

THE MARTINIST TRADITION



VOLUME 1

Rene Cossey

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P R E F A C E

Martinist activities have, until recently, been principally confined to French-speaking countries because relevant information has not been available in English. As a start at rectifying this situation, I published the book Five Christian Principals in 1984; the interest evoked was so enormous that it led to the publication of several issues of **The Martinist Digest**, which in turn gave way to the International College of Martinist Studies.

The I.C.O.M.S. has asked me to spearhead a series of publications under the title 'The Martinist Tradition' and I am happy to present herewith the first Volume in the series. I would just like to mention that the I.C.O.M.S. is a non-profit organization, staffed by volunteers, who are working freely for humanity.

I am indebted to the great number of friends, both Martinists and non-Martinists, from all over the world, who, since word of this plan started to get around, have sent me many valuable papers and articles. It goes without saying that without the unselfish help of these philanthropists, this project would be much more difficult. I thank you all.

At this time I must single out Ms. Margit Borsy, of Oakville, Ontario and an Unknown Brother, whose special help has launched this first issue.

I hope everyone who obtains this Volume will profit from it and will support the ones to come.

May you ever dwell in the Eternal Light of Divine Wisdom.

RENE COSSEY

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F O R E W O R D

I think it necessary to make these few observations for the purpose of clarification:

For readers who may be unfamiliar, Masonic Orders, generally speaking, require members to profess a belief in God, but the Grand Orient of France took the decision that members would not have to profess this belief as a prerequisite for membership.

I must point out a repeating error in the otherwise fine translation in the section: pages 1 through 84. In the French original the abbreviation 'R+' is used extensively. This has been incorrectly rendered by the translator as "Rosicrucian". This is indeed a grave error and it has plagued many a translator who, unknowingly, assumes that 'R+' is the same as 'R+C' and has translated it as 'Rose+Croix' or 'Rosicrucian' whereas it stands for 'Réau-Croix' and means something entirely different. 'R+' is the abbreviation for 'REAU-CROIX' which was the highest degree of the Elus Cohen. In the text then, where the word 'Rosicrucian' appears, it should, if not every time, then certainly almost every time -- be replaced with "Réau-Croix." For example: "Martines' Reply To The Rosicrucians" page 73 should be "Martines' Reply To The Réau-Croix". Unfortunately the only way of knowing if every "Rosicrucian" in the entire text should be "Reau-Croix" would be to go to the French original -- but this is not available to me at this time.

I have not allowed myself to alter the original material sent me in any way, so it is of the greatest importance for the reader to have this information. If the reader will observe Willermoz' Certificate of Initiation (page 33) he will notice 'REAUX +' appearing several times.

Reading between the lines of Papus' article one senses the opposition he and the early members were receiving from the profane and from the clericals. Also, in Martinez' letters, one notes his compassionate understanding and the encouragement given those disciples who were making slow progress.

On page 31 is a reduced copy of one of Willermoz' certificates of Initiation. I do not know the exact size of the original but it must have been quite large. It is handwritten. Willermoz' name appears on line 11. Notice the signatures of Pasquales and de Grainville. On page 33 the body of the certificate has been "blown up" in an effort to make it more legible but unfortunately not with much success. On page 35 the symbols on the top of the certificate have also been "blown up" for those interested, and these are clearer.

SAINT-MARTIN AND MARTINISM

It is impossible at any epoch to set forth clearly an account of the real character of Martinism without at first establishing the chief difference which separates the society of the Illuminati from the society of Freemasons.

The society of the Illuminati is bound to the invisible by one or many of its chiefs. Its principle of existence and duration, therefore, takes its rise in a superhuman plane, and all its government from highest to lowest is constituted with obligation, for all the members of the fraternity to obey their chiefs when they have entered within the interior circle or are departing from it.

The private life, the published works and the character of the chiefs of the majority of the fraternities of Illuminati, show that the invisible origin belongs to a divine plane, and has nothing to do with Satan or with demons, as the clerics, frightened at the progress of these societies, seek to insinuate.

The Illuminated fraternity, best known anterior to Swedenborg, and the only one of which we are permitted to speak to the profane world, is the illuminated brotherhood of the Rosy Cross, of which the constitution and key will be given in due time. It is the members of this fraternity who have decided upon the creation of symbolic societies, charged with preserving the rudiments of the Hermetic initiation, and which have thus given birth to many rites of the Freemasons. No conflict can be established between the Illuminati or superior center of Hermetic study and Freemasonry or the inferior center of conservation, reserved for debutants. It is only by joining with the fraternities of Illuminati that the Freemasons are able to gain the practical knowledge after which they seek from grade to grade.

SWEDENBORG

The mission of realization through Swedenborg, above all, consisted in organizing a lay brotherhood of Christ, charged with defending the Christian idea in its primitive purity and of mitigating, in the invisible, the deplorable effects of the extortions of the monopolies of fortune, and of all the procedures, dear to the Prince of this World, issued in work by the Jesuits, under the color of Christianity.

Swedenborg divided his work of realization into three sections: (1) The section of instruction, embracing his books and the narration of his visions. (2) The religious section, constituted by the ritual application of his instructions. (3) The section laden with symbolic and practical tradition, and constituted by the initiatory grades of the Swedenborgian rite.

The last interests us only for a moment. It was divided into three secondary sections: The first was elementary and Masonic; the second elevated the new member to Illuminism; and the third, active.

The first section included the grades of Apprentice, Companion, Master and Master Elect.

The second section included the grades of Apprentice Priest (or Master Elect Illuminated), Companion Priest, and Master Priest.

The third section included the grades of, first, Master Priest, assigned to the elementary realization or Apprenticed Rosy Cross; second, Chevalier Rosy Cross Commander; third, Rosy Cross Illuminated or High Priest (Master Grand Architect).

It will be observed that Masonic authors upon Illuminism, and among others Ragon, have only been able to give second-hand knowledge, which we had actually given before; nor have they been able to see the key of the passage from one section to another by dividing the superior grade of each section into two parts. It may be further remarked that the only true creator of high grades is Swedenborg, and that these grades apply exclusively to Illuminism, and have been directly Hierarchic and constituted by the Invisibles.

Later, certain Masons, actuated by ambitious pride and mistaken zeal, sought to appropriate these degrees of Illuminism, but only succeeded in exposing their lack of the true spiritual force of Illumination. In effect, the possession of the grade of Illuminated Brother of the Rosy Cross does not consist in the possession of a parchment and ribbon. It is only proved by the possession of active spiritual powers, which the parchment and ribbon cannot guarantee.

Now, among the initiates of Swedenborg was a man to whom the Invisible

particularly lent his assistance, a man endowed with grand faculties of realization upon all planes: Martin de Pascally, who received the initiation of Master in London, and who was charged with spreading the Order in France.

MARTINISM

Thanks to the very letters of Martines, we are able to fix the exact spelling of his name, although mutilated by critics. Thanks still more to the archives which we possess, and thanks to the constant support of the Invisible that we are able to show that Martines never had the idea of reuniting French Freemasonry to those essential principles which it has repudiated. Martines had passed most of his life in combating the evil effects of the materialistic propaganda, without faith in the pedants of lodges, those pseudo venerables who, abandoning the way fixed for them by unknown superiors, wished to make themselves poles (for controlling centers) in the universe and to substitute for the action of Christ their own, and the counsels of the Invisible by the results of ballots emanating from the multitude.

In what, then, does Martinism consist?

In the acquisition, by purity of body, mind and spirit, of powers which permit a man to enter into relations with the Invisibles, those which the churches call angels, and thus to attain not only to a personal reinstatement of the operator but also to that of all the disciples of good will.

Martines gathered in the hall of seances all who sought the light from him. He traced the ritualistic circles, he wrote the sacred words, he prayed with humility and fervor, acting always in the name of Christ. Thus have testified all those who assisted at his operations and, still more, all his writings so testify.

At that time these invisible beings always appeared in full light. These beings acted and spoke, they gave elevated instruction, invited to prayer and meditation, and that without sleepy mediums, without ecstasy or unhealthy hallucinations.

When the operation was finished and the invisible beings had disappeared, Martines gave to his disciples the means of producing, for themselves, the same results,

alone. It was only when they had obtained alone the assistance of the invisible that Martines gave them the grade of Rosy Cross, of which his letters are the evidence.

The initiation of Willermoz, which continued more than ten years, that of Louis-Claude St. Martin, and others, shows us that Martinism was consecrated to something other than the practice of symbolic Masonry, and that only those who had never been admitted to the threshold of real Illuminism, could ever confound the discourse of the "Venerables" with the active works of the Rosy Cross Martinists.

Martines was so little of an inovator that he conserved wholly the names given to the grades by the Invisibles and transmitted by Swedenborg. We will be just, then, to discuss Swedenborgianism, as adapted to the place of Martinism.

Martines regarded Freemasonry so favourable as a school of elementary instruction, that his Master Priest said: "I have been received Master Priest in passing from the triangle to the circle." In interpreting the symbols he wished to say: "I have been received Master Priest in passing from Freemasonry to the practice of Illuminism."

It was then necessary to have not only three but seven of the grade of ordinary Masonry to become Priest. The reading of the catechism, though superficial, is sufficient for this purpose.

Martines sought to develop each of his disciples by personal work, and to leave him all his liberty and all the responsibility of his acts. He selected each one of his members with the greatest care, and only conferred the degrees upon the real aristocracy of intelligence. Finally, he admitted women to initiation with the same titles as men and under the same guarantees.

The initiates who entered at one time joined together for mutual aid, and the reunions were held at astronomical epochs, determined for this purpose. Thus was constituted the chivalry of Christ, the laic chivalry, tolerant and repudiating the habitual practices of the various clergy.

The individual pursuit of the reintegration by Christ and the grouping together of spiritual forces to aid the feeble and beginners, such, in brief, is the role of

Martinism.

Let us now recall the situation in France. Martinism recruited its disciples either by direct action, as was the case with Claude St. Martin, or, more generally, from among the men already titled with the higher Masonic Degrees.

In 1754, Martines found himself in the presence of -- first: A part of Freemasonry coming from England, and constituting the English Grand Lodge of France, (since 1743), which soon foretold the Grand Lodge of France and gave birth to the master, Lacorne. This elementary Masonry, constituted by the three degrees of the Blue Lodge (Apprentice, Companion, Master), was without pretension, and formed an excellent center of selection.

Second: By the side of this English lodge, existed, under the name of the Chapter of Clermont, a practical group, the temple system which Ramsey, in 1728, joined to Masonry with the degrees bearing the names of "Scotch," "Apprentice," "Knight of the Temple," etc.. A short explanation is here necessary. One of the most active representatives of the temple initiation had been Fenelon who, in his studies of the Kabala, had entered into relations with many Kabalists and Hermetists. When, after his conflict with Bossuet, he was forced to flee and exile himself in painful inactivity, he arranged a plan of action which would, sooner or later, assure him his revenge.

Chevalier Ramsey was carefully initiated by Fenelon and charged with executing this plan, with the support of the Templars, who would at the same time have their own revenge.

Chevalier de Bonneville, in 1754, established the Chapter of Clermont, by means of these temple degrees, and pursuing a political end, a bloody revolution arose, which Martines could not approve any more than any chevalier of Christ. Thus, not only Martines but also his disciples of all degrees of his order, as Saint Martin and Willermoz, opposed with energy this temple rite, which would come to a partial end in 1789 and, in 1793, bring to the guillotine the greater part of the chiefs of Martinism. But let us not anticipate.

Third. Outside of these two courses there were yet other representatives of Illuminism in France. First we will speak of Pernety, who translated Swedenborg's Heaven

and Hell, and who instituted the system of Illuminism of Avignon (1766), and took an important part in the constitution of the Philalethes (1773). It became necessary to attach to the same center the work of Chastenier (Benedict), who, in 1767, laid down in London the first foundation of his rite of the Theosophic Illumines, that shon brightly till 1783.

Thus Illuminism created many groups, which were related by a common purpose and by invisible guides from the same center, and who united them by ties on the physical plane. It is to Martines that the most fruitful labors in this cause accrued, for it is to him that had been given, by heaven, those active powers which his disciples always recall with admiration and respect.

From the administrative point of view, Martinism follows exactly the degrees of Swedenborg, as we will find in the letter of Martin of June 16, 1780.

The title of Grand Architect Master embraced, in effect, the three degrees of the third section.

Under the authority of a sovereign tribunal, the lodges and groups of the province were organized, of which we are able to trace the birth and development in the letters we have published.

WILLERMOZISM

Two of the disciples of Martines de Pasqually should fix our attention by their works of realization -- Willermoz of Lyons and Claude de Saint Martin. Let us give our attention to the former, Jean Baptiste Willermoz, a merchant at Lyons and a Mason when he began his initiatory correspondence with Martines de Pasqually.

Accustomed to the Masonic hierarchy, to groupings and lodges, he concentrated his work of realization to that end and always aimed to constitute reunions and lodges of Illumines, whilst Saint Martin directed his efforts, above all, towards individual development.

But the chief work of Willermoz was the organization of Masonic congresses or convocations which enabled Martinists to anticipate, in advance, the work of the Templars

and present Martinism under its true character of an integral and impartial university of Hermetic science.

When Martines de Pasqually began his initiation, Willermoz was Regular Venerable of the Lodge of Perfect Amity of Lyons, a post which he filled from 1752 to 1763. This lodge rested upon the Grand Lodge of France. In 1760 a first selection was made and all those members endowed with the grade of Master formed a Grand Lodge of Masters, at Lyons, with Willermoz as Grand Master. In 1765 a new selection was made, by the creation of a Chapter of Chevaliers of the Black Eagle, and placed under the direction of Dr. Jacques Willermoz, Cadet brother of the former.

At the same time, Jean Baptiste Willermoz resigned the presidency of the ordinary lodge and of the lodge of Masters which was placed under the direction of brother Salonf, and Willermoz became the head of the Lodge of Elect Priests, formed from the selected members of the Chapter.

Selonf, Dr. Willermoz and J. B. Willermoz formed a secret council, having supreme authority over all the brothers of Lyons.

THE UNKNOWN PHILOSOPHER

Let us give our attention to that which occurred in the Lodge of Priests and we will then speak of the Conventions. It results, strictly from the documents actually placed under the guard of the Supreme Council of Martinism and coming directly from Willermoz, that the seances, reserved to the members and justifying their title of Illuminees, were consecrated by collective prayer and by operations which permitted direct communication with the Invisible. We possess all the details concerning the mode of this communication, but these should be exclusively reserved for the Committee Directors of the Supreme Council. That which we should reveal and which will throw great light upon many points, is that the Initiates named the Invisible Being who revealed himself, "The Unknown Philosopher," and that it is he who has given, in part, the book Of Errors and of Truth and that Claude Saint Martin alone took that pseudonym for himself later and by order. We give the proofs of this affirmation in our volume upon Saint Martin.

But that which we now tenaciously hold to and affirm is: that the greatest

spirituality, an entire submission to the will of heaven, and the most fervent prayers to our divine Saviour, Jesus Christ, have never ceased to precede, to accompany, and to end the seances governed by Willermoz. Yet if the clerics will ever persist in seeing a devil, shaggy and horned, under every invisible influence, and are always disposed to confound all that which is extra-terrestrial with inferior influences, that concerns themselves, and we can only deplore any part taken which opens the door to all mystifications and mockings. Willermozism, like Martinesism and Martinism, has always been exclusively Christian, but has never been clerical, and for a reason -- it renders to Caesar that which is Caesar's and to Christ that which is Christ's, but it never sells Christ to Caesar.

THE COPY- BOOKS

The Agent or "Unknown Philosopher" has dictated 166 copy-books of instruction, of which Claude Saint Martin has taken cognizance, and some of which he has copied with his own hand. Respecting these copy-books, about 80 were destroyed, in the first months of 1790, by the Agent himself, who wished to avoid seeing them fall into the hands of the agents of Robespierre, who made desperate efforts to reach them.

THE CONVENTIONS

On August 12, 1778, Willermoz announced the preparation for the the convention of the French, which was held at Lyons from November 25 to December 27. The design of this convention was to purify the Scotch system by destroying all the evil germs which had been introduced. Under the influence of the Illuminees of all the country, there went forth from this reunion the first condemnation of the system of bloody vengeance, which was prepared in silence in certain lodges. The result of the labors of this convention is included in the "New Code of the Purified Lodges of France," which is embraced in our archives and appeared in 1779. To comprehend the necessity of this effort towards union, we must remember that the Masonic world at that time was tainted with anarchy.

The Grand Orient of France was born in 1772, thanks to the usurpation of the Grand Lodge of France by Lacorne and his adherents, directed secretly by the Templars, who after establishing the Chapter of Clermont, transformed themselves, in 1760, into the "Council of the Emperors of the Orient and Occident," then into the "Chevaliers of the Orient" (1762), and, finally, were merged into the Grand Orient, after the "Order of

Lacorne."

Thanks to their influence, the system of Lodges was greatly modified. Above all, the parliamentary regime, with successive elections of all the officers, was substituted for the ancient unity and hierarchic authority.

The disorders caused by the revolution, the Martinists interposed to offer all conciliation. From this came the first convention of 1778 and those efforts to oppose the financial disorders which were universally experienced.

Encouraged by the first success, J. B. Willermoz convoked, on the 9th September, 1780, all the Scotch Grand Lodges of Europe to a convention at Wilhelmsbad, near Hanon. (Ragon, p. 162).

The convention was opened Tuesday, July 16, 1782, under the presidency of Ferdinand of Brunswick, one of the chiefs of International Illuminism. From this convention issued "The Order of Beneficent Knights of the Holy City of Jerusalem," and a fresh condemnation of the Templar system.

THE WORK OF WILLERMOZ

Thus Willermozism aimed always at the grouping of fraternities of Initiates, according to the constitution of assemblies of Initiates, governed by the active centers, bound to Illuminism. It is an error to believe that Willermoz ever abandoned the opinions of his Masters, an evil to accept such a report concerning a character so elevated. Always, until his death, he sought to establish Masonry upon solid foundations by giving it, as an end, the practice of virtue for its members, and of charity towards others. But he always sought to make of the lodges and chapters centers of selection for the groups of Illuminees. The first part of this work is obvious, the second occult; and this is the reason why persons not well informed are unable to see Willermoz in his true character.

After the revolutionary tempest, after his brother had been guillotined with all his initiates, and after he was saved by a miracle from the same fate, it was he who restored spiritual Freemasonry in France, thanks to the rituals which he had saved from destruction.

Such was the work of that Martinist to whom we will consecrate a volume if God will permit.

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CLAUDE SAINT MARTIN AND MARTINISM.

SAINT MARTIN AND FREEMASONRY.

If the very form of writing the name of Martines de Pasqually had not been well known, and if the advantage to the subject of the real work of Willermoz, before the appearance of the letters of Pasqually, which we have published, had not been made public -- much against (and some very comical things) might have been written upon Claude Saint Martin. The criticisms, the analyses, the theories and also the calumnies here made are based entirely upon works and letters exoteric of the "Unknown Philosopher." The correspondence of the initiated, addressed to his colleague, Willermoz, reveals some errors of work which the critics have made, in particular M. Matter. It is true that we are not able to draw better inferences from the documents actually known, even if we possess the only light upon the keys which Illuminism gives to that subject. Be patient until we give these letters to the light, since many new inaccuracies have been discerned on account of the grand Martinist realizer who at times destroyed things simple and legendary.

If Willermoz was directly charged with grouping Martinist principles and the work in France, Claude Saint Martin received the mission of creating individual initiation, and of extending his work as far as possible. For this purpose he was admitted to a thorough study of the instructions of the "Unknown Agent," and in the archives of the Order we possess many copy-books, copied and annotated by the hand of Saint-Martin.

Thus, as we have before said, the Book Of Errors and Truth is almost entirely of invisible origin, and from this we may see the cause of the commotion provoked, in the centers of initiation, by the appearance of that book, a commotion which the critics seek so anxiously to explain. This point, as well as others, will be made clear when needful.

In addition to his studies upon Illuminism, begun with Martines de Pasqually

and continued with Willermoz, Claude Saint Martin was actively occupied with practical Hermeticism and some Alchemy. At Lyons he organized a laboratory for this purpose. At present let us leave his life, which we wish later to restore completely, and occupy ourselves only with his work at the point of view which interests us.

Being compelled now to extend his work widely, Claude Saint Martin was constrained to make certain reforms in Martinism. Therefore the classic authors of Freemasonry have honoured the name of the Grand Realizer for his fitting labor, and have designated the movement originating with Claude Saint Martin, as 'Martinism'. It is very amusing to observe certain critics, whom we will not name, trying to persuade themselves that Saint Martin never founded an Order. We must believe those readers not well informed who, with such affected innocence, dare to support such an absurdity. The Order of Saint Martin having penetrated into Russia during the reign of Catharine the Great, gained such success that a piece was played at the court entirely devoted to Martinism, which some seek to ridicule. It is to the Order of Saint-Martin that the individual initiations attach themselves in the memoirs of the Baron Oberkierch. Finally, the classic author of Freemasonry, the Positivist, Ragon, who is however not very favourable to the rites of Illuminism, describes in pages 167 and 168 of his "Orthodox" Masonry, the changes wrought by Saint Martin in organizing Martinism.

We are well assured that these critics should not arouse anxiety nor be taken more seriously, that their authors and that certain Freemasons will not readily pardon Saint Martin for having all his life denied to the Freemasonry positivist the same title as Martines de Pasqually and for having reduced it to its true role of an elementary school and center of inferior symbolic instruction. They who deny historic facts bring ridicule upon themselves, and behold the results.

He, whom the university critics have named the Theosophist of Amboise, was but the very practical Realizer under a mystic appearance. Like Weishaupt (see Lettres, a Caton Zwach, Feb. 16, 1781), he employed the individual initiation, and thanks to that procedure, gave to the Order a facility of adaptation and extension of Masonic rites greatly to his praise. The generous advocacy of the Christian chivalry of Martines de Pasqually, by Claude Saint Martin, induced the most violent attacks against his own work, his character and his very life.

In response to these attacks it will be necessary to devote a volume in detail. Therefore we must be content in this short study to indicate to those following us, by the documents already printed, what was the true character of Martinism at this epoch of Saint Martin.

ATTACHMENT OF SAINT MARTIN TO THE TEACHING OF MARTINES DE PASQUALLY

"My first master, to whom in my youth I put similar questions, replied to me that if at sixty years I had attained the end, I ought not to complain. But I am now only fifty. Try to feel that a thousand things are taught which do not instruct and you will know more than the doctors.

"Our first school had precious possessions. I am even tempted to believe that M. Pasqually, of whom you speak (and who, since it must be said, was our master), had the active key of all things which our dear B.. (Boehme - Editor) exposes in his theories, but that he did not credit us with the condition of possessing such high truths. He also held some points which our friend B.. either had not known or had not wished to reveal, such as repentance from wrong doing -- an experience with which the first man might have been credited. The idea seemed to me worthy of a universal plan, but upon which I have no positive demonstration, except through intellect. Concerning Sophia and the King of the World, he has disclosed nothing to us. He has left us with the ordinary opinions of the world and of a devil. But I will not guarantee that of which he had no knowledge, and I am assured we will reach the right result, if we live long enough.

"From all this it results that an excellent marriage may be made between our primary school and our friend B.. . For this end I labor and I freely avow that I find both parties so well disposed that nothing more remains to be done. Let us accept what we can and I will aid all in my power."

THE MARTINIST INITIATION

"The only initiation which I preach and which I seek with all my soul, is that by which we can enter into the heart of God and cause the heart of God to enter into us. To form an indissoluble marriage, which makes us the friend, brother and spouse of our Divine Redeemer. There is no other mystery to this holy initiation than to dive more and

more into the depths of our being and not to let the prize slip; nor let us be mere upstarts in departing from the living, vivifying root, because then all the fruits which we should bear, according to our kind, will be produced naturally, both within and without us, as we see that they come to the trees of the earth, since they cling to their particular root and, without ceasing, pump up sustenance."

THE SUFFERING OF FIRE

"When we suffer for our particular works, base and infected, the fire is corrosive and burning, yet it should be less than that which is perverted from its source to all evil works; so I have said, more from sentiment than illumination (in the Man of Desire), that the penitence is sweeter than the sin. When we suffer for other men, the fire is still closer than oil and light, therefore, although it lacerates our souls and floods us with tears, we do not pass through these ordeals without delicious consolations and substantial ministrations."

ESSENTIAL CHRISTIAN CHARACTER OF MARTINISM

At this epoch, the clerics have directed all their efforts to arrogate for themselves alone the possibility of communications with the divine plane. According to their pretense, all communication which does not originate through their influence, is due either to Satan or some other demons. They have pushed calumny so far as to pretend that the Martinists were not Christians and that it was not Christ whom they served, but I know not what devil, disguised by the name. In passing, let us note the reply of Saint Martin to this silliness:

"But I add that the mixed influences are the medium that Christ should take to come to us, while we, WE should dash forward to override these elements in order to reach him, since while we repose upon these elements we are still in the rear.

"However, as I believe that I address a man cautious, calm and discreet, I will not conceal that in the school, where I have passed more than twenty-five years, all kinds of communications were numerous and frequent; and I have participated as often as others, and also, in this part, all the signs indicative of the Redeemer were embraced. Now you are no longer ignorant that the Redeemer and the active cause are identical."

JEHOVAH

"I believe that the word is always communicated directly and without a medium from the beginning. It has spoken directly to Adam, to his children and successors, to Noah, to Abraham, to Moses, to the prophets, etc., even to the time of Jesus Christ. It has spoken for the great name and so wishes to transmit itself directly that, according to the Levitical law, the High Priest shut himself alone in the Holy of Holies to pronounce it, and, according to some traditions, he had small bells at the bottom of his dress to conceal the pronounciation from the ears of those in the outer enclosures."

JEHOSHUA

When Christ came he made the pronounciation of the word more central or more interior, since the great name, which these four letters express, is the quaternary bursting forth, or the crucial signal of all life; whereas, Jesus Christ, in exalting the Hebrew letter Shin, or the letter S, has joined the holy ternary itself to the great quaternary name of which three is the principle. Now, if the quaternary ought to find in us its proper source, in the ancient ordinations with much more reason the name of Christ should also expect from him all his efficacy and all his light. Thus has he instructed us to close our chamber doors when we desire to pray; whereas, in the ancient law, it was needful to go to the temple of Jerusalem to worship. And here I will refer you to a small treatise of our friend upon penitence, holy prayer and true surrender, entitled, The Way to Christ. You will find at every step (if all human methods have not vanished, and if it is possible that anything can be truthfully transmitted, if the spirit has been created in us as it was created eternally in the principle of universal nature), where can be found in permanence the image from which we have received our origin, and which has served for a frame to Mensebwerdung. Without doubt there is great virtue attached to this true pronounciation, as much central as oral, of this great name, and the name of Christ, which is the full flower. The vibration of our elementary air is a thing truly secondary in the operation by which these names render sensible that which was not. Their virtue is in doing today and at every moment what they have done at the beginning of all things, to give them origin, and as they have produced all things before the air existed, without doubt they are still above the air when they fulfill the same functions. And it is not more impossible for this divine word to make itself audibly heard, even to one deaf and deprived of air, than it is difficult for a spiritual light to make itself sensible to our physical eyes, if we should be blind and

enclosed in the darkest dungeon. When men send forth their words outside of their true place and utter them through ignorance, imprudence or impiety, to exterior regions or to the disposition of men too voluble, they always conserve, without doubt, their virtue, but they also withdraw very much to themselves, since they do not adjust themselves to human combinations. Thus these treasures, so worthy of respect, have only met with waste in passing through the hands of men; without reckoning that they have not ceased to be replaced by ingredients, either void or dangerous, which producing also their effects, have ended by filling the world with idols, since it is the temple of the true God who is the center of the word."

OFFICIAL MARKS OF MARTINISM

Let us not close this extract without remarking that it is to Saint Martin himself that the Order is indebted, not only for the seal, but even the mystic name of Christ (Jehoshua) which ornaments all the official documents of Martinism.

It needs the perverted faith of a cleric to pretend that the sacred name recalls any other person than our divine Saviour, Jesus Christ, the divine creative Word. M. Antonini, who, in his book, The Doctrine of Evil, pretends that the Hebraic "Shin" Saturnizes all the words which it enters, simply shows that he is incapable of comprehending anything concerning symbolism.

MARTINISM IS CHRISTIAN BUT ITS SPIRIT IS DISTINCTLY ANTI-CLERICAL

The ignorance and hypocrisy of the priests is among the principal causes of the evils which have afflicted Europe during many cycles, to our day. I do not now consider the pretended transmission of the church of Rome, which in my opinion, transmits nothing as a church, although at times certain members are able to transmit something, either by personal virtue or by the faith of their flocks or by a disciplined good will.

SPIRITUAL COMMUNICATIONS - - ASTRAL BEINGS

Like every Illuminee, Saint Martin insisted upon the danger of communication with Astral Beings. Witness this extract from the correspondence between two friends:

Should we not name the three realms which your school designates 'the natural, spiritual and divine,' the Natural, Astral and Divine? Will not all the manifestations which follow an initiation be of the astral realm? And as soon as we have placed our feet within this domain we will not be in the society of those who inhabit this domain, of whom the greater part (if I may be permitted, upon such a subject, to use a trivial expression) are bad company? Are we not entering into social relations with beings who are able to torment, even to excess, the operator who lives in that crowd, even to the point of exciting despair and prompting suicides? -- as witness Schropfer and Count Cagliostro! Beyond doubt the Initiates will learn many methods more or less successful of ensuring for themselves visions, but in general it seems to me that this situation, which is without the established order of Providence, is liable to results more fatal than favourable to our advancement."

SAINT MARTIN AND CAGLIOSTRO

No one was better qualified to judge than Saint Martin of the reality of certain results produced by Cagliostro, and of the very elevated influences which at times were manifested; but there were also detestable entities who, at other moments, did not fail to possess themselves of the minds and souls of the assistants.

I learn from these discourses, that Cagliostro, in spite of the baseness of his moral condition, had operated by the Word and had also transmitted to his disciples the knowledge of operating in the same manner during his absence.

