



MINNEAPOLIS LODGE No. 19

Entered Apprentice Handbook

“The man who doesn’t read good books has no advantage over the man who can’t read them.”

· **Mark Twain**, American writer and Freemason

“A man only learns in two ways, one by reading, and the other by association with smarter people.”

· **Will Rogers**, American humorist and Freemason

“Empty pockets never held anyone back. Only empty heads and empty hearts can do that.”

· **Norman Vincent Peale**, American minister and Freemason

“Happiness lies in the joy of achievement and the thrill of creative effort.”

· **Franklin D. Roosevelt**, American President and Freemason

“If a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest.”

· **Benjamin Franklin**, American writer, humorist, ambassador, inventor and Freemason



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INTRODUCTION

What is this handbook for and how should it be used?

This handbook is designed to introduce the new Entered Apprentice to the vast body of knowledge associated with Freemasonry in a meaningful and understandable way. It is intended that through the intellectual study of Freemasonry the Entered Apprentice will come to understand that the application of Masonic teachings in daily life is the most rewarding aspect of his new journey. The best way to use this handbook is to read through it as soon as possible, but also to continue to use it as a reference source in one's continued Masonic development and study of the Masonic **mysteries**.*

In studying Freemasonry, every Mason discovers that there are many aspects to the organization. They can be divided into three main categories—philosophic, historical, and organizational. The philosophic aspect of Freemasonry introduces the student to the profound subjects of **initiation**, **symbolism**, and **tradition**, and their potential to impact his life for the better. The historical aspect teaches the student how the traditions and teachings that make up Masonry came to be, their central role in the spiritual search of mankind, and the way Masonry has affected the world since its emergence. The organizational aspect helps the student understand how the organization is governed and perpetuated, and provides many opportunities for the development of leadership skills and an improved sense of personal responsibility.

While studying Masonic symbolism, history, and organization can be interesting and exciting, the goal is to be able to translate the lessons and experiences that one gains from Masonry into one's daily actions. Freemasonry, if approached with humility, an open heart, and an open mind, will make one a gentleman, a better family man, and a better citizen. It should also be understood that while Freemasonry is not a religion, it does encourage its members to be active in their own religious traditions.

** Terms appearing in bold on their first occurrence in this handbook can be found in the Glossary.*

FREEMASONRY

What is it, what is its purpose, and how does it differ from other organizations?

Freemasonry is a traditional **initiatic** order. It is not a secret society, but rather, a society with secrets. While it took its modern form during the Enlightenment, its traditions, symbols, and lessons reach back to pre-modern times.

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

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

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

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

INITIATION, RITE, AND TRADITION

Freemasonry: a traditional institution that practices rites as a means of preserving and perpetuating the initiatic tradition.

Inherent in the traditional character of Freemasonry is that initiatic **rites** are viewed as a necessary and perpetual aspect of a divinely maintained natural order. In this sense, Freemasonry is one of the last remaining institutions of the Western world to preserve and practice traditional forms. Understanding the terms initiation, rite, and tradition is essential to every Mason's development.

INITIATION

While having a number of meanings and possible interpretations, initiation is foremost a spiritual undertaking. To be initiated into Masonry, particularly in modern times, is a highly significant and meaningful step in one's life. In a world too often governed by busy schedules, loose tongues, and the accumulation of wealth, Masonry helps provide balance by teaching the values of stillness, silence, and selflessness.

The term "initiation" comes from the Latin word *initiare*, which is a late Hellenistic translation of the Greek verb *myein*. The main Greek term for initiation, *myesis*, is also derived from the verb *myein*, which means "to close." It referred to the closing of the eyes, which was likely symbolic of entering into darkness prior to reemerging and receiving **Light**, and to the closing of the lips, which was a reference to the vow of silence taken by all initiates.

Another Greek term for initiation was *telete*. On the subject of the immortality of the soul, Plutarch writes that "the soul at the moment of death goes through the same experiences as those who are initiated into the great mysteries. The word and the act are similar: We say *telentai* (to die) and *telestai* (to be initiated)." The fact that *myein* means "to close" and its Latin translation, *initiare*, is derived from the earlier *inire*, which means "to go in" or "to begin," further suggests that a notion of endings and beginnings was inherent to the ancient understanding of these terms. With this understanding, initiation is a new undertaking, the beginning of a new, spiritual life.

RITE

The word rite is derived from the Latin *ritus*, which comes from the Sanskrit *ri*, meaning to flow, and is usually associated with a running stream or a way. This term is closely linked by its definition with the term tradition and denotes the continuous performance or preservation of something sacred associated with the Divine.

TRADITION

The word tradition derives from the Latin *traditus*, past participle of *tradere*, meaning to give or deliver into the hands of another, to entrust. This word also has Indo-European roots coming from *trans*, meaning to give. With this understanding, tradition is transmission. It is the handing down of knowledge and far more than mere repetition.

Tradition is that which has kept its original character and retains its transcendent aspect. Freemasons are concerned with that part of tradition that is most inward and elevated, and thus, what constitutes its very spirit and essence. Tradition also means permanence in what is essential and integrity of principles. One of the Ancient Charges of Freemasonry, repeated at the installation ceremonies of many jurisdictions, including ours, states that "You admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry." For to make innovations may break the transmission.

THE MASONIC SECRET

Ineffable and incommunicable.

While Freemasonry is an association that has rules, regulations, archives, and minutes, only the direct and oral transmission can communicate the spiritual influence which is the fundamental purpose of every initiatic organization. An uninitiated person who knew all the rites from having read their descriptions in books would still not be initiated in any way, for the spiritual influence inherent in those rites would in no way have been transmitted to him. Since the Masonic secret is of such a nature that words cannot express it, initiatic teaching can only use rites and symbols that suggest rather than express. The interior work of the individual, using the symbols as base and support, will allow each initiate to attain that secret and penetrate it more or less completely, more or less profoundly, according to the measure of his own possibilities of comprehension and realization.

In making his journey through Masonry, the initiate learns that the traditional forms used by an initiatic organization are fundamentally something other than how they appear from the outside, and this is what essentially distinguishes them from **profane** forms, where the outward appearance is everything and does not conceal any reality of another order. One consequence of this difference is that secrets of an exterior order can always be betrayed, whereas the initiatic secret can never be betrayed since it is inaccessible to and ungraspable by the uninitiated and therefore cannot be penetrated, since knowledge of it can only be the consequence of initiation itself.

Since this secret is of such a nature that words cannot express it, initiatic teaching can only use rites and symbols that suggest rather than express. Properly speaking, what is transmitted by the initiatic rite is not the secret itself, since this is incommunicable, but the spiritual influence that stimulates the initiate's inner process of discovery.

SYMBOLISM

The expression of relationships.

Symbolism in its most basic sense means using one thing to represent another. Words, signs, and gestures are all forms of symbols. Freemasons, however, study symbolism in a deeper sense. The term symbolism is derived from the Greek symbolon, which was a token of identity verified by comparing with its other half. In this sense, symbols are the representation or affirmation of a concept or truth by reason of relationship or unity of parts. The meaning represented by the symbol is actually greater than the whole of its parts.

Freemasons are concerned with this aspect of symbolism, the gathering of what is scattered, as a means of better understanding the whole of existence. By gathering knowledge from the spiritual traditions of the world and uniting good men who otherwise would have stood apart,

Freemasonry serves as the center of union in the Mason's quest for the truth. Benefiting from the meanings and truth we find hidden within symbols requires synthesis, association, and application. Each symbol, when properly perceived by the knowing initiate, reflects the inner relationship between the material and spiritual world and thereby reveals the reality of a higher order. Seriously studying symbolism is an important aspect of growing in Freemasonry. Freemasonry makes extensive use of symbolism and allegory. Research into the historical uses and meanings of symbols utilized in the rituals, as well as a comparative study of mythology, provides a strong foundation for Masonic knowledge. Also recommended to Masonic researchers is a working knowledge of the contents of the Bible. Whenever a person or event is explicitly mentioned or alluded to in the rituals of Masonry, it may be important to find out why.

In Masonry, the lodge is the center of activity. It represents the Temple of Solomon and all degree work (ritual) and advancement is done within the Temple. The Temple is considered to be an exact replica of the Divine world. It is sacred; it is the center of the universe. Its structure, furnishings, dimensions, and proportions—its architecture—are a mirror image of the Divine. It is sacred space, reflecting a higher order. The Temple is the place where the human is most likely to encounter the Divine.

