



FELLOW CRAFT

Candidate Guide

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INTRODUCTION

Congratulations on your preferment and your advancement to the Masonic degree of a Fellow of the Craft, or Fellow Craft. The Fellow Craft degree you have just experienced embodies a great deal of knowledge and wisdom. Its symbols and lessons can take a lifetime to fully appreciate. This Fellow Craft handbook should be studied carefully, as it reviews much of the ritual associated with this degree in order to help you, the newly passed Fellow Craft Mason, to better understand and benefit from this unique experience.

Many Masons believe that the second degree (degree of the Fellow Craft) is the most beautiful and moving, if not the most enlightening, of the Masonic degree trilogy. There are several ways the meaning of the Fellow Craft degree and its place between the first and third degrees of Masonry have been explained over the years. In one sense, the Fellow Craft degree symbolizes the period of adulthood and responsibility during a man's life on earth, following youth and preceding old age. In this stage, man's task is to acquire knowledge and apply it to the building and refining of his moral character and to improve the society in which he lives. As the principal author of our modern Masonic lectures, William Preston saw Freemasonry as a means to educate men in the liberal arts and sciences in order to better mankind. Fellow Craft Masons of today are also urged to advance and appreciate their education in these fields during the ritual of this degree.

Some view the three-degree system of ancient craft Masonry as representing a progressive science directed toward perfecting man's basic nature. It is a view of human nature divided into the three parts of body, mind, and soul. In this view, each degree addresses and instructs one part of that Masonic trinity. The first degree encompasses the body and the faculties of physical action; the Four Cardinal Virtues are extolled as the

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proper guides to action in the world that we may perfect our relationship to it. The second degree addresses the mind and its faculties; the candidate is instructed in the seven liberal arts and sciences, which were formulated hundreds of years ago in order to develop and perfect man’s mental faculties in preparation for comprehending the final mysteries of our spiritual truth, which are exemplified in the third and final degree of blue lodge Masonry.

PASSED

A candidate, upon receiving the second degree of Masonry, is said to have been “passed to the degree of Fellow Craft.” The term *passed* alludes to the physical act of the candidate’s *passing* through a long aisleway, or porch, on his way to a place representing the middle chamber of King Solomon’s Temple, where ancient tradition holds that Fellow Crafts were paid their wages and had their names recorded.

SYMBOLISM OF THE 2 ° (DEGREE OF THE FELLOW OF THE CRAFT)

The symbolism of the Entered Apprentice degree emphasizes beginnings, the first steps, youth, and orientation to the light, which are all consistent with initiation into the fraternity. The second degree of Fellow Craft symbolizes the methods of developing the mind and progressing in the craft and, in a larger sense, the emergence into symbolic manhood, maturity, and its commensurate responsibilities. Therefore, we find symbols of advancement, passage, instruction, and elevation throughout this degree: the taking of the “next step” and a new way of approaching the east, for example. What was considered in the previous degree to be our weaker nature has now been squared and elevated. While keeping our fidelity to the Three Great Lights, we deepen our connection with the fraternity and take on additional, more difficult commitments and responsibilities.

The working tools of a Fellow Craft Mason—the plumb, the square,

and the level—are now applicable to these new tasks and responsibilities. With them we try, square, and prove. With them we learn to develop the faculty of judgment: to ascertain what is valuable, what is true, and what is real.

The central theme of this degree being one of advancement, we are presented with the symbol of the Winding Staircase, consisting of three, five, and seven steps, all leading to a place representing the Middle Chamber of King Solomon’s Temple. Staircases, ladders, extended vertical ropes, and mountains are all symbols of ascending to new heights, or levels. Gaining entrance to a new place symbolizes a distinct advancement in our work as Freemasons. Attaining this level gives us access to certain benefits to which we were not heretofore entitled. These benefits are best symbolized by the “wages” of a Fellow Craft Mason—corn, wine, and oil. There are other benefits granted here as well. We become invested with the ability to hear the teachings of our fraternity and keep them close to our faithful heart. Finally, we are reminded of the central spiritual focus of Freemasonry by the symbolism of the letter “G” and the humility, awe, and reverence it should inspire in all Masons.

