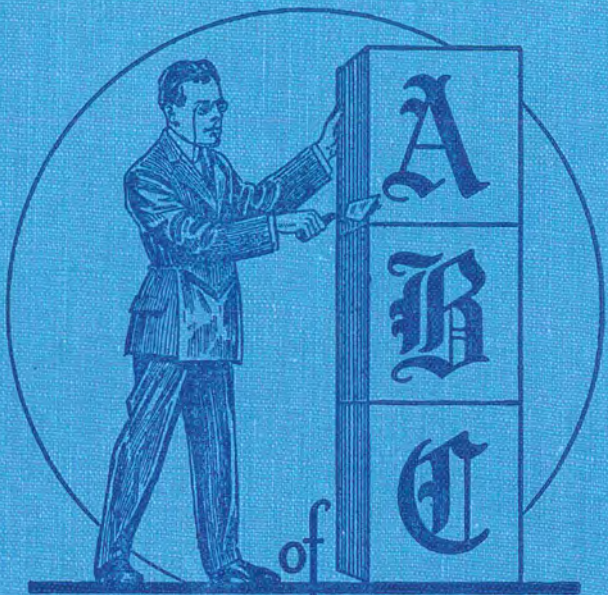


The



FREEMASONRY

A BOOK FOR BEGINNERS

by

DELMAR D. DARRAH



Presented to

BRO. _____
who was Initiated _____, Passed _____
and Raised _____ to the sublime degree of Master Mason in
_____ Lodge No. _____, A. F. & A. M.

Located at _____

WE RECOMMEND HIM TO THE FAVOR AND PROTECTION OF
ALL MASTER MASON'S IN REGULAR STANDING,
WHERESOEVER DISPERSED

(SEAL)

Secretary _____

Worshipful Master _____



The

A. B. C.

of

Freemasonry



A BOOK FOR BEGINNERS

By

DELMAR D. DARRAH

MASONIC SUPPLY COMPANY, BLOOMINGTON, ILL.

1956

At the Outset:

Well, my dear brother, you are a Freemason at last. You have been presented with the lambskin apron; you have penetrated the mystic chamber of King Solomon's Temple; you have found the meaning of the sprig of Acacia. When you signed the by-laws of the lodge you sealed your allegiance with the greatest fraternity the world has ever known. The particular reason which caused you to seek admission into this ancient and honorable society is known only to yourself. It may have been curiosity. If so you are doubtless satisfied. It may have been social aspirations. If so the opportunity is offered you to associate with some very excellent men whose friendships are well worth cultivating, and who will be of material assistance to you in your own personal development. It may have been for business reasons. If so you will be disappointed for masonry promises no pecuniary return. It may be that you wanted to join some secret society. If so, you have selected the oldest and best. It may have been that your father was a mason and expressed the wish that you should follow his example. If so, a high compliment has been paid to the society of which you are now a part. If you knew something of the character of masonry, and sought to unite with it that you might participate in its good work, and be of some service to your fellow man, then your ambition has been a laudable one and a great opportunity is offered you to make yourself useful. This fact remains true, you are now a member of the fraternity, with certain duties and prerogatives. The vital question is, will masonry be worth anything to you, and will you be worth anything to the fraternity. The answer is—yourself.

Beginnings of Masonry:

It is not probable that the present system of Freemasonry had any thing to do with the building of Solomon's temple. That monument of architecture has been accepted by masonry as a symbol and the many references to it are purely symbolical. Remember that the purpose of Freemasonry is not to teach history but moral truths. No one knows when or where Freemasonry originated. There are no existing records to show the beginnings of the fraternity. A good many elements have contributed to its growth and development. God planted in the heart of man a desire to seek the society of his fellowman and this yearning for companionship has been a large contributing factor in the beginnings of masonry. Out of the necessity for constructing some means of shelter from the inclemency of the weather came the art of building or architecture and this has formed the plan or material with which masonry has been developed. In various parts of the old world will be found ruins of colossal buildings which were erected by associations of men showing that they united to carry out their plans. In the middle ages, there were bands of operative workmen traveling over Europe engaged in the construction of great cathedrals. Among these operative workmen masonry took a crude form of fraternity, and from this humble beginning, through a long process of development we have the Freemasonry of today. There is ample proof that the present system of speculative Freemasonry had its beginnings in the old operative guilds of traveling Freemasons. These various societies waxed strong until the beginning of the seventeenth century when they found it difficult to maintain themselves because of lack of building operations. In the year 1717 they changed their rules to admit men of all professions and this marks the beginning of the present system of philosophical or speculative Freemasonry. Some very wise men have taken the various materials and implements of the operative art and through a matchless system of symbols and allegory have developed the masonry which we enjoy.

