



# THE GAVEL

MONTEZUMA LODGE NO. 1 AF & AM

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Volume 19 Issue 2

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

February 2019

*From the East...*



Brethren:

I hope that you find this article of interest.

## The Mosaic or Checkered Floor

We first learn about the checkered floor during the lecture portion of the first degree lecture, which goes on to state that it is the representation of the ground floor of King Solomon's temple and the representation of 'Mount Moriah' considered to be the 'ground floor' of the Temple. But checkered flooring has existed since the times of ancient Egypt.



It is classed among the ornaments of the lodge along with the indented tassel and the blazing star. Its party-colored stones of black and white have been readily and appropriately interpreted as symbols of the evil and good of human life.

William Shakespeare wrote "the Floor, or groundwork of the Lodge, a chequer-work of black and white squares, denotes the dual quality of everything connected with terrestrial life and the physical groundwork of human nature – the mortal body and its appetites and affections. The web of our life is a mingled yarn, good and ill together."

The Black and White Floor also symbolizes the foundational order of the magnificent Law and Moral Plan of the Divine Creator Craftsman. It reminds us that the side-by-side balanced work of two seemingly opposed forces will produce a stable foundation for greater works. Some have said the understanding of how the Black and the White can unify is the beginning of knowledge. It is believed that the discussion, as part of daily conversation, and actual practice of the Law will lead to this understanding. Thus it is the grid on the "floor" reminding one of "the walk" that leads to Life, both in physical prosperity and the ultimate spiritual Life.

Continued on Page 3

# Regular Meetings

RECURRENCE	EVENT	ORGANIZATION
First Monday	Regular Communication at 7:30 PM, Dinner at 6:00 PM	Montezuma Lodge No. 1
Fourth Wednesday	Property Management Board at 6:00 PM	Montezuma Lodge No. 1
Second Tuesday	Regular Communication at 7:30 PM	York Rite Bodies
Third Tuesday	Regular Communication at 5:30 PM	Santa Fe Shrine Club
Second Wednesday	Regular Communication at 7:30 PM, Dinner at 6:30 PM	Cerrillos Lodge No. 19
First and Third Thursday	Regular Communication at 7:00 PM, Dinner at 5:30 PM	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 monthly meeting of the Property Management Board was held on **Wednesday, February 26<sup>th</sup>** at 6:00 PM in the library.

### In Memoriam

RWB Ernest Pompeo passed away on January 15, 2019. A memorial service was held on January 28, 2019 at the National Cemetery followed by a reception at the Lodge.

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### From Southern California Research Lodge

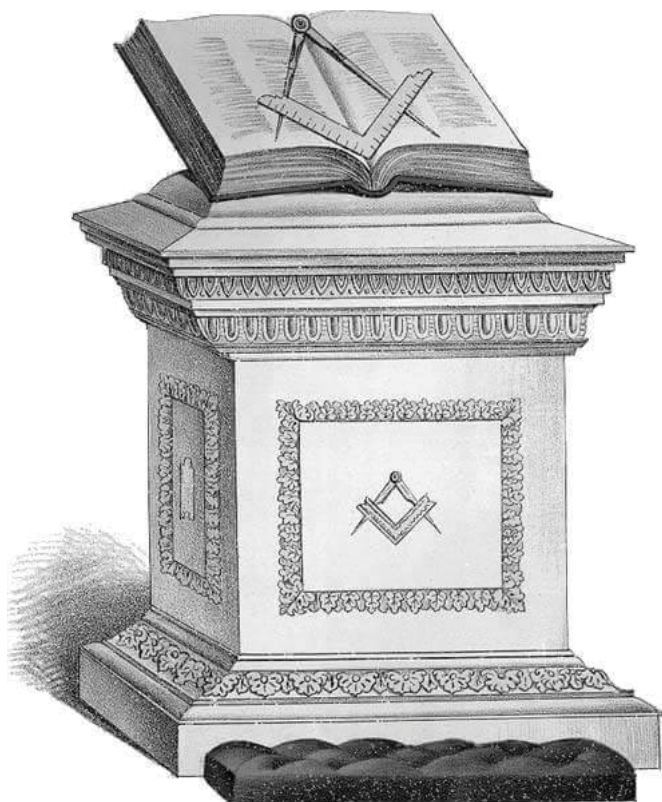
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### Scholarships

The final date for the receipt of scholarship applications has been changed to April 15, 2019.

### Sickness & Distress

WB Patrick Varela has recovered from a bout of pneumonia.



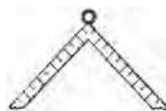
## From The East (Cont.)

Continued on page 1

The 'black and white' tiling is also said to be a Hermetic symbol of the fourth principle of Polarity. This embodies the truth that all things are universally reconciled. Spirit and Matter are but two poles of the same thing, the immediate planes being merely degrees of vibration. The ALL and the Many are the same, the difference being merely a matter of degree of Mental Manifestation.

The checkered flooring represents man's earthy nature; the good and bad and its duality. There is a very fine line between the two which I believe gives us the balance of the two. Where there is good, evil exists and where there is evil, good exists; the yin and yang of man. The Yin Yang symbol is more popular in today's main stream thanks to Bruce Lee who really pushed the symbol in the U.S. in the 60's. It's a Taoism symbol which can have many meanings but the bottom line it flows in a perfect balance.

Balance is the key word I am getting at and is found in the mason's floor and balance is what we as masons are taught. We are taught to avoid irregularity and intemperance and to divide our time equally by the use of the twenty four inch gauge. These lessons refer to the importance of balance in a Mason's life. Therefore I believe the symbolism of the checkered floor to be interpreted to mean that balance provides the foundation of our Masonic growth. It may have a completely different meaning to you.