The Temple of Solomon was built on a giant stone in Jerusalem which, according to Jewish tradition, is the center of the universe. The importance of stones is pervasive in religious thought. References connecting stones with the gods reach back to the earliest times. It has been considered by some religious historians as being an archetypal image representing absolute reality. Many of the old gods, such as Mithras, were thought to be born from stones (petra genitrix). Stones possess the qualities of stability, solidity, and everlastingness, which are also qualities attributed to the gods. There are numerous references to stones throughout the Bible which allude to a link between the stone, the sacred, and spirituality. In Isaiah 28:16 we read: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." In Psalm 118:22 we find: "The stone which the builders refused is become the head stone of the corner." Also, in Revelation 2:17 we read: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

EXPECTATIONS

Some things to consider about Freemasonry and personal responsibility.

If the purpose of Freemasonry is “to make good men better,” men should become Freemasons only if they are good and consider themselves capable of becoming better. Determining the qualifications of men seeking admission is an essential aspect of upholding the integrity of our ancient institution. The investigative procedures of lodges are designed to ensure that the Brethren of the lodge have sufficient information about the candidates they vote on.

Ritual is intended to be performed in a solemn manner to provide the most meaningful experience possible for the candidates and the membership. Creating an atmosphere that may lead to a positive transformation of the individual is the goal of Masonic ritual.

Time between degrees should be used for intellectual study, contemplation, and self development. Candidates should demonstrate some degree of improvement in their understanding of Freemasonry before being advanced to the next degree. When this is properly observed, every Mason grows into a better man and the bonds of virtue that tie together the brotherhood of humanity are strengthened.

It is intended that lodges provide their candidates with instruction about the teachings and symbols of Freemasonry. Qualified Masons are always encouraged to provide Masonic instruction to their Brethren in the form of presentations, answering questions, and promoting discussion. The focus of the Mason’s intellectual and philosophical development should be on applying the teachings of Freemasonry in his daily life.

Freemasonry helps teach the importance and benefits of duty and service. If every Mason works hard and takes responsibility in all he does, then Masonry will thrive. Masons are expected to attend all meetings of their lodge, and if unable to do so, inform a brother or the Secretary of the lodge of the reason in advance.

Officers of a Masonic lodge serve in their offices as a privilege and not as a right. It is intended that brothers attain positions of responsibility only after having demonstrated their good faith, ability to make a serious time commitment, and sincere desire to correctly perform the necessary duties. The election of the Master is always of importance, and only those Brethren should be considered for this honor and responsibility who are well versed in Masonic teachings, who have the resourcefulness to lead, and whose personal character can serve as an example to be followed.

BECOMING A MASON

QUALIFICATIONS OF A PETITIONER

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

THE SECRET BALLOT

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

THE ENTERED APPRENTICE DEGREE

PREPARATION FOR INITIATION

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

DULY AND TRULY PREPARED

Being duly and truly prepared refers to being **divested** of all minerals and metals to emphasize the concern with a man's internal qualifications, rather than his worldly wealth and honors. By undergoing the special preparation, the candidate signifies the sincerity of his intentions. Being duly and truly prepared also refers to the state of a man's heart and soul as he seeks admission into our Order. "Seek and ye shall find. Ask and it shall be given unto you. Knock and it shall be opened unto you."

THE HOODWINK

The symbolism of the **hoodwink** is twofold: First, it emphasizes the veil of secrecy and silence surrounding the mysteries of Freemasonry; second, it represents the mystical darkness, or ignorance, of the uninitiated. It is removed at the appropriate time, that is, when the candidate is in the proper state to receive Light.

THE CABLE-TOW

The **cable-tow** is a rope such as would be used to tow or restrain. It is also generally regarded as a symbol of the voluntary and complete acceptance of, and pledged compliance with, whatever Masonry may have in store. The cable-tow is also symbolic of the candidate's attachment to the outside world. The length of the cable-tow is frequently referred to in the language of Freemasonry, but many of the new Brethren do not understand its meaning. Formerly, a cable-tow was deemed to be the distance one could travel in an hour, which was assumed to be about three miles. In Masonry, this is any reasonable distance from which a summons may be answered, health, family, and business permitting. Each Mason is bound to all other Masons by a tie as long and as strong as he himself determines his ability will permit. One may also consider the idea of the silver cord (Ecclesiastes 12:6) as the cable-tow.

ENTERING THE LODGE

As an Entered Apprentice takes his first step into the lodge room, he enters into a new world: the world of Masonry. He leaves the darkness, destitution, and helplessness of the world for the light and warmth of this new existence. It is not an idle formality, but a genuine experience, the beginning of a new life in which duties, rights, and privileges are real. Entrance into the lodge is symbolic of the movement from the outer to the inner, from the world of material senses into the world of his true self.

If a candidate is not to be an Apprentice in name only, he must stand ready to do the work upon his own nature that will make him a different man. Freemasonry offers no privileges or rewards except to those who earn them; it places working tools, not playthings, in the hands of its members. To become a Mason is a solemn and serious undertaking. Once the step is taken, it will change the course of a man's life for the better.

THE METHOD OF RECEPTION

The reception of the candidate into the lodge room is intended to symbolize the fact that our rituals are serious and confidential and that there are consequences for violating this confidence. It also reminds a man that his every act has a consequence, either in the form of a reward or a penalty. The method of reception also points out the value of a certain virtue needed to gain admission into the mysteries of Masonry.

PRAYER IN LODGE

A lodge cannot be opened or closed without prayer, which is offered by the Master or Chaplain. The prayer is universal in nature, and not peculiar to any one religion or faith. The act of invoking the blessings of Deity, however, is a central Masonic practice. At the end of prayer, each member responds with the words "So Mote It Be," which is an older phrase meaning "So may it ever be."

THE PRACTICE OF CIRCUMAMBULATION

Circumambulation means to walk around some central point or object. In Masonry, the act is performed in a clockwise manner, patterned after the movement of the sun as it is seen from the earth, moving from east to west, by way of the south. The candidate's journey around the altar also enables the Brethren to observe that he is properly prepared. Circumambulation is an ancient practice found all over the world. Much the same idea as the labyrinth, it portrays the path of initiation as that of a journey. In another sense, it symbolically aligns one to a proper relationship with the order of the universe by outlining the circumference of one's life to direct attention to the spiritual at the center.

KNEELING AT THE ALTAR

The central piece of furniture in the lodge is the altar. The altar is symbolic of many things. As a temple symbolizes the presence of Deity, the altar symbolizes the point of contact. Its location, in the center of the lodge, also symbolizes the place which God has in Masonry, and which He should have in every person's life. It is also a symbol of worship and faith. The candidate approaches the altar in search of Light and also assumes his Obligations there. In the presence of God and his Brethren, he offers himself to the service of the Supreme Architect of the Universe and to mankind in general. The altar is the point on which life in our Masonic lodges is focused, and it should be accorded the highest respect.

The wisdom of the Master is said to flow from his station in the east to the altar. Thus, one should never cross between the Master's station and the altar when a lodge is convened.

THE OBLIGATION

The Obligation is the heart of the degree; for when it is assumed by the candidate, he has solemnly bound himself to Freemasonry and assumed certain duties which are his for the rest of his life. The taking of the Obligation is visible and audible evidence of the candidate's sincerity of purpose. In addition to binding the candidate to Freemasonry and its duties, the Obligation also protects the fraternity against someone revealing the modes of recognition and symbolic instruction. Like much in the fraternity, the roots of this practice are ancient. Making vows was a common practice in the Ancient Mysteries and was even a form of personal religion to the general populace. In many ways, the vow defined their relationship with the deities of their homeland. Many vows were expressed in terms such as promises to a deity in return for safe voyages, successful crops, healing, and so on. Although the nature of making vows and Obligations has changed in modern times, it remains a very powerful method for setting direction in one's life and the building of character. The Latin obligato literally signifies a tying or binding. The relationship between the cable-tow and the Obligation, along with the changing nature of this relationship as the candidate progresses, should not go unnoticed.

The ancient symbolic penalties are retained in our ritual to impress upon the mind of each brother how seriously a violation will be regarded by members of the fraternity. The Obligations were voluntarily assumed, and every means possible is used to impress the new Mason with their solemnity and the necessity of performing them faithfully.

