

FORWARD

As the wife, mother, sister, or daughter of a Mason, you are considered to be a Mason's Lady, and we take this opportunity to extend a welcome to you.

While you have not personally joined our organization, there are certain things that may be helpful for you to know, now and in the future. This booklet will explain some of those things.

You are encouraged to save the booklet for future reference. We hope that you will find the contents both interesting and informative. Should you have further questions feel free to contact your Mason's Lodge Secretary.

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WHEN AND WHERE DID IT ALL BEGIN?

The Fraternity of Ancient, Free and Accepted Masons is the oldest, largest, and most widely known fraternal organization in the world. It is directly descended from associations of "Operative Masons," The cathedral builders of the Middle Ages, who travelled through Europe employing the secrets and skills of their craft. The organization, as we know it today, began in 1717 in England where cathedral building was on the decline and the "Operative Masons" or "Free Masons," as they were known, started to accept as members those who were not members of the mason's craft, calling them "Speculative Masons" or Accepted Masons."

Freemasonry was brought to Canada by the earliest settlers who formed Lodges under the rules of their homelands and through military Lodges during the early colonial days. Some Canadian Masonry has come to us from the United States of America.

There are Masonic Lodges throughout the free world and 10 Grand Lodges in Canada. There is no national or international organization. Each Grand Lodge is its own governing body but communication and visitation is common between Grand Lodges and the memberships of these Grand Lodges. In addition, in the same way as nations which are on good terms exchange ambassadors, we exchange "Grand Representatives" as guarantors of friendship. The principles of all recognized Grand Lodges are carefully maintained to be very similar.

A more extensive history of Freemasonry is to be found in *The Craft - A History of English Freemasonry*, written by John Hamill.

Freemasonry is NOT a secret society. This is not to deny that it has secrets but there is nothing in any way secret about its meeting places, its membership, its aims and principles, or even some of its basic teachings. Indeed, the ideals and teachings of Masonry should be widely spread.

Freemasonry is descended directly from the medieval associations of working Masons, but has now, for more than two centuries, ceased to have any direct connection with the building trade. It would be ridiculous to claim that our present system is the same as, or even corresponds very closely to, the organization and methods of the medieval craftsmen. Growth and change are facts of life, and Freemasonry is very much a living association that has undergone extensive change and expansion. It is still subject to growth, though without alteration of its essentials.

Our Fraternity seems to have had its rise from the time of the craftsmen's guilds, soon after the Norman Conquest. Since the masons' work lay mainly outside towns, they did not form guilds in the normal style, but rather as "Lodges" attached to a particular quarry or building. Their aims, however, were very similar to those of the guilds, namely, to regulate the trade, to establish and follow a standard of morals and behaviour and to impart certain trade knowledge to the younger members. In addition, because they travelled to carry out their occupation, secret methods of differentiation and recognition were probably introduced quite early.

The Lodge was primarily the Masons' workshop and was entirely separate from their dwelling houses. It was not, however, solely a Workshop; it had considerable social aspects. The early masons took their midday meal and their afternoon siesta in their Lodge. From very early days secrecy related to all matters that occurred in the Lodge

was demanded and the early teachings of the Lodge were probably not written, but were entirely oral.

The earliest Masonic manuscripts still in existence are known as the Regius Manuscript dating from about A.D. 1390 and the Cooke Manuscript from the 15th Century. Both contain the requirement of secrecy on Lodge matters, and both show that even in these early times the Lodges admitted members who were not working masons. As time went on the admission of these non-operative or "Accepted" Masons increased.

During the latter half of the seventeenth century the Operative element in Lodges appears to have become steadily weaker and the Speculative stronger, until by the end of the century, many, perhaps most, of the Lodges were predominantly Speculative.

In 1717 four Lodges in London came to an agreement among themselves to set up a central authority "for the better regulation of the Craft in the cities of London and Westminster," which they called a Grand Lodge. This first Grand Lodge contemplated no wider jurisdiction than the immediate environ of London, but, thanks to the wise decisions made at that time, Freemasonry has spread throughout the entire world. One of the most far-reaching measures was the dissociation of the Craft from anyone specific form of creed. The rule then laid down holds good today. A man can become a Mason, whatever his religion, so long as he believes in a Supreme Being.

