



## **WELCOME...**

You have chosen to petition for membership in Freemasonry. We congratulate you on your decision and welcome you as one about to enter our ranks. We hope that you are earnestly seeking the truths our Fraternity has to offer.

You have made an important step, one which we are sure you will value not only now, but also for many years to come. Masonry is a unique institution that has been a major part of community life in America for over 200 years. Masonry, or more properly, Freemasonry, is America's largest and oldest fraternity ... and one that continues to be an important part of many men's personal lives and growth. Your decision to enter the ranks of Freemasonry had to be your own without the undue influence of others. That makes your membership in Masonry one of your own choices, which is significant. Men join Masonry for a variety of reasons, each valid and important.

Millions of men have traveled this path before you, nearly all receiving a benefit from their efforts. A large majority of these men had little knowledge or concept of the Fraternity, or what it could mean to them. For this reason we wish to give you certain thoughts and information, which we feel you are entitled to receive before the conferral of the degrees.

To begin with, you should thoroughly understand that Freemasonry is entirely serious in character. Contrary to what you may have heard, there is no horseplay or frivolity in our degrees; their primary purpose is to teach, to convey to you knowledge of the principles of our institution. You should, therefore, prepare yourself to approach the degrees with an open mind, determined to absorb as much as possible, without fear of ridicule or indignity.

## **WHO ARE MASONS?**

Masonry is large and diversified enough to provide what you are seeking. Masons are men who have joined together to improve themselves. This is accomplished through the principles and ceremonies of the fraternity. They endeavor to extend Masonic lessons into their daily lives in order to become positive influences in their homes, communities, nation, and throughout the world. They base their efforts on morality, justice, charity, truth and the laws of God. Worldwide, membership encompasses millions of men who believe and support the same fundamental principles.

## **WHAT IS FREEMASONRY?**

Freemasonry is a traditional initiatic order. It is not a secret society, but rather, a society with secrets. While it has taken its modern form during the

Enlightenment, its traditions, symbols and lessons reach back to pre-modern times.

The general work associated with the initiatic tradition and the purpose of Freemasonry, put simply, is to provide an environment where good men can come together to pursue meaningful intellectual and spiritual growth. It is often said that Freemasonry “makes good men better.” One of the underlying tenets of the initiatic tradition is the belief that with each individual that becomes a better person the entire world profits thereby.

Being part of the initiatic tradition is what distinguishes Freemasonry from purely social or philanthropic organizations. While there are many different organizations that contribute large sums of money to charity, offer fellowship with like minded men or provide education, Freemasonry is unique in that it embodies all these things, but is actually focused on offering men a traditional initiation into the mysteries of life and death. The initiatic tradition is the core, defining characteristic of Freemasonry, without which there would be nothing to differentiate Masonry from other social or philanthropic organizations.

Initiation is a slow and sensitive process and requires great effort on behalf of both the candidate and the existing members of the lodge. For the initiatic experience to be meaningful and enriching, great care and attention must be afforded to each individual candidate. If the new Freemason is to become worthy of the title, he must spend time and energy learning about the history, symbolism and philosophy of the Craft. There is no way around this.

The process of experiencing the initiatic tradition, becoming a part of it and improving oneself through its lessons, is known as Masonic Formation. This is an ever continuing process of spiritual and intellectual formation that all Freemasons must undergo. It is the work of fitting the rough ashlar of our imperfect being into the perfect ashlar fit for the divine temple. It is a constant transformation through the use of Masonic symbols, rituals, and teachings on a journey of return to the center of our being. W. L. Wilmschurst, in his book “*Meaning of Masonry*”, writes that “the very essence of the Masonic doctrine is that all men in this world are in search of something in their own nature which they have lost, but that with proper instruction and by their own patience and industry they may hope to find.”

Thus, Masonry:

- Has a basic philosophy of life that places the individual worth of each man high on its pedestal, and incorporates the great teachings of many ages to provide a way for individual study and thought.
- Has great respect for religion and promotes toleration and equal esteem for the religious opinions and beliefs of others.
- Provides a real working plan for making good men even better.
- Is a social organization.
- Has many important charitable projects.
- Has a rich worldwide history.

- Is a proven way to develop both public speaking and dramatic abilities, and provides an effective avenue for developing leadership.

## **WHAT MASONRY STANDS FOR**

Masonry stands for some important principles and beliefs. The primary doctrines of Freemasonry are Brotherly Love, Relief, and Truth. Its cardinal virtues are Temperance, Fortitude, Prudence and Justice. These principles or beliefs cover a broad field, actually supplying the pattern to meet every experience in human life.

