



The **F. U. D. O. S. I.**

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HONORABLE ESOTERIC ORDERS

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A few of the many dignitaries representing the authentic esoteric societies of the world, assembled in the F.U.D.O.S.I. Temple, after an official conclave in Brussels, Belgium.

Quelques-uns des plusieurs dignitaires représentant les sociétés esotériques du monde, réunis dans le Temple de la F.U.D.O.S.I., après un Conclave officiel à Bruxelles, Belgique.

Varios de los muchos dignatarios que representaron a las sociedades esotéricas auténticas del mundo, reunidos en el Templo de F.U.D.O.S.I., después de un cónclave oficial en Bruselas, Bélgica.

THE F.U.D.O.S.I.

The initials, F. U. D. O. S. I., represent the phrase, Fédération Universelle des Ordres et Sociétés Initiatiques. The federation is formed to protect the sacred liturgies, rites and doctrines of the traditional initiatory Orders from being appropriated and profaned by clandestine organizations.

LUX



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NOTICE

This is the first edition of the F.U.D.O.S.I. Journal.

It shall be issued quarterly, gratis, to the representatives of the various societies devoted to the advancement and mystical enlightenment of man.

Organizations and Orders desiring affiliation with the F.U.D.O.S.I. and its honorable member-societies must apply for further information to the address shown on the opposite page.



AVIS

Celui-ci est le premier numero du Journal de la F.U.D.O.S.I.

Il sera envoyé gratuitement, chaque trimestre, aux représentants des diverses sociétés dont l'object est le progrès et l'illumination mystique de l'homme.

Tous les Ordres et Organizations désirant s'affilier à la F.U.D.O.S.I. et à ses honorables sociétés-membres peuvent se diriger pour obtenir une plus ample information, à l'adresse qui est à la page suivante.

L'object et l'histoire de la F.U.D.O.S.I. et les comptes-rendus de son dernier Conclave Internacional ont été imprimés en français, à la page 18.



AVISO

Este es el primer número del Boletín de F.U.D.O.S.I.

Se repartirá gratuitamente, cada tres meses, a los representantes de las diversas sociedades dedicadas al progreso y a la iluminación mística del hombre.

Aquellas Organizaciones y Ordenes que deseen afiliarse a F.U.D.O.S.I. y a sus honorables sociedades-miembros, deben dirigirse en solicitud de más amplia información, a la dirección impresa en la página siguiente.

Los propósitos y la historia de F.U.D.O.S.I. y las minutas de su reciente Conclave Internacional aparecen en español en la página 15.



FUDOSI World Conclave

BRUSSELS, THE SCENE OF A VITAL INTERNATIONAL GATHERING

By DR. JEAN MALLINGER, F. R. C.
Grand Chancellor of the F.U.D.O.S.I.



An Event of Vital Importance

Sunday, the 21st of July, 1946, marked an epoch in the worldly History of Initiation.

It was indeed at this moment that the regular Initiates of the European and American continents, gathering in a solemn Congress after seven years of separation, of war and of dire trials, were at last able to celebrate together the joys of brotherly union and the privileges of the closest collaboration between all the authentic Initiatic Orders.

This important meeting was held in Brussels, capital of Belgium, which, for the last twelve years, has been the occult seat of all the esoteric activities of the continent.

If, according to Bruck's law, civilization was carried on and enhanced from one nation to the other, starting from the East to go westward, it is also a fact that the F.U.D.O.S.I. has discovered a law that is just as accurate and exact as Bruck's law and which states that "the center of Initiation is shifting and is constantly going Northward."

From the Nile to Eleusis, from Crotona to Roma, from Toulouse to Lyon and Paris, the secret Initiation has now moved on to Brussels, which saw the birth of the F.U.D.O.S.I. and has now seen its regeneration and renovation, with increased vitality.

In the secret Temple of Brussels, the Delegates of all the regular and authentic Orders gathered in a solemn International Convention, fervently and reverently, for the fifth time since the foundation of the organization, far from the profane activities of the multitude and well protected against the political turmoils of the day. Cosmic blessings were granted unto their works.

The History of the F.U.D.O.S.I.

Already in 1908, the famous Dr. Encausse, who is better known under his mystical name of Papus, tried to gather in a vast Initiatic Federation all the authentic and regular Orders who give to their followers and adepts the traditional teachings of the Mysteries.

He held in Paris a great Congress where all the Spiritualistic Rites had been invited.

But his Federation was unable to organize and carry on such a work. In 1914 began the first World War. Papus was mobilized as a military doctor and suddenly passed through transition in 1916.

In 1930, the European Imperator of the Rose+ Croix, Sar Hieronymus, Sar Peladan's disciple, deemed it advisable to take up again this idea and to harmoniously federate all the initiatic movements. He, therefore, opened extensive negotiations with the Representatives of several Orders and Societies and, on the 8th of August, 1934, he successfully and officially opened the first International Convention of the new Federation, in which fourteen Orders or Societies were duly represented.

Other confidential Conventions were held in Brussels in 1936 and 1939, and in Paris in 1937.

The dreadful war which we have just passed through kept the Orders and Societies from all active work or cooperation ever since 1939, and it is only after overcoming most unusual obstacles and difficulties, and through secret means, that some contact



Dignitaries in the "Orient" of the F.U.D.O.S.I. Temple, Brussels, Belgium. Reading from the left: Inspector, Sar Akhnaton; Councilor, Sar Placidus; Chancellor, Sar Elgim; Imperator, Sar Validivar; Councilor, Sar Puritia.

Quelques dignitaires à l'Orient du Temple de la F.U.D.O.S.I., à Bruxelles, Belgique. De gauche à droite: Inspecteur, Sar Akhnaton; Conseiller, Sar Placidus; Chancelier, Sar Elgim; Imperator, Sar Validivar; Conseiller, Sar Puritia.

Dignatarios en el Oriente del Templo de F.U.D.O.S.I., en Bruselas, Bélgica. De izquierda a derecha: Inspector, Sar Akhnaton; Consejero, Sar Placidus; Canciller, Sar Elgim; Imperator, Sar Validivar; Consejero, Sar Puritia.



was maintained between America and Europe during the long and hard years of the human upheaval and of the enslaving of Europe.

But, in spite of cruel persecutions, of arrests, of the Gestapo's questionings, of police raids and searches, the sacred and initiatic work never stopped and the flambeau regularly passed on from hand to hand, at times in most unexpected and inaccessible places, such as church towers and ancient crypts.

It was, therefore, with great joy that, thanks to the valuable friendship between all the leaders of the Federation, the various Orders were able to meet again in a fraternal gathering and to organize their work.

The Aims and Purposes of the F.U.D.O.S.I.

Some persons, whose minds have not as yet received sufficient light, have been wondering why it was necessary to gather in a Universal Federation the Initiatic Orders and Societies, which, in their own field of work, enjoy the most absolute and complete freedom and perfect autonomy and independence. To this query we may reply that, more than in anything else, it is in the Initiatic work that the greatest vigilance is indispensable and that a strict and active international discipline must be exercised.

We must acknowledge, and regret, that there exist many false prophets and a number of so-called Initiates who use, for selfish and tyrannical purposes of domination, the pretext of initiation to thrust themselves on, and exploit, gullible and sincere persons. It was high time to warn the public against these false leaders and against noxious doctrines which they taught to trusting souls.

In each country, each authentic and regular Order knows its imitators and such false prophets. It was necessary to watch these clandestine movements, to expose these imposters or instruments of hidden and unavowed forces, in all countries, wherever they be operating, and thus avoid any confusion between the regular and authentic Orders and false organizations that are harmful or that give teachings that have nothing to do with the Universal Tradition and Esotericism.

And also it was necessary that the authentic Orders be careful in selecting their members and their officers and in maintaining their adepts and students on the right path of the true doctrines, obliging them to follow a strict line of discipline, rational, sincere and conscientious work, so as to avoid radical teachings and heterodoxy.



Committee of officers of the esoteric societies, studying the proposed F.U.D.O.S.I. Journal. Left to right: Sar Placidus, Sar Kryptos, Sar Emilius, Sar Akhnaton.

Comité des officiers des sociétés esotériques, étudiant la proposition d'un Bulletin de la F.U.D.O.S.I. De gauche à droite: Sar Placidus, Sar Kryptos, Sar Emilius, Sar Akhnaton.

Comité de oficiales de las sociedades esotéricas estudiando la proposición de un Boletín de la F.U.D.O.S.I. De izquierda a derecha: Sar Placidus, Sar Kryptos, Sar Emilius, Sar Akhnaton.

This immense work which was intended to protect the Orders against their inner and outer enemies has been successfully carried on by the F.U.D.O.S.I. and is now going on.

The Emblem of the F.U.D.O.S.I.

It is our much regretted Imperator, Dr. H. Spencer Lewis (Sar Alden), who created and drew the Universal Symbol of the F.U.D.O.S.I. (shown on the title page of this Journal). He presented it to the members of the Congress in 1934 and, owing to its profound significance, its uncommon and original combination, it was unanimously adopted.

It represents the Mystical Egg which, in Egypt, of old, involved all the Mysteries.

In its center are two bipolar magnets, representing the two hemispheres united in one same spiritual brotherhood. Initiation is indeed universal and all men of good will are entitled to it, whatever be their birth country.

An unfinished triangle and an incomplete square are coupled together in its center, because all traditional initiations, far from combating each other, are complementary, one to the other, so as to give a unique Light to the Neophyte.



The holy Cross in the center represents the Christian current of Initiation, whereas the square symbolizes the Hellenic Initiation and the triangle, the Martinist Initiation. This symbol thus achieves the miracle of realizing the spiritual unity.

During the Convention held in Paris in 1937, our Brother, Sar Iohannes, showed to the astonished members of the Congress that, by placing the symbol of the F.U.D.O.S.I. on the revolving disc of a phonograph and giving it an increasing speed, there came a moment when a new esoteric symbol appeared which, by itself, involved and vivified all other symbols; the true Swastika of the traditional Hindu Initiation. . . .



Illustrious Sar Alden, Dr. H. Spencer Lewis, late Imperator of A.M.O.R.C. and one of the first trinity of Imperators of the F.U.D.O.S.I.

L'Illustre Sar Alden, Dr. H. Spencer Lewis, défunt Imperator de l'AMORC et un des membres de la première trinité des Imperators de la F.U.D.O.S.I.

El ilustre Sar Alden, Dr. H. Spencer Lewis, difunto Imperator de A.M.O.R.C. y uno de los que formaron la primera trinidad de Imperators de F.U.D.O.S.I.

The Works of the 1946 Convention

All authentic Orders were represented at the last Convention held in Brussels.

A very precise Liturgy was employed when the Imperators, who enhanced by their presence the whole ceremony, were received with honor and dignity.

Successively, Sar Hieronymus (Imperator of Europe), Sar Gregorius, and Sar Validivar (Imperator of AMORC) delivered inspired messages of Peace Profound and bright hope to the attendants.

They unanimously agreed that, after the great trials and sufferings imposed on humankind during the World War, all Initiates, in all countries, must unite their efforts so as to lead men toward better accomplishments and also toward a "better sheep-fold."

On the second day, the delegates to the International Supreme Council of the F.U.D.O.S.I. held a secret and confidential meeting with a view to solving a few pending questions.

(Continued on Page 23)



Sar Elgim (Jean Mallinger), Chancellor of the F.U.D.O.S.I., *avocat* and noted researcher in esoteric literature, shown in his study.