The Grand Lodge, thus modestly begun in 1717, soon made its influence felt and its authority acknowledged not only all over England but also in many places abroad. Ireland in 1725 and Scotland in 1736 followed the example set and formed their own Grand Lodges. This process continued all over the world with recognition of each other so long as new Grand Lodges complied with stringent criteria.

Besides these, there are other "Grand" bodies, notably on the Continent and in some of the Latin-American countries, which are not recognized, owing to their having allowed themselves to become mixed up with politics, or having ceased to require a belief in a Supreme Being as a necessary qualification for membership. By the ruling of all "Regular" Grand Lodges, no Masonic communication may be held with the members of such organizations by genuine Masons.

Soon after the formation of the first Grand Lodge the Lodges had become entirely speculative, that is, they were no longer any skilled workers in the stone trade in the Lodges. Thus this heritage of the Middle Ages belongs now neither to the Architects nor to the Stonemasons, but has passed into the possession of others, who have every reason to be proud of their ancient traditions even if they no longer discharge the main functions for which their fraternity was originally established.

CONTEMPORARY MASONRY

Freemasons are forbidden to actively canvass for recruits. All applications for admission to the Order must be voluntary and the initiative should preferably come from the prospective candidate himself. However the current Constitution and Regulations of the Grand Lodge permit suitable candidates to be approached. It is obvious that a man may be attracted by what he has heard about the Craft or by having relations or friends who belong to it. He would naturally wish to have some additional information about it before offering himself for membership. It is not easy for a young Mason to know how to reply to enquiries or how much he may properly reveal, thus he is likely to err on the side of over-caution. New Masons are encouraged to seek assistance from a more experienced Mason when difficult questions are raised.

Masonic Lodges are dedicated to God and his service. Each candidate declares his belief in a Supreme Being- and interprets "God" in the light of his own religion. Guidance from on high is sought step by step. Keeping strictly aloof from all doctrinal differences and political divisions, Freemasonry demands of all its members, whatever their race, tongue, or creed, a recognition of the Eternal and of the Light which comes from above, loyalty to their country and obedience to its laws with strict regard for the rights and liberties of their fellow men.

Freemasonry is set against a biblical background and in a moral context, but is not in any way a religion or political group. Discussion within a Lodge meeting, or at any other Masonic gathering, on topics of a religious or political nature is strictly forbidden.

We fraternize for the purpose of social intercourse, of universal assistance, of charity to the distressed, of goodwill to all. No Freemason would pretend that every member of the Craft fully lives up to its ideals, just as no Christian feels his creed is undermined because all its professors are not patterns of virtue. Our rules, however, enjoin that all proposers and seconders of candidates for Freemasonry should exercise great care to see that their nominee is a good man and true and strictly respects the moral law.

Masonry itself is calculated to bring out all the best in a man, so that we can expect, in the social side of the Craft, to enjoy the society of our fellows under peculiarly favourable circumstances.

The fundamental principles of Freemasonry are stated to be Brotherly Love, Relief and Truth. The first may rightly be understood as CHARITY, not in the limited financial sense of the word, but the all-embracing "charity" or "love" for all mankind. We should approach Freemasonry for the purpose of helping others, and while so doing, enjoying the society of other men of high moral character actuated by similar ideas, and associating together with the intention of being happy and communicating happiness.

A Mason is said to be "Brother to a King, fellow to a Prince or a beggar, if a Mason and found worthy." In Lodge we are all equal, as in a sense that all have equal rights and an equal voice in the management of Lodge affairs. Masonry does not detract from the honour or rank that a member may already possess, nor does it encourage its members to take advantage of their Brotherhood to gain entry into places which would otherwise be closed to them. Not only should the aspirant to Freemasonry anticipate no financial benefit to himself or his family, but he should also understand that he may not presume on his membership to promote his interests in life. He must not use Masonry in any way to advertise his trade or calling, nor must he hope that it will cause his superiors to view

shortcomings with a lenient eye, or recommend him for undeserved promotion. Conversely, it may be asked to what extent it is his duty to advance the interests of a Brother? Only so far as such help may be given without injuring a third party. We must not allow it to affect the welfare of even our own immediate family. To what extent should a Brother receive preference over a non-Mason? To the extent only that, if in every particular other things are equal, the fact of one being a Mason should be allowed to weigh down the scale, but the fact that a man who asks a favour is a Mason must never outweigh our duty to our employer or to our shareholders or to the general public.

