

THE GAVEL

MONTEZUMA LODGE NO. 1 AF & AM

431 Paseo de Peralta Santa Fe, New Mexico 87501-1958 Just west of the Scottish Rite Temple

Phone: 505-982-0971 - Email: hiram@montezumalodge.org

Volume 22 Issue 5

"The Oldest Masonic Lodge in the Rockies" Organized May 8, 1851

May 2022

From the East...



From the East

"Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets." I was reminded of this Biblical verse from Ecclesiastes during our recent 2022 annual Fairview Cemetery clean-up day. The verse recited during the Master Mason Degree circumambulation reminds us of our own journey through life, the passage of time from one stage to another, the approach and decay of old age, and our ultimate arrival at our "long home" the body's eternal rest in the grave. This journey is made necessary simply because we have been given life, and is an admonition that life is precious. We are continually on a journey to Light. All creatures are unified by death, but the manner in which human beings respond to it are unique. Archaeological evidence indicates that death and its handling have mattered to humans for more than 50,000 years when Neanderthal's were some of the first to ponder mortality and seemingly had a concern for what to do with their deceased. In our modern times we have our own unique mortuary practices with formal cemeteries and monuments marking the "long home" of those once living beings. These designated fields of the dead are in need of constant grooming and maintenance by the living to keep the memories of the deceased "green". I have always appreciated a contemplative walk through a cemetery. Fairview is so near to the busy roar of Cerrillos Road, but how a quick turn through the iron entrance gate confronts us with the resting places of those once vital souls. To slowly wander and read the markers commemorating a unique life. Magnificent mausoleums and simple homemade headstones. Names, places of birth, dates, and how life's journey brought them to their "long home" in Santa Fe. The many symbols of faith: Christian Crosses, Jewish Six-Pointed Stars



Continued on Page 3

Regular Meetings

RECURRENCE
First Monday
Fourth Wednesday
Second Tuesday
Third Tuesday
Second Wednesday

First Thursday

EVENT
Regular Communication at 7:00 PM, Dinner at 6:00 PM
Property Management Board at 6:00 PM
Regular Communication at 7:30 PM
Regular Communication at 5:30 PM
Regular Communication at 7:30 PM, Dinner at 6:30 PM

Regular Communication at 7:00 PM, Dinner at 5:30 PM

ORGANIZATION
Montezuma Lodge No. 1
Montezuma Lodge No. 1
York Rite Bodies
Santa Fez Shrine Club
Cerrillos Lodge No. 19
Santa Fe No. 19 Eastern Star

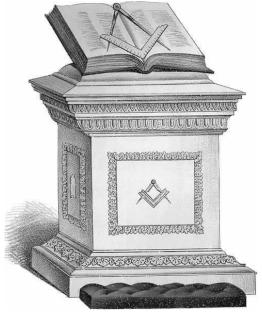
We have been holding our Quest meetings every Saturday morning at 10:00 AM. Quest Club is a forum for everyone. Mason and non-Mason alike can voice ideas and discuss any topic.



Special Notices And Events

Property Management Board

The next monthly meeting of the Property Management Board will be held on **Wednesday**, **June 24**th at 6:00 PM. in the library.



	* Section from the section is a section of the section is a section is
0	
	. 🧣 🔒 🛍 👕
100.00	

In This Issue From the East 1
Special Notices and Events
From Southern California Research Lodge
Leo Taxil Hoax
Dinner Menu



From the East (continued



Continued from Page 1



and Hebrew lettering, Islamic Stars and Crescents, and Masonic squares and compasses. Touching sayings of passage: "Tomorrow Never Comes", "Sometime, Somewhere, We shall meet again", "Blessed are the dead who die in the Lord", "A brief sojourn to eternity". One of my favorites is the grave of our Masonic Brother Sylvanus Morley. Brother Morley was a member both of Montezuma Lodge #1 and the Scottish Rite. He is best known as a pioneering Mayan archaeologist, expert Mayan hieroglyph investigator, and WWI spy. His simple, headstone (pictured above) is engraved with a cross on the left and a Maya hieroglyph on the right. The hieroglyph is the Maya symbol for the 18th of the Maya month of Pax. Pax translates from the Maya as "planting time". Brother Morley has been described as the model for the archaeologist Indiana Jones. We are still questing for the meaning of this mysterious glyph engraved on the tombstone marking his "long home". Not until 2019 was Brother Morley given a Masonic funeral service and afforded proper Masonic Honors led by Right Worshipful Brother Scott Jaquith. It is with deepest respect that I annually rake and groom his grave during clean-up day and contemplate the measure of this Mason and his enigmatic Maya Glyph.

Fraternally.

Charles Hannaford Worshipful Master





May 16, 2022

The Devil's Weed and the Luciferian Freemasonry Hoax of Leo Taxil

This article is taken from the <u>May 2022 issue of Fraternal Review titled</u>, "The Taxil Hoax"

In the creation of his Luciferian Freemasonry, we can see that Taxil was deeply influenced by von Hammer-Purgstall's Templar/Baphomet/Freemason conspiracy, as found in Mysterium Baphometis Revelatum; if not directly, then through its filtration in the works of Éliphas Lévi, by both his borrowing of Lévi's imagery and descriptions of Baphomet, and also utilizing the cannabis infused wine that appears in the same chapter of Lévi's work with the description of Baphomet. We find this situation in the writings attributed to one of Taxil's characters, 'Diana Vaughan,' an alleged descendant of the Rosicrucian alchemist Thomas Vaughan, who had been swept up into a form of Luciferian Masonry that was taking place in the American South, and being led by none other than the noted Mason and Scottish Rite figure Albert Pike!

A. E. Waite summarized much of this French material and released it just before it was all exposed as a complete hoax, as his book about Luciferian Freemasonry, Devil-Worship in France: with Diana Vaughn and the Question of Modern Palladism, in 1887, written it would seem, with tongue firmly placed in cheek. Waite describes Vaughan's alleged initiation with indications of drug use, as well as the sort of wire pulling trickery used in the phantasmagoria. So rather than realizing the whole thing was a complete hoax, Waite seems to have believed that Vaughan may have been victim to the sort of stage trickery that was used by the phantasmagorists, and intoxication with cannabis.