DULY AND TRULY PREPARED ONCE AGAIN

At the outset of this degree, it should be clear to the candidate that although much of the ritual seems familiar, it is also very different, and some aspects might even seem to be in opposition to the previous degree. 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 the addition of the added benefit of a pass (password), which is given to him by his guide.

We are trying to demonstrate that knowledge and energy are freely given toward gaining the privileges, or more properly called “the rights and benefits,” of Freemasonry, and that only by the aid of others we are able to, ourselves, advance. Your method of reception into the lodge

room was also familiar, yet different in its specific admonition to always act by the square of virtue.

A JUST AND LEGALLY CONSTITUTED LODGE

A lodge of Masons is considered *just* if the Three Great Lights of Masonry are properly displayed upon the altar. For a lodge of Masons to be *legally constituted* means that the charter of the lodge, issued and sealed by the Grand Lodge under which the lodge is beholden, is displayed and thus authorizes the lodge to be *working*, in other words, conducting proper Masonic business.

THE WORKING TOOLS OF A FELLOW CRAFT MASON

The principal working tools of a Fellow Craft Mason are the plumb, the square, and the level. You will notice that these same three instruments are also the jewels of office of the three principal lodge officers—the Worshipful Master, the senior warden, and the junior warden.

The Plumb—The plumb is an instrument made use of by operative stone masons to try perpendiculars and to see that the rising courses of the stone walls are true to the cornerstone and to the center of the earth. To the speculative Freemason, however, the plumb is a symbol of moral rectitude, of uprightness of conduct, of living an ethical and “good” life, and of acting on the straight and narrow path of truth, justice, and mercy. By living such a life, we are thereby a greater benefit to the fraternity, to those around us, and to all of society. Freemasons are charged (required) to “*act by the plumb*” in their dealings with their brother Masons and with all others, placing fairness and honest dealing above personal gain and profit.

The Square—The square is an instrument made use of by operative stone masons to “square” their work to what is true with respect to the foundation and the cornerstone of the building. To the speculative

Freemason, the square is the symbol of morality, truthfulness, and honesty. The direction of the two sides of the square form an angle of 90°, 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 varying by even a single degree. When Masons “*part upon the square*,” we may travel in different directions, but with full knowledge that our various courses in life will be guided according to the angle of the square (which means *in the right direction*), until we meet again.

The Level—The level is an instrument made use of by operative stone masons to prove or determine horizontals. To the speculative Freemason, the level is a symbol of equality. Each person is endowed with worth and dignity which is truly spiritual, and should not therefore be subject to man-made distinctions. 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 height, no matter how great. Thus, the level dignifies physical as well as mental labor and the man who performs it. The level also symbolizes the passage of time, which, in the final analysis, will level us all when we are at last called from earthly labor to face the Supreme Being and have our life’s work reviewed. Masons are encouraged to “*meet on the level*” with their Masonic fellows and with all others as they journey through this world together, realizing that, in His eyes, we are all equal.

THE APRON OF THE FELLOW CRAFT MASON

The manner in which a Fellow Craft Mason is taught to wear his lambskin apron is symbolic of the fact that he is now considered by his brothers to be a qualified worker, or hewer, in the forests and in the quarries and no longer a mere apprentice and bearer of burdens with little or no responsibility. The same thing applies to your method of pedal advancement and the tokens, grips, signs, and modes of recognition conferred upon you during the ritual of your passing from Entered Apprentice to Fellow Craft Mason. Since there is now little to distinguish the Fellow Craft from a Master Mason, at least in his manner

of ritual dress, it is important for the newly passed Fellow Craft to remember that his actions and deportment may very well be those upon which the whole of Freemasonry is judged.

