

FRIEND To FRIEND Program

Friend to Friend and Mentor Program Committee
December 2005

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A BRIEF HISTORY OF MASONRY

Good Evening. My name is: _____

Worshipful Master, Gentlemen, guests of _____ Lodge, my Brethren.

This evening I will provide a brief history of Masonry. Modern or speculative Masonry originated with the British stonemasons of the Middle Ages. In approximately 1350 these Operative Masons began to form guilds for the practice of their trade. Commencing in the late sixteen hundreds these Operative Lodges

began to admit Non-operatives. This probably had something to do with the Great Fire of London in 1666, whereby the King gave license to any one who could shoulder a hammer. Over the next one hundred and twenty-five years, non-operatives outnumbered the Operative Masons. We repeatedly emphasize to our newer members that we are not operative, but rather Free and Accepted or Speculative Masons. On June 24, 1717, four London Lodges met together and formed a Grand Lodge. This was the originator of the Grand Lodge of England. In 1725 a Grand Lodge was formed in Ireland and in 1736 a Grand Lodge was formed in Scotland.

The first recorded Mason in the New World was John Skene. In 1670 he is listed as a Merchant and a Mason, on the membership roll of the Lodge at Aberdeen, Scotland. John Skene came to North America in 1682 and settled in what is now Burlington, New Jersey. He served as Deputy Governor of East Jersey from 1685-1690.

By 1730 there were various groups of men meeting as Masons. The influx of British troops into the New World also saw the arrival of Masonry. The soldiers brought with them Traveling Warrants; these Warrants allowed the soldiers, who were also Masons, to meet and assemble in Lodges.

In this year the Grand Master in England appointed Daniel Coxe as Provincial Grand Master of New York, New Jersey and Pennsylvania, for a two year term. Several local groups were given Warrants and by the year 1736 Masonry was well established in the Colonies.

A Provincial Grand Master was appointed in Massachusetts in 1733; this Provincial Grand Lodge, operating from Boston, warranted several Lodges, which are now situated in Canada. These Lodges are situated in Annapolis, Nova Scotia - 1738, St. John's, Newfoundland - 1738, and Halifax, Nova Scotia - 1750. St. John's

Lodge of Friendship No.2 met in Newark, Upper Canada, now Niagara-on-the-Lake, Ontario. This Lodge is now known as Niagara Lodge No. 2. Our Grand Lodge has petitions for Membership dating from September 14, 1782. This Lodge is the oldest Lodge within the jurisdiction of the Grand Lodge A.F. & A.M. of Canada in the Province of Ontario. As a matter of interest there are approximately 640 Lodges, with a membership of approximately sixty thousand in the Jurisdiction.

This, then, is **“A Brief History of Masonry”**.

Thank you for your kind attention.

AN EXPLANATION OF THE LODGE ROOM

Good Evening. My name is: _____

Worshipful Master, Gentlemen, my Brethren.

This evening I will explain the Lodge Room, its contents, the manner in which everything was used by Operative Masons and also the way in which they are adopted by us to symbolize lessons in morality.

To begin, the form of the Lodge is a parallelepipedon, which is a solid, bounded by three pairs of parallel sides, and in the shape of a brick. The Lodge is symbolically, not geographically, situated due east and west. The three pillars, which are situated at the Altar, are replicas of the different types of columns used by the ancient Greek architects. They symbolically support the ceiling of the Lodge. The Ionic pillar stands in the East and represents Wisdom, in the West stands the Doric pillar, which represents Strength and in the South, the Corinthian pillar, which represents Beauty. In the center of the Lodge Room is the Altar and on it is the Volume of The Sacred Law (which will be explained later in the presentations), above which is suspended the letter “G”, which represents God or Geometry, the basis of our Craft.

This is the Tracing Board. It was used by the Master Mason to draw a guideline for the workers to follow when erecting a building. To Masons, it represents the foundation of our lives and a plan to follow in order to become a better man and Mason.

This is the Rough Ashlar, which was used by the Operative Apprentice Mason, to practice on and to try and perfect his skill. To us it represents the new Mason and serves as an example for him to improve as a man and a Mason.

The Perfect Ashlar was used by the Operative Mason to perfect the finishing skills of their Craft. To us the Perfect Ashlar represents Moral Perfection.

This case contains the Working Tools of a Mason. Three of these are considered Movable Jewels. They are the Square, the Level and the Plumb Rule and are worn by the Worshipful Master and the two Wardens. They are called Movable Jewels as they are transferred to their successors on the night of Installation.

