trans. Piers A. Vaughan

Martinezism, Willermozism, Martinism & Freemasonry

by Papus

1899

Translated by **Piers A. Vaughan**

April 2020

Library of Congress Control Number: 2020904997

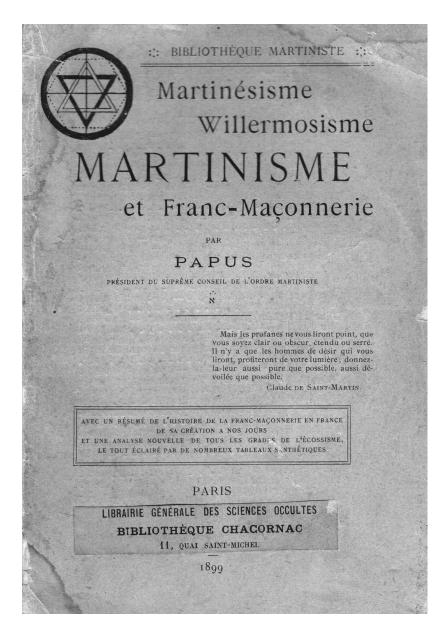
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ISBN 978-1-947907-07-2



Rose Circle Publications P.O. Box 854 Bayonne, NJ 07002, U.S.A. www.rosecirclebooks.com



Front cover of original book from 1899 in the translator's possession

Note the ***** *(aleph) with three dots under Papus' name, signifying his membership in the O.K.R.C.*

The author would like to thank Travis Simpkins for his drawing of the author featured on the back page.

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Preface

This book is one in a series of original French books which I hope to make available to the English-speaking public. In this instance, I was fortunate enough to have a good friend behind the counter at Librairie du Graal, in rue Jean-Jacques Rousseau, just up from the Louvre in Paris. In the 1990s I used to make a point of visiting his bookstore every time I found myself in Paris and knowing my interests, he would almost always have an original of something hidden away for *Monsieur l'Anglais*. I almost never went away empty-handed.

Sadly, that died out at the turn of the millennium. Suddenly antique esoteric books were all the rage, and I would visit my old friend to be told that some person had come in with the apparent desire to fill his or her bookshelves with sexy esoteric books by the yard. They couldn't speak French and would never read them, but with his typical Gallic shrug he asked me: what could he do? When he added a zero to the price in Euros, and they whipped out an AmEx card without batting an eyelid.

So, the source of amazing first editions dried up, and somewhere somebody has rows of important books gathering dust, used as an expensive alternative to wallpaper, and an occasional conversation piece at a cocktail party...

One evening I was sitting in a restaurant in Luxembourg with a leader of a Martinist Order, when he suddenly said: "I don't know why you English-speaking people bother with Martinism. It's not in your soul. You'll never understand it!"

That comment had me thinking. Was that truly the point of mainland Europe? Now, most educated Europeans can speak and read several languages, so for any there is no problem in reading Saint-Martin in French and Jakob Böhme in English. The English and Americans, Australians and South Africans not so much.

In general, the information available to English-speaking Martinists is very poor, and consists of a few rare translations, and various incarnations of the so-called Conventicles, which originally appeared for sale on the back of Marvel comics and, strangely, became the core curriculum of many English Martinist groups. There is little here of Saint-Martin, of Pasqually or of Willermoz.

That was when I decided to attempt to bring as many of the original texts to the English world as possible.

This text will mark the sixth, including three by Saint-Martin (*Of Errors & Truth, Natural Table* and *On Numbers*) and three by Papus (*Elementary Treatise on Practical Magic, The Science of Numbers* and this book. All translated to the best of my ability, and usually with extensive footnotes to guide the new reader through the complexity of the language and philosophy, as well as potted biographies of the people who feature in them.

While this book is short, it is so often quoted and referred to that I hope you will find it interesting to read the original. Some of it is out of date (it's over 100 years old, after all!), and incorrect (Papus never let an inconvenient fact stand in his way!). But it is seminal to our understanding of the development of modern Martinism in Europe and the world.

The goal is to bring the original word to you, so that you can make up your own minds what these leaders were trying to say, instead of having to read small excerpts in. books where authors have axes to grind, not unlike trying to understand the Gnostics through the works of Irenaeus, where scholar's only recourse to understand Gnostic theology was in the writings of a person determined to prove them heretical.

As you are learning a little more about me in every translation, I will add that I have been a happy member of the Martinist Order of Unknown Philosophers for some twenty years, and the Scottish Rectified Rite for even longer, having belonged to other Martinist and Ecclesiastical Orders prior to then.

So, read it with a pinch of salt, and simply enjoy the superlative prose of Dr. Gérard Encausse, or Papus.

Piers A. Vaughan Spring 2020



Librairie du Graal, 15 rue Jean-Jacques Rousseau, Paris 75001

MARTINEZISM, WILLERMOZISM, MARTINISM & FREEMASONRY

Introduction

So many errors have been said about the Martinist movement, so many slanderous comments have been uttered concerning its creators and on its true character, that it became expedient to return to some points about its history and to bring to light its current situation in relation to the various Societies linked to any kind of symbolism.

To allow all members of the Martinist Order, and any impartial seeker, to definitively counter the various mercenary calumnies spread abroad concerning our Order, we are going to explain, in an impartial manner, the different aspects it has exhibited, and which can be summarized in four great periods:

- 1. The Martinezism of Martines de Pasqually;
- 2. The Willermozism of J.-B. Willermoz;
- 3. The Martinism of Claude de Saint-Martin;
- 4. Contemporary Martinism.

1: The Illuminated Ones

Swedenborg, Martines and Willermoz

THE ENLIGHTENED CHRISTIANS – THE ROSY CROSS

It is impossible to understand clearly the true character of Martinism in every age if we don't first establish the important difference which separates the Orders of Illuminism from the Orders of Freemasonry.

The Order of Illuminism is linked to the Invisible One^1 by one or several of its heads. The purpose of its existence and duration therefore takes its origin from a supra-human plane and its government is managed from *top to bottom*, with the obligation that the members of the fraternity obey the chiefs without question when they enter the inner circle, or quit that inner circle.

Societies of Freemasons are not linked to the invisible at all. The purpose of its existence and duration takes its origin through its members and only through its members; its government is managed from *bottom to top*, with successive selection of leaders by means of elections.

It follows from this that the second form of fraternity can only produce the charters and administrative paperwork common to any profane society in order to justify its existence; whereas Orders of Illuminism always refer to the Invisible Principle which directs them.

The private lives, public works and the character of the leaders of the majority of Illuminist fraternities show that this Invisible Principle belongs to the divine plane, and has no part in Satan or demons, as the clerics, terrified by the success of these societies, try to insinuate.

The most famous Fraternity of Illuminism prior to Swedenborg, and the only one which we can talk about in the profane world, is that of the Illuminated Brothers of the Rosy Cross, whose Constitution and

¹ The term used by Papus is *l'invisible* or *l'Invisible*, which means 'Invisible'. However, this is clearly a Being who acts, and since Papus uses the term in the singular it has been left as such, perhaps to indicate *la Chose*, the entity which was summonsed in the rituals of the Elus Cohen or Pasqually, rather than the collective plurality of the 'Passed Master' or 'Past Masters' of Martinism *per se* – PV.

key will be given in several years' time. Members of this fraternity decided to create symbolic societies, charged with preserving the rudiments of the hermetic initiation, and which in this manner have given birth to several rites in Freemasonry. There should therefore be no confusion between Illuminism, or the superior center of hermetic studies, and Masonry or the inferior center of conservation reserved for beginners. It is only by entering Illuminist fraternities that Freemasons can obtain practical knowledge that light, in search of which they had been running from one degree to another.

SWEDENBORG

To the incessant efforts of the Illuminated Brothers of the Rosy Cross, the Invisible Ones came to add an important appointment by means of the illumination of Swedenborg, the famous Swedish scholar.

Swedenborg's mission was chiefly to create a lay² Order of Chivalry of Christ, charged with defending the Christian idea in its original purity and, in the Invisible, to mitigate the deplorable effects of extortion, the hoarding of fortunes and of all the behaviors dear to the "Prince of this World", established by the Jesuits under the guise of Christianity.

Swedenborg divided his work into three sections:

1. An educational section composed of his books and descriptions of his visions;

2. A religious section composed of the ritual application of his teachings;

3. A section charged with the symbolic and practical tradition and composed of the initiatory grades of the Swedenborg Rite.

Only the last sections interest us at this point in time.

It was divided into three secondary sections: the first elementary and masonic; the second elevating the candidate towards illuminism; and the third actual.

² As opposed to an aristocratic or priestly Order of Chivalry – PV.

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

The second section included the grades: Apprentice Cohen (or Elect Illuminated Master), Companion Cohen, Master Cohen.

The third sections included the grades: 1. Master Cohen assigned to elementary understanding or Apprentice Rose-Croix; 2. Knight Rose-Croix Commander; 3. Illuminated Rose-Croix or Kadosh (Grand Master Architect).³

It should be noted that the masonic writers, among whom was Ragon, only had the teachings of Illuminism secondhand, and therefore were unable to pass on the teachings which we now have, or understand the means of passing from one section to the next by means of the division of the highest grade in each section.

Moreover, it should be noted that the only true creator of the high grades was Swedenborg and these grades are solely connected to Illuminism and have been personally created as a hierarchy and established by the Invisible One.

Later on, certain false masons sought to appropriate the Illuminist degrees, but they only managed to demonstrate their ignorance.

Indeed, possession of the grade of Illuminated Brother of the Rosy Cross doesn't consist of possessing a certificate and a ribbon⁴: it is proved solely through the possession of *actual spiritual powers* which the certificate and ribbon can only hint at.

Now, among Swedenborg's initiates, one to whom the Invisible One particularly lent its assistance was a man endowed with great abilities of manifestation on all the planes: Martines de Pasqually, who receive his initiation from the Master in London, and who was charged with spreading the Order in France.⁵

³ There appear to be two problems with this. Firstly, according to the Masonic scholar R. A. Gilbert, Swedenborg was neither a Mason nor a member of the Rite (see the Degrees bore names such as http://www.skirret.com/papers/swedenborgian_rite.html). Secondly, there appear to be several manifestations of a 'Swedenborg Rite' and while one does appear to adhere to the names listed by Papus, another equally recognized one has grades with such names as Apprentice Theosophist, Blue Brother and Sublime Ecossais. Nevertheless, Gilbert does list Papus as a member of the Rite in his article cited above – PV.

⁴ A ribbon in Saint-Martin's time was what a Masonic jewel is to the 'gong seekers' today – PV.

⁵ Yet Franz Von Baader states that there is no credible evidence for any of this, and that Papus was simply pushing his agenda when he stated that he had read this in Ragon, without

MARTINEZISM

It's thanks to Martines' own letters that we've been able to determine the exact orthography of his name, mutilated up till then by critics⁶; and it's also thanks to the archives in our possession, and thanks to the unceasing support of the Invisible One that we can show that Martines never had any intention of restoring the "essential principles" to Freemasonry, which he had always despised, being the good Illuminist that he was. Martines passed the better half of his life fighting the nefarious effects of faithless propaganda perpetrated by these Lodge pedants and pseudo-Worshipfuls who, abandoning the path established for them by the *Unknown Superiors*, wanted to make themselves poles in the Universe and replace the actions of Christ with their own, and the counsels of the Invisible One with the results of ballots coming from the multitude.

So, what does Martinezism consist of?

In the acquisition of powers, through purity of body, soul spirit, which allow man to enter into a relationship with the invisible beings, those whom the churches call angels, and thereby to accomplish not only the operator's personal reintegration, but also that of all his disciples of goodwill.

Martines had those who asked him for the light come to his chambers. He traced ritual circles, he wrote sacred words, he prayed with humility and fervor, acting always in the name of Christ, as attested by all those who attended his operations, and as is also witnessed in all his writings.

Then the invisible beings appeared, always in the full light of day. These beings moved and talked: they gave lofty teachings, inviting those present to prayer and contemplation, and all this without sleeping mediums, ecstasies or unhealthy hallucinations.

When the operation was ended and the invisible being had disappeared, Martines gave his disciples the means to succeed in producing the same results by themselves. It was only when they had

any corroborative evidence whatsoever (Frank Von Bader, *Les enseignements secrets de Martinès de Pasqually* [The Secret Teachings of Martines de Pasqually], Footnote (1) page XVII. Paris 1900 – P.

⁶ Martines de Pasqually by Papus; Paris, 1895 [and included in this book – PV].

obtained the real presence of the Invisible on their own, that Martinez conferred upon them the grade of Réau Croix⁷, once they showed him their letters as proof.⁸

The initiation of Willermoz, which took more than ten years, that of Claude de Saint-Martin and others show us that Martinezism was devoted to a purpose other than the practice of symbolic masonry, and that it was necessary never to admit them to the threshold of a real center of Illuminism, thereby confusing the discourse of Worshipfuls with the actual work of Réau Croix Martinists.

Martinez wished to innovate so little that he preserved intact the names given to the grades by the Invisible One and transmitted them to Swedenborg. Thus. it would be fair to call it *Adapted Swedenborgism* rather than Martinezism.⁹

But Martines so strongly considered Freemasonry an elementary and inferior school of instruction that his Master Cohen says: "I have been received Master Cohen by passing from the triangle to the circles." Which is to say, in translating the symbols: "I have been received an Illuminated Master by passing from Freemasonry to the practice of Illuminism."

Similarly, the Apprentice Cohen is asked: "What are the different words, signs and usual grips of Apocryphal Elect Masons?"

And he replies: "For the Apprentice, Jachin, with the password Tubalcain; for the Companion Boaz, with the password Shibboleth; for the Master Macbenac, with the password Giblim."

Therefore, it was necessary to possess not three but at least seven of the ordinary Masonic grades in order to become a Cohen. A reading of the Catechisms, even superficially, would suffice in that regard.

⁷ In the text this is written as Rose-Croix. Earlier, the highest grade in the Elus Cohen, that of Réau-Croix, was often confused with the Masonic grade of Rose Croix – PV.

⁸ This refers to the fact that those wishing to receive the grade of Réau-Croix were required to furnish proof that they had received in their 'passes' the letters or sigils which belonged to the invisible entity who would be their guide in their future operations – PV.

⁹ In the mysteries (of the Swedenborg Rite) it is said that when man, through a new, holy and exemplary life, is reintegrated into his primitive estate, and when, through useful works, he has recovered his primitive rights, then he draws nearer to his Creator through a new life which is introspective, animated by the Divine breath; he is initiated an *Elect Cohen*; and in the instructions he receives, he learns the occult sciences in all their forms, which lead him to an understanding of the secrets of Nature, high Chemistry, Ontology and Astronomy. (*Revhellini*, Vol 2, p. 434, quoted by Ragon).

So, Martines sought to develop each of the members of his Order through personal work leaving to him all the freedom and all the responsibility for his actions. He selected each of his members with the greatest care, and only conferred the grades upon those who truly understood. Finally, he admitted women into initiation at the same level as men and under the same guarantees.

Once trained, initiates came together for mutual aid, and these meetings were held at times which were astrologically determined to that end. Thus, this knighthood of Christ was constituted as a lay chivalry, tolerant and distanced from the customary practices of the various clergy.

Individual pursuit of reintegration through Christ, coming together to group spiritual efforts in order to assist the weak and the beginners: such, in summary, is the role of Martinezism.

Let us now recall its state of affairs in France.

Martinezism recruited its disciples either through direct action, as was the case with Claude de Saint-Martin, or more generally among titled men from the high grades of Masonry.

In 1754, Martines was in the presence of:

1. Freemasonry originating in England and constituting the English Grand Lodge of France (since 1743) which was soon to become the Grand Lodge of France (1756), giving rise to the intrigues of the dancing master Lacorne. This completely elementary masonry, composed of the three blue degrees (Apprentice, Companion, Master) was without pretensions and dormed an excellent center for the selection of candidates.

2. Alongside the English Lodge existed a group named the *Chapter of Clermont*, a group practicing the Templar system which Ramsay had joined to Masonry in 1728, with grades bearing the names of "Ecossais¹⁰, Novice, Knight of the Temple", etc. Here a short explanation is necessary. One of the most active promoters of Templar initiation had been Fénelon who, in his Kabbalistic studies, had entered into friendships with many Kabbalists and Hermeticists.

¹⁰ French for 'Scottish', since Ramsay had initiated the romantic notion that Freemasonry had stemmed from the Knight Templars who had allegedly fled to Scotland during the persecutions of Philippe le Bel in France, and had gone on to support Robert the Bruce, and had founded Freemasonry as an outer school – PV.

When, following his battle with Bossuet, Fénelon was forced to flee society and live in self-imposed exile in painful inactivity¹¹, he carefully put together a plan of action which would sooner or later assure his return.

Chevalier Ramsay was carefully initiated by Fénelon and charged with executing his plan with the support of the Templars who at the same assured him of their vengeance.¹²

In 1754, The Chevalier de Bonneville had just founded the *Chapter* of *Clermont* by means of these Templar grades, pursuing a political end and a bloody revolution which Martines could not approve of, especially as a true Knight of Christ. Also, not only Martines but many disciples of all grades of his Order, such as Saint-Martin and Willermoz, will energetically fight this Templar Rite which will accomplish part of its goals in 1789 and in 1793 when it guillotined the majority of the heads of Martinism. But let's not get ahead of ourselves.

3. In addition to these two currents, there were also other manifestations of Illuminism in France. Firstly, let us mention Pernety who translated Swedenborg's *Heaven and Hell* and who established the *Illuminés d'Avignon* (1766) and played an important role in the Constitution of the *Philaléthes* (173). We must add to this manifestation the work of Chastenier (Bénédict) who, in 1767 erected the first foundations of his Rite of *Illuminés Théosophes* in London, which shone especially after 1783.

¹¹ Bossuet, Bishop of Meaux, and Fénelon, Archbishop of Cambrai, were close friends for many years. However, they fell out when Fénelon met his cousin Madame Guyon, a Quietist, and became sympathetic to her ideas, ultimately refusing to sign a document written by Bossuet with the intention of further persecuting M^{me} Guyon. Louis XIV was also concerned since Fénelon was tutor to his grandson and had him removed and confined to his archdiocese. Relations further deteriorated with the publication of his most famous book, *The Adventures of Telemachus*, which was seen as a thinly-veiled attack on the monarchy's absolute power – PV.