Masonry stands for tolerance, broad-mindedness, unselfishness and over all- CHARITY. The quotation used in another connection may well be held to epitomize Freemasonry:-

"In things essential, unity; in things nonessential diversity; in all things, Charity."

DEBUNKING THE MYTHS

It cannot be emphasized enough, that Freemasonry is not an insurance or Benefit Society. No member of the Craft has any right to financial assistance from his Lodge or from the Craft in general or from any individual member of it. Indeed, the exact opposite is the case, for the Order is purely to improve the common good and a man can anticipate no financial benefit as a result of his membership. The annual subscriptions to a Lodge bear no relation to insurance premiums, being strictly analogous to ordinary club subscriptions and are used to cover the expenses of the Lodge, such as rent, lighting, taxes, stationary, etc. and the support of the Grand Lodge and its functions.

Freemasonry is NOT a social club. It is true that to encourage good fellowship, it is frequently the custom for the members of a Lodge to dine together before or after their meeting, but this is no inherent part of Freemasonry.

Contrary to popular belief, Masonry is not a secret society either, but rather a "society with a few secrets" which is primarily used as a means of recognition of one Mason by another. If it were a secret society, Masons would not wear Masonic Jewellery, (a Masonic medal is referred to as a Jewel) such as a ring or a lapel pin, would not place the "Square and Compasses" symbol on the front of Lodge Halls or meeting places, would not publish notices of meetings or of installations, and would not issue the many booklets explaining the beginnings and the purposes of the organization. Freemasonry is known for being probably the most tolerant organization in the world as its members are from every walk of life and from most religions. One Lodge in India, for instance, has seven Volumes of the Sacred Law (Holy Books) upon its Altar. This is a great testimony to man's ability to get along with his brothers. Freemasonry cannot be considered a religion as it does not offer a path to salvation. It does, however, demand that each member believes in a Supreme Being to whom he would ultimately be accountable. Also, members of a Lodge are encouraged to participate actively in the church of their Faith. Many prominent clergymen in various parts of the world such as Reverend Norman Vincent Peale, Rabbi Ginsberg, and the past Archbishops of Canterbury have been Masons.

Freemasonry is not, and cannot be, a cult. The things that define a cult are, first, that it has a single charismatic leader - most Masonic jurisdictions elect a new Grand Master

each year. Second, a cult's members contribute large sums of money or even all their worldly goods to the cult – Masonry has fees to cover basic operation only. Third, a cult aims at removing the free will and critical thinking of its members - Masonry emphasizes and encourages diversity of thought and demands active participation in everyday life.

SO WHAT EXACTLY ARE THE SECRETS OF FREEMASONRY?

Good question. Back in the days when craftsmen travelled freely about Europe in search of work, they may have been competent in their craft, but were mostly illiterate. Consequently, they had to have a means of proving their level of competency to a prospective employer. As this was the factor that determined their levels of pay and also established their credentials, they guarded those means of identification jealously. Although unchanged for the most part since those times, we honour those ancient traditions this day by swearing never to divulge those secrets.

Masonic secrecy involves another rather interesting perspective. Freemasonry is a life's journey to develop the inward man into being a better individual. As this is the construction of a product that is a lifetime in creation, it can justifiably be stated by any Mason that he CANNOT divulge what in essence he does not yet and may never truly know - his own true worth.

On the basic level of understanding, the Craft does not reveal what goes on in a Lodge for three basic reasons:

1. like a family council, it's nobody else's business, and indeed would seldom be of interest to others. Often during business meeting we discuss social outings, get-together and talk, and pay our bills - just like a family.
2. our ceremonies would lose a tremendous amount if they were totally known beforehand - much like spoiling a surprise birthday party. Like a family, we don't believe we have to explain, rationalize, or ruin anyone's party, and a Degree is a party for those who have accomplished something after hard work.

When your Mason has successfully completed his studying for his Degree and comes home elated with himself you'll know exactly what we mean even if he can't tell you about it. (He will have promised not to, but, rest assured, nothing untoward is going on!)

3. You and your Mason may know someone who'll be interested in joining you both in Lodge activities and eventually joining the Lodge. This booklet covers most of the topics which can be freely discussed.

IS FREEMASONRY FOR MEN ONLY?

