



Mentoring Programme

Personal Guide

Fellow Craft

Provincial Grand Lodge of East Lancashire

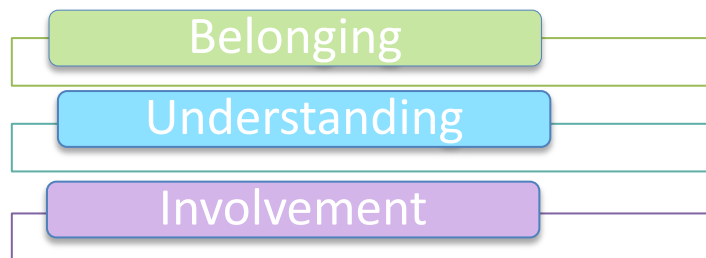


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Further copies of this guide are available from your District Mentor, or directly downloadable from the Mentoring section of the East Lancashire Provincial Grand Lodge Website: www.pglel.co.uk

Provincial Grand Lodge of East Lancashire

Mentoring Scheme



Dear Brother – Congratulations on becoming a Fellow Craft

As explained following your Ceremony of Initiation, to assist you on your Masonic 'journey' you will receive a series of guides from your Lodge Mentor, one after each Ceremony during your Masonic progression. This is your second 'Personal Guide'.

Now that have experienced the Ceremony of Passing, you have become a 'Fellow Craft' Freemason – on behalf of the Provincial Grand Lodge of East Lancashire may I offer you my heartiest congratulations.

During the Ceremony of Passing, you were informed that you were "*now permitted to extend your researches into the hidden mysteries of Nature and Science*". This guide will explain in more detail what this means and with the support of your Mentor it is hoped that this second booklet will assist your greater understanding of the Ceremony you have just enjoyed and further your belonging, understanding and involvement in the 'Craft'.

As mentioned in the 'Personal Guide' that was given to after your Initiation, Mentoring is a two way process, so please do be frank with your Mentor and make him aware of your wishes and needs. He is there to see that you get the most, in every way, from your membership in the Craft.

*Wishing you well,
Yours Sincerely & Fraternally*

The Provincial Grand Mentor



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Provincial Grand Lodge of East Lancashire

Mentoring Scheme – Fellow Craft



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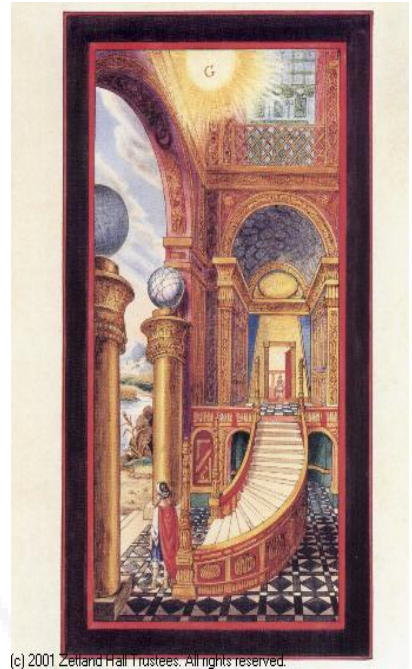
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What is a Fellow Craft?

Congratulations on being passed to the Degree of a Fellow Craft. During the ceremony you were told that you are now in the midway of Freemasonry, which is to imply that there is a further Degree beyond Fellow Craft.

However, it is generally thought that before about 1725 there were only two degrees in Freemasonry, those of Entered Apprentice and Fellow Craft (Fellow of the Craft). It was from the Fellow Craft that the Master of the Lodge was elected each year, provided that he had served at least one year as a Warden. These days we have three degrees, the third being that of Master Mason. During the

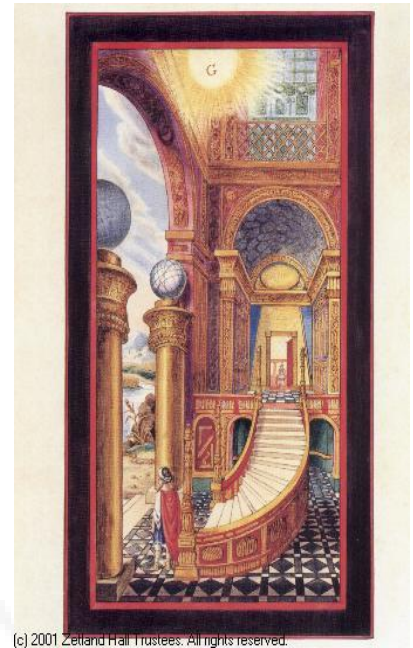
First Degree you were impressed with a reminder of the duties you owe to God and to your fellow creatures, the Deity being referred to as TGAOTU. In this second degree (Fellow Craft) you are led to consider man's relationship with the world in which we live, created by TGGOTU. You are enjoined to learn about the Universe in which we live, to use its gifts for the benefit of all and not to abuse them.



