

Above: the Treaty of Mutual Masonic Amity, Recognition, and Solidarity between the following two signatories:

- (i) the **Mother Lodge of the Sons & Daughters of Aaron** of the Ancient and Primitive Rite of Memphis & Misraim, Atlanta, Georgia, USA (Line of Michael Bertiaux), Regularly Presided and Represented by the Rt. Rev. T Allen Bar Kohenim Greenfield, D.D. 33° 95° 97°, Mabeke-Coordinator & Grand Conservator of the Rite, and
- (ii) the **United Traditionalist Grand Sanctuaries of the Ancient and Primitive Rite of Memphis & Misraim** (U.T.G.S.) Regularly Presided and Represented by the Most Illustrious Brother Dr. Nicolas Laos, 33° 95° 97° Grand Hierophant-General. This Treaty was officially signed and sealed in the Solon Lodge (Zenith of Athens, Greece) on May 18, 2016.

Apart from being an internationally acknowledged authority on the Ancient and Primitive Rite of Memphis & Misraim, T Allen Greenfield is an authoritative researcher in the 'occult.' Some of his conclusions, formulated in his eloquent and metaphorical language, are the following: "All serious magical rituals are a hidden advanced technology, concealed in a cipher now revealed . . . UFOlogy . . . has taught me that we humans are, in potential, the most advanced, developed beings in the galaxy . . . The Grays, insectoids and other vampiric nightmares from dying stars are here to suck out a little of the life energy that they themselves have so little of, and to delay the inevitable evolution of humanity triumphant . . . We, as they tell us, and as intercepted cipher messages have told me and all with eyes to see, will someday be the Coming Guardians ourselves." Furthermore, following and expanding the legacy of Frater Achad (Charles Stansfeld Jones), he has elucidated a synthesis of the occult tradition of Thelema and Christianity, emphasizing the inner, divinizing flame of genuine Christianity as opposed to the barbaric medieval Crusaders and Victorian ethics. Frater Achad's and T Allen Greenfield's synthesis of the occult tradition of Thelema and Christianity can

operate as a spiritual bridge and communication channel between Western esotericism and methexiology (Laos, Nicolas, *Methexiology: Philosophical Theology and Theological Philosophy for the Deification of Humanity*, Eugene, Oregon: Wipf and Stock Publishers/Pickwick Publications, 2016). Thus, on May 20, 2016, His Beatitude Dr. Daniel de Jesús Ruiz Flores, First Hierarch of the Ukrainian Orthodox Church in Mexico (Iglesia Ortodoxa Ucraniana en México), placed the United Traditionalist Grand Sanctuaries of the Ancient and Primitive Rite of Memphis & Misraim (U.T.G.S.) under His Beatitude's Ecclesiastical Protection and Patronage.



On the left: the treaty of peace, friendship, and mutual recognition between the Sovereign National Sanctuary of Romania of the Ancient and Primitive Rite of Memphis & Misraim and the United Traditionalist Grand Sanctuaries of the Ancient and Primitive Rite of Memphis & Misraim (U.T.G.S.), signed on May 18, 2016.

The United Traditionalist Grand Sanctuaries of the Ancient and Primitive Rite of Memphis & Misraim (U.T.G.S.) is intimately related to the legacy of the Bavarian Illuminati. The term 'Illuminati' (plural of Latin 'Illuminatus,' enlightened) usually refers to the Bavarian Illuminati, an esoteric society founded on 1 May 1776 by Adam Weishaupt, who was the first lay professor of Canon Law at the University of Ingolstadt. The Order of the Illuminati was modelled on Freemasonry, and it was made up of freethinkers. Given that, by the middle of the eighteenth century, many Freemasonic Orders had been placed under the control of authoritarian social elites and Royal Houses and many Freemasons had developed a petit-bourgeois mentality, Adam Weishaupt attempted to politicize the humanist ethos of Freemasonry by creating a new esoteric society whose members would be capable of contemplating the political ramifications of Freemasonry and Rosicrucianism and of promoting humanism and freedom. According to the instructions for the Degree of Regent, if the Order of the Illuminati cannot establish itself in any particular place with all the forms and regular progress of its degree system, it must operate under a cloak of secrecy, and "the inferior Lodges of Freemasonry are the most convenient cloaks" for the Illuminati's grand object.

Due to fierce disagreements between Weishaupt, who was the Chairman of the Illuminati's 'Areopagus' (peak administrative apparatus), and Adolph Freiherr Knigge, who was a very influential member of the Illuminati's 'Areopagus' and senior official of the Freemasonic Order of Strict Observance, and due to the fact that, in 1777, Karl Theodor, a proponent of Enlightened Despotism, became ruler of Bavaria and, in 1785, he banned all secret societies, including the Illuminati, the Order of the Illuminati was

shattered in Bavaria. Adam Weishaupt had already resigned from his official position of power in the Order at an Illuminati congress convened in Weimar in 1784. The authoritarian Bavarian political regime that was established by Karl Theodor and the Jesuits conducted a vicious propaganda campaign against Adam Weishaupt and the Illuminati, and many Freemasons, mainly out of fear of being persecuted by political and religious authorities, denounced the Illuminati.