THE THREE GREAT LIGHTS OF MASONRY

The Three Great Lights of Masonry are the Holy Bible, square, and compass. The Volume of the Sacred Law (VSL) is an indispensable part of the furniture of a lodge. The Grand Lodges of the United States use the Holy Bible as the VSL on their altars. In our jurisdiction, a candidate may request to have his own sacred book present on the altar with the Bible during his degree ceremonies. In some lodges in other countries, other sacred texts are placed on the altar in place of the Holy Bible, but no lodge in Minnesota may stand officially open unless the Holy Bible is opened upon its altar with the square and compass displayed thereon. The open Bible signifies that we should regulate our conduct according to its teachings because it is the rule and guide of our faith and is a symbol of man's acknowledgment of his relation to Deity.

The square is a symbol of morality, truthfulness, and honesty. To "act on the square" is to act honestly. The compass signifies the propitious use of action and is a symbol of restraint, skill, and knowledge. We might also properly regard the compass as excluding beyond its circle that which is harmful or unworthy. The square and compass are recognized by the general public as the symbol of Freemasonry.

The symbolism of the square and compass is seen in many ancient carvings and artworks. A stonecutter's square has been seen to represent the earth, while the compass was related to the arc of heaven. Thus their union is symbolic of the union of heaven and earth. The VSL can also represent God's communication to man through scripture and revelation. The VSL combined with the united square and compass can also be seen as representing God's expression through the creation of heaven and earth. The Three Great Lights are also consistent with the three-tier system of Ancient Craft Masonry. One way of interpreting the triple symbolism is seeing human nature as divided into three parts—body, intellect, and soul—with a degree for each part. In the same way, The Three Great Lights can be viewed as the guiding principles of the three natures: the square for the body, the compass for the intellect, and the Volume of Sacred Law for the soul.

PRESENTATION OF THE LAMBSKIN APRON

The apron is at once an emblem of innocence and the badge of a Mason. By innocence is meant clean thinking and clean living, a loyal obedience to the laws of the Craft, and sincere goodwill toward one's Brethren. The "Badge of a Mason" signifies, among other things, that Masons are workers and builders.

THE ENTERED APPRENTICE DEGREE (CONTINUED)

The apron as a mark of distinction has been found in many similar organizations of initiatic nature including the Essenes and the Mithraic Mysteries, and has been conspicuous on statues of some Egyptian and Greek deities. The lamb has always been a symbol of innocence and sacrifice. There are two senses in which innocence is being used here. Innocence in one sense is free from moral defect. The other sense used is that of being newly born.

PRESENTATION OF THE LAMBSKIN APRON (CONTINUED)

Another consideration of the white lambskin apron is that the Sign of the Ram begins at the Spring Equinox—the time of year that life is renewed. The Masonic apron is made up of two parts: a square and a triangle, representing four and three, respectively. The symbolism of these numbers, as well as their sum, should be studied in connection with the form of the apron in the different degrees. Finally, it should be mentioned that the word candidate comes from the Latin *candidatus*, which means “clothed in white.”

THE RITE OF DESTITUTION

The symbolism of the Rite of Destitution reverts to those ancient times when men believed that the planets determined human fate and controlled human **passions**, and that there were metals by which each planet was itself controlled. In ancient initiations, candidates were compelled to leave all metals behind, lest they bring into the assembly disturbing planetary influences. The candidate is not to bring into the lodge room his passions or prejudices, lest that harmony, which is one of the chief concerns of Masonry, be destroyed.

WORKING TOOLS OF AN ENTERED APPRENTICE

The working tools presented to the candidate were those used by the ancient operative craftsman in the erection of the building on which he was working. To the speculative Mason, these represent the moral habits and forces by which man shapes and reshapes himself. By these symbolic tools, he also fits his own behavior to society and community. While they do not contain the whole philosophy of Masonry, the various working tools allocated to the three degrees, by their very presence, declare that there is constructive work to be done, and by their nature indicate the direction this work is to take.

The working tools of this degree are specified as the twenty-four-inch gauge and the common gavel. The symbolic description of these tools is provided in the ritual and the Monitor. It is interesting that one tool (gauge) is used passively and the other (gavel) is used actively. One is a tool of measurement and calculation, while the other is one of force. One tool decides what to keep, while the other gets rid of the rest. The three parts may also be seen to represent the tripartite nature of the soul as defined by Plato: the desirous, emotional, and mental. When properly cultivated, they embody the virtues **temperance**, **fortitude**, and **prudence**. These three virtues combined in proper order promote the supreme virtue of the whole self: equilibrium, or justice.

THE NORTHEAST CORNER

The northeast corner is traditionally the place where the cornerstone (the first stone) of a building is laid. The Apprentice is thus placed, because from here he will erect his own temple by the principles of Freemasonry.

The north in Masonry is attributed to darkness and the east to light. Therefore, the northeast is a place midway between darkness and light. Being midway, it is also symbolic of equilibrium. Furthermore, this spot representing equal light and darkness corresponds with the point of the Spring Equinox, when the length of the nighttime is equal to the length of the daytime. There is some evidence that the lambskin apron was presented to the candidate at one time in the northeast corner of the lodge. It needs to be mentioned that there is a seeming contradiction of this symbolism with physical reality. If we imagine the lodge's boundaries to be the eastern and western horizons, with the north and south walls being the Tropics of Cancer and Capricorn (where the sun reaches its northern and southern limits), then the day that the sun rises in the northeast corner of the “lodge” is the Summer Solstice near St. John the Baptist's Day. Sometimes symbolism overlaps, but in many cases, it is a hint at a deeper meaning.

THE HOLY SAINTS JOHN

St. John's Day in summer (June 24) and St. John's Day in winter (December 27) were adopted by the Christian Church in the third century in a way that preserved the pagan traditions of the summer and winter Solstices.

It was the custom for the guilds of the Middle Ages to adopt saints as patrons and protectors, usually **due** to some relation to their trades. The operative Masons were among many guilds which adopted one Saint John or the other.

According to Masonic tradition, Freemasons come from "the Lodge of the Holy **Saints John** of Jerusalem."

KING SOLOMON'S TEMPLE

Our ritual is based upon Masonic legends connected with both Solomon and the Temple at Jerusalem. The Biblical passages regarding the Temple can be found in the First Book of Kings, Chapters 5 to 8, and the First Book of Chronicles, beginning in the second chapter.

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The Temple of Solomon was built on a giant stone in Jerusalem which, according to Jewish tradition, is the center of the universe. The importance of stones is pervasive in religious thought. References connecting stones with the gods reach back to the earliest times. It has been considered by some religious historians as being an archetypal image representing absolute reality. Many of the old gods, such as Mithras, were thought to be born from stones (petra genitrix). Stones possess the qualities of stability, solidity, and everlastingness, which are also qualities attributed to the gods. There are numerous references to stones throughout the Bible which allude to a link between the stone, the sacred, and spirituality. In Isaiah 28:16 we read: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." In Psalm 118:22 we find: "The stone which the builders refused is become the head stone of the corner." Also, in Revelation 2:17 we read: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

THE LECTURE OF THIS DEGREE

The lectures given to the candidate are intended to elaborate certain phases of the ritual, giving a broader explanation of the ceremonies in order for the candidate to understand the lessons of Freemasonry. The Four Cardinal Virtues of Temperance, Fortitude, Prudence, and Justice are explained as well as the three tenets of Brotherly Love, Relief, and Truth.

The form of a lodge is an oblong square, or a rectangle. It extends from east to west (horizon to horizon) and between north and south. The covering of the lodge is the canopy of heaven. It is not a coincidence that the two major patrons of the Masonic lodge have their birthdays near the summer and winter solstices, where the sun reaches its most northern and southern limits. The east in a Masonic lodge does not necessarily mean the actual point of the compass. The east in the lodge is the station of the Worshipful Master whence he dispenses Light and instruction to all his Brethren. Some lodges may actually have the Master sitting in another compass location, but the important point is that the Master is always symbolically located in the east, and the other symbolic points of the west, south and north are located in proper relation to the station of the Master. Further instruction is given in the long form of the lecture regarding the "supports of the lodge," which are The Three Pillars of Wisdom, Strength, and Beauty, which also relate to the three immovable Jewels of the Lodge: the Square, Plumb, and Level, which still further relate to the three principal officers: the Master, Senior **Warden**, and Junior Warden, and the three Lesser Lights of the Lodge.