A marked example of this kind, which I learned about two years since, is that which happened at the consecration of the Egyptian Masonic lodge at Lyons, July 26, 556 -- which date appears to me as erroneous. The operations lasted three days, the prayers fifty-four hours, and there were twenty-seven members present. During the time that the members prayed, the Eternal manifested his approbation by a visible sign, and, while Cagliostro was in the midst of his ceremonies, the Redeemer appeared and blessed the assembled members. He had descended upon a blue cloud, which served as the vehicle for his appearance. Little by little he was lifted upon the cloud which, during the period of his descending from heaven to earth, had acquired so dazzling a splendor that a young girl, C..., being present, was unable to endure the effulgence. The two great prophets and the legislator of Israel also gave them signs of approbation and favor. Who, with any

probability of success, can fix a doubt upon the fervor and piety of these twenty-seven members thus assembled?

OPINIONS OF MARTINISM

The number of Martinist Freemasons who are opposed to the progress of anarchy surpasses greatly the number who favor it. In 1789 the Master of a Martinist lodge in Dauphiny, learning that some brigands had united with some husbandmen (deceived by a forged order of the king) to pillage and burn the houses of the nobles in the country, made, in the civil office with which he was invested, all possible efforts to put an end to these ravages. He sought to communicate to others his zeal to maintain authority and property. He did not limit himself to the advising and giving severe orders against the incendiaries and robbers; he also led the armed force, fought with it and always manifested as much courage in action as purity in his principles.

OPINION OF JOSEPH DE MAISTRE

During forty years, at least, Joseph de Maistre was in intimate relations with the Martinists and other mystics. He had penetrated their minds, their theories and projects. His judgement, then, is of great weight. Without doubt, he reproached them for their hatred of authority and for attachment to original opinions, but he protested that these Christian mystics, whom he had well known, had never been devoted to Satan or Lucifer.

It is deplorable that in France may be found those of the laity, and priests also, so ignorant of the character of Martinism as to confound it with the most monstrous absurdities of modern sects.

It is not necessary to confound the German Illuminees, disciples of Weishaupt, and rabid levelers with the virtuous disciple of Saint Martin, who not only professes Christianity but who labours that he may be elevated to the sublimest heights of the divine law. The Men of Desire claim that they can be elevated from degree to degree, even to the sublimest knowledge of the first Christians.

BALZAC AND THE MARTINISTS

The following curious extract shows that Balzac had learned quite surely, in an assembly of initiation, the real affiliation of the Martinist Order:

"The mystic theology embraces the total divine revelation and the interpretation of its mysteries. This branch of ancient theology is secretly held in honor among us. Jacob Boehme, Swedenborg, Martines Pasqualis, Saint Martin, Molinos, Madame Guyon, Borignou and Krudener, the great sect of Ecstatics, that of the Illuminees, have at different epochs justly conserved the doctrines of this science, of which the end is something appalling and colossal."

UNION OF MARTINISTS AND ROSICRUCIANS

The tendency of the later Rosicrucians is to blend the Kabalistic theory of emanation with the doctrines of Christianity, a tendency which has prepared the way to a union of Rosicrucians with the Martinists and Illuminees.

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CONTEMPORANEOUS MARTINISM

France, which in the Invisible is the eldest daughter of Europe and which in consequence should always enclose the initiatory spirit, has seen the greater part of the French Masonic lodges withdraw from all spiritual effort and enclosed in unfortunate compromises of policies descend, step by step, even to becoming active centers of atheism and materialism.

Forsaking the study of the symbols which they were charged to transmit to future generations, and making, under the pretext of anti-clericalism, an incessant war against every elevated belief and every search after the ideal in humanity, the French Freemasons soon became unworthy of being numbered among the members of the great universal Masonic family. Then the Masters of the Invisible conducted a grand idealistic reaction and furnished Martinism with the means of making considerable extension. In the same manner

Martines de Pasqually had adapted Swedenborgianism to the center in which it should act; in the same manner Saint Martin and Willermoz had created indispensable adaptations; in the same manner contemporaneous Martinism, at this epoch, should have adapted itself to its center, by conserving to the Order its traditional character and primitive spirit.

The adaptation, above all, consisted in closely uniting the work of Saint Martin with that of Willermoz. Thus the free Initiators, creating other Initiators directly and developing the Order by individual action, characterized the work of Saint Martin and aided its general conservation.

But the groups of Initiators and Initiated, ruled from a single center and hierarchically constituted, also characterized Willermozism, which should be the object of particular attention.

Here we see the reason why contemporaneous Martinism constituted by the side of the free Initiators, its Supreme Council, aided by its general delegates and special delegates, administering its lodges and groups, had actually spread them through all Europe and the two Americas.

Asking from its members neither assessments nor fees on their entrance to the Order, and not exacting any regular tribute from the lodges to the Supreme Council, Martinism has held faithful to its spirit and original sources in not regarding material considerations as its primary rule.

By this method Martinists have avoided those irritating questions about money which have caused so many disasters in certain contemporaneous Masonic rites. Thus also it has been possible to demand from the members a sustained intellectual work, to create schools, distributing their degrees exclusively at examination and opening their doors to all who can prove intellectual wealth or moral quality, besides rejecting the indolent and the pedants, who think they can reach everything with money.

Martinism ignores expulsions for non-payment of assessments, it ignores the widow's mite, and only its chiefs are called upon to justify their right as participants by working their degrees for the general development of the Order.

MARTINIST AFFILIATIONS -- SAINT MARTIN -- CHAPTAL
DELAAGE

The transition of Martinism to the various groups, which give it such an extension at the present epoch, was effected by the medium of a modest occultist who was always attached to two great principles -- the conservation of the initiatory tradition of Spiritualism as characterized by the Trinity, and the vindication of Christ as one without sect.

There were also the characters of "THE UNKNOWN," to whom had been confided the holy trust, and also Henry Delaage, he who preferred to remain faithful to the object of his initiation -- that of founding a new sect, non-traditional, as his rival, Allen Kardac, had done.

Delaage observed such respect for secrecy that he did not mention the origin of his initiation in his books, and it was only to intimate friends that he spoke with an open heart of Martinism, the tradition of which had been transmitted to him by the medium of his Grand Father, M. Chaptal, who had been initiated by Saint Martin. The following letter will justify and prove our words:

"THE ASTRONOMIC SOCIETY OF FRANCE. (Paris, January 19, 1899.)"

"My dear Doctor -- I do not consider it improper to now repeat to you in writing what I recently said to you with the living voice, concerning the words of Henry Delaage. I have had frequent intercourse with him from 1860 to 1870, and I recall that he often spoke to me of his Grand Father, the minister Chaptal, and of Saint Martin (the Unknown Philosopher) whom his Grand Father had especially known. He was also himself engaged with M. Matter upon the doctrine of Martinism, upon which the last author, Didier, had published a work for the Academic Library, where I have sometimes met him.

"Please accept, I pray you, my dear Doctor, the expression of my most sympathetic and devout sentiments. (Signed) FLAMMARION

"A. M. le Dr. Encausse."

There are two more of these very characteristic extracts of Delaage, upon the subject of the origin of his personal initiation:

"Men of tradition, let us attach ourselves by every fiber of our hearts to the sublime institutions of Christianity."

"Tradition, or the profound knowledge of God, of Man, and of Nature, is eminently necessary to all people. Man, to whom it has been unveiled in initiation and who undertakes to reveal it to make it visible to all eyes and palpable to all hands, should be occupied with choosing symbols, allegories and myths which are in agreement with the manners, the nature and the understandings of people who aspire to endow others with the precious benefit of TRUTH. Without that the revelation will reveal nothing, either to intelligence or heart. Further, it is possible to weary a man and make him a perfect idiot by putting upon his lips and before his eyes symbols of which he does not understand the meaning; for when the intelligence is commanded to conserve in its memory things that are incomprehensible, it imposes upon the mind a condition that is suicidal.

"We have laid down the principle that sin, at the beginning of the world, animalized man by enclosing his soul within finished organs and materials in order to place him in agreement with the finished creatures of earth, but too limited to permit of his being, as before his Fall, in perfect sympathy with his God. From that arises the struggle of the initiated against each of the elements of Nature which oppose fallen man -- the earth, over which he triumphs by penetrating its bosom; the water, by traversing it; the fire, by passing by it; the air, in which he dwells impassively equilibrated; and the struggle with his flesh, also, by fasting and chastity he reduces to servitude; and finally, the regeneration of his soul to the power and light of life."

Some months before his death Delaage wished to give to another the seed which had been confided to him and from which he had not been able to reap the fruit. The trust was embraced in but two letters and "some points," which were a summary of the doctrine of Initiation and of the Trinity, which had illuminated the works of Delaage. But the Invisible was there, and it was he who charged himself with attaching these works to their true origin and permitting Delaage to commit his seed to the proper soil where it could be developed.

The first personal initiations, without any ritual other than the oral transmission of these two letters and "some points," occurred from 1884 to 1885 at the street

of Rochechouart. From that place they were changed to the street of Strasbourg, where the first groups saw the light. The first lodge was held in the street of Pigalla, where Arthur Arnold was initiated and entered the way which definitely separated him from materialism. The lodge was afterwards changed to an apartment on the street of the Four d'Auvergne, where the sessions for initiation were frequent and fruitful from an intellectual point of view. The reports show that this period was from 1887 to 1890, and that was when Stanislas de Guaita delivered his beautiful initiatory discourse. From then the advances were very rapid.

The esoteric group, the Library of Merveilleux, so well organized and directed by a licentiate, by right a foundation member of the lodge, Lucien Chamuel, saw the light. In the year 1891 the Supreme Council of the Martinist Order was constituted, with a locality reserved for the sessions and initiations, No. 29 Trevisé Street, or Blue Street, and finally Savoy Street.

Since then the Order has been constituted, by delegates and lodges, first in France and the different countries of Europe, and afterwards in the two Americas and in Egypt and Asia.

All this has been accomplished without any Martinist having ever paid an assessment and without any lodge having furnished a regular tribute to the Supreme Council. The founders have consecrated all their gains to their work and Heaven has recompensed them worthily for their efforts.

What has particularly distinguished the initiation of Martines de Pasqually is the appearance of the first degree of Priests of the Ternary. This degree has three columns of different colors dominated by a great light. The Ternary unified in the Quaternary is harmoniously developed in the other degrees. In the second degree the history of the Fall and restoration is presented to the new member, and the following degrees serve to affirm this reconciliation of the creature with the Creator.

All these details are necessary, for the contemporaneous records had been printed in 1887 and that date is only seven years after the ancient catechisms of the Lyonise lodges reached the Supreme Council and showed the integrity of tradition from the time of Martines de Pasqually up to this date.

traditions of high degree Freemasonry.

Such is the character of Martinism, and we realize that it is impossible to restore it integrally in each member of the Order since each represents some particular adaptation of its general aims.

The present epoch of scepticism, of worship of material wealth and of atheism, of necessity has need of a reaction sincerely Christian, such as Martinism affords, independent of all the clergy, be they Catholic or Protestant, and also independent of the destructive pseudo-scientific scepticism of all countries. Thus constituted, Martinism has opposed concrete error and saved many souls from doubt, despair and suicide. It has restored to the understanding of Christ many minds which the clerics in their adoration of Caesar, as shown by their pursuit of low material interests, have alienated from all faith.

After all this, though our opponents calumniate us, though they defame or excommunicate Martinism or its chiefs -- what does it matter? The LIGHT pierces through their dingy window panes and illuminates all the darkness, whether it be physical, moral or intellectual!

THE ADVERSARIES OF MARTINISM
-- THEIR OBJECTIONS ANSWERED --

In spite of weak material resources, the progress of the Martinist Order has been rapid and notable. Its success has also produced three kinds of adversaries: first - the atheistic materialists, who well represent the Grand Orient of France; second - the clergy; third - all societies and individuals who oppose Christ and seek to lessen his work, openly or secretly.

From all these come a batch of objections made up of a mixture of things well understood and calumnies, which we find necessary to expose clearly in order to save the members of the Order from danger.

THE MATERIALISTS

The materialists -- after having accused the Martinists with being Jesuits, idiots, and dreamers of another age, and able to do nothing in a cycle of light and reason -- have been so aroused by the rapid progress of the Order that they have attempted to imitate the organization of Martinist Groups, but without success, for they have dreamed of reforming the groups of young atheists attached to the electoral system of the Grand Orient.

There is also unrest upon the question of finances -- an Order growing so rapidly should bring large returns to its founders. But how much do the members contribute monthly? Nothing! How much do the charters of delegates cost? Nothing! Who, then, pays the expense of printing, of postage, of the secretaryship, and of necessary diplomas for the entire movement of such an organization? Its Chiefs. It is, then, hardly possible to accuse them of reaping any profit from a movement to which they consecrate their personal incomes. Practical people conclude, therefore, that all Martinists are possessed of the same convictions.

THE CLERICS

The attacks of the clerics are very perfidious and very adroitly presented. Laying aside every material question, they have so warped their minds (in spite of all affirmations and contrary evidences) that it is impossible for them to admit that occultists, and your servant in particular, do not render the Devil some secret worship. It follows from this that the Martinists should conceal their cult, and those people who dare to defend Christ by putting in place the clergy (who sell him every day to the merchants of the temple), should devote themselves, according to these good clerics, to evoking spirits the most terrifying to Satan and his more renowned demons.

It is both singular and difficult to force into the head of a church journalist the idea that the clergy and God can act independently of one another, or that it can possibly be admitted that the goodness of God and the rapacity of the clergy (who claim to act in his name) are not thoroughly consistent with each other. To attack an inquisitor is, in their position, to assail God himself! Mark that!

Martinists wish to be Christians, free from clerical attachment, and the

accusation of an alliance with Satan causes them to ask pardon from Heaven for those who so unjustly caluminate them.

Shall we recount, designedly from the beginning, the gigantic farce composed by Leo Taxil upon the theme of diabolizing Occultists? We could show this rope-dancer in his true light, and also the secret society of LABARUM, of which we possess the exact names of all its dignitaries. Shall we tell how this very Taxil should be well disposed to reveal a new hoax based upon the masonry of women? Yet what would be gained? Is it not better that he be left to insult, to calumniate, to decry us in every way without our giving any other reply than pardon and forgetfulness?

Each new attack, being unjust and vile, brings to Martinism a new success, and thus never ends without recompense. Here we see the true operation of occult laws and the proper use of the spiritual faculties of man.

When we accuse the clerical writers of merrily mocking public simplicity, which swallows their indignities, and of employing the methods of a polemic, unworthy of an author who is self-respecting, the public may be led to believe that there is on our part some animosity and a tendency to exaggeration. Therefore we seek to enable our readers to pass their own judgement upon these proceedings. Let us choose the last perfidity which has appeared. The author will certainly be very happy to be presented to the public. His name is Antonini, Professor in the Catholic Institute at Paris, and his book is named The Doctrine of Evil. One is unable to form an intelligent idea of what he says of Satan, Lucifer, the Devil, and of his secret cult therein. Everywhere we miss the vivacity of the wonderful Taxil and find the book insipid and without imagination. No more have we the good Bitru, from whom Taxil detaches a morsel of caudal appendage to offer it to the Jesuits, who accept it with gratitude. It is well understood that the Occultists (mark it with a cross), and your servant in particular, pass a part of their time in company with the Devil, making anagrams, of which M. Antonini has great trouble in finding the key. Let us briefly examine a sample of this prose.

"Aulnaye, Eliphas Levi, Desbarolles, de Guaita, being named as Initiates, knew that the Astral Light signifies the light of the earth, and is called Astral because the earth is a star. Upon what is so strange an allegation founded? The declaration of these Initiates generally passes unnoticed or, well, it causes a smile. And yet it

constitutes a confession the gravest and most conclusive of their Satanism. For they call the earth a star because it includes the great star, as the Apocalypse named Lucifer, the archangel bearing light, which fell from the Heavens and was precipitated into the central fire of the earth because he wished to be equal with God."

The Astral Light wishes to proclaim the light of the earth. M. Antonini who takes such trouble to cite the exact words of these authors, has found nothing to justify the citation presented by a real reference from them, because it is simply idiotic. He extricates himself from the difficulty by inventing the citation which permits him to speak mirthfully as follows:

"The earth which includes a star! Oh! my professors of astronomy! Where is that sun? -- for a star is a sun if I am to believe my good friend and master, Flammarion. Where is it that the sun falls into the earth? When is it greater than the star? Where is that monster of a sun which we see no more?"

The sun, Mesdames and Messieurs, is an archangel; the archangel is Lucifer, and Lucifer is in the central fire of the earth, and the earth has not burst by receiving this new sun into its bosom. And thus we see how the Occultists confess they are Satanic! It is very simple and is the rock upon which M. Antonini builds his argument. He is very logical!

THE ENEMIES OF CHRIST

If the clerics accuse the Martinists of evoking Satan, or any other demon, in their secret assemblies -- which have never existed except in their rich imaginations -- so then are other societies thus accused which pretend to study Occultism and aim to develop the latent faculties in man, without however believing in the existence of the Devil, which societies circulate hypocritically confidential circulars, in which they accuse Martinists with passing their time in the practice of black magic.

But the practice of black magic consists in doing evil consciously and cowardly, and nothing is farther removed from the aim and essentially Christian proceedings of the Martinists of all times, ancient or modern. The Martinists do not work magic, either white or black -- they study, they pray, and they pardon their injurers, from their

superiors down.

The Rosicrucians have often had to combat sorcerers who, through ignorance and scepticism of the time, foolishly sought to profit by the exercise of their talents upon innocent victims. But each time the Rosicrucians have openly anticipated these individuals through a baptism of light, and it is by prayer that they have combatted these foes. The Martinists not belonging to the Rosicrucians have never been collectively called on to defend any other cause than that of truth, and they have always acted without concealment, publishing all their acts and decisions.

On the contrary, those who secretly defame us, and those who write hypocritical circulars and calumniate under the mantle of Martinists, whose integrity they fear, when discovered, deserve only pity and pardon. When we see the perverted faculties thus manifested we are inclined to show these men that black magic begins with anonymous defamation, which, in the mental plane, is as much a generator of mind larvae as the base sorceries of an illiterate peasant in the astral plane. A word to the wise is sufficient.

We now come to a consideration of Practical Magic.

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PRACTICAL MAGIC

THE DOCTRINE OF MARTINES DE PASQUALLY

We have been able to follow the life of Martines de Pasqually, almost daily, seven years. We will now engage ourselves with his Doctrine and Practice of Magic, the one being intimately linked with the other. The documents which we possess are very valuable at this point of view, for they enable us to clear up completely an unknown side of the history of Martinism.

We will always follow the same plan in our statement, that is to say, we will analyse and cite successively all the letters of Martines de Pasqually, above all in expounding the passages with bear upon our study.

Some complementary explanations are always necessary in approaching each of the Master's letters. Let us, then, recapitulate in some pages the teachings of the Kabala and the esoteric tradition which is derived from it concerning the human being and his relations with the Invisible World. The printed words and manuscripts which we possess of the principle disciple of Martines de Pasqually, Louis Claude Saint Martin, permit us to fix, at the beginning, the extreme importance of the study of men at the point of view of transcendent knowledge.

Resting upon the analogic doctrine of the agreement between the microcosm and the macrocosm, Saint Martin recommended his disciples *to explain Nature by Man and not Man by Nature*. This is the application of the Greek philosophic maxim, "Know thyself."

But the study of man should not be limited to the physiological plane. Anatomy and physiology constitute only the study of the external man and are not sufficient. The veritable man is the spiritual man. Psychology approaches more nearly than any other science the ends indicated, to the disciple, by the master Martinists. But here it is not necessary to fall into a gross error and to believe that classic psychology is absolutely necessary for a genuine initiate.

At the most, there is a vulgar anatomy of the physical organs and the faculties studied by the psychologists that are not fitly hierarchic. Above all, there exists a category of transcendent faculties, which are vaguely hinted at under the names of intuition and presentiment and which demand a theoretic study and, above all, practice, to which there is given too little careful study in an appropriate school.

But, through all time, there have existed fraternities more or less secret giving to some men chosen by progressive initiation, the theory and practice of transcendental faculties, which exist in germ in the human being. The members of these fraternities -- the Initiates of

the great university of Hermes, Therapeutics, Essenes, Gnostics, Templars, Alchemists, Rosicrucians, etc. -- always conserve the secret tradition concerning these mysterious faculties of the human being and by the true philosophers have always been considered developed men and superior to others. But, through all time, there has always existed a class of men guided by a single ambition and very little disposed to submit to the proofs of progressive examinations which demand as much of physical courage and moral force as of intellectual knowledge.

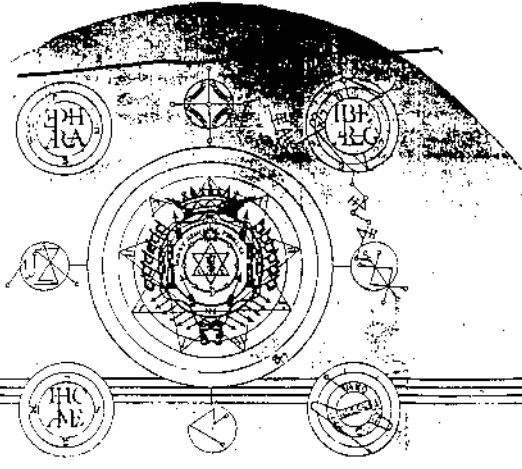
These men, we recognize under different names at every epoch as: vulgar conquerors, persecutors of Initiates or prophets, Pharisees, ignorant bishops and sectarians of the first Christian centuries, inquisitors and theologians, and would-be freethinkers and positivists. Much nearer ourselves, these men always consider the members of secret fraternities as their enemies or as fools, and persecute them by every means -- the fire, the sword, or sarcasm.

But Martines de Pasqually belonged to the first category of men developed -- the elect -- to those whom the authors of biographic dictionaries call with disdain, "Illuminees."

To illuminate the human being by provoking the human development of divine faculties, asleep in him through matter, such was the object that Martines pursued, such was the sole reason for the existence of his doctrine, which is always obscure and incomprehensible to the profane, whatever knowledge they may have besides ordinary philosophy. What, then, are the consequences of Illuminism for those who are limited to the practices imposed by the ritual? What are the means of researching these attainments? These are the two questions which it is now necessary to solve. According to the measure in which the divine faculties are developed, the moral being is transformed, at the expense of the physical appetites. The instinctive satisfactions are reduced to their proper estimate, the variable material, which incite vulgar men -- the silver, the official honors, the gratification of vanity -- all these disappear insensibly and the point of view under which we consider life changes the situation completely. In the place of seeing from low to high, from brute force towards the ideal, the Initiate or artist (who is an initiate by instinct) sees from high to low, from the Idea with which he is pervaded towards matter, which seems imperceptible to him when below. But if the physical sensation has lost empire, a special sensibility has come to birth, with new modes of perception, permitting the acquisition of new impressions and from them the deduction of new certainties and relations with the invisible world. These relations are established and always unknown to the profane and incomprehensible by them.

To enter into communication with the Invisible is the first result obtained by an Illuminee.

But this is a great mystery, the secret which we cannot deliver up as food for the curiosity of the crowd. Therefore will the Initiate leave the mob to banter and insult him, or to name him by turns



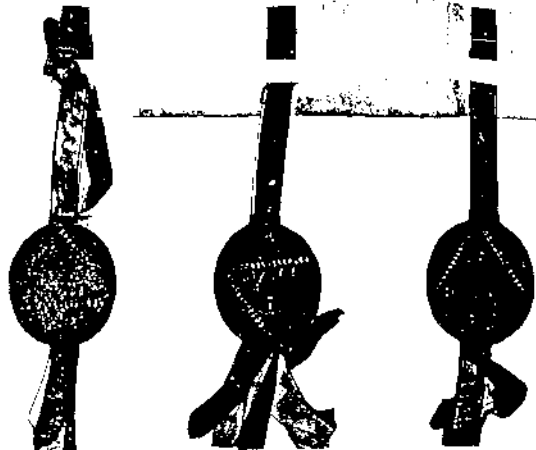
AU NOM DU GRAND ARCHITECTE
DE L'UNIVERS

JOIE, PAIX, SALUT ET BENEEDICTION
A tous ceux qui Nous entendent. Amen + Amen + Amen +

Vous Grand Souverain, Maître en chef des Ouvriers, Maître des

Le Grand Architecte de l'Univers, qui nous a donné la vie, et qui nous a fait connaître la vérité, nous a donné la science, et nous a fait connaître la sagesse. C'est pourquoi, nous vous remercions, Seigneur, de tout ce que vous avez fait pour nous, et de tout ce que vous avez fait pour le monde. Nous vous supplions, Seigneur, de nous continuer votre bonté, et de nous continuer votre miséricorde. Amen + Amen + Amen +

Le Grand Architecte de l'Univers



a charlatan, one hallucinated ... or even an idiot? He knows the reality of the mysteries he sacredly holds and a disdainful silence is the only posture which he will oppose to calumnies and insolent raileries.

The problems insoluble by the philosopher, armed with his great wooden saber of induction, are positively solved by the Illuminee, who no more more discusses the immortality of the soul, since he is able to disengage by his will the divine spark in him from the material body which lends him nature for existence. The reality of creative forces is no more a problem for him who is able at his will to perceive them in action and sometimes to participate in their essence. Therefore the Illuminee does not fear death, the greater part of whose phases he has already experimentally passed over, any more than the miner dreads the galleries of the mine where he descends each day. But this state of developed man should not cause the least pride to him who has realized it, for the evolution of humanity is a collective act and all the efforts of him who knows should be consecrated as much as possible to deifying the human spawn which crawls at his feet. Therefore Illuminism absolutely involves the existence of a collective social action, joined with the action of the individual initiate.

As to the means of attaining the development of these transcendent faculties, they are summed up in a triple teaching -- alimentary for the physical body; respiratory for the astral body; musical and psychical for the spirit.

Martines de Pasqually, an adept trained by the esoteric tradition, sought to develop all these points by initiating Willermoz progressively, but it was only with respect, mixed with fear, that he would speak of this spiritual influence, or the action of the Invisible World, which the poor disciple of Lyons devoted so many years to perceive, the great mystery always designated under the enigmatic name of **La Chose**.

In the first assemblies, the new disciples admitted to take part in the labors of the Master, saw **La Chose** perform mysterious actions. They went out from these experiences enthusiastic and terrified, as Saint Martin; or intoxicated with pride, as the disciples of Paris.

These apparitions are produced from strange beings and of a different essence from terrestrial beings, and they have formed speech and uttered profound knowledge, and each disciple is called upon to reproduce alone and by himself, the same phenomena.

When the experiments had begun each one wished to advance too swiftly and to shun the fatiguing discipline and possible failures. Then they took to Martines the story of their non-success and vexations and Martines responded very sincerely:

"If it were I who directed the invisible world, my greatest

ambition would have been to have satisfied you. But what shall I say to you? **La Chose** demands sure and real proof to devotion without limit. Upon the very day you are found worthy the phenomena will appear. It is, in effect, self-producing, and we should praise the stubbornness of Willermoz, who devoted more than ten years in obtaining the convincing facts when the greater part of his disciples are quite satisfied after two or three years of study."

The practices taught by Martines are derived solely from the ceremonial magic as we will show from what follows. Let us, however, signalize the notable importance attributed by the Master to the luminaries -- to the wax candles arranged in the circle. There is, in effect, here included a very original mark of the Martinist tradition. To our mind the data which precede are indispensable, in order to comprehend the extracts which follow. We will add, on occasion, all the complementary developments which seem necessary.

INITIATION OF WILLERMOZ

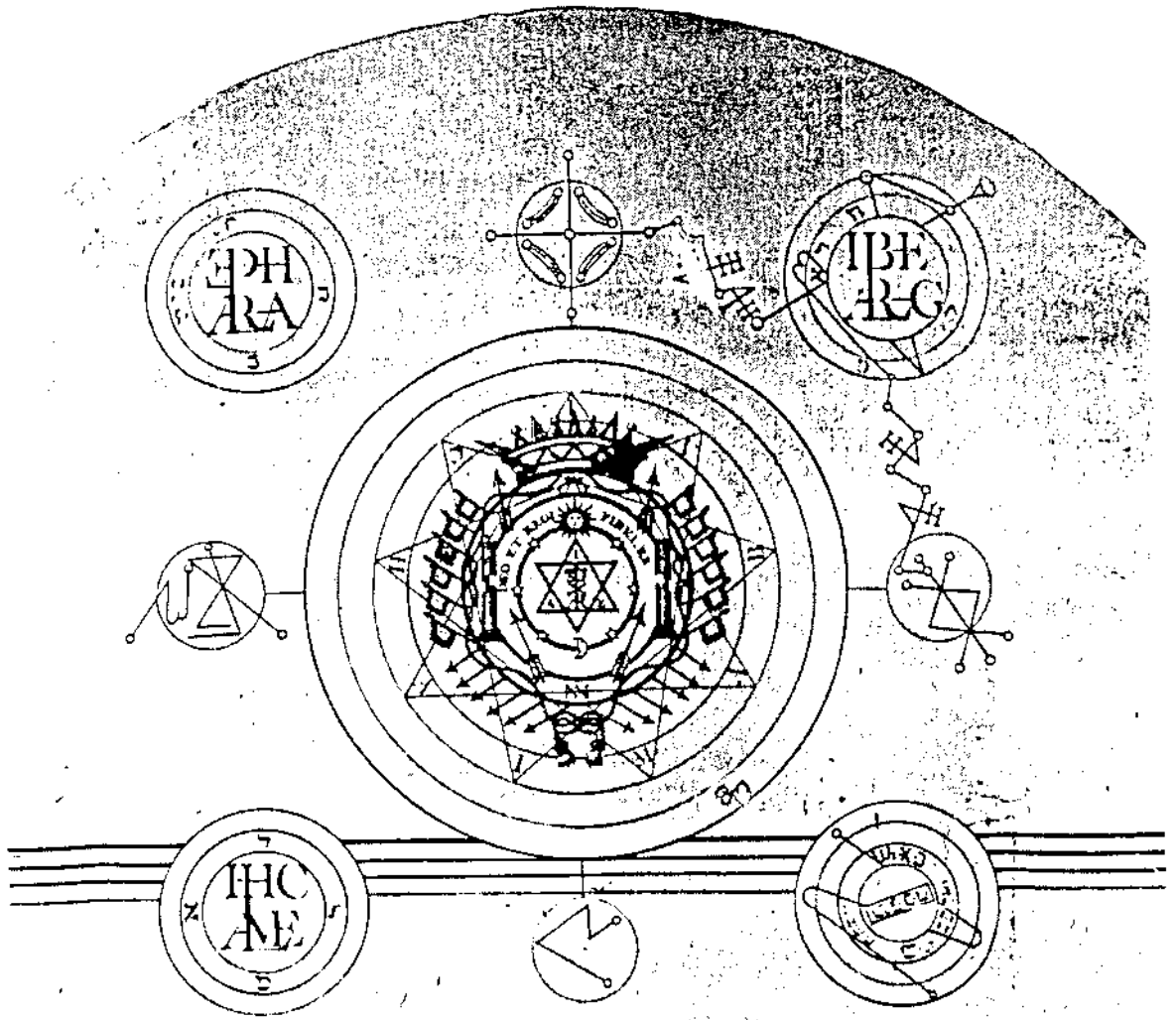
The practical initiation of Willermoz began August 13, 1768, by a letter of four pages, from which we make the following extract, treating upon the alimantal regimen and the primary astrological data.

