



# THE GAVEL

MONTEZUMA LODGE NO. 1 AF & AM

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Volume 23 Issue 1

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

January 2023

## *From the East...*



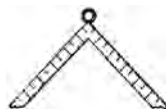
Greetings Brethren,

I hope this finds you all in good spirits after this holiday season. I wanted to start off this year by outlining my hopes and plans for the lodge activities for the coming year. The first item I want to address is lodge membership. It seems there is always a steady cry for greater numbers and how to find new members. This is the same concern I heard in Idaho, and from just about every brother from other lodges in various jurisdictions. My thoughts about this for our lodge is that we have had a steady influx of new petitions resulting in new brethren this past year, and that is a very positive sign of a healthy lodge. It has allowed us to participate in the Initiation, Passing and Raising of several good men that have become our brothers. Although I am happy to see new faces among us, I miss some of the old ones. My feeling is that we already have what we need and want, and we just need to turn our focus from outside the lodge to inside. I would like to see us flourish with the brethren already among our ranks. If each of us that are actively showing up encouraged just one brother to show up, our numbers would double in a short time. So that is my first challenge for us, to reach out to someone we miss seeing and invite them to spend time with us in lodge.

The next thing is to find activities that are meaningful to us and allow us to practice Charity. WB Chuck Hannaford did a great job of setting up an evening at The Interfaith Shelter where we cooked and served a meal for the homeless. We also shared time together as a lodge, which is in my opinion an even greater gift. The healthier our lodge is, the better able we are to serve the community we live in. I want to continue the good work that WB Chuck Hannaford started, and try to provide a meal at The Interfaith Shelter on 2 occasions this year. We have a list of available dates and will discuss this at our next Stated Meeting on January 9.

Lastly, I would like to start a Brotherhood Night in the third week of the month and share it with our brothers in Cerrillos No. 19. (day/time yet to be determined) The purpose of this is to provide our membership with something of real value, something that is inspiring, and give us another opportunity to spend time together outside of the business of our Stated Meetings. These gatherings would be very informal and would include some presentation of Masonic Education. I would also like to see us reconnect with our history, and find out more about the men who carried on the tradition of our lodge in order to improve themselves in Masonry and make the same opportunity available to us today. And lastly, to simply provide us with an opportunity to enjoy the company of our brethren, and get to know each other a little better. I will be tackling these topics in more detail in the coming issues of The Gavel, and look forward to seeing you all in our lodge as we welcome a new generation of Masons, who will need the help of all of our members to become better men.

Fraternally,  
Christopher J Williams  
Worshipful Master



## 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 Fe 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

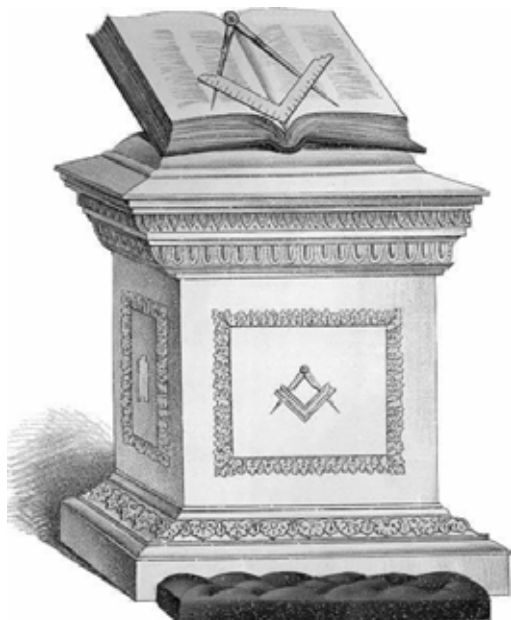
The next monthly meeting of the Property Management Board will be held on **Wednesday, January 25<sup>th</sup>** at 6:00 PM in the library.

### Election of Officers

At the annual Election of Officers held on December 5, 2022 the following Brothers were elected to office in Montezuma Lodge No. 1.

Worshipful Master	Christopher J. Williams, PM
Senior Warden	Jose M. Montano, PM
Junior Warden	Jee W. Hwang, PM
Treasurer	Patrick J. Varela, PM
Secretary	Don L. Helberg, PM, PDDGM

Brother A. J. Rodriguez and WB Timothy Gilmore were elected to serve on the Property Management Board.

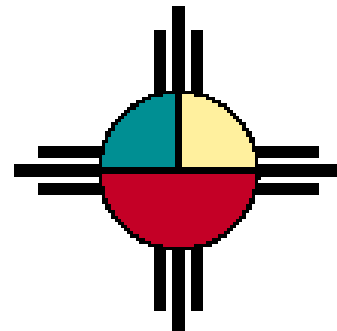


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*Photos from the Annual Installation of Officers*











Southern California Research Lodge

# Fraternal Review



October 2022

## THE NUMBERLESS WORLDS

DOES MASONIC RITUAL IMPLY THAT WE MAY NOT BE ALONE?

## GUEST EDITOR'S WORD



### *Are We Alone In The Universe?*

As a candidate progresses through the Fellowcraft Degree, his attention and senses are drawn to a multitude of immersive symbols and their meanings: Masonic pillars, a winding staircase, lessons on Architecture, Liberal Arts and Sciences, historic battles, and finally a Middle Chamber, where the Worshipful Master presents various profound teachings. One of the more wondrous and beautiful passages of our California ritual exclaims: "Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of nature."<sup>1</sup>

Surprisingly, this passage in earlier Masonic rituals and commentaries made mention of numberless *inhabited* worlds, which begs the question: are we alone in this universe? If not, where is everybody else? What did the philosophers and scientists of the past believe; as well as our earliest Masonic brethren for that matter? What implications do such speculations have on modern science, and what impressions did these ideas have on 20<sup>th</sup> century esotericism? These and more questions are explored in this issue of *Fraternal Review*.

*What implications do such speculations have on modern science, and what expression did these ideas have on 20<sup>th</sup> century esotericism?*

It is with great pleasure that I return as Guest Editor for this October issue of the *Fraternal Review* magazine, on a topic that has captured popular imagination for decades—if not centuries—but has as yet seen only limited Masonic research and writing. It is my hope that this issue will stimulate your imagination and conversations, and also encourage further research into the history, scientific hypotheses, and spiritual implications of extraterrestrial life; as well as the role these subjects may play in our Craft—now and/or in the future.”

Cordially and Fraternally,

Daniel Rivera, PM  
Senior Warden  
Southern California Research Lodge

1. Anonymous, *Monitor and Officers Manual* (San Francisco: Grand Lodge of California, 2010), 29

©2022 SCRL FRATERNAL REVIEW: *The Numberless Worlds*

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## COVER STORY

# FREEMASONRY & THE NUMBERLESS WORLDS

By Daniel Rivera

It may come as a surprise to many modern Masons that our earliest rituals and philosophy entertained the belief of **cosmic pluralism**: numberless inhabited worlds may pervade our cosmos. Far from being a fringe concept, it was a widely accepted hypothesis in antiquity, and was reclaimed by the Renaissance, and found wide approval in learned circles of the 18th and 19th centuries, thereby influencing Masonic philosophy and ritual.

