

FELLOWCRAFT

STUDY GUIDE

Compiled by : **Brother Patrick Gray**

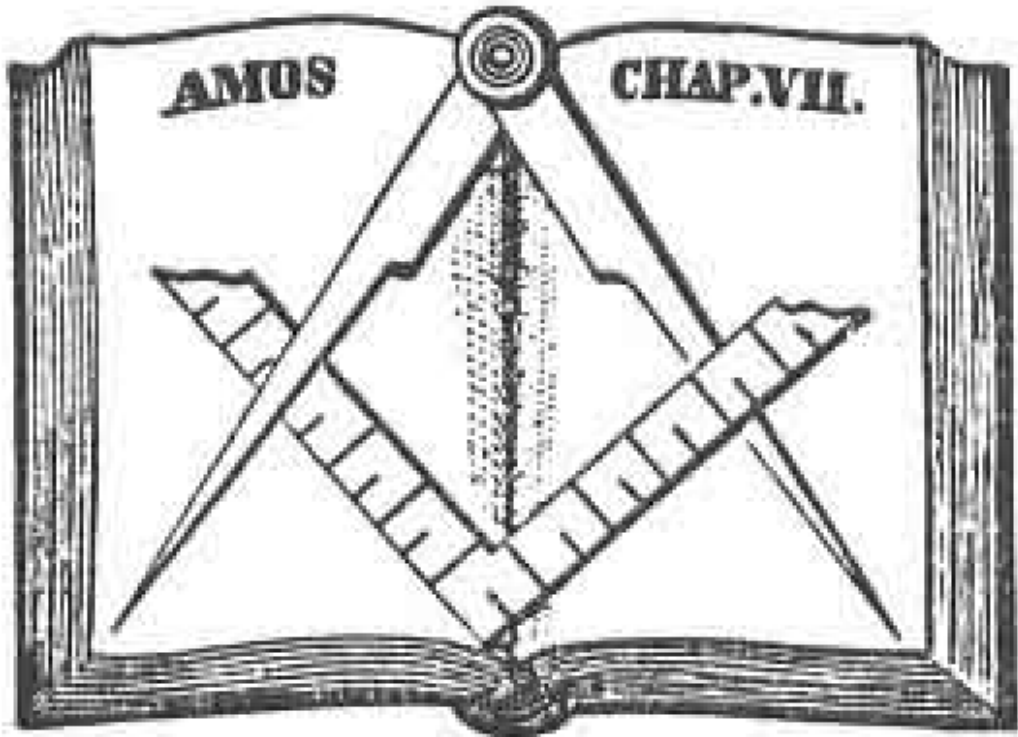


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THE BIBLE VERSE OF A FELLOWCRAFT

You will recall that during the conferral of the Fellowcraft Degree, a portion of the Holy Scriptures was read to you. The reading was from the Book of Amos, Chapter 7, verses 7 and 8.

The Fellowcraft Degree is one in which a great moral lesson is taught by the Plumb Line. In all languages and in the experience of all builders the use of the plumb line is fundamental. Builders depend upon the plumb line to erect perpendiculars - buildings straight and true and upright. From the use of the plumb line, we get such words as rectitude, just, true, rightness, straightness, integrity, honesty, and many others.

"Thus he shewed me;
And Behold the Lord stood
upon a wall made by a plumb-line
with a plumb-line in His hand.
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,
I will not again pass by them any more."

(Book of Amos, Chapter 7, verses 7 and 8)

The background of this Scripture from Amos is interesting. Amos was an ordinary citizen of Judea who was moved of God to go to the Northern Kingdom and point out the sins that were bringing that nation to ruin.

He prophesied sometime between 783 and 745 B.C. Israel was prosperous, too prosperous, for most of the people had forgotten God and were living in a time when honor and justice were forgotten virtues. There were the very rich and the very poor and a condition wherein judges could be bought as bread or oil.

