



OFFICIAL PUBLICATION OF THE SCOTTISH RITE BODIES OF THE ORIENT OF MARYLAND | AUG/SEPT/OCT 2020

RITENEWS

OF MARYLAND

Reunion Day

Cumberland
Saturday, October 24th

Baltimore
Saturday, November 14th





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ON THE COVER:

Reunion Day

Cumberland

Sat., October 24th

Baltimore

Sat., November 14th



Sovereign Grand Inspector GENERAL

Marlin L. Mills, 33^o

Editor

Fred Spicer, 33^o, GC

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A MESSAGE FROM

Ill. Marlin L. Mills, 33^o



THIS REUNION WILL BE THE PERFECT TIME TO GET OUT AND RENEW LOST FRIENDSHIPS AND SAY HELLO TO THOSE YOU HAVE NOT SEEN IN A LONG TIME.

GREETINGS TO ALL,

I hope this issue of our Rite News finds everyone well and suffering no ill effects from our recent pandemic. For the first time in recent memory, we have had to cancel our Spring Reunion. Postponing was out of the question, as Maryland and most of the country was put on “lockdown.” However, it is all ok, we will return even better than we were! Our fall class schedule is in this issue and we are looking forward to a very nice, large class and Reunion. I want to personally invite and encourage each Scottish Rite member to attend and support the class, workers, degree teams and YOUR SCOTTISH RITE.

A reunion is just that, “the coming together again after a period of separation”, “a gathering of members who have not seen each other in some time” or “the act of being brought together again as a unified whole.” We certainly meet each of those definitions. We lost several of our members during this crisis and most were unable to have a viewing, Masonic service or friends and family gathering. This Reunion will be the perfect time to get out and renew lost friendships and say hello to those you have not seen in a long time. It is also a great time to revisit the degrees you have not seen in a while. It seems that, during these strange set of circumstances we have just

gone through, we could use a refresher course on our obligations.

Along that line and just as a reminder, since most Zoom meetings were very casual and relaxed, Scottish Rite members should wear coat, tie, and cap. All Honor men should be in tuxedo and cap. Remember, the “dignity and high importance” of Masonry is the image we should always project. I look forward to seeing many familiar faces as we resume our labors in the greatest fraternity in the world. Please join us and bring a friend and new petitioner for the Fall Class.

Until we meet again, may the Blessing of Heaven keep you and your family safe and healthy.



Sincerely and Fraternaly,
Ill. Marlin L. MILLS, 33^o
Sovereign Grand Inspector General in Maryland



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Grand Lodge of Maryland

BY: ILL. RICHARD P. NAEGELE, 33°—MOST WORSHIPFUL GRAND MASTER OF MASONS IN MARYLAND



lodges have been able to reach out to their members in new ways with video conferencing and conference calls. Lodges have been able to move forward because of taking advantage of these means. I commend

I COMMEND THOSE WORSHIPFUL MASTERS WHO PUT ASIDE THE “WE CAN’T DO IT THAT WAY” OR “OUR MEMBERS ARE TOO OLD” ATTITUDE TO KEEP THIS ENGAGEMENT ALIVE AND TO KEEP GOOD COMMUNICATIONS WITH THEIR MEMBERS.

those Worshipful Masters who put aside the “we can’t do it that way” or “our members are too old” attitude to keep this engagement alive and to keep good communications with their members. Through this, I had the honor and pleasure of seeing and speaking with Brother Malcom Carrick, having recently received his seventy

year pin a few days before he passed to the Celestial Lodge above. Brother Malcom’s spirits were truly lifted by seeing all his brothers and receiving their praises and well wishes.

When the Governor ordered all non-essential businesses to close, we had to determine what was essential and non-essential. The operation of the Masonic Homes in all its facets was definitely essential. But what of the components of Masonry? I know lodges were constantly asking to do things to help others in the community including first responders and healthcare workers. These were greatly appreciated and a part of what it means to be a Mason. During the past few months, I was able to continue operations of the Grand Lodge from home, going in once a week just to check on the few working and to check on messages. While I may believe Masonry is essential in all its aspects, sadly, in reality that is not the case in the eyes of legal authority. Any that chose otherwise were not “conforming with cheerfulness to the government of the country” in which we live.

I continue to pray that this period in our history will soon become a memory and Masonry will become even stronger for it.

“But patiently submit to legal authority and conform with cheerfulness to the government of the country in which you live.” These should be familiar words to all Masons. They come from the first-degree charge and have been put to the test with a global pandemic. How many can say that they “patiently submitted?” I know the difficulty it was to follow the Governor’s stay at home orders for all non-essential personnel and businesses. Economically, it has taken a toll on all of us. It has also tested our patience.

For me, and I am sure many others, it is difficult not having the usual social gatherings which are a part of Masonry. Many have found ways through technology to fill a small part of this void. Over 50% of our

Albert Pike Lodge of Perfection

BY: HON. D. DOUGLAS WALTERS, 32°, KCCH—HOWARD LODGE #101—VENERABLE MASTER



major concern was hospitals that were not equipped to handle the predicted surge in numbers of patients requiring care, not to mention inadequate numbers of anticipated medical supplies and devices necessary for treatment.

This virus has been a life changing experience! For some, it may have manifested itself in the form of a physical or financial adversity, a change in health, or a job loss. For others, it may be emotional or social adversity, the stress of family tensions from being together constantly with no break in the daily routine or the complete disconnect from an active social life. However, it has also presented challenges on how we deal with the adversity it has created. For example, in Maryland, all Masonic activities had been suspended until further notice. Many lodges began using social networking tools to keep in touch with the brethren and hold meetings via a video conferencing application called Zoom.

For many brethren, becoming a mason was a life changing experience. The commonality in becoming a mason was some manner or degree of adversity in their personal life. The masons became a supportive team for the newly initiated member. The quote from King Solomon in Proverbs 12:25 may

provide the best insight for this experience: *“Anxiety in a man’s heart weighs him down, but a good word makes him glad.”* The comradery and fellowship shared during meeting provides a positive and supportive atmosphere and many a good word.

Surrounding ourselves with supportive, positive people can help us through those difficult times. The tenants learned in becoming a Master Mason, together with the teachings in the degrees of the Scottish Rite, provide enlightenment in dealing with life’s adversities and helping to make good men better.

By the time you read this, I am hopeful that all regular Masonic activities have resumed and that we have returned to some semblance of normalcy. Stay safe and many blessings to you and your families.





Maryland Council of Kadosh— The Kadosh

BY: HON. DARRYL J. SMITH, 32°, KCCH—HIGHLAND LODGE #184—COMMANDER



KNIGHT OF KADOSH is the name of a very important degree in many of the Masonic Rites. The word is Hebrew, and signifies holy or consecrated, and is thus intended to denote the elevated character of the degree and the sublimity of the truths which distinguish it and its possessors from the other degrees.

Pluche says that in the East, a person preferred to honors bore a scepter, and sometimes a plate of gold on the forehead, called a Kadosh, to apprise the people that the bearer of this mark or rod was a public person who possessed the privilege of entering into hostile camps without the fear of losing his personal liberty.

The Knights Kadosh is the thirtieth degree in the Southern Jurisdiction of the Scottish Rite,

United States and the Ancient and Accepted Scottish Rite of Freemasonry of Canada. The Northern Masonic Jurisdiction does not confer a degree entitled “Knight Kadosh.” The thirtieth degree is entitled “Grand Inspector.”

THE BANQUETS OF THE KNIGHTS KADOSH ARE CALLED “AGAPE” WHICH INDICATES THE OBJECT DRAWS THE BONDS OF FRATERNAL LOVE CLOSER.

The Knight Kadosh degree was adopted in 1801 by the Supreme Council founded in Charleston, South Carolina, the oldest Supreme Council in the United States. In the 1850’s, the degree was substantially rewritten by the Grand Commander of the Southern jurisdiction Albert Pike. It was further revised in 2000. This degree is also entitled Knight of the White and Black Eagle.

The Orient of Maryland Valley of Baltimore has the Maryland Council of Kadosh which consists of the nineteenth through thirtieth degrees.

The main theme of the lessons taught in this degree is to be true to ourselves, to stand for what is right and just in our lives today and to believe in God, country and ourselves.

The banquets of the Knights Kadosh are called “agape” which indicates the object draws the bonds of fraternal love closer. The words mean *love feast*.

The debate of the Council must be calm and dignified. Harsh words and offensive personalities are strictly forbidden.

It appears that, like most of the degrees of the Scottish Rite, brotherhood and service are its main focuses. Also, a focus on self-improvement is at its core and “be true to ourselves,” is at the very heart of the degree.

A seminal theme throughout all of Masonry is repeated in this degree – a duty to God, your neighbor and yourself.

The Knights Kadosh is a great lesson for us all. Respect of self and others is a principle that we all should strive to emulate.

