



RITUAL AND MONITOR

.. OF THE ..

MARTINIST ORDER,

BY

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U. S. of A.; Fra. .°. Ordre Kabbalistique
de la Rose & Croix.



FROM THE EAST OF THE MOST RESPECTABLE SUPREME
COUNCIL OF THE MARTINIST ORDER
OF FRANCE.

We cordially and fraternally recommend the "Ritual of the Martinist Order," by Dr. Edouard Blitz, General Delegate of the Supreme Council of the Martinist Order for the United States of America, to the favor of the Brethren of the Martinist Institution wherever dispersed

*Signed: DR. PAPUS,
President of the Supreme Council.*

*Signed: JACQUES BURG,
Secretary of the Supreme Council.*

PARIS, December, 1894.

PREFACE.

When, at the decadence of the Royal Art, the Rosierucians of England, our predecessors, buried in the naïve symbolism of a decaying corporation of mechanics the secret of their operations, they believed that the tradition of their Art would reach future generations in all its purity.

Ingenious as it was, the intention of these last Adepts was not fulfilled; nowhere has the sacred Science suffered from more severe mutilations than in the bosom of that Brotherhood, which has descended to the rank of a society ignorant of its own nature and its primitive aim.

Martinez de Pasqually and his disciple, Louis Claude de Saint-Martin, contemporaries of the last Rosierucians of England, did not see the necessity of entrusting the Hermetic Traditions they retained to mercenary associations, but gathered around them a small number of Men of Desire willing to sacrifice their personalities with no other hope of reward than that of transmitting to a few carefully selected disciples the luminous teachings of the hierophants of Antiquity and of their successors, the Kabbalists and Hermetic Doctors of the Middle Ages.

Martinism lived obscure and away from the convulsions of societies, at least in the exterior circle, absorbed in the contemplation of the great mysteries of Nature, till the universal movement towards Idealism upon all the surface of the Globe bore an eloquent testimony to the opinion advanced by every true and honest observer; viz., that Materialism is powerless to respond to the cravings of the scientific man; that Clericalism is odious to the man of true religious sentiments; that a pure heart is shocked at the sight of the sickening wrestle between an impotent philosophy and a corrupted theology, and wishes both of them buried forever under the supreme contempt of man.

At this moment thousands of men and women are seeking a refuge in the wisdom of the Ancient, in the science of the times that knew of no religious persecutions, of no scientific intolerance; in the times when the wisdom of an Initiate in the Egyptian Mysteries, the wealth of a worshiper of Moloch, and the skill of a follower of Mithras worked in the most sublime harmony at the building of a Temple erected to the God of Israel, in which an idolater, the beautiful Queen of Sheba, and another idolater, Alexander the Great, came to worship in the Holy of Holies!

In presence of this fatal return towards the wisdom of Antiquity which has produced Rama, Krishna, Hermes, Moses, Orpheus, Pythagoras, Plato, and Jesus, Martinism, depositary of the sacred traditions, emerges from its voluntary obscurity and opens its sanctuaries of learning to the Men of Desire capable of understanding its symbolism; encouraging the strong, disheartening the weak, till the proper selection of its *Superiores Incogniti* is completed; then again to dissolve its Assemblies and return to its secular sleep.

The present Ritual contains the philosophy of our Venerable Master, based essentially upon the theories borrowed from the Egyptians by Pythagoras and his school: it holds *within* its symbolism the key that opens that "World of Spirits which is not shut"; secret ineffable, incommunicable of its own nature, comprehensible solely to the true adept; this work does not profanate the sacredness of the veil of Isis by imprudent revelations, for only he who is worthy and well qualified, being well versed in the history of Hermetism, its doctrines, its rites, ceremonies, and hieroglyphics, will penetrate into the secret but real meaning of the few symbols here offered for meditation to the Man of Desire.

E. B.

Nevada, Missouri, U. S. A.

HISTORICAL SKETCH OF THE RITE.

Louis Claude, Marquis de Saint-Martin, the Unknown Philosopher (Un Ph....Inc....), was born at Amboise (Indre et Loire), the 18th of January, 1743, and died at Aunay, the 13th of October, 1803. Initiated in the study and practice of the Hermetic Philosophy by Martinez de Pasqually, to the knowledge of the Absolute by the meditation of the works of Jacob Boehme, Saint-Martin always defended the purity of Tradition against the trespassings of the profanators. He always sustained by his efforts the works which tended to save from total loss the portion of Tradition still preserved by Freemasonry and whose importance that Order ignores.

Several Lodges of Unknown Philosophers were founded by Martinez de Pasqually and his disciple Louis Claude de Saint-Martin; the headquarters of Martinism being at Lyons, in the very \square^* of the Beneficent Knights of the Holy City in which the present American Knight Templarism originated under the same Jean Baptiste Willermoz to whom we are indebted for the preservation of the Archives of the Martinist Order during the stormy years of the French Revolution.

At first Martinism, under the name of Rite of the Elected Cohens, or Priests, consisted of nine Degrees, divided into two Classes; the system underwent a transformation by Saint-Martin, and became the Rectified Rite in ten Degrees, classified in two Temples; this form, in being introduced in Germany and Russia, was simplified to seven Degrees, whilst in France and America, the first three Degrees being conferred by established and recognized Masonic authorities, Martinism has been reduced into three essential and four accessory Degrees of application.

TABLEAU
OF THE
TRANSFORMATIONS OF THE MARTINIST RITE.
1750-1887.

Elected Cohens. Founded by Martinez Panqually 1750.	Rectified Rite. Established by L. C. de Saint-Martin. 1767.	Refor'd Ecossism of Saint-Martin, As practiced in Germany. 1782.	Martinist Order. Modern Rite, As practiced in France. 1887.
First Class. Apprentice. Fellow Craft. Master. Grand Elect.	First Temple. Apprentice. Fellow Craft. Master. Past Master. Elect. Grand Architect.	Apprentice. Fellow Craft. Master. Perfect Master. Elect. Scotch.	First Temple. Associate. (<i>Philosophic.</i>)
Apprentice Cohen	Mason of the Secret.	.....	Initiate (<i>Mystic</i>)
Second Class. Fellow Craft Cohen.	Second Temple. Prince of Jeru- salem.	.....	.....
Master Cohen. Grand Architect.	..... Knight of Pales- tine.	..... Sage.	S * I * (<i>Kabbalistic.</i>) S * I * (<i>Administrative.</i>) Second Temple.
Knight Com- mander.	Knight Kadosh. .....	..... .....	Vth Degree. Vth Degree. VIIth Degree.

TABLEAU OF THE PRINCIPAL RITES
ENTIRELY OR PARTIALLY DERIVED FROM THE
RITE OF ELECTED COHENS.

1766-1780.

Illuminati of Avignon. (Hermetic) Dom Pernety. 1766.	Illum. Theosophists. (Mystic.) Chastanier. 1767.	Philalethes. (Occult.) Savalletto de Langes. 1773.	Primitive Rite Of Narbonne. (Rosicrucian.) 1780.
True Mason.	Apprentice. Fellow Craft. Master.	Minor Masonry. Apprentice. Fellow Craft. Master.	Apprentice. Fellow Craft. Master.
True M. in the Right Way.	.....	Elect.	Perfect Master. Elect.
.....	.....	.....	Architect.
.....	.....	Scotch.	Sublime Scotch.
.....	Sublime Scotch.	.....	Knight of the Sword.
Knight of the Golden Key.	.....	Knight of the East.	Knight of the East.
.....	.....	Major Masonry.	.....
Knight of Iris.	.....	Rose \times Cross.	Prince of Jeru- salem.
.....	Blue Brother.	.....	I. Chap. of Rose \times Cross. (Symbolic.)
.....	.....	Knight of the Temple.	II. Chap. of Rose \times Cross. (Historic.)
Knight of the Argonauts.	.....	Unknown Philos- opher.	.....
.....	Red Brother.	.....	III. Chap. of Rose \times Cross. (Philosophic.)
Knight of the Golden Fleece.	.....	Sublime Philos- opher. Initiate. Philalethe.	IV. Chap. of Rose \times Cross. (Occult.)

WORKS OF SAINT-MARTIN

Particularly recommended to the Unknown Philosopher, Orator, and, indeed, to every
Initiate in Martinism.

Des Erreurs et de la Vérité,
(Mystic and Philosophic.)

*Tableau Naturel des Rapports qui existent entre Dieu,
l'Homme et l'Univers,*
(Work based upon the Tarot.)

L'Homme de Désir,
(Particularly recommended.)

Les Nombres,
(Posthumous work.)

Le Ministère de l'Homme Esprit,
(Physiology of the intellectual or supernal man.)

Le Crocodile,
(Study of the Astral.)

Traductions,
(of Boehme's works), etc.

THE MARTINIST ORDER.

GENERAL REGULATIONS.

TITLE.

This organization is known as "The Martinist Order."

MEMBERSHIP.

"People of all condition and religion can be admitted." (Art. IV. of *Statutes of Unknown Philosophers*.)

The Order, being based essentially upon the doctrines of Kabbalah, which proclaims the perfect equality of Man and Woman, allows, *under certain restrictions*, the election of Woman to membership. Following are not eligible to membership in this Order: All persons not *absolutely free*, as members of certain religious orders (monks, friars, etc.), servants, employees, married women, soldiers, etc., except in case they want to assume that moral liberty at their own risk. But slaves, minors, and unmarried women under twenty-five years of age are not admitted to membership in this Order, except by dispensation of the President of the Grand Council.

GOVERNMENT.

The government of the Order is vested in three bodies, named respectively, in the order of their rank, Supreme Council, Grand Council, and Lodge.

SUPREME COUNCIL.

The authority of the Supreme Council, residing in Paris, France, is absolute.

GRAND COUNCIL.

The authority of the Grand Council is supreme within its Jurisdiction, except upon matters which are within the control of the Supreme Council.

LODGE.

The authority of a Lodge is prescribed and limited by the Grand Council within whose jurisdiction it exists.

CHARTER.

No Lodge of Martinists can legally assemble in the United States of America, unless authorized to do so by a Dispensation from the Delegate General of the Supreme Council or a Charter from the Grand Council of the United States of America.

This Charter or Dispensation must always be present at its meetings, without which it cannot legally act.

OFFICERS.

The Officers of a Lodge shall be:

The Council:

Unknown Philosopher,
Unknown Brother,
Brother Initiate,
Brother Associate.

Board of Examiners:

Orator,
Expert,*
First Introducer,*
Second Introducer.*
Archivist.*

The Bureau:

Master of Seals,*
Treasurer,
Recorder.

*Can be dispensed with or replaced by other Officers.

The Order:

First Master of Ceremonies,
Second Master of Ceremonies,
Guard,
Marshal.*

The House:

First Steward,*
Second Steward,*

The Chapel:

Organist,*
Choir, etc.

FUNCTIONS OF THE OFFICERS.

The *Unknown Philosopher* is the first light of the □*; the Members owe him the greatest respect and obedience; he is irreprovable in his functions, and is not subject to election. He congregates his □* whenever he deems it proper; he causes the work to be resumed or suspended; he signs all books and official documents; orders all expenses, appoints all committees, and presides over them; he confers the Degrees in accordance to the Ritual, and, before the first of February, sends to the General Delegate of the Supreme Council of the Order the annual reports of the Orator, Treasurer, Master of Seals, Recorder, and Archivist, with his own remarks.

The *Unknown Brother*, *Brother Initiate*, and *Brother Associate* are nominated by the Unknown Philosopher and elected by the □*; they exercise, after the Unknown Philosopher, the proper authority over the □*; they maintain order and silence in their respective quarters.

In case of insufficiency of members to occupy all the offices of the □*, the Unknown Brother will assume the functions of *Master of the Seals*, whose duty it

*Can be dispensed with or replaced by other Officers.

is to keep the seals of the □* and affix the same with his attestation upon all papers issued under its authority or in obedience to the requirements of the General Constitution of the Supreme Council and private Regulations of the □*, and to keep a record of all documents thus sealed and stamped and give them a proper number.

The Brother Initiate will assume the functions of *Expert*, whose duty it is to see that all Brethren are properly clothed, and, in case of negligence on their part to obey the rules of the Order, to report them without delay to the Orator. The Expert has charge of examining the Visitors, and is then assisted by the *First* and *Second Introducers*.

The Brother Associate will assume the functions of the *Stewards*, whose duty it is to execute the orders of the Unknown Philosopher and his three Assessors, constituting the Council of Administration, relative to the feasts of the Order and extraordinary meetings of the □*; also to superintend the preparation by the Guard of the Chambers of Instruction.

The *Orator* is the supporter of the General Constitution of the Order; he is appointed by the Grand Council, and is the Representative thereof as well as the Deputy of his □* at the official meetings of the Grand Council. He must watch over the strict maintenance of the Laws and Regulations of the Order; prefer charges against any infractions thereof, and report them without delay to the Grand Council or its Delegate. The Orator delivers the monitorial lectures on the symbolism appertaining to each Degree, and presides over the Board of Examiners. It shall be his duty to keep that part of the Archives relating to the Instruction, Lectures, etc., also to present at the annual Grand Meeting of the □* (Saturday on, or after, 18th of January) the résumé of the work and general situation, moral and financial, of the □* dur-

ing the past year, and submit his report to the observations and signature of the Unknown Philosopher.

The *Treasurer* collects and receives all moneys due the □* and gives his receipts therefor; he disburses the same or any part thereof upon the order of the Unknown Philosopher, duly attested by the Recorder. All receipts and disbursements must be entered in the books kept for that purpose. He presents a monthly report of the financial situation of the □*, which report must be signed by the Unknown Philosopher.

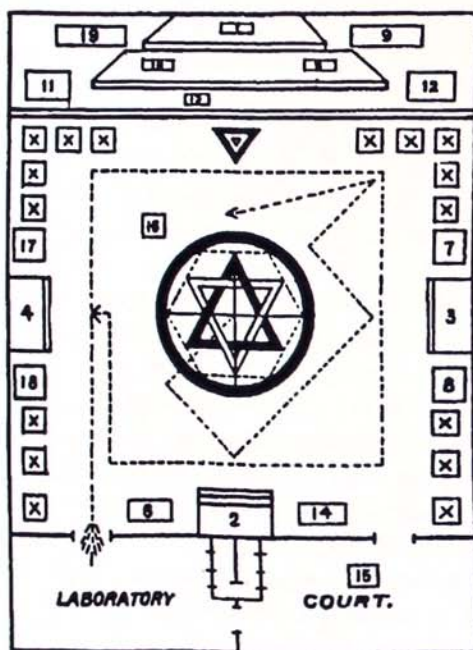
The *Recorder*, by order of the Unknown Philosopher, signs all letters of convocation, all acts, documents, diplomas, etc. He will record all the proceedings of the □* proper to be written, also the conclusions of the financial and other reports, and submit the record of the same to the approval or correction of the □* and the signature of the Unknown Philosopher. He will record each reception of a Neophyte, or affiliation, as well as advancement to further enlightenment, upon the Tablet prepared for that purpose, giving the Names, mystic Names, date and place of Birth, Profession; Membership in other Initiative Societies or Brotherhoods, Residence, etc., of each Member of the □*, and will present a copy of that Tablet to the Unknown Philosopher, with a column for his particular and secret observations.

In the absence of the *Archivist*, the Recorder will safely keep all correspondence and official documents concerning the □*, the books, jewels, regalia, and all the properties of the □* for which he is responsible. He will present a yearly account of the condition of said properties, and submit the same to the approval and signature of the Unknown Philosopher.

The *Guard* shall guard the □* faithfully, go on errands, attend the sittings of Committees, serve summonses, and keep the □* and ante-room in perfect order.

