

# TO THE FELLOWCRAFT MASON



— Book 3 —

The Texas Lodge System Of Candidate Information

The Grand Lodge of Texas, A.F. & A. M.

*The material contained herein is taken, in part, from the Lodge System of Masonic Education, printed in 1959 and adapted from material published by the Grand Lodge of New Mexico, along with the 1980 revision of the Texas Lodge System of Candidate Information. However, we are also grateful to many Masonic Grand Lodges, many writers, and many other sources, for the information contained in these pages. To the Grand jurisdictions of Georgia, Iowa, New York, Scotland, South Carolina, Virginia, and Washington, and to our own Texas predecessors of 1935, go our deep thanks for their contributions.*

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**PART I**

**A SPECIAL EDUCATIONAL LECTURE  
FOR THE NEW FELLOWCRAFT MASON**

*(The following lecture can either be read to the candidate or played for him using the digital audio file available from the Grand Lodge of Texas.)*



## PART I - ORAL/AUDIO LECTURE

My Brother, you have reached the second great milestone in Freemasonry. You have met the test of an Entered Apprentice, and you have now been presented and passed to the Middle Chamber of Masonic knowledge; you are a Fellowcraft Mason.

In addition, you will *be* a Fellowcraft Mason, except in the legal sense, as long as you live. Taking the First Degree is like drawing a circle; the Fellowcraft Degree is a circle drawn around the first; the Third Degree is a still larger circle, which includes the other two. A portion of Freemasonry is included in each of the three Degrees. Thus, being a Master Mason includes being also an Apprentice and a Fellowcraft. The first two Degrees are *not* like stages left behind in a journey to be abandoned or forgotten—they are preserved and incorporated in the Master Mason Degree.

The ideas, ideals, and teachings of the Second Degree belong as permanently to Freemasonry as the Third; the moral obligations, which you took, will always be binding. A Master Mason is as much a Brother of Apprentices and Fellowcrafts as of other Master Masons

If you are to understand and possess Freemasonry in its entirety, it is as necessary for you to grasp the Second Degree as the others. Fellowcraft Masonry is Masonry, just as a house is the same house, whether you view it from front, side or back.

Thus, you must not be tempted to look upon the Fellowcraft Degree merely as a steppingstone to the Degree of Master Mason. Give equal attention to *each* of the three Degrees, to the extremely important lessons *each* has to offer.

Great ideas are contained in the Fellowcraft Degree. One of these ideas is *manhood*. In the Masonic concept, the Entered Apprentice represents a youth standing at the open gates of life, his eyes upon the rising sun. In addition, later, you will find that the Master Mason is the man of many years, experienced and wise, standing on the farther slope of the hill, looking at the setting sun.

The Fellowcraft is a man in the *prime* of life, experienced, strong, and ready to learn and perform, able to bear the burdens of the day.

The heavy burden of responsibility does indeed rest upon a man in his middle years. It is upon him that a family depends for support; the arts and professions are sustained by his skill and experience; to his keeping are entrusted the destinies of state. It is said that King Solomon employed 80,000 Fellowcrafts in the building of his Temple. This description is symbolic, for it is the men in the middle years of life who do the hewing in the *quarries* of life.

The Fellowcraft walks in the full light of high noon. Everything stands before him clear and stark. He has no illusions of the ease of life. He knows there is *work* to be done. He must bend his back and bear the load.

What does this Degree say to you, the Fellowcraft, whether in Masonry or in the world at large?

The answer brings us to a second great idea: Preparation. Prepare yourself, my Brother, prepare. *Equip* yourself with knowledge that will permit you to prove equal to the tasks that will be laid upon you.

Prepare yourself in three ways:

First, *gain experience* from your contact with the realities of life. You may recall that the Degree touches upon the importance of the five human senses, hearing, seeing, feeling,

smelling, and tasting. This was to symbolize what man learns through immediate, direct human experience. You get this experience only with the passage of time. You add what you Learn each day to the next, and from year to year, until at last through your five senses, you come to understand the world in which you live, how to deal with it, how to master it.

