



# MASONRY IN MANITOBA



OUR VISION: FREEMASONRY IN MANITOBA WILL BE THE PREEMINENT FRATERNAL ORGANIZATION COMMITTED TO IMPROVING GOOD MEN THROUGH FELLOWSHIP, LEADERSHIP AND EDUCATION. OUR MISSION: TO TEACH AND PERPETUATE A FRATERNAL WAY OF LIFE OF HIGH MORAL STANDARDS THROUGH SELF-IMPROVEMENT, BROTHERHOOD, COMMUNITY INVOLVEMENT AND BENEVOLENCE.

*"The object of a new year is not that we should have a new year.  
It is that we should have a new soul"*



In this Issue:  
FOCUS ON THE ENTERED APPRENTICE

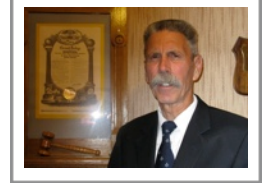
SPOTLIGHT ON:  
Scottish Rite



## EDITORIAL

From the Editor:

Masonry in Manitoba January Editorial



The guilds of the Middle Ages, from which we trace our beginnings were concerned with the preservation of 'trade secrets' which enabled them to construct magnificent cathedrals dedicated to God.

They were build using 'sacred geometry', imitating the Creator's own work found in nature. In due time we evolved from operative to speculative in nature, assuming the tile of Freemasons.

Those learned men who developed our ritual concealed within the story of Solomon's Temple the knowledge gained by previous civilization, which had been preserved under the term "Ancient Mysteries". This knowledge was communicated only to a select few who were admitted after long and arduous study and trials. This was their initiation and it would change their lives forever.

In all of these mysteries there is noted a singular unity of design which indicates a common origin. Generally they were concerned with the death and resurrection of some celebrated individual, such as Osiris in Egypt or Mithras in Persia. They speak of God, of His presence within mankind and of the immortality and resurrection of the soul.

During our initiation attention is focused on the left hand side which has a connection to the right half of the brain. This reveals our feminine side and is the center of emotion, of an appreciation of beauty and of intuition. The candidate is overwhelmed with information detailing the antiquity, the depth or scope and the power of Freemasonry to make a positive impact upon his life. We don't join the Craft, we are initiated into a fraternity which is designed to perpetuate and practice the sacred knowledge of ancient civilizations.

## WARDENS, LEOS &amp; CHAPLAINS: WORKSHOP



*Delegates at the workshop hosted at the MMC on the 28th. of November'09.*

The workshop was championed by R.W. Bro. Bernie Gross and attended by more than 20 Freemasons from all over the province. The Grand Master, the Immediate Past Grand Master and all the Grand Principal Officers were in attendance. - LRG

## Sword Pointing to the Naked Heart



The Sword pointing to a Naked Heart demonstrates that Justice will sooner or later overtake us; and although our thoughts, words, and actions may be hidden from the eyes of man, yet that All Seeing Eye, whom the Sun, Moon and Stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

If you have an article you feel might be of interest that you wish to include in Masonry Manitoba please submit it to:

### The Editor

Masonry in Manitoba  
c/o Grand Lodge  
420 Corydon Ave.  
Winnipeg MB  
R3L 0N8

1.204.453.7410

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**Senior Grand Warden:** Constante "Chibu" Uson

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**AN ENTERED APPRENTICE - BY MOST WORSHIPFUL BROTHER D.W. BEATTIE**

We begin a new year by looking at a new start, an initiation into the secrets and mysteries of the Craft and investing a new brother with the rank of an Entered Apprentice. It might be valuable to look at the Craft through the eyes of a young professional man who is preparing to be passed to the FellowCraft Degree. I have chosen Bro Kris Lee, a financial consultant with Adam Lee Financial in Portage la Prairie.