Yes and no. The craft lodges are for men and are a men's night out. This is as healthy as the functions where women would prefer time to themselves. The ladies may join the "Star" (Order of the Eastern Star). The young women can join Job's Daughters. (The International Order of Jobs Daughters – founding Canada, USA, Philippines, Brazil and Australia) and young men can join DeMolay. (Order of DeMolay) These three bodies have Masons present at their meetings, and women and their Mason may join and attend the Star together. If the Mason becomes a Shriner, his lady may be invited to join the Daughters of the Nile.

It is worth mentioning that there is an Order of Women Freemasons which was established in England shortly after the turn of the 20th Century. It is centred in London, England. Lodges under the Grand Lodge of Women Freemasons are scattered throughout the world.

Lodge Victoria No .124 (in Victoria) was constituted in 1962 by the Grand Master of the Order of Women Freemasons. The group then went to Vancouver the next day and constituted Lodge Vanguard No. 125. Lodge No. 124 lasted until 1979, and it is believed that Lodge No.125 was also not working by the same year.

Their organization is exactly as the men's organization. Members are called "Brothers"; they wear white tops with long black skirts, and similar regalia as Masons. Offices of a lodge are similar. They use ritual books from England. They even have all the concordant bodies of Freemasonry that the men do as well.

It is understood that the Masons of England, especially London, will meet socially and regularly with the Women Freemasons, although they will not acknowledge them as being Masons.

These Organizations, together with Masonry, form what we like to call "The Masonic Family."

FINANCIAL

The financial aspect should be borne in mind. Anyone desiring to become a Mason should know first what it will cost him for a one time admission fee, cost of clothing and annual dues. He should be satisfied in his own mind that he can afford, without detriment to himself or his family, not only these sums, but also contributions within reason toward aiding and assisting those less fortunate than he.

The cost of admission and membership varies considerably in different Lodges. The initiation fee and the annual dues for each Lodge are decided by its members, and both the fee for initiation and the dues are specified in the Lodge Bylaws. Your newly made Mason will have been told in advance what these amounts are for his specific Lodge.

COMMUNICATIONS

Most Lodges, according to their Bylaws, hold regular monthly meetings for transacting the business of the Lodge. The Master of the Lodge may call extra meetings as he desires (called emergent meetings). The Lodge may meet at other times for Degree work, special programs and special events. While every Mason's attendance is earnestly solicited, there is no intention to interfere with his work, or his duties to his home and family . Your Mason had invested time and money in joining the Order, and he will be paying dues for years to come. He can best receive all that is his, by participating in its deliberations and events. We sincerely hope that you will approve and actively encourage him to attend regularly and also that you will join us whenever the ladies are included. Each year there is an election of officers of the Lodge and then, at another meeting, the officers are installed or invested. When each officer is installed or invested he is advised of the duties and obligations of his particular c5re. If your Mason decides to take on an office in the Lodge, you will become more aware of what his is expected to do.

The Holy Bible, Koran, etc. (Volumes of the Sacred Law) are present at each Lodge meeting. The Volume of Sacred Law is the Holy Book relevant to the various faiths represented by the Lodge's members. It is there to remind members that their Faith is to govern their thoughts, words and deeds. This practise is consistent with a Bible being present in the Legislature, or during sittings of the House of Commons in Ottawa.

TIME COMMITMENT

The members of a Craft Lodge attend 10 to 20 meetings a year on the days or nights specified as the meeting time of their Lodge or Lodges being visited. Officers may attend a few more but these are controlled by the officers themselves. The senior officers may attend one Grand Lodge meeting. There are usually two months in the year when no Lodge meetings are held.

TITLES

You will hear your Mason being called "Brother". "Brother" is neither a sentimental nor a familiar form of address, but is a title, a distinction and an honour, indicating that he has been recognized as a Mason by another Mason.

"Brother" is a title dating back to ancient times and is used in place of "Mister" or any other title acquired as part of his station or profession in life. You may hear all men are equal and no man is singled out for his wealth or position. All distinctions are left at the Lodge room door.

You may hear the term "Worshipful" when a Mason addresses another. In this instance, the word has no reference to Deity. This title is used as a sign of respect to those who have served as Masters of their Lodges or have held specific offices in the Grand Lodge. For example, a "Worshipful Brother" is one who had served as Master of his Lodge. The titles "Very Worshipful" and "Right Worshipful" identify specific Grand Lodge officers, and "Most Worshipful" is a title reserved exclusively for the Grand Master of Masons in this Jurisdiction and the Past Grand Masters.