In his own defense of the Order of the Illuminati, Weishaupt explained that the proper candidate for the Order of the Illuminati is a person that has the following qualities (Adam Weishaupt, *Apologie der Illuminaten*, 1786): (i) he “does not close his ear to the lamentations of the miserable”; (ii) he does not close his heart to “gentle pity”; (iii) he is “the friend and brother of the unfortunate”; (iv) he has “a heart capable of love and friendship”; (v) he is “steadfast in adversity, unwearied in the carrying out of whatever has been once engaged in, undaunted in the overcoming of difficulties”; (vi) he “does not mock and despise the weak”; (vii) he is “susceptible of conceiving great designs, desirous of rising superior to all base motives, and of distinguishing himself by deeds of benevolence”; (viii) he “shuns idleness”; (ix) he “considers no knowledge as unessential which he may have the opportunity of acquiring, regarding the knowledge of mankind as his chief study”; (x) “when truth and virtue are in question,” he is “sufficiently courageous to follow the dictates of his own heart,” and he despises “the approbation of the multitude.” Furthermore, in the Eopt Degree of the Order of the Illuminati, Adam Weishaupt exposed his revolutionary vision about the autonomy and happiness of mankind, and he clarified that “Morality shall alone produce this great Revolution.”

On January 31, 1800, Thomas Jefferson, the principal author of the United States Declaration of Independence (1776) and third President of the United States of America, wrote to Bishop James Madison about Adam Weishaupt and about the Illuminati and Freemasonry (source: *The Thomas Jefferson Papers*, The Library of Congress, Federal Edition). In his correspondence with Madison, Jefferson argued as follows: Weishaupt was a humanist, he believed in the infinite moral improvement of mankind, and he wanted to develop people’s capacity for self-government; Weishaupt’s political views were touching closest to William Godwin’s anarchist political philosophy, and, therefore, conservative religious and political authorities, using propaganda mechanisms and techniques, attempted to present Weishaupt’s political principles as “a conspiracy against all government”; Weishaupt believed in the purity of the early Christian Church’s ethos and wanted to restore it through the moral system of the Order of the Illuminati, since, according to Weishaupt, Freemasons had failed to do so and most Freemasonic Orders had lost touch with the genuine meaning of their rituals and were infiltrated by representatives of political and spiritual despotism; Weishaupt created a secret society in order to protect himself and other freethinkers against the tyrannical regime of Bavaria.

The history and the ethos of Weishaupt’s Bavarian Illuminati remind every true Freemason of the diachronic need for a global humanist ‘conspiracy’ against tyrannical political and spiritual regimes, against material decadence and poverty, against depression, as well as against superstition. On the other hand, Weishaupt’s attempt to create a new humanist movement was fragmentary, and, therefore, it ultimately degraded into a source of inspiration for conspiracy theorists, fanciful mimics, and

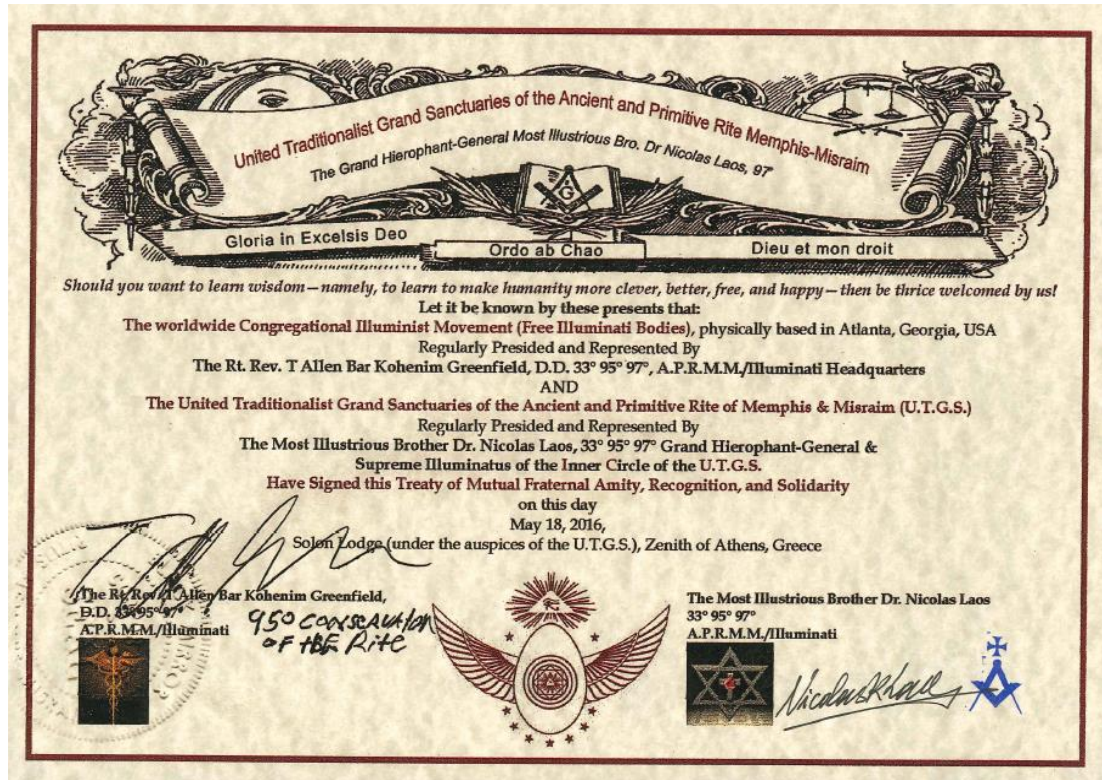
various pseudo-Illuminati organizations. Moreover, even though Weishaupt intended to philosophically and politically found his Bavarian Illuminati on the ethos of classical Athens (i.e., of the Athenian society of the fifth century BC), he mainly embraced Rousseau's primitivism and social contract theory, ignoring the anthropological and, broadly, spiritual difference between classical Athens and Rousseau's political philosophy.