1. M in M: What prompted you to petition Assiniboine Lodge No. 7 for membership? *In talking with Brother Bruce Koss I became more interested after learning he was involved. We have been friends for a long time and listening to what he had been doing really intrigued me. The tour of the MB legislature building is what really got me hooked. Though I was unable to attend just the thought behind it got me excited. To be able to learn the "hidden" meaning behind it and what was all involved with its building amazed me. This is what excited me for the future as well. Reading and discovering some of the ancient mysteries is very appealing.*
2. M in M: Is there a particular man who was a role model and prompted that decision? *My wife's Grandpa. Brother Lloyd Maxwell has been involved with the Masons for over 60 years. When Jodi and I were married 11 years ago he talked to me carefully about it. At the time I wasn't ready in my life to join but I am now and I will always be thankful to him for pointing me in this direction when I first became part of his family.*
3. M in M: Did you do much or any research such as exploring on line or reading books to gain an insight into Freemasonry? *I did no research before joining. This is actually a very important point for me to make. Anything can be put on the internet whether it be truth or fiction. I wanted to experience Freemasonry as it was meant to be experienced so many years ago. I wanted every moment that I experienced to be a true moment that wasn't spoiled by somebody's interpretation of what they went through.*
4. M in M: What was your first impression of the Lodge? *I had never been in the lodge before so it was quite the experience to see it for the first time at my initiation. Once my blindfold was removed it was quite the sight to see actually. I have since spent more time in there looking at all the beautiful furniture and treasures; and have really come to feel at home within our Lodge. I also have to say that the brethren of our lodge have been excellent. Several different members have come to visit me at my office before and after my initiation. This has been a great way for me to get to know them all rather quickly. Brother Don Beattie visits with me on a weekly basis; helping me with my studies and answering my questions. I will always be grateful to him for all his help. I am sure it has not been easy for him having to listen to all my whining and complaining.*
5. M in M: Please comment on the value of memorizing your work and also give us your impression of the old English language used. *I am struggling with the memorization work to be honest. Whether it is the old English used or the way the sentences run together; it just has not been easy for me. I am going for my FellowCraft degree on Dec 7th and I really hope I am ready. I will continue to study as hard as I can, but this has not been what I expected.*
6. M in M: What does your Lodge and your new fraternity have to do to keep you interested and active? *Really - they have to continue doing what we have been doing. Visiting and making new friendships. I have really enjoyed the meetings I have attended; and the fellowship after has been excellent.*
7. M in M: While your answers will undoubtedly change several times as you gain masonic knowledge, at the present moment what do you perceive as the purpose of Freemasonry? *I think to me Freemasonry is a new beginning that leads to a new lifestyle. I think becoming a Mason not only allows you to be a better person but it guides you forever. Choosing to accept its teachings and living your life within the brotherhood of Freemasonry with the thought of growing yourself as a person while you learn is my impression of what this is all about.*

M in M: Thank you for openly sharing your thoughts and impressions as you begin what we all hope will be a long and productive journey. - DWB.

**SCOTTISH RITE LEARNING CENTRES**

Our Brothers in Manitoba are looking to develop a Learning Centre: your help is needed. Contact Bro. Brian Langtry at the Office of the Scottish Rite in Winnipeg on 1.204.453.7410. See the article on Page 7.

*What is a Learning Centre?* A Learning Centre is a place where children are important! Learning Centres are planned and established by Scottish Rite Freemasons - a centuries-old men's fraternal organization. Canadian Learning Centres operate under the auspices of the Scottish Rite Charitable Foundation of Canada. At the Learning Centres, we help children with dyslexia to learn to read. Learning Centres tutor children individually with the Orton Gillingham Approach that accommodates their specific learning differences in a one-to-one setting. There is no cost to the child or family. The sessions are all after regular school hours. Starting in London Ontario, using a model developed in the United States, Scottish Rite Masons in Canada are beginning to spread Learning Centres across Canada.