¹² Three of the main objectives of the neo-Templar Orders which were springing up in France, Germany (Strict Observance of Baron von Hun) and elsewhere were: death to the Pope, death to the king of France (both in vengeance of their collusion in the assassination of Jacques de Demolay), and a rightful first claim to any Templar treasure rediscovered. Indeed, Willermoz forced these Orders to renounce these difficult objectives when he oversaw the founding of the Knights Beneficent of the Holy City on the ashes of the Rite of Strict Observance towards the end of the 18th Century – PV.

And so, Illuminism created several groups which were linked by a common aim and by the Invisible Guides who came from the same center and who thus united everything on the physical plane.

It is to Martines that the most fertile work in this activity can be attributed, for it is to him that the heavens gave those "actual powers" which his disciples always remembered with admiration and respect.

From an administrative point of view, Martinezism precisely follows the grades of Swedenborg, as we can confirm in the letter of Martines de Pasqually of June 16, 1760.

The title of Grand Master Architect does in fact bring together the three grades of the third section.

Under the authority of a Sovereign Tribunal, Lodges and Provincial Groups are constituted, whose birth and evolution can be followed in the letters which we have published.

WILLERMOZISM

Among Martines' disciples, there are two which merit our particular attention through their works in bringing the teachings of the Order to life: Willermoz of Lyon, and Claude de Saint-Martin.

Let's begin by focusing our attention on the first one. Jean-Baptiste Willermoz, a Lyon businessman, was a mason when he began his initiatory correspondence with Martines.

Familiar with the Masonic hierarchy, groupings and Lodges, he focused his work on that end and he always leaned towards organizing Illuminist meetings and Lodges, whereas Saint-Martin primarily worked towards individual development.

But the important work of Willermoz was the organization of Masonic Congresses or *Convents*, which allowed Martinists to unmask, in advance, the deadly work of the Templars, and which presented Martinism under the true character as an integrated and impartial University of the Hermetic Sciences.

When Martines commenced his initiation, Willermoz was the Worshipful Master of the regular Lodge *La Parfait Amitié* in Lyon, a position he held from 1752 until 1763. This Lodge belonged to the Grand Lodge of France.

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In 1760, a first selection was made, and all the members appointed to the grade of Master had constituted a Grand Lodge of Masters of Lyon, with Willermoz as Grand Master.

In 1765, a new selection was made, which saw the creation of a *Chapitre des Chevaliers de l'Aigle-Noir*¹³, placed under the management of Dr. Jacques Willermoz, his younger brother.

At the same time, Jean-Baptiste Willermoz quit the presidency of his regular Lodge and the Lodge of Masters which had been placed under the management of Bro. Sellonf, in order to head the Lodge of Elect Cohens, formed from the best elements of the Chapter.

Sellonf, Dr. Willermoz and J.-B. Willermoz formed a *Secret Council* exercising control over all the Brothers in Lyon.

Let us first look at what took place in the Lodge of Cohens, and then we will discuss the Convents.

It officially appears from documents currently placed under the protection of the Supreme Martinist Council and coming directly from Willermoz that the meetings which were reserved for members able to justify their title of Illuminated, were devoted to collective prayer and operation which permitted direct communication with the Invisible One. We possess all the details concerning the method of that communication; but these must be reserved exclusively to the Directing Committee of the Supreme Council. What we *can* reveal, and which will throw considerable light on many points, is that the initiates called the Invisible Being which communicated with them the *Unknown Philosopher*; that it was this Being which gave him, in part, the book "Of Errors and Truth", and which Claude de Saint-Martin only took for himself alone that pseudonym much later and by its order. We will give proof of this claim in our book on Saint-Martin.

But what we wish to attest to now is that the greatest spirituality, the most complete submission to the will of Heaven and the most ardent prayers to Our Lord Jesus Christ never ceased to precede, accompany and end the meetings presided over by Willermoz.¹⁴ After

¹³ Chapter of Knights of the Black Eagle – PV.

¹⁴ I have known many Martinists, both from Lyon and from various villages in the Southern provinces. Far from appearing to be interested in the opinions of modern philosophers, they made profession of rejecting their principles. Their imagination, exalted by the obscurity of their patriarch's writings, disposed them to all kinds of credulity: though many were distinguished by talent and knowledge, they were constantly occupied with ghosts and

that, if the clerics always want to see a hairy and horned devil in every invisible influence and are inclined always to confuse the extraterrestrial with inferior influences, that is their view, and we can only deplore such a choice which opens the door to all the hoaxes and all the jokes.¹⁵

Willermozism, like Martinism, has always been exclusively Christian, but it has never been clerical, and for good reason. It renders unto Caesar what is Caesar's and to Christ what is Christ's; but it doesn't sell Christ to Caesar.

The "Unknown Agent or Philosopher" dictated 166 notebooks of instructions, which Claude de Saint-Martin knew about and some of which he copied in his own hand. Of these notebooks, around 80 were destroyed in the first months of 1890 by the Agent itself, who wanted to avoid seeing them fall into the hands of Robespierre's envoys, who made unprecedented efforts to acquire them.¹⁶

marvels. They never limited themselves to follow the precepts of the dominant religion but took on the devotional practices of the least educated classes. In general, their habits were quite normal. One could see a great change in the behavior of those who, before adopting the ideas of Martinism, had lived lives of degeneracy and pleasure-seeking. (Mounier, *Influence des Illuminés dans la Révolution*; Paris, 1822, p. 157).

¹⁵ This, no doubt, is in reference to the Leo Taxil scandal. After writing a number of books denouncing Freemasonry as Satanic, leading to strong support from the Catholic Church and even an audience with Pope Leo XIII, on April 16, 1897 at a lecture arranged by him, he laughingly confessed that it was all a hoax, and sarcastically thanked the Catholic newspapers and bishops for facilitating his fake 'conversion', which had exposed the anti-Masonic sentiments of many Catholics. The timing was perfect for those who were opposed to the overpowering presence of the Catholic Church in France. Interestingly some anti-Masonic websites and books still quote him in their polemics against Freemasonry, which goes to show that you *can* fool some of the people all of the time... – PV.

 $^{^{16}}$ Interestingly, A. E. Waite points out the confusion Papus makes of timings and events here. Willermoz' group was contacting the Unknown Agent some years later, and Saint-Martin had already written Of Errors and Truth in 1775, some 13 – 15 years prior to these séances. Although Saint-Martin was intrigued enough to visit his old friend after some years to experience this phenomenon, he left unimpressed, and shortly thereafter Willermoz disbanded the group and history suggests it was Willermoz himself who, becoming disillusioned about the communications destroyed them himself – PV.

THE CONVENTS

In 1778, on August 12 Willermoz announced the preparation of the *Convent de Gaules* to be held in Lyon on November 25 to December 27.

The purpose of this Convent was to purify the Ecossais system by destroying all the bad seeds introduced by the Templars. It was out of this Convent that the first condemnation was issued against the idea of bloody vengeance being quietly prepared in certain Lodges, under the influence of Illuminist groups of all attending countries.

The results of the works of this Convent were included in the *New Code of the Rectified Lodges of France* which is contained in our archives, and which saw the light of day in 1779.

To understand the necessity of these efforts towards unification, it must be remembered that the masonic world was in a state of complete anarchy at the time.

The Grand Orient of France was born in 1772, thanks to the usurpation of the Grand Lodge of France by Lacorne and his followers, engineered behind the scenes by the Templars who, having established the *Chapter of Clermont*, had transformed in 1760 into the Council of Emperors of the East and West, then into the Knights of the East (1762) and finally entered the Grand Orient after Lacorne.

Thanks to their influence, the system of Lodges was profoundly modified; The parliamentary system of successive elections of all the officers replaced the old unity and hierarchical authority. In the disarray caused throughout the system by this revolution, the Martinists intervened to bring everyone to conciliation. Thus, the first Convent of 1778 and its efforts to prevent the financial embezzlement which was widespread.¹⁷

Encouraged by this first success, J. B. Willermoz convened "all the Eccosais Grand Lodges of Europe to the Convent of Wilhelmsbad,

¹⁷ Despite this negative press, one must remember that prior to this all Lodges were literally private fieldoms, with a President for life who controlled the Lodge for the duration of his life. For all Papus' comments, this was how regular Lodges were managed, and while there is a case for a hierarchical structure for Illuminist organizations (from Secret Chiefs, Secret Masters or Invisible Ones down), man-made organizations work better within democratic parameters – PV.

near Hanau, from September 9, 1780" (Ragon, p. 162). The Convent opened on Tuesday, July 16, 1782 under the presidency of Ferdinand of Brunswick, one of the head of international Illuminism. Out of the Convent arose the *Chevaliers Bienfaisants de la Cité Sainte de Jérusalem*¹⁸, and a new condemnation of the Templars.

Thus, Willermozism always tends towards establishing initiatory groups, to the establishment of collections of initiates controlled by active centers linked to Illuminism. It's incorrect to believe that Willermoz abandoned the ideas of his Masters; that is to misunderstand his eminent character. Throughout his life and until his death he wanted to establish Masonry on solid foundations, by giving it the aim of practicing virtue for its members, and charity towards others; yet he always tended to make the Lodges and Chapters centers of recruitment for the Illuminist groups. The first side of his work was open, the second hidden; and that's why uninformed people see Willermoz differently from his true character.

Following the torment of the Revolution, after his brother had been guillotined with all his initiates and he himself had escaped by some kind of miracle, it was him who restored spiritual Freemasonry in France once more, thanks to the ritual which he had been able to save from the disaster. Such was the work for this Martinist, to whom we will also dedicate an entire volume, if God permits.

¹⁸ Knights Beneficent of the Holy City (of Jerusalem), or C.B.C.S. – PV.

2: Claude de Saint-Martin and Martinism

SAINT-MARTIN AND MARTINISM

If we don't even know how to write the name of Martines, and if we no longer knew much about the real work of Willermoz before the appearance of Pasqually's letters which we have published, on the contrary much has been written, including many ludicrous things, about Claude de Saint-Martin.

The critiques, analyses, suppositions and also slanders made to this end are uniquely based on the works and exoteric letters of the *Unknown Philosopher*. His correspondence as an initiate, addressed to his colleague Willermoz, show what errors of facts the critics have made, and in particular Matter.¹⁹ It's true that they wouldn't have been able to get much out of the documents were known at that time, especially when they possessed no knowledge of the keys to Illuminism on this matter. So, we will wait for those letters to be brought to light, in case some new inaccuracies have been alleged with regard to the great Martinist implementer, so as to destroy once and for the many naiveties and the many tall stories.

If Willermoz was above all charged with bringing together Martinist elements and for the action within France, Saint-Martin received the mission to create individual initiations and to spread his work as far as possible. To that end, he was allowed to study all of the teachings of the "Unknown Agent", and in the archives of the Order we possess several notebooks coped and annotated in the hand of Saint-Martin.

As we said earlier, the book *Of Errors and Truth* is almost entirely due to that invisible origin²⁰, and it's because of this that we should see the cause for the emotions the appearance of the book provoked in initiatory centers, an emotion which the critics sought so hard to

¹⁹ Jacques Matter was the first biographer of Saint-Martin, publishing his book *Saint-Martin le Philosophe Inconnu* in 1862 – PV.

²⁰ But see footnote 14 above - PV.

explain. This point, like so many others, will be explained when it becomes necessary.

Besides his studies connected with Illuminism, begun under Martines and continued with Willermoz, Claude de Saint-Martin actively studied practical Hermeticism and a little Alchemy. In Lyon he had a laboratory set up to that end.

But let us set his life aside for now, which we will return to later, and focus solely on his work from the point of view we are interested in.

Before taking his work far and wide, Claude de Saint-Martin had to make some reforms to Martinezism. Accordingly, the classical authors of Freemasonry gave the name of the great implementer to his reformed version and gave the movement coming from Claude de Saint-Martin the name of Martinism. It is rather amusing to see certain critics, who we will abstain from naming, endeavoring to have us believe that Saint-Martin never founded an Order. They must take the readers for fools to dare to naively support such nonsense. It's the Order of Saint-Martin which, after reaching Russia during the reign of Catherine the Great, enjoyed such success that a play was put on at court, entirely devoted to Martinism, which it sought to ridicule. It's to the Order of Saint-Martin which was connected with the individual initiations reported in the memoires of Baron Oberkierch; and lastly the classic author of Freemasonry, the positivist Ragon who, while not fond of the rites of Illuminism, described on pages 167 and 168 of his Orthodoxie maconnique the changes made by Saint-Martin to create Martinism²¹

²¹ "We were surprised to see the wise author of *l'Histoire de la Fondation du Grand-Orient de France* take pleasure in discouraging the "Écossism" reformed by Saint-Martin, in which he only finds *ridiculous superstitions and absurd beliefs*. We are aware that the majority of existing copies of this rite have been so altered what they can lead to error by the most educated man: but we will observe: 1. That the great insights, joined to a talent for writing, assure Saint-Martin of a distinguished place among the "singular sectarians" 2. That it was at least a praiseworthy undertaking to bind together in a narrow circle that labyrinth of incoherent grades produced by caprice or pride; 3. That the filiation of Saint-Martin's grades appear to us to present a system which is quite consistent, an ensemble which can easily be followed by any initiate of the Royal Art. Finally, each grade specifically supposes a profound understanding of the Bible, which indeed nobody has better than himself of the original texts, a knowledge which is quite rare among Masons. One can only reproach him for being too heavy on the details. "

We know well enough that these criticisms are hardly worth the effort to be taken more seriously than their authors, and that some Freemasons find it difficult to pardon Saint-Martin for having misunderstood positivist Freemasonry throughout his life, as did Martines, and to have re-established it in its true role as an elementary school and center of inferior symbolic instruction. When one wishes to deny historical facts, one makes oneself ridiculous, and that is all. The man whom the university critics have called the Theosophist of Amboise was a very practical implementer beneath his appearance as a mystic. He used – as did Weishaupt (see Letters to Cato Zwach, February 16, 1781) – initiation on an individual basis, and thank to this procedure, gave the Order an ability to adapt and extend which many Masonic rites would envy. It was so evident that Saint-Martin was the great diffuser of the Christian Chivalry of Martines, that the most violent attacks were made against his work, his character and even his life.

It would require a volume in itself to respond to all those attacks; therefore, we are limiting ourselves in this short study to giving an outline of the true character of Martinism at the time of Saint-Martin, mainly using documents which have already been printed.²²

SAINT-MARTIN'S ZEAL FOR THE TEACHINGS OF PASQUALLY

"My first Master, to whom I asked similar questions in my youth, replied that if, when I was sixty I had reached the end, I shouldn't complain. So, I am still only fifty. *Strive to understand that the best things are learned and not taught, and you will know more than the doctors*.

"There were precious things in our first school. I am even inclined to think that Pasqually, whom you name, (and who, since it must be said, was our Master), had the active key to all that our dear B...²³ sets out in his theories, but that he didn't think we were able to endure

²² For these extracts we are using the correspondence between Saint-Martin and Kirchberger.

²³ He is referring to Jakob Boehme – PV.

such high truths. He also had some points which our friend B.... either did not know, or didn't wish to state, such as the reformation of the Evil One, for whom the first man would have been charged to work; an idea which still appears to me to be worthy of the universal plan, but on which I don't yet have yet any positive information, except through my understanding. As for *Sophia* and the *King of this World*, he revealed nothing about them to us, and left us with the ordinary notions of the world²⁴ and the devil. But I will not, therefore, affirm that he had no knowledge of them; and I am persuaded that we should have arrived at them at last, if we had kept him longer.

"From all this, it follows that an excellent marriage might be made between our first school and our friend B.... This is what I work towards; and I confess to you candidly that I find the two spouses so well suited to each other, that I know nothing more perfect: so, let us take what we can, and I will help you all I can."

MARTINIST INITIATION – ITS CHARACTER OF HIGH SPIRITUALITY

"The only initiation which I preach and which I seek with all the ardor of my soul is that by which we may enter into the heart of God, and make God's heart enter into us, there to form an indissoluble marriage, which makes us the friend, brother, and spouse of our divine Redeemer. There is no other mystery to arrive at this holy initiation, than to go more and more down into the depths of our being, and not let go until we can bring forth the living vivifying root; because then all the fruit which we should bear, according to our species, will be produced naturally within us and outside of us, as we see with our earthly trees, because they cleave to their own roots, which they never cease to use to draw in their sap."²⁵

²⁴ This is a strange correction by Papus, since in the original *Theosophic Correspondences* Saint-Martin says: "(he) left us with the ordinary notions of *Mary* and the devil" (Letter 92) - PV.

²⁵ Ibid, Letter 110 – PV.

SUFFERING BY FIRE

"When we suffer for our own false or infected deeds, the fire is corrosive and burning, yet it must be less so than the fire which is the source of these²⁶ false deeds; as I said, more from sentiment than from knowledge, in *Man of Desire*, that repentance is sweeter than sin. When we suffer for other men, the fire is closer still to the oil and the light; so that, although it tortures our soul, and inundates us with tears, we do not pass through these trials without deriving sweet consolations from them, and most nourishing food."

THE ESSENTIALLY CHRISTIAN CHARACTER OF MARTINISM

The clerics have made every effort in every period to reserve to themselves alone the possibility of communication with the Divine plane. According to their claim, all communications which do not come through their influence are due either to Satan or to some other demons. They have even pushed this slander to the point of claiming that Martinists aren't Christian, and that it isn't Christ who they serve, but rather I know not what devil disguised as Him.

Here, meanwhile, is Claude de Saint-Martin's response to this nonsense:

"But I add that the mixed Elements are the mantle which the Christ had to put on to come to us, whereas we must break up and traverse these Elements to come to Him; and as long as we remain in these Elements, we are still behind."²⁷

* *

²⁶ Ibid, Letter 66 – PV.

²⁷ Ibid, Letter 38 – PV.

"Nevertheless, Nevertheless, as I believe I speak to a man of moderation, calm and discreet, I will not hide from you that in the school through which I passed more than twenty-five years ago, *communications* of all kinds were numerous and frequent, in which I had my share, like many others; and that, in this share, every sign indicative of the Repairer was present. Now, you know the Repairer and the Active Cause are one."²⁸

* *

יהוה

"I see that, from the beginning of things, the Word has always communicated directly and without an intermediary. It spoke directly to Adam, to his children and their successors, to Noah, Abraham and Moses, to the prophets, etc., up till the time of Jesus Christ. It made use of the Great Name, and so willing was it to transmit it directly, that, according to the Levitical law, the High Priest shut himself up alone in the Holy of Holies, in order to pronounce it; and according to some authorities, he wore little bells on the border of his robe, to conceal its pronunciation from the ears of those who were in the outer courts."²⁹

יהשוה

"When the Christ came, He made the pronunciation of this word still more central or more 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 bringing from on high the Hebrew \mathfrak{V} , 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, all the

²⁸ Ibid, Letter 19 – PV.