Second, you must equip yourself by *pursuing education*. Your own experience is important, but it is *not* enough. To your hard won store of experience, you must add the experience of others. You extend your own experiences by the teachings and information of countless men brought to you by many channels. This is education.

Remember that when Masons were actual builders of great structures, the Apprentice was a mere youth, scarcely knowing one tool from another, ignorant of the secrets of the builders. Yet, after seven years, he was able to produce his "masters piece", and perform any task assigned. How was this miracle accomplished? Not by himself, to be sure, but by the wise and patient guidance of accomplished Masons, and *their giving to him what they had been years in learning*.

Thus, education is symbolized in the Fellowcraft Degree by the Liberal Arts and Sciences. The reference to these so-called schoolroom subjects: grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy, are not at all meant to suggest academic subjects out of a college course. Rather, *they* are symbolic of all education, that education so important to your becoming a complete man and a complete Mason.

Thirdly, you prepare yourself through *wisdom*. You may see, hear, touch and handle things so often that you have rich experience, and yet have no *real* knowledge; you may have extensive knowledge or education, and yet be unhappy because you cannot adjust to the realities, experiences and facts that make up life. For there is a third, most vital ingredient that makes up the whole man: *wisdom*, that ability, that competency, to deal with each situation that arises, no matter what it may be. Yes, experience and education can give you knowledge; but wisdom goes far beyond either of these.

The Middle Chamber of the Fellowcraft Degree has many meanings, but primarily, it is a *symbol* of wisdom. Thus, through your experiences of the Five Senses, and through the knowledge gained from the Liberal Arts and Sciences, you were called to advance, as on a winding stairway, to a balanced wisdom of life, in which all of your senses, your emotions, your intellect, your character, your work, your deeds and your habits your very soul are knit together in unity-balanced, poised, adequate.

The flight of winding stairs is the most outstanding symbol in the Fellowcraft Degree. We read in the Book of Kings says, "They went up with winding stairs into the middle chamber." You acted the part of a man approaching King Solomon's Temple. You came into its outer precincts, passed between the two pillars, and you climbed a winding stairway, before finally passing an outer and inner door, and entering the Middle Chamber.

The fact that the stairway winds, is symbolic. A winding stairway tries a man's soul. He must approach it with faith. He must believe there is a top, and that if he climbs long enough, he will reach a Middle Chamber, a goal, a place of Light. Thus, to you as a Fellowcraft Mason, the winding stairway and the Middle Chamber are symbols of life and manhood. As a boy, you may have a goal, but you may arrive at other Middle Chambers than the one you dreamed of when you started. You cannot know whether you will *ever* live to climb all the stairs. Nevertheless, you keep on climbing, confident that you will reach the top. And if, by chance you do not reach that goal, as a Mason you have faith that if you NEVER see the glory of the Middle Chamber of *this* life, a light is there to guide you to one beyond your mortal gaze; to the greatest goal of all, that House not made with hands, eternal in the Heavens.

Such is the meaning of your allegorical entrance into the Middle Chamber of King Solomon's Temple as a candidate in the Second Degree. You must have the desire to learn; you must climb the stairway to wisdom through your own efforts. The satisfying things of life, whether they are spiritual, moral, intellectual, or physical, have a nature that makes it impossible for them to be won by luck-they must be earned.



Thus, you have discovered that Freemasonry's teaching is not like that of a school. It is not as easy to follow as the schoolroom method, but it has this one great advantage: it makes you, as a *Mason*, study and learn for yourself, forces you to search out the truth, compels you to take the initiative, so that the very act of learning is of great educational value. The purpose of secrecy is not to keep you as a candidate in the dark, but to *stimulate* you to seek the light; our symbols and emblems do not conceal the teaching, they reveal it in such a manner that you must find it for yourself.