**Find a short hidden message in the list of words below.**

carrot fiasco nephew spring  
rabbit sonata tailor bureau  
legacy corona travel bikini  
object happen soften picnic  
option waited effigy adverb  
report accuse animal shriek  
esteem oyster

**PASSWORD**

*A man wanted to encrypt his password but he needed to do it in a way so that he could remember it. His password is 7 characters long. The password consists of letters and numbers only (no symbols like ! or <). In order to remember it he wrote down "You force heaven to be empty." Can you guess his password?*

**LODGE DUES FOR 2010**

A reminder to all Lodge Secretaries that, according to the Constitution, 2010 Membership Fees are now due. The per-capita was raised to \$65, as approved by the Members, at the last Grand Lodge Communication held in June 2009. CRHW

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## THE GRAND MASTER'S MESSAGE FOR JANUARY

Looking forward to the year 2010, we are faced with many interesting challenges. As your Grand Master, I have spent the last ten years working through the chairs and observing our craft from the inside out. I do not have all the answers to our problems, but I do know that I love this craft, as I am sure that many of you do. From this journey I have learned to ask questions and it would appear to me that two of the most important question are: where are we going to be ten years from now and how can we affect our future and destiny of our Craft as Free Masons.

While attending the Shrine stated meeting in November 2009, and looking around I noticed that myself at the age of 64 yrs was one of the younger persons there. Many of the members in attendance were the same ones that are active in many other concordant bodies. The 20/80 rule (20 % of the people do 80 % of the work in any organization.)

The Grand Lodge Officers, this year have developed a five year plan to work in six areas of concern: Communication, Membership, Youth Work, Education, Charity and the forming of new Lodges. Each of the Grand Lodge Officers have been assigned responsibility in the six areas of concern. My responsibility is membership and new Lodges.

R.W. Kris Goodmanson, (DGM) is Charity. R.W. Chibu Uson, (SGW) is Communication and Youth Work. R.W. Allan Hadley, (JGW) is Education.

There are also 22 working committees responsible for the operation of Grand Lodge. Many good and valuable man hours are volunteered on your behalf. The main recurring problem is during last year we lost more brothers than we brought in. The membership now stands at 2579. It is believed that only one third of our numbers are active in our Lodges. This means we have approx. 860 active Freemasons. Look around at your Lodge Room to see if this is true. Do you get one third of your members attending your Lodge meeting?

**We need your help!** We must all work together in the area of membership. *If each member would bring in one new Brother into his Lodge this year it would help in many ways. It means an influx of membership that could possibly reduce our per capita. We need to concentrate on Recruitment, Retention and Restoration.* Each Lodge should have a membership committee with three brothers assigned to work on these three "R's"

DGL

### LODGE CONSORTIUM

#### A MEETING TO PLANA CONSORTIUM LODGE MEETING FOR SPRING 2010

MASONIC MEMORIAL CENTRE, BOARD ROOM

SATURDAY, JANUARY 9TH, 2010 - 9:00AM

To all those Lodges out there who are looking for some support. Members looking to make an environment that's vibrant, has purpose, where every member within has duties and responsibilities. We invite you to come together.

The Consortium is a new idea to have Lodges help each other, and develop stronger ties while maintaining autonomy.

Pre-registration is preferred so we have enough coffee & donuts for everyone, but if you find yourself free that morning, please come by and add your thoughts.

If you wish to attend, please contact Alex Ethier @ 793-1939 or masonlight@mts.net.

O	I	A	A	L	T	F
R	E	E	R	F	N	H
K	P	G	L	N	A	E
G	D	A	N	L	E	T
O	A	O	A	H	G	E
A	O	R	M	P	E	P
S	O	T	T	A	E	R

Hidden in the grid below are 6 hidden animals, once you have crossed of the hidden animals, you should be left with seven letters, which spell another animal. The letters are hidden in sequence using the move of a chess knight. For example, if the first letter of one of the animals was the top-right F, then the second letter could only be either F or A. - *Answers will be divulged, when responses are submitted.* LRG.

### ITINERARY FOR JANUARY 2010

#### Jan. 1

Lt. Gov. New Year's Levy 1:30-4:00 P.M.

#### Jan. 9

Demolay MMT 3:00 P.M.