THE PILLARS AND THE PORCH

Two great bronze pillars which were placed at the entrance to King Solomon's Temple and are now symbolically represented within every Masonic lodge are called Boaz and Jachin, respectively. These pillars are symbolic of strength and establishment—and by implication, power and control. One must remember that power and control are placed before you, so that you might come to realize that *power* without *control* is **anarchy**, or conversely, that control without power is futility. Man must have both power and control if his life is to be successful. These two great pillars were designed and cast by Hiram Abiff, a widow's son from the tribe of Naphtali (I Kings 7:13–14). The globes on the capitals of the **columns** are said to represent the celestial and terrestrial spheres of heaven and earth. The two pillars also correspond to the Three Great Supports of Masonry—Wisdom, Strength, and Beauty. The columns of wisdom and strength are emblematically represented by the pillars in the south and north, respectively, and the candidate, as he is brought into the lodge, is caused to represent the third column—that of beauty, or balance—three legs being infinitely more stable than two.

THE WINDING STAIRCASE AND THE LECTURE

The Staircase Lecture is unique in the blue lodge trilogy of degrees because it is given not by the master or acting master as was the lecture of the preceding degree, but by the senior deacon, acting as a personal guide and mentor to the candidate. In this role, the senior deacon emulates and exemplifies the very real responsibility of the more-senior Mason to guide and educate his less-knowledgeable brother in the ways of the craft. Taking responsibility for teaching the younger, less-experienced Masons is vital to the survival of the fraternity, and whereas the greater responsibility rests with the Master Masons of a lodge, Fellow Crafts as

well are expected to assist in the education and mentoring of Entered Apprentices when the opportunity arises. Every Mason should realize that teaching the craft to our younger or less-experienced fellows is not only a responsibility but a great privilege, and the accomplishment of this task, properly done, can be a great source of personal satisfaction to any Mason. The Winding Staircase itself is a symbol of ascension, of coming up, of matriculating or passing. It is described as consisting of a curved flight of three, five, and seven steps. While much of the symbolism of the Winding Staircase was explained by your guide in the ritual itself, there are some interesting points worthy of further examination.

THREE THEOLOGICAL VIRTUES

It should be clear by now, that the number three is highly significant in Freemasonry. There are three degrees, Three Great Lights, three columns, three Grand Masters mentioned in our ritual, three principal tenets of Freemasonry (brotherly love, relief, and truth), and three theological virtues: faith, hope, and charity. These virtues are often symbolically represented as a ladder to heaven, another symbol of ascent and raising. The Four Cardinal Virtues presented in the first degree complement these in the sense that the four are symbolically horizontal (basically dealing with our actions here on earth), while the three are symbolically vertical (referring to ascent to further light). Masonic aprons are composite examples of the three and the four making seven, and our aprons have a length-to-width ratio of 4:3 to remind us of those divine proportions. The first three steps in our staircase also represent the three principal officers of the lodge—the Worshipful Master, the senior warden, and the junior warden—and they, in turn, symbolically denote Wisdom, Strength, and Beauty.

FIVE ORDERS OF ARCHITECTURE

The five orders of architecture are **Doric, Ionic, Corinthian, Tuscan, and Composite**. The Doric, Ionic, and Corinthian were the original orders, or classic forms, of architecture designed by the Greeks. The

Tuscan and the Composite are essentially of Roman origin and are considered to be only modifications of the original Greek designs. The Parthenon on the Acropolis, dedicated to Athena, is classical Doric architecture, as is her temple at Delphi. The Ephesian temple of Diana, a moon goddess, is Ionic. The study of architecture relating to the construction of the ancient temples, including the Great Temple of Solomon, is interesting from both a historic as well as a Masonic point of view, as was explained by your guide when contemplating the five orders and their original derivation. The number five also represents the five physical senses of man's physical nature: **hearing, seeing, feeling, smelling, and tasting**. It is by way of these five senses that we experience and interact with the physical world around us, with our fellow beings, and also make ourselves known to our brother Masons via the first three—hearing, seeing, and feeling. This was explained to you in greater detail by your guide during this degree.