Fraternally,  
Patrick Varela  
Worshipful Mster

## **Ernest Pompeo Obituary**

**April 16, 1926 - January 15, 2019**

Ernest Pompeo was born on April 16, 1926 to Guiseppe Pompeo and Nancy Brandolino Pompeo. He was married to Betty Lou Wilton for 58 years, who preceded him in death in 2013. Ernest is survived by his daughter, Tsenre L. Deveraux; son-in-law, Michael A. Deveraux; granddaughters and grandsons, Amber M. Deveraux and Ryan M. Zoubovitch, and Lauren Deveraux O'Neal and Riley E. O'Neal; sister and brother-in-law, Diana Pompeo Cimino and Larry Cimino; brother and sister-in-law, Frank and Terry Pompeo; sister-in-law, Mildred Pompeo; nieces and nephews, Monica and Robin Davis, Mark and Carol Martinez, Michael and Tammy Pompeo, Larry Pompeo, all of their children; many treasured extended family members and friends, and four sweet great-granddoggies. Ernest graduated from Maxwell High School as Valedictorian. His leadership ability began in high school serving as Student Body President, Publication Editor, All-State Basketball Player and National 4-H Winner. Ernest attended college at Eastern New Mexico University on academic and athletic scholarships, honored as "The Greatest Greyhound" for two consecutive years as a football and basketball player, earning many collegiate accolades. Ernest served in the U.S. Army, 4th Infantry Division as an MP at Fort Ord, CA. He attended Leadership and Military Police Schools, along with FBI Training finishing as the Honor Graduate. After his military service, Ernest was a mathematics teacher and athletic coach in Quay County Schools. Moving to Santa Fe, he was associated with the automobile business since 1948. He became a dealer in 1966 as owner and general manager of the Auto Trading Post. Ernest served as a member of many national automotive dealer associations, and an honored Nissan Dealer in the Rocky Mountain Region. He developed many commercial properties, is a past President of the Better Business Bureau in Santa Fe, and member of many civic and community organizations. Ernest was always passionate about working to improve the community. Throughout his life, Ernest loved gardening, cooking, playing cards, and spending time in the mountains. With great respect for the Masonic Fraternity, Ernest is a past Master of Montezuma Lodge #1 and Cerrillos Lodge #19 in Santa Fe, NM; past Deputy Grand Master, Member of the Scottish Rite, York Rite, and Shrine, and Order of the Eastern Star. He fondly served for over 20 years as an Executive and State Auditor for the Grand Assembly of New Mexico, Int'l Order of the Rainbow for Girls, and was a founding member of the Rainbow Girls Foundation of New Mexico. Family members and friends have used many special, loving words that describe him, such as: "a man among men," "a true gentleman," "true example of an amazing man, with such a sense of humor." Mike and Tsenre want him to be remembered for always trying to help others become the best they can be through his own example and encouragement, and through his generosity to help others succeed. As evidenced by his daughter and granddaughters, all past Grand Worthy Advisors, and now Amber, a Physician's Assistant and Critical Care Paramedic; and Lauren a Doctor of Optometry. Ernest would want to be remembered by, and continue to promote a legacy of success. Our family is extremely grateful to the staff of the Retreat in Rio Rancho, Lovelace Westside Hospital, Las Palomas, Dr. Angela Sanchez, Kindred Hospice, and Hospice de la Luz for their kind and unselfish care. Services will be held Monday, January 28, 2019, 9:30 a.m., at FRENCH - Wyoming. Friends may visit beginning at 8:30 a.m. Interment will take place that afternoon at 12:45 p.m. at Santa Fe National Cemetery. A Reception following the Interment will be held at Montezuma Masonic Lodge on 431 Paseo De Peralta, Santa Fe, from 2:00 p.m. to 3:00 p.m. In lieu of flowers, the family would appreciate donations to the Rainbow Girls Foundation of New Mexico in Ernest's honor. Please visit our online guestbook for Ernest at [www.FrenchFunerals.com](http://www.FrenchFunerals.com) FRENCH - Wyoming 7121 Wyoming Blvd. NE

The following is a presentation which Senior Warden Jee Hwang presented to the Lodge.

# The Trowel

## A Tool for Masonic Social Betterment

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JEE W. HWANG, PH.D.

SENIOR WARDEN

MONTEZUMA LODGE NO.1

FEBRUARY 4, 2019



The Trowel is an instrument in Freemasonry used to spread the cement of brotherly love and affection; that cement which unites us into one sacred band or society of friends and Brothers, among whom no contention should ever exist, but that noble contention or rather emulation, of who can best work and best agree.





Unlike other tools in Freemasonry, the use of the Trowel focuses on the fraternal side of the order. How is it used?



As Masons, we all strive to reach that ideal state which is symbolized by the Perfect Ashlar.



However, we are cognizant of the fact that the Perfect Ashlar is an ideal state and we will always be in a state symbolized by the Rough Ashlar; striving, learning, and growing, which are in turn is symbolized by the use of the Common Gavel.



A consequence of us individually being in a Rough Ashlar state for the fraternity however...



A consequence of us individually being in a Rough Ashlar state for the fraternity however... is that as a group, we do not perfectly complement each other compared to if we were all Perfect Ashlars.



When we come together as Rough Ashlars, we have gaps in our relations which leads to misunderstanding, disagreement, and sometimes offense and bitterness....



Continued disharmony in the organization results in breaches in our fraternity as members are absent and sometimes leave...



Eventually, the commitment of individual members needed to hold a fraternity together is so lacking that the entire structure simply collapses.



The lesson of the Trowel is that we are individuals in our own right with varying ideas and opinions. We need to use the Trowel to continually 'spread the cement of brotherly love and affection'...





It is this 'cement' that binds us into one sacred band of friends and brothers....



Perhaps one day, we can all come together as individuals but still complement each other without the need for fraternal mortar...



All of us have a place in this fraternity. We just need to realize that it is our individual efforts that contribute to something grander and magnificent.

Southern California Research Lodge

# Fraternal Review



FEBRUARY 2019



# Magic & Freemasonry

ARE THESE ANCIENT CRAFTS RELATED?



## EDITOR'S WORD

### *Magic of the Mind and Imagination in Masonry*



Photo by Leticia Burgos

Magic is a complex and challenging subject. A good place to begin its study is with the definitions in our References section (page 5). Magic is said to be a way of influencing the world around us through ritual activities. This involves working with the “occult properties of the natural world,” which means working with that which is hidden or invisible. Magic involves making an impact on the visible world, by creating or producing something in a way that is hard for people to understand or explain. Perhaps we can demystify the idea of “magic” by looking at an Olympic athlete.

When I see the acrobatic movements of a high diver who then enters the water with hardly a splash, I am amazed. It's like magic! It's magical to me precisely because, as one definition indicates, I can't understand or explain it. Of course, there are some explanations, and they comport with the other definitions. That Olympian has spent many long hours doing the exact same thing repeatedly—a ritual of ascending to the platform, carefully assuming a proper stance, then becoming airborne with acrobatic moves. In recent decades, many of these athletes have also used visualization, practicing an intricate sequence of moves in their mind's eye. Research has shown that this greatly improves athletic performance in many sports. The invisible worlds of mind and imagination exert a powerful influence over the natural or visible world of athletic performance.

In a similar fashion, Masons repeat sequences of words over and over again to memorize them. Some of these words affirm our intentions to adhere to tenets of Freemasonry—to demonstrate brotherly love through charitable attitudes and actions toward all. We invoke the blessings of God when beginning our meetings, that we may subdue all discord and proceed in harmony. We study the moral lessons of our working tools and other symbols. We thus inculcate, or fix in our minds, those attitudes and images that influence our behavior in positive directions. This is the magic of the mind and the imagination in our Craft; we actually do become better men through our ritual workings, our fellowship, and service to our community. Besides shaping behavior and building character, magic is also in the process of human creativity and invention. Everything that man has made, from works of art to machines and buildings, started with an idea or vision. In this issue (page 14) you'll find that legends of King Solomon portray his use of mystical magical powers; as well as the practical magic involved in creating one of the greatest wonders of the ancient world. His Temple came from a vision of sacred architecture, provided by God and implemented by operative Masons.

Besides presenting the experiential aspect of magic—using prayer, ritual, symbols and visualization to bring out the best in us, this issue includes the intellectual approach of a Masonic pioneer, A.E. Waite (1857-1942), who was born in the U.S. and grew up in England. He was a renowned amateur scholar and prolific writer focused on esotericism and Freemasonry. He translated books on magic from the French by Bro. Eliphas Levi (1810-1875), including *The Doctrine of Transcendental Magic and History of Magic*. Both Waite and Levi were selected last year in *Fraternal Review's* subscriber survey as among the top ten esoteric Masonic authors of past generations. Waite's thoughts on Levi are presented on page 6.