²⁹ Ibid, Letter 74 – PV.

more reason that the name of Christ should take from Himself alone its whole efficacy and light. He told us to shut ourselves in our chambers when we pray; whilst, under the ancient law, it was absolutely required to go to the temple of Jerusalem, to worship; and, here I will refer you to our friend's little treatises on Repentance, Prayer, and True Resignation, in his 'Der Weg zu Christ'³⁰; you will there see, at every step, if every human method has not vanished, and whether it is possible that anything can be truly transmitted to us if the Spirit do not create itself in us, as it creates itself eternally in the principle of universal Nature, where the image from which we took our origin is in permanence, and which served for the framework of the Mensebwerdung.³¹ No doubt a great virtue is attached to this true pronunciation, whether internal or oral, of that Great Name, and that of Jesus Christ, which is like its flower. The vibration of our Elemental Air is a very secondary thing in the process by which these names bring into being what did not exist before. Their virtue is to do today, 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 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. When men force words out of their true place, and, ignorantly, imprudently, or impiously give them over to the external realms, or to the service of Men of the Stream, the words still doubtless preserve their virtue, but they also withdraw a good deal of their virtue within themselves, for they cannot accommodate themselves to human combinations; thus these valuable treasures have suffered only loss in passing through the hands of men; to say nothing of their place being continually replaced by negative or dangerous ingredients which, also producing effects, have ended by filling the whole world with idols, because it is the temple of the true God Who is the center of the Word."³²

³⁰ The Way to Christ, Jakob Boehme – PV.

³¹ Incarnation – PV.

³² *Theosophic Correspondences*, Letter 74 – PV.

We will not end this extract without remarking that it was to Saint-Martin himself that the Order is indebted, not only for the seal, but also for the mystic name of Christ (השורה), which decorates all official documents in Martinism.

It would truly take an act of bad faith by a cleric to try to claim that this Sacred Name belongs to someone other than Our Lord Jesus Christ, the Divine Creative Word. Antonini, who in his book *Doctrine du Mal* claims that the Hebrew letter Shin (\mathfrak{V}) Satanizes every word it enters, simply demonstrates that he is incapable of understanding anything about symbolism.

MARTINISM IS CHRISTIAN: BUT ITS SPIRIT IS PLAINLY ANTICLERICAL

"It is, no doubt, the ignorance and hypocrisy of the priests, which is one of the principal causes of the evils which have afflicted Europe for several centuries, up to the present day.³³

"I don't consider the claimed transmission of the Church of Rome, which, in my opinion, transmits nothing as a Church, although some of its members may sometimes transmit, whether through their own personal virtue, or the faith of the hearers, or because of a particular will to do good."³⁴

PRACTICE – ASTRAL BEINGS

Like all Illuminists, Saint-Martin knew to emphasize the danger of communicating with the astral.

Witness this extract from the correspondence between the two friends.

"The three kingdoms which your school called "*natural, spiritual, and divine*", might we not call them "*natural, astral, and divine*?

³³ Ibid, Letter 56 – PV.

³⁴ Ibid, Letter 74 – PV.

"Do not all those manifestations which come as a result of an initiation belong to the astral kingdom, and as soon as we place a foot in that domain, don't we enter into association with all the beings which inhabit it and who, for the most part, if I may use a trivial expression for such a subject, are not at all desirable company? Don't we enter into communication with creatures who may excessively torment the operator who lives in this crowd, even to the extremity of driving him to despair, and suggest suicide – witness Schropfer and Count Cagliostro? No doubt there will remains more or less effective means by which initiates may secure themselves from visions; but in general, it seems to me that this situation, which is outside the established order of Providence, may lead to results which are fatal rather than favorable to our advancement."³⁵

SAINT-MARTIN AND CAGLIOSTRO

This leads us to show how suspicious the French Illuminist were towards the Templar Brothers of Germany. None better than Saint-Martin to judge the reality of certain evidence produced by Cagliostro of the elevated influences which sometimes manifested; but also the detestable entities which, at other times, never lost an opportunity to seize the minds and souls of those present at operations.

CAGLIOSTRO

I discovered, through discussions, that their Master, despite the baseness of his moral state, had operated using the Word and that he had even transmitted to his disciples knowledge of how to operate in the same manner during his absence.

A marked example of this type, which I learned of a couple of years ago, is what occurred at the consecration of the Egyptian Masonic Lodge in Lyon on July 26, 556, according to their method of calculation which appears erroneous to me. The works lasted three

³⁵ Ibid, Letter 21 – PV.

days, the prayers fifty-four hours: there were twenty-seven members assembled. In the time that the members prayed to the Eternal to manifest His approbation by a visible sign, and when the Master was in the midst of his ceremonies, the Repairer appeared, and blessed the members of the assembly. He descended before a blue cloud which served as the vehicle for this apparition; little by little He rose up on this cloud which, from the moment of His descent from Heaven to Earth, had acquired a splendor which was so dazzling that a young lady C... who was present, couldn't bear the refulgence. The two great prophets and the lawgiver of Israel also gave their signs of approbation and benevolence. Who could doubt the fervor and the piety of the twenty-seven members, with any certainty? Yet who was the instituter of the Lodge and its organizer, although absent from the ceremonies? Cagliostro! This single word suffices to make us see that error and borrowed images can be the outcome of good faith and the religious intent of twenty-seven assembled members.

MARTINISM AND MATERIALISM

The dangerous work of Cagliostro wasn't the only one which Saint-Martin was compelled to fight. He also expended all his efforts to fight against the progress of the "philosophe (as he called them) who were striving to precipitate a revolution by spreading the principles of Atheism and Materialism throughout Europe. The Templars also led this well-organized movement, which these extracts from Kirchberger will reveal:

"Unbelief has currently formed a well-organized club. It is a great tree which overshadows a considerable portion of Germany, bearing very bad fruit, and pushing its roots even into Switzerland. The enemies of the Christian religion have their affiliations, their observers, and a well-established correspondence; they have a provincial leader for each department who directs the subordinate agents; they have the principal German newspapers in their pocket; these newspapers are the favorite reading of the clergy who do not like to study; in them they extol the writings which support their views, and abuse all the rest; if a writer ventures to rise against this despotism, he can scarcely find a publisher who will take his manuscript in hand. This is what they can do on the literary side; but they have many other ways to consolidate their power and bring down those who support the good cause.

"If there is a place vacant in public education, or if an aristocrat needs a tutor for his children, they have three or four candidates ready and waiting whom they get presented through various channels; by which means they are almost always certain to succeed. This is how the University of Gottingen, the most celebrated and best attended in Germany, and where we send our young men to study, is constituted.

"They also intrigue to place their affiliates in the bureaux of ministers in the German Courts; they even have them in local government and in the Councils of Princes.

"A second major means which they employ is that of Basil... the slander! This is made all the easier for them since the majority of Protestant ecclesiastics are, unfortunately, their most zealous agents; and as this class has a thousand ways of mixing everywhere, they can, at their leisure, circulate reports which are sure to hit their mark before one knows anything about it or is able to defend oneself.

"This monstrous coalition has cost its leader, an old man of letters at Berlin, and at the same time one of the most celebrated publishers of Germany some thirty-five years' labor. Since 1765 he had edited the first journal of that country; his name is Frederick Nicolai. Through its agents this *Bibliotheque Germanique* has also taken up the style of the *Literary Gazette of Yena*, which is very well produced and circulates wherever the German language is known. As well as this, Nicolai influences the *Berlin Journal* and the *German Museum*, two works of repute. The political organization and affiliated societies were set up when these journals had sufficiently spread their venom. They have moved slowly but surely; and, at the present time their influence has become so enormous and their progress so terrifying, that no effort can stand up to them; Providence alone can deliver us from this plague.

"At first, the march of the Nicolaites was very circumspect; they associated the best heads of Germany with their *Bibliotheque Universelle*; their scientific articles were admirable, and the reviews

of theological works occupied a considerable portion of every volume. These reviews were composed with so much wisdom, that our professors in Switzerland recommended them in their public discourses to our young churchmen. But little by little, and very carefully, the introduced the poison. This poison was skillfully intensified. But finally, they tore off their mask and, in two of their affiliated journals, these wretches dared to compare our Divine Master to the famous Tartar impostor, the Dalai Lama (see the article on the *Dalai Lama* in Moreri). These horrors circulated among us, without a single person in the whole of Switzerland expressing the least sign of displeasure. Then, in 1790, I took up the pen and, in a political newspaper, to which was added a sheet of miscellanies, I revived public indignation against these Illuminists, *Aufklarer*, or Enlighteners, as they called themselves. I expressed the atrocity and profound stupidity of that blasphemy.

"At that moment these people were less evil through their writings than through their connections, their intrigues and their monopolization of places; such that the major part of our clergy in Switzerland are gangrened, even to the marrow in their bones. For my part, I do all I can to at least slow the march of these people. Sometimes, I succeed; but sometimes my efforts are powerless, because they are very dexterous, and their number is called Legion."³⁶

SAINT-MARTIN AND FREEMASONRY

If Willermoz relied on Freemasonry by recruiting from among his subordinate Brethren, it wasn't the same with the individual movement of Saint-Martin. The latter only sought quality without being concerned about number, and he had always had contempt mixed with pity for the little intrigues, petty cabals and meanness of Masonic Lodges.

Certain Masons, for whom a ribbon replace erudition, imagined that Claude de Saint-Martin professed for his Master and his work the same detachment as he had had for inferior Lodges. That is an error

³⁶ Ibid, Letter 71 - PV.

which derives from confusing Illuminism with Masonry. To show what naïve errors can come to those who pronounce judgement without perusing serious documents, we will provide an extract from an unpublished correspondence of Saint-Martin on this subject:

"I pray (our Brother) to present and have demit from my place in the inner order accepted, and to kindly have me expunged from all the registers and Masonic lists in which I have been listed since 1785. My occupations no longer permit me to follow this path in the future, and I will not tire them with a more complete description of the reasons for my decision. He knows well that by removing my name from the registers he will not be doing anything wrong; besides, he knows that my spirit has never been inscribed there, or that it has been linked only in appearance. We will forever be, I hope, linked as Cohens as we will be through initiation..."³⁷

This extract is instructive in many respects.

Firstly, it shows us the Saint-Martin was only inscribed in a Masonic register from 1785, and that it was only in 1790 that he separated himself from this environment.

Like all the French Illuminists, he had refused to take part in the meeting organized by the Philalèthes and which opened on February 5, 1785. Not only did the French Illuminists, but also Mesmer, the delegate from a German center of Illuminism, and all the members of the Rite Écossais Philosophique refused to take part in that meeting, where Calgiostro was compelled to prove his assertions.

But if Saint-Martin restored Freemasonry to its true role, he never stopped performing numerous individual initiations. One of his students, Gilbert, was later on also the student of Fabre d'Olivet. Another of his direct students, de Chaptal, was Delaage's grandfather, so that we can follow historically, in France, the footprints of the Martinist Order without interruption, and one of the works of Chevalier Arson shows us a well-educated organization of Martinists which was actively functioning in January 1818, that is to say after the death of Saint-Maritn and Willermoz.

³⁷ Unpublished letter from Claude de Saint-Martin to Willermoz, addressed from Strasbourg on July 4, 1790 (Archives of the Supreme Martinist Council).

OPINIONS ON MARTINISM

The number of Martinist Freemasons who oppose the progress of anarchy greatly surpasses the number of those in favor of it. In 1789, the Master of a Martinist Lodge in Dauphiné, learning that brigands were joining together with farmers who had been deceived by false orders from the king to pillage and set fire to the homes of nobles in the countryside, and still in the civil clothes in which they were clothed, made every effort possible to put an end to these ravages. He endeavored to communicate to others his zeal for maintaining the right to ownership. He didn't limit himself to contributing to the severe orders which were given to the incendiaries and thieves; he himself led the armed force, fought with them, and showed throughout as much intrepidness in his actions as purity in his principles.³⁸

JOSEPH DE MAISTRE'S OPINION

For forty years at least, Joseph de Maistre was in close communication with the Martinists and other mystics: he penetrated their spirit, their theories and their plans. His judgement therefore carries weight. Certainly, he reproached them for hating authority, and for following the opinions of Origen; but he would have let the world know if these Christian mystics, who he fundamentally understood, had been occasional Satanists or Luciferians.

It is to be deplored that in France we find lay people and even priests who as so ignorant of the characteristics of Martinism that they confuse it with the most monstrously absurd of the modern sects.³⁹

We mustn't confuse the German Illuminati, disciples of Weishaupt and obstinate levelers, with the "virtuous disciple Saint-Martin, who didn't only profess Christianity, but worked solely to raise himself up to the most sublime heights of that Divine Law."⁴⁰

³⁸ J. J. Mounier, op.cit. p. 159.

³⁹ Saturnius, Joseph de Maistre et les Martinistes, Initiation, Vol. 39, No. 7.

⁴⁰ Joseph de Maistre: XIth Conversation, quoted by Saturnius.

These Men of Desire claimed to be able to raise themselves up, from grade to grade, to the sublime knowledge of the first Christians.

BALZAC AND THE MARTINISTS

The following curious extract shows that Balzac had almost definitely learned, during the course of an initiatory meeting, the true lineage of the Martinist Order:

"The mystical theology embraces the totality of *divine revelations* and the explanation of the *mysteries*. This branch of ancient theology has remained secretly amongst us. Jakob Boehme, Swedenborg, Martines Pasqualis, Saint-Martin, Molinos, M^{me} Guyon⁴¹, Bourignou and Krudener, the great sect of Ecstatics, and that of the Illuminists have, in various periods, worthily preserved the doctrines of that knowledge, whose purpose is quite enormous and gigantic.⁴²

UNION OF MARTINISTS AND THE ROSE-CROIX

The inclination of the latest Rose-Croix is to blend the Kabbalistic theory of emanation with the doctrines of Christianity, an inclination which will prepare the way for the union of the *Rose-Croix* with the *Martinists* and the *Illuminists*.⁴³

⁴¹ See footnote 10 above – PV.

⁴² Balzac, *les Proscits*.

⁴³ *Histoire de l'Ordre de la Rose-Croix* (from the archives of the Order), par Carl Kieswetter. [One cannot but wonder whether this quote was fortuitous, given that Papus was also a member of the Ordre Kabbalistique de la Rose-Croix! – PV].

3: Contemporary Martinism

France which, in the invisible, is the elder daughter of Europe and which, as a result, should always contain the center of the initiatory spirit, had seen the majority of its Masonic Lodges distance themselves from all spiritual efforts to confine themselves to the nefarious compromises of politics and to descend step by step until they became active centers of atheism and materialism.

Abandoning the study of symbols which they had been tasked with transmitting to future generations and, under the pretext of anticlericalism, waging an incessant war against any elevated belief and any quest for the ideal in humanity, the French Freemasons soon became unworthy of being counted among the members of the great universal Masonic family.

It's then that the Masters of the Invisible directed the great idealistic reaction and furnished Martinism with the means to spread considerably.

Just as Martines had adapted Swedenborgism to the environment in which he needed to act, and as Saint-Martin and Willermoz has also established indispensable modifications, so contemporary Martinism has had to adapt to its time and environment, while preserving its traditional character and original spirit within the Order.

This modification had consisted chiefly of uniting the work of Saint-Martin with that of Willermoz. And as Free Initiators, who directly create other Initiators and expand the Order through individual action, closely follow the work of Saint-Martin in not being maintained centrally.

But the groups of Initiates and Initiators governed by a single center and constituted in a hierarchical manner, also characterize Willermozism, and should be the subject of particular attention.

This is why contemporary Martinism, alongside the Free Initiators, constituted its Supreme Council composed of its Delegates-General and its Special Delegates, and administering the Lodges and groups currently spread across Europe and both the Americas.

Not asking its members for any subscriptions or joining fees to enter the Order, nor requiring any regular capitation from his Lodges to Supreme Council, Martinism remains faithful to its spirit and its origins by making material poverty its first rule.

By this means, it has been able to avoid all those irritating questions about money which have caused so many disasters in certain contemporary Masonic rites; by this means, too, it has been able to ask of its members a sustained intellectual work by creating schools, distributing their grades only following an examination, and opening their doors to all on condition that they can justify some kind of intellectual capacity or moral worth, and turning away idlers and pedants who think they can buy something with money. Martinism avoids erasure for non-payment of dues, has no alms box for the widow, and only its leaders are called upon to justify their title by participating, according to their grade, in the general development of the Order.

MARTINIST LINEAGE: SAINT-MARTIN, CHAPTAL, DELAAGE⁴⁴

The passing of Martinism to groups which are obliged to give it continued life in the current period was accomplished by the intermediation of a modest occultist who always adhered to two great principles: the preservation of the initiatory tradition of Spiritualism, characterized by the Trinity, and the defense of Christ outside of any sect⁴⁵. There were indeed the true characteristics of the *Unknown* to which the sacred deposit had been entrusted, and Henri Delaage, for it is he we are discussing, preferred to remain faithful to his initiation rather than found a new non-traditional sect, as did Rivail (Allan Kardec).

⁴⁴ We have found actual documents attesting to the existence of the Martinist Order in 1818 in *Appel à l'Humanité* by Chevalier Arson. We can see at that time the Order was operating well in Paris and was fighting against the Societies and agents of the Templars.

 $^{^{45}}$ Sect in the sense of a separate group – the word carries a less charged meaning than in English – PV.

Delaage took his respect for the secret to the extent of not speaking of the origin of his initiation in his books, and it was to his intimate friends alone that he took pleasure in speaking openly about Martinism, whose tradition had been transmitted to him through the intermediary of his grandfather, de Chaptel, himself initiated by Saint-Martin. The following letter will justify and prove what we say.