The earliest known Masonic reference to cosmic pluralism is in a dedicatory by Bro. Robert Samber, under the pen name of Eugenius Philalethes, written and published in *The Long Livers* in 1722. While using Nicholas of Cusa's description of Deity, in language that became symbolized by the Circumpunct, Brother Samber makes references to intelligences beyond our own sphere of existence:

"But alas! My Brethren, what are we and our little Globe below, to that stupendous Celestial Masonry above! Where the Almighty Architect has stretch'd out the Heavens as a Curtain, which he has richly embroidered with Stars, and with his immortal Compasses, as from a *Punctum*, circumscribed the mighty ALL: is himself the Center of all Things, yet knows no Circumference? Who lets down his golden Balance, and weighs all Things according to eternal incorruptible Justice, and where Actions of the best of Men are frequently found too light; who has created **infinite Worlds**, for what we know, above us; and those vast Luminaries within our Ken, to which he has given Laws, and allotted them their peculiar Influences, Intelligences and Dæmons."<sup>1</sup>

Just a few years later, in 1728, Bro. Benjamin Franklin voiced the following beliefs:

"I believe there is one supreme, most perfect Being, Author and Father of the Gods themselves. For I believe that Man is not the most perfect Being but one, rather, that, as there are many Degrees of Beings his Inferiors, *so there are many Degrees of Beings superior to him*. Also, when I

stretch my Imagination thro' and beyond our System of Planets, beyond the visible fix'd Stars themselves, *into that Space that is every Way infinite, and conceive it fill'd with Suns like ours, each with a Chorus of Worlds forever moving round him*, then this little Ball on which we move, seems, even in my narrow Imagination, to be almost Nothing, and myself less than nothing, and of no sort of Consequence."<sup>2</sup>

A Mason being passed to the degree of Fellowcraft is instructed in beautiful, poetic language on matters of history, architecture, as well as the use of the liberal arts and sciences—especially Geometry—with which it is hoped the worthy candidate will gain a deeper appreciation and interest in exploring the wonders of creation. The *California Monitor* instructs:

"By geometry we may curiously trace nature through her various windings to her most concealed recesses. By it we discover the power, wisdom and goodness of the Great Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their respective orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. **Numberless worlds are around us, all framed by the same Divine Artist**, which roll through the vast expanse, and are all conducted by the same unerring law of nature."<sup>3</sup>

This portion of ritual was compiled from Scottish sources into William Preston's *Illustrations of Masonry*<sup>4</sup>, and subsequently absorbed into the Emulation Rite; and, with further contributions from Thomas Smith Webb and Jeremy Cross, became what we now call the Preston-Webb Working of Masonic ritual in the United States. Preston's lecture further elaborates on this concept while describing the celestial and terrestrial globes atop the Solomonic Temple's brazen pillars:



"Here we perceive thousands and thousands of suns, multiplied without end, all arranged around us, at immense distances from each other, attended by ten thousand times ten thousand worlds, all in rapid motion; yet calm, regular, and harmonious; invariably keeping their prescribed paths, and all peopled with a myriad of intelligent beings, formed for endless progress, in perfection and happiness. The principal use of these globes is to serve as maps to distinguish the outward parts of the earth, and the situation of the fixed stars: they enable us to illustrate and explain the phenomena which arise from the annual revolution of the sun, and the diurnal revolution of the earth round its own axis. They are considered in our seminaries as the noblest instruments for improving the mind, and giving it the most clear and distinct idea of any problem, and proposition: as well as enabling it to solve and explain the same."<sup>5</sup>

Learned Masons since the inception of the Premier Grand Lodge were fully informed of the history of cosmic pluralism:

"Since the dawn of history, man has speculated about the possibility that intelligent life may exist on other worlds beyond the Earth. This idea probably originated from the oft unsuccessful attempts of primitive religions to give meaning to those aspects of the environment which had no simple explanations. As astronomy developed, the concept of the existence of life on other worlds began to acquire some scientific bases. Most of the early Greek philosophers, both the materialists and the idealists, thought that our Earth was not the sole dwelling place of intelligent life. Considering the limitations of science at that time, these early philosophers displayed great originality and ingenuity. Thales of Miletus, the founder of the Ionian school of philosophy, taught that the stars and the Earth were made of the same material. Anaxagoras, one of the first proponents of the heliocentric theory, believed the moon to be inhabited. He also maintained that invisible 'seeds of life,' from which all living things originated, were dispersed throughout the universe.

"In later eras, similar concepts of 'panspermia' (ubiquitous life) were propounded by various scientists and philosophers. The Epicurean school of materialist philosophy taught that many habitable worlds, similar to our Earth, existed in space. The Epicurean, Metrodoros, maintained: 'To consider the Earth the only populated world in infinite space is as absurd as to assert that in an entire field sown with millet only one grain will grow.' It is of interest that the proponents of this doctrine considered that not only the planets, but also other heavenly bodies in the vast reaches of space, were inhabited.

"The Roman philosopher Lucretius wrote in his famous

## MAN HAS SPECULATED ABOUT THE POSSIBILITY THAT INTELLIGENT LIFE MAY EXIST ON OTHER WORLDS

poem, *On the Nature of Things*: 'Nature is not unique to the visible world; we must have faith that in other regions of space there exist other earths, inhabited by other peoples and other animals.' Curiously enough, Lucretius did not understand the true nature of the stars, but conceived of them as luminous terrestrial vapors; therefore, his inhabited worlds were located on the periphery of the visible universe."<sup>6</sup>

Scientifically trained Masons continue to remain closely involved in research of our solar system and the cosmos, and approach these hypotheses in light of the newest data:

"Modern astronomy and space exploration to date have given us a deeper understanding of our neighboring planets and celestial bodies, and we have come to appreciate how barren and hostile the vastness of our cosmos can be to life. Nonetheless, modern science remains open to the possibility of finding some form of life: 'Life might turn up in our own neighborhood: beneath the Martian surface, perhaps, or in the dark, subsurface oceans of Jupiter's moon, Europa. Or maybe the dream of the ages will come true, and we'll eavesdrop on the communications of extraterrestrial civilizations. We might even capture evidence of 'techno signatures,' or traces of technology (think smog). Barring these strokes of luck, however, the job will be much harder. Light will be the key—light from the atmospheres of exoplanets, split up into a rainbow spectrum that we can read like a bar code. This method, called transit spectroscopy, would provide a menu of gases and chemicals in the skies of these worlds, including those linked to life."<sup>7</sup>

1. [Robert Samber], "To the Grand Master, Masters, Wardens and Brethren of the Most Antient and Most Honourable Fraternity of the Free Masons of Great Britain and Ireland, Brother Eugenius Philalethes Sendeth Greeting." In *Long Livers* (London: J. Holland, 1722), viii. Emphasis added.
2. A.H. Smith (Ed.), *The Writings of Benjamin Franklin* (New York: Macmillan, 1907), 2:92.
3. Anonymous, *California Monitor and Officers Manual* (San Francisco: GL of California, 2010), 29-30.
4. William Preston, *Illustrations of Masonry* (London: J. Williams, 1772), 65-91.
5. William Preston, "Lecture of the Second Degree." Colin Dyer, *William Preston and His Work* (Shepperton, UK: Lewis Masonic, 1987), 248. Emphasis added.
6. I. S. Shklovskii, Carl Sagan, *Intelligent Life in the Universe* (Boca Raton, FL: Emerson-Adams Press, 1998), 3.
7. "How will we find life?" <https://exoplanets.nasa.gov/search-for-life/can-we-find-life/> accessed 07/21/22.