As we begin the 2019 publishing year, I am deeply grateful for Masonic sources of most excerpts we've published since 2015 when I became Editor in Chief. Check out these groups' resources on their websites: the Masonic Service Association of North America—<http://msana.com>, the A.A.S.R. House of the Temple Library—<https://scottishrite.org/our-museum/library/>, the Iowa Masonic Library—<https://grandlodgeofiowa.org/library-2/iowa-masonic-library-online-catalog/>, the Philaethes Society and Journal—<http://freemasonry.org/>, and more recently, the Dormer Masonic Study Circle—[www.dormermssc.org](http://www.dormermssc.org). And a big thank you to my dear friends and brothers of SCRL, for their unremitting support, dedication, creativity and hard work.

Yours Fraternally, C. Douglas Russell, Editor in Chief, and Former Master of SCRL

SCRL Fraternal Review

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## COVER STORY

### HOW DO WE RELATE TO MAGICK?

Freemasonry and Ceremonial Magick are generally considered to be mutually exclusive systems with their only conspicuous connection being that both traditions may periodically be encountered in the vicinity of hermeticism. However, it can be demonstrated that the long-running process of cross-fertilization which has occurred between these two seemingly disparate traditions has left both irreversibly altered; and further, that to extract the qualities of one from the other would render one system formally unrecognizable and the other substantially anemic. Ceremonial Magick would be stripped of its formal structure leaving but a loosely related and amorphous jumble of primitive and arcane rites, devoid of a greater systematic context. While Freemasonry's towering structures would be reduced to mere scaffolding—a gentlemen's society bereft of theurgical intercession, mystic and transformative rites of initiation, and the Fraternity's evocative ritual-dramas, all steeped in the Ancient Mystery Traditions.

[Jaime Paul Lamb, *Myth, Magick & Masonry*. (The Laudible Pursuit Press, 2018), 3.]



# REFERENCES

## Magic or Magick?

By the term magick (note the archaic Early Modern English spelling, terminating with a K, which “has been adopted throughout in order to distinguish the Science of the Magi from all its counterfeits,” and also differentiates this form of magic from that of the stage), we recognize the Crowleyn definition: “the Science and Art of causing Change in conformity with Will”. This definition, or slight variations upon it, stands as the popular working definition in most modern magical communities from the early 20th century to the present and is sufficiently concise for our purposes.

While it is true that the modern conception of Ceremonial Magick (also referred to as “High Magic”) is inextricably linked to certain developments in 19th century occultism, there remains a clear and traceable path of influence leading backward into antiquity to the remotest periods of primitive ritual construction.

[Jaime Paul Lamb, *Myth, Magick & Masonry*. (The Laudible Pursuit Press, 2018), 7. Both quotes are from Aleister Crowley, *Liber ABA: Book 4, Part II*, Weiser, 2008, pages 47 & 126 respectively.]

## Bro. Coil's Encyclopedia

**Magi; Magic; Magism.** The name, *magus*, of which the plural is *magi*, signifies august, revered, or learned in the early language of Babylon. Under the Persians, the Magi were the custodians of learning and of sacred things and naturally became diviners, augurs, prophesiers, and astrologers. Like many other priestly classes, they led ascetic lives, were severely self-disciplined, and were admitted to the profession only after severe trials and elaborate ceremonies of initiation. ... Their practices became known as *magic* and their general body of learning or trickery was *magism*.

[Henry Wilson Coil, *Coil's Masonic Encyclopedia*, Revised Edition, Allen E. Roberts, Ed. (Richmond, VA: Macoy Publishing, 1996, first published 1961), 398.]

## Definitions

1. a. The use of ritual activities or observances which are intended to influence the course of events or to manipulate the natural world, usually involving the use of an occult or secret body of knowledge.

b. Natural magic [is] magic involving the manipulation of supposed occult properties of the natural world (usually excluding the conjuration of personal spirits). ...

c. As if by magic: as though accomplished by supernatural means or trickery; in a preternaturally swift, deft, or timely manner; suddenly and surprisingly.

d. Like magic: without any apparent explanation; with incredible rapidity; with great ease.

2. An inexplicable and remarkable influence producing surprising results; an enchanting or mystical quality; glamour, appeal. Also: exceptional skill or talent, inspired accomplishment.

3. The art of producing (by sleight of hand, optical illusion, etc.) apparently inexplicable phenomena; conjuring.

[Excerpted from "magic, n.". OED Online. December 2018. Oxford University Press. <http://www.oed.com/view/Entry/112186?rskey=N38ulc&result=1> (accessed December 22, 2018).]

## MASONIC PIONEER

*Bro. Waite discusses Bro. Eliphas Levi's ideas about magic in a preface to one of Levi's books.—Ed.*

*The History of Magic* by Alphonse Louis Constant, written—like the majority of his works—under the pseudonym of Eliphas Levi, is the most arresting, entertaining and brilliant of all studies on the subject with which I am acquainted. ... I have not translated the book merely because it is entertaining and brilliant, or because it will afford those who are concerned with Magic in history a serviceable general account. ... Through all my later literary life I have sought to make it plain, as the result of antecedent years spent in occult research, that the occult sciences—in all their general understanding—are paths of danger when they are not paths of simple make-believe and imposture. The importance of Eliphas Levi's account at large of the claims, and of their story throughout the centuries, arises from the fact that he is the authoritative exponent-in-chief of all the alleged sciences; that it is he who, in a sense, restored and placed them, under a new and more attractive vesture, before public notice at the middle period of the nineteenth century. ... With all his imperfections—he had better titles of knowledge at his own day than anyone, while it cannot be said that his place has been filled since, though many workers have risen up in the same field of inquiry. ...

Passing now to the subject-in-chief of this preface, it is affirmed as follows in [Levi's] *Doctrine and Ritual of Transcendental Magic*:—(1) There is a potent and real Magic, popular exaggerations of which are actually below the truth. (2) There is a formidable secret which constitutes the fatal science of good and evil. (3) It confers on man powers apparently super-human. (4) It is the traditional science of the secrets of Nature which has been transmitted to us from the Magi. (5) Initiation therein gives empire over souls to the sage and full capacity for ruling human wills. (6) Arising apparently from this science, there is one infallible, [unfailing,] and truly catholic religion which has always existed in the world, but it is unadapted for the multitude. (7) For this reason there has come into being the exoteric religion of apologue, fable and wonder-stories, which is all that is possible for the profane: it has undergone various transformations, and it is represented at this day by Latin Christianity under the obedience of Rome. (8) Its veils are valid in their symbolism, and it may be called valid for the crowd, but the doctrine of initiates is tantamount to a negation of any literal truth therein. (9) It is Magic alone which imparts true science. That which is practical follows, and it deals with the exercise of a natural power but one superior to the ordinary forces of Nature. It is to all intents and purposes comprised in a Grimoire of Magic, and is a work of ceremonial evocations—whether of elementary spirits, with the aid of talismans and the other magical instruments and properties; whether of spirits belonging *ex hypothesi* to the planetary sphere; whether of the shades or souls of the dead in necromancy. These works are lawful, and their results apparently [true], but beyond them is the domain of Black Magic, which is a realm of delusion and nightmare, though phenomenal enough in its results. By his dedications Eliphas Levi happened to be a magus of light. ...