SEVEN LIBERAL ARTS AND SCIENCES

The seven liberal arts and sciences are grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy.

Of these seven, **geometry** is considered by Freemasons to be of greatest significance because it is the basis upon which the superstructure of Masonic symbolism and mythos is erected. Without geometry, the grand architectural accomplishments of mankind would not have been built. Great edifices including the Egyptian pyramids and the cathedrals of Europe were made possible by the proper application of geometry, which is believed by many Masonic historians to be the true “secret” known to master stonemasons of all ages and passed down from generation to generation in secret ceremonies predating speculative Masonry by thousands of years. The other six liberal arts and sciences all have their place in society, each one supporting the other to form a synergistic environment of learning where the whole is greater than the sum of its parts. Grammar supports rhetoric, which can expound

on logic, which can be explained by mathematics and geometry, which enabled the astronomer to observe the planets and stars and so calculate orbits and partially define our vast universe. The modern Freemason is expected to be conversant with all these seven skills or at least appreciate their place in, and many contributions to, Masonic life and human history.

Grammar – Is one of the triad of skills dedicated to the cultivation of language. Grammar is that particular discipline which rejects from language all barbarous expressions and so constructs and regulates civilized language according to a fixed and proper formula.

Rhetoric – The second leg of the triad refers to the proper adornment, embellishment, and refinement of language to enable the speaker to persuade or affect his listeners. It is the art of oratory and was considered an essential skill for the educated man in ancient times and so was included in the seven arts and sciences as appropriate to the education of a Mason.

Logic – The third leg of the triad is occupied with right reasoning, that faculty which distinguishes the man of sound mind from the madman and the fool. Logic is considered an essential skill for the Mason so that he may properly comprehend his rights and responsibilities to the fraternity.

Arithmetic – Is the science which is engaged in considering the properties and powers of numbers and which, from its obvious necessity in the operations of weighing, numbering, and measuring, are skills indispensable to the builder and which we therefore value for their contributions to our ancient brothers in their daily work and their continuing usefulness today.

Geometry – Although already partially explained, geometry is so vital to Freemasonry that it deserves further examination. Geometry is one of the oldest and most necessary of sciences. It is that infallible and measurable logic upon which the whole doctrine of mathematics is founded, and is so closely connected with the practice of operative masonry that our ancient brothers were as often called geometers

as masons. Plato thought so highly of geometry that he placed over the portals of his academy the following inscription: “Let none enter who is ignorant of geometry.”

Music – Interestingly, music has very often been called the geometry of the soul, based as it is on mathematics and physics. Music is recommended to the Mason because “as the concords of sweet sounds elevate the generous sentiments of the soul, so might brothers strive to emulate the harmony of music and avoid the discord of unbridled passions.” The art of music is considered to be one of the truly magnificent gifts of the Creator for the benefit of mankind.

Astronomy – Astronomy, and its older sibling astrology, is that science which instructs us in the physical laws which govern our universe. Astronomy, of course, owes much to geometry, without which the measurements of diurnal patterns, planetary rotations and orbits, spatial relationships, and all the other necessities of astronomical observation and calculation would not be remotely possible. The many practical benefits of geometry in relation to mankind in general and the Freemasons in particular were expounded upon by the master during the closing ceremonies of the second degree.

ADMISSION TO THE MIDDLE CHAMBER

In the Fellow Craft degree, the senior deacon leads the candidate from the outer porch and up the Winding Staircase of wisdom and knowledge, showing him firsthand the path by which his less-noble passions are transcended. Once the candidate has symbolically mastered his intellectual faculties, represented by the three first steps, the symbolism of the number five, and the seven liberal arts and sciences, he arrives at the symbolic entrance to the Middle Chamber of King Solomon’s Temple, where tradition held that the Fellow Craft stone masons held their meetings and received their wages, finally prepared to move from the outer door to the inner chamber, from the circumference of his whole being to his own inner spiritual center—his heart.