# GIORDANO BRUNO & BY DANIEL RIVERA

## THE NUMBERLESS WORLDS

The Cosmic Pluralism hypothesis was popularized during the Copernican Revolution, particularly as espoused and propagated by the Hermeticist, natural philosopher, mnemonist, and cosmological theorist Giordano Bruno (1548-1600). For most of the Middle Ages, Ptolemy's geocentric model of the cosmos was the most popular worldview, as it dovetailed with the contemporary Judeo-Christian orthodoxies on the uniqueness of Earth; and any notions that said otherwise were deemed heretical and discarded. Following Copernicus' astronomical observations, it became apparent that the Earth revolved around the Sun. Bruno drew upon the ideas of his predecessors, such as Lucretius, Nicholas of Cusa, and Thomas Digges, to reintroduce the hypothesis of life in other worlds. Frances Yates has observed that:

"Bruno is chiefly celebrated in histories of thought and of science, not only for his acceptance of the Copernican theory, but still more for his wonderful leap of the imagination by which he attached the idea of the infinity of the universe to his Copernicanism, an extension of the theory which had not been taught by Copernicus himself. And this infinite universe of his, Bruno peopled with innumerable worlds all moving through the infinite space—thus finally breaking down the closed mediaeval Ptolemaic universe and initiating more modern conceptions."<sup>1</sup>

Giordano Bruno was a deep student of the writings attributed to Hermes Trismegistus, which informed his belief in infinity and innumerable worlds, based on the principle of plenitude: that an Infinite Cause, God, must have an Infinite Effect, and there can be no limit to his creative power.<sup>2</sup>

In the third dialogue of his *On the Infinite Universe and Worlds*, Bruno states that there are "Innumerable celestial bodies, stars, suns and earths [that] may be sensibly perceived . . . by us, and an infinite number of them may be inferred by our own reason." He further concludes that "all those worlds . . . contain animals and inhabitants no less than can our own earth, since those worlds have no less virtue nor a nature different from that of our earth."<sup>3</sup>

Bruno spent time in Britain teaching his Art of Memory and philosophy; and among his students of the Art of Memory and philosophy we find Scotsmen Alexander Dicson and William Schaw, the latter of whose *Statutes* influenced the formation of Speculative Freemasonry.<sup>4</sup> Dame Frances Yates further observes:

"Bruno's mission in England, with its appeal to pre-Reformation social and mystical ideas, his lament at the destruction of great abbeys and monasteries, might have something in common with

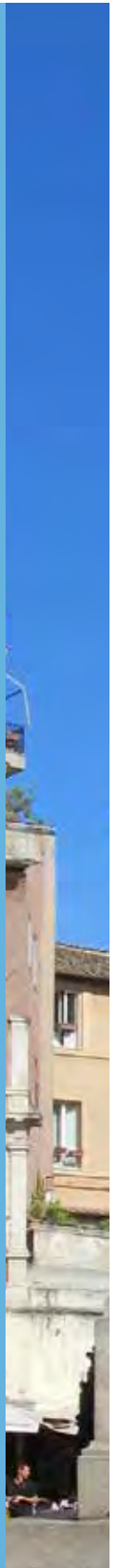
the attitudes to the past of Freemasonry [...] It is a not impossible supposition that the influence of the importation of Rosicrucian ideas into England on Fludd, Vaughan, and Ashmole, may have crossed with an earlier stream, perhaps influenced by Bruno, to produce Freemasonry. [...] Where is there such a combination as this of religious toleration, emotional linkage with the mediaeval past, emphasis on good works for others, and imaginative attachment to the religion and the symbolism of the Egyptians? The only answer to this question that I can think of is—in Freemasonry, with its mythical link with the mediaeval masons, its toleration, its philanthropy, and its Egyptian symbolism. Freemasonry does not appear in England as a recognizable institution until the early seventeenth century, but it certainly had predecessors, antecedents, traditions of some kind going back much earlier, though this is a most obscure subject.

"We are fumbling in the dark here, among strange mysteries, but one cannot help wondering whether it might have been among the spiritually dissatisfied in England, who perhaps heard in Bruno's 'Egyptian' message some hint of relief, that the strains of the Magic Flute were first breathed upon the air."<sup>5</sup>

Bruno's ideas proved highly controversial to the powerful Roman Catholic Church. For his teaching on the Infinity of Worlds and other ideas, he was imprisoned; and, after a lengthy trial, charged with heresy and burned at the stake in Rome in the year 1600. Far from suppressing these ideas, the execution of Giordano Bruno made him a martyr for free thought and science, and further popularized his hypotheses among the intellectuals of his age. Giordano Bruno is favorably mentioned as a martyr in the Albert Pike ritual of the Scottish Rite's 30th degree; and a statue by sculptor and Past Grand Master Ettore Ferrari stands in the Campo de' Fiori, Rome, in the exact spot where Bruno was executed.<sup>6</sup>

It is perhaps no small wonder that another Scotsman, Brother Charles Leslie, echoed Giordano Bruno's teaching in his oration, "A Vindication of Masonry and Its Excellency Demonstrated," which has passed nearly unchanged into Preston-Webb workings of the Fellowcraft Degree:

"Numberless worlds are around us, all framed by the same divine artist, which roll through the vast expanse, and are conducted by the same unerring laws of nature."<sup>7</sup>







# The Scale of Creation

By Albert Pike

When we gaze, of a moonless clear night, on the Heavens glittering with stars, and know that each fixed star of all the myriads is a Sun, and **each probably possessing its retinue of worlds, all peopled with living beings**,<sup>113</sup> we sensibly feel our own unimportance in the Scale of Creation, and at once reflect that much of what has in different ages been religious faith, could never have been believed, if the nature, size, and distance of those Suns, and of our own Sun, Moon, and Planets, had been known to the Ancients as they are to us.

(104) To them, all the lights of the firmament were created only to give light to the earth, as its lamps or candles hung above it. The earth was supposed to be the only inhabited portion of the Universe. The world and the Universe were synonymous terms. The Sages ... in Chaldea, Egypt, India, China, and in Persia, ... always had an esoteric creed, taught only in the mysteries and unknown to the vulgar. No Sage, in either country, or in Greece or Rome, believed the popular creed. To them the Gods and the Idols of the Gods were symbols, and symbols of great and mysterious truths.

[...]

(106) If, with the great telescope of Lord Rosse, we examine the vast nebulae of Hercules, Orion, and Androméda, and find them resolvable into Stars more numerous than the sands on the seashore; if we reflect that each of these Stars is a Sun, like and even many times larger than ours—**each, beyond a doubt, with its retinue of worlds swarming with life**—if we go further in imagination, and endeavor to conceive of all the infinities of space, filled with similar suns and worlds, we seem at once to shrink into an incredible insignificance.

(107) The Universe, which is the uttered Word of God, is *infinite* in extent. There is no empty space beyond creation on any side. The Universe, which is the Thought of God pronounced, never was *not*, since God never was inert; nor WAS, without thinking and creating. The forms of creation change, the suns and worlds live and die like the leaves and the insects, but the Universe itself is infinite and eternal, because God Is, Was, and Will forever Be, and never did *not* think and create.

113. **Worlds, all peopled with living beings.** Pike's view that intelligent life existed on other worlds was not common in his time, but was accepted by some religions. The notion was promoted by mystic Emanuel Swedenborg in his *De Telluribus in Mundo Nostra Solari* (1758) when he wrote that "there are many earths, and men upon them" and "the human race is not from one earth only, but from innumerable earths. ..." Swedenborg claimed to have communicated with spirits from other worlds, from whom he learned that "the inhabitants of other earths, those of them who are not idolators, all acknowledged the Lord as the only God." [Footnote by Arturo de Hoyos—Ed.]

Excerpted from Arturo de Hoyos, "The Scale of Creation," *Albert Pike's Morals and Dogma of the Ancient & Accepted Scottish Rite of Freemasonry: Annotated Edition* (Washington, D.C.: Supreme Council 33°, S.J., 2011), 373–75. Bolded Emphasis added; Italics in the original. Page numbers from Pike's original *Morals and Dogma* are in parentheses.

