

HATTIESBURG VALLEY COMMUNICATOR

March 2023

Master Calendar

- ~~1.6.23~~ — KSA Meeting #1/ Ex. Bd
- ~~1.24.23~~ — Degree Team Conferral of MM (See Jason)
- ~~2.3.23~~ — Robert Burns Dinner / Meeting of 33rds
- 3.3.23** 14th Degree
- 4.1.23 Gulfport Spring Reunion
- 4.7.23 Cerm. of Rem. and Renewal
- 4.9.23 Sunrise Academy of Reflection
- 5.5.23 Black Hat Ceremony / KSA Meeting #2
- 6.2.23 Fst. of Consist / Ex. Bd
- 7.7.23 Gordian Knott Bus. Meeting / KSA Meeting #3
- 8.4.23 Fst. of Manifesto
- 8.21-23.23 Biennial Session – Washington DC
- 9.1.23 Guest Speaker / Proposition Night
- 9.8-9.23 Honors Weekend - Tupelo
- 10.6.23 Feast of Tishri / KSA Meeting #4
- 10.7.23 Gulfport Fall Reunion
- 11.3.23 Election / Black Hat / Annual Awards
- 12.1.23 Installation / Christmas

Sickness and Distress

Bro. Freddie Zehner - arthritis, pain, and covid
 Bo. Michael Baker's wife - on lung transplant list
 Unspoken Bro. - undergoing cancer treatment

Please contact Chaplain Gerald Griffin with any reports. 601-543-7219



At a Glance

*This month we're continuing with the **14th Degree** and will be practicing the **18th Degree**. **Matthew Clark** has education for the stated meeting.*

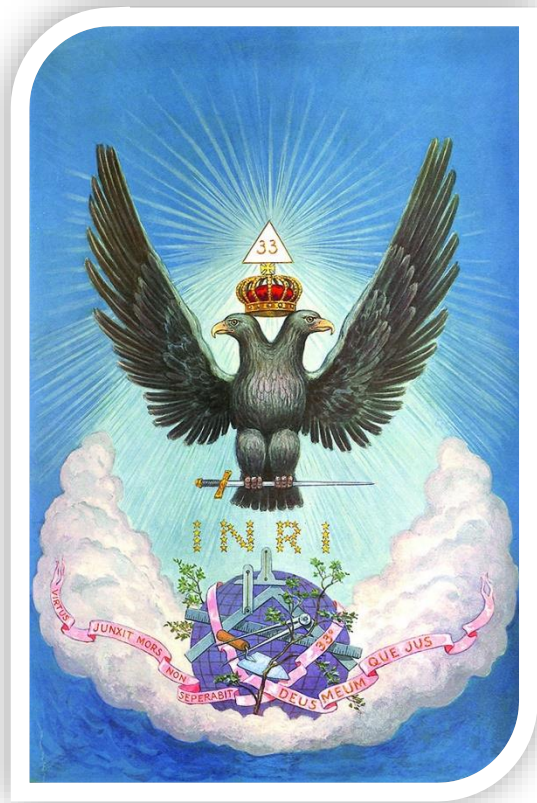
Birthdays

John William Chandler	2-Mar
Aram Caloian	3-Mar
Kenneth Wayne Willingham	3-Mar
Jiles Kenneth Grice	5-Mar
Noel Ashton Rogers	5-Mar
Jeffrey L. Williamson	9-Mar
Timothy Blake Schwandt	11-Mar
Homer Elton Sullivan	12-Mar
Joseph P. Galey	12-Mar
Charles Larry Robinson	16-Mar
Robert Arvin Martin	18-Mar
Richard Morris	19-Mar
Charles Ratcliff Watts	20-Mar
Ronald Berry Smith	21-Mar
Joe Weslie Vawters	21-Mar
Donald Glenn Woods	22-Mar
Michael Dwayne McRee	22-Mar
Johnny Orleans Howell	26-Mar
John Larry Runnels	29-Mar

Lost in the Quarry

We have not seen or heard from you and miss you! If you have any information about these Brethren, please contact the Secretary.

David Bassett	Stacey Williams
Ryan Boyd	Victor Mann
Wayde Byrd	Joe Parkman
Brian Childs	Paul Jones
Mark Forte	David Schwandt
Joseph Galey	Tim Schwandt
Russell Hembree	David Earl Stewart
Michael Hilbun	Harold Whiteman



Education Presentations

January	Lamar Sullivan
February	Other Activities
March	Matthew Clark
April	Other Activities
May	Christopher Rounsevell
June	Lester Ivy
July	Arthur Patrick
August	Mike McKenzie
September	Gabe Churchwell
October	Lane Dossett
November	Rex Hasty
December	Open



Message from the Venerable Master

Brethren,

We are all familiar with many of the charitable organization that Freemasonry supports, yet many are not familiar with our own Scottish Rite charity. It is not mentioned often at our meetings and our Reunions. Just a few facts of our charity organization.

OUR SCOTTISH RITE PHILANTHROPY

Scottish Rite for Children is a world-renowned leader in the treatment of orthopedic conditions such as scoliosis, clubfoot, hand differences, hip disorders, sports injuries and fractures, as well as certain related arthritic and neurological disorders and learning disorders, such as dyslexia.

WORLD-RENOWNED EXPERTS

Scottish Rite for Children's pediatric orthopedic specialists are at the forefront of their profession and are recognized globally for their leadership.

For clinical or appointment-related questions, please visit our Becoming a Patient page or contact our Patient Access department at 214-559-7477 or tsrhp@tsrh.org.

RESEARCH MISSION STATEMENT

We discover new and innovative ways to benefit children's lives. Scottish Rite for Children is dedicated to promoting clinical, basic and applied research to advance the care of children with orthopedic conditions, related neurological disorders and specific learning differences.

To become a donor to this program please visit:

<https://scottishriteforchildren.org/get-involved>

S&F,
Arthur Patrick
Venerable Master



Educationally Speaking



Online Educational Fellowship

March 19 – 11th
Degree



Online Stated Meeting

Beginning with our stated meeting in January, the non-secret portions of our stated meetings are being shared on Zoom for those that are unable to attend our meetings. We've had Brothers join us from Georgia to Texas. While a virtual meeting should not take the place of meeting in person, please watch for the link via e-mail, and join us as best you can!



Master Craftsman® Online College & Leadership Academy

Are You Smarter than a ~~Fifth Grader~~ Master Mason

What is the first point of entrance?

