



Provincial Grand  
Lodge of Lincolnshire

Pathway to Mentoring:  
Second Degree Ceremony

# Fellowcraft



*This Mentoring Booklet was presented to*

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*On his being passed to the Degree of Fellowcraft on*

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*by Worshipful Brother*

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*The Worshipful Master of*

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*Lodge No*

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*Date*

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*Personal Mentor*

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## INTRODUCTION

**Congratulations on being Passed to the degree of a Fellowcraft or Second Degree. You are now midway in your journey in Craft Freemasonry.**

Until the 18th century there were only two degrees in Craft Masonry; the Entered Apprentice and the Fellowcraft. In those days the Worshipful Master was elected from the ranks of the Fellowcraft and so it follows that today the new Master makes his commitment and takes his Obligation in the second degree. The rank of Fellowcraft signifies you have passed your Apprenticeship and are now a qualified practising Craftsman.

You were encouraged in the First Degree booklet to discuss any questions you may have with your Mentor, Masonic friends and perhaps conducting some research on the UGLE website ‘Solomon’ without straying into a higher degree or the Holy Royal Arch. We hope you have found this rewarding and enlightening.

This degree represents manhood, the middle period of life. During this playlet, the importance of education, work, man’s relationship with the world we live and the awesome power of the Great Architect of the Universe, are taught to the Freemason.

## DEGREE OF PASSING, THE SECOND DEGREE

To give you an understanding of your journey through the second degree let us look at the several parts of the Ceremony and their significations.

After the Lodge was opened and the Minutes read and confirmed, you were required to answer questions to demonstrate your knowledge of how you were prepared to become a Freemason, i.e. your Initiation or First Degree Ceremony. You agreed to persevere through the Second Degree Ceremony. The Worshipful Master then entrusted you with the p..s g..p and p..s w...d leading to the Second Degree.

You then retired from the Lodge Room to be prepared for the ceremony.

On re-entering the Lodge Room (without the now unnecessary h..dw..k), you advanced and saluted the Worshipful Master as an Entered Apprentice Freemason and a prayer was recited. You were then paraded around the Lodge and examined by the Junior Warden to prove you as an Entered Apprentice and you returned to the North West Corner. The Worshipful Master then announced to the Brethren that you would pass in view before them, as a Candidate properly prepared to be passed to the Second Degree.

On arriving at the Senior Warden, you communicated to him the p..s g..p and p..s w..d leading to the Second Degree, which you had received earlier from the Worshipful Master. This allowed you to

pass to the next part of your Masonic journey and you again approached the pedestal in the East of the Lodge. The predominant number in this Degree is **five**, and so you advanced to the pedestal by <sup>five</sup> steps as though ascending a winding staircase.

This may not have been apparent at the time but 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.

You recited your Second Degree Obligation in which you *“sincerely and solemnly promise and swear... never to improperly reveal any or either of the secrets or mysteries of or belonging to the Second Degree in Freemasonry, denominated the Fellowcrafts”*.

The new position of the Square and Compasses was explained to you. In the 1st Degree both points were hid, whereas now one point is disclosed, to imply you are now in the midway point of Freemasonry.

After taking the ‘Obligation’ you were entrusted with the Secrets of this Degree, which again consisted of **a Sign, Token and Word**. The details of which are quite different to the previous degree. You were also informed of their origins and meanings. There is also some significant symbolism here which you should discuss with your Mentor.

**It is important that you should become confident and proficient in the signs in all the degrees as on the practical side of**

**Freemasonry you may be called upon to prove yourself when visiting a Lodge where you are not known. You should also be aware that there are some small variations of the signs in some Lodges which you will see when visiting and again you can discuss this with your Mentor.**

You were then taken to the Junior Warden and Senior Warden and asked to communicate these Signs and Secrets, basically to prove you know them and their significations.

The Worshipful Master delegated the Senior Warden to entrust you with the Apron, often also known as a Badge, of a Fellowcraft. Your new apron indicates that you have progressed from an Entered Apprentice to a Fellow Craft as it is now adorned with two rosettes. These should serve to remind you that, as a Craftsman, you are expected to make a serious study of the seven liberal arts and sciences. You may remember that they are grammar, rhetoric, logic, arithmetic, geometry, music and astronomy. Perhaps this could be somewhat modernised by suggesting that this list represents the need to develop your faculties, abilities and talents through study and research for the benefit of yourself and society in general.