REGIMEN -- ASTRONOMIC CORRESPONDENCES -- PRAYERS

"In regard to that which you should do, and the life you should follow, let it be this for your spiritual and temporal functions. For the temporal I will say nothing other than the interdiction which I made to you of temporal food, which is, that you should no more, during your whole life, eat the blood of any species of animals nor of the domestic pigeon nor any species of kidney nor the fat of any kind of animals.

"You will fast carefully during the periods which you are ordered in every Equinox. You will begin your fast -- the watch that you wish to work -- on the fourth of a circle. You will not be able nor should you work in your quality of apprentice of the Rosy Cross, but three days following the beginning of the Equinoxes. You will follow the Moon of March and September and not the days which have been appointed for the Equinox, since the ordinary days, and the months which fixes them, are of no use but in marking well the lunar star. For this purpose you will observe the worship of the Holy Spirit. If you desire to follow, in order, the methods of the apostles, you will not omit to say the Miserere mei, at the center of your chamber at night, before sleeping, the face turned towards the angle facing the rising sun; afterwards you will repeat the De Profundis, your knees upon the earth and face prostrated towards the earth. The Miserere mei is repeated when upright on the feet. If you have other daily prayers, according to your custom, you can repeat them; but these, which I have ordered you, are obligatory, the same as the order of living."

It is evident that the prayers which Martines employed in



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his operations are Catholic.

Still further we note that the Master, as a true Magician, attached very great importance to the Astronomic and Astrologic data. It is only for the time of the Equinoxes that the principal operations have place, as the letter of September 2, 1768, shows, giving full information:

ASTROLOGIC DATA --- PRAYERS

"It is the month of September which guides us. We have from the first quarter to the full to work; that is to say, by beginning four to five days before the full.

"As to keeping your spiritual obligations, you will personally recite the office of the Holy Spirit, the Miserere mei and the De Profundis, once a week, which is Thursday, as the sign and day of Jupiter, even as David used it for his reconciliation, which I will teach you in due order. When you have experienced the value and force of this prayer you will recite the office of the Holy Spirit at the same hour of the day. I do not limit you, but for the Miserere mei and the De Profundis, you will recite them at night, before sleeping; the De Profundis with the face against the earth, and the Miserere mei with the face towards the Orient.

"You will be wholly anticipated upon the points about which you inquire as touching our work, and your eight days; or, at the start, five hours will place you in due form. The mode of placing the wax candles will also be fully forwarded. You will purchase a small ritual that you may have the prayers, benedictions and exorcisms, which I will indicate for you at the conclusion."

MAGIC CIRCLE

After the elementary data, let us take up the practice of the Magic Circle, and let us proceed to explain it in due order. Some explanations are indispensable, to remove as much as possible the inherent obscurity to similar questions.

In every experience of ceremonial magic, the operator is isolated -- at the center -- from the exterior by means of the circle traced upon the earth, and including the mystic names, which, according to tradition, have a great influence upon the invisible world.

Generally, three concentric circles are drawn, at the center of which is traced a cross, the arms of which touch the largest circle, and which divides each of the three circles into four quarters, each corresponding to one of the cardinal points. In each of these quarters are traced the mystic names analogically corresponding to the powers of each of the four cardinal points. Martines had very slightly modified the ritual in order to constitute each of these grades. After having examined the different passages from these letters, and in the absence

of every explanatory chart, we conclude that the Master's ritual was as follows:

In place of tracing the complete circle, the apprentice only traced the quarter or fourth of a circle corresponding to the East.

This quarter was traced in the eastern angle of the chamber of operation. It was limited by half of the vertical branch and the half of the horizontal branch of the great central cross.

Outside this fourth of a circle (itself perhaps embracing another small circle) was traced, at the western angle of the chamber of operation, a circle named by Martines the "Circle of Retreat". A small circle could also be optionally embraced within the fourth of the great circle.

To resume, a fourth of a circle to the East, and a circle to the West, separated one from the other by a space of two feet, such seems to be the ritual of the first personal operations. In case of error, on my part, the reader will be able to make corrections by pondering the following letters:

THE EQUINOXES (Letter of September 11, 1768.)

I write you for the first and last time of our mysterious equinoctial year, which includes the time from one Equinox to the other, in order to anticipate your being at the Eastern angle of observation, September 27, 28 and 29, there to receive your sympathetic ordination of virtue and power relative to your dignity and quality as a Rosicrucian.

THE CIRCLE OF RETREAT AND THE QUARTER CIRCLE

When the Eternal is named you are instructed to prostrate yourself, in the circle towards the West, where the letters I A B are inscribed precisely at midnight between the 27th and 28th. Understand clearly that you will only make this prostration after having thoroughly traced all the emblems which are in your fourth of the circle, beginning by the figure and finishing with all that is generally dependent upon it, as it was given you at Paris. You will place three wax candles at the angle of your fourth of the circle, one at the interior of the circle, which is in your quarter circle, upon the bar west, inscribed RAP; you will uniformly place two wax candles at each extremity of your fourth of the circle and one only at the center of the quarter, at the middle of the second line, which divides the names, and the hieroglyphics which are written there within; this single light in the symbol of my presence with your operations. The circle where you should make your prostration will be at two feet distance from the western angle, which is in front of the eastern angle where your fourth of the circle will be traced. After having made this preparation you will perform your prostration with regalia.

REGALIA

"You will be clad above with vest, pants and black stockings, stripped of all metal -- not a single pin upon you; you will not even have shoes upon your feet at the time of your prostration, but you will have slippers on your feet at the time of your invocations, waiting until you are well prepared. If it is possible to be more thoroughly in due form, have your shoes soled and your hat lined with cork, and finally have nothing within the place or about you immodest and impure, and then you have duplicated the pope's slippers; you doubtless understand me. After that you will have above your first dress a long white robe, around which there will be a great border, the color of fire, about a foot broad; and about the sleeves which are made in the fashion of an alb, there will be likewise a border, the color of fire, about a half a foot; there will be also around the collar of the said robe, a lining of the same color, outside of said collar, about five fingers broad. Moreover, you will have upon you all the colors of the Order, to understand, viz: the sky-blue cord, in the form of a Saint- Andrew's cross, on the neck, without any emblem; afterwards, the black cord, passed from the right to the left; afterwards, the red scarf, from right to left around the waist, below and under the belly; afterwards you will pass the sea-green scarf from left to right upon the chest. The place of the two scarfs upon the body indicates the separation between the animal and spiritual natures.

THE PROSTRATION

"Being thus dressed, you will take out the light which is lighted in your circle of prostration and place it, upon your right, outside of said circle. Afterwards you will prostrate yourself within, entirely stretched out, the belly upon the earth, and you will support your forehead upon your two closed fists. This prostration will last, without imprecation, six minutes, being taken on account of your ordination of virtue. Afterwards you will lift yourself upright and light all the wax candles which are in your circle of prostration, leaving no doubt that new fire is used, and when all are lighted, make your prostration within your fourth of the circle, in the range of the two wax candles within at the extremities of the quarter circle; and when you will pronounce some one of the names which are traced, you will ask God, in virtue of the power which he has given to his servants, such and such -- naming all the names written within the angle. The grace which you seek from him of a sincere heart, and truly contrite and humble, and to assure you of his compassion, obliges you to repeat the hieroglyphic or some one of the hieroglyphics which you will have traced before you, with white chalk, in the midst of the chamber between your quarter circle and your circle of retreat, which is towards the West, where you will always be placed, when you wish to work in future, awaiting your time, when I will exchange work for you, which will be more advantageous and profitable, if possible, than that of an Apprentice. After your two prostrations you will restore the words of the two circles, the same as those who are about the quarter circle, the knees straight and the two hands set square, flat upon the earth; you will

speak in rising three words; "In quali que die tel, tel, tel, invocavero te vetociter exaudi me." After you have done all these things, you will take all your perfumes and place them in a small plat of fresh earth, in which there shall be charcoal lighted with a new fire, and you will perfume your quarter of circle, East, and your circle of retreat, which is towards the West.

"The first days of your operation you will only go out from your circle of retreat an hour and a half, about two hours after midnight; and you will observe to dine that day precisely at noon and to finish eating at a fixed hour. You will take no food until you have finished your operation. You will drink water if necessary, but neither coffee nor spirits. Observe carefully the precise nature of your duties."

WAX CANDLES -- THE WORK OF THE CIRCLES (Letter of October 2, 1768.)

"I have forwarded a small triangular talisman which you will turn from point to point during your three days work. As to the situation of your apartment, it is better in future to prefer one towards the West for your quarter circle than towards the North.

"The wax candles used are placed within the circumference of the quarter circle. The wax candle which alone should be lighted is at the center of your quarter circle, which you will bear to your angle of retreat, or circle of correspondence, and as to the other wax candles, have them well placed.

"It is the usage, and even ordered and prescribed by oath, that every principal chief, ruler of circles of operation, spiritual and divine, shall hold his circles open by quarter, by half, and every year; to be proof against surprise, and not go astray, either by his success or on account of the Order, or the particular and general instructions, or any evils, or on account of the propagation of the Order and the conservation of the faithful members."

ORDER OF INITIATION

"Observe the ritual of first operations. It is necessary, after a lapse of two years, to retrace our steps (Feb., 1770), in order to recover the order of practical instruction, with the new modifications, concerning the higher initiatory degree.

"In addition to the circle of retreat to the West, there is also a great circle at the center of the chamber and the customary quarter of circle at the East."

Note carefully two very important letters upon this subject. Among other instructions we here find something concerning the character of apparitions:

THE CIRCLES
(Letter of February 16, 1770.)

"You will draw a circle with white chalk in the midst of your chamber; you will also trace your C.D.C. towards the angle of the East, which is customary. That done, you will prostrate yourself upon your face, entirely within the circle which you have made at the center of your chamber; said circle will have about six feet diameter; the top of your head, in prostration, will be towards the angle of the East, where the quarter circle is marked. You will prostrate yourself the 22nd of the month -- nearest the day of the Equinox -- to receive your ordination, precisely at ten o'clock at night, and you will remain prostrate about half an hour, with face to the earth. And I will be within my angle, precisely at nine o'clock at night, to work for myself and you. I will remain in that position until an hour after midnight. When you have remained the hour indicated within your circle of prostration you will extinguish your ordinary lights, which are at your quarter of circle; you will efface all that which you have traced and retire to your house.

"On the 25th of said month of March next you will trace again exactly the same things which you have done for your ordination, or circle of C.D.C. You will have everything well prepared for tracing at eleven o'clock precisely, and, all being well prepared, you will begin with the last invocations which I have forwarded you. Afterwards you will attend to your ordinary work. Firstly, you will observe to put no wax in the center of your circle, which will be traced in the midst of your chamber; you will trace there the letters which I have marked for you in my letter. The spoken word will be at your feet during all the time of your work. You will work, during your three days, the last directions I have sent you, although this work is only for Wednesday and Saturday. As to the matters which you constrain me to give a reply concerning the work during the three days of your operation, the days do not matter. To great evils bring great remedies.

"The last work, which I have sent you, you will use after the last operation, all the days being precisely indicated by previous directions. You will be able to do this all weeks and months, or two or three times a year, agreeably to your wish when you feel well disposed to do the work. For the future you will not trace anything, neither circle nor other thing, considering that this operation can be done in all places without any other form of proceeding.

VISIONS

"The visions are white, blue, pink; in short, they are mixed, or all white, the color of the flame of a white wax candle; you will see the sparks you will feel the flesh creep all over your body; all that announces the beginning of the traction which **La Chose** makes with the one who works. Try to procure from your master for yourself some of those things, since the common competitors which I have, under the ordination of the Grand Architect, see by night and day, without

light, neither candle nor other fire whatever. That does not surprise me since they are entirely given according to **La Chose** and ordered by rule. By this they have exhibited their certificates of vision, complete and signed with the proper hand, by which you are convinced of their success in the Order. You will have care to make them pass before the deputy Past Master so that he may see clearly the success of the Venerable Masters. They are four -- the first the brother of Hauterive, gentlemen, ancient royal captain; the other is the second brother, Defore, captain of artillery, and the other the brother Defournier, citizen, living on the revenues of Bordeaux, nephew of the Grand Prior of the Augustines of Paris. If the brother, the Baron of Calvimont, were here, he would also have given his certificate, but he will give it upon his return from his estates. If it should be necessary to have others, there are the Venerable Brothers Cabory, Schild and Marcadi. These last are in the same condition as the first. Note the Past Master of these persons, so well instructed and renowned, who are not willing to deceive **La Chose**, nor men of good faith by illusions and cannot be self-deceived."

"In the name of the Grand Architect of the Universe, joy, peace and blessing to those who hear me.

"I respond to all your questions: The arrangement of the wax candles is perfect according to the number ten and the number eight. * * * * You can follow the illumination, exactly as marked in your quarter circle, and you will change nothing at that illumination. The wax candle placed at the West, without the quarter circle, should be withdrawn and even a little obscured, so as to allow liberty to the things which should appear, free from all elementary light, according as those things bear their light with them, either white, red or otherwise, as I have indicated to you in my last letters.

"The Illumination of the East should be bright when you have your meditations and there should positively be only the single West light aforesaid. You will observe to extinguish your lights, beginning with those which are at the bottom of the quarter circle, taking the first two which are towards the South, marked by the letters MR, after having effaced the word. Afterwards you will extinguish those which are towards the North, marked with the letters WG. From that point you will proceed to extinguish the two wax candles which are enclosed by the two radii, which are at the top of the projecting angle, towards the East, commencing always by pronouncing the word which is inscribed, effacing it with the hand, and extinguishing the wax candle. We always begin to extinguish towards the South, that is to say, by the letters OZ. Then you will extinguish, by the same rule, that which is at the other extremity, marked with the letters IA. Afterwards you will extinguish, in the same manner, that which is entirely within the angle of the East, as you have done with the others. That done, you will place yourself within the great circle, which in the midst of your quarter circle, where are marked the letters RAP; you will restore all the words which are traced around said circle, beginning with that which looks toward the West, at the letters IA. Afterwards you will restore that which is

towards the South, and, from there, that which is towards the North, and then that which is towards the East. These four words restored signify to you the four celestial regions and those which govern them spiritually. That done you will take in hand the wax candle, which at the center of said circle, for a light to read your invocations and place the word according to the mark at the letter RAP, between your legs, and then perform all your invocations whatsoever. That done, you will efface the word RAP, extinguish the wax candle and place yourself at the circle of retreat, upright, having the face turned toward the East to make your observation, and you will have between your legs the word marked by the letters IAB. You will observe that the wax candle which is placed within the circle of retreat is that which you should conceal. The time having come for you to retire, you will replace the wax candle, which you have withdrawn from its own circle, as it was before; you will restore the words which are about the circle the same as that of the center, according to the same usages and ceremonies which you have observed with those which are about the great circle which is at the center of your quarter circle. The wax candle which represents me will be extinguished after the finished invocations by saying: 'Blessèd be he who assists me and hears me, O, Bagnaikim. Amen.'

"You will observe to restore all words through having your right knee upon the earth, the left knee being elevated. Observe also to light one wax candle, by that which burns in the circle of retreat, before it is extinguished, in order to have a light to do that which is judged proper; this last light, placed at the circle of retreat, being that which should serve for the observation of the situations; and, having consecrated a word, it should be extinguished, as were the others, in order to dismiss the spirit which is attached to it. The stars which are upon the top of the wall of the East and West should not be placed within the circle, but should be traced quite simply with the letters which surround them. In regard to the circle which should serve for the ordination, it will be placed between the circle of retreat and the two radii of your quarter circle. You will observe for that day to retrace your circle of retreat, and contract your quarter in order to make the circle five feet and eight inches in diameter, your height not being six feet. It is very necessary that your body be exactly enclosed within a circle; that is why we fix six feet rather than less for the ordinations.

"You will find marked in your paper the place fixed to make the circle of ordination. When you have lighted all the wax candles for your work, you will recite your seven Psalms of David; afterwards you will perfume your circle of retreat three times. From that point you will incense the two small circles, which are at the bottom of the quarter circle, marked by the letters MR, with three incensings for each one. You will perform as many for the two others, which are at the bottom of the said quarter circle, towards the North, marked by the letters WG. Afterwards you will incense the circle which is at the center of the quarter circle, marked by the letters RAP, with three incensings as the others. Afterwards you will make the same incensing for the two small circles which are above the projecting angle,

beginning with that which is marked with the letter Z; afterwards to the one marked with the letters IA with three incensings as for all the others; then you will give four incensings to the small circle which is exactly within the projecting angle of said quarter circle, marked with the letters IW. That will make, in all, twenty-eight distinct incensings, which will produce the mysterious number ten. The circle of prostration, and the letters of the word, which are necessary for your ordination, are marked at the bottom of your quarter circle, as you will see and as you will perform the same.

"I forewarn you that I am going to work for the general re-establishment of my wife's health, having already worked more than twelve days and having obtained but very feeble hints of her recovery. I commend her to your work, that together we may receive from God her complete restoration. Her malady is very singular and without fever. With regard to the certificates which I have sent you, there is no suspicion of illusion, directly or indirectly, neither variation nor change of days nor of season, which can produce surprise in the persons addressed by illusory things or sophistical subjects. They present things which appear to you still more surprising than the journals, inasmuch as I have made use of the same journals, which have greatly prospered me in the researches which I have made and which I have quite successfully interpreted upon present and future events and which have crowned me with success by the grace of our grand A. of L.

"You will begin your prostrations before perfuming. The first is made at the circle of retreat, the second at the letters MR, the third at the letters WG, the fourth at the letters RAP, the fifth at the letter Z, the sixth at the letters IA, the seventh at the letters IW. After the prostrations you will perfume as I have told you. Note all that I have written R... M... concerning what you ask of me, as I have very little time to give to your instruction. Hold yourself prepared for the 22d, also the 25th, 26th or 27th of the present month. That which is done at noontide is exceedingly good. You will begin, by Ex. and Exc., about Monday, which will be done immediately afterwards, before the invocation, where the Order is followed, or we shall place the Exc. mentioned in the invocations.

"You have written me that you should return to Paris, about next April, where the President M. de Grainville, should return also to make definite arrangements for the personal good of the Order, which I most earnestly desire. And may God bless your enterprise to all on that occasion. I will not contribute less by my next work so that it may aid you both spiritually and temporarily and hold you for time immemorial to its Order. Amen.

"D. M. De Pasqualis, G.S.

"I have forwarded your letter for the P.M., Grainville, with the name of Maitre Conf., who is named M. De Grivan, Captain of Infantry.

"Don Martinez, at Bordeaux, March 15, 1770."

Note also some very curious details concerning the Martinist ritual which even at present are considered as evil in the profane world.

Willermoz did not always obtain the practical result sought for. He is not like the Master who April 7, 1770, gives the following details upon an operation which he had made to heal his wife:

HEALING OF THE WIFE OF MARTINES BY MAGIC (Letter of August 7, 1770.)

"I will now reveal to you, P... M..., the favor which I have obtained from God by the force of my labors and the sincere and legitimate prayers of my true disciples and co-workers in the Order. I have not been long in experiencing the efficacious effects of the grace which the Eternal has truly wished to accord me by the favor of restoring the health of my wife, whom death surrounded with his pale shadows, encompassing her bodily form with formidable evils capable of destroying human nature. The divine favor has restored her powers contrary to the prescribed limitations of the disease.

"I now make a sincere avowal of the different evils which afflicted my wife. You will shudder in pronouncing them. First, the dissolving of her blood. Second, a flooding for fifty-one days. Third, obstruction of the matrix. Fourth, relaxation of all the intestines. Fifth, a renal colic and engorgement in the glands of the groin on the right side. Finally, the agony of sciatic rheumatism. A consultation held by our most celebrated physicians and surgeons, in the presence of all her family, of my wife, and seven or eight co-workers, by every law, condemned my wife to death, without resource, which greatly afflicted all her family. After having received this cruel decision from the council I rehearsed the different evils which afflicted my wife, which somewhat surprised them, and they replied to me that they abandoned her to my experiments, which they had never seen. The disease, never having been fever, had greatly disconcerted them and I charged myself, with the aid of God, to attempt the removal of the entire malady. The afore-said doctors ordered my wife to submit to my orders, but they did not believe that I would be successful in my efforts.

"Briefly, on the third day, I saw signs of returning health and perceived the crisis through which she has passed as clearly as the council which had condemned her to death. An efficacious proof of the grace which I have received was that, the fourth day of my work, I lifted up my wife and exercised her a little which caused an abscess to burst in her lower bowels, which poured forth a quantity of offensive matter. This abscess is still in suppuration today by the path of nature and appears like flooding. This prompt healing caused a great commotion in our city and province."

After this communication, Martines gave his disciples, in addition, the following practical counsels and announced new magical works.

LA CHOSE

January 20, 1770: "I think that you should not doubt anything which I communicate to you, but that on the contrary you should follow my advice and be guided by that which truly belongs to you, as well as you should judge it, by the things enclosed, which I sent to prepare you for La Chose, which you desire to know. The favor which I ask of you is that you should not speak to a living soul concerning the things which I have never revealed to any person, not even to a Rosicrucian, they not yet properly understanding the seasons in which to withdraw themselves from the great world in order to give themselves entirely to **La Chose**. If **La Chose** were not truly such as I have assured it, and had not manifested itself as indicated before me and all persons who wished to know it, I would not only have abandoned it myself, but would also conscientiously have warned away all those who might have wished to approach it in good faith."

April 7, 1770: "Concerning the success which you have not yet received from **La Chose**, let not that surprise you. **La Chose** is sometimes merciless towards those who desire it too earnestly before the time. Be faithful and you will be recompensed when you least expect it. I do not conceal, potent M..., that a true Rosicrucian should be withdrawn from all material impurity and, above all, from those physical desires and acts which bring distraction to the soul.

"I recommend that you follow exactly all that the Grand Master, de Grainville, instructs you concerning the Order. I will direct you so that you may work in the four circles, with the four circles of correspondence. You will make the same invocations for yourself as for him, that is, precisely alike.

INVOCATIONS

"When the convalescence of my wife permits me, I will work with the different invocations which are necessary for the seven day's work of the week, each having relation to the good spirits of the planets and the chief powers ruling over them. I have begun this work, which is very satisfying and curious. I have left the interests of the Order in the hands of Past Master de Grainville. After this work I will make the invocations for all the operations of each month of each equinox, with the exception of the two solstices."

The following year (1771), at the approach of the equinoxes, the disciple of Lyons demanded new technical directions, which Martines sent him. Saint Martin was then secretary of the Master, for the letter is in the handwriting of the future initiate and the orthography is perfect.

ASTRAL INFLUENCES -- THE MOON (Letter of November 16, 1771.)

"It will be quite possible, C... M..., for me to appoint a

month in advance, according to your desire, the time when you will be able to work in the equinoxes. I am able to give you the choice of three consecutive days, which will best accomodate you within the week, as I have offered you. The embarrassment will never come from my side, but I am not able to answer for you, that it will be the same on your part. As I only lead you by the laws of Nature, I am obliged to regulate myself by the course of the Moon, for my work here below, since she is the star which principally directs the inferior party, and I have not yet made my calculation to know at what time the next Moon of Mars will fall. When I shall have assured myself of it I will take great care that you have a part in it, but I repeat to you that her appointment should correspond with yours. I know that it will be difficult for you to occupy yourself with spiritual work from the 20th of March to the 5th of April. You will be free before the term. Write me if you should learn the time more nearly, since it is possible that the equinoctial Moon may go into the month of April."

THE WORK OF THREE DAYS

"Let us suppose the matter of time settled, and let us speak of the kind of work you have to do. I believe you have written of not considering further what M. de Grainville has proposed to you and of reserving it for a time when you shall have made more progress. My intention has been and is that you should limit yourself to a work of three days, which I have forwarded from here, wholly translated from Latin to French. You will join the invocation which you have of G... A..., following precisely the instruction which I have already sent you upon this subject. The great invocation at midnight does not belong to this last work, so this object is not pressing. As to the particular invitations and convocations, I believe you have already passed through something, which corresponds with it, and the point can be easily supplied, the more so as the operator is able to put himself into it, provided that it always tends to good."

Alas, this operation of Willermoz succeeded no more than the others, and the following year the failure was not re-enacted. Meanwhile the Master gave great hope in one of his last letters, written at Port-au-Prince:

HOPE OF NEAR SUCCESS (Letter of May 9, 1772.)

"I take a lively interest in the mortification of your having had so little success. I was hindered during my work while you have had considerable satisfaction in yours, but meanwhile I have discovered something, as follows:

"I have no doubt the same as this has transpired in whole or part in your presence, although you have seen nothing. If you had been able to fix upon the least impression, or only to perceive it in the swiftness of passing, that would have been a great guide for you, which would have served to disclose the rest; for this experience will never

be realized except by yourself, and your right understanding, which will come to instruct and inform you, either in work or interpretation. Nevertheless, it is not necessary to alarm you concerning that which is so rigorous and intractable for you. On the contrary, that should increase your courage and confidence in the certainty that your time and happiness cannot fail to arrive, if you will it, for at last the man is master."

This letter gives us the very important information that the practice comprehends two parts:

First, the work or operation designed to produce the visions.

Second, the interpretation of these visions -- the key of the symbols employed by the Invisible World to communicate with the Initiate.

Before proceeding to expose the doctrine of Martines let us delay a few moments upon the practices. From the first a question, which presents itself after the order of the successive checks of Willermoz, is that of knowing whether the visions really exist and if Martines has given the proofs before other disciples, as the merchant of Lyons. Upon that point criticism seems to have exceedingly clarified the question. M. Franck, in his remarkable book upon Martinism, invokes in effect two witnesses -- Saint Martin and the Abbe Fournier. We present the two passages upon this question:

"I will not conceal from you that in the school, where I have passed more than twenty-five years, the communications of every kind were numerous and frequent, that I have had my part in them, as have all the others, and that, in that part, all the signs indicative of the Restorer were embraced." (**Saint Martin, cited by Franck, p. 17**).

"The Abbe Fournier, we understand, upon the faith of his proper experience, said that Martines had the gift to confirm (that is the word consecrated in the school) his instructions by lights from above, by exterior visions, at first vague and rapid as lightning, afterwards more distinct and prolonged." (**Franck, p. 18**).

But another extract, from the letters of Saint Martin, cited by Franck, gives us further new and curious details upon this subject:

THE POWERS

"If the enumeration of powers and the necessity for these orders is a new domain for you, friend Boehme will give you great assistance upon these subjects. The school though which I have passed has also given us a good nomenclature upon this genus. There are extracts upon it in my works and I am now content to sum up my ideas upon these two nomenclatures. That of Boehme is more substantial than ours and it leads more directly to the main point. Ours is more brilliant and detailed, but I do not think it more profitable, seeing that it is not, so to speak, the language of a country which must be

conquered, and that it is not the speaking of languages which should be the object of warriors, but, indeed, the subduing of rebellious nations. Finally, that of Boehme is more divine, ours more spiritual; that of Boehme is able to do everything for us if we know how to identify ourselves with it, ours demands a practical and decisive operation, which renders the fruits of it more uncertain and less durable; that is to say, that ours is turned towards the operations in which our Master was strong, at the place which that of Boehme is entirely turned towards the fullness of the divine action which should hold us in the place of the other." (Unedited correspondence of Saint Martin, cited by Franck, P. 24).

Finally, it is necessary to return to the certificates, given by Martines to Willermoz in his correspondence, to be convinced that many of the disciples obtained very important practical results.

But the archives which we possess permit our giving the question placed before us a very unexpected reply. Willermoz gained his ends and obtained phenomena of the highest importance, which reached their apogee in 1785; that is to say, thirteen years after the death of Martines de Pasqually, his initiator.

In the correspondence of Willermoz and Saint Martin (1771 to 1790) we can follow the conception and progress of practical results, which incited Saint Martin to go many times to Lyons, and we possess from more than one part of his writings also a catalogue of the instructions given by the Visible Presence, which Willermoz designates under the name of "The Unknown Agent Charged with the Work of Initiation".

Here we see the perseverance which was necessary for Willermoz to obtain important results, and we remain astonished at the persistence employed on this occasion by him, who, more than any other, should be called **THE MAN OF DESIRE**.

We have now finished our account of the ritual employed by the Martinists. The readers who are familiar with the theory and practice of Magic understand merely the traditional character of the ritual. The addition of the cressets (lights) is always characteristic of Martinism. The profane see here only charlatanism, hallucination and folly. However, that matters but very little to the truth of the facts, which will only be well known in fifty years. Until then the profane have the right to profane the Mysteries, and disdainful silence should be the only response from Initiates.

Let us leave these burning subjects and now draw near the study of the doctrine literally set forth by the founder of Martinism.

THE DOCTRINE

Of the three principles successively studied by esotericism -- God, Man and the Universe -- it was Man upon whom Martines principally fixed his attention. But of all the ideas concerning Man and his

evolution, none interested Martines more than the Fall and Restoration, which he calls the Reintegration. M. Franck also gives in his work some pages of a treatise consecrated by the Master to this question:

"First. The fall has been universal for all material beings and so will be the restoration.