1. Frances Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul Ltd. 1964), 245.
2. A.D. Nock, ed. *The Corpus Hermeticum, Vol. II* (Paris: Assn. G. Bude, 1945), 38
3. Dorothea Waley Singer, *Giordano Bruno: His Life and Thought, with Annotated Translation of His Work, On the Infinite Universe and Worlds* (New York: Henry Schuman, 1950), 302, 240
4. David Stevenson, *The Origins of Freemasonry, Scotland's Century* (New York: Cambridge University Press, 1998), 91-95
5. Frances Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul Ltd. 1964), pg. 415, 274.
6. William Denslow, *10,000 Famous Freemasons* (Richmond: Macoy Publishing, 1957), 157
7. Anonymous, *The Free Masons Pocket-Companion* (Edinburgh: Auld & Smellie, 1765), 163.

## EXTRATERRESTRIAL LODGES

BY DANIEL RIVERA

The prevailing hypothesis of cosmic pluralism has led many thinkers to speculate on the nature of life on other worlds. While some believed such inhabitants to be indistinguishable from humans on Earth, others believed there may be more developed spiritual and preterhuman intelligences, perhaps even influenced by and influencing interplanetary Masonries. Giordano Bruno speculated:

“Perhaps the inhabitants of other stars are nobler than ourselves. We imagine the inhabitants of the sun to partake of its fiery nature and to be more spiritual than the inhabitants of the aqueous moon.”<sup>1</sup>

In his work *De Telluribus in Mundo Nostro Solari*, Emanuel Swedenborg stated that “the human race is not from one earth only, but from innumerable earths.”<sup>2</sup> Relying on his mystical experiences, he further reasoned: “any man of keen understanding may conclude [...] that there are many earths, and that there are men there; for it may be concluded from reason that such great masses as the planets, some of which exceed this earth in magnitude, are not empty masses, and [are] created only to be conveyed in their revolutions round the sun, and to shine with their scanty light for one earth, but that their use must needs be more excellent than that.”<sup>3</sup>

Brother William Finch wrote, in his profoundly influential commentary on the Lecture of the Masonic Second Degree, this on the subject of Astronomy:

“Since then, the fixed Stars are far removed from, and for the most part invisible to us, it can scarcely be conceived by the narrowest mind, that they form any part of our system, or were created only to give a faint glimmering light to the inhabitants of this our globe, for one additional Moon would afford us more light than the whole host of Stars; such an opinion is unworthy of our reason, and inadequate to our conceptions of the Deity. It would be also absurd to suppose, that the Author of Nature had made so many Suns without Planets, to be enlightened by their light, and vivified by their heat, but more so to imagine so many habitable Worlds, enlightened by Suns, without inhabitants, we may therefore safely infer, that *all the Planets of every system are inhabited*. We learn from Revelation that the ultimate end of creation is the peopling of Heaven with men. These resplendent Suns are clearly then the mediums of existence to so many Earths, and of Men upon them, created to be eternally happy with their God. Upon the whole, it cannot be supposed that the Almighty, *who has not left with us a drop of water unpeopled*, who has, in every instance, multiplied the

bound of life, should leave such immense bodies destitute of inhabitants; *it is certainly much more rational to suppose them the residences of human beings*, formed with capacities for loving, knowing, and serving their Almighty Creator; blest and provided with every object conducive to their happiness, *and many of them perhaps in a far greater state of purity than the inhabitants of our Earth*, and therefore in possession of higher degrees of bliss, and placed in situations, furnishing them with scenes of joy, equal to all that poetry can paint, or religion promise, all under the direction, indulgence, and protection, of Definite Wisdom and Goodness, to whom is treasured us an infinite and inexhaustible fullness, to render them completely and eternally happy.”<sup>4</sup>

Further speculation has entertained the possibility that any and all civilizations must have developed some form of Freemasonry. A 19th century Masonic journal states: “Wherever civilization is found, there do we see [Masonry’s] influence, its bright rays piercing through the dark clouds of ignorance and superstition, gilding all with a halo of unsullied glory.”<sup>5</sup>

The Theosophical movement, at the turn of the 19th century, merged prevailing scientific theories with Eastern and Western mysticism, which greatly influenced subsequent esoteric movements and initiatic societies. Mme. Helena Petrovna Blavatsky, founder of the Theosophical Society, was made a Mason in Bro. John Yarker’s Ancient and Primitive Rite in 1877;<sup>6</sup> and she wrote the following:

“Hylozoism [the belief that all matter has life] demands absolute Divine Thought, which would pervade the numberless active creating Forces, or ‘Creators,’ which Entities are moved by, and have their being in, from and through that Divine Thought. Such active ‘Creators’ are known to exist and are believed in because they are perceived and sensed by the Inner Man in the Occultist.”<sup>7</sup>

Brother Manly Palmer Hall, a deep student of Bros. Albert Pike and Madame Blavatsky, extended brotherly sentiment to all creation: “Above all other relationships [the Freemason] recognizes the universal brotherhood of living things. The clasped hands of his Lodge reflect his attitude toward all the world, for he is the comrade of all created things.”<sup>8</sup> Such a fraternal attitude was seen not only as enlightened, but as having been influenced by life elsewhere: “The world as we see it is merely an experimental laboratory in which man is laboring to build



and express greater and more perfect vehicles. Into this laboratory pour thousands and millions of rays descending from the cosmic hierarchies (The groups of celestial intelligences governing the creative processes in cosmos).<sup>9</sup>

Planetary and astral intelligences were reified as a Celestial Lodge Above, which influences humanity on Earth. Thus, C.C. Zain wrote the following:

“In the Grand Lodge above, the sun, as Master, together with the six lower-octave planets, form the seven types of celestial power, all of which must be present that life on earth may find complete expression; for each exerts an influence peculiar to itself and necessary for the fullness of life’s expression. [...] Thus also, a little study of astrology will demonstrate, there are seven lower-octave planets, the influences from which are felt by every living being. Together they tend to mould the course of each human life, and so, after a manner, constitute the initiators of all. In the heavens, then, the seven Masons required to open an Entered Apprentice lodge are the seven lower-octave planets. [...] Consequently, as there are seven chief planets in the heavens above, there must be, and are, exact correspondences to these in man’s domain. These embrace man’s sevenfold constitution.”<sup>10</sup>

Alice A. Bailey, a woman Theosophist and founder of Lucis Trust, who was initiated in 1907 into Co-Masonry’s Verulam Lodge No. 525 in New York,<sup>11</sup> took this concept even further, combining Theosophic ideas of a Great White Brotherhood with Masonry, as extra-solar spiritual guides:

“The *Masonic Movement* [...] is the home of the Mysteries and the seat of initiation. It holds in its symbolism the ritual of Deity, and the way of salvation is pictorially preserved in its work. The methods of Deity are demonstrated in its Temples, and under the All-seeing Eye the work can go forward. It is a far more occult organisation than can be realised, and is intended to be the training school for the coming advanced occultists. In its ceremonials lies hid the wielding of the forces connected with the growth and life of the kingdoms of nature and the unfoldment of the divine aspects in man. In the comprehension of its symbolism will come the power to cooperate with the divine plan.”<sup>12</sup>

Foster Bailey, the husband and fellow Co-Mason of Alice Bailey, in his book *The Spirit of Masonry*, elaborates as follows: “We are here dealing with the deepest and most far-reaching realities posited by the ‘Elder Brothers’ of the race and brought to us by the universal storehouse of Wisdom by the Initiates and Masters of that Great White Lodge also recognised in Masonry as “The Grand Lodge on High.” This Lodge is known to the few and its ranks can be joined in due time even as a man can achieve that ‘raising’ which makes him a Master Mason.”<sup>13</sup>