The *Marshal* has charge of the Chambers of Instruction during the recess of the □*, and sees that no one crosses the center of the Hall, at any time. He is placed under the immediate orders of the Expert, conducts delinquent members to the Tribunal of the Orator, and leads them to the door of the □* when expelled.

The *Stations* of the Officers are indicated in the following diagram:



- | | |
|-------------------------|----------------------------------|
| 1. Unknown Philosopher. | 11. Treasurer. |
| 2. Unknown Brother. | 12. Recorder. |
| 3. Brother Initiate. | 13. First Master of Ceremonies. |
| 4. Brother Associate. | 14. Second Master of Ceremonies. |
| 5. Orator. | 15. Guard. |
| 6. Expert. | 16. Marshal. |
| 7. First Introducer. | 17. First Steward. |
| 8. Second Introducer. | 18. Second Steward. |
| 9. Archivist. | 19. Organist. |
| 10. Master of Seals. | [x] [x] Members. |

ROBES, BADGES, JEWELS, AND REGALIA.

The Officers and Members shall wear during □* sessions the robes and badges belonging to their respective functions.

The robes are *white* for the Council, and are tied around the waist by a *golden girdle* for the Unknown Philosopher, and a *silver or white girdle* for the three Assessors. They will wear a *white silk cap* with the *Pentagram* embroidered in gold, also a *white silk or velvet collar* with the following badges suspended therefrom:

Unknown Brother, the *Seal of Solomon*, in gold;

Brother Initiate, the *Pentagram*, in gold;

Brother Associate, the *Maltese Cross*, in gold.

The robes are *scarlet* for the Bureau consisting of the Orator, Master of the Seals, Treasurer, Recorder, Expert, First and Second Introducers, and Archivist, with *golden girdles* for the four first named Officers and *silver or white* for the four last. They wear the *red silk cap* with *golden Pentagram*, and a *white silk or velvet collar* with the following badges suspended therefrom:

Orator, the *Triple Tau*, within a circle, in gold;

Master of Seals, a *Ring Signet*, in gold;

Treasurer, two *Crossed Keys*, within a circle, in gold;

Recorder, two *Crossed Pens*, within a circle, in gold;

Expert, two *Hands Joined*, within a circle, in gold;

Introducers, two *Hands Joined*, in silver;

Archivist, a *Roll*, in gold.

The robes are *black* for the Masters of Ceremonies,

Stewards, and Guard, with *golden girdles* for Masters of Ceremonies, *silver* or *white* for Stewards, and *black* for Guard. They wear the *black silk cap* with *golden Pentagon*, and the *white collar* with the following badges suspended therefrom:

First Master of Ceremonies, two *Crossed Rods*, within a triangle, in gold;

Second Master of Ceremonies, two *Crossed Rods*, within a triangle, in silver;


First Steward, a *Sheaf*, within a triangle, in gold;

Second Steward, a *Sheaf*, within a triangle, in silver;

Guard, two *Crossed Swords*, within a triangle, in silver.

The Marshal wears the *black doublet* of the sixteenth century and carries a *mace* or a high and heavy *cane* or *halberd*. His badge is a *steel chain* worn as a collar.

The robes of the Members are *black*, with a *black girdle*. The *black silk cap* with a *silver Pentagon* embroidered upon it, with the exception of the Associates, who wear the *Mallese Cross*.

SS* II* wear a *white sash* from right shoulder to left side, with the letters S. I. between six dots disposed in two opposite Triangles: 

Initiates wear a *red sash* from right shoulder to left side, and Associates a *red sash* from left shoulder to right side.

Every Officer and Member wears the *black silk mask*, the Marshal excepted.

The Unknown Philosopher carries a short *bâton* of white metal having on each end an oblong crystal or glass pyramid in shape of a spear.

The Unknown Brother, a similar *bâton*, but terminated by a *trident*, or *fork*, formed by three oblong triangular points resting on a transverse bar.

The Brother Initiate, the *golden pruning-hook* of the Druids.

The Brother Associate, a *golden sword*.

The Masters of Ceremonies, a long *rod*.

The Guard, a *flaming sword*.

The Marshal, the *mace, cane, or halberd*.

The Members, a *sword*.

FURNITURE OF A LODGE.

The decoration of a □* must include the essential symbols of the Order, to which the Council of the □* is free to add.

HONORS TO BE RENDERED TO VISITORS.

Unknown Philosophers and Orators are received by the presiding Officer standing in his place, the Members remaining seated.

Delegates of the Grand Council are received by the Unknown Philosopher standing in his place, with his *bâton* raised, the Members rising in their places, the points of their swords down.

Delegates of the Supreme Council are received at the door of the □* by the Unknown Philosopher, who conducts them to the place of honor in the East. The Members stand with uplifted swords.

Delegates General or Presidents of Grand Councils are received in the same manner, but the three Assessors act with the Unknown Philosopher.

The President of the Supreme Council or Grand Master of the Martinist Order is received in the same manner as above, the Members forming the Arch of Steel.

As a matter of courtesy, Sovereign Grand Inspectors General, 33d Degree of the A. and A. Rite of F. and A. Masons and Grand Masters of the York Rite of F. and A. Masons are allowed to visit, officially and properly clothed, the Philosophic Chamber of a Martinist □* while in session. They will be received with the honors rendered to Unknown Philosophers.

EXAMINATIONS.

When a stranger presents himself at the entrance of a □* without the Unknown Philosopher's having been advised of his visit, the Expert and First and Second Introducers will examine him minutely. He must have with him his Diploma with the signature of the Delegate General, his badge and mask, and must know the passwords of the Order.

PASSWORDS.

Every six months the Supreme Council gives to the Presidents of □* and to Delegates passwords intended to insure the good working of the Order.

These general passwords must be asked of all those who present themselves, and cannot be communicated outside of the □.*

N. B.—Moreover, each □* may have its local password, which will exclude non-affiliated Martinists.

PENALTIES.

The penalties which can be pronounced against a □* are:

1. The reprimand.
2. The privation of the passwords and of the sending of Deputies.
3. The annulling of the Chart.

These penalties are pronounced after arbitration by

the Grand Council; provisory penalties can be pronounced by the Delegates of the Grand Council. These become definite after the judgment of the said Grand Council.

HONORS.

Besides titles, the Supreme Council gives to Members and Officers of □ * who distinguish themselves by their devotedness to the Order—

1. Personal diplomas of honor.
2. Medals, with special mention sent to all the □ * of the Order.
3. Distinctive badges, with special mention to all the □ * of the Order.

AMENDMENTS.

The Supreme Council of France and the Grand Council of the United States of America are free to make such modifications of the present rules as they may deem necessary. Presidents of □ * will be regularly informed of any additions to or modifications of the present regulations.

FIRST CHAMBER OF INSTRUCTION.

PHILOSOPHIC.

OPENING.

N. B.—No □ * shall be opened unless there be present seven Members; nor shall any business be done unless the Unknown Philosopher be presiding in the chair

All business, except the conferring of the degrees,

special lectures, etc., are transacted in the Philosophic Chamber.

(The Brethren are assembled in the Court, or Ante-room.)

Unknown Philosopher (one rap). Brethren, why are we assembled?

Unknown Brother. To engage in the research of the operations of Nature, Very Learned.

Unknown Phil. This being our design, it is my order that we repair to the Chamber of Instruction. Guard, you will approach and communicate the semi-annual password. (*The order is obeyed.*) You will resume your station without the door of the Chamber of Instruction and collect the pass from the Brethren as they enter. Bro* Second Master of Ceremonies, call the Brethren to order and lead them to their seats.

Second Master of Ceremonies. Attention, Brethren. Fall in. (*The Bros* form in single file.*) March.

(Second Master of Ceremonies leads; each Member gives in low breath the semi-annual password to the Guard who is stationed outside the door, at the left hand of the Brethren. All the officers, except Second Master of Ceremonies and Marshal, remain in the ante-room. The Bros* are conducted to their regular seats and remain standing. All wear regalia and mask. When all is in order, the Officers are announced by three loud raps given by the Marshal. Each Bro* turns the point of his sword downward. The Officers, received by the Marshal, enter from the Laboratory in the following order: Marshal and First Master of Ceremonies, single; First and Second Introducers, together; Orator, alone; Treasurer and Recorder, together; Master of Seals, alone; Second and Third Assessors, together; First Assessor, alone on the left in front of the Unknown Philosopher, who is followed by the Stewards, together; the Expert closes the procession. At the East, the First Master of Ceremonies, Orator, Treasurer, Recorder, Master of Seals, and Philosopher resume their stations, the presiding Officer seating him-

self. The remainder of the procession moves on by the South, West, and North till all the Officers have gained their respective stations.)

Unknown Philosopher (gives one rap; the □* is scuted).

Unknown Phil. (gives one rap). *Unknown Brother*, are we duly protected against the curiosity of the profane?

Unknown Brother (one rap). Bro* Expert, you will clear the approaches of the Philosophic Chamber, inform the Guard that this Lodge is about to be opened in the First Degree, and collect the pass from the Brethren.

(The Expert gives five raps, the Introducers approach the station of the Expert, all three proceed around the □*, the Expert collecting the word of the First Degree, etc.)

Expert. The approaches of the Chamber are deserted, echoes remain silent, the Guard is at his post, and all present are Martinists and have the pass.

Unk. Bro. Give me the pass.

(The order is obeyed.)

Unk. Bro. (one rap; the Officers resume their stations). We are duly protected, Very Learned.

Unknown Phil. *Unknown Brother*, are you a Martinist?

Unk. Bro. I am a Philosopher of Unity, Very Learned.

Unknown Phil. At what time do Martinists set about to work?

Unk. Bro. The work of a Martinist is never interrupted, V* L*.

Unknown Phil. Why not?

Unk. Bro. Because the object he pursues requires the constant use of all his intellectual faculties except

during the few moments of bodily rest that he allows to the weakness of his physical nature.

Unknown Phil. And when are these moments of bodily rest that our traditions allow to the Martinist?

Unk. Bro. When the Sun, the visible manifestation of the Invisible Center of all life and all light, bestows upon every created being his vivifying influence.

Unknown Phil. When is then the Martinist the most eagerly at work?

Unk. Bro. During the hours of physical darkness, when, in the deep silence of meditation, the Illuminatus seeth into the very center of Nature and beholds the source of all good and all truth, and unites in spirit with the virtuous agents of the Pessome.

Unknown Phil. How goes the hour?

(Twelve strokes are slowly hit upon a deep-sounding gong.)

Unk. Bro. It is midnight among the profane, but the Intellectual Sun is rising upon this Assembly.

(Here the fire in the center is lighted.)

Unknown Phil. (strikes three raps, Brethren arise). Brethren, united in body, let us be united in soul and spirit; let us summon the influences of the Invisible, for the Visible Light dazzles our eyes.

(The Brethren, Council excepted, form in a triangle, around the central Pentacle, the point toward the East, kneel and join hands, each giving his right-hand Bro* his left hand and his left-hand Bro* his right hand, right arms uppermost and their heads bowed; soft music.)

Unknown Phil. Come to us, O Noudo-Raabts!

Unk. Bro. Come, O Ieshoutra Omneros!

Bro. Initiate. In the name of Yod-Hé-Vau-Hé!

Bro. Associate. In the name of I. N. R. I! Amen.

(Silence.)

Unknown Phil. (strikes three raps slowly).

Unk. Bro. (strikes three raps slowly).

Bro. Initiate (strikes one rap).

(Music ceases; the Brethren slowly return to their seats.)

Unknown Phil. Brethren, in the name of the Supreme Council of the Martinist Order, I declare.....

□ * No..... open in due form. Together, Brethren, the Sign,....the Battery,..... the Acclamation.....
(Orders are obeyed.) Second Master of Ceremonies, inform the Guard. (Order is obeyed.)

ORDER OF BUSINESS.

1. Roll-call.
2. Reading of the minutes of the last stated communication (with subsequent special communications), which the □ * shall then have power to correct.
3. Reading and referring of petitions.
4. Unfinished business.
5. Reports of Committees.
6. Communications.
7. Balloting.
8. New business.
9. Lecture.

This order of business is to be strictly adhered to at all monthly stated communications. The order of business for weekly meetings is as follows:

1. Roll-call.
2. Reading of the minutes of the last weekly meeting.
3. Work or lecture.
4. General discussion, Members having left their seats as soon as the U* P* has suspended the work.

On all motions, debates, etc., parliamentary rules shall be adhered to, as far as the General Constitution

of the Supreme Council and the traditional usages of the Order will permit.

The Lodge admits no visitors at its regular meetings during the transaction of business.

INITIATION.

First Degree.

Associate.

—A*—

PETITIONS.

All petitions are sent through mail to the Unknown Philosopher, and are signed by the Candidate and two Members of the □*.

At the following regular monthly meeting the petitions are read, the names of the Candidates being withheld.

Committees of Investigation, composed of three Members, are appointed and take the following obligation.

"We pledge our most sacred word of honor not to divulge the names of the Petitioners the character of whom it becomes our duty to investigate."

The names and addresses of the Candidates are then given to the Committee in a sealed envelope. These Committees having, at the following regular monthly meeting, given a full and detailed report, the Candidates are then balloted upon by the Members. If received, the Petitioners are notified by the signers of their petitions, who introduce them in the □*.

Unknown Philosopher (one rap). Bro Second Master of Ceremonies.*

Second Master of Ceremonies (arises). Very Learned?

Unknown Phil. You will please ascertain if there is a Candidate in waiting to receive the benefit of enlightenment.

(Second Master of Ceremonies leaves the room, after having given two raps at the door. On his return to the □* he directs himself to the middle of the Hall, before the Pentacle, makes the sign, and, addressing the Throne, says:)

II Mast. Cerem. Very Learned, there is a Candidate for enlightenment.

Unknown Phil. Has he been duly elected?

II Mast. Cerem. He has.

Unknown Phil. What proof have you thereof?

II Mast. Cerem. His presence here in company with two worthy Brothers of this □* and the following pledge.

Unknown Phil. (one rap). Bro* First Master of Ceremonies.

First Master of Ceremonies (arises). Very Learned?

Unknown Phil. Hand me the pledge.

(Order is obeyed.)

Unknown Phil. (reads).

OBLIGATION.

I. . . ., the undersigned, solemnly promise and swear that I will never reveal the name of my Initiator, nor any of the secret ceremonies, rites, symbols, words, passwords, tokens, or any other secret or mystery of the Martinist Order, to any one whom I shall not know, by due examination and the presentation of his diplomas, to be a Member of this Order. I further promise and swear that I will promptly obey the orders of this □*, or any □* of which I may become a Member, and of the Grand Council of this Country and of the Supreme Council of France and the official mandates of the Executive Officers thereof. Furthermore, I solemnly

promise and swear that I will heed the teachings of Martinism and endeavor to profit thereby for the greatest glory of God and my fellow-men.

To the faithful observance of this obligation I pledge my most sacred word of honor and willingly affix my signature, ne varietur, to the said pledge.

Signature.....

Witnesses:

(Signed) Bro*.....

(Signed) Bro*.....

(Signed) Guard.....

Court of, □* No. .., of, State of
This ... day month year.

Unknown Phil. Brethren, you have heard the pledge of this Man of Desire whom you have duly elected; but if you have any objections to his being initiated, it is still time to present them.....

Bro* Orator, what are your conclusions?

Orator. V* L*, I conclude that he be received.

Unknown Phil. Brother Second Master of Ceremonies, you will inform the Candidate that he will be received according to the ways and customs of our Venerable Order, and bid him submit to them cheerfully.