[In this book,] magic is still the science of the ancient Magi; it is still the exact and absolute science of Nature and her laws, because it is the science of equilibrium. Its secret, the secret of occult science, is that of God's omnipotence. It comprises all that is most certain in philosophy; all that is eternal and infallible in religion. It is the Sacerdotal Art and the Royal Art. Its chief memorial is found in Kabalism, but it derives apparently from primeval Zoroastrian doctrine, of which Abraham seems to have been a depository. This doctrine attained its perfection in Egypt. Thereafter, on its religious side, the succession appears to have been: (a) from Egypt to Moses; (b) from Moses to Solomon, through certain custodians of the secret law in Jewry; (c) from the Temple at Jerusalem to St. Peter's at Rome, though the method of transition is obscure—as that which was affirmed previously is still maintained, namely, that Rome has lost the Kabalistic Keys.

[A.E. Waite, "Preface," in Eliphas Levi, *The History of Magic*. (London: William Rider & Son, Ltd, 2<sup>nd</sup> Ed., 1922, translated from the French by A.E. Waite. Originally published as *Histoire de la Magie*, 1860), v-xi.]

6 ~ SCRL Fraternal Review ~ February 2019



Brother Arthur Edward Waite



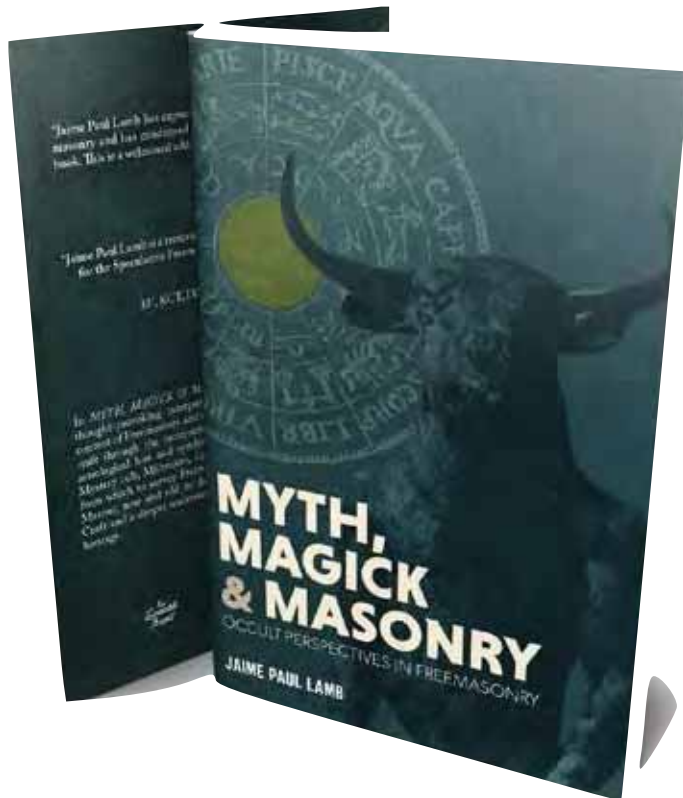
## MASONIC POP CULTURE

## READ IT

### *Myth, Magick & Masonry*

By Jaime Paul Lamb

Paperback (2018), 194 pages,  
The Laudible Pursuit Press, U.S.



Book description by the publisher:

“In his book, *MYTH, MAGICK & MASONRY*, Jaime Paul Lamb develops several thought-provoking interpretations of the symbolic and allegorical content in Freemasonry. By using the interpretive lenses of ceremonial magick, solar and astrological lore and symbolism, classical mythology and the Roman Mystery cult, Mithraism, Lamb establishes four distinct vantage points from which to survey the Craft. These unique perspectives enable the reader to develop a more nuanced appreciation of Freemasonry and a deeper understanding of the Fraternity’s priceless heritage of symbolic and allegorical material.”



## SEE IT

YouTube  
Spiritual Freemasonry  
*Magic in Freemasonry*  
4 minutes, April 9, 2018

Are the rituals a form of ceremonial magic? If so, what is the objective? The catechism of the Catholic Church allows for divinely inspired prophecy but bans all forms of necromancy, divination and magic. So what is Freemasonry's objective? [www.youtube.com/watch?v=s3czPLZcaoc](https://www.youtube.com/watch?v=s3czPLZcaoc)



## HEAR IT

*Whence Came You Podcast*  
*Episode 361 - Myth, Magick and Masonry*  
*with Jaime Paul Lamb*  
42 minutes, September 9, 2018

Join us this week as we talk with Jamie Paul Lamb, author of the new book, “Myth Magick and Masonry”! We dive into the subject of astronomical alignments, origins of ritual and symbolism. You're not going to want to miss this episode! App extras include a Masonic wallpaper for your mobile device. Thanks for listening and have an amazing week!  
<https://www.youtube.com/watch?v=ixtvVWdAM3M>

## ESOTERICA

[Theurgy is] ‘The Art of Divine Works’—considered to be the practical aspect of alchemy, involving the use of magical ritual. During the Renaissance, magic was considered to be of two distinct types—black and white. Black magic or *goetia* was the attempt to communicate with and control demons and other evil spirits. If control was not possible, alliance would be the next best thing. Theurgy was the complete opposite, often described as ‘divine magic’. This was an attempt by the alchemist or magician to create an alliance with the divine spirits, such as angels, archangels and ultimately God. In modern times we would not categorize this as white magic for it involves the manipulation or coercion of spiritual forces and therefore borders on ‘grey’ magic. White magic could now be categorized as a purely connective relationship with God.


The use of ritual magic, theurgy, was the key by which alchemical endeavours were brought to fruition, the aim being to achieve ‘theosis’ or unity with the Godhead. This would bring about spiritual perfection for the magician and therefore achieve the Hermetic principle of spreading this beneficence to all of mankind.

These three parts of the wisdom of the whole universe—alchemy, astrology and theurgy—are often described by the Hermetists as the ‘operations’ of the Sun, the Moon and the stars. This is again reflected within Freemasonry, which also makes use of the symbols representing the three heavenly bodies.

These teachings were to be the catalyst for [the occultist Count Alessandro] Cagliostro, for along with his study of the Hermetic path he saw that there was something that reflected many of these ideals and values—Freemasonry. His love of Egypt (Hermetics), his desire for purity and the transformation of mankind, combined with Freemasonry was a potent force. If he could just amalgamate the three things that he felt were the key to the regeneration of humankind then he would be able to pass on these wonderful teachings for time immemorial. His vision was of a perfected world whereby all religions would be tolerated, wherein all men would be charitable to one another and that communion with the divine essence itself could be realized. The constitutions of Freemasonry mixed with a potent blend of esoterica and the result would be a spiritual utopia.

[Philippa Faulks and Robert L.D. Cooper, *The Masonic Magician*. (London: Watkins Publishing, 2008), 33-34.]





Early Scottish Freemasons centered the mysteries of Freemasonry on the symbolism of Solomon's Temple, and this focus was intensified by later, more speculative lodges, some of which built Masonry into a body of universal knowledge that drew on a wide range of esoteric sources, not only Rosicrucianism and mystical chivalry, but also ancient Egypt and Jewish Kabbalah. Without doubt, as the Masonic current continued through the eighteenth century, it became among the more eclectic of esoteric traditions, especially with the founding of the Orden des Guelden-und Rosen-Cruetztes, the Order of the Gold and Rosy-Cross, a Masonic Rosicrucianism begun in 1757 in Germany that incorporated Templar and alchemical symbolism too. Indeed, the Ancient and Accepted Scottish Rite, the most popular form of contemporary Masonry, still preserves its eighteenth grade as that of the Chevalier Rose-Croix.

