SD: (S) Worshipful Master.

SD: There is without, Brother\_\_\_\_, who has been duly initiated an Entered Apprentice, and now wishes more Light in Masonry by being passed to the Degree of Fellow Craft.

WM: Brother Senior Deacon.

20

20

SD: There is an alarm at the inner door.

WM: Is this an act of his own free will and accord?

WM: Attend to the alarm and ascertain the cause.

SD: It is.

25 SD: \* \* \*. Who comes here?

25

WM: Is he worthy and well qualified?

30 SS: Brother\_\_, who has been duly initiated an Entered Apprentice, and now wishes more Light in Masonry by being passed to the Degree of Fellow Craft.

SD: He is.

WM: Duly and truly prepared?

30

SD: Brother\_\_, is this an act of your own free will and accord?

SD: He is.

WM: Has he made suitable proficiency in the preceding degree?

35 Cand: It is.

35

SD: Brother Stewards, is he worthy and well qualified?

SD: He has.

WM: By what further right or benefit does he expect to obtain this important privilege?

SS: He is.

40

40

SD: Duly and truly prepared?

SD: By the benefit of the pass-word.

SS: He is.

WM: Has he the pass-word?

45 SD: Has he made suitable proficiency in the preceding degree?

SD: He has not, I have it for him.

45

SS: He has.

WM: Give it for the benefit of the Craft.

SD: Shibboleth.

50 SD: By what further right or benefit does he expect to obtain this important privilege?

50

WM: The pass-word is right. Since the Brother is in possession of all these necessary qualifications, let him enter this Worshipful Lodge of Fellow Crafts, and be received in due and ancient form.

SS: By the benefit of the pass-word.

55 SD: Has he the pass-word?

55

1	SD: ***. Let him enter this Worshipful Lodge of Fellow Crafts, and be received in due and ancient form.	SD: He is.	1
5	SD: Brother____, when first you entered a Lodge of Free and Accepted Masons, you were received on the point of a sharp instrument piercing your naked left breast, the moral of which was at that time explained to you. I am now commanded to receive you on the angle of a square applied to your naked right breast, which is to teach you that the Square of Virtue should be a rule and guide for your practice through life.	JW: Has he made suitable proficiency in the preceding degree?	5
10		SD: He has.	
		JW: By what further right or benefit does he expect to obtain this important privilege?	10
		SD: By the benefit of the pass-word.	
		JW: Has he the pass-word?	
15	JW: *.	SD: He has not. I have it for him.	15
	SW: *.	JW: Advance and give it.	
	WM: *.	SD: Shibboleth.	
20	JW: * *.	JW: The pass-word is right. Since the Brother is in possession of all these necessary qualifications, conduct him to the Senior Warden in the West for his examination.	20
	Chap: "Thus he shewed me; and behold the Lord stood upon a wall made by a plumb-line, with a plumb-line in His hand."		
25	SW: * *.	SD: * * *.	25
	Chap: "And the Lord said unto me: Amos, what seest thou? And I said, A plumb-line. Then said the Lord: Behold, I will set a plumb-line in the midst of my people Israel."	SW: *. Who comes here?	
30		SD: Brother____, who has been duly initiated an Entered Apprentice, and now wishes more Light in Masonry by being passed to the Degree of Fellow Craft.	30
	WM: * *.		
35	Chap: "I will not again pass by them any more."	SW: Brother____, is this an act of your own free will and accord?	35
	SD: * * *.		
	JW: *. Who comes here?	Cand: It is.	
40	SD: Brother____, who has been duly initiated an Entered Apprentice, and now wishes more Light in Masonry by being passed to the Degree of Fellow Craft.	SW: Brother Senior Deacon, is he worthy and well qualified?	40
		SD: He is.	
45	JW: Brother____, is this an act of your own free will and accord?	SW: Duly and truly prepared?	45
		SD: He is.	
	Cand: It is.	SW: Has he made suitable proficiency in the preceding degree?	50
50	JW: Brother Senior Deacon, is he worthy and well qualified?	SD: He has.	
	SD: He is.	SW: By what further right or benefit does he expect to obtain this important privilege?	55
55	JW: Duly and truly prepared?	SD: By the benefit of the pass-word.	

1 SW: Has he the pass-word?  
 SD: He has not. I have it for him.

5 SW: Advance and give it.  
 SD: Shibboleth.

10 SW: The pass-word is right. Since the Brother is in possession of all these necessary qualifications, conduct him to the Worshipful Master in the East for his examination.  
 SD: \* \* \*.

15 WM: \*. Who comes here?  
 SD: Brother\_\_\_\_\_, who has been duly initiated an Entered Apprentice, and now wishes more Light in Masonry by being passed to the Degree of Fellow Craft.

20 WM: Brother\_\_\_\_\_, is this an act of your own free will and accord?  
 Cand: It is.

25 WM: Brother Senior Deacon, is he worthy and well qualified?  
 SD: He is.

30 WM: Duly and truly prepared?  
 SD: He is.

35 WM: Has he made suitable proficiency in the preceding degree?  
 SD: He has.

40 WM: By what further right or benefit does he expect to obtain this important privilege?  
 SD: By the benefit of the pass-word.

45 WM: Has he the pass-word?  
 SD: He has not. I have it for him.

50 WM: Advance and give it.  
 SD: Shibboleth. (Each of the three times it is given during this examination, the pass-word is whispered by the Senior Deacon into the ear of the examiner, so that the candidate will not overhear it.)

55

WM: The pass-word is right. Whence came you and 1  
 whither are you traveling?  
 SD: From the West, traveling East.

5 WM: Why did you leave the West and travel East?  
 SD: In search of more Light in Masonry.

10 WM: Since the Brother is in possession of all these 10  
 necessary qualifications, and in search of more Light in Masonry, re-conduct him to the Senior Warden in the West, who will teach him how to approach the East in due and ancient form.

15 SD: Brother Senior Warden.  
 SW: Brother Senior Deacon.

20 SD: It is the order of the Worshipful Master that you 20  
 teach this Brother how to approach the East in due and ancient form.  
 SW: Cause the Brother to face the East.

25 SW: Brother\_, advance on your left foot as an Entered  
 Apprentice. Take an additional step on your right foot, bringing the heel of your left into the hollow of your right, thereby forming the angle of a square.

30 SW: (S) Worshipful Master.  
 WM: Brother Senior Warden.

35 SW: The Brother is in order.  
 WM: Brother\_, before you can proceed further in Freemasonry, it will be necessary for you to take an Obligation appertaining to this degree. It 40 becomes my duty, as well as pleasure, to inform you, that there is nothing contained in the Obligation that conflicts with the duties you owe to God, your country, your neighbor, your family, or yourself. With this assurance on my part, are 45 you willing to take the Obligation?  
 Cand: (Answers in the affirmative)

50 WM: Than advance to the Sacred Altar of 50  
 Freemasonry. There kneel on your naked right knee, your left forming the angle of a square, your right hand resting on the Holy Bible, Square and Compasses, your left in a vertical position, your arm forming a square.

55

1 SD: (S) Worshipful Master, the Brother is in due form.

WM: In token of your sincerity, kiss the Holy Bible on 1 which you hand rests.

WM: \* \* \*.

WM: Brother Senior Deacon, remove the cable-tow.