"Miss Vaughan began her preparations by a triduum, taking one meal daily of black bread, fritters of high-spiced blood, a salad of milky herbs, and the rare old Rabelais. The preparations in detail are scarcely worth recording as they merely vary the directions in the popular chapbooks of magic which abound in foolish France. At the appointed time she passed through the iron doors of the Sanctum Regnum. "Fear not!" said Albert Pike, and she advanced remplie d'une ardente allegresse, was greeted by the eleven prime chiefs, who presently retired, possibly for prayer or refreshments, possibly for operations in wire-pulling. Diana Vaughan remained alone, in the presence of the Palladium, namely, our poor old friend Baphomet, whom his admirers persist in representing with a goat's head, whereas he is the archetype of the ass." (Waite, 1887)

We can be sure that Waite's reference to "the drink of rare old Rabelais" is a reference to a cannabis infused wine, as the regime given of "fritters of high- spiced blood" and "salad of milky herbs" is the exact same as that given by Lévi in Dogme et Rituel de la Haute Magie (1856), which Waite had translated the year before, in a description of a ritual for invoking the devil: "this repast must be made of black bread and blood seasoned with unsalted spices, or of black beans, and milky, narcotic herbs; every five days, after sunset, one must get drunk on wine in which five heads of black poppies and five ounces of bruised hemp have been steeped..." (Lévi/Waite, 1886).

As well, in the French original of the Taxil/Vaughan account, there is no mention of Rabelais and cannabis appears quite clearly in this context, alongside numbers of references to hashish use by these Luciferian characters throughout the tale. As Taxil's Diana Vaughan: Mémoires d'une Ex-Palladiste, describes: "It is obvious that Miss Diana Vaughan was only a subject between hands of criminal Charleston operators. Autosuggested... and exhausted by the deprivation of food and sleep, excited by an infusion which possessed the narcotic properties of hashish, she fell into a state of dream and thought she saw Lucifer as she had desired. This vision fascinated

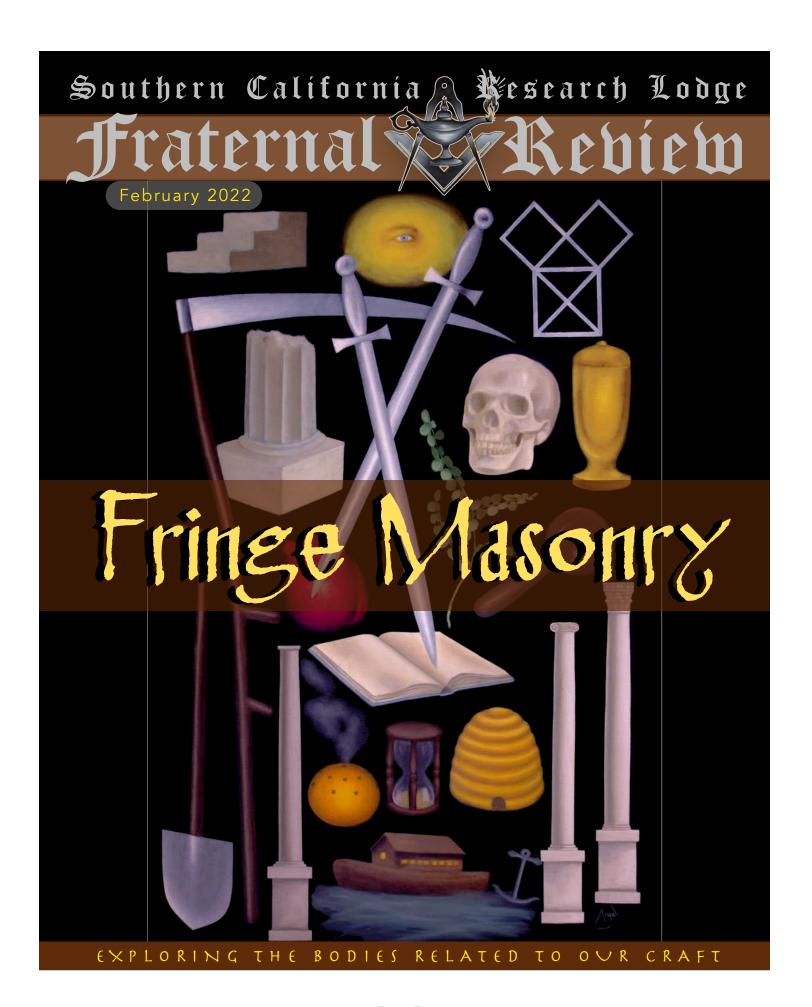
the poor woman and troubled her for many years." (Vaughan/Taxil 1895-1897). It is worth noting here, that Waite's use of the "drink of rare old Rabelais," although not appearing in Taxil's works, seems to have been used in a way, that those in the know would be aware of the reference to cannabis infused wines in this sort of ritual context.

Taxil's account of Satanic and cannabis-infused Masonry, was completely embraced by the foes of the Craft, particularly the Vatican, where even the Pope was excited to read the latest account from Diana Vaughan, or reading one of Taxil's works on the diabolical secrets of Freemasonry! Taxil was entertained at the Vatican on a number of occasions after his public conversion and redemption, and the whole farce continued for some 12 years, before public outcry as to the authenticity of the writings attributed to Diana Vaughan forced a press conference. However, on the date of what was supposed to be Vaughan's long awaited public appearance, April 19th, 1897, Taxil showed up alone, wearing a Fez, and gave one of the most hilarious press conferences of the century. The French prankster completely admitted his hoax, to the various members of the press, clergy, freemasons and public who had gathered to meet the mysterious Vaughan, and the crowd reacted with laughter, cheers, boos and anger throughout Taxil's unveiling. In conclusion Taxil thanked the press, clergy, and Masons for playing the all too willing dupes of his hoax.

The above article was extracted from Bennett, Chris. "The Devil's Weed and The Luciferian Freemasonry Hoax of Leo Taxil." Cannabis Culture, 16 Jan. 2018

Older PostThe Temple Mount, The Foundation Stone, and The Cave

SOUTHERN CALIFORNIA RESEARCH LODGE P.O. BOX 3487, SOUTH PASADENA, CA, 91031, UNITED STATES



GUEST EDITOR'S WORD



The 'Fringe' Connection

The interest in "Fringe Masonry" has grown in recent years as Brothers have turned their attention, once again, towards the esoteric. Yet, the term itself may be alien to many regular Freemasons. Writing in *Ars Quatuor Coronatorum* in 1972, Ellic Howe states that Fringe Masonry is "not 'irregular' Masonry because those who promoted the rites did not initiate Masons, i.e., confer the three Craft degrees or the Holy Royal Arch. Hence they did not encroach upon Grand Lodge's and Grand Chapter's exclusive preserve."

Nevertheless, Howe's description is too broad. Fringe Masonic Rites and Orders are *not* those (such as the Order of the Temple or the Ancient and Accepted Scottish Rite) that are recognized by regular Grand Lodges. Rather, active Fringe Masonic organizations are those that exist outside of the world of regular Masonry but that often rub up against it (often claiming to be, in some sense, Masonic). Such organizations have included the Rite(s) of Memphis and Misraim, the Swedenborgian Rite, and the Ancient Order of Zuzimites.

Historically, the members of these organizations have taken a serious interest in spirituality and, as Howe says of Fringe Masons in England during the late 19th century, many were "identified with occultism."