"Second. Man is the divine agent of this universal restoration.

"Third. The wrong-doer will himself be restored by love.

"Such are the three fundamental doctrines of Martines upon that subject. According to the doctrine of Martines Pasqualis, man is not the only being who bears in him these imprints and who suffers the consequences of the first sin. All beings are fallen as himself. All who people the heavens or who surround the throne of eternity, as those who are exiled upon earth, all feel with sorrow the evil which holds them removed from their divine source, and impatiently await the day of restoration." (Franck, p. 14).

"Martines Pasqualis had the active key of all that which our Brother Boehme exposed in his theories, but he did not believe mankind was yet able to receive these high truths. He had also some points which our Brother Boehme either had not known or had not wished to reveal, such as the regeneration of the wrong-doer, which the first man had been charged to effect." (Franck, p. 15).

Let us return again to the theory so admirably developed by Fabre D'Olivet (The Hebrew Tongue Restored, "Cain):

"The office of the Savior, of the Christ, is an office accessible to every human soul acting in absolute concert with the principles of Providence."

Now, observe that which the Abbe Fournier assures us of having heard from the mouth of Pasqually:

"Each one of us, by following His footsteps, can be elevated to a degree where he has attained to Jesus Christ. In order to do the will of God, Jesus Christ assumed human nature and is becoming the Son of God Himself. In imitating His example or in conforming our will to the Divine Will, we will enter, as did He, into Eternal Union with God; we will be emptied of the Spirit of Satan and be pervaded with the Spirit Divine; we will become One, as God is One, and we will be perfected in the Eternal Unity of God the Father, of God the Son, and of God the Holy Spirit, and consequently perfected in the enjoyment of eternal and divine joys." (Franck p. 14).

It is by an intelligent resignation to the evils which sweep along with our destiny that man arrives at this evolution, powerfully aided by the magical operations which permit the objective aid of a

guide from the Invisible World. Such is the summing up on some lines of the doctrine set forth with details by Martines in the following extracts of his letters, and which also M. Franck has very well determined.

In these most essential elements we now possess the doctrine of Martines Pasquallis. It is composed of two very distinct parts. The one interior, spiritual, speculative, to which some antique traditions were attached, if it was not entirely according to these same traditions. The other exterior, practical, even to a certain point material or, at least, symbolic, which rests, as we understand Saint Martin, on a system wholly upon the hierarchy of virtues and powers, or upon the degrees of the spiritual world interposed between God and man.

Let us now proceed to cite the principal passages agreeing with the doctrine in the letters of Martines. September 19, 1767, apropos to his illness, Martines makes the following reflections:

THE FEEBLENESS AND GREATNESS OF MAN

"We are all men, and in this quality no one of us is just before Him (God). Let us recall that He has not sent us here for Himself but for ourselves. It rests with us to be in Him, since it is thus alone that we can find rest for ourselves.

"God has punished me by smiting me in this manner, but His just chastisement should relieve all my doubts. Man has never been like a beast, in that the beast remains without punishment, and the man is of God when he has failed, and the punishment which the man receives, the moment he has sinned, assures him the favor of this perfect Being. Not willing to lose him completely, He afflicts him and makes him see by that, that He has not withdrawn His mercy and grace.

"Man is ambitious, inquisitive and insatiable. His imagination follows his thought; his laxity and disgust destroy in an instant the performance of his projects. All this renders him uneasy, wicked and hostile to those who have wished to elevate him -- admitting of no other success than by him who directs their operations -- putting in him incomparable confidence, taking him even for a God in their demand, and willing even to ignore that such an one is only a man like themselves. As for me, I am a man and do not think that I have in myself more than any other man. I have always said that every man has before him all the convenient materials to do all that I have been able to do in my small way. Man has only to Will and he will have authority and power."

THE PRACTICE, POSITION AND RESTORATION OF MAN (April 13, 1768.)

"Be not impatient; await your time; this class of things is not at the discretion of man alone, but even to that of T... H... and T... P... Eternal. It would be speaking rashly and foolishly if I

should declare to you that these things were in my power alone. I am only a feeble instrument whom God wishes well, unworthy as I am to be used by him to recall men, my fellow creatures, to their first estate of masonry, which would speak spiritually to man or his soul to make him see truly that man is divine, created after the image and likeness of this Almighty Being."

THE OBJECT OF THE ORDER -- THE MAN OF DESIRE

"Concerning that which you have spoken to me, that you absolutely wish to be truly convinced of the object of the Order, that depends upon yourself. Place it well before you that God and he who has charge of your conduct in this matter have you always before them. The Order embraces a true science. It is founded upon truth, pure and plain. It is impossible that sophistry rules there or that charlatanism presides there. On the contrary, the false is only for a time, it flees away and the truth abides. To be convinced of this verity it is necessary that you should have followed me a much longer time than you have done, as by this means all doubts will be dissipated.

"You possess about you all the emblems of this pure truth. Observe only the five unequal digits upon your hands and feet (fingers and toes) and try to divine these different emblems. I vow to you that you will have no greater thing to ask of me to be assured that the Order embraces, for the child of this low world, things very necessary and essential for his advantage; therefore the Order seeks **the man of desire**, and when he allows himself to be led he is content."

THE PREDECESSORS

"Observe, T... P... M..., all that I am able to answer upon all the questions which you have put to me in your letter. I answer without disguise or without flattery. I have never sought to lead a person into error nor to deceive those who have come to me, in good faith, to receive any knowledge which my predecessors have transmitted to me. I will always prove the contrary before God and men and even for those who are my most cruel enemies."

This is the only time that Martines speaks in his letters of his mysterious predecessors, of whom he received his doctrine.

Observe the key to the problem of the "five unequal digits," given by Martines to his disciples:

THE HUMAN HAND (May 5, 1769.)

"By the power of commandment, man will be still further able to restrain (evil demons) in bereavement by refusing them all communication with him, which is presented to us by the inequality of the five fingers of the hand, of which the middle finger typifies the soul, the thumb the good spirit, the index finger the good intellect, the two

others representing equally the spirit and the demoniacal intellect.

"We readily understand by this figure that man has only been created face to face with the evil demon in order to restrain and combat him.

"The power of man was much superior to that of the demon since the man joined to his science that of his companion and intellect, and that, by this means, he is able to oppose three good spiritual powers against two feeble demoniacal powers, which should totally subjugate promoters of evil and in consequence destroy evil itself."

(Treatise on Restoration.)

THE TRUE MAN

"You tell me that you have not been received by me into the truth. I am not aware of having a surer way than that by which I have received you. My condition and quality of a true man have always held me in my present position. I repeat to you, P... M..., that I have, in regard myself, for every defense, only the truth. It is true that sometimes I have imprudently divulged a little too much, and, above all, to persons who have not deserved it."

THE FALL -- MAN DISTINCT FROM HIS BODY

"I have received your letter, which it pleased you to write me last month. I see with much heart-ache the pain and suffering which your original nature has caused your body to suffer; but these things are innate and for that reason it is impossible to find means to oppose the different effects of this first principle. We are corporeally born with seven original evils, every corporeal form of which is not known, and it is not possible to avoid evil under every form in which it may exist. But, with a little serious reflection, man is yet able to weaken and diminish the many annoyances consequent and dangerous to the integrity and stability of our individuality. Therefore wise legislators have well foreseen the great inconvenience which man was susceptible of inflicting upon his individuality, by the strength and authority of his free will, able to consider by it and able to reflect with his relative ignorance after his own pattern and ordinary habit. Therefore the celebrated spiritual legislator has given seven principal and capital crimes to man and not to his body, although the seven things are attached to the body and not to the man."

LIBERTY OF MAN

"Man is alone responsible to God for the little care and consideration he has had of having unwisely sent into unusual activity the things named above, which I am not able to explain in long detail, but it should be done. It is, P... M..., the great knowledge of the legislator, as well as the intimate friendship which he has had for man, his imitator, and for his spiritual and bodily preservation, that he has made seven principal commandments, to which he subjects and constrains

the man of desire to follow scrupulously. These commandments are based upon the conservation of nature, hence all that may be done against nature will be called capital sins. Reflect upon that; you will see that I speak no enigma when I say that failing towards ourselves we fail towards God, who is the true Father of the creature."

As a corollary to this passage we will cite this extract from the "Treatise upon Restoration:"

THE ORIGIN OF EVIL
(April 8, 1769.)

"It can be seen from all that I now say, that the origin of evil is from no other cause than evil thought followed by an evil will of the mind against the divine laws, and not that the spirit which emanated from the Creator is directly evil, since the possibility of evil has never existed in the Creator. It is born solely from the disposition and will of His creatures."

CONCERNING SECRET SCIENCE
(November 16, 1771)

"Concerning the objects of which you spoke to me, I avow that I would hesitate less to send them to you if I could see those more fruitful which I have already placed in your hands. You have not the courage, you say to put your hand to so great a work until you have conviction. I declare to you that you will do the greatest wrong in waiting for my intervention. These things are absolutely at the disposition of Him who guides all.

The science which I profess is certain and true, since it comes not from man, and he who uses it without feeling the favor should cling to it for himself alone. Christ himself has said, 'Whatsoever you shall ask in my name, without hesitancy and without doubt in your faith, you shall receive.' Observe the true key of science. I believe that I should represent to you that the reflections which you have made to me should not hinder you. The reason for it is simple, although you have no conviction those who would admit you should have it, since there is nothing so free as the progress of the spirit, and if you only attend to these convictions in order to build, I may be able, perhaps, to send you all the materials which I possess and, without doubt, you should make them worth more than the first. I do not pretend, in order to refuse you what I have promised, but I much desire that you should make use of what you have."

FINAL CONCLUSIONS
(August 24, 1772.)

"Pervaded with sentiment and zeal that you have even at present the favor of **La Chose**, is an assurance that it will not be cruel much longer. You should not doubt that I am filled with the sensitiveness that you have in this matter, but that which strengthens me in the

special care which I propose to take for your conduct on this subject flatters me that by the assistance of L... I shall succeed in making an end of your punishment.

"There is no doubt that your example and precision in the Order which you profess with us, should be a striking example for all the members of **La Chose**. Therefore I think that although you may be the last pursuing this way among your brothers and equals, you should be the first in true resignation and stubborn perseverance."

* * * * *

THE WORK OF REALIZATION

HISTORY OF EARLY FREEMASONRY IN FRANCE AND THE RISE AND PROGRESS OF THE MARTINIST ORDER

We are acquainted with Martines de Pasqually under his purely human character, and we have supported his work under its trials during many years. We have previously presented the strange experiences of which Martines is the most distinguished representative, and it is now necessary for us to extend our investigations still further.

Let us seek how this man, poor -- yet sustained by his hope in the truth and his faith in the Invisible -- defied a society gangrened by the skepticism of the powerful and the Pharisaism of the priests; how the Initiate created that movement of Principal Ideas which surmounted the revolutionary whirlwind and expanded in the midst of the nineteenth century to fructify the threshold of the twentieth century, though as yet obscure to nearly all.

Let us proceed, at first, to determine with our best aid the character of the secret societies, considered from the social point of view. From thence, therefore, we will be able to comprehend the end pursued by Martines in the constitution of his groups of Elect Priests, who everywhere strove against the materialism of the lodges, atheistic and deprived of all tradition. Then we will follow the Master in that patient work of realization which did not cease at the tomb, and which even today astonishes the impartial worker by its majestic grandeur and its great social consequences. Faithful to our line of conduct, we will confine ourselves to an analysis of the daily and official correspondence of Martines.

THE SECRET SOCIETIES AND THEIR SOURCE

54 In the human body all exterior manifestations are

the effect of an interior, invisible work. To cling only to the verification of exterior facts is to neglect the influence of interior causes. It is to hazard never foreseeing anything of the future. In the same manner as the bark of the tree is only the result of the interior circulation of the sap, so, many political deeds are only the exterior manifestations of a circulation concealed from social life. One of the most active causes of the interior work in action in society is the Secret Society, the veritable Astral Body of visible society.

Historians frequently regard only exterior manifestations, which we may call the bark of society; on the other hand, the seekers after conspiracies, above all the religious writers of the present epoch, can only see everywhere the influence of the Secret Societies. Between the two extremes the independent seeker should be able to take a judicious course. The Secret Society very generally gives the primordial impulse to the social masses, but these very often exceed the insight of the occult chiefs of the movement and produce those terrible reactions, brutal and impossible to foresee.

The duty of Initiates, of those able to anticipate social necessities, should be to make every effort to produce men capable of promoting useful movements, the evolution of imperfect forms, with the view of realizing eternal principles within society, in the path of evolution.

EPOCH OF THE FRENCH REVOLUTION

The summary on some lines of French history within modern times will reveal this character of Secret Societies, effectual as an Astral Body, veritable and social.

The real society, wherever parliamentism has attained its apogee, is only the social manifestation of the organization of Masonic lodges (since 1773) entirely constituted after the principles of parliamentism -- universal suffrage and elective tribunals.

The society to the Revolution was only the social manifestation of the organized religious orders, where the hierarchy held the first place and where submission to the omnipotent director was the first of duties.

The Church and Throne, in suppressing the Order of the Templars, knew perfectly well what was done upon the physical plane, but were ignorant of the powers which had come to endow the Astral Plane -- the source of all realization in the future.

Today, the Papacy, perceiving its weapons lost, hastens all its soldiers to the assault of the Masonic fortress. But the wrestling of these two powers matters little, the Gnostic spirit, characterized by the alliance of intuition and science, is henceforth the vanquisher of the clerical spirit and can shorten the length of the agony of the last footsteps of the Roman wolf.

But let us not leave Martines, nor forget that we are now at the epoch of the preparation of the Revolution. Let us view the state of the secret societies at this epoch and the history of their rapid rise.

THE STATE OF SECRET SOCIETIES AT THE EPOCH OF THE REVOLUTION

In the following statement we will make an effort to shun extremes as much as possible and, without entering into the very matter of the Revolution, we will study:

First -- The state of Secret Societies at the beginning of the Revolution.

Second -- The rapidly developed history and the beliefs and tendencies of each of these Secret Societies.

Third -- The sudden transformations of these Secret Societies immediately before the Revolution.

In 1785 there existed three great secret associations, reunited in appearance under the mask of Freemasonry, but each one having a spirit with peculiar tendencies.

First. The Grand Orient of France, constituted, since 1772, by the fusion of several Masonic centers, the history of which we shall see further on. The spirit of the Grand Orient is distinctly democratic (but not demagogic). The end sought is, above all, the creation within the society of a regime practical and representative of the lodges. The war against clericalism is no longer prosecuted, at least in the lodges, since in about 629 active lodges, which comprised the Grand Orient in 1789, we find twenty-three members of the clergy, twenty-seven venerables (five at Paris and twenty-two in the provinces), and six deputies at the Grand Orient, among the highest dignitaries. The Grand Orient is, then, as to number and power: the most important.

Second. The Grand General Chapter of France, formed by the fusion of the "Council of the Emperors of the Orient and Occident" and "Chevaliers of the Orient." The spirit of the Grand Chapter is revolutionary, but the Revolution should be accomplished, above all, for the benefit of the highest bourgeois, with the people as an instrument. The Grand Chapter, constituted under the regime of the higher degrees, is born of the Templar rite; that is to say, the most eminent members are animated by a desire to avenge Jacobus Burgundus Maloy and his companions, who were the victims of assassination by two tyrannical powers -- Royalty and Papacy. The members of the Chapter are few in number, but they are generally much better disciplined and organized than the members of the Grand Orient. It is by confounding the societies born of the Templar rite (of Ramsay) with the following (of Martines) that the majority of historians commit the grossest errors.

Third. The Martinist lodges, created by Martines de Pasqually, and of which the center is now (1785) at Lyons,

directed by Willermoz. The spirit of Martinism is aristocratic. Everything is subordinated to intelligence, and the researches followed bear almost entirely upon the highest philosophy and occult sciences. The Martinists are very particular in the choice of their members, and the preparatory labours are long and arduous. Therefore they busy themselves very little with politics, but, on the contrary, have a very great influence in the intellectual direction of Masonic labours. It was under the inspiration of Martines that, within the year (1785) there were held two convocations or scientific congresses which had great influence as follows: The convocation of Gauls, in 1778, and of Wilhemsbad, in 1782. These reunions were true academic assizes, where the highest questions were discussed.

It is useless to say that many individuals were members of two of these associations or, like Willermoz, of all three, the spirit of each was distinctive to it.

Such are the three great groups of which we now proceed to study the genesis. Though we have neglected, in this synthetic statement, the societies derived from these great sources, we will speak of them in the course of our work.

THE GRAND ORIENT AND ITS ORIGIN

The Grand Orient of France sprang from an insurrection of certain members against the constitution and traditional hierarchy of Freemasonry. A few lines of explanation are here necessary.

Freemasonry at first had been established in England by men already belonging to one of the most powerful of secret fraternities of the occident -- the brotherhood of Rosicrucians. These men, and above all, Elias Asmole, had the idea of creating a central propaganda where they could mould it, unknown, to gain members instructed by the Rosicrucians. Therefore the first Masonic lodges had a mixed membership, composed partly of active workers and workers by correspondence (Masons at liberty). The first attempts (Ashmole) are dated 1646, but it is in 1717 that the Grand Lodge of London was constituted. This is the lodge that gave the regular charters to the French lodges of Dunkirk (1721), Paris (1725), Bordeaux (1732), etc..

The lodges of Paris multiplied rapidly and named, as Grand Master of France, the Duke of Antin (1738-1743), under the influence of whom was undertaken the publication of the Encyclopaedia, as we shall now see. Here we perceive the real origin of the Revolution -- accomplished at first upon an intellectual plane, before the granting of power by charter.

In 1743 the Count of Clermont succeeded the Duke of Antin as Grand Master and took the direction of the English Grand Lodge of France. This Count Clermont, too indolent to attend earnestly to the society, nominated as a substitute a

dancing master, named Lacorne, a very intriguing individual of deplorable morals. This Lacorne introduced into the lodges a mob of individuals of his own kind, which caused a secession between the lodges constituted by Lacorne (Grand Lodge Lacorne) and the old members who formed the Grand Lodge of France (1756). After an attempt at reconciliation between the two rival factions (1758) the scandal became so great that the police interposed and closed the lodges of Paris.

Lacorne and his adherents aimed to profit by this repose and obtained the support of the Duke of Luxemburg (June 15, 1771). Strong in this support, they succeeded in reentering the Grand Lodge, from which they had been banished, and elected a commission of control, the members of which were pledged to themselves in advance. At the same time the brothers of the Templar rite (the Council of Emperors) secretly associated themselves in a plot with the Commissaries, and on the 24th of December, 1772, a veritable stroke of Masonic policy was accomplished by the overthrow of the rule that the presidents of lodges could not be removed and by the establishment of representative rule. These victorious rebels thus founded the Grand Orient of France. Therefore a contemporaneous Mason was able to write, "It is not too much to say that the Masonic revolution of 1772 was the preface and harbinger of the Revolution of 1789."

It is necessary to note carefully the secret action of the brothers of the Templar rite. They were the true fomenters of revolutions; the others were only the docile agents. Thus the reader is now able to comprehend our assertion that "the Grand Orient was born of an insurrection."

Let us now consider two points: First, the Encyclopaedia (the Intellectual Revolution); and, second, the history of the Grand Orient from 1773 to 1789.

THE ENCYCLOPAEDIA

We have said that the facts to which, above all, historians attach the most importance are very often the results of occult influences. Now, we think that the Revolution had not been possible if any reasonable efforts had been previously made to trim towards the new intellectual development of France. It is by acting upon cultivated spirits, creators of opinion, that social evolution is prepared, and we now proceed to find the preptory proof of this fact.

On June 25, 1740, the Duke of Antin, Grand Master of French Masonry, delivered an important discourse in which was announced the then great project in progress, as witness the following extract:

"All the Grand Masters in Germany, England, Italy, and elsewhere exhort all scholars and artisans of the fraternity to unite and furnish the materials for a Universal Dictionary of the Liberal Arts and Useful Sciences, theology and

politics alone excepted. The work has already been begun in London and, by union of our fraternity, we will be able to bring it to perfection within a few years. (Dated)

June 24, 1740."

DISCOURSE OF THE DUKE OF ANTIN

Messrs. Amiable and Colfavru, in their study upon Freemasonry in the eighteenth century, have perfectly grasped the importance of this project, since after having spoken of Chambers' English Cyclopaedia they add: "Otherwise, in another way, the work published in France was prodigious, consisting of twenty-eight volumes in folio, of which seventeen were devoted to supplementary volumes, a work of which the principal author was Diderot, assisted, through all, by a cluster of choice writers. But it did not suffice for him to have these assistants in order to finish his work properly, he needed also powerful protectors. How could he have had them without Freemasonry?"

Nevertheless, the dates here are significant. The Duke of Antin delivered his discourse in 1740. It is known that from 1741 Diderot was preparing his great enterprise. The indispensable privilege of publication was obtained in 1745. The first volume of the Encyclopaedia appeared in 1751. In this manner the Revolution had already manifested itself at two points. First, the Intellectual Revolution by the publication of the Encyclopaedia, due to French Freemasonry, under the high impulse of the Duke of Antin. Second, the Occult Revolution in the lodges, due in great part to the members of the Templar rite, and executed by a group of expelled Freemasons, afterwards reinstated (group Lacorne). The founding of the Grand Orient was under the high impulse of the Duke of Luxemburg (1773) and the presidency of the Duke of Chartres.

The obvious Revolution within the society, that is to say, the application to the society of the constitution of the lodges, was not delayed. Let us again resume the history of the Grand Orient at the point where we left it.

When once constituted, the new Masonic power made an appeal to all the lodges to ratify the nomination of the Duke of Chartres as Grand Master. At the same time (1774) the Grand Orient installed itself within the ancient novitiate of the Jesuits, rue Pot-de-Fer, and proceeded to the expulsion of mangy sheep. At first 104 lodges gave adhesion to the new order of things; afterwards 195 (1776); and, finally, in 1789, there were 629 lodges in active service.

However, one remarkable thing, in our opinion, had been brought forth in 1786. The chapters of the Templar rite were officially allied with the Grand Orient and had even worked their fusion with it. We have seen how the brethren of this rite had aided in the revolt from whence had issued the

Grand Orient; let us, then, rapidly sum up the history of the Templar rite.

THE TEMPLAR RITE

Freemasonry, as we have seen, was established in England by members of the Rosicrucians, who were desirous of constituting a center of propaganda and recruiting for their order. English Freemasonry comprised only three degrees -- Apprentice, Companion and Master. After this example, French Freemasonry and the Grand Orient, which was the principle emanation from it, were formed of members invested only with these degrees. But soon certain men pretended to have received a superior initiation, more conformed to the mysteries of the fraternity of the Rosicrucians, and by these rites they made themselves awarders of degrees superior to that of Master, called High Degrees.

The spirit of the rites in these superior degrees thus created, was well intended but differed from that of Masonry, properly speaking. In like manner, Ramsay had instituted, in 1723, the Scotch system, the basis of which was politics, and the instruction tended to make of each brother an avenger of the Order of Templars. From thence came the name of the Templar rite which we have given to this creation of Ramsay. The union of brothers derived from the high degrees took no more the name of lodges but of chapters, and the principal chapters established in France were:

First. The Chapter of Clermont (Paris, 1752), from which the Baron of Hundt went forth as the creator of the highest german Freemasonry or Illuminism.

Second. After the Chapter of Clermont appeared the Council of Emperors of the Orient and Occident (Paris, 1758), from which certain members, having separated themselves from their brothers, formed -

Third. The Chevaliers of the Orient (Paris, 1763); and each one of these powers delivered up the charters of their lodges, and even the principal brothers (Tshoudy, Boileau, etc.) created special rites in the provinces.

In 1782, the Council of the Emperors and Chevaliers of the Orient united to form the Grand General Chapter of France, the principal members of which had aided towards the constitution of the Grand Orient by their intrigues.

Thus we see these brothers, in 1786, inducing the fusion of the Grand General Chapter of France. What was the result of this fusion? These members of the Grand Chapter, all well disciplined, all pursuing a precise aim and possessing intelligence, found themselves proscribed by members of the Grand Orient. We now understand the Masonic genesis of

the French Revolution.

The greater number of historians confound these members of the Templar rite -- the true inspirers of the Revolution -- with the Martinists, of whom it is now necessary to speak.

MARTINISM

In 1754, Martines de Pasqually, having been initiated into the mysteries of the Rosicrucians, established at Paris a center of Illuminism. The recruiting of these brothers was very carefully done and the work which followed was directed to the study of Ceremonial Magic, to the ritual for evoking spirits, and the absolute dominion of man over his passions and instincts.

Among the most celebrated disciples of Martines we will cite the Prince of Luzignan, Louis Claude de Saint Martin (the Unknown Philosopher), and Jean Baptiste Willermoz, the great Lyonise merchant, the true realizer of the Order.

Martinism expanded rapidly in France, and from 1767 many lodges of the west requested their affiliation with this rite; thus the correspondence of Martines, which we publish, bears witness.

The Martinist groups and centers of study derived from Martinism always laid politics aside in order to give themselves to scientific studies. It is to these groups that we owe the unions and conventions which have aided in the great development of Masonic science. Thus the Philathethes (1773), the Illuminists of Avignon, and the Academy of True Masons of Montpellier (1773), came directly from Martinism.

Note also the progress of Masonic rites at Lyons. In 1752 was founded the Lodge of Perfect Friendship, after the ordinary Masonic constitutions. In 1756 this lodge obtained the confirmation of its charter by the Grand Lodge of France. Willermoz was Master of this lodge from 1752 to 1763, or during ten years. But in 1760 the brothers invested with this degree of Master founded a Grand Lodge of Masters at Lyons, of which Willermoz was the Grand Master, presiding until 1763.

In 1765 was established a chapter, formed from the brothers invested with the highest degrees -- the Chapter of the Chevaliers of the Black Eagle. Jacques Willermoz, a physician and brother of Jean Baptiste Willermoz, was placed at the head of this chapter.

In 1767 the Martinist rite was introduced at Lyons, and the members were uniformly recruited from the highest degrees, which indicates the value of the Martinist rite and its membership.

SECRET SOCIETIES OF LYONS

Note the greatest Masonic powers represented at Lyons in 1772:

First. The Grand Lodge of Masters, representing the French rite and presided over by Brother Sellonf.

Second. The Chapter of Chevaliers of the Black Eagle, representing the Templar Rite, and presided over by Jacques Willermoz, physician.

Third. The Elect Priests, representing the Martinist rite, and presided over by Jean Baptiste Willermoz himself.

Fourth. Sellonf, Jacques Willermoz and Jean Baptiste Willermoz formed a secret council, having authority over all the centers at Lyons. This was at the instigation of Jean Willermoz, who had held two great conventions -- the convention of Gauls (1768) and of Wilhelmsbad (1782).

It resulted from the letters of Martines de Pasqually that the Martinists, far from supporting the Templars in their political projects, on the contrary always opposed them with all their forces. Contemporaneous writers refute the calumnies then put forth with evil purpose. Witness the following extract:

"The sect of Martinist Freemasons had its center in the lodge of la Bienfaisance, at Lyons. This lodge merited the name which it had chosen by the abundant assistance which it had given to the poor. M. Robinson has said that the members and their correspondents were impious and rebellious. I have known many of the Martinists, either in Lyons or different villages of the southern provinces. Very far from being attached to the opinions of modern philosophers, they profess to despise their principles. Their imaginations, exalted by the obscurity of the writings of their patriarch, disposes them to all kinds of credulity. Although many are distinguished by their talents and knowledge, they have their minds occupied continually with spirits and prodigies. They do not limit themselves to following the precepts of the dominant religion, they occupy themselves with the practices of devotion in use with the less informed class. In general, their morals are very regular. A great change is observed in the conduct of those, who, having adopted the opinions of the Martinists, had previously lived in dissipation and the pursuit of pleasures. M. Barruel maintains that the Freemasons of this sect are Idealists; that is to say, they do not admit the existence of the body. This absurd system was never approved by these pious enthusiasts, but was attributed to them in order to accuse them of believing that they could not render themselves criminal through the senses, and approved of prostitution. I do not hesitate to solemnly declare that this assertion is a calumny, of which the falsehood is shown by the following assured proofs."

See J. Mounier, "Influence attributed to the Freemasons in the French Revolution."

GRAND ORIENT AND ILLUMINISM

Thus the Martinists directed their aspirations into a field far more elevated than political struggles. From 1786 the Martinists, allied to the Illuminists of Baron de Hundt, alone remained opposed to the amalgamation of the Grand Orient with the Templar Rite. Therefore the Revolution was especially merciless to the disciples of Martines, but let us not deviate from our subject.

We have desired to indicate the respective situation of different secret societies and forces of Freemasonry about the year 1789. If we sum up that which precedes we will find: First, on the one hand, the Grand Orient (French Rite), with which was amalgamated the Grand Chapter (Templar Rite), possessing nearly all the lodges of the kingdom. The tendencies of these centers were purely revolutionary. Second, on the other hand, the Martinists with purely scientific tendencies, but hating politics, and sometimes regarded as lunatics. A few lodges at Paris, Bordeaux and Lyons practiced the rite of Martinism, but, as a set off, it was very widely propagated in Germany and Italy.

We can hardly insist too much upon the manner in which authors for the most part have confounded the brothers of the Templar rite with the Martinists. The first worked with great violence, while the second suffered from the cruel reactions of the mob. Still we would not at any time pretend to remake the history of this epoch but simply make clear a point that many historians, even to the present, have left in the dark.

The aim of Martines was then far less political than theurgic. He desired, above all, to make men thoroughly regenerate, believing that afterwards they would learn to control their wills worthily.

The rite of Elect Priests, as we understand the letter of June 16, 1760, embraced eight degrees: Apprentice, Companion, Particular Master, Grand Elect Master, Apprentice Cohen, Companion Cohen, Master Cohen and Master Grand Architect.