In the United States Masonry is a strong supporter of constitutional government ... of quality public education ... of the freedom of religion and expression ... of the equality of all men and women ... of the need for strong moral character... and of meaningful charity.

Masonry, and the organizations that are within the Masonic family, contributes million dollars every year to helping those with sight problems or aphasia, physically disabled children, and those with severe burns. Local Lodges work to help their communities and individuals within those communities. Masonry's charity is always given without regard to race, sex, creed, or national origin.

## **THE MISSION OF FREEMASONRY**

"The mission of Freemasonry is to promote a way of life that binds like minded men in a worldwide brotherhood that transcends all religious, ethnic, cultural, social and educational differences; by teaching the great principles of Brotherly Love, Relief, and Truth: and, by the outward expression of these, through its fellowship, its compassion and its concern, to find ways in which to serve God, family, country, neighbors and self."

## **WHAT IS THE PURPOSE OF FREEMASONRY?**

Simply put, the overall purpose of Masonry is to provide a way to help each member become a better person. We do not propose to take a bad man and make him good; rather, our aim is to take the good man and make him better.

We try to place emphasis on the individual man by:

- Strengthening his character & improving his moral & spiritual outlook.
- Broadening his mental horizons.
- Impress upon the minds of our members the principles of personal responsibility and morality; to give each member an understanding of and feeling for Freemasonry's character; and to have every member put these lessons into practice in his daily life.

- Build a better world by having good men work in their own communities. Freemasonry believes in the Brotherhood of Man and the Fatherhood of God.

## **BECOMING A MASON**

### **QUALIFICATIONS OF A PETITIONER**

There are physical, moral and spiritual qualifications. A petitioner must be a man of at least 21 (18 in some states) years of age. He must be free of any previous felonious criminal convictions and be of good moral character. He must also believe in a Supreme Being and the immortality of the soul. The physical qualifications are necessary because the person must be free to make his own life decisions and be responsible for himself. The moral qualifications are self-evident for the viability of any brotherhood and the lofty ideals of our society. The spiritual qualifications support the entire structure of Freemasonry and affirm the Order's consistency with the great Mystery Schools and religions of the world.

### **THE SECRET BALLOT**

After a man has applied for Masonic membership, and his background has been thoroughly investigated, the lodge members vote by secret ballot to accept or to reject him for membership. Masonry's secret ballot is another of its ancient customs. It has been rather aptly said that when a petitioner is voted upon for Masonic membership he undergoes the "Ordeal of the Secret Ballot." To be elected, he must receive an affirmative vote from each and every member present at that meeting.

### **PREPARATION FOR INITIATION**

If a man senses the stirrings in his heart for a deeper understanding of life than that he has heretofore found, he will seek until he finds the fraternity. This longing of the heart is the beginning of his initiation which is why each candidate who comes seeking light is said to be first prepared in his heart. While Freemasonry is not a religion, its rites are of a serious nature, dignified in their presentation and which impart teachings that, if properly understood, obligate a man to lead a better life. To get the greatest good from the rites, a candidate should prepare his mind and heart to understand and absorb the teachings of Masonry. The candidate should pay close attention to every part of the ritual. The form of the rituals may be new and unusual to the candidate, but such forms have always been part of the initiatic traditions of the world.

### **MENTORSHIP**

As every new Entered Apprentice needs guidance and assistance, many lodges will assign a learned brother to serve as his mentor. In this way the needs of the Entered Apprentice can be met and his potential properly cultivated. The mentor is meant to assist the Entered Apprentice with reaching

the required level of proficiency and with answering the required questions prior to advancing to the next degree.

The term mentor originates with the name of a friend of Odysseus from Greek mythology, who was entrusted with the education of his son, Telemachus. A mentor, properly defined, is a trusted counselor and guide. In taking on the role of an educational institution, Masonry sets standards that it seeks to elevate each Mason to, and provides the means by which those standards can be attained. The mentor, or guide, serves as the principal facilitator of those means.

The mentor's broader role is to aid the new member in developing meaningful bonds with the fraternity in general and the brothers of the lodge in particular. The rest of the lodge members also play an important mentoring role and the new Entered Apprentice should feel comfortable engaging his new brothers in conversation and asking questions on Masonic topics.