Sar Elgim (Jean Mallinger), à son bureau. Il est Chancelier de la F.U.D.O.S.I., *avocat*, bien connu par ses recherches dans le domaine de la littérature esotérique.

Sar Elgim (Jean Mallinger) en su estudio. Es Canciller de F.U.D.O.S.I. y abogado bien conocido por sus investigaciones en el campo de la literatura esotérica.



Minutes of the Conclave

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OFFICIAL PROCEEDINGS OF THE SUPREME COUNCIL OF THE F.U.D.O.S.I. — BRUSSELS, JULY 22, 1946

In the year Nineteen Hundred and Forty-Six, on the 22nd day of the Month of July, in the Temple "François Soetewey," situated at the Angle of Brussels, Belgium, Delegates and Members of the Supreme Council of the Federation, met according to the traditional use in a confidential and secret Convention.

Present were: The V.V. Ill.V. Emperor SAR HIERONYMUS, Emperor for Europe; the V.V. Ill.V. Emperor, SAR VALIDIVAR, Emperor of AMORC for North and South America; the V.V. Ill.V. Grand Chancellor, SAR ELGIM, and the V.V. Ill.V. Assistant Grand Chancellor, SAR AGNI; the Grand Treasurer, SAR KRYPTOS; the V.V. Ill.V. Members of the Supreme Council of the F.U.D.O.S.I.: Sar Puritia, Sar Marnès, Sar Gregorius, Sar Renatus, Sar Akhnaton, Sar Placidus, Sar Emilius. Those represented by regular powers and credentials were: Sar Yésir (France); Sar Iohannes (Switzerland); Sar Am-On-Râ (Poland); Sar Emmanuel (Austria).

Delegates of the following Orders or Societies were also present:

- 1) Ordre de la Rose+Croix Universelle
- 2) Ordre de la Rose+Croix Universitaire
- 3) Ordre Pythagoricien
- 4) Ordre Martiniste et Synarchique
- 5) A.M.O.R.C.
- 6) Ordre Martiniste Traditionnel
- 7) Eglise Gnostique Universelle
- 8) Société d'Etudes et de Recherches Templières
- 9) Ordre Kabalistique de la Rose+Croix
- 10) Société d'Etudes Martinistes
- 11) Union Synarchique de Pologne
- 12) Order of the "Militia Crucifera Evangelica."

The three Emperors, SAR HIERONYMUS, SAR VALIDIVAR and SAR GREGORIUS, Assistant Emperor, received the allegiance of the new members of the Supreme Council and gave them the liturgical investiture of their duties. SAR LEUKOS was also represented.

The funeral eulogium of the V.V. Ill.V. deceased B.V., Sar AUGUSTINUS, Emperor; Sar LILIUM, Grand Master of the Ordre du Lys et de l'Aigle; Sar AEQUAES ROSAE CARITATIS, Sar PASCAL, Sar LUDOVICUS, was followed by a ritualistic prayer to their beloved memories.

The Convention, after hearing the reports of the Delegates, the Messages of the absent Delegates and their reports, after taking opinions and after regular discussions, decided:

- 1) to keep in vacancy the seat of the third Emperor of the F.U.D.O.S.I., which was held by the V.V. Ill.V. Sar AUGUSTINUS, Grand Master of the Traditional Martinist Order, until the election of a new Grand Master of this Order. In the meantime all the regular powers of the Grand Mastership will be carried on by a COUNCIL OF REGENCY, composed of: Sar Puritia (France), Sar Leukos (America), and Sar Renatus (Belgium); they alone will be qualified to validate or deliver charts or documents for the Order during the vacancy of this post of Grand Master.
- 2) According to the proposal of the V.V. Ill.V. Emperor SAR VALIDIVAR, an official Bulletin of the F.U.D.O.S.I. will be issued regularly through his good offices, composed of several articles in the English, French and Spanish languages.
- 3) The seat of Sar Pascal will be assigned to Sar Renatus; that of Sar Ludovicus to Sar Placidus; that of Sar Aequaes Rosae Caritatis to Sar Akhnaton. The Société Alchimique de France and the Ordre du Lys et de l'Aigle are invited to elect Delegates to the bosom of the Supreme Council to replace their own deceased Grand Masters.
- 4) The Convention gives full powers and authority to the Initiatique Doctrinal Commission to make yearly reports on its activities.
- 5) The Convention solemnly declares not to collaborate with a so-called *Worldly Spiritualist Congress*, organized in Brussels in the month of August, 1946 by self-proclaimed agents of a fraternal society. None of the Societies, none of the Orders of F.U.D.O.S.I. will be represented there; no power has been conferred to anyone to this effect and SAR VALIDIVAR read his letter of protestation sent to Mr. Wittemans against his unauthorized use of the name of the A.M.O.R.C. among the societies which organized said Congress.
- 6) A call for Peace is sent by the Convention to all men of good will.
- 7) A special Initiation will be granted unto the Initiates of all countries who will deserve well of true Initiation.

Thus is decreed without appeal and confirmed by US, Emperors and Members of the Supreme Council of the F.U.D.O.S.I., in our sittings of this 22nd day of July, 1946. The above constitutes our official declaration.



Sar Hieronymus' Opening Address

MESSAGE OF THE IMPERATOR OF EUROPE



IN OPENING this Convention which, once more, brings together the Representatives of all the Initiatic Orders of the world associated with the F.U.D.O.S.I., I want to express my fraternal greetings and to bid welcome to all the Initiates of all the Orders, and I pray the Almighty to grant His blessings unto this Assembly and to spread on all of us His profound Wisdom and Cosmic Light.



Illustrious Sar Hieronymus, Emperor of the Rose Croix of Europe and one of the three incumbent Imperators of the F.U.D.O.S.I.

L'Illustre Sar Hieronymus, Imperator de la Rose-Croix d'Europe, un des trois présents Imperators de la F.U.D.O.S.I.

El ilustre Sar Hieronymus, Imperator de la Rosa-Cruz de Europa y uno de los tres actuales Imperators de F.U.D.O.S.I.

First of all, I want to associate to this Convention, in the Invisible, those who, since our last Convention, have been called to Eternal Peace by the Sovereign Master of all things:

Sar Ludovicus, F.'. Colonel Fitau, Consul of Chile, Engineer, Grand Master of the Order of Hermes for Chile, Delegate of the F.U.D.O.S.I. and member of the Supreme Council, who died in Brussels at the end of October 1939.

Sar Pascal, F.'. Hunin, F.R.C., formerly Archdeacon of the Foreign Relations of the Order of Hermes, arrested by the Gestapo in Cherbourg (France), condemned to deportation and conveyed to the Camp of Neuengam where he died in February 1945.

Sar Ignis, F.'. Nico Wolff, general Scribe of the Order of Hermes for Belgium, arrested by the enemy on March 5, 1943, condemned to deportation and sent to the Camp of Flossenbug and murdered on April 22, 1945, after suffering incredible tortures.

Sar Apollonius, F.R.C., F.'. Rochat de l'Abbaye, Grand Master of the Rose+Croix Universitaire in France, who died in Paris in August 1944.

Sar Eques Rosae Caritatis, F.'. Georges Lagrèze, Grand Inspector of the F.U.D.O.S.I. who died in Angers (France) in April 1946,

and finally the Emperor of the F.U.D.O.S.I., the Very Illustrious F.'. *Augustin Chaboseau*, Grand Master of the Traditional Martinist Order, who died in Paris, on January 2, 1946.

Let us collect ourselves, my Brothers, and pray the Lord to open to our departed brothers the Kingdom of Glory and Light.

After eight long years the Almighty has granted unto us the privilege of meeting again so as to proceed with the great plan of renovation of Humankind which He has entrusted unto us as a special mission, this great plan for the protection and harmony of spiritual values which is the Divine Plan.

Eight years ago we were assembled together in the secrecy of this Temple; the world was living in anxiety; and the Message which was conveyed to you had been received as an inspiration from on High and announced the imminence of war and practically the complete destruction of Europe.

As far back as 1934, it was in view of this impending calamity already threatening Humankind that the Leaders of our Orders had deemed it absolutely necessary to constitute again a selected body of Initiates, like unto those of ancient times, to combat materialism and selfishness in all their mani-



festations, to save the occidental civilization and to collaborate in the Divine and Universal Work of spiritual restoration.

The impending peril soon was becoming more definite and it was during the 1939 Convention that we brought a message of ominous prophecies, under God's inspiration.

The frightful storm that was to rage upon old Europe, and in fact upon the whole world, had been disclosed to us in a flash of Divine Light. Soon the tremendous cataclysm was going to burst upon the world. In the visible, as well as in the Invisible, the violence of the Black Forces, of which Nazism was the most inhuman expression, struck the splendid cities of Europe, threatening to annihilate its living civilizations; those Satanic Forces shook the structure of spiritual values to its very foundations.

But the sacred Orders of the F.U.D.O.S.I. in Europe, and more particularly the Rose+Croix, Hermes and the Martinist Order, proceeded with their mission, bringing to a disabled world the hope of a new dawn, and of the possibilities of a spiritual restoration, even in case of the dreaded victory of the Forces of Darkness.

Following the inscrutable purposes of the Divine Will, which had been communicated unto us in the Invisible, we persevered to meet together and to work, though our Orders had been condemned and laid under an interdict by the occupying authorities, and also though the F.U.D.O.S.I. was considered as the most dangerous of all Orders by the enemy who wrongly regarded it as a Masonic organization. All the Orders, and particularly Hermes, carried on their work, holding regular meetings and, under the leadership of our Brother Sar Elgim, all the members went on with their sacred work. New initiations were granted in the utmost secrecy, but with a courageous and remarkable tenaciousness. Seven times Brother Sar Elgim was in trouble with the Gestapo: they searched through his home; he was arrested several times, released provisionally and then threatened in his very life, in August 1944; he received in time a providential warning and thus was able to escape from his enemies.

The Emperor himself worked covertly because he felt that he was constantly spied upon and threatened. He organized secret meetings, granted R+C Initiations, received Belgian and French Brothers, giving them enlightenments upon the great and sacred Mission of the Orders, at that time and for the future.

Sar Agni was then trusted with the secret plans of the Emperor and was the link between the Emperor and the other Brothers. With Fr. Sar Lampas he worked for the Resistance and both of them had the same heroic behavior; many of the ritualistic meetings were held in his house in Huy.

All of them, the Emperor and the Brothers, were accomplishing secretly, against strict interdictions, and in spite of wild threats, a great work of spiritual Resistance, as dangerous but also as helpful as the civilian Resistance.

Our Brothers of Belgium, of France, of Poland have led an heroic, dangerous and underground struggle, without hope of any compensation, without any expectation whatever of thankfulness, honors or wealth, from the world, and they have worked unselfishly for the greater Glory of Christ, preparing the way for the advent of His Kingdom; in this lay their only reward. "Non nobis, non nobis Domine, sed nomini tuo Dei gloriam." This has always been the motto of the true R+C.

They even prepared the organization of a new Order, that of the Knights Templars, whose historical section is represented in this Convention.

The Emperor of Europe, receiving inspiration from the Invisible, had established a plan of material and moral restoration of the world. He addressed the text of this plan, translated into English, to President Roosevelt; it would have permitted the rehabilitation of Europe, in conditions of prosperity and brotherly understanding, but, through the selfishness of certain opposed nations that did not authorize it, it was not taken into consideration.

The Emperor, Ralph Lewis, or Sar Validivar, during the last month of March, asked us to enter into a union of prayers, and in a wonderful, towering flight, the prayers of two continents rose up to the Almighty God.