Coming to the Point:

No organization of equally high importance is as little understood as is Freemasonry. It is not an order in the sense that term is applied to the mushroom secret societies of the period, but rather a society, fraternity, brotherhood, or institution. It is not a club for it does not amuse. It is not a system of signs and grips for convenient use in traveling about. It is not an insurance society for it offers nothing in the way of sick and death benefits. In the ceremonies through which you have passed many definitions have been given you of Freemasonry. Some of them perhaps have been more or less understood. You were told that it is a system of ancient hieroglyphic moral instruction taught by types, emblems and allegorical figures, the early and primitive way of teaching men. To reduce this to simpler language would be to say that masonry is a system of morality veiled in allegory. But to define masonry in the simplest language possible would be to say that it is the science and art of right living. As a science it is concerned in discovering and classifying those principles which go to make upright moral conduct; the art is living those principles before the world. There is every evidence that the men who formulated Freemasonry had in mind the idea of a fraternity whose morality would satisfy their conception of a religious life and which could be best exemplified in their daily relations with the world and each other. In masonry will be found a blending of the best philosophies of all the world. This does not mean that those old philosophers who gave utterance to these truths were Freemasons but it does mean that the men who formulated Freemasonry have collected the best utterances of the wise and good men of the past and have cemented them into a beautiful mosaic and called it Freemasonry.

Depiction through Symbols:

As you have progressed through masonry you have had presented to you many illustrations and allegories with their attendant explanations. You have perhaps wondered what it was all about. Masonry employs symbolism to teach moral truths and the ceremonies through which you have passed are directed to that particular end. Masonry is a language of signs and symbols. The early man drew charcoal pictures on the side of rocks and recorded his thoughts and ideas. Later on, the same procedure was followed in the teaching of religious and philosophical truths. Masonry has adopted the same method in communicating those things which it desires to impress upon the minds and hearts of men. For example, much might be said to you upon the subject of industry, and lecture after lecture might be given you upon the value of this virtue, but when there is placed before you a picture of a bee hive and you are told that it is a symbol of industry the truth is more indelibly impressed upon your mind and ever afterward when you see a bee hive or a picture of a bee hive there will be associated with it the particular symbolism which it conveys and the lesson will be more intense. Children in the kindergarten are taught the fundamentals of knowledge by the use of real objects which they can see and handle, and by this means their thinking powers are stimulated and developed. A symbol then, is a visible sign with which a spiritual feeling, emotion or ideal is connected. Freemasonry abounds in symbols which are universal in their application and you will never be able to fully appreciate the fraternity until you have studied its veiled doctrines and understand its symbolism.

ssence of True Religion:

You will probably hear some mason remark that masonry is good enough religion for him. Then again, you will hear the brother who made the remark roundly censured by some zealous churchman who will deny that Freemasonry is in any sense a religion. There are two classes of masons who deny that masonry is a religion: those overly devout churchmen who want the churches to have a monopoly on all the morality in the world and to compel those who desire to be good to do it under the restrictions which they provide and those masons who refuse to acknowledge it a religion because to do so might make it necessary to change some of their practices in order to be consistent members of the society. If it be said that Freemasonry is not a church, not a creed, not a dogma, not a sectarian institution no one will deny the correctness of the assertion, for it offers no plan of salvation and points out no particular route to heaven. But, if a belief in God, the practice of prayer, the acceptance of the Bible as the rule and guide of conduct, and an all-abiding faith in the fatherhood of God, the brotherhood of man are not religious elements and which, blended as they are in Freemasonry, do not constitute a religion, then many other so-called religious societies should renounce their claims to distinction in that particular. Mackey, the greatest authority on Freemasonry, says "Masonry in every sense of the word is indebted solely to the religious element which it contains for its origin and for its continued existence and that without this religious element it would hardly be worthy of the cultivation of the wise and good." Masonry demands from its subjects the same upright moral conduct as does the church. It in no way, however, interferes with the work of the church and is every ready to lend that great spiritual institution its assistance. It encourages church affiliation and pledges loyal support in all moral uplift.