- The door of the Lodge.
- Lodge prayer.
- The Rule of Three.
- Hear and conceal.

Hint: if you said door, you are wrong. See Esoterika P. 312-313.



News & Announcements

Thanks to our KSA for their hard work in collecting over 50 stuffed animals to donate to the Petal Police Department, who was happy to receive them. Thanks to Chieftain Michael McKenzie for orchestrating the program.



What does it Mean to be a Scottish Rite Mason to Others

Life as the Partner of a Scottish Rite Mason
Jamey Wright, DMA

Falling in love is always a beautiful and mysterious process. And as that love blossoms into a long-term relationship, that process is generally marked by the presence of myriad challenges and joys. In my case, as in the case of a significant minority of women, that process also involved a journey of discovery about this strange thing I had only heard about in movies (or maybe a few times with reference to Mozart's famous opera, *The Magic Flute*). I'm referring, of course, to my romantic partner's membership to Freemasonry, and more specifically, to what I've learned to call the Ancient and Accepted Scottish Rite. It actually came up in conversation the first time I met the man who by now has been my constant companion for four and a half years. At the time, I thought he was kidding. I wasn't completely sure that Freemasonry still existed, and I definitely didn't know what it was all about. And of course, some of that is by design. I'll never know the specifics of the rite itself, but nonetheless, I know it to be a tradition that has had and will have a major impact on my life, simply because I spend so much of my time in the company of a man who has sworn to live by its values and philosophies. Once this young man managed to convince me that he was in fact not kidding, a deeper conversation began that has continued to the present day. Here was an individual committed to things I had hardly ever heard anyone speak about so unequivocally. Among the most shocking to me were: an unflinching loyalty to absolute truth, steadfast belief in the value of reason unclouded by prejudice, and fervent devotion to the universal good, as defined in relationship to a Great Architect of the Universe. I recall mentioning early on that I admired his "blind faith" in adhering to these principles. This was the first time in knowing him that I could see that I had offended my new acquaintance. And for the first time ever in my life, I heard a person with these views tell me that there was nothing blind about it; that he had used his facilities of reason and had arrived at these as the core values that he believed to be worth holding.

Over the course of these several years, I have learned much about these ideas from my own Scottish Rite Mason and from seeing him in the presence of his brothers. This is an organization made up of mortal and flawed men, and which faces the challenges that all such organizations must. But it is also one whose precepts are undying, and I have seen those who glimpse the truth behind these rituals transformed into agents for good, and warriors against the forces of chaos and evil.

Perhaps most mysteriously of all, my experience with this tradition has begun to teach me something that in the past I would have thought was a paradox. At the Baton Rouge Lodge of Perfection's Officer Installation earlier this year, I heard a speech on the value of feeling love towards imperfection, even while we strive toward perfection. This idea has opened up a world in which I do not have to abandon my sense of justice to experience loving-kindness, or vice versa. Suddenly, if I am able to live by this idea, the two exist in perfect equilibrium, and I am not a slave to agreeability, nor to righteous indignation. These are the types of insights I have become accustomed to finding through conversations about Masonry. And I count myself lucky that the man I fell in love with is a member of the Baton Rouge AASR bodies.

Historically Speaking

Mississippi's First SGIG



Gov. John Anthony Quitman SGIG at about age 50 years
1848 - July 17, 1858

Duration of Supreme Council Tenure: about 10 years

Born: September 1, 1798 – Died: July 17, 1858

Life span: 59 years, 10 months and 16 days

Lawyer

Grand Master of the Grand Lodge of Mississippi – 1826-1837;
1840; 1845-1846

Progress in Scottish Rite Masonry: 4°-32°: month, day, year,
place and by whom

Degrees were communicated unconfirmed. 33°, IGH: elected
and coroneted c1848.

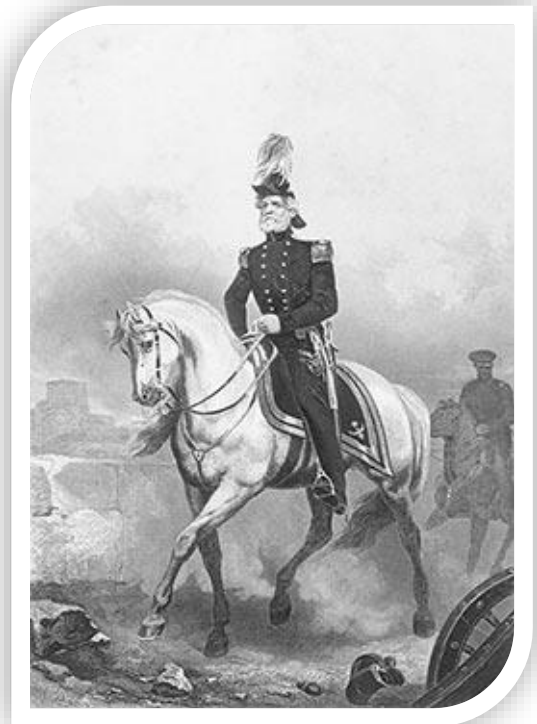
SGIG: elected and crowned 1848; laid down his Craft tools
while in Office July 17, 1858.

Scottish Rite Biography from

Bibliography: Pike, Albert. Ex Corde Locutiones, Washington: 1897:2-12.

Ill. Bro. John Anthony Quitman was an honored and valued member... Simple, courteous, dignified in his deportment, singularly quiet and unostentatious, most gentle in his manners, having always commanded the respect and esteem of all, he had at all times and everywhere exhibited an unswerving devotion to principle, and a singular integrity, which distinguished alike his political and private life. He stamped his impress deeply upon the institutions of his State; he labored with earnestness to extend and diffuse the blessing of constitutional freedom. Such a man, of high principle, of stern integrity, of warm heart and generous impulses, with a mind well informed, cultivated and refined, and a spirit generous, unselfish, noble and chivalric; the poor man's friend, the advocate and defender of individuals oppressed, and nations under the brutal heel of tyranny, it was but natural that he should seek early admission among the Initiates, and become a zealous and energetic member of the Great Order.