At that time a new war was imperiling the world again, and if the danger has been removed it is through the spiritual intervention of the R+C, which has been able to win this sublime grace from the Sovereign Master of all things.

In fact, war, as yet, is not finished: we are having the same trials, passing through hard experiences just as during the war, and it is perhaps the most difficult period of human history. It is in such hours of darkness, of crisis, that the Divine Intelligence and Will has trusted unto His selected ones, His prophets or



The Eternal Symbol

By SAR VALDIVAR

(Imperator of A.M.O.R.C.)

IDEAS are born out of impressions. Especially is this true where the forms and manifestations of nature are concerned. The mind of man seeks to attach a meaning or give an identity to each external impression which it experiences. The unknown is aggravating to intelligence, even to the intelligence of the primitive mind. Nothing which commands attention, that seems continually to touch our lives is left unexplained by us. Where the natural causes are not observed, others are imagined by the fertile human mind. The savage has an explanation for every phenomenon in his world of experience.

There are, however, some objects which we perceive which not only suggest their own nature to our minds, but likewise depict other ideas or conceptions which we have had. In other words, such objects are representative of something other than themselves. Such signs are *symbols*. Such natural symbols are principally the result of suggestion. There is something about the form of the sign which resembles an element or elements of some previous group of ideas in our experience. By association, the symbol continually makes us aware of these other ideas. A dark cloud, for example, suggests and therefore symbolizes all of that which is associated with a storm. Such *natural* symbols are obviously quite generally accepted by mankind, because they are related to common human experiences.

On the other hand, there are *artificial* symbols which a man or a group of men may create to represent notions of their own. Such artificial symbols or devices will be related to their own particular experiences and may mean nothing to any other class of persons. For further example, we have the signs which are used by physicists and electrical engineers to depict instruments in an electrical circuit. To the layman, they are unintelligible. Such artificial symbols may exist for an indeterminate time, such as family escutcheons or signs adopted by secret societies to represent them. Frequently they gradually or suddenly pass into oblivion. Conversely, natural symbols persist, since they are rooted in some phenomenon of nature which men of each century perceive more or less alike. The interpretation of the symbol may alter; namely, there may come about an elaboration of the ideas it represents, but it will con-

tinue to be related to the original conception had by man.

One of such *eternal symbols* is the *cross*. The cross in its various forms may be traced back to remotest antiquity. It is not endemic to a known civilization, for it has been found inscribed on the pottery of peoples that may be archaeologically classified as *prehistoric*.

What did the cross in its earliest form suggest to the primitive mind of man? Perhaps the conception of *duality* was the most dominant idea identified with it. Contrast or difference must have been one of the most fundamental and early lessons of existence learned by man—day and night, male and female, good and evil, pain and pleasure, plenty and insufficiency, friend and enemy, man and the external world, man and self. All existence to the mortal mind was either one of these two extremes, or others like them, or a flux between them. It was likewise difficult to determine which of such contraries had the most efficacy. Night often was as extensive and could have as many occurrences attributed to it as day. Pain and pleasure seemed equally to affect man, as did such conditions as plenty and insufficiency. Not only were such conditions contraries, but they seemed to parallel each other in their potentiality of accomplishment.

Obviously an ideal state would be one where these conditions would seem to mitigate each other, that is, to unite. With such unity, it was believed, occurred many otherwise inexplicable phenomena of nature. If, therefore, one single line could represent the generation of one contrary, one manifestation of nature, and another single line, parallel with it, represented the opposite manifestation, the two parallel lines of equal length, then depicted *equality*. If these two lines cross each other, they have not lost their identity. They have not necessarily merged to become something different in expression, but they have *united*. Such a cross consequently depicted a desired state, a *harmony* of the contraries. If you, today, were to pictorialize, in a very simple form, the unity, the marriage, if you will, of two different conditions or things, can you think of any more expressive form than a simple, equilateral cross? (See Figure 1.)

Philosophically it might be contended that there are no opposites, because everything is of one continuous motion. Nothing is stationary or separate from all else. What we discern as opposite, or as a contrary, is either due to a negative fact, that is, the apparent absence of a positive reality, or our inability



Fig. 1

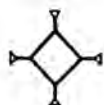


Fig. 2



Fig. 3

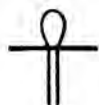


Fig. 4

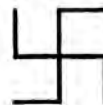


Fig. 5

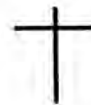


Fig. 6



Fig. 7

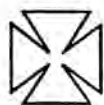


Fig. 8



Fig. 9



Fig. 10

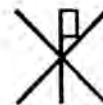


Fig. 11



Fig. 12

to follow the complete change from one form into what seems its contrary. However, *realistically* and not abstractly speaking, the human mind does conceive such conditions as contraries, whether they exist in fact or not. Consequently, they must be dealt with, and so long as we can see them, the equilateral cross will simply symbolize their unity.

The Evolution of the Cross

All crosses, of course, do not have such a psychological and natural foundation. Others have a religious, mystical, and heraldic significance. The religious and mystical interpretations are, however, at their bottom, principally related to the psychological principles from which the cross sprang. There are as many as 385 different types of crosses, a number of which are purely ornamental designs. A form of the equilateral cross was depicted by the Chaldaeo-Assyrians, as a symbol of the sky and its god Anu (Figure 2). It possibly suggested as well the radiation of space, of extension, and direction. In fact, to the pre-Columbian Indian and the Incas of Peru, this type of cross represented the four quarters from which the rain comes. Among the Chinese, the equilateral cross was drawn within a square. The whole symbolized the earth. It was conceived that God fashioned the earth in the form of a cross. Possibly this conception was had because the earth stretches in four directions.

The Tau cross (Figure 3) is so named because it affects the design of the Greek letter *Tau*. It is one of the oldest of all symbols venerated by the ancients, and one to which a variety of meanings has been assigned. With the Gauls, the Tau comes to stand for the hammer of Thor. This, in turn, depicted the ferocity of the elements, particularly storms. Even with the Egyptians, it was the sign of a two-headed mallet, the sign of the enforcer. It was likewise known to them as the *crusher*, *avenger*, etc. The Mayas used this symbol in the form of a tree trunk, with a horizontal bough resting across the top. Persons are seen worshipping before it.

The Key of Life

The *Crux Ansata*, or looped cross (Figure 4) is really a Tau cross with a handle or loop attached to its top. Perhaps of all of the variations of the cross, this form has the most romantic and mysterious history. Just when it was originated is not known, but it is to be seen inscribed on bas-reliefs and on tomb walls, and painted on papyri manuscripts of the earliest Egyptian dynasties. It may be seen held in the hands or on the persons of gods and goddesses, and kings alike. To the Egyptians, this symbolic device, cross, was known as the *Ankh*, which means "life." The sign was placed in the hands of gods and personages to show that they were living, not perhaps in the physical sense, but that they were living in the next world. Consequently it likewise depicted a continuance of life or *immortality*. It often represented that he who was shown with *Ankh* could give life to others. This was further indicated by persons kissing the *Crux Ansata*, or touching their lips to it. An example of this transmitting of life, symbolized by contact with the symbol, is seen on a bas-relief of the Twelfth Dynasty (approximately 2000 B. C.). The goddess Anukit is holding the cross by the lower extremity, with the looped portion to the nostrils of King Useratesen III. Beneath it appear the words, "I give thee life, stability, purity, like Ra, eternally." The word *Ankh* is also incorporated in the names of some of the kings, such as Tut-ankh-amen, consequently the *Crux Ansata* or *Ankh* has, not without reason, been referred to as "the key of life."

The Greeks adopted the symbol but adapted its form to the figure of a goddess. In other words, they anthropomorphosed it. The looped portion became a head and the lower tau (T) part became the arms and body of the goddess of life. Goddesses into which the *Crux Ansata* were evolved were, for example, *Aphrodite* and *Harmonia*.

The Swastika

The Swastika, or gammated cross (Figure 5), only recently has come into ill repute, by symbolizing a



noxious political regime. Heretofore, it has been venerated by peoples of every era for exalted meanings. One of the oldest of all symbols, its origin is lost in antiquity, but it was undoubtedly born out of a natural sign, as its known history would indicate. It may be found among primitive peoples of both hemispheres. It is often alluded to as the gaminated cross, because it appears like four gammas (the third letter of the Greek alphabet) joined together. It has, for example, been found on pottery, on the Island of Rhodes, on Athenian vases, and on the breastplate of Apollo. It likewise appears on the jewels and weapons of the Gallic and Scandinavian peoples, and also on a Hittite monument.

In India, there are two types of Swastikas, one with the arms pointed left, which is known as the *Sauvastika*, and those turned to the right. The latter is the common version, known as the *Swastika*. The Hindus define the Swastika (arms turned right, Figure 5) as the male principle, the *positive force* of the universe. To them, it likewise depicted the god *Ganesa*. The Sauvastika (arms turned left) represents the female principle, namely, the *negative force* extant in the universe, and the Goddess Kali. This male, positive force likewise signifies the sun in its apparent daily course of creative activity across the heavens. Thus the Hindus always associate with the Swastika the qualities of *light* and *life*. Conversely, the Sauvastika depicts *night* and *destruction*—generally the evil forces.

To the Buddhist, the Swastika has the significance of being the sacred footprint of Buddha. Such footprints of the conceived divine personage are known as *Buddhopada*. The Swastika, with this unique meaning, was slowly evolved by them into an elaborate design representing a human foot, inscribed upon which are also to be seen the conventional Swastikas. To the Chinese, the Swastika is a symbol of *plurality*, of *long life*, and of *abundance*. This conception of plurality attributed to the Swastika, in Japan, took the form of a number. There, this cross symbolizes the number 10,000. The Swastika, whenever there has been any special meaning attributed to it in the past, has been a sign of beneficence, of life, light, and understanding, of which these few examples are evidence. Unfortunately, it will take a considerable time before the effusion of hatred now mentally associated with it is eradicated from the minds of the general public.

The Swastika's suggestion to the primitive mind was principally one of *motion*. The apparent diurnal movement of the sun across the heavens, the movement of the earth, running water, the wind, the unit-

ing of four castes—all of these were associated with the early Swastika. Namely, it has depicted action and development within nature and within man. If we take the equilateral cross, for further example, and add arms at right angles to its extremities, the symbol immediately suggests motion to the mind.

Origin of Christian Crosses

The Christian cross began as a glorification of the Roman Lignum Infelix (unhappy wood). This Roman cross was in reality a wooden post, with a horizontal cross beam near the top, upon which it was the custom of the day to execute criminals, just as we in many countries of the world today execute criminals upon the gallows, also principally of wood. Since Christ was crucified upon the Roman cross, it became to the Christians a symbol both of an infamous wrong and of His sacrifice. It further depicted to the Christians their faith in all they sought to attain. However, to the early devout but often ignorant adherent of Christianity, the Christian cross became an amulet thought to possess magical powers. They painted crosses on their houses, wore them upon their clothes, and kept one or more constantly upon their persons, as though it imparted a protective influence. As one theologian of the early Christian period said, "The cross has received worship similar to, if not equal to that of Christ." It is regrettable to have to add that in the leading nations of today, this kind of Christian idolatry is often still to be seen.

The *Crux Immissa*, or Latin cross (Figure 6) finally in the early centuries took its place officially as the symbol of Christianity. Previous to this, the Latin cross was rivaled by the equilateral cross (Figure 1) as the symbol of Christianity. In fact, they were often interchanged. With the passage of time, the Christian emphasis placed upon the Latin cross was evolved into various other forms. These latter types were, of course, always contiguous with the origin of Christianity. They really evolved from special meanings attributed to the cross by Christian sects and orders. The *Crux Decussata*, or Saint Andrew's cross (Figure 7) is an example. It derives its name from Roman number ten (X), upon which type of cross it is claimed St. Andrew was martyred.