Faulty Conduct not Consistent:

It is not the purpose to sermonize in these few short pages, but in pointing out to you those things which you should know as a mason it is necessary to say something about your personal habits. The masonic fraternity is a moral institution and therefore to maintain its standing in the world must exact from its members a course of conduct that will be consistent with those things which it teaches about its altar, for preaching without practice avails nothing. Therefore if you are given to the use of profanity you cannot continue the habit and be a representative mason for from the time you entered the door of the lodge until you are retired as a master mason the whole ceremony was directed to the honor and glory of God and to pay Him proper respect is a paramount masonic duty. If you gamble for money you are practicing something which masonry frowns upon and which if continued is likely to cost you your standing in the fraternity. If you are in the habit of frequenting questionable resorts you are laying yourself liable to the discipline which the fraternity imposes for infractions of the moral law. Masonry is not a prohibition society but it does insist upon temperance. It will not tolerate drunkenness nor will it condone loafing in saloons. If you are one of those men who can take an occasional glass and maintain your self control, the indulgence in the inclination is presumably your own business. If you patronize a public bar go in at the front door and come out of the front door. Never be seen skulking down an alley to the back door for then every one will know that you are ashamed of yourself and that you are doing something of which your friends do not approve. Masonry sets before each member a pattern of upright behavior. It is left to each one to fashion his conduct in accordance with his own will and inclinations, subject however, to the chastening rod of the fraternity for wilful violations of its precepts.

irdling the Globe:

You have already heard a good deal said concerning the universality of Freemasonry. This expression with a newly made mason is very often misunderstood, and he is led to believe that masonry is the same the world over. The term universality, as used in masonry, does not mean that the fraternity has spread over all the face of the globe but it does mean that the principles of masonry are universal in their application. Masonry is very widely diffused but not all of it is genuine and legitimate. Such a splendid society must necessarily have its imitators and there have sprung up in various parts of the world what are termed clandestine organizations. These societies claim to be masonic and in fact practice the same rites and ceremonies as do legitimate masons. There are negro lodges scattered all over the United States but they are clandestine because no regular Grand Lodge ever sanctioned their formation. In many of our large cities will be found lodges claiming to be regular and which offer every inducement to draw visitors, but which are clandestine. In some foreign countries there exists masonry which is not recognized. The three elements which enter into legitimate masonry are 1st: Legitimacy of origin of lodges forming Grand Lodge. 2: Sovereign control of Ancient Craft Masonry in jurisdiction of Grand Lodge. 3: Belief in God and display of the Bible on the altar as a great light. All masonry which does not meet these requirements is regarded as illegitimate and clandestine and all regular masons are forbidden from holding masonic intercourse with masons belonging to these lodges. Before traveling in foreign countries it would be well to acquaint yourself with the condition of masonry in those parts and whether your Grand Lodge is in fraternal relations with the masons thereof. In nearly every place in the civilized world will be found some regular masons to whom a traveler may apply for those masonic courtesies to which he is entitled.

Heralding Your Professions:

Do not get the idea that masonry is a system of signs and grips for convenient use in traveling about the country and heralding your professions. They are merely incidents of the fraternity which have their utility in their proper sphere. It is contrary to the ethics of masonry to use signs and grips outside of the lodge room. In case of imminent danger you have already been instructed what to do but this does not give you license to hail every stranger with the masonic means of recognition. Grips and signs are used in the lodge room as a means of instruction and there is rarely an occasion which demands their use in the every day activities of life. When you are introduced to a man who wears a masonic emblem do not give him a grip or a sign to apprise him of the fact that you are likewise a member of the fraternity. If you want to acquaint him with the fact tell him frankly and if he wants to test you he will do so in his own way. Do not give a masonic sign to your friend across the street nor use masonic catch phrases in public places. These things tend to depreciate you in the minds of serious and knowing masons. Again do not use masonic emblems about your place of business nor on your stationery because it is forbidden by law and there are those who will charge you with using the fraternity for business purposes and who will avoid you. Do not talk affairs of the lodge on the street corner nor in public places. Masonry is an institution of reserve. It does not obtrude upon public gaze nor does it want its members going about discussing its affairs before the uninitiated. Masons make themselves known by the way and manner in which they conduct themselves before the world. Silence and circumspection are masonic virtues.

Improving the Fraternity:

Doubtless you have noticed many procedures in masonry which are entirely new to you. Perhaps you have noticed some things which do not suit you and which you would like to change. This is all very natural for it is a very poor sort of a man who hasn't some ideas of his own. But don't try to improve the fraternity, because if you do you are going to be disappointed. If your knowledge of fraternal organizations has been gained in other societies, this may create a tendency on your part to want to bring into masonry some of the things which found favor with you in your early experience along this line. It doesn't make any difference what the Odd Fellows, Red Men or Knights of Pythias do. They have their rules and regulations adapted to the characteristics of their organizations. Just remember that masonry was in existence many years before these orders were ever thought of, and that its procedures are two or three hundred years old. Its code was prepared in the long ago by some very smart men who collected the old masonic formulas and united them into the splendid system which we today enjoy. The essentials of masonry are practically the same wherever it may be found. Its ritual you will find to be differently worded in various jurisdictions, but the fundamentals upon which it is founded are the same wherever masonry exists. It is quite remarkable that the fraternity should continue in its present form for nearly two hundred years. It is this fact which invests it with a peculiar charm and challenges reverent regard. If it should be changed to meet the whim and caprice of every period it would cease to be masonry.