#### Jan 16

Shrine Installation of Officers

#### Jan. 19

Masonic Historic Luncheon

#### Jan 23

Robert Burns Supper



*Requests for Official Visits by the Grand Master must be made in writing to:*

**The Grand Secretary's office.**

### STEPS TO THE TEMPLE


A Master Mason has a very specific ritual for climbing up the steps to a Masonic Temple. First he climbs up to the middle step and meditates for 1 minute. Then he climbs up 8 steps and faces east until he hears a bird singing. Then he walks down 12 steps and picks up a pebble. He takes one step up and tosses the pebble over his left shoulder. Now, he walks up the remaining steps three at a time which only takes him 9 paces. How many steps are there? *Hint: Perfection Squared*

**Quote of the month:** Lift your Brother up

*"I will uphold your good name in your absence as I would in your presence."*

**Book of the Month:** The Work or Ecce Orienti - The Grand Lodge of Manitoba

Khartum Komediens



ANNUAL POLAR  
D E G R E E

Saturday, Feb 6th 2010

EK Masonic Centre  
205 Kimberly Ave  
Breakfast @ 9am  
Degree @ 10am

COST

Experienced Musher \$10.00	Seal Pup \$20.00
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This Degree is "OPEN TO ALL  
MASTER MASONS and  
members of the SHRINE"

Contact Noble Kevin Davis @  
998-0434 to secure your seat  
on the ice.

**THE SYMBOLS OF THE ENTERED APPRENTICE DEGREE**

Each of the symbols emblems and allegorical ceremonies of the First Degree has a meaning. Taken together these meanings comprise the teaching of the Degree. Time is too brief to give complete explanations or even to mention all of them, but we believe it will be profitable to you to have a few hints and suggestions, especially as they will show that every detail of the ritual is filled with a definite significance which each Mason can learn if he applies himself.

The hoodwink represents that darkness in which an uninitiated man stands as regards the Masonic life. For this reason it is removed at the moment of enlightenment. Its removal suggests that we do not make the great things of existence, such as goodness, truth and beauty, but find them. They are always there. It is our blindness that conceals them from us.

The cabletow is a symbol of all those external restraints by which a man is controlled by others, or by forces outside himself. If a man does not keep the law of his own freewill he must be forced to keep it by compulsion. The removal of the cabletow means that when a man becomes the master of himself he will keep the law instinctively, out of his own character, and not under compulsion.

The Lodge is a symbol of the world, more properly of the world of Masonry. Initiation means birth, or new birth, an entrance into that world. This symbol means that in its scope the extent Freemasonry is as wide as human nature and as broad as mankind, and that as a spirit and ideal it permeates the whole life of every true Mason, outside the Lodge as well as inside.

The ceremony of entrance, by which is meant all that happens at the inner door, signifies birth or initiation and symbolises the fact that a candidate is entering the world of Masonry, there to live a new kind of life.

The sharp instrument means, among other things, that there is but one real penalty for violation of the obligations – the penalty, that is, of the destructive consequences to a man's character of being faithless to his vows, untrue to his work, disloyal to his obedience.

The ceremony of circumambulation is the name for the ceremony of walking around the Lodge room, an allegorical act rich with many meanings. One of the principals of these is that the Masonic life is a progressive journey, from station to station, to attainment and that a Mason will always be in search of more light. An equally significant ceremony is that of approaching the East.

The East is the source of light that station in the heavens in which the sun appears when about to chase the darkness away. Masons are sons of light, and therefore face the East.

The altar is the most important article of furniture in a Lodge room, and at the same time a symbol of that place which the worship of God holds in Masonry – a place at the centre, around which all else revolves.

The obligations have in them many literal meanings and as such are the foundations of our disciplinary law, but over and above this they signify the nature and place of obligation in human life. An obligation is a tie, a contract, a pledge, a promise, a vow, a duty that is owed. In addition to the obligations we voluntarily assume, there are many in which we stand naturally – obligations to God, to our families, to employers and employees, to friends and neighbours. A righteous man is one who can be depended upon to fulfil his obligations to the best of his ability.

*Continued on Page 6.*

**LEWIS JEWEL**

A Lewis Jewel was presented to Bro. Gordon B. Bacon at Millennium Lodge on the 23rd. of November 2009 by his father George. R.W. Bro. George is a Past District Deputy Grand Master of district 6 in Saskatchewan. the Jewel reflects 3 generations of Masons in Canada in the Bacon Family. Gordon's Grandfather, Gordon's Father and Bro. Gordon himself. Gordon's Great Grandfather was also a Freemason, initiated, passed and raised in Scotland. Many congratulations to the family.