(Order is obeyed. On his return to the □* the Second Master of Ceremonies goes to the center of the Hall, before the Pentacle, and, addressing the Throne, says:)

II Mast. Cerem. Your order has been obeyed, Very Learned.

Unknown Phil. (one rap; Second Master of Ceremonies resumes his station; one rap). Brother Expert, you will retire to the Laboratory, with the Bros. Introducers, and prepare the Candidate.

(Order is obeyed.)

Brothren, you will clothe yourselves with the robes

and badges of our Order to receive this Candidate for enlightenment.

(Preparation: The Candidate is divested of his outer apparel, right arm bare, and blindfolded.)

(RECEPTION: The Candidate is directed to knock as he pleases at the door of the □°, which is enveloped in semi-darkness. No answer from within. The greatest silence is observed within the Lodge. After a few moments, the Candidate is made to knock louder a second time. No answer. A few seconds elapse. The Candidate is directed to knock louder and longer, when suddenly, and before the Candidate knocks for the third time, the door swings wide open and the quartette advances slowly and moves six times around the center. At the third tour the following dialogue takes place:)

Unknown Phil. Brother Associate, what time is it?

Bro. Associate. The East is radiant with glory. The Sun arises. The Eye of the World will open. Truth will appear!

Unknown Phil. Brother Initiate, will not the Sun darken for the Uninitiated? Will he not refuse warmth and life to the ignorant? Will he not cast upon the evil ones his occult influences?

Bro. Initiate. The Sun, the visible manifestation of the Invisible Center of all life and all light, will never refuse to any one his astral influences, and every created being receives a ray of the divine substance.

Unknown Phil. Unknown Brother, why will not Truth be manifested? Why should we refuse its influence to the Man of Desire?

Unknown Brother. The Sun arises! As the shadows of the night vanish, so let the veils that hide the Divine Truth be torn away!

.....
Unknown Phil. (strikes three knocks slowly).

Unknown Bro. (strikes three knocks slowly).

Bro. Initiate (strikes one knock).

(The above dialogue is so timed that the Candidate begins the sixth tour when seven knocks have been sounded. Arriving at the station of Bro° Associate, the procession halts, and Bro° Associate, plunging the right arm of the Candidate into a box filled with sand, says:)

Bro. Associate. "In the beginning God created the heaven and the earth, and the earth was without form and void."

(The procession moves on, and, arriving at the station of Bro* Initiate, halts a second time.)

Bro. Initiato. "These are the generations of the heavens and of the earth when they were created in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, but there went up a mist from the earth (*here water is poured into the right hand of the Candidate, or his arm is plunged in a basin of water*) and watered the whole face of the ground."

(The quartette moves on and stops before the Unk* Bro*.)

Unk. Bro. "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life (*here the Candidate is fanned*), and man became a living soul."

(Unknown Brother descends from his chair, and, taking the Candidate by his right arm, causes him to face the East, and conducts him slowly to the center of the Pentacle while saying:)

Unk. Bro. "And the Lord God planted a garden eastward in Eden, and there He put the man whom He had formed."

(Unk* Brother returns to his seat in the West and strikes one rap. Expert and Introducers step back of the Candidate.)

Unknown Phil. There is no origin superior to that of Man; for he is more ancient than any being of Nature: he existed long before the appearance of the least of germs, notwithstanding he was placed upon earth long after them.

But what elevated him high above all beings was that *they* derived their origin from a father and a

mother, whilst he, Man, was issued directly from God's breath.

The functions of these creatures were all inferior to his. The task of the Divine Man was to fight the causes of Disorder, to establish upon their ruins the sublime Unity of Peace: whilst the duty of these inferior beings was that of obeying Man.

But as these contests with unbalanced powers could be very dangerous to the celestial Man, he was protected by an impenetrable armor (*here the Candidate is covered with an open sack, from which his head and feet alone emerge; it is tied so as to prevent him from taking long steps*), of which he could make several uses and of which he had in charge to multiply copies equal and absolutely conformable to the original.

Besides, he was given a spear composed of four metals, so well blended that since the existence of the world none has ever been able to separate them. (*The Candidate is made, in spite of the sack, to seize a small stick, or a flaming sword, or anything to represent a lance.*)

That spear had the power to burn as fire itself, it was so sharp-pointed that nothing was impenetrable for it, and so active that it struck always at *two places* at the same time.

These advantages, added to numerous other gifts, made Man strong and formidable.

It is in that place of delight, the abode of Man's happiness and the throne of his glory, that he would have been forever happy and invincible; because, having received the order to occupy the CENTER thereof, he could, from thence, safely observe all that took place around him, and thus have the advantage of seeing all the ruses and moves of his adversaries without ever being discovered by them.

During all the time he remained at this point where

God had placed him, Man preserved his natural superiority and enjoyed a peace and felicity indescribable to men of our present condition.

(Silence. The Candidate is gently led away from the center outside of the Pentacle.)

But as soon as he left that center of perfectly equilibrated forces he suddenly ceased to be the master thereof. Another agent was sent to occupy his place and Man fell into the whirlwind of the fatal forces.

(At this instant the Brethren rush from their places in confusion, imitating all kinds of noises, hissing, whistling, clamoring, agitating the blades of their swords so as to simulate fighting; the organ blows its pedal-notes, thunder is imitated by letting stones roll down an inclined plane, etc., etc. The candidate is whirled around at a rapid rate (see diagram, page 23), and is stopped at the foot of the Throne of the Unk* Phil*, who resumes his discourse:)

Then Man, after having been ignominiously deprived of his rights, was precipitated in the region of fathers and mothers, where he remained ever since, *poor and destitute*, in suffering and affliction, mixed among the inferior beings of Nature and a constant prey to the most abject vices, the most hideous passions!

(Here the blindfold of the Candidate is raised and he beholds around him, amidst red and green flames, the Brothers threatening him with their swords, some of them wearing hideous masks (not grotesque); all seem ready to take the life of the Candidate. After a few moments, the bandage is again placed over the Candidate's eyes and the Unk* Phil* continues:)

It is scarcely possible to imagine a more pitiful or a sadder condition than that of the unhappy Man at the moment of his fall. Not only had he lost that invincible spear which no power could resist, but also that marvelous armor which protected him vanished away (*the sack is taken away from the Candidate*) and was replaced for a time by one which, not being impenetrable, as the first, becomes for him a source of continual danger; so that, having always the same ene-

mies to flight as in the beginning, he is infinitely more exposed to their strokes.

However, in punishing him thus, his Father did not wish to take all hope away from his *destitute* creature and abandon him entirely to the fury of his enemies.

Affected by Man's repentance and shame, He permitted that by well-directed efforts Man could recover his primitive condition of blessedness, but only after having *recovered* the possession of the *lost* spear, which had been trusted to the Being by whom Man had been driven from the very CENTER OF THE UNIVERSE!

(At this moment the Candidate is made to face the West, the bandage is raised, and the Neophyte beholds either a high column of fire rising up from the center of the Pentacle, or one of the Sisters, dressed in a white and gold robe, to represent a cherub, and brandishing a flaming sword or hurling a thunderbolt towards the Candidate. The blindfold is replaced and the Candidate faces the East again, when the Unk* Phil* continues:)

It is then in the *research* for that incomparable weapon that men are engaged since the fall of the supernal Man, and they pursue every day that long and dreary research; for it is upon the *recovery* of that *lost* object that depends their reintegration into their former rights and thus regains the many prerogatives and blessings for which they were destined.

You must not be surprised at the numerous resources which are left to Man in spite of his disobedience; it was the hand of a Father that chastized him, but it is also the heart of a Father that watches over him, even if justice caused the fallen creature to be banished from his Creator's presence. For the place from whence Man came is disposed with such wisdom that in retracing his steps, and following the same rugged roads that have led him astray, Man is sure to return to the place from whence he came, re-invested

of what he has been divested, and be placed again upon that central point where alone he is able to possess some power and enjoy some rest.

Such is the allegorical history of the origin of Man and of his degeneration when he failed to obey the Primary Law, the Law of Unity, the Law of God. By this tableau we have tried to conduct you to the source of all weakness and all evil in Mankind, and have pointed—*mysteriously*, it is true—to the means to overcome them.

You will now be reconducted to the Laboratory, resume your apparel and accompany the Expert to the Philosophic Chamber of Instruction.

(The Candidate is reconducted to the Laboratory, and thence again to the Lodge, but by the room of the Guard or Court. During his absence from the Lodge the Stewards have disposed the Altar at the foot of the Throne, lighted the Cressets, and placed the Chart of the First Degree on the place occupied by the Master of Ceremonies, who now stands at the right of the Unk* Phil*. In front of the Altar is placed a chair for the Candidate. The Chamber is in semi-darkness; no lights in the East, save the three burning Cressets; the table of the Orator is lighted only by a dark lantern. The Expert and Candidate are at the door of the □*; the Expert knocks seven times.)

II Mast. Cerem. Very Learned, there is an alarm at the door.

Unknown Phil. Attend to the alarm.

II Mast. Cerem. (opening the wicket). Who comes there?

Guard. Bro* Expert with a Neophyte, who, having been initiated, now seeks to obtain the instruction of the First Degree of Martulism.

(Master of Ceremonies closes the wicket and reports.)

II Mast. Cerem. Very Learned, the alarm was caused by Bro* Expert, accompanying a Neophyte, who, having been initiated, now seeks further cullightenment in the First Degree of Martulism.

Unknown Phil. If the Neophyte declares upon his

honor that, uninfluenced by an unhealthy curiosity, he is prompted solely by a strong desire of knowledge, admit him. The portals of our Sanctuary are wide open for the Man of Desire.

II Mast. Cerem. (opens the door). Do you seriously declare upon your honor that, uninfluenced by an unhealthy curiosity, you are prompted solely by a strong desire of knowledge in making this request?

Neophyte. I do.

II Mast. Cerem. Enter. The portals of our Sanctuary are wide open before the Man of Desire.

(Expert and Neophyte enter the Chamber of Instruction conducted by the Second Master of Ceremonies before the Throne.)

Expert. Very Learned Unknown Philosopher, I have the honor to present to you a worthy Neophyte, who, having been duly elected and initiated, now seeks to obtain the Instruction of the First Degree of Martinism.

(The Unknown Philosopher now addresses to the Neophyte a few words of welcome, and invites him to meditate deeply upon the mysterious signification of the impressive ceremonies of his reception into a Lodge of Martinists. After having attracted his attention to the fact that Truth is to be derived from a careful comparison between the instructions he is about to receive and the mystic ceremonies of his initiation, the Unk* Phil* concludes his discourse by informing the Neophyte that "the wish to know contains not always the faculty to acquire," and that if "many are called, few are chosen.")

Unknown Phil. (one rap; the Neophyte is seated).
Bro* Orator, you will please address the Neophyte.

(Observation.—It is the duty of the Orator to explain the symbols of the Order in terms appropriate to the degree of instruction of the Neophyte, and to develop his discourse according to the character of the report of the Committee of Investigation as regards the intellectual faculties of the Candidate. However, the lecture must embrace the adaptation of the symbolism to the Three Worlds of Kabbalah: God, Man, and Nature; the Orator insisting particularly upon the subject preferred by the Neophyte, religion, morals, or politics, or purely science. The following instructions, it is needless to say, must not necessarily be committed to memory, neither must they all be exposed to every Candidate; the Orator is

free to give such development to any or all subjects herein contained as he may deem proper for the greater advantage of the Neophyte and the members of the □*.)

DISCOURSE OF THE ORATOR.

SYMBOLISM.

"There is no physical fact that does not border an intellectual truth."—*de Saint-Martin*.

Direct language is not able to fully and completely express thoughts. If it answers to the immediate needs of Man, nevertheless it is insufficient to present in one great *ensemble* an idea with its development, its corollaries and its analogies. As sentiments and passions are best described through these immaterial languages appealing directly to the heart, Music and Painting, so are metaphysical ideas better developed and more completely understood through allegories, and material figures called symbols.

A drama read in the study fails to produce the thrilling effect (in spite of the reader's imagination and dramatic experience) of the representation by actors fully impressed with their rôles; because, in reading, the *spirit*, the life-giving principle of the drama, can not *anticipate* the letter, nor even manifest itself *with* the letter

In every idea, expressed either by speech or by

writing, it is necessary to consider the form and the prime motive, the letter and the spirit, the material envelope and the spiritual essence, or what is called, in the language of the Mysteries, the *exotericism* and the *esotericism*.

The direct and precise language can expose a thought but in its most external and incomplete form. The bulky, refractory nature of our Western tongues, combined with the rigidity of our alphabetical system of representing not ideas, but sounds, prevent utterly the *essence* of thought forcing its way through the mere series of words which constitute what is called a grammatically constructed sentence.

This the ancient philosophers of Oriental nations understood perfectly well, and therefore gave to their speech a greater reach: not only had their words a literal and strict signification, but also, and *mainly*, a figurative sense. They richly *imaged* their language and spoke in apologues, fables, and parables, thus guiding the meditations of their hearers to an inexhaustible source of religious and scientific applications.

Further, writing, as well as speech, was *imaged*, and the Egyptians, our ancient masters, gave THREE principal interpretations to their graphic characters. Besides their phonetic value, these possessed also a symbolic or hieroglyphic, and a sacred or hieratic meaning.

The sacred language of the Kabbalists, upon whose philosophy rest the teachings of Freemasonry in general and Martinism in particular, was Hebrew. A Hebrew letter possessed (1) a phonetic value, (2) a numerical value; (3) it represented an idea, *positive* when standing alone, (4) *relative* when accompanied by other letters; in fine, (5) it was endowed with an effective or talismanic power, thus combining at once thought, speech, and action.

One single word of the sacred tongue contains within itself an inexhaustible subject of meditations which could not find place in volumes written in our direct, mathematical, graphic characters, meaningless signs strangled in the vise of a barbarous orthography and a tyrannic syntax.

To understand the mysteries of old and perpetuate ancient wisdom recourse to their symbolism is necessary; it was the primitive language of man; it



will also be his last, for, as in the circle formed by a serpent biting its tail, the end blends itself with the origin of things, and so Humanity never dies but to survive.

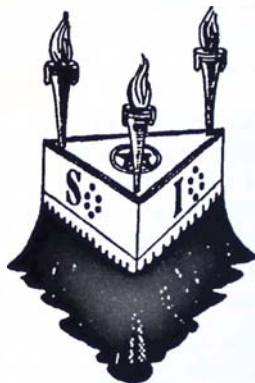
This is the first and will be the last symbol of Martinism, an institution which represents to-day the ancient schools of philosophy. This Order imparts its teachings by means of the highly intellectual method of Analogy, which is the sole way towards the comprehension of the abstract nature of God, Man, and the Universe.

Following the traditions of our ancient Masters, the Egyptians, the Chaldeans, the Platonists, and more especially the Kabbalists, we believe that all the laws of Creation are identical and can be embodied into one great and unique Principle, called the Absolute, which governs with an equal regularity the phenomena of Nature, the thoughts and actions of Man, and the creative power of God.

It is in the research for the Absolute, another name for what our Hermetic Brethren called the Philosopher's Stone, that Martinists are engaged through patient meditations upon the beautiful symbols about to be explained to you.

THE CRESSETS.

"The Triangle is the universal symbol of the particular laws which produced the substances."—*de Saint-Martin*.



Behold the three Cressets disposed in a triangular form and resting upon layers of different colors, red and black. They symbolize Unity arising from Diversity.

As only one, unique *light* emanates from three different luminaries, so but one, unique *truth* emanates from sources different and apparently opposite.

By this symbol the Initiate can recognize *the* Religion, always the same, under the many cults which express it to the masses.