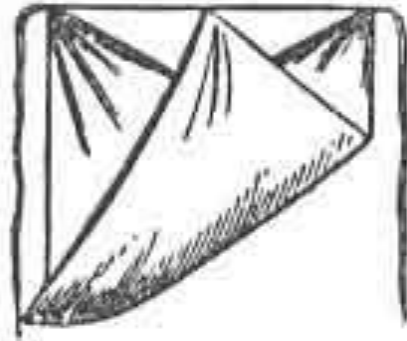
The nation was crooked inside and out. God was disgusted with their evils and sins. Amos could see no hope for Israel and felt that the only remedy God had was to destroy them utterly. So this message was one of gloom and ruin.

If you read further, you will find what God meant when He said that He would not "pass by them any more." He meant that He would not visit them, He would ignore them, and they would be destroyed. "And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword."

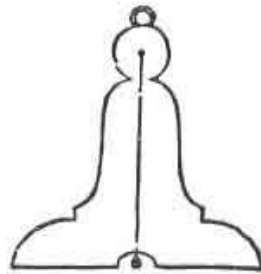
The plumb line is an instrument of testing. God had tested the morals of Israel and found them crooked. God had tested the loyalty of Israel and found it covered with avarice, greed, and sin. This is a lesson of judgment. We are continually being judged by God's plumb line...we as individuals, as a nation, as a world, even as Masons.

FELLOWCRAFT SYMBOLS

1. HOW SHOULD A FELLOWCRAFT WEAR HIS APRON?



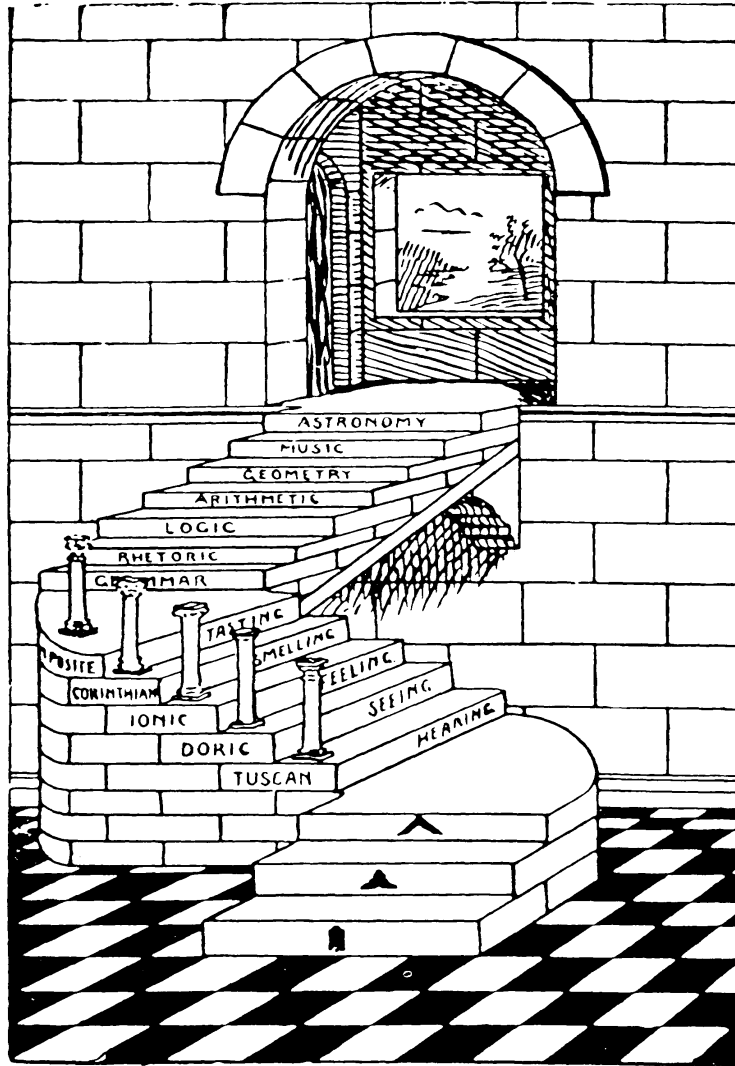
2. WHAT ARE THE WORKING TOOLS OF A FELLOWCRAFT?