ASTRONOMICAL SOCIETY OF FRANCE

Paris, January 19, 1899

My Dear Doctor,

I see no harm in repeating to you today by letter what I told you recently by word of mouth concerning Henri Delaage. I had frequent communication with him from 1860 till 1870, and I remember that he often spoke to me about this grandfather, the minister Chaptal, and of Saint-Martin (the Unknown Philosopher), whom his grandfather knew especially well. He was also interested, along with Matter, in the doctrine of Martinism, about which the latter author had published a work through the academic bookseller Didier, where I also met with him frequently.

Please accept, my dear Doctor, the expression of my kindest and most devoted affection,

Signed: Flammarion.46

⁴⁶ Nicolas Camille Flammarion (1842 – 1925) was an Astronomer who held a strong belief in alien life, and also a unique belief that after physical death, souls passed from planet to planet as they refined themselves through successive reincarnations. A long-standing friend of both Papus and Kardec, he was a strong believer in psychic phenomena, particularly automatic writing. Along with Papus he exhibited that uniquely French attitude of holding a respected public position in science, while also adhering to quite offbeat personal beliefs: a stance which would have seen them ridiculed in most other countries. After all, if a scientist who wrote best-selling books on Astronomy, as did Flammarion, also published books on reincarnation or magic, his career in the English or American academic world would be shortlived indeed – PV.

Here, also, are two very characteristic extracts from Delaage concerning the origin of his personal initiation.

"A man of tradition, we are linked, with every fiber of our heart, to the sublime teachings of Christianity."⁴⁷

"Tradition, or the profound knowledge of God, man and Nature, is eminently necessary for all people. The man to whom it has been unveiled through initiation and who undertakes to reveal it⁴⁸ in order to make it visible to all eyes, palpable to all hands, should be concerning with selecting symbols, allegories and myths which are in harmony with the customs, nature and understanding of the people whom he aspires to endow with the precious benefit of Truth. Without that, the revelation will reveal nothing to the mind or the heart; moreover, if it is something capable of stupefying a man and making him a complete cretin, that is like putting symbols on his tongue and before his eyes whose sense elude him, since, when one commands intelligence to preserve incomprehensible things in its memory, one inevitably imposes upon the mind the order to commit suicide."⁴⁹

"We have suggested in principle that at the beginning of the world, sin had animalized man by surrounding his soul with completed organs, and materials able to put him in communication with the completed creatures of the Earth, yet too confined for him to be able to be in direct communication with God, as he was before his fall. From this follows the struggle of the initiate against all the Elements of Nature, raised up against fallen man: earth, over which he triumphs by penetrating its breast; water, by crossing it; fire, by passing through it; air, by remaining impassively suspended in it: from this also follows the struggle with his flesh which, through fasting and chastity, he transforms into servitude; and finally the rebirth of his soul to the power and light of life."⁵⁰

A few months before his death, Delaage to transmit to someone else the seed which had been confided to him and from which he felt he

⁴⁷ Delaage, *Doctrine des Sociétés secrètes*, Paris, 1852, p. 7.

⁴⁸ The original book uses the term *revoiler* or 'to veil again', which makes no sense in this context. It is assumed this is a misprint and that the word should be *dévoiler*, 'to unveil, to reveal' – PV.

⁴⁹ Delaage, *Doctrine des Sociétés secretes*, p, 16.

⁵⁰ Delaage, op. cit., p. 158.

could not draw forth any fruit. A paltry deposit, consisting of two letters and a few dots, the summary of that doctrine of initiation and of the trinity which had illuminated all the works of Delaage. But the Invisible One was there, and it was he himself who was responsible for reattaching the works to their true origin and permitting Delaage to commit his seed to a soil where it could develop.

The first personal initiations, without any ritual other than that transmission of the two letters and dots, took place from 1884 to 1885, in rue Rochechouart. From there they moved to rue de Strasbourg, where the first groups were established. The first Lodge met in Pigalle, where Arthur Arnould was initiated and thus began the path which definitively led him away from materialism. The Lodge was then moved to an apartment in the rue de la Tour d'Auvergne, where the initiatory meetings were both regular and fruitful from an intellectual point of view. The notebooks were discovered (1887 – 1890), and it was also then that Stanislas de Guaita gave his beautiful talk on initiation. From that moment on progress was rapid.

The esoteric group, the *Librairie du Merveilleux*, so well founded and managed by a licentiate in law, a founding member of the Lodge: Lucien Chamuel, came into being, and in 1891 the Supreme Council of the Martinist Order was constituted with a venue established for meetings and initiation at 29, rue de Trévise, then rue Bleue, and finally rue de Savoie.

After that, the Order established Delegates and Lodges, firstly in France, then in several countries in Europe, and then in the two Americas, Egypt and Asia.

And all that was accomplished without a single Martinist having to pay a subscription fee, and without any Lodge having to pay a regular capitation fee to the Supreme Council. The founders devoted all their own money to their work, and Heaven deservedly recompensed them for their efforts.

What especially distinguishes the initiation of Martines is the appearance, in the first grade of the Cohens, of the ternary. There are *three columns* of different colors, surmounted by a great light. This ternary, unified in the quaternary, is expanded upon in the other grades. In the second degree the story of the Fall and of Reintegration

is presented to the candidate and the following degrees serve to affirm that *reconciliation* of the creature with his Creator.

All these details are necessary to explain, since the current Martinist volumes had been printed in 1887, and it was only eight years later that the ancient Catechisms of the Lyonnais Lodges reached the Supreme Council and came to demonstrate the integrity of the tradition from Martines up to our times.

THE CHARACTER OF CONTEMPORARY MARTINISM

Deriving directly from Christian Illuminism, Martinism had to adopt its principles. This is why nominations are exclusively made from top to bottom, the President of the Order nominating the Committee Director, who determines the members of the Supreme Council and the Delegates-General, and administers current day-today business; the Delegates-General nominate the Heads of Lodges, who themselves nominate their Officers and are Masters of their Lodges. Moreover, every function is also inspected directly by the Supreme Council through its principal inspectors and its secret inspectors. This is a summary of this organization which, without money, has been able to spread considerably and, thus far, has resisted any attempts at monopolization by various interested parties, above all by active clericalism. The Order has survived everything, even slander against its members, both from the envoys of the Jesuits and the henchmen of Hell and black magicians. Each time the leaders have been forewarned of the attempts made and the means to avoid them, and each time the success which has resulted affirms the high origin of the information provided.

Thus, it is through the Supreme Council that Martinism is connected to Christian Illuminism. In its totality, the Order is above all a school of moral chivalry, striving to develop spirituality in its members through the study of the invisible world and its laws, through the exercise of devotion and intellectual assistance, and through the creation of in each mind of a faith which is all the more enduring as it is founded on observation and science. So, Martinism constitutes a chivalry of Altruism opposed to the egotistic league of material appetites, a school where one learns to restore money to its true value as social fluid and not to consider it as some kind of divine influx, and finally as a center where one learns to remain unmoved in the face of the positive or negative whirlwinds which overwhelm Society! Forming the true core of this living university which will one day bring together Science without division and Faith without epithet, Martinism strives to make itself worthy on its name by establishing superior schools of these metaphysical and physiogonic sciences disdainfully removed from classical education under the pretext that they are occult.

And the examinations instituted in these schools cover the symbolism of all traditions and all initiations, the Hebrew keys and the Sanskrit language, which allows Martinists who have passed these tests to explain their traditions to many high-grade Freemasons, and to show that the descendants of the Illuminists have remained worthy of their origin.

Such is the character of Martinism, and one understands that it's impossible to recognize it wholly in every member of the Order which represents a specific variation of these general goals.

But this age of skepticism, adoration of material fortune and atheism so clearly had need of an openly Christian reaction, independent of all the clergy, whether Catholic or Protestant, and above all joined with Science which, in all the countries where it has penetrated, Martinism has undoubtedly saved many souls from despair or suicide. It has led many minds to an understanding of Christ, which clerical maneuvers and their base material interest – that is to say the adoration of Caesar – had distanced from any faith. After that, if they slander, defame or excommunicate Martinism or its leaders, what does it matter! The Light shines through windows even if they are filthy, and illuminates every physical shadow, be it moral or intellectual.

ADVERSARIES OF MARTINISM AND THEIR OBJECTIONS

Despite its feeble material resources, the progress of the Martinist Order has been rapid and considerable.

And its success has met with three kinds of adversaries:

1. The materialistic atheists, represented by the Grand Orient of France;

2. The clerics;

3. All the groups and all the individuals which combat Christ and seek to diminish His works, either overtly or covertly.

From these arise a crowd of objections, innuendos and slanders to which we must draw attention in order to allow members of the Order to counter them.

THE MATERIALISTS

The Materialists, after accusing Martinists of being Jesuits, lunatics, "dreamers of another age which have no place in this age of light and reason", have been affected by the rapid progress of this Order and have begun by trying to copy the organization of "Martinist groups" without success; since hey dreamed of creating "groups of young atheists" connected with the electoral system of the Grand Orient.

Then they become concerned about the question of money. An Order which has grown so fast must amass a lot for its founders. How much to the members pay each month? *Nothing*... How much do charters and official positions cost? *Nothing*...Then who pays the costs of printing, postage, secretarial functions and the certificates required to move such an organization forward? *The leaders*.

Thus, they cannot accuse them of making any profit from a movement to which they clearly devote their own money.

And these "practical gentlemen" end by believing that Martinists are all still convinced by their arguments!

THE CLERICS

The attacks of the clerics are most perfidiously and skillfully presented. Setting aside any material considerations, they start on the spirit of the Order and, despite all the affirmations and evidence to the contrary, they find it impossible to admit that occultists, and your humble servant in particular, aren't practicing some sort of secret diabolic cult. As a result, they say that Martinists are masking their intentions, and those people who dare to defend Christ by setting up in His place a clergy who sell Him every day to the merchants of the Temple, claim that they are giving themselves over to the most terrifying evocations of Satan and his most illustrious demons.

It is as singular as it is difficult to enter into the mind of an editor of the books in the sacristy, to comprehend the notion that the clergy and God must act independently of one another in order to perfectly admit the goodness of God and the material greed of the clergy who claim to act in His Name, without confusing the two for a moment. To attack an inquisitor is to attack God Himself in their minds. Let's leave it at that!

Martinists wish to be Christians free from all clerical attachments, and accusations of Satanism simply make them shrug their shoulders, calling upon the mercy of Heaven on those who slander then unjustly.

In this context, we should remind ourselves of the gigantic farce orchestrated by Léo Taxil concerning the theme of "diabolical occultists."⁵¹

Let's expose in its true light that grotesque secret society *Labarum*, and the names whose dignitaries are in our possession.

Let's mention how the same Taxil intended to unveil a fresh hoax based on "Female Masonry".

What's the point?

Isn't it better to allow oneself to be insulted, slandered and brought into disrepute, without replying other than by forgiving and forgetting?

⁵¹ See footnote 14 above – PV.

Every new attack, being unjust and vile, provides Martinism with a new success in that it never lasts without reward. Such is the true conduct of occult laws and the true use of man's spiritual abilities.

When we accuse clerical writers of making fun of a naïve public which believes in their insanities and employing the polemical behavior of an author who reveres himself, we can understand the view that we might be expressing animosity and a tendency toward exaggeration. So, let us allow our readers to at least judge some of these methods used.

As an example, we will choose the latest perfidy to appear. The author will, no doubt, be delighted to be introduced to the public. His name is *Antonini*, a teacher at the Catholic institute of Paris, and his book is entitled *le Doctrine du Mal*.⁵²

It talks about Satan, Lucifer, the Devil and his secret cult in there – well, you get the idea! Still, he lacks the verve of the vivid Taxil, and it's insipid and lacks imagination. We no longer have Bitru, from whom Taxil detached a piece of its caudal appendix⁵³ to offer to the Jesuits, and who accepted it with thanks. It is clear that occultists (that is, you) and in particular your humble servant, spend some of their time in the company of the Devil making anagrams, to which Antonini has taken some considerable time discovering the key. But let us see a sample of his prose:

"Aulnaye, Éliphas Lévi, Desbarolles, de Guaita, to only list the initiates, recognize that *Astral Light* signifies *Light of the Earth*, because the *Earth is a star*.

⁵² The Doctrine of Evil – PV.

⁵³ This is scathing attack on the fact that Antonini's book was clearly somewhat prosaic compared to Taxil's scandalmongering attack. A word on this comment in particular about 'Bitru', one of the demons listed in the *Ars Goetia*, given that Taxil said in his exposé lecture: "This is a book in which, under the signature of Miss Diana Vaughan, I recounted that Crispi had a pact with a devil named Haborym, that Crispi was present in 1885 at a Palladistic meeting during which a devil named Bitru, introducing Sophie Walder to a certain number of Italian political men, announced to them that the said Sophie, on September 19, 1896, would give birth to a girl who was to become the grandmother of the Antichrist. I had sent the book to the Vatican. The private secretary of the Pope was expressing his thanks for it accordingly and added: Keep on, Miss, keep on writing and unmasking the iniquitous sect! Which is the reason why Providence has permitted that you belong to it for such a long time... I recommend myself, with all my heart, to your prayers, and with a perfect esteem I declare myself you very devoted Msgr. Vincenzo. Sardi, Rome July 11, 1896"– PV.

"On what is this strange allegation based?

"The Obligation of initiates normally passes unnoticed or may give rise to a smile. Yet they do constitute the gravest and most decisive vows of their Satanism.

"For they call the Earth a star *because it contains the Great Star Fallen from the Heavens*, which the Apocalypse names the Archangel Lucifer *bearing the light* and thrown down into the *central fire of the Earth* for having wanted to be God's equal."

Let's analyze this nonsense.

ASTRAL LIGHT MEANS LIGHT OF THE EARTH

Antonini, who takes so much care to quote the precise words of his authors doesn't seek to justify the current quotation with a real reference, because it is complete nonsense. He manages it *by inventing* the quotation which allowed him to say the following wonderful things as a result:

"The Earth contains a star! O Professors of Astronomy! Where is it, this Sun; for a star is a sun, and if I believe my good friend and master Flammarion, where is this Sun, fallen onto the Earth, since it should be so large, where is it, this monster of a Sun, which we can no longer see?

"This Sun, Ladies and Gentlemen, is an archangel. This archangel is Lucifer, and Lucifer is in the central fire of Earth, and the Earth hasn't exploded on receiving this new Sun into its bosom!

"And this is how occultists acknowledge that they're Satanists!"

It's so simple, and that is the rock upon which Antonini has built his argument. Nothing could be nicer.

THE ADVERSARIES OF CHRIST

If the clerics accuse Martinists of evoking Satan of some other demon in secret meetings which have never existed in their fertile imaginations, on the other hand other societies which claim to study occultism and to "develop latent abilities in mankind", and besides without believing in the existence of the Devil, have hypocritically caused confidential letters to be circulated in which they accuse the Martinists of spending their time practicing "Black Magic."

Now, the practice of black magic consists of basely and consciously doing evil, and nothing is further from the aims and fundamentally Christian practices of Martinists of all times, both ancient and modern. Martinists do not practice magic, either white or black. They study, they pray, and they pardon the faults of their betters.

The Brothers of the Rosy Cross have often had to combat sorcerers who profited from contemporary ignorance and skepticism to try to exercise their foolish talents upon innocent victims. Every time, the Rosy Cross prevailed against those individuals whom they delivered into the "Baptism of the Light", and it was through prayer that they vanquished them. But Martinists, not belonging to the Rosy Cross, have never had to collectively defend any other cause than that of truth, and they have always acted publicly, making all their actions and all their decisions public.

On the other hand, those who defame from the shadows and hide when they find themselves unmasked, those who write the hypocritical circulars and who slander from beneath the mantle of the Martinist about the loyalty which they fear, only merit pity and pardon, and, when we see the latent abilities which are made manifest by such actions, we are led to show such people that black magic beings with anonymous defamation which, on the mental plane, is also the generator of kama-manasical larvae of base sorcery which the illiterate peasant evokes on the astral plane. Enjoy!

COUNTRIES WHERE THE SUPREME COUNCIL OF THE MARTINIST ORDER IS OFFICIALLY REPRESENTED BY ITS DELEGATES-GENERAL AND ITS LODGES

FRANCE

Paris: Seat of the Supreme Council Lodges: Hermanubis, the Sphinx and Voluspa.

France is divided into fourteen delegations in which the delegates are based in the following cities⁵⁴:

No. 1 (Chartres, (Beauvois; No. 2 (Lille), Abbeville; No, 3 (Caen), Le Havre; No. 4 (Nancy), Châlons-sure-Marne; No. 5 (Rennes), Nantes; No. 6 (Poitiers), La Roche-sur-Yon; No. 7 (Bordeaux, Pau; Nol 8 (Toulouse), Cahors; No, 9 (Montpellier); Perpignan; No. 10 (Marseille), Nice and Algeria; No. 11 (Lyon), Roanne; No. 12 (Dijon), Troyes; No. 13; Nol 14 Clermond-Ferrand), Tulle; No. 14. (Genoble), Balance.

Each of these delegations controls the Lodges and groups.

ITALY

Delegation-General and seven Special Delegations.

SWEDEN

Delegation-General and three Special Delegations.

GERMANY

Delegation-General and three Special Delegations.

SWITZERLAND

Delegation-General and one Special Delegation.

⁵⁴ The central seat of a delegate is indicated in parentheses, with the associated seats after. Many special delegates are seated in other towns.

ENGLAND

Delegation-General.

BELGIUM

Delegation-General and two Special Delegations.

SPAIN

Delegation-General.

HOLLAND

Special Delegation.

DENMARK

Delegation-General and Special Delegation.

AUSTIRA-HUNGARY

Delegation-General and two Special Delegations.

RUSSIA

Delegation-General.

RUMANIA

Delegation-General and Special Delegation.

EGYPT

Delegation-General and three Special Delegation.

TUNISIA

Delegation-General.

SENEGAL

Delegation-General.

NORTH AMERICA

Sovereign Delegate-General, Grand Council, and Special Delegations in all the States.

SOUTH AMERICA

Delegation-General and Special Delegations for the Republic of Argentina and Guatemala.

CUBA

Delegation-General.

INDO-CHINA

Special Delegation.

COCHINCHINA

Delegation-General.

HAITI

Special Delegation.

To avoid any indiscretion, we have not listed the names of the towns where our various groups are situated abroad.

PUBLICATIONS OF THE MARTINIST ORDER

A monthly magazine of 100 pages: *l'Initiation*, in Paris (official publication);

A weekly journal of 8 pages: Le Voile d'Isis, in Paris;

A monthly bulletin, autographed and reversed for delegates: *Psyché*.