Mrs. Bailey further states that: “[The Mason] will be

Mrs. Bailey further states that: “[The Mason] will be largely instrumental in producing those conditions which will permit of the reappearance upon Earth of the Mysteries of Initiation, of which the Hierarchy is the custodian. He is necessarily connected with the Great White Lodge on Sirius.”<sup>14</sup> Sirius is the brightest star in the night sky and of great significance to cultures around the world. Albert Pike identified it with the Blazing Star of Masonic Ritual.<sup>15</sup>

Esoteric concepts, when combined with prevailing scientific theories, have produced fantastic speculations on solar and cosmic initiations, some along Masonic lines,<sup>16</sup> as well as other more exotic beliefs seen in some current New Age circles. As of this writing, these concepts are not substantiated by empirical evidence. We return to the simplicity of Masonic teaching on the noblest science of Geometry, in the words of Brother Frank Higgins of the Magian Society, New York:

“All such [astronomical] definition was necessarily confined to terms of time, space, number and proportion, which can only be expressed in those of Mathematics or Geometry, the most stupendous of all contemplations being the observation of the vast cosmic machine from an astronomical standpoint. That which struck the ancient mind with the greatest wonder was, self-evidently, the fact that if all of the wonders of the Universe resolved themselves into mathematical expressions and the latter into geometrical figures, often simple ones at that, which in turn melted into the simple fundamentals of the latter science, then in the latter must be found the dynamic concentrations which most closely approach a conception of Divinity.”<sup>17</sup>

1. Dorothea Waley Singer, *Giordano Bruno: His Life and Thought, with Annotated Translation of His Work, On the Infinite Universe and Worlds* (New York: Henry Schuman, 1950), 57.
2. John Whitehead (Trans.), *Miscellaneous Theological Works of Emanuel Swedenborg* (New York: American Swedenborg Printing & Publishing Society, 1915), 402.
3. Ibid.
4. William Finch, *A Masonic Treatise with an Elucidation on the Religious and Moral Beauties of Freemasonry* (Deal: J. Atkinson, 1802), 54-55, emphasis added.
5. Genevieve, Ed. “Masonry,” *The Masonic Review*, Vol XVII, No.1 (Cincinnati: Wrightson & Co. Printers, 1857), 24.
6. “Helena Petrovna Blavatsky,” <https://www.universalfreemasonry.org/en/famous-freemasons/helena-petrovna-blavatsky>, accessed 07/21/22.
7. Helena P. Blavatsky, *The Secret Doctrine, Vol. II* (London: Theosophical Publishing Company, 1888), 167-168.
8. Manly P. Hall, *The Lost Keys of Freemasonry* (Los Angeles: Philosophical Research Society, 1924), 22.
9. Ibid., 24.
10. C.C. Zain, *Ancient Masonry* (Los Angeles: The Church of Light, 1938), 51.
11. “Alice A. Bailey” <https://www.universalfreemasonry.org/en/famous-freemasons/alice-bailey>, accessed 07/21/22.
12. Alice A. Bailey, *The Externalisation of the Hierarchy* (New York: Lucis Trust, 1957), 334-335.
13. Foster Bailey, *The Spirit of Masonry* (London: Lucis Press Ltd., 1957), 134.
14. Alice A. Bailey, Ibid., 194.
15. Albert Pike, *Morals and Dogma of the Ancient and Accepted Scottish Rite* (Charleston: AASR, S.J., 1871), 12.
16. Cf., Alice A. Bailey, *Initiation Human and Solar* (New York: Lucis Trust, 1951), 13.
17. Frank C. Higgins, *Hermetic Masonry* (Whitefish, MT: Kessinger Publishing, 1992), 30.

# MASONIC PIONEER

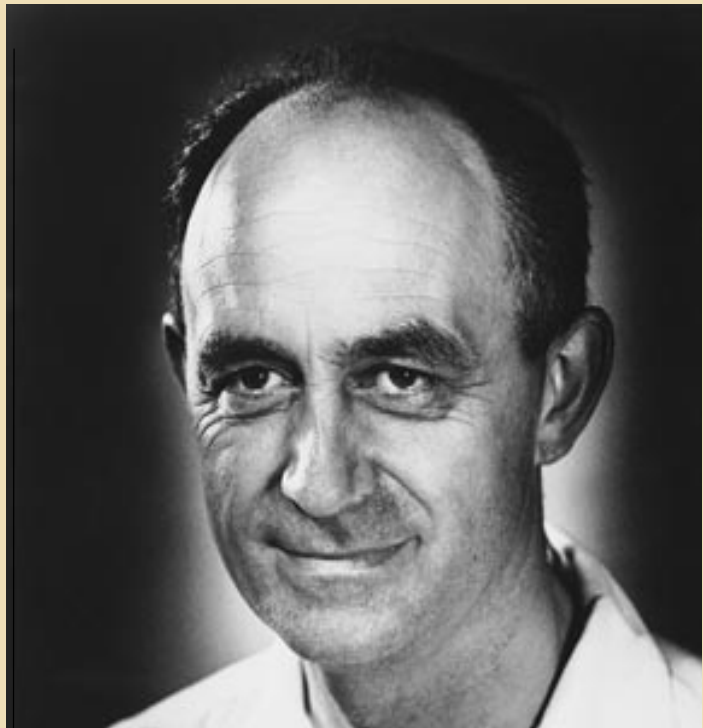
## BRO. ENRICO FERMI'S PARADOX

Bro. Enrico Fermi (1901-1954) was an Italian-American physicist and creator of the world's first nuclear reactor, and has been called the "architect of the nuclear age" and the "architect of the atomic bomb."<sup>1</sup> During his lifetime, Fermi made significant contributions to the fields of quantum theory, nuclear physics, particle physics, and statistical mechanics.<sup>2</sup> Born in Rome three centuries after Hermetic philosopher Giordano Bruno's death, Fermi's interest in physics began at age 14, after purchasing a scientific volume at a local market in the Campo de' Fiori, the very same location where Bruno was executed for affirming his belief in "numberless inhabited worlds," among other charges.<sup>3</sup>

Enrico Fermi became a Freemason, joining Adriano Lemmi Lodge in Rome, under the Gran Loggia d'Italia di Piazza del Geso.<sup>4</sup> His intellectual curiosity made him a natural fit for his studies of Freemasonry, and he rose to the degree of Master Mason in 1923.<sup>5</sup> His curiosity and insights bore fruit, as he was appointed Professor of Theoretical Physics at the University of Rome at the age of 24. He won the Nobel Prize in 1938, for his contributions to nuclear physics; and immigrated to the United States in 1939, where he came to work on the Manhattan Project.<sup>6</sup> After the war, Fermi continued theoretical and practical advancements in physics, from the study of subatomic particles to cosmic radiation.

In a series of 1950 conversations, Brother Fermi mused with fellow scientists Edward Teller, Herbert York, and Emil Kroponksi: "*If the Universe is teeming with life, where is everybody?*" a query that is now referred to by cosmologists as the **Fermi Paradox**: the contradiction between the presumed probability of the existence of extraterrestrial life and the fact that contact has not been made.<sup>7</sup>

The Fermi Paradox posits a conflict between the argument that scale and probability seem to favor intelligent life being common in the universe, and the total lack of evidence of intelligent life having ever arisen anywhere other than on Earth. If intelligent extraterrestrials do exist, and are capable of space travel, then the galaxy could possibly have been colonized in a time much less than that of the age of the Earth. However, there is no observable evidence they have ever been here.<sup>8</sup> There are two parts of the Fermi paradox that rely on empirical evidence—that there are many potential habitable planets, and that humans see no evidence of intelligent life. The first point, that many suitable planets exist, was an assumption in Fermi's time, but



is now supported by the discovery that exoplanets are common. Current models predict billions of habitable worlds exist in the Milky Way galaxy alone.