Being of good cheer and being calm and dignified is something we all should strive to do not only during the meeting but in society.

It’s no wonder that the main activity of the Maryland Council is the Festive Board.

Chesapeake Consistory

BY: BRO. WESTON A. DUNN, 32°—MT. MORIAH LODGE #116—MASTER OF KADOSH



I’M WRITING THIS ARTICLE from the confines of my home, where I have been in lockdown since mid-March. I pray this message finds each of you healthy and safe as we attempt to return our lives to a “new” normal. No one could have prepared us for such a profound and devastating crisis from which we have only recently emerged. We have all been affected in some way by COVID-19 and my deepest sympathy goes out to the families of those whom we lost or whom are courageously fighting. Conversely, I would like to take a moment to personally thank our first responders and medical personnel who have faced this pandemic head-on.

In these uncertain times of economic recovery, high rates of unemployment, oppositional

political rhetoric and anxiety over rumors of a second wave of Coronavirus, I want to bring your attention to an open letter titled “So You’re a 32° Mason, Now What?” In his letter, Bro. Patrick C. Murphrey, from the Valley of Newport News says, “Remember that in the 32nd Degree, you vowed to serve as a ‘True Soldier’ who seeks truth and knowledge, demands freedom of voice, vote, and opinion for all people, combats spiritual tyranny with reason and truth, encourages men to be self-reliant and independent, and performs zealously his duties to God, his country, his family, his brethren, and himself. These are not idle words, but lofty ideals to be sought after and served. The best way you can contribute to the Scottish Rite is to strive daily to live up to your obligation.”

Lastly, Ill. Marlin Mills, 33°, SGIG of MD, discussed “Reunion” in his previous article. The term takes on new meaning in the wake of COVID-19 as, unfortunately, we saw many of our events cancelled these last few months. Like the cicadas emerging from the earth after 17 years, many of us have only just recently started venturing out into the public. It is, therefore, even more meaningful that we make

every effort to take time to renew our Masonic bonds with the organization, as well as with one another; many of whom we have not seen in quite a while. The Consistory meets again on September 30th and I truly look forward to seeing all of you there and encourage you to bring a friend.

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Valley of Susquehanna

BY: HON. JASON Q. STANDISH, 32°, KCCH—HARMONY LODGE #53—VALLEY SECRETARY

GREETINGS FROM THE Valley of Susquehanna. As of this writing, we are still unable to attend Lodges or gather together in person. Hopefully, by the time this hits your mailbox, we will have resumed some of our labors and are getting back towards “normal.” The Chesapeake Lodge of Perfection held a “Zoom” meeting in May and it was nice for our Scottish Rite Brethren to interact, if only virtually. As we prepare to come back together, the Valley of Susquehanna is excited to announce that we are moving our regular operations to Aberdeen Lodge #187. Much like moving away from a childhood home, it is a bittersweet moment in our history. Mt. Ararat #44 has been a wonderful home, and we take with us many fond memories of our first years there. From humble beginnings of a few Brothers looking to create a new Valley, we have established both a Lodge of Perfection and Chapter of Rose Croix, as well as a Chapter of Knights of St. Andrew and the Susquehanna Valley Charitable Foundation. We have grown to a membership of over 100 Brothers from across Harford and Cecil Counties (not to mention affiliated members from PA & NJ!)

As we look to the future, we are excited to engage new members and serve the Brothers of the Upper Bay region. With easy access to Routes 95 and 40, we invite all of our Maryland Scottish Rite Brethren to visit us on the third Thursday of the month. On August 20th, you will see us returning to labor (hopefully!) with regular business meetings of the Lodge of Perfection and Chapter of Rose Croix. On September

17th, we will be conferring the 4th and 14th Degrees and will confer the 18th on October 15th. Of course, all these dates are subject to change given prevailing circumstances. For a complete calendar of events, please visit our website: www.susquehannasr.org. While there, you can also join our email list. We look forward to seeing you at our new location – 20 Howard Street, Aberdeen, MD 21001.



Frederick Chapter of Rose Croix

BY: BRO. RICHARD P. BROWN, 32°, WISE MASTER—PHILANTHROPIC LODGE #168

“All my possessions for a moment of time.”

THESE WORDS HAVE LONG been attributed to Queen Elizabeth I of England. As Masons of the Scottish Rite, we recall learning about the importance of time and using it well as an Entered Apprentice in our Blue Lodge. But since those days, have we really mastered the use of the working tool that reminds us of time’s importance?

As I look around at the world in this strange time of Coronavirus quarantine, and look ahead to the rest of my tenure as Wise Master, I have become acutely aware of the importance of time, how I divide it, and whether I am always putting it to its best use.

Sadly, making the best use of time is not always easy for me. Despite the best of intentions, little things often get in the way of the bigger, more important things. This is true whether those little things are on the job, in a family setting, with friends, or in our Masonic activities.

The important thing is to be conscious of time, its fleeting nature, and the myriad opportunities we, as individual brothers, have to make good use of. This will serve to improve our relationships with others,



to advance the cause of Scottish Rite Masonry in our Valley and Orient, to make life a little easier for those around us, and to help build a better world.

At work, do we take the time to thank a colleague, or to mentor a junior person who is looking for guidance and inspiration?

When our Valley’s leadership asks for help, are we quick to volunteer for that committee assignment, fundraising effort, degree team rehearsal, or other task?

Do we make the time to visit an ailing or elderly brother Mason at the hospital or at a nursing home?

Do we pause, in the midst of a busy day, to call or write an old friend just to let them know we are thinking of them?

Do we offer to provide a ride to a lodge or to run an errand for a brother who may be unable to drive?

Do we set aside a few hours to help a Masonic widow with some chores around her house?

Do we seek opportunities to be present with our spouse or children, in good times and bad?

Do we grant the time to listen to another’s political, philosophical or religious opinion with respect and attention, and without interrupting or rendering judgment on them?

Do we make the time to re-read a degree script, or to delve deeper into *A Bridge To Light*, *Morals and Dogma*, or the *Ritual Monitor & Guide*, months after a reunion was held, in search of just a bit more light?

And, do we take the time to thank our Creator for all the blessings and comforts He has so richly bestowed upon us?

If the answer is “yes” to any of these questions, then it would seem, in each case, our time would indeed be time well-spent.



Thank You!

Lebanon Chapter No. 108
– Maryland Order of the
Eastern Star

ON MONDAY, MARCH 16TH, 2020

Lebanon Chapter No. 108 made a generous donation to the Hilgenberg Childhood Speech and Language Center in Baltimore.

Pictured L to R: Sister Debbie Calhoun, Chairman of the Worthy Matron's Special Project; W. Bro. James P. Quillen, Sr., 32° (Worthy Patron), Ill. Marlin L. Mills, 33° (SGIG), Sister Linda Quillen (Worthy Matron)



Father and Son

HON. ROGER D. DUNN, 32° KCCH—Venerable Master of Kadosh for 2019 investing his son; Bro. Weston A. Dunn, 32° —Venerable Master of Kadosh for 2020 with his cordon and jewel.



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Masonic Virtues

BY: W. BRO. TIMOTHY K. SHEILS—WORSHIPFUL MASTER—SILVER SPRING LODGE #215

Virtues

In order to discuss Masonic Virtues, it is important to have an idea of what a virtue is, what it means and what it entails, in order to have a solid foundation to build upon. As a definition, a virtue is a trait or quality that is deemed to be morally good and thus is valued as a foundation of principle and good moral being. This indicates that a virtue may be relative—what is prized in one culture may not be in another. But internal to that culture, it is the foundation on which to build not only a moral, virtuous person but to also expand on the virtue to become a broader principle for society as a whole.

The cardinal virtues have their origins in ancient Greek times, and one of the Greek terms used to describe virtues is *arete*. In its basic sense, arete means excellence of any kind. It has a still further meaning however and can also mean “moral virtue.” Linking excellence with a foundation of being a moral being, results in the idea that excellence was ultimately tied to the fulfillment of purpose or function. Being virtuous meant that one was living up to their full potential. If one is viewed as an object of creation by excelling and living up to one’s potential, they are becoming virtuous and exuding the characteristics of

their Divine Creator. A more literal origin of the word virtue comes from the ancient Latin word *virtus* which refers to all of the excellent qualities of men, including physical strength, valorous conduct, and moral rectitude. Again, it is living up to one’s potential, the absolute function of a person, which is to emulate their Creator.