5 WM: Brother , if you are still willing to take the Obligation, say "I", pronounce your name in full, and repeat after me.

WM: Brother\_\_\_\_\_, in your present situation, what do you most desire? 5

10 Cand: I, \_\_\_\_\_, of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge of Fellow Crafts, erected to Him, and dedicated to the memory of the Holy Saints John, do hereby and hereon, solemnly and sincerely promise and swear, that I will keep and conceal and never reveal any of the secrets belonging to the Degree of Fellow Craft, which I have received, am about to receive, or may be hereafter instructed in, to any person unless it shall be to a worthy Brother Fellow Craft, or within the body of a just and duly constituted Lodge of such; and not unto him or them until by due trial, strict examination, or lawful Masonic information, I shall have found him or them justly entitled to receive the same. 25

Cand: (prompted by SD) More Light in Masonry. 10

WM: Let the Brother be brought to Light.

30 Furthermore, I do promise and swear that I will answer and obey all due signs and regular summons, sent me from the body of a just and duly constituted Lodge of Fellow Crafts, or handed me by a worthy Brother of this degree, if within the length of my cable-tow, and the square and angle of my work.

WM: My Brother, on being brought to Light in this degree, you behold the Three Great Lights in Masonry, as in the preceding degree, with this 15 difference: One point of the Compasses is above the Square, which is to teach you that you have received, and are entitled to receive, more Light in Masonry. But as one point is still hidden from your view, it is also to teach you that you are as 20 yet one material point in darkness respecting Freemasonry.

WM: \*. 25

35 Furthermore, I do promise and swear that I will help, aid and assist all poor and distressed Fellow Crafts, they applying to me as such, I finding them worthy, and can do so without material injury to myself.

WM: You now behold me as Worshipful Master of this Lodge, approaching you from the East, upon the step, under the due-guard and sign of an Entered Apprentice; upon the step, under the due-guard and sign of a Fellow Craft. My Brother, a Fellow 30 Craft advances on his right foot, bringing the heel of his left into the hollow of his right, thereby forming the angle of a square. This is the due-guard, and alludes to the position of your hands while taking the Obligation; this is the sign, 35 and alludes to the penalty of the Obligation. This due-guard and sign are always to be given as a salutation to the Worshipful Master, also on entering or retiring from a Fellow Crafts Lodge. 40

40 Furthermore, I do promise and swear that I will not wrong, cheat, nor defraud a Fellow Crafts Lodge, or a worthy Brother of this degree, to the value of anything, knowingly, nor suffer it to be done by another if in my power to prevent. 45

WM: My Brother, before rising from this Sacred Altar where you have taken the solemn Obligation of a Fellow Craft, I wish to direct your attention to one of its ties. You have sworn that you would answer and obey all due signs and regular 45 summons sent you from the body of a just and duly constituted Lodge of Fellow Crafts, or handed you by a worthy Brother of this degree, if within the length of your cable-tow and the square and angle of your work. The length of your cable- 50 tow alludes to your ability to obey a summons, and the square and angle of your work to the propriety of answering such. Should you receive a summons from this or any other Lodge, health and business permitting, it would be your duty to 55 obey it; health and business not permitting, it would not be within the length of your cable-tow.

50 To all of which I do solemnly and sincerely promise and swear, without any hesitation, mental reservation, or secret evasion of mind in me whatsoever, binding myself under no less a penalty than that of having my left breast torn open, my heart and vitals taken thence, and with my body given as a prey to the vultures of the air, should I ever knowingly, or willfully, violate this, my solemn Obligation of a Fellow Craft. So help me God and make me steadfast to keep and perform the same. 55

1 Should you see a Masonic sign given at what you  
deemed an improper time, or an improper place,  
you are not bound to answer it; it would not be  
5 within the square and angle of your work. My  
Brother, your own good judgment must tell you  
when and where to answer Masonic signs.

You should always remember it, for should you 1  
be present at the opening or a Fellow Crafts  
Lodge, this pass-word will be demanded of you  
by one of the Deacons, and should you be unable  
5 to give it, it would cause confusion in the Craft.

I now present my right hand in token of the  
10 continuance of friendship and brotherly love, and  
will invest you with the pass-grip, pass-word, real  
grip and word of a Fellow Craft. As you are  
uninstructed, he who has hitherto answered for  
you, will do so at this time. Give me the grip of  
15 an Entered Apprentice.

WM: Will you be off or from?

SD: From.

WM: From what and to what?

SD: From the pass-grip of a Fellow Craft, to the real  
grip of the same.

WM: Brother Senior Deacon.

WM: Pass. What is that?

SD: Worshipful Master.

SD: The real grip of a Fellow Craft.

20 WM: Will you be off or from?

WM: Has it a name?

SD: From.

SD: It has.

WM: From what and to what?

WM: Will you give it to me?

25 SD: From the grip of an Entered Apprentice to the  
pass-grip of a Fellow Craft.

SD: I did not so receive it; neither will I so impart it.

WM: Pass. What is that?

WM: How will you dispose of it?

30 SD: The pass-grip of a Fellow Craft.

SD: Letter or halve it.

WM: Has it a name?

WM: Letter it and begin.

35 SD: It has.

SD: You begin.

WM: Will you give it to me?

WM: Begin you.

40 SD: I did not so receive it; neither will I so impart it.

SD: A.

WM: How will you dispose of it?

WM: J.

SD: Letter or syllable it.

SD: C.

45 WM: Syllable it and begin.

WM: H.

SD: You begin.

SD: I.

WM: Begin you.

WM: N.

50 SD: Shib.

WM: Jachin, my Brother, is the name of this grip, and 50  
should always be given in this manner, by lettering  
or halving it. When lettering, always commence  
with the letter "A". Rise, salute the Junior and  
Senior Wardens and satisfy them that you are in  
55 possession of the step, due-guard, sign, pass-  
grip, pass-word, real grip and word of a Fellow  
Craft.

WM: bo.

55 SD: leth.

WM: Shibboleth, my Brother, is the name of this grip.

1	SD: * * *.	JW: bo.	1
	JW: *. Who comes here?	Cand: leth.	
5	SD: A worthy Brother Fellow Craft.	Cand: Shibboleth.	5
	JW: How may I know him to be such?	JW: Will you be off or from?	
10	SD: By certain signs and tokens.	SD: From.	10
	JW: What are signs?	JW: From what and to what?	
	SD: Right angles, horizontals, and perpendiculars	SD: From the pass-grip of a Fellow Craft to the real grip of the same.	
15	JW: Advance a sign. Has that an allusion?	JW: Pass. What is that?	15
	SD: It has; to the position of my hands while taking the Obligation.	SD: The real grip of a Fellow Craft.	
20	JW: Have you a further sign?	JW: Has it a name?	20
	SD: I have.	SD: It has.	
	JW: Has that an allusion?	JW: Will you give it to me?	
25	SD: It has, to the penalty of the Obligation.	SD: I did not so receive it; neither will I so impart it.	25
	JW: What are tokens?	JW: How will you dispose of it?	
30	SD: Certain friendly or brotherly grips whereby one Mason may know another in the dark as in the light.	SD: Letter or halve it.	30
	JW: Advance and give me a token. What is that?	JW: Letter it and begin.	
35	SD: The pass-grip of a Fellow Craft.	SD: You begin.	35
	JW: Has it a name?	JW: Begin you.	
		Cand: A. (prompted as necessary)	
40	SD: It has.	JW: J.	40
	JW: Will you give it to me?	Cand: C.	
	SD: I did not so receive it; neither will I so impart it.	JW: H.	
45	JW: How will you dispose of it?	Cand: I.	45
	SD: Letter or syllable it.	JW: N.	
50	JW: Syllable it and begin.	SD: Jachin.	50
	SD: You begin.	JW: The word is right. I am satisfied.	
	JW: Begin you.	SD: * * *.	
55	Cand: Shib. (prompted if necessary)	SW: *. Who comes here?	55