On his return from Mexico, in 1848, he received, in Charleston, the 33° Degree, and became, by election, an Active Member of the Supreme Council. That office he held until his death. Thus the same energy, activity, and love of popular esteem which actuated him in every other sphere, - advanced him to the highest honors in the peaceful realms of



Masonry; and here, as everywhere else, he acted upon the principle that the duties of life are more than life... To what extent these varied excellencies were owing to the influence of Masonry can never accurately be known. Much, of course, was due to nature; but more, of every man's fate and fortunes, is due to circumstances and training. It must at least be admitted to be a striking coincidence, that the very virtues which Masonry chiefly insists upon are those by which our Illustrious Brother was particularly distinguished. And in the whole conduct of his life, the qualities which chiefly contributed to his success were his Prudence, Temperance, Fortitude, and Justice, the excellence of which is taught to every Mason before he reaches the inner courts of the Temple.

Biography from the National Governor's Association

<https://www.nga.org/governor/john-anthony-quitman/>

JOHN A. QUITMAN, the tenth and sixteenth governor to serve Mississippi, was born in Rhinebeck, New York on September 1, 1798.

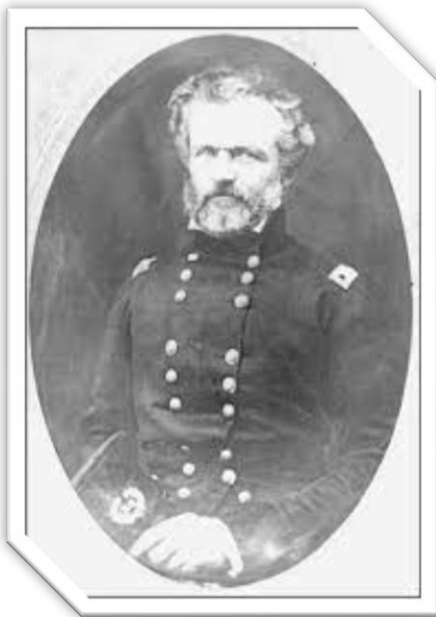
His education was attained at Hartwick Seminary, where he graduated in 1816. He studied law in Ohio, was admitted to the bar in 1821, and then established his legal career in Natchez, Mississippi.

During the Mexican War, he served as brigadier general of Volunteers, and later was promoted to the rank of major general in the regular army. Quitman first entered politics in 1826, serving as a member of the Mississippi House of Representatives, a position he held

until 1827. He also served as the chancellor of state from 1828 to 1835, was a delegate to the 1832 Mississippi Constitutional Convention, and served as a member and president of the Mississippi State Senate from 1835 to 1836. On November 20, 1835, Governor Hiram G.

Runnels' term expired, and Quitman, who was president of the senate at the time, assumed the duties of the governorship. He served from December 3, 1835 until January 7, 1836, when the new governor elect took office. Thirteen years later, Quitman secured the Democratic gubernatorial nomination, and was elected on November 5, 1849 to a term of his own.

During his tenure, the controversial issue of slavery was dealt with; and construction of a levee system was approved. **Also, Quitman became involved with the liberation of Cuba, and was arrested by federal authorities for breaching American neutrality laws.** He was found not guilty of all charges, however the fallout resulted in his resignation on February 3, 1851. Quitman continued to stay politically active, serving in the U.S. House of Representatives, a position he held from 1855 until his death on July 17, 1858. Governor John A. Quitman was buried in the Natchez City Cemetery in Natchez, Mississippi.



The Angel Raphael and the Model Psychopomp

by

R. Lane Dossett, 33^o

Psychopomp

The term psychopomp comes from a Greek word that means “guide of souls.” In many religions, spirits, angels or demons are responsible for escorting the newly deceased souls to the afterlife. Their role is not to judge but to guide. They have also been depicted in art as anthropomorphic entities such as horses, deer, dogs, whippoorwills, ravens and crows. In the case of birds, they usually appear in huge masses. One of the most known psychopomps is from Greek mythology, Charon or Kharon, who is the ferryman of Hades that carries souls across the river Styx. The term can be used in a broader sense to refer to anyone that guides someone spiritually from one stage of life to the next.

The Book of Tobit, aka Book of Tobias

Like all ancient manuscripts, dating it is difficult. Scholars believe it was composed between 225 and 175 BC. Fragments of the book were discovered among the Dead Sea Scrolls in 1946 in both Aramaic and Hebrew, assisting with dating. The Book of Tobit was approved as a canonical biblical book by the Council of Carthage in 397 AD. It was later approved for the Roman Catholic Church and Eastern Orthodox Church after The Council of Trent in 1546. The Book of Tobit was part of the Apocrypha and included in the 1611 King James Bible, where it remained 274 years, until 1885, when it was removed. So, when someone says they are KJV only, ask “which one?!”

The Story

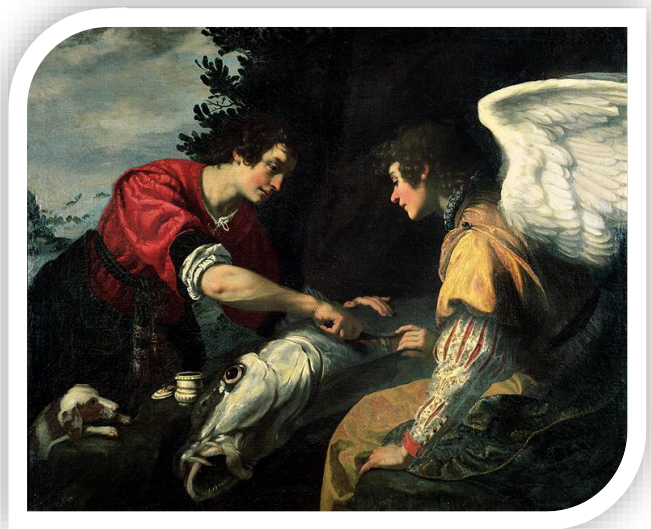
Tobit is a faithful Hebrew that lived in Nineveh. He buried the dead, including those killed by the king. As a result of acting contrary to the crown and not leaving bodies to rot, he had to go into exile. The king was killed by his sons, so Tobit returned home. The very evening he returned home, someone was killed in the market, so he went at dark and buried him. Tobit fell asleep leaning against a wall outside. Unknown to him, there were sparrows on the wall, and their droppings fell into his eyes, making a white film that blinded him.

Being blind, Tobit eventually prayed that he would die. Simultaneously, in the city of Media, a woman named Sarah was reproached by her father’s maids. She had seven husbands, but each time she was married, an evil spirit killed her

husband before they could consummate the marriage. The maids told her to go away before she killed more men. She was simultaneously weeping in prayer asking to die when the Lord heard their prayers together. He sent the angel Raphael to help them. He was sent to remove the white film from Tobit's eyes and arrange a marriage between Sarah and Tobit's son Tobias.