Cardinal and Theological

The term *cardinal* comes from Latin *cardo*, meaning “hinge”, meaning a determining factor, a basis, or foundation. Cardinal virtues therefore are the building blocks required for a virtuous life. They are all necessary. Lacking in one virtue, means the whole of a person is lacking in a way - they are not living up to their full potential. There are countless other virtues, but they have all been distilled down to their most basic form. The four cardinal virtues are: temperance, fortitude, prudence, and justice. Theological virtues are different however and act as a next step for the cardinal virtues, in that they have Deity as the object of their focus. By exercising the theological virtues, we are focusing our attention on our relationship with the Supreme Architect of the Universe. These virtues aren’t virtues that can be

attained through practice - they are infused into our souls by our Divine Creator. All of humankind possesses the theological virtues, they are inborn traits, shared by all humanity. It is by exercising them that we begin to live up to our full potential. It is also through divine revelation that we become aware of them. The three theological virtues are faith, hope and charity.

Cardinal virtues therefore serve as building blocks for a virtuous life. The theological virtues serve as a bridge that connects human life and morality with the Supreme Architect of the Universe.



Cardinal Virtues

TEMPERANCE

Temperance is typically described in terms of what an individual voluntarily refrains from doing, it is self-restraint or self-discipline. It goes beyond that and includes the avoidance of excess on either side. For example, too much food is gluttony, but too little is starvation. Temperance allows a person to maintain a balance within their lives.



By avoiding excess, Masons are able to avoid situations where they may inadvertently reveal some of the mysteries of Freemasonry. This is a more modern interpretation of temperance, that of abstaining from alcohol or other vices. This makes sense given that, in the early stages of Masonry, lodges were meeting in pubs and taverns, so avoidance of excess was probably necessary. But, just like tempering metal, it is important to not be too hot or cold, it requires a delicate balance to become strong.

Temperance is traditionally portrayed as a female figure holding a wheel, bridle and reins, vegetables and fish, a cup or water and wine in two jugs. These different objects show either the idea of balance (vegetables and fish, jugs, etc), or being in control (wheel, bridle and reins).

FORTITUDE

Fortitude frequently is used to describe a person having courage, but the real meaning goes a bit deeper. Fortitude has its basis in courage, but it also includes the aspects of perseverance and patience. Courage itself is the choice and willingness to confront agony, pain, danger, uncertainty, or intimidation. Physical courage is bravery in the face of physical pain, hardship, threat of death, or even death itself. Moral courage is the ability to act righteously in the face of

popular opposition, shame, scandal, discouragement, or personal loss. Perseverance is the ability to persevere through all emotions, such as suffering, pleasure and fear. Taken separately, all of these virtues are admirable, but by encompassing all of them, fortitude indeed is a strong foundation for a virtuous life.

Fortitude teaches Masons to be in control of their emotions, especially fear and not being afraid if someone is threatening you to gain access. This seems a bit drastic, but being able to keep Masonic secrets in the face of danger is important and part of the Masonic obligation. Fortitude also means that all virtues endure this discomfort and are thus strengthened. Temperance isn't very strong if one lacks the fortitude to follow through with their convictions.

Fortitude is traditionally shown with armor and clubs. In some instances, fortitude is depicted with a lion, a traditional symbol of strength. In addition, fortitude has also been portrayed with a palm, a tower, a yoke or a broken column. These items all signify something that is either persevering, such as a broken column, yoke, or endurance.

PRUDENCE

Prudence is the ability to govern and discipline oneself by the use of reason and is associated with wisdom, insight and knowledge. The word itself

derives from the Latin *prudentia* meaning "foresight, sagacity." Whereas temperance and fortitude were concerned with restraining one's actions and persevering, prudence is more forward thinking. It allows a person to consider their past experiences and use knowledge gained from other sources to analyze their actions and plan an outcome. Prudence also allows a person to choose between different types of actions, such as virtuous or vicious actions. Prudence is essential for the other virtues because it allows someone to view the impact of their actions, albeit temperance or intemperance, fortitude or cowardice, and assess what the impact may be. Prudence uses the facilities of logic to determine actions, not passion or selfishness.

Prudence teaches Masons to think carefully about their words and actions. As opposed to rashness, just saying or doing whatever one feels, prudence teaches a Mason to carefully and dispassionately think about the possible courses of action, and apply the various lessons they have learned in choosing a path.

Prudence is frequently portrayed with a book or a scroll, both elements of education, alluding to past experiences and lessons. Prudence is also displayed with a mirror, and on occasion attacked by a serpent, alluding to self-reflection and underlying dangers of unwise actions.

JUSTICE

Justice is the moderation, or the mean between selfishness and selflessness. It is a middle path one has to tread, similar to temperance or prudence, but it is more outward in its manifestations. It is focused on your attitudes towards others, and how you integrate with society as a whole. If a person feels that they are better than their peers, they will not treat them equally and will behave unjustly. Justice regulates relationships with others.

Justice teaches Masons to treat everyone equally. Masons talk about meeting on the level, and justice is a major element of that. If someone acts unjustly towards another person, they are definitely not acting on the level.

Justice is traditionally portrayed as having a sword, balance and scales and a crown. The sword is reminiscent of the adage "a double edged sword", meaning that justice, like a sword is an important tool that can have positive or negative consequences depending on how it is used. The balance and scales allude to equality, and striking the perfect balance between one's own needs and the needs of others. The crown is indicative that justice is frequently seen as the most important of the cardinal virtues.

ORIGINS

The cardinal virtues originated in the great philosophical

work *The Republic*, written around 375 BCE by Plato. *The Republic* is a Socratic dialogue, meaning that the main character Socrates, Plato's mentor, engages in a series of conversations with pupils about various subjects. This format gives a surprising amount of structure to the work—by using a question and answer format, Plato is able to posit an idea and examine it from all angles.

The Republic is primarily focused on the idea of justice. Socrates is interested in the ideal structure for a society and discusses what a just society should entail. He then discusses the just person, and the virtues they should exhibit as well as the education necessary to produce just people. Book IV is most interesting because Socrates discusses the virtues necessary for a just city. It is interesting to note that this conception has the idea of a virtue belonging to a certain segment of society, rather than all members exhibiting all of the cardinal virtues. These virtues however, are the necessary building blocks for such a city.

Wisdom, (or prudence) is necessary among the guardians rulers of the city. Courage (or fortitude) is necessary among the warriors of the city. Temperance is necessary among all the classes in order to agree on this structure and who should be in which class. Justice is also necessary among the entire city to ensure that

everyone is working to the best of their abilities and to ensure that no one is trying to give orders about something they have no experience with. It is interesting that temperance and justice are needed in all levels of Socrates' ideal city, but prudence and fortitude aren't.

In discussing the individual however, Socrates maintains that a person needs all of the cardinal virtues. A person is wise or prudent if they are ruled by the part of the soul (or brain) that knows and understands what is beneficial for each part or person and for the whole of the society. An individual exhibiting fortitude is one who stays even headed in the midst of pleasures and pains so that decisions are made by the rational part of a person. A person is temperate if they agree that the rational part should lead; they don't let excess decide. Justice, to Socrates, was the apex virtue, and a person is just if each part of the soul attended to its function and not the function of another. Without justice, one cannot be especially prudent or have fortitude or temperance. This is because the soul needs to have the experiences of prudence, fortitude and temperance to *really* be able to moderate between selfishness and selflessness, especially when it comes to one's part as the whole of society.

Continued in next issue

Divine Favor

BY BRO. MARC VALENTINE, 32°, SR. WARDEN, CUMBERLAND CHAPTER OF ROSE CROIX



AS OUR NATION AND FRATERNITY combats the many tragedies and struggles to find our place in this current pandemic, the Great Light of Freemasonry calls to us stronger and louder than ever, beckoning to us to remember the lessons that, as Scottish Rite Masons, have been conferred upon us.

Remember, my brethren, that the obligations of all the degrees you were fortunate to receive, are as binding upon us outside of our Valleys and Lodge as the obligations within. This is the time, brethren, it is now time that we on bended knee must return to that altar, even though we cannot physically return at this time, in which we have sworn sacred vows to our Creator and Worshipful Lodges. In particular, to find the divine favor of our Creator in all that He provides for us.

In the Scottish Rite 14th

Degree, we are taught to not take the Holy Name of God in vain. The profane, non-Masons believe that this is simply using the Holy Name of God as in verbal cursing or in a vulgar fashion. But, my Brethren, this lesson is far deeper and purer than to just simply stop at the verbal degradation of God's Holy Name. The lesson is simple and the test of the 14th Degree stands boldly before us today. My question is, are we standing with the sheep or the goats?

My brethren, my intention is not to offend any brother, but my intention is to encourage our fraternity to rise up and meet, not only this pandemic, but the state of our fraternity in general, with a positive divine attitude that seeks and will receive our Creator's divine favor. There are many people that need our help and we must rise up to assist them. Now, the lesson that is so often missed and, as a result, not conferred to the brethren in the 14th Degree, is that blasphemy also encompasses the refusal to seek God's guidance and to humble ourselves to see the divine favor in all creation.