1	SD: A worthy Brother Fellow Craft.	Cand: Shibboleth.	1
	SW: How may I know him to be such?	SW: Will you be off or from?	
5	SD: By certain signs and tokens.	SD: From.	5
	SW: What are signs?	SW: From what and to what?	
10	SD: Right angles, horizontals, and perpendiculars.	SD: From the pass-grip of a Fellow Craft to the real grip of the same.	10
	SW: Advance a sign. Has that an allusion?	SW: Pass. What is that?	
15	SD: It has; to the position of my hands while taking the Obligation.	SD: The real grip of a Fellow Craft.	15
	SW: Have you a further sign?	SW: Has it a name?	
	SD: I have.	SD: It has.	
20	SW: Has that an allusion?	SW: Will you give it to me?	20
	SD: It has; to the penalty of the Obligation.	SD: I did not so receive it; neither will I so impart it.	
25	SW: What are tokens?	SW: How will you dispose of it?	25
	SD: Certain friendly or brotherly grips whereby one Mason may know another in the dark as in the light.	SD: Letter or syllable it.	
		SW: Syllable it and begin.	
30	SW: Advance and give me a token. What is that?	SD: You begin.	30
	SD: The pass-grip of a Fellow Craft.	SW: Begin you.	
35	SW: Has it a name?	Cand: A;	35
	SD: It has.	SW: J;	
	SW: Will you give it to me?	Cand: C;	
40	SD: I did not so receive it; neither will I so impart it.	SW: H;	40
	SW: How will you dispose of it?	Cand: I;	
45	SD: Letter or syllable it.	SW: N.	45
	SW: Syllable it and begin.	Cand: Jachin.	
	SD: You begin.	SW: The word is right, I am satisfied. Conduct the Brother to the Worshipful Master in the East.	
50	SW: Begin you.		50
	Cand: Shib. (prompted)	WM: *. Brother Senior Deacon, re-conduct the Brother to the Senior Warden in the West, who will teach him how to wear his apron as a Fellow Craft.	
55	SW: bo.	SD: Brother Senior Warden.	55
	Cand: leth.	SW: Brother Senior Deacon.	

- 1 SD: It is the order of the Worshipful Master that you teach this Brother how to wear his apron as a Fellow Craft.
- 5 SW: Cause the Brother to face the East. My Brother, you have already been informed that at the building of King Solomon's Temple, the different bands of workmen were distinguished by the manner in which they wore their aprons. Fellow
- 10 Crafts wore theirs with the flap turned down at the lower left corner, tucked up in the form of a triangle, to serve as a receptacle for their working tools. As a Fellow Craft you will therefore wear yours in this manner, that the three sides of the triangle thus formed may symbolize the fidelity, industry, and skill which should characterize your work as a Fellow Craft.
- 15 SD: Worshipful Master, your orders have been obeyed.
- 20 WM: My Brother, as you are now clothed as a Fellow Craft, I present you emblematically, the working tools, which are the Plumb, Square, and Level, and are thus explained: The Plumb is an instrument used by operative masons to try perpendiculars, the Square to square their work, and the Level to prove horizontals; but we, as Free and Accepted Masons, are taught to use them for more noble and glorious purposes. The Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the Square of Virtue, ever remembering that we are traveling upon the Level of Time to that "undiscovered country from whose bourne no traveler returns."
- 25 WM: I now present you the Three Precious Jewels; the Attentive Ear, the Instructive Tongue, and the Faithful Breast. They teach us this important lesson. The Attentive Ear receives the sound from the Instructive Tongue, and the mysteries of Freemasonry are safely lodged in the repository of Faithful Breasts.
- 30 WM: Brother Senior Deacon, reconduct the Brother to the place whence he came, invest him with that of which he has been divested, and return him to a place representing the Middle Chamber of King Solomon's Temple.
- 35 WM: My Brother, salute as you have been instructed.
- 40 WM: \*. Brother Junior Warden.
- 45 JW: (S) Worshipful Master.
- WM: Call the Craft from labor to refreshment, to resume labor at the sound of the gavel in the East.
- JW: \* \* \*. Brethren, it is the order of the Worshipful Master that you be now called from labor to 5 refreshment, to resume labor at the sound of the gavel in the East.
- \*. (Craft is called from labor to refreshment.)
- WM: \*. (Craft resumes labor.)
- SS: \* \* \*. (from outside the inner door)
- SD: (S) Worshipful Master.
- WM: Brother Senior Deacon.
- SD: There is an alarm at the inner door.
- WM: Attend to the alarm and ascertain the cause.
- SD: \* \* \*. Who comes here?
- SS: Worthy Brother Fellow Crafts desire admission.
- SD: Worshipful Master, worthy Brother Fellow Crafts desire admission.
- WM: You will admit them and conduct them emblematically through a porch, up a flight of winding stairs consisting of three, five, and seven steps, through an outer and inner door, into a place representing the Middle Chamber of King Solomon's Temple.
- SD: It is the order of the Worshipful Master that you be admitted and conducted emblematically through a porch, up a flight of winding stairs consisting of three, five, and seven steps, through an outer and inner door, into a place representing the Middle Chamber of King Solomon's Temple.
- MIDDLE CHAMBER LECTURE:**
- My Brother, the second section of this degree is principally devoted to the explanation of physical science, and by the studies attached thereto, the mind is improved and elevated to a communion with its Maker. Circumstances of importance to the Craft, and of peculiar interest to the Mason who delights in the study of the mystic beauties of his profession, are here developed and explained.
- The second section of this degree also has reference to the origin of the institution, and views

1 Masonry under two denominations, operative and Speculative.

5 By operative masonry, we allude to the proper application of the useful rules of architecture, whence a structure will derive figure, strength and beauty, and whence will result a due proportion and just correspondence in all its parts. It furnishes us with dwellings and convenient shelter from the vicissitudes and inclemencies of 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, or Free, 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 obligation 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 creation, and inspires him with the most exalted ideas of the perfection of his Divine Creator.

30 The second section of this degree also refers to the origin of the Jewish Sabbath, as well as to the manner in which it was kept by our ancient Brethren.

35 In six days God created the heaven and the earth, and rested on the seventh day; the seventh, therefore, our ancient Brethren consecrated as a day of rest from their labor, thereby enjoying frequent opportunities to contemplate the glorious works of Creation, and to adore their Great Creator.

45 At the building of King Solomon's Temple there were eighty thousand Fellow Crafts employed. These were all under the immediate direction of our ancient Operative Grand Master Hiram Abif. On the evening of the sixth day their work was inspected, and all who had proved themselves worthy, by strict fidelity to their duties, were invested with certain mystic signs, grips, and words, to enable them to gain admission into the Middle Chamber of King Solomon's Temple. On the same day and hour, King Solomon, accompanied by his confidential officers, consisting of his Secretary, Senior and Junior Wardens, repaired to the Middle Chamber to meet them.