Thus far in our discussion, we have tried to help you understand something of the philosophy, symbolism, and underlying meaning of this beautiful Fellowcraft Degree. In addition, throughout, we have used words associated with education: knowledge, wisdom, teaching, and learning. Please do not permit the idea that Masonry is an "educational institution" to prejudice you against the Fraternity. You did, of course, come into Masonry "to learn," not in the schoolroom sense, to be sure, but for the great purpose of learning to be a better man, a better husband, a better citizen, a better human being. As *we* use the word "education," we refer to the means by which a Mason may learn what he needs about our Fraternity in order to understand and appreciate it, and to take a worthy part in it. Let us pursue this general discussion a little further:

Freemasonry is a different kind of organization. It is so different that it is not easy to think of any other society with which to compare it. Masonry is not an obvious and familiar thing a man already understands when he joins it. It is, rather, something that must be learned. In order that this may be made plainer, let us consider a few facts.

Masonry is so organized that a man cannot be admitted to it merely by paying a fee and signing a book. He must pass through a series of initiations, which require of him that he study and learn much. It does not entice men into its membership by offering them pleasures and indulgences, but receives them, if they are properly qualified and have the motive, to the living of a certain kind of life.

Just what this life is, the Fraternity does not set forth in a few simple rules, but reveals it in a beautiful system of ritual and symbolism. This system cannot be understood in a few minutes. It calls for study, reflection, a vigorous application of the mind.

One of the peculiarities of Masonry is the place it occupies in history. Our history is a living and active part of our work. There is no dead hand of the past in Masonry; it is alive, holds us in a strong grip and shapes, and determines much that we do. One cannot understand Masonry apart from its history.

Of equal importance is the fact that Masonry exists as a system of laws. These laws are in the form of Ancient Landmarks, Old Charges, Constitutions, traditions, usages, edicts, laws, regulations, customs, By-Laws, and authority vested in officers. Whatever is done in Masonry is done *lawfully*. The Craft is like an organism in which each Mason acts according to the law of the whole.

Consider also the offices in the Masonic system. They carry with them heavy responsibilities. The Worshipful Master is not simply a presiding officer, but is indeed a Master, the Executive Head of the Lodge, responsible for its welfare to the Grand Lodge. To qualify for such an office he must pass through a long apprenticeship in active work, serve as a Warden; learn the Ritual of all three degrees as well as the opening and closing ceremonies and rules of order, to say nothing of the laws and practices.

Freemasonry is a worldwide Fraternity. Here in our country, it has Lodges in almost every community. These Lodges are constantly busy; with their over four million members, they make up a great world within the world. As you enter this great world of Masonry, you will not be content to look on from a distance, but will be eager to enter into it, to take a part in all its affairs, and to enjoy to the full the rich life that pulsates through it. What we describe as education is just the ways and means of doing so.

We ask that while learning the trial lectures of the degrees, you learn them exactly and thoroughly. As time passes, you will find that to be a foundation upon which you can build a satisfying Masonic career. It will make it easier for you to take part in Lodge life, to visit other Lodges, perhaps to hold office. At the same time, it will be a possession for you within your own mind, from which you will constantly draw inspiration and light in your daily life.

We recommend that as soon as you have become qualified or equipped, and as opportunities arise, you will stand willing to take an active part, not content with remaining on the side. This does not mean necessarily to hold office or to participate in the degrees; the work of Masonry is far wider than that.

We recommend that you read some books about the Craft, especially some brief but reliable history and a volume or two on our Ritual and teachings. A few hours spent with such books will prove an investment of great value in the future.

We are confident that this description of the tasks of being a Mason, this life-long challenge *to learn*, will neither depress nor discourage you, but rather will be an inspiration, a challenge to your best endeavors, a proof to you of the richness and value of that life with us into which you have now taken the Second Step.