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Symbolic Explanation of the Ceremony of Passing

Just as the working stonemasons had to prove their proficiency in one stage of work, so have you shown your proficiency as a speculative or free and accepted mason, through being 'passed' to the degree of a Fellow Craft. Being already a Freemason there was no need for a hoodwink, or for a cable tow to prevent you from rushing into the Lodge. The purpose of the degree is firstly to recognise the progress you have made in the Craft and secondly, to open your mind to the desirability of building upon your knowledge to improve your intellectual faculties and to become an increasingly useful member of society, alert to the wonders around us deriving from the works of the GGOTU.



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

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

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

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

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

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

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

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

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

Tracing Board

The most prominent symbol on the Second Degree Tracing Board is the winding staircase. Seven is a sacred number. It is possible when shown as such that its seven steps may be held to represent the **seven liberal arts and sciences** we have referred to.

The seven steps are interdependent and are strung together as follows:

'**Grammar**' is the foundation of language, which enables us to communicate and broaden our knowledge.

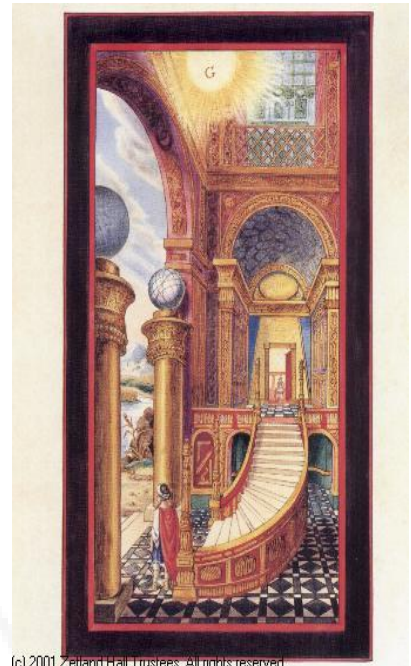
The art of speaking fluently is '**Rhetoric**', but without '**Logic**' grammar and rhetoric are just an empty, senseless flow of words.

The exchange of knowledge allows you to learn to compare. The science of comparison is supported by '**Arithmetic**'.

The fifth step, five being the predominant number of this Degree, is '**Geometry**' which is established as the basis of our art. Geometry has been described as the science of harmony in space. Its laws have been applied equally to the minute world of atomic physics and to the immense world of astronomy.

'**Music**' is the geometry of sound. Every note in the musical scale is exactly double the wavelength of the corresponding note in the preceding octave, and each note in a scale is a logarithmic progression. Music moves in measured steps and cannot free itself from geometry without dissolving into discord.

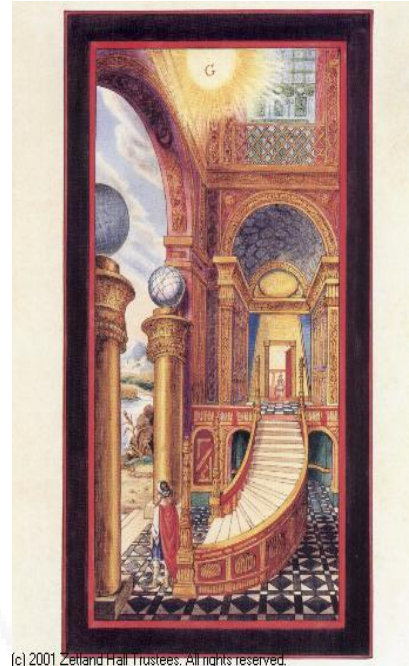
The seventh step - the uppermost step, is '**Astronomy**'. From here we contemplate the wonder and the awesome magnitude of the Heavens. As we battle to understand infinity with our finite minds, it should help to put the rest of our lives into better perspective and assist in expanding our personal horizons.