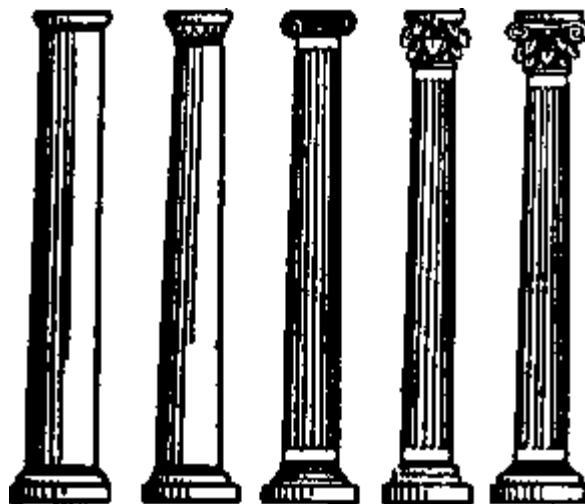
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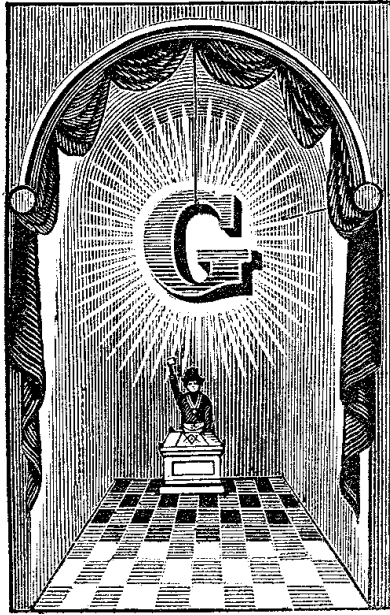
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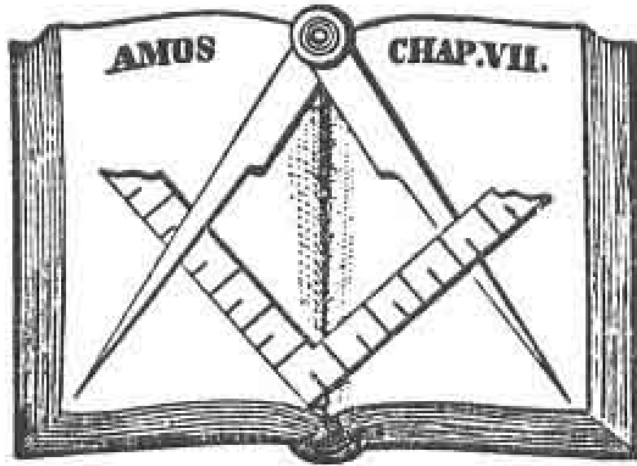
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7.



8.



SYMBOLS OF A FELLOWCRAFT

Study Guide Answers

1. As an Entered Apprentice you were taught to wear your apron with the top turned up, for reasons then explained. As a Fellowcraft, you will wear it with the top turned down and the left corner turned up in the form of a triangle to form a pouch, representative of our ancient brethren who, as the hewers of stone, carried the working tools of a Fellowcraft.
2. The working tools of a Fellowcraft are the Plumb, Square and Level.
The Plumb is an instrument made use of by operative Masons to raise perpendiculars, the Square to square their work, and the Level to prove horizontals. But we as Free and Accepted Masons are taught to make use of 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, and ever remembering that we are traveling upon the Level of Time to that undiscovered country from whose bourne no traveler returns.
3. Two brazen pillars, one on the left hand, the other on the right. The one on the left hand is called Boaz and denotes strength; that on the right, Jachin, and denotes establishment. Together they allude to a promise made by God to David, that in strength would He establish His kingdom.
The pillars which these represent were cast in the clay-grounds on the plains of Jordan, between Succoth and Zeredatha, where all the Holy vessels for King Solomon's Temple were cast by one Hiram, a widow's son of the tribe of Naphtali. They were cast hollow, the better to serve as a safe repository for the archives of Masonry against all inundations and conflagrations.
They were twenty-five cubits in height, twelve in circumference and four in diameter, to which were added chapters of five cubits each, making in all forty cubits. These chapters were adorned with lily-work, network, and pomegranates, denoting peace, unity and plenty. The lily, from its purity and the retired situation in which it grows, denotes peace; the network, from the intimate connection of its parts, denotes unity; and the pomegranate, from the exuberance of its seeds, denotes plenty. These chapters were further adorned with pommels on their tops, representing globes, which denotes Masonry universal.
These globes are 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.
The sphere with the parts of the earth delineated on its surface is called the terrestrial globe, and that with the constellations and other heavenly bodies, the celestial globe.
Their principal use besides serving as maps to distinguish the outward parts of the earth and the situation of the fixed stars is to illustrate and explain the phenomena arising from the annual revolution of the earth around the sun, and the diurnal rotation upon its own axis. They are the noblest instruments for improving the mind, giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same.
Contemplating these bodies, we are inspired with a due reverence for 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.