The Square was used to test the work of the buildings that had been completed. It teaches us that we, as Masons, must square our conduct with the Principals of Morality and Virtue.

The Level was used to ensure that every stone was laid correctly and that the walls of the building were perfectly horizontal. It reminds us that all men are equal and should be dealt with as equals.

The Plumb Rule was used to enable the wall of the structure to be virtually true. It reminds us that a Mason is to walk upright and not to be swayed too greatly in any direction.

The other Tools consist of the twenty-four inch gauge; from it we learn to compute the time and labour that will be required for the completion of our work. The Common Gavel and Chisel serve to remind us that all rough spots are to be made smooth and that hard work and determination will stand as a memorial to a life well spent.

The final three Tools are the Skirret, which was used to draw a straight line without the use of a straight edge; the Pencil, which was used to draw our architectural designs and make notes for future reference; and the Compasses, which was the chief instrument used in the formation of all architectural plans and designs. These three Tools remind us that the Supreme Being has revealed his divine will to man and that we are to bear his laws in mind and act in accordance with them.

In the four corners of the Lodge are Tassels hung from the ceiling. They represent the four cardinal virtues; self-control, bravery, wisdom and justice. These are the virtues upon which others depend.

On the floor of the Lodge, in front of the Altar, is the Mosaic Pavement. The dictionary defines "*mosaic*" as a collection of small pieces of material assembled together to form a picture or design. To us the Mosaic Pavement represents, symbolically, humanity as the pieces of material assembled and fitted together to form the grand design of life. It reminds us that we are all small pieces of life and, as such, should endeavour to fit together in order to complete the design that the Supreme Being created for us.

This evening, I have attempted to give a general description of the Lodge Room, and its furnishings and to explain that, when a Speculative Mason enters the Lodge Room, everything in it has a symbolic meaning and reminds him of the manner in which he should conduct his life.

This then is an explanation of the lodge.

Thank you for your kind attention.

AN EXPLANATION OF THE TERM **THE VOLUME OF THE SACRED LAW**

Good Evening. My name is: _____

Worshipful Master, Gentlemen, my Brethren.

This evening I will explain the Masonic term “The Volume of The Sacred Law.” I’m sure that it seems too many people as though Freemasons, as well as other similar Fraternities and Associations, must sit up all night devising fancy names for very common things. “The Volume of The Sacred Law” or T.V.O.T.S.L., is a good example of this. I have been asked many times by younger Masons, “Why do we call it T.V.O.T.S.L., why not the Bible? Is it an old mediaeval name for it?”

The answer to that question is “No.” It is not an old historic name for it. The answer is that The Volume of The Sacred Law is not the Bible ... or not necessarily so. It may be another book.

Every Mason is required to declare his belief in One Supreme being, the Creator and Ruler of The Universe.

How that Mason, in his own finite mind, comes to understand the God in whom he believes is between him and his God. It is not the prerogative of others to specify exactly what, or how, he shall believe.

That attitude leads to the bigotry that has caused the martyrdom of countless individuals. Masonry stands for toleration and freedom of religion.

The Christian believes in God. For him T.V.O.T.S.L. is the Bible.

The Hebrew believes in God. For him T.V.O.T.S.L. is the Torah, the Law of Moses, corresponding to the first five books of the Old Testament.

The Moslem believes in God. For him T.V.O.T.S.L. is the Koran.

The Buddhist believes in Buddha. For him T.V.O.T.S.L. is usually the Theravada, although, since there are three main streams of Buddhism, each with its own scriptures, it could be another.

T.V.O.T.S.L. is therefore central to Masonry. No meeting may be held unless the Volume is open on the Altar and, if necessary to a member's religious beliefs, his V.O.T.S.L. is open on the Altar. In international Masonic meetings there could be five, or possibly more V.O.T.S.L.'s on the Altar.

The Mason is admonished by the Order to read and study his V.O.T.S.L., the reason given being that God has chosen to reveal more of Himself and His will through it than by any other means.

The Mason is to make it the rule and guide of his daily conduct through life. Its open pages are a reminder of this for him, while he is in the Lodge, and if he makes its precepts his own, then to his latest hour he will be directed aright by The Volume of The Sacred Law.

This, then, is an explanation of the term **“The Volume of the Sacred Law”**.

Thank you for your kind attention.

AN EXPLANATION OF THE TITLES, JEWELS AND DUTIES OF THE LODGE OFFICERS.

Good Evening. My name is: _____

Worshipful Master, Gentlemen, my Brethren.