The *Maltese*, or rayed cross (Figure 8) is still another example. This cross was born as a decoration by the hospitalers, for their Christian deeds of charity. The latter were a knighthood formerly known as the Knights of St. John of Jerusalem. Its form is still often used as a meritorious military award.

Again, the *Patriarchal Cross* (Figure 9) was so named after the Bishops of the early Christian

(Continued on Page 24)



The Technique of Clairvoyance

(THE PRACTICAL NOTES OF AN EXPERIMENTER)

By SAR SKIA



EVER since I was a child I have always had spontaneous visions. They appeared as well by daylight as by night, with my eyes either open or closed; but when I am experimenting with the phenomenon the vision is clearer if I am in a room that is either partially or wholly dark; but it is true that, as a rule, I do not generally have these experiences during the daytime.

I find that the best conditions for experimentation are as follows:

- 1) to have a lighted candle in the room, or in the room adjoining.
- 2) to have a little incense burning in the room.

Conforming to these two conditions increases the clearness of the pictures and helps the manifestation of the phenomenon. When I am cold, or if it is about one hour after a meal, it is very difficult to obtain any manifestation.

3) When I feel a little bit tired, clairvoyance is always easier.

4) If somebody talks to me while I am undertaking the experiment, then I feel a shock and this breaks all connection with the vision which immediately disappears.

5) Very often there is clairsaudience at the same time as clairvoyance; then I hear distinctly a voice talking to me; I perceive it through my ear, just as if it were a living person talking to me. The tone of voice is always the same, rather a masculine voice.

6) Such experimentation is very tiring and after one hour of work, or of visions, I feel completely exhausted and then I stand in fear of falling in a faint.

7) When I am asking a question, or when somebody else puts a question, I often receive the answer, in the way of a vision, even before the end of the question be expressed.

8) When a vision appears to me, if I place my hand upon my eyes, I still continue to perceive it. Therefore, it is not a visual hallucination caused by a play of lights and shadows. I still see it with closed eyes.

9) After practicing certain rites, the possibility of obtaining interesting visions is increased by the ritualistic environment; the visions, then, are much more frequent, and they also manifest more rapidly, are clearer and more colored.

10) The objects that are perceived during this clairvoyance practice do not always correspond to earthly realities; thus at times I see unknown plants or species of the vegetable kingdom, or new forms of monsters, dead persons, and sometimes Divine entities. For instance, once, after I had taken a sleeping draught I suddenly felt I was projected out of my physical body and in a flash I was carried to a lunar crater; the only living creatures I could perceive there, were kinds of glowworms connected together by a sort of thin thread and they were creeping on the ground; each had two lights on top of its head.

11) When there is a good wood or coal fire lighted in the room, the colors and the vision are then extraordinarily vivid.

12) Some pictures come back periodically, which seems to indicate that they correspond to actual scenes or personalities.

13) When working in a room where several persons are gathered, if one of them is sick, or restless, or nourishes sensual thoughts, it greatly interferes with, and acts against, the manifestation of the phenomenon.

14) When a prayer is said before the experience, the manifestation is easier and I perceive immediately the effect of some help; or, when I am in a depressed condition, if I say my prayers, I feel at once the same sensation of an invisible presence and at times I also see the Power which is manifesting.

15) When several persons form a ritualistic chain, a strong sensation of cold rapidly creeps upon me and several entities are attracted to the chain, as if it were magnetized.

16) Instead of helping the manifestation of the phenomenon and stimulating the vision, alcohol annihilates it; and so does tobacco. On the contrary some sleep-inducing drugs are very helpful and increase the visibility of the phenomenon.



The Mania of Prognostication

By SAR HIERONYMUS

AMONG the cases of neurosis studied by Dr. Pierre Janet, there is one, classified in the category of amnesias and states of uncertainty, which he calls the *mania of prognostication*, or *fate interrogation*.

The mentally sick person being unable to solve the question that he has on his mind, leaves it to some extraneous affirmation, which is beyond argumentation because it is incomprehensible. He then decides to abide by the decision of fate, the same as when we hesitate between two ways of action and we toss a coin because we have not enough energy to try to discriminate which is the best way.

"... So and so is worrying because he wants to know whether he does believe, or does not believe in God. ... And while walking in the street, he makes up his mind to think that if he can avoid crossing under the shadow of the trees, it will be because he believes in God, and if he has to cross under the shadow of the trees, it will be because he does not believe in God!" (1)

J. J. Rousseau who, in many respects, was such a sick person as those studied by Dr. Pierre Janet, wrote in his "Confessions" that he often felt the urge to solve insolvable problems by similar methods. "The fear of hell," he said, "kept me very often disquieted by apprehensions. I was wondering: 'In what condition am I? If I were to die in this very moment, would I be damned?' ... Always timorous, wavering in this grievous uncertainty, to get out of it I resorted to the most ridiculous stratagems, for which I would have been ready to lock any man in a cell, had I seen him doing the same! I took into my head to make a kind of prognostic so as to appease my anxiety. I thought to myself: I am going to throw this stone against the tree which is in front of me; if I hit it, it is a sign of salvation; if I miss it, a sign of damnation. And while thus thinking I threw my stone with a trembling hand and a dreadful throbbing of the heart, but so luckily that it hit the tree in its very middle ... which, truly, was not very difficult because I had been very careful to select it very large and very close to me. Ever since I have had no more doubts about my own salvation."

In these different examples, the presage is either just a drawing of lots, or the result of a personal action of which the author cannot wholly foresee the solution.

In what refers to the first case, that is presages that are drawn by fate, we may establish points of similarity with some of the favorable predictions indicated by folklore, which, however, cannot be attributed to disordered or sickly minds. Whence do come these old beliefs which persist and become more frequent in the most civilized societies? Undoubtedly from the fact that certain objects, or persons, emit beneficent or noxious radiations.

When it refers to personal actions, we may admit that the subliminal consciousness which involves the resonancy of our future and conceals the prolongation of our future actions, since future is but the unfoldment of a concatenation of ideas which constantly progress onward, the subconscious mind controls the hand that is going to throw the stone, or the steps of the sick person who is perambulating under the trees.

It is therefore an unknown power which thus answers to the question, and not fate; but it is a mental power, of which we recognize the manifestation without being able to discriminate its motive of action.

But there is also a series of analogous facts which, according to psychiatrists, would probably fall into the same category as neurosis. Furthermore, Binet has already adopted this viewpoint with regard to the great Mystics and Dr. Janet does not waver in ranging these mental manias and neurasthenic doubts, and such interrogation cases, as a sentiment of inadequacy, or complex of inadequacy.

Faith disappears in some sick persons by virtue of the working which disturbs or distorts action and perception. The patient does not trust any more the persons who live around him and he opposes a desire for greater authority.

This fact is not at all limited to cases of neurosis, and the loss of faith in many unbelievers is nothing else but a disease of the sentiment of confidence; there has been a shifting of trust; the new object upon which it has been placed is no more satisfactory and consequently there is a collapse of the sentiment of trust and the mystical trust breaks down at the same time as the family or social confidence. Now, as a matter of fact, we must acknowledge that in our civilization only very few men and very few organizations are worthy of an absolute confidence.

Coming back to the order of facts analogous to those which have been called the mania of prognosti-

(1) Les Névroses, P. 50.



cation, we shall quote the interrogations made by Mystics with a view to obtain a divine answer or presage.

There is no prophet, no true mystic who, considering himself entrusted with a mission which he deemed above his personal power, has not, in the whole course of his life, prayed for a sign from God. It is not to fate that the Mystic is appealing; it is not his subconscious mind that will give him an answer and no folklore presage may gratify his quest. He appeals to the Divine Power. Who will answer to him, if not God Himself?

God answered to Moses, and He answered to the Prophets. "I shall multiply my signs," He said.

The Bible bears out the value of God's sign in the Book of Ecclesiasticus.



Through this gate in Paris have passed many celebrated mystics of the eighteenth century. It leads to the courtyard of the renowned alchemist, Alessandro Cagliostro, who defended the esoteric societies of his time.

Par cette porte, à Paris, beaucoup des mystiques célèbres du dix huitième siècle ont passé. Elle mène à la cour d'Alessandro Cagliostro, alchimiste très connu, défenseur, jadis, des sociétés esotériques de son temps.

Por esta puerta, en Paris, han pasado muchos de los místicos célebres del siglo dieciocho. Ella conduce al patio del renombrado alquimista Alessandro Cagliostro, quien defendió las sociedades esotéricas de su tiempo.

"Cognovit enim Dominus omnem scientiam et inspevit in signum aevi annontians quae praeterierunt et quae superventura sunt." (XLII, 19)

"Quomodo amplificemus Zorobabel nam et ipse quasi signum in dextera manu." (XLIX, 13)

When the Angel of the Lord appears to Gideon and trusts him to throw off from Israel the yoke of the Midianites, Gideon answers to him: "If now I have found grace in thy sight, then shew me a sign that thou talkest with me."

"Then Gideon made ready a kid and unleavened cakes and placed them upon the rock. And the Angel of the Lord put forth the end of the staff that was in his hand and touched the flesh and the unleavened cakes, and there rose up a fire out of the rock and consumed the flesh and the unleavened cakes. Then the Angel of the Lord departed out of his sight." (Judges, VI, 17, 20, 21)

Further, Gideon also says to God: "If Thou wilt save Israel by mine hand, as Thou hast said, behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that Thou wilt save Israel by mine hand, as Thou hast said."

And thus it happened: Gideon "wringed the dew out of the fleece, a bowl full of water."

But Gideon was not, as yet, fully convinced and once more he spake to God: "Let not Thine anger be hot against me, and I will speak but this once: let me prove, I pray Thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew."

"And God did so that night." (VI, 36-39)

A great many examples could thus be quoted. The Bible also warns us against false signs: "If there ariseth among you a dreamer of dreams and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, thou shalt not hearken unto the words of that dreamer of dreams . . ." (Deut. XIII, 1-3). But the Scriptures, in this instance, want to point out the difference between the magicians' signs and God's signs.

The Mystic has offered his prayers to God with the perfect confidence of a trusting soul, attuning with the Infinite Goodness. If this soul experiences, not a doubt about the efficiency of a prayer that Christ has promised to grant "when it be asked of the Father in His name," but the need for a greater light about the progress of that prayer towards God, then it interrogates the Sovereign Master and asks Him a

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Introduction to Cosmosophy

(FROM THE ARCHIVES OF THE
HERMETIC TEACHINGS)

THROUGH the medium of his senses, man has a provisional representation of the universe sufficient to give him some elementary knowledge of it, although it is incomplete, limited and necessarily relative.

Now, there exists, besides the material realities perceived by the senses, a whole group of primary truths which may enable those who possess them to have an approximate knowledge of all that which does not fall into the sensorial realm though it, too, may have an objective reality.

We find these truths in Cosmosophy which is the integral knowledge of the universe and of man himself, that is, of the Macrocosme and of the Microcosme.

The same as the body must be nourished in order to maintain animal heat and life, likewise the mind must be given a spiritual nurture so that the intellectual faculties do not become atrophied. We must realize that "the brain has also its way of breathing" and when it is soaring unto the plane of ideas it is then functioning in the midst of the realities of this plane, emitting and receiving waves of thought. Man does not live only on the material bread he eats; he requires something else so as to preserve the natural balance of his being; this is why he must have a knowledge as extensive as possible of the whole universal reality. Cosmosophical research is therefore indispensable for the initiate.