THE ENTERED APPRENTICE DEGREE (CONTINUED)

The three movable Jewels of the Lodge consist of the Rough Ashlar, the Perfect Ashlar, and the trestle board. The Rough and Perfect Ashlars are precise symbols of the process of initiation. In an alchemical sense, the Rough Ashlar is the prima materia, while the Perfect Ashlar is the Philosopher's Stone. The ornaments of the lodge consist of the Mosaic Pavement, the Indented Tessel, and the Blazing Star. The Mosaic Pavement symbolizes the opposites encountered in the universe. All of these symbols should be studied further to find out what they conceal and what they reveal.

THE CHARGE

At the end of the ceremony and instruction in each degree, the candidate is charged to perform his Masonic duties. The Charge given him explains these duties, especially in their relation to the particular degree. The Charges are to be taken seriously, as they outline the duties of the Freemason.

DUTIES AND RIGHTS OF AN ENTERED APPRENTICE

The duties of Entered Apprentices and **Fellow** Crafts include the diligent study of the symbols, lessons, and history of Freemasonry and working to satisfy the advancement requirements. Their rights are limited and described below:

Entered Apprentices and Fellow Crafts have only the right to sit in the lodge in which they received the degree or degrees when open in a degree taken by them, and the right to advancement therein after satisfactorily passing a strict examination in open lodge. They may, with the consent of the Master, visit another lodge working in a degree taken by them, if accompanied by a Master Mason who has sat with them in open lodge and **vouches** for them.

They are not required to pay dues and are not entitled to vote or speak in lodge. They may be buried with Masonic honors upon the request of their family. Neither they nor their widows or orphans are entitled to relief from the lodge. They shall not exercise any control over lodge funds for charity, or for other purposes.

An Entered Apprentice cannot vote or hold office. He is, however, entitled to a Masonic funeral. The Entered Apprentice is not entitled to organized Masonic charity, but this does not bar him from receiving assistance from a Mason, as an individual. He can attend a lodge while an Entered Apprentice degree is being presented.

The Entered Apprentice has a right to be instructed in his work and in matters pertaining to his degree. If charged with violating his Obligation, he is entitled to a trial. He is entitled to apply for advancement to the second degree of Masonry when proficient in the Entered Apprentice degree. He may not receive the degrees of Craft Masonry elsewhere without consent of his current lodge. Also, the Apprentice possesses modes of recognition by which he can make himself known to other Masons.

PROFICIENCY AND ADVANCEMENT

Prior to advancement to the Fellow Craft degree, every Mason in Minneapolis 19 must be able to answer certain questions and reach a required level of proficiency in the work of the Entered Apprentice Degree. The proficiency requirements should be explained in detail by the members of the lodge. The purpose of the requirements is to teach each candidate the language of Freemasonry, fix in his memory the teachings and structure of the degree, impress upon his consciousness the different points of the Obligation, and to teach the value of ancient methods of learning and contemplation.

The questions may be answered in written form, though it is highly encouraged to read the answers in open lodge in the form of a brief presentation.

- I. What is initiation? Please describe in your answer some historical and symbolic aspects of initiation, what role it has played in human society, and what role you view it playing in your life.
- II. What symbols or aspects of the Entered Apprentice degree ritual had particular personal significance to you? Please explain what was most meaningful to you and how you expect it to affect your life in the future.
- III. What do you view as the most important lessons in experiencing the Entered Apprentice degree? Please explain what you think the experience is meant to convey and how you benefited from it.

MENTORSHIP

As every new Entered Apprentice needs guidance and assistance, Minneapolis 19 will assign a learned brother to serve as his mentor. In this way, the needs of the Entered Apprentice can be met and his potential properly cultivated. The mentor is meant to assist the Entered Apprentice with reaching the required level of proficiency and with answering the required questions prior to advancing to the next degree.

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

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

Many lodges present new members with Masonic books to help them develop an understanding of the lodge's philosophical and intellectual interests. The books may differ for each candidate, depending on his level of knowledge and experience with symbolic and philosophical subjects.

By assisting each candidate early on in his pursuit of knowledge and self-improvement, the lodge endeavors to develop within him a lifelong interest in Masonic Formation.

PRESENTATION

Adapted from How to Give a Talk: Changing the Culture of Academic Speaking, by Paul N. Edwards from the University of Michigan School of Information.

Rhetoric—the skill of persuasive oral argumentation—is one of the most ancient academic disciplines, dating to Plato’s Dialogues and before. While there is no single method for presenting a paper or answers to the required questions (if one has chosen to provide his answers in open lodge), the following suggestions on effective communication can be helpful.

PRINCIPLES OF EFFECTIVE SPEAKING

Any effective talk must do three things:

- communicate your arguments and ideas,
- persuade your audience that they are true, and be interesting.

USUALLY BETTER

- * Talk
- * Stand
- * Use visual aids: outlines, pictures, graphs
- * Move
- * Vary the pitch of your voice
- * Speak loudly and clearly, toward the audience
- * Make eye contact with the audience
- * Focus on main arguments
- * Finish your talk within the time limit
- * Rehearse your talk
- * Summarize your main arguments at the beginning and end
- * Notice your audience and respond to their needs
- * Emulate excellent speakers

USUALLY WORSE

- * Read
- * Sit
- * Have no visual aids
- * Stand still
- * Speak in a monotone
- * Mumble, facing downward
- * Stare at the podium
- * Get lost in details
- * Run overtime
- * Don’t practice
- * Fail to provide a conclusion
- * Ignore audience behavior
- * Emulate mentors regardless of their speaking ability

The more one understands the reasons behind these principles, the clearer their importance will become.

TALK RATHER THAN READ

You will be easier to understand, and you will be better able to make genuine contact with your audience. Furthermore, talking will help you think more clearly by forcing you to communicate your points in ordinary language. There is nothing virtuous about perfect grammar, complicated sentences, and sophisticated vocabulary if your audience can’t follow you.

DO NOT BE STIFF

It is easier to keep focused on someone who’s moving than on a motionless talking head. Hand gestures are also good. It is possible to overuse these devices, of course.

VARY THE PITCH OF YOUR VOICE

Monotones are sleep-inducing. Since it is possible to speak in a lively, animated manner without changing pitch, many people do not realize they have this problem. Get a trusted friend or colleague to listen to your delivery and give you honest feedback. (This is an important principle in itself.) Even better, tape record or videotape yourself and check out how you sound.

SPEAK LOUDLY, CLEARLY, AND CONFIDENTLY

Face the audience. An important element of vocal technique is to focus on the bottom (the deepest pitch) of your vocal range, which is its loudest and most authoritative tone. Speak from the gut, not the throat. Breathe deeply—it is necessary for volume. Be careful, when using visual aids, that you continue to face the audience when you speak.

MAKE EYE CONTACT WITH THE AUDIENCE

If this is anxiety-inducing, at least pretend to do this by casting your gaze toward the back and sides of the room. Be careful not to ignore one side of the audience. Many speakers “side” unconsciously, looking always to the left or to the right half, or only to the front or the back of the room.

FINISH YOUR TALK WITHIN THE TIME LIMIT

Not to do so is disrespectful both to any subsequent speakers and to your audience. Most people’s maximum attention span is 40–45 minutes. If you exceed this limit, you will probably lose them.

REHEARSE YOUR TALK TO BE SURE OF KEEPING WITHIN THE TIME LIMIT

After lots of experience, some people can gauge talk times accurately without this. But nothing is more embarrassing—for both you and your audience—than getting only halfway through before hitting the time limit.

SUMMARIZE YOUR TALK AT THE BEGINNING AND AGAIN AT THE END

“Tell them what you’re going to tell them, tell them, and tell them what you told them.” If you follow this rule, your audience is much more likely to remember your main points. Even more important, it helps you stay focused on the key ideas you’re trying to convey.

NOTICE YOUR AUDIENCE AND RESPOND TO THEIR NEEDS

If people seem to be falling asleep or getting restless or distracted, the problem may not be you. Is the room too hot or too cold? Too dark? Can people see you? Is the microphone on? Is something outside the room distracting people? Do not hesitate to stop briefly in order to solve these problems. Whatever the case, notice what is happening and use it as feedback. If you cannot figure out why your audience is responding poorly, ask somebody later and fix the problem next time.