4. This is a representation of a flight of winding stairs consisting of three, five and seven steps. The three steps allude to the three degrees conferred in every lodge; likewise to the three principal officers of the Lodge, the Worshipful Master, Senior and A representation of a flight of winding stairs consisting of three, five and seven steps.

The three steps allude to the three degrees conferred in every lodge; likewise to the three principal officers of the Lodge, the Worshipful Master, Senior and Junior Wardens.

The five steps allude to the five orders of architecture. 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 beautiful, perfect, and complete whole.

From the first formation of society, order in architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across the top to support a covering. The bands, which connected those trees at the top and bottom, are said to have given rise to the idea of the base and capital of pillars; and from this simple hint originally sprang the more improved art in architecture.

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

The ancient and original orders of architecture, revered by Masons, are no more than the three, the Doric, Ionic, and Corinthian, which were invented by the Greeks. To these the Romans have added 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 alone show invention and particular character, and essentially differ from each other; the 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 enriched with the Ionic. To the Greeks, therefore, and not to the Romans, are we indebted for what is great, judicious, and distinct in architecture.

The five steps further allude to the five human senses, which are Hearing, Seeing, Feeling, Smelling, and Tasting, the first three of which, Hearing, Seeing, and Feeling are deemed particularly essential among Masons; for by the sense of hearing we hear the word, by that of seeing we see the sign, and by that of feeling we feel the grip by which one Mason may know another in the dark as well as in the light.

The seven steps allude to the seven liberal arts and sciences which are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy; the fifth of which, Geometry, is most revered among Masons.

By this science the architect is enabled to 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 us the dimensions of the world and all things therein contained; to delineate the extent of 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 the foundation of architecture and the root of mathematics. For this and many other reasons, the number seven is held in high estimation among Masons.

5. A graphic representation of the five orders of architecture.
6. 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 the 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. 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 and sacred name of God, before whom all Masons, from the youngest Entered Apprentice who stands in the Northeast corner of the Lodge, to the Worshipful master who resides in the East, should most humbly, reverently, and devoutly bow.“
7. This is how the Bible, Square, and Compasses look on a Fellowcraft altar. The Bible is open to Amos, Chapter 7, Verses 7-8 and one point of the Compasses is under the Square and one point is over it.
8. These are the wages of a Fellowcraft, which are corn, wine and oil; the corn of nourishment, the wine of refreshment, and the oil of joy, denoting plenty, health, and peace.



FELLOWCRAFT

Study Guide Questions

1. How is an Entered Apprentice duly and truly prepared to be made a Fellowcraft?
2. How is a candidate for passing received into a Lodge of Fellowcrafts?
3. What is the Bible verse of a Fellowcraft?
4. Why is the cable-tow twice about his right arm?
5. What does the password of a Fellowcraft denote? And how is it represented?
6. How did this word become the precious password of a Fellowcraft?
7. What are the jewels of a Fellowcraft and how are they explained?
8. What is a square?
9. What are the three stages of life?
10. In which due form is the candidate made a Fellowcraft?

11. How many Fellowcraft were at the building of King Solomon's Temple?
12. What are the two kinds of Masonry? Explain them.
13. Which part of King Solomon's Temple does a Lodge of Fellowcrafts represent?
14. How many days did Fellowcraft work before they received their wages?
15. Why did they not work on the seventh day?
16. Of the five orders of architecture, which are most revered by Masons?
17. What does the ornamentation of lily-work, network, and pomegranates represent?
18. Who was Hiram Abiff?
19. Which of the five human senses are most revered by Masons? Why?
20. How many anciently composed a Lodge of Fellowcraft?