The Fringe Masonry of that place and time was composed of "a small and amorphous group of men, most of whom knew one another," says Howe. Nevertheless, Memphis and Misraim, the Swedenborgian Rite, the Zuzimites, and many other Rites and Orders of the 19th century, represent a continuation of the explosion of "Masonic" and quasi-Masonic Rites and rituals of the preceding century.

Extremely popular during their day, some of these rites and orders were absorbed into regular Freemasonry (the Rite of Perfection forming the basis of the Ancient and Accepted Scottish Rite, for example), while others collapsed and disappeared, or were absorbed into later Fringe Masonic Rites.

In this issue of the *Fraternal Review*, we focus on the Egyptian Rite, the Asiatic Brethren, and the Ancient Order of Zuzimites. As you read through this issue, you might notice certain themes, or the names of individuals, reappearing. Some of these themes (such as Kabbalah, alchemy, and Rosicrucianism) also appear in the degrees of Ancient and Accepted Scottish Rite (most obviously in the alchemical- and Rosicrucian-influenced Rose Croix degrees). As such, we hope that our combined labor here will enable our readers to grasp the context in which more familiar Masonic Rites evolved.

Fraternally and sincerely,

Angel Millar, Guest Editor

Author of *The Path of The Warrior-Mystic: Being A Man In An Age of Chaos* and *The Three Stages Of Initiatic Spirituality: Craftsman, Warrior, Magician*, Interim Editor-in-Chief of *Fraternal Review*, and Fellow of the Philalethes Society.

©2022 SCRL FRATERNAL REVIEW: Fringe Masonry

NOTICE: SCRL invites Masonic Lodges to reprint *Fraternal Review* articles for such uses as their Trestle Boards; however, we ask that you refrain from distributing entire issues to non-subscribers.

 $2 \sim SCRL$ Fraternal Review \sim February 2022

SCRL Fraternal Review

February 2022 Volume 63 Number 01

PUBLICATION STAFF

Interim Editor In Chief - Angel Millar

Managing Editor - Dago Rodriguez, PM

Copy Editors - Brett Fisher, Jeriel Smith. Mark Poliner, Daniel Rivera

Events/Calendar Editor - Jeriel Smith

Pop Culture Editor - Michael Laidlaw

Layouts: Dago Rodriguez, PM, Johnny Arias

COVER IMAGE: Third Degree Tracing Board By Angel Millar

SCRL OFFICERS

Master - Dago Rodriguez, PM Senior Warden - Daniel Rivera, PM Junior Warden - Michael Laidlaw Secretary - Ian Laurelin Asst. Secretary - John Seletos Treasurer - C. Douglas Russell

Chaplain - Charlie Fisher, PM Senior Deacon - Justin Colella Junior Deacon - Mark Poliner

> Marshal - Johnny Arias Tiler - Tom Sheehan

Text and images herein are used for educational and research purposes only. Complete attributions are provided for all items where the source is known.



VISIT US

www.TheResearchLodge.com
The official SCRL website. Read past
issues and renew your subscription
CONTACT US:

secretary @The Research Lodge.com



FOLLOW US

Instagram: Sneak peaks of upcoming issues: SoCalResearchLodge



LIKE US

https://www.facebook.com/Southern-California-Research-Lodge-116782435016421/

Get up-to-date information on upcoming issues and lectures.

The articles herein do not necessarily express the views of SCRL or the Grand Lodge of California. They are solely the writers' points of view.

COVER STORY

FROM FREEMASONRY TO FRINGE MASONRY

BY ANGEL MILLAR

While its origin lies in the British Isles, as Freemasonry spread across western Europe during the 18th century, numerous new high "Masonic" degrees and Rites were created, especially in France and the territories of Germany. These often used, and not infrequently blended together, the symbols and teachings of alchemy, hermeticism, Rosicrucianism, Christian esotericism, chivalry, and Kabbalah (originally a Jewish mystical tradition which, by then, had also been adopted and reinterpreted by Christian thinkers).

Among these Rites were the Strict Observance (which claimed a Templar origin), the Asiatic Brethren, and the "Order of the Royal Secret" (often called the "Rite of Perfection").

Founded by Freemason and theurgist Martinez de Pasqually during the 1760s, the Élus Coëns (aka Elect Cohen) practiced a form of ceremonial Christian theurgy. And De Pasqually himself influenced Louis Claude de Saint-Martin, the Christian esotericist often referred to as "the unknown philosopher."

Under Adam Weishaupt, the Illuminati attempted to attach itself to Freemasonry, and to draw Brothers into its fold with the aim of furthering its political agenda. Another important Order to emerge was that of the Gold and Rosy Cross (sometimes referred to as the "Golden Rosicrucians"). Although it restricted its membership to Freemasons, it taught the practice of alchemy, claimed to possess the elixir of life, and claimed to be able to raise spirits with the aid of a ghost raising machine. Surprisingly, being more conservative, it also opposed the Illuminati.

In his Masonic dialogue *Lessing And Falk* (published 1778), the playwright Gotthold Lessing (1729-81) has the character Falk inform Lessing about the Freemasonry of the day. At one point, Falk states the following:

"Whether it is really possible to manufacture gold or not is all the same to me. But I am quite convinced that intelligent men will wish to be able to manufacture it only with respect to Freemasonry. Also the first person to whom the philosopher's stone will be vouchsafed, will in the same instant become a Freemason. And it is nonetheless remarkable



that all reports which the world tells of real or supposed gold-manufacturers confirm this."

Yet, more peculiar still, when Lessing questions Falk about the conjuring up of spirits, he responds, "The same applies practically to them. Spirits cannot possibly listen to the voice of any other person than a Freemason."

While many disappeared, the influence of some of the Rites and Orders of this time remains with us. The twenty-five degrees of the Rite of Perfection formed the basis of the Ancient and Accepted Scottish Rite. De Pasqually's Élus Coëns was revived and is still active in various forms. Saint-Martin's teachings were codified by the French esotericist and medical hypnotist Gérard Encausse (Papus), who founded the Martinist Order.

And, while there are several Martinist Orders today that initiate both men and women (often as a precursor to the Élus Coëns), the Hermetic Order of Martinists is only open to "Master Masons of a Lodge under the authority of the United Grand Lodge of England, or of a Grand Lodge recognised by them." Again, the degree structure of the Gold and Rosy Cross was adopted by the *Societas Rosicruciana in Anglia* (S.R.I.A.), that restricted its membership to regular Freemasons, after its establishment in London in 1866.

In an address to the SRIA titled "The Rosicrucians, Past and Present, At home and Abroad," William Wynn Westcott said the following:

"The aim of our own Society at the present day is to afford mutual aid and encouragement in working out the great problems of Life, and in discovering the Secrets of Nature; to facilitate the study of the system of Philosophy founded upon the Kabbalah and the doctrines of Hermes Trismegistus..."