After his prayer, Tobit prepared to die, and he gave instructions to Tobias. He informed him that he had left a large sum of money with family in Media, and he sent him to retrieve it. However, Media was far away, and Tobias didn't know how to get there. Tobit told him to hire a guide, and he could pay him out of the proceeds. When Tobias walked out the door to leave, he immediately came face to face with the angel Raphael, but Tobias didn't know who he was.

At the end of the first day's journey, Tobias went to the Tigris river to wash his feet, where a large fish jumped from the water and tried to swallow his foot. Raphael told him to grab the fish, and he pulled it on the bank. The angel then told him to take his gall bladder, heart and liver to use it for medicine, which he did. He said the heart and liver could be burned to chase away a demon or evil spirit and the gall bladder could be used to treat eyes with a white film.



When they arrived at Media, Raphael told Tobias he was going to arrange a marriage for him to Sarah, but Tobias was afraid, having heard the story of her former husbands. Raphael instructed him on how to deal with the demon.

The trip was very successful, and Tobias returned home with not only a new bride but also half of Sarah's parents' wealth. Raphael then instructed Tobias on how to use the fish's gall bladder to make a plaster for medicine. Tobias then restored Tobit's sight.



Turning now to Freemasonry, we find Raphael in the English version of the 18th Degree, in the ritual of the Rose Croix of Heredom. In the 18th Degree, the true Word is rediscovered and communicated. Author Edwards Waits claimed the 18th Degree was the *fons et origo*, the source and origin of Freemasonry, the true key to Masonry, and the delivery of the final message.

In the English version, it is Raphael that leads the candidate through his journey and answers for him throughout the ceremony, whereas in the United States it is the Master of Ceremony. England received their degrees from the Northern Masonic Jurisdiction of the United States in 1847, so this substitution is purely an English invention. However, the idea of an angel as one's guide is quite profound and fits well in any degree and any religion, as angels are universally messengers and servants. This is seen in Virgil, who led Dante through the 9 circles of hell, while protecting him from hostile demons.

Most Wise Sovereign: Who conducted you?

Candidate: Raphael.

Prelate: He found Raphael that was an angel, and he said unto him, 'canst thou go with me' To whom the angel said, 'I will go with thee, and I know the way well.'

In the Book of Tobit, we find Raphael depicted as a guide. He is hired by Tobias to lead him safely to Media. Raphael helps develop Tobias into manhood, finding him a suitable wife in Sarah. Raphael is a healer, restoring sight by bringing Tobit from Darkness to Light. Tobit/Tobias is like a candidate with a veil over his eyes that can only see dimly. His path leads to revelation. Symbolically, the psychopomp is the candidate's higher self, as he answers for the candidate and speaks for him, stepping into his shoes. The role of the guide diminishes as the candidate learns his lessons. By the end of the ritual, the candidate fuses with his higher self and can answer for himself, leaving the role of the guide either mute, or reduced to the role of prompter. Some have noted that the role of Raphael and the psychopomp go well beyond Scottish Rite Freemasonry. He appears under different guises in many Orders. He is the Junior or Senior Deacon in the



Raphael is often depicted with a staff, as a guide, possibly further paralleling the Senior Deacon

Blue Lodge; he is the Principal Sojourner in the Royal Arch; he is the veiled Guide in the Order of Knight of York; the conductor in rites too numerous to mention: in fine, he is present in every ceremony in which the candidate is blindfolded and therefore needs both a guide and someone who will speak for him.”

Of all the angels, Raphael is the most loved and the most personable. Uriel is hard to pin down, Michael is aloof and stern and Gabriel delivers news that most don't want to hear. Raphael on the other hand is the kind healer. One of the reasons we identify with Raphael, as a guide, is because he identifies with us. He heals us, he guides us, he battles our demons and protects us. It has been suggested that he is the Christ Consciousness within us.

Canst thou go with me? I will go with thee, and I know the way well.

There is a Catholic prayer written to invoke the Archangel Raphael, which is unlikely to offend any faith:

Glorious Archangel Saint Raphael, great prince of the heavenly court, you are illustrious for your gifts of wisdom and grace. You are a guide of those who journey by land or sea or air, consoler of the afflicted, and refuge of sinners. We beg you, assist us in all our needs and in all the sufferings of this life, as once you helped the young Tobias on his travels. Because you are the medicine of God, we humbly pray you to heal the many infirmities of our souls and the ills that afflict our bodies.

In closing, consider whether we fulfill our obligations as guides for our fellow man? Are we working to restore the sight of the people? Do we guide men as they face their demons and answer for them in their defense? Just because the ritual is over, our role has not yet been completed.



Figure 28. Tobias and Sarah led by the Angel on their Return to Ninevah

Excerpt from the Supreme
Council's
New Age Magazine, 1911
Volume 14



Cagliostro.

CAGLIOSTRO

By George Fleming Moore, 33°, S. G. I. G., Editor of THE NEW AGE

WHEN the Popes were Kings and Pius VI ruled in Rome, Count Alessandro Cagliostro and his wife were arrested by the Papal police and confined in the Castle of St. Angelo. It was on the evening of St. John the Evangelist's day, December 27, 1790, that they were made prisoners, and after an investigation or trial which lasted for more than a year he was condemned.

His sentence began thus, "Giuseppe Balsamo attainted and convicted of many crimes and of having incurred

the penalties pronounced against heretics, dogmatics, heresiarchs and propagators of magic and superstition has been found guilty and condemned to the said censures and penalties as decreed by the Apostolic laws of Clement XII and Benedict XIV against all persons who in any manner whatever favor or form societies and conventicles of Freemasonry as well as by the edict of the Council of State against all persons convicted of this crime in Rome or in any other place in the dominions of the Pope. Notwithstanding by special grace and favor the sentence of

death by which this crime is expiated is hereby commuted into perpetual imprisonment in a fortress where the culprit is to be strictly guarded without any hope of pardon whatever. Furthermore after he shall have abjured his offenses as a heretic in his place of imprisonment he shall receive absolution and certain salutary penances will then be prescribed for him to which he is hereby ordered to submit."

The *crime* with which he was charged and for which he was condemned to suffer death, but which was commuted to perpetual imprisonment in a fortress without any hope of pardon was that of being a Freemason and practising Freemasonry in Rome.