1 His Secretary he placed near his person, the Senior Warden at the inner and the Junior Warden at the outer door, giving them strict instructions to suffer none to enter except such as were in possession of certain mystic signs, grips, and words, previously established, so that when any did enter, he, knowing that they must have been faithful workmen or they could not have gained admission, had nothing to do but order their names recorded as such, and pay them their wages, which they received in corn, wine and oil, emblematical of nourishment, refreshment and joy, and after solemnly admonishing them of the reverence due the great and sacred name of Deity, suffered them to depart in peace until the time should arrive to commence the following week's work.

20 This, you will perceive, was all accomplished on the evening of the sixth day, that there might be no unnecessary labor performed on the seventh, that being a day set apart for rest and meditation. We, my Brother, are in possession of the same mystic signs, grips and words as were our ancient Brethren, and are about to endeavor to work our way into a place representing the Middle Chamber of King Solomon's Temple, and should we succeed, I have no doubt we shall be alike received and rewarded.

30 In doing this it will be necessary for us to make an advance, emblematically, through a porch, up a flight of winding stairs consisting of three, five, and seven steps, through an outer and inner door. In making this advance we necessarily pass between two pillars or columns, representing those pillars erected at the entrance to the porch of King Solomon's Temple; one on the right hand, the other on the left. The name of the one on the left hand was Boaz, denoting strength; the name of the one on the right, Jachin, denoting establishment, collectively alluding to several promises of God to David, one of which reads: "And thine house and thy kingdom shall be established forever before thee."

45 "Also he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits." Their composition was of molten or cast brass, the better to withstand inundation or conflagration, that they might not be removed by flood or destroyed by fire. They were cast in the clay grounds on the banks of the River Jordan, between Succoth and Zeredatha, where King Solomon ordered these and all the sacred vessels of the Temple to be cast. They were cast hollow

1 for the purpose of containing the rolls and records which composed the archives of our ancient Brethren.

5 The chapters were adorned with leaves of lilywork, network and chains of pomegranates, denoting Peace, Unite, and Plenty. The Lily, from its extreme whiteness, as well as the retired situation in which it grows, denotes Peace; the Network, from the intimate connection of all its parts, Unity; and the Pomegranate, from the exuberance of its seed, Plenty.

15 These pillars are surmounted by two artificial spherical bodies, on the convex surfaces of which are represented the countries, seas, and various parts of the earth; the face of the heavens, the planetary revolutions, and other important particulars.

20 Contemplating these bodies, we are inspired with a due reverence for the Deity and His works, and are induced to encourage the studies of astronomy, geography, navigation, and the arts dependent on them, by which society has been so much benefited.

30 Passing between these columns, the next object to which our attention is particularly drawn is a representation of a flight of winding stairs, consisting of three, five, and seven steps, each of which has certain Masonic significance.

35 The three steps allude to the Three Great Lights in Masonry, the Holy Bible, Square and Compasses; also to the three principal officers of the Lodge, the Worshipful Master, Senior and Junior Wardens, who represent the three great supports of Masonry: Wisdom, Strength and Beauty, it being necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings.

45 The three steps also allude to the great luminary of creation as he appears to us at the three principal points of observation: he rises in the east to open the day with a mild and gentle influence, and all Nature rejoices at the appearance of his beams; he gains his meridian in the south, invigorating all things with the perfection of his ripening qualities; with declining strength he sets in the west to close the day, leaving mankind to rest from their labor.

55 This is the type of the three principal stages in the life of man; infancy, manhood, and age.

The first of these is characterized by the blush of 1 innocence as pure as the tints that gild the eastern portals of the day; and the heart rejoices in the unsuspecting integrity of its own unblemished virtue, nor fears deceit, because it knows no guile. 5 Manhood succeeds; the ripening intellect attains the meridian of its powers. At the approach of old age, strength decays - his sun is setting in the west. Enfeebled by sickness and bodily infirmities, he lingers on until death finally closes 10 his eventful day, and happy is he if the setting splendors of a virtuous life gild his departing moments with the gentle tints of Hope, and close his short career in peace, harmony, and brotherly love. 15

Ponder well, my Brother, upon the wisdom taught by these emblems, and be admonished:

“That when thy summons comes to join 20 The innumerable caravan, which moves To that mysterious realm, where each shall take His chamber in the silent halls of death, Thou go not, like the quarry-slave at night, Scourged to his dungeon, but, sustained and 25 soothed

By an unfaltering trust, approach thy grave Like one who wraps the drapery of his couch About him, and lies down to pleasant dreams.” 30

We will make a further advance and ascend the five steps. The five steps allude to the five orders of architecture, and the five human senses. 35

By order in architecture is meant a system of all the members, proportions and ornaments of columns and pilasters; or it is the regular arrangement of the projecting parts of a building, which, united with those of a column, form a 40 beautiful, perfect and complete whole.

From the first formation of society, order in architecture may be traced. When the rigors of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they 45 first planted trees on end, and then laid others across to support a covering.

The bands which connected those trees at top 50 and bottom are said to have given rise to the idea of the base and capital of pillars, and from this simple hint originally proceeded the more improved art of architecture.

The five orders are thus classed: the Tuscan, Doric, Ionic, Corinthian, and Composite. 55

1 The ancient and original orders of architecture  
 revered by Masons are no more than three - the  
 Doric, Ionic, and Corinthian, which were invented  
 by the Greeks. To these the Romans have added  
 5 two - the Tuscan, which they made plainer than  
 the Doric, and the Composite, which was more  
 ornamental, if not more beautiful than the  
 Corinthian. The first three orders alone, however,  
 10 show invention and particular character, and  
 essentially differ from each other; the two others  
 have nothing but what is borrowed, and differ  
 only accidentally. The Tuscan is the Doric in its  
 earliest state, and the Composite is the Corinthian  
 15 enriched with the Ionic. To the Greeks, therefore,  
 and not to the Romans, we are indebted for that  
 which is great, judicious and distinct in  
 architecture.

20 The five human senses are Hearing, Seeing,  
 Feeling, Smelling and Tasting, the first three of  
 which have ever been deemed prerequisite to  
 being made a Mason, for by Hearing we hear  
 the word, Shibboleth; by Seeing, we see the sign;  
 25 and by Feeling, we feel that friendly and brotherly  
 grip whereby one Mason may know another in  
 the dark as in the light.

30 We will now make a still further advance and  
 ascend the seven steps. The seven steps allude  
 to the seven liberal arts and sciences, which are:  
 Grammar, Rhetoric, Logic, Arithmetic, Geometry,  
 Music, and Astronomy.

35 Grammar is the science which teaches us how  
 to express our ideas in appropriate words, which  
 we afterward beautify and adorn with Rhetoric;  
 while Logic instructs us how to think and reason  
 with propriety, and to make language subordinate  
 40 to thought.

45 Arithmetic, which is the science of computing by  
 numbers, is absolutely essential, not only to a  
 thorough knowledge of all mathematical science,  
 but also to a proper pursuit of our daily vocations.

50 Geometry treats of the powers and properties of  
 magnitudes in general, where length, breadth and  
 thickness are considered - from a point to a line,  
 from a line to a superficies, and from a superficies  
 to a solid.