Two of the leading lights of the S.R.I.A.—William Wynn Westcott and S. L. MacGregor Mathers—went on to found the Hermetic Order of the Golden Dawn which practiced ceremonial magic based on Hermeticism, alchemy, Rosicrucianism, and other subjects explored, intellectually, by the aforementioned Masonic Rosicrucian society. Although adding two new degrees, the Order also adopted the degree system of the Gold and Rosy Cross and *Societas Rosicruciana*.

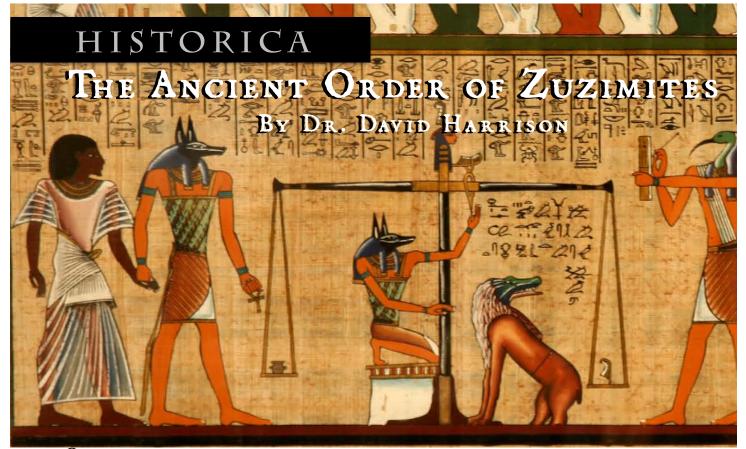
While it attracted prominent figures, such as actress Florence Farr and poet W. B. Yeats, the Golden Dawn's most notorious member was, undoubtedly, Aleister Crowley. He would later be initiated into an irregular Scottish Rite in Mexico City in 1900 A.D. and, a few years later, into Anglo-Saxon Lodge No. 343 in Paris, in 1904; although it too was not recognized by the United Grand Lodge of England.

"THE INFLUENCE OF SOME OF THE RITES AND ORDERS OF THIS TIME REMAINS WITH US."

The following year, Crowley—the world's most notorious occultist—completed a Sufi-inspired book of mystical poetry called *The Scented Garden Of Abdullah*. Apparently seeing Sufism and Freemasonry as parallel Orders, in the introduction to *The Scented Garden*, Crowley writes, "I cannot here discuss the curiously patriarchal system of the mystic fraternity in vogue among Muslim[s], if only because I am a Freemason."

Later, he would join, and eventually head, the *Ordo Templi Orientis* (O.T.O.), itself founded by Freemasons Theodor Reuss and Carl Kellner. Reuss had received a charter to establish a branch of the *Societas Rosicruciana* in Germany and, in 1902, was in regular communication with Westcott, who suggested that Reuss print a list of the society's High Councils in his periodical, *Oriflamme*.

Nevertheless, claiming legitimacy from older fringe Masonic Rites, the O.T.O. would later profess to teach sex magical secrets that would unlock the Mysteries of Freemasonry and religion. In 1912, *Oriflamme* announced that a branch of the O.T.O. for Great Britain and Ireland had been established. Named *Mysteria Mystica Maxima*, this was to be headed by Crowley. Today, however, the O.T.O. notes that "membership" in the Order "does not, of itself, confer any status in Freemasonry."



One of the lesser-known Orders on the fringes of English Freemasonry during the late nineteenth and early twentieth centuries, the Ancient Order of Zuzimites was put together by a group of Freemasons who formed part of what has been referred to as the Occult Revival. John Yarker (1833-1913), a Manchester based merchant, and Henry William Quilliam (1856-1932), a solicitor from Liverpool, had both started their Masonic careers in Craft lodges under the United Grand Lodge of England, and both subsequently joined other side Orders, such as the Royal Arch and the Mark degree. These men, however, desired more, and the Antient and Primitive Rite (a condensed version of the Rite of Memphis Misraim) attracted both of them. A myriad of other Orders became linked to this Antient and Primitive Rite, such as the Swedenborgian Rite and the Zuzimites.

Quilliam is now more famous for converting to Islam and founding England's first Mosque, in Liverpool in 1889. He was very much the Victorian polymath; he was a novelist, a poet, a campaigner for equal rights and Temperance. and he was also a

Freemason. It was as a Mason that he could explore the lost esoteric; Masonry allowing him to open the hidden door to the possibilities of becoming involved in certain fringe Rites. Quilliam gained a senior position in John Yarker's Antient and Primitive Rite, being described as Grand Examiner of the Grand Mystic Temple, 32-94° of the Province of Lancashire in 1883. Quilliam was also the Most Worshipful Grand Master of the Ancient Order of Zuzimites, an Order that was possibly formed in 1881, worked 21 degrees, and met mainly in the north-west of England. There is a brief record of the Order meeting in the elegant Victorian Scarisbrick Hotel in the seaside resort of Southport, in Lancashire, for their 33rd annual sojourn in 1907.

Quilliam's life changed drastically the following year, when he was mysteriously summoned to Istanbul; and in 1909 he was struck off the rolls, being disqualified from practicing as a Solicitor. Quilliam seemed to have kept his involvement in these Rites at a local level, and even though his membership in these Rites was extremely prominent, he managed to stay active in regular Freemasonry; unlike Yarker, who had

6 ~ SCRL Fraternal Review ~ February 2022



who had effectively parted ways with the United Grand Lodge of England, apart from his membership in the Quatuor Coronati Correspondence Circle. Quilliam was also involved in a number of Liverpool and Birkenhead Craft lodges; he was a member of Liverpool Lodge No. 1547, was prominent in the Royal Arch, and was an active Mark Mason; but, like Arthur Edward Waite, Kenneth Mackenzie and John Yarker, Quilliam was eager to explore other Orders and Rites, searching deeper within the Masonic structure in an attempt to find lost knowledge.

Not much is actually known about The Ancient Order of Zuzimites; it seems to have been based in Liverpool and the Order gradually faded away with the demise of Quilliam, though their ritual is preserved in an edition of *Collectanea*, by the Grand College of Rites.

The ritual of the Ancient Order of Zuzimites was based on pharaonic Egyptian myth, but secularized; and involved the figures of Osiris, Isis and Set, creating not only an Egyptian landscape for the setting of the ritual, but, as such, a direct link to the Egyptian themed Antient and Primitive Rite that Yarker and

Quilliam were also involved with. Indeed, in the third degree of the Zuzimite ritual, we have the pilgrim (the candidate) as having trodden the path of Osiris, Osiris being termed as the Grand Master, who found the lost body of Isis; thus a theme of life, death and rebirth is portrayed. According to the ritual detailed in *Collectanea*, there were nine degrees in total, ending with the climax of "The Knights of Zered." The ritual also reminds us of the interest the late Victorians had with Ancient Egypt, and the mystical and romantic ideas that Ancient Egypt could offer.