Like Rosicrucianism, speculative Masonry is a form of universal esotericism that seeks to unite all forms of knowledge, joining the humanities and the sciences under the aegis of a broadly conceived mystico-magical tradition. The universalist esotericist dream belongs primarily to individuals and circles within the larger stream of Masonic tradition, which in turn exists within the still broader current of Western esotericism that includes the pansophic union of magic and mysticism, both based in the pivotal idea that humans are capable of spiritual regeneration and of attaining gnosis, or direct experiential knowledge of the divine.

[Arthur Versluis, *Magic and Mysticism*. (New York: Rowman & Littlefield, 2007), 95-96.]

# FRAGMENTS

A MYSTIC seeks the Knowledge in order to re-establish his links with the Divine, to unify and merge with the Divine, to be one with the Godhead, to achieve Profound Peace.

A MAGUS seeks the knowledge in order to approach the Divine to share in the powers and abilities of the Divine and to use such powers and abilities, as an individual, in the context of this Universe to attain some noble ends.

[W. Bro. R. Amodia, "Mystics, Magi and the Light," Transaction No. 182, The Dormer Masonic Study Circle, 4.]

A magician was a "magus" (plural "magi") in the early language of Babylon. Having no scientific knowledge or background but being naturally of the world of superstition, [the Persian magi] inevitably degenerated into charlatans, wandering jugglers, fortune tellers, necromancers, and conjurers of which the modern Hindu fakirs seem good examples. ... Since the Gothic Legends traced Masonry back through Palestine and Egypt to Babylon and since the true development of Freemasonry so long remained an unexplored area, the literary mystics found it a fertile field in which to grow strange herbs of the hemp and opium variety! The 19th century had hardly opened before sensational and irrational representations, mostly by French occultists, began to come from the presses, all attempting to trace Freemasonry back to one or another mystic or magical beginning. ... Magic naturally breeds charlatanism and most of the Masonic hoaxes of the 18th century rode into the Fraternity on some sort of magical or occult philosophy. Even at this day, a large part of the public, and some Freemasons, regard Masonry as a form of Hermetic philosophy or theosophy.

[Excerpted and paraphrased from *Coil's Masonic Encyclopedia*. (New York: Macoy, 1961, Revised Edition, 1996), 398-399.]

Magic: The relationships between magic, religion, and science are central to the history of the term in English. In the Judaeo-Christian tradition, magic, and especially conjuration, are regarded as falling outside the province of religion proper. However, those areas of magic which stemmed from the Hermetic and Neoplatonic traditions were widely regarded in the medieval and early modern periods as legitimate and necessary fields of enquiry, as was much of the field of 'natural magic' Subsequently, with the spread of rationalistic and scientific explanations of the natural world in the West, the status of magic has declined.

[Excerpted from "magic, n.". OED Online. December 2018. Oxford University Press. <http://www.oed.com/view/Entry/112186?rskey=N38ulc&result=1> (accessed December 22, 2018).]

There are many of us who believe that magic has no place in either the 19th or in the 20th Century, or in any other besides; least of all has it a place in Masonry, which, with its sanity and its love of the light, can no more be assimilated to the doctrines of magic than to any other form of occultism. It will be an auspicious day when Masons, one and all, have done with these backwashes of human superstition; above all, when they have learned to discriminate between that occultism which is always false and that mysticism which is always true.

Bro. A.E. Waite (1857-1942), who translated Eliphas Levi's book, *History of Magic* from the French is, many of us believe, the greatest living writer on the inner side of Freemasonry. [He wrote an illuminating 17-page preface to Levi's book.] Those who have a stomach for such things will find the *History* worth reading; while those to whom it is the ultimate folly will nevertheless not go unrewarded, for there are many stray gems of beauty and truth scattered through the book.

[Albert Pike translated lengthy passages from Levi's *History of Magic* for his Masonic masterwork, *Morals and Dogma*] and, following his professed habit, with no specific acknowledgement. This does not, however, necessarily discredit *Morals and Dogma*, for much that Levi says is true; it only serves to indicate that the teachings of the *History of Magic* are closer to us, Masonically, than might at first appear. The readers of *Morals and Dogma*, and may their number increase, will do well to read the two books together.

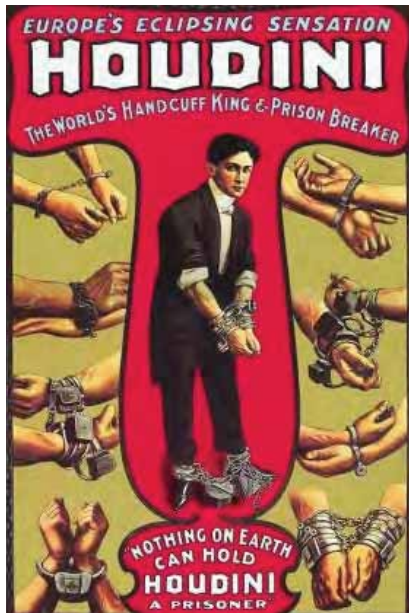
["The History of Magic," *The Builder*, Vol. III, No. 10, October, 1917, 315-316.]

The *Ars notoria* was a fairly widespread example of medieval ritual magic attributed to Solomon and his "friend and successor" Apollonius. If we are not trained in the field of learned magic, we will easily mistake it at first glance for an innocent religious text, because the ritual of the *Ars notoria* is nothing other than an elaborated liturgical program composed of prayers and orations addressed to transcendent agents. Only a closer look reveals that the text, by means of its large variety of prayers, invocations of divine and angelic names and numerous rituals, actually promises intellectual perfection, learning, the acquisition of memory, and understanding difficult books. Its procedures consist of a several-month-long schedule that presupposes a wide range of serious ascetic activities and mental preparations: confession, fasting, chastity, and penitence, physical and psychological purity. However pious this text may seem, its emphasis on the efficacy of words and names of God, which may directly help the user to attain power, and the totality of the aims it serves – absolute knowledge, moral perfection, and unlimited memory – bring it close to other magical arts.

[Benedek Láng, "Art of Memory and Magic (the *Ars Memorativa* and the *Ars notoria*)" in *Culture of Memory in East Central Europe in the Late Middle Ages and the Early Modern Period*, Rafal Wójcik, Ed., 87-93. (Poznan: Biblioteka Uniwersytecka, 2008), 87-93.]



## SHORT TALK BULLETIN THE INVISIBLE COLLEGE



The expression, “the magic of Freemasonry,” takes on a different meaning when one realizes the great number of professional and amateur magicians who are and have been members of the Ancient Craft. It was only natural that these skilled performers of the art of producing baffling effects and illusions should band together to share their interests with the Fraternity. “The Invisible Lodge” is not actually a Lodge. It is an international organization of Freemasons who also have as their vocation or avocation—MAGIC. The Invisible Lodge was formed in 1953 by Sir Felix Korim of England, who served as the organization’s first President. Membership in The Invisible Lodge has been accorded to more than 800 selected Masons throughout the world, including such notable and well-known figures in the world of magic as Harry Blackstone. [The famous escape artist Harry Houdini was a Mason, but not a member, as he had passed away in 1926.]

Joined by the common bond of magic, these Brethren who may be or have been professional entertainers, hobbyists, collectors or students of both magic and Freemasonry, combine those interests to produce the organization known as “The Invisible Lodge.” ... Masonry, in its language and ritual, retains much of the various sects and institutions it passed through before arriving at its present state. In Masonry, as in Magic, we meet with Chaldean, Indian,

Egyptian, Jewish, and Christian symbols and ideas. It is little wonder then that at some time in history a group of men with an interest in both Magic and Masonry would form an organization that would embody the two as its focus. ...