**WELCOME FELLOW OF THE CRAFT!**

## **PART II - TO THE NEW FELLOWCRAFT MASON**

In the preceding pages, you have received considerable information, which we hope has made the Fellowcraft Degree more meaningful. In preparing yourself to receive the Degree of Master Mason, you will be wise to go back and re-read those pages again.

In Part II, we have assembled some more material for your continuing education as a Freemason. Read and study it at your leisure. Encourage your family to read it. If you do not understand a statement, ask a member of the committee to help explain it. The additional reading material in this booklet includes:

- 1. MEANING OF THE TERM "FELLOWCRAFT"** An explanation that should make you more comfortable with this unusual title.
- 2. SYMBOLS AND ALLEGORIES OF THE SECOND DEGREE.** Beyond the winding stairway and the Middle Chamber, the Fellowcraft encounters other meaningful symbols and allegories.

## MEANING OF THE TERM "FELLOWCRAFT"

Fellow Craft (in Texas, it is used as one word: "Fellowcraft") is one of a large number of terms which have a technical meaning peculiar to Freemasonry and are seldom or never found elsewhere. In the dictionary sense, it is not difficult to define. A "Craft" was an organization of the skilled workers in some trade or calling, for example, masons, carpenters, painters, sculptors, barbers, etc. A "Fellow" meant one who held full membership in such a craft, was obligated to the same duties and allowed the same privileges. Since the skilled crafts are no longer organized as they once were, the term is no longer in use with its original sense.

It is more difficult to give it the larger meaning as it is found in Freemasonry, but we may be assisted to that end by noting that with us it possesses two quite separate and distinct meanings, one of which we may call the Operative meaning, the other the Speculative. We can consider first the Operative meaning:

In the Operative period, Freemasons were skilled workers engaged in some branch of the building trade, or art of architecture; as such, like all other skilled workers, they had an organized craft of their own. The general form in which this craft was organized was a guild. A Lodge was a local, and usually temporary, organization within the guild. This guild had officers, laws, rules, regulations, and customs of its own, equally binding on all members.

It divided its membership into two grades, the lower of which was composed of apprentices. As you have already learned, the Operative Freemasons recruited their membership from qualified lads of twelve to fifteen years of age.

For about seven years, this boy lived with his master, gave his master implicit obedience in all things, and toiled much but received no pay except his board, lodging, and clothing.

In the Lodge life, he held a place equally subordinate because he could not attend a Lodge of Master Masons, had no voice or vote, and could not hold office. This simply means that during his long apprenticeship he was really a bondservant with many duties, few rights, and very little freedom.

At the end of his apprenticeship he was once more examined in Lodge; if his record was good, if he could prove his proficiency under test, and the members voted in his favor, he was released from his bonds and made a full member of the Craft, with the same duties, rights and privileges as all others. In the sense that he had thus become a full member, he was called a "Fellow of the Craft"; in the sense that he had mastered the art, and no longer needed a teacher, he was called a "Master Mason". As far as his grade was concerned, these two terms meant the same thing.

Such was the Operative meaning of Fellowcraft; now that the Craft is no longer operative, the term usually possesses a very different meaning, yet at the same time, it is still used in its original sense in certain parts of the ritual, and of course, it is frequently met with in the histories of the Fraternity.

We come next to the meaning of the term in Speculative Masonry.

As you have already learned, Operative Masonry began to decline at about the time of the Reformation, when Lodges became fewer in number and smaller in membership. After a time, a few of these in England began to admit into membership men with no intention of practicing the trade of Operative Masonry but who were attracted by the Craft's antiquity and for social reasons. These were called Speculative Masons. At the beginning of the Eighteenth Century, these Speculative Masons had so increased in numbers that at last, they gained entire control, and during the first quarter of that century, they completely transformed the Craft into the Speculative Fraternity as we now have it.