EMULATE EXCELLENT SPEAKERS

The best way to become an excellent presenter is to watch really good, experienced speakers and model your talks on theirs. Notice not just what they say, but what they do: how they move, how they sound, how they structure their talks. Add those devices to your own repertoire.

Of course, none of these principles can substitute for excellent content. Nor will following them guarantee that people will agree with you! What they will guarantee is that your audience will understand you, will stay with you, and will remember what you have said. That is effective communication, which is, after all, the whole point.

HISTORY OF FREEMASONRY

Difficulties, competing theories, and the purpose of its study.

There is a difference between what is often referred to in the ritual as “Masonic tradition” and the actual history related to the Order. While the term “Masonic tradition” can imply many things—from the association with older initiatic rites to certain Masonic customs or practices—it is most often used to mean Masonic mythology when used in the ritual. While most societies and spiritual traditions have certain mythologies about their founding, these accounts and descriptions are usually impossible to prove and serve a symbolic purpose.

Some of the Ancient Mystery Schools of Egypt, Greece, and the Near East influenced the rituals that became a part of Freemasonry. Many of these ancient rites were designed as tests, and admission was granted only to those who passed and were worthy of further instruction. Masonic rites have some of the same elements, though probably of a less physical nature, while still maintaining the spiritual form. There are notable points of similarity between Freemasonry and the society founded by Pythagoras and the fraternity of Hermes at Hermopolis in Egypt. There are also affinities in the Hellenistic Mystery Schools of Isis and Osiris, the Dionysian, Orphic and Eleusinian Mysteries of Greece, and the Mithraic Mysteries of ancient Rome. Other groups that carried on like traditions include the Jewish sect of the Essenes, from which some believe John the Baptist came; the Roman Collegia of Artificers, an organization of builders that Marcus Vitruvius Pollio (under the Emperor Augustus) led in the first century; and the Comacine masters who flourished at the fall of the Roman Empire. The last group provides some link with the cathedral-building projects of the medieval ages. The Masonic connection with these great schools of the past and other organizations is tenuous at best, but nevertheless, a study of them yields deep insight into the rituals and symbolism of Freemasonry.

While Freemasonry is often described as having “emerged” in 1717, when four London lodges joined to form the Grand Lodge of England, its traditions, symbols, and lessons can be traced to pre-modern times. The academic study of the history of Freemasonry is an exciting but highly debated field. The two most prevalent Masonic origin theories among scholars are related to the Knights Templar, a medieval order established during the Crusades, and operative Masonic guilds of the Middle Ages.

The theory that the Freemasons are direct descendants of the Knights Templar, while highly controversial, has maintained a continuous presence in Masonic scholarship, in no small part due to the recent popularity of books representing this view. This theory holds that after their suppression by the King of France and the Catholic Church in 1307, the Knights Templar transferred their wealth and power base to Scotland, where the Church could not reach them, and with time and various developments evolved into what we know today as Freemasonry.

The theory that speculative Freemasonry, as it is known, emerged from the operative Masonic guilds that built the cathedrals of the Middle Ages is the one currently accepted by the majority of scholars. According to this school of thought, the operative Masonic lodges began to accept members of the aristocracy during the Renaissance as “accepted,” and not operative, masons as civil society developed.

However, many of this theory’s previously held assumptions are now being re-evaluated in light of a debate about the process of the so-called acception, and whether this was an aspect of operative and not speculative Masonry, and whether the emergence of speculative Freemasonry was more a question of evolution or creation. While it is possible that the truth may contain elements of both theories and others, what is clear is that the individuals who were active in shaping speculative Freemasonry perceived it as an initiatic institution through which men could develop their moral and philosophical potential. Closely investigating the lives of the founders reveals their extensive connections to older secret societies and traditions that no doubt influenced their perception of the role of the Masonic Order.

In general, there are many problems associated with studying the Order’s history, but the secrecy of the initiatic tradition and the difficulty of interpreting available evidence has likely played the largest role in keeping mainstream scholars largely un

aware of, and often uninterested in, Freemasonry. Persecution of Freemasonry by totalitarian governments has also made Masonic organizations in many countries seek to maintain a private existence with a minimum amount of exposure.

Speculative Freemasonry has a foundation that consists of more than Protestant Christianity, and the meaning and value of the deliberate presence of other traditions in the Craft needs to be taken into account. The courtly philosophical climate of sixteenth- and seventeenth-century Britain, even where it followed only Puritan or Anglican trends, was strongly influenced by the underground tradition sometimes referred to as Arcadia, which encompassed within its philosophy elements of Gnostic, Neo-Platonic, Hermetic, and Kabalistic thought. As Rosicrucianism surfaced in the early seventeenth century, it also showed an affinity to the Arcadian stream of thought.

The main characteristic of Arcadianism was the renewal of interest in the thinking and literature of the pre-Christian world. Various pagan and Gnostic traditions that had survived through the Middle Ages received a certain sense of renewed credibility and promise in the eyes of their adherents, as Renaissance thinking began to place greater importance on them. In understanding the streams of thought culminating in Arcadian traditions, it is necessary to look before the Renaissance. Kabalistic thought, for example, had gained recognizable form among certain groups in the thirteenth century, well before Petrarch and the later Italian translations of the Hermetic texts.

Throughout the thirteenth and fourteenth centuries, the Scholastics, a group that Thomas Aquinas belonged to, had spent great effort interpreting classical Greek texts from Arabic sources and including them in the literature of the Christian tradition. Equally, one need only to consult the history and plight of the so-called “ABC’s of Heresy” (the Albigensians, Bogomils, and Cathars) to see that pagan and Gnostic influence of the early heretical Christian and Manichean movements had survived in Europe long after the Roman Empire collapsed. It was this combination of existing traditions (or remnants of them), the rediscovery of older traditions, and the renewed interest in their origins and philosophies that shaped the circumstances in which speculative Freemasonry was formed.

Scottish historian Dr. David Stevenson, in his well-researched book *The First Freemasons*, maintains that the evidence “indicates that the emergence of Freemasonry involved an act of creation, not just evolution.” By noting the key influence of William Schaw and his interest in Hermeticism and the Art of Memory, Stevenson paints a larger picture of how in the years “around 1600 the legacy of the Middle Ages was remodeled and combined with Renaissance themes and obsessions to create a new movement.”

A close study of the broad range of philosophical literary works produced during this period in Europe reveals a distinct current of symbolism embedded inside seemingly mainstream publications. To those well versed in Masonic symbolism, the central themes of the initiatic tradition become quickly evident upon examination of this literature. It was precisely out of this philosophical climate, united through organizations such as the Royal Society, and through extensive correspondence that is now well documented, that the most well-known proponents of seventeenth- and early eighteenth-century Freemasonry emerged.

They were men such as Sir Robert Moray, Elias Ashmole, Jean Desaguliers, James Anderson, and their numerous friends and counterparts from all across Europe. Even if some of their writings regarding the history of the Craft may appear questionable in light of the evidence now available, it is clear that they viewed speculative Masonry as a custodian of the initiatic traditions of the past, charged with their propagation and preservation.

While studying the history of Freemasonry may appear difficult and to require an extensive, in-depth knowledge of some of the most complex and least understood aspects of world history, it is a worthwhile and highly rewarding endeavor. Developing one’s knowledge and understanding of Masonry, even if one small step at a time, is actually developing one’s understanding of human history as a whole and its spiritual nature. The more one learns about the profound influence that Freemasonry has had on the development of world events, the more one begins to appreciate its presence and wants to learn more. Every Freemason is a philosopher and student of life.

HISTORY OF THE GRAND LODGE OF MINNESOTA

In the spring of 1849, while the prospectors were looking for gold in California, the hearty settlers of Minnesota were finding their own treasure in lumber and were giving birth to what would become the world's greatest grain milling center. The communities of Stillwater, St. Paul, and St. Anthony were the first dots on the map of Minnesota.

James M. Goodhue, one of the first arrivals after the establishment of the territorial government brought with him a printing press and published the first newspaper in the territory on April 28, 1849. The following notice appeared in his Minnesota Pioneer on May 26 of the same year:

"Members of the Masonic Fraternity, in and near St. Paul, intend to meet together in a room over the Pioneer office on Thursday evening next, May 31st, at six o'clock."