The word "Lewis" denotes strength and is depicted by certain pieces of metal dovetailed into a stone, which forms a cramp, and enables the operative Mason to raise great weights to certain heights with little encumbrance, and to fix them in their proper bases. Lewis, likewise, denotes the son of a Mason; his duty is to bear the heat and burden of the day, from which his parents, by reason of their age, ought to be exempt; to help them in time of need, and thereby render the close of their days happy and comfortable;

and his privilege for so doing is to be made a Mason before any other person however dignified. In the days of operative Masonry, it was a great source of pride when a son followed in his father's footsteps and was Entered as an Apprentice, his name "entered" on the roll, and thereby admitted to the Lodge. To study his father's skills and learn to use his father's tools were manifest expressions of the greatest honor and esteem a son could play. It was common to carry on the tradition through several generations in the same family. The Lewis Jewel may be worn by a Mason, if, at the time of his Initiation, his father was a Mason in good standing. The initiate of a deceased father - in good standing at the time of his death - would also qualify. The jewel is suspended from two chains with two bars. The upper bar contains the name of the father and the date of his initiation. The lower bar contains the name of the son and date of his initiation. The Jewel comes in a wallet with a pocket holder. *The Lewis Jewel has been in use in England and other Jurisdictions under the United Grand Lodge of England for many decades to honor a new Mason's father. The jewel has also been adopted in Manitoba and is offered throughout Canada.*

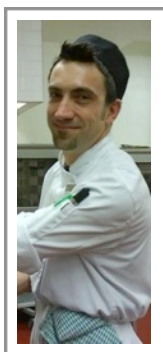
"The whole process (of initiation) should be made one of the most crucial experiences of the candidate's life, one that will change him to the center of his being. It is like the moral and spiritual change which comes over a man who passes through the religious experience known as 'conversion' or 'regeneration.' Masonic initiation is intended to be quite as profound and revolutionizing an experience. As a result of it the candidate should become a new man"

*H.L. Haywood 'The Great Teachings of Masonry'*



**GEOFFROY ETIENNE DEXTRAZE**

An Entered Apprentice, initiated into Freemasonry at Millennium Lodge, September 2009. Geoffroy is a Pastry Chef at the Fort Garry Hotel, and makes the most wonderful bread. A true "compagnon" in the making. Bro. Geoff. is also a wonderful artist and has lectured at the Winnipeg Art Gallery. His artwork is very pertinent to the fraternity, he is a walking allegory who literally illustrates his message by symbols. Set forth below is a piece of Geoff's work.



An Entered Apprentice Mason must keep secret everything entrusted to him, conduct himself with proper decorum and diligently work to learn his proficiency and as much about the Craft as possible. He should not be content with learning the words letter-perfect, but should study the meanings also. If he cannot interpret these for himself, he should seek help from others. Complete faithfulness to his obligations and implicit obedience to the charge are among his important and lasting responsibilities. Freemasonry preserves a secrecy about all its work in the Lodge: it meets behind closed doors; it throws over its principles and teachings a garment of symbolism and ritual; its Art is a mystery; a great wall separates it from the world. Nor is its work easy to understand. If this be true, we urgently advise you not to be content with the letter and outward form of this, your beginning period, but to apply yourself with freedom, fervency and zeal to the sincere and thorough mastering of our Royal Art.

*Continued from Page 5...*

The Great Lights are the Volume of the Sacred Law, the Square and the Compasses. As a Great Light the Volume of the Sacred Law represents the will of God, as man understands it. The Square is the physical life of man under its human conditions. The Compasses signify the moral and spiritual life.

**If a man acts in obedience to the will of God, according to the dictates of his conscience, he will be living in the illumination of the Great Lights and cannot go astray.**

The Lesser Lights are the sun, the moon and the Master of the Lodge. The sun is a symbol of the masculine, the active, the aggressive; the moon, of the feminine, the receptive, the gentle, the non-resisting. When these two types of human action are maintained in balance, mastership is the result.