Although they adhered as closely as possible to the old customs, they were compelled to make some radical changes in order to fit the society for its new purposes. One of the most important of these was to abandon the old rule of dividing the members into two grades, or degrees. It was necessary to find a name for the new degree and the expedient was hit upon of naming the second the Fellowcraft degree, the third the Master Mason degree, why this somewhat confusing advice was adopted we do not know, but adopted it was and it continues until this day.

As a result, the term Fellowcraft is now used in general as the name of the second degree more particularly, it may serve as the name of that degree, or of the ritualistic ceremonies and other contents of that degree, or of a member of it, or of a Lodge when opened in it. You are a Fellowcraft; you have passed through its ceremonies, assumed its obligations, and are registered as such in the books of the Lodge. You can sit in either a Lodge of Apprentices or of Fellowcraft but not of Master Masons. Your function as a member of the Fellowcraft Degree is to do and to be all that it requires of you.

In order to make that function clearer, let us pause for a moment to consider one fact about Freemasonry as a whole. That fact is this: Freemasonry is altogether too large to be exemplified in a ritual or to be presented through initiation in only one evening, and there would be too much of it for a man to learn in only one evening (or even in one day!) if it could be thus presented; it has therefore been divided into three portions, called degrees.

One of these degrees follows another and the members of each stand on a different level of rights and duties; but as you were previously told, this does not mean that the portion of Masonry presented in the first, or in the second degree, so far as its nature and teachings are concerned, is one part less important, or less binding, than the portion presented in the third degree.

There is but one Masonry throughout, therefore let me urge you to give it the same studious attention while you are a Fellowcraft that you doubtless expect to give it when you are a Master Mason.



## **SYMBOLS AND ALLEGORIES OF THE SECOND DEGREE**

The first section of the Fellowcraft Degree is similar in form to that of the Entered Apprentice. However, the obligation is unique, and as you begin the second section, you are a traveler in a new land.

The second section of the Fellowcraft degree embodies more plainly the idea of a journey, at the end of which a reward is in store for the traveler. In this brief discourse, it will be impossible to give a full explanation of the interesting stations and places visited and the objects seen by the traveler. A thorough study of the many writings about the degree will make that journey more interesting to you, just as a study of your road guide and other such literature is of keener interest after you have returned from a holiday trip.

We have already briefly discussed how your symbolic journey took you to the middle chamber of King Solomon's Temple.

The two pillars referred to were erected by Solomon on the porch of his Temple, and Josephus (*Antiquities of the Jews*, Book I, Chapter 2), describes them as follows: "Moreover, this Hiram made two hollow pillars, whose outsides were of brass, and the thickness of the brass was four fingers' breadth and the height of the pillars was eighteen cubits (or twenty-seven feet), and the circumference, twelve cubits (or eighteen feet); but there was cast with each of their chapters lily-work, that stood upon the pillar, and it was elevated five cubits (seven and a half feet), round about which there was network interwoven with small palms made of brass, and covered the lily-work. To this also were hung two hundred pomegranates, in two rows. The one of these pillars he set at the entrance of the porch on the right hand, or South, and called it Jachin, and the other at the left hand, or North, and called it Boaz". Solomon did not erect these pillars as supports for his roof, nor did he erect them as mere ornaments to his building. It is supposed they had reference, among other things, to the pillar of cloud and the pillar of fire, which went before the Israelites in the wilderness, and were erected as memorials

of God's repeated promises of support to his people. The Jews, in passing through the porch into the Temple, were reminded of these promises, and this inspired them with confidence in His protection and made them grateful for the many acts of kindness His chosen people had received.

The Masonic Symbolism of the two pillars is twofold. First, the names of the pillars, Jachin and Boaz, are symbols of the strength and stability of the order. Secondly, they may be said to be symbolic of our dependence upon the guidance of the Great Architect of the Universe.