Overseas, the Martinist Order makes available through its delegates, special publications in the following languages: English, German, Spanish, Czech, Swedish.

AFFILIATIONS OF THE MARTINIST ORDER

Union Idéaliste Universelle (International);
Ordre Kabbalistique de la Rose-Croix (France):
Group Indépendant d'Études Ésotériques (France);
Ordere des Illuminés (Germany);
Société Alchimique de France (France);
Université Libre des Hautes Études (France) (Faculté des Sciences Hermétiques);
Babystes (Egypt, Persian and Syria);
Sociétés Chinoises (in process).

4: Freemasonry

MARTINISM AND FREEMASONRY

Writers who have focused on Martinism, and above all the clerical writers, have confused Martinism with Freemasonry, often with deliberate bad faith.

Martinism doesn't require of its members any obligation of passive fealty, and no dogma – whether materialist or clerical – is imposed upon them, leaving them perfectly free in their actions; but it is absolutely independent as an Order from Freemasonry such as is generally practiced in France.

Like all Illuminist Orders, Martinism opens some of its meetings to educated Freemasons, above all to members of the Scottish Rite, and only when they have at least attained the 18th grade (Rose-Croix)⁵⁵; but these relations are limited to simple acts of politeness, and contemporary Martinists are acting no differently to the way their forebears did, in similar circumstances, at the Convents of Gaules and Wilhelmsbad.

Keeping the Kabbalistic name of Christ and recognition of the Creative Word in mind in all its actions, Martinism can only support relations with the Masonic powers working according to the Constitution of the Illuminated Rose-Croix who founded Freemasonry, and any rite expunging God from its plates and transforming, without traditional references, the symbolism entrusted to it, is no longer a true and sincere center for all initiates.

This is why the Grand Orient of France, which is unrecognized by true and universal Freemasonry, shouldn't be confused with Martinism, as the clerics seek to do.

⁵⁵ It is worth noting that in France, at least, the grade are limited to one of two a year, so a Mason will have spent some time absorbing the symbolism of Freemasonry before being allowed to attend a meeting: a very different situation from England, where a new member becomes an 18^{th} grade in one meeting; or the United States, where a brand new member goes up to the 32^{nd} grade within a year – PV.

This leads us to consider the present situation of various rites of Freemasonry in France and their history.

In France, Freemasonry includes three rites:

- 1. The *Grand Orient of France*, the most powerful (in France) by number of Lodges and members, a materialistic and atheistic rite in its spirit and action the and the true cause of the temporary decadence in our country;
- 2. The Scottish Rite, divided into two sections:
 - a. The Supreme Council and its Lodges owning the Masonic high grades;
 - b. The Scottish Symbolic Grand Lodge, a federation of old Écossais Lodges which don't possess the high grades.

In 1897 a compromise established between these two sections gave rise to the Grand Lodge of France. The spirit of the rite is eclectic spiritualism. It is by means of this rite that France is connected to the rites of other countries.

3. The *Rite of Mizraïm* which, from decadence to decadence, has collapsed in the face of ridicule with a total of less than twenty members to constitute its Lodges, Chapter and Areopage.

Let's provide a quick history of each rite.

FREEMASONRY FROM ITS CREATION IN 1789

The Grand Orient and its Origins

The Grand Orient of France arose from an insurrection by some of its members against the Constitutions and traditional hierarchy of Freemasonry. A few lines of explanation are necessary here.

Freemasonry was first established in England by men who already belonged to one of the most powerful secret fraternities in the West: the Brotherhood of the Rosy Cross. These men, and above all Ashmole, had the idea of creating a center for the dissemination of information⁵⁶ where they could secretly train educated members for

 $^{^{56}}$ Papus uses the word *propagande*, but it didn't have the negative connotation which is has now. Hence the substitution with 'dissemination of information,' which is the precise meaning of the word – PV.

the Rosy Cross. Also, the first Masonic Lodges were mixed, and composed partly of real workers, and partly of mental workers (the free Masons). The first attempts (Ashmole) to do this began in 1646; but it was only in 1717 that the Grand Lodge of London was Constituted. It was this Lodge which gave regular Charters to the French Lodges of Dunkirk (1721), Paris (1725), Bordeaux (1732), etc., etc.

The Lodges in Paris grew rapidly, and nominated a Grand Master for France, the Duc d'Antin (1738 - 1743), under whose guidance the publication of the *Encyclopedia* was undertaken, as we shall see shortly. This is the true origin of the revolution, initially effected on the intellectual plane, prior to passing into force through action.

In 1743, the Comte de Clermont succeeded the Duc d'Antin as Grand Master and took over the running of the *English Grand Lodge of France*. This Comte de Clermont too lazy to occupy himself seriously with this society, named as Substitute a dance master, *Lacorne*, a most intriguing individual, but with the most deplorable habits. Lacorne had a crowd of people of his type join the Lodges, which led to a schism between the Lodge constituted by Lacorne (Lacorne Grand Lodge) and the older members who formed the *Grand Lodge of France* (1756).

Following an attempt at reconciliation between the two rival factions (1758), the scandal became so great that the police intervened and closed the Lodges in Paris.

Lacorne and his supporters put this respite to good use and obtained the support of the Duc de Luxembourg (June 15, 1761).⁵⁷ Strengthened by this support, they succeeded in reentering the Grand Lodge, from which they had been banned, and had a Commission of Control set up, whose members had been acquired by them beforehand. At the same time the brothers of the Templar Rite (Council of Emperors) had been associating themselves in secret in plots with the Commissioners and, on December 24, 1772, a true Masonic *coup d'état* was accomplished through the suppression of the life tenure of the Masters of Lodges and through the establishment of a representative form of government.⁵⁸ Thus, these victorious

⁵⁷ See Ragon, Orthodoxie Maconnique, p. 56.

⁵⁸ See Footnote 16, above – PV.

revolts founded the *Grand Orient of France*. Consquently, a Mason of the times was able to write: "It isn't excessive to say that the Masonic revolution of 1773 was the preamble and the forerunner to the Revolution of 1789."⁵⁹

What is worth noticing is the secret activity of the brothers of the Templar Rite. It was they who were the true fomenters of the revolutions, and the others were no more than their docile agents.

Thus, the reader can now understand our assertion: The Grand Orient came out of an insurrection.

Let's return now to two points in particular:

- 1. The Encyclopedia (intellectual revolution);
- 2. The History of the Grand Orient from 1773 to 1789.

THE ENCYCLOPEDIA

We have said that the facts which historians like more than anything are most often the consequences of hidden actions. Now, we think that the Revolution wouldn't have been possible if the considerable efforts hadn't previously been made to shift the intellectual classes in France onto a new path. It was by acting upon cultivated men, the creators of opinion, that social evolution was prepared, and we will now find a peremptory proof of this fact.

On June 25, 1740, the Duc d'Antin, the Grand Master of Freemasonry for France, gave an important speech in which he announced the great project being undertaken. Witness the following extract:

"All the Grand Masters in Germany, England, Italy and elsewhere encourage all the scholars and all the artisans of the Confraternity to come together in order to furnish a universal dictionary of the liberal arts and useful sciences, with the exception of theology and politics. Work has already begun in London; and, through the meetings of our colleagues, it should be ready in a few years."

Amiable and Cofavru, in their study on Freemasonry in the 18th Century, understood perfectly the importance of this project since,

⁵⁹ Amiable et Colfavru, op. cit.

having spoken about the *English Cyclopædia* by Chambers (London, 1728), they add:

"Prodigious of quite a different order was the work published in France, consisting of 28 volumes in folio of which 17 were text and 11 plates, to which came to be added later five supplementary volumes, a work whose principle author was Diderot, assisted by a galaxy of elite writers. But is wasn't enough to have collaborators to bring this work to term; it also required powerful protectors. How would they have succeeded without Freemasonry?

"Moreover, the dates here re demonstrative. The Duc d'Antin gave his lecture in 1740. We know that, from 1741 onwards Diderot was preparing his great undertaking. The indispensable privilege of publication was obtained in 1745. The first volume of the Encyclopedia appeared in 1751."

And so the revolution had already manifested itself in two stages:

- 1. *Intellectual revolution* through the publication of the Encyclopedia thanks for French Freemasonry under the powerful impetus of the Duc d'Antin.
- 2. *Hidden⁶⁰ revolution* in the Lodges, due in great measure to members of the Templar Rite and executed by a group of Freemasons who had been expelled, then pardoned (Lacorne group). Founding of the Grand Orient under the powerful impetus of the Duc de Luxembourg (1773) and the Presidency of the Duc de Chartres.

The obvious revolution in the Society, that is to say, the application of Lodge Constitutions to Society, wasn't long in coming.⁶¹

Let's resume the history of the Grand Orient at the point where we left it.

Once constituted, the new Masonic power called on all the Lodges to ratify the nomination of the Duc de Chartres as Grand Master. At the same time (1774), the Grand Orient established itself in the former Jesuit House of Novices, rue de Pot-de-fer, and proceeded to expel the scabby sheep. Initially, one hundred four Lodges declared

⁶⁰ Papus uses the French word *occulte*, but here is simply means concealed – PV.

⁶¹ In other words, the notion of ridding itself of Presidents (or Kings) for life, and being run by an elected government instead of a permanent, established hierarchy – PV.

allegiance to the new order of things, then 195 (1776) and finally, in 1789, there were 629 active Lodges.

But one fact, of great importance to our mind, occurred in 1786. The Chapters of the Templar Rite were officially linked to the Grand Orient and had even worked to merge with it. We have seen how the brothers of that Rite had aided in the revolt from which the Grand Orient arose; so, let us know quickly summarize the history of the Templar Rite.

THE TEMPLAR RITE AND ÉCOSSISM

Freemasonry, as we have seen, was founded in England by members of the Fraternity of the Rosy Cross, desirous to establish a center for the dissemination of information and recruitment for their Order. English Freemasonry only included three grades: Apprentice, Companion⁶², Master. Following this example, French Freemasonry and the Grand Orient which was its principal emanation were formed from members furnished solely from these three grades. But soon certain men claimed to have received a superior initiation, more in line with the mysteries of the Fraternity of the Rosy Cross, and rites were created which bestowed grades superior to that of Master, called the *High Grades*.

The character of the rites of the superior grades thus created was, of course, different to that of rightly called Masonry. It was then, in 1728, that Ramsay instituted the Scottish System (*Système Écossais*) whose basis was political and whose teachings led towards making every brother an avenger of the Order of the Temple.⁶³ From this comes the name *Templar Rite* which we have given to this creation of Ramsay. The meetings of brothers attending high grades not took the name of Chapters rather than Lodges. The principal Chapters founded in France were:

 $^{^{62}}$ Or Fellowcraft. The words mean the same, since a 'Fellow of the Craft' is also a Companion Brother – PV.

 $^{^{63}}$ See Footnotes 9 and 11 - PV.

- 1. *The Chapter of Clermont* (Paris 1752) out of which came Baron von Hund, creator of German High Masonry or German Illuminism;
- 2. After the Chapter of Clemont, the *Council of Emperors of the East and West* appeared (Paris, 1758), from which several members separated from their brothers to form:
- 3. *The Knights of the East* (Paris, 1763), each of these powers handed over their Lodge Charters and the principal brothers (Tschoudty, Boileau, etc.) even created special rites in Province.

In 1782, the Council of Emperors and the Knights of the East reunited to form the General Grand Chapter of France, whose principal members has assisted in the founding of the Grand Orient through their intrigues.

In 1786, we also see these same brothers leading the amalgamation of the General Grand Chapter of France.

The members of the Grand Chapter, all well-disciplined, all pursued one precise goal, and possessing *intelligence*, were able to make use of the *number* supplied by the Grand Orient. Now we can understand the Masonic genesis of the French Revolution.

The majority of historians confuse these members of the Templar Rite, the true inspirers of the Revolution⁶⁴, with the Martinists.

 $^{^{64}}$ Some authors even claim that the internment of Louis XVI at the *Temple* was the result of a decision of the brothers of the Templar Rite. [Note: *Temple* is a district in central Paris where the Templar Temple formerly stood. It was used during the Revolutions to hold, among others, Louis XVI and Marie-Antoinette. Napoleon ordered it destroyed in 1808, as it had become a place of pilgrimage for royalists – PV].

FREEMASONRY FROM 1789 TO 1898

History

We have previously followed the history of the Grand Orient and that of the Templar Rite up to 1789; let's continue up to the present day.

The Grand Orient

The Grand Orient possessed the tradition of the three first degrees pretty much intact and, from 1786, the tradition of the Templar grades and others formed the Masonry of Perfection in 25 degrees, and which we will analyze shortly. A Grand College of Rites was charged with preserving this tradition which allowed the Masons from the Grand Orient to join up once more with those of the rest of the world.

In 1804, a Concordat was even established for a few months, which gave the Grand Orient the power to confer the 31st, 32nd and 33rd grades through the mediation of the Scottish Rite, which we will discuss later on.

But, under the pretext of purging Freemasonry of superstition and traces of the past, the members of the Grand Orient, pushed by the Deputies of the Provincial Grand Lodges, and all ignorant of the value of any symbol over another, transformed the deposit which had been entrusted to them at the will of the electoral multitude, and became an active centers of politics, openly professing materialism and atheism.

In 1885 the transformation extended to the College of Rites, depositary of the traditions of the past, and the link which had joined the majority of French Masons to the rest of the Universe was definitively broken.

At the very moment it had the greatest need to extend its influence abroad, at the very moment when it should be exercising an effective superintendence over outside actions in the Masonic centers of other countries, through the fault of the Grand Orient France was blacklisted, and, at the time of the Universal Exposition of Chicago, when the President of the new Council of Rites (the most senior Officer of the Grand Orient)presented himself at the entrance of American Lodges, he was shown the door like the vulgar profane he was to the real Masons.

Here is the text of the grave act committed in 1885:

"by decree promulgated on November 9, 1885, the Grand Orient of France, in conformity with the decision taken on the previous October 31 by the General Assembly of Symbolic Lodges of the Obedience;

Order the dissolution of the Grand College of Rites and charge the Council of the Order to supervise its reconstitution."

The Grand Chancellor protested in the following manner, but in vain:

"You have sent me a duplicate of the Decree of the General Assembly of Symbolic Lodges dated October 31 last (1885), pronouncing the dissolution of the Sovereign Council of Grand Inspectors General of the Ancient Accepted Scottish Rite who, under the titles of Grand College of Rites, constitutes the Supreme Council for France and all French possessions, within the Grand Orient of France.

"This decision which, under the pretext of reorganization, reverses all the principals and all the traditions of universal Freemasonry, and it completely illegal through the incompetence of those who have made it.

> Ferdeuil Grand Chancellor of the Grand Council of Rites"

The Grand Orient makes every effort possible to conceal from brothers who enter into the Order the manner in which the members of this Rite are judged abroad, and guard against telling them that they would be received nowhere if they were to leave France, or some of its colonies. The great words of reason, superstition erased, principles of liberty, etc., etc. replace the traditions of universal Masonry, and these great idiots are still very flattered when a Mason of foreign mark comes *as a visitor* to get an idea of whether the separation of France from the rest of the world still endures. That visitor is received with grand honors, who in his own country would expel the Worshipful of the Lodge if he dared to present himself, in his turn, at a foreign meeting.

And the Grand Orient is destined to disappear, whatever its apparent prosperity, if it doesn't quickly return to a better understanding of the true interests of the Nation.

We close this discussion by quoting these few words of Albert Pike:

"The Grand Orient of France has always been in the hands of the three I's: the Ignorant, the Imbeciles and the Intriguers."⁶⁵

ÉCOSSISME

In 1786, the Templar Rite amalgamated with the Grand Orient.

This Templar Rite was then composed of 5 grades; setting aside its aim of political vengeance, it was really a Rite of Perfection where ordinary Masons were led to understand certain teachings about the Kabbalistic tradition of the Templars.

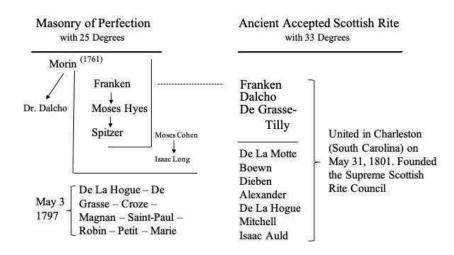
Now, in 1761, that is before the amalgamation with the Grand Orient, the Council of Emperor of the East and West had given a Jew called Morin the powers necessary to establish the Templar system in America, where this Morin was travelling.

On arriving at his destination, he hastened to give the 25th degree to several of his fellow Jews who, together with him, initiated in their turn several Christians in 1797.

When the new initiates felt they were strong enough, they showed their initiator the door and, separating from him, they added 8 Hermetic grades to the 25 already in existence, which brought the number of grades in the Scottish System to 33. Thus, in 1801 they founded in Charleston a Supreme Council which would in time acquire great influence. Why the figure 33? An old Mason possessing this grade, Rosen, claimed that this figure represents the degree of

⁶⁵ Letter from Albert Pike to the Vicomte de la Jonquière.

latitude of Charleston, which is perhaps maliciously true; for we know that the number of grades matters little, seeing that the Masonic system is in really artificial. Here are two tables giving the names of the brothers who presided over the birth of the Scottish Rite in America.



You will note among the names that of *Grasse-Tilly*. It was him who returned to Europe in 1804 and brought with him the system of 33 degrees, having the power to constitute Areopages. He was preceded a few months earlier by another direct initiate of Morin, one named *Hacquet*, whose attempt scarcely had any effect.

De Grasse-Tilly and the brothers who he had initiated entered into a Concordat with the Grand Orient in 1804. This Concordat was terminated *by common agreement* on September 6, 1805. We emphasize tha tit was by common agreement and we return to Ragon (*Orthodox Masonry*, p.313) for the details which prove, counter to what Rosen says in his book (*Satan and Company*), that there was no history of money being demanded in this affair.

What remains by acquired example, is that the claimed Masonic grades given by Frederick of Prussia were in fact the invention of Bailhache in collaboration with de Grasse-Tilly.

From 1805 to 1811, the Supreme Council founded be de Grasse-Tillyonly conferred the 31st, 32nd and 33rd high grades, leaving the Grand Orient to confer the rest.