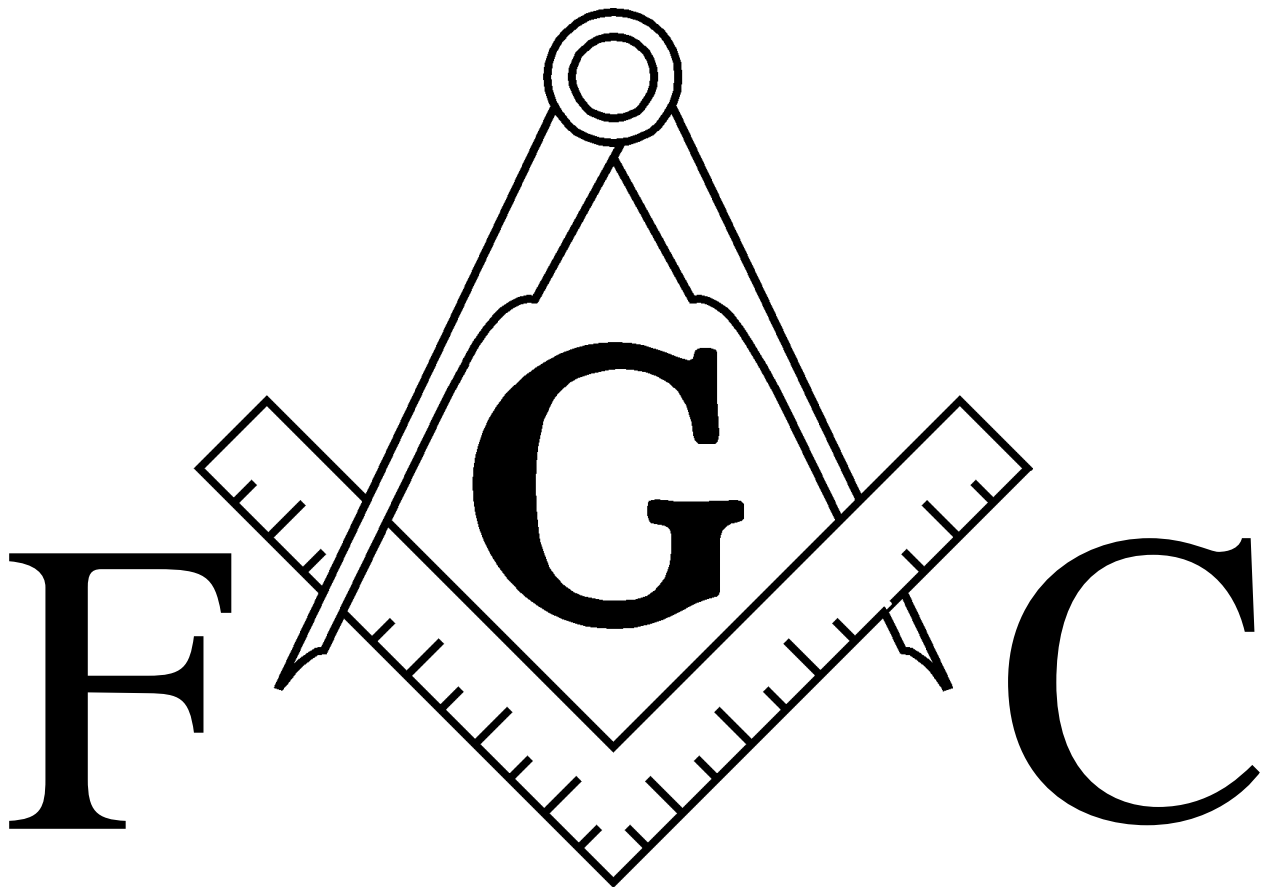
FELLOWCRAFT

Study Guide Answers

1. Divested of all metallic substances, neither naked nor clothed, barefoot nor shod, right knee and breast bare, hood-winked, and a cable twice about the right arm.
2. He is received on the angle of a square applied to his naked right breast, which is to teach him that the square of virtue should be the rule and guide of his conduct in all future transactions with mankind.
3. Amos Chapter 7, Verses 7-8
4. It is to signify that as a Fellowcraft, he is under a double tie to the Fraternity.
5. It denotes "Plenty" and it is represented by an ear of corn suspended by a waterford.
6. It came about because of a quarrel between Jephtha, Judge of Israel, and the Ephraimites. The Ephraimites had long been a turbulent and rebellious people, whom Jephtha sought to subdue by mild and lenient means, but without effect. They, being highly incensed at not being called to fight and share in the rich spoils of the Ammonitish war, and fraught with vengeance, gathered together a mighty army and crossed over Jordan to give Jephtha battle. But he, being apprised of their approach, assembled the men of Gilead, gave them battle, and put them to flight; and in order to make his victory more complete, he placed guards at the several passes on the river Jordan and commanded that should any attempt to pass that way, to demand of them "say S*****h"; but they, being of a different tribe could not frame to pronounce it right, but said "Z*****t," which trifling defect proved them enemies and cost them their lives. And there fell at that time of the Ephraimites forty and two-thousand, since which this word has been adopted as a pass by which to gain admission into all regular and well-governed Lodges of Fellowcrafts.
7. The jewels of a Fellowcraft are the instructive tongue, the attentive ear, and the faithful breast and are thus explained : The attentive ear receives the sound from the instructive tongue and the secrets of Freemasonry are safely lodged in the repository of the faithful breast.

8. A square is an angle of 90 degrees or the fourth part of a circle.
9. The three stages of life are youth, manhood, and old age.
10. Kneeling on my naked right knee, my left forming a square, my body erect, my right hand resting on the Holy Bible, square, and compasses, my left hand forming a right angle.
11. There were eighty thousand Fellowcraft at the building of King Solomon's Temple.
12. The two kinds of Masonry are Operative and Speculative. By Operative Masonry we allude to a 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 a 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 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 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.