No minutes were taken at the meeting in a room over the office of the Minnesota Pioneer. No record exists to tell us how many brethren attended, where they had come from, or what was accomplished at these first meetings.

THE FIRST LODGES

In order to form a lodge in the Territory of Minnesota, where no Grand Lodge existed, dispensations had to be obtained from other Grand Lodge jurisdictions. The Masons of the St. Paul area were the first to apply for a dispensation to form a lodge. Charles K. Smith, the territorial secretary, was a member of Hamilton Lodge #17 in the jurisdiction of Ohio.

The dispensation was granted on August 8, 1849.

St. Paul Lodge first met in the attic of the St. Paul House hotel, a primitive structure constructed of logs and weathered lumber. Kegs and barrels stood on end were seats for the officers and pedestals for their stations. An empty packing case from the local dry goods store was the altar. The only Masonic property was a set of jewels made by the local tinsmith. Candles lit the smoky room.

ST. JOHN'S LODGE

In November of 1849, a lawyer named Harley Curtis informed the master of St. Paul Lodge that a group of Masons in Stillwater desired to form a lodge under the jurisdiction of the Grand Lodge of Wisconsin. The dispensation was issued to St. John's Lodge in Stillwater on October 12, 1850. No record exists of any activity by the members of St. John's Lodge for the next 2 years. We must assume that activity was taking place, meetings were being held, and the members were active socially, because a charter was issued by the Grand Lodge of Wisconsin on June 9, 1852. Thus St. John's Lodge, the second lodge to receive dispensation in Minnesota, became the first lodge to be chartered in the new territory.

CATARACT LODGE AND ST. PAUL LODGE

The third lodge to be formed was Cataract Lodge in St. Anthony, which received a dispensation from the Grand Lodge of Illinois on February 5, 1852. Cataract Lodge No. 121 of Illinois was the most active of the three new lodges operating in Minnesota. At their first meeting the dispensation was read and officers appointed. Then the lodge received an incredible 16 petitions for membership, thus increasing in size from 8 to 24 members in a very short period of time. Within eight months of receiving its dispensation, Cataract Lodge had received 42 petitions, raised 30 new Master Masons, moved into quarters similar to those of St. Paul Lodge, and received its charter from the Grand Lodge of Illinois. Thus, Cataract Lodge became the second officially chartered lodge in Minnesota.

St. Paul Lodge had been the first to receive a dispensation to meet in Minnesota. However, records indicate that the lodge met rather inconsistently from 1849 until 1853. For some reason the lodge did not file proper returns with the Grand Lodge of Ohio. Thus its charter was not issued until 1853, making it the first lodge to receive dispensation, but the third to be chartered. With the chartering of St. Paul Lodge No. 223 of the Grand Lodge of Ohio, the territory now had the required three chartered lodges necessary to form a new grand lodge.

HISTORY OF THE GRAND LODGE OF MINNESOTA (CONTINUED)

The formation of three chartered Lodges of Masons was not the only progress in Minnesota at this important period in history. The fledgling communities were experiencing rapid growth along the Mississippi River and the St. Croix River. Statehood for Minnesota was still six years away, but there was already talk of state government. By 1853, Minnesota was poised to take its position among the states in the Union, and the Masons of the state were ready to form their own Grand Lodge.

On the very same evening that the officers were installed in St. Paul Lodge, A.T.C. Pierson introduced a resolution to authorize a meeting for the purpose of exploring creation of a Grand Lodge in Minnesota. The meeting took place as planned on February 23, 1853. However, there was no representation from St. John's Lodge. The notification of the meeting had arrived late.

While the special meeting was being held in Stillwater, the convention was proceeding without the St. John's representation. A.E. Ames of Cataract Lodge and A.T.C. Pierson of St. Paul Lodge were elected president and secretary of the convention respectively. Ames then appointed Aaron Goodrich of St. Paul to draft a proposed constitution for the Grand Lodge. Goodrich was at that time a judge in St. Paul. He labored through the night of February 23/24 and produced a brief but very comprehensive constitution. It consisted of four articles, nine rules of order, and three resolutions.

Upon the arrival of two members from St. John's late that day, Ames reconvened the convention and the constitution was presented. By the end of the evening the proposed constitution had been approved unanimously for adoption.

The convention elected A.E. Ames to be the first Grand Master. Following the installation of officers the Grand Master closed the Constitutional Convention and immediately opened the First Annual Communication of the Grand Lodge of Minnesota. The only order of business at this first communication was to grant new charters to the three lodges constituting the Grand Lodge. St. John's Lodge became #1, Cataract Lodge became #2, and St. Paul Lodge became #3 in the order of their charter dates.

The Grand Lodge was incorporated in accordance with the laws of the Territory of Minnesota and by an act of the Territorial Assembly under the title "The Grand Lodge of Minnesota." In fact, it was the first corporation to be recorded in the state of Minnesota. From this meager start, Masonry has grown and prospered into its present day. There were eight lodges in Minnesota when A.T.C. Pierson assumed the Grand East in 1856. During his nearly 9-year tenure as Grand Master an additional 41 lodges were chartered.

The growth of the fraternity followed the expansion of the population along the major rivers. Until 1870, when Palestine Lodge No. 79 was chartered in Duluth, the only Lodge north of St. Cloud was Northern Lights No. 68 U.D. at Pembina on the Red River. This was a military Lodge that later moved to Ft. Garry, Manitoba. In 1873 and 1874 Lodges were chartered in Fergus Falls, Brainerd, and Detroit Lakes. Three Lodges were chartered in the Dakota Territory: Yellowstone No. 88, which surrendered its charter after two years; Shiloh No. 105 (in Fargo); and Bismarck No. 120, which transferred their allegiance to the Grand Lodge of Dakota at its formation in 1880.

By 1903, our Golden Jubilee year, 255 charters had been granted and there were Lodges in all but the most northern counties. Membership had grown to 18,542 Masons in 239 Lodges (16 lodges had surrendered their charters.) The first step toward building a Masonic Home had been taken in 1902 with the appointment of a committee to collect opinions from the Lodges. In their 1903 report they said: "The committee failed to hear from any of the subordinate Lodges . . ." They recommended that the Grand Master write to each Lodge, directing each to hold a Special Communication to poll the membership and report back to the Grand Master.

The Grand Master's letter must have been effective because the Minnesota Masonic Home was incorporated in 1906, and the Home was opened in 1920.

HISTORY OF THE GRAND LODGE OF MINNESOTA *(CONTINUED)*

The Masonic Home was the first incorporated Masonic Charity in Minnesota, but it was not the first act of Masonic charity. Financial aid to distressed brothers and their dependents has always been the practice of Lodges and Grand Lodges and this was true in Minnesota. In 1867 Grand Master Nash called upon the Masons of Minnesota to establish a Relief Fund. The immediate purpose was to help those suffering the aftermath of the Civil War. \$2292.65 was raised by the appeal, which was distributed to Lodges in the former Confederate states.

In 1880 the Grand Lodge created the Widows' and Orphans' Fund (later called the Permanent Relief Fund) with an initial appropriation of \$500. In 1913 the Emergency Relief Fund was established and the Special Charity Fund and the Reserve Fund were set up in 1922 and 1945 respectively. At the time of our 100th anniversary, the balance of these four charity funds totaled \$360,000.

But these Funds are only a small part of the charitable labors and donations by individual Masons and Lodges, most of which has been unrecorded or recorded only in the minutes of Lodges. One outstanding example is the national Masonic Service Association, founded in 1918 so that "the fraternity could unite its strength and resources in one common purpose." The annual Green Envelope drive asks each Mason to contribute what he can to the MSA and through this national charity many millions of dollars have been sent to relieve distress among Masons, their families, and friends. Minnesota has historically been the top per capita contributor to the MSA.

FAMOUS FREEMASONS

MANY MEN WHOSE NAMES HAVE BEEN INSTRUMENTAL TO THE HISTORY AND DEVELOPMENT OF OUR CIVILIZATION HAVE BEEN FREEMASONS. THE FOLLOWING ARE BUT A FEW OF THE MANY FAMOUS HISTORICAL FIGURES WHO HAVE PARTICIPATED IN OUR MYSTERIES.