There is but *one* Religion, as there is but *one* truth, and no special form of worship, whether it be called Brahmanism, Buddhism, Catholicism, Judaism, or Islamism, can claim for itself the monopoly of its possession to the exclusion of the other cults. This

was the basis of the ancient Initiations: Mysteries of Memphis, of Mithras, of Eleusis.

"Every priest of an ancient cult was an Initiate; viz., he understood perfectly that only *one Religion* existed, and that the different forms of worship only served to translate *that Religion* to different peoples, according to their own peculiar temperament. As an important result of this fact, a priest of one god could be honorably received in the temples of *all the other* gods and allowed to sacrifice to them. It must not be thought, however, that this was owing to the doctrine or idea of polytheism: the High Priest of the Israelites received into the Temple an Initiate, Alexander the Great, and conducted him into the Holy of Holies to offer a sacrifice."—*Papus: Le Tarot.*

Our religious quarrels for the supremacy of one cult over another would have caused much amusement to an ancient Initiate and filled him with contempt for our ignorance and bad faith. The aim of the larger part of secret Societies is to re-establish this union, this tolerance among all the members of the human family, through *men of intelligence*.

Think of the immense progress which the universal communion of priests of all creeds would make in the march of the people towards perfection, and you will then understand the grandeur of the idea we follow.

Science, as well as *Religion*, must see Unity arise from Diversity by the rational reconciliation of Materialism, Rationalism, and Idealism.

(The Orator addressing a Neophyte well versed in science may here dissert upon the truths and errors of the modern schools of philosophy.)

HIERARCHY.

The Luminaries are situated upon layers of different colors, emblematical of the true principle of Hierarchy, which must be found at the origin of every organization.

Hierarchy is here figured by the Luminaries themselves, and the light, represented by the colors red and black, becomes less as we descend.

Such must be the basis of every veritable and sure organization, whether it be social, scientific, or religious.

Hierarchy.	Social.(*)	Scientific. (*)	Religious.(*)
Cressets. Red. Black.	Executive. Legislative. Judicial.	Master. Disciples. Scholars.	God. Priests. Believers.

We adore Deity in its hierarchical manifestations in *Nature*, in *Man*, and in that Divine "*World of Spirits which is not shut.*"

In *Man* we find the same hierarchy in the three parts which constitute the human trunk—the *Stomach*, the *Breast*, the *Head*, which respectively give birth: the *Stomach* to the *Body*, that it renews; the *Breast* to *Life*, which it keeps; and the *Head* to the *Thought*, that it manifests.

The *Head* and *Thought*, figured by the *Cressets*, are the degree of *Light*; the *Breast* and *Life*, figured

*Each of these subjects may be chosen for a lengthy development, according to the known preferences of the Candidate.

by the Red Cloth, are the degree of *Penumbra*; and the Stomach and Body, figured by the Black Cloth, are the degree of *Shadow*.

In Nature as in Man will be seen that mysterious hierarchy of three degrees in the three great divisions or kingdoms—the *Mineral*, the *Vegetable*, the *Animal*: the Mineral corresponding to the Body in Man, or Dark Cloth; the Vegetable, to Life in Man, or Red Cloth; the Animal, to Thought in Man, or the Cressets.

God, Man, and Nature form the three great hierarchical divisions of the Universe, and each seems animated by a power peculiar to itself.

Nature acts by a fatal force (guided by hazard, we should say, if hazard existed). This fatal and blind force is *Destiny*, the God of Materialism, symbolized by the Dark Cloth.

Man acts by the force, half fatal and half intelligent, of his brains; by the *Human Will*, equally as powerful as *Destiny*, and symbolized by the Red Cloth. Human Will is the God of Pantheism.

God acts by the superintellectual and superconscient force named *Providence*, which can unite with the Human Will; *but only by the free and absolute consent of that Human Will* (a great mystery, which we must abandon to your meditation). Providence is the God of the purest Theism of the Impressive Initiation of old, and is here symbolized by the Cressets.

But as these three Luminaries give but *one* light, so these three great powers, *Destiny*, *Human Will*, and *Providence*, are but *one and unique Universal Force*, which occupies the center of all that exists.

It is *that* great power which ancient Wisdom called *Light*; that Light which God created "In the beginning," when the Earth was without form and void;

that Light which preceded the purely physical light of the Sun.

It is upon the perfect understanding of the analogies, nay, the *identity*, of these three great forces that must be based the reconciliation of the three great schools of modern philosophy, Atheism, Pantheism, and Theism, into one great and strong association for the triumph of Scientific and Religious Truth: the proclamation of but one *Law*, one *Force*, one *Light*, one *God*.

In fine, the three Cressets, true flambeaux of universal knowledge, symbolize also the three great Pillars of Kabbalah upon which rests the Universe, intellectual and physical: Beauty, Strength, and Wisdom.

In the Gnostic schools to which Martinism is closely connected, *Beauty*, whose initial in Hebrew is G (גִּמְרִי, Gomer), is the moral power, the power of Will, which is the dispensator of life and death, of good and evil, or, in other words, the social Power; *Strength*, whose initial in Hebrew is O (עֵץ, Oz), is the material power, dynamic or numeric; *Wisdom*, whose initial in Hebrew is D (דָּבָר, Dabar), is the spiritual power manifested by religious and philosophical knowledge.

These initials, G., O., D., remind you that it is in the association of Wisdom, or Religion and Psychic Science, of Strength, or Natural Philosophy, and of Beauty, or Morals and Politics, that Martinists attain to the comprehension of that One Great Principle, the *Absolute*, represented by the point of a sharp instrument, and whose name, in our Mysteries, is kabbalistically composed of the initials of Gomer, Oz, and Dabar; viz., Beauty, Strength, and Wisdom, G., O., D.

The applications of the few principles that have been exposed to you are infinite. But you alone must develop them after having once perceived the route. Meditate with all your heart upon the symbols of the three Cressets and their mysterious disposition, and Providence will *sanctify* you.

We represent this symbol of the Luminaries with hieroglyphics and numbers.

Teaching the great law of the Unity in Trinity, the Cressets are represented by the Hebrew letter *aleph* (א), which, in Kabbalah, is the symbol of God and of Man. It is composed of two *jods* (י), one on either side of an inclined *vau* (ו).

These three letters, however, owing to their disposition, make but one character.

It has three numbers: one, twenty-six, and eight. *One*, because it is the first letter of the Hebrew alphabet; *Twenty-six*, because it is composed of two *jods* and one *vau*, whose value is respectively 10, 10, and 6; *Eight*, because it is the sum of the theosophic reduction of 26—i. e., $2+6=8$.

The figure 1 is the number of God, the number 26 is that of the Incommunicable Name of Deity, יהוה (Jod-Hé-Vau-Hé), whose letters summed up form the number 26—i. e., $15+16+15+10=26$.

In fine, the number 8 symbolizes the divine unity of the Universal Circles 8, the heaven and the earth, the Thought of God.

THE THREE CRESSETS.

(CHART.)

<div><div>N</div><div>Religion,</div><div>{</div><div>Buddhism, Judaism, Christianism.</div><div>}</div></div>	<div><div>"</div><div>Politics,</div><div>{</div><div>Theocracy, Autocracy, Democracy.</div><div>}</div></div>	<div><div>"</div><div>Unity.</div><div>{</div><div></div><div>}</div></div>	<div><div>"</div><div>Science,</div><div>{</div><div>Idealism, Rationalism, Materialism.</div><div>}</div></div>	<div><div>I</div><div></div><div>{</div><div></div><div>}</div></div>	<div><div>N</div><div>-</div><div>ו</div><div>י</div><div>ו</div><div>OR</div><div>10</div><div>+</div><div>6</div><div>+</div><div>10</div><div>=</div><div>26</div></div>	<div><div>J</div><div>H</div><div>V</div><div>H</div><div>{</div><div>יהוה</div><div>{</div><div>5</div><div>+</div><div>6</div><div>+</div><div>5</div><div>+</div><div>10</div><div>}</div><div>26</div></div>	<div><div>2</div><div>+</div><div>6</div><div>=</div><div>8</div></div>
<div>THREE WORLDS; THEIR THREE DIVISIONS AND POWER. UNIVERSAL KNOWLEDGE, OR G. O. D.</div>					<div>Human.</div> <div>Head—Thought, Breast—Life, Stomach—Body.</div> <div>Human Will.</div> <div>Beauty, or Morals.</div>	<div>Divine.</div> <div>God, Conscience, Man.</div> <div>Providence.</div> <div>Wisdom, or Religion.</div>	<div>Material.</div> <div>Animal, Vegetable, Mineral.</div> <div>Destiny.</div> <div>Strength, or Science.</div>

THE MASK.

"The revivification of the will is the principal task of all guilty beings."—*de Saint-Martin*.

(The Mask is placed on the Neophyte by the First Master of Ceremonies.)

By this symbol thy personality disappears: thou becomest an Unknown in the midst of other Unknowns; thou hast no more to fear the little susceptibilities to which daily life is constantly subject among beings always interested in finding thee at fault; thou art well guarded against the snares that ignorance joined to conceited opinion will lay every day against thee. On the contrary, as our ancient Brethren, apply thyself to the art of remaining unknown, to retire thyself in secrecy whilst observing the others. "Let the Mask of circumspection ever protect thee against the inquisitive looks of those whose character and behavior have not proved them worthy to come and appear in the Sacred Sanctuary where Truth delivers her oracles."

Finding thyself *alone* before people that thou dost not know, thou hast no favor to ask of them: *it is from thyself in all thy loneliness that thou must grasp the principle of thine own advancement.* Expect nothing from others except in case of absolute need; in other words, *learn to be thyself.*

Unknown, thou hast no orders to receive from any one. Thou alone art responsible for thy acts before thyself; and thy Conscience is the Master to be feared, from whom thou must always receive counsel—the Judge inflexible and severe, to whom thou must render a just account of thy acts. This Mask, which isolates thee from the rest of mankind during the period

of work, shows thee the price that thou must attach to thy *Liberty*, almighty by thy Will before Destiny and before Providence.

"That liberty which one may call the Divinity of Man, the most beautiful, the most superb, the most irrevocable of all the gifts of God to man. That liberty which the Supreme Creator himself could not violate without denying His own nature; that liberty which one ought to obtain by force when he does not possess it as a supreme autocracy."—*Eliphaz Levi*.

And, O my Brother, thou dost not possess *that* liberty, which is the liberty of the soul and mind, and not merely that of the body; it is by fighting against thy passions, thy earthly cravings, that thou mayest hope to conquer that freedom so praised, so exalted, so truly Divine.

No one upon earth is capable of depriving thee of that intellectual and moral liberty; thou alone art absolute Master of it, and thou alone wilt answer before thy Conscience and thy God for the errors and faults that it may have caused thee to commit.

Let the Mask teach thee to remain unknown to those thou hast saved from misery or saved from ignorance. Know how to sacrifice thy worldly personality whenever the welfare of the collectivity may command it.

B. B. Nagarkar said, in that grand Parliament of Religions, held in Chicago in 1893:

"Buddha, the great teacher of morals and ethics, teaches in most sublime strains the doctrine of Nirvāṇa, or self-denial and self-effacement. This doctrine of extreme self-abnegation means nothing more than the subjugation and conquest of our carnal self. For you know that Man is a composite being. In him he has the angelic and the animal, and the spiritual train-

ing of our life means no more than the subjugation of the animal and the setting free of the angelic."

These are, in other terms, the teachings of so profound a symbol as the Mask; still other applications will be revealed if thy heart truly *desireth* them.

This symbol is the foundation-stone of Martinism, and we represent it hieroglyphically by the letter (*jod*), because this letter is the principle, the cellule, from which all the letters of the Hebrew alphabet are formed; and the masked Associate is also the principle, the cellule, which forms the great body of the temporal and spiritual regenerated Humanity.

The Mask is also represented by the figure 10, it being the number of the letter א (*jod*) and the number of Thought, both human and Divine.

CONSECRATION.

Unknown Philosopher (three raps; Brethren arise).
In the name of our Venerable Master, the Unknown Philosopher, and by the powers conferred upon me by the Supreme Council of the Martinist Order through its Delegate General in this Country, I now confer upon thee the First Degree of Modern Martinism, that of *Associate*, equivalent to the Fourth Degree of the original Rectified Rite of Saint-Martin, that of *Perfect Master*; and, in token of our acknowledging thee as such, receive this Sword, emblem of power and force, the point of which reminds us of the eternal principle of things.

(The Master of Ceremonies hands the Sword to the Neophyte.)

Unknown Phil. (one rap; Brethren are seated). Thou art entitled to receive communication of the Sign, Signature, Word, and Battery of this Degree.

The Sign is the (1)..... It alludes to the sac-

rifice the Associate must make upon his sensual nature; but mainly to the place Man occupied in the center of the Universe, where all forces are equilibrated, previous to his fall, and where tend all his aspirations, ideas which we embody in our sacred words I . . , C . . . , S . . (2), which we give in low breath as an answer to the Sign.

The Signature of this Degree is the (3) followed by disposed in two triangles, one superior, the other inferior. This sign will always follow thy signature in all thy correspondence with thy Brethren. This mark will also be placed upon thy insignia in a Martinist Lodge.

The Battery is composed of (4) knocks given slowly. (5) This Battery will be given in form of applaud: *once* after an Initiation, at closing of the Lodge, and at the reception of distinguished visitors; *twice* at the reception of a Member of the Supreme Council or its Delegates; *three* times at the reception of the President of the Supreme Council, Grand Master of the Order.

The Acclamation (6) is given at the closing of the Lodge; it immediately follows the Battery and whenever ordered by the Unknown Philosopher. The Acclamation may or may not accompany the applaud, but is never given alone.

Unknown Phil. (three raps). Brethren, I am pleased to present to □* No.... a new and zealous Unknown Member. Bid him welcome.

Unknown Brother. Together, Brethren, the Battery.

Tutti. (5)

(Here the Associate is instructed to thank the □*. If unable to do so, the Expert answers for him.)

Unknown Phil. Brethren, let us applaud for the

excellent answer of our new Brother. Together, Brethren, the Battery.

Tutti. (5)

Unknown Phil. The Acclamation.

Tutti. (6)

Unknown Phil. (one rap; the □* is scatted).

CHARGE.

"There is a rule requiring types to be superior to their symbols, figures, and hieroglyphics."—*de Saint-Martin.*

Unknown Philosopher. The symbols that have been offered to thy meditation are susceptible of an infinity of interpretations. They will prove equally adaptable to religious, moral, scientific, and social matters. They embody in a few objects the knowledge of that great Law of Nature always the same under its thousand aspects. We have taught thee truths of which, sooner or later, thou wilt not fail to appreciate the full value:

The Unity of all the Religions, of all the Sciences;

The Synthesis of Religion, Politics, and Science for the total conception of Truth;

The Hierarchy of the parts constituting Nature, Man, and Society; mysterious organization visible through the manifestations of the One Universal Force which our Brethren the Rosicrucians name the Central Fire of Nature—viz., Destiny, in the Elementary World; Human Will, in the World of Orbs; and Providence, in the Archetypal World. In fine, we have endeavored to impress upon thy mind the necessity of building thy Spiritual Temple upon the three Kabbalistic Pillars of Wisdom, or Religion; Beauty, or Morals; and Strength, or Physical Science, the three branches of the Tree of Knowledge, whose fruit gives Divine powers.

The beautiful symbol of the Mask instructed thee of the necessity of self-denial, and especially upon the auto-creation of thy personality by isolation and meditation, the primary steps towards true Illuminism.