To these degrees Ragon (Masonic orthodoxy) added a ninth, entitled Chevalier Commander. Some explanations seem to us to be needed here. In many of his letters we see that Martines speaks of the degree of the Rosy Cross, which only obtained generally after having had many apparitions of spirits and great magical operations, duly verified at that time, to which the members of the Order greatly devoted themselves. The title of Rosy Cross seems special and quite independent of the other degrees of Elect Priests.

Is it not this title that Ragon wished to make allusion in his ninth degree?

On the side of the priests of the different religions Martines then desired to form groups of Elect, always in relation with the Invisible World, and properly able to take

the name of true Priests or Cohens. Here is seen what hierarchy controlled the establishment of these groups, and how they were ruled by a Sovereign Tribunal under the lofty direction of Martines (Grand Sovereign). Behold also the excellent results which we are now able to make known.

The letter of June 19, 1767, is consecrated to the recital of the mission of Martines in his visit to the lodges which he encountered upon his route and then of his voyage from Paris to Bordeaux. The Sovereign Tribunal of Paris was at this moment constituted, and to that the Master addressed the demands for affiliation. For the rest, note the analysis of this important letter, of which we now reproduce the secrets and the signatures:

TO THE GRAND ORIENT OF LYONS

"From the Grand Orient of Orients of Bordeaux to the Grand Orient of Lyons, June 19, 1767.

"To the Name of the Grand Architect of the Universe. Amen. + Joy, Peace and Prosperity.

"From the Grand Orient of Orients of Masonic Chevaliers, Elect Priests of the Universe, the Masonic year 3,3,3,3,5,7,9,4,4,6, 601; of the Renaissance of Virtues, 2448; of the World, 45; of Christ, 1767; of the Hebraic Era, 5727; from the last to the first quarter of the fifth and sixth Moon of the aforesaid year, June 19.

"To our Very Venerable and Very Exalted Master, our Inspector General, Chevalier, Conductor and Commander in Chief of the pillars of the Orient and Occident of our sublime Orders. Salvation; blessed be forever more our Very Venerable Master. Amen.

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"The public and private conventions which I have held with my Sovereign Tribunal oblige me to write you and interest you, as a member, in all the circumstances which presented themselves to me in the different cities through which I have passed in my route from Paris to Rochelle, and from thence to Bordeaux. I will not recite and detailed circumstances, but a sketch in gross, for fear of wearying you with the many recitals of favours received from many Masons of good faith in the different secret lodges of all the provinces, within the environs of Paris, and afterwards at Ambois, Blois, Tours, Poitiers, La Rochelle, Rochefort, Saintes, Blaye and Bordeaux.

"They asked of me if I wished to place them under the protection of the Sovereign Tribunal of Elect Priests of Paris, or if I wished them to obtain constitutions either of it or of myself.

"I have, in consequence, rewarded the work of Brother Basset by conferring upon him the degree of Master Elect to the fifth recepticle, and upon three other brothers of the same lodge that of Small Elect to a single receptical, in order to give them facility in presenting themselves at the Sovereign Tribunal to ask for constitutions, having left at my Sovereign Tribunal the power to give all kinds of constitutions, not wishing myself to do anything upon this subject, so I have promised it and it promises to hold their power with just reason, I having nearly always been the dupe of my kind heart and too easy in disposition, as you have been able, indeed, to see and to say to a number of honest persons since you were at Paris and as you have been able to judge by yourself.

"The Venerable Master of the lodge, Basset, while speaking of the perfect union of La Rochelle, has, in consequence, gone on Monday last to present himself at Paris, with four borthers, to make a request before the Sovereign Tribunal. I replied to these excellent appeals that 'to conquer without peril is to triumph without glory,' and, following the maxim of my predecessors, I do not make my victory consist alone in the pardon of the guilty, and as I have done I will always do in like cases. Note, then, very Venerable Master, the history of my journey and my conduct at Bordeaux.

"In managing your power and authority, dear Master, you will admit and select for the knowledge of these mysteries only those whom you know to possess true zeal, as our general statutes require, as this is the only means of giving protection to the sublime sciences included within our Order, and concealed under the veil of Masonry.

"Your very affectionate and faithful Brother and Master,

DON MARTINES DE PASQUALLY,

Grand Sovereign + +"
+

THE FORMALITY OF CORRESPONDENCE

"One entitled to address a letter or parcel to the Sovereign Tribunal as a body should place at the beginning of the first page thus, as follows -- 'To the Name of the Grand Architect of the Universe. Amen.'

"Then follows -- 'Joy, Peace, Salvation.'

"Then -- 'From the Grand Orient of Orients of Lyons; the Masonic year 3,3,3,3,5,7,9,--601; of the Renaissance of Virtue, 2448; of the Hebraic Epoch, 5727; of Christ, vulgar style, 1767; of the last and first quarter of the Moon' (when

it is towards the end of the Moon at her last quarter). And when the first quarter is begun one adds -- 'the first and last quarter of the' number of moons which have passed, to the antecedent months. Being at the last quarter of this Moon, I say -- 'the last and first quarter of the ninth month, September.' When one is well informed he need not add the month.

"Afterwards add the titles of the Sovereign Tribunal, as follows -- 'To the Grand Orient of the Orient of the Sovereign Tribunal of Masonic Chevaliers, Elect Priests of the Universe, elevated to the glory of the Eternal within the Northern Region, under the very exalted and powerful constitutions of our very venerable, very exalted and very powerful Grand Sovereign, now presiding at the Grand Orient of Orient, Paris.'

"Afterwards -- leaving a blank space of two lines -- 'Very Exalted, Very Venerable, and Very Powerful Grand Tribunal Sovereign.'

"Afterwards -- at four fingers' distance -- you affix what you desire to say to him. At the end you salute it with all the mysterious numbers known only to you, praying the Eternal that he will hold the Sovereign Tribunal in His holy keeping; and the same for all the 'chiefs in particular who may comprise it for time immemorial. Amen. Amen.' You then sign your ordinary name, and all your Masonic titles, or the highest degree you possess. If you write as a Rosicrucian be particular to add -- 'To the name of D.G.A.D.D. Amen. Joy, Peace, Salvation.' Afterwards you add -- 'From the Grand Orient of Lyons.'

"Carefully note that you do not write in the body the Masonic year 3,3,3,3,4,5,7,9,601; of the Renaissance of Virtues, 2443. You will follow my directions for the other part. Afterwards you will add -- 'Very Exalted, Very Venerable and Very Powerful Master.' After you have said what you wish to say, then add -- 'Behold, Venerable Master, what you require of me.'

"This was made part of the reception of Brother Epernon, to whom I wish every kind of success and benedictions upon all his enterprises."
June 20, 1767

TITLES OF WILLERMOZ

"To our T.H.T.R. and T. Powerful Master of Willermoz, Inspector General, born of the universal order of Masonic Chevaliers, Elect Priests of the Universe, Sovereign Judge of the Seven Powerful Tribunals of Justice, of the lowest and highest classes of our Order, Commander and Conductor in Chief of the Pillars of the Orient and Occident of our Grand Mother Lodge of France, approved and particular lodge which will be exalted

by him to the glory of the Eternal under the very powerful constitutions; of our Seventh T. R. and T. Puissant Chief of the entire Order, over the Grand Orient of Lyons and over the Eastern Department."

IRREGULARITY IN THE RITUAL OF RECEPTION

"I have had great satisfaction in learning about you and the Past Master Universal Deputy as an excellent acquisition which the Order has gained in you, the same as towards the T. R. Masters D'Epernon and Sellon of your Orient; still I am not the less sore at heart at the horrid irregularities which were enacted during the course of the different receptions by the T. P. Master Du Guers, Rosicrucian. I ignore the motive which made him act in this manner." June 20, 1768.

THE INITIATES

"Observe the names of the Senior Brothers which I have had in my special temple since 1761, who were all initiated by me to be continued in the knowledge of the Order. The greater part are my country neighbors. I will make them members of the Sovereign Tribunal to judge and pass opinion upon the matters presented for or against the good of the Order. Hence before anyone transmits their opinion to Paris he should write to those named below concerning the petitions which the T. B. Brothers will allow to pass here:

"Messieurs D'Aubenton, Commissary General ordinary of the Marine. The Count de Maillal d'Abzac, Chevalier of Saint Louis. De Case, gentleman. De Jull Tafar, former Major of Royal Grenadiers, Chevalier of Saint Louis. The Marquis de Lescourt, Captain of the King's Regiment.

"I would inform you, T. P. Master, that the son whom God has given me was received Grand Master Priest last Sunday after his baptism at the seventh hour of the last solar horizon, conformable to our laws, there being present four of my Senior Priests, whose names are mentioned above."

THE MANUSCRIPTS OF THE DEGREES

"Be careful to verify the degrees which he (De Guers) has sent you to aid your receptions of the Orient, and if they do not conform to the originals which I have given to the P. Master Deputy, return them to the Deputy that he may remit them to you conformed to the originals. I wish, in any degree, to receive only those who are genuine. It is necessary in this way to shun betraying any longer the confidence and good faith of the Men of Desire, as they have been, by a troop of would-be chiefs of the Lodge of Clermont. You should be able to judge them by the fearful events which these men have

recorded for us by their contemptible conduct and their evil lives and morals, as much in the spirit as in the writing.

"I would inform you, T. P. Master, that I will not adopt any writing which shall be given, either on the part of the T. Sovereigns of France or from one of my Rosicrucians, to some Grand Mother and Mother Lodge of France, the Temple and simple Lodge approving under pretext of instruction for the ceremony of receptions of the different degrees of the different classes of the Order, which may not be given according to rule by my Universal Deputy, signed by him, and by his Inspector General, his general secretary or secret secretary, and which may not be stamped by my seal. All which has not been thus stamped will be regarded by my secret tribunal as clandestine and refused by me as false and deprived of my instructions analogous to the order of lawful Masons, Elect Priests.

"Consequently I shall withhold my seal, which should be placed at the bottom of every page of writing which shall be given either by me or my T. Sovereign to my Universal Deputy, in order to establish a custom which must be observed."

June 20, 1768.

SAINT MARTIN

"I would inform you that M. de Saint Martin has written me that he would pass a part of the winter here, perhaps with the R. P. Master de Grainville. I likewise expect the T. P. Master, de Balzac, who may come from Rochelle to pass some time with me for instruction, and to receive their proper licenses to organize a temple in the country, where they will go the last of September or first of October." April 15, 1768

ORGANIZATION AT LYONS

"With regard to the instructions which you seek for the establishment of your Grand Temple of France at Lyons, you can write to the T. P. Master Deputy, to whom I send everything to transmit it to all the chiefs of the temples of our affiliation.

"I would also inform you that T. P. Masters D'Aubentons, ordaining Commissary, and his brother, Captain of the high seas, Chevalier of Saint Louis, are prepared for admission to the degree of Rosy Cross* at this present Equinox. They have been my disciples for ten years and deserve the recompense of their labors. I have had here M. Roze and two others from our brothers of Versailles."

THE DEGREES

"The universal Deputy Master is able to have you pass the

*As I have already expressed elsewhere, it is my best understanding that this should be 'Reau Croix' - Editor.

degree which he has already passed, but the others will not be forwarded as he has not acknowledged the first, and his lack of punctuality annoys me greatly. A month has passed since they were sent."

THE COMING OF SAINT MARTIN

"I would inform you of the arrival of De Granville in Bordeaux with M. de Saint Martin, who came upon personal matters. M. de Granville lodges and boards with me. I am expecting immediately the P. Master, Balzac, who is at Rochelle. I think they intend to embark at Bordeaux.

"I will say to you that I am determined not to write more to P. Master ---- ----, of Chivalry, as I think that his affairs and his health do not allow him time to reply to my last letters, nor to acknowledge the reception of the first degrees, which I enabled him to pass, according to the general statutes of the Order. I know not what to think of all this, but I know how to limit the confidence which I have placed in him. Try to instruct me, I pray you, concerning his manner of action towards the Order and all its members.

"You can write to the P. Master, de Granville, that you greatly value his friendship and also that of the Venerable Master, de Saint Martin. They await your report of P. Master de Champoleon. It need not surprise us as we know what he will do in this matter. He awaits your report, but it will only be finished after three months, when the P. Master, de Granville, has promised it. They end the fifth of next month when we will write him and then inform you of that which we have said touching his absence from Lyons and why he has not returned to Lyons as promised." November 25, 1768.

"Du Guers is expelled from the Order." (See all the history of the first chapter.) January 23, 1769.

THE TEMPLE OF LIBOURNE

"I would inform you, T. P. Master, that we have received from the Sovereign Tribunal the Constitution for the Temple of Libourne. I will instruct them when we shall have sent it to them to inform you of their being organized, so that you may make them understand that they are special co-workers with you.

"P.S. I am working with the P. M. Deputy to arrange matters after the form which the Order will finally adopt. For it is not all to establish lodges -- it is necessary to give them instructions, etc.. How zealous should every one be in particular for the good of the Order. I doubt whether each one of us is able to give personal instructions. It is then

absolutely necessary that D. M. should go to Paris and there, under the eyes of T. S., he should work at first on a symbolic line such as is necessary for the satisfaction of all the world. This work finished, he will be competent to instruct both new and old Rosicrucians. This transplantation of D. M. and his wife cannot be made without advances on the part of T. S.. Don M. owes here about 1,200 Livres, which it will be necessary to pay before his departure, otherwise the creditors will make an uproar and it will cause injury to the Order.

February 19, 1769.

"GRANVILLE"

PROPAGANDA OF THE ORDER

"I write you in haste today, Tuesday, since the arrival of a courier from Paris. I expect to receive from there this day the order of operations which I have sent to the P. M. Deputy on his passage to Bordeaux, that he may copy them at his house in Paris, and return them to me immediately in order to observe my present Equinoxes. Not having received them I am obliged to suspend all my actual work.....

"I am quite ready to found any and every species of organization with ceremonies, laws, instruction, and secret explanation, either for general and particular officers, or for the general and particular instruction of brothers, in the same manner as for the particular discourses for the reception of Apprentices, Companions and special Masters. I am actually at the instructions of Apprentices, Companion and Master Priest and the other degrees. I am anticipating you to found the organization of Bordeaux, with some president and councillors of our court of parliament. The lodges here are moving to enter with us, but that will only come to pass with great caution and difficulty.

"I will say to you that M. Blanquet has lifted his foot from Bordeaux with the great ability which I know him to possess of paying no one. They forced him to sell his commission. He has escaped with his harlot, they say, towards Paris. Truth is only one; she is long coming out, but she herself always shows what she is. This conduct has broken up all our apocryphal lodges of error." April 29, 1769

BLANQUET

"I would inform you that M. Blanquet and his chiefs of the Papal Bull against me and the Order have failed and have lifted their feet from this Orient. Blanquet should now be in Paris with his concubine, the woman Gauntemps. Thus truth is avenged." August 8, 1769.

ORGANIZATION OF THE ORDER

"I think you have made part of the arrangements, which I have assumed, with the P. M. Universal Deputy, which is that the Sovereign Tribunal will give the constitutions signed with my seal, and I will charge myself to deliver the ceremonies of receptions of the different degrees of the Order in the same manner as the different catechisms and the secret explanations of questions and answers, which are contained in said catechisms. Finally I will give from A even to Z and all the world will be content. The arrangement which I have made with the T. P. Deputy is because I fear his many domestic affairs occupy him so much that he has not sufficient time to give for the good of the Order or the satisfaction of the members.

"Finally, T. P. Master, you should go to Paris in April, and not risk harming yourself, neither on your own account nor that of your brothers, in receiving a constitution as the brothers of the Temple of Libourne have done, which in the beginning included six persons, not one of whom had been received at our house.

"I would inform you that I have taken a confidential secretary who produces copies from my registry of all the degrees as received, with ceremonies and particular instruction. In short, he is charged with the general and particular secretaryship. He is a brother whom I have had with me for more than a year, and is very intelligent. He has given up everything to follow **La Chose** under all circumstances. His own uncle is the Prior of the Grand Augustines of Paris. This brother not being very rich when he gave up his writing, which was necessary on entering a temple, was presented with certain fees that he might not absolutely lose his time. He is very competent.

"If you have the intention of ennobling your Grand Temple, make it known to me. I will prepare the work well for you, and there will be two months of writing to do, without much amusement, in order to advance **La Chose** rightly and intelligently."
January 20, 1770.

"You have been received by a man who had no right nor authority in this matter, the Universal Deputy Master not having himself the right nor authority to transmit the power to make any Rosicrucian nor give any supreme degree, except to transmit his authority for the degrees of Apprentice as far as to Master Priest and no more."
February 16, 1770.

COST OF THE DEGREES

"I would inform you that on the first day there should be received M. the Marquis de Segur, cousin of the blue cord, and

M. the Marquis de Calvimont, uncle of the brother, Baron of Calvimont.

"I agree with the P.M. Deputy that the Sovereign Tribunal will give only the constitutions, and I am charged with giving all the ceremonies of the different receptions, my Sovereign Tribunal having neither the time nor health to give himself entirely to this work.

"All the brothers here with me, as all the brothers of your Orient, have paid for their degrees. They do not complain of the money which should be given for their constitution and furniture. They should not fear to invest their money in things so useful and helpful to the Man of Desire. The price of these constitutions amounts to two Louis-d'or for every degree. If you are the Grand Mother Lodge -- as I have accorded you the title, verbally, at Paris -- you will have the authority to confer as far as the degree of Grand Architect, which makes, in all, sixteen Louis-d'or, including the degrees of Apprentice, Companion, Particular Master, Grand Elect Master, Apprentice Companion, Master Priest and Grand Architect Master.

"I am making extracts for myself of all the ceremonies of all the receptions of the different degrees, the same as of the catechisms and different explanations, general and secret.

"I have a confidential secretary who has now written for me nearly a year. He returns fees to the brother secretary (for writings of a Grand Temple), 86 livres, not wishing to multiply accounts. In the matter of finding proper subjects for admission to our Order, I will say to you that yesterday I received a letter from P. M. de Granville, in which he asks me for authority to advance Brother Barbarin a degree, who remains at the Orient with P. M. de Granville, who assures me of the progress of the brother and that he sees and hears much. In consequence I have forwarded the needed authority to advance him to the Grand A. R. degree.

"Try, P. M., to inform me of the intention of the Sovereign Tribunal, that I may know whether he desires to advance or retreat in his relation to the Rosicrucians. I think this more suitable for the purpose than to prolong the matter, seeing how great his labor and how feeble his health (March 13). P. S. -- the name of Master C... is called M. de Grivau, former Captain of Infantry." April 17, 1770.

PROGRESS OF THE ORDER

"The Order now takes on a brilliant color. the lodges of Bordeaux, not having been able to obtain from me their constitution, have determined to seek a constitution from

Dublin, which is useless in France. I would say to you that, on Thursday last, admission to the temple was proposed for some brothers whom Du Guers had bribed away from my Temple. They have declared verbally to Brother de Laborie and other assistants of my Temple the evil report which Du Guers had given them of me and the errors into which he had plunged them, also the evil which he had done them, and that they now saw clearly that he had surprised and deceived them cruelly, which was very unfortunate. I have instructed my council that it was not in my power to grant them their desire and that it was useless to think of it. Let them follow their judgement for a time immemorial." April 7, 1770.

MARTINES' REPLY TO ROSICRUCIAN PROPOSITIONS *

Reply, in twelve articles, of Don Martines of Bordeaux to the propositions made by the Rosicrucians at Paris, July 11, 1770:

"The L. D. M. has not been able to reply sooner to the propositions for the reason of the last illness of his mother-in-law, which has compelled him to suspend all correspondence.

"**First.** He thanks the T. P. for his offers, which prove the true zeal which the Rosicrucians have for **La Chose**. He owes about 3,000 livres, which he hopes to pay at some time, although with some inconvenience, after which he will be personally free to depart from Bordeaux without fear of reproach from his creditors, to whom he will be exposed if he departs before his debts are entirely liquidated.

"**Second.** He does not wish to be a charge to the Rosicrucians, and asks nothing more than to rejoin them, but he desires to make his expenses, hoping for them more fervor in the future than in the past.

"**Third.** If the Rosicrucians wish to march precisely in the path which he has prescribed in his instructions, being at Paris he will sacrifice all things to that which will be for their advantage and success and will convince them by that which he has taught them in good faith, and for this reason will not limit his stay at Paris, and thus will it be always wherever he shall be obliged to go, more especially to instruct his disciples, but they must determine in good faith to serve a single and legitimate master, since their position as Rosicrucians will suffer no division of allegiance.

"**Fourth.** It is not prudent to establish too many institutions, seeing the great difficulty of securing good subjects disposed to discharge all the duties which **La Chose** demands. He cannot consent without the risk of profaning it. All that he can do for the institutions projected by the T. S. will be to give the ceremonies of receptions, catechisms, and

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** Regarding the use of the word 'Rosicrucian' in these texts, kindly see the FOREWORD before proceeding further.*

allegoric and symbolic instructions, as far as he is able to arrange one or two subjects, with reference to the true aim of **La Chose**, but the result should be that the institutions thus formed would be instructed in the truth which is not at the disposition of the T. S., and still less at that of the M. It is necessary, then, to be content with going before the T. S. and the Temple at Versailles.

"**Fifth.** He was not able to instruct thoroughly for his chief any Rosicrucians if they would not bind themselves to the exact observance of the instructions he should give them. He was very desirous of making a second self, but it was necessary that the Rosicrucians or particular Rosicrucian who should come to this instruction, should give him convincing proofs that he follows and will follow, from point to point, the instruction and the regime of temporal and spiritual living, so as to enable him to pass when he shall have received a reply from the T. S., and that he engage to follow them with the greatest exactitude. It is further necessary that the Rosicrucian should have done seven years of consecutive work within the circles of the master and in his person such as is explained in a small tract which has passed to the P. M. Deputy, and the true end cannot be attained otherwise.

"**Sixth.** With regard to the papers and secret instructions concerning the Order which the T. S. recommends him to bring with him on coming to Paris, he replies that he had never removed them nor would he unless he should quit the kingdom he dwelt in; these were confided to him only as a trust, which he should give to his successor, and he was content simply to make extracts from the originals of such things as he thought necessary for the subjects which deserved them. Demands like this enabled him to perceive how little confidence T. S. had in him, upon that which he knew and could speak concerning **La Chose**. He adds that his knowledge was not a special secret but was the fruit of a long and painful discipline of his spirit and a total renunciation of everything impure.

"**Seventh.** When they demanded that he should instruct the Rosicrucians perfectly he replied that he was able at all times to gain for them a perfect conviction when a number of them would make the arrangements. **La Chose** being more favourable to them than to the master, it was necessary they should desire to follow in good faith the master and observe with precision all that which he should prescribe for them for their spiritual and temporal conduct upon this subject, either in the different prayers for certain days of the year, of equinoxes, of solstices, and of fasts which should be observed during their life and in the course of the work, thus by their exactness filling up with precision the engagements they had contracted of good will towards the G. A. of Lyons, or in the resignation which they should possess in order to receive with

indifference the good and the pain which it should please the Eternal to send them for the expiation of their faults and a total renouncing of the things of this material world. He adds that he should not know how to veil himself with impunity before his disciples without veiling himself before the Eternal. All that he could do in this respect will become useless. It is the same with them as with the Rosicrucians who seek to veil themselves before the master and to serve him in appearance; he has no means of knowing the prevarications committed although he does not complain of it. He is content to pity the subject who turns aside from **La Chose**. All that the master can do and say for the advantage of the Rosicrucians comes not directly from him, it is the result of constancy in labors, it is that in which he exhorts the Rosicrucians to follow him.

"**Eighth.** He replies in general to the things demanded by the T. S., that it is useless to think of them before the time and that he does not find, even among the Rosicrucians, any subject upon which to introduce a usage, which, though given in good faith, will not profane **La Chose**. The P. M., de Granville, himself knows the impossibility of satisfying this demand. He advises the Rosicrucians, before showing so much ambition, under pretext of seeking instruction, to study well the few ceremonies he has given them and reflect upon the spiritual leading they have had in the past and upon that which by every necessity they should have for the future, and they will then see very clearly that **La Chose** comes from above and not from the master; they will be still more convinced that the master is true and has kept the best faith with the Rosicrucians. They will understand that he is only an agent of **La Chose**, they will know that he who is Elect, the First among them, is not Elect by them and by their will, but that he is Elect by painful labors and his election is his reward. He counsels them further to reflect upon the different types, epochs and advents, sensible and physical, which have happened in universal nature, general and particular, and to read more carefully than they have done, even to the present, the different operations of **La Chose**, who has really operated in two substances; one, as Man-God, is the quality of true Adam, operating upon this earth among material men; the other, as divine man, operating by the resurrection, lives in all spiritual men. They will understand by this the necessity of subduing all their passions and submitting their wills to him who is endowed to act for **La Chose** and serve for an example to his disciples. They will understand further how very important it is never to scorn by pride his fellow, every man being infinitely dear to the Creator and most elevated in dignity, even though in this lower world being often the least before the G. A. Such are the reflections which the master exhorts his Rosicrucian brethren to make seriously in order to reach the end which they seek.

"Ninth. With regard to the good faith which the Rosicrucians seek from the master, in this matter, he replies that he has never turned from them, that he has even accused himself with having favored them too much in taking upon himself to advance them before the prescribed time; the slight success which they had reaped proved how little they knew of the ways and customs of **La Chose**, and that he was not surprised when they had not preserved their firmness, which he had hoped for them when he had left them alone at Paris, inasmuch as they had believed that **La Chose** came immediately from him, and that they had only to solicit him, or frighten him, or offer a bridge of gold in order to secure his secret. It was not in his power alone to confer it, and it was useless to come to him by that route. He did not mourn over what he had done at Paris in favor of his first disciples in taking upon himself to receive the Rosicrucians. He had been forced and had acted in that with good faith, with the intention of making himself a buckler for his spiritual children and of proving by that which he advanced that if he had not been guided in this matter by the principal chief of **La Chose** he should have been broken down in the midst of his assembly and completely covered with shame and confusion; his imposture would have been known by his slight success in his work, where he might have had the greatest possible success in favor of subjects very poorly prepared to attain it, if the result could have been gained by his own physical powers. The master added, that having seen all the pains and merciless toils which he had felt and still feels for the work he had done on behalf of certain subjects before the time, that he would in the future absolutely take nothing upon himself, and would undertake nothing upon this subject which should not be given and taught by some one stronger than himself; that for this reason he turned himself to that which could be produced by some particular work; that he had explained himself very strongly to P. M. de Granville when he was with him at Bordeaux and had expressly declared to him that even should he promise anything by force of solicitations, he should not at all regard it, since he did not hold to any way of granting it, which proved very clearly his sincerity and good faith.

"Tenth. The master wishes to find a physical means of opening his heart to the Rosicrucians, so that they may be able to read there his sincere attachment for them and his gratitude for the offers they have made him to procure some temporal good for him or for his wife and children, according to their words. The master replied earnestly as to the great respect which the Rosicrucians had for him; that it was not in his power to accept temporal offers so advantageous, for, first, he did not believe he had deserved them; second, he could not and should not hope for any temporal and spiritual good in this lower world which might not come directly from the Eternal, to whom he was entirely devoted; that he felt

himself sufficiently paid and satisfied with his subjects, when he was happy enough to bring a man to his first principle of spiritual virtue, from which he had had the misfortune to deviate.

"**Eleventh.** The master disapproved the excessive zeal of P. M. de Granville in what he had done and proposed as a favor to the Rosicrucians. He should have consulted him before undertaking anything, and he should know clearly what the master had said and written on this subject when he was at the Orient of Lyons, having highly recommended his management for **La Chose** -- as much towards the chiefs as his members. He did not recognize in this enterprise of P. M. de Granville the great prudence which he had recognized on past occasions; it was very unfortunate for the master that the said de Granville should be flattered on account of his power over the mind of his wife. He knew her wrong as well as her parents, who were her support and counsel before strange persons. In the absence of the master she unsealed with loud boasting a letter which the P. M., de Granville, had written him to engage her to determine her husband to accept the offers of the T. S. He knew that she was strongly opposed to what her husband generally professed of **La Chose**, having seen the various annoyances which had come from evil subjects who had been admitted. This letter was, in truth, more outrageous than satisfactory, above all on the part of M. de Granville, who had recently received new impressions of the integrity and good faith of the Master. This letter she burned in her wrath and it was not necessary for her to burn secretly the things most essential to the Order which were at her country seat. This letter occasioned a divorce between husband and wife, and a third party was mediator. It was necessary that the master should promise not to respond to this letter of M. de Granville, that he had been forced to delay for a time; he would, nevertheless, write after a few days to his Rosicrucian, the dear G. V. always rendering the justice which he owed to his zeal for the master, of which he was thoroughly convinced. If the M. de Granville had confined himself only to writing to the master, as the T. S. had done, all would have been done admirably, and he would now be advancing towards Paris. He would at that time sooner have set out on foot than on horseback for the special satisfaction of T. S., but he had been compelled by his condition as husband and father of a family to deprive himself for some time of seeing his faithful subjects in nature, which may come sooner than now seems possible. All his consolation is in awaiting the proper time and of now seeing them in spirit. The master complains that the Rosicrucians have not accompanied their demands with the characteristic sign below their names, with their degrees and dignities in **La Chose**. The master could ignore such representations and demands, and was right in not responding to them, the certificate was not sufficient to obtain it. Those

who have conducted like things have broken the laws of the Order.

"**Twelfth.** The master exhorts the Rosicrucians to reflect upon the response which he makes to their demands and objections, and they will see clearly his sincerity and good faith; the T. S. was wrong to think that the master had expressed himself as if he wished to abandon the Order and its members; he worked at the instructions by writing more than ever, and was actually occupied with a work which would satisfy not only just men but would be very fitting to redeem the greatest sinners from their errors and lead them to the height of felicity. This work entitled, 'The Restoration and Reconciliation of Every Spiritual Being Created with its Primary Virtues, Powers and Dominion, to the Personal Enjoyment with which every person will clearly rejoice when in the presence of the Creator.' That he does not do this work for himself alone, nor thinks that he knows sufficient for himself, that he owes it to think of his faithful subjects whom he will never abandon, provided that they wish to persevere in **La Chose** and follow it implicitly.

"The master exhorts the Rosicrucians to pray for the repose of the soul of his mother-in-law, as she had requested it before her death."