A point is the beginning of all geometrical matter.  
 A line is the continuation of the same.

55 A superficies has length and breadth without a  
 given thickness.

A solid has length and breadth with a given  
 1 thickness, which forms a cube and comprehends  
 the whole.

By this science the architect is enabled to  
 5 construct his plans and execute his designs; the  
 general to arrange his soldiers; the engineer to  
 mark out grounds for encampments; the  
 geographer to give the dimensions of the world  
 and all things therein contained - to delineate the  
 10 extent of the seas, and specify the divisions of  
 empires, kingdoms and provinces. By it also,  
 the astronomer is enabled to make his  
 observations, and to fix the duration of times and  
 seasons, years and cycles. In fine, Geometry is  
 15 the foundation of architecture and the root of  
 mathematics.

To be without a perception of the charms of Music  
 is to be without the finer traits of humanity. It is  
 20 the medium which gives the natural world  
 communication with the spiritual, and few are they  
 who have not felt its power and acknowledged its  
 expressions to be intelligible to the heart. It is a  
 language of delightful sensations, far more  
 25 eloquent than words. It breathes to the ear the  
 clearest intimations; it touches and gently agitates  
 the agreeable and sublime passions; it wraps us  
 in melancholy and elevates us to joy; it dissolves  
 and inflames; it melts us in tenderness and excites  
 30 us to war.

It has a voice for every age and a capacity for  
 every degree of taste and intelligence. Its lullaby  
 soothes the infant in its mother's arms; its joyous  
 35 notes wing the tripping feet of the dancers on the  
 green; its martial tones inspire the spirit of  
 patriotism, nerve the warrior's arm, and fire his  
 heart. The stirring strains of national airs, heard  
 on the rough edge of battle, have ever thrilled the  
 40 soldier, causing him to burn with an emulous  
 desire to lead the perilous advance, and animating  
 him to deeds of heroic valor and the most sublime  
 devotion. Amid the roar of cannon, the din of  
 musketry and the carnage of battle, he is stricken  
 45 to the dust.

Raising himself to take one last long look on life,  
 he hears in the distance that plaintive strain,  
 "Home, Sweet Home." 50

It was our mother's evening hymn, and has often  
 lulled us to sleep in infancy. The mellowing tides  
 of old cathedral airs, vibrating through aisles and  
 arches, have stilled the ruffled spirit, and  
 55 sweeping aside the discordant passions of men,  
 have borne them along its resistless current,

1 until their united voices have joined in sounding  
aloud the chorus of the heaven-born anthem:  
"Peace on earth, good will toward men."

JW: By whom instituted?

1

5 But music never sounds with such seraphic  
harmony as when employed in singing hymns of  
gratitude to the Creator of the Universe:  
"Be Thou, O God, exalted high,  
And as Thy glory fills the sky,  
10 So let it be on earth displayed,  
Till Thou art here, as there, obeyed."

SD: By Jephthah, a Judge of Israel, in a war with the Ephraimites. The Ephraimites had long been a stubborn and rebellious people, whom Jephthah had striven to subdue by mild and lenient measures, but without effect. They were highly incensed at Jephthah for not being called to fight and share in the rich spoils of the Ammonitish war, and gathered together a mighty army, crossed the River Jordan, and prepared to give Jephthah battle; but, being apprised of their approach, he called together the men of Israel, went forth, gave them battle, and put them to flight; and to make his victory more complete he stationed guards at the different passes along the banks of the River Jordan and said unto them, "If ye see any strangers pass this way, say unto them, 'Now say ye, Shibboleth,' but the Ephraimites, being of a different tribe, could not frame to pronounce the word and said 'Sibboleth.' This trifling defect proved them to be enemies and cost them their lives, and there fell that day on the field of battle and at the different passes along the banks of the River Jordan, forty and two thousand, after which Jephthah ruled quietly in Israel until the time of his death, in all about six years.

15 Astronomy is that sublime science which inspires the contemplative mind to soar aloft and read the wisdom, strength and beauty of the Great Creator in the heavens. How nobly eloquent of the Deity is the celestial hemisphere - spangled with the most magnificent heralds of His infinite glory! They speak to the whole universe; for there is no people so barbarous as to fail to understand their language; no nation so distant that their voices are not heard among them.

25 My Brother, we are now approaching a place representing the outer door to the Middle Chamber of King Solomon's Temple, which we will find partly open but closely tyled by the Junior Warden, who will doubtless demand of us the pass-word of a Fellow Craft. Let us advance and make a regular alarm.

This was what affected us to distinguish a friend from a foe, and has since been adopted as the pass-word to be given before entering any regular and well governed Lodge of Fellow Crafts.

30 SD: \* \* \*

JW: Who comes here?

JW: I am satisfied; pass on.

35

35 SD: Fellow Crafts endeavoring to work their way into a place representing the Middle Chamber of King Solomon's Temple.

SD: My Brother, we are now approaching a place representing the inner door to the Middle Chamber of King Solomon's Temple, which we will find partly open but closely tyled by the Senior Warden, who will doubtless demand of us the real grip and word of a Fellow Craft. Let us advance and make a regular alarm.

40 JW: How do you expect to gain admission?

SD: By the pass-word of a Fellow Craft.

JW: Give it.

SD: \* \* \*

45

45 SD: Shibboleth.

SW: \*. Who comes here?

JW: What does it denote?

50 SD: Plenty.

SD: Fellow Crafts endeavoring to work their way into a place representing the Middle Chamber of King Solomon's Temple.

50

JW: How represented?

SW: How do you expect to gain admission?

55 SD: By a sheaf of corn, suspended near a waterfall, which teaches us that while we have bread to eat and pure refreshing water to drink, we have all that necessity requires.

SD: By the real grip and word of a Fellow Craft.

55

SW: Advance and give it. What is that?

1 SD: The real grip of a Fellow Craft.

SW: Has it a name?

5 SD: It has.

SW: Will you give it to me?

SD: I did not so receive it; neither will I so impart it.

10

SW: How will you dispose of it?

SD: Letter or halveit.

15 SW: Letter it and begin.

SD: You begin.

SW: Begin you.

20

SD: A;

SW: J;

25 SD: C;

SW: H;

SD: I;

30

SW: N.

SD: Jachin.

35 SW: I am satisfied; pass on and in.

SD: My Brother, we are now in a place representing the Middle Chamber of King Solomon's Temple. Behold the letter G, suspended in the East! It is the initial of Geometry, the first and noblest of sciences, and the basis on which the superstructure of Freemasonry is erected. By Geometry we may curiously trace Nature through her various windings to her most concealed recesses; by it we discover the power, wisdom and goodness of the Grand Artificer of the Universe, and view with delight the proportions which compose this vast machine; by it we discover how the planets move in their respective orbits, and demonstrate their various revolutions; by it we count for the return of the seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of Nature.

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A survey of Nature, and the observations of her 1 beautiful proportions, first determined man to imitate the Divine Plan and study symmetry and order. This gave rise to societies and birth to every useful art. The architect began to design, 5 and the plans which he laid down, being improved by time and experience, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, 10 and the devastations of war have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and 15 constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, still survives. The attentive ear receives the sound from the instructive tongue, and the mysteries of 20 Freemasonry are safely lodged in the repository of faithful breasts.