Many famous and world renowned magicians have been Masons. [Long before the days of The Invisible Lodge,] Brother Harry Houdini [1891-1926] was president of the Society of American Magicians and remained so until his death. Houdini was the most recognized escape artist and magician in the world. ...

The [Invisible Lodge] has had members in Argentina, Australia, Belgium, Canada, England, Germany, India, Israel, The Netherlands, New Zealand, Scotland, and South Africa, as well as the United States. [In some countries it] has met on a regular basis as most Masonic lodges do. Some of these groups have even performed public shows to raise funds for charitable causes.

To become a member of The Invisible Lodge you must have been raised to the Sublime Degree of Master Mason (and be in good standing). Then you must be able to confirm that you are a member of a magic or related organization and can verify a relationship as an amateur, semi-professional, or professional magician, collector, author, enthusiast in magic, or a related art form. Whenever possible the member seeking membership is vouched for by an active member. Once a member, the membership is an endowment for life. When it is possible, the member is put through a formal initiation called the “Magic Wand and Square” ceremony. This is usually done at a meeting held in conjunction with a major magic convention.

[Among Invisible Lodge awards,] the Zina Bennett Award, named after the former [Lodge] president, was given to those members who had given a minimum of five performances to entertain at Shriners’ hospitals or burn centers, Masonic orphanages, Masonic homes, or other Masonic institutions. This was to be done without remuneration. The Masters Award goes to Invisible Lodge members who were raised to the Honorary 33rd Degree.

The organization has published two books pertaining to magic. *Masonic Magic*, authored by Bro. Bert Douglas, offered Masonic-oriented magic for the performer to use in a Masonic setting [and] has been made available to members only. The other publication is *The Magicians in Masonry*. This book was authored by David Price II for the Texas Lodge of Research in 1969. In 1972 Price revised it for the use of The Invisible Lodge. David Price was probably right when he stated, “I am sure that no profession contains a greater percentage of Masons as that of Magicians.”

[Excerpted and paraphrased from *The Short Talk Bulletins*. (Burtonsville, MD: The Masonic Service Association, 2013), S. Brent Morris, Ed. Vol. IV: “The Invisible College” by Walter J. Harmon, Feb. 1980, 567-569; and Vol. V: “The Invisible Lodge – 2001 Update” by John K. Miller, Aug. 2001, 740-742.]

## Jaime Paul Lamb

INTERVIEW BY C. DOUGLAS RUSSELL

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A o e e o *Societas Rosicruciana in Civitatibus Foederatis* a di a t a ter o Ari o a e ear h od e o

**Q:** *When and where were you made a Mason?*

**A:** I was made a Mason in early 2012 at Old Well-St Johns Lodge No. 6 F.&A.M., chartered in 1765 CE at Norwalk, CT. Despite the fact that we've moved several times and to a couple of states since then, I like to stay dues current at my Mother Lodge in CT.

**Q:** *What led you to join Freemasonry?*

**A:** I first became interested in Freemasonry, and the Western Esoteric Tradition in general, about fifteen years ago, through some reading I had done. After reading Manly P. Hall's *Secret Teachings of All Ages* in 2011—along with a ton of tangential study—I became convinced that I needed to have a foundation in the Craft if I were to build anything substantial going forward. I've always been somewhat of a purist, looking for the least adulterated source of a particular current, and my research had shown to my satisfaction that Freemasonry most likely still had the keys to the Mysteries of theology, philosophy and Western Occultism. I've come to take Hall's writings with a grain of salt over the years, but I can't deny the debt I owe him.

**Q:** *What has been your involvement in various Masonic bodies?*

**A:** Shortly after I had completed the Blue Lodge degrees, I was approached by the Scottish Rite, NMJ, Valley of Bridgeport, CT., and took the 32° about a year later. When I moved to Los Angeles I affiliated with South Pasadena Lodge No. 290 and Pasadena Scottish Rite. Then we moved to Phoenix, AZ and I affiliated with Arizona Lodge No. 2, the Phoenix York Rite bodies, and got very involved in the Arizona College of *Societas Rosicruciana in Civitatibus Foederatis*. I am also a charter member and Lodge Organist of Ascension Lodge No. 89 F.&A.M., chartered last year in Phoenix, where we have a focus on solemnity, research and excellence in ritual.



**Q: What finally inspired you to write your book, *Myth, Magick and Masonry*?**

**A:** A fully worked up, cited and vetted paper with an original thesis was required for consideration by the S.R.I.C.F. College. My thesis was that Freemasonry and Ceremonial Magick, in their modern recognizable forms, are inseparable; and that, if each were to be purged of the elements from the other, both would be dramatically different traditions. I had also written several papers before and since. My first paper was on solar and astrological symbolism in Freemasonry, written shortly after reading Robert Hewitt Brown's *Stellar Theology and Masonic Astronomy*, which blew my mind. That was a real paradigm shift for me in terms of stimulating my desire to plumb the depths and layers of our symbolism and allegories. After several years, I thought of self-publishing some of my papers, to have a document of my personal journey in Masonry and research, then approached Laudable Pursuit, publisher of PD Newman's excellent *Alchemically Stoned*, where Jason Marshall and I began a year-long editing and revision process. I asked PD Newman, who has since become a dear friend, to write the foreword.

**Q: Why did you choose to write about these particular topics: ceremonial magic; astrological symbolism; and classical mythology, mystery and Mystery cults?**

**A:** The hidden key to all four subjects is the *Anno Lucis* (4000 BCE). Notice the minotaur and the zodiac on the cover of my book. I'm constantly alluding to taurian symbolism in all four subjects. Mithraism is the ideal exemplar of a Mystery cult for my purposes. I don't want to give the big secret away, but these have something to do with it. The other unifying element is applying multi-disciplinary interpretive themes. Approaching a subject—in this case, Freemasonry—from a variety of perspectives, then synthesizing the information gained from these vantage points, we can see things differently than we would from a more narrow and singular perspective. I know some of my findings are "fringe-y" and that I overextend an interpretation here and there, but I firmly believe that, if we are to gain any new ground in our understanding, then we have to encourage the *avant garde* in our research. Otherwise, we may never get out of the closed circuit of what has already been theorized or established. A lot of crazy ideas have turned out to be true over time.

**Q: Can you give a couple of examples of your own practice of practical magick?**

**A:** Lately the constant elements in my personal practice include tarot work, performing alchemical operations, a twice-daily performance of the Lesser Ritual of the Pentagram (invoke in the morning, banish in the evening), the consideration of astrological sympathies, and a Rosicrucian, hermetic and qabalistic interpretive approach to Christianity. In my book, I argue that much of what we do in Lodge is magical in the hermetic sense, emphasizing the sympathies between the microcosm and the macrocosm particularly; and in the Neoplatonic theurgic sense,

the development and invocations of the Egregore of the Lodge and its subtle influence. In magic, the Egregore is a kind of "group mind," that influences the thoughts of everyone in the group.