Journeying to the East:

It may be that you are really interested in masonry. Perchance you have felt that you would like to participate in the work of the lodge and sometime rule and govern your brethren as a Master. Preferment in masonry can only be acquired through service to the craft. If you have a desire to get started in masonry with a view to receiving its honorable awards, the first thing you must do is to attend the meetings of your lodge and cheerfully perform any service which may be assigned to you. Learn the work, help post the candidates for advancement and do what you can to advance the welfare of your lodge. In due time you may be invited to preside in the east and confer a degree, but whatever you undertake do it to the best of your ability. It will not be long until the lodge will recognize your worth and find a place for you in its official line. Do not try to rise in masonry by electioneering methods. Nothing will bring disaster to your ambitions as quickly as an effort to force your way to the top. There is no royal road in masonry. The honors which it awards come through unselfish devotion to the cause. It should not be forgotten that participation in the work of masonry brings self improvement. The ritual being an exact science, its memorization is a great stimulus in developing the mind and strengthening the reasoning powers. Appearance in the ritualistic work of the lodge is valuable in overcoming that diffidence which affects many men. Aside from the ambition for official preferment it is well worth your while to devote yourself to the work of masonry because of the self improvement which you will derive.

Knowledge is Power:

If you are of an inquiring mind you will want to know something about Freemasonry and very naturally you will seek those books which give reliable information upon the subject. Freemasonry like all other great institutions has its history, literature and poetry. Do not get the idea that ritualism and masonry are the same thing. Ritualism is merely the vehicle which carries masonry to the hearts and minds of men. Ability to recite the ritual does not mean a knowledge of the institution. Your first duty as a masonic student will be to get a copy of the by-laws of the lodge and learn what is expected from you in your legal relations to the fraternity. For a short history of the Fraternity, Gould's Concise History of Freemasonry is recommended, or if a more extensive and complete work is desired Mackey's History of Freemasonry in seven volumes is suggested. The Poetry of Freemasonry by Robert Morris, the Poet Laureate of Freemasonry is a very delightful volume and contains much that is good along that line. The best work, however, for general masonic information is Mackey's Encyclopedia of Freemasonry. This work comes in two volumes and sells for \$12.00. Every subject connected with Freemasonry is considered both historically and symbolically. This work is a complete masonic library in itself and will answer any question which an inquiring masonic student may ask. If you feel that you can invest in but one book then Mackey's Encyclopedia will prove the most satisfactory. You will be a better mason and appreciate the fraternity more thoroughly if you know something about it and to that end you are urged to read and study. Subscribe for some good masonic paper and keep yourself informed upon current events.

Losing Your Confidence:

There are unscrupulous men in the masonic fraternity as well as out of it. Because you are new in the society and not very well informed there are masons who may try to make you their financial prey. Perhaps even now some brother whom you met in the lodge room has approached you and asked for a loan of a small amount of money. There is no masonic obligation which requires you to loan money to your brethren. You are to relieve a brother's distress to the extent of your ability and of that you are the judge. Should you loan money to masons do not do it masonically but do so as a business proposition. By so doing you will not be masonically disappointed if the money is not repaid. Perhaps some brother who assisted in your posting has asked for some favor. May be you have felt under obligations to accommodate him because of the services rendered you. Whatever instruction you have received belongs to you and when you advanced your money for the degrees in masonry you bought and paid for such instruction as might be necessary and you are under no obligation to anyone for services rendered in posting you. Should you be disposed to loan money to masons do it in the same manner and spirit that you would make any commercial loan and then collect the debt when due the same as any business obligation. Apply this same rule in all your business dealings with members of the fraternity and you will save yourself some disappointment and loss of friendships. Should you at any time borrow money from your masonic brethren do it in a business manner giving any security that may be asked, then be scrupulous in meeting the obligation when due. In this manner only can masonic confidence be maintained. There are members of the craft who are ever ready to take advantage of their masonic affiliations to expect special favors and unlimited deferment in the payment of just debts. Masonry does not warrant nor sanction conduct of this kind. It expects every mason to properly discharge his financial obligations not only with all the world but especially with his brethren in Freemasonry.