The Holy Inquisition sentenced the weak and inoffensive wife of Cagliostro to imprisonment for life, and she was confined in the Convent of St. Apollonia, the woman's penitentiary in Rome, where she died, it is said, in 1794.

Cagliostro was sentenced on March 21, 1791, and was immediately and secretly conveyed to San Leo, an inaccessible fortress situated on the top of an enormous rock, which was a papal prison and of which it is said that "compared to San Leo the Bastille was a paradise." He was put into one of the dried-up cisterns cut down into the solid rock which were used by the popes as dungeons for the worst class of criminals. For three years, until death relieved him, he saw no human face, nor did he hear any human voice nor see the light of day save when his keepers raised the trap-door over the mouth of the well to let down to him his food. What devils they were who invented such a punishment? And for what crime was he punished? Not for murder nor arson, not for any of those offenses which civilized nations punish with death or imprisonment for life, but for a crime created by the Popes of Rome, Clement XII and Benedict XIV, that of being a Freemason and practising Freemasonry!

The murderers of Cagliostro felt the

necessity of trying to justify their great crime against humanity, and for more than a hundred years, *through their influence and their successors*, his name has been turned into a synonym for imposture, trickery, charlatanism, and, in fact, all that is base and vile. Historians following without investigation or original research the book written by the infamous member of the infamous tribunal which condemned him have painted him in the darkest colors and have dubbed him liar, trickster and fraud.

During the present year Mr. Bram Stoker has published a book in which Cagliostro figures as an "impostor" and practitioner of magic and the author of the book can scarcely find epithets enough to hurl at the victim of the "Holy Office." This book is only another instance of that threshing over old straw without any original research, which makes us wonder why the book was written.

One would have thought that Freemasons at least would not have been duped into joining the hue and cry against a man condemned to death for the crime of belonging to their fraternity and opening the doors for others to come into it! In one of our Masonic degrees the advice is given that when the human hounds bay after a man, not to join the pack, but to "drive them back into their kennels."

Several years ago there appeared in the pages of this magazine an article from the pen of an accomplished Masonic writer in which he followed the usual and common theory that Count Cagliostro was Joseph Balsamo and was the greatest trickster, charlatan and impostor of his day.*

In one of our notes to the "Materials for the History of Freemasonry," by Albert Pike, we said:

When Cagliostro was brought before the court, in Paris, in connection with the "affair of the Queen's necklace," he said that he did not know the place of his birth, nor the names of his parents, but that he had spent his infancy at Medina in Arabia and was brought up under the name of Acharat.

* See THE NEW AGE for June, 1907, page 555. "Mason," No. VI. By Henry Ridgeley Evans.

"Flying Leaves from the Journal of a Mystic and

He lived there with his preceptor Althotas, who had informed him that his parents were Christians and belonged to the nobility, but had died when he was three months old and left him in the care of the Muphti. He could not ascertain the name or residence of his parents, but he believed from some expressions of Althotas that they were from Malta. He began his travels when he was twelve years old, and learned the languages of the East. He remained in Mecca three years, and the cherif, or governor, was very kind to him, and he was convinced that he was indebted to that personage for all the advantages he had enjoyed. In every city of Europe, he claimed, he could draw for thousands upon thousands and no questions were asked him, but as to his name Acharat. He believed the chief in Mecca was the friend to whom all this was due. It was not worth while for him to steal a diamond necklace, for he had wealth enough to purchase as many as he pleased. Madame de la Motte had called him an empiric. He was not unfamiliar with the word. If it meant a man who without being a physician had some knowledge of medicine and took no fees, who cured both rich and poor and took no money from either, he confessed that he was such a man; that he was an empiric. She had also called him a mean alchymist. Whether he was an alchemist or not, the epithet *mean* could only be applied to those who begged or cringed, and he had never done either. As regarded his being a dreamer about the philosopher's stone, whatever his opinions about that subject, he had been silent and had never troubled the public with his dreams. Then, as to his being a false prophet, he had not always been so, for he had prophesied to the Cardinal de Rohan that Madame de la Motte would prove a dangerous woman, and the result had verified the prediction. He denied that he was a Rosicrucian, or that he had ever pretended to be three hundred years old, or to have had one man in his service for a hundred and fifty years. He denied that he was a profaner of the true worship or that he had ever striven to bring religion into contempt; on the contrary, he respected every man's religion and never meddled with it.

Cagliostro defended himself, while the Cardinal de Rohan and Madame de la Motte were represented by counsel.

In conclusion, he said that every statement that Madame de la Motte had made regarding him was false, and that she was *mentrisi impudentissime*, which two words he begged her counsel to translate for her, as it was not polite to tell her so in French.

It is true that this speech is said to have changed the minds of many who were doubtful about him, and made them believe he was one of the greatest impostors. But there was no evidence against him and he was acquitted, while Madame de la Motte was "found guilty and sentenced to be publicly

whipped and branded on her back with a hot iron."

Charles Mackay, in his "Memoirs of Extraordinary Popular Delusions," says that Cagliostro's fate "may have been no better than he deserved, but it is impossible not to feel that his sentence for the crimes signed (those of being a *Freemason*, a heretic and sorcerer) was utterly disgraceful to the government that pronounced it."

The day may come when such men as he was may have justice done to their memories.

The "Americana," one of our best encyclopedias, relates the story of the "Diamond Necklace" without even mentioning the name of Cagliostro. Its statements are that the necklace was made by Madam Du Barry by order of Louis XV; was not finished during his lifetime, and after his death the Du Barry was banished. Cardinal Rohan, infatuated by the charms of Queen Marie Antoinette, was led to believe by Countess Lamotte that the Queen loved him; that she wished to buy the diamond necklace and wished him to become security for the purchase money, some \$400,000. The necklace was delivered to the Countess but did not reach the Queen. The Cardinal and others concerned were imprisoned. The trial established only the folly of the others, but the Countess Lamotte and her husband were branded on the shoulders as thieves and sentenced to life imprisonment.

Dr. Mackey, in his *Masonic Encyclopedia*, tells his readers that the Countess Lamotte "invited to her assistance Cagliostro, who was then in Paris working at his Egyptian Masonry, and through his influence over the Cardinal de Rohan secured the complicity, innocent or guilty as it may be, of the credulous prince." * * * "Cagliostro, too, was in possession of funds for which hardly the income of his Egyptian Masonry would account."