**Q: Why is it that some Masons are apprehensive about discussing magical practices in their lodges?**

**A:** Until we begin to learn the origins and purposes of some of these practices, there is the discomfort of getting past years of indoctrination and conditioning; for instance, often hearing that Baphomet and the Devil are synonymous, or that the pentagram is a satanic symbol—despite its Pythagorean applications. I am an adherent, at this time at least, of the psychological model of magick—meaning, I do not necessarily believe in the objective existence of angels, daemons, djinn or any other preternatural entities. I tend to consider them as either compartmentalized aspects of my own psyche or as egregorical expressions, perhaps in the collective unconscious. But I don't think it needs to be discussed in open Lodge. If an individual decides to take a more magical approach to his work, then that is his decision. Personally I have found it to be of inestimable value. It has really activated my Masonic experience.

**Q: Do you apply magical practices during lodge meetings, and how is that done?**

**A:** I apply a magical perspective to my Masonic experience by being aware of the myriad magical practices and inferences that are taking place in our work, our symbols and our allegories. For instance, when we invoke the blessings of the Deity, I view this as a magical invocation of the Lodge's Egregore. We ask the Egregore to intervene—this is demonstrably theurgic; we are constantly invoking in our work. I look at tiling as being synonymous with the magical practice of banishing—because we ritualize the practice. Also, I have found great value in examining some of our work qabalistically, including gematria, or calculating numeric values of letters and words. Another avenue worthy of a Mason's consideration is King Solomon's relationship to Goetic Magick particularly. There are medieval grimoires dedicated to Solomonic Magick (the Lesser and Greater *Claviculi*, the *Testament of Solomon*, etc.). Any Mason interested in this subject should also research King Solomon's magick in the *Arabian Nights* and the *Qur'an*. I have developed this perspective on my personal experience in Masonry, but I would never try to push my interpretation on my Brethren. It's merely my subjective experience within the group.

**Q: Why should we teach new Masons about magic?**

**A:** I don't believe we should teach new Masons or any Mason about magick unless it is a path they wish to pursue of their own free will and accord. I wrote my book to provide a broad overview of the perspective of ceremonial magick in Freemasonry, among other vantage points. It's not a textbook—I just highlighted certain aspects of the Craft that resonate with others in the greater Western Esoteric Tradition; and I wanted to leave some breadcrumbs behind for those Masons who are similarly inclined. It's definitely not a path for everyone.

## THE MAGIC OF KING SOLOMON



The magic carpet figures largely in Solomonian lore and legend. It was made of green silk, and was capable of contraction and expansion to any extent, simply by the King's utterance of the word of command. It could be made sufficiently large for all his forces to stand upon, the men placing themselves on his right hand and the spirits on his left. When all were in order the wind, at his command, took up the carpet and transported it, with all that were upon it, to wherever he pleased, the army of birds at the same time flying over their heads and forming a kind of canopy to shade them from the sun.

According to one legend, Solomon was once on a journey in the air, carried on his throne of ivory over the various nations of the earth. The rays of the sun poured down upon his head, and he had nothing to protect him from its heat. A flock of vultures flew past, and he appealed to them to make a shadow with their wings to protect him from the rays of the scorching sun. But the vultures replied: "We will not turn back in our flight, neither will we fly above your throne to protect you from the sun, although its rays may be scorching your neck and face." Because of this refusal, Solomon cursed the vultures and declared that henceforth their bodies should not be protected with their feathers, and that they should eat offal and carrion, and their race be impure until the end of the world. A flock of hoopoes went past, and, in response to the King's request, flew in a cloud over the throne of the King and sheltered him from the rays of the sun. As a reward they were granted a crown of feathers.

["The Magic Carpet of King Solomon," *The Sandusky Masonic Bulletin*, Vol. XI, No. 9, Sandusky, Ohio, May, 1931.]

Masonic legend relates that Solomon's temple was built by "three Grand Masters, three thousand and three hundred Masters, or Overseers of the Work, eighty thousand Fellow-Crafts, and seventy thousand Entered Apprentices or bearers of the burthens." However, the magical tradition of Islam tells a very different story.

According to Moslem religious historian Sheikh al-Siuti, in constructing his magnificent temple Solomon "assembled all the wisest men [and] genii...of the earth, and the mightiest of the devils, and appointed one division of them to build, another to cut blocks and columns from the marble mines, and others to dive into ocean-depths, and fetch therefrom pearls and coral. ... So he began to build the Temple. [The] devils cut quarries of jacinth and emerald. Also the devils made highly-polished cemented blocks of marble." (Moore, *The New Masonic Trestleboard*, 1868)

In the Islamic tradition, our esteemed Masonic Grand Master King Solomon is not only a wise and powerful Hebrew king, he is also, as Thelemic Freemason Lon Milo DuQuette described him in his 2010 book *The Key to Solomons Key*, "an audacious oriental wizard [who] could talk with animals, fly through the air on a magic carpet, and cause others to fly through the air to him. He could control the powers of nature and was master of the denizens of the spirit world, the demons...and genii of Shahrazad's *A Thousand and One Arabian Nights*." Solomon is, therefore, also a *Master Magician*.

Solomon mastered and controlled these demons, devils, and genii with the assistance of a series magical incantations and seals. Utilizing the same, he held the "denizens of the spirit world" captive in mysterious brazen vessels, not unlike the lamp possessed by the peasant boy in the *Aladdin* tale.

The means by which the wise King Solomon would summon these spirits, along with their names, ranks, seals, and powers, were inscribed and preserved in a number of 15th and 16th century magical texts known as *Solomonic grimoires*. These detail many of the spirits of which Solomon is said to have made use, possibly even in the building of his temple. Solomon may therefore be viewed as the *corpus callosum* bridging Freemasonry and Ceremonial Magick, the left and right hemispheres of the same esoteric *brain*.

[P.D. Newman, 32°, "Forward," Jaime Paul Lamb, *Myth, Magick & Masonry*. (The Laudible Pursuit Press, 2018), xiii.]

# SYMBOLGY



## The Gradation of Angels

We find, as far as credit is to be given to the celestial hierarchy of that supposed Dionysius, the senator of Athens, the first place or degree is given to the angels of love, which are termed Seraphim; the second to the angels of light, which are termed Cherubim; and the third and so following places to thrones, principalities and the rest, which are all angels of power and ministry; so as the angels of knowledge and illumination are placed before the angels of office and domination.—Bacon, *Advancement of Learning*.

[Albert G. Mackey, Ed., *The American Quarterly Review of Freemasonry*. (New York: Robt. Macoy, 1858), 247.]

*Angel symbolism is associated with magic, and often seen in Masonry, for example, angels moving up and down Jacob's ladder; as Seraphim related to the meaning of the beehive; and as Cherubim on the walls of Solomon's temple and the ark of the covenant. This excerpt comes from an article that discusses symbolism of a floor cloth—found in many British lodges—with alternate black and white squares and a border with four tassels.—Ed.*

According to our ritual [the four tassels] are said: “to remind us of the four cardinal virtues, namely, Temperance—Fortitude—Prudence— and Justice.” That is the normal and purely ethical interpretation but there is hidden for us here something more.

The tassels can also be said to refer to the four cardinal points of the compass connected (according to the teachings of the ageless wisdom) with the four great Angelic Orders each with its Majestic Archangel, who bear rule over what were known as the four hermetic elements—Water, Fire, Air and Earth.

Attention is sometimes drawn to these, both inside and outside freemasonry, by the four initial letters, I.N.R.I. These in the Tradition of the mysteries of Israel are the initial letters of the Hebrew words of these four metaphysical elements, which are usually given as Iammium, seas or water: Nour, fire: Rouach, air: and Ieberchan, dry earth. ...