The present reply is without other signature.

THE WORK OF MARTINES

"You will in a short time receive one of my letters which will instruct you in what I have done for the general good of **La Chose** and his members. It is an immense work. You will judge it by the title of the two folios. You will be able, if pressed, to give the degree of Grand A. to the P. M. of knighthood. You obtained it from the original, which you have in hand. I will supply afterwards that which is not complete, and you will impart to the novitiates the gifts of the degree, whatever may be wanting. Only that will be worked which is necessary, and all the members of the Order will be thoroughly conformed to the rules which I give in my circle. These deliberations will be sent you presently as they will be sent to the P. M. of Foix and to a few members of the Order removed from headquarters." December 16, 1770.

THE ABBOT ROZIER

"The Abbot Rozier desires to write you to be admitted with you and me, therefore reply to him. He is a man full of desire and has not given up the prospect since he was able to join me. He is with me even now. He begins to be convinced that in this he has found what he has long sought. I

now make a brief request for his admission; meanwhile I will allay his anxieties, agreeable to that which you shall write me, and according as I shall find him prepared. M. de la Borie, my second self, whom I have here with me, charges me to write you of his personal interests, as also does M. Cagnet, who is wonderfully zealous." April 27, 1771.

"I would instruct you further that I have forwarded the proper licenses to my cousin Cagnet. He has departed to Port-au-Prince in the quality of commissary general of marine.

"M. de Saint Martin works always for you. The Abbot Rozier has written me, making the same complaints which he has made to you upon this subject; I have replied to him that the degree he has received was that of Grand Elect; that in spite of all justice I was unable to refuse him. I have had my reasons for advancing further M. de Chevrier, who has really worked upon this part many years, unless he has been too recently admitted to our mysteries to trust him. Let him not weary in well-doing, in the confidence that the light cannot escape him. M. de Chevrier has attained the degree of Master Priest." November 1, 1771.

RECEPTION OF NEW MEMBERS

"It is not possible for me, T. C. M., to give you either the rule or manner of comporting yourself face to face with the subjects whom you desire to induct into the Order. All the instructions which I have sent you above will be deranged by the least circumstance. This was why the Christ with so much care forbade his disciples ever to prepare themselves upon what they should speak and that because they should have confidence that he would be always with them and they would never have need of anything." January 13, 1772.

(Editor's Note: In May, 1772, Don Martines set sail for Haiti, in the West Indies, in order to take up a legacy.)

INSTRUCTIONS AND DEGREES

"In regard to **La Chose**, the eulogies that the T. P., M. Desere, Universal Deputy D. L., has expressed to me concerning your exactness in scrupulously fulfilling all your duties in **La Chose** and towards all those who follow your example, places me in the position of leaving nothing more to be desired for you, to enable you to achieve alone the grand end which you seek from **La Chose**, which you have as earnestly embraced. In consequence, I would inform you that I have already prepared all the instructions of the different degrees of L..., from the class of the Porch to that of the Rosy Cross, after the general list of names, numbers, in junction with the characters and hieroglyphs, the different tableaux of work and the different invocations which should follow the

tableaus. The general catalog interprets the result proceeding from the work. With all these documents the Rosicrucians will be able to interpret the result of their works without my assistance. In consequence I am disposed to pass on to the T. P. M. Du Roy D'Hauterive, newly ordained by correspondence a Rosicrucian, a few instructions, so that you may let them pass with the consent of the T. P. M. Desere, Deputy. I have written upon this subject to the T. P. M. Du Roy and Desere, to procure for me promptly the aforesaid instructions, so that you may communicate them to the disciples of your G. T., those whom you may find the most worthy to receive them, and, above all, the Brother Orcel, whom I am assured is a grand subject for **La Chose**, which flatters me in advance by the success which he can make in L.

WOMEN IN THE ORDER

"I pray you to embrace him for me, also your dear sister, of whom I hear the praise for her earnest desire to attain to the end of **La Chose**, since I think you have given her instructions relative to **La Chose** and by which she has greatly profited. I exhort you to train her, meanwhile, that I may be able to forward her that which is necessary for her reception and for the Order to receive her, which is all prepared here for this purpose, having a lady to receive her if she is found worthy of it. She is well instructed, but I will act in her favor very slowly. We ought not to seek quantity but quality in our subjects. The Order takes here quite well. There are grand subjects at the T. S. which the T. P., M. Caignet, has established at Port-au-Prince. I wish there might be the same in your G. Order.

"I exhort you to suspend until a new order comes, the recognition of T. P. M. de Cressac, the last Rosicrucian, for reasons known to the T. S. of the G. Order of this colony, of which you will be informed afterwards, and that all which may come to you from his representation may be disregarded."

October 12, 1773.

THE SUCCESSOR OF MARTINES

"The T. P., M. Caignet, who is crushed by the weight of his office, charges me to say a thousand things from him, the most complimentary possible, he not being able to profit by the present occasion to write you, he having written previously without having received any reply. Reply to him that it is my intention to leave all my original writings in his hands on deposit for the strongest reasons within my knowledge; it is a reason, moreover, for you to establish your correspondence with him, since you are obliged to sift out from it all the instructions necessary to the Order and its members."

THE NATIONAL LODGE OF FRANCE

"I will not conceal from you that the P. M. Caignet, as also myself, and all the members who compose the G.T.S. of my G.O., were surprised and even astonished when they saw your name printed on a packet representing the National Lodge of France, which solicited a sum of money for a title which is gratuitously given to members of distinction. The appeal was made to different lodges of the kingdom under the pretext of constructing a temple for the installation of M. le Duc de Chartre. How shall we reconcile this request for money with our custom of giving this title gratuitously, even to persons of high consideration and who are known to be rich and opulent? We may have reason to suspect that there is something beneath the surface and that it is simply a touch of silver that is being sought. It is very scandalous for people who reflect to see these distinguished names associated with such a thing, which nevertheless is not believed here. It appears in this paper that the master of the knighthood is at the head of this new establishment and has made the Abbot Rozier a quasi agent, but it is for some purpose. Our Order should retain with it persons of force, and, on the other hand, it should leave them free, as it found them. They always have their liberty, for otherwise they would not have the merit of doing good in preference to evil. Explain to me why your name is found upon this paper which the P. M. Caignet has received from Paris, and a second like it, which was addressed to him a few days since, and like the first, very ill-considered.

"The greater part of the lodges formerly in this colony have disintegrated. There remains within that of Port-au-Prince only a few subjects, which the general and secret statutes exclude forever from **La Chose**, being especially marked with a letter (?) from b..., and among others, are b... and m... b..."

(The last of these letters, not printed in the source from which this material was taken, speaks of "the new general statute," "The secret statutes" and "other statutes for the reception of women and tableaux for the reception of the first three degrees.")

MARTINES AND HIS BIOGRAPHERS

WE HAVE OCCASION, IN CONNECTION WITH SAINT MARTIN, TO RECUR TO THE NUMEROUS ERRORS COMMITTED (FAULTS OF THE DOCUMENTS) BY THE CRITICS OF MARTINES.

ADOLPHE FRANCK, IN HIS WORK UPON MYSTIC PHILOSOPHY IN FRANCE, IS OBLIGED TO REPORT UPON THE PERSON OF PASQUALLY

THAT OBSCURITY SURROUNDS HIS WORK, AND THE SMILES OF THE READER WILL BE EASILY EXCITED WHO EXAMINES THE DOCUMENTS, WHICH TO-DAY ARE PLACED BEFORE HIM, AND READS THE FOLLOWING EXTRACTS SELECTED FROM THE BOOK OF ADOLPHE FRANCK:

"FOR EXAMPLE, WHAT DO WE KNOW OF THIS MYSTERIOUS PERSONAGE, MARTINES PASQUALIS, COMING FROM WE KNOW NOT WHERE, WHOM WE FIND EVERYWHERE AND ARE ABLE TO SEIZE HIM NOWHERE, WHO DISAPPEARS AFTER LITTLE AS SUDDENLY AS HE CAME, SEEKING TO FIND AFAR OFF A RESTING PLACE AS INEXPLICABLE AS HIS LIFE, AFTER HAVING EXERCISED OVER SAINT MARTIN SO DECIDED AN INFLUENCE."

"THE CLOUD WHICH ENVELOPS HIS LIFE IS NOT COMPLETELY DISSIPATED BY THE WORK OF M. MATTER, NOR EVEN BY THE UNPUBLISHED DOCUMENTS WHICH M. MATTER HAS HAD THE LIBERALITY TO PLACE AT MY DISPOSAL."

"WE KNOW THAT HE WAS THE SON OF A PORTUGUESE JEW, WHO CAME, WE KNOW NOT AT WHAT DATE AND WITH WHAT MOTIVE, TO ESTABLISH HIMSELF AT GRENOBLE."

"I AM NOT ABLE TO ACCEPT THE COMMON OPINION WHICH MAKES OF MARTINES PASQUALIS AN ISRAELITISH CONVERT TO CATHOLICISM. NOT A SINGLE INSTANCE CAN BE CITED WHICH PROVES THIS PRETENDED CONVERSION. HE HAS NEVER UTTERED NOR WRITTEN A SINGLE WORD WHICH CAN BE INTERPRETED AS A PROFESSION OF THE CATHOLIC FAITH."

BUT WE HAVE SEEN THAT MARTINES POSSESSED HIS CERTIFICATE OF CATHOLICITY, THAT HE DISCHARGED HIS RELIGIOUS DUTIES, AND PRESENTED HIS SON FOR BAPTISM. SO MUCH FOR HIS RELIGION.

AS TO THE ORIGIN OF HIS FAMILY, WE MUST REMAIN IN DOUBT, EVEN TODAY. WHERE SHALL WE FIND THE RECORD OF THE MARRIAGE OF MARTINES, WHICH WE HAVE VAINLY SEARCHED FOR, EVEN

UNTIL NOW? LET US, THEN, ADOPT THE NEW DATE, 1715 GIVEN BY ADOLPHE FRANCK FOR THE BIRTH OF THE MASTER. LET US ABSOLUTELY REJECT THE ISRAELITISH ORIGIN AND BE CAUTIOUS CONCERNING HIS PORTUGUESE ANCESTRY. THE AUTHOR OF THE "BIOGRAPHY OF MARTINES," MICHAUD, IN HIS DICTIONARY, WITH GOOD REASON SAYS:

"EVEN THE MOST INTIMATE DISCIPLES OF MARTINES HAVE NOT KNOWN HIS NATIVE COUNTRY. IT IS PRESUMED FROM HIS LANGUAGE THAT HE MAY HAVE BEEN A PORTUGUESE AND EVEN A JEW."

ADOLPHE FRANCK, ALWAYS VERY SCRUPULOUS WHEN FIXING DATES, ADMITS THE YEAR 1715 FOR THE BIRTH OF MARTINES: "BORN ABOUT 1715, IN PORTUGAL OR AT GRENOBLE, FROM A FAMILY OF PORTUGUESE ISRAELITES."

MARTINISM TO THE PRESENT

WHAT REMAINS OF THE WORK OF MARTINES? THE LETTERS OF SAINT MARTIN AND WILLERMOZ FURNISH US ALL THE THE NEEDED KNOWLEDGE UPON THIS POINT. WILLERMOZ, ALONE, AFTER THE REVOLUTION CONTINUED THE WORK OF HIS INITIATOR BY AMALGAMATING THE RITE OF ELECT PRIESTS WITH THE ILLUMINISM OF BARON DE HUNDT IN ORDER TO FORM THE ECLECTIC RITE. CERTAIN DEGREES OF THIS RITE WERE PURE MARTINISM, AS WE UNDERSTAND THE ORGANIZATION INSTITUTED AT LYONS. (SEE THE CONDITION OF SECRET SOCIETIES AT LYONS IN 1772, CHAPTER 3.)

M. J. MOURNIER, IN HIS WORK UPON THE INFLUENCE ATTRIBUTED TO THE FREEMASONS IN THE FRENCH REVOLUTION, SAYS THAT MARTINISM WAS WIDELY SPREAD THROUGHOUT THE SOUTHERN PROVINCES.

FINALLY, THE FOLLOWING PASSAGE FROM A LETTER OF WILLERMOZ PERMITS US TO FOLLOW WITH CERTAINTY THE MARTINIST ORDER UNTIL 1810:

"I NOW PROCEED TO SPEAK OF A MASONIC ESTABLISHMENT FORMED AT PARIS IN 1808, AND WHICH I AFTERWARDS CONSTITUTED AS A PROVINCIAL PERFECTURE. IT WAS GREATLY PROSPERED UNDER THE TITLE OF THE LODGE OF THE CENTER OF FRIENDS. IT WAS A NURSERY OF THE ORDER WHICH HAS ALREADY RENDERED US SUCH GREAT SERVICES. FOR IT IS BY THE CARE OF THE PRINCIPAL MEMBERS OF THIS LODGE, WHO WERE DEPUTIES WITH ME AT LYONS, TO OBTAIN AND COPY THE RITUALS, INSTRUCTIONS AND DOCUMENTS OF ALL THE DEGREES OF THE ORDER, THAT WE OWE THE HONOR AND INESTIMABLE ADVANTAGE OF HAVING NOW A CHIEF, A PROTECTOR, AND A NATIONAL GRAND MASTER OF THE RECTIFIED ADMINISTRATION IN FRANCE IN THE PERSON OF SER. BROTHER DE CAMBARCERES (IN ORDINE EQUES JOANES JACOBUS REGIS A LEGIBUS)."

LETTER OF WILLERMOZ TO PRINCE CHARLES OF HESSE CASSEL.

FROM THIS EPOCH DOWN TO 1887 THE MARTINIST ORDER WAS TRANSMITTED BY GROUPS OF INITIATORS, SPREAD PRINCIPALLY THROUGHOUT ITALY AND GERMANY.

AT THE DATE OF 1887 A GREAT EFFORT WAS MADE FOR THE REAL SPREAD OF THE ORDER, AND FOUR YEARS AFTER (1891) THE RESULTS GAINED PERMITTED THE CREATION OF A SUPREME COUNCIL OF TWENTY-ONE MEMBERS, HAVING UNDER THEIR CONTROL NUMEROUS LODGES, AS MANY IN FRANCE AS IN EUROPE. FURTHER, A GREAT NUMBER OF FREE INITIATORS, S. I., ORGANIZED A DEFINITE METHOD FOR THE PROPAGATION OF THE ORDER.

THE CHOICE MADE BY THE MASTERS OF THE INVISIBLE OF OUR CENTER FOR DEPOSITING THE ARCHIVES OF THE ORDER, IS FOR US A GREAT HONOUR, WHICH WE WILL FAITHFULLY FULFILL FOR OUR GREATER VINDICATION IN THE FUTURE.

THE PREVIOUS SERIES APPEARED IN THE MAGAZINE STAR OF THE MAGI SOMEWHERE AROUND 1901-02 AND WAS TRANSLATED INTO ENGLISH BY REV. GEORGE PEEKE, HUSBAND OF MARGARET PEEKE, INSPECTRESS GENERAL OF THE MARTINIST ORDER FOR THE U. S. A. UNDER PAPUS. IT IS BASED ON MATERIAL EXCERPTED FROM THE LIFE OF MARTINES DE PASQUALLEY AND MARTINISM BY

DR. ENCAUSSE (PAPUS) WHO WAS AT THE TIME PRESIDENT OF THE SUPREME COUNCIL OF THE MARTINIST ORDER. WE ARE INDEBTED TO HARRY EIGHMY OF PHEONIX, ARIZONA, FOR THIS INFORMATION, AS WELL AS FOR THE COPY OF WILLERMOZ' CERTIFICATE OF INITIATION.

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The Union of the Martinist Orders

THE MARTINIST OPERATIVE & GENERAL RITUAL

I EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

II. Timothy



7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

Jeremiah.

High Martinist Authorities constituting the Union of the Martinist Orders prescribe and recommend the adoption of this GENERAL RITUAL by all Martinists of both sexes, provided they satisfy their conscience as to their ability to conform to it.

The aim of this General Ritual is to permit Martinists of all initiatic degrees, dispersed throughout the world, to unite their efforts by working together, at certain monthly periods, on their common Work ; the UNIVERSAL REINTEGRATION.

This Ceremonial, of necessity, combines the two Traditional Paths of MARTINISM : the Operative Way and the Way of Heart, so that all Martinists may participate in its working regardless of their particular lineage.

It may be recalled that while the direct disciples of Louis-Claude de Saint-Martin have practised exclusively the method of ACTION THROUGH PRAYER from the nineteenth century, the emulators of Martinez Pascualis had to follow obligatorily both methods ; PRAYER AND OPERATION, from the eighteenth.

This General Ritual is therefore a return to the most traditional sources since it constitutes a manifestation of a true CULTE, in the sense given to this word by the original Founders of our secular chain.

Given at the Orient of the Union of the
Martinist Orders, Paris, December 25, 1961.

The Sovereign Grand Master
of
L'ORDRE MARTINISTE



The Sovereign Grand Master
of
L'ORDRE MARTINISTE DES ELUS-COHEI

36

JEAN ::

AURIFER ::

Ordre Martiniste
des
Elus Cohen
...



Jurisdiction
du ... of
CANADA

It is, indeed, a happy event to be able to present the OPERATIVE AND GENERAL RITUAL to all English speaking Martinists throughout the world.

Martinists of the 'Way of Heart', followers of Louis-Claude de Saint-Martin, practising exclusively the method of ACTION THROUGH PRAYER, will now recognize the perfume of a much older tradition in their own particular rituals and teachings; Martinists Elus-Cohen of the 'Operative Way', followers of Martinez Pasqualez, and practising the method of ACTION THROUGH PRAYER AND OPERATION, will feel at home. This Ritual takes us back to the very sources of the Martinism of Tradition and unites us, now even more, in our common work : the Universal Reintegration.

Very little has been written in English on Martinism, but even less can be found concerning its Founder, Martinez Pasqualez and his Order of Elus-Cohen. The last part of this issue is, therefore, but a humble effort to fill in the gap.

This publication is of a general nature and is thus accessible to everybody. I would like to stress, for the benefit of our non-Martinist friends and readers of the Martinist Review, that the particular rites and practices are observed only and exclusively within the regular and Traditional Martinist Work.

I take this opportunity to express my thanks to all those whose help made possible the publication of this General Ritual in its present form. Especially, I wish to thank the members of l'Ordre Martiniste & Synarchique of Canada (Lodge 'La Canadienne' and Circle 'Sophia'), for their generous help - in its many forms. They have given us a perfect example of MARTINIST UNITY.

"Behold, how good and how pleasant it is for
Brethren to dwell together in unity." (Psalm 133)

November 1962,
Orient of Toronto,
Canada.

Sendivogius ∴
Grand Master

Part 1. INTRODUCTION.

INTRODUCTORY

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NOTES ON THE DIVINE NAME "IESHOVAH" : Iod-He-SHIN-Vau-He.

☆☆

The following notes concern a very ancient Divine Name called at times the Pentagrammic Name which was well known to the Kabalists, especially Christian Kabalists, as well as to the Doctors of the original Christian Church.

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The letter SHIN : Hebrew Kabalists knew this letter Shin as one of the three mother-letters (with Aleph and Mem) and that it signified the FIRE. St. Jerome in his "Mystic Interpretation of the Alphabet" defined this letter Shin as the symbol of the Vivifying WORD. Much later, Papus tells us *) that this letter Shin, inverted, in the Flamboyant Star (the Pentagram) with its point up, represents to the Rosicrucian Initiate the Incarnation of the Divine Word in the Human Nature.

Dr. R. Allandy, in his work on the symbolism of numbers, adds this to what Papus had already said : "... the addition of SHIN to the sacred Tetragram (I.H.V.H.) marks the passage of the Quaternary into the Quinary for the formation of the living Creature. Jesus, the Word made flesh, kabalistically represents all Creatures, but particularly MAN, as Man is the most evolved of all creatures ..."

Having been taught, and which is in accordance with the general Christian tradition, that the entire Nature had fallen with Adam as a result of his own Fall, we can easily understand how in effect this same Nature can evolve, with Man, back to its original state, starting with the Redemption of Man by the Word.

Henry Cornelius Agrippa tells us in his famous "Occult Philosophy" **) "... during the time of the Law, the Ineffable Name of God was composed of four letters : IOD-HE-VAU-HE, in place of which and out of respect, the Hebrew simply read ADONAI (the Lord) and which is composed of : Aleph-Daleth-Nun-Iod. During the time of the Grace, the Name of God becomes the Effable Pentagram : IOD-HE-SHIN-VAU-HE which, by a mystery which is no less great, is invoked also under the Name of Three Letters : IOD-SHIN-VAU ..."

Let us note that the Name of Five Letters is IESHOVAH, while that of Three Letters is ISHOUH.

In his recapitulating table, 'The Ladder of the Quinary', this famous occultist shows us that IESHOVAH is a synonym of ELOHIM -- (Aleph-Lamed-He-Iod-Mem), and also of ELION (Ayin-Lamed-Iod-Vau-Nun),

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*) "Martinisme & Franc-Maçonnerie", Paris, 1899. page 98.

**) Cologne edition, 1533, Book 2, Chapter VII.

and that these two Divine Names deal with the Archetypal World.

Shortly after Agrippa, Heinrich Khunrath in his famous work "Amphitheatre of Eternal Wisdom" (Hanau, 1609), placed the Divine Name of Five Letters - IESHOUAH - in the centre of the fifth plate representing Christ on the Cross* . and on the twelfth and the last plate called the Pentacle of Khunrath (see page 6 of this issue for its drawing).**

Louis-Claude de Saint-Martin expresses very precisely his thoughts on this Name in one of his letters*** :

"... when the Christ came, He made the pronunciation of this word still more central and interior, since the Great Name expressed by those four letters was the quaternary explosion, or the crucial sign of all life; whereas Jesus Christ, by exalting the Hebrew SHIN, or the letter 'S', united the holy ternary itself to the great quaternary name of which three is the principle. Now, if, in the ancient ordinations, the quaternion had to have its own source in us, with much greater reason should the name of Christ take from Himself alone its whole efficacy and light ..."

"... No doubt, a great virtue is attached to this true pronunciation whether central or oral, of that Great Name, and that of Jesus Christ, which is as its flower. The vibration of our elementary air is a very secondary thing in the process by which these names make sensible what was not so before. Their virtue is to do to-day, and at all times, what they did at the beginning, in creating all things; and, as they made all things before the air existed, no doubt they are still higher than the air when they perform the same functions now; and it is no more impossible for this divine word to make itself audible, even to one who is deaf and in a place the most deprived of air, than it is difficult for spiritual light to make itself visible to our physical eyes, even though we be blind, and shut up in the darkest dungeon..."

It is noticeable that all great names of the Kabala of the 16-th, 17-th and 19-th centuries knew the profound value of the Pentagrammic Name. Sedir, in his "History and Doctrines of the Rose-Croix", quotes a disciple of the Rose-Croix, Wilhelm Menens of Antwerp, who :

"... says in his Aureum Vellus about the great force which is hidden in the Name I.H.S.V.H. ..."
which is, evidently, IOD-HE-SHIN-VAU-HE.

It should be noted that IESHOUAH (Jesus in Hebrew), has the same phonetic pronunciation as IESHOUAH (Joshua in Hebrew), although the latter is spelled Iod-Shin-Vau-Ayin. Moreover, an identical word but spelled Iod-Shin-Vau-Ayin-He, signifies in Hebrew welfare, help, assistance, deliverance, salvation, victory. (Ex.14.13, Job30.15, Is.26.1).

All this points to the fact that all Christian Kabalists have

* This plate was reproduced with an analysis in the Summer 1960 issue of the Martinist Review, pages 4 - 15.

** See also Winter 1959/1960 issue of the Martinist Review, page 15.

*** Quoted verbatim from the Penny translation of "The Theosophic Correspondence". (Theosophical University Press, Covina, Calif, USA, 1949 pages 197 - 198)

known and utilised the profound mystery enclosed in the Divine Name IESHOUAH. It is by the virtue of all this that MARTINISM of TRADITION made from it its mysterious "WORD", and it imprints Martinist prayers with a true esoteric character and with an indelible possibility.

To know that the Kabalists of the calibre of Pic de Mirandola and Reuchlin worked on the mystery of the Pentagrammic Name, is enough to dismiss some malicious and/or curious and misinformed critics. Finding among students of the Mystery of Divine Name - names like A.Kircher with his 'Oedipus Aegyptiacus' (Rome,1653), or that of Archangelo de Borgonovo, we see that Martinists of Tradition using the Divine Name - IESHOUAH - are in very good company.

To use a metaphor, just like the Angel separated the Israelites from the Egyptians at the time of the symbolic crossing of the Red Sea, so also the letter SHIN separates, into two parts, the four letters of the initial Tetragram I.H.V.H., expressing the Living God, God of the World, the Manifested God; the two numerical values thus obtained are very significant.

Yet, how more significant is this insertion of SHIN, the mother-letter designating the FIRE, into the centre of the Tetragram, when one recalls the words from the Gospel :

"I am the Bread and I am the Life ...

I came to put the Fire into the bosom of things ..."

Lastly, it is undeniable that this Divine Name unites all Martinists dispersed all over the world, regardless of their religious or philosophical beliefs, and as such, it is thus a factor of unity.

*
* *

Islam reveres the 'Lord Jesus' as the prophet 'SIDNA ISSA' and the Koran tells us that :

"... there are only two beings, Jesus and his Mother, whom the wings of Satan have not touched at all ..."

and comments further :

"... an Angel said to Mary : God announces to you His Word.

His Name shall be Jesus, the Messiah, son of Mary, great in this world as well as in the other, and a Confidant of God..." (Koran IV.40)

... and God said to Jesus : I shall send death unto thee and shall raise thee to Me. Thou shalt be separated from the infidels and those who follow thee shall be raised above the infidels, until the Day of the Judgement ..." (IV.48).

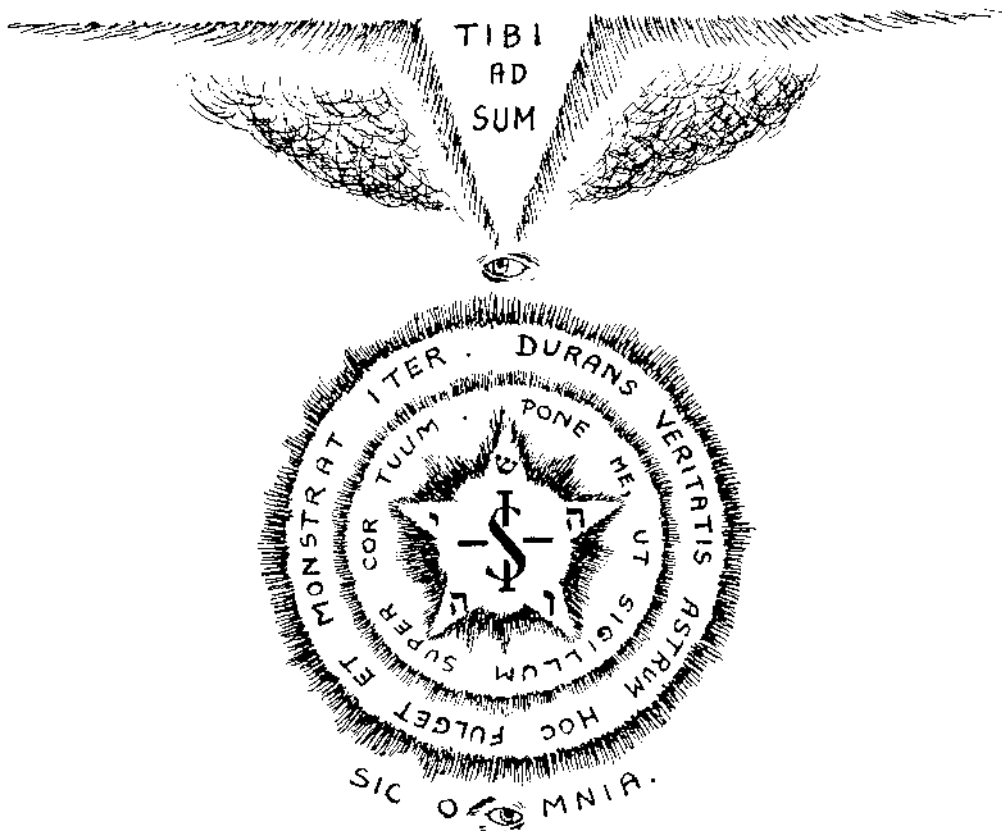
Modern Hinduism, in its Order of Ramakrishna, knows a meditation on the 'Lord Jesus' on the same level as those on Krishna and Shiva*.

The Buddhists can find in Him one of the Bodhisattvas, very likely that of Avalokitēçvara, ie: - of Mercy.

The theosophists on the other hand see there the Logos of our solar system, and finally, the Kabalists see there one of the Names of the Messiah.

It is not without reason that the rationalistic, or rather atheistic magism ignores, no doubt deliberately, the all-powerful Name of the Repairer, as called by the Martinist Tradition of the eighteenth century. However, let us not forget that this current gathers in its folds, very often, what could be termed the luciferian elements of occultism - in this light all is easily understood.

*



The Pentacle of Khunrath.
(Hanau, 1609)

Part 2. GENERAL RITUAL.

a) Preliminaries.

1. Alimentary Regimen :

Reasonable moderation should be observed during the day of the Operation; it will be advantageous to have light meals and to drink pure water only. It is recommended that the Operator abstain wholly, if possible, from smoking and drinking excitants such as coffee, etc during the whole day.

2. Sexual Regimen :

It is quite evident that any excess should be totally prohibited during the days preceding the Operation. The number of days will depend upon the age and temperament; however, the Operator should not have any sexual relationship for at least 24 hours prior to the Operation. If the Operator is a woman, she should never operate during the period of her menstrual "impurity".

3. Place for the Operation :

A room used exclusively for study, meditation and prayer is ideally suited for this purpose. A description of this type of Oratory can be found in specialized works on theurgy, practical kabala or ceremonial magic. Generally, one should operate in a room psychically appropriate, but if such room is not available, then a study or reception room, a dining room or, as the last resort, a studio, will do.