Making the Most of It:

What masonry is going to be worth to you depends wholly upon yourself. You are going to get out of the fraternity just what you put into it. Therefore if you put nothing in, you need not be disappointed if you get nothing out. Very often you will hear men say that masonry never did them any good. Many of these men carry dimits in their pockets or may have been suspended for non-payment of dues. The truth is that they went into the fraternity from purely selfish motives. They expected that masonry would be helpful in business, society or politics and while they never did anything for the institution they attempted to draw wages which they had not earned, and were disappointed. Merely because a man keeps his dues paid is no reason why he should expect to lay claims to the benefits of the fraternity. To expect that masonry will be of service to you, you must attend the meetings of your lodge and contribute your mite to the welfare of the fraternity. It is not necessary that you become a ritualist and devote a great deal of time to ritualistic endeavor in order to secure the benefits of the institution; it is only necessary that you show your willingness to be of assistance wherever you can because by so doing you will be putting funds in the masonic bank subject to your withdrawal when most needed. Confucius, the Chinese philosopher, was once asked to name in a single word the whole duty of man to man and he replied, reciprocity. This is the key note of masonic relationship, for the whole of masonic duty is reciprocal. Therefore before you seek masonic favors make sure that you have earned them, then you will not be disappointed if they are not forthcoming when asked for.

Neglect of Duties Not Expected:

Masonry asks no man to neglect his home or his business affairs for its welfare. It so arranges its various activities that they in no way interfere with those duties which every man owes to his own well being. Doubtless you have noticed some who devote a great deal of time to the fraternity, who attend lodge meetings almost every night in the week and practice meetings all day Sunday. Also others who attend work meetings and schools of instruction away from home. This matter is probably their own business and it may be that they are so situated in life as to be able to devote a great deal of time to masonic work, a very happy condition indeed. A man's first duty is to his business and his home, and masonry does not expect to take him from either. The work of masonry is very fascinating, the memorizing of the ritual causes a friendly rivalry for excellence and the flattery accorded the good worker feeds his vanity and he soon finds himself seeking the lime light and his business and his family suffering in consequence. There is a happy medium which should be maintained. The highest success in any field of endeavor is based upon the old rule of doing one thing well. The place for you to expend your masonic energy is in your own lodge and by so doing you will find ample opportunity to satisfy your masonic ambition and not be tempted to neglect either your family or your business.

nce a Mason not Always a Mason:

A man comes into masonry of his own free will and accord. He goes out in the same manner. As there was nothing compulsory about your uniting with the fraternity there is absolutely nothing obligatory as to the length of time that you shall remain a member. It is your privilege to retire whenever you see fit to do so. Of course the fraternity reserves the right to determine the motive which leads you to sever your masonic affiliations. It is ever granted that all men are subject to change of heart. If at any time you should modify your belief in Deity to the extent that you can no longer subscribe to the God of the Bible then you owe it to the fraternity to retire from it because the institution in justice to itself cannot tolerate an atheist in its midst. If at any time you feel that you cannot be loyal to the obligations of masonry then you should at once withdraw. Just remember this, do not cancel your masonic affiliation because you become peeved at some member for a supposed wrong, or because the members do not patronize you in business or because you do not happen to have your way in the lodge for if you do the fraternity will know at once that they made a great mistake when they made you a mason. To get out of the fraternity all that it is necessary for you to do is to pay up your dues to date and to ask for a dimit. In due course of time you will receive your card of dimission and your connection with the fraternity will be absolved. It is not necessary for you to give any reason as to why you want a dimit for if you are clear on the books it cannot be denied you. Remember that when you take your dimit you lose all the privileges of the fraternity such as visiting lodges, masonic burial and benefits of the society both to yourself and your family.

Parting of the Ways:

Perhaps you have already been solicited to take what have been called the higher degrees. No doubt you have been confused by what has been alluded to as the two routes. Originally there was but one degree in Freemasonry that of Entered Apprentice, but through a long process of evolution and amplification the essentials of the fraternity are now presented in three degrees called the degrees of the lodge or symbolic masonry. To these degrees have been added those of the York Rite and the Scottish Rite. To be eligible to receive the degrees in either system a petitioner must be a master mason in good standing in his lodge. The degrees of the York Rite embrace those of the Royal Arch Chapter, four in number and those of the Commandery of Knights Templar two in number. The degrees of the Scottish Rite are twenty-nine in number commencing with the fourth degree and extending to the thirty-second. The thirty-third is an honorary degree conferred upon those who by long and arduous service in masonry have attained distinction. Intermediate between the Chapter and Commandery of the York Rite, there are two degrees conferred, a Council of Royal and Select Master. These degrees while very interesting are not prerequisite to Commandery membership. Doubtless the question has already arisen in your mind as to which route to take. The best advice that can be given you is take them both, that is if you can afford to do so. If you can take only one, then you must be left to decide the matter in accordance with your own tastes. All the so-called higher degrees are beautiful and instructive and carry out through drama and allegory many of the lessons hinted at in the lodge. The Mystic Shrine is in no sense a masonic organization. It is merely a playground where masons gather to give vent to good humor and innocent fun.

Queer but True:

It may be that during your first admission into the lodge you chanced to look up and observe someone in a white apron who, prompted the inquiry in your mind, "I wonder how that man got in here." Perhaps the same man was looking at you and wondering the same thing. You know that there is absolutely no accounting for the ideas which some of us hold concerning the other fellow. Now you are going to be surprised at some of the folks you will meet in the fraternity. Perhaps you have noticed that the man who sold you the fake-mining stock is an active worker in the same lodge in which you have just received your degrees. It may be that your neighbor whom you know beats his wife was one of the first to greet you with much brotherly kindness. Just remember this, there are hypocrites in the fraternity as well as out of it. You will find many men in masonry who are false to their professions, but this is not the fault of the society. There have been bad men in every human society since the beginning of time and probably will be until time shall be no more. It is very hard to understand how men can assume the obligations of masonry and pretend a faith in the ideals of the fraternity and by their daily conduct show that they are inconsistent. But this is one of the problems of human society. To eliminate the dross from human nature, to rejuvenate mankind, and to implant in the heart and brain the ideals of manliness is the purpose of masonry. Therefore when you behold in the fraternity one whom you know does not measure up to its ideals you should rejoice that he is surrounded by influences which may work a change in him. It does not matter so much what the other fellow does, your concern should be to so deport yourself that no one can point his finger at you and whisper, hypocrite.

Reaping the Benefits:

There are no insurance features whatever connected with Freemasonry. It pays no sick or death benefits, neither does it make any promise to pension your widow and orphans when you are dead and gone. These facts you should make known to your family to prevent future misunderstanding. Regardless of these, masonry is one of the most charitable institutions in the world. It not only maintains splendid homes for the care of the orphan, the widow and the aged, but each lodge ministers to its worthy destitute to the extent of its ability. Therefore there is a reasonable assurance that the fraternity will care for you if you are sick and bury you if there is no one else to do it. In some lodges will be found organizations known as low twelve clubs which have no connection whatever with Freemasonry, but which are merely associations of individual masons within the lodge. Their plan is to collect one dollar from each member on the occasion of the death of one of the club which amount is immediately paid to the widow of the deceased. This practice has led to the belief that masonry pays death benefits, but such is not the case, inasmuch as the above arrangement is purely individual. Should you or your family at anytime be in need, make the fact known to the master of your lodge who will investigate your condition and do for you whatever may seem necessary. Should your lodge at sometime render you financial assistance and you should again find yourself in good circumstances make an effort to reimburse the lodge for what they did for you, because the next time you have occasion to ask for relief you will find a much more willing response.

Sign Boards of Masonry:

About the first thing that a newly made master mason does is to go down to the jewelry store and invest in a supply of masonic jewelry, a pin, charm or ring and perhaps all three. Some have been known to purchase in these public signs before they have taken a single degree. Many years ago the members of the masonic fraternity did not indulge in display. If any masonic emblems were worn they were usually concealed somewhere about the clothing where they might be found in case of accident. It has always been expected that masons would make themselves known by proper conduct rather than by outward display. Man is of course a vain animal and is prone to decorate himself with various gewgaws. The wearing of a modest amount of masonic jewelry is not to be condemned, but many of the leading masons of the world wear little or nothing that will make known to the public their professions. It cannot be doubted that many members of the fraternity adorn themselves with masonic jewelry for business and social reasons. The business man however, always looks with suspicion upon the salesman who approaches him with a big square and compass on his coat front, or who by jiggling his watch charm tries to impress him with the fact that he is a mason, and is therefore entitled to consideration. There can be no objection to a man wearing a moderate amount of masonic jewelry so long as he does it modestly and for no questionable purposes. It is not surprising to see the worst scape goat in the fraternity plastered with masonic emblems because it is necessary for him to employ some means of securing recognition among his fellow men.