The words, grips and tokens are our means of recognition by which, among strangers, we are able to prove others or ourselves to be regular Master Masons in order to enter into fraternal fellowship.

The ceremony of salutation, in which the candidate salutes each station in turn, is, in addition to its function as a portion of the ceremonies, also a symbol of a Mason's respect for and obedience to all just and lawfully constituted authorities.

The Old Charges states this in a single sentence: "A Mason is a peaceable subject to the civil powers, wherever he resides or works."

The same significance is found in the office of Worshipful Master, who is a symbol as well as the executive officer of the Lodge. As the sun rules the day, he rules and governs his Lodge; his title, "Worshipful", means that as the governor he is worthy of reverence, respect and obedience; and he stands for just and lawfully constituted authority everywhere.

The apron is at once the emblem of purity and the badge of a Mason. By purity is meant blamelessness, a loyal obedience to the laws of the Craft and sincere goodwill to the Brethren. The badge of a Mason signifies that Masons are workers and builders, not drones and idlers.

In the North East Charge the candidate discovers that he has nothing of a metallic character on his person. This symbolism reverts to ancient times when men believed that the planets determined human fate and controlled human passions. Men thought that there was a meal by which each planet was itself controlled. In ancient times candidates were compelled to leave all metals behind, lest they bring into the assembly disturbing planetary influences. While with us this symbolism no longer has its astrological character, the old point about keeping out disturbing influences remains. The candidate is not to bring into the Lodge room his passions of prejudices lest that harmony which it is one of the chief concerns of Masonry to sustain shall be destroyed.

The northeast corner is traditionally the place where the cornerstone of a building is laid; when the Apprentice is made to stand there it is because he is the cornerstone of the future Craft. *Continued on Page 8.*

**SPOTLIGHT ON: SCOTTISH RITE****What Is Scottish Rite ?**

The Scottish Rite is one of the three branches of Freemasonry in which a Master Mason (Third Degree) may proceed after he has completed the three degrees of Symbolic, Blue or Craft Lodge Masonry. Although similar, in Canada we prefer using the term Craft Lodge. - Valley of Winnipeg definition.

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***The purpose of the Scottish Rite, simply stated, is to seek that which is the most worth in the world;***

*...to exalt the dignity of every person, the human side of our daily activities, and the maximum service to humanity;*

*...to aid mankind's search in God's universe for identity, for development and for destiny, and thereby achieve better men in a better world, happier men in a happier world and wiser men in a wiser world.*

**SECRET CODE**

A man wanted to get into his work building, but he had forgotten his code. However, he did remember five clues.

These are what those clues were:

The fifth number plus the third number equals fourteen.

The fourth number is one more than the second number.

The first number is one less than twice the second number.

The second number plus the third number equals ten.

The sum of all five numbers is 30.

What were the five numbers and in what order?

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*Thanks to the Grand Secretary and the Executive Secretary*

*M.W. Bro. C.Rae Haldane-Wilson & M.W. Bro. Steve Kane*

**How do I Join the Scottish Rite?****GENERAL MEMBERSHIP REQUIREMENTS**

Scottish Rite does seek to teach its members a system of morality and thereby develop in our brethren virtues and character which encourage men to improve their faculties for the good of the human race.

**What Masonic status is required?**

A Master Mason, whose membership is in good standing in a regular Craft Lodge in this jurisdiction, whose permanent residence is located within this jurisdiction at the time of application may petition for membership in the Scottish Rite.

**Must I be invited to join Scottish Rite?**

As a Master Mason in good standing, you are encouraged heartily to apply for membership in the Rite without awaiting a specific invitation. You may ask a Scottish Rite friend for a petition form or contact the nearest Scottish Rite Secretary for an application or further information.

**What are the requirements of residence?**

No application for degrees in any constituent body of the Rite shall be received nor balloted on if the applicant is not a permanent residence within Canada. If the applicant has his permanent residence in a foreign jurisdiction, no action shall be taken on his application until a waiver of the foreign jurisdiction has been obtained by, and to the satisfaction of, the Sovereign Grand Commander of this Supreme Council.