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Working Tools (2nd. Degree)

The working tools of an Entered Apprentice are those used to prepare the stone for the hands of the more expert workman. The working tools of this Degree, the square, the level and the plumb rule, are the tools of the expert Craftsman, the skilled mason responsible for the correct interpretation of the architect's design. These then are important testing tools and their symbolic description probably one of the simplest yet central passages in Masonic ritual. If you really act in accordance with the philosophy contained in it, you cannot fail to become a worthy Freemason and a credit to the society in which you live.



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“I now present to you the Working Tools of a Fellow Craft Freemason; they are the Square, Level and Plumb Rule.

*...indicates working tools as **they** are named....*

*The **Square** is to try, and adjust rectangular corners of buildings, and assist in bringing rude matter into due form; the **Level** to lay levels and prove horizontals; the **Plumb Rule** to try, and adjust uprights while fixing them on their proper bases. But as we are not all operative Masons, but rather free and accepted, or speculative, we apply these tools to our morals.*

In this sense, the Square teaches morality, the Level equality, and the Plumb Rule justness and uprightness of life and actions.

Thus by square conduct, level steps, and upright intentions, we hope to ascend to those immortal mansions whence all goodness emanates.”

Symbolism

During the course of the ceremonies, it will undoubtedly be noticed that a great deal of symbolism is employed both in words and in special artefacts placed and used around the Lodge Room. The following may help to identify some of them:

The Three Great Lights ('The Furniture of the Lodge')

The Volume of the Sacred Law – THE WORD i.e. the Holy Writings relevant to the candidate's persuasion, upon which he makes his undertakings e.g. The Bible, The Koran, the appropriate Sikh or Hindu scriptures etc.

The Square – symbolises morality and much else.

The Compasses – a symbol of impartial justice, defining the limits of good and evil.

The Three Lesser Lights - the three candles in the east, south and west denoting the sun at its rising, meridian and setting, to light men to their labours and symbolising:

The Master to rule his Lodge

The Sun to rule the day

The Moon to govern the night

The Three Great Pillars – said to support a Freemasons' Lodge and represented by the three candlesticks:

By the Master

– **Ionic denoting Wisdom**, representing Solomon, King of Israel.

By the Senior Warden

– **Doric denoting Strength**, representing Hiram, King of Tyre.

By the Junior Warder

- **Corinthian denoting Beauty**, representing Hiram Abif.

Black and White Chequered Pavement – may be considered to represent Light and Darkness, or the joys and sorrows of our chequered existence on earth.

The Wardens Columns – indicate the phase of the lodge’s work.

Senior Warden’s column erect when Lodge is at labour
Junior Warden’s column erect when Lodge is at rest
Celestial (SW) and Terrestrial (JW) Globes atop these columns
represents that Freemasonry is universal

The Three Moveable Jewels:

Square (explained above)
Level (equality)
Plumb rule (justness and uprightness in life and actions)

The Three Immovable Jewels:

Tracing Board

– for the Master to lay lines and draw designs upon

Rough Ashlar

– for Entered Apprentice to work, mark and indent upon

Perfect Ashlar

– for Craftsman to try and adjust jewels upon

Squaring the Lodge – sometimes considered to be a reflection of the earlier days when the layout of the Lodge was drawn on the floor in chalk at each meeting and later erased.

The Apron - Thought to derive from the protection used by working stonemasons, reduced to symbolic size and now made from the skin of a lamb rather than a full sheepskin. Each Degree and rank has its own standard pattern.

The Collar – purely a means of suspending the jewel which denotes a Brother’s office in the lodge. It was originally merely a strand of white cord.

The Gloves - not always worn by working stonemasons in olden days and almost certainly descended from the social fashions of ‘gentlemen’ in the early 18th Century.

Jewels of Office - the three most significant:

WM wears the **Square**

SW wears the **Level**

JW wears the **Plumb Rule**

Other Officers wear: -

Chaplain – Book on a triangle surmounting a glory

Secretary – Two pens in Saltire, tied by a ribbon

Director of Ceremonies – Two rods in Saltire, tied by a ribbon

Treasurer – Key

Almoner – Scrip-purse

Charity Steward – Trowel

Mentor – Two chisels in Saltire

Deacons – Dove and an olive branch

Organist – Lyre

Steward – Cornucopia (also known as the Horn of Plenty)