The chosen room should be well ventilated several hours in advance and its temperature kept between 64 to 68 degrees (F). In case where a dining room is used, it is necessary to close it for at least 12 hours before the Operation and, after having it well ventilated, a small quantity of incense should be burned to purify it.

Once the room is closed, it is absolutely necessary to forbid entry into it to any woman during her menstrual "impurity".

4. Clothing :

The best, of course, is to wear an Alb made of white linen as it is a traditional vestment. A red, silk or cotton cordelier is worn, long enough to make two turns around the waist and to hang over the left leg in two fringes. The fringes, each no more than 24 inches long,

should end, each, with a tassel made of the same material i.e.: cotton or silk. Such Albs and cordeliers can be obtained from the choral and church supplies firms, but of course, they can be self-made as well. Cotton sheeting may be substituted as material for the Alb if linen is not available. The length of the Alb should extend to approximately four fingers from the floor.

Sandals made from raffia should be worn in summer while woollen socks with an interior insulating sole made of cork or rubber, in winter.

The head must be left uncovered and all metallic objects like rings, watches, keys, etc, removed prior to the Operation. (No gloves should be worn).

An Operator who performs the Ritual in his ordinary clothing should know that he deprives himself of an important portion of his efficacy on the immediate 'planes', and that he is exposing himself to the penetration of certain psychic currents which can take away from him a part of his own spiritual powers.

The Operator clothed in an Alb or not, will wear a bandolier or a collar proper to his/her degree but without the usual Jewel of the Order.

5. Operational Cloth :

The Operational Cloth is made from a piece of crimson red cloth, linen or silk, approximately 25 square inches - which is according to the dimensions of the pyramid cubit, the sacred cubit of the Egyptians, which served as a unit of measure since the construction of the Temple of Solomon * .

The traditional Martinist Pantacle, of approximately $8\frac{1}{4}$ in. in diameter should be embroidered, painted or otherwise adorned in lace, in black and white, in the centre of this cloth. It will be perfectly satisfactory and as efficient, to place as a substitute the metal Jewel of the Order on the right side of the Central Luminary, if the Pantacle cannot be embroidered, etc.

The Pantacle should be embroidered in red and white if the Operational Cloth is made of white linen or silk.

The Operational Cloth should be hemmed plainly, without any trimmings like a fringe, lace, etc.

6. Accessories :

A metal candlestick of proper height will be required to hold the Central Luminary and will be placed, at the proper time, in the centre of the Pantacle. Another candlestick, a smaller one, will also be required, to hold the ordinary Candle - used to light the Central

* Approx. 25 inches is 635 mm and it is very curious to note that this is, approx., the length of the golden section of the meter.

Luminary.

The candles should be made of pure beeswax, or of so called liturgical wax (30% pure beeswax), and can be obtained from specialized stores.

A bronze or copper Censer, or better, an earthenware cassolette, will also be required, and will be furnished with live coals at the proper time. The self burning charcoal for that purpose can be obtained from the same stores as the candles.

The incense must be pure OLIBANUM (frankincense), called male incense, in its original weeping tear drops and should be kept in a metal box or in the classic incense boat. The use of any other incense like that prepared for the churches etc, pulverised and compounded from different resins, is interdicted.

The Poniard (or a sword) should have a hilt made in the form of a cross and a flat double edged and pointed blade either straight or flamboyant. The ornaments on the handle, hilt, or on the pommel, should display either the Martinist Pantacle, or the symbols of the Temple of Solomon (the so-called "Masonic type" ornaments). It is preferable that the handle itself be inlaid with wood or horn, or if it is entirely made of metal - that it be covered with an isolating binding of wool or silk braid.

The Altar will be set up on a wooden table facing the true Orient. It will be covered with the Operational Cloth with its Pantacle properly oriented. The censer will be placed on the Altar to the right of the Pantacle i.e.: to the left of the Operator, and the Poniard, pointing towards the Orient, to the right of the Operator i.e.: on the left side of the Pantacle; in the centre of the Pantacle - the Central Luminary. The 'ordinary' Candle will be placed to the right of the Operator, and before him - the Ritual.

7. The Posture :

The Operator works standing erect. During his Orisons he should keep, if he can, his hands open and slightly cupped facing the sky with his elbows pressed against the body. He will read from the Ritual placed in front of him. He may hold the Ritual in his right hand and the candlestick with the ordinary candle in his left hand, if the space is restricted.

8. The Luminary :

All profane light, particularly electric lamps, must be extinguished beforehand. There must be no more than the two luminaries as set in the Ritual : the 'Central' and the 'ordinary', as there is an occult law which stipulates that a third 'light' is brought about whenever two lights are already present.

9. Generalities :

The Operator should keep his alb and cordelier in an absolute state of cleanliness and they must not be kept with any dirty linen except for washing. ALL ritualistic accessories should be kept under lock and key, out of reach of the profane, to be protected from any defilement. It is suggested that a small, new suitcase be provided especially for that purpose.

It will be of advantage to operate standing on a woollen rug however small it may be.

The Operator should know that the contents of this Ritual come from old texts of the traditional Martinism of the 18th century or from the ritualistic texts of ceremonials even more ancient, and as such, they have been already 'vitalized' by usage. Those coming from the so-called original Martinism as is the case of the majority of the Orisons, have as their author, MARTINEZ PASQUALEZ, himself.

10. Time for the Operations :

Since Easter, commemorating in a yearly cycle the Resurrection of Christ and His victory over death, is an image of the Reintegration and Resurrection of the Whole Humanity, it is advantageous to operate choosing a monthly cycle which would reverberate, in the Invisible, this solemn commemoration by a sort of a psychic and spiritual echo.

This is the reason why the monthly periods for this General Operation have been fixed for the Sunday following each full moon. (Easter takes place on Sunday following the full moon of the Vernal Equinoxes.)

The hour has been set : from 11 p.m. until midnight, standard time. This time has been chosen because the traffic and outside noise level starts then to subside. Local time should be taken into account as it is often advanced from the standard time. In such cases the time for the Operation should be properly compensated.

11. The Sacramentary and the Ritual :

The Orisons and Prayers of consecration are traditional formulae at least many centuries old and as such they are in principle, strongly imbued with virtue by their long usage.

The Ritual has been deliberately simplified, but it draws, nevertheless, inspiration from a fundamentally traditional basis and is of a definite efficiency.

12. The TAU's + traced during the Orisons :

The sign + or rather X has been the cursive Hebrew Tau used well before, and after, the beginning of our era (see Jean Danielou's "Les Symboles Chrétiens Primitifs", Paris 1961). It was the 'Sign of the Elect' of the Old Testament, even before it was mentioned in the Revelation of St. John (the Apocalypse) and also well prior to its

adoption by the Christians as a sign recalling the Passion of Christ. For example we read in Ezekiel that it was supposed to have been traced upon the foreheads of the Elect by the Angel of Yaveh.

The ancient Egyptians, the Eleusinian mysteries and those of Dionysos, the Gnostics, all had known and used this TAU for the same reason as Ancient Israel and her Kabalists - thus it can be used by Initiates of any religious or philosophical appurtenance.

It used to be traced in Oil of Unction upon the forehead of the High Priest of Israel at the moment of his consecration. Lastly, it is a 'Sign of Salvation' for Christians of all denominations, a sign which makes the Daemons flee and disperse. It is a reminder of the triumph of Christ over death.

During the first centuries the Christians in North Africa used to have it painted and tattooed on their foreheads. It was also a short version of the Divine Tetragram and the mediaeval Rabbis endeavoured to visualize it, flamboyant, upon their foreheads in a sort of interior vision, when thrown into the flames of the stakes.

The Operator will restrict himself to trace it upon his forehead, each time, with his right thumb. He could as well, according to another formula, trace it in front of himself with the flame of the Ordinary Candle (which it represents in this Ritual), either moving the candle upwards, or downwards along the vertical line of this letter Tau. Actually, it consists of tracing in space, a figure four (4), four proper, or inverted. Martinism of Tradition knows well the importance of this glyph - the four proper symbolizes RESURRECTION and the four inverted INCARNATION.




EXTRA


ANTICIPATING questions which may be asked about the *preliminaries* the following is voluntarily given and simply comprises information which the compiler knows is being substituted by certain brethren who practice the operation regularly.

(3) If the room being used for the operation has any unsuitable pictures on the walls, these must be turned around.

(4) If the operator is not a Martinist he/she will wear the alb, cordelier and sandals.

(5) If the metal jewel of the Order is not available, the Particle () may be drawn on a piece of white virgin paper.

(Virgin paper is paper that has not been drawn on or written on before.)

(6) A French Onion Soup bowl makes an excellent censer.  If the frankincense cannot be obtained in its original "tear drop" form, regular frankincense may be used. The important point is that it be pure frankincense and not a mixture of incenses. Any sword or poniard may be used as long as it has a straight hilt. All metallic objects that will be touched during the operation must be insulated.

(10) The operation may be done at any time between new moon and full moon, and at any hour of the day or night.

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This **Operative and General Ritual** was released in Volumes 3 & 4 of the Martinist Review, 1962/63.

b) Sacramentary.

Sanctifying the Alb and Cordelier :

"O Lord, my power is in Thy Name,
Thou who hast made Heaven and Earth,
Grant, O Lord, my prayer,
And may my cry ascend to Thee.
Peace be with Thee,
And with Thy Spirit."

"Alb and Cordelier, sacred vestments which I ordain for the Culte of my Celestial Reconciliation, I exorcise you in the Name of Him who commissioned you for the protection of Man in the presence of the Evil Spirits and for his purification in the presence of the Celestial Powers. Become thus henceforward, immaculate and blessed vestments (+), pure (+) and radiant (+), protected from any power and any prestige of the Demoniactal Spirit and his Ministers, become protected from any attempts of theirs and any malefice of theirs whatever they may be. Do not retain in yourselves any diabolic force but become Pure (+), Holy (+), Blessed (+) and sanctified (+) Vestments.

"Deign thus, O Lord, Eternal God, Almighty Sanctifier, to purify (+), to bless (+) and to sanctify (+) this immaculate Robe and this Cordelier.

"By IESHOUAH, Our Lord, Amen (+).

Sanctifying the Sandals :

Use the above formula replacing the words 'Alb', 'Cordelier', 'Robe', by the word 'Sandals'.

Sanctifying the Operational Cloth and the Place, or the Premises to be used for the Operation :

"O Lord, my power is in Thy Name,
etc ... etc ...

"Deign, O Lord, Almighty and Eternal God, although Heaven and Earth cannot contain Thee, to take a dwelling here below where Thy Divine Name is being incessantly invoked. We beseech Thee, by the intercession of the merits of Thy Angels and Thy Saints, deign to visit this operational place and this cloth. Look upon with merciful and benevolent eye, deign by infusion of Thy Grace to preserve them from any defilement, to preserve them pure and without any stain.

"Thou, who hast answered the vows of Thy Servant David by

making his son Solomon complete the works of his, deign to fulfill my expectations by chasing away and forever from this place thus sanctified, all Powers of Darkness.

"By IESHOUAH, Our Lord, Amen (+).

Sanctifying the Poniard (or the Sword) :

"O Lord, my power is in Thy Name,
etc ... etc ...

"I exorcise thee Creature of Metal in the Name of the Almighty God, YAVEH SABAOTH, the Lord of Hosts, so that nothing shall remain in thee of the Dark Power that ruled over thee to this day, but on the contrary, that thou mayest become an exorcised Blade, Poniard (or Sword) of Justice in the hand of Man of Desire reconciled with his Creator.

Let us pray.

"Eternal God, Almighty Sanctifier, in whose hands resides all victory, Thou who gave David marvellous power to vanquish the rebellious Goliath, I appeal to Thy Goodness in a humble prayer, deign in Thy Mercy to bless this Poniard (this Sword) and to consecrate it for my victorious fight against the Perverse Spirits. O God Almighty, grant Thy faithful servant to use it victoriously for the defense of himself and his family, his Brothers, against all Enemies - visible and invisible.

"By IESHOUAH, Our Lord, Amen (+).

Sanctifying the Ink for drawing the Operational Cloth :

"O Lord, my power is in Thy Name,
etc ... etc ...

"O Lord, Almighty and Eternal God, deign to bless (+) this Liquid Creature, this Holy Ink : may it become salutary to Men and whosoever transcribes with it the Divine Name, those of Thy Angels and Thy Saints on the girth of this circumference, may obtain, by the Invocation of Thy Most Holy Name and by their intercession and merits, a health of the body and Soul, illumination of his mind, the opening of his interior eye, and first proofs of his Reconciliation.

"By IESHOUAH, Our Lord, Amen (+).

Sanctifying the Incense :

"O Lord, my power is in Thy Name,
etc ... etc ...

"Let us pray.

"Deign, O Lord, to bless (+) and to sanctify (+) this Incense and to accept its perfume of sweet scent by the intercession of all Thy

Elect, of all Thy Saints and all Thy Angels. O Merciful Lord, may this aromatic combination become perpetual defense of Thy servants redeemed by Thy precious Blood, against all Evil Spirits, against any Incantation, Prestiges and any other diabolical vexations uttered and exerted over the World. May this Incense become the means of perpetual expulsion of all Spirits of Prevarication and may the diabolic malefice or molestation never be able to sojourn in whatever place this Perfume gives off its sweet scent; but be chased away and disappear under the immensity of Thy Might and Thy Force. May in return all Angels and Spirits of Light, as well as all Souls of our Brothers finally reconciled, crowd around this altar and its Sanctified Circumferences - as if by an invisible call- as soon as the sweet scent of this aromatic mixture expands.

"Let us pray.

"Deign, O Holy Lord, God Almighty, before whom stand full of respect numberless armies of Angels, to bless (+) and to sanctify (+) this aromatic Creature. May the Celestial Spirits called by word of Thy servant come and assemble thanks to its penetrating perfume. May the Spirits of Darkness and Error that prowl around to destroy us, flee at the same time, forever, and may their malefice and prestiges never subsist.

"By IESHOUAH, Our Lord, Amen (+).

Prayer to be said while vesting the Alb and Cordelier before the Operation :

"O Lord, whiten me and purify my heart so I may one day with my Soul finally reconciled bathe in the Eternal Joys - after having been washed in the Blood of the Lamb. O Merciful Lord, deign to extinguish in me the ardour of evil passions and allow the Virtue of Power and Purity to dwell in me.

"By IESHOUAH, Our Lord, Amen (+).

Prayer to be said while putting on the Sandals :

"O Lord, happy are those who are honest in their ways and who walk according to Thy Will. O Almighty God, may thus my actions be regulated, as well as my steps, so that I may preserve faithfully Thy ordinances and Thy Commandments. May they both lead me victoriously during this terrestrial life unto the Original Plane which I have left of my own fault.

"By IESHOUAH, Our Lord, Amen (+).

Prayer to be said while vesting the Bandolier or Collar of the Degree :

"Grant me, O Lord of Hosts of Heaven, the power always to preserve in honour and faithfulness this precious Adornment of my Reconciliation, and may this Shoulder Cloth, Symbol of Avenging Combats, remain a Symbol of Thy Victories by my acts.

"By IESHOUAH, Our Lord, Amen (+).

Prayer to be said while unrolling the Operational Cloth :

"Deign, O Eternal Lord, Wise and Strong, to descend unto this place. Sanctify it by Thy Own Presence and Thy Majesty and may purity, chastity and plenitude of Thy Law reside there. Deign to keep Thy Promise :

"In all places where I record my name I will come unto thee, and I will bless thee..."(Ex.20.24)

"By IESHOUAH, Our Lord, Amen (+).

Prayer to be said while arranging the Central Luminary and Censer :

"O Lord Almighty, may everything be done according to Thy Will, Thou who hast disposed all things by measure, number and weight, as the Sovereign Might belongs to Thee alone and Thou dwellest forever. (Wisdom XI.)

"By IESHOUAH, Our Lord, Amen (+).

* *
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c) Ritual.

The room is lit by a small Sanctuary Light or very dim luminary which will be extinguished later on. The Operator makes the Sign of the Cross, standing erect facing the Altar and the Orient, (+), and says :

"O Venerated Masters who have passed through the Portals and have accomplished the ultimate Voyage, I appeal to you ! Let us become united at this moment and in this place, become united with our Brothers dispersed all over this vast world, become united in hearts and spirit. Amen. (+).

Operator now lights the ordinary Candle (which he will use to light the Central Luminary) and says :

"I conjure thee Uriel invoking thee by the word, by all that is in thy power and in mine: may thy Spiritual Fire embrace the matter which I consecrate to the Eternal in the bosom of these circles.

"May the elementary fire residing there unite with thine to contribute to the Spiritual Light of Men of Desire - my Brothers, and may they thus become animated by thy Fire of Life.

"By IESHOUAH, Our Lord, Amen (+).

Operator inhales lightly the Flame of the Candle and says :

"O Pure Light, symbol of the Superior of my Soul to whom the Eternal has entrusted the care of my thought, of my will, actions and words, make thy Radiant Fire purge my Soul of its dross and my lips - sanctified for the words I am going to pronounce, to operate for a greater Glory of the Eternal, for my own tuition and for the edification of my fellow men.

"By IESHOUAH, Our Lord, Amen (+).

Now, Operator extinguishes the sanctuary light (or the dim luminary) and lights the Central Luminary from the flame of the ordinary Candle saying :

"I purify thee Wax and I bless thee (+) in the Name of the Eternal and by the virtue and powers that have been entrusted by Him unto me. Be thus commanded and consecrated by my words and by my intentions for the service to which I designate thee - which is to enable me to keep hold of the impressions of things that shall be communicated to me by the Spirits whom I invoke according to the innate power in myself. Become thus just and real to my eyes as were the Lights which the Elect privileged by the Creator were employing in their own Operations, Lights united in support of the Spiritual Regeneration of Men, my fellow Brothers, for the greatest Glory of the Eternal Thought, for the greatest Glory of the Eternal Will and for the greatest Glory of the Eternal Action, by IESHOUAH, Our Lord, Amen (+).

Operator lights the charcoal in the Censer, or in the Cassolette, from the flame of the Central Luminary and says :

"I Purify thee Fire and I bless thee (+). I sanctify thee in the Name of the Eternal, in the Name of Him who created thee and who appeared to His servant Moses in the form of the Burning Bush, may thou become, as then, an Altar of Perfumes of the Holy Temple of Jerusalem and carry the incense, which is due to His Glory and Goodness, up to the throne of God Himself.

"By IESHOUAH, Our Lord, Amen (+).

Operator waits for a short moment and then resumes :

"Holy Ghost, descend ! Surround the Fire which has been consecrated to Thee to become Thy Radiant Throne dominating over all regions of the Universal World ! Govern my thoughts accordingly.

"Govern over me and my Brothers, remove all Spirits of Darkness, Error and Confusion from these Circles so that my Soul may profit from the Works which the Order extends to those who prove worthy to become penetrated by Thee, the Holy Ghost, who livest and reignest forever with the Father and the Son.

"By IESHOUAH, Our Lord, Amen (+).

Next, Operator throws some Incense on the Charcoal in the Censer, takes the Censer (or an earthenware cassolette) into his hand, and makes the first turn around the Altar saying :

"O Eternal, may this Incense which I offer Thee within these circumferences become a true Image of the purity of my words and intentions, for Thy greatest Glory and Justice.

"By IESHOUAH, Our Lord, Amen (+).

Operator throws more Incense into the Censer and makes his second turn around the Altar saying :

"O Eternal, may this Perfume which I offer Thee in testimony of the purity of my Soul have the same success as the one which Zorobabel offered Thee in Babylon for the deliverance of the remnants of Israel. O Eternal, deliver me from the slavery of Darkness which surrounds and keeps me in privation of Thy Will and of Thy Science. Hear my prayer so that my words and my will may conform with Thine.

"By IESHOUAH, Our Lord, Amen (+).

Operator again throws more Incense into the Censer and makes the third turn around the Altar saying :

"O Eternal, may my prayer become from now on a true Perfume which I offer Thee for Eternity. May this Perfume become a symbol of the fervour with which I shall invoke Thee for my Reconciliation, so that I may become sincerely united with him whom Thou hast established as my Guardian and given the care of guiding me.

"I invoke him, that helpful Guardian, in the bosom of this circumference although I do not see him with my eyes of flesh, to become my Counsel, my Guide and my Support in this lowly world and in the Other, for Thy greatest Glory and for my perfect sanctification.

"By IESHOUAH, Our Lord, Amen (+).

Operator now replaces the Censer on the Altar and resumes his place standing erect and facing the Orient. He extends his hands, open but slightly cupped, palms up, elbows against his body, saying :

"Hear, O Eternal, Ineffable God, Sacred Father of all things, Thou who seest and encompassest all, the Prayer of Thy servant pros-

trated before Thee. Grant me the calm, fervour and sincerity necessary for the feelings which I want to convey to Thee. O Ineffable Father, be favourable to me and to all those for whom I am going to supplicate Thee, for all my Brothers in the Order, for my Parents, for my Friends, for my enemies, for the Living as well as for the Dead and also for all Thy Creatures. Hear, O Lord of Mercy, my prayer. Grant me, O my God, the ability to pray to Thee efficiently. I submit myself here to Thy Holy Care. Take pity of me and may Thy Will be done. Amen (+).

"I conjure you, my Patrons, Spirits freed from the chains of Matter and who are enjoying the fruits of your Virtues and whose names I have the good fortune to bear, I conjure you by the same Name which you have been invoking yourselves with such Fervour, confidence and success. I conjure you to contribute towards my eternal salvation, by your holy intercession, by your protection nigh the Father of Mercy, nigh the Son Redeemer, nigh the Holy Ghost Preserver. Secure for me and for my Brothers the Grace of the Divinity, Its favours and clemency with which you have been rewarded for the combats you fought when still in this sojourn - in which I still remain. Do so that through your salutary assistance I shall live and die like you, in Peace, Joy, and Holiness. Amen (+).

"I conjure thee my Guardian, thou Pure Spirit commissioned by the Eternal to look after me for the Reconciliation of my spiritual being. I conjure thee by the Name of God of Mercy to come to the aid of my soul always whenever it will be in danger of yielding to the Evil, whenever it calls thee by its sighs, desires and its meditations, whenever it becomes hungry and thirsty for counsel, learning or understanding. Help me then, O my Guardian, to obtain the help and protection of the Patrons whom I have just invoked, as well as the submission of the Spirits who still remain to be invoked in the Operation.

"By IESHOUAH, Our Lord, Amen (+).

Operator remains silent for a while and then throws rather a large quantity of Incense into the Censer. He will now pray for the diffusion of the Martinist doctrine over the whole World :

"Deign, O Almighty and Eternal God, Thou who deigned to reveal Thine Glory to all Nations and Who made our Masters profit from a Revelation essential to our common Salvation - deign then, O Lord, to perpetuate the Works of Thy Mercy so that the Message of our Masters may finally diffuse over the whole earth with its aim of Universal Reintegration of all created Beings into their First Estate, Virtues and Powers, both Spiritual and Divine : that it may penetrate all Men of good will; and that they may persevere in our Traditions and Works with an ardent and firm faith, as well as in the confession of Thy Holy Name.

"By IESHOUAH, Our Lord, Amen (+).

Operator meditates for a moment and then prays for a harmony among, concord and faithfulness of Brothers :

"We beseech Thee, O God, Unique Dispensator of Peace, Preserver Almighty of all things Thou hast created, may our Brothers and Sisters remain forever faithful to the mystique and to the Works of our Order - which they have freely chosen and accepted when joining the Order. May they remain submissive to the hierarchy and discipline of the Order and never fail in their promise.

"By IESHOUAH, Our Lord, Amen (+).

Operator meditates for a while and now prays for the Dignitaries and Masters of the Order :

"Deign, O God Almighty and Eternal, we Thy Servants implore Thee humbly, to direct and guide Masters and Dignitaries of our Order. Deign to protect their souls and illumine their Minds so that they may always fulfill the duties they accepted, worthily and efficiently.

"By IESHOUAH, Our Lord, Amen (+).

After a short meditation, Operator prays now for the Grand Masters of the Order living in different parts of the World :

"We beseech Thee, O God Almighty, may our Grand Masters - Thy servants - who received the power to govern our Houses thanks to Thy Mercy, enjoy everlasting growth of all Virtues and thus worthily adorned, may they elude the numberless Vices and attain to Thee, O Lord of Mercy, who art the Way, the Truth and the Life.

"By IESHOUAH, Our Lord, Amen (+).

Operator meditates a while and afterwards prays for the triumph of Universal Spirituality :

"O Almighty and Eternal God, Thou who hast revealed Thine Glory to all Christian Nations, deign, O Lord, to preserve the Works of Thy Mercy. May Thy Universal Church here below reflect the one of High Above, may it expand all over the world and may it persevere with a firm and indestructible faith in the confession of Thy Holy Name.

"By IESHOUAH, Our Lord, Amen (+).

Operator meditates for a moment again and then prays for the Peace of the World :

"O Eternal God, thanks to Thee our desires become holy, our aims and works just. Deign, O Merciful Lord, to grant Thy servants that Peace which the World cannot give them. May our hearts surrender to Thy Will and shielded from the terror of our Enemies, may our days stay peaceful under Thy Protection and that of Thy Angels commissioned to guide the Nations.

"By IESHOUAH, Our Lord, Amen (+).

Operator meditates for a while and in turn prays that Humanity may be spared the calamities like landslides and earthquakes :

"O Almighty and Eternal God, Thou who hast created the Heaven and Earth, and given them their original permanent stability, we implore Thy immense Goodness and Thy inexhaustible Mercy. Deign, O Lord of Mercy, to restrain by the power of Thy Angels and the merits of Thy Saints, the Daemons cowered in the bowels of Earth. Deign to preserve its beneficial stability to the terrestrial succor, so mountains shall not topple into the valleys or valleys become plains and that earth's surface shall not open and thus endanger Thy Creatures.

"By IESHOUAH, Our Lord, Amen (+).

After having meditated awhile, Operator prays to avert the ravages of snow, hail, rain and storms which bring grief and sorrow to Humanity.:

"O Almighty and Eternal God, Thou who deigned to sanctify the waters of this world as well as to cause the Living Water to flow from the rock of Horeb, and who used water from Jordan for the Baptism of Thy Divine Son, O God of Mercy, we implore Thy immense Goodness and Thy inexhaustible Mercy, may we be spared by the power of Thy Angels and the merits of Thy Saints from the ravages of Water under whatever be the form : storms, tidal waves, cloudbursts, or hurricanes, and may the Daemons who haunt them be kept in check by Thy Power and Justice, be kept off and chased away forever from the places inhabited by Thy Creatures and far away from Thy Creatures themselves.

"By IESHOUAH, Our Lord, Amen (+).

Operator meditates awhile and resumes his prayer, that the Works of Man be spared from the winds, tornadoes and hurricanes :

"O Almighty and Eternal God, Thou who deigned to sanctify the breath of the Elementary Air on the Holy Day of Pentecost when Thou made Thy Holy Ghost descend upon the assembled Apostles and "a rushing mighty wind" come, we beseech Thy immense Goodness and Thy inexhaustible Mercy to spare, O Lord of Mercy, by the power of Thy Angels and the merits of Thy Saints, the places where Thy Creatures live or take shelter, and to spare Thy Creatures themselves from the ravages of tempests, whirlwinds and hurricanes.

"By IESHOUAH, Our Lord, Amen (+).

Operator meditates for a moment and then prays that the whole Nature be spared from the ravages of Fire, but especially the Works of Man :

"O Almighty and Eternal God, Thou who deigned to manifest Thyself to Thy Servant Moses under the form of a Burning Bush and who made Thy Holy Ghost descend upon the Apostles and Disciples under the form of Fire of Pentecost, O Lord of Mercy, we beseech Thy immense Goodness and Thy inexhaustible Mercy, to spare by the power of Thy Angels and the merits of Thy Saints the places where Thy Creatures

live or take shelter as well as the Creatures themselves, from the flames of the subterranean fire, terrestrial conflagration and those caused by lightning.

"By IESHOUAH, Our Lord, Amen (+).

Operator meditates for awhile and then prays that epidemics, pestilence, cholera, small pox and all germs attacking the vegetable, animal and human realms be controlled and eventually disappear from the surface of the earth :

"O God Almighty and Eternal, Thou who deigned to heal the people of Israel wandering in the desert and a prey to the bites of eager serpents, we beseech Thee in memory of the faith of Thy people in the merits of the Brazen Serpent, Thy Divine Son, to keep away from Thy Creatures pestilential diseases which threaten them with cruel death, and to maintain them in health of body and Soul.

"By IESHOUAH, Our Lord, Amen (+).

After a moment of meditation, Operator prays in turn for the fruits of the earth :

"Deign, O Almighty and Eternal God, Thou who hast created all things for the use of the Human Race - deign, O Lord, to spread over the surface of this Temporal World the necessary blessings of Thy Benevolence, that nourished with Thy Gifts and returning the thanks for them to Thee, we may seek with even greater faith the Bread of Eternal Life. Deign, O Merciful Lord, to give by a providential act of Thy Grace daily nourishment to all Thy Creatures, human, animal and vegetable, so that all of them be spared from the dread of Hunger, Thirst and Misery of Death.

"By IESHOUAH, Our Lord, Amen (+).

Operator will now pray for the Brothers and Sisters of the Order, their relatives, and for all Masters of the Past :

"Grant, O Eternal God, Thou who grantest the pardon and desirest salvation of men, we beseech Thee - grant that Brothers and Sisters of the Order, their parents and relatives, as well as Masters of the Past who have all left this age, may all share with Thy Saints and Thy Angels the Eternal Beatitude and the Original Unity finally regained through the return to the Celestial origins. O Lord of Mercy, deign to grant all these souls an Eternal Rest for a time immemorial and may the Light which never dies out radiate upon them.

"By IESHOUAH, Our Lord, Amen (+).

Operator adds a larger quantity of Incense into the Censer, meditates a while and then prays for the Wandering Souls :

"O Almighty and Eternal God, Thou who deigned to save the Sons of Israel from attacks of the fiery serpents during their long wandering of forty years in the Desert by merely looking with confidence upon the Brazen Serpent exposed to the view of all. Deign in Thy Clemency, O Lord of Mercy, to grant the Wandering Souls lost in the Darkness of Beyond, Grace so that they may recollect the Name of the Redeemer and thus escape the attacks and snares of the Demoniactal Spirits eager to destroy these Souls.