We, as Masons, are suffering from a perspective issue in that there is too much "I" and not

enough "We." Moreover, we are forgetting why our fraternity exists and in whom we have sworn allegiance. We exist to serve others and help those that are less fortunate. Think of all the wonderful work that Rite Care and the Shriners' hospitals provide daily. Our Blue Lodges and Valleys should be providing no less benevolent works in our communities beyond these better known works.

Take a breath, put your worldly passions and complaints aside and answer this question, why are you a Mason? What do you believe it means to be a Mason? After having answered the first two questions, what do you do to help others in need? Now, answer the preceding question but answer it for every day. We are taught, as Masons, to answer, *I can do more and I will do more now.*

In the 14th Degree, we are taught that the Creator's divine favor can be found in the tinted painting of the rainbow and in every part of our lives if we change our attitudes to see God's divine favor. In other words, our old attitude, our pre-14th Degree attitude, is blasphemy. Now, take the next step in our eternal progression

in seeking light and change your attitude and perspective to see the positive in all facets of your life, family, lodge, and Valley. When you convert from being a profane, negative person that refuses to see all of the

positive things that our Creator masterfully does and His plan to being a brother that seeks light and the divine favor of our Creator, you will not have to seek ways to grow, but growth, my brother will find you.



Special Delivery

IN THE EARLY DAYS OF THE CURRENT PANDEMIC, when it was becoming clear that the events the Valley had planned for Spring 2020 would likely be cancelled as part of the national effort to slow the spread of COVID-19, the Valley of Cumberland's leadership paid a special visit to the home of Bro. Stanley L. Kline, 32° to present his 50-year Service Award. Bro. Kline, who is a member of East Gate Lodge No. 216, received the Scottish Rite Degrees as part of the Cumberland Scottish Rite Spring 1970 Class.

Pictured L to R: Jerry Robinette, Secretary; Jamey Hill, Personal Representative; Stanley Kline; Robin Summerfield, Asst. Personal Representative; James Snider, Venerable Master; and Elmer "Bud" Miles, Jr., Treasurer.

UPCOMING EVENTS

All Events At
Cumberland Masonic
Temple Unless
Otherwise Indicated

(Note: Schedule is contingent upon state and local regulations. Check cumberlandsctishrite.org or contact Secretary Jerry Robinette at 301-729-6778 for updates)

AUGUST 1:
Knights of St. Andrew
Corn Roast, Location
TBA

AUGUST 25:
Scottish Rite
Retirement Club Picnic,
Location TBA

SEPTEMBER 19:
Children's League Kids
Walk-Kids Talk,
Allegany County
Health Department
10:00 am

SEPTEMBER 21:
Cumberland Lodge
of Perfection
7:30 pm



The Circumpunct

BY: BRO. STEPHEN R. TWOMEY, II, 32°—NANICOKE LODGE # 172

Continued from last issue

PIKE HAS THIS TO SAY about the active and passive principles: “These two Divinities, the Active and Passive Principles of the Universe, were commonly symbolized by the generative pasts of man and woman; to which, in remote ages, no idea of indecency was attached; the Phallus and Cteis, emblems of generation and production, and which, as such, appeared in the Mysteries. The Indian Lingam was the union of both, as were the boat and mast and the point within a circle: all of which expressed the same philosophical idea as to the Union of the two great Causes of Nature, which concur, one actively and the other passively, in the generation of all beings”

In Hinduism, the Bindu is considered the point at which creation begins or total unity. It’s also described as “the sacred symbol of the cosmos in its unmanifested state.” Mandalas, which are graphical representations of the universe and man, are created around a central point also known as the Bindu. Notice the point in the middle, the circle around it, and the two parallel lines on the left and right. I would also like to point out that the red dot that Hindus place on their forehead,

at the location of the third eye, is also called a Bindu.

The Sri Yantra represents the evolution of the universe and man as a result of the natural Divine Will of God. The upward-pointing triangles represent god and man’s masculine aspect, while the downward-pointing triangles represent the female aspect.

To the Pythagoreans, the point and circle represented eternity, whose “centre is everywhere and the circumference nowhere.” The point and the circle represent potentiality, which is the point, and fully manifest as the circle.

In astrology, the circumpunct can be found amongst the symbols of the planets and the Zodiac representing the Sun. It can also be said that the point in the middle of the circumpunct represents the Sun, while the circle outside represents the wheel of the Zodiac and the constellations contained therein. If the ancient hermetic saying, “As above, so below” applies here then the point could also represent an individual human or brother just as we are informed in our ritual. The thing about symbols is that a multitude of interpretations can apply.

In alchemy, the circumpunct is the symbol of both philosophical and physical gold.

It’s also the symbol of the Sun and it appears inside of other alchemical symbols such as the Philosopher’s Stone, which is a sought after alchemical substance that’s rumored to be capable of transmuting base metals into gold. It’s also found within the alchemist’s Rebis. The word Rebis comes from the Latin words *res* and *bina*, meaning dual or double matter, which is said to be the end product of the alchemical magnum opus, also known as the great work. I’d also like to point out the use of the square and compasses within the rebis. This Rebis is from the work “Azoth of the Philosophers”, written by Basil Valentine in 1613.

Looking closer at this depiction of the Philosopher’s Stone, the alchemist appears to be using the compasses to draw a circle, or if you count the stationary point in the center, a circumpunct. Something else that’s noteworthy in this depiction of the Philosopher’s Stone is a second circle within the triangle that bears striking resemblance to the depiction of the point within the circle in the slideshow, during the lecture of the first degree. It may not immediately jump out at you, so I’ve made it a little easier to see by overlaying the two images.

As you can now see, the circle and the two lines on the left and right line up perfectly. The three notable differences are the fact that in the Philosopher’s Stone one figure is a man and the other a woman; second, the figures are outside of the circle on ours, and third; the addition of the Holy Bible, which is just above our alchemist’s compass point at the center of the larger circle.

Our ritual tells us that in ancient times lodges were dedicated to the wise King Solomon, but that Masons professing Christianity dedicated theirs to Saint John the Baptist and Saint John the Evangelist. Each have a traditional masonic feast falling on or near the summer and winter solstices, with Saint John the Baptist’s celebration at the summer solstice, and Saint John the Evangelist’s celebration near the winter solstice. Here we again see the recurring theme of opposing forces and the balance between them. On one hand, we have the active male qualities of summer represented by Saint John the Baptist and on the other hand we have the passive and receptive female qualities of winter represented by Saint John the Evangelist. In the New Testament of the Holy Bible, these two characters have vastly different personalities, with Saint John Baptist emphasizing forgiveness and repentance, while Saint John the Evangelist

emphasized Judgement, Trial, and Punishment, but ultimately redemption. Also of interest is the fact that the two figures are also wearing opposing colors, red and blue.

Early on in his book *Morals and Dogma*, Albert Pike at first ridicules the idea that the two lines on either side of the circumpunct represent the tropics of Cancer and Capricorn. About halfway through his 1,000 page book he seems to have come around to the idea, leaving us with this quote which I modified, to make acceptable for this degree: “The solstices, Cancer and Capricorn, the two gates of heaven... still appear in our lodges... as the two parallel lines that bound the circle, with a point in the center, emblem of the Sun, between the two tropics of Cancer and Capricorn.”

Pike contends that The Holy Scriptures are an entirely modern addition to our symbol. If the two parallel lines represent the two solstices, then the Holy Scriptures must represent one of the equinoxes, leaving room for the other equinox at the bottom of the circle.

The two Alberts generally agree on everything we’ve covered thus far, and many more examples can be pulled from their works than what we have time for today, but let’s hear an excerpt from the well-known Masonic scholar Albert Mackey.

“The union of the Phallus and Cteis, or the Lingam and Yoni, in one compound figure, as an object of adoration, was the most usual mode of representation. This was in strict accordance with the whole system of ancient mythology, which was founded upon a worship of the prolific powers of nature. All the deities of pagan antiquity, however numerous they may be, can always be reduced to the two different forms of the generative principle—the active, or male, and the passive, or female. Hence the gods were always arranged in pairs, as Jupiter and Juno, Bacchus and Venus, Osiris and Isis. But the ancients went farther. Believing that the procreative and productive powers of nature might be conceived to exist in the same individual, they made the older of their deity’s hermaphrodite, and used the Greek term meaning man-virgin, to denote the union of the two sexes in the same divine person. Plutarch, in his tract “On Isis and Osiris,” says, “God, who is a male and female intelligence, being both life and light, brought forth another intelligence, the Creator of the World. This hermaphroditism of the Supreme Divinity was again supposed to be represented by the sun, which was the male generative energy, and by nature, or the universe, which was the female prolific principle.