The second part of the Fermi Paradox, that humans see no evidence of extraterrestrial life, is also an active field of current scientific research. This includes both efforts to find any indication of life via technologies, such as the James Webb Space Telescope, and efforts specifically directed to finding intelligent life, such as the SETI program. These searches have been being made since 1960, and several are ongoing. Inspired by Brother Fermi, Masonic brethren involved in the fields of science and technology, will continue their queries, informed by the lessons of Masonic ritual:

"By Geometry we may curiously trace nature through her various windings to her most concealed recesses. By it we discover the power, wisdom and goodness of the Great Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their respective orbits, and demonstrate their various revolutions [...] A survey of nature, and the observation of her beautiful proportions, first determined man to imitate the Divine plan, and to study symmetry and order."<sup>9</sup>



# THE FERMI PARADOX

There are 400 billion stars in our galaxy, astronomers estimate that each has 1.6 planets on average, bringing the total number of planets within the range of 660 billion; The number of potentially habitable worlds differs according to the source, but most say the Milky Way may have over 60 billion habitable planets. As such, based on those numbers alone, it seems rather improbable that we are alone.

Therein lies Fermi's paradox: If other forms of intelligent life exist, why haven't we found any evidence yet? Here are ten possible solutions to the Fermi Paradox:

## DOWN THE RABBIT HOLE



We haven't found evidence of extraterrestrials because our reality is an elaborate illusion. As in, we are living in a computer simulation created by our alien overlords, who make all the rules.

## THEY ARE ALREADY HERE (A perk of being a wallflower)



It would be silly to presume that all life is similar to Earth's. Perhaps alien beings are so different, they would not register to us even if they were under our noses. Conversely, they may be so similar, they are indistinguishable from humans, and can easily avoid detection.

## OUR WIRES ARE CROSSED



It's very possible that other intelligent life forms are actively sending transmissions into space, we simply don't use the same range of frequencies (radio waves, for instance), or perhaps everyone is listening and no one's talking.

## THEY LIVE IN UNLIKELY PLACES (We don't know where to look)



The search for life is largely conducted on other planets, but what if we are looking in the wrong place altogether? A truly advanced civilization may not need to be anchored to a rocky world. In fact, some astronomers suggest that, because of energy demands, aliens might lurk on the edge of the galaxy, maybe even in supermassive black holes themselves.

## EARTH IS A FISHBOWL (Which makes us the fish)



In this scenario, alien civilizations know we exist, they simply watch our development from afar to let us evolve without influence, ultimately forging our own path.

## THEY USE TECH TO SPY



Regardless of how technologically advanced a civilization becomes, space exploration will always be long and fraught. Instead of sending manned ships to explore the galaxy, aliens might dispatch self-replicating nanobots, like von Neumann probes, to do the work for them.

## DESTROY OR BE DESTROYED



In Darwin's theory of evolution, a tenet says the strongest species survives. A similar tactic may be employed by alien beings; perhaps they stay silent, hoping that hostile species aren't alerted, or they strike before others destroy them first.

## WE ARE THE ALIENS



Perhaps aeons ago, some alien race visited Earth. After seeing all the earmarks of a habitable world, the creatures sowed the seeds of life with their own genetic material, before going along their merry way. We, in a sense, are their experiment.

## SPACE IS TOO VAST (& Signals take too long)



Space, simply put, is incredibly large. So large, if we beamed a transmission to the closest star, it would take 4 years to reach the system. Say intelligent life did pick up one of our signals, it might take years, if not decades, to get a response.

## LIFE IS EXTREMELY RARE



Perhaps, in the search for extraterrestrial intelligence, the simplest solution is the correct one. We haven't encountered signs of life either because it doesn't exist, or it's exceedingly rare. The prerequisites for complex life are nearly impossible to replicate in their entirety elsewhere.

1. "Enrico Fermi Dead at 53, Architect of the Atomic Bomb," <https://web.archive.org/web/20190314034514/https://archive.nytimes.com/www.nytimes.com/learning/general/onthisday/bday/0929.html>, accessed 07/21/22.
2. <https://blog.philosophicalsociety.org/2020/11/08/the-architect-of-the-nuclear-age-does-the-expansion-of-knowledge-always-benefit-humanity/>
3. Segrè, Emilio, *Enrico Fermi, Physicist*. (Chicago: University of Chicago Press, 1970), 7
4. "Enrico Fermi," <https://www.universalfreemasonry.org/en/famous-freemasons/enrico-fermi>, accessed 07/21/22
5. "Enrico Fermi L'Uomo, lo Scienziato e il Massone," <https://web.archive.org/web/20160320065006/http://www.goilombardia.it/massoni-illustri/enrico-fermi>, accessed 07/21/22
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7. Jones, Eric M. "Where is Everybody?" *An Account of Fermi's Question* (Los Alamos: Los Alamos National Laboratory, 1985), 1-3
8. Forgan, Duncan H. *Solving Fermi's Paradox* (Cambridge: Cambridge University Press, 2019), 27-28
9. Anonymous, *Monitor and Officers Manual* (San Francisco: GL of California, 2010), 27-28.

# The Covering of the Lodge

By Albert Mackey

(from *The Symbolism of Freemasonry*. New York: Clark and Maynard, 1869, pp. 117-122)

The Covering of the lodge is another, and must be our last reference to this symbolism of the world or the universe. The mere mention of the fact that this covering is figuratively supposed to be “a clouded canopy,” or the firmament, on which the host of stars is represented, will be enough to indicate the continued allusion to the symbolism of the world. The lodge, as a representative of the world, is of course supposed to have no other roof than the heavens; and it would scarcely be necessary to enter into any discussion on the subject, were it not that another symbol—the theological ladder—is so intimately connected with it, that the one naturally suggests the other. Now, this mystic ladder, which connects the ground floor of the lodge with its roof or covering, is another important and interesting link, which binds, with one common chain, the symbolism and ceremonies of Freemasonry, and the symbolism and rites of the ancient initiations.

This mystical ladder, which in Masonry is referred to “the theological ladder, which Jacob in his vision saw, reaching from earth to heaven,” was widely dispersed among the religions of antiquity, where it was always supposed to consist of seven rounds or steps.

For instance, in the Mysteries of Mithras, in Persia, where there were seven stages or degrees of initiation, there was erected in the temples, or rather caves,—for it was in them that the initiation was conducted,—a high ladder, of seven steps or gates, each of which was dedicated to one of the planets, which was typified by one of the metals, the topmost step representing the sun, so that, beginning at the bottom, we have Saturn represented by lead, Venus by tin, Jupiter by brass, Mercury by iron, Mars by a mixed metal, the Moon by silver, and the Sun by gold, the whole being a symbol of the sidereal progress of the solar orb through the universe.

In the Mysteries of Brahma we find the same reference to the ladder of seven steps; but here the names were different, although there was the same allusion to the symbol of the universe. The seven steps were emblematical of the seven worlds which constituted the Indian universe. The lowest was the Earth; the second, the World of Reexistence; the

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*“This mystical ladder...  
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---

third, Heaven; the fourth, the Middle World, or intermediate region between the lower and upper worlds; the fifth, the World of Births, in which souls are again born; the sixth, the Mansion of the Blessed; and the seventh, or topmost round, the Sphere of Truth, the abode of Brahma, he himself being but a symbol of the sun, and hence we arrive once more at the masonic symbolism of the universe and the solar orb.