Many lodges present new members with Masonic books to help them develop an understanding of the lodge's philosophical and intellectual interests. The books may differ for each candidate, depending on his level of knowledge and experience with symbolic and philosophical subjects. By assisting each candidate early on in his pursuit of knowledge and self-improvement, the lodge endeavors to develop within him a lifelong interest in Masonic Formation.

## **ORIGINS OF FREEMASONRY**

We are not sure at what point in time that our craft was born. Hundreds of Masons have investigated this question, but no conclusive answer has been found, and perhaps never will be. We do know that the earliest written record of the term "Master Mason" appears in the Regis manuscript, written about 1390 and now kept in the British Museum. Its mention of the "Master Mason" refers to the stonemasons of the Middle Ages. The tools of the stonemason date back, of course, to the earliest periods of history and are lost in the mists of time. This is also true of the geometry and geometric symbols used in the craft of building.

Over the ages Freemasonry, as we now know it, slowly took form. It has evolved into a comprehensive and effective form of fraternal teaching of basic morals, truths and personal fulfillment. It ranks the development of the individual's reasoning capabilities highly and encourages the questioning mind.

## **THE TWO TYPES OF MASONRY**

There are actually two kinds of Masonry. One we call "Operative" and the other "Speculative."

Operative Masonry can be traced back to the Middle Ages and beyond. Operative Masons formed groups with Lodge structures similar to ours today. We have officers similar to theirs. Men were admitted only after they had served

a number of years of apprenticeship. This is the origin of the first or Entered Apprentice degree. In Operative Masonry, Masons actually did the physical labor of building. They were the best at their craft, and they kept secret their methods of building.

When the organization became what is called Speculative Masonry, men were accepted into the Craft without being actual builders, that is, they were spiritual builders. Speculative Masonry adopts the terms and concepts of the actual builders, but substitutes men for stone and mortar, and works toward self-improvement rather than the actual construction of buildings.

## **FREE AND ACCEPTED MASONS**

How did the words "Free" and "Accepted" originate? The ancient craftsmen were very skilled and their craft was considered to be indispensable to the welfare of both church and state. They were the men who built castles and cathedrals. For this reason, they were not placed under the same restrictions, as were other workers. They were "free" to do their work, travel, and live their lives in a manner that was in line with their duties.

The Masons organized into "guilds," something akin to a trade union, and individual companies or groups of Masons contracted for specific construction projects. In the England of that time, various crafts (carpenters, distillers, pewterers, ironworkers, etc. also organized into guilds, but most of the population worked under bond to the owners of the land on which they lived.

The word "Accepted" also goes back to the time of the Operative Mason. During the later years of the Middle Ages, there were few educated outside the monasteries of the church. The "accepted" mason was originally a man who, in a lodge operative in origin or still partly so in character, was for all practical purposes of membership accepted as a mason. From this practice grew in course of time the use of the words "accepted" and "adopted" to indicate a man who had been admitted into the inner fellowship of symbolic masons. Candidates were "accepted" into freemasonry no earlier than the mid-seventeenth century.

By the late 1600's the demand for the type of architecture that lent itself to the guild type of operation was declining. Architecture itself was changing; and the numbers of men, as well as the number of operative lodges, were declining. Increasingly, Masonry adopted the legends and habits of the old operative lodges, for spiritual and moral purposes. As time went on, there became many more "Accepted" members than there were "Operative" members. Sometime in the eighteenth century, the "Accepted Masons" outnumbered the "Operative Masons" and Masonry became exclusively a speculative organization rather than an operative one.

## **ORIGIN OF THE GRAND LODGE**

In 1717 four Lodges in London met together and decided to form a Grand Lodge, possibly for no other reason than to strengthen and preserve themselves.

In 1723 they adopted a Constitution. Their success led to the establishment of still other Grand Lodges. In 1725 some of the Lodges in Ireland formed a Grand Lodge and a similar body was instituted in Scotland in 1736.

Moreover the original Grand Lodge in England did not remain without rivals, and at one time in the eighteenth century three Grand Lodges existed in England in addition to the one organized in 1717. Two of these died out without influencing the history of Masonry in general, but the third had a great part in the spread and popularizing of Masonry throughout the world. It called itself the "Ancients Grand Lodge. The two surviving Grand Lodges were long and vigorous rivals, but they finally united in into the present United Grand Lodge of England. Thus, from one of these two Grand Bodies in England, or from those of Ireland or Scotland, all other Grand Lodges in the world today are descended.