Continued on next page



The Circumpunct, continued from previous page

And this union was symbolized in different ways, but principally by the point within the circle, the point indicating the sun, and the circle the universe, invigorated and fertilized by his generative rays. And in some of the Indian cave-temples, this allusion was made more manifest by the inscription of the signs of the zodiac on the circle. So far, then, we arrive at the true interpretation of the masonic symbolism of the point within the circle. It is the same thing, but under a different form, as the Master and Wardens of a lodge. The Master and Wardens are symbols of the sun, the lodge of the universe, or world, just as the point is the symbol of the same sun, and the surrounding circle of the universe (Mackey, The Symbolism of Freemasonry)."

The recurring theme of the two opposing forces balanced by a human like third in the middle is so common that it has attracted the attention of several authors and researchers in the field of ancient symbolism. One such researcher is Richard Cassaro, who coined a term for the imagery, the God self-icon. He's compiled many examples of its usage throughout ancient cultures. He believes this image symbolizes finding equilibrium between the two opposing forces within all humans and making contact with the higher self or if you prefer,

the God within.

The same imagery can be found throughout medieval gothic cathedrals that were built by operative stonemasons. Cassaro, like many others, believes that we as Freemasons are the inheritors of ancient universal truths. These were, at one point in time, known throughout the world by ancient civilizations, and have subsequently been preserved in stone by operative masons and within our speculative fraternity in our ritual and in our symbols. Cassaro believes that the circumpunct with the two Johns was our way of preserving this ancient symbolism of the god self icon and that it's the modern version of the symbol.

In this example, the Luristan bronze is from between 1000 and 650 BC and comes from the mountainous area in western Iran. This was a "horse bit cheek piece," But what's of particular interest is that the symbolism has a lot in common with our circumpunct as presented in Freemasonry, as well as the God self-icon that can be found all over the world amongst ancient civilizations. Of particular interest in this God self-icon is the emphasis placed on the circle or point in the figures abdomen. Also of interest is the circle's proximity to where our hands are placed when giving the Entered Apprentices due guard.

So far we've talked at length about the circumpunct and its many forms over time. We've

looked at some of the oldest documented usages, and we've discussed the philosophy or esoteric meanings behind it. At the end of the day, what does it all mean? Does it represent the solar system, God, or an individual man? I'd have to say that it represents all three simultaneously. We're informed in the creation story of Genesis, that God created the universe, and that man was created in the image of God. I believe this lines up with the ancient Hermetic saying "as above, so below" and the idea of the universe as a macrocosm and man as a microcosm. We're a mirror of that which created us and that which is around us. If our creator and our universe have both active and passive principles within, then I argue the same holds true for us as individual human beings. Do we not have a conscious and subconscious mind that operate together or a left and right brain hemisphere that come together and operate as one unit? Do we have both a sympathetic and a parasympathetic nervous system that work together to allow us to function and live?

Of course we do, we have all of these things and more within us.

We're informed as an entered apprentice that we went through what every regular Mason has gone through before us in being initiated into the mysteries of Freemasonry. That some of it might have appeared foolish

or trivial to some of us, or we might have supposed that some of it could have been dispensed with, but we're informed, such is not the case. I encourage every Brother here today to explore the rich symbolism that

we've inherited and to give the ritual a deeper examination. I believe you'll find you received much more than you may have thought upon your initial evaluation. Our own first degree lecture subtly suggests there's

more here than meets the eye. It's up to each individual brother to explore these ideas and apply them on their own individual path to enlightenment, or if you prefer, further light in Masonry.

Maryland Council of Kadosh Fall Festive Board
Wednesday, September 23rd, 2020

Council Meeting opens at 6:30pm with the Festive Board calling on at 7:15pm

Price is \$15.00 per person, which includes your "Firing Glass" and dinner.

OPEN TO ALL



OUR SCOTTISH RITE CLUBS
OPEN TO ALL MEMBERS AND THEIR FAMILIES

We pay tribute to the Officers of our clubs, to the founders and leaders, past and present, and to the members for their cooperation in promoting the Scottish Rite way and the Masonic understanding and fellowship that go with it. For year round activities and meetings of these clubs, call:

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The History of the Handshake

BY: BROTHER STEPHEN M. FORSTER—PERRY HALL LODGE #235

IN RESEARCHING THIS TOPIC, I found that historians, in general, agree that the origination of the handshake is somewhat elusive. A popular theory is that it began as a way to assure peaceful intentions and, for those involved, that they were neither holding nor hiding a weapon. In some ancient cultures, they did not grasp hands but they grasped forearms to show that not only was there no weapon in their hand, but also that there was “nothing up their sleeve”. It is believed that the handshake, as a greeting, was introduced in the 1700’s by Quakers who saw the hand clasp as an alternative to bowing or tipping of the hat. It soon became commonplace for the general population and, by the 1800’s, etiquette manuals offered guidelines for proper handshake techniques.

The time in which we currently find ourselves living, under the restraints of a pandemic, require some reflection about traditions. One tradition in particular that affects us all as Masons is the common handshake. When I first inquired about becoming a Mason, I was invited to come and share dinner with the men whom I now proudly call my lodge brothers. On the night of the dinner, when I entered the lodge, I was greeted by each of the members who were

present for the meeting. Every one of them greeted me with a traditional handshake, that is, the grasping of the right hand and a slight up and down shaking along with a friendly greeting. As I progressed through my journey to become a Master Mason, I attended meetings and functions at various lodges and locations where I saw the commonality of the handshake greeting. While the handshake has over time become a perfunctory salutation in general society, I came to realize that it has a deeper meaning for Masons.

FREEMASONRY IS STEEPED IN TRADITIONS, SOME DATE BACK TO THE TIME OF KING SOLOMON.

Freemasonry is steeped in traditions, some date back to the time of King Solomon. As Masons, we are all familiar with the idea of recognizing one another by use of signs and symbols. We use various grips to salute each other and to demonstrate our level of progress within the organization.

This brings me back to our current timeline. I have heard

many people from different societal positions and stages of life express the thought that the common handshake must go the way of the dinosaur and no longer be a practice. People have proclaimed that it should be replaced with an elbow bump or a nod. Someone suggested that it be replaced with the Asian tradition of clasping one’s own hands and giving a slight bow. For me, an elbow bump seems to be awkward and too informal. A nod can be misinterpreted, as its traditional meaning is to give someone approval to do something and not ordinarily used as a greeting. The Asian tradition, I believe, would to people of western culture seem subservient.

I do not think or believe that the Masonic grips will be changed or lost as they have, over time, gained so much meaning and tremendous representations. By adding safety and caution, I think the traditional handshake should continue to be one of our social greetings. After all, many great historical and momentous deals have been forged using a simple handshake.

WHAT IS THE FEAST OF TISHRI?

Thou shalt observe the feast of tabernacles after thou hast gathered in thy corn and wine.

Deut. 16:13

The Feast of Tabernacles also commemorates the ceremonies of the completion and dedication of King Solomon’s Temple, which was begun in the year 2992 *A.L., and finished in a little more than seven years. In the year 3001 *A.L., six months after its completion, in the month of Tishri, the seventh month of the Jewish sacred year, the Temple was dedicated with reverential ceremonies to the one Living and True God. That these ceremonies would reach the highest religious significance, King Solomon postponed the dedication until the Feast of Tabernacles, the 15th day of Tishri, a day he well knew would bring every zealous

Israelite to Jerusalem.

The Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction of the United States has proclaimed the Feast of Tabernacles as the Feast Day of the Lodge of Perfection, the 15th day of Tishri, (October).

As did the Israelites of old and the New England Pilgrims, Scottish Rite Freemasons gather to acknowledge the mercies which God has poured upon them with lavish hand. It is a time of rejoicing, yet a time to pay humble adoration to the Great Architect of the Universe, without whose aid there would be no harvest.

**Anno Lucius – Freemasonry adds 4,000 years to our current calendar year (example: 2011 becomes 6011 A.L.).*

After the Ceremony, refreshments will be served in the Banquet Hall & each attendee will receive a bag of fresh fruit

Date: Thursday, November 19th, 7pm
Cost \$20.00 per person, children under 12 are free
Please RSVP to the Office by November 9th, 2020
410-243-3200



Alchemy in the Scottish Rite

BY: ILLUSTRIOUS S. DIRK WIKER 33°—ANNAPOLIS LODGE #89

THE GOAL OF ALCHEMY is to take an initial substance called the *prima materia* and ultimately produce the *Philosopher's Stone*. It has been practiced in several parts of the world since ancient times, but it came to Western culture through Greco-Roman Egypt. Alchemists believe that this “stone” can transmute base metals to nobler ones (chrysopoeia) and be used to produce an *elixir of life* to prolong life. This elixir is even claimed to grant immortality! A successful alchemical operation requires the correct chemical combinations, at prescribed times, with the proper spiritual mindset of the operator.

So what does any of this have to do with the Scottish Rite? The rituals of high degree Masonry in the 18th century contained many themes that were of interest to their creators, and one of these was alchemy. Many of the rituals of the more popular degrees included the intertwined subjects of alchemy, hermeticism, kabbalah and mysticism. Some of these rituals eventually made their way into the Ancient and Accepted Scottish Rite. In our current rituals of the Southern Jurisdiction, alchemy is explicitly mentioned in the 13th, 18th, 24th, and 27th degrees.