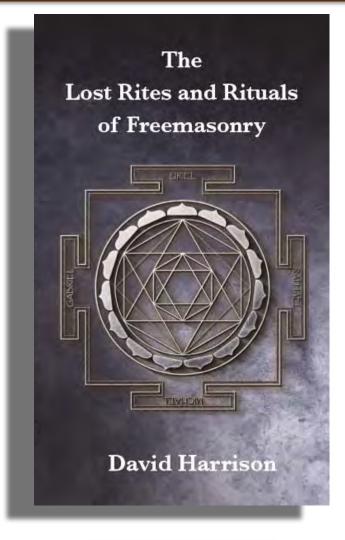
BIO:

Dr. David Harrison is the author of twelve books on the history of English Freemasonry. Having gained his Ph.D from the University of Liverpool in 2008, his thesis, *The Genesis of Freemasonry*, on the development of English Freemasonry, was published in 2009 by Lewis Masonic.

Harrison's other works include *The Lost Rites and Rituals of Freemasonry* (2017), *Rediscovered Rituals of English Freemasonry* (2020), and *The Rite of Seven Degrees* (2021). Harrison is also a Past Master of the Lodge of Lights No. 148 (West Lancashire Province under the U.G.L.E.) and a Fellow of the Philalethes Society in the U.S.A.

MASONIC POP CULTURE

READ IT



The Last Rites and Rituals of Freemasonry By David Harrison Lewis Masonic, Hardcover ©2017

The Lost Rites of Freemasonry examines the mysterious and influential Rites created in continental Europe during the 18th century by such figures as Count Cagliostro, Martinez Pasqually, and Baron Von Hund. Author David Harrison examines the influence of these lost Rites on the occult revivalists a century later, and how prominent occultists and esotericists such as John Yarker, George Irwin, and Frederick Hockley were inspired by them.

- Angel Millar



SEE IT

Masonic Roundtable: The Rite of Memphis Episode 159 65 minutes, March 21, 2017

The Masonic Roundtable discusses the rise and fall of the Rite of Memphis in France, the USA, Britain, and Canada. The hosts also question why practicing the Rite of Memphis is prohibited by regular Grand Lodges in the U.S.A. when other Rites, such as the Order of the Temple, are recognized as a legitimate part of American Freemasonry.

https://www.youtube.com/watch?v=5bUyorIuySk

8~ SCRL Fraternal Review ~ February 2022

OCCULT OF PERSONALITY



Esoteric Podcast Extraordinaire

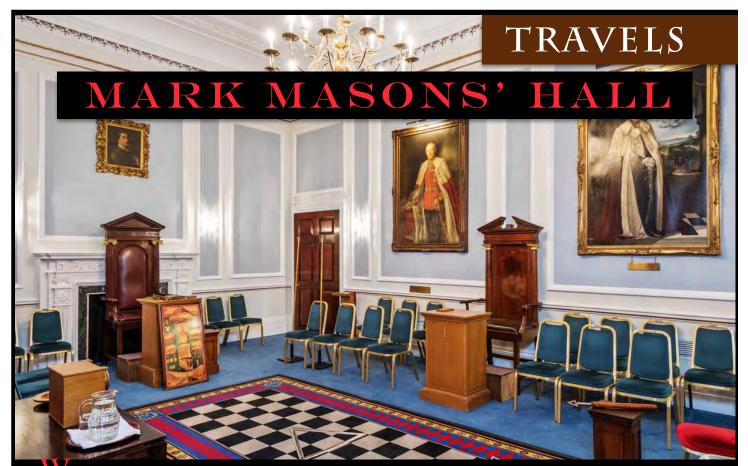
EST. MMUI

HEAR IT

Occult of Personality Podcast Freemasonry & Western Esotercism
Episode 0344
61 minutes, February 8, 2015

A discussion led by Greg Kaminsky with Angel Millar from 2015. Subjects explored include the development of Freemasonry's higher degrees; the Masonic influence on the Hermetic Order of the Golden Dawn, the *Ordo Templi Orientis*, and Aleister Crowley; and the Western esoteric tradition more broadly.

https://occultofpersonality.net/angel-millar/



When American Brothers travel to London, they almost always visit the home of the United Grand Lodge of England—Freemasons' Hall at 60 Great Queen Street—perhaps before grabbing lunch or a pint at the nearby Freemasons' Arms pub.

A little under two miles away, at 86 St. James's Street, however, is the lesser-known but equally impressive Mark Masons' Hall. This is the home of the higher degrees in London, where Orders such as the Mark Master Mason, Royal Ark Mariners, Knights Templar, Allied Masonic Degrees, and Knights Beneficent of the Holy City are conferred.

Since this issue of *Fraternal Review* is dedicated to Fringe Masonry, we should note that the early Hermetic Order of the Golden Dawn rented out rooms in an earlier Mark Mason Hall (not at this address) for their initiations (including that of Aleister Crowley). In his autobiography, Crowley says, "I took the Order with absolute seriousness. I was not even put off by the fact of its ceremonies taking place at Mark Masons' Hall." Quite right, too (especially as Crowley seemed to have spent much of his later life trying, but ultimately failing, to join regular Freemasonry).

Since the early 18th century, taverns and private clubs have operated on the site of 86 St. James's Street.

Williams' Coffee-House, a popular spot for literati, was established there in 1702. Then, in 1749, the premises became a tavern. During the early 19th century, the site was home to the Union Club and Carey's Map Makers.

In February, 1862, however, the building was demolished so that a new building, for a new clubhouse and chambers, could be built on the site. Designed by Sir James Thomas Knowles (1831-1908), this was finished in 1865.

A little over a century later, on December 3, 1977, The Grand Lodge of Mark Master Masons of England and Wales obtained a lease for the property, for a term of 99 years. And, after renovations, Mark Masons' Hall was formally opened on September 1, 1979.

Today, the hall features several Masonic temples, dining rooms, and a licensed bar.

Mark Masons' Hall is located at 86 St. James's Street, London, SW1A 1PL, and can be contacted via email (webenquiries@mmh.org.uk) or by phone (+ 44 (0)20 7839 5274). If you are planning to visit, please make arrangements ahead of time. You must wear a business suit when visiting.



During the late 18th century, a set of tracing boards was painted by Philip James de Loutherbourg (1740-1812) for the Egyptian Rite of Freemasonry. While there are a total of eight tracing boards in the Egyptian Rite, we will limit our exploration of the Rite's symbols to those of the degrees of Apprentice, Companion and Master.