However, my Brother, be well aware of the fact that the explanations thou hast received are by no means *all* which could have been presented to thee. It is solely by patient meditations that thou wilt be able to discover their innumerable applications. Furthermore, it becomes my duty to impress upon thy mind that, although the philosophical and moral instructions that have been given to thee will prove the foundation-stone of thy future enlightenment, they are but the exterior and rough envelope of those thou art so eagerly seeking; therefore it is necessary that thou seize again the working tools of an Apprentice, the Mallet and the Chisel, symbols of "the intelligence and reason which have been given to Man to enable him to discern the good from the evil, the just from the unjust, so as to act according to the one and avoid the other." Thou wilt thus, after patient hours spent in untiring labor, attain, we hope, to that supreme knowledge which Man once possessed, and which he may reconquer by the exaltation of his powerful Will and the Initiative of his most absolute Freedom.

The new Brother is assigned his regular place in the □ * and informed that it is expected of him to describe his impressions at a subsequent meeting (ordinarily at a regular monthly communication after the transaction of the business of the Lodge). He is also informed that further enlightenment may only be had through severe examination, assiduous attendance through the meetings, and after one year of active work in the First Degree.

The Brother must sign the Regulations of the □ * of which he has become a member and procure the Regalia (Robe and Sword excepted), which remain his property.

CLOSING.

Unknown Philosopher (strikes three raps).

Unknown Brother (strikes three raps).

Brother Initiate (strikes one rap).

Unknown Phil. O regenerated Men! O ye who manifest in the Invisible the Divine Incarnation! O Masters of the East and West! We thank you for having come to preside over our proceedings. Let our joy, made strong through your sorrows, attract our operations towards your astrality.

Unk. Bro. O God-made Man! O great Omneros, our guide! O crucified One, in the invisible Sun! Assist by thy vivifying emanations our work of redemption and enlightenment.

Bro. Initiate. In the name of Jod-Hé-Vau-Hé!

Bro. Associate. In the name of I. N. R. I.! Amen.

Unknown Phil. Together, Brethren, the Sign (1) the Battery (5) the Acclamation (6)

Unknown Phil. (strikes three raps).

Unk. Bro. (strikes three raps).

Bro. Initiate (strikes one rap).

Unknown Phil. Accordingly, I declare the work of □* No. . . . momentarily suspended, to be resumed (day and date) Meanwhile it is seriously hoped and expected that every Unknown Brother will demean himself with prudence and discretion.

II Master of Ceremonies. Attention, Brothers! Fall in! March!

(Master of Ceremonies starts from his station towards the East, by the South, each Brother joining the procession as it passes before him. Officers remain till the Brethren are at the door of the Laboratory, and form in the same order as before; one more tour is made, the Marshal closing the procession. All leave the room by the Laboratory door; the Guard is relieved from his post. All disrobe.)

SECOND CHAMBER OF INSTRUCTION.

MYSTIC.

OPENING.

Unknown Philosopher. Unknown Brother, are we duly protected against the curiosity of the profane?

Unknown Brother (one rap). Brother Expert, you will clear the approaches of the Mystic Chamber, inform the Guard that this □* is about to be opened in the Second Degree, and collect the pass from the Brethren.

Expert (five raps).

(Introducers approach his station, and they proceed, by the Laboratory, to perform their duty.)

Expert. Your orders have been obeyed, Unk... Bro...; the approaches of the Mystic Chamber are deserted, echoes remain silent, the Guard is at his post, and the Brethren have the pass.

Unk. Bro. Give me the pass.

(Order is obeyed.)

V* L*, we are duly protected.

Unknown Phil. Unknown Brother, are you an Initiate?

Unk. Bro. I have seen the Pentalfa and know its signification.

Unknown Phil. How did you acquire that knowledge?

Unk. Bro. By meditation.

Unknown Phil. What are the objects of your meditation?

Unk. Bro. Symbols, letters, numbers, and geometrical figures called Pentacles.

Unknown Phil. What do they teach?

Unk. Bro. The perfect way towards the regeneration of Man.

Unknown Phil. When will Man be regenerated?

Unk. Bro. When, by meditation, he will have acquired the knowledge of the nature of contrasts and the comprehension of the divine Law of Universal Harmony, anciently symbolized by Orpheus Lyre.

Unknown Phil. (three raps). My Brethren, let us, with body and mind, soul and spirit, search for that Divine Truth whereby the re-integration of Man in his former rights and benefits may be accomplished.

.....
Together, Brethren, the Signs (7) the Battery (8)
..... I declare □* No. open for work
in the Mystic Chamber.

Bro* II Master of Ceremonies, you will please ascertain if there is an Associate Martinist in waiting to receive further enlightenment in our Mysteries.

(Order is obeyed.)

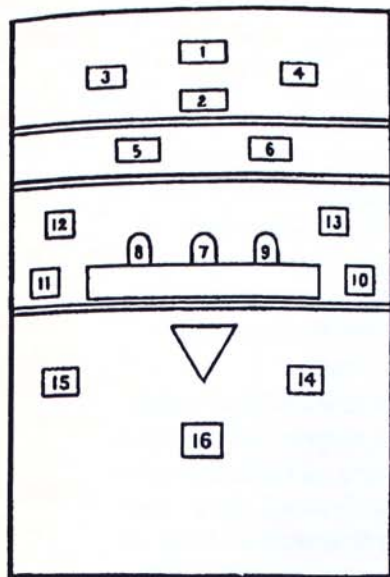
II Master of Ceremonies. An Unknown Bro. Associate who desires to be examined as to his proficiency in the First Degree of Martinism is in waiting in the Pronaos of the Temple.

Unknown Phil. Introduce the Unknown Brother.

(The order is obeyed, and the Candidate is conducted in front of the Throne, before the Altar, properly lighted.)

EXAMINATION OF THE CANDIDATE.

For this ceremony the Stations of the Officers will be situated as indicated in the following diagram:



1. Unknown Philosopher.
2. Unknown Brother.
3. Bro^o Initiate.
4. Bro^o Associate.
5. Master of Seals.
6. Treasurer.
7. Orator.
8. Expert
9. First Introducer.
10. Recorder.
11. Archivist.
12. First Master Ceremonies.
13. Second Master Ceremonies.
14. Second Introducer.
15. Marshal.
16. Candidate

(The examination of the Candidate is conducted by the Orator, Expert, and First Introducer, and is not to take more than twenty minutes' time. Questions are discretionary with the Examiners; however, the following order will be observed:)

1. Relate your impressions of the first part of your Initiation, the Creation of Man according to Genesis, his situation in the Garden of Eden, his Fall, and the possibility of his re-integration.

2. What practical or philosophical ideas has the Symbol of the Mask evoked in your mind?

3. What moral ideas did you deduct from the contemplation of the three Luminaries?

(After this examination, the Unknown Philosopher addresses a few remarks to the Neophyte regarding his impressions (question 1), encouraging him to meditate more and more, so as to gain the full esoteric knowledge of this important rite of the Order. Very few words are said in answer to question 2, but question 3 is much developed.)

Unknown Philosopher. If thou understandest well the importance of the teachings which have been im-

parted to thee, the Initiation of the First Degree of the Martinist Order has made of thee a new man.

Having become a Philosopher of the Unity, thou canst, as the ancient Initiates, enter into spiritual communion with the priests of all Cults, with the sectators of all Schools of Philosophy; thou wilt have forever present to thy mind the fruitful symbol of the Cressets, teaching how *Diversity* always returns to *Unity*; a law which the Egyptians symbolized by the Pyramid, which, although triangular at its base, terminates at the summit by an unique point, figurative of the unity of Truth or Absolute.

The Pyramid presents this particularity, that each side may serve as a base whose termination is infallibly the point. This teaches us that no nation, no people, no community, no individual may claim the *exclusive* monopoly of God's Truth; but that, on the contrary, it is accessible to any individual, any community, any people, any nation whose aspirations tend upwards.

It was said, in the great Parliament of Religions, in 1893, by Professor J. Estlin Carpenter, of Oxford: "One is born a Pagan, another a Jew, a third a Mussulman. The true Philosopher sees in each a fellow seeking after God." This is a pure Martinist doctrine.

As all the forms of divine worship combine in the unity of One Universal Religion and all the Systems of Philosophy harmonize in the unity of Science, so all the Men and Women form the unity of Humanity.

The individual is but a cellule of the large and unique body named Humanity.

As the cellule, which is the anatomical principle of the body, forms the organ (muscle, gland, blood-vessel, etc.), so the organ forms the apparatus (brain, heart), and the assemblage of the necessary apparatuses constitutes the Individual.

In like manner the individual, as a cellule of the great body of Humanity, forms the Family, the organ of Humanity. Several families form the Tribe, and several tribes a Colony, which is a *larger* Individual. Finally colonies form Nations; nations, Races; and all the races combine in the sublime organization of the *largest* Individual—HUMAN KIND!

Cellule.	Individual.	Colony.
Organ.	Family.	Nation.
Apparatus.	Tribe.	Race.
Individual.	Colony.	Humanity.

It is for that reason that Nations, and even Tribes, differ in aptitudes, in languages, in customs as much as do Individuals. Humanity itself is an Individual, a real Being, having its proper conscience, its peculiar laws of vitality and transformation (not death, for Humanity is eternal), and these laws react upon each of its cellules, each of us men who constitute the great body, as each of our own anatomical cells reacts upon our entire organism.

This gives thee the key of the social *necessity* of solidarity, and that of destroying the monstrous prejudices of sex, religion, and race; it clearly demonstrates how rational it is to sacrifice one's personality for the greatest good of Collectivity, as taught by the impressive symbol of the Mask.

"Each disciple of Zoroaster, before praying for himself, prays for his sovereign and for his community. His religious precepts teach him to drown his individuality in the common interests of his community. He is to consider himself as a part and a parcel of the

whole community. The good of the whole will be the good—and that a solid good—of the parts.”*

This sublime philosophy, which was that of all the Initiates of Oriental and Occidental centers of Illuminism, is as old as the World, and, if Tradition is to be believed, it was the first command of God to the Angels of the Seventh Heaven.

The Ancients named Humanity, thus formed of all the men and all the women which constitute it, Adam-Eve.

Adam signified the *ensemble* of the men; Eve, the *ensemble* of the women.

The history of Adam and Eve is nothing but the history of Mankind: it has been unworthily travestied by the theologians.

This knowledge of the personality of the Human Being gives us the *raison d'être* of Fraternity, showing that individual rehabilitation cannot take place without being accompanied by the rehabilitation of the Collectivity.

Apply this knowledge to thy *social* as well as to thy religious *études*.

Philosopher of the Unity, meditate with all thy heart upon the consequences of the few ideas which have just been exposed to thee, and which spring from the contemplation of the Symbols of the Luminaries and the Mask. The fall of Man will appear to thee as a sad reality, and his re-integration in his former rights and prerogatives as the true object of every Initiate's aspirations. The rehabilitation of the Collectivity by the self-denial, and, if necessary, by the sacrifice of the intellectual individuality, such is the basis of the mysterious teachings of Martinism.

Now that thou art fully acquainted with the aim of

*Jinaji Tamshodji Modi, "Religious System of the Parsees," Parliament of Religions, Chicago, 1893.

our beloved Order, wilt thou, my Brother, take upon thyself a solemn obligation to become *One* with us, that we may be *All* with thee?

Candidate. I will.

Unknown Phil. (*gives three raps; all arise*). Repeat after me:

OBLIGATION.

In the presence of the Divine Creator and this Respectable □* of II**, I solemnly promise and swear that I will devote all my life, my energies, my influence, and my means to the rehabilitation of Mankind in its most sacred privilege: Liberty, Intellectual, moral, and physical, regardless of the prejudices of sex, social situation, creed, politics, or color. Further, that I will unite in soul and body with members of the Martinist Order wherever assembled for the good of Mankind. Furthermore, I solemnly promise and swear to extend to all worthy distressed Members of the Order that I may meet unconditional assistance, whatever their wrongs may be, robbery and perjury excepted.

All this I solemnly and sincerely promise and swear with the firm resolution to perform the same, blinding myself under no less a penalty than that of being shamefully expelled from the Order. So help me God.

All. (G).....

Unknown Phil. (*gives one rap; all are seated*). Accordingly, I declare this Unknown Brother worthy to gain admission in our Temple. Bro. Introducer, reconduct the Neophyte to the Laboratory, prepare him, and await my orders.

(The Neophyte and his Conductor retire.)

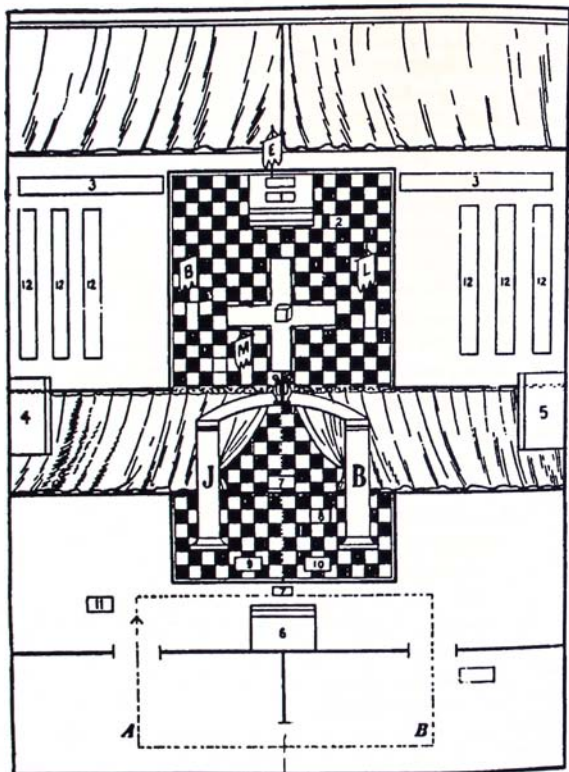
RECEPTION.

Second Degree.

Initiate.

—I*—

DISPOSITION OF THE LODGE.



(The □ * is divided in three apartments by means of two Vells. That in the East (white) separates the Mystic Chamber from the Throne. This part of the □ * remains hidden during all the time of the Reception. The second Vell (black) extends from the Station of Bro* Associate to that of Bro* Initiate. At the west side of the second Vell, and on each side of the entrance into the Mystic Chamber, are placed two Columns, of different colors, the one on the right yellow, that on the left red. They support an Arch whose color is a mixture of equal parts of the red and yellow of the two Columns. A golden Lyre rests on top of the Arch. From the Columns to the Oriental Chair a Carpet imitating a mosaic pavement is laid longitudinally across the Chamber, in the middle of which is placed a red cross. The Altar, affecting the form of a cubic stone (white marble), is situated at the point of intersection of the lines of the Cross. A Flame of alcohol arises from the Altar. At each extremity of the Cross stands a Sister dressed in white and holding a Flaming Sword in the right hand and a Banner in the left hand. In the East the Banner represents an Eagle, in the West a Man; in the North the Banner shows a Bull, in the South a Lion. Above the Altar is suspended a golden Pantalpha or five-pointed Star. The Chart may be placed on the right, opposite the Orator.)

SITUATION OF THE OFFICERS.

1. Unknown Philosopher.
2. Orator.
- 3-3. Master of Ceremonies, Master of Seals, Recorder, Treasurer, Archivist, Stewards.
4. Bro* Associate.
5. Bro* Initiate.
6. Bro* Unknown.
- 7-7. Candidate.
8. Expert.
- 9-10. Introducers.
11. Marshal.
12. Brethren.
- B. Banner of the Bull (*Black*).
- E. Banner of the Eagle (*White*).
- L. Banner of the Lion (*Red*).
- L. Banner of the Man (*Yellow, to be placed at the foot of the Cross, immediately behind the Candidate, when he will have entered the mystic Chamber*).
- A. Laboratory.

B. Court and Guard Station.

.... Course of the Candidate's Journey to the Temple.