The profane is not under the same obligation. In his self-conceit he pursues but selfish and limited aims, that is, working in his special line of business and drawing from it the greatest possible material profit and enjoying but social and worldly pleasures; all the rest is uninteresting to, and has no meaning for, him; he is just like an animal, leading an aimless life and he does not even think that there are stars in the heavens.

The initiate, on the other hand, acquires new knowledge each day. He knows that the Cosmic revelation is inscribed in the great Book of Nature and he also knows that from it he may derive a great number of primary truths, through the mere observation of natural laws. Reading in this Book of Nature is one of the purposes of true initiation.

What are the teachings of this wonderful, living book?

First, a revelation that there exist natural frontiers to our spontaneous activities—for example, eating and drinking are natural and necessary activities; however, all and any excess in such functions tends to break the natural balance and equilibrium in the physical body and to cause illness. There is therefore a natural barrier limiting human activities to that which is strictly indispensable for the maintenance of life. Likewise all overexertion in the intellectual realm is liable to bring cerebral anemia or brain exhaustion.

Second, there is the revelation of occult barriers to moral or psychical activities: we can observe in Nature an automatic equilibrium in the seasons, in the motion of the heavenly bodies, etc., and no human will is capable of opposing it. This automatism has material effects on humankind such as the alternation of day and night, of light and shadow, and so forth; but likewise there are moral manifestations for no man may enjoy permanent good fortune or suffer constant trials; and the same alternation is acting in what refers to joys and sorrows, happiness and misfortune, and man has no right to interfere in other people's fate as it is fixed by occult barriers, independently of his will. This natural law was expressed by ancient wisdom which taught the forgiveness of offences and renunciation of revenge. The ancients knew that man will automatically bring upon himself the punishment of the evil he is doing, and that he must compensate for all his actions. We find this law rightly established in the Holy Scriptures: "He that leadeth into captivity shall go into captivity; he that killeth with the sword will be killed with the sword."

Therefore we have but to let Nature respond automatically; it sets things in order and re-establishes the harmony of all things without our cooperation, and there are moral and ethical barriers which alone the initiate can perceive and detect, and this is why he knows that it is useless to take revenge upon an enemy.

We also read, however, in the great Book of Nature the revelation of some laws which are beyond our understanding; for example, any sensible man is meeting daily with facts that are hurtful and which seem to run counter to our most rational and respectable moral conceptions: what is the reason of this abominable law of struggle for life which requires that each and every animal species must feed on murder and destruction of lower species? Why this same ferocious, relentless struggle between mem-

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Un Cónclave Mundial de F.U.D.O.S.I.

SE EFECTUA EN BRUSELAS UNA REUNION INTERNACIONAL DE VITAL IMPORTANCIA

Por el DR. JEAN MALLINGER, F. R. C.
(Gran Canciller de F.U.D.O.S.I.)



1. Una Fecha Importante

El domingo 21 de julio de 1946 fué una fecha preciosa en la historia mundial de la Iniciación.

Fuó, en efecto, en ese instante cuando los Iniciados regulares de ambos Hemisferios, reunidos en un Congreso solemne, después de siete años de separación, de guerras y de crueles pruebas, pudieron celebrar juntos la alegría de la amistad fraternal y los beneficios de la colaboración más estrecha entre todas las Ordenes auténticas de Iniciación.

Esta importante sesión se llevó a cabo en Bruselas, capital de Bélgica, que, desde hace doce años, se ha convertido en el centro oculto de todas las actividades esotéricas del continente.

Si la ley de Brück estableció que la civilización ha pasado de pueblo en pueblo partiendo del Este para ir hacia el Oeste, no es menos cierto que FUDOSI ha descubierto una ley igualmente válida, según la cual "el centro de la Iniciación se desplaza y sube constantemente desde el Mediodía hacia el Norte."

Desde el Nilo hasta Eleusis, de Crotona a Roma, de Toulouse a Lyon y París, la iniciación secreta se ha remontado esta vez hacia Bruselas que fué la ciudad que vió nacer a la FUDOSI y acaba de verla florecer con nueva vitalidad.

En el Templo secreto de Bruselas, los delegados de todas las Ordenes regulares, lejos de la multitud profana y de las conmociones políticas del momento, con todo fervor y toda piedad, se reunieron en Convención Internacional, por quinta vez desde la fundación de la Institución. Una gracia celestial ha bendecido sus trabajos.

2. Origen de FUDOSI

Ya desde 1908, el célebre Dr. Encausse, mejor conocido por su nombre místico de PAPUS, había tratado de agrupar en una vasta Federación iniciática a todas las Ordenes regulares que dieran a sus adeptos una enseñanza tradicional de los Misterios.

Convocó él un gran Congreso en París, al que fueron convidados todos los Ritos espirituales.

Pero su Federación no tuvo tiempo de organizar sus trabajos. En 1914 vino la primera guerra mundial; el Dr. Papus fué movilizadado como médico militar y falleció súbitamente en 1916.

En 1930 el Imperator Europeo de la R.-C., Sar HIERONYMUS, discípulo de Sar Peladán, creyó conveniente recoger la idea de federar armoniosamente a todos los grupos iniciáticos; emprendió él numerosas gestiones con los representantes de diversas Ordenes y Sociedades, y el 8 de agosto de 1934 pudo sentirse feliz al inaugurar oficialmente el primer Congreso Internacional de la nueva Federación, en la que estaban regularmente representadas 14 Ordenes y Sociedades.

Otras Reuniones confidenciales se efectuaron en Bruselas en 1936 y 1939, y en París en 1937.

La terrible guerra que acabamos de sufrir impidió que las Ordenes y Sociedades colaboraran activamente desde 1939, y fué solo a costa de inauditas dificultades y por medios secretos, como pudo mantenerse el contacto entre América y Europa durante los duros años de tormentos y esclavitud en Europa.

Pero jamás cesó el trabajo sagrado; a pesar de las persecuciones, los arrestos, los interrogatorios de la Gestapo, los saqueos y registros, el trabajo iniciático prosiguió y la antorcha pasó regularmente a nuevas manos, a veces en lugares inaccesibles o verdaderamente improvisados, como las torres de las iglesias o las criptas antiguas.

Fuó, pues, con alegría como la preciosa amistad de los dirigentes de todas las Ordenes pudo nuevamente disponer su reunión.

3. Utilidad de FUDOSI

Algunas personas insuficientemente enteradas se han preguntado por qué ha sido necesario reunir en una Federación universal a las Ordenes y Sociedades Iniciáticas, cada una de las cuales gozaba de una entera autonomía y de una absoluta libertad.

Les diremos que es sobre todo en el campo de la Iniciación donde se impone irremediabilmente la mayor vigilancia y donde debe aplicarse en todo caso una severa disciplina internacional.

Por desgracia, existen numerosos falsos profetas y numerosos pseudo-Iniciados que emplean, con fines personales de tiranía y dominio, el pretexto de la iniciación para imponerse a las personas crédulas y de buena fé. Era ya tiempo de poner al público en guardia contra esos malos pastores y contra las doc-



trinas envenenadas que ellos enseñaban a las almas confiadas e indefensas.

En cada país, cada Orden regular conocía a tales falsarios y a sus imitadores.

Era necesario vigilar esos movimientos clandestinos e irregulares, desenmascarar a esos aventureros o agentes de fuerzas inaceptadas, sea cual fuere el territorio en que operaran, e impedir así que las Ordenes regulares fueran confundidas con falsas organizaciones que a menudo eran de acción nociva o que enseñaban lecciones que nada tenían de común con la Tradición universal del esoterismo.

Era necesario también inducir a las Ordenes regulares a mostrarse severas en la elección de sus miembros y dignatarios, y a imponer a todos un trabajo racional, serio, disciplinado, ordenado, y poner fin a toda fantasía, a toda indisciplina y a toda heterodoxia.

Esta labor considerable, destinada a proteger a las Ordenes contra los enemigos del exterior y del interior, ha conducido hasta la FUDOSI, y es ésta quien continúa dicha labor.

4. Emblema de FUDOSI

Nuestro lamentado Imperator, el Dr. H. Spencer Lewis (Sar Alden) fué el creador del símbolo universal de FUDOSI. Él lo presentó en 1934 a los Congresistas, y su originalidad, su profundo significado, hicieron que fuera adoptado unánimemente.

Representa él el Huevo Místico que, en Egipto, guardaba en su seno todos los Misterios. En su centro lleva dos imanes bi-polares, que representan los dos Hemisferios, unidos en una misma fraternidad espiritual. La iniciación, en efecto, es universal: ella se dirige a todos los hombres de buena voluntad, sea cual fuere su patria.

El emblema agrupa en su centro un triángulo y un cuadrado inacabados, porque todas las iniciaciones tradicionales, lejos de combatirse, se completan admirablemente para dar al Neófito una Luz única. En el medio, la sagrada Cruz representa la corriente cristiana de la Iniciación, como el cuadrado simboliza la iniciación helénica y el triángulo la iniciación Martinista.

Este símbolo realizaba así el milagro de efectuar la Unidad espiritual. En la reunión de París de 1937, nuestro hermano IOHANNES comunicó a los Congresistas asombrados, que colocando el símbolo de FUDOSI sobre el plato de un fonógrafo, e imprimiendo a este una velocidad creciente, llegaba un momento en que aparecía un nuevo símbolo esotérico que, en sí mismo, englobaba y vivificaba a todos los demás, la verdadera SWASTIKA de la iniciación tradicional hindú. . . .

5. Los Trabajos de la Convención de 1946

Todas las Ordenes regulares estaban representadas en la última Convención de Bruselas. Una liturgia precisa acompañó con honor y dignidad la recepción de los Imperators quienes realzaron con su presencia la ceremonia. Sucesivamente, Sar HIERONYMUS, Sar GREGORIUS y Sar VALIDIVAR tomaron la palabra y presentaron a los asistentes un Mensaje de trabajo, de paz profunda y de luminosa esperanza.

Unánimemente creyeron ellos que después de la gran prueba de la guerra, todos los iniciados de todos los pueblos tenían que unir sus esfuerzos para llevar a los hombres hacia mejores destinos y hacia un "mejor pastoreo."

Al día siguiente, los delegados del Supremo Consejo Internacional de FUDOSI se reunieron en Convención secreta y dieron solución unánime a todos los problemas hasta entonces planteados.

Los Delegados de las diversas Ordenes Martinistas nombraron un *Consejo de Regencia* para dirigir regularmente a esta Orden Tradicional en todos los países, mientras se designa un sucesor al lamentado y muy ilustre Gran Maestro Augustin CHABOSEAU, fallecido el 2 de enero de 1946 en el Oriente de París.

Este Consejo de Regencia quedó compuesto de la siguiente manera:

Presidente: el Hermano Sar LEUKOS (América)
Secretario: la Hermana Sar PURITIA (Francia)
Tesorero: el Hermano Sar RENATUS (Bélgica)

Este Consejo entregará sus poderes en manos del nuevo Gran Maestro del Martinismo, cuando haya sido regularmente elegido por la mayoría de los grupos martinistas del globo, que estaban casi todos representados en la Convención de Bruselas.

Por otra parte, una valiosa colaboración espiritual fué realizada entre todas las Ordenes y fué creada una Comisión Dogmática Inter-Iniciática, la que quedó compuesta por dos hermanos Americanos y dos hermanos Europeos.