Inner Guard – Two swords in Saltire

Tyler – Sword

Charity is at the heart of Freemasonry

The three Great Principles by which we stand are **Brotherly Love, Relief, and Truth**. Freemasons are taught to practise charity and to care, not only for their own, but also for the community as a whole, both by charitable giving, and by voluntary efforts and works as individuals. From its earliest days, Freemasonry has been concerned with the care of orphans, the sick and the aged. This work continues today. In addition, large sums of money are given to national and local charities. Masonic charity is exercised at every level, individual lodges make gifts and give aid to their own communities and every Province also gives to regional causes. The overall value of grants made by the Masonic charities is many millions a year, all of which is income generated within Freemasonry. Nationally, our efforts are channelled through four main charity organisations, they are:

The Freemasons' Grand Charity

The Freemasons' Grand Charity was formed as an independent charity in 1980 to take over the functions of the United Grand Lodge of England's Board of Benevolence, which itself had its origins in the Committee of Charity set up in 1725. Like its predecessor, the Freemasons' Grand Charity has a threefold function:

- Relieving distressed Freemasons and their dependants
- Making grants to other Masonic Charities
- Making grants to non-Masonic causes

The Royal Masonic Trust for Girls and Boys

In 1982 the Royal Masonic Institution for Girls (formed in 1788) and the Royal Masonic Institution for Boys (formed in 1798) were combined to form the Masonic Trust for Girls and Boys to continue nearly two hundred years of care for the children of poor families. On 1 May 2003, the Trust became the Royal Masonic Trust for Girls and Boys. The prime object of the Trust is support for the children of distressed or deceased Freemasons, the aim being to give them the start in life they would have received had distress not befallen their families. The second objective is to provide help to children not connected to Masonic families and to support charities connected with children.

The Royal Masonic Benevolent Institution

The RMBI provides a comprehensive range of services designed to meet the needs of older Freemasons: Sheltered accommodation and residential and nursing care in homes throughout England and Wales, as well as practical and financial support for those who wish to remain in their own homes. The Institution has a daunting challenge to provide these services to an increasingly large number of older Freemasons and their dependants. Regular practical help and advice, through the Care Advice Team, home improvement loans and holidays are other important ingredients in the help the Institution provides.

The Masonic Samaritan Fund

Established in 1990 with the active support of United Grand Lodge of England, the Masonic Samaritan Fund is an independent charity, which provides support for sick and infirm Freemasons, their families and dependants who are in need. The Fund gives relief to those applicants who cannot afford the full cost of private healthcare and who are unable to obtain their treatment on the UK's National Health Service without undue delay or hardship.

Festivals for the Masonic Charities

From the late eighteenth century and almost from the time of their inception, the various Charities have employed the Festival system to aid fund raising. Initially the occasions were supported by the Masters' List of the London Lodges, but as time went by the support of Provincial Masons was sought and eventually the events became largely Provincial ones. Currently, Provinces hold a Festival approximately every 11 years.

Is Additional Help Available?

Having seen how the Masonic Charities operate, you should note that additional help can be obtained from three other sources :

The State
Your Lodge
Provincial Grand Lodge

The State

The Masonic Charities will not give support when help should be provided by the State. A booklet outlining Social Security Benefits is available from the Provincial Grand Almoner. State Benefits are provided by the Social Security, Social Services and Health Authorities.

Your Lodge

It is usual for Lodges to hold funds which the Almoner can use to provide immediate relief. However, not all problems can be solved by money and often a friendly chat can be more appropriate. The Lodge Charity Steward co-ordinates the collection of charitable donations from Lodge members. The Lodge Almoner will assist the Brethren of his Lodge to ensure that the required assistance is obtained for those in need.

Provincial Grand Lodge

Whilst many Brethren assist the Provincial Grand Charity in a variety of ways, there are two Officers specifically appointed for this purpose. The Provincial Grand Almoner and Provincial Grand Charity Steward are appointed annually by the Provincial Grand Master and, in order to provide continuity, the same Brother is usually re-appointed to each post for a number of years.

The *Provincial Grand Almoner* is directly responsible to the Provincial Grand Master for the welfare of the Brethren in the Province and for their dependants. He carries out his duties by -

- Supporting and assisting Lodge Almoners by providing accurate information, advice and encouragement.
- Providing regular and effective training for Lodge Almoners.
- Overseeing the correct preparation of Petitions.
- Ensuring the effective control of payment from Masonic Charities through Lodge or Case Almoners.
- Updating the Provincial Executive at regular intervals, on petitioners and charitable giving, whilst at all times maintaining strict confidentiality.
- Keeping and ensuring that accurate records are kept of all receipts and disbursements made to Lodge Almoners and to beneficiaries.
- Maintaining accurate records of petitioners, beneficiaries and Lodge Almoners.
- Promoting the work of the various Masonic Charitable Trusts by visiting Lodges, giving talks and distributing literature.
- Advising Provincial Grand Lodge on all matters relevant to the work of Provincial and Lodge Almoners.