(Preparation of the Candidate: The Candidate is divested of all metals or must possess two kinds, gold and silver; the left foot bare, the right shod; his right arm naked. He is given a sword in the left hand and a branch of myrtle in his right; he is then blindfolded and conducted to the door of the □*, where the First Introducer gives two knocks. The door opens.)

Marshal. Who comes here?

First Introducer. An Unknown Brother on his way to the Temple.

Marshal (to Candidate). My Unknown Bro*, are you a Martinist?

Neophyte. I am a Philosopher of Unity.

Marshal. Pass on.

(Candidate enters the room, and follows the course indicated by the dotted line—viz., towards the south-east corner of the □*, entering the Court, whose door is left open, then the Laboratory, the Lodge-room, and stops in front of the Brother Unknown in the West, who says:)

Bro Unknown.* Who comes here?

First Introd. An Unknown Brother on his way to the Temple.

Bro Unk.* My Unknown Bro*, are you a Martinist?

Neophyte. I am a Philosopher of Unity.

Bro Unk.* Pass on.

(The same journey across the Court, Laboratory, and Lodge is accomplished, the Candidate is made to face the East before the Columns. The Expert is standing on the right of the entrance of the Temple.)

First Introd. Bro* Expert, this Unknown Brother has been found worthy to gain admission to the Temple to receive the benefit of enlightenment. He is duly prepared, representing a true son of Nature; his left foot bare to figure the Water, his right foot shod to

emblematize the Earth; his right arm naked and his right hand holding a sprig of myrtle to symbolize that life is continuous with death as the luxurious vegetation of summer succeeds the cold desolation of winter; his left arm covered and his left hand holding a sword to signify that death is continuous with life. He is blindfolded to represent the blind and fatal law whereby the eternal generation and regeneration is accomplished.

Expert. My Bro*, you have arrived before the porch of the Temple. Bro* Int*, remove the blindfold and keep the insignias of our Bro*

(The Neophyte hands his sprig of myrtle to the First Introducer and his sword to the Second Introducer.)

Expert (addressing the Neophyte).

"One reads in the Scriptures that Solomon, in imitation of the Hindoos and the Egyptians, placed before the gate of the Temple at Jerusalem two brazen Columns, one of which was called Jakin, the other Bohaz, which signify Strength and Weakness, opposites.

These two columns represented Man and Woman, Reason and Faith, Authority and Liberty, Right and Duty, Cain and Abel. They were the Columns of the Intellectual and Moral World. It was the monumental hieroglyph of the antinomy necessary to the great law of Creation.

"In fact, each force requires a Resistance; each Light a Shadow; each Convexity a Concavity; each Emptying, a Receptacle; each Reign, a Kingdom; each Sovereign, a People; each Worker, a Raw Material; each Conqueror, a Subject of Conquest; Affirmation establishes itself by Negation; the Strong never triumphs but in comparison with the Weak; Aristocracy never manifests itself but in rising above the proletarian."

The Columns of different colors, but of identical

substance, apparently opposed to each other, however, harmonize in the Unity of an intermediate term: the Arch that they support.

Between two opposite terms there always exists a resulting esoteric conciliating term, neutralizing the first two into one identical principle: the Law of Equilibrium.

Thus from the union of opposites rises a third principle partaking of the two and combining the two opposites in a common neutrality.

The number 3 is *par excellence* the symbol of the neutral principle of Nature, of the Conciliator of the violent oppositions we witness around us.

It is Initiation alone which permits the discovery of the Laws of Equilibrium, of that Common Term which binds all the opposites.

Good and Evil, Life and Death, Light and Darkness, Spirit and Matter, Heat and Cold, Harmony and Discord, Initiative and Resistance, the Fixed and the Volatile, the Essence and the Substance, these are the Columns, and the true Initiate will find the Arch, the third Term which gives the *raison d'être* of these apparent oppositions when he remembers that "Harmony results from the analogy of the Contraries," a sublime axiom of our ancient Masters.

There are no contrasts in Nature that do not contribute to that beautiful Harmony so poetically symbolized among the Greeks by the Lyre of Orpheus, whose branches represent the two Columns resting in perfect balance upon the graceful base of the instrument.

Let us enter.

(Expert gives two raps, or strikes two taps in his hands. The Curtain opens partly; the Candidate advances slowly toward the foot of the Cross; the Brethren are meditating. Soft music. After a few minutes of silence, the Unknown Philosopher descends from his Throne and advances

towards the head of the Cross. The Orator, holding a mirror in his hand, places himself at the right of the Candidate.)

Unknown Philosopher (addressing the Neophyte). Who art thou, my Brother, and what wilt thou?

Neophyte. I am a Philosopher of the Unity and wish to receive the benefit of further enlightenment.

Unknown Phil. Unity, my Brother, can produce nothing except by being opposed to itself.

(The Orator presents the mirror to the Neophyte, who beholds himself masked.)

This gives birth to *duality* or the binary principle of opposition of contrast, symbolically represented by the number 2, which is *par excellence* the *passive* principle; or by the Two Columns between which you were caused to pass before gaining admission into the Mystic Chamber. The Two Columns, which explain the mystery of all the oppositions in Nature, are the two keys that open the portal of Heavens. Astronomically they represent the Summer and Winter Equinoxes.

All the Initiations show to the Neophyte the symbolism of the Binary or of Opposition, of Contrast, from their entrance into the Temple; and the search after Truth, thine own ardent desire for enlightenment, is nothing else but the longing of the human soul for the discovery of that Third Term, the equilibrating element, the reconciliator of the twin enemies.

So important is the knowledge of the third principle that it gave rise to the dogma of the Trinity, which is found at the base of every system of Theogony:

Among the Egyptians, the equilibrating term between the male Osiris and the female Isis is the infant Horus. Osiris himself synthetizes Amun, the deified Active Principle of the Universe, and Ptah, the deified Passive Principle of the Universe.

In the Hindoo Theogony, Shiva, the transformer, unites the powers of Brahma, the creator, and Vishnou, the conservator.

In the Theogony of the Kabbalists, Kether, the absolute equilibrating power, combines Chocmah, the absolute wisdom, and Binah, the absolute intelligence.

In the Christian Theogony, the mediator between the Father or Active Principle and the Son or Conserving Principle is the Holy Spirit, or the Universal Animating Force.

It is that binary, momentary destructor of Equilibrium which shows the laws, so little known, of that Universal Force, distributed everywhere and everywhere invisible in its essence, a Force terrible and all powerful in the hands of the Initiate But to know its existence suffices, my Brother

The Two Columns are hieroglyphically represented by the Hebrew letter **ד** (daleth), whose Kabbalistic meaning is Force, Power, Immutability.

It is the fourth letter of the Sacred Alphabet, and has the numerical value of 4, the number of that generating virtue from which originate all the combinations, the "Source of all that has received its existence," and it is with *that* signification that this number is found at the summit of all initiations under the sublime Symbolism of the Incommunicable Name, or the Lost Word, the Ineffable Name of God, that we find composed of four letters in most of the ancient and modern languages:

In Hindoo, RAMA.

In Egyptian, AMUM.

In Hebrew, **דדדד**

In Chaldean, BAAL.

In Syrian, ADAD.

In Scandinavian, ODIN.


In Greek, **ΔΕΟΣ**.

In Latin, DEUS.

In French, DIEU.

In German, GOTT, etc., etc.

Pythagoras communicated it to his disciples under the name of TeTraGrammaTon, or TeTraCTys, the three T's of which words form the venerable Gnostic emblem of the Triple Tau, equivalent to the letter *W* (*shin*) the Hebrew Triple 'Tau, Kabbalistic symbol of Deity as manifested by the *Verb*, the WORD, the Name, or *Speech*.

The Triple Tau  surrounded by a circle, emblem of eternity, is the monogram of the Egyptian God THOT, to which our Temple is dedicated; and without the circle it forms the initials of the name of the greatest Initiator, of the Father of all Sciences and Arts, HERMES TRISMEGISTUS, the first that proclaimed the dogma of the Immortality of the Soul and symbolized it by that very ancient emblem the CROSS, synonymous with the two Columns as indicating the union or equilibration of contrary forces to cause eternal movement, eternal generation and regeneration—in other words, Immortality—represented in our Mystic Chamber by the Sacred Fire burning upon the Altar.

Our ancient Brethren, the Hermetic Philosophers, had the greatest veneration for the Cross, which, they considered the symbol of the Four Elements figured by the Apocalyptic Animals: the Eagle and the Man, the Bull and the Lion or Air and Water, Earth and Fire, from which they extracted the purest essence to compose the Philosopher's Stone, represented by our cubic Altar. It is therefore that the Rosicrucians said:

"In Cruce Salus,"

"In the Cross our Salvation,"

In comparison with the redeeming of our souls by the blood of the Nazarite.

The Cross was also the symbol of light, LVX, for

the Cross exhibits these three letters by the inter-crossing of their lines.

Light amongst the Kabbalists, the Philosopher's Stone amongst the Hermetists, the Central Fire of Nature amongst the Rosicrucians, the Cubic Stone or Perfect Ashlar amongst the Free-Masons, are all one and the same thing, equivalent of that mediating term between opposites, of that mysterious Arch resting upon both Columns, teaching the Adept how to draw all his energy from the reconciliation of the two apparent enemies, which for him become the Pillars upon which he *establishes his strength*.

The perfect comprehension of the Binary Law will give thee that knowledge of Good and Evil which our first parents, moved by curiosity and disobedience, failed to secure, and thus deserved to be ignominiously driven from Eden for their unworthiness.

But thou, my Brother, thou hast isolated thyself under the Mask of Secrecy to create thy personality by a long period of silent meditation. Thou mayest fearlessly present thyself before the unknown World of the mysterious laws of Nature; but be on thy guard; for, unchained against thy calm and powerful will, exalted by the full comprehension of thy absolute liberty; just born into the radiant light of a new day, all the fatal forces combined will wildly rush against thee

(The Neophyte advances to the Altar in the center of the Cross; the four Banner-bearers place themselves in the inside angles of the Cross; the two Introducers place the Mantle over the head and shoulders of the Candidate. The Unknown Philosopher strikes two taps in his hands; all the Brothers arise.)

Know then how to fold about thyself the mysterious Mantle, the insignia of Initiation or Real Knowledge, the mystic garment of the Adept, against which even the Flaming Sword of the Cherubim will remain powerless.

Let Prudence never cease to advise thee, O my worthy Brother, and know how to *insulate* thyself in the calm of a conscience divested of the vices and superfluities of life. This vestment, which completely hides the one that knows its numerous uses from the eyes of the evil-minded and the profane, must always cover thee by its protective folds.

As was the Mantle of Appolonius of Tyane, this symbol represents the full and entire possession of one's self, which insulates the Wise from the instinctive currents, also the Prudence and Discretion which characterize the true Initiate.

As the Veil of Isis and the Mantle of Cybele, keep the Sacred Garment forever closed before the outsider.

The Mantle is perhaps the most profound symbol which our Order has placed before thine eyes, and its development must be left to thy perseverance and personal study.

The Hebrew letter representing the Mantle is the last of the alphabet, ך (than), the Kabbalistic sign of Truth, of Light, of the Sun, and of Man at his state of Perfection.

Its number is 400 or $5 \times 8 \times 10$. which signifies that it is through the portals of Death (5) that the human Will (8) ascends towards Divine Thought (10).

.....
At this supreme moment when thou findest thyself on the threshold of immortality, before a world that thou dost not know, alone on the frightful shore of a roaring ocean where the most terrific currents dash wildly against one another, filling the conflagrant atmosphere with indescribable noises, unheard-of cries, heart-rendering lamentations, and deafening shouts, let no terror seize thee, but look to the East and behold the beautiful Star of Hope, the Pantalpa, symbol of

the dominion of Human Will over Matter, the sign of the superiority and autocracy of the intellectual faculties upon the evil spirits or the passions of the material Man.

"It is the Star of the three Wise Men of the Gospels; it is the Sign of the Word made Flesh; it represents the blessed Lamb of St. John, or the accursed Goat of Mendes; Lucifer or Vesper; Mary or Lillith; in short, it represents Man, in the all-powerfulness of his free Will."

"According to the Mystics," says Macrobc, "its five points represent the Supreme God or First Mover, the Intelligence or *Mens*, born of Him, the Soul of the World, the celestial Spheres and the terrestrial Things."

It is called in Kabbalah the Sign of the Microcosm, that Sign of which Goethe exalts the power in the sublime soliloquy of Faust:

"Ah! how this sight causes my senses to start!

"I feel the young and holy voluptuousness of life boil in my nerves and veins.

"Was he a God, the one who traced that sign which calms the giddiness of my soul, fills my poor heart with joy, and, in a mysterious start, unveils around me the forces of Nature?

"Am I a God? All becomes so clear to me. I see, in these simple lines, active Nature unveiling herself before my soul.

"Now, for the first time, I do understand the truthfulness of the Sage's word:

" 'The World of Spirits is not shut.' "

.....

"Thy senses are obtuse, thy heart is dead.

"Arise!

"Bathe thy breast—still enveloped in a terrestrial

veil—in the splendors of the rising day, O Adept of the Divine Science.”

.....

.....

.....

CONSECRATION.

In the name of our Venerable Master, the Unknown Philosopher, and by the powers conferred upon me by the Supreme Council of the Martinist Order, through its Delegate General for the United States of America. I now confer upon thee the title of *Initiate*, Apprentice Cohen, Mason of the Secret.

I present thee with the Diploma to which thou art entitled; and, at the same time, with thy mystic name and number, for, newly initiated into our mysteries, thy personality disappears to be absorbed in that of thy Initiator, at least until by perseverance and patient meditation thou wilt have proven to fully understand the depth and sublimity of the Philosophy we profess; till thou wilt have shown thyself well qualified to break thy Initiatory bonds for assuming, in fine, thy full intellectual independence by the complete auto-creation of thy personality.

Then, sole master of thyself, thy instructive connections will be severed with all Martinists whosoever, and thou wilt assume the entire responsibility of thy knowledge before thy conscience and thy God.

The Sign of this degree is (7) and alludes to the Five-pointed or Blazing Star;

The Sacred Word is (9) and is given in three syllables, (10)

And now, my Brother, I present you my right hand, and with it the grip of a Martinist. Arise and

accompany me to the East, where thou wilt be placed on my right.

(During the consecration the Neophyte is kneeling at the Altar; the four Cherubim form a cross with their flaming swords over the head of the Neophyte. After the rite, the Unknown Philosopher conducts the new Initiate to the Throne, the four Banner-bearers place themselves right and left of the Throne; the Bro^o Unknown advances towards the foot of the Cross, under the Arch; the Veils of the Temple are drawn.)

Unknown Philosopher. Brethren, the Temple of Truth shelters one more Elect. Glory to God. Let us gather around the Sacred Altar and sing the Triumphant Hymn:

"Holy, holy, holy Lord Savaoth! The Heaven and the Earth are full of Thine Holy Glory!"

CLOSING.

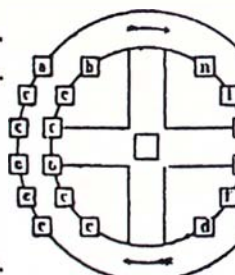
Unknown Philosopher (strikes two raps slowly).

Unknown Brother (strikes two raps slowly).

(The organ plays a religious march; the Brethren, in ranks of two, form a procession, the Masters of Ceremonies heading, the Officers (Unknown Philosopher and Unknown Brother excepted) closing the procession; all pass around the Altar twice.)

ORDER OF THE PROCESSION.