**Can Scottish Rite membership be divided?**

Primary Scottish Rite membership shall not be divided but shall be with the bodies of one Valley so far as opportunity exists. No constituent body, or member of such body, shall recognize as a member of the Ancient and Accepted Scottish Rite any person whose permanent residence is within the jurisdiction of this Supreme Council who shall, while so permanently resident, receive the degrees in some other jurisdiction, without first having obtained the consent of the Sovereign Grand Commander of this Supreme Council.

**Are there any regulations as to physical condition?**

Physical deformity or defect shall not disqualify an applicant from receiving any degree of the Rite.

**What is the attitude of the Jurisdiction with respect to religion?**

Like the Symbolic Craft, Scottish Rite does not seek to intrude upon the prerogatives of places of worship nor does it attempt to teach any creed. Scottish Rite is not a religion and does not pretend to be a substitute for religion. Its rituals do not hold out the hope of heavenly rewards. The Rite does require that its adherents profess a monotheistic belief in Almighty God and encourages its members to become active participants in their respective places of worship. The Fraternity is a meeting place for Christians, Hebrews, Moslems, Parsees and any other believers in a monotheistic faith. As such, it has become the handmaiden of religion. To inject or discuss religious creeds could only be divisive.

Scottish Rite does seek to teach its members a system of morality and thereby develop in our brethren virtues and character which make men worth while.

**Is the character of petitioners investigated?**

Each subordinate body has the right to inquire into the character and Masonic standing of each applicant through the use of investigating or membership committees.

**Are candidates balloted upon?**

No person shall receive the degrees of the Rite or be elected to membership by affiliation without the unanimous consent of the Brethren voting thereon.

**What does it cost to take the Scottish Rite Degrees?**

Minimum fees and dues have been established by the Supreme Council, but Valleys have the right to increase such fees and dues as needs indicate. Please contact a member in your jurisdiction for complete financial information and individual Valley benefits.



For further information and to discover the Valley in your Jurisdiction, please contact the Valley Office - details below.

**Welcome, Master Mason.**

**SCOTTISH RITE CONTACT INFORMATION:**

The Valley Office is located at the Masonic Memorial Centre,  
420 Corydon Ave., Winnipeg, MB • R3L 0N8 .

The office is open Tuesday, Wednesday, & Thursday

9:00 am to 3:00 pm. T. 204.453-7534 • F. 204.284.3527

Executive Secretary: Brian Langtry 32° E.info@valleyofwinnipeg.ca

Webmaster: Howie W. Morrow 32°



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**What the Apprentices are today Masonry will become in the future.** The working tools represent those moral and spiritual virtues, habits and forces by means of which a man is enabled to reshape the crude and often stubborn materials of his own nature in order to adjust himself to the needs and requirements of human society. If a man has lived planlessly, carelessly, without aim or ideal, he must, if he is to become a Mason, learn to systematise his life, must adopt a rule of life as signified by the twenty-four inch gauge. If he has traits of temper, habits of speech, or defects of character that disturb or injure others, and interfere with his taking his proper place in the Brotherhood, as "knots and excrescence's" on a stone interfere with its being put into its allotted place in the building so he must rid himself of them. This is represented by the mallet.

The Entered Apprentice is himself a symbol, one of the noblest in the whole emblematic system of the Craft. He represents youth, typified by the rising sun. But beyond that he represents trained youth, youth willing to submit itself to discipline and to seek knowledge in order to learn the great art of life, which is the real royal art, and which itself is represented, embodied in, and interpreted by all the mysteries of Masonry.

It is by such voices and arts as these that the First Degree gave its teaching to the EAF as a man and a beginning Mason. It is sincerely hoped that these hints, these suggestions as to the meaning of the symbols and emblems, will lead all Masons to seek further for more light upon them, not alone in order that they may become well-trained Masons, but also for their value to them, as they lead their lives outside the Lodge room.

*This is one of the many papers or addresses compiled for the use of Lodges in Scotland when no ceremonial work is before the meeting they may be read by the Master or some other Brother appointed by him. The paper is reprinted from the Grand Lodge of Scotland Year Book, 1965, and is published by permission.*

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