Ages ago, upon the Eastern plains, was our institution set up, founded upon principles more 25 durable than the metal wrought into the statues of ancient kings. Age after age rolled by; storm and tempest hurled their thunders at its head; wave after wave of bright insidious sands curled about its feet and heaped their sliding grains 30 against its sides; men came and went in fleeting generations; seasons fled like hours through the whirling wheel of time; but through the attrition of the waves and sands of life - through evil report as well as good, Freemasonry has maintained 35 its beneficent influence, spreading wider and wider over the earth.

Tools and implements of architecture and symbolic emblems most expressive have been 40 selected by the Fraternity to imprint on the mind wise and serious truths, and thus through the succession of ages have been transmitted, unimpaired, the most excellent tenets or our institution. 45

Every Brother admitted within the walls of this Middle Chamber should heed the lessons here inculcated, and consider that as a Freemason he is a builder, not of a material edifice, but of a 50 temple more glorious than that of Solomon - a temple of honor, of justice, of purity, of knowledge, and of truth - and that these tools of the operative mason's art indicate the labors he is to perform, the dangers he is to encounter, and the 55 preparations he is to make in the uprearing of that spiritual temple wherein his soul will find rest

1 forever and forevermore; then, indeed will the  
attentive ear have received the sound from the  
instructive tongue, and the mysteries of  
Freemasonry shall be safely lodged in the  
5 repository of faithful breasts.

SD: (S) Worshipful Master.

WM: Brother Senior Deacon.

10 SD: I have the pleasure of presenting Brother\_\_, who  
has made an advance, emblematically,  
through a porch, up a flight of winding stairs,  
consisting of three, five, and even steps, through  
15 an outer and inner door, into a place representing  
the Middle Chamber of King Solomon's Temple,  
and now awaits your pleasure.

20 WM: My Brother, I congratulate you on arriving at a  
place representing the Middle Chamber of King  
Solomon's Temple.

25 It was there our ancient brethren had their names  
recorded as faithful workmen; it is here that you  
are entitled to have yours recorded as such.  
Brother Secretary, please make the proper  
record.

30 Secy: Worshipful Master, the record will be made.

35 WM: It was there also our ancient Brethren received  
their wages, consisting of Corn, Wine, and Oil,  
emblematical of nourishment, refreshment, and  
joy, which was to signify that our ancient Brethren,  
when passed to this degree, were entitled to  
40 wages sufficient to procure not only the  
necessaries and comforts of life, but many of its  
superfluities; and may your industrious habits and  
strict application to business procure for you a  
plenty of the Corn of nourishment, the Wine of  
refreshment, and the Oil of joy.

WM: \* \* \*.

45 WM: The letter G, to which your attention was directed on  
your passage hither, has a still greater and more  
significant meaning. It is the initial of the grand  
and sacred name of God, before whom all  
Masons, from the youngest Entered Apprentice  
50 who stands in the Northeast corner of the Lodge,  
to the Worshipful Master who presides in the East,  
should most humbly, reverently, and devoutly bow.

55 WM: \*. My Brother, this concludes the ceremonies of  
this degree, and if you will remain standing, I will  
repeat to you the charge.

**CHARGE AT PASSING:**

My Brother, being passed to the Second Degree  
of Freemasonry, we congratulate you on your  
preferment. The internal, and not the external, 5  
qualifications of a man are what Masonry regards.  
As you increase in knowledge you will improve  
in social intercourse.

It is unnecessary to recapitulate the duties which 10  
as a Fellow Craft you are bound to discharge, or  
to enlarge on the necessity of a strict adherence  
to them, as your own experience must have  
established their value. Our laws and regulations  
you are strenuously to support, and be always 15  
ready to assist in seeing them duly executed.  
You are not to palliate or aggravate the offenses  
of your Brethren, but in the decision of every  
trespass against our rules you are to judge with  
candor, admonish with friendship and reprehend 20  
with justice.

Be just and fear not. Never speak ill of anyone  
unless you are sure that what you say be true. 25  
Avoid suspicion; for, like the fabled upas, it blights  
all healthy life and makes a desert round it.

Nothing so fair, nothing so pure can live, but by  
suspicion may be marred and blasted; no path 30  
so straight but to suspicion's eye looks tortuous  
and bent from its true end.

The study of the liberal arts, that valuable branch  
of education which tends so effectually to polish 35  
and adorn the mind, is earnestly recommended  
to your consideration, especially the science of  
Geometry, which is established as the basis of  
our art. Geometry, or Masonry, originally  
synonymous terms, being of a divine and moral  
40 nature, is enriched with the most useful  
knowledge; while it proves the wonderful  
properties of nature, it demonstrates the more  
important truths of morality.

Your past behavior and regular deportment have 45  
merited the honor we have conferred, and in your  
new character it is expected that you will conform  
to the principles of the Order by steadily  
persevering in the practice of every commendable  
50 virtue.

Such is the nature of your engagement as a  
Fellow Craft, and to these duties you are bound  
by the most sacred ties.

1 WM: My Brother, there is a lecture in connection with  
this degree that it will be necessary for you to  
commit to memory and on which you must pass  
5 a suitable examination in open Lodge, or as  
provided by our Nevada Code, before you can  
be Raised to the Sublime Degree of Master  
Mason. I have no doubt that the Brother who  
has instructed you thus far will be pleased to  
continue.

JD: To observe the approach of cowans and 1  
eavesdroppers, and suffer none to pass or re-  
pass except such as are duly qualified and have  
permission from the Worshipful Mater. 5

**FELLOW CRAFTS CLOSING:**

WM: \*. Brother Senior Warden.

WM: \*. Brother Senior Warden.

15 SW: (S) Worshipful Master.

SW: (S) Worshipful Master.

WM: Have you anything to bring before the Lodge  
before I proceed to close?

WM: Are you a Fellow Craft? 10

20 SW: Nothing in the West.

SW: I am, try me.

WM: Anything in the South, Brother Junior Warden?

WM: By what will you be tried? 15

JW: (S) Nothing in the South.

SW: By the square.

WM: Has any Brother anything to bring before the  
Lodge before I proceed to close?

WM: Why by the Square?

WM: \*. Brother Junior Deacon.

SW: Because It is an emblem of morality and one of 20  
the working tools of a Fellow Craft.

JD: (S) Worshipful Master.

WM: What is a Square?

WM: The last as well as the first great care of Masons  
when convened?

SW: An angle of ninety degrees, or the fourth part of 25  
a circle.

JD: To see that they are duly tyled.

WM: What makes you a Fellow Craft?

WM: Attend to that duty and inform the Tyler that I am  
about to close this Lodge of Fellow Crafts, and  
direct him to tyle accordingly.

SW: My Obligation. 30

JD: \* \* \*. Brother Tyler, I am directed to inform you that  
the Worshipful Master is about to close this  
Lodge of Fellow Crafts. Take due notice thereof  
and govern yourself accordingly.

WM: Where were you made a Fellow Craft?

SW: Within the body of a just and duly constituted  
Lodge of Fellow Crafts, assembled in a place 35  
representing the Middle Chamber of King  
Solomon's Temple.

JD: \* \* \*. Tyl: \* \* \*.

WM: How many compose a Fellow Crafts Lodge? 40

JD: (S) Worshipful Master, we are duly tyled.

SW: Five or more.

WM: How are we tyled?