The Senior Deacon placed you in the SE part of the Lodge with your feet forming a square on the edge of the carpet. You were informed that Freemasonry is a progressive science and reminded you of the progress you have made to become a Fellowcraft. He informed you to extend your researches into the hidden mysteries of Nature and Science.

You have now moved from the North East corner, as an Entered Apprentice, where you symbolically represented a foundation stone, to the *South East corner*. In this Charge, you were told, “You are now placed in the South East part, to mark the **progress** you have made”. This is the **fifth time the word ‘progress’ has been used during the ceremony**. Firstly, the Tyler used it at the door of the Lodge. The Inner Guard repeated it when he reported your presence to the Master. The third time was by the Master immediately after your obligation when the Volume of the Sacred Law and the square and compasses were presented to you. The fourth was when the Senior Warden presented you with your badge. **Progress is the central theme of this Degree** which is appropriate, for we progress in life from sunrise to sunset, from birth to death and from beginning to end.

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 the most important of all tools and the way in which they were presented to you is probably one of the simplest yet meaningful passages in the whole of our Masonic ritual.

## THE WORKING TOOLS OF A FELLOWCRAFT FREEMASON

Let us first reflect on those of the First Degree. There is an important difference between the Working Tools in the First Degree used to prepare the stone for the hands of the more expert workman and those in this Degree. The implements of the First-Degree, the Twenty-Four-Inch Gauge, the Common Gavel and the Chisel, were tools of action, in hewing and cutting stone in the one sense, and in forming our moral character in the other sense.

Now that your progress has led you to the completion of the Second Degree, it is important to remember the main aspects of these working tools. While the working tools in the First Degree were characterised as tools of action, here the Square, the Level and the Plumb-Rule are spoken of as tools of testing. In the ritual we are constantly reminded that we are not all operative Masons, but rather free and accepted, or speculative, that 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.**

If you absorb this symbolism, you cannot fail to become a worthy Freemason and a credit to the society in which you live.

*Once properly dressed you were brought back into the Lodge, you saluted the Worshipful Master and were then placed in front of the Second Degree Tracing Board.*

## THE SECOND DEGREE TRACING BOARD

This allegory or story informs you of the origin of the Second Degree **sign, token and word**.

It refers to the building of King Solomon's Temple which took seven years to build, and when it was finished, its costliness and splendour became objects of admiration across the world. What immediately struck the attention was the two great pillars at the porchway or entrance in particular. These pillars are described in detail and are a representation of strength and stability to stand firm for ever.

Many artisans were involved in building King Solomon's Temple, in particular Entered Apprentices and Fellow Crafts. The Apprentices worked for board and lodging only, but the Craftsmen were also paid cash wages, providing they knew the password and secret grip. The Wardens had to check them carefully on pay day to make sure nobody was paid wages he hadn't earned.

The story tells the origin of the password, which is taken from the battle between the Israelites and Ammonites when the Ammonites could not pronounce it properly and were slain. Thereafter it was used to distinguish a friend from foe.

The winding staircase is also a prominent symbol on the Tracing Board. It leads up to the middle chamber and had seven or more of steps which the Fellowcraft had to climb to the top before receiving his wages. Also,

which you symbolically climbed on your journey to the East (to take your Obligation). The Tracing Board assigns meanings to some of the numbers of steps. It reminds us that three people rule the Lodge (the Worshipful Master and his two Wardens). Also, that seven Freemasons are required to make a Lodge perfect (the three rulers, plus two Fellow Crafts plus two Entered Apprentices).

The number three also refers to the three Grand Masters involved in building the Temple: Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abiff, the Chief Architect. The number five reminds us of the five Classical Orders of architecture, used in those elegant ancient buildings in Italy and Greece. And the number seven alludes to the seven years spent in building the Temple, and to the seven Liberal Arts and Sciences, which were evidence of good education.

When the Craftsmen reached the middle chamber, they saw a particular Hebrew sign which corresponds to the letter 'G' in English. It stands for 'God', denoting the Grand Geometrician of the Universe whom we humbly adore.

*You were then invited to take you seat in a Fellowcrafts' Lodge.*

## CHARITY

In your Initiation Ceremony, you were invited to give whatever your circumstances in life allowed. At that time, you had no money with you but the symbolism of the ceremony was to emphasise to you that at that moment in your life you were 'poor and penniless' and hopefully, should you have the opportunity to give to those in need in the future, you would cheerfully do so.