This evening I am going to explain the Lodge Officers' Titles, the jewels of their Office and their duties.

First you will already have noticed that the Worshipful Master, W.Bro. _____ has addressed you from the East. There are three Chairs in the East, from left to right, the Immediate Past Master - W.Bro. _____, the Worshipful Master - W.Bro. _____ and a chair reserved for the Grand Master, or his representative, usually the District Deputy Grand Master.

I will start with the Office of **Worshipful Master**. This is a mediaeval term. The title indicates courtesy and respect. The Office of Worshipful Master is the highest honour the Lodge can bestow on any of its Members. He is responsible for the well being of the Lodge and its Members. It is his duty to conduct the business of the Lodge, initiate new Members and perform various rituals. (The work of the Degrees; there are three Degrees). The jewel of his Office is the **Square** - suspended from his collar.

The **Senior Warden** is the Officer next in line to the Worshipful Master. In the absence of the Worshipful Master, he may open and close the Lodge and preside over the Lodge for all Lodge property. He is also Chairman of the business meetings of the Lodge. It is important that he work with the Worshipful Master in all aspects of Lodge business and Ritual, as he normally succeeds the Worshipful Master. The jewel of his Office is the **Level**.

The **Junior Warden** is responsible for the introduction of Candidates in the three Degrees. He is responsible for the Lodge while at refreshment hour. He directs the Stewards. He is usually the Chairman of the Social and Entertainment Committee. As he is one of the three Principal Officers of the Lodge, he is required to work in close proximity with the Worshipful Master and Senior Warden. He follows the Senior Warden in Officer progression. His jewel of Office is the **Plumb Rule**.

Next is the office of **Immediate Past Master**. He holds this position in the Lodge by right of ancient custom; he is not elected or appointed. It is his duty to assist the Worshipful Master during each Meeting of the Lodge. Each Worshipful Master ought to use the knowledge of the Immediate Past Master, as he has just vacated the Chair of Worshipful Master and possesses a reservoir of current information that the Worshipful Master can make use of for the betterment of the Lodge. His jewel of Office is the **Square from which the 47th problem of Euclid is suspended**.

The duty of the **Director of Ceremonies** is to ensure that all visitors are properly introduced and that their comforts are attended to. He is also the Master of Ceremonies at any function that is held outside the Lodge. His jewel is the **Crossed Rods**.

The **Chaplain** is an Office that requires little comment, as his duties are apparent to all. He occupies an honorable place in the Lodge. His jewel is a **Book on a Triangle**.

The Office of **Secretary** is a most important one. It is his duty to record the minutes of every Meeting; collect dues and transfer them to the Treasurer; issue all Summonses for the assembly of the Brethren; maintain records of Membership; record the fees payable to the Grand Lodge; prepare all returns required by the Grand Lodge; present a yearly statement of Membership to the Lodge and countersign all orders of the Worshipful Master. All communications pass through

the hands of the Secretary. The Secretary should be a Brother who commands the respect of the Brethren and who is impartial in all dealings. His Jewel of Office is the **Crossed Pens**.

The **Treasurer** is responsible to keep a record of all receipts and expenditures; submit the books and records annually to the Members of the Lodge; pay all accounts signed by the Worshipful Master and the Secretary; prepare statements of receipts, expenditures, assets and liabilities for the Auditors of the Lodge; and invest the surplus of funds, if any, in vehicles for the best advantage of the Lodge. His jewel of Office is the **Crossed Keys**.

The **Deacons** are messengers; the Senior Deacon of the Worshipful Master and the Junior Deacon of the Senior Warden. It is also their duty to attend the Worshipful Master and to assist the Wardens in the reception of Candidates and during the ceremony of the Degrees. They are to assist the Senior Warden in the preparation of the Lodge Room. They are also responsible for the collection of the ballots for new Applicants and Affiliates to Masonry. The Worshipful Master can direct them to serve on the several Committees of the Lodge. Their jewel of Office is the **Dove Bearing An Olive Branch In The Beak**.

The **Stewards** duties are to prepare the Candidates for the various Degrees, prepare the Lodge Room for various Degrees and assist the Junior Warden at refreshment hour. They are to ensure that the Brethren and visitors are made comfortable. They may be requested, by the Worshipful Master, to serve on the various Lodge Committees. The jewel of their Office is the **Cornucopia**.

The **Organist** - it is his duty to attend all Lodge Meetings and take such part in the ceremonies as the Worshipful Master may direct. His jewel of Office is the **Lyre**.