Traveling in Foreign Countries:

It may be that one of your first desires is to visit some other lodge and try out your newly acquired masonry, as well as to see how other lodges conduct themselves. To visit other lodges is a privilege which every master mason in good standing enjoys. However, he may be denied that privilege by the objection of some member of the lodge in which case there is nothing to do but to cheerfully submit. Before attempting to visit another lodge where you can not be vouched for you should provide yourself with a receipt for dues or with some other form of documentary evidence showing that you are in good standing in your lodge. Then be sure that you are sufficiently posted in the catechisms of the three degrees to enable you to pass an examination. When you present yourself to some lodge and the examining committee greets you do not proceed to take matters into your own hands. Do not ask to see the charter of the lodge for it is doubtful whether or not you would know that it is genuine. Do not proceed to quiz the committee. Answer all questions that may be submitted to you in a courteous manner remembering that you are wholly at the mercy of the committee that is examining you and that upon the impression you make, depends your admission into the lodge you seek to visit. If you are in a strange city and desire to visit a lodge it will be well for you to make inquiry from some one in whom you have confidence as to where the masonic temple is located and what lodges are meeting. There are some clandestine lodges to be found in all large cities and it behooves the unacquainted mason to be on his guard.

Undue Familiarity:

Beware of the man with the red nose and highly scented breath who greets you with a strong grip and a pathetic story about losing his wife in a railroad accident and being without funds is trying to get back home again. In nine cases out of ten he is an impostor. Impostors are men who have been suspended or expelled from the fraternity, or maybe men who have acquired a knowledge of the fraternity in some spurious manner and who go about the country representing themselves to be masons in good standing and seeking assistance. They are always careful to pick out newly made masons because in many instances they have contributed liberally to them through ignorance. The average impostor is well posted and can very fluently rehearse the lectures and very promptly give the signs and grips. He will tell a hard luck story and request a loan which he promises to pay just as soon as he can get home. If he fails to get the loan he will then ask for fifty cents to get something to eat or perhaps a night's lodging. The best way to deal with a masonic beggar is to refer him to the master of the lodge or the secretary. These officers are experienced in handling cases of this kind and know just what to do. The principal trouble in giving money in even small sums to these itinerants is that they are encouraged in their work of traveling about and preying upon the craft. Should you feel moved to give a few coins to a mendicant, do it the same as you would contribute to any street beggar and with the consciousness that perhaps the money will be spent for whiskey, as it is in a great majority of cases. In our cities there are men who make a business of accosting those who wear masonic emblems and asking for money. They are all impostors and should not be assisted in any manner.

Value in Business:

It is an old masonic saying that masonry is one thing and business is another. There is some truth in the statement if it be construed to mean that a man is not to use his masonry to promote his business. It does not mean, however, that he should not use his business to promote masonry. We are all of us told that we must not carry business and politics into masonry. But nowhere is it said that we shall not carry masonry into business and politics. By all this is meant that a man should conduct his business in a straight, forward, honorable manner and not cheat his fellow man, especially his brother mason. Masonry is not a collecting agency and will not collect debts due you from members of the fraternity. Do not be disappointed if members of the craft do not patronize you for there is no masonic obligation which requires one mason to trade with another. Yet all things being equal there is no reason why members of the fraternity should not trade with each other. The fraternity is supposed to promote a spirit of general helpfulness and there is no reason why it should not be made a practical issue in business. Masons are not required to vote for each other in political elections but why should they not do so when the candidate is a member of the fraternity and stands for those things which all good men demand and Freemasonry inculcates. That mason who goes to the polls and votes for a scalawag whom he knows to be dishonest and tainted with graft in preference to a member of the fraternity whom he knows to be honest, upright and reliable has betrayed his trust as an American citizen and a mason. The whole purpose of Freemasonry is to awaken in you the better elements of your nature and only as this is accomplished do you become valuable as a mason and citizen.

W eighed in the Balances:

Masonry is no respecter of persons. It does not make any difference who you are or what your calling in life may be, when you enter a masonic lodge you are no better than the humblest man there. It may be that you are president of a large business enterprise, if so you need not be surprised to find the janitor who sweeps out your office a member of the same lodge and when you meet at the altar of masonry you do so on a common equality. This is one of the distinguishing features of Freemasonry, in that it levels all distinctions of life and brings men together as men, stripped of external environment. No man honors masonry. It is the man who is honored when found worthy to be received into the masonic household. Masonry has no special favors for any one. Its rules and regulations apply to all alike. Therefore no matter who you are, you are subject to the same laws as any other member of the craft. Again you will probably meet in masonry men who have done you great wrong. Perhaps the bitterest enemy you have in the world may chance to be a member of the same lodge that you have joined. One great purpose of Freemasonry is to conciliate differences between men. This is sometimes a very hard thing to accomplish because of the great wrongs which men do one another. However, as a mason, you are not to carry your personal differences into the lodge. You are expected to greet your enemy in the lodge in the same fraternal manner that you would any other mason. Your attitude toward him will go a long ways in establishing in the minds of your brethren as to where the fault lies.