Titles of Grand Lodges in the United States also vary. Some Grand Lodges are called A. F. & A. M., which means Ancient Free and Accepted Masons. Another commonly title is F. & A. M., or Free and Accepted Masons. Masonry was established in France sometime between 1718 and 1825. The first lodge in Spain was established in 1728. A lodge was established in Prague in 1729, in Calcutta in 1728 and in Naples in 1731. Masonry came to Poland in 1734 and Sweden in 1735.

The growth of Freemasonry and its ideals and beliefs came not without opposition. Masons are taught that all men are equal - we meet upon the level. Individual freedom of thought and action, as well as morality and ethics, are the concepts and ideals upon which our order is founded. The teachings are a condemnation of autocratic government, who in turn condemns Freemasonry.

## **MASONIC HISTORY IN THE UNITED STATES**

It was inevitable that Freemasonry should follow the colonists to America and play a most important role in the establishment of the thirteen colonies. Freemasonry was formally recognized for the first time in America with the appointment by the Grand Lodge of England of a Provincial Grand Master in New York, New Jersey, and Pennsylvania in 1730. American Masons worked under foreign jurisdiction until 1731, when the first American Grand Lodge was established in the Commonwealth of Pennsylvania.

One of the most romantic portions of all Masonic history lies in the story of the part played by Freemasons in the formation of our country. Without exaggeration, we can say that Freemasonry and Masonic thinking contributed most significantly to the founding of this great Republic. Many of the signers of the Declaration of Independence, as well as the drafters of the Constitution, were members of the Fraternity. George Washington was a staunch Freemason. He was the first of fourteen Masonic Presidents and the only one to serve as Worshipful Master of a Lodge and President at one and the same time. The others after Washington are Monroe, Jackson, Polk, Buchanan, Andrew Jackson, Garfield, McKinley, both Teddy and F. D. Roosevelt, Taft, Harding, Truman, and Ford – of whom Truman and Andrew Jackson served also as Grand Masters.



In the struggle for independence many well-known patriots, such as Paul Revere, Benjamin Franklin, John Hancock, Marquis de Lafayette, and Baron von Steuben were members of the Craft. No doubt Freemasonry was responsible for and shared much of their thinking and opinions. Much has been written about the participation of the Fraternity in the Revolution and the founding of America, and it is an episode of which we can be proud. Ever since that period, Freemasonry has grown and flourished, following closely the growth and expansion of the United States.

## **WHAT WE ARE NOT**

We are not a secret society! A secret society is generally one that wraps itself in a cloak of absolute secrecy. That means no one knows who the members are, where they meet, what they do or what they stand for.

That is not Masonry at all! Masonry may have secrets, but it is not a secret society. Masonic secrets are few in number, and deal with the general method of initiation, the ways we recognize each other, and very little else. These parts of the ritual, which are called the esoteric side of Masonry, have been handed down by word of mouth for centuries.

Masonry's purposes, ideals, and principles may be learned by anyone who inquires. There are numerous books on these subjects, which are available to the public. Masonry often has public notices in the newspapers, and our members are usually numbered among the more prominent citizens in the community.

We are not a Religion!

Masonry, as an organization, is understanding and tolerant of all religious thoughts.

Masonry has no specific creed, no dogma, and no priesthood. There are no requirements as to religious preference in becoming a Mason.

Masonry does ask you to state your belief and trust in a Supreme Being. Non-sectarian Prayers are a common part of all our ceremonies, but are not offered to a specific deity.

Masonic ritual does incorporate lessons and examples from the Bible, but they are given as representative illustrations.

Masonry does not require you belong to a church, synagogue or mosques although many Masons are very active in their religious organizations and among our members are leaders of many denominations.

Freemasonry accepts your right to belong to any church or religious organization of your choice and does not infringe on that right. Neither does Masonry try to be a substitute for your church.

Masonry wants to unite men for the purpose of brotherhood; not as an organized religion.

## **WHAT WE DO NOT DO**

Sectarian religion and partisan politics are not discussed in Lodge, and there are very good reasons why. When we meet in a Lodge, we are all on a common level, and are not subject to the classes and distinctions of the outside world. Each Brother is entitled to his own beliefs and may follow his own convictions. Our objective is to unite men, not to divide them. These two subjects can cause honest differences of opinion, which might well cause friction among Brothers. No member running for political office has any right to expect the support of any other member because of Lodge affiliation. This does not mean, however, that matters that concern themselves with the nature of government or individual freedoms are not proper concerns of Masons as good citizens.