As an Entered Apprentice, you have passed through the porch and stand at the portals of a Masonic life. The lessons learned as an Entered Apprentice were intended to cleanse your heart and prepare you for the mental illumination of the succeeding degrees. The winding stairs next confront you. They are symbols of discipline and instruction and teach you that here must commence your Masonic labors. Here is the entrance to a manly life with its responsibilities, which, if earnestly assumed, will bring forth reward to the traveler. The summit lies ahead where the treasures of knowledge await you, and systematically the ascent must be made.

It is important to understand, as stated earlier, that it is as a symbol, and as a symbol only, that we are to accept the legend of the winding stairs. The odd number of the steps to the stairs has an interesting significance. In the ancient Temples, there were always an odd number of steps, and the worshiper, in making the ascension, would start on his right foot and thus enter the temple with the right foot foremost, which was considered by the ancients as a good omen.

The symbolism of numbers was in fact borrowed by the Freemasons from that wise philosopher, Pythagoras, and in whose system of philosophy numbers play an important part. Odd numbers were considered by Pythagoras as more perfect than even

numbers, and therefore in Masonry we find a predominance of odd numbers. In the winding stairs, the odd number of steps was, in one of its meanings, intended to symbolize perfection, and to attain such was the ambition of the traveler.

The three, five and seven steps have for generations been a puzzle to Masonic writers, and about this, there has been much debate. Sir Charles Warren, an eminent archaeologist and Mason, wrote, "There was a winding staircase, certainly, but this led to little cells or chambers a few feet square in the thickness of the Temple walls, in which the functionaries (Temple attendants) kept their stores for the votive offerings". H. L. Haywood in his book "Symbolical Masonry," explains the origin of the stairs and steps in the Masonic Ceremony. Brother Haywood wrote, "Thus it is that we are thrown back upon conjecture. Accepting that alternative we may believe that the stairway was first used simply because it was a necessary part of the symbolic temple of the Second Degree. Here were the pillars standing at the entrance of the porch; yonder was the middle chamber, on a higher level; some means of ascent was obviously needed to get the candidate from one to another."

The ascent and journey from the porch to the place representing the middle chamber of King Solomon's Temple constitutes the principal ceremony of the Second Degree, and in that chamber the reward is offered in the form of wages of the Fellowcraft Mason. This ceremony and journey is purely symbolic. However, the symbolism of it, as portrayed in Masonry, serves to impress profound truths upon the mind and heart of the individual.

In our study and investigation of the meaning of the Masonic symbols and allegories, we must remember that the purpose of Freemasonry in its speculative character is the search for divine truth. Thus, in discussing the journey to the middle chamber, Albert Mackey, in his "Symbolism of Freemasonry" wrote:

It will be remembered that a reward was promised for all this toilsome ascent of the Winding Stairs. Now, what are the wages of a Speculative Freemason? Not money, nor corn, nor wine, nor oil. All these are but symbols. His wages are Truth, or that approximation to it which will be most appropriate to the degree into which he has been initiated.

One of the most beautiful, but at the same time most abstruse, doctrines of the science of Masonic symbolism is that the Freemason is ever to be in search of truth, but is never to find it. This divine truth, the object of all his labors, is symbolized by the Word, for which we all know he can only obtain a substitute; and this is intended to teach the humiliating but necessary lesson that the knowledge of the nature of God and of man's relation to Him, which knowledge constitutes divine truth, can never be fully acquired in this life.

It is only when the portals of the grave open to us, and give us an entrance into a more perfect life, that this knowledge is to be attained. "Happy is the man", says the father of lyric poetry, "who descends beneath the hollow earth, having beheld these mysteries; he knows the end, he knows the origin of life".

The Middle Chamber is therefore symbolic of this life, where the symbol only of the word can be given, where the truth is to be reached by approximation only, and yet where we are to learn that that truth will consist in a perfect knowledge of the G. A. O. T. U. This is the reward of the inquiring Freemason; in this consists the wages of a Fellow Craft; he is directed to the truth, but must travel farther and ascend still higher to attain it."