Xenial in Character:

Masons as a rule are very hospitable and are ever ready to assist the traveler in time of need or affliction. Therefore if you are away from home and need assistance of any kind ask for it for that is what the fraternity is organized for. Should you be away from home and find yourself without funds look up the master or secretary of the lodge where you chance to be. State your case and properly identify yourself. If you are without masonic identification such as a receipt for dues, or a diploma you need not be surprised if your request is denied for it is the duty of every mason to carry proper masonic identification papers. It is quite probably that the officers to whom you apply will telegraph your lodge and will extend assistance in accordance with the reply which they receive. Be sure that you embrace the first opportunity to reimburse the brethren who assisted you. If you are sick in a strange hotel and need assistance pursue the same course as outlined above. The officers of the lodge where you chance to be will communicate with your lodge and act upon the instructions they receive, or will do what in their judgment seems best under existing conditions. If you need information upon business or other subjects you can always get it masonically. But remember, that when information is given you in this manner it is a sacred trust and must be so regarded. Should you at any time violate a confidence of this kind it will bring to you the contempt and detestation of those who know of your perfidy. You will occasionally find some coldness among masons and sometimes the things which you seek will be denied or granted in a spirit which will make you wish that you had never asked for them. This is not the fault of Freemasonry, but is an individual fault with some men whose inherent selfishness has not given away under the influence of masonic teaching.

Our Higher Duty:

Do not imagine that your full masonic duty ends with attending lodge and paying your dues. There are many little duties imposed upon you as a mason and concerning which you can inform yourself by rehearsing your obligations. But there are other ways that you can distinguish yourself as a mason. It is your fraternal duty to visit the sick. In the early period of the fraternity it was the custom of masons to nurse the sick and masons would take turns in going to the home of an afflicted brother and looking after him. But in this day of hospitals and trained nurses that service is not now required. It is expected, however, that masons will call upon their brethren who are sick and look after their welfare. Do not wait for the master to call you up and tell you to go and see a sick brother, but whenever you hear of one who is confined to his bed it is your duty to call and see him. Again do not fail to attend the funerals of your deceased brethren. This is a sacred masonic duty and in this busy age masons are too fast forgetting it. If there is a time on earth when a mason's family needs the warmth and sympathy of the fraternity it is in the trying hour when the head of the family has been called to his final rest. It is true that it requires some sacrifice from your business to attend a funeral but there will come a time, and the wisest knows not how soon, when your masonic brethren may be called upon to assemble about your bier. The example you have set in attending masonic funerals will have a strong influence upon others to the end that your own obsequies may not be unattended. To visit the sick and bury the dead are sacred masonic duties. It takes very little time to perform them, but the acts in themselves will distinguish any brother and mark him as a mason in heart and worthy of our highest esteem.

Zeal for Your Cause:

Your whole worth to the fraternity will be determined by the way and manner in which you perform your full duty to your brethren. If masonry means anything to you at all then you will be zealous in discharging those obligations which have been laid upon you, and one of the most important is not to cheat, wrong, nor defraud your brother. Any mason who will do this not only brands himself as unfit for masonic society, but lays himself liable to charges for unmasonic conduct. A mason should never peddle gossip about his brother. If you hear a pernicious story about a member of the fraternity it is your duty not to repeat it but go to the brother and advise him of what is being said and if innocent help him to protect his good name. Your duty as a mason demands that you defend a brother behind his back as well as before his face. Never strike a brother when you are in anger unless in self defense. You are required by the rules of the fraternity to whisper good counsel in the ear of a brother who is doing wrong. It is your bounden duty when you see a brother acting in an improper manner to talk with him and help him to get started in the right way. You are under no obligation to protect masons who have violated the civil law. Every mason who is in serious trouble has a claim upon your humanity and the assistance that you render him is left to your knowledge of the conditions and the exigencies of the case. Just remember this that the whole of masonic relationship is reciprocal. We are to do unto our brethren as we would like to have them do to us under similar circumstances. May your zeal for your cause prompt you to discharge these important duties to the best of your ability.