The **Assistant Secretary** - his duty is to assist the Secretary and he shall be under his direction and in his absence perform his duties. The jewel of his Office is the **Crossed Pens With The Word Assistant** written across them.

The **Historian** - his duty is to record and maintain an ongoing history of the events in the Lodge so that the future Members of the Lodge may know and appreciate the past. His jewel of Office is the **Scroll Surmounted by the Torch**.

The **Inner Guard** is to admit all Masons to Lodge, and to make sure Candidates for the various Degrees are properly prepared. He is to obey the commands of the Junior Warden and to give direction to the Tyler. His jewel of Office is the **Crossed Swords**.

The **Tyler** is situated outside the Lodge Room. It is his duty to ensure that none but Masons enter. It is also his duty to see that Candidates are properly prepared. He also sees that all Members and Visitors have signed the Attendance Register. He is to assist the Deacons in the preparation of the Lodge Room and to assist the Junior Warden when necessary. His jewel of Office is the **Sword**.

The **Past Masters** - although there is no Office specific to their rank, they are highly esteemed by the Worshipful Master and Members of the Lodge. They are encouraged to assist the Worshipful Master and serve on the various Committees of the Lodge. They take an active part in the conferring of the various Degrees, and provide a wealth of experience, invaluable to the Worshipful Master. They are easily identifiable for they wear a Past Master's jewel in their breast pocket.

That then is an explanation of the **“Titles, Jewels and Duties of the Lodge Officers”**.

Thank you for your kind attention.

AN EXPLANATION OF THE APRONS OF MASONRY **THEIR LESSONS AND SYMBOLIC IMPORTANCE TO MASONS**

Good Evening. My name is: _____

Worshipful Master, Gentlemen, my Brethren.

This evening I will explain the various Aprons of Masonry, their lessons and symbolic importance to Masons. The Freemason's Apron is a curtailed survival of the apron worn by Operative Masons, to protect their clothing from the abrasive surface of building materials, particularly stone.

After receiving knowledge and instruction in the symbolic form, the new Brother is at last given a tangible symbol of Masonry to wear as his own and eventually to carry away in the form of an Apron. This very ancient form of garment, according to Holy Writ, was the earliest clothing that our first parents made for themselves (Genesis 3:7).

At any rate, inasmuch as stoneworkers are as old as civilization itself, the humble apron of Operative Masons can claim a greater antiquity than the Heraldic symbols of riches and power, the Golden Fleece and Roman Eagle. The Mason's apron is worn only in the context of Love and Harmony. Private piques and quarrels have no place within the tyled recesses of the Lodge. As a symbol, it admonishes us to protect our spiritual persons from the spot of sin or the stain of vice. To the newly admitted Brother it serves as a constant reminder, not only that he now owes certain duties to his Brethren, but also that they have now accepted him as a Brother Mason. The white lambskin apron of the Entered Apprentice is completely undecorated and serves him as a reminder of the blameless purity, which should be his constant aim. In shape it is a perfect square, an emblem of Morality, which represents the Good Man, Four Square, fashioned without reproach. The badge of

a Fellowcraft is a plain white lambskin apron, similar to that of the Entered Apprentice, with this difference, added are two sky blue rosettes, one in each of the two corners. The man who wishes to make a success of Life will continue to study. He knows that he needs more education and that his education did not cease when he left school or university. Here is the Masonic argument for education. The Second Degree exhorts us to give due attention to the cultivation of our intellectual Life, to exercise the mental faculties is just and pleasurable and just as profitable as the exercise of the physical powers. Note especially the two objectives: the study of the liberal arts and sciences. The apron of the Master Mason is more ornate. It is bordered by a ribbon of sky blue, in five separate segments; three on the apron and two on the flap. The colour blue reminds us of the heavens, which declare the Glory of God and shows His handiwork. The triangular flap, with its border, reminds us of the Mason's Square, that other emblem of Morality. A Lodge, which has attained its one hundredth year of continuous service, is entitled to have gold trim added, as a special marking.

I now direct your attention to the Royal Blue Apron worn by several Members of the Lodge. These Brethren have rendered substantial service to the Craft and have been recognized by our Grand Masters for that service. Their apron, from the insignia in the centre, denotes Grand Steward. There are several other aprons that are distinctive. This one that I hold denotes the regalia of a District Deputy Grand Master. Several of the Brethren of the Lodge wear this distinctive Regalia. They were elected by their peers in this District to serve as the Grand Master's Representative for one year. They are Brethren who are highly respected in their Lodges and indeed their Districts for their knowledge and experience in Masonry.