There will be subjects concerning the Lodge's business that have to be discussed. These discussions should be kept within the bounds of propriety, and everyone should show tolerance for the opinion of the other. Every Master wants harmony in his Lodge; and, once a matter has been put to vote in the Lodge, and a decision made, the decision should be accepted by all members regardless of how they voted.

Masonry teaches every Mason to be a good citizen and to perform his civic duties. We do not try to keep anyone from expressing his opinion, or from serving his city, county, state, or nation in an honorable manner. Anyone who serves in political office should not act politically as a Freemason; or in the name of Freemasonry in exercising his rights.

To sum up: As a Mason you will never introduce into the Craft any controversial sectarian or political question; you will pay no heed to those, from without, who attack the Fraternity; and in your life as a member of the state you will ever be loyal to the demands of good citizenship.

## **MASONIC ORGANIZATIONS**

You have asked to join the Masonic Lodge, or "Symbolic Lodge" or "Blue Lodge". It is the base of all other organizations that require Masonic affiliation, one or more of which you, or a member of your family, may want to join sometime in the future.

We are not sure where the name "Blue Lodge" originated; one theory is because blue is generally regarded as the color used to characterize friendship. Colors have a large place in the traditions of the Craft. Today it is generally agreed that the American usage is derived from English Freemasonry. We know that the United Grand Lodge of England, in choosing the colors of its clothing, was guided mainly by the colors associated with the Noble Orders of the Garter and the Bath. When the Most Noble Order of the Garter was instituted by Edward III in, its color was light blue. Freemasonry's colors were not derived from ancient symbolism. The clothing of three groups of degrees is related to mainly three colors; the Craft of symbolic degrees with blue; the Royal Arch with crimson; and other degrees with green, white and other colors, including black. Worldwide, in many cultures, blue symbolizes immortality, eternity, fidelity, prudence and goodness. In Freemasonry in particular, blue is symbolic of universal brotherhood and friendship and instructs us that in the mind of a Mason, those Virtues should be as extensive as the blue arch of Heaven itself. "

Two of the organizations, the York Rite and the Scottish Rite, expand on the teachings of the Blue Lodge, or basic Masonry, and further explain its meaning.

The Ancient Arabic Order of Nobles of the Mystic Shrine, commonly called the Shrine, is not formally connected with Masonry, but has, as its own requirement, the restriction of its membership to members of the York Rite and/or Scottish Rite. This organization is socially oriented, and has as its major project the funding and operation of nearly two dozen hospitals for crippled and burned children.

The Order of the Eastern Star, White Shrine of Jerusalem and the Amaranth admit both men and women. Research Lodges do academic study on Masonry. The Masonic Service Association, whose headquarters is in Silver Spring, MD, issues Masonic publications and sponsors visits to patients at our Veterans hospitals. High Twelve Clubs meet for dining and foster socialization among Masons.

There are several organizations, Order of DeMolay, Order of Rainbow Girls and Job's Daughters, for young people. In addition, the Mystic Order of Veiled Prophets of the Enchanted Realm, Grotto, Tall Cedars Lebanon and many other concordant and Appendant Masonic bodies will welcome you and your family as members once you become a Master Mason, all you will need is the time and energy to participate.

## **WHAT TO EXPECT**

First of all, relax. All of the ceremonies of Masonry are serious and performed in a dignified manner. There is no horseplay, no hazing.

Enter the lodge with an attitude that will help you appreciate the serious and solemn ceremonies that you will experience.

The degrees, or teaching lessons, are done in the form of short plays, in which you play a part, prompted by a guide. The language is beautiful, and the content both meaningful and interesting.

When you receive each degree it is suggested that you dress respectfully, as in a business setting. When you arrive at the Lodge for your degree you will be asked to wait a short time in an outer room while the Lodge prepares to conduct the degree. A small committee will meet with you formally. You will be asked a series of questions to ascertain your motives and confirm your free choice in joining our Fraternity. You will then be prepared to receive the degree by temporarily exchanging your street clothes for the plain garment of a candidate.

The degree itself will be recited to you, always from memory, by a team of Masons. Listen to the content of what is being said. These are spiritual lessons given with great dignity.

You should have no worries about entering a Masonic Lodge. The degrees are simply lessons and you will be treated as the friend and brother that you are becoming.