Charity to Freemasons is central to what we do. Each year Freemasons in this Province give considerable sums of money and over recent years have given millions of pounds to help those in need. We do not go outside our organisation to ask for donations, importantly we raise it all ourselves. We give not just to our own brethren but also the wider community; locally, nationally and internationally and we do it quietly and without looking for publicity. Our view is that charity should be freely given according to each person's ability and in that process no reward or accolade looked for.

We hope that you feel able to give towards those in need. Your Lodge has a Charity Steward and he will, if he hasn't already, approach you and invite you to donate. How much you give and how often are a matter between you and the Charity Steward and no-one else knows.

At most Lodge meetings there will be a collection for charity, often referred to as 'Alms' and the Worshipful Master will announce before the collection the good cause or charity to which the money will go. During the Festive Board there may be

a raffle and once again there will be an announcement saying where the money will go.

In the Province of Lincolnshire there are three Provincial Charities;

- **The Lincolnshire Masonic Charity Association (LMCA)** Collections for this charity are usually made using Gift Aid envelopes so that the charity can, where applicable, claim 25p tax refund for every £1.00 donated. There are a number of ways in which you can make donations to this for example, at Lodge meetings, through your bank, etc.

- **The Lincolnshire Freemasons' Benevolent Fund** This fund was set up in 1933 and is to be used solely to assist brethren or their dependants in times of distress

- **The New Provincial Benevolent Fund** This Fund is supported by donations from the LMCA and each year gives grants to local charities and good causes nominated by the Lodges.

### The Masonic Charitable Foundation

The Masonic Charitable Foundation (MCF) is an important national Freemasonry charity and is one of the largest grant-making charities in the country. It aims to build better lives by enabling opportunity, advancing healthcare and education and promoting independence for Freemasons, their families and the wider community. It provides vital assistance not only to Freemasons but also their partners and children, stepchildren and grandchildren who are under 25 and in full time education.

Many of the grants given by MCF go to support local charities and charities in



Lincolnshire have benefitted and continue to benefit from those grants, most of which run into thousands of pounds. Occasionally when there is a disaster somewhere in the world, the MCF will send money to help in the relief work for those who have been affected.

The MCF's work is funded solely through the generous donations of Freemasons. Periodically a Province will be asked to hold a Masonic Charity Festival to raise money for MCF. These are major appeals often running over several years and raise considerable sums of money. During the Festival, Brethren are asked to make an extra effort to support this worthy cause by actively supporting fundraising events and by making regular donations.

You will be given booklets and leaflets about the charity and there is a link <https://mcf.org.uk> which will provide you with more information and show you what the charity does and how it supports those in need.

Charity is important, so please talk to your Charity Steward and your Mentor and discuss what you can do to help us support those in need.

**We very much hope that you will embrace this important part of Freemasonry, accurately described as the 'distinguishing characteristic of a Freemason's heart.'**

## OFFICERS OF THE LODGE

There are separate jobs to do in a Lodge. There are members who look after the administration, ceremonial and finances of the Lodge. In fact, to conduct a meeting and ceremony a Lodge ideally requires 12 non-progressive officers and seven progressive officers. We explain which is which below. The Officers of the Lodge are listed on the Summons which is circulated before the meeting is convened.

The Worshipful Master, The Senior Warden, and the Junior Warden are the senior officers of the Lodge. You'll see the roles abbreviated to WM, SW, and JW. The **Worshipful Master** leads the Lodge from his position in the East.

The **Senior Warden** is the second in command in the Lodge, and is seated in the West. He is placed there to mark the setting sun, to close the Lodge by command of the Worshipful Master.

The **Junior Warden** is seated in the South of the lodge to the left of the Master in the East. He is placed there to mark the sun and its meridian and to welcome visitors.

The other Officers of the Lodge and their position in the Lodge Room may vary a great deal according to the layout of that individual Lodge.

The **Secretary's** duty is to deal with correspondence and record all Lodge proceedings.

The **Treasurer** conducts the financial affairs of the lodge.

Both Treasurer and Secretary perform a variety of duties that are key to the success and smooth functioning of the lodge.

The **Senior Deacon** is seated to the right of the Worshipful Master He is placed there to

bear all messages and commands from the Worshipful Master to the Senior Warden. The **Junior Deacon** is seated to the right of the Senior Warden. He is placed there to carry all messages and communications of the Worshipful Master from the Senior to the Junior Warden.

The **Inner Guard** is inside the door of the Lodge, placed there to admit Masons on proof, receive the Candidates in due form, and obey the commands of the Junior Warden.

The Outer Guard is called the **Tyler**. He is placed outside the door of the Lodge, armed with a drawn sword, to keep off all intruders to the Lodge and to see that the Candidates are properly prepared.