This then is an explanation of the “**Aprons of Masonry**” and their importance to us as Masons; thank you for your kind attention.

SUMMATION

Good Evening, my name is _____

Worshipful Master, Gentleman, my Brethren,

Permit me to give you a brief summation of the symbolism of Freemasonry, in the three Degrees. Freemasonry is more than an outward symbol and ceremony, narration and fellowship. It has a tradition, which is mystical and personal, nevertheless, real and vital for the full understanding of the spirit of Masonry. That inner spirit of Masonry is nothing less than a consciousness of the presence of God, in the heart, soul and mind of the individual.

The First Degree, which is comparable in symbolism to birth, the beginning of Life, requires a trust in God and the thought uppermost in our minds in this Degree is the strength and power of the Great Architect of The Universe, the Creator and Supporter of a wonderful cosmos.

The Second Degree is the Degree of Life, knowledge and mental development; God's all Seeing Eye observes us and it is He who is invoked to shed the rays of Heaven, to enlighten us in the paths of virtue and knowledge.

The Third Degree points to the inevitability of death, at the end of our earthly pilgrimage - but it does not stop there. Rather the emphasis is upon the attainment of the quest: "That in our perishable frames resides a vital and immortal principle, which inspires a Holy confidence, that the Lord of Life will enable us to lift our eyes to that bright morning star, whose rising brings peace and salvation."

Gentlemen, this is but a brief discourse on the lessons we endeavor to impress on the new Candidates, who knock on our doors for enlightenment and knowledge.

Thank you for your kind attention.

LODGE LETTERHEAD

Mr. Robert Gatt
Secretary
135 Port Royal Trail
Scarborough, Ontario
M1V 2H4

Mr. John Doe
111 Anyplace St.,
Pickering, Ontario
L2N 7H3

Date

Dear Mr. Doe,

I am writing to extend an invitation for you to join with us, and your friend, **Joe Cisco**, at the Lodges' Friend to Friend Evening, to be held on Wednesday, May 11th, 2005 at 7:30 p.m.

An overview of Freemasonry will be presented which will include a question period and a tour of the **Scarborough Masonic Hall situated at 2201 Ellesmere Ave., (corner of Markham Rd and Ellesmere Rd., southeast side.)**

Your friend, **Joe Cisco**, will make arrangements for your transportation to and from the Scarborough Masonic Hall on this evening.

Fellowship and a light buffet will be served in the Banquet Hall after the presentations.

In closing should you have any questions please feel free to contact me at **416.297.9744**

Yours truly,

Robert Gatt
Secretary

c. **Joe Cisco**

LODGE LETTERHEAD

Mr. Robert Gatt
Secretary
135 Port Royal Trail
Scarborough, Ontario
M1V 2H4

Mr. John Doe
111 Anyplace St.,
Pickering, Ontario
L2N 7H3

Date

Dear **John**,

I am writing at the request of **Dushan Surovy** the Worshipful Master of the Lodge to extend the Lodge's appreciation for your attendance at the Lodges' Friend to Friend Evening, which was held on Wednesday, May 11th, 2005.

It is our sincere wish that you enjoyed the presentations and the company of the members of the lodge on that evening; as we certainly enjoyed your attendance.

Should you require and further information on Masonry or wish to discuss membership please feel free to contact me at 416.297.9744.

Yours truly,

Robert Gatt
Secretary

c. **Joe Cisco**

LODGE LETTERHEAD

Mr. Robert Gatt
Secretary
135 Port Royal Trail
Scarborough, Ontario
M1V 2H4

Mr. John Doe
111 Anyplace St.,
Pickering, Ontario
L2N 7H3

Date

Dear Sir and Brother. Doe,

I am writing at the request of W.Bro. Dushan Surovy, Worshipful Master and R.W. Bro. David R. Dainard, Friend to Friend Chairman to extend our appreciation for your attendance at our Lodges' Friend to Friend Evening, held on Wednesday, May 11th, 2005.

It is our sincere wish that you enjoyed the presentations and the company of our visitors to the lodge on that evening.

We feel that events such as this are necessary in order to enhance the presence of Masonry in the several communities in which our members reside.

An added benefit is that the invited guests, in addition to expanding their knowledge of Masonry have an opportunity of viewing the lodge and speaking to several of our members.

Once again, thank you for your participation.

Sincerely and fraternally,

Robert Gatt
Secretary

c. W.Bro. Dushan Surovy, W.M.
R.W. Bro. David R. Dainard,