En fin, los nuevos dignatarios de FUDOSI fueron electos oficialmente, recibidos y consagrados por los Tres Imperators presentes.

Publicamos aquí las fotografías respectivas. Todos están de manto blanco (en Europa éste es el traje ritual obligatorio en todas las Ordenes iniciáticas) y son personajes importantes en asuntos esotéricos. Tal fué esta Convención saludable, bienhechora y dinámica que, está demás decirlo, ha venido a afirmar que nada absolutamente tenía en común con un Congreso organizado en agosto de 1946 en Bruselas por varios políticos y ciertos agentes de una Sociedad Fraternal.



F. U. D. O. S. I.

FEDERATIO UNIVERSALIS DIRIGENS ORDINES SOCIETATESQUE INITIATIONIS

Pax Hominibus Bonae voluntatis Salutem
Nostrum in Luce Veritatis
Cathedra Fratris Magni Secretarii
Libri Matricularis Convent. Intern.
Numerus: 1946-11.2
Valle Bruxelles (Belgia)
die: 22.VII.1946 Verae Lucis

MINUTA DE LA CONVENCION SECRETA DEL SUPREMO CONSEJO DE FUDOSI EL 22 DE JULIO DE 1946 EN BRUSELAS

▽ △ ▽

En el año de mil novecientos cuarenta y seis, el día 22 del mes de julio en el templo "*François Soetewey*," situado en el ángulo de Bruselas, Bélgica, los Imperators de FUDOSI, ayudados por los Delegados, miembros del Supremo Consejo de la Federación, se han reunido, según el uso tradicional en Convención confidencial y secreta. Estaban presentes el M.^o. I.^o. Imperator Sar HIERONYMUS, Imperator de Europa; el M.^o. I.^o. Imperator Sar VALIDIVAR, Imperator de las Américas; el M.^o. I.^o. Gran Canciller Sar ELGIM y el M.^o. I.^o. G.^o. C.^o. Adj.^o. Sar AGNI; el G.^o. T.^o. Sar KRYPTOS; los M.^o. I.^o. Miembros del Supremo Consejo de FUDOSI: Sar Puritia, Sar Marnes, Sar Gregorius, Sar Renatus, Sar Akhnatón, Sar Placidus, Sar Emilius; estaban representados por poderes regulares: Sar Yesir (Francia), Sar Iohannes (Suiza), Sar Am-On-Ra (Polonia) y Sar Emmanuel (Austria). Estaban igualmente presentes los Delegados de las Ordenes o Sociedades que siguen:

- 1) la Orden de la Rosa Cruz Universal
- 2) la Orden de la Rosa Cruz Universitaria
- 3) la Orden Pitagórica
- 4) la Orden Martinista y Sinárquica
- 5) la AMORC
- 6) la Orden Tradicional Martinista
- 7) la Iglesia Gnóstica Universal
- 8) la Sociedad de Estudios e Investigaciones Templarias
- 9) la Orden Kabalística de la Rosa Cruz
- 10) la Sociedad de Estudios Martinistas
- 11) la Unión Sinárquica de Polonia
- 12) la Orden de la Milicia Crucífera Evangélica

Los tres Imperators presentes, Sar HIERONYMUS, Sar VALIDIVAR y Sar GREGORIUS, Imperator Adjunto, recibieron la promesa de fidelidad de los nuevos miembros del Supremo Consejo y les otorgaron la investidura litúrgica de sus respectivos cargos. Sar LEUKOS estaba también representado.

El elogio fúnebre de los Muy Ilustres Hermanos fallecidos, Sar AUGUSTINUS, Imperator, Sar ILLIUM, G. M. de la Orden del Lirio y el Aguila; Sar AEQUAE ROSAE CARITATIS, Sar PASCAL y Sar LUDOVICUS, fué seguido por una plegaria ritual a sus caras memorias.

La Convención, después de haber escuchado los informes de los Delegados, los Mensajes de los Delegados ausentes y sus informes, decidió, después de realizar consultas y discusiones regulares:

- 1) Dejar vacante la sede del tercer Imperator de la F.U.D.O.S.I., que ocupaba el M.^o. I.^o. F.^o. Sar Augustinus Gran Maestro de la Orden Tradicional Martinista, hasta la elección de un nuevo Gran Maestro de dicha Orden. Mientras tanto, los poderes de dicha Gran Maestria serían ejercidos por un *Consejo de REGENCIA*, formado por Sar PURITIA (Francia), Sar LEUKOS (América) y Sar RENATUS (Bélgica); únicamente ellos tendrán competencia para hacer válidos y extender Cartas y documentos de la Orden durante la ausencia del Gran Maestro, por haber quedado vacante el cargo.
- 2) A propuesta del M.^o. I.^o. Imperator Sar VALIDIVAR, se hará circular regularmente un Boletín oficial de F.U.D.O.S.I., publicado por ésta, y compuesto de artículos en inglés, francés y español.
- 3) La sede de Sar Pascal será ocupada por Sar Renatus; la de Sar Ludovicus por Sar Placidus; la de Sar Aequae Rosae Caritatis por Sar Akhnatón; La Sociedad Alquímica de Francia y la Orden del Lirio y el Aguila quedan invitadas para elegir sus Delegados en el seno del Supremo Consejo, en reemplazo de sus G. M. recién-fallecidos.
- 4) La Convención da su mandato a la Comisión Doctrinaria Iniciática de presentarle un informe anual de sus actividades.
- 5) La Convención declara solemnemente que no colabora con un pretendido *Congreso Espiritualista Mundial* organizado en Bruselas en Agosto de 1946 por agentes de una Sociedad Fraternal. Ninguna de las sociedades, ninguna de las Ordenes de F.U.D.O.S.I. estará representada en él; ningún mandato ha sido expedido a este efecto, y Sar

(Continúa en la Página 21)



Un Conclave Mondial de la F.U.D.O.S.I.

BRUXELLES EST LA SCENE D'UNE REUNION INTERNATIONALE D'IMPORTANCE VITALE

par le DR. JEAN MALLINGER, F. R. C.
Chancelier de la F.U.D.O.S.I.

1. Une Date Importante

Le Dimanche 21 Juillet 1946 a été une date précieuse dans l'histoire mondiale de l'Initiation.

C'est en effet à ce moment les Initiés réguliers des deux hémisphères, réunis en un Congrès solennel après sept années de séparation, de guerres et de cruelles épreuves, ont pu célébrer en commun les joies de l'amitié fraternelle et les bienfaits de la collaboration la plus étroite entre tous les Ordres authentiques de l'Initiation.

Cette séance importante s'est tenue à Bruxelles, capitale de la Belgique, qui est devenue depuis douze ans le centre occulte de toutes les activités esotériques du continent.

Si la loi de Brück a établi que la civilisation a passé de peuple en peuple en partant de l'Est pour aller vers l'Ouest, il est non moins exact que la FUDOSI a découvert une loi tout aussi vraie qui veut que "le centre de l'Initiation se déplace et remonte constamment du Midi vers le Nord."

Du Nil à Eleusis, de Crotone à Rome, de Toulouse à Lyon et Paris, l'Initiation secrète est remontée cette fois vers Bruxelles qui vit naître la FUDOSI et vient de la voir fleurir avec une nouvelle vitalité.

Dans le Temple secret de Bruxelles, les délégués de tous les Ordres réguliers, loin de la foule profane et des remous politiques de l'heure, en toute ferveur et en toute piété, se sont réunis en Convent International, pour la cinquième fois depuis la fondation de l'Institution. Une grâce céleste a béni leurs travaux.

2. Origine de la FUDOSI

C'est en 1908 déjà que le célèbre Dr. Encausse, mieux connu sous son nom mystique de PAPUS, avait tenté de grouper en une vaste Fédération initiatique tous les Ordres réguliers donnant à leurs adeptes un enseignement traditionnel des Mystères.

Il convoqua un grand Congrès à Paris, où tous les Rites spiritualistes avaient été conviés.

Mais sa Fédération n'eut pas le temps d'organiser son travail. 1914 avait amené la première guerre mondiale, le Dr. Papus y avait été mobilisé comme médecin militaire et était décédé brusquement en 1916.

En 1930, l'Imperator Européen de la R+C, Sar HIERONYMUS, disciple de Sar Péladan, estima utile de reprendre l'idée de fédérer harmonieusement tous les groupements initiatiques: il entama de nombreuses négociations avec les représentants de divers Ordres et Sociétés et le 8 Août 1934, il était assez heureux que pour ouvrir officiellement le premier Convent International de la nouvelle Fédération, où 14 Ordres et Sociétés étaient régulièrement représentés.

D'autres Convents confidentiels furent tenus à Bruxelles en 1936 et en 1939 et à Paris en 1937.

La terrible guerre que nous venons de subir empêcha les Ordres et Sociétés de collaborer activement depuis 1939 et ce n'est qu'au prix de difficultés mouïes et par des moyens secrets que le contact put être maintenu entre l'Amérique et l'Europe pendant les dures années de la tourmente et de l'asservissement de l'Europe.

Mais jamais le travail sacré n'avait cessé: malgré les persécutions, les arrestations, les interrogatoires de la Gestapo, les rafles et les perquisitions, le travail initiatique continuait et le flambeau passant régulièrement en des mains nouvelles, parfois en des endroits inaccessibles ou vraiment improvisés, comme des tours d'églises ou des cryptes antiques.

Aussi fut-ce avec joie que la précieuse amitié des dirigeants de tous les Ordres put à nouveau organiser leur rencontre.

3. Utilité de la FUDOSI

Certains esprits insuffisamment éclairés se sont demandés pourquoi il était nécessaire de grouper en une Fédération universelle les Ordres et les Sociétés Initiatiques, dont chacun jouissait d'une liberté absolue et d'une entière autonomie.

Nous leur dirons que c'est surtout dans le domaine de l'Initiation que la plus grande vigilance s'impose inéluctablement et qu'une discipline internationale sévère et active doit être partout appliquée.

Il existe, hélas, de nombreux faux prophètes et de nombreux pseudo-Initiés emploient dans des buts personnels de tyrannie et de domination le prétexte de l'initiation pour s'imposer aux gens crédules et de bonne foi. Il était grand temps de mettre le public en garde contre ces



mauvais bergers et contre les doctrines empoisonnées qu'ils enseignaient à des âmes confiantes et sans défiance.

En chaque pays, chaque Ordre régulier connaît ses faussaires et ses imitateurs.

Il fallait surveiller ces mouvements clandestins et irréguliers, démasquer ces aventuriers ou ces agents de forces inavouées, quel que soit le territoire où ils opéraient et empêcher ainsi les Ordres réguliers d'être confondus avec des organisations fausses et souvent malfaisantes ou bien enseignant des leçons n'ayant rien de commun avec la Tradition universelle de l'ésotérisme.

Il fallait aussi amener les Ordres réguliers, à se montrer sévères dans le choix de leurs membres et de leurs dignitaires et à imposer à tous un travail rationnel, sérieux, discipliné, ordonné et mettre fin à toute indiscipline, à toute hétérodoxie.

Ce considérable labeur destiné à protéger les Ordres contre les ennemis du dehors et du dedans a été mené à bien à la FUDOSI et est continué par elle.

4. Emblème de la Fudosi

C'est notre regretté Imperator le Dr. H. Spencer Lewis (Sar Alden), qui fut le créateur du symbole universel de la FUDOSI. Il le présenta en 1934 aux Congressistes et son originalité, sa signification profonde, le firent adopter unanimement.