In the introductory synopsis of the 13th degree, the “cubical



stone” is said to have been introduced into alchemy and then into Freemasonry. Traditionally the cube has represented the salt principle in alchemy and Pike confirms this in *Morals and Dogma*: “...they [Masters of Alchemy] represent their Salt under the form of a cubical Stone”¹ Salt is one of the three principles of alchemy, along with Sulphur and Mercury, and represents fixity of the body. The body is the vessel or receptacle of philosophical Mercury (spirit/life) and Sulphur (soul). This age-old idea of a “receptacle” infused with a soul can be found throughout religions of the world and in works such as Plato’s *Timaeus*².

The 13th degree can also be seen as containing an alchemical allegory. A well-known alchemical phrase is “Visita Interiora Terrae Rectificando Invenies Occultum Lapidem” (V.I.T.R.I.O.L.). This Latin saying, attributed to Basil Valentine³, translates to “Visit the interior of the earth, and

through purification, you will discover the hidden stone.” One of Valentine’s diagrams containing this motto is pictured on the right. The motto also includes the initials of one of the phrases of the 13th degree⁴: *In Ore Leonis Inveni Verbum* (In the Lion’s Mouth, I Have Found the Word). A lion, a well-known symbol used in alchemy, is pictured on the right shield in the diagram.

The candidate is led into the subterranean earth and finds the cubical stone with the Lost Word, which represents something of a divine nature. This metaphorical representation of the VITRIOL motto also relates to the ageless mystical concept of “Know Thyself” (γνώθι σεαυτόν).

The next degree concerning alchemy is the 18th degree, Knight Rose Croix. The synopsis states that the “degree both reveals and conceals one of the great secrets of Alchemy.”⁵ The Guardian of the Temple’s lecture, in the third apartment, tells us that alchemy is both operative and speculative. There has always been a philosophical, hermetic, and spiritual side of operative alchemy, but since the scientific progress of the 18th century, several individuals started to see alchemy as a purely symbolic discipline. The 20th century psychologist Carl Jung was the most well-

known advocate for alchemy being entirely speculative. He firmly believed that alchemical symbols are part of our unconscious minds and are a symbolic representation of the individuation process—a method to complete one’s self through self-realization.

The 18th degree also discusses the three primary colors of alchemical stages: black, white and red. These colors are often listed in alchemical texts using their Latin names: *nigredo*, *albedo*, and *rubedo*. *Citrinitas* (yellow) is occasionally mentioned in alchemical texts as another stage between *albedo* and *rubedo*. As the *prima materia* undergoes alchemical transformations, the operation will progress through these three colors until the production of the *Philosopher’s Stone* is achieved.

The number seven is also significant in this degree and is stated to be linked to the seven ancient planets. In alchemy, these planets correspond to seven metals. The symbols in the table represent both the planet and the metal.

The number seven also points to the seven stages of alchemical operation: *Calcination*, *Dissolution*, *Separation*, *Conjunction*, *Fermentation*, *Distillation*, and *Coagulation*.

In the synopsis of the 24th degree, the Latin alchemical maxim “*solve et coagula* (analyze and synthesize)” is introduced as a method for the reconciliation of opposites.⁶

The process of *solve et coagula* is instrumental in the form of alchemy dealing with the vegetable kingdom called spagyric, popularized by the alchemist Paracelsus. In this form of alchemy, a plant or herb is reduced to its base components through the above listed alchemical stages before being recombined in the *Coagulation* stage.

In early versions of the rituals of our now 27th degree, *Knight of the Sun*, the subject of alchemy was very prominent. Both passwords for the degree relate to alchemy, and one, “Stibium” (Antimony), was meant to represent the *prima materia*⁷. Even in our modern version of the 27th degree, alchemy is discussed more than any of the other Scottish Rite

Planets and Metals in Alchemy

PLANET	METAL	SYMBOL
Sun	Gold	
Moon	Silver	
Mercury	Mercury	
Venus	Copper	
Mars	Iron	
Jupiter	Tin	
Saturn	Lead	

degrees. The concept of *solve et coagula* is discussed further in a symbolic way, suggesting that we need to analyze the symbols we have been introduced to and reconstruct them in ways to achieve a deeper understanding of the subjects we study. The connection of the seven planets and the metals in alchemy are explicitly stated. It is only hinted at in the 18th degree. The transmutation into gold of operative alchemy is revealed to be a metaphor for the perfection of man. Gold can be made potable to produce the “Universal Medicine” which leads to immortality. Hermeticism is linked with alchemy, and the degree informs us that the Greek god Hermes is the traditional founder of the royal art of alchemy.

There are also some subtle alchemical allusions in the degree rituals. One example is the Camp of the 32nd degree. In the center of the Camp, at each angle of the triangle in the center, are three birds: a raven (black), a dove (white) and a phoenix (red/gold). These represent the three primary colors of alchemical operation. If you study the Camp carefully, you will find not only the symbolism of alchemy but of kabbalah and mysticism as well. All are related to the “Royal Secret.”

The most recognizable emblem of the Scottish Rite also comes from alchemy.

Continued on next page



Alchemy in the Scottish Rite, continued from previous page

The double-headed eagle can be seen in the above VITRIOL diagram on the left shield. The symbol of the double-headed eagle may date back as far as 1200 BCE to the ancient Hittite city of Alaca Hüyük⁸ in modern-day Turkey. It has been used by various traditions ever since, including alchemy. In a letter to Robert F. Gould, Pike indicated his belief that the double-headed eagle of the A&ASR derived from hermetic and alchemical sources.⁹

Elias Ashmole, one of the earliest speculative Freemasons, was a fervent alchemist. He was a colleague of other early members of the Royal Society such as Robert Boyle and Isaac Newton. These scientific giants were also alchemists and are often considered to be the “fathers” of chemistry and physics, respectively. These men often worked tirelessly in pursuit of the *Philosopher’s Stone*. Alchemy was a pervasive undercurrent throughout the 17th and 18th centuries and Freemason alchemists on the continent soon implanted these themes in some of the rituals of high degrees. Alchemical ideas were often subtle, but some entire high-degree systems were primarily focused on operative alchemy, such as the *Order of the Gold and Rosy Cross and the Philosophic Scottish Rite*.

The secret tradition of alchemy was not only imbedded within

Freemasonry, but also in obscure places such as fairytales. The brothers Grimm published their collection of old folk stories for children shortly after the creation of the A&ASR. Many of these fairytales hid alchemical motifs such as *Little Red Riding Hood* and *Cinderella*.¹⁰ *Snow White* is one of the more obvious stories containing alchemical parallels with the degrees of the Scottish Rite. She was “**white** as snow, as **red** as blood and as **black** as the wood of the window frame.”¹¹ **Seven** dwarfs also frequently visited the **interior of the earth** seeking treasure.

Pike and other early ritualists recognized these alchemical undercurrents in the rituals given to them although they may not have been practicing alchemists or even had a full understanding of the art. They could have easily edited alchemy out of the degrees of the Scottish Rite but they clearly thought it important enough to keep. In doing so, the Scottish Rite has perpetuated remnants of this ancient tradition for over two hundred years.

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The Clinic Corner

BY: SARA F. SEMESKY, MS ED, CCC-SLP



GREETINGS! Welcome to the Clinic Corner. My name is Sara Semesky and I am a Speech-Language Pathologist and the Clinic Coordinator of the Hilgenberg Scottish Rite Childhood Speech and Language Center. It goes without saying that this has certainly been an unpredictable year so far!

On March 13, 2020, like so many other businesses, schools and organizations, the doors of the Hilgenberg Scottish Rite Childhood Speech and Language Center were temporarily closed in an effort to decrease the spread of COVID-19. For our Speech-Language Pathologists (SLPs), the days that followed were spent diligently researching telepractice platforms, materials

and procedures in order to determine the best way to continue safely and effectively connecting with our clients during the pandemic. Now, several months into this remote model of service delivery, we’re thrilled to report that with the abundant support of the Scottish Rite Masons, our clients are continuing to learn and thrive!

Our summers are typically spent welcoming new families into the clinic for evaluations, offering literacy-based camps and preparing our clients for a fresh start back-to-school. As many of our school-aged clients shifted to distance-learning for their academic lessons, transitioning to speech/language services via

telepractice has been a natural addition to their schedules. Many children, especially children on the Autism Spectrum, are most successful when their days are structured. No matter what speech/language goals we are targeting in therapy, telepractice sessions offer routine, connection and guidance to our clients as they learn to process and adapt during this uncertain time. The Scottish Rite Masons quickly and generously provided our SLPs with laptops, iPads and funding for digital materials in an effort to keep our clients engaged and productive.