THE SEVEN STEPS TO THE TEMPLE

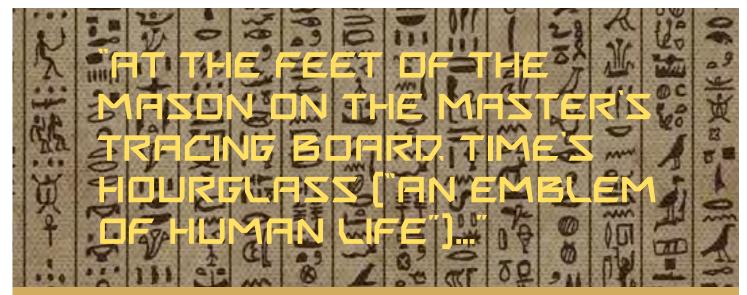
The temple, as depicted on the Apprentice's tracing board, is accessed by seven steps. In the Masonic context, this alludes to the seven liberal arts and sciences on the Winding Staircase of the Fellowcraft. Viewed more broadly, the seven steps may be seen to correspond to the seven planets.

SLEEPING MERCURY AND THE SWORD

On the Apprentice's tracing board, the Roman god Mercury is seen sleeping while being threatened by the Master Mason's sword. The sword is a symbol of air and the intellect. This seems to imply that, through the application of the Master Mason's intellect, the forgotten Mysteries of Hermeticism (Mercury being the Roman equivalent of the Greek god Hermes) may be awakened from their slumber. Above Mercury's head, the words "Rough Ashlar" are inscribed, referring to the unfinished state of the work, which is presumably alchemical in nature—alchemy being one of the three Hermetic Arts.

THE TEMPLE IN THE HEART

On the Companion's tracing board, we encounter a heart at its center, enclosing a temple. This symbolizes the microcosmic temple in the heart of man and is in reference to the inner aspects of the work. The central project of Freemasonry is temple building—and the Mason is a temple builder.



THE PHOENIX ON THE BURNING PYRE

At the top center of the Master's tracing board, a Phoenix on a burning pyre is depicted. Alchemically, this may denote the calcination of the *prima materia* and the resurrection of the "Secret Stone." In many systems, the phoenix represents death and rebirth. The burning pyre represents the *athanor*, or furnace, in which the First Matter is calcined. Rising from the ashes of this intense heat and fire is the perfected stone, the goal of the philosophers, much like the Phoenix is immolated and restored to eternal life in the mythological cycles of the ancient world.

THE CROSSED SWORD AND STAFF OF MERCURY

Below the Phoenix on the Master's tracing board, the sword is in a saltire formation, with the *caduceus*, or staff of Mercury. The sword, representing the intellect and the powers of discernment, is combined with Mercury's staff, which he uses to guide the souls of the dead to Hades, the underworld. This is in reference to the penetration of the Hermetic (Mercurial) Arts (i.e., alchemy) by philosophical means, which is central to the Egyptian Rite.

THE HOURGLASS AND SCYTHE

At the feet of the Mason on the Master's tracing board, Time's hourglass ("an emblem of human life") and his scythe ("an emblem of time") lay inverted and broken. The Philosopher, having overthrown Time himself, has finally achieved immortality by means of the realization of the *Arcanum Magnum*, or "Great Secret," in which this initiatory cycle culminates.

BIO:

Jaime Paul Lamb is the Worshipful Master of Ascension Lodge No. 89, Phoenix, AZ. He is the author of *Myth*, *Magick & Masonry* (The Laudable Pursuit, 2018), *Approaching the Middle Chamber* (The Laudable Pursuit, 2020) and *The Archetypal Temple* (Tria Prima Press, 2021).

Q&A:

Philippa Lee, Author

Philippa Lee is the author of *The Masonic Magician: The Life And Death of Count Cagliostro and His Egyptian Rite* and *Cagliostro: The Unknown Master*, among other books. She is also the editor of the British, online Masonic magazine *The Square* (www.thesquaremagazine.com), and a researcher, and Egyptologist.

INTERVIEW BY ANGEL MILLAR. INTERIM EDITOR-IN-CHIEF



Q: Who was Count Cagliostro?

A: He comes over as this incredibly charismatic, very knowledgeable, bombastic, colorful character. Obviously, there were many of those characters in that era... Saint Germain. Martinez de Pasqually [founder of the Élus Coëns], that bunch of people... Mesmer, Mozart. These guys were

all hanging around together.

Cagliostro came over to England and was initiated into Freemasonry in London, in 1777; and I think it was at that time that he met quite a few people who were on the very esoteric outskirts of Freemasonry. He lived very close to where Swedenborg had lived and he was very good friends with Rabbi Falk, who was called "the Baal Shem of London," and who was a very knowledgeable Kabbalist. And, not only had he got this group of people in England, he also had many little subgroups around Europe.

He traveled through Strasbourg, Russia, and everywhere he went he caused this little bit of chaos and was basically kicked out of all these places. And, of course, he created the Egyptian Rite of Freemasonry and set up the mother lodge in Lyon.

Q: Can you tell us a little about the Egyptian Rite?

A: Well, firstly, there is nothing Egyptian in the Rite at all. It's Christian esotericism, Kabbalah, alchemy; a real melting pot of traditions.

Q: So, why did he call it the "Egyptian Rite"?

12 ~ SCRL Fraternal Review ~ February 2022

A: At that time, people were starting to travel to Egypt and some artifacts, such as mummies, were coming back. I'm sure that, from Cagliostro's point of view, Egypt was already a very interesting and mystical place for him to want associations with.

Q: Freemasonry as we know it emerged pretty early on during the eighteenth century. Obviously, there's a prehistory there as well. But when it went to Europe, all of these other "Masonic" Rites sprang up and became extremely popular. (You mentioned Pasqually, the founder of the Christian occult Order of the Élus Coëns.) So how did the Egyptian Rite fit into that world?

A: I think Cagliostro was probably influenced by Pasqually. There's a lot of crossovers, such as the use of the angelic names. And the whole premise with Cagliostro's Ritual, and with Pasqually's, is the redemption of man after the Fall. So, there's this massive self-improvement goal within these rites, not only to become a better person but to become divine.