13. A Lodge of Fellowcrafts represents the Middle Chamber of King Solomon's Temple.
14. They worked for six days before receiving their wages.
15. Because in six days, God created the Heaven and the earth, and rested upon the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.
16. Masons revere the ancient and original orders of architecture: the Doric, Ionic, and Corinthian, which were invented by the Greeks.
17. Peace, Unity, and Plenty

18. He was a worker in metal who cast the great pillars of King Solomon's Temple. He was the son of a widow of the tribe of Naphtali.
19. Of the five human senses, Hearing, Seeing, and Feeling are deemed particularly essential among Masons; for by the sense of hearing we hear the word, by that of seeing we see the sign, and by that of feeling we feel the grip by which one Mason may know another in the dark as well as in the light.
20. Five or more anciently composed a Lodge of Fellowcraft.



A SUMMARY OF THE FELLOW CRAFT DEGREE

SYMBOLISM OF THE DEGREE:

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

The Degree of Fellow Craft symbolizes man in the prime years of his life. He is shown as an adult who is ready to accept the responsibility of life, not only for himself, but also for his family and all of society. When the Mason assumes the duties and privileges of a Fellow Craft, he is taught that he is responsible for his own destiny and that of the State. The themes of this Degree are education and achievement. The more a man learns through pursuit of knowledge, the more he achieves.

THE BASIC TEACHINGS OF THE SECOND DEGREE:

As mentioned, the Fellow Craft Degree symbolizes the years of manhood and responsibility during a man's life on earth. During these years, he obtains knowledge and applies this knowledge to the building of his character, and improving the society in which he lives. As the father of our Masonic Rituals, William Preston conceived Masonry to be used to educate man in the liberal arts and sciences. In the Ritual of the Degree, a Fellow Craft is urged to advance his education in these fields. By using the method of Initiation into the Fellow Craft Degree, we hope to help you understand the symbolic importance of these liberal arts and sciences.

THE PREPARATION:

The changes in dress from an Entered apprentice Mason to a Fellow Craft Mason have been explained in the ceremony. Gaining admission is similar to the First Degree, with addition of a pass, which is given for him by his conductor. We are trying to teach that knowledge and energy are freely given toward gaining the privileges of Freemasonry and that by the aid of others, we are able to advance.

THE RECEPTION:

It takes on a new significance during your reception for this Degree. The square should be a rule and guide to your future actions with mankind.