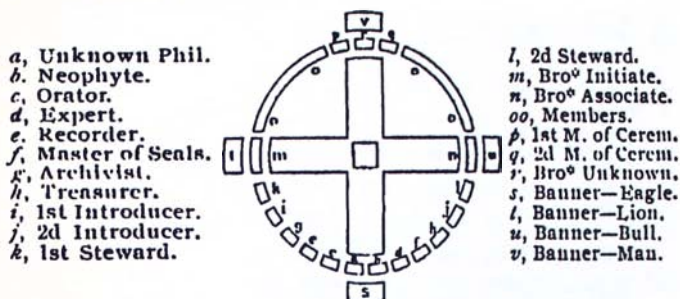
- a, 1st M. of Cerem.
- b, 2d. M. of Cerem.
- cc, Members.
- d, Orator.
- e, Expert.
- f, Secretary.
- g, Master of Seals.



- h, Archivist.
- i, Treasurer.
- j, 1st Introducer.
- k, 2d Introducer.
- l, 1st Steward.
- m, 2d Steward.
- n, Bro^o Initiate.

o, Bro^o Associate.

(After going twice around the Altar, the procession divides in two, the Members passing around a third time, whilst the Officers separate (before the Bro* Unknown in the West) in two single files, right and left; the Members proceed in the same manner. When all are around the Altar, Bro* Unknown advances to the foot of the Cross; the Banner-bearers place themselves at the four branches of the Cross.)



(When all are placed and the Unknown Philosopher, accompanied by the new Initiate, descends from the Throne to unite with the Brethren, the Mystic Choir, hidden behind the Veil of the East, begin the Triumphal Hymn or the Benedictus:

"Blessed is He that cometh in the Name
of the Lord. Hosannah in the Highest!"

During the Hymn the new Brother throws incense upon the sacred fire, the Assistants raising their arms to Heaven twice and saying in low breath: (11); the Unknown Philosopher, embracing the Neophyte, whispers in his ear:

"this is the s. o. d. a. w. of a Martinist." (12)"

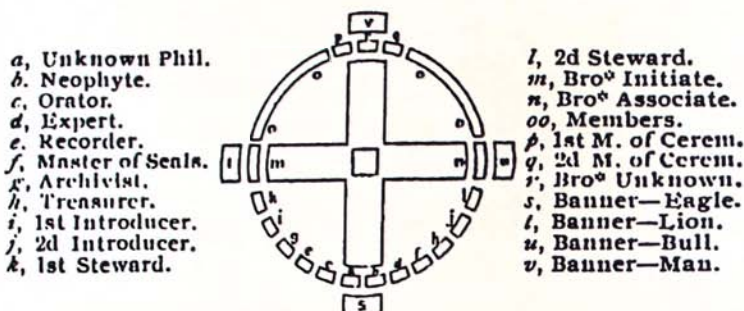
This ceremony is repeated a second time. When the Hymn has been sung, the Unknown Philosopher says:)

Unknown Phil. United in body, let us be united in soul and spirit, now and evermore.

Tutti. Amen.

(The Brethren leave the Temple in the following order: Banner of Man, First and Second Masters of Ceremonies, Bro* Unknown, Brethren, Bros. Initiate and Associate, Banners of Lion and Bull, First and Second Stewards, First and Second Introducers, Archivist and Treasurer, Recorder and Master of the Seals, Orator and Expert, Unknown Philosopher and Neophyte, Banner of the Eagle.)

(After going twice around the Altar, the procession divides in two, the Members passing around a third time, whilst the Officers separate (before the Bro* Unknown in the West) in two single files, right and left; the Members proceed in the same manner. When all are around the Altar, Bro* Unknown advances to the foot of the Cross; the Banner-bearers place themselves at the four branches of the Cross.)



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"t. i. t. s. o. d. a. w. o. s. M* (12)"
This ceremony is repeated a second time. When the Hymn has been sung, the Unknown Philosopher says:

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THIRD CHAMBER OF INSTRUCTION.

KABBALISTIC.

S :: I ::

OPENING.

(The Brethren are assembled in the Antechamber or Court. If a Candidate is to be acknowledged a S* I*; he will be present at the opening of the □*.)

Unknown Philosopher. Brethren, why are we assembled?

Unknown Brother. To engage in the research of the operations of Nature, Very Learned.

Unknown Phil. This being our design, It is my order that we repair to the Chamber of Instruction.

Guard, you will approach and communicate the semi-annual password. (*The order is obeyed.*) You will resume your station without the door of the Chamber of Instruction and collect the pass from the Brethren, as they enter.

Bro* Second Master of Ceremonies, call the Brethren to order and lead them to their seats.

Second Master of Ceremonies. Attention, Brethren. (*The Bros* form in single file.*) March! (*See page 24.*)

(The Lodge-room in this Degree is divided in three apartments, as in the preceding Degree, with the only difference that the first as well as the second apartments are lighted, and that, in the first apartment benches are placed South and North for the Brethren and one bench in front of the throne in the West for the subordinate Officers. The platform is occupied by the Unknown Philosopher, Brother Unknown, and Orator; First Master of Ceremonies at the right column, Second Master of Ceremonies at the left column, facing the West; First Introducer at the door of the Laboratory, Second Introducer at the door of the Court; Bro* Initiate in the middle of first bench in the South, Bro* Associate in the middle of first bench in the North.)

Unknown Phil. Brethren, united in body, let us be united in soul and spirit; let us summon the influences of the Invisible, for the visible Light dazzles our eyes. (*Three raps Bros* arise.*) Come to us, O Noudo-Rabbs!

Unk. Bro. Come, O Ieshoutra Omneros!

Bro. Initiate. In the name of Yod-He-Vau-He!

Bro. Associate. In the name of I. N. R. I.!

Tutti. Amen.

(Silence.)

Unknown Phil. (strikes three raps, slowly).

Unk. Bro. (strikes three raps, slowly).

Bro. Initiate (strikes one rap).

Unknown Phil. Brethren, in the Name of the Supreme Council of the Martinist Order, I declare

□ * No., open in due form in the Third Degree. Together, Brethren, the Signs (13) . . . Battery (14) . . . and Acclamation (15).

Bro* Second Introducer, inform the Guard.

(Order is obeyed.) (One rap; the □ * is seated.)

Unknown Phil. Has any Brother anything to offer for the good of the Order?

Candidate (who has been privately instructed, arises). I have a dissertation to present to the appreciation of the Philosophic Chamber.

Unknown Phil. You have the floor; advance.

Officers and Brethren, be attentive while the Unknown Brother reads his dissertation.

(The Candidate, in the center of the room, then reads his thesis upon the subject imposed to him by the Orator. This reading must not exceed twenty minutes. The reading finished, the Candidate deposits his manuscript upon the table of the presiding Officers. The paper will then be violently discussed, to try the patience and good-nature of the Candidate, who is not allowed to speak, even to explain. This trial must not be prolonged over ten minutes if the Candidate proves that he knows "how to make the sacrifice of his personality." If the Candidate should show signs of anger, the Unknown Philosopher will immediately stop any further debate and explain that this was prepared in order to try him regarding his understanding of the symbol of the Mask. The Unknown Philosopher will address him a kind remonstrance and proceed with the ceremonies of the Degree. But this Candidate must never be allowed to proceed any further, and the Second Temple must remain closed for him.)

Unknown Phil. Has any Brother anything more to offer for the good of the Order?

A Brother. As our Unknown Bro* has proven eloquently that he possesses the precise points of the symbolism and the teachings of the Initiation, I move, Very Learned, that he receive the last explanations of all these subjects.

Unknown Phil. If there are no objections, it will be taken as the will and pleasure of the □*.....
.....

Bro* Orator, what are your conclusions?

Orator. Very Learned, I conclude that our Brother be acknowledged as an Unknown Superior.

Unknown Phil. (addressing the Candidate). If it is still your desire to receive this Degree, it becomes necessary that you renew your First Obligation at our Sacred Altar. Are you willing to submit to this necessity?

Candidate. I am.

Unknown Phil. Brethren, let us repair to the Temple.

(A procession is formed in the same order as in the preceding Degree (see page 72); the Unknown Philosopher, taking the Candidate by the hand, conducts him to the Altar, causing him to kneel.)

Unknown Phil. (strikes two raps; all arise). Repeat your Obligation.

Candidate. I,, solemnly promise and swear that I will never reveal the name of my Initiator, nor any of the secret Ceremonies, Rites, Symbols, Words, Passwords, Tokens, or any other Secret or Mystery of the Martinist Order, to any one whom I shall not know by due examination and the presentation of his diploma to be a Member of this Order; Further, that I will promptly obey the orders of this □* or any □* of which I may become a Member, and of the Grand Council of this Country, and of the Supreme Council of France, and the official mandates of the Executive Officers thereof.

Furthermore, I solemnly promise and swear that I will help and assist my Unknown Brother or Sister under all circumstances, holding myself bound to him or her especially in affliction and adversity, and contribute to his or her necessities my advice, my influence, and my purse. Furthermore, I solemnly promise and swear that I will heed the teachings of Martinism and endeavor to profit thereby for the greatest glory of God and my fellow-men.

To the faithful observance of this Obligation I pledge my most sacred word of Honor.

Unknown Phil. In token of the high consideration I have for your zeal as a Martinist, I acknowledge you, in the name of our Venerable Master, Louis Claude de Saint-Martin, as an Unknown Superior of the Order and intrust you with the Signs, Words, and Grip of this honorable Degree. The Signs are made thus:

Unknown Phil. (pointing the (10)downwards).(17); (raising the (16)) (18).

Orator (pointing the (16) upwards).(18); (pointing the (16) downwards) (20).

Unknown Phil. and Orator (interlacing the) (16)). (21) (balancing their (22) three times) (23)!

Unknown Phil. These, my Brother, are the Signs and Words of the Unknown Superiors. The Signs refer to the Sign of the M..... (24), the Word to the great Law of E..... (25), as expressed by (26) in the (27).

You will now listen to the last explanations of the Symbolism of the Degrees of A*, I*, and S* I*.

Bro* Orator, instruct the newly acknowledged Unknown Superior.

DISCOURSE OF THE ORATOR.

The third Degree is divided in two parts, Initiative and Administrative. It forms the Synthesis of the two others.

S ∴ I ∴

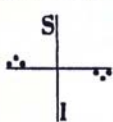
Is the distinctive Signature of the Order, these characters indicate all the developments of the Symbolic Ritual.

The six points placed in two opposed triangles figure the disposition of the Luminaries and their situation, symbolizing the Ternary in the Three Worlds: God, Man, and Nature.

The letter S, initial of the word Silence and Superior, represents the symbolic Mantle, which entirely covers every true Initiate.

The letter I, the initial of the word *Incognitus* (Latin for Unknown), represents the symbol of the Mask, in *all* of its significations.

The opposition of the two Letters, and the opposition of the two Triangles reveal to every perspicacious eye, the two Columns in their *active* (letters) and their *passive* (points) opposition; vertical and horizontal opposition; the key of the symbolism of the Cross.



The symbolism of the Rite is still more beautifully recapitulated in the following well-known and characteristic figure: The Point within a Circle represents the Principle within its Development, God in Eternity, etc.

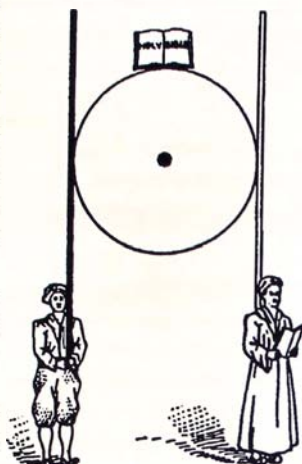
In the Human Kingdom the Point, or Principle, represents the Individual; the Circle, or Development, represents Humanity.

In the intellectual Kingdom the Point represents Absolute knowledge; the Circle, Scientific Theories, Systems, and Schools.

In the Moral Kingdom the Point represents the Religion; the Circle all the different forms of worship.

In fine, the Point is the cause, the prime-motive; the Circle is the effect, the consequence.

Martinists see in the Point the emblem of the Mask, which teaches Solitude, and in the Circumference that of the Mantle, which teaches Prudence.



The Parallel Lines supported by the two Saints John, whose festivals take place on opposite seasons of the year, represent the antagonistic forces of Nature maintaining Eternity itself (figured by the Circle) in a state of most perfect equilibrium; they figure the alternatives of good and evil, light and darkness, man and woman, spirit and matter, etc., etc., oppositions which are indispensable to establish over all Creation the divine Law of Universal Harmony; in ancient times represented by the Lyre of Orpheus, but since the Christian era by the Bible, which crowns the entire Symbol.

By meditation upon the sublime symbolism of the Rite of Martinism we are led to make the following Profession of Faith:

THE CRESSETS.

"We believe in One Unique God, and in One Unique Religion; in One God blessing all the Gods, and in One Religion absorbing or annulling all the Cults.

"We believe in the infallibility of the spirit of Charity or Universal Philanthropy, rather than in the infallibility of the dogmatic temerity of a few men."

THE MASK.

"We believe in the absolute liberty, in the absolute independence, in the sovereignty, and even in the relative divinity of the Human Will, when ruled by reason.

"We believe that to enrich one's self one must give, and that *personal* happiness is attainable only through the happiness of *others*."

THE COLUMNS.

"We recognize in Divinity two essential modes: Idea and Form, Intelligence and Action.

"We believe in Truth, which is Divinity conceived by the Idea.

"We believe in Reality, which is Idea proved or provable by Science.

"We believe in Reason, which is Divinity correctly expressed by the Verb.

"We believe in Justice, which is Divinity in Action according to its real relations and its reasonable proportions."

THE MANTLE.

"We believe that God Himself, the Great and Undefinable Principle of Justice, can not be the despot nor the torturer His Creatures; that He can neither reward nor punish them; but that the *Law of Universal*

Harmony carries in itself its sanction, so that Good is the reward of Good, and Evil the punishment, but also the remedy, of Evil."

We have to throw more light upon the signification of the Signs and Pentacles of the first two Degrees, but it must not be expected, however, that this subject will here be exhausted or their esoterism revealed: It is to the Initiate alone that this task falls, and all that is permitted to us is to *lead* him towards discovery.

THE CROSS.

The Cross is the image of the Quaternary Law, which is itself concealed in the Kabbalistic formation of the TeTragrammaTon or four-lettered Incommunicable Name.

This knowledge forms the summit of all Schools of Initiation, whatever their Names or Rite may be; but in nearly all of them, the letter has replaced the spirit, and nothing remains of Tradition but a few ceremonies not understood.

This Incommunicable Name, or Lost Word, pronounced only in low breath and with the most solemn rites, is the **יהוה** of the Hebrew, who derive it from the Egyptians, their Masters. It is also the **I.N.R.I.** of the Rosicrucians, and the **ROTA** of the Kabbalists.

The Uncommunicable Name is the Great Athanor (**G.A.**), the **AZOTH** (Azoth) of the Adepts of the highest degree of the Hermetic Initiation. To know its *true* pronunciation—that is, to possess the full comprehension of the mechanism of the Quaternary Law (marvelously synthesized in the Kabbalistic Lost Word)—is to master the Four Elements and concentrate in one brain all the ideas of Science, Religion; and Progress.

We have seen that the Ternary Law binds the opposite forces and brings them back to the Unity of the Triangle. The Quaternary is the complement of the Ternary: It embodies the Laws of Opposition and of Equilibrium into *one harmonious Whole or Entity*.

The Quaternary Law is represented in Geometry by the Square, which is composed of four angles of 90 degrees, equal to the fourth part of a Circle, emblem of Eternity. From thence originates the Problem of the Quadrature of the Circle, irresolvable by modern mathematics, based upon the erroneous principle of the "mathematical point," but perfectly resolved by the Ancient Philosophers, who represented thereby the Absolute Law of Eternal Harmony. The manner employed by the Initiates to write the Sacred Words is to dispose them in a crucial form, within a circle.