We have been able to help our students adjust to new practices which were initially confusing and uncomfortable. Our SLPs incorporated lessons about mental and physical health and wellness to help our clients understand this uncertain time. For example, for our clients who succeed most with structured time, our SLPs have helped parents and children determine daily schedules which include time for reading, exercise, and nature. Additionally, for clients who have sensory needs and challenges, we have incorporated social stories and therapeutic activities about when and why it’s important to wear masks.

Continued on next page



Recent Charitable Contributions

AS OF 6/1/2020

CHARITABLE DONATIONS

Daughters of Job Chapter
No. 74, O.E.S.

Lebanon Chapter
No. 108, O.E.S.

Pythagoras Lodge No. 123

Saint Cyprian Conclave, Red Cross
of Constantine of Maryland

Scottish Rite Foundation,
Southern Jurisdiction, U.S.A., Inc.

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IN MEMORY OF CONTRIBUTIONS

In Memory of departed Scottish Rite
Brethren by Marlin & Brenda Mills

In Memory of Miriam (Ann) Lloyd
by Marlin & Brenda Mills

In Memory of Malcolm E. Carrick
by Oliver & Christa Strong

In Loving Memory of
Miriam Annette (Ann) Lloyd
by Harold & Doris Utz

In Memory of Miriam (Ann) Lloyd
by Morris & Sharon Bohlayer

In Memory of Malcolm E. Carrick
by Morris & Sharon Bohlayer

In Memory of Miriam (Ann) Lloyd
by E. Ray Leppo, Jr.

In Memory of departed Scottish Rite
Brethren by E. Ray Leppo, Jr.

Clinic Corner, continued from previous page

Fortunately, the vast majority of our clients have been able to access their regular speech therapy sessions virtually. For those who were not able to participate in telepractice, our SLPs have continued to provide in-person therapy services within the clinic, while observing social distancing and disease prevention guidelines.

This hybrid model has allowed for us to maintain our regular volume of clients, while honoring their preferences for distance or in-person service delivery.

During this period of social distance, when communication and technology have proven to be more vital than ever, on behalf of our SLPs, our clients, and their families, we would like to sincerely thank the Scottish Rite Masons for their generosity and support. We are most grateful and wish you health and safety in the months ahead!

Valley of Charles County

BY: HON. JOSEPH D. MYERS, 32°, KCCH—VENERABLE MASTER



The year 2020 has dealt our entire culture a stunning blow. We have been forced to delve into uncharted waters and modify our day to day lives. Many of our lives, to this point, have been built on norms, routines and comfort zones. I have to say, though, that I am impressed at how we have pulled together as a nation to fight the threatening pandemic.

Socializing with others, the way we have known it, has been re-shaped in a very short period. People react to rapid change differently, especially when the change is not predictable. Simply being aware of how our actions may have affect others goes along way; be it appropriate social distancing, the tone of our conversation, or assisting

those in need. Pandemic or not, our Masonic principles of faith, hope, and charity stay consistent. Our day to day operations may shift to adapt to unexpected challenges and events but who we are as Masons and how we conduct ourselves remain constant. As this pandemic or other challenges affect our lives, let us, as Masons, seize opportunities to have a positive impact on others. Only a life lived for others is a life worthwhile (Einstein).

It is our hope that we can resume our Masonic gatherings in the fall. Until then, I hope we all can find ways to assist those in need, spend quality time with families, and stay consistent with Masonic core values. We hope the opportunity presents itself to see you soon. Be safe.

GREETINGS ALL. Considering the recent world-wide challenges presented by the COVID-19 pandemic, the Valley of Charles County hopes that you and your loved ones are well. Our prayers go out to those who have been infected and stricken by the pandemic.

SCOTTISH RITE—VALLEY OF BALTIMORE ROTC AWARDS FOR 2020

Loyola University of Maryland CDT Nicholas Campos
McDaniel College Cadet Aziago Herd
Mount St. Mary's University Cadet Ethan Fiery
Hood College Cadet Christopher Morgan
Morgan State University Cadet Peerayut Maneewan

JROTC AWARDS FOR 2020

Atholton High School Cadet Makayla D. Gravely-Smith
Howard High School Cadet Faith Kandie
Dundalk High School Cadet Shawn Stotler
Patapsco High School Cadet Karlos Garcia
Northwestern High School Cadet Yudira Calderon
Stephen Decatur High School Cadet PO3 Amanda Jones



Brothers Called From Labor To Eternal Rest

Charles R. Frock, 32°
Ill. Frederick E. Reel, 33°
Richard A. Schafebook, 32°
Enos D. B. Wolff, 18°
Edward J. Kilby, 32°

Ill. Darley T. Travers, 33°
Alex Azar, 32°
Forrest J. Miller, 32°
William S. Seward, 32°
Hon. Malcolm E. Carrick, 32°
KCCH

Harold L. Schilling, 32°
James W. Marshall, 32°
Charles E. Zeigler, 32°
Darwyn F. Kelley, 32°
Lawrence E. Walter, 32°



Master of Symbolic Lodge

BY: HON. CHARLES J. MATULEWICZ, 32°, KCCH—PALESTINE LODGE #189

THE TWENTIETH DEGREE of our Scottish Rite system has lofty goals for its candidates. It seeks to have them realize that “example” is the best of teachers and those things taught within the Lodge are to be practiced outside it. Nothing could seem easier but, for our gentle craft, nothing is harder.

Consider part of the Lecture of the degree, taken from Pike’s Morals and Dogma:

“The true Mason, my brother, is a practical philosopher, who, under religious emblems, in all ages, adopted by wisdom, builds upon plans traced by nature and reason, the moral edifice of knowledge. Masonry and Philosophy, without being one and the same thing, have the same object. They propose to themselves the same end—the worship of the Great Architect of the Universe.

As Grand Master of all Symbolic Lodges, it is your special duty to aid in restoring Masonry to its primitive purity.

You have become an instructor. Masonry long wandered in error. Instead of improving, it degenerated from its primitive simplicity. Less than two hundred years ago, its organization was simple and altogether moral; its emblems, allegories and ceremonies easy to be understood.



Innovators and inventors overturned that primitive simplicity. Ignorance engaged in the work of making degrees trifles and gewgaws and pretended mysteries, absurd or hideous, usurped the place of Masonic truth. Oaths, out of all proportion with their object, shocked the candidate, and then became ridiculous and were wholly disregarded. Acolytes were exposed to tests and compelled to perform acts, which, if real, would have been abominable. But being mere chimeras, were preposterous, and excited contempt. Eight hundred degrees of one kind and another were invented.”

Men have not materially changed since the time of Pike, but we see so many challenges for our Craft that have arisen over the past century. Those Brethren looking to Rex Hutchens’ *Bridge to Light* will, in his description of the degree

work of the twentieth, see that “both historical and mythical figures are used in Masonry as examples of particular conduct. The character of Hiram In the Symbolic Lodge teaches us steadfastness in the face of adversity. In this case, the recipient of this degree is taught by the example of Hermes to love knowledge and to teach others the result of his efforts.

What does this call to action mean for the contemplative Mason? It is, in the truest form, a call to action and one where the Brother, were he to contemplate whether he were his Brother’s keeper, would say yes. Because it is only through the active investment in one Brother to another that Masonry is taught, and it is through that teaching that the degrees are really understood... and through that understanding carried into the world.

Imagine two Brothers have just seen the 31st degree, whose

entire lesson can be distilled down to the concept that we should judge ourselves in the same light we judge others, taking into account the internal motivations and intentions as well as the external appearance of their actions. They come down to the banquet hall between degrees on Reunion Day to see what is left of the coffee and donuts from earlier in the morning and strike up a conversation regarding their Lodges. Maybe one Brother explains that he gets to every meeting and he can’t see how men can call themselves Masons

if they are not participating in their Lodge. Perhaps the second Brother stares into their coffee for a moment and shares that he rarely gets to Lodge or to the Rite because the timing of the meetings interferes with his daughters’ Girl Scouts meeting and his son’s swim practices... ‘I don’t remember much about the degrees, but I remember that twenty four inch gage. We’re only granted so many hours and my kids get the lions share,’ he might have said... and the Brethren shift their talk to the prospects of Baltimore baseball this season. What do we see

there? We see Masonry in all its primitive purity. The practical lessons of the degree passed from one Brother to the other.

We can memorize the words and catechism and can pass it flawlessly from mouth to ear but without the Brethren being together and sharing their actual experience *mouth to ear*, we are hard pressed to put the allegories and symbols of the degrees to their applied uses... losing that primitive purity.

Visit your Blue Lodge, visit the Rite, and I hope to see you in the classroom.