WAGES OF A FELLOW CRAFT MASON

Corn, wine, and oil are the symbolic wages earned by the Fellow Craft Mason who, when properly tested and vouched for, arrives at the Middle Chamber. Corn represents nourishment and the sustenance of life. It is also a symbol of plenty and refers to the opportunity for doing good, working for the community, and performing service to mankind. The corn referred to in this degree is actually what we would identify today as wheat. Wine is symbolic of refreshment, health, and peace. Oil represents spirituality, joy, gladness, and happiness. Taken together, corn, wine, and oil represent the potential rewards of living a good Masonic life and performing honest labor in the service of God and one’s family, community, and country.

The actual “wages” of the modern-day Freemason are the intangible, but no less real, compensation for faithful and intelligent use of one’s working tools, fidelity to one’s obligations, and unflagging interest in and study of the structure, purpose, and possibilities of the fraternity. Such wages may also be defined in terms of a deeper understanding of brotherhood, a clearer conception of ethical living, an increased respect for others and their point of view, and a more resolute will to think and act justly, independently, and honestly, on the level, by the square, and by the plumb!

THE THREE PRECIOUS JEWELS

The three precious jewels of a Fellow Craft Mason—the *attentive ear*, the *instructive tongue*, and the *faithful breast*—all remind the newly made craftsman that the time-honored and valuable method of instruction is one on one, master to student, by word of mouth to the ear of the student, and always held in strict confidence from the profane and the coven. The jewels also signify the necessity to learn and apply Masonic instruction, and to develop a lifelong devotion to the teachings of the craft and to demonstrate those teachings outside the lodge.

THE MASONIC LETTER “G”

In the Fellow Craft degree, the candidate is informed that the letter “G” is the initial of geometry as well as the initial of the name of the Supreme Being. From the time of the old charges and manuscripts up to the present, the synonymous nature of geometry and Masonry is clearly stated. It is also obvious that “G” is the initial of the word God in the English language, and you will not find the letter “G” accorded the same particular veneration in Masonic jurisdictions where English is not the principal language.

NUMBER, ORDER, SYMMETRY, AND PROPORTION

The great teachings of the Fellow Craft degree revolve around the importance of the Masonic study of *numbers, order, symmetry, and proportion*. The Masonic use of the term geometry includes all of these. The ancient philosophers considered geometry to have the power to lead the mind from the world of outward appearances to contemplation of the divine order. It was also believed that the seven liberal arts, properly applied and understood, had the power to liberate the mind from material attachment. Proper proportion is very important in architecture, and some of the most beautiful buildings of antiquity were designed and constructed using proportional formulae which have not been improved upon to this day. The Parthenon in Athens, Greece, is an excellent example of proper proportion and the use of symmetry to achieve a beautiful design.

DUTIES, RIGHTS, AND RESPONSIBILITIES OF A FELLOW CRAFT MASON

In addition to the several rights you acquired as an Entered Apprentice Mason, you now, as a newly passed Fellow Craft Mason, have the right to sit in any lodge when opened in the second degree, if accompanied by a Master Mason who has sat in lodge with you previously and can therefore vouch for your Masonic credentials. You may also visit another

lodge opened in the Fellow Craft or lower degree under the same conditions as above. You have the right to be instructed and examined, and when found proficient, you may request advancement to the sublime degree of Master Mason.

The particular and specific *responsibilities* of a Fellow Craft Mason are found in part in your obligation, and you should carefully review these along with your former (and still binding) obligation of an Entered Apprentice. Finally, you are reminded that you are to acquire *the special knowledge* introduced in this degree and seek to apply that knowledge to your duties in life so you can occupy your place in general as well as in Masonic society with satisfaction and honor to yourself and to the fraternity.