He speaks of the "Cardinal and his two accomplices, the Countess and Cagliostro." He does not state, however, that Cagliostro was *acquitted* and the Countess condemned. The story, as the *Masonic Encyclopedia* tells it, seems utterly unworthy of belief.

We have at last a book which makes

an attempt to do justice in some small measure to the memory of this much abused and villified man. The author of the book began his studies of the career of Cagliostro, holding the same opinions about him which are the legacy of the Inquisition and its historians to succeeding times, but was soon led to doubt the truth of much that he found in the books about the famous "Charlatan." As a result of an honest search after truth he has given to the public a book which will repay careful reading.* He has not, however, made the case, according to our notion, as strong for Cagliostro as he might have done if he had looked further into the Masonic history of the times. For example, Mr. Trowbridge has failed to give any account of the Masonic Convention held in Paris in 1785 under the presidency of Savalette de Langes. Upon the motion of de Langes, Cagliostro was summoned before that body and made an answer, which began thus:

"The Unknown Grand Master of the True Masonry has cast his eyes on the Philaetes and on the invitations which they have sent to the people of their Brethren. Touched by their piety, moved by a sincere regard for their needs, he deigns to stretch out his hands and bring a ray of light into the shadows of their temple. The existence of one God, which is the foundation of their faith, the original dignity of man, his power and his destiny, in a word whatever they believe, the Unknown Grand Master will prove to them."

Commenting on the Convention and Cagliostro, the present writer said:†

We find in the record of the session of the Convention held on Saturday, April 16, 1785, the following minute entry:

"The Brethren deputed to visit the Count de Cagliostro have made a report of their mission. The result was that the Count received them with the greatest consideration; that he has promised to satisfy the desires of the Brethren; that he has entered into some details as to his doctrines which the Deputies have regarded as sublime."

We cannot ascertain from the authorities at our command how many of the Convention were present when the report of the

Deputies was received and the entry which we have quoted was made, but as the body was composed of very many distinguished men and Masons, it is fair to suppose that many of this class were present when this message was brought to them from the alleged "Charlatan."

The Deputies who visited Cagliostro were the Marquis de Marnesia, a man of letters, a distinguished author, and a member of many learned societies in Paris, de Paul, Lieutenant-General in the jurisdiction of the Seneschal at Marseilles, and de Raimond, Directeur des Postes (postmaster) at Besancon.

It would be folly to charge the Convention with having selected men who were incompetent to fulfil the mission to which they were appointed by it, and strange, indeed, if such men were imposed on by a mere "charlatan." The Deputies, the Marquis de Marnesia, and the others, in their report to the Convention, said "*his (Cagliostro's) doctrine must be regarded as sublime and pure.*" A "Charlatan" teaching a doctrine which was pronounced sublime and pure! We must remember, too, that this was written by Masons who were contemporaries of this much abused, villified and slandered man.

The Deputies stated in their report that while Count de Cagliostro did not have perfect control of the French language, *he used it like a prophet of the olden times might have employed an unfamiliar language.* He was a martyr to the cause of Masonry. Condemned to death in Rome for the crime of being a Freemason, this alone should have made Masonic writers careful about receiving as true statements emanating from those who persecuted him.

Mr. Trowbridge did not have an easy task in trying to unravel the tangled skein of truth from the ball into which it has been rolled by the murderers of Cagliostro and their thoughtless imitators. Any one who has tried to reach the truth with regard to the execution of Professor Francisco Ferrer at Barcelona will realize the great difficulty of getting the real facts in such a case. Ferrer was shot just a little more than a year ago, and yet we have the most diverse accounts of his trial and condemnation. The Roman Catholic clergy and their supporters and abettors all over the world insist that he was an ordinary criminal who justly suffered death for his crimes. The other side, the anti-clericals, republicans, free-thinkers and many Freemasons, assert

* Cagliostro. *The Splendour and Misery of a Master of Magic.* By W. R. H. Trowbridge, author of "Seven Splendid Sinners," "A Beau Sabreur." With numerous illustrations. New York: 1910.

† See *The New Age* for April, 1906, page 353.

that he was a martyr to freedom of thought, had committed no crime, and that his execution was a judicial murder. The student of the life and times of Cagliostro is hampered by the falsehoods and calumnies emanating from the inquisition-biographer and other equally unreliable sources which have so long been current that it seems almost rash to attempt to correct them.

Mr. Trowbridge begins his book with the very significant question, "Who was Cagliostro?" and he evidently does not believe he was Joseph Balsamo. He points out the fact that *nobody who had known Balsamo ever saw Cagliostro*. All the evidence which identified the two men was purely circumstantial. It will appear to any one accustomed to weigh evidence that it was of little weight and in fact *trivial*. For example, it was said that Balsamo's wife and Cagliostro's wife were both Romans! But Rome was a large city, and this fact amounted to no more than the further fact that both married young, Balsamo's wife when she was fourteen, and Cagliostro's wife when she was quite young. As nearly all Italian women were married when they were quite young, this fact could hardly be dignified as evidence. And so both women bore the name Feliciani, but as the families of Feliciani were numerous in Italy this amounted to nothing. The name of Balsamo's wife was *Lorenza*, but as Cagliostro's wife was named *Seraphina*, this broke to pieces the circumstantial evidence which his enemies built up to identify him with Balsamo. So the same makers of history and biography *supposed*, without a shadow of evidence to support it, that Cagliostro's wife changed her name from Lorenza to Seraphina!

It was a French paper, the *Courier de l'Europe*, published in London, which first found that Cagliostro was Balsamo. But it was not until September, 1786, that it made its alleged discovery. An anonymous letter from Palermo was the basis of the charge made by the newspaper. It was said that a paper written by Balsamo in Paris was in the same handwriting with

one written by Cagliostro. But the worthless character of handwriting evidence has become apparent and the courts distrust it more and more. The testimony of interested witnesses is never entitled to great weight and the French police were anxious to condemn Cagliostro for the benefit of Queen Marie Antoinette, and their evidence was not reliable. Balsamo was in London in 1771 and was known to the police there, for they "wanted" him, and yet Cagliostro, two years afterwards, in 1773, spent four months in jail as a victim of a gang of blackmailers and swindlers, and the London police did not recognize him as Balsamo. Nor did the French police, *at that date*, claim that Cagliostro was Balsamo. It was only when it became necessary for the French court to protect its Queen that its law officers found that Balsamo and Cagliostro were one and the same man.