These are the real initiatory instructions regarding the Cross, symbol of Divinity, through the mystery of the Incommunicable Name, which is indeed Diety itself as manifested to the Philosopher by the Great Universal Law of the Quaternion. We can say nothing more upon this important subject. We have given you the key of Universal Science; you must open the door of the Sanctuary *yoursclf*.

THE PENTAGRAM.



The Pentagram with its *five* points seems to disturb the beautiful harmony of the Quaternion.

It does.

Therefore the number 5 is symbolic

of the Fall, Death, Decay, Corruption, Putrefaction.

But the Blazing Star, which suggests the form of a Man (viz., the head and four limbs), is emblematic of Man in the all powerfulness of his Free Will, capable to subdue his passions, when the intellect dominates matter (Fig. I.), or allow his passions to control his



Fig. I.



Fig II.

will (Fig. II.). It represents, then, Good or Evil, according to the direction which it affects.

The Five-pointed Star is above all emblematic of the Fall (5) of Man; of a Corrupted (5) condition, either moral or physical.

But we have seen in the preceding Degrees that the Human Will is powerful even *against* Providence. Thus, to effect his Redemption it was necessary that the Free Will and Accord of Man should unite with the Design of Providence. This alliance, this communion, took place when Deity incarnated in the body of Man, when the Word was made Flesh.

Man had offended his Creator, profanated the sacred Name of God—in other words, destroyed the Harmony of the relation between Heaven and Earth—an Idea Kabbalistically expressed by the *mutilation* of the Sacred Name divided in two parts; the Sublime Qu

ternary violently torn into two Binaries, or two terms of opposition:

ה ה ה

Such antagonism could not continue. Te'Tragrammaton (יהוה) desired the Regeneration of Man. Desire is expressed in Kabbalah by the Hebrew 'Triple Tau', by the letter **ו**, representing also, by its affecting the form of tongues, the Verb; viz., Divinity itself as manifested by the *Word*.

The letter **ו** (shin), twice the emblem of God, was introduced in the mutilated Sacred Name and made to unite its two fragments.

יהשוה

This new name of Five Letters, emblem of Man's Redemption, reads in Hebrew Jeoshua, it is the name of the Nazarite; and we see that the number 5, former destroyer of Harmony, becomes, under a New Dispensation, the blessed number of the re-integration of Man into his original state of purity.

You will now understand the esoteric sense of the *death of Osiris*, and other (more modern) heroes of the Mysteries even anterior to Christ, for the Redemption of Man has always been possible, since his Fall.

Have these esoteric explanations forever present to thy mind; they will lead thee, my Brother, to the very highest conception of the Universe, its laws, and its Grand Architect. The knowledge thou hast derived from the contemplation of our symbols goes far beyond that which any contemporary Secret Association will or can give thee.

It remains for us to explain to thee the Sign of this Degree: the Seal of Solomon, or Double Triangle, and the Universal Pentacle of de Saint-Martin, the illustrious Founder of our Sublime Rite.

THE SEAL OF SOLOMON,

Or the Six-pointed Star, represents the Universe and its two Ternaries, God and Nature, and is therefore called the sign of the Macrocosm, or Great World, in opposition to the Five-pointed Star, or sign of the Microcosm, or Small World, or Man.



It is formed of two Triangles. The one with its summit above represents all that ascends; it symbolizes Fire and Heat; psychically, it represents the aspirations of Man towards his Creator; materially, it represents the evolution of physical forces from the center of the earth to the center of our planetary system, the Sun. In one word, it expresses the natural *return* of forces, moral or physical, to the Principle from which they emanate.

The Triangle with its point below represents all which descends, it is the Hermetic symbol of Water, of Dampness. In the Spiritual World it represents the action of Deity upon His creatures. In the Physical World it represents the current of involution from the Sun, center of our planetary system, to the center of the earth.

Combined, these two Triangles express, not only the Law of Equilibrium, but the Eternal Activity of God and the Universe; they represent Perpetual Motion, the incessant Generation and Regeneration through water ∇ and fire Δ , or *Putrefaction*, an ancient word for the more scientific term Fermentation.

The Seal of Solomon is the perfect image of creation, and it is with that signification that our Venerable Master, Marquis de Saint-Martin, embodied it in his

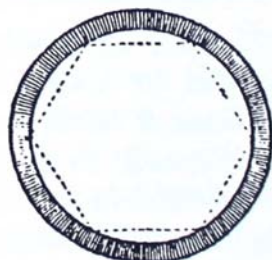
UNIVERSAL PENTACLE.



God the First Principle of the Universe, is represented by a Circle, symbol of Eternity:



The action of Eternity (איך ערף of Kabbalah), passing from latent power into Action, is symbolized by the mystic relation of the center to the circumference; by the radius projected six times around the Circle, which produces the Hexagon, emblematic of the Six Periods of Creation.



The central point forms the Seventh Period, that of Rest. It is between these creative emanations that Nature will evolve by its two great currents of Involu-

tion and Evolution (ascending and descending Triangles).



Let us remark that Nature, the Seal of Solomon, does not reach God, but only the Creative Forces emanating from Him.

From the center of the Universe to God Himself (Circle) the power of Man originates, uniting the effects of Divinity to the fatalism of Nature in the Unity of his Free Will, symbolized by the Cross, uniting the center of the Universe (Human Soul) to God Himself.



This is the explanation of the most complete synthetic figure the genius of Man ever discovered. It explains all the mysteries of Nature, and is true as well in physics as in metaphysics; in natural sciences as in theology; it is the seal that unites Reason and Faith, Materialism and Spiritualism, Religion and Science.

Meditate, my Brother, meditate with all thy soul upon what has been explained to thee. Desire and

Meditation will lead thee to the greatest discoveries; the Man of Desire is the protégé of Providence.

CHARGE.

Unknown Philosopher (strikes one rap; the Candidate arises). Unknown Superior, thou hast now arrived at the very threshold of the Holy of Holies of the Temple of Universal Knowledge.

We must leave thee here and let thee decide for thyself if thou wilt or *not* penetrate into the sanctuary of Eternal Truth.

Formerly thou hast been made to submit to trials and tribulations of a purely physical nature, and thou hast surmounted many obstacles with the courage becoming to a man.

Still, thou hadst no evil to fear, for thou wert conducted by a faithful Friend, in whom thy trust was well founded.

But here, in this High School of Ancient Wisdom, physical trials are considered insufficient. We require more trying proofs of thy moral and intellectual worthiness; trials of a purely spiritual kind are those we will require from thee; it is the moral man that we cause to travel, and alone, from ignorance to enlightenment through the rough and rugged valleys of *doubt*, of moral irresolution, of mental anxiety and of fear.

We can recommend no trusty friend to the Initiate to guide his staggering steps; we can give him no means of defense other than those he will have forged himself, whilst, enveloped in the mysterious Mantle and protected by the Mask against the morbid curiosity of the Profane, he was engaged in the Great Work of creating his personality.

We can give him no light to dissipate the darkness of his gloomy road, other than the Lamp his own genius will have fed with the oil of patient meditation.

As thou didst create thy personality during that period of work, thou wilt come out victorious in thy supreme effort for enlightenment or be unmercifully slain by ruffians more hideous than any thou didst ever meet.

These are the kind of trials imposed upon its Adepts by Martinism; and, contrarily to what is practiced in other Schools, depositaries of the Sacred Tradition, our trials commence for the Initiate only when our task as Initiator is interrupted.

Unfortunately (or fortunately—who knows?) these trials will never stop but when the Elect will have felled the four elements and the fatal and blind forces unchained against him.

Only then will commence for the victor the era of peace and glory, when all created things will obey a sign of his Flowery Branch of Almond-tree, emblem of the highest Initiation.

The trials of Martinism will be at an end also for the weak one, over whom fatality will have thrown the winding sheet of eternal oblivion.

But no tears will be shed over the vanquished one. No Master will be present to assist in raising his corrupted body from the grave, nor will any one be sent to gather his remains.

Indeed, even the spot where he fell a victim of his unsteady mind and his staggering will, powerless against Destiny and unworthy of Providence's aid—even that spot, say I, will be ignored by his friends, by his family, by his God.

Unknown Superior, look before thee:.....

Only a light transparent Veil, still hides from thy sight the Great Arcanum of Arcana! Decide for thyself between Eternal Ignorance or Eternal Wisdom.

.....

But, if, by the power of thy Free Will and the blessing of Deity, thou dost come to behold TRUTH face to face, REMEMBER to keep silent about the Mystery thou wilt have penetrated, even if thy fidelity may cost thee thy life!

Have forever present to thy mind the awful fate of the great Initiators who attempted, even *with the best of designs*, to raise before the multitude a corner of the Sacred Veil of Isis:

Adonis, killed by the boar;

Osiris killed by Typhon;

Pythagoras, proscribed;

Orpheus, torn to pieces by the Bacchantes;

Moses, abandoned in the caverns of Mount Nebo;

Hiram, slain by the ruffians;

Saint John, beheaded;

Apollonius, tortured;

Jesus, crucified;

James de Molay, burnt at the stake;

Agrippa dying in absolute abandonment;

Paracelsus, Cazotte, Cagliostro, Saint-Martin, Wronski, Eliphaz Levi, and hundreds of others ignored martyrs of the Royal and Sacerdotal Science, whose laws are INEXORABLE!

Shouldst thou reveal any of the secret arts, parts, or points of the *hidden* Mysteries thy Meditation will have led thee to comprehend, any physical torture should be, indeed, a mild punishment in comparison with that which thy folly would have reserved for thee.

No material symbol can express the horror of the spiritual as well as physical annihilation awaiting the wretched divulger of the True Word, for God has no mercy for the one who profanates His Sanctuary and brutally exposes to unworthy eyes the Indicible and Unexplainable Secret.....

We must stop. It is forbidden to us to say more about this and be too clear.

But, beloved Brother, it is not our wish to leave thee in suspense, and we will not close our Instructions without repeating a last time: Meditate, Meditate, and we promise thee that if thy Judgment is unprejudiced, thy Reason sound, thy Mind and Body free from any disqualifications—in short, if thou art worthy and well qualified, duly and truly prepared, Providence, in whom thou placest thy trust, will permit that thou mayest raise the Sacred Veil and behold the Great Arcanum. Thou wilt then have received the full benefit of Celestial Enlightenment.....

My Brother, the First Temple has nothing more to teach thee. Receive this White Sash, insignia of thy rank in our Sublime Institution. Take place among thy Brethren, Unknown Superior.

CLOSING.

Unknown Philosopher (one rap). Unknown Brother, art thou an Unknown Superior?

Unknown Brother. I am so acknowledged in the Temple of Truth.

Unknown Phil. What didst thou see in the Temple of Truth?

Unk. Bro. Symbols, letters, numbers, and geometrical figures called Pentacles.

Unknown Phil. What was the first symbol that was explained to thee?

Unk. Bro. The first and the last symbol of the Order is the Circle formed by a serpent biting its tail, emblematical of Eternity, in which the Past and the Future are but an everlasting Present.

Unknown Phil. Has this symbol a number?

Unk. Bro. It has: the number 12, being that of the Universe.

Unknown Phil. What were the symbols then presented to thee?

Unk. Bro. Three burning Cressets, disposed in a triangle and representing the Unity of Light arising from the Diversity of the Luminaries.

Unknown Phil. How are these symbols hieroglyphically represented?

Unk. Bro. By the Hebrew letter א (aleph), which, being composed of two י's (jod), one on either side of an inclined ו (vau), is emblematical of the Unity of the Ternary Law.

Unknown Phil. Has this hieroglyphic letter a number?

Unk. Bro. It has three numbers: 1, 26, and 8.

Unknown Phil. What does 1 represent?

Unk. Bro. The principle and synthesis of Numbers. It is the symbol of God and of Man.

Unknown Phil. What does the number 26 represent?

Unk. Bro. It is the sum of the numbers represented by the two י's (jod, י+י or 10+10) and inclined ו (vau=6) forming the letter א; it is also the sacred number of the Ineffable Name (יהוה, or 5+6+5+10 = 26).

Unknown Phil. What does the figure 8 represent?

Unk. Bro. The theosophical reduction of 26 (2+6 = 8), and symbolizes the divine Unity in the Universal Circles, celestial and terrestrial, 8, the Thought of God.

Unknown Phil. What was the symbol then presented to thee?

Unk. Bro. The Mask.

Unknown Phil. What does it teach?

Unk. Bro. The voluntary abandonment of the Initiate's worldly personality to assume solely a spiritual

and universal one; the teachings associated with this symbol are leading directly to the re-Integration of Man in that World of Spirits which is not shut. The symbol of the Mask is the foundation-stone of Martinism.

Unknown Phil. Has it a letter?

Unk. Bro. It has: ' (Jod). As this letter is the principle, the cellule, from which all the letters of the Hebrew alphabet are formed, so the masked Associate is the principle, the cellule which forms the great body of the temporal and spiritual Humanity.


Unknown Phil. Has it a number?

Unk. Bro. It has: 10; the number of thought divine and human.

Unknown Phil. What was the next symbol?

Unk. Bro. Two Columns placed at the entrance of the Temple, emblematical of the violent antagonism presented by Nature, but more especially of the terrible oppositions of the occult forces that may annihilate the ignorant or the imprudent adventurer in the Astral World. The two Columns teach that, Harmony resulting from the analogies of the contraries, the true Initiate must draw all his energies from the reconciliation of the apparent oppositions, which for the Adept become the Pillars upon which he establishes his Strength.

Unknown Phil. Has this symbolism a hieroglyphic letter?

Unk. Bro. It has: the letter  (daleth), meaning force, power, also immutability.

Unknown Phil. Has it a number?

Unk. Bro. It has: the number 4, the figure of Tetragrammaton, the number of force.

Unknown Phil. How canst thou acquire that force?

Unk. Bro. By a Word.

Unknown Phil. Why by a Word?

Unk. Bro. Because the Word creates the forms,

and forms react upon the Word to modify and achieve it; the Word begins with letters and ends with actions. The Royal Art is all in one Word, and that Word, Kabbalistically pronounced, is stronger than all powers of Heavens, Earth, and Hell.

Unknown Phil. Hast thou the Word?

Unk. Bro. I have.

Unknown Phil. Wilt thou give it me?

Unk. Bro. I cannot.

Unknown Phil. What was the next symbol?

Unk. Bro. The Mantle of the Initiate, before which, even the Flaming Sword of the Cherub that, after the fall of Man, God has placed on the threshold of Immortality, remains powerless.

Unknown Phil. Has it a letter?

Unk. Bro. It has: \aleph (thau), symbolizing Truth, Light, the Sun, Man at his state of Perfection.

Unknown Phil. Has it a number?

Unk. Bro. It has: 400, or $5 \times 8 \times 10$, which signify that it is through the portals of Death (5) that the Human Will (8) ascends towards the Divine Thought (10).

Unknown Phil. (three raps; Brothers arise). "Let us remember, my Brethren, the dangers which threaten the impure man leaving his body before his time." Depart in peace, Unknown Superiors, after having renewed your obligation of secrecy as regards the Mysteries of our Venerable Order.

Tutti (extending their right hands). We swear.

Unknown Phil. Accordingly I declare

□ * of SS* II* closed in due form.

Unknown Phil. (strikes three raps slowly).

Unk. Bro. (strikes three raps slowly).

Bro. Initiate (strikes two raps slowly).

Bro. Associate (strikes one rap).

(The Brethren retire by the door of the Laboratory, the Unknown Philosopher leaving last.)