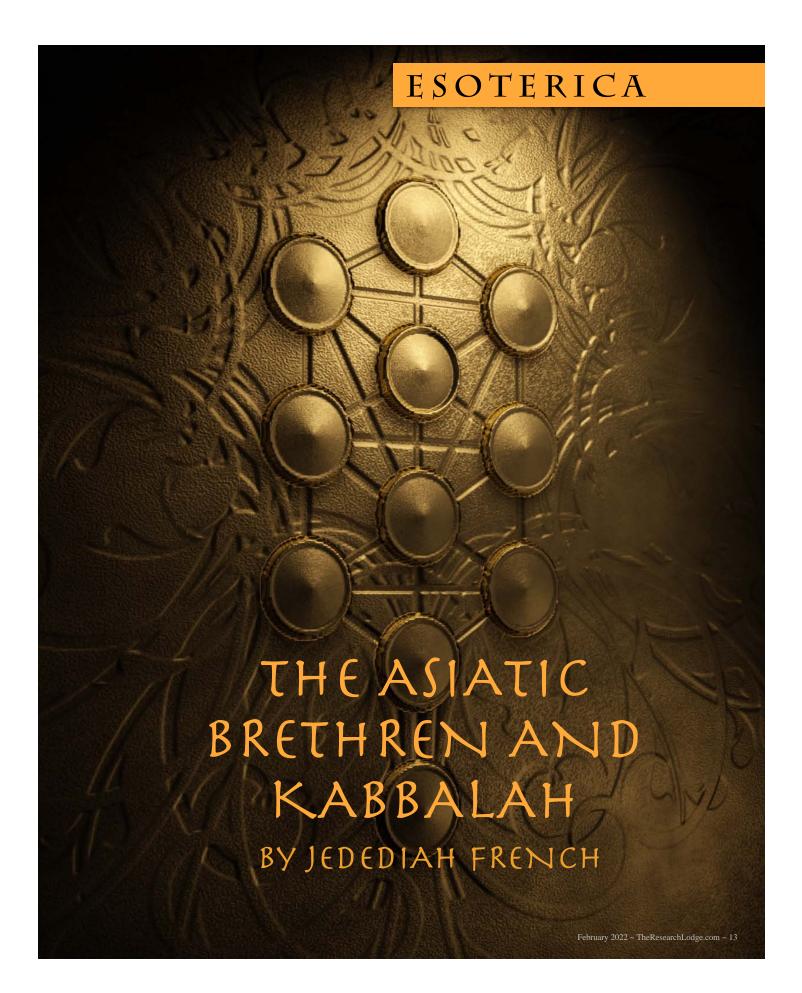
Cagliostro had quite a few things that went alongside the ritual. He had what he called his "quarantines," whereby you were made to go into the woods, or some kind of special building (he actually had some built), where you could go and do these "quarantines," where you would purge, pray, meditate; and by the end of it you were meant to be reborn as practically divine. Women were privy to this as well, because his Rite was one of these rites of adoption.

Q: Right, so men and women could both join?

A: Yes. They didn't actually do the rituals together. The women had a much shorter and a bit more flowery ritual. And at the end, the men could come in. There are some rumors that there was a sexual element, or that there was a form of sex magic occurring.

Q: How long did the Egyptian Rite last?

A: No more than ten years. I think it did, perhaps, continue within the lodge in Lyon. And it said that there still is an Egyptian Rite lodge there, but I've never been able to get any confirmation.



"Several prominent Jewish members of the Asiatic Brethren were followers of—or were connected to—the movement in the history of Judaism referred to as Sabbatarianism."

The Order of the Asiatic Brethren (aka Fratres Lucis and Die Brüder Sankt Johannes des Evangelisten aus Asien in Europa) represents one of the earliest attempts to deliberately bring Jews and Christians together in a Masonic context. Moreover, the Order was strongly influenced by the esoteric Jewish tradition of Kabbalah (Hebrew: קַבְּלָה, "reception" or "tradition"). As such, it remains an essential key to understanding the influence of Kabbalah on some high-degree Masonic rites, especially in Europe.

Several prominent Jewish members of the Asiatic Brethren were followers of—or were connected to—the movement in the history of Judaism referred to as Sabbatarianism. This movement is named after the early-modern Kabbalist, Sabbatai Zevi (1626–1676), and inspired the later proclaimed reincarnation of Zevi in Poland, Jacob Frank (1726–1791), who founded what is now referred to as "Frankism."

The Sabbatians and Frankists practiced Lurianic Kabbalah, a system named after the rabbi who developed it: Isaac (ben Solomon) Luria Ashkenazi (1534–1572). Previous systems of Kabbalah had been abstract and sought to *understand* the wisdom of Creation. Lurianic Kabbalah was more occult and, with a focus on theurgy and conjuration, sought to *effect change* in Creation.

A central figure in the Asiatic Brethren was Moshe Dobruschka (1753–1794), also known as Baron Thomas von Schoenfeld—the first cousin once removed of Jacob Frank. Schoenfeld was an apostate Jew who translated Kabbalistic manuscripts for the Order. In his history of the Asiatic Brethren, Franz Josef Molitor (1779–1860), writing in 1820, claimed that Schoenfeld was the grandson of rabbi Eibeschutz (1690–1764), a prominent member of a Sabbatai Zevi sect; and that he had inherited many rare manuscripts of the sect upon which he based the rituals of the Asiatic Brethren. Molitor emphasized a strong connection between the Asiatic Brethren and the Sabbatians. Schoenfeld was also active in the Frankist Movement, and historian Gershom Scholem informs

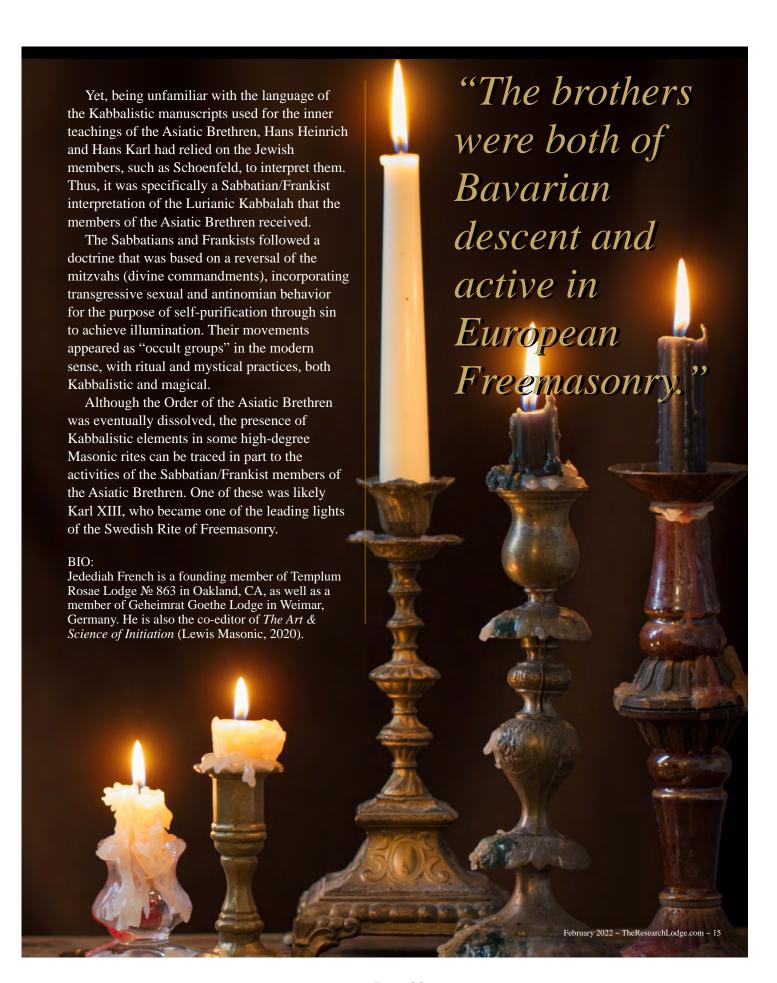
us that he brought certain Jewish candidates of the Asiatic Brethren to Jacob Frank's court in Brünn to be initiated therein.