The strong point remains *nobody who had known Balsamo ever saw Cagliostro*.

It does not seem to us that Mr. Trowbridge lays enough stress on the plain fact that Cagliostro was a man of entirely different stamp from Balsamo. He tells us that in a certain three years of Cagliostro's life he cured *fifteen thousand people* of their diseases without exacting a penny as fees, that he was charitable, generous, open minded. The incidents of his life show that he was *not* a trickster nor a charlatan, for he had the yielding and unsuspecting nature of the *student* rather than the wily character of the trickster and charlatan. *It was he who was duped and not those with whom he dealt*. His stay in London shows what an easy victim he was for the gang of swindlers and blackmailers who surrounded him there, and his last act before his arrest was when he was duped by the spies of the Inquisition in Rome.

Mr. Trowbridge calls attention to the fact that Balsamo spoke Italian *as a Sicilian*, while Cagliostro spoke Italian with a foreign accent which was *unlike Sicilian*. It would be indeed *strange* if Cagliostro were *likewise an Italian*

and yet spoke his native tongue with a foreign accent. This fact alone, which is undisputed, would suffice to throw doubt on the identity of Balsamo and Cagliostro. He discredits Cagliostro's statement about himself which he made in his defence in the "Diamond Necklace Case." He gives us, however, this information relating to one salient fact in that defence. It has been asserted that all Cagliostro's statements as to his nativity and as to his early years, were lies. Mr. Trowbridge tells us that the existence of the famous Althotas, the friend and teacher of Cagliostro, who has been considered a myth, is now generally conceded. A plausible attempt has been made to identify him with a certain Kölmer from whom Weishaupt received lessons in magic, and who was said to be a Jutland merchant who had lived some years in Memphis, and afterward travelled through Europe pretending to initiate adepts in the ancient Egyptian mysteries. He was known to have visited Malta in the time of the Grand Master, Pinto.

It was the Masonic career, however, of the man which compassed his horrible imprisonment and death.

We are informed in this book that Cagliostro was initiated into the Masonic fraternity in London on April 12, 1777. He joined the Lodge, *Esperance*, which met in a room in the King's Head on Gerard Street, Soho. The same French paper, *Courier de l'Europe*, asserts that he described himself on his admission as "Joseph Cagliostro, Colonel of the Third Regiment of Brandenburg." The statement was made by it that the *Countess Cagliostro* was received at the same time! Her initiation consisted in taking the prescribed oath, but the ceremony of making the Colonel a Mason, we are told, "was characterized by the horse play usual on such occasions." This stuff told by the French paper is so silly that no Mason would believe it even if the Lodge was a regular Masonic Lodge, which was not the case. The French newspaper was most likely in the pay of the French Court. To

show what sort of a man Cagliostro was, it also stated that the Master of the Lodge was an upholsterer and the members were of low class, petty tradesmen, etc., in order to still further prejudice the public. The Lodge *Esperance* belonged to the "Strict Observance," which Mr. Trowbridge tells us was "a secret society grafted on Freemasonry in the eighteenth century; that it perpetuated the traditions of the Knights Templars, and was anathema to the Roman Church. In England, it was purely philanthropical and social, though steeped in occultism, which gives the reason why Cagliostro joined it." He adopts Carlyle's words and speaks of the writer of the life of Cagliostro as the "Inquisition Biographer." It was this person whom Carlyle denounced as "somewhat of a liar."

The Inquisition Biographer gives an account of the admission of a candidate into Cagliostro's Egyptian Masonry. In the Master's degree a young boy or girl (called the Dove) had imparted to him or her the power of commanding the presence of the seven pure spirits. The Dove was brought before the Master and the members prayed to Heaven to grant the exercise of the power to bring the spirits. The Dove was inclosed in a tabernacle (a place hung with white), in which there was a bench and a table on which were three burning tapers. After the prayers the Dove gave replies through a window in the tabernacle as to the fitness of the candidate to become a member. After this the ceremony of initiation took place. This brief statement will serve to make intelligible the following interesting account of one of the meetings of a Lodge of Cagliostro's Rite.

We find it in a letter written by Baron Kirchberger to Louis Claude Saint-Martin, the unknown philosopher that Cagliostro, *although he was not present*, directed the consecration of a Lodge at Lyons, France, on July 6, 1556!

That the labors lasted three days, and the prayers fifty-four hours, and that there were twenty-seven in the meeting. The Baron says: "While these

members were praying to the Eternal to manifest his approbation by a visible sign and the Master was in the middle of his ceremonies, the Repairer appeared and blessed the members assembled. He came down on a blue cloud which served as a vehicle to this apparition; gradually he ascended again on this cloud, which from the moment of its descent from heaven to earth acquired a splendor so dazzling, that a young girl (*the Dove*), who was present, could not bear the light. The two great prophets and the lawgiver of Israel also gave signs of their benevolence and approval. Who could reasonably doubt the piety and fervor of those twenty-seven members? Yet, who was the institutor of the Lodge? Cagliostro. This one word suffices to show that error and counterfeit forms may follow the religious intentions and good faith of the twenty-seven members met together."

And the Baron then asks Saint Martin: "Do not all those manifestations, which come through imitations, belong to the astral kingdom, and as soon as we place a foot in this domain, do we not enter into association with all the creatures that inhabit it, and who, for the most part, are not desirable company? Do we not enter into society with creatures who may excessively torment the operator who lives in this crowd even to such an extremity as to drive him to despair and suggest suicide—witness Schroepfer and Count Cagliostro?"

Saint Martin, replying in April, 1783, says that he has heard of all their "adventures in Lyons," and classed them

with the most suspicious order of things, but he adds that "the good souls present may have received some happy transports—fruits of their piety and true desires. God continually brings good out of evil. I know also the histories of Schroepfer and many others of the same sort on whom a definitive judgment has been passed long ago." And then he says, "As for the manifestations which took place in my own school, I believe them to have been much less tainted than the above," etc.

It is clear that both Kirchberger and Saint Martin believed in the reality of the phenomena which occurred at Lyons in Cagliostro's Egyptian Lodge, and it is no wonder that others who were neither philosophers nor scholars believed that Cagliostro was a man of strange and mysterious powers.