Dr. Oliver thinks that in the Scandinavian Mysteries he has found the mystic ladder in the sacred tree *Ydrasil* [i.e., *Yggdrasil*]; but here the reference to the septenary division is so imperfect, or at least abstruse, that I am unwilling to press it into our catalogue of coincidences, although there is no doubt that we shall find in this sacred tree the same allusion as in the ladder of Jacob, to an ascent from earth, where its roots were planted, to heaven, where its branches expanded, which ascent being but a change from mortality to immortality, from time to eternity, was the doctrine taught in all the initiations. The ascent of the ladder or of the tree was the ascent from life here to life hereafter—from earth to heaven.

[...]



Its prevalence, therefore, in the masonic institution, is a pregnant evidence of the close analogy existing between it and all these systems. How that analogy was first introduced, and how it is to be explained, without detriment to the purity and truthfulness of our own religious character, would involve a long inquiry into the origin of Freemasonry, and the history of its connection with the ancient systems.

These researches might have been extended still farther; enough, however, has been said to establish the following leading principles:—

1. That Freemasonry is, strictly speaking, a science of symbolism.
2. That in this symbolism it bears a striking analogy to the same science, as seen in the mystic rites of the ancient religions.
3. That, as in these ancient religions, the universe was symbolized to the candidate, and the sun, as its vivifying principle, made the object of his adoration, or at least of his veneration, so, in Masonry, the lodge is made the representative of the world or the universe, and the sun is presented as its most prominent symbol.
4. That this identity of symbolism proves an identity of origin, which identity of origin can be shown to be strictly compatible with the true religious sentiment of Masonry.
5. And fifthly and lastly, that the whole symbolism of Freemasonry has an exclusive reference to what the Kabalists have called the *ALGABIL*—the *Master Builder*—him whom Freemasons have designated as the Grand Architect of the Universe.



FIRST DEGREE TRACING BOARD by Josiah Bowring (1757 - 1832). Oil on Wood 1818. Museum of Freemasonry, part of the United Grand Lodge of England. From the Lodge of Honor and Generosity No.165

# THE PTOLEMAIC COSMOS IN MASONIC RITUAL AND SYMBOLISM

by JAIME PAUL LAMB, 2022

“As each individual mason has been supposed to be the symbol of a spiritual temple, ‘a temple not made with hands, eternal in the heavens,’ the lodge, or collected assemblage of these masons, is adopted as a symbol of the world. [...] This symbol is sometimes, by a very usual figure of speech, extended, in its application, and the world and the universe are made synonymous, when the lodge becomes, of course, a symbol of the universe. [...] The solid contents of the earth below and the expanse of the heavens above will then give the outlines of the cube, and the whole created universe will be included within the symbolic limits of a mason’s lodge. [...] By always remembering that the lodge is the symbol, in its form and extent, of the world, we are enabled, readily and rationally, to explain many [of the Craft’s] other symbols.” [Mackey, *The Symbolism of Freemasonry*, pp. 64-69]

Thus, Albert Mackey alludes to the symbolic cosmological perspective underlying the Masonic Lodge. The cosmological allusions imbedded in the ritual and symbolism of Freemasonry are many, and it is the purpose of this article to bring some of those to light. But, first, we must familiarize ourselves with the model with which the architects of our work would have certainly been most familiar.

The Ptolemaic geocentric model, developed in the 2nd century in Alexandria, Egypt, stood as the dominant cosmological paradigm for almost 1,500 years. In it, the Earth, consisting of the four Empedoclean (“classical”) elements, sat at the center of the cosmos. The elements—earth, water, air and fire—were stratified in the order of their Aristotelian “natural place,” which was a pre-gravitational model, positing that elemental earth was the densest of the four; water was next, since pebbles sink to the bottom of bodies of water; air rested atop water, as

bubbles rise to its surface; and these were surmounted by fire, which is lighter than air. Concentrically enveloping the Earth were seven aetheric spheres, each containing a smaller sphere for the planet’s epicycle, corresponding to the seven visible planets. The seven planetary spheres were nested in their Chaldean order (the Babylonians interpreted each planet’s apparent speed as being indicative of its relative distance): the Moon, Mercury, Venus, the Sun, Mars, Jupiter and finally Saturn, the slowest, and thereby the farthest, of the planets. These were surrounded by the crystalline sphere of the firmament, upon the inner face of which moved the fixed stars and the zodiac. And around it all, the concave sphere of the *Primum Mobile*, or “First Moved.”

Beginning at the center of this model, we find in Masonic ritual a rather cryptic allusion to the four elements (which Empedocles called “roots”). The Mason will note that there are a series of punitive clauses corresponding to the Obligations of the three Craft degrees. While it would certainly be imprudent to discuss their content openly, any Mason should be able to infer the import of the following: The first clause alludes to both earth (“roots,” “buried,” “sands”) and water (“sea,” “low-water,” “tide”); the second, to air (literally, “air”); and the third, to fire (“burned,” “ashes”). Note that, as these are in the Aristotelian order of natural place, as stated above, this arrangement seems rather tidy for it to have been mere chance. Note also, in the third clause, reference is made to the “four winds of heaven,” which may be seen to allude to directional orientation in the *sublunary* sphere (i.e., that of the Earth), which is the sphere *below the Moon*.

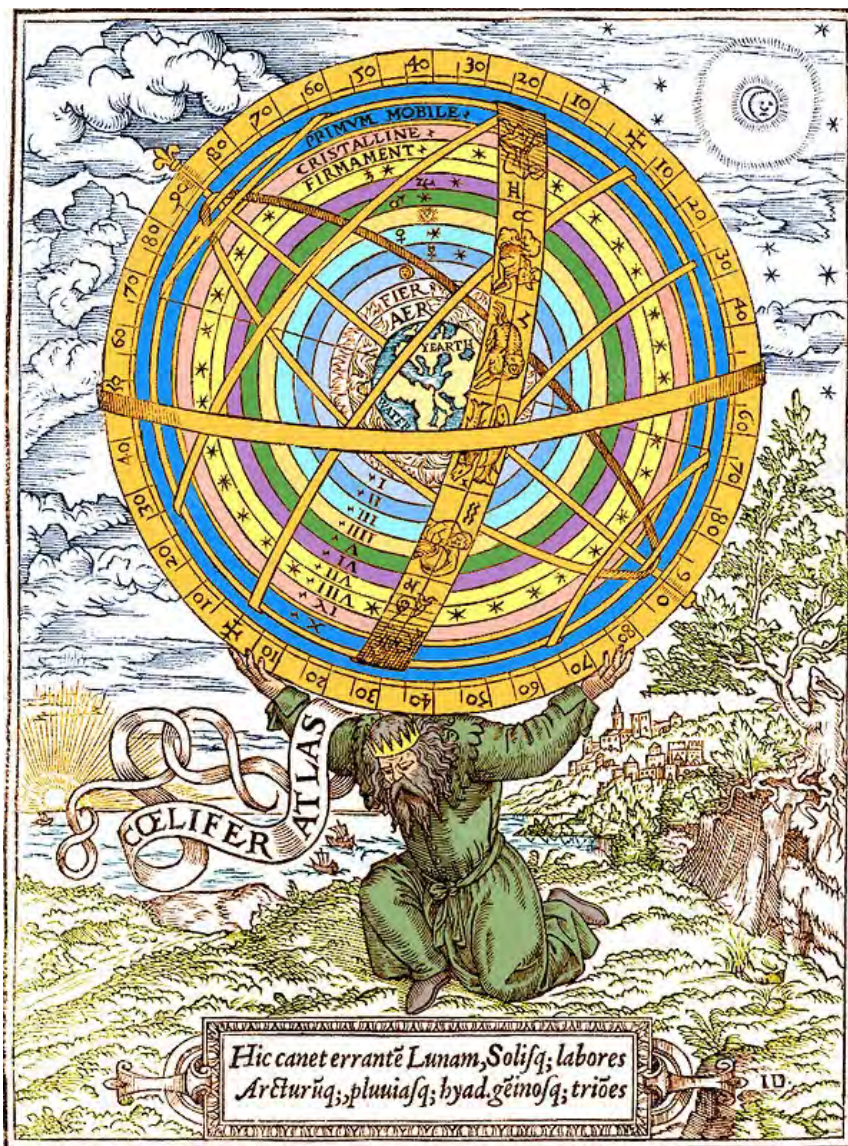
Around the sublunary sphere of the elements were the seven aetheric, planetary spheres. These were said to be composed of the fifth element, *aether* (the “quintessence”), because they were unchangeable and incorruptible. In Masonic ritual and symbolism, the planetary spheres are most obviously represented by the Three Lesser Lights (the Sun, the Moon and the Master, who, one could argue, represents Mercury in his alchemical role as the Universal Solvent, which is the synthetic function of the Worshipful Master), the Three Principal Supports (Wisdom = Jupiter; Strength = Mars; Beauty = Venus) and are archetypally personified by the