Il représente l'Oeuf Mystique, qui, en Egypte, recélait en son sein tous les Mystères. Il porte en son centre deux aimants bipolaires représentant les deux hémisphères, unis dans une même fraternité spirituelle. L'initiation est en effet universelle; elle s'adresse à tous les hommes de bonne volonté, quelle que soit leur patrie.

L'emblème groupe en son centre un triangle et un carré inachevés, car toutes les initiations traditionnelles, loin de se combattre, se complètent admirablement pour donner au Néophyte une Lumière unique. Au milieu, la Croix sainte représente le courant chrétien de l'initiation comme le carré symbolisait l'initiation hellénique et le triangle l'initiation Martiniste.

Ce symbole accomplit ainsi le miracle de réaliser l'Unité spirituelle. Lors du Convent de Paris de 1937 notre frère Sar IOHANNES apprit aux Congressistes étonnés qu'en plaçant le symbole de la FUDOSI sur un plateau de phonographe et en donnant à ce dernier une vitesse croissante, il arrivait un moment où apparaissait un nouveau symbole ésotérique qui, à lui seul, englobait et vivifiait tous les autres, la vraie SWASTIKA de l'initiation traditionnelle hindoue. . . .

5. Les Travaux du Convent de 1946

Tous les Ordres réguliers étaient représentés au dernier Convent de Bruxelles. Une liturgie précise fit recevoir avec honneur et dignité les Imperators qui rehaussaient la cérémonie de leur présence. Successivement Sar HIERONYMUS, Sar GREGORIUS et Sar VALIDIVAR prirent la parole et donnèrent aux assistants un Message de travail, de paix profonde et de lumineuse espérance.

Ils estimèrent unanimement qu'après la grande épreuve de la guerre tous les initiés de tous les peuples avaient à unir leurs efforts pour mener les hommes vers des destins meilleurs et vers une "meilleure bergerie."

Le lendemain, les délégués du Suprême Conseil International de la FUDOSI se réunirent en Convent secret et donnèrent une solution unanime à tous les problèmes encore en suspens.

Les Délégués des divers Ordres Martinistes nommèrent un Conseil de Régence pour diriger régulièrement cet Ordre Traditionnel en tous les pays en attendant qu'un successeur soit désigné au regretté et très Illustre Grand Maître Augustin CHABOSEAU, décédé le 2 Janvier 1946 à l'Orient de Paris.

Ce Conseil de Régence est composé comme suit:

Président: le Frère Sar LEUKOS (Amérique)

Secrétaire: la Soeur Sar PURITIA (France)

Trésorier: Le Frère Sar RENATUS (Belgique)

Ce Conseil déposera ses Pouvoirs entre les mains du Nouveau Grand Maître du Martinisme dès qu'il aura été régulièrement élu par les soins de la majorité des groupes martinistes du globe dont la plupart étaient présents au Convent de Bruxelles.

Une précieuse collaboration spirituelle fut d'autre part mise au point entre tous les Ordres et une Commission Dogmatique Inter-Initiatique fut créée et fut composée de deux frères Américains et deux frères Européens.

Enfin les nouveaux dignitaires de la FUDOSI furent officiellement élus, reçus et consacrés par les Trois Imperators présents.

Nous en publions en annexe les photographies: tous sont en manteau blanc (c'est en Europe le vêtement rituel obligatoire en tous les Ordres initiatiques) et sont des personnalités en matière ésotérique. Tel fut ce Convent salutaire, bienfaisant et dynamique qui, faut-il le dire, a tenu à affirmer qu'il n'avait absolument rien de commun avec un Congrès concurrent qui fut organisé pour Août 1946 à Bruxelles par divers politiciens et par certains agents d'une Société Fraternelle.



F. U. D. O. S. I.

FEDERATIO UNIVERSALIS DIRIGENS ORDINES SOCIETATESQUE INITIATIONIS

Pax Hominibus Bonae voluntatis Salutem
Nostrum In Luce Veritatis
Cathedra Fratric Magni Secretarii

Libri Matricularis Convent. Intern. Numerus: 1946-III.2
Valle Bruxelles (Belgia) die: 22.VII. 1946 Verac Lucis

PROCES VERBAL DU CONVENT SECRET DU SUPREME CONSEIL DE LA FUDOSI. DU 22 JUILLET 1946. A BRUXELLES

L'An mil neuf cent quarante-six, le 22ème jour du mois de Juillet dans le Temple "François Souterwey," sis à l'angle de Bruxelles, Belgique, les Imperators de la FUDOSI, assistés des Délégués, membres du Suprême Conseil de la Fédération, se sont réunis selon l'usage traditionnel en Convent confidentiel et secret. Etaient présents: le T.°. Ill.°. Imperator Sar HIERONYMUS, Imperator pour l'Europe, le T.°. Ill.°. Imperator Sar VALIDIVAR, Imperator pour les Amériques; le T.°. Ill.°, Grand Chancelier Sar ELGIM et le T.°. Ill.°, G.°. Ch.°. Adj.°, Sar AGNI; le G.°. T.°. Sar KRYPTOS; les T.°. Ill.°, Membres du Suprême Conseil de la FUDOSI: Sar Puritia, Sar Marnès, Sar Gregorius, Sar Renatus, Sar Akhnaton, Sar Placidus, Sar Emilius; étaient représentés par des pouvoirs réguliers: Sar Yésir (France), Sar Iohannès (Suisse), Sar Am-On-Rû (Pologne) et Sar Emmanuel (Autriche). Etaient aussi présents les Délégués des Ordres ou Sociétés ci-après:

- 1) L'Ordre de la Rose+Croix Universelle
- 2) L'Ordre de la Rose+Croix Universitaire
- 3) L'Ordre Pythagorien
- 4) L'Ordre Martiniste et Synarchique
- 5) L'AMORC
- 6) L'Ordre Martiniste Traditionnel
- 7) L'Eglise Gnostique Universelle
- 8) La Société d'Etudes et de Recherches Templières
- 9) L'Ordre Kabbalistique de la Rose-Croix
- 10) La Société d'Etudes Martinistes
- 11) L'Union Synarchique de Pologne
- 12) L'Ordre de la Militia Crucifera Evangelica

Les trois Imperators présents, Sar HIERONYMUS, Sar VALIDIVAR et Sar GREGORIUS, Imperator Adjoint, reçoivent le serment de fidélité des nouveaux membres du Suprême Conseil et leur donnent l'investiture liturgique de leurs charges. Sar LEUKOS était aussi représenté.

L'éloge funèbre des Très Illustres Frères décédés, Sar AUGUSTINUS, Imperator, Sar LILIUM, G. M. de l'Ordre du Lys et de l'Aigle: Sar AEQUAE ROSAE

CARITATIS, Sar PASCAL et Sar LUDOVICUS a été suivi d'une prière rituelle à leurs chères mémoires.

Le Convent, après avoir entendu les rapports des Délégués, les Messages des Délégués absents et leurs rapports, décide après consultations et régulières discussions:

- 1) De laisser vacant le siège du 2ème Imperator de la F.U.D.O.S.I. que détenait le T.°. Ill.°. F.°. Sar Augustinus, Grand Maître de l'Ordre Martiniste Traditionnel, jusqu'à l'élection d'un nouveau Grand Maître de cet Ordre. Dans l'intervalle tous les pouvoirs de la Grand Maîtrise seront exercés par un Conseil de REGENCE, formé de Sar PURITIA (France), Sar LEUKOS (Amérique) et Sar RENATUS (Belgique); ils auront seuls qualité pour valider et délivrer chartes et documents de l'Ordre pendant l'absence du Grand Maître par vacation de ce poste.
- 2) Sur proposition du T.°. Ill.°, Imperator Sar VALIDIVAR, un Bulletin officiel de la F.U.D.O.S.I. sera régulièrement diffusé par ses soins et composé d'un ensemble d'articles en langues anglaise, française et espagnole.
- 3) Le siège de Sar Pascal sera occupé par Sar Renatus; celui de Sar Ludovicus par Sar Placidus; celui de Sar Aequae Rosae Caritatis par Sar Akhnaton; La Société Alchimique de France et l'Ordre du Lys et de l'Aigle sont invités à élire leurs Délégués au sein du Suprême Conseil en remplacement de leurs G. M. prédécédés.
- 4) Le Convent donne mandat à la Commission Doctrinale Initiatique de lui présenter annuellement un rapport sur ses activités.
- 5) Le Convent déclare solennellement ne pas collaborer à un prétendu Congrès Spiritualiste Mondial organisé à Bruxelles en Août 1946 par des agents d'une Société Fraternelle. Aucune des Sociétés, aucun des Ordres de la F.U.D.O.S.I. n'y sera représenté; nul mandat n'a été donné à cet effet et Sar VALIDIVAR donne lecture de sa protestation, envoyée à M. Wittemans contre l'usage abusif du nom de l'AMORC par les sociétés organisatrices de ce Congrès.
- 6) Un appel pour la Paix est adressé par le Convent à tous les hommes de bonne volonté.
- 7) Une initiation spéciale sera réservée aux Initiés de tous les pays qui auront bien mérité de l'Initiation véritable. Ainsi décidé souverainement et confirmé par NOUS: Imperators et membres du Suprême Conseil de la FUDOSI en nos assises de ce jour, 22 juillet 1946. DONT ACTE.

Sar Gregorius	Sar Hieronymus	Sar Elgim
Sar Renatus	Sar Emilius	Sar Placidus
	Sar Validivar	Sar Akhnaton
Sar Marnès	Sar Agni	Sar Kryptos



INTRODUCTION TO COSMOSOPHY

(Continued from Page 14)

bers of the same species? Why do war and competition exist? The very murder of a fly or of a spider seems to be a challenge to Divine Mercy; each murder of a human being is like unto an insufferable scandal.

And yet Nature seems to remain indifferent and to tolerate impassively this struggle and extermination of animals and men. Is it only because we cannot grasp the whole scheme of nature? It is possible that alone a thorough knowledge of all of the elements of the Cosmic and human problem might lead us to the understanding that that which seems to be evil is actually for the best and that the victims are not to be pitied. . . .

The ancients considered death as a liberation, a mere change of condition and they thought that those who died while they were still young were those the gods loved best.

There is, in this, one of the greatest mysteries of Nature: what is the actual nature of physical death? Again, we see in the Book of Nature the revelation of realities and of symbols of the deepest meaning: one of the most wonderful and common mysteries of manifested nature is that of the change of the caterpillar to the pupa and then the transformation from pupa to butterfly. Therefore such changes of condition, or state, of outer appearance are possible and we may admit that in the moment of transition, or death, man may pass through such a modification of state, the corpse being but the shell from which the new form springs out towards another plane of life.

Furthermore, in our study of the Book of Nature we also find the revelation of Powers that are beyond our ken and understanding, for man must realize that he is not the acme of perfection and the ultimate expression of Nature in its way of evolution. He is still heavy, earthbound, ensnared in his physical

form and subject to low desires and vulgar instincts. If there exists a more evolved condition than his own, there must be beings who are more spiritually inclined than he is, less material, who do not need any more a visible, physical vehicle and whose possibilities of intellectual and mental radiation are more powerful and extensive. Such beings must transcend man and his understanding, for there is between them and man a barrier as high as that which exists between a tree and a stone, or an animal and a tree, or a man and an animal. Through reasoning and intuition man may surmise the existence of more evolved entities; he cannot perceive them through direct vision, except on extremely rare occasions, when, to be able to approach them, he must physically die and project his spiritual principle in order to attune with these transcendental beings, on their own plane, and thus receive an osmotic revelation of a higher reality.