In 1811, the Supreme Council declared itself independent. In 1815, de Grasse-Tilly returned from the English pontoon⁶⁶ and founded a new Supreme Council. The earlier Supreme Council put de Grasse on trial and condemned him. But the new Supreme Council, presided over by the Duc Decaze, took on such importance that in 1820 the former one joined with it and in 1821 *The Supreme Council of the Ancient and Accepted Scottish Rite for France and its Dependencies* was founded. Then in 1822, this new power began to found Lodges.

In 1875 at Lausanne, a very important Convent⁶⁷ of various Supreme Councils of the Scottish Rite took place.

In 1879, a few Scottish Lodges in Paris separated from the Supreme Council, in protest against the existence of high grades, and founded the *Scottish Symbolic Grand Lodge*, which soon became quite powerful.

During this time the affairs of the Supreme Council didn't go well, and the lack of funds became such that in 1897 the Supreme Council had to enter into an accord with the old rebel Lodges. Following that accord, the Supreme Council handed over all its symbolic Lodges to the Symbolic Grand Lodge, retaining only the Chapters and Areopages. Thus, the *Grand Lodge of France* was established, which quickly made an enormous blunder by suppressing mention of the Grand Architect from its notices, and which thus allowed the severing of the weak ties which had hitherto linked France to the rest of the world.

⁶⁶ The word used is *Pontons*, both with a capital 'P' and in the plural, which suggests a 'bridge of boats' or 'pontoon', although its meaning in this instance is obscure. The word can also mean a 'convict ship', but although de Grasse's illustrious father was prominent in the War of Independence, the use of the plural doesn't make sense here – PV.

⁶⁷ Convent means conference, but the use of the French word, for example in the Convent of Wilhelmsbad, has become so widespread, it will be retained here – PV.

THE RITE OF MIZRAÏM

What can we say about the history of the last Rite remaining to be discussed: *The Rite of Mizraïm*?

Here is how Clavel recounts its foundation:

"It was in 1805 that several brothers of disreputable morality, who hadn't been able to obtain admittance into the composition of the Supreme Council, which had been founded that year in Milan, contrived the Mizraïm regime. One brother, Lechangeur, was tasked with collecting the elements, classifying them, coordinating them and to draft an outline of General Statutes. At the beginning the postulants could only go up to the 87° Degree. The three others which completed the system, were reserved to the Unknown Superiors, and the very names of those degrees were concealed from the brethren of lower grades. It's with this organization that the Rite of Mizraïm spread across the kingdoms of Italy and Naples. It was notably adopted by a Chapter of Rose-Croix called La Concorde, which had its seat in Abruzzo. At the bottom of a brief or diploma, issued by this chapter in 1811 to Brother B. Clavel, Commissioner for War, is found the signature of one of the current heads of the Rite, Brother Marc Bedarride, who at that time only had the 77° degree. Brothers Lechangeur, Joly and Bedarride brought the Rite of Mizraïm to France in 1814."68

Since 1814 the Rite has progressively become more anemic. In Paris it currently has less than a score of members who all belong to the same Lodge (for there is only one), Chapter and Areopage, and who are unrecognized by universal Masonry, except with very rare exceptions.

⁶⁸ Clavel, Histoire pittoresque de la Franc-Maçonnerie.

GRAND ORIENT AND ÉCOSSISM

It is very odd to see those who have completely transformed the deposit of traditions and symbols which had been confided to them, who have misunderstood to such an extent the character of the great universal fraternity of Freemasonry, and who are banned from all initiations across the world; it is odd, I say, to see these descendants of Lacorne assume airs and graces and ask the brethren of the Scottish Rite for their archives and their lineages. Through Grasse-Tilly, Franken and Morin the Scottish Masons are directly connected to Ramsay and the Templars, and they have at least the merit of not having ruined their reputation too much, despite their faults. Whereas the Grand Orient, having torn up their original Constitutions in 1773, having destroyed the Grand College of Rites in 1885, in order to transform it into a parliamentary hall, have nothing left of Freemasonry except the name, and is condemned to disappear quickly once the French members of the Scottish Rite have the courage to take it back, to set aside all questions of money, and to reconstitute National Spiritualist Masonry, solidly connected to the rest of the Universe.

But we admit this will never happen. We admit that the actions of those who dream of completely isolating France, the mother through Morin, from all the current Supreme Councils of the Ancient and Accepted Scottish Rite, have succeeded and that the process of initiation appear definitely killed by those it initiated.

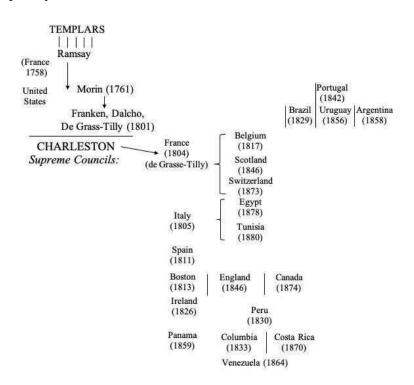
Do you believe that the legend of Hiram didn't become a living reality?

Do you believe that the Illuminists wouldn't repeat what they did the first time round?

And we would see a new form of Masonry adapted to our age being born, based upon the same principles which engendered the first. And soon this creation would be strong enough to prevail everywhere, without parchments, without genealogical trees other than an Order of the Invisible, and one of those *Unknown Superiors* who watches continually in one plane or another. And the rest of the old and earlier creations would quickly founder, if that were necessary. For, outside of its Templar filiation, whose aim is always dangerous for a Martinist's forbearance, the Scottish Rite has gained the right of great naturalization because of its own powers and through its truly international character.

While a Mason from the Grand Orient cannot enter any Lodge outside of France and a few colonies, the Scottish Mason will be fraternally received throughout the jurisdictions of the twenty-seven Supreme Councils, descended from that of Charleston and for which the Table below will lay out the filiations for the principle ones.

Also, if the Illuminists think it necessary to reconstitute the vitality of an already existing center for the study and practice of symbolism, instead of creating a new one, it is to Écossism which would be their preferred route; for it alone is capable of leading French Masonry away from atheism and the base materialism in which it has completely lost itself.



THE MASONIC GRADES – PROGRESSIVE CONSTITUTION OF THE 33 DEGREES OF THE SCOTTISH RITE

It isn't enough for us to know a summary of the history of the different Rites. We must penetrate further to understand them and, while reserving for a future work a complete and detailed study of Masonic symbolism, we will now give to those who are interested in Masonry, Illuminism or Martinism, an idea of the true character of the Rites from the point of view of tradition.

Firstly, we will put the readers on their guard against the studies made by the clerics. We've already spoken about their tendency to confuse Illuminism and Masonry. Starting from a preconceived idea: Satan's intervention in the Lodges, the writers connected with clericalism intermingle analysis of Masonic rituals, innuendos and personal reflections of the most grotesque nature. Beneath the appearance of impartial analysis, from time to time they slip in a little commentary intended to lead the unsuspecting reader astray. Acting in this manner, they remain in their role, which we know from personal experience, and were serious enough to tempt the spirit of Léo Taxil, who was mocked by them after so much cleverness, that they abused the man; yet they retained all his ideas on the secret role of Occultism in our age.

We are going to analyze the transformations of ritual by taking a very general glance at its historical evolution.

The first Masonic Ritual uniting the Masons of the Spirit to those of matter, was created by the Illumined Brothers of the Rosy Cross, of which the best known are: Robert Fludd and Elias Ashmole.⁶⁹

⁶⁹ Let us mention, among other members of the Rosy Cross who contributed to the new creation: J.-T. Desaguliers, James Anderson, G. Payne, King, Calvat, Lumden, Madden and Elliot.

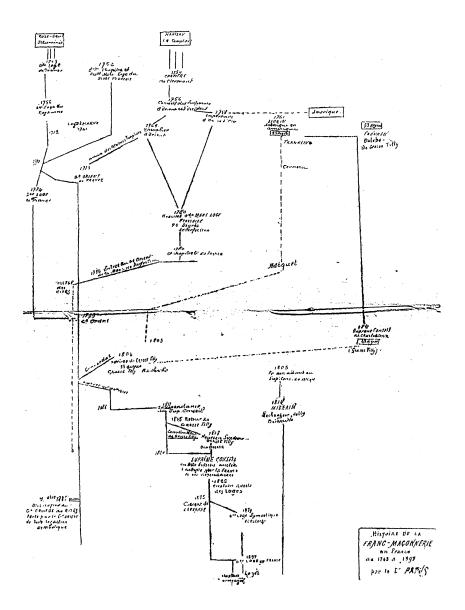


Diagram hand drawn by Papus and included in the first edition (it is difficult to read, but since it isn't pertinent to the main purpose of the book, it was not considered necessary to reproduce it. – PV.

KEY TO THE SYMBOLIC GRADES

Apprentice

The three first degrees were established on the quaternary cycle applied to the denary, that is to say, on the *Hermetic* quadrature of the universal circle.

The grade of Apprentice should unveil, teach and re-cover the first quarter of the circle; the grade of Companion, the second quarter and the grade of Master the last two quarters and the center.

The meaning attributed by the revealer to each grade derives directly from the total meaning of the circle and of its particular development.

So, if the development of the circle is related to the movement of the earth upon it, the first quarter of the circle symbolically described the departure from night, from six o'clock in the morning till nine o'clock, the second quarter of ascension from nine o'clock till noon and the last two quarters the descent towards night, or from midday to eventide.

In this case, the Apprentice will be a man of the morning and the rising sun; the Companion a man of noon; and the Master, a man of the setting sun.

If the development of the circle is connected to the (apparent) march of the Sun during the year, the quarters of the circle correspond to the seasons and represent, respectively, Spring, Summer, Fall and Winter.

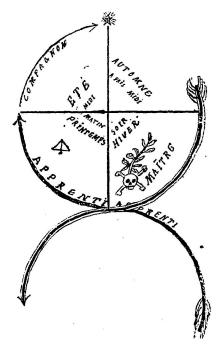
The Apprentice will then be the seed which germinates; the Companion the plant which grows; the Master the plant which fructifies and the fruit which falls to generate new plants by the freeing of the seeds contained within it.

Each of these developments being applicable to the physical world, the moral world or the spiritual world, we might understand how the real illuminated ones could truly lead the profane called to initiation towards the light of truth, towards that "light which enlightens all men coming from this world," towards the Living Divine Word.

But for that, it's necessary for the fundamental Hermetic key of the degrees and their development should be preserved by an *Occult*

University. Such as the role reserved to the Rosy Cross and the Judeo-Christian initiates. They always possessed these keys, whereas the purely Masonic writers only had the developments, and the current work, although well summarized, will open to the beholder the eyes of those *who have eyes to see and ears to hear*. Let the rest insult us and accuse us of adoring the Devil or of serving the Jesuits! We will let them speak and shrug our shoulders.

From the alchemical point of view, the first three grades represent the preparation of the Work: the works of the Apprentice representing the material work, those of Companion representing the search for the true philosophical fire, and the grade of Master corresponding to the placing of the philosophical mercury in the athanor and to the production of the color black, from which must arise the brilliant colors.



Key to the Symbolic Grades

We should definitely realize from the ideas and works of the hermetic Rosy Cross that true occultists established their initiatory framework on the strict rules of developing its principles, and that the vengeance of an ousted pretender only played a secondary role in the whole business.⁷⁰

Coming from the circle of the profane world, the Apprentice will later return to the state of Master, having achieved initiation. This is how the Hermetic caduceus is represented, which provides the true key to the symbolic grades.

Martines knew this, as do all the Illuminists, since he divided his initiation by means of the *quarter circle*.

One cannot pass from one plane to another without crossing the realm of obscurity and death; such is the first teaching indicated to the future initiate by the Chamber of Reflection and its symbols.

The initiate cannot begin alone, under pain of serious accident; he must therefore be assured of visible guides who have already been through the experience, and such is the teaching which unfolds in the lectures and interrogations in which the future Apprentice takes part after his entrance into the Lodge.

But the oral teachings have no value without personal experience, and such is the purpose *of the journeys and proofs* of the different grades.

Companion

The Companion who is going to become a Master must prepare himself to change planes. He will pass from material works to works concerning *astral powers*; he learns to handle the instruments which allow the transformation of matter under the effect of physical powers controlled by intelligence, and he also learns that beyond the physical powers exist powers of a more elevated Order, represented by the

⁷⁰ This refers to the fact that Chevalier Ramsay built his whole story of Chivalry (he never actually mentioned the Templars by name) around the fallen house of Stuart, since he English had expelled James II for his adherence to Catholicism, since they were also kings of Scotland. Thus, the 'ousted pretender' was the erstwhile King of England and Scotland, and later his heirs, including Bonnie Prince Charlie – PV.

flaming star; these are *astral forces* which are presented to him without naming them by the image of the flamboyant star.

The Apprentice thus becomes a Companion, and he is educated on elements of the *history* of the tradition.

Master

The Companion who is going to become a Master must prepare himself for a change in plane. Thus, he will pass again through the realm of obscurity and death; but this time, he will pass alone and without need for a guide, he will *consciously* make what he did unconsciously in the Chamber of Reflection.

But previously he will have received the key to the three grades and their relationships, contained in the story of *Hiram* and his three murderers.

FREEMASONRY

As we have previously shown⁷¹, the solar development of the legend is but a development of well-known principles: the circle of the circle in the quaternary, with its two phases of evolution and involution.

But what we should remember for a moment is that the initiate isn't going to simply ear this legend: *it is through living it* and becoming the principal actor in its recreation.

Here appears a remarkable process set in motion by Ashmole who composed this grade in 1649 (those of Apprentice and Companion had been created respectively in 1646 and 1648). To teach the initiate the history of the tradition in a truly useful manner, *one is going to resuscitate him*. This will be the key to later degrees and their rituals. This is the declaration which should one should always have present in mind when one acts to reform rituals by adapting them to new epochs without changing the principals of their Constitution.

⁷¹ *Traité méthodique de Science occulte* (Methodical Treatise of Occult Science), analysis of the legend of Hiram – Papus.

INTRODUCTION OF THE TEMPLAR GRADES

Ramsay

Avoiding any obscurity or fastidious enumeration, let's follow the evolution of the Masonic grades.

To the three purely symbolic grades of Apprentice, Companion and Master, in 1738 *Ramsay* added three new grades called *Écossais*, *Novice* and *Knight of the Temple*.

These grades are *exclusively Templar* and have the purpose of restoring to the candidate:

- 1. The birth and constitution of the Order of the Temple which continues the Temple of Solomon;
- 2. The exterior destruction and secret preservation of the Order;
- 3. Vengeance against the authors of the Order's destruction.

Such was the key to the three grades, which had been developed from the legend of Hiram, thus connecting the Temple at Jerusalem to the Order of Jacobus Burgundus Molay.

The Masons who wanted to obtain the superior grades had to educate themselves in Occultism and the preliminary elements of the Kabbalah. The *Novice* (which later became the Royal Arch) also had to learn the Divine Names as follows:

Yod (Principium).	,
Iao (Existens).	יהך
Yah (Deus).	יה
Eheieh (Sum, ero).	אהיה
Eliah (Fortis).	אליה
Yahib (Concedens).	יהב
Adonaï (Domini).	ארנם
Elchanan (Misericors Deus).	אלחנן
Yobel ⁷² (Jubilans).	יבל

⁷² In the original book the Hebrew spelling for Yobel is γ' , which must be incorrect, since the word contains a final n or nun (]), which isn't possible in the middle of a word. Also, there is no 'n' sound in 'Yobel' – PV.

At the same time, he was made to study the relationships between letters and numbers, and the first elements of the symbolism of forms.

In the following grade, *Écossais* (later becoming Grand Écossais), to these first studies were added other, deeper, ones concerning *correspondences* in Nature. Thus, the following Table of correspondences between the stones in the breastplate and the Divine Names indicates the first elements of these studies.

Initiations into these two grades developed the theme of the union between Solomon's Temple and the Templars, and they were performed in subterranean places to indicate the poverty to which the Order had been reduced.

STONES IN THE BREASTPLATE	DIVINE NAME ENGRAVED ON THEM	MEANING
Sardonyx	MELEKH	Rex
Topaz	GOMEL	Retribuens
Emerald	ADAR	Magnificus
Carbuncle	ELOAH	Deus fortis
Sapphire	HAIN	Fons
Diamond	ELCHAÏ	Deus vivens
Ligure	ELOHIM	Dii (the Gods)
Agate	EL	Fortis
Amethyst	IAO	IAO
Chrysolite	ISCHGOB	Pater excelsus
Onyx	ADONAÏ	Domini
Beryl	YHVH ⁷³	(Sum qui sum)

It was at the grade of *Knight of the Temple* (which became, in part, the Knight Kadosh) that the candidate was truly consecrated as a living avenger of the Order. Thus, the initiation was transformed into a political war, with which Martinists always refused to be associated.

The following words, engraved on the symbolic tomb of de Molay indicates, moreover, that the up to the threshold of the second death were known to those who created this grade.

⁷³ The fourth and tenth names have been corrected using the list on page 94 of *Thuileur des trente-trois degrés de l'Écossisme*, by de l'Aulnaye, Paris, 1813 – PV.

"Whosoever can overcome the terrors of death shall rise up out of the earth and will have the right to be initiated into the Great Mysteries."

The details of the initiation of the Kadosh, with its four chambers, the Black Room where the Grand Master of the Templars presides, the White Room where Zoroaster reigns, the Blue Room where the Head of the Tribunal of *Saint-Woehme* governs, and the Red Room where Frederick directs the works, indicates that this grade is a summary of all vengeances, and the materialization on earth of that terrible book of blood, which opens only too often in the invisible when God permits the inferior ones to manifest themselves.

It's this grade which has always been disapproved of by Martinists, who prefer prayer to political vengeance, and who wish to be the loyal soldiers of Him Who said: "*All they that take the sword shall perish with the sword*."⁷⁴

*
*
*

The Templar Rite includes not only those four grade of Ramsay, but another eight grades which Rosen in his *Satan démasqué* (to which some kind cleric must have contributed, since the author is too well-educated to have said all the simplistic comments contained in this work) incorrectly attached, in our opinion, to the Scottish grade of 19° to 28°:

The Grades of Rite Templar

- 1. Apprentice or Initiate;
- 2. Companion or Inner Initiate;
- 3. Adept;
- 4. Adept of the East;
- 5. Adept of the Black Eagle of St. John;
- 6. Perfect Adept of the Pelican;
- 7. Squire;

⁷⁴ Matthew 26:52 – PV.