"By IESHOUAH, Our Lord, Amen (+).

Operator meditates for a moment and then prays for the re-illumination of the Souls lured into the Darkness by the atheistic materialism :

"O Almighty and Eternal God, Thou who savest Men and lettest not perish any of Thy Creatures. Deign, O Lord, to look down with favour upon the Souls misled by the ruse of Satan, our Adversary. May these Souls repent their errors and after having abandoned all malice, return one day into the Unity of Thy Holy and Eternal Truth. Hear, O Lord of Mercy, the prayer which I address to Thee. May the blindness of Men who have forgotten Thy Holy Name be removed; having seen Light of Thy Truth which is the Christ our Redeemer, may these Men be redeemed from the Darkness. O Lord, Thou who dost not look for the Death of men but for the Life even of sinners, deign, O Lord, to receive favourably my prayers for these Men. Deliver strayed Nations from the worship of Idols and reunite them into Thy Holy, Eternal and Universal Church, far from this World of sorrow, and for the greatest Glory of Thy Holy Name.

"By IESHOUAH, Our Lord, Amen (+).

Operator prays now for the sick, afflicted and for the prisoners :

"We beseech Thee humbly, O Almighty and Eternal God, to grant health and freedom to all infirm and sick, afflicted persons and to the prisoners, that thus delivered from illness and captivity, O Lord of all Grace, they may thank Thee for Thy Mercy.

"By IESHOUAH, Our Lord, Amen (+).

After having meditated for awhile, Operator resumes his prayer, now for the Heads and Leaders of the Christian Nations :

"O Almighty and Eternal God, Thou who holdest in Thy hands all power and all authority over all countries of the world - hear us, O Lord of Mercy, we humbly implore Thy Holy Name. Deign to confirm in Peace and true Harmony the Heads of the Christian Nations. Deign to inspire them with a strong determination to deliver the whole world from the scourge of Dissension and War, and from the ravages of fratricidal Fights between men.

"By IESHOUAH, Our Lord, Amen (+).

Operator meditates awhile and then prays for the Heads and Leaders of the non-Christian Nations :

"O Almighty and Eternal God, Thou who holdest in Thy hands all power and authority over all countries of the earth, we humbly implore Thy Holy Name. Deign, O Lord of Mercy, to inspire the Heads and Leaders of the non-Christian Nations, still in want of the actual grace of conversion to Thy Holy Law and to the Worship of Thy Divine Son, Our Lord the Christ, with the favour of a peaceful behaviour, dignified, wise and enlightened, charitable and tolerant, and may the Angel unto whom Thou hast entrusted the guidance of each of these Nations, or Countries, maintain them always on the path of Peace, Harmony and Tolerance, and in respect of Thy faithful Elect.

"By IESHOUAH, Our Lord, Amen (+).

Operator meditates for a moment and then prays for the entire Human Race :

"O Almighty and Eternal God, Thou who hast used Thine own Son as the Corner Stone to bring together Jews and Gentiles as if linking two Walls rising from two opposing Foundations, and hast thus reunited these two opposing Flocks under only one Shepherd, the Eternal Repairer, O Lord, knowing that one day the whole Humanity shall render Thee its pious tributes in Thy Holy City of Above, do so that Thy Creatures may in the near future finally live united by the unbreakable ties of Charity. Never permit, O Lord of Mercy, the discord of minds and perversity of hearts separate those who, at the beginning, were only one Family under the authority of only one Father, so that finding themselves one day in the same common Celestial Temple they may all dwell there eternally under Thy Holy Protection.

"By IESHOUAH, Our Lord, Amen (+).

Operator meditates for a few moments and then prays for the debased and fallen Spirits in the bosom of the mineral Kingdom :

"O Almighty God, Eternal Creator and Preserver of all Beings, here we pray to Thee and beseech Thee for all fallen and debased Spirits contained in the bosom of the Mineral Kingdom in consequence of our own Fall. Deign, O Lord of Mercy, to grant finally these Souls as well as all those of other Kingdoms the liberation and the return to the Initial Pleroma.

"By IESHOUAH, Our Lord, Amen (+).

After a few moments of meditation, Operator now prays for the debased and fallen Spirits in the bosom of the Vegetable Kingdom :

"O Almighty God, Eternal Creator and Preserver of all Beings, here we pray to Thee and beseech Thee for all fallen and debased Spirits contained in the bosom of the Vegetable Kingdom in consequence of our own Fall. Deign, O Lord of Mercy, to grant finally these Souls as well as those of other Kingdoms the liberation and the return to the

Initial Pleroma.

"By IESHOUAH, Our Lord, Amen (+).

After having meditated awhile, Operator prays then for the debased and fallen Spirits in the bosom of the Animal Kingdom :

"O Almighty God, Eternal Creator and Preserver of all Beings, here we pray to Thee and beseech Thee for all fallen and debased Spirits contained in the bosom of the Animal Kingdom in consequence of our own Fall. Deign, O Lord of Mercy, to grant finally all these Souls as well as all those of other Kingdoms the liberation and the return to the Initial Pleroma, by integrating them into the bosom of the Archetype.

"By IESHOUAH, Our Lord, Amen (+).

Operator meditates for awhile and then prays that the Demoniactal Spirits be chased away from the Earth :

"O Almighty and Eternal God, Creator and Protector of the Human Race, Thou who hast made the First Man and in him all the Preexistent Souls to Thine Image and Resemblance, deign, O Lord, to consider Thy servant fallen into the traps of the Serpent. This ancient Adversary of the Earth shrouds its Soul with the horrors of fright or benumbs its spiritual and reasonable faculties. Thus destroy, O Lord Almighty, this Diabolical Power, upset the perfidious snares by chasing away the Initial Tempter, his Angels and his Ministers, far away from our Universe. O Almighty God, may Thy Servants be defended and protected in their Souls and Bodies by this Sign of Salvation traced upon their foreheads.

Here Operator makes the sign of TAU upon his forehead with his index, middle finger and thumb joined together, a cross : + or X , the cursive signs of the Hebrew TAU from the first centuries of our era as well as before. He then continues to pray :

"O Lord, Thou who hast arranged the ministry of Angels and Men in an admirable order for this, cause, O Lord of Mercy, that our terrestrial life be protected by those who serve Thee in Heaven.

"By IESHOUAH, Our Lord, Amen (+).

Operator meditates awhile and then prays for the Salvation of the Prevaricated Spirits :

"O God Almighty, the Eternal Rewarder, we beseech and implore of Thee, not Thy Justice but Thy Mercy for all Spirits who have prevaricated at the Beginning. Make, O Lord of Mercy, a ray of Thine Divine Light finally awake in their essence a sorrowful and sincere repentance of this inexpressible crime. May they return forever into

their principle* on the Day of the last Sabbath, destroyed in their accident* but saved at least in their substance*, and may they thus, O God Eternal, just and powerful, proclaim finally Thy Glory in a world without end.

"By IESHOUAH, Our Lord, Amen (+).

Operator recites now Psalm 68 which the Sons of Israel intoned at the moment of combat, when the Ark was being lifted and put on the shoulders of the Levites. It applies here to the Daemons :

"Let God arise, let his enemies be scattered;
let them also that hate him flee before him.
As smoke is driven away, so drive them away;
as wax melteth before the fire,
so let the wicked perish at the presence of God.
But let the righteous be glad; let him rejoice before God;
yea, let them exceedingly rejoice.
Sing unto God, sing praises to his name;
Extol him that rideth upon the heavens by his name JAH,
and rejoice before him.
A father of the fatherless, and a judge of the widows,
is God in his habitation.
God setteth the solitary in families;
he bringeth out those which are bound with chains;
but the rebellious dwell in a dry land."

To end, Operator recites Psalm 133**, for Unity of all Brothers :

"Behold, how good and how pleasant it is for brethren to dwell together in unity !

"It is like the precious ointment upon the head; that run down upon the beard, even Aaron's beard; that went down to the skirts of his garments;

"As the dew of Hermon, and as the dew that descended upon the Mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

Operator now dismisses the Celestial Spirits which he has invoked during his Operation :

"Celestial Spirits who assisted us, we thank you. May there be always Peace of God between you and us. Deign to continue to assure me, as well as my Brothers, of your holy and understanding protection.

Notes : * In philosophy : PRINCIPLE - beginning, fountain-head, original or initial state, likewise, the initial archetype.
ACCIDENT - an attribute which is not part of the essence and hence non-essential accompaniment. SUBSTANCE - a being that subsists by itself, a separate or distinct thing.

** Psalm 133 used to be recited aloud by the Knights of the Temple at each reception into the Order. It still appears in the Rituals of Arming of the different chivalrous Orders, protestant, catholic or masonic.

May we be always - you and myself - forever, inscribed in the Book of Life.

"By IESHOUAH, Our Lord, Amen (+).

Operator replaces the lid of the Censer and then extinguishes the Central Luminary, but first he says the following :

"May the Invisible and Spiritual Light return into the Invisible and Spiritual World just as the Elementary Flame is being returned to its natural elementary source, but may the Divine Fire and Divine Light dwell forever in my Soul and in the Souls of my Brothers.

"By IESHOUAH, Our Lord, Amen (+).

Operator now takes the Pontard (or the Sword) and knocks with it, successively, all four corners of the room tracing there with distinct knocks of the blade, a Greek Cross (+). Doing this he says at each corner :

"May any Spirit who does not proclaim the Glory of God fly away by this Sign.

"By IESHOUAH, Our Lord, Amen (+).



Note : The French version of this Martinist Operative and General Ritual can be obtained from :

L'INITIATION,
Organe de l'Union des Ordres Martinistes,

6, rue Jean-Bouvier
92100 BOULOGNE-BILLANCOURT

CATECHISM OF THE ELUS-COEN



1ST DEGREE

APPRENTICE

1. Q: Are you an Apprentice Elu Cohen?
A: Yes, I am.
2. Q: How were you made an Apprentice Elu Cohen?
A: By being subjected to the rule of the Master and of the Temple.
3. Q: How were you prepared to be made an Apprentice Elu Cohen?
A: I was neither naked nor clothed, deprived of all metal, my body was placed at the center of six circumferences forming an oblong square and four perfect squares.
4. Q: What did you see in this position and what did you hear?
A: Nothing that can be understood by the human mind.
5. Q: Why is that?
A: Because I was deprived of all my physical and spiritual senses.
6. Q: What did you see when you regained the use of your senses?
A: A great light, a tremendous noise and three big columns.
7. Q: What did you see on the three big columns?
A: Three hieroglyphs separately arranged as triangles on each.
8. Q: What did these three hieroglyphs mean to you?
A: The three different spiritual essences that make up the general, earthly and celestial bodies.
9. Q: How will you attain to the perfect knowledge possessed by the Order and how will you develop the hieroglyphs inscribed on each of the afore-mentioned columns?
A: By zealously working without interruption for the good of the Order in general and thus I shall earn the goodwill of the principals who will join their work to mine so that I can attain perfect enjoyment of the rights, advantages and privileges of the Order of the legitimate, spiritual, Elu Coens.
10. Q: What are the tools used by the Great Architect of the Universe to build the great universal temple?
A: A triangle, a perpendicular and a perfect square.
11. Q: What is the shape of your Temple?
A: A perfect equilateral triangle as it is represented to us from North to South and from South to West.
12. Q: How high is it?
A: Of cubits without number.
13. Q: How deep is it?
A: From the surface to the center.
14. Q: How long is it?
A: From East to West.
15. Q: How wide is it?
A: From North to South.

- 16 Q: What covers this vast building?
A: A canopy spread with stars.
- 17 Q: What are the most useful numbers to be used by the Apprentice Elu Coen?
A: 3, 2, 5, 6, 7.
- 18 Q: What is the password of the Apprentice Elu Coen?
A: There are seven kinds.
- 19 Q: Give them.
A: (He gives them).
- 20 Q: What is the sign peculiar to the Apprentice?
A: The right hand applied square to the heart and the left hand square and flung wide.
- 21 Q: To what do the seven signs allude?
A: S.V.J.M. MR. S.LL.
- 22 Q: At what time of the day are the three porches of the Temple opened?
A: At midday.
- 23 Q: At what hour are they closed?
A: At midnight.
- 24 Q: On what does the Temple of the Apprentice Elu Coens of the Universe rest?
A: On three mighty columns.
- 25 Q: Where are they situated?
A: The first is situated in the East, the second in the North and the third in the South.
- 26 Q: How high are they?
A: Eighteen cubits.
- 27 Q: What is on top of them?
A: Two capitals ornamented with pomegranates.
- 28 Q: What is their circumference?
A: Twelve cubits.
- 29 Q: Were the columns hollow or solid?
A: They were hollow.
- 30 Q: Why is that?
A: To contain the mighty tools used by T.G.A.O.T.U. to build his Universal Temple.
- 31 Q: How do I know that you are of the rank of an Apprentice Elu Coen?
A: By my signs, work and circumstances of my reception, which I will render to you faithfully.
- 32 Q: How do the Apprentices of our Order travel?
A: From West to East and from North to South.
- 33 Q: Why in that manner?
A: Because I have not yet reached the stage in Freemasonry I hope to attain by the accuracy of my work, my zeal to serve the Order and my perseverance in the practice of virtue.
- 34 Q: What is the battery of the Apprentice?
A: Three slow knocks.
- 35 Q: To what does this battery allude?
A: To the three principles that constitute the worldly Temple of the Apprentice.
- 36 Q: Name them.
A: Mercury, Sulphur and Salt.
- 37 Q: To what part of the body does the first or Mercury principle correspond?
A: To the bones.

- 38 Q: To what part does the second or Sulphur principle correspond?
A: To the fluids.
- 39 Q: To what part does the third or Salt principle correspond?
A: To the skin.
- 40 Q: What does the solid part represent?
A: The earthly body in general.
41. Q: What does the fluid part represent?
A: The solar part.
- 42 Q: Have you seen your Master today?
A: Yes, Right Worshipful Master.
- 43 Q: How was he dressed?
A: In white, red and black.
- 44 Q: To what do these three colours allude?
A: Beauty, virtue and wisdom.
- 45 Q: To what do beauty, virtue and wisdom allude?
A: Beauty alludes to the work of the Creator, virtue and wisdom allude to the Apprentice Elu Coen.
- 46 Q: How old are you?
A: Three years.
- 47 Q: What is an Apprentice's duty?
A: To observe three things: perseverance, temperance and charity towards all his brethren.
- 48 Q: What must he avoid?
A: Three things: calumny, laziness and slander.
- 49 Q: Do you have ornaments in your Temple?
A: There are three: the law, the circle and the triangle.
- 50 Q: In which part of the Temple do Apprentices work?
A: In the Northern part.
- 51 Q: What is the nature of their work?
A: To construct spiritual buildings on their bases in accordance with the instructions received from their Master.
- 52 Q: How many sorts of Temples are there in the Universe?
A: Five sorts: the simple, the perfect, the symbolic, the proper and the apocryphal.
- 53 Q: What is the simple?
A: The body of man.
- 54 Q: What is the perfect?
A: The universal body.
- 55 Q: What is the symbolic?
A: The general earthly body.
- 56 Q: What is the proper?
A: The physical and inferior body.
- 57 Q: What is the apocryphal?
A: It is the convention that man endeavours to establish through error.
- 58 Q: What is the attribute of an Apprentice?
A: A perpendicular.
- 59 Q: What does this perpendicular represent?
A: It means that all the actions and work of the Apprentices must be governed by the principle of their spiritual emanations.
- 60 Q: How do you serve your Master?
A: With zeal, devotion and constancy which are represented symbolically by chalk, by a pot, and by charcoal.

- 61 Q: How much time do you spend with your Master?
A: From Monday to Saturday.
- 62 Q: When do you start your hard work?
A: From midday to midnight.
- 63 Q: Under what conditions are you received?
A: With a sincere promise and sacred obligations.
- 64 Q: With whom have you contracted all these obligations?
A: With T.G.A.O.T.U., in the presence of the Right Worshipful Master of the East and of the West and the brethren of the Temple.
- 65 Q: What did it cost you to become an Apprentice Elu Coen?
A: My goodwill and a gold coin valued above the special and general obligations of the Order.
- 66 Q: Do you have jewels in your Temple?
A: Yes, Right Worshipful Master, there are three: the square, the compasses and the tracing board.
- 67 Q: For what is the square used in the Temple?
A: To perfect the work of each Apprentice.
- 68 Q: What is the use of the compasses?
A: To guide and limit those of Fellow Crafts.
- 69 Q: What is the use of the tracing board?
A: To adorn each Master and to symbolize the superiority of their works in the degree of the Porch.
- 70 Q: Why are the moon and the sun represented in the Temple?
A: Because the sun teaches us perfect knowledge of the faculty of elementary fire and the moon teaches us also the property of understanding and growth.
- 71 Q: What are the first elements of the Order of the Apprentice Elu Coen?
A: The tracing, the work and the word.
- 72 Q: How did you come into the Temple?
A: By the way of seven steps.
- 73 Q: Do you know the virtue and property of these seven steps?
A: No, Right Worshipful Master, but I am made to hope that I can gain this knowledge in order to attain accuracy in my work which will be rewarded by the principle Masters after a limited period of giving satisfaction.
- 74 Q: Where does the Right Worshipful Master stand?
A: In the East.
- 75 Q: Where does the Worshipful Master stand?
A: In the West.
- 76 Q: Why do they stand in these places?
A: The R.W.M. stands in the East to guide all the actions and spiritual work performed by the Elu Coens and the W.M. stands in the West to set the workmen to work, to guide and direct all their material, physical and spiritual works in the Temple in general.
- 77 Q: Why is the candidate deprived of all metal objects at his reception?
A: To symbolize the formation of all bodies built in the Universal Temple by T.G.A.O.T.U. without the aid of physical effort.
- 78 Q: Why is a sword carried in the hand at the reception of a candidate?
A: To symbolize the sword used by T.G.A.O.T.U. against the enemies of his sacred law and against the enemies of his chosen ones.
- 79 Q: Why are various signs and passwords given to the lodges of the different degrees of the Order?
A: To distinguish between the various classes of workmen and thus avoid the danger of them being taken by surprise and mocked by the profane.

- 80 Q: At what age is an Apprentice received in the Order?
A: At the age of 21 or more.
- 81 Q: At what age is the son of a Master received into the Order?
A: From the age of 16 or 17, as he is granted five years privilege as a Lewis.
- 82 Q: What are the qualities required in a Apprentice Elu Coen?
A: To be free born, the equal of Kings and of every virtuous man.
- 83 Q: What does the Order of Apprentice Elu Coens teach to its disciples?
A: To understand perfectly the existence of T.G.A.O.T.U., the principle of the spiritual essence of man and his direct correspondence with his Master.
- 84 Q: What is the origin of the Order to which we belong?
A: Its origin comes from the Creator, beginning with Adam down to the present day.
- 85 Q: How has this Order been able to survive to the present day?
A: By the mercy of T.G.A.O.T.U. whose spirit raised proper subjects able to reveal this Order to men for His greater Glory and Justice.
- 86 Q: How useful was this Order to the first human beings?
A: It was the base and spiritual foundation of the cult to worship the Eternal and to keep them in the regularity of their first principles, virtues and divine spiritual powers.
- 87 Q: What are the names of the persons chosen by T.G.A.O.T.U. to keep this Order until now?
A: From Adam to Noah; from Noah to Melchisedec, to Abraham, Moses, Solomon, Zorobabel and his son Jesus Christ.
- 88 Q: Do you know how to read and write in the Order?
A: No, Right Worshipful Master.
- 89 Q: Why is that?
A: Because it is forbidden and I promised this on my oath.
- 90 Q: What are the limits of the Order of Apprentice Elu Coens?
A: There are none; it spreads from the four celestial regions down to the three terrestrial ones and from there to all the nations of the world.
- 91 Q: What are the various passwords, signs and tokens of the apocryphal Elected Masons?
A: For the Apprentice, Jakin, the password being tubalkin; for the Fellowcraft, Boaz, the password being schiboleth; for the Master, Makbenac, the password being Giblim.
- 92 Q: What is the sign of the apocryphal Apprentice and his token?
A: To place the right hand square to the throat, as if it was sawing the neck, then to drop the hand to the right side; the token consists in taking the other person's right hand with the right hand, then pressing the thumb three times on the first knuckle of his forefinger.
- 93 Q: What is the token of the apocryphal Fellowcraft?
A: To place the right hand, in the form of a claw, on the heart ... as if to tear it out; then to take the other's right hand as has been explained for the Apprentice and press the thumb on the first knuckle of the second finger, as explained for the Apprentice.
- 94 Q: What is the token and the sign of a Master of this Order?
A: The token consists in taking each other's right hand in the form of a claw as if to pull the skin off the palm of the hand; the sign is to place the open right hand in front of the eyes, simulating a sign of horror or repugnance.
- 95 Q: What are the passwords of the various apocryphal grades?
A: For the Elected Master the password is "Nekam" or "Nekoum"; for the Scottish Master it is "Neder, Bery, Jeova"; for the Architect Master it is "Jeova, Solomon, Accassia"; for the Knight of the East it is "Zorobabel, Judas, Binjamin"; for the Knight of the Sun or Commander it is "Tito, Zinsu, Ain, Solomon, Hiram"; for the Rose+Croix it is "Inri, Jeova, Hei Halmie".

- 96 Q: What is the connection between all these signs, tokens, passwords and symbols of apocryphal Elected Masons and those of Elu Coens?
 A: There is none.
- 97 Q: Why do the apocryphal Masons use some of our signs and symbols during their meetings?
 A: As they did not have a thorough knowledge of the Science and secret Mysteries of the Elu Coens of the Universe, they formed a Masonic Order following the example given by the builders of the Temple of Solomon where they found some of our symbols, though they are ignorant of their virtues, properties and perfections.
- 98 Q: In which book can be found the name of the Apprentice Elu Coens?
 A: In the Time Immemorial book that has neither beginning or end.

END OF THE CATECHISM OF THE APPRENTICE



2ND DEGREE

COMPANION

- 1 Q: Are you a Companion of the Elu Coen?
 A: Yes, T.R.M., I am.
- 2 Q: How were you accepted as a Companion?
 A: By passing from the perpendicular to the triangle.
- 3 Q: Why did you leave one to pass to the other?
 A: I left this first principle of my own accord and I am travelling along the material triangle until my prevarication has been perfectly atoned for.
- 4 Q: What prevarication is this which has subjected you to such a shameful and painful journey?
 A: The horror of my crime on the person of the innocent one which still requires vengeance from the Eternal One through the shedding of his blood.
- 5 Q: What is the shedding of this blood which can be offered to T.G.A.O.T.U.?
 A: It is a blood superior to all of human nature.
- 6 Q: Name it!
 A: I can't, since I am not yet allowed to do so in the present circumstance until my perfect reconciliation.
- 7 Q: Have you seen your Master?
 A: No, Very Venerable One.
- 8 Q: How can you know him if you have not seen him?
 A: I only need to admire all his spiritual and temporal works in order to know him perfectly in all his virtues and spiritual and divine powers.
- 9 Q: How do you serve your Master?
 A: By hardships of body, soul and spirit.

- 10 Q: How long do you serve him?
A: From one rising of the sun to the next.
- 11 Q: Why is this so?
A: So as to acquire the age of perfection.
- 12 Q: What is the number of the ages of perfection?
A: From number 5, 6 up to 7.
- 13 Q: What does the number 5 explain?
A: My crime.
- 14 Q: What does the number 6 explain?
A: My freedom.
- 15 Q: What does the number 7 explain?
A: My reconciliation.
- 16 Q: Are you reconciled?
A: No, Venerable One, I can't be until I have first acquired the age promised.
- 17 Q: Where is the Temple of the Companions situated?
A: In the area of the South.
- 18 Q: Why has it been put in that area?
A: Because it is the place that the G.A.D.L. has destined to the Companions of prevarication who have had the misfortune to fall prey to the harmful instructions and operations of the evil one.
- 19 Q: What is the sign of the Companion?
A: The right hand raised at a right angle on the area of the heart.
- 20 Q: What is the walk of the Companions?
A: It is triangular in three steps.
- 21 Q: What is the beat of the Companions?
A: Five knocks, 3 quick and 2 slow.
- 22 Q: How do the Companions travel?
A: From the West to the North, and from the North to the South.
- 23 Q: Where do the Companions stand in the Temple?
A: In the area of the South.
- 24: Q: Why is this?
A: To point out the horrible abode of the first prevaricators against the work of the Creator.
- 25 Q: On what do the Companions work?
A: On perfect knowledge of temporal matter.
- 26 Q: What are the principle numbers of the Companions?
A: 2, 5, 6.
- 27 Q: What does the number 2 designate?
A: The number of confusion shown by the two columns of the Porch, which indicate action by that of the Septentrion and contraction by that of the South.
- 28 Q: What does the number 5 designate?
A: The degradation of the first Elect through demonic power.
- 29 Q: What does the number 6 designate?
A: The origin of my corporeal emanation shown by the six circumferences of my admission into the Order.
- 30 Q: What must a Companion observe in the Order?
A: He must work, obey and keep silent.
- 31 Q: What does the sign of the Companion designate?
A: Pride and the heinous crime of his operation.

- 32 Q: How do you recognize the heinous crime of the prevarication of the Companion?
 A: By his spiritual deprivation represented through his bodily prison.
- 33 Q: What is the attribute of a Companion in the Order?
 A: He has no other than that which his prevarication has obtained for him.
- 34 Q: What does the grade of Companion amount to?
 A: To know the virtue of the first Elect, his ambition, his fall, and his punishment.
- 35 Q: What is the age of the Companion?
 A: A fixed and limited time.

END OF THE CATACHISM OF THE COMPANION



3RD DEGREE

MASTER

- 1 Q: Are you a Master?
 A: Yes, Very Venerable Master, I am.
- 2 Q: How will I know that you are a Master?
 A: By my walk, the circumstances of my reception into Mastership, and by my work in the circles of atonement.
- 3 Q: How have you been received as a Master?
 A: By passing from the triangle to the circles.
- 4 Q: Why does the Master work?
 A: In order to know the subdivision of the terrestrial and temporal matter.
5. Q: What does this subdivision teach?
 A: Knowledge of the three spiritual principles which make up the general terrestrial and celestial body, and those of the particular permanent bodies on the surface of the earth.
- 6 Q: How were you lead to Mastership?
 R: Like a wretch that one leads to torture, shabbily clothed, a cord around his neck, barefeet. This is how I was admitted as a candidate.
- 7 Q: Who helped you on your admittance?
 A: A Companion, who sealed me with his name.
- 8 Q: Would you recognize him if you saw him?
 A: Yes, Very Venerable Master.
- 9 Q: Well, look for this Master, he is among us. What is the number of the circles of atonement?
 A: They are six.
- 10 Q: To what do these six circles allude?
 A: To the six powerful thoughts that the Grand Architect uses for the construction of his universal Temple.

- 11 Q: What did you observe from these six circumferences?
 A: Four different mysterious branches: one from a palm tree, one from a cedar tree, one from an olive tree, one from a willow tree.
- 12 Q: Did you not observe anything else?
 A: I observed a bowl of earth, a sea of bronz, a blazing urn, as well as faces, symbols and numerous lights.
- 13 Q: What do the four mysterious branches designate?
 A: The palm tree branch designates the power of the living God; the cedar tree branch designates the power of the God of life; the olive tree branch designates the power of the Spirit; the willow tree branch designates the power of death or deprivation.
- 14 Q: What do all these other things you have seen designate ... the bowl of earth, the sea of bronz, the blazing urn, the faces, the graphic symbols, the numerous lights?
 A: The bowl of earth designates the origin of my corporeal form, the water and the blazing urn: the two principle elements which sustain it, the faces and the symbols designate the superior virtue of different bodies superior to mine, and the numerous lights designate the infinite number of spiritual agents who are working in the universal Temple.
- 15 Q: Who made you a Master?
 A: A Venerable Master of the Occident (West) and two guardians.
- 16 Q: What do these three persons mean?
 A: The V. M. designates the thought of the Creator; the first guardian - his action; the second guardian - his works.
- 17 Q: How do these particular Masters travel?
 A: From the West to the North, to the South and thence to the East in halting steps.
- 18 Q: Why do the particular Masters travel in this manner?
 A: In order to allude to the fact that here below all men are but in error and darkness.
- 19 Q: What are the attributes of the particular Master?
 A: The circle, the square and the compass.
- 20 Q: What do these things mean?
 A: The circle designates the limits of the works of the particular Masters in the Order; the square: the perfection of their operations; and the compass: the path and the direction they must keep in all their temporal and spiritual actions.
- 21 Q: What do the three columns of the Temple designate?
 A: Three kinds of different and mysterious accacia.
- 22 Q: How do you distinguish them?
 A: Real accacia, grafted accacia, wild accacia.
- 23 Q: What do these three sorts of accacia designate?
 A: The real accacia designates the spiritual Elect; the grafted: his disciples; the wild: the profane, the worldly, the strays and wanderers, the disgraceful among virtuous people.
- 24 Q: What is the touch of recognition from one particular Master to another?
 A: The circle between the square and compass.
- 25 Q: What must a particular Master observe?
 A: Three things, which are: charity, example and perfect performance of the duties of the Order.

- 26 Q: What must he do?
A: Three things, which are: research into knowledge of the sciences prohibited by Divine Law, keep himself from downright ignorance, never abuse his virtue by spiritual and material power in the Order.
- 27 Q: What is the essential number of a particular Master?
A: The number nine.
- 28 Q: What does this number signify?
A: Three things, which are: the submission of the particular Master to the work of matter as being imperfect in the order; the uncertainty of his spiritual and temporal operations; the reintegration of the principles of his bodily person.
- 29 Q: What do the three candlesticks with three branches which light up the particular Masters in their work represent?
A: The three different classes of Spirits who direct and work the earthly General Temple as shown by the 3 grades of the Porch classes.
- 30 Q: What is the purpose of the Porch in our Temple?
A: To rough-hew and bring to perfection the workers of the Order so as to use them for the re-edification of the worship of the Creator, as was shown by Solomon's Temple.

END OF THE CATECHISM OF THE PARTICULAR MASTER