THE ARTS

COMPOSERS: Irving Berlin, George M. Cohan, Wolfgang Amadeus Mozart, John Phillip Souza, Richard Wagner, Franz Joseph Haydn, Franz Liszt, Jean Sibelius, and many others.

ENTERTAINERS: John Wayne, Gene Autry, Ernest Borgnine, Joe E. Brown, Bob Burns, Eddie Cantor, Charles D. Coburn, William F. "Buffalo Bill" Cody, Donald Crisp, Cecil B. DeMille, Richard Dix, Douglas Fairbanks Sr., W. C. Fields, Clark Gable, Arthur Godfrey, David W. Griffith, Oliver Hardy, Jean Hersholt, Harry Houdini, Al Jolson, Charles "Buck" Jones, Harry Kellar, Harold C. Lloyd, Tom Mix, Dick Powell, Will Rogers, Charles S. "Tom Thumb" Stratton, Richard B. "Red" Skelton, Michael Richards, Paul Whiteman, Ed Wynn, Darryl Zanuck, and many others.

SCULPTORS: Gutzon Borglum and his son, Lincoln Borglum (together carved Mt. Rushmore National Memorial), Johann G. Schadow (Prussian court sculptor), J. Otto Schweizer, and many others.

WRITERS: Robert Burns, Samuel L. Clemens (Mark Twain), Sir Arthur Conan Doyle (Sherlock Holmes), Edward Gibbon (Decline and Fall of the Roman Empire), Edgar A. Guest, Rudyard Kipling, Alexander Pope, Sir Walter Scott, Jonathan Swift, Lowell Thomas, Voltaire, and many others.

BUSINESS

BUSINESS LEADERS: John Jacob Astor (financier), Lloyd Balfour (jewelry), Lawrence Bell (Bell Aircraft Corp.), William H. Dow (Dow Chemical Co.), Henry Ford, Alfred Fuller (Fuller Brush), King C. Gillette (Gillette Razor Co.), Sir Thomas Lipton (tea), Frederick Maytag, Andrew W. Mellon (banker), James C. Penney, George Pullman, David Sarnoff (father of T.V.), Leland Stanford (railroads and Stanford University), and many others.

MILITARY & POLITICS

MILITARY LEADERS: Generals John J. Pershing, George Marshall, Douglas MacArthur, Joseph Stillwell, Jonathon Wainwright, Curtis E. LaMay, Omar N. Bradley, Henry H. "Hap" Arnold, Claire L. Chenault, Mark Clark, and James Doolittle; Admirals David G. Farragut (first admiral of the U.S. Navy), Ernest J. King, Richard Byrd, and many others.

UNITED STATES PATRIOTS: Francis Scott Key (wrote our national anthem), Ralph Bellamy (wrote our Pledge of Allegiance), Paul Revere, John Paul Jones, Benjamin Franklin, John Hancock, Patrick Henry, and many others.

UNITED STATES POLITICIANS: Thomas Dewey, Everett Dirksen, Fiorello H. LaGuardia, John Marshall, Barry Goldwater, Hubert Humphrey, Robert Dole, Trent Lott, Jesse Helms, Sam Nunn, Jack Kemp, and many others.

UNITED STATES PRESIDENTS: George Washington, James Monroe, Andrew Jackson, James Polk, James Buchanan, Andrew Johnson, James Garfield, William McKinley, Theodore Roosevelt, William H. Taft, Warren G. Harding, Franklin D. Roosevelt, Harry S. Truman, and Gerald Ford.

FAMOUS FREEMASONS (CONTINUED)

WORLD LEADERS: Emilio Aguinaldo (Philippine patriot and general), Miguel Aleman (Mexican president, 1947–52), Eduard Benes (president of Czechoslovakia, 1939–48), Sveinn Bjornsson (first president of Iceland), Simon Bolivar (“George Washington of South America”), King Charles XIII (King of Sweden, 1748–1818), Sir Winston Churchill, Randolph Churchill, King Edward VII and King Edward VIII (Kings of England, 1901–10 and 1936, respectively), Francis II (Holy Roman Emperor, 1768–1806), Frederick the Great (King of Prussia, 1740–86), George I & George II (Kings of Greece, 1845–1913 and 1922–47), George IV & George VI (Kings of England, 1760 1820 and 1820–30), Gustavus VI Adolphus (King of Sweden, 1792–1809), Kamehameha IV and Kamehameha V (Kings of Hawaii, 1854–63 and 1863–72), Leopold I (king of Belgium, 1831–65), William I (King of Prussia, 1861–88), William II (King of the Netherlands, 1792–1849), William IV (King of England, 1830–37), and many others.

RELIGION

RELIGIOUS LEADERS: James C. Baker (bishop, Methodist Church, organized first Wesley Foundation in U.S.), Hosea Ballou (founder, Universalist Church), Robert E. B. Baylor (Baptist clergyman, founder of Baylor University), Preston Bradley (founder of the Peoples Church), Father Francisco Calvo (Catholic priest who started Freemasonry in Costa Rica in 1865), Hugh I. Evans (national head of the Presbyterian Church, U.S.A.), Most Reverend Geoffrey F. Fisher (former Archbishop of Canterbury), Eugene M. Frank (Methodist bishop), Reverend Dr. Norman Vincent Peale (Methodist Episcopal minister and author), Titus Low (president of Methodist Council of Bishops), Thomas Starr King, Swami Vivekananda, and many others.

SCIENCE & TECHNOLOGY

ASTRONAUTS: Ed Aldrin, Neil Armstrong, Gordon Cooper, Donn Eisele, Virgil Grissom, Ed Mitchell, Tom Stafford, Fred Haise, and Wally Schirra.

EXPLORERS: Hiram Bingham (discoverer of Machu Picchu), James Bruce (discoverer of the source of the Blue Nile), Adm. Richard E. Byrd, Christopher “Kit” Carson, William Clark, Merriwether Lewis, and Robert E. Peary.

INVENTORS AND SCIENTISTS: Samuel Colt (firearms), Sir Alexander Fleming (penicillin), Edward Jenner (vaccination), Simon Lake (first practical submarine), John L. McAdam (Macadamized roads), Luther Burbank, and many others.

OTHERS

SPORTS: Grover C. Alexander, Cy Young, Jack Dempsey, Arnold Palmer, Tyrus R. “Ty” Cobb, Carl O. Hubbell, Christopher “Christy” Mathewson, Mordecai P.C. Brown, Gordon “Mickey” Cochran, Avery Brundage, Albert “Happy” Chandler, Branch Rickey, Knute Rockne, and many others.

YOUTH ORGANIZATION FOUNDERS: Daniel Carter Beard (Boy Scouts), Frank S. Land (International Order of DeMolay), and William Mark Sexton (International Order of Rainbow for Girls).

FURTHER INFORMATION CONCERNING FAMOUS AND HISTORICAL FREEMASONS CAN BE FOUND IN BROTHER W. R. DENSLOW’S BOOK ‘TEN THOUSAND FAMOUS FREEMASONS’.

RECOMMENDED READING

Meaning of Masonry

By W. L. Wilmshurst (Gramercy 1980)
ISBN 0517331942

The Origins of Freemasonry: Scotland's Century, 1590–1710

By David Stevenson (Cambridge University Press 1988)
ISBN 0521396549

The Inner West: An Introduction to the Hidden Wisdom of the West

Edited and Introduced by Jay Kinney (J. P. Tarcher 2004)
ISBN 1585423394

INFORMATIONAL RESOURCES

LIBRARIES AND MUSEUMS

Henry Wilson Coil Library and Museum

California Masonic Memorial Temple
1111 California Street
San Francisco, CA 94108

Iowa Masonic Library

<http://www.iowamasoniclibrary.org>
Grand Lodge of Iowa
813 First Avenue SE
Cedar Rapids, IA 52406

Michigan Masonic Museum and Library

<http://library.gi-mi.org/html/>
233 East Fulton Avenue
Grand Rapids, MI 49503-3270

The Masonic Library and Museum of Pennsylvania

<http://www.pagrandlodge.org/mlam/index.html>
1 North Broad Street
Philadelphia, PA 19107

The Library and Museum of Freemasonry

<http://www.freemasonry.london.museum/>
Freemasons' Hall
60 Great Queen Street
London
WC2B 5AZ

CALIFORNIA RESEARCH LODGES

El Camino Research Lodge—San Jose
<http://www.calodges.org/ecrl/>

Orange County Research Lodge—Anaheim
Southern California Research Lodge—Anaheim
<http://www.calodges.org/scrl/>

Northern California Research Lodge—Lafayette
<http://www.calodges.org/nctl/>

NOTABLE MASONIC TEMPLES

California Masonic Memorial Temple

<http://www.freemason.org>
1111 California Street
San Francisco, CA 94108

George Washington Masonic National Memorial

<http://www.gwmemorial.org/>
101 Callahan Drive
Alexandria, VA 22301

Detroit Masonic Temple

<http://detroitmta.lodges.gl-mi.org/>
500 Temple Avenue
Detroit, MI 48201

Philadelphia Masonic Temple

<http://www.pagrandlodge.org/tour/preservethetemple.html>
1 North Broad Street
Philadelphia, PA 19107

Boston Masonic Temple

<http://www.glmasons-mass.org/>
186 Tremont Street
Boston, MA 02111

MASONIC ORGANIZATIONS AND ONLINE RESOURCES

Most Worshipful Grand Lodge of Free and Accepted Masons of Minnesota

<http://www.mn-masons.org>

The official Web site offers many informational, educational, and administrative resources to Minnesota Masons.