8. Knight Guardian of the Inner Tower.

THE RITE OF PERFECTION

Analysis of its Grades

It is to the Templar grades what the constitution of the Rite of Perfection (1758) came to add the rest of the complete Masonic system as follows:

1. A historical and moral section in which the candidate relives the history of the first Temple at Jerusalem, from its construction up to its destruction, then participates in the discovery of the Word which, incarnating, is going to give birth to Christianity and to the New Jerusalem, of which the candidate becomes a knight.

Analogically, this historical section allows for profound moral dissertations on the fall and the natural reintegration of the human being.

2. A Hermetic section, devoted to developing the hyperphysical abilities of the human being, and to initiatory ceremonies reproducing the stages of the astral double and alchemical developments.

This section was included in two grades only in the Rite of Perfection: Prince Adept and Prince of the Royal Secret.

3. To these two sections was adder the Templar section, as previously stated.

Let's quickly analyze the 25 degrees of the Rite of Perfection to clarify the preceding classification further.

From the 4° to the 15° grade, the President of the Lodge represents either Solomon, one of his aides, or one of his vassals. They are either concerned about the construction of the Temple, vengeance for Hiram, or his replacement.

It's this idea of vengeance which led Rosen⁷⁵ to believe that the grades of Elect were connected with *Sainte-Woehme*; that's an error which an Illuminist shouldn't commit. *Saint-Woehme* was a Germanic development of the avengers of Pythagoras, themselves

⁷⁵ Satan démasqué.

imitated by the avengers of Osiris, as the author of *Thuileur de* $l' \acute{E} cossisme^{76}$ had certainly known, but Aulnaye hadn't gone through the lesser mysteries and had only grasped the naturalistic side and the sexual plane in initiation, as do the clerics nowadays. The following extract will clarify this subject:

"Indeed, the third grade of Masonry, that of Master, offers us the scene of the death of Hiram, called the Architect of the Temple, or rather, the image of Osiris, Pan, Tammuz, Grand Architect of Nature, with the first elect broke forth the first cry of vengeance, that vengeance which Horus exercised against the murderers of his father, Jupiter against Saturn, etc. That great and permanent system of vengeance, which appears more or less overtly in a host of grades, and notably in the Kadosh, goes back to distant times. Independent of the interpretation which one can find in the operations of Nature herself, who presents us with a succession of battles and reactions between the principal generator and the principal destroyer, it belongs above all to theocracy, the most ancient form of government. According to the different circumstances in which the founders of secret societies found themselves, and according to the particular spirit which animated them, they made use of that vengeance in such and such legend, in such and such historical fact. From this came the differences in the Rites, yet the principal fundamentals are always the same."77

At the 17° grade (Knight of the East and West), we come to the taking of Jerusalem by the Romans and the destruction of the Temple.

It's then that we find the truly Christian grade in Masonry, the grade to which the Rosy Cross gave the name of their Order and in which they contained the purest part of the tradition. And the materialists, no longer understanding anything, say that this grade is a creation of the Jesuits; and the Jesuits, affected by seeing the cross and the glorious Christ in a Masonic Temple, say that the grade is a creation of Satan.

As we can see, there is one argument for all tastes.

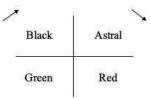
⁷⁶ Tiler of Scottish Masonry – PV.

⁷⁷ De l'Aulnaye, *Thuileur general*, p. 58 (note).

The Masonic grade of Rose-Croix is the physical translation of the mysteries which leads to the title of Illuminate Brother of the Rose-Croix, a title which doesn't belong to Freemasonry, but its creator: the Society of Illuminism. A Rose-Croix Mason, when he understands his grade properly, can be considered to be an apprentice illuminist and he possesses all the elements of high spiritual development, as we are going to see by analyzing this grade.

The Masonic Rose-Croix

Initiation into the Masonic grade of Rose-Croix requires four chambers: the Green Chamber, the Black Chamber, the Astral Chamber and the Red Chamber, which is normally reduced for practical reasons to three by dropping the first one.



The theme of the Grade is, that the Word which should allow the reconstruction of the Temple has been lost. The candidate rediscovers it, which is the name of Our Lord Jesus Christ: INRI, and, thanks to this word, he crosses the astral realm in his inferior or infernal section and arrives at the Chamber of Christian Purification and Reintegration.

From the alchemical viewpoint, it's the creation of the red stone through the discovery of the astral forces, the coming out of the crow's head and the passage to the phoenix or the pelican.

From the ethical viewpoint, it's the birth in man of the spark of the Divine Word, enclosed within his soul through the exercise of prayer, charity, sacrifice and submission to Christ.

Now let's try to explain that to a wine merchant who is an electioneering agent and Officer of the Grand Orient, or to a Jesuit Reverend Father. The former will replace Faith, Hope and Charity by his dear motto "Liberty, Equality, Fraternity...or Death!"; and the

latter will most assuredly discover anagrams which transform the name of Christ into that of Prince of this World, for he cannot conceive that anyone could understand Christ without going through the costly intermediary of those who think they're the only divine clergy upon the earth. For the clerics, that is all "Gnosticism" – and by that word they mean everything that they don't understand.

Let's return to our analysis of the initiation.

The Green Chamber recalls the first evolution of the candidate in the symbolic grades.

The Black Chamber has him open the gates of the second death. It indicates a change of plane. It is hung with black stuff, with silver tears upon it.

The destruction of the first Temple is represented by the broken columns and instruments of construction strewn on the ground. Only three columns remain upright and the transparencies which are over them read: FAITH, in the South-West; HOPE, in the South-East; and CHARITY, in the North-West.

In the East is one of the most profound symbols, a table covered by a black cloth, on which, as well as instruments of material construction (compass, square, triangle), is the symbol of the creation by man of his spiritual being: the Cross bearing a rose at the intersection of its arms.

That table is placed before a large curtain which, when pulled aside, will allow us to see Christ crucified, lit by two wax candles of solar color.

* *

It's there that the candidate will rediscover the "Lost Word", firstly recreating within himself *Faith*, based on personal work; then *Charity*, which will open to him the great doors of *Hope* and *Immortality*.

And he will immediately acquire the symbolic certainty of that immortality, for, head covered with a black veil, and *aided by those* *who have passed before him*,⁷⁸ he enters the Chamber which we call Astral, and which is generally called Infernal.

Let us say at this juncture, and to give pleasure to Antonini⁷⁹, that what the Catholics call Hell is called the "inferior Astral Plane:" by the occultists.

To get to heaven, he must cross the Astral Plane, through his moral purity and spiritual elevation, triumph over the larvae and the beings which populate this realm of the Invisible. Heaven sends its Elect guides to pass across this realm, and the author of the Pistis Sophia gave interesting teachings on this subject. But occultists put the larvae and the demons in their proper place, and they do not worship them, reserving their prayers for Christ or the Virgin. One must triumph over demons to arrive on the celestial plane, and one will only triumph by following the evangelical precepts in the West or following the revelations of the Masters in the East. All good men, whether Christian, Moslem or Buddhist, go to heaven when they follow the word of God, and every criminal whether he is the Pope, a Catholic priest, a Jew, Protestant or simple lay person of any religion, is going to make the acquaintance of the beings of the Astral Plane, unless the Divine pity effaces his collection of faults. This is why Dante saw so many Popes in Hell.

This Astral Chamber is created with a transparency in each corner of which is a skeleton, to indicate that death is the only doorway by which to enter or leave this Chamber. On the transparency are painted larvae and various astral beings, which the candidate will see when he lifts the veil which covers his head.

Then he comes to the Red Chamber, lit by 33 candles.

In the East, upon a dais, the candidate sees a wonderful symbol. On high there is a flaming star bearing the letter \mathfrak{V} (Shin) pointing downwards to indicate the incarnation of the Divine Word in human nature. Beneath it is an open, empty sepulcher to show that Christ has

⁷⁸ This is ultimately a book about Martinism, and the reader will no doubt have noticed that, even in the section on Masonry, Papus cannot resist throwing in Martinist terms like *Reintegration*, *Divine Sparks*, *Elect, Men of the Stream*, *Man of Desire*, and here a clear reference to the *Past or Passed Masters* – PV.

⁷⁹ Author of *Doctrine du Mal*.

triumphed over death, and so indicating the path to all those who wish to follow Him.

It's also in the East that he sees the standard of the Chapter on which it imprinted the Pelican, standing upon her nest and nourishing her seven hatchlings with her blood which she causes to pour forth by piercing her side with her beak. This Pelican is worn on the breast of the Rose-Croix. This is the symbol of the true Knight of Christ. This is the representation of the incessant action of the Divine Light which brings life even to those who commit atrocities in His Name, as the sun shines upon the good and the bad spread across the seven planetary regions of its system.⁸⁰

The inscriptions upon the columns: *Infinity* and *Immortality*, characterize the spiritual transformation of the virtues illuminating the Black Chamber.

This initiation is supported by fifteen points of instruction which successively transform the candidate into a Knight of Heredom, Guardian Knight of the Inner Tower and Rose-Croix. These instructions focus on the following points.

1. Mastership; 2. The Numbers 9, 7, 5 and 3; 3. The Cornerstone; 4. Mysteries of the Arch and Immortality (Enoch and Elijah); 5. The Mountains of Salvation, Moria and Calvary, on all planes; 6. The Hermetic Athanor; 7. The Moral Virtues born of spiritual efforts; 8. Resisting the passions (Guardian of the Tower); 9. Astral symbolism; 10. General symbolism; 11. Numerical symbolism; 12. Christian Jerusalem and the new Universal Temple; 13. The three Christian lights: Jesus, Mary and Joseph; 14. The Lost Word; 15. *Consummatum est.*⁸¹

Finally, in this grade the Illuminists transmitted to Masonry their system of Kabbalistic reduction of names into their consonants, and the five points representing the apprenticeship of Illuminism.

 $^{^{80}}$ This comment is unsurprising, implying as it does that there is life on the seven planets. As we saw in Footnote 44, Papus was a good friend of the famous Astronomer Flammarion, who had a strong belief in reincarnation and the further development of souls on a succession of planets throughout the Universe – PV.

⁸¹ It is accomplished – the last words of Christ on the cross – PV.

*

The following grades: 19°, Grand Pontiff; 20°, Grand Patriarch; 21°, Grand Master of the Key; 22°, Prince of Lebanon continue the execution of the historic tradition.

This last grade, Prince of Lebanon, has become the Knight of the Royal Axe of Écossism, and it begins the series of the Hermetic grades devoted to the development of the spiritual abilities.⁸²

The initiatory theme of these Hermetic grades concerns the part of his life when Solomon gives himself over to the study of Magic and Alchemy. Thus, we see Solomon submitting to the proofs of the second death, of abandoning the true God for idols and returning to the true faith through knowledge. It's a continuation, on another level, of the historical allegories of the preceding grades.

In the Masonry of Perfection, the Hermetic grades were contained in the following degrees: 22° Prince of Lebanon; 23° Prince Adept, and 25°, Prince of the Royal Secret.

In the grade of Prince Adept, which in the Scottish Rite became the 28° grade, Knight of the Sun, we find again those serious theoretical studies which form the basis of all true practice.

It's with respect to Écossism and because of the developments which it gave to these Hermetic grades, that we will study this section in detail.

As we see, the Rite of Perfection contained the whole Masonic system and the transformations which is suffered only concern changes made to already existing grade from the "Council of Emperors of the East and West."

Now let is move on to the Scottish Rite; but, first, let's enumerate the seven classes of grades in this Rite:

 $\begin{array}{l} 1^{st} Class - 1, 2, 3.\\ 2^{nd} Class - 4, 5, 6, 7 \text{ and } 8.\\ 3^{rd} Class - 9, 10, 11.\\ 4^{th} Class - 12, 13, 14.\\ \end{array}$

⁸² See the studies by Dr. Blitz on the grades in the magazine l'Initiation.

5th Class – 15, 16, 17, 18, 19. 6th Class – 20, 21, 22. 7th Class – 23, 24, 25.

For more details, on can refer to the General Table of Rites at the end of this Chapter.

SCOTTISH RITE – JUSTIFICATION OF ITS NEW ILLUMINIST GRADES, REINTEGRATION AND HERMETISICISM

We come to the Scottish Rite as it is properly called, that is, to the development of the last grades of the Rite of Perfection.

As we have just said, the mysteries of the conscious double of the human being, which has been called the *conscious departure of the astral body* and which characterized *baptism* in the ancient temples, these mysteries were developed to constitute the Scottish Degrees, added by the Supreme Council of Charleston around 1802, to the system brought over by Morin.

So, it isn't right only to see pointless redundancy in these grades. They end the progression of the human being by giving him the key to using his supra-human abilities, at least in the present life. We say the *key*, since an initiation can give nothing else.

After that, what does it matter if these illuminations are given to men who only see ridiculous symbolism in them, or that they blind the clerics who look for phalluses and vaginas⁸³ in them following their praiseworthy custom; for they have the kind of brains which see nothing else all around them, with some devil as the conductor of the orchestra. Poor people!

The initiation retraces the various phases of the conscious crossing of the Astral Planes, with its dangers, its perils and its consummation which is to break through the circle of Astral Hell to raise oneself up, if the soul is worthy, into the various Celestial Realms.

⁸³ Papus uses the word *ctéis*, the pedestal on which the lingam stands – PV.

As we have said, the theme is represented through the candidate in the person of Solomon the occultist directing Hiram, by taking part personally in the operations.

The 22° grade, *Knight of the Royal Axe*, is concerned with the *material* preparations of the operations signified by the cutting of the cedars on Mount Lebanon and by the consecrated axe.

The 23° grade, *Chief of the Tabernacle*, is concerned with information about the plane in which they are going to operate, that is, astral nature. The room is perfectly round, lit by seven principal luminaries and $49 = 13^{84}$ (figure of passage in the Astral) secondary lights. The sacred word is YHVH and the password is the name of the Angel of Fire who must come to assist the operator at the beginning of his proofs: URIEL. This grade shows the error of operators who, in order to advance more quickly, appeal to the inferior powers of the Astral and risk losing communication with heaven by allowing themselves to be fooled by the demon, depicted here by the idols to which Solomon offered sacrifices. The candidate must depart triumphant from this first contact with the Astral Realm.

It is then that he will come to the board on which are engraved the *astral phrases*. He sees the Word of God, that of the twelve commandments⁸⁵ and that of the Evangelists written in the eternal book and he then completes the first *journey in God* (password) (24° Grade).

It's there that he attains that plane of ecstasy which Moses discovered when he saw the burning bush shine forth. He passes out of the Astral Plane, and beings the Divine Plane, and he has the first manifestation of celestial harmony (25° grade). The candidate is given as the sign the that of the cross, and the sacred word is Moses, the password INRI, to indicate the union between the two Testaments. The chains surrounding the candidate symbolize the weight of matter and the shells which paralyze the action of the Spirit in the Divine Plane, and the brazen serpent wrapped around the cross signifies the

⁸⁴ This is called theosophical addition, where the individual numbers of a figure are added together to obtain its root; in this case, 49 = 4 + 9 = 13 - PV.

 $^{^{85}}$ The translator is unclear as to what this means. It could be a simple misprint for ten commandments, but it could mean something else the translator cannot guess at – PV.

domination of the Astral Plane (the serpent) by man regenerated by Christ (the cross).

The clerics, to their great regret, haven't been able to find the Devil in this grade. For that reason, they generally pass by this grade in silence.

Following his evolution in the Invisible Plane, the candidate enters the various planes of the Celestial Realms (26° degree, Scottish Trinitarian or Prince of Mercy). He passes through the First, Second and the Third Heaven and, instead of demons on the Astral Plane, he makes contact with the sylphs and the celestial receivers.

And we should note the ironic cluckings of the ignorant when they worry about this grade, and the joyous comments of the clerics. But let us proceed.

The candidate receives *wings* as a mark of his ascension into the Divine Plane. The catechism contains these characteristic sentences:

Q: Are you a Master Scottish Trinitarian?

A: I have seen the *Great Light* and so I am, like you, *Most Excellent*, by the *triple covenant* of the blood of Jesus Christ, of which you and I bear the mark.

Q: What is this triple covenant?

A: That which the Eternal made with *Abraham* by circumcision; that which He made with his people in the desert through the mediation of Moses; and that which He made with men through the death and passion of Jesus Christ, His dear Son.

In the following degree (27°), Grand Commander of the Temple, the candidate is admitted to the *Celestial Court* and the jewel bears the Hebrew letters "גר" – that is to say – INRI. The sign consists of drawing a cross on the forehead of the interrogating brother.

And so, we come to the grade which original contained all the preceding ones, the grade of *Knight of the Sun* (28°), the former Prince Adept of the Rite of Perfection.

This grade symbolizes the reintegration of the Spirit into Adam Kadmon, when he had been judged worthy of it by God. The candidate finds himself transported in intra-zodiacal space where man was before the fall, and he learns about the seven planetary Angels who have presided since the fall, over the fate of the seven realms, since the candidate is supposed to find himself in the Sun. He begins to understand the powers emanated from this center. Here firstly are the correspondences in this grade, whose password, which is purely alchemical, is *Stibium*:

MICHAEL	Pauper Dei	SATURN
GABRIEL	Fortitudo Dei	JUPITER
URIEL	Ignis Dei	MARS
ZERACHIEL	Oriens Deus	SOL
CHAMALIEL	Indulgentia Dei	VENUS
RAPHAEL	Medicina Dei	MERCURY
TZAPHIEL	Abscoitus Dei	MOON

The 29° grade (Scottish Knight of St. Andrew) is essentially alchemical. The adept is supposed to have returned to earth after his ascension in the world of principles, and capable of completing the Great Work.

To this grade a cry of vengeance had been associated as a sacred word, which shows that some point of the Templar Rite are mixed up with the Hermetic teachings. Here are the passwords of this grade which are clear enough of the subject:

Passwords of the 29° Degree

Ardarel – Angel of Fire Casmaran – Angel of Air Talliud – Angel of Water Furlac – Angel of Earth⁸⁶

Among the administrative grades, 31°, 32° and 33°, we would focus particularly on the 32°, the former 25° of the Rite of Perfection: *Prince of the Royal Secret*.

We must set aside the false Frederick of this grade, as well as that of the 21° degree (Noachite), as it's a simply historical reconstruction of Sainte-Woehme.