The *Provincial Grand Charity Steward* is directly responsible to the Provincial Grand Master for the smooth running of the organisational structure of Provincial Grand Charity and is, in effect, the Secretary of the Provincial Charity Committee. He carries out his duties by -

- Supporting and assisting Lodge Charity Stewards.
- Monitoring the collection of money for Festivals.
- Investing Provincial Charity Funds to ensure the maximum secure return available.
- Maintaining accurate records of Provincial Charity Funds for inclusion in the annual accounts of the Provincial Grand Charity.
- Reclaiming tax on gift aided donations to Provincial Grand Charity and issuing receipts and tax vouchers where appropriate.
- Reporting to the Provincial Executive on the progress of collections for any current Festival.

The Provincial Grand Charity Steward would expect, under normal circumstances, to be assisted by an appointed Treasurer. Additionally, investment advice would usually be sought from professional brokers. In some Provinces, a quite separate Secretary and Treasurer are appointed to oversee the affairs of a Festival, leaving the Provincial Grand Secretary to run the day to day business of the Provincial Grand Charity.

Relationship between UGLE and the Provinces

The United Grand Lodge of England (UGLE) is the governing body of Freemasonry in England, Wales and the Channel Islands, with its headquarters at Freemasons' Hall, Great Queen Street, London. It meets in Quarterly Communication (Quarterly Meetings) on the second Wednesdays in March, June, September and December and the Annual Investiture and Grand Festival take place on the last Wednesday in April.

The Book of Constitutions regulates Freemasonry under the United Grand Lodge of England and no alteration of these Constitutions may be made without the consent of Grand Lodge.

Grand Lodge consists of the Grand Officers of the year, Past Grand Officers, the Masters, Wardens and Past Masters of all lodges under the Grand Lodge, all of whom must be subscribing members of lodges under Grand Lodge. The Grand Master is the head of the Craft and is elected annually. The Grand Master appoints the Grand Officers and this may either be to an acting rank for a year or to a past rank, which is where the appointee is honoured with the rank without actually serving in it.

The United Grand Lodge of England has some 270,000 members grouped in approximately 8,000 lodges. Lodges in London (an area within a 10 mile radius of Freemasons' Hall), are organised into groups administered by Metropolitan Grand Lodge of London. Lodges outside London and within England, Wales and the Channel Islands are grouped into 47 Provinces, based on the old Counties, each headed by a Provincial Grand Master.

The appointment of a Metropolitan or Provincial Grand Master is a prerogative of the Grand Master, by whom a patent may be granted, to hold during his pleasure, to any Brother whom he may think worthy of the appointment. By this patent the Brother is invested with appropriate authority in the particular Metropolitan Area or Province (B of C 63).

The offices in Grand Lodge are, broadly speaking, the same as those within a Metropolitan Area and Province, or indeed the same as those within your own lodge, with just a few exceptions. Whilst the actual offices may carry the same titles, the regalia worn is quite different and it is relatively easy to distinguish a Brother holding Grand Rank from one holding Provincial Grand Rank. Similarly, the regalia worn by a Brother who has not as yet attained Provincial Grand Rank is also easily identified. Ask your Mentor to point out to you the differing styles of regalia when you are next in the Lodge Room.

Masonic Clothing

Q. Why are there so many different aprons?

There are seven designs of apron that you may normally see in a Lodge; these are as follows -

Aprons worn by Entered Apprentices.

A plain white lambskin apron with a white flap

Aprons worn by Fellow Crafts.

As above, but with two light blue rosettes

Aprons worn by Master Masons.

As above, but bordered in light blue with silver tassels on blue ribbons and a third light blue rosette on the flap.

Aprons worn by Masters and Past Masters of Lodges.

Similar in design to the Master Mason's apron, with the rosettes being replaced with perpendicular lines upon horizontal lines, sometimes referred to as 'levels'. They are sometimes referred to as 'Taus'. However, they are officially 'perpendicular lines upon horizontal lines, thereby forming three several sets of two right angles'. A right angle, of course, is the basis of a square.