Jean-Jacques Rousseau (1712–78) proposes the merits of the primitive natural way of life and the idea of virtue as it was cultivated in ancient Greek city-states. According to Rousseau, the established type of modern state cannot cultivate virtue, because it is an artificial and mechanistic association in which the logic of money and power prevails. Rousseau and Weishaupt seek to restore humanity to what they consider to be its natural state of freedom. As George H. Sabine and Thomas L. Thorson have pointedly argued, the true hero of Rousseau's primitivism was “the irritated and bewildered bourgeois” (Sabine, G. H., and Thorson, T. L., *A History of Political Theory*, 4th edition, Fort Worth: Holt, Rinehart and Winston, 1973, p. 531). Both Rousseau and Weishaupt maintain that their ideal of a society formed by social contract is based on the ethos of the ancient Greek city-state. But, even though Rousseau and Weishaupt were influenced by the political system of classical Athens, and they were looking back with admiration to the city-states of ancient Greece, Rousseau's and Weishaupt's political thought is conditioned by modern Western conceptions of ‘society’ and ‘individuality.’ In the context of modern Western political thought, the concept of justice is focused on the modern subject's rights, precisely, on the protection of individual rights, whereas, in the context of classical Greek civilization, the concept of justice is inextricably linked to the sociality of the ancient Greek man, precisely, it refers to the idea that each citizen contributes to the prosperity of his city-state in proportion to his respective abilities.

There is a sharp anthropological and ontological difference between ancient Greece's sociocentric political thought and modern Europe's collectivist theories. Based on rather ambiguous ideological conceptions of social equality and on organic and, hence, totalitarian conceptions of social unity, modern collectivist political theorists, such as Rousseau (who ushered the age of totalitarian democracy by equating the will of the collectivity, or ‘the people,’ with the will of God), Weishaupt, and Karl Marx, interpret man as a being determined by historical and natural necessities, and, ultimately, they degrade man into a bio-economic unit. Such a degradation of the human being was impossible in the context of classical Greek civilization, because, from the perspective of classical Greek political thought, social unity does not consist in a form of cooperation among individual owners of economic wealth, simply because the modern cultural-anthropological category of the individual is irrelevant and, indeed, alien to classical Greek civilization. From the perspective of the modern Western subject, ‘nobility’ primarily refers to and depends on what one possesses in terms of private property and individual power, whereas, from the perspective of the ancient Greek person, ‘nobility’ primarily refers to and depends on what one can contribute to the well-being of his community in order to be worthy of it.

The United Traditionalist Grand Sanctuaries of the Ancient and Primitive Rite of Memphis & Misraim (U.T.G.S.) pursues its own illuminist philosophical and political program, which is based on methexiology, or the philosophy of methexis (Laos,

Nicolas, *Methexiology: Philosophical Theology and Theological Philosophy for the Deification of Humanity*, Eugene, Oregon: Wipf and Stock Publishers/Pickwick Publications, 2016), and it has signed an official treaty of mutual amity and recognition with the international congregation of Free Illuminist Bodies, as shown below:



Above: the Treaty of Mutual Amity, Recognition, and Solidarity between the following two signatories:

- (i) the worldwide **Congregational Illuminist Movement** (Free Illuminati Bodies), physically based in Atlanta, Georgia, USA, and Regularly Presided and Represented by the Rt. Rev. T Allen Bar Kohenim Greenfield, D.D. 33° 95° 97°, A.P.R.M.M./Illuminati Headquarters (USA), and
- (ii) the **United Traditionalist Grand Sanctuaries of the Ancient and Primitive Rite of Memphis & Misraim** (U.T.G.S.) regularly Presided and Represented by the Most Illustrious Brother Dr. Nicolas Laos, 33° 95° 97° Grand Hierophant-General & Supreme Illuminatus of the Inner Circle of the U.T.G.S. This Treaty was officially signed and sealed on May 18, 2016.