Although the story of the Order's beginning is somewhat patchy, according to their foundation myth, as written by Molitor, the original teachings had been given to them by a Franciscan monk named Justus who had spent years in the "Orient," particularly in Jerusalem (at that time, Europeans considered the area of Jerusalem to be "the East" or "the Orient"—i.e., where the light of the Old Testament had originated). In Jerusalem, Justus had learned secrets from the Jewish Kabbalists before returning to Europe with rare manuscripts that became the source of the theosophical doctrines and rituals of the Order of the Asiatic Brethren. Credible sources relate that Justus was given these manuscripts by a Jew named Azariah, who belonged to a Sabbatean sect in Jerusalem.

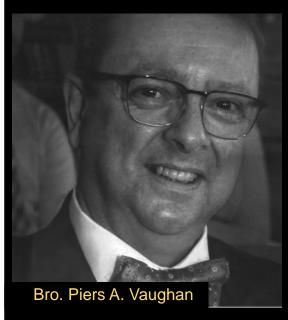
The Order of the Asiatic Brethren was founded in Vienna during the 1780s by Hans Heinrich von Ecker und Eckhoffen (1750–1790) and his younger brother Hans Karl (1754–1809), and became extremely popular in Central Europe, especially among Jews and aristocratic European Masons.

The brothers were both of Bavarian descent and active in European Freemasonry. Hans Heinrich had been a member of the Orden des Gold und Rosenkreutz (Order of the Golden and Rosy Cross—a Rosicrucian Order that only accepted fourth degree Freemasons as members), though he had departed under bad conditions and wrote a book denouncing the Rosicrucians. Nevertheless, in his study, A. E. Waite stressed that the rituals of the Asiatic Brethren were, to some extent, a recreation of the Rosicrucian Order's ritual; and that the Asiatic Brethren's highest degree, the Knight Priest of Melchizedek, drew specifically from the Golden and Rosy Cross, circa 1777. Hans Heinrich had also drawn on the alchemy and angelic evocations of the Gold and Rosy Cross for the degrees of the Asiatic Brethren.

14 ~ SCRL Fraternal Review ~ February 2022

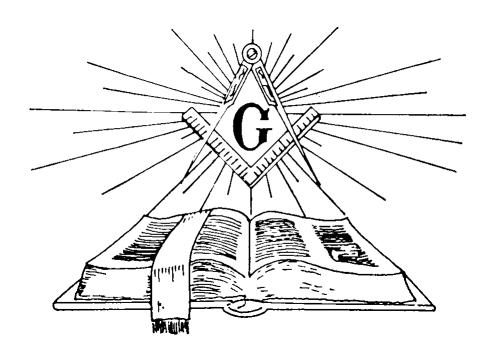


FINAL WORD



Since its inception, Freemasonry has been a two-headed beast, embracing both a middle-of-the-road school of morality and a more esoteric interest flying under the radar of Enlightenment rationality. Following Ramsay's Discourse in 1737, European Masonry went off into many Alchemical, Theurgic, Kabbalistic, Hermetic and Rosicrucian tangents; and the 19th Century saw the rise of Rosicrucian Masonic Orders, the Theosophical Society, the Hermetic Order of the Golden Dawn, and the Ordo Templi Orientis, among many others. While there are those who see Masonry as little more than a charitable organization with quaint rituals, many others have seen it as a springboard to far deeper currents and use it as a pronaos to more profound teachings and applications. The veritable explosion of so-called Fringe Masonry clearly indicates that it fulfilled—and continues to fulfill—a real need among many spiritually-inclined Freemasons and other seekers after Truth. This issue looks at a number of these currents, including Mark Masons Hall in London, which hosted a number of the more interesting Orders of those fascinating times.

O-- the --- O-1''s --- -- D--- --- DO D--- 0407 O-- th D--- -- O-1''s --- -- 0400





Montezuma Lodge #1 AF&AM

431 Paseo de Peralta Santa Fe, New Mexico 87501-1958 Just west of the Scottish Rite Temple

Secretary
Don Helberg, PM
Lodge Office: 505-982-0971
Home: 505-471-0168
email: hiram@montezumalodge.org

Editor Robert H. Sherman, PM email: rhsjjs@comcast.net

June Dinner Menu



Join us on June 6th for dinner at 6:00 PM before the stated meeting. The entire family is invited. Our chefs have planned an excellent menu. If you have any dietary restrictions please contact the secretary so that we may arrange suitable alternatives.

Chicken Caccciatore
Rigatoni with Marinara Sauce
Vegetables
Tossed Salad
Bread
Desserts
Coffee, tea, and sodas



Non-Profit Organization
US Postage
PAID
Santa Fe, N.M.
Permit No. 62

Return Service Requested

2022 Officers

Worshipful Master: - Charles A. Hannaford (H): (505) 466-2732

Senior Warden - Christopher J. Williams (C) (208) 995-6922

Junior Warden - Jose M. Montano (C) (505) 692-9183

Treasurer - Patrick J. Varela (H): (505) 471-2555

tSecretary - Don L. Helberg, PDDGM (H): (505) 471-0168

Lodge Office: (505) 982-0971 Email: hiram@montezumalodge.org

Chaplain - Robert H. Sherman, PDDGM (H): (505) 983-9508

Senior Deacon - Jee W. Hwang (C) (704) 654-1270

Junior Deacon - Timothy R. Gilmore (H) (505) 466-2230

Senior Steward - Gregory O Pringle

Junior Steward - Nathan Metheny

Marshal: - Alfonso J. Rodriguez (C) 505–501-0078

Tyler: - Jerry Noedel, PM

What is the purpose of Freemasonry?

"To admit, make and pass Freemasons according to the Constitution and By-Laws of the Grand Lodge. To advance the moral and social interests of its membership; to foster good citizenship, honest industry and upright living; to cultivate the exercise of charity in its best and broadest sense; to assist the widows and orphans of its deceased members; to stimulate friendship, harmony and Brotherly love and generally to promote, in its own way, the happiness of mankind — it is a fraternity of good men, linked together by honorable and indissoluble bonds, to accomplish these noble purposes, eschewing all interests in factional politics and sectarian religion and free from the dictation of both."

For more information about Masonry:

- Call the Lodge at 982-0971
- ☐ Stop by the Lodge
- □ Visit our website @ www.montezumalodge.org
- ☐ Ask any Mason