## **THE PROFICIENCY**

As you take each degree, you will be asked to show that you understand what has been said and portrayed. This step is called "the proficiency." The proficiency is evidence that the candidate is qualified for advancement, just as in the days of operative masonry, when the worker had to show that he was qualified to do more complicated tasks.

A candidate is asked to memorize a portion of the lecture that accompanies the degree. A coach will be assigned to you to help you learn the material, answer any questions that you may have, and see that you pass smoothly through the process of becoming an informed Mason and an active Lodge member. You are expected to meet with your coach as often as necessary in order to acquire a basic knowledge of Masonry.

Material will be given to you at the end of each degree. It will contain an explanation of the degree and will explain the symbols and actions in each part of the degree.

In addition, you will be required to memorize a portion of each degree, so that you will be able to visit other Lodges. It will be written in a brief memory-aid form.

If you so desire, there will be optional material along with a list of voluntary projects for you to participate in that will help you become more comfortable and familiar with your new Lodge and fraternity. As in all endeavors, you will receive as much from the experience as you put into it.

When you pass the proficiency, you will be given the next degree.

## **YOUR DUTIES AS A MASON**

You will become a member of the fraternity when you have received the three degrees, proved your proficiency in each of them, and signed the by-laws of your lodge. In assuming the obligations of the degrees and signing the by-laws, you enter into an agreement with the Lodge, wherein you bind yourself to perform certain duties, and the Lodge binds itself to protect you in certain rights and privileges.

Always your duties will be loyalty to Masonry, faithfulness to your superior officers, and obedience to Masonic laws. These are fundamental conditions of membership.

As a Mason, it will be your duty to hold membership in some Lodge. If necessary or expedient you may transfer your membership to another Lodge.

Membership in a Lodge necessarily requires some monetary obligation. Dues should be paid promptly as an imperative condition of membership. While the Lodge is not an organized charity, it teaches love and charity for all mankind and especially for Brother Masons, their widows and orphans. It will, therefore, be your duty to stand ready to lend a helping hand to a Brother Mason in sickness or distress, and to aid in the charities of the Lodge so far as your conscience will guide and your means permit.

If you are present at your Lodge when a ballot is taken on a petition for degree, you must vote. Voting on a petition for membership is not a right or privilege to be exercised at your choice, but an obligation and a duty. This is only another way of saying that the responsibility for deciding who shall be Masons rests on every member.

You may be summoned by the Worshipful Master to attend a meeting of your Lodge for some special purpose, or to discharge some duty required of you as a Mason and, unless circumstances at the time make it impossible, it will be your duty to obey.

A Lodge differs from any other organization in many fundamental respects; duties and obligations may not be laid down or taken up at pleasure and membership is not a mere gesture of honor or an idle privilege. A member may not stand aside until an opportunity occurs to secure something from it for his own selfish purpose, nor may he evade his responsibilities by shifting his burdens to more willing shoulders. The Mystic Tie that binds him to his fellows holds him fast.

When among strangers you will have certain means of recognition by which to prove yourself to another Mason and to prove him to you, to enable you to establish fraternal relations with men whom you might never have met. To know that wherever you go in the world and whatever your financial or social position, you will find Brothers ready to extend to you the hand of fellowship, is one of the greatest of all the privileges of membership.

## **YOUR REWARDS AS A MASON**

If you go through the degrees, receive the work, decide that Freemasonry is a fine institution and then do nothing about the teachings presented to you, then you are wasting our time as well as your time and money. If you recognize the opportunity which is yours, take the various doctrines and truths presented to you, study them, analyze them, contemplate their meanings, and apply them to your own life, then your investment of time and money will be richly rewarded.

Do not adopt a double standard of conduct, whereby you apply Freemasonry to a part of your life, but feel that it doesn't apply to other phases. The thoughtful Freemason will apply the teaching of our Institution to each and every phase of his life, and we sincerely hope that you will see fit to follow such a practice. This great opportunity for self-improvement is one that you should grasp to such an extent that the principles of Freemasonry will eventually spread through every facet of your life; when you do you will have allowed Freemasonry to become one of the greatest of your personal experiences.

As a member of a Lodge you will be eligible for any office in it. It will be your right to visit other Lodges in this or other Grand Jurisdiction, provided always the Worshipful Master is willing to admit you after you have been properly identified. In case of sickness or distress you have the right to apply for relief.

These statements are not exhaustive. We have just touched the fringe of a great theme, but it is our hope, with such light as may have been given you, that you will go forward with a livelier understanding of what Masonry will mean to you and also of what you mean to Masonry.