THE CABLE-TOW:

This is a symbol of control for the individual. To many, the Cable-Tow is symbolic of the umbilical cord, which is necessary to begin life; but is severed, when love and care replace it, and the individual grows on his own. The length of the Cable-Tow is frequently referred to in the language of Freemasonry, but many of the new Brethren do not understand its meaning. Formerly, a Cable-Tow was deemed to be the distance one could travel in an hour, which was assumed to be about three miles. Nowadays, this is any reasonable distance from which a summons may be answered, health and business permitting. Each Mason is bound to all other Masons by a tie as long and as strong as he himself determines his ability will permit.

THE OBLIGATION:

The Obligation is the heart of every Degree and its solemnity must be impressed upon every candidate. In addition to the vow of secrecy in the First Degree, the Obligation has other important points, which bind each brother. Each Mason pledges obedience, assistance, and the protection of one another, and to all others, binding them by a tie, which should last their lifetime. The penalties have the same significance as those invoked in the First Degree, and are symbolic rather than physical, as already explained.

THE SQUARE:

The Square is the symbol of morality, truthfulness and honesty. The direction of the two sides of the Square form an angle of 90 degrees, or a right angle, so-called because this is the angle which stones must have if they are to be used to build a stable and upright wall. It symbolizes accuracy, not even varying by a single Degree. It is 90 Degrees, not 89 or 91. When we part upon the Square, we go in different directions, but in full knowledge that our courses in life will be going according to the angle of the Square (Which means in the right direction), until we meet again.

THE LEVEL:

The Level is a symbol of equality. We do not mean equality in wealth, social distinction, civic office, or service to mankind; but, rather, we refer to the internal, and not the external, qualifications. Each person is endowed with a worth and dignity which is spiritual, and should not be subject to man-made distinctions. The quality practiced in Masonry recognizes that one man may have greater potential in life, service, or reward, than another; but we also believe that any man can aspire to any heights, no matter how great. Thus, the Level dignifies labor and the man who performs it. It also acknowledges that all men are equal without regard to station.

THE PLUMB:

The Plumb is a symbol of uprightness of conduct. In Freemasonry, it is associated with the plumb line which the Lord promised Amos he would set in the midst of His people, Israel, symbolizing God's standard of divine righteousness. The plumb line in the midst of a people should mean that they would be judged by their own sense of right and wrong, and not by the standards of others. By understanding the Plumb, a Mason is to judge his Brothers by his own standards and not those of someone else. When the plumb line is thought of in this way, it becomes a symbol of an upright life and of the conscience by which each person must live.

THE JEWELS:

The attentive ear, the instructive tongue, and the faithful breast, remind the Craftsman that the time-honored method of instruction is by word of mouth. The secrets of Freemasonry are always deposited in the hearts of faithful Brethren. These Jewels should signify the necessity to learn to utilize good Masonic instruction and develop a devotion to the teachings of our Craft.

THE WAGES:

Corn, Wine, and Oil, are symbolic wages that are earned by the Fellow Craft who completes his task and comes to the Middle Chamber. These symbolize wealth in mental and spiritual worlds. Corn represents nourishment and the sustenance of life. It is also a symbol of plenty, and refers to the opportunity for doing well, to work for the community, and to the performance of service to mankind. Wine is symbolic of refreshment, health, spirituality, and peace. Oil represents joy, gladness and happiness. Taken together, Corn, Wine, and Oil represent the temporal rewards of living a good life. The actual "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.

THE PILLARS IN THE PORCH:

There are two pillars, placed before the entrance to King Solomon's Temple, which are symbolically represented within every Lodge of Fellow Craft Masonry. These pillars are symbols of strength and establishment - and by implication, power and control. One must remember that power and control are placed before you, so you might realize that power without control is anarchy, or that control without power is futility. Man must have both if his life is to be successful.

THE GLOBES ON THE COLUMNS:

These are the celestial globe and the terrestrial globe, and are symbols of universality. The shape of the globes let us know that this is a modern addition to Masonic Ritual - because our forbearers thought the earth was flat and the heavens a sphere revolving around it.