The Masonic Bodies of Western Maryland cordially invite you to join us in honoring our special ladies during

Masonic Ladies Night



Saturday, November 14, 2020 @ 5:00 pm

at Ali Ghan Shrine Club, Cumberland

Tickets \$30/person

Featuring

The Mutual Fun Band

Tickets available online at www.cumberlandscottishrite.org



Ancient & Accepted Scottish Rite of Freemasonry

SOUTHERN JURISDICTION OF THE UNITED STATES OF AMERICA
ORIENT OF MARYLAND

Mail to: A&A Scottish Rite
3800 North Charles Street
Baltimore, MD 21218

Phone - 410-243-3200
Fax - 410-243-8791
Email - aasr@verizon.net

Date _____ 20____

To the Officers and Members of:

ALBERT PIKE LODGE OF PERFECTION
MEREDITH CHAPTER OF ROSE CROIX

MARYLAND COUNCIL OF KADOSH
CHESAPEAKE CONSISTORY

FIRST NAME	MIDDLE NAME	LAST NAME

I have never applied for any of the Scottish Rite Degrees, and I now respectfully petition to receive the degrees, from the fourth to the thirty-second inclusive, promising always to bear true faith and allegiance to the Supreme Council of the Thirty-Third Degree of the Southern Jurisdiction of the United States of America. (Note: If applicant has previously applied for any of the degrees, explain fully as to date, place and to what bodies such application was made.)

I am a Master Mason in good standing in _____ Lodge No. _____

Location _____ Under the jurisdiction of the Grand Lodge of _____

Date Raised _____ If raised in a Maryland Lodge, have you passed exam in 3rd degree Catechism? _____

Residence _____
(Street Address) (City or Town) (State) (ZIP Code)

Mail Address _____
(Street Address) (City or Town) (State) (ZIP Code)

And I have resided at my current residence preceding date of this petition for _____ months/ years.

Home Phone _____ Cell Phone _____ Email Address _____

Date of Birth _____ Place of Birth _____
(City or Town) (State)

My Occupation, position, or trade is that of _____
(State fully nature of your duties. If retired, please indicate your former duties and employer.)

Employed by _____
(Name of Firm or Gov't Agency) (Address) (Telephone Number)

Spouse's Name _____

Recommended by two members in good standing in the Maryland Scottish Rite Bodies,

(1) _____
(Printed name of Recommender) (Phone Number) (Signature) (Scottish Rite ID Number)

(2) _____
(Printed name of Recommender) (Phone Number) (Signature) (Scottish Rite ID Number)

- The Supreme Council requires the acceptance of the following fundamental principles: The inculcation of patriotism, respect for law and order, underlying loyalty to the principles of civil and religious liberty, and the entire separation of church and state as set forth in the Constitution of the United States of America. Do you approve wholeheartedly of these principles? (Yes or No) _____
- Have you ever been held or expressed opinions contrary to the foregoing or been affiliated with and organization which has? (Yes or No) _____: If your answer is in the affirmative, give particulars: _____

I certify that the above information is true and correct to the best of my knowledge. Signed _____
(Signature of Applicant in Full)

INITIATION FEE: \$250.00

INITIATION FEE INCLUDES:

- 14° Trilite Ring (May be upgraded to 10K Gold for additional fee),
- 32° Patent, Bridge to Light Book, Master Craftsman I Program

AT LEAST \$100.00 MUST ACCOMPANY THIS PETITION.

HAT SIZE _____ RING SIZE _____

MAKE CHECK PAYABLE TO: SCOTTISH RITE

This fee may be paid by Credit Card.

Select one: _____ MasterCard _____ VISA _____ Discover

Card Number: _____

Expiration Date: _____

3 Digit Security Number on back of card _____



Upcoming Events

Subject to Applicable State Executive Orders, Local Statutes and Edicts of the Most Worshipful Grand Master of Masons in Maryland

- Thursday, August 20th Susquehanna LOP/CRC 7pm
- Wednesday, September 9th Baltimore LOP 6:30pm—Dinner**
- Wednesday, September 16th Baltimore Rose Croix 6:30pm—Dinner
- Thursday, September 17th Susquehanna Confer 4th & 14th 7pm**
- Thursday, September 17th Frederick Council 7:30pm
- Friday, September 18th Valley of Charles County LOP 7:30pm**
- Monday, September 21st Cumberland LOP 7:30pm
- Wednesday, September 23rd Baltimore Council Festive Board 6:30pm—Meeting**
- Sunday, September 27th Cumberland Designer Bag Bingo 2pm
- Wednesday, September 30th Baltimore Consistory 6:30pm—Dinner**
- Monday, October 5th Cumberland C of Kadosh 7:30pm
- Wednesday, October 7th Baltimore Orientation 6:30pm—Dinner**
- Wednesday, October 14th Baltimore 4th & 5th 6:30pm—Class
- Thursday, October 15th Susquehanna Confer 18t 7pm**
- Thursday, October 15th Frederick LOP 7:30pm
- Friday, October 16th Valley of Charles County LOP 7:30pm**
- Monday, October 19th Cumberland Consistory 7:30pm
- Wednesday, October 21st Baltimore 9th, 10th & 11th 6:30pm—Class**
- Saturday, October 24th Cumberland Reunion Day 7:30am
- Saturday, October 24th Frederick Reunion Day 7am**
- Wednesday, October 28th Baltimore 13th & 14th 6:30pm—Class
- Friday, October 30th Frederick Orientation 4 & 5 7pm**
- Sunday, October 25th Baltimore Memorial Service 2pm
- Monday, November 2nd Cumberland LOP 7:30pm**
- Sunday, November 8th Cumberland Feast of Tishri 2pm
- Wednesday, November 4th Baltimore 15th & 18th 6:30pm—Class**
- Wednesday, November 11th Baltimore 20th & 21st 7pm—Opening
- Saturday, November 14th Baltimore Reunion Day—27th, 30th, 31st, 32nd 7am**
- Saturday, November 14th Cumberland Ladies' Night 5:30pm
- Sunday, November 15th Baltimore Ring Ceremony 2pm**
- Monday, November 16th Cumberland Rose Croix 7:30pm
- Thursday, November 19th Susquehanna Feast of Tishri 7pm**
- Thursday, November 19th Baltimore Feast of Tishri 7pm—Ceremony
- Thursday, November 19th Frederick LOP 7:30pm**
- Friday, November 20th Valley of Charles County LOP 7:30pm
- Monday, December 7th Cumberland LOP Elections 7:30pm**
- Friday, December 11th Cumberland Christmas Party 6:30pm
- Thursday, December 17th Susquehanna LOP/CRC 7pm**
- Thursday, December 17th Frederick LOP 7:30pm
- Sunday, December 20th Baltimore Christmas Party 2pm**

VALLEYS OF MARYLAND

Illustrious Marlin L. Mills, 33°
Sovereign Grand Inspector General in Maryland

BALTIMORE VALLEY

Meets on Wednesday 7:30 P.M.

Scottish Rite Masonic Center
3800 North Charles Street, Baltimore,
Maryland 21218

Ill. E. Ray Leppo, Jr., 33° , GC
Personal Representative

Ill. Frederick Spicer, 33° , GC
Executive Director, 410-243-3200

CHARLES COUNTY VALLEY

Meets Third Friday 7:30 P.M.

Masonic Temple
710 Lodge Street, La Plata, MD 20646

Hon. William A. Zarychta, 32° , KCCH
Personal Representative

Bro. Reginald J. Eda
Secretary, 757-869-4596

CUMBERLAND VALLEY

Meets on Monday 7:30 P.M.

Masonic Temple
15-21 Green Street, Cumberland, Maryland 21502

Ill. Jamey S. Hill, 33° , Personal Representative

Ill. Jerome Robinette, 33°
Secretary, 301-729-6778

FREDERICK VALLEY

Meets on Thursday 7:30 P.M.

Masonic Temple
6816 Blentlinger Road, Frederick, Maryland 21702

Ill. Creed F. Parker, 33° , Personal Representative

Ill. Scott Cameron, 33° , Secretary, 240-446-4889

SALISBURY VALLEY

Meets on Monday 7:30 P.M.

Masonic Temple
110 N. Division Street, Salisbury, Maryland 21801

Ill. Arthur H. Tawes, 33° , Personal Representative

Ill. Samuel Walker, 33° , Secretary, 410-968-0667

SOUTHERN MARYLAND VALLEY

Meets on Wednesday 7:00 P.M.

Masonic Temple
24410 Mervell Dean Road,
Hollywood, Maryland 20636

Ill. Richard C. Miller, 33°
Personal Representative

Ill. Alfred Girard, 33° , Secretary, 301-862-3683

SUSQUEHANNA VALLEY

Meets Third Thursday 7:00pm

www.susquehannasr.org
Lodge location varies, please check website or call

Ill. Ralph L. Perry, 33°
Personal Representative

Hon. Jason Q. Standish, 32° , KCCH
Secretary, 410-688-4688