The **Director of Ceremonies** and his assistant are charged with looking after the ceremonies and ensuring they conducted appropriately. You'll hear them referred to as the DC and ADC.

The **Chaplain** looks after the spiritual side of the Masonic Lodge.

### **Progressive officers**

Each year a Brother would normally progress through these offices on a path from Steward to the highest honour within a Lodge – the Worshipful Master. However, each office is subject to the choice of the Master for the year.

1. Stewards
2. Inner Guard
3. Junior Deacon
4. Senior Deacon
5. Junior Warden
6. Senior Warden
7. Worshipful Master

### **Non-progressive officers**

1. Immediate Past Master (IPM)
2. Chaplain
3. Treasurer
4. Secretary
5. Director of Ceremonies (DC)
6. Mentor
7. Almoner
8. Charity Steward
9. Assistant Secretary
10. Assistant Director of Ceremonies (ADC)
11. Organist
12. Tyler

The non-progressive offices are usually occupied by members who are past Masters of the Lodge and may be occupied by the same person for a number of years, to provide continuity and experience. They are also appointed by the Master annually, except the Treasurer and Tyler, who are elected. The IPM is the preceding year's WM. Ideally most Officers will stay in Office for a period and then make way for newer Past Masters to share the work of the Lodge.

Lodge officers are recognisable by the jewels suspended from their Lodge collars. Where they sit in Lodge also helps indicate their role. Illustrations of the Craft Masonry Jewels are found in the Book of Constitutions appendix page 151 onwards. **Have a closer look at the Lodge Officers' regalia next time you are at a Lodge meeting and discuss with your Mentor.**

## MASONIC CLOTHING

Why are there so many different aprons?

There are several designs of apron that you may normally see in a Lodge;

### **Aprons worn by Entered Apprentices:**

A plain white lambskin apron with a white flap

### **Aprons worn by Fellow Craft brethren:**

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:**

Similar in design to the Master Mason's apron, but with the rosettes being replaced with perpendicular lines upon horizontal lines, sometimes referred to as 'levels'. The correct name for them is 'Taus' and is pronounced 'tor' or 'tors').

### **Aprons worn by Provincial Grand Officers:**

Similar to the Past Master's apron, 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. Most officers of Provincial Grand Lodge will have been Master of a Lodge at some point, but this is not necessarily the case. Those who have not wear an apron with dark blue rosettes.

### **Aprons worn by Grand Lodge Officers:**

Developed 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's rank, 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' aprons and are scarlet in colour.

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.

### **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. The jewel hanging from the collar will usually be oval; if it's circular, then the wearer have an 'active' rank rather than 'past' rank.

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.

### **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 the 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 bicentenary (200 years), a bar is added to the ribbon of the Centenary Jewel.

### **Holy 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. A Royal Arch jewel is expected to be worn in Craft Freemasonry as a pendent from a narrow ribbon on the left breast. 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. The ribbon is white for Companions, crimson for Present and Past Principals (Excellent Companions) of private Chapters, and

triple-striped (dark blue, crimson, and light blue) for Provincial and other Excellent Companions, including Grand Officers. The wearing of such a jewel physically demonstrates the indissoluble link between Craft Freemasonry and the Holy Royal Arch.

Next time you are at a Lodge meeting look out for the Brethren who are members of the Royal Arch. Joining is something you can, in due course, discuss with your Lodge/Personal Mentor and the Lodge Royal Arch representative. Becoming a Royal Arch Mason can allow you the opportunity to join other associated Orders of Freemasonry, if that is your choice in the future, following appropriate advice and consideration.

## **THE HOLY ROYAL ARCH**

You are now a Fellowcraft Freemason and are considered to be midway in Craft Freemasonry. To mark your progress in the science and daily advancement in masonic knowledge here is some further information concerning the natural progression, after the third degree, to continue your journey in joining the Order of the Holy Royal Arch.

The Grand Lodge Board of General Purposes has declared that ‘the teachings of the Royal Arch enrich those of the Craft and vice versa. Properly considered, therefore, each is inextricably interwoven with the other, with the result that no Brother’s experience can be considered truly complete unless he has been exalted into the Royal Arch’. Royal Arch has been variously described as ‘the most sacred part of Masonry’ and ‘Root heart and marrow of Masonry’

You will recall that the first Grand Lodge was formed in 1717, and we celebrated its tercentenary throughout 2017. However, in 1751 another Grand Lodge was formed. The two became known as the ‘Antients’ and ‘Moderns’, and eventually came together to form United Grand Lodge in December 1813. The bicentenary of that union, which created the United Grand Lodge of England, was celebrated on 27th December 2013. This event had a lasting impact on Freemasonry in England and on the Order of the Holy Royal Arch.