Such ecstatic proceedings were taught in ancient time to some neophytes who, when coming back into their physical bodies, were able to state truthfully that "they had seen Gods." (Cf. Apuleius, the Rhetor Aristides, the apostle St. Paul, etc.) The whole scheme of the universe has been built up according to a superhuman scale: men cannot control, create or govern the heavenly bodies or their revolutions; this higher plane is therefore altogether beyond our understanding; we are limited to the perception of its harmony, which no human event can oppose or stop, and we must abide by such humble limitations and realize that we are not the leaders of the Universe: with regard to the higher realities we are hardly more than ants compared to men and according to some writers man is of very little use or interest on the higher planes; no doubt through his self-conceit, his follies and crimes, man has forfeited there his Divine birthright.

We must read the great and wonderful Book of Nature: it will lead us to initiation and wisdom and attune us with the universal harmony of life.

MINUTA DE LA CONVENCION

(Viene de la Página 17)

VALIDIVAR dió lectura a su protesta, enviada a M. Wittemans, contra el empleo abusivo del nombre de AMORC por las sociedades organizadoras de dicho Congreso.

- 6) *Un llamamiento de Paz* ha sido dirigido por la Convención a todos los hombres de buena voluntad.
- 7) Se reservará una iniciación especial a los Inicia-

dos de todos los países que hayan merecido bien la Iniciación verdadera.

Así ha quedado decidido soberanamente y confirmado por NOSOTROS: Imperators y miembros del Supremo Consejo de FUDOSI en nuestra sesión de este día 22 de julio de 1946. Por el Acta

Sar Gregorius	Sar Hieronymus	Sar Elgim
Sar Renatus	Sar Emilius	Sar Placidus
Sar Validivar	Sar Akhnatón	
Sar Marnes	Sar Agni	Sar Kryptos



SAR HIERONYMUS' OPENING ADDRESS

(Continued from Page 7.)

His Magi the mission of showing the way of salvation to men, and of lighting up again on the Holy Mountain the resplendent flame of the Holy Spirit.

Discord is preying upon the world, blinded by the darkness of hatred and selfishness, and mankind is awaiting the coming of God's Invisible Messengers, to be reborn into Light.

It is to accomplish this great work that we want to prepare, with the Imperator for America, a plan of spiritual action for the spreading of Light into the old world.

This plan includes the protection and diffusion of spiritual and Christian culture which prepares the way for the reconciliation and union of all God's children.

The R+C is *not* a religion which claims to substitute for those of any of its followers; it is a great Brotherhood of Love and Spiritual science; it brings to them unknown powers and an increase of the great Light of Christ. In its unfoldment it is free from political contentions and strife, but it offers to the great universality of nations a deep reason of reconciliation. In this feeling of brotherhood and in this spiritual uplifting, in this progressive development lies the principle of its exoteric action.

If, following a new world war morally as well as materially more destructive than the previous ones, the threat of decay and downfall would be cast upon the world in view of the materialism and selfishness of too great a number of men, the F.U.D.O.S.I. would remain the supreme recourse and the last hope of moral and spiritual restoration of the Universe.

This is why we must start at once this work of intensive spreading and diffusion into the world and more particularly into the old continent. In this way, we cannot but approve of the plan which has been elaborated by our Very Illustrious Brother, Imperator of North and South America, Ralph M. Lewis, for the spreading of teachings.

Our duty is dictated to us by the Almighty, and it is because the time for spreading the lost truth upon the world has come that we want to kindle the Light upon the mountains, and like unto in the time of ancient Crusades, we start with the sacred cry: "God wants it!"

Taking up again the words of the Martinist Message, we may repeat this call for the Initiatique Crusade:

In such an upset period, when the selfishness of individuals, of nations and of races is increasing more and more, at this crucial point in a cycle of civilization, to save humankind from the abyss of barbarism, of brutality and of frightful cruelty to which it is rushing madly, noble and generous souls are greatly needed, that they may be infused with the true wisdom and science, inspired with the spirit of the purest and most Christian Love, capable of facing martyrdom fearlessly and to suffer it for the triumph of the sacred mission to which they have pledged themselves.

Against the new storm that is preparing itself in the dark horizon of a social world always stressed with demoniacal forces, we must oppose our utmost strength for the realization of a great Christian and Initiatique Ideal made of Goodness, of Beauty and eternal Science, Wisdom and Justice.

The spiritual harvest will be wonderful. The Divine Harvester may come later on to appraise our work.

This is what we must do and we will do it against the whole world, for the Kingdom of the Holy Spirit must prevail on this destitute earth as well as in the highest of Heaven.

Pitfalls and treason will be but a powerful stimulus which will prompt us to do better still so as to show to the world the sublime character and the high teachings of Him who died on the Cross, on the Calvary, and of Whom we must be the valiant, tireless and faithful apostles.

And thus it is, before the Divine sign of the Cross and the sacred sign of the Mystical Rose, that we shall start for the spiritual conquest of the world; we shall be the vanguard of the celestial armies which will themselves precede the returning of the living Christ. We shall prepare His Kingdom and we shall be able to say: "O Lord, You may come: Your Kingdom is waiting for You!"

In the meantime, in the secrecy of our Temples, like unto the early Christians in the catacombs, we shall continue our highly mystical and sacred work of illumination, spiritual uplifting and sanctification.

We carry on this sublime Tradition of the Christian Magic, and with the help of the Invisible Powers of Light, delving deeper and deeper into the wonderful secrets which we have inherited from the Great Masters of Illumination of ancient times who have preceded us on the way of Initiation, of the Sublime Path of Christ, towards the effulgent Light of the Holy Spirit. We shall spread on the world their forgotten teachings, and because the world,



yielding to the Forces of Darkness and lost in the abyss of materialism and selfishness has turned aside from the Holy Scriptures of which it recognizes no more the light and the power, we shall bring to a selected few the invincible strength and the transcendent understanding of their Mysteries.

Before God we pledge ourselves to realize this plan of action and to realize it without any delay, for there is urgency and we must hurry. The time of great tribulations announced in the Revelation is that

in which we are now living. The Lamb has already opened the first three seals. The day is now close by when we shall stand before the throne of the Lamb in our white robes, and the Angel will mark us on the forehead like unto God's other servants and because we shall have accomplished on earth the Will of the Father, this ineffable Will which He reveals only to saints and to Magi, we shall rule with Christ during the Profound Peace era which St. John's Revelation promised to the world.



THE MANIA OF PROGNOSTICATION

(Continued from Page 13)

visible sign. If, under a darkened sky, in the midst of a rainy day, the Mystic asks of God: "If such is my mission, let the sky clear up and the sun shine!" and, behold, in the next moment the clouds scatter and the sun shows its glorious resplendence. . . . No doubt the sky will soon darken anew and the rain, which has stopped, will fall again.

Such facts as these have nothing to do with the subliminal consciousness and the unassuming Christian who prays, whatever be his knowledge of the mysteries of the Invisible, cannot however control the course of the clouds. There is only one answer to this question: the effulgence of the sun is a *sign of God*. If you ask of God with the perfect confidence of the sincere believer and the strength of a mystic initiated to the mysteries of the Supreme Power, God will always answer to your prayers.

This is altogether different from *betting on God*. Betting has its origin in doubt, whilst the *sign of God* has its source in perfect confidence in the infinite power and mercy of God. It is not the working of a sick mind wavering into the shadows of hysteria and whose uncertainty clutches at every chance answer; it is the thought imbued with the highest conception: that of the Absolute Being, and which appeals to this Perfect Being and asks for a sign because it is, as yet, unable to converse with the Invisible.

Christ never asked His Father to give Him a sign: He appealed directly to Him and the Father answered. When we have progressed to a high stage of mystical perfection, then we shall be able to attune with God, and we shall understand the profound words of Christ: "That whatsoever ye shall ask of the Father in my name, that I will do: if you shall ask anything in my name, I will do it."



FUDOSI WORLD CONCLAVE

(Continued from Page 4)

The delegates of several Martinist International groups appointed a Council of Regency to direct this traditional Order in all countries until a successor to the regretted and Very Illustrious Grand Master Augustin Chaboseau, who passed through transition on January 2, 1946, at the Orient of Paris, be appointed.

This Council of Regency is composed as follows:

President: Sar Leukos (America)

Secretary: Sar Puritia (France)

Treasurer: Sar Renatus (Belgium)

It will pass on its powers and authority to the newly elected Grand Master of Martinism when he is regularly elected by the majority of the Martinist groups of the world, many of whom were represented at the Brussels Convention.

On the other hand, a valuable and spiritual co-

operation has been established and perfected between all the Orders, and an Inter-Initiatique Doctrinal Committee has been appointed and is composed of two American and two European Brothers.

Finally, new officers of the F.U.D.O.S.I. were regularly elected and were received and consecrated by the three Imperators who were present at the Convention.

In this bulletin will be found some photographs of the officers; they all wear the white ritualistic robe which, in Europe, is obligatory ritualistic attire, in all Initiatique Orders, and the officers are all very competent persons in what refers to esotericism.

Such has been this salutary, beneficial and active Convention which, we must emphasize, has nothing in common with a so-called rival Congress, organized in August, 1946, in Brussels, by various politicians and a few agents of a fraternal society.



THE ETERNAL SYMBOL

(Continued from Page 10)

church, who were known as patriarchs. This form sometimes had three and more horizontal bars. The Cross *Perronnee* (Figure 10), so named because it is mounted on steps, is more commonly known as the Cross of Calvary.

A form of the St. Andrew's cross also evolved into the monogram or emblem of Christ (Figure 11). X is also like the Greek letter *chi*, P is the Greek letter *rho*. These constitute the first two letters of the Greek word for Christ. The abbreviation, namely, X and P combined, as shown, became the symbol of Christ. It is for that reason the term *Xmas* is still often used today as an abbreviation for Christmas.

The Rosicrucian cross (Figure 12) has a distinctly mystical and allegorical meaning, unique unto itself. Nevertheless, it continues to embody those principles as previously explained, which evolved from man's earliest conception of the unity of nature's contraries. Various adepts and magisters of the Rosicrucian Order have given slightly different interpretations of

its symbolism, but in essence they concur. It may be held that the cross represents the physical body of man, with arms outstretched, in salutation before the sun in the East, the latter depicting the *Greater Light*. The partially unfolded rose in the center of the cross represents the soul of man, the inner self unfolding within him as it receives more of the light. The rose placed in the exact center of the cross, where the two lines intersect, depicts the point of unity. It alludes to that point where manifestation occurs, by virtue of the two different conditions—the material and the spiritual—having joined their natures in a common purpose. The Rosicrucians themselves, like the Christians, have at times varied the form of the Rosy Cross, until it has sometimes become quite complex. However, the true form, devoid of the embellishments of other mystical symbolism, is as described.

The more that future forms of the cross approximate the original principles, out of which the symbol was born, and those phenomena of nature which engendered them, the longer will they endure and be *revered*.

"While the planets perform their course; while the sun remains in his place; while the comet wandereth through the liquid air, and returneth to its destined road again; who but thy God, O man! could have formed them? what but infinite wisdom could have appointed them their laws?

"Who is wise then, but he that knoweth it? who hath understanding, but he that contemplateth it? For the rest, whatever science hath most utility, whatever knowledge hath least vanity, prefer these unto the others; and profit of them for the sake of thy neighbor."

—*Unto Thee I Grant*

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—*Unto Thee I Grant*