There are of course other interpretations of these four great symbolic letters amongst which is the well-known and generally accepted one amongst Christians throughout the world—*Jesus Nazareus, Rex Iudaeorum*, [“Jesus of Nazareth, King of the Jews”—seen over Christ on the cross.]

Yet, much older than the Christian meaning and at the back of all the other many and varied explanations which can be given, is, I am persuaded, the very very ancient initiatory

interpretation referring to the four great Archangelic Orders as with Ezekiel's vision.

In the “Light of Asia” these great Brethren of the Light are most beautifully described in true oriental imagery, viz:

“The Angel of the East whose hosts are clad in silver robes and bear targets of pearl.”

“The Angel of the South whose horsemen ride blue steeds, with sapphire shields.”

“The Angel of the West” with his following “riding steeds blood red with coral shields,” —and

“The Angel of the North” with his retinue “all in gold on yellow horses bearing shields of gold.”

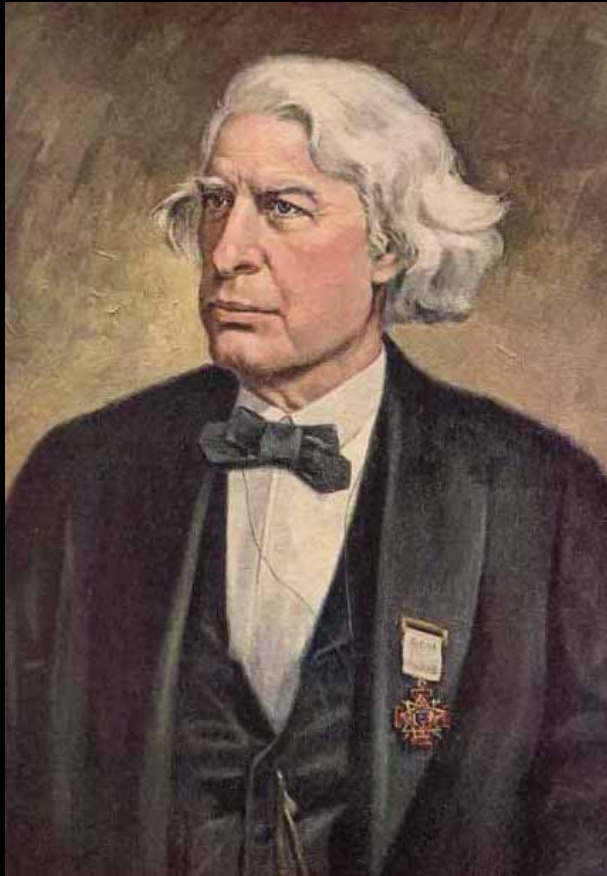
You will recall the well-known words of our ritual —“Brethren in the North, South, East and West, will take notice, etc., etc.” May I suggest to you the thought that these remarks apart from being addressed directly to the brethren actually assembled at the time, are also addressed if indirectly, and are intended to be so addressed, to the “Angels and Archangels and all the Company of Heaven,” who too are our brethren: exalted brethren no doubt, but none the less our brethren under God, invisibly present and materially assisting at our labours. To use a modern phrase, our Masonic work is indeed a Combined Operation!

Consider this entirely fanciful if you will, but for me it is a great and wonderful truth. I would wish that we, as Masons, should become increasingly conscious of these wonderful Beings of Light and try to work in harmony with them: and I assure you it is quite possible to do so.

[Excerpted and paraphrased from Wor. Bro. Major A. Cathcart Bruce, P.G.Stwd., P.M. Lodge of Living Stones, No. 4957, “Some Questions and Answers, Question I,” (about the Pavement-Cloth and its border with four tassels), in *Transaction No. 82*, The Dormer Masonic Study Circle, 4-6.]

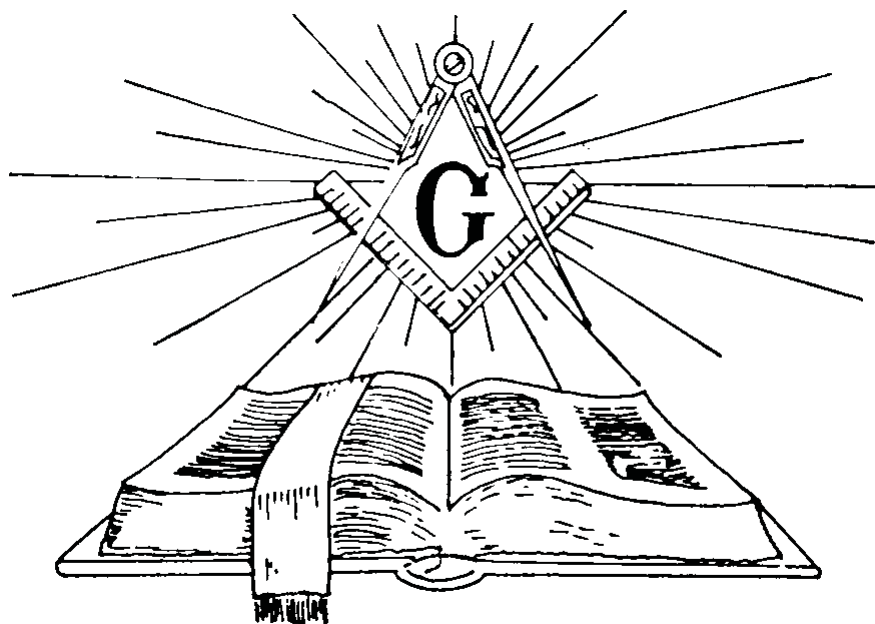


# FINAL WORD



The idea that any connection exists between Freemasonry and *magic* is to be attributed to the French Masons J.B.M. Ragon (1771-1862) and Eliphas Levi (1810-1875). Levi seeks to trace an intimate connection between the Masonic mysteries and the science of magic. Ragon designates this sort of Freemasonry by the name of *Occult Freemasonry*. But he loosely confounds magic with the magism of the ancient Persians, the medieval philosophy and modern magnetism, all of which, as identical sciences, were engaged in the investigation of the nature of man, the mechanism of his thoughts, the faculties of his soul, his power over nature, and the essence of the occult virtues of all things. Magism, he says, is to be found in the Sentences of Zoroaster, in the Hymns of Orpheus, in the Invocations of the Hierophants, and in the Symbols of Pythagoras. Cagliostro, it is well known, mingled with his Spurious Freemasonry the Superstitions of Magic and the Operations of Animal Magnetism. But the writers who have sought to establish a scheme of Magical Freemasonry refer almost altogether to the supposed power of mystical names or words, which they say is common to both Freemasonry and magic. Much light, it must be confessed, is thrown on many of the mystical names in the advanced Degrees by the dogmas of magic; and hence magic furnishes a curious and interesting study for the Freemason.

[Excerpted and paraphrased from Albert Mackey, "Magic," *Mackey's Revised Encyclopedia Vol. II*. (Chicago: The Masonic History Company, 1946), 610.]





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*March Dinner*  
*Menu*



Join us on March 4<sup>th</sup> 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 with Mushroom Gravy
- Potatoes
- Salad
- Bread
- Deserts and Ice Cream
- Lemonade, Coffee, and Ice Tea



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- 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