THE WINDING STAIRS:

This represents the progress of an inquiring mind, toiling and laboring toward intellectual cultivation and study. This is the road to Divine Truth. The Winding Stairs, by their very shape are also symbols of courage and faith. The Winding Stairs lead us to an unknown life. For some, there will be a Middle Chamber filled with reward of fame and fortune. For others it will be filled with frustration, pain and discouragement. The "Angel of Death" could stand on the next step of any traveler. Yet, we climb because we have faith, and because we are filled with courage. We believe that the winding stairs of life lead to our destiny, and that the wages to be earned by the Fellow Craft are worth the risk. Corn, Wine, and Oil are symbolic wages. A Fellow Craft's wages are truth, or getting as close to the truth as is appropriate for him. While winding through the stairs, the Fellow Craft learns a beautiful lesson on the great doctrines of the science of Masonic symbolism - that he is ever to be in search of truth. For the wise, there is also the lesson that the full knowledge of the nature of God, and in this life. Each man must seek knowledge of God "on his own"; Masonry teaches a need for this relationship - not the way.

THE SYMBOLISM OF NUMBERS:

The symbolism of numbers is first presented to the new Mason in the diagram of the Winding Stairs. The total number of steps is fifteen, which is a significant symbol, and is thus explained. The first three steps teach us that we are dependent upon God, and that we must harmonize our will with His, building our own spiritual temple according to the Divine Plan. The Second group of five steps teaches the use of order in architecture, and that this order must be applied to our own spiritual temple. The final seven steps symbolize the crowning glory of man - the development of both mind and spirit, and the acquisition of the courage and faith which causes each person who possesses these virtues to climb to the summit and attain the rewards that await those who labor and faint not. These are the symbolic wages of a worthy Fellow Craft.

ADMISSION TO THE MIDDLE CHAMBER:

The passage from the outer porch to the Middle Chamber represents man's journey from ignorance to enlightenment. His wages as a Fellow Craft are received in the Middle Chamber. These wages are a symbol of the Divine Truth. The candidate must also find the doors to knowledge - the outer and inner entrances. To enter one of these, he needs a pass. To go through the other, he must have a word. Help is given him in each instance, but such assistance is limited. This signifies that man must acquire knowledge chiefly through his own effort, though he is often dependent upon others for some help. Emphasis should be placed upon the amount of effort put forth by the candidate, for without effort, he cannot reap the reward he seeks.

THE MIDDLE CHAMBER:

In modern Freemasonry, the Middle Chamber is the symbolic place of reward. This was thought of as the place where the Fellow Craft met to receive wages for their labors on the Temple of Solomon. During its construction, they assembled on the evening of the sixth day of the week. Those who were entitled to the wages of a Fellow Craft were invested with certain mysterious signs, tokens, and a word, which enabled them to pass the inner and outer guards and to enter the Middle Chamber. If they did not have the proper identification, they did not get into the Middle Chamber or receive their wages.

THE LETTER “G”:

The letter “G” is a symbol of Geometry and also, of Deity. The letter “G” reminds us reminded that our every act is done in the sight of God, and that Divine Providence is over all of our lives. Man is reminded that God is in all nature and in every man. Our life and all its blessings come from Him in an orderly fashion. These are disrupted only by the vileness of man when he does something contrary to the Divine Will. The letter “G” is placed in the center of the Masonic emblems worn by many here in the U.S., but not by Masons in England or other nations of the British Commonwealth. We don't know why this occurs.

EMBLEMS OF A FELLOW CRAFT:

These include the Plumb, Square, and Level; Corn, Wine, and Oil; the Pillars in the Porch; the Winding Stairs; the Liberal Arts and Sciences; and the Letter “G”. The Fellow Craft should become very familiar with them, for they epitomize the lessons of this Degree. To really understand their significance, you must study them until the lesson learned is engraved upon your heart.

THE RIGHTS OF A FELLOW CRAFT:

In addition to the rights you have acquired as an Entered Apprentice Mason, you have the right to sit in a Lodge when opened in the Fellow Craft Degree. You may visit another Lodge opened in the Fellow Craft Degree. You have the right to be instructed and examined. If you are proficient and worthy, you have the right to ask for advancement.

THE RESPONSIBILITIES OF A FELLOW CRAFT:

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