WM: When composed of five, of whom does it consist?

JD: By a Brother of this degree, armed with the proper  
implement of his office.

SW: The Worshipful Master, Senior and Junior 45  
Wardens, Senior and Junior Deacons.

WM: His duty there?

WM: Brother Senior Warden, the Junior Deacon's  
place in the Lodge? 50

SW: At my right.

WM: \* \*. Brother Junior Deacon.

JD: (S) Worshipful Master. 55

WM: Your duty?

1 JD: To carry messages from the Senior Warden in the West to the Junior Warden in the South, and elsewhere about the Lodge as he may direct; attend the alarms at the outer door and report the same to the Worshipful Master; also to see that we are duly tyled.

the Lodge; paying the Craft their wages, if any be due, that none may go away dissatisfied; harmony being the support of all institutions, especially this of ours.

5

WM: The Senior Deacon's place?

WM: The Master's station?

SW: In the East.

10 JD: At the right of the Worshipful Master in the East.

WM: Why in the East?

10

WM: Brother Senior Deacon.

SW: As the sun rises in the East to rule and govern the day (WM: \* \* \*), so rises the Worshipful Master in the East to open and govern the Lodge; setting the Craft at work, giving them proper instruction for their labor.

15 SD: (S) Worshipful Master.

WM: Your duty?

20 SD: To carry orders from the Worshipful Master in the East to the Senior Warden in the West, and elsewhere about the Lodge as he may direct; welcome and clothe visiting Brethren, attend the alarms at the inner door; also to receive and conduct candidates.

WM: Brother Senior Warden, it is my order that \_\_\_\_ Lodge No. \_\_\_\_ be now closed on the Second Degree of Freemasonry, and stand closed until opened by proper authority, of which due and timely notice will be given. This communicate to the Junior Warden in the South, and he to the Brethren present, that having due notice thereof, they may govern themselves accordingly.

20

25 WM: The Junior Warden's station?

SD: In the South.

SW: Brother Junior Warden.

WM: Brother Junior Warden.

30 JW: (S) Worshipful Master.

JW: Brother Senior Warden.

30

WM: Your duty in the South?

SW: It is the order of the Worshipful Master that \_\_\_\_ Lodge No. \_\_\_\_ be now closed on the Second Degree of Freemasonry, and stand closed until opened by proper authority, of which due and timely notice will be given. This communicate to the Brethren present, that having due notice thereof, they may govern themselves accordingly.

40

35 JW: To observe the sun at meridian, which is the glory and beauty of the day; call the Craft from labor to refreshments, superintend them during the hours thereof, carefully to observe that their means of refreshments are not perverted to intemperance or excess, and see that they return to their labors in due season, that the Worshipful Master may receive honor, and they pleasure and profit thereby.

JW: Brethren; it is the order of the Worshipful Master, communicated to me through the Senior Warden in the West, that \_\_\_\_ Lodge No. \_\_\_\_ be now closed on the Second Degree of Freemasonry, and stand closed until opened by proper authority, of which due and timely notice will be given. I communicate the same to you, that having due notice thereof, you may govern yourselves accordingly.

50

45 WM: The Senior Warden's station?

JW: In the West.

WM: Brother Senior Warden.

50 SW: (S) Worshipful Master.

WM: Brethren; attend to giving the signs; observe the East.

WM: Why in the West?

WM: \*.

55 SW: As the sun is in the West at close of day, so stands the Senior Warden in the West to assist the Worshipful Master in opening and closing

SW: \*.

55

1	JW: *	WM: Inform the Tyler.	1
	WM: *	WM: *	
5	SW: *		5
	JW: *	<b>FELLOW CRAFT EXAMINATION:</b>	
10	WM: Brethren, give your attention to the Chaplain.	Q. Are you a Fellow Craft?	10
	Chap: And now, Almighty Father, we ask Thy blessing upon the proceedings of this communication, and as we are about to separate, we ask Thee to keep us under Thy protecting care until again we are called together. Teach us, O God, to realize the beauties of the principles of our time-honored institution, not only while in the Lodge, but when abroad in the world. Subdue every discordant passion within us. May we love one another in the bonds of union and friendship. AMEN	A. I am, try me.	
15		Q. By what will you be tried?	
		A. By the Square.	15
20		Q. Why by the Square?	
		A. Because it is an emblem of morality and one of the working tools of a Fellow Craft.	20
	(ALL) So mote it be.	Q. What is a Square?	
25	WM: Brother Senior Warden.	A. An angle of ninety degrees, or the fourth part of a circle.	25
	SW: (S) Worshipful Master.	Q. What makes you a Fellow Craft?	
30	WM: How should Masons meet?	A. My Obligation.	30
	SW: On the Level.	Q. Where were you made a Fellow Craft?	
	WM: And how act, Brother Junior Warden?	A. Within the body of a just and duly constituted Lodge of Fellow Crafts, assembled in a place representing the Middle Chamber of King Solomon's Temple.	35
35	JW: By the Plumb.	Q. How may I know you to be a Fellow Craft?	
	WM: And part upon the Square. So should we, my Brethren, ever meet, act, and part. May the blessing of Heaven rest upon us and all regular Masons. May brotherly love prevail, and every moral and social virtue cement us. AMEN.	A. By certain signs and tokens.	40
40		Q. What are signs?	
	(ALL) So mote it be.	A. Right angles, horizontals, and perpendiculars.	45
45	WM: Brother Senior Deacon.	Q. Advance a sign. Has that an allusion?	
	SD: (S) Worshipful Master.	A. It has; to the position of my hands while taking the Obligation.	50
50	WM: Attend at the Altar and close the Three Great Lights in Masonry.	Q. Have you a further sign?	
	WM: I now declare _____ Lodge No. _____ duly closed.	A. I have.	
55	WM: Brother Junior Deacon.	Q. Has that an allusion?	55
	JD: (S) Worshipful Master.	A. It has; to the penalty of the Obligation.	

1	Q.	What are tokens?	Q.	How will you dispose of it?	1
	A.	Certain friendly or brotherly grips, whereby one Mason may know another in the dark as in the light.	A.	Letter or halve it.	
5			Q.	Letter it and begin.	5
	Q.	Advance and give me a token. What is that?	A.	You begin.	
10	A.	The pass-grip of a Fellow Craft.	Q.	Begin you.	10
	Q.	Has it a name?	A.	A;	
	A.	It has.	Q.	J;	
15	Q.	Will you give it to me?	A.	C;	15
	A.	I did not so receive it, neither will I so impart it.	Q.	H;	
20	Q.	How will you dispose of it?	A.	I;	20
	A.	Letter or syllable it.	Q.	N.	
	Q.	Syllable it and begin.	A.	Jachin.	
25	A.	You begin.	Q.	Where were you prepared to be made a Fellow Craft?	25
	Q.	Begin you.	A.	In a room adjoining the body of a just and duly constituted Lodge of Fellow Crafts.	
30	A.	Shib;	Q.	How were you prepared?	30
	Q.	bo;	A.	By being divested of all metallic substances, neither naked nor clothed, barefoot nor shod, right knee and breast bared, hood-winked, and with a cable-tow twice around my right arm, clothed as an Entered Apprentice, in which condition I was conducted to a door of the Lodge and caused to give three distinct knocks, which were answered by three within.	
35	A.	Shibboleth.	Q.	Why was the cable-tow twice around your right arm?	35
	Q.	Will you be off or from?	A.	To teach me that as a Fellow Craft I was under a double tie to the Fraternity.	45
40	A.	From.	Q.	To what do the three knocks allude?	
	Q.	From what, and to what?	A.	To the Three Precious Jewels.	50
45	A.	From the pass-grip of a Fellow Craft to the real grip of the same.	Q.	What was said to you from within?	
	Q.	Pass. What is that?	A.	Who comes here?	55
50	A.	The real grip of a Fellow Craft.			
	Q.	Has it a name?			
	A.	It has.			
55	Q.	Will you give it to me?			
	A.	I did not so receive it, neither will I so impart it.			