MASONIC APRONS

The Apron is an emblem of man's innocence and the badge of a Mason. In all ages it had been cherished by the rich, the poor, the high and the low, including Kings and Presidents. As a Mason goes through the three Degrees of Freemasonry, the apron may change slightly in design. If a Mason, in later years, becomes a Member of Grand Lodge, the design and the colour will change. However, when all is said and done, there are only three Degrees within the world wide Brotherhood of Freemasonry. Masonry, commonly known as Craft Masonry, is as universal as the sky which resembles the colour on the Apron's trim (light blue in this jurisdiction). The white leather in all aprons reminds us that we all came from the same journey at the beginning of our Masonic life.

Regardless of Rank within a Lodge or Jurisdiction, if a Brother or his family requests it, a Brother's first Masonic Apron should be placed on this casket at this funeral.

CONCORDANT BODIES

There are a number of other organizations which require Masonic membership. The Royal Arch and the Scottish Rite are two of the most prominent groups, and they confer Degrees which teach additional Masonic lessons. There is also the Shrine which has a

greater social side and important fund-raising aspects. There are many other organizations which require Masonic membership in order to join but all are entirely optional. There are also some groups which are invitational only.

As already mentioned, there are several groups that you may join as a Mason's Lady, such as the Order of the Eastern Star. If your Mason becomes a Shriner, the ladies, by invitation, may join a ladies' group called the Daughters of the Nile. It is, however, your choice entirely, whether or not you wish to join any group.

There are organizations for young people. DeMolay, for young men ages 13 through 21, requires no Masonic affiliation in the family. Job's Daughters is for girls aged 10 to 20 years, and requires a family Masonic affiliation by father, grandfather, uncle, or brother. These organizations teach patriotism, love, service to the community, and love of family. You will be impressed by the ritualistic memory work should you attend the installation ceremonies of these organizations. B.C. and Yukon Masons support these young peoples' groups.

ILLNESS

In the event your Mason becomes ill, you should take it upon yourself to notify the Master, the Secretary, or any other member of the Lodge who will in turn notify the membership of the Brother's illness. There have been families who have been very unhappy that no one from the Lodge contacted an ill member or his family. Unless someone in the Lodge is aware of the illness, the Lodge cannot help. One of the principles of Freemasonry is to help those who are ill, including family members, in any way possible.

WHEN A MASON DIES

A Masonic Funeral Service may be performed if a Master Mason or his family so requests. The Lodge does not offer to do such services, but, being advised of the death of a member, someone from the Lodge will call on the family to offer condolences and to offer any assistance needed.

Only Master Masons in good standing can be buried with Masonic Honours. Any Masonic participation in a Church or Funeral Chapel is a privilege and not a right. The family must seek the presiding clergyman's approval before a Masonic Ceremony can be performed in conjunction with a religious service.

A Masonic Funeral Service as most often practised in British Columbia and Yukon is a simple dignified farewell to a Brother. It takes place after the Funeral Service given by a member of the clergy and is similar to the military, the police, or any other organization saying farewell to one of their own.

At an appropriate time, Lodges in this jurisdiction may present a Widow with a pin and card which identifies the lady as the widow of a Mason. The pin is a gold wreath with a broken column in the centre, denoting the uncertainties of life, and is immediately recognized by members of the Fraternity. It has been, and continues to be, of great help to many of the ladies in their travels as well as in everyday situations.

Prior to the death of a Brother, arrangements should be in place for the disposal of his Masonic books, his Ritual, regalia, rings, etc. It is very appropriate to keep a Mason's ring or any other items for a son who may be interested in joining the "Craft". However, most aprons and jewels, (a Masonic medal is referred to as a Jewel) while presented to the Brother, would be welcomed back by his Lodge. Regalia presented to many Masons were formerly worn by well known and loved Brethren before him. Returned regalia

form part of a Lodge's heritage and serve to remind the Brethren of their departed Brothers. The Brother wearing the regalia is constantly reminded of his temporary stewardship of that apron or jewel.

Good books are displayed and great books are read and reread. Masons welcome the opportunity to expand their Masonic learning through books that are rarely available at the local library. Masonic books found and acquired over many years are a great legacy to other Masons especially if appropriately inscribed with the name of a departed Brother.