very officers of the Lodge. Take the Senior Deacon for example—certainly the most Hermetic (Hermes = Mercury) of the officers—who not only carries messages about the Lodge, like swift-footed Mercury, but also guides the candidate through his chthonic [belonging to the underworld] journey in the Third Degree, emphasizing the god’s psychopompic aspect. The notion of Mercury-as-psychopomp [spiritual guide of living persons’ souls] likely emanates from the planet’s role in guiding the Sun (i.e., the candidate; G·M·H·A·) into and out of the nocturnal Underworld.

Officers also move in their various orbital circumambulations, which are clockwise, in imitation of the planets who invariably *rise in the east, culminate in the south* and *set in the west*, in their diurnal (primary) motions. In support of the phenomenon of “primary motion,” we note that, in the Fellowcraft lecture, our attention is directed to the terrestrial and celestial globes surmounting the two pillars guarding the West Gate. These globes serve as maps distinguishing the outward parts of the Earth and the situation of the fixed stars; they are also said to illustrate the diurnal rotation and annual revolution of the Earth upon its axis. And so, the Sun (and the other planets, as is the case astronomically) move from the east, reach their culmination at “High Twelve,” the “beauty and glory of the day,” in the keystone position of the “Royal Arch of the Heavens,” and set in the west.

We have yet to address the “secondary motion,” which is that of annual revolution. This motion is counterclockwise and zodiacal, and is explained in the Fellowcraft lecture as corresponding to the celestial globe. Mackey, in reference to the sphere of the fixed stars and the zodiac, states that “[t]he Covering of the lodge is another, and must be our last reference to this symbolism of the world or the universe. The mere mention of the fact that this covering is figuratively supposed to be “a clouded canopy,” or the firmament, on which the host of stars is represented, will be enough to indicate the continued allusion to the symbolism of the world.” [Mackey, *The Symbolism of Freemasonry*, p. 81] It is in this Ogdoadic [pertaining to the number eight] sphere that we confront the Legend of the Third Degree, wherein the G·M·H·A· has been interpreted [see: Brown, *Stellar Theology and Masonic Astronomy*, and Lamb *Myth, Magick & Masonry*] as representing the Sun on his passage through the twelve signs of the zodiac in a manner mythically akin to the



Twelve Labors of Hercules and many other allegorized “solar returns.”

These examples should suffice in illustrating the presence of the Ptolemaic cosmos—as well as some of its adjacent mythologization and allegorization—in the context of Masonic ritual and symbolism.

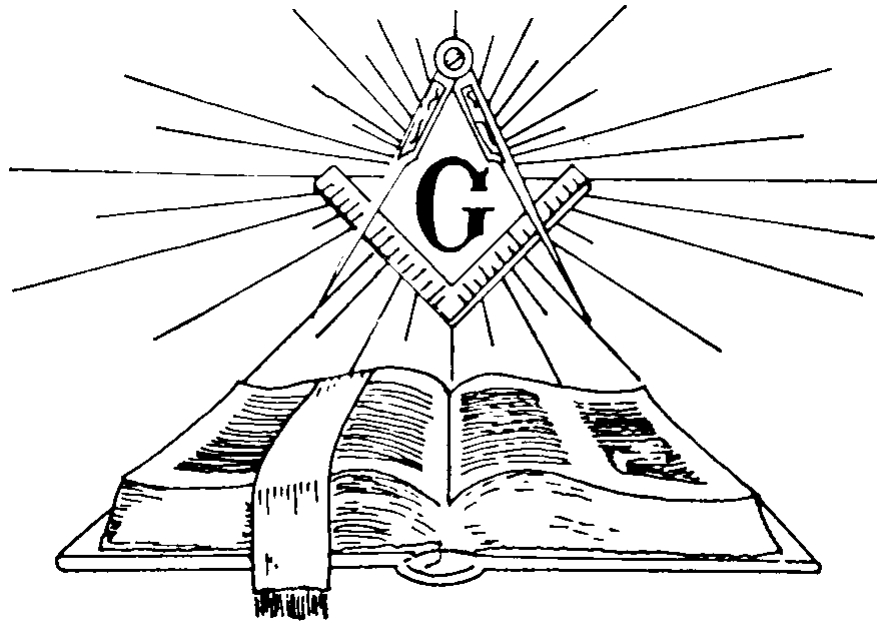
#### BIO:

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# FINAL WORD

The next thing in Astronomy which calls forth our attention is the fixed Stars, which are generally supposed to be of the same nature with our Sun, and to shine with their own light, each of them attended by Planets, which are inhabited with rational creatures like this our earth. Instead, therefore, of one Sun, and one World, we find that the region of unbounded space is peopled with Suns and Stars, and Worlds!! This opinion of a plurality of Worlds has been held and taught by many of the most celebrated Philosophers and Astronomers, both in antient and modern times.

William Finch, *A Masonic Treatise with an Elucidation on the Religious and Moral Beauties of Freemasonry*.  
(J. Atkinson, 1802), 53.







**Montezuma Lodge #1 AF&AM**  
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## *January Dinner Menu*



Join us on January 2nd 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.

**Meatloaf and Mushroom Gravy**  
**Mashed Potatoes**  
**Vegetables**  
**Tossed Salad**  
**Bread / Rolls**  
**Desserts**  
**Coffee, tea, and sodas**



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### **2022-2023 Officers**

**Worshipful Master:** - Christopher J. Williams  
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**Senior Warden** - Jose M. Montano  
(C) (505) 692-9183

**Junior Warden** - Jee W. Hwang  
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**Treasurer** - Patrick J. Varela  
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**Chaplain** - Robert H. Sherman, PDDGM  
(H): (505) 983-9508

**Senior Deacon** - Nathan W. Metheny

**Junior Deacon** - Gregory O Pringle

**Senior Steward** - Timothy R. Gilmore  
(C) (505) 660-5919

**Junior Steward** - Open

**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](http://www.montezumalodge.org)
- ☐ Ask any Mason