PROFICIENCY AND ADVANCEMENT

Prior to advancement to the Master Mason degree, every Mason in California must be able to answer certain questions and reach a required level of proficiency in the work of the Fellow Craft degree. The current proficiency requirements will be explained in detail by the master, your candidate’s coach, Masonic mentor or Masonic Formation team member. Good luck. We look forward to raising you to the sublime degree of Master Mason in the very near future.

CANDIDATE’S QUESTIONS

1) IN THE FELLOW CRAFT, WHAT DOES THE TERM “PASSED” REFER TO?

- a) Being promoted to the next degree
- b) Having advanced an achievement
- c) The act of passing through a long aisleway or porch

2) WHAT ARE THE PRINCIPAL WORKING TOOLS OF A FELLOW CRAFT MASON?

- a) Wine, corn, and oil
- b) Square, plumb, and level
- c) Twenty-four-inch gauge, square, and compass

In September of 1850, the Republic of California became a state in the United States of America. Five months earlier, the Most Worshipful Grand Lodge, Free and Accepted Masons of the State of California, was formed. Jonathan D. Stevenson of San Francisco became the first Grand Master. On April 19, 1850, assisted by a full corps of officers, he opened the first session of the Grand Lodge of California in due form. The Grand Lodge of California quickly grew and by November of 1850, Jennings Lodge No. 4 in Sacramento; Benicia Lodge No. 5; Sutter Lodge No. 6 in Sacramento; Davy Crockett Lodge No. 7 in San Francisco; Tuolumne Lodge No. 8 in Sonora; Marysville Lodge No. 9; San Jose Lodge No. 10; and Willamette Lodge No. 11 in Portland, Oregon, were chartered. The Grand Lodge of California grew to 304 Masons, nearly tripling its size in members and quadrupling the number of lodges in seven months.

The day following the formation of the Grand Lodge of California, the Grand Lodge of Wisconsin issued a charter to Lafayette Lodge No. 29 in Nevada City. While technically a breach of courtesy for one Grand Lodge to issue a charter to a lodge in the area of another jurisdiction, this was done in all innocence. Communications and transportation were slower in those days and it sometimes took weeks or even months for information to arrive. In 1851, a fire destroyed the charter of Lafayette Lodge, and the lodge was quickly re-chartered as Nevada Lodge No. 13 under the Grand Lodge of California. The year 1850 was a busy year for the Grand Master of Illinois. He issued dispensations for two lodges in California. The first, Laveley Lodge in Marysville, later became Marysville Lodge No. 9, and still later changed its name to Corinthian Lodge No. 9. The second Illinois lodge in California, Pacific Lodge, near Oroville, held its meetings at a place called Long's Bar. Formed in 1850, it faded from the scene, and its members were allowed to affiliate with California lodges. Grants and dispensations were also authorized and issued by Grand Masters of New Jersey, Virginia, Indiana, Massachusetts, Ohio, and Florida. None of these, however, lasted very long and most never advanced beyond the traveling lodge stage. By 1860, two lodges

had moved to the jurisdiction of Oregon, 13 had surrendered their charters, and two had lost them for cause. At that time, the Grand Lodge consisted of 128 lodges and 5,055 members. With a stabilizing population; the establishment of more cities, towns, and communities; and the settlement of the new frontier winding down; the Grand Lodge of California was preparing for long-term growth.

RECOMMENDED READING

“Masonic Letter G”

By Paul F. Case (Macoy Publishing and Masonic Supply Company 1988)
ISBN 0880530669

“The First Freemasons: Scotland’s Early Lodges and Their Members”

By David Stevenson (Geo. Stewart & Co. Ltd., Edinburgh 2001)
ISBN 902324659

“Freemasonry: A Journey Through Ritual and Symbol”

By W. Kirk MacNulty (Thames & Hudson 1991)
ISBN 0500810370

“Revolutionary Brotherhood: Freemasonry and the Transformation of the American Social Order, 1730–1840”

By Steven C. Bullock (University of North Carolina Press 1998)
ISBN 080784750X

GLOSSARY

ADMONISH - to caution, advise, or counsel against; to express warning or disapproval; to give friendly, earnest advice and encouragement.