Aprons worn by Provincial Grand Officers.

Similar to the Past Master's apron (unless he has not gone through the Chair, in which case the rosettes are not replaced with levels), but dark blue in colour with gold tassels and the emblem of their office and name of the Province in the centre. The 'undress' version is ornamented with gold cord and is usually worn for normal meetings, while the 'full dress' version is ornamented with gold lace and is often worn for Installation meetings.

Aprons worn by Grand Officers

Developing from the Provincial Grand Officers apron, the roundel in the middle with the name of the Province is replaced with the emblem of the holder, surrounded by a sprig of acacia and an ear of corn. Again, there is a 'full' dress and an 'undress' version.

Provincial and Grand Stewards

These follow a similar design to that of the Provincial or Grand Officers' apron, but are scarlet in colour.

Q. Why do some people wear collars?

Officers of the lodge wear light blue collars with the jewel of their office attached. Past Masters wear light blue collars with a narrow silver band in the centre and a square and the 47th proposition in Euclid attached. Provincial and Grand Officers wear dark blue collars, with the jewel of their rank. Grand Officers and the Provincial Grand Officers have 'full dress' and 'undress' collars, the full dress collars being more ornate in design, especially for Grand Officers.

You will occasionally see someone wearing a chain instead of a collar. Chains are worn by the Provincial Grand Master, the Deputy Provincial Grand Master and the Assistant Provincial Grand Masters.

Again, for further information, refer to the plates in the Book of Constitutions.

Q. Why do some people wear medals?

The correct term is 'jewel' rather than 'medal' and four types are frequently worn. These are -

Past Masters' Jewels

It is customary in some lodges to present the Worshipful Master with a Past Master's jewel at the end of his year in office, to thank him for his work during the year. The design of jewel often incorporates the emblem of that particular lodge.

Charity Festival Jewels

Individuals, who subscribe certain amounts to a Festival of one of the four national Masonic Charities, qualify as Stewards for that Festival. To mark this, they may wear the special Festival Jewel. Some of these jewels may only be worn for the duration of the Festival, whilst others receive permission from the Grand Master to be worn permanently.

Centenary Jewels

The Grand Master may grant the Lodge a Centenary Jewel when it reaches its 100th anniversary. This can be worn by Master Masons and above in the Lodge. For a Lodge which has reached its Bi-Centenary (200 years), a bar is added to the ribbon of the Centenary Jewel.

Royal Arch Jewels

These are worn by Freemasons who have completed their three Craft Degrees and taken that next, most important, step on the path of Pure Antient Masonry, by joining the Holy Royal Arch. They are expected to wear their Royal Arch Jewel when attending Craft meetings. Whilst the design of the jewel stays the same, the colour of the ribbon changes depending upon the progress of the Mason (known as a Companion) through the Order. It should be worn to the right of, and takes precedence over, all other jewels.



Look up Rule 265 in the Book of Constitutions for a more detailed explanation of the various aprons. The design of aprons for visitors from other Constitutions will differ from those listed.

Third Degree Questions and Answers

- W.M.** How were you prepared to be passed to the Second Degree?
Cand. In a manner somewhat similar to the former, save that in this Degree I was not hoodwinked, my left arm, breast and right knee were made bare and my left heel was slipshod.
- W.M.** On what were you admitted?
Cand. The square
- W.M.** What is a square?
Cand. An angle of 90 degrees, or the fourth part of a circle.
- W.M.** What are the peculiar objects of research in this Degree?
Cand. The hidden mysteries of Nature and Science.
- W.M.** As it is the hope of reward that sweetens labour, where did our ancient Brethren go to receive their wages?
Cand. Into the middle chamber of King Solomon's Temple.
- W.M.** How did they receive them?
Cand. Without scruple or diffidence.
- W.M.** Why in this peculiar manner?
Cand. Without scruple, well knowing that they were justly entitled to them, and without diffidence, from the great reliance they placed on the integrity of their employers in those days.
- W.M.** What were the names of the two great Pillars which were placed at the porchway or entrance of King Solomon's Temple?
Cand. That on the left was called, and that on the right
- W.M.** What are their separate and conjoined significations?
Cand. The former denotes in strength, the latter to establish; and when conjoined stability, for God said, 'In strength I will establish this Mine house to stand firm for ever'.

Note: The above Q&A's may vary from one Lodge to another