⁸⁶ The translator has kept the original words used by Papus. However, in English, these are more commonly rendered as Aral (Fire), Chassan (Air), Taliahad (Water) and Phorlakh (Earth) – PV.

What attracts our attention is the figure of this grade, "the seal," Where we see five rays of light surrounding a circle, themselves inscribed within another circle enclosed in a triangle, around which is a pentagon, which reproduces the analysis of the Sphinx, Bull, Lion and Eagle (with two heads), with a winged, flaming heart, all surmounted by the cubic stone. Around the seal are the *encampments* representing the centers of Masonic realization.

The 33° degree is partly the alchemical continuation of the Prince of the Royal Secret, and partly a confection of the Frederick kind which doesn't interest us. It is the administrative grade of the Masonic centers which can be linked to some kind of Illuminism.

OVERALL SUMMARY AND RECAPITULATION OF THE MASONIC GRADES

The glance we have just taken at the hierarchy of Masonic grades shows us that they constitute a true harmonic progression, in which we encounter hardly any anomalies, such as the Noachite grade, composed outside of the founders of the Masonic system's actions.

These symbolic grades certainly contain the *seed* of the entire system, but it's in the high grades which develop this seed harmonically, firstly from a historic viewpoint, then passing on to review the Jewish people, then Christianity, then the secret Tribunal, the Orders of Chivalry and the Templars.

This system would be incomplete without the truly occult approach which crowns it, opening to the initiate new views on the salvation of the Human Being through prayer, self-sacrifice (18°) and charity which lead to the trials of the second death and the perception of the Divine Plane, after triumphing over the infernal temptations of the Astral Plane. Thus, the Illuminists have personally endowed their work with all their ideas; as they will be able to recreate it if it ends up in base materialism and atheism.

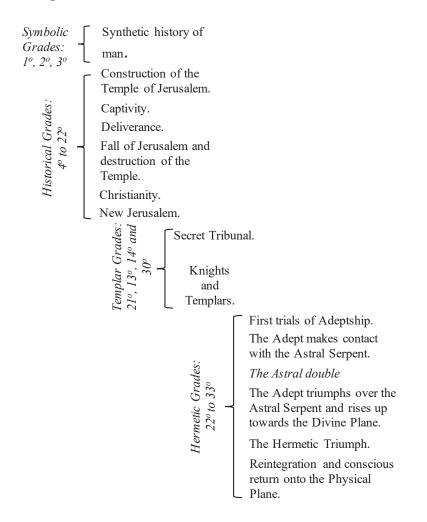
The following Table summarizes the general sense of the different grades.

The progressive evolution of the grades therefore appears to us in the following manner (refer to the Table below): Three symbolic grades;

The high Templar grades by Ramsay, which should be placed alongside numbers 13°, 14° and 30°;

Constitution of the historical grades, telling the story of Solomon and the construction of the Temple of Jerusalem, 4° to 15°; destruction of the Temple and reconstitution of the New Jerusalem through Christianity, 15° to 22°;

Crowning of the historical grades by the Hermetic grades, opening a door upon Christian Illuminism, 22° to 25°.



This is the summary of the Rite of Perfection.

To the twenty-five grades of the Rite of Perfection the Supreme Council of Charleston brought the following changes:

Several new grades were added, being: Chief of the Tabernacle (23°), Prince of Mercy (24°), Knight of the Brazen Serpent (25°) Commander of the Temple (26°) and Knight of the Sun (27°). Prince of the Royal Secrets occupies grades 28°, 29°, 30°, 31° and 32°; the Kadosh, the 28° degree and the Sovereign Grand Inspector General, the 33° and final one.

1.	Apprentice	(Rite of Perfection)	(Supreme Council of Charleston)	(Convent of Lausanne)
2.	Companion		"	"
3.	Master	"	"	"
4.	"	Secret Master	"	"
5.	"	Perfect Master	"	"
6.	"	Intimate	"	"
		Secretary		
7.	"	Provost and	"	"
		Judge		
8.	"	Intendant of the	"	"
		Buildings		
9.	"	Elect of Nine	"	"
10.	"	Elect of Fifteen	"	"
11.	"	Illustrious Elect	"	"
12.	(Ramsay)	Grand Master	"	"
		Architect		
13.	+ Scottish Master	Knight of the	"	"
		Sword		
14.	+ Novice	Prince of	Perfection	"
		Jerusalem		
15.	"	Knight of the	Knight of the East	"
		East and West	0	
16.	"	Knight Rose-	"	"
		Croix		
17.	"	Grand Pontiff	"	"
18.	"	Grand Patriarch	"	"
19.	"	Grand Master of	"	"
		the Key		
20.	"	Prince of	Grand Master of	Worshipful
		Lebanon	All Lodges	G.M. of
				Lodges
21.	"	66	Patriarch	Noachite
			Noachite	

22.	"	"	Royal Axe or	Knight of the
			Prince of	Royal Axe
23.	66	"	Lebanon Chief of the	Chief of the
			Tabernacle	Tabernacle
24.	66	"	Prince of Mercy	Prince of the
25	"	<u></u>	V	Tabernacle
25.			Knight of the	Knight of the
26.	"	"	Brazen Serpent Commander of	Brazen Serpent Scottish
20.			the Temple	Trinitarian
27.	"	"	Knight of the Sun	Grand
27.			Kinght of the Sull	Commander of
				the Temple
28.	"	Prince Adept (23)	Kadosh	Knight of the
20.		1 milee / Mept (25)	Rudobli	Sun
29.	"	"	"	Grand Scottish
				Master of St.
				Andrew
30.	+ Knight of the	Knight	Prince of the	Kadosh
	Temple	Commander of	Royal Secret	
	*	the Black and		
		White Eagle (24)		
31.	66 6	"	Sovereign Grand	Grand
			inspector General	Inspector
32.	"	Sov. Prince of	"	Sublime Prince
		Sublime		of the Royal
		Masonry.		Secret
		Sublime		
		Commander of		
		the Royal Secret		
22	<u></u>	(25)	"	- ·
33.		••		Sovereign
				Grand
				Inspector
				General

With the arrival of Grasse-Tilly in Paris, a new arrangement was adopted which still governs the Scottish Rite. Here are the changes in summary: (24°) Prince of Mercy became the Prince of the Tabernacle; Commander of the Temple became Scottish Trinitarian (26°); Knight of the Sun became the 28° grade and was replaced by Grand Commander of the Temple; the 29° degree was the Knight of St. Andrew and the Kadosh (old 24° of the Rite of Perfection and 28° of Charleston) finally became the 30° degree. The 31° was Grand inspector; Prince Adept constituted the 32°, and Sovereign Grand Inspector General the 33° and final degree. Finally, the Noachite grade, the 21°, replaced Grand Master of the Key of the Rite of Perfection.

SYMBOLS AND THEIR TRANSLATION

A word about the translation of symbols in all their forms.

A symbol is the material image of a principle with which it is analogically linked. As a result, that symbol expresses the whole analogical gamut of correspondences within its class, from the most elevated ones to the most inferior.

This is why a coarse sectarian can say that the flag is nothing more than a painted broomstick supporting three colored rags: in this case, in order to disparage it, he materializes such a beautiful and pure idea of the symbolic representative of the Country.

Now, this process of denigration, consisting of giving symbols their most trivial analogical correspondence, is used with delight by the clerical writers when analyzing Masonic symbols.

The active creative principle and the passive generative principle, symbolized in the Catholic Church by the action of the Father and of the Son have, as an inferior correspondence, the phallus and vagina. So, the clerics haven' held back from telling their readership that all Masonic symbols, or the whole initiatory tradition of the Illuminists, is reduced to representations of these organs. That is simply ignorance or bad faith, and all we can do is shrug before such conduct.⁸⁷

What would the clerics say if we returned their behavior by showing them that, by reasoning with their state of mind, one could say that the aspergillum is an image of the fertilizing phallus and that, in this instance, the holy water represents the emission of semen; and that it's the same thing with the bishop's cross, whilst chalices are representations of vaginas! Then what would those men who are educated in these gross and improper analogies say? They'd say that

⁸⁷ Of course, the 'gallic shrug' is famous, and rather more aggressive than its English or American counterpart. Basically, it means 'deal with it!' or 'your problem not mine!' – PV.

it was proof of a very singular state of mind, even senility. It seems to us to be a service to offer to clerical writers to pray them to study what they understand by range of analogical correspondences a little harder, and to not consider symbols – even Masonic ones – in this coarse light; because they may be doing the same, and it's neither spiritual nor accurate either from either side of the fence.⁸⁸

Here are some notes on the symbolism of the colors used in the hangings, and then on the Sacred Word which we will take from de l'Aulnaye.

"White is dedicated to *Divinity*; black to Hiram and Christ⁸⁹; it's also found in the Master, *Elect, Kadosh* and in the *Rose-Croix*. Green, the emblem of *Life* and *Hope*, is also the color of *Zerubbabel*; and that's why it's the color of *Perfect Master* and *Knight of the East*. Red belongs to Moses, and above all to Abraham; for this reason it's the special color of Écossism. Finally, blue, which as a symbol of the celestial abode, is the color of the *Sublime Scottish Mason*, referring, among the Patriarchs, to *Adam*, created in innocence in the image of God, and inhabiting the Garden of Eden."⁹⁰

"As a symbol of the *Original Word*, Jehovah belongs especially to *Ancient Master*, or *Perfect Master*, and live the *Rediscovered Word*, to the true *Scottish Master*, consecrator of the priest of Jehovah, or of the ancient law, as opposed to the new one. It is found particularly in the Royal Arch, in the Scottish Rite of Perfection, in the Master Ad Vitam, Perfect Elect, Supreme Elect, Scottish Master of Prussia, of Montpelier, the Interior of the Temple, etc."⁹¹

⁸⁸ The readers who would like to study symbolism on a more serious basis are invited to get to know the very beautiful work of *Emile Soldi-Colbert de Beaulieu* on *la langue sacrée* (The Holy Language). He is one of the rare contemporary authors who has a clear view in the chaos of symbolism.

⁸⁹ In our opinion, black primarily indicates the passage from one plane to another, resurrection through death. From this stems the dedication of this color to Christ and to the symbolic Hiram – Papus.

⁹⁰ *Thuileur*, by de l'Aulnaye, p. 73 (note).

⁹¹ *Thuileur*, by de l'Aulnaye p. 39 (note) [in the original book this is incorrectly written at page 89 – PV.]

THE CRY OF ALARM

It's following a major error that French Freemasonry, unknowingly pushed into it by external⁹² agents, has allowed itself to be drawn into political battles; it has been shown the specter of clericalism, as one shows the red rag to a bull; the materialistic leanings of its members have been exalted under the pretext of making them "free men" and "men of reason", and from anticlericalism to atheism there was only one step which the naïve soon took. What purpose is there in talking about a "Grand Architect of the Universe" who must be seen as some product "of Ignorance and Superstition"; of what use are symbols seen as "vain souvenirs of an age of slavery and obscurantism"? And they have erased the Grand Architect from the boards and the certificates, and reduced symbols to the intelligence of bar regulars asked to explain them.

Now the external plan has been accomplished. These "free men", these "beings of brilliant and enlightened reason, have been presented to the rest of the world as criminals and men vile enough to scorn the *Grand Architect*; and soon, in al the Lodges of the world, the order has been given as quickly as a flash of lightning and the doors have been closed, as if by enchantment, in the faces of the "French free thinkers", indignant at finding "Masons attached to the errors of the past" everywhere else.

The malicious French are made to play like children. Their relations with the rest of the Masonic meetings in the world have been cut off for the vast majority. All that remains to finally sever all ties, is to set what remains of the Scottish Rite upon the same path.

The flight of the Treasurers, happening opportunely, completely ruined the Scottish Rite Supreme Council, which handed its Lodges to the "Scottish Symbolic Grand Lodge", child of the revolution, and this constituted the *Grand Lodge of France* which, still directed in secret by intrigues, hurried to erase the name of G. A. which still connected some Frenchmen abroad.

⁹² Papus uses the word *étranger* here and in the next paragraph, which normally means 'foreign'. However, the translator believes that here he is talking of influences external to Freemasonry rather than perfidious foreigners – PV.

Only a few Scottish Rite Chapters remain and a few rare Areopages which are able to maintain the link with universal Masonry, and people are working hard to break that final tie.

But the Invisible One is watching. These are the Illuminists who created Masonry, and who selected France as the major center in the Visible; there are also Illuminists who will once again save blind and the deaf.

Let the members of the Scottish Rite Supreme Council who read these lines reflect on them a little and let them leave for a moment the confined atmosphere of personal quarrels and questions about money.

The salvation of the patient work of their forebears is in their hands, and our role must amount to giving the cry of alarm.

Besides, the already know that and we have nothing to teach them. We can have full and complete confidence in their clairvoyance and their patriotism.

Conclusion

To sum up, the various contemporary representatives of Illuminism, of which Martinism forms the French, Christian branch, are currently found in the following centers:

1. The clerical centers which consider Martinist to be like Freemasons, only more Satanic and more dangerous than the others. Every effort has honestly been made to explain to the clerics, as to other groups, the true character of Martinism; these efforts have only served to make those who, like explorers, have ventured into the clerical centers to attempt to enlighten them about the hoaxes of which they have been, and which they will be again, the victims.

2. The Rites of Freemasonry divide into three groups:

A. The atheistic materialists of the Grand Orient of France, barred by the rest of the Universe and who will disappear in the next revolution.

B. The twelve Parisian members of the Rite of *Mizraïm*, a Rite which has no more vitality and s destined to disappear soon, unless it's radically swept clean or merges with another Order. C. The Scottish Rite, whose grades and filiations we have vouched for, the only one capable of saving traditional Freemasonry, if its leaders continue to have the energy required.

Before these various groups, Martinism manifests its completely independent approach, ready to give its support to those who wish to save or renew their tradition, and we are going to see that this support is not something to ignore.

Outside Paris, Mizraïm really doesn't exist, and in Paris is barely does.

Outside France, the Grand Orient can do nothing, and its Officers are shut out, like valets, of all Lodges abroad, almost without exception.

The Scottish Rite, erased by a lack of funds, cannot give all the efforts necessary to publicizing itself.

But the Illuminists, by their cohesion, have earned their place in the sun, so that they can, if God wishes, continue their ascendant march by restoring the study of symbols which has been abandoned in France, or give their support to the regular powers who wish to restore these studies.

So, how can we summarize the effective power of the Martinist Order at the present time?

Through its magazines in nearly every language, and in France a monthly magazine of a hundred pages, a large weekly one 8 pages long in quarto, and an autographed bulletin reserved for administrative correspondence if needed.

Through its delegates in all the countries in Europe and America, and through its Free Initiators and its Lodges spread everywhere.

Through its alliances with all the center of Illuminism and Idealism already made or in the course of execution.

Finally, and above all, through its contempt for money and its love of poverty, which has allowed the Order to withstand many storms.

Now, there is no rite in France which could claim such effulgence and such a powerful means of spreading information; there is not organization capable of acting without intermediaries in other countries, and that in the plain light of day, without oaths or secret societies, uniquely by means of its magazines and its authors, and all the more true that it will never concern itself, either in France or abroad, with politics or religion; for its Statutes formally forbid this.

Now, this organization can take the direction of continuing to grow, or go back into the shadows and silence overnight, if that is the need indicated by the invisible. Such is the characteristic of Illuminist Orders.

If the first hypothesis prevails, if the ascending march of the Order, which has conquered one of the many diverse countries in Europe after the other, is continued, we should expect increasingly violent polemics and attacks, increasingly enormous slanders, more direct efforts to take aim at personalities; but what's that to us! We will only use resistance as our support; each lie, a victory on the horizon; and accused of being devils by some and priest by others, or black magicians or lunatics by the peanut gallery, we will simply remain fervent Knights of Christ, enemies of violence and vengeance, resolute synarchists⁹³, opposed to all anarchy from above or below: in a word, Martinists, as were our glorious ancestors Martines de Pasqually, Claude de Saint-Martin and Willermoz.



THE END

⁹³ "The most substantial early use of the word *synarchy* comes from the writings of Alexandre Saint-Yves d'Alveydre (1842–1909), who used the term in his book *La France vraie* to describe what he believed was the ideal form of government. In reaction to the emergence of anarchist ideologies and movements, Saint-Yves elaborated a political formula which he believed would lead to a harmonious society. He defended social differentiation and hierarchy with collaboration between social classes, transcending conflict between social and economic groups: synarchy, as opposed to anarchy. Specifically, Saint-Yves envisioned a Federal Europe (as well as all the states it has integrated) with a corporatist government composed of three councils, one for academia, one for the judiciary, and one for commerce." (https://en.wikipedia.org/wiki/Synarchism#cite note-3).

As the reader will have realized, the idea of synarchy, which is more modern times has often been used negatively to denote rule by a secret elite – and even feature overtly in the name of one branch, *l'Ordre Martiniste et Synarchique* – plays into the hands of anyone seeing in the description in this book a hierarchy run by some secret or hidden power (whether on a higher plane or most definitely on this one), allied with an apparent horror of democracy! – PV.

This seminal book on Martinism was written by Papus (Dr. Gérard Encausse) some twelve years after he founded the Ordre Martiniste in France. By then, the Order had taken root and spread across Europe and the world.

He gives an introduction to the three branches of Martinism's origins: the Elus Cohen of Martines de Pasqually, the Rectified Rite of Jean-Baptiste Willermoz, and the mystical Christian writings of Louis-Claude de Saint-Martin.

He continues with a scathing analysis of the state of Freemasonry in France at the turn of the Twentieth Century, and ends with the comment that Martinism would be an ideal organization to unite the esoteric societies of the world, for three reasons:

- they have an existing global structure in place;
- there is no money and therefore no corruption involved;
- they have no interest in politics (a claim which could not be said of French Freemasonry).

This is an important book in the history of Martinism. While some of Papus' comments are either incorrect in light of history, or blatantly propagandist, English-speaking Martinists will find this a valuable addition to their source documents, as it is an often-quoted book.

Piers A. Vaughan is a lifelong student of the esoteric and theosophical paths. A prominent Mason in New York, he has given lectures across the United States and many countries on a wide range of topics ranging from history through symbolism to esotericism.

Noticing a lack of translations of the works of Saint-Martin and other prominent French Martinists, he hopes to bring further works by this author, and other Martinist luminaries, to the English-speaking world.