ARTIFICER - a skilled or artistic worker or craftsman; one who makes beautiful objects.

BENEFICENT - doing or producing good.

BOURNE - boundaries; limits.

BRAZEN - made of brass.

CANDOR - freedom from bias, prejudice, or malice; fairness; impartiality.

CAPITAL - the uppermost part of a column.

CHAPITER - an alternate, and earlier, form of the word capital.

COLUMN - a supporting pillar consisting of a base, a cylindrical shaft, and a capital.

COMPOSITE - one of the five orders of architecture developed late in the Roman period as an enriched version of the Corinthian that combines the Corinthian and Ionic styles.

CONFLAGRATION - fire, especially a large, disastrous fire.

CONTEMPLATE - to look at attentively and thoughtfully; to consider carefully.

CONTRIVE - to devise; to plan; to invent or build in an artistic or ingenious manner.

CORINTHIAN - one of the three classical (Greek) orders of architecture—the most ornamented of the three. Originated in the city of Corinth in Greece.

CUBIT - an ancient unit of linear measure, approximately 18 inches in today's measure.

DEPRESSED - underneath; lower than its surroundings.

DISCERNING - showing insight and understanding; excellent judgment.

DISPERSED - scattered; spread widely.

DIURNAL - recurring every day; having a daily cycle.

DORIC - one of the three classical (Greek) orders of architecture—the oldest and simplest of the three, originated in an area of ancient Greece known as Doris.

EDIFICE - a building, especially one of imposing appearance or size.

EPHRAIMITES - members of one of the 12 tribes of Israel, descended from Ephraim, one of the sons of Jacob.

HOMAGE - respect or reverence paid or rendered; expression of high regard.

INJUNCTION - an order or requirement placed upon someone by a superior.

INUNDATION - to overflow with water; a flood.

IONIC - one of the three classical (Greek) orders of architecture, originated in an area of ancient Greece known as Ionia.

JUDICIOUS - having, exercising, or characterized by sound judgment; discrete; wise.

NAPHTALI - one of the sons of Jacob, brother of Joseph, and a founder of one of the twelve tribes of Israel.

NOVITIATE - a beginner; a novice.

PALLIATE - to try to conceal the seriousness of an offense by excuses and apologies; to moderate the intensity of; to reduce the seriousness of; to relieve or lessen without curing.

PILASTER - an upright architectural member that is rectangular in plan and is structurally a pier, but is architecturally treated as a column; it usually projects a third of its width or less from the wall.

POMMEL - a ball or knob.

REPREHEND - to voice disapproval of; to express an attitude of unhappiness and disgust.

SALUTARY - producing a beneficial effect; remedial; promoting health; curative; wholesome.

SEVERALLY - one at a time; each by itself; separately; independently.

SUMMONS - a written notice issued for an especially important meeting of a lodge; the written notice or requirement by authority to appear at a place named.

SUPERFICE - a geometrical object which is of two dimensions and exists in a single plane.

SUPERSTRUCTURE - anything based on, or rising from, some foundation or basis; an entity, concept, or complex based on a more fundamental one.

TUSCAN - one of the five orders of architecture, originated in Tuscany, a region of central Italy.

UNDISCOVERED COUNTRY FROM WHOSE BOURNE NO TRAVELER RETURNS - that which lies beyond death; the afterlife. From Shakespeare, Hamlet: Act III, Scene I.

VICISSITUDES - the successive, alternating, or changing phases or conditions of life or fortune; ups and downs; the difficulties of life; difficulties or hardships which are part of a way of life or career.