Assistance in continuing the remembrance of your Mason, by returning any Masonic items to his Lodge, is always much appreciated.

WHAT DOES FREEMASONRY MEAN TO A MASON?

It would be difficult to summarize, in a small space, all that a Mason learns through his membership. In brief, Freemasonry encourages a member to apply to his daily living the broad general principles of morality. Membership is limited to adult males who can meet the recognize qualifications and standards of character and reputation_ Membership is not actively solicited. A man must request o~ his own free will to become a member. A petitioner in this Jurisdiction must be at least 21 years of age so that he b2s had some time to grow both physically and mentally before he enters. He must be able to understand the "Masonic Obligation", and be responsible for his actions. In Jurisdiction each Lodge assesses its petitioner's qualification because we believe that the group is in the best position to assess the candidate's sincerity, integrity, character, morality, belief in a Supreme Being, and other inner principles endorsed by the teachings of Freemasonry.

A petitioner for the Degrees must be free born, meaning that he is in no sense a slave or one who has lost his citizenship, but is his own master in the true sense of the word. Important qualifications for membership include freedom to discharge his Masonic duties without external interference and having a good reputation among his friends, acquaintances, neighbours and his colleagues at work.

Freemasonry emphasizes the duties a man owes to his family, his neighbours, his Country, his God, and himself. Masonry teaches self-betterment and improvement in all facets of life. Practising the fundamental precepts of Masonry will make a good man a better man

It has been said that if you want something done, give it to a busy person. Many local histories in British Columbia and Yukon will reflect people who were active not only in their Lodges, but also in service organizations, local politics, school boards, hospital boards and sports leagues.

Freemasonry is not a service organization. It is a Fraternal Order which encourages its members to participate in society as each member feels he best can. Lodges may decide to raise money for a particular benevolent work. Projects are fun and can serve to unite people. You may find a wide variety of these have been carried out over the years as needs have changed. One project supported by most Lodges in the Province is the Masonic Bursary Fund. This is funded by the Brethren themselves and has contributed many student bursaries over the years to young people who, otherwise, would have had to forego any post-secondary education. There is also the Masonic Foundation which contributes to many charities on behalf of Masons in British Columbia and Yukon.

Shriners support more than twenty hospitals and burn clinics across North America at the cost of almost two million dollars a day. These hospitals are unique in that there is no billing department in them. Funding for the Hospitals and all transportation costs come from the Shriners who raise most of it through their various fund-raising efforts.

WHO ARE THESE MASONS?

Your Mason's Lodge may host Ladies' Nights and Open Houses for those interested in the Craft. You should take advantage of these opportunities to meet other Masonic Ladies such as yourself; some Lodges offer the opportunity to tour the Lodge rooms, if you are interested. These functions are enjoyable and very informative, and you might just be surprised to see who, in your community, has been active in Freemasonry. Many well-known members of our society have been active in the Craft While you already know or have met the members who sponsored your Mason; you are probably unaware of the many prominent Masons who have contributed to society as we know it. Many Kings of England, at least 13 Presidents of the United States, some of the Prime Ministers of Canada and Premiers of various provinces, including B.C.'s first Premier, John F. McCreight, have all been Masons. Rudyard Kipling, Antoine Sax, Robbie Burns, Sir Winston Churchill, Andre Citroen, Irving Berlin, Nat "King" Cole, Bob Hope, J.C. Penny, Jean Sibelius, Mozart, John G. Diefenbaker, Roy Rogers, Red Skelton, most of the Boston Tea Party, George Washington and many members of the clergy have seen merit to join, and now your Mason has too - he is in good company.

CONCLUSION

We sincerely hope that this little booklet has been helpful and informative. We also hope that it will assist you in understanding your Mason's role in his Masonic Life and in understanding the principles of the Fraternity. Also, ~ONE of the information presented in this booklet is secret. It has been available for years for those who have sought it out As your Mason sought out Freemasonry, it is only reasonable that we would want you to have your concerns and questions comfortably answered without extensive effort. You should remember that, as the direct relation of a Mason, should you ever encounter difficulties and need help, whether in Canada or abroad, contact the local Grand Lodge or any Lodge or Mason. Help will be forthcoming.

AGAIN WELCOMING TO THE MASONIC FAMILY