- 1 Q. Your answer?
- 5 A. A worthy Brother, who has been duly initiated an Entered Apprentice, and now wishes more Light in Masonry by being passed to the Degree of Fellow Craft.
- 10 Q. What were you then asked?
- 15 A. If this was an act of my own free will and accord, if I was worthy and well-qualified, duly and truly prepared, if I had made suitable proficiency in the preceding degree, all of which being answered in the affirmative, I was then asked by what further right or benefit I expected to obtain this important privilege.
- 20 Q. Your answer?
- 25 A. By the benefit of the pass-word.
- 30 Q. Had you the pass-word?
- 35 A. I had not. My conductor had, and gave it for me.
- 40 Q. What were you then told?
- 45 A. Since I was in possession of all these necessary qualifications, I should wait until the Worshipful Master could be informed of my request and his answer returned.
- 50 Q. What was his answer when returned?
- 55 A. Let him enter this Worshipful Lodge of Fellow Crafts and be received in due and ancient form?
- Q. How were you received?
- A. On the angle of a Square applied to my naked right breast, which was to teach me that the Square of Virtue should be a rule and guide for my practice through life.
- Q. How were you then disposed of?
- A. Conducted twice regularly around the Lodge and to the Junior Warden in the South, where the same questions were asked and answers returned as at the door.
- Q. How did the Junior Warden dispose of you?
- A. Directed my conducted to the Senior Warden in the West, where the same questions were asked and answers returned as before.
- Q. How did the Senior Warden dispose of you?
- A. Directed me conducted to the Worshipful Master in the East, where the same questions were asked and answers returned as before, who also demanded of me whence I came and whither traveling.
- Q. Your answer?
- A. From the West, traveling East.
- Q. Why did you leave the West and travel East.
- A. In search of more Light in Masonry.
- Q. How did the Worshipful Master dispose of you?
- A. Ordered me re-conducted to the Senior Warden in the West, who taught me how to approach the East in due and ancient form.
- Q. What is that due and ancient form?
- A. Advancing on my right foot, bringing the heel of my left into the hollow of my right, thereby forming the angle of a square, body erect, facing East.
- Q. What did the Worshipful Master then do with you?
- A. Made me a Fellow Craft.
- Q. How?
- A. In due form.
- Q. What is that due form?
- A. Kneeling on my naked right knee, my left forming the angle of a square, my right hand resting on the Holy Bible, Square and Compasses, my left in a vertical position, my arm forming a square, in which due form I took the solemn Obligation of a Fellow Craft.
- Q. Have you that Obligation?
- A. I have.
- Q. Repeat it.
- A. I, \_\_\_\_\_, of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge of Fellow Crafts, erected to Him and dedicated to the memory of the Holy Saints John, do hereby and heron, solemnly and sincerely promise and swear, that I will keep and

1 conceal and never reveal any of the secrets belonging to the Degree of Fellow Craft, which I have received, am about to receive, or may be hereafter instructed in, to any person unless it shall be to a worthy Brother Fellow Craft, or within the body of a just and duly constituted Lodge of such; and not unto him or them until by due trial, strict examination, or lawful Masonic information, I shall have found him or them justly entitled to receive the same.

15 Furthermore: I do promise and swear that I will answer and obey all due signs and regular summons, sent me from the body of a just and duly constituted Lodge of Fellow Crafts, or handed me by a worthy Brother of this degree, if within the length of my cabletow, and the square and angle of my work.

20 Furthermore: I do promise and swear that I will help, aid, and assist all poor and distressed Fellow Crafts, they applying to me as such, I finding them worthy, and can do so without material injury to myself.

25 Furthermore: I do promise and swear that I will not wrong, cheat, nor defraud a Fellow Craft's Lodge, or a worthy Brother of this degree, to the value of anything, knowingly, nor suffer it to be done by another, if in my power to prevent.

30 To all of which I do solemnly and sincerely promise and swear, without any hesitation, mental reservation, or secret evasion of mind in me whatsoever; binding myself under no less a penalty than that of having me left breast torn open, my heart and vitals taken thence, and with my body given as a prey to the vultures of the air, should I ever knowingly or willfully violate this, my solemn Obligation of a Fellow Craft. So help me God and make me steadfast to keep and perform the same.

45 Q. After the Obligation what were you asked?

A. What I most desired.

Q. Your answer.

50 A. More Light in Masonry.

Q. Did you receive it?

A. I did, by order of the Worshipful Master.

55 Q. On being brought to Light in this degree, what did you first behold?

A. The Three Great Lights in Masonry, as in the 1 preceding degree, with this difference; one point of the Compasses was above the Square, which was to teach me that I had received, and was entitled to receive, more Light in Masonry, but as 5 one point was still hidden from my view, it was also to teach me that I was as yet one material point in darkness respecting Freemasonry.

Q. What did you next behold? 10

A. The Worshipful Master approaching me from the East, upon the step, under the due-guard and sign of an Entered Apprentice; upon the step, under the due-guard and sign of a Fellow Craft, who presented his right hand in token of the continuance of friendship and brotherly love, and invested me with the pass-grip, pass-word, real grip and word, ordered me to rise, salute the Junior and Senior Wardens and satisfy them that I was in possession of the step, due-guard, sign, pass-grip, pass-word, real grip and word of a Fellow Craft. 20

Q. How were you then disposed of? 25

A. Re-conducted to the Senior Warden in the West, who taught me how to wear my apron as a Fellow Craft. 30

Q. How should a Fellow Craft wear his apron?

A. With the lower left corner tucked up.

Q. With what were you then presented? 35

A. The working tools of a Fellow Craft.

Q. What are they? 40

A. The Plumb, Square, and Level.

Q. How are they explained?

A. The Plumb is an instrument used by operative 45 masons to try perpendiculars, the Square to square their work, and the Level to prove horizontals; but we, as Free and Accepted Masons, are taught to use them for more noble and glorious purposes. The Plumb admonishes 50 us to walk uprightly in our several stations before God and man, squaring our actions by the Square of Virtue, ever remembering we are traveling upon the Level of Time to that undiscovered country from whose bourne no traveler returns. 55

1 Q. With what were you then presented? 1

5 A. The Three Precious Jewels; the Attentive Ear, the Instructive Tongue, and the Faithful Breast. They teach us this important lesson. The Attentive Ear receives the sound from the Instructive Tongue, and the mysteries of Freemasonry are safely lodged in the repository of Faithful Breasts. 5

10 Q. How were you then disposed of? 10

15 A. Re-conducted to the place whence I came, invested with that of which I had been divested, and returned to a place representing the Middle Chamber of King Solomon's Temple. 15