All students of history or of Freemasonry "owe a vote of thanks" to Mr. Trowbridge for his effort to get at the truth about Cagliostro. The book at least leaves the subject where another investigator may take it up and carry it forward. There are scattered through the world many fragments from which a complete work might be written which would place the career of the "Arch-Impostor" in a very different light from that in which it is usually regarded. We have seen, for example, a little book in German, published in 1790, entitled "Is Cagliostro the Chief of the Illuminati?" which may throw light on his life, and there are doubtless many others which would clear up the doubts still left after reaching the conclusion that Alessandro Cagliostro was not Giuseppe Balsamo.





2023 Officers



Lodge of Perfection 4° – 14°

Venerable Master	Art Patrick, 32° KCCH
Senior Warden	Chris Rounsaville, 32° KCCH
Junior Warden	Jay Morris, 32°
Expert	Lester Ivy, 32° KCCH
Captain of the Host	Xerxes Herrington, 32° KCCH
Tiler	Wayne Barrow, 32°

Chapter of Rose Croix 15° – 18°

Wise Master	Rex Hasty, 32° KCCH
Senior Warden	Michael McKenzie, 32°
Junior Warden	Dewayne Mitchell, 32°

Council of Kadosh 19° – 30°

Commander	Shelton Dickerson, 32° KCCH
1st Lt. Commander	Lamar Sullivan, 32° Kaplan, Sefer Yetzirah, p. 34
2nd Lt. Commander	LaDean Byrd, 32°

Consistory 31° – 32°

Master of Kadosh	Michael Baker, 32° KCCH
Preceptor	Nick Verner, 32°
Prior	Matthew Clark, 32°

Executive Board Members

Personal Rep.	Lane Dossett, 33°
Personal Rep. Emeritus	Joe Vawters, 33° GC
Treasurer	Xerxes Herrington, 32° KCCH
Secretary	Larry Robinson, 32° KCCH

Heads of the Bodies

<i>Venerable Master</i>	Art Patrick, 32° KCCH
<i>Wise Master</i>	Rex Hasty, 32° KCCH
<i>Comm.</i>	Shelton Dickerson, 32° KCCH
<i>Master of Kadosh</i>	Michael Baker, 32° KCCH
Almoner	Jiles Grice, 33°

Directors of the Work

<i>4th</i>	Jason Jefcoat, 32° KCCH
<i>14th</i>	Michael Baker, 32° KCCH
<i>18th</i>	Jay Morris, 32°
Membership	Rex Hasty, 32° KCCH
VMAP Chairman	Chris Rounsaville, 32° KCCH
Education Chairman	Art Patrick, 32° KCCH
Kn. of St. A. Chiefton	Michael McKenzie, 32°
Chaplain/Prelate	Gerald Griffin, 32°

Valley Ambassadors

Beaumont	Art Patrick	601-508-2978
Bowie	Xerxes Herrington	703-341-9588
Bunker Hill	Larry Robinson	601-603-0139
Carly	Jiles Grice	601-731-2295
Ellisville	Duane Mitchell	601-433-5229
Enon	Shane White	601-689-7784
Fairmont	Lester Ivy	601-466-0678
Hattiesburg	Rex Hasty	601-658-2048
Hub City	Rex Hasty	601-658-2048
JM Bradley	Jason Jefcoat	601-580-4857
Leakesville	Chris Rounsaville	601-525-7697
Liberty	Kenny Willingham	601-600-5122
Lucedale	Dickey Dickerson	601-947-2293
Moses Cook	Joe Vawters	601-798-1501
Mt. Carmal	Jiles Grice	601-731-2295
Mystic Tie	Jay Morris	901-247-8028
Ovett	Jason Jefcoat	601-580-4857
Petal	Lane Dossett	601-543-5273
Richton	Shane White	601-689-7784
Sanford	Bobby Hebert	601-517-3261
Sherrard Byrd	Tom Cumberland	601-463-2485
St. Alban	Jiles Grice	601-731-2295
Summit	Kenny Willingham	601-600-5122

Links

GroupMe Group Texting:

https://groupme.com/join_group/68986319/O14jIKX2

Valley Facebook

<https://www.facebook.com/groups/hattiesburgs>

Orient Facebook

<https://www.facebook.com/groups/msscottishrite>

Orient Website

<https://scottishrite.org/>

Online Petition

<https://scottishrite.jotform.com/212843415672961>

Volunteer Help Wanted

Social Media Manager / Content Creators
Articles for Communicator

Candidate Proposals

SEC. 7. Any qualified person residing within the territorial jurisdiction of this Supreme Council may be **proposed** at any Stated Meeting of a Body under its jurisdiction by proposition in writing, signed by one member and seconded by another, also in writing. Such proposition may be made without the knowledge of the person proposed. A Body may, by its bylaws, require candidates to apply for Degrees by petition in writing.

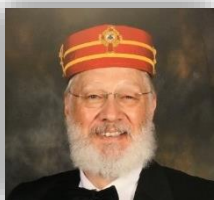
Officers



Art Patrick, 32° KCCH
Venerable Master
601-508-2978



Larry Robinson, 32° KCCH
General Secretary
601-603-0139



Rex Hasty, 32° KCCH
Wise Master
601-658-2048



Lane Dossett, 33°
Personal Representative
601-543-5273

Dickie Dickerson, 32° KCCH
Commander
601-947-2293



Michael Baker, 32° KCCH
Master of Kadosh
601-323-6303



Xerxes Herrington, 32° KCCH
Treasurer
703-341-9588

Upcoming York Rite Activities

- ~~2.11.23 – Festival in Tupelo~~
- ~~2.18.23 – Festival in Laurel (cancelled)~~
- 3.16.23 – Grand Lodge
- 4.29.23 – St. Jude RCC
- 5.19.23 – Grand York Rite
- 6.10.23 – SE YR Conference
- 6.24.23 – Festival in Meridian
- 7.8.23 – Knight Masons in Gulfport
- 7.15.23 – YR College in Byram
- 7.23.23 – St. Jude RCC
- 8.23.23 – Festival in Gulfport
- 5.19.23 – Grand York Rite
- 6.10.23 – SE YR Conference
- 6.24.23 – Festival in Meridian
- 7.8.23 – Knight Masons in Gulfport
- 7.15.23 – YR College in Byram & St. Leonard RCC
- 8.23.23 – Festival in Gulfport
- 9.30.23 – St. Jude RCC
- 12.2.23 – St. Jude RCC
- 12.16.23 – St. Leonard RCC