Institute for Masonic Studies

<http://www.freemason.org/ims/>

The official Web site offers various educational resources and provides opportunities for developing and establishing Masonic scholars.

Masonic Service Association of North America

<http://www.msana.com/>

The Masonic Service Association of North America (MSANA) was formed in 1919 to provide educational materials, information, disaster relief, and other services to Masons nationwide.

Masonic Restoration Foundation

<http://www.masonicrestoration.com>

The Masonic Restoration Foundation (MRF) works to promote and support traditional Masonry in the United States and to provide information and discourse on the initiatic tradition.

Canonbury Masonic Research Centre

<http://www.canonbury.ac.uk>

An educational institution devoted to the independent study of Freemasonry, the traditions linked to it, and mystical and esoteric traditions worldwide.

The Centre for Research into Freemasonry at the University of Sheffield

<http://www.shef.ac.uk/hri/freemasons.htm>

Launched during the academic session 2000–2001, the Centre aims to undertake objective scholarly research into the historical, social, and cultural impact of Freemasonry, particularly in Britain.

Philaethes Society

<http://www.freemasonry.org/psoc/>

The Philaethes Society is an international Masonic research association founded in 1928 having a quarterly publication.

Freemasonry Today

<http://www.freemasonrytoday.co.uk/>

An independent international Masonic magazine based in the United Kingdom.

Hiram's Oasis

<http://www.kena.org/hirams/default.htm>

A private Masonic Web site with thousands of Masonic papers and images available for download.

World Wisdom

<http://www.worldwisdom.com>

An online resource for information and books on the subjects of symbolism, initiation, and world spiritual traditions.

Pietre-Stones Review of Freemasonry

<http://www.freemasons-freemasonry.com>

An online Masonic magazine and informational resource containing numerous articles from Masonic scholars from across the world.

GLOSSARY

Appertaining — belonging to, or connected with, as a rightful part or attribute; relating to.

Bade — told; ordered; requested; directed.

Cable's Length — a maritime unit of length; about 100 fathoms, or 600 feet.

Cable-Tow — a rope used in Masonry to symbolically bind; originally a particularly strong rope.

Cardinal — of basic importance; main; primary; essential; principal.

Circumscribe — to draw a line around; to limit in range of activity definitely and clearly.

Circumspection — looking around; carefulness in considering all circumstances and possible consequences.

Clad — covered or clothed.

Conduce — to lead or tend to a particular and desirable result.

Corporeal — having, consisting, or relating to a physical material body; not intangible.

Divested — to deprive or take away from; to undress or remove clothing, ornaments, or equipment.

Due — proper; according to accepted standards or procedures.

Engrave — to cut figures or letters into wood or metal.

Equivocation — to avoid committing oneself to what one says; uncertainty; uncertain or questioning disposition of mind.

Etch — to produce as a pattern on a hard surface by eating into the material's surface as with acid or a laser beam.

Fellow — a member of a group having common characteristics; an associate; an equal in rank or power or character.

Fortitude — strength of mind that enables a person to encounter danger, or bear pain or adversity, with courage.

Guttural — of, or having to do with, or involving the throat.

Hail, Hele, Hale — to hide or conceal; to cover; to keep out of view.

Hoodwink — a blindfold.

Hoodwinked — blindfolded.

House Not Made With Hands — that which lies beyond death; heaven; the world of spiritual truth (II Corinthians 5:1).

Initiatic — of, or relating to, initiation; possessing a sacred traditional character.

Initiation — a new undertaking, the beginning of a new, spiritual life.

Immemorial — extending or existing since beyond the reach of memory.

Impart — to give; to communicate knowledge of something; to make known; tell; relate.

Indite — to write down; to put down in writing.

Intrinsic — belonging to a thing by its very nature; the essential nature or constitution of a thing; inherent; in and of itself.

Invest — to give; to furnish; to clothe.

Inviolate — not broken or disregarded; not told to others; respected.

Light — symbolic of knowledge and understanding in Masonry and most traditional societies.

Manual — having to do with, or involving, the hands.

Masonic Formation — the process of experiencing the initiatic tradition, becoming a part of it, and improving oneself through its lessons. An ever-continuing process of spiritual and intellectual formation that all Freemasons must continuously undergo. It is a constant transformation through the use of Masonic symbols, rituals, and teachings on a journey of return to the center of our being.

Mystery — mysterion in Greek, is derived from the Greek verb myein. The plural, mysteria, was first used in application to the Eleusinian Mysteries. The Greek terms for initiation, myesis and telete, also became first widely used at the Eleusinian cult of Demeter. While the modern meaning of the term mystery means something unknown, to the ancients mysterion meant something divine, deeply profound and worth knowing.

Passions — great emotion; the emotions as distinguished from reason; powerful or compelling feelings or desires.

Pectoral — in, on, or of the chest.

Pedal — of, or relating to, the foot or feet.

Precepts — a principle or instruction intended especially as a general rule of action.

Profane — derived from the Latin profanus, from pro (before) and fanum (temple). In Freemasonry it refers to one who has not been initiated into the mysteries of the Craft.

Prudence — the ability to govern and discipline oneself by the use of reason; skill and good judgment in the management of affairs or the use of resources; caution or circumspection as to danger or risk.

Rite — derived from the Latin ritus, which comes from the Sanskrit ri, meaning to flow and usually associated with a running stream or a way. This term is closely linked by its definition with the term tradition and denotes the continuous performance or preservation of something sacred associated with the Divine.

Saints John — Saint John the Baptist and Saint John the Evangelist, the two ancient patron saints of Freemasonry.

Shod — wearing footgear; with shoes on.

Steady — constant in feeling, principle, purpose, or attachment; dependable; firm in intent showing little variation or fluctuation; unwavering; resolute.

Subdue — to bring under control, especially by an exertion of the will; to reduce the intensity or degree of; tone down.

Superfluity — excess; unnecessary; immoderate, especially living habits or desires.

Superfluous — exceeding what is needed; excess; unnecessary.

Symbolism — something representing something else, especially truth of a higher order. Derived from the Greek symbolon, which was a token of identity verified by comparing with its other half. Symbolism in Freemasonry relates to the philosophical understanding derived from perceiving the proper relationship between the material and spiritual worlds.

Temperance — moderation in action, thought, or feeling; self-restraint; a habitual moderation in the indulgence of the appetites or passions.

Tongue of Good Report — having a good reputation; those who know you report that you are of credit to yourself and to society.

Tradition — derives from the Latin traditus, past participle of tradere, meaning to give or deliver into the hands of another, to entrust. This word also has Indo-European roots coming from trans, meaning to give. With this understanding, tradition is transmission. It is the handing down of knowledge.

Usual Vocation — your job; the manner in which you make your living.

Vouch — assert; attest; to verify; to supply supporting testimony; to support as being true.

Vouchsafe — to grant or furnish; to give by way of reply.

Warden — an official having care or charge of some administrative aspect or an organization or some special supervisory duties; a British term used in the Episcopal Church and at various colleges and in government functions.

Worshipful — notable; distinguished; worthy of respect; a British term used as a title for various persons or groups of rank or distinction; can be added to a Mason's name once he becomes Master of a lodge.