We gradually achieve a greater appreciation of the great values of life; religion, which is man's quest for God; Brotherhood, which is a life of fellowship grounded in good will; art, by which we enjoy the beautiful; citizenship, by which we enjoy the good of communal life; science, by which we learn the nature of the world we live in; literature, by which we enter into communion with the

life of all mankind. A good life is one in which all such things are appreciated and enjoyed.

All this is commonplace, in the sense that it conforms to the experience of wise men everywhere. It is not commonplace in the sense that all men understand it or follow it. For many men do not understand it, or if they do, have not the will to follow it. Such men, when young, are so impatient, or indolent, or conceited, that they refuse to submit to a long and painful apprenticeship, and reach adult life with all its tasks and responsibilities, without training and without knowledge, blindly trusting to their luck.

The belief that the good things of life come by chance to the fortunate, is a fatal blunder. The satisfying values of life, spiritual, moral, intellectual, or physical, cannot be won like a lottery prize; they cannot come at all except through patient, intelligent and sustained effort.

Your instructions relative to the wages of a Fellowcraft, given in the place representing the Middle Chamber of King Solomon's Temple, are by no means completed at this point, for, in common with all other values of Freemasonry, they are a continuing experience. The "wages" are the intangible but no less real compensation for a faithful and intelligent use of the Working Tools, fidelity to your obligations, and unflagging interest in and study of the structure, purpose, and possibilities of the Fraternity. Such wages may be defined in terms of a deeper understanding of Brotherhood, a clearer conception of ethical living, a broader toleration, a sharper impatience with the mediocre and unworthy, and a more resolute will to think justly, independently, and honestly.

You recall the prominence, which was given the letter G. It is doubtful if this symbol in its present form was of any Masonic significance prior to the 18th century, but since that time it has come to have a double interpretation: first, as being the first letter of our name for that Deity in whose existence all Masons

have professed belief, the continued expression of which is symbolized by the presence of the Volume of the Sacred Law upon our altar; second, as being the initial of Geometry, regarded as the basic science of Operative Masonry, now symbolizing to Speculative Masons the unchanging natural laws which govern the whole material universe. Together they symbolize that attribute of God revealed to us through Geometry: God as the great Intelligence of the universe. This is consistent, as the entire Degree makes its appeal to the intellect.

Such are some of the meanings of your allegorical entrance into Solomon's Temple as a candidate in the Second Degree. Other symbols and allegories in the Degree may be interpreted in the light of these definitions when the Degree as a whole becomes a living influence upon our lives, not only in the Lodge room but also in the world of human experience of which the Lodge room is a symbol.

# Texas Lodge System of Candidate Information (T.L.S.C.I.)

## To the New Fellowcraft Mason

### General Evaluation Sheet

My Brother,

Congratulations upon being passed to the degree of Fellowcraft. Your opinion is important to me; therefore, I request that you take a few moments and fill out the short evaluation below.

Please mail or email to:

Chairman  
Committee on Masonic Education and Service  
PO Box 446  
Waco, Texas 76703  
[chairman.mes.glotx@gmail.com](mailto:chairman.mes.glotx@gmail.com)

	Poor	Fair	Average	Good	Excellent
1) Readability	1	2	3	4	5
2) Informational content	1	2	3	4	5
3) Worth the time spent	1	2	3	4	5

	Too Little	Just Right	Too Much
1) Amount of Information	1	2	3
2) Time used to complete	1	2	3

Strong points were: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Weak points were: \_\_\_\_\_

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Topics not useful: \_\_\_\_\_

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Topics wanted: \_\_\_\_\_

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Additional Comments: \_\_\_\_\_

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Spelling, Typos, Grammar, etc. (Please reference page and paragraph): \_\_\_\_\_

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Thank you for your time!