You will recall that during your initiation into Freemasonry you were presented with the **Book of Constitutions of the Antient Fraternity of Free and Accepted Masons under the United Grand Lodge of England (UGLE)**. Page 1 of the **GENERAL LAWS AND REGULATIONS FOR THE GOVERNMENT OF THE CRAFT** under the heading Preliminary Declaration states:

*By the solemn Act of Union between the two Grand Lodges of Free-Masons of England in December 1813, it was declared and pronounced that pure Antient Masonry consists of three degrees and no more, viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch.*

The ceremony for joining the Holy Royal Arch is called an Exaltation, and the Candidate is known as an Exalte. The ceremony itself is one of the most beautiful, colourful and thought provoking in Freemasonry. To remind you, members of the Royal Arch are called Companions. Principals, Provincial and District Grand

Officers and Grand Officers are called Excellent Companions. Royal Arch meetings are called ‘Convocations’. In Freemasonry the Royal Arch is known as ‘Chapter’, and there are 33 Chapters in the Province of Lincolnshire.

## **A DAILY ADVANCEMENT IN MASONIC KNOWLEDGE**

To continue your daily advancement in Masonic knowledge we ask you to discuss with your Mentor the significance of the below items of Lodge furniture:

1. The Tracing Boards
2. The Candlesticks
3. The Pillars and Globes
4. The Moveable and Immovable Jewels

## **WHAT NEXT?**

The obvious next stage is the Third Degree when you will be Raised to the Degree of a Master Mason and you will thus continue your journey onwards to discover those Hidden Mysteries of Nature and Science.

Now is the time to obtain your Master Mason regalia. You will require an apron and white gloves for your next ceremony. Your Mentor or Sponsors will assist you in sourcing these items as there are numerous retailers.

You will now need to learn the answers for the Third Degree to show your knowledge of elements of this Second Degree. Help with these will be given by your Personal Mentor or Lodge Mentor.

Bon Voyage...

## GENERIC MENTORING CHECK LIST – FELLOWCRAFT

Personal Mentor:

Lodge Mentor:

Date Completed

Fellowcraft Ceremony & Mentoring Booklet

Explain signs token & word  
(Ensure the correctness of the signs)

Lodge Officers, Aprons & Collars

Masonic Jewels

Charities

Further information on the Royal Arch

Q&A ready for next Ceremony

### THIRD DEGREE QUESTIONS AND ANSWERS (ABBREVIATED)

**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 h... w..., my l... a..., b... and r... k... were made b... and my l... h... was s... s....

**W.M.** On what were you admitted?

**Cand.** The sq.

**W.M.** What is a s...?

**Cand.** An angle of ...dgs, or the f p of a c.

**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 m... c... of K... S... T....

**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 Ps which were placed at the p...way or e... of K... S... T...?

**Cand.** That on the l was called ....., and that on the r ....

**W.M.** What are their separate and conjoined significations?

**Cand.** The former denotes in ..., the latter to ...; and when conjoined ..., for God said, 'In ... I will establish this Mine house to stand firm for ever'.

## SOURCES OF INFORMATION

Below are the details of a variety of sources of information you may find useful:

United Grand Lodge of England (UGLE): [www.ugle.org.uk](http://www.ugle.org.uk)

Provincial Grand Lodge of Lincolnshire: [www.pgllincs.org](http://www.pgllincs.org)

The Province of Lincolnshire Year Book (Blue Book)

The Peterborough Booklets

Grand Lodge publications:

‘Information and Guidance for Members of the Craft’

Information about Masonic Charities

To further increase your Masonic knowledge please register and visit:

<https://solomon.ugle.org.uk>

**Please do not attempt to gain the secrets of the next Degree or to look at your next ceremony it will only spoil it for you....keep the mystery**



**PERSONAL NOTES:**

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## **Acknowledgements**

The Provincial Grand Lodge of Lincolnshire wishes to acknowledge and thank all those Brethren who have assisted the Provincial Grand Mentor in producing this and the other mentoring booklets for the Provincial Mentoring Scheme. We also acknowledge and thank the work of other Provinces that have produced mentoring materials for their kind assistance, and in particular the Province of Derbyshire for their cooperation.