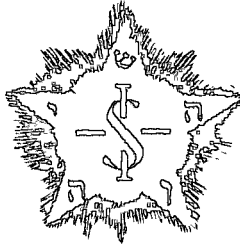




THE
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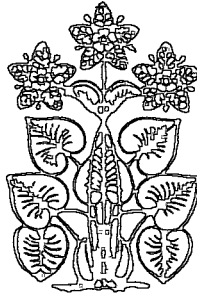
Monograph VIII



THE
WAY
OF
ENLIGHTENMENT



Monograph VIII



Very dear Friend

*We were glad to learn of your interest in our College.
Let us tell you a little about ourselves.*

Our main objective is the spiritual, moral and intellectual development of our members, and indirectly, of all mankind. We are not a religion, nor are we interested in our members's religion, race or gender. The teachings we give will guide you to Right Thinking, Right Speaking and Right Acting; they develop into activity the inner faculties which enable you to live a life of continuous spiritual unfoldment in a state of Health, enjoying the Happiness that comes through the possession of True Wisdom and the ability to use it effectively.

In the pages that follow we present some pertinent and important information; we commend it to you, and ask you kindly to give it your thoughtful attention.

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

Yours sincerely,

OFFICE OF THE REGISTRAR

Sueas

**I.C.O.M.S
BARBADOS**

THE ESOTERIC TEACHINGS

One of the peculiarities of human nature is that people tend to laugh at almost anything they don't understand . . . and teachings designed to uplift mankind are not exempt from this general rule. This is why it is silly to cast pearls before swine, why it is foolish to speak to people about matters they have not been prepared to understand, and why there has always been an inner (esoteric) and an outer (exoteric) teaching. The Great Master himself was well aware of this and that is why he spoke in parables.

Let us get exactly to the point: *"Esoteric teachings"* are the heart and soul of all religions and philosophy . . . they are not weird and obscure dogmas contained somewhere in a dusty tome. . . they are essential study for everyone wishing to fathom the mysteries of life and walk the path of Self-Improvement.

There was a time when few people were bold enough to think for themselves, they were made to believe that the important matters concerning life and its many problems had to be thought out for them by someone supposedly "wiser" than themselves; they were trained to sit dutifully and be told what to think, and what to do, and what to believe. While a vestige of this still remains, there is now a great awakening taking place among the peoples of the world, men & women everywhere are responding to an inner urge prompting them to know more, to expand their vision, to be better educated and improve themselves in every way. They wish to unfold their innate potential, to develop their latent faculties, to open themselves to the influx of Spiritual Illumination and take their proper place in the Brotherhood of Man.

MARTINIST HISTORY — A BRIEF INTRODUCTION

The Martinist Order is an initiatic fraternal brotherhood. Its name commemorates Martinez Pasquales and Louis-Claude de Saint-Martin, two stewards of the Tradition who lived in France in the 18th century. Pasquales founded the Order of Elect Priests; Saint-Martin was a member of this Order and later of the Order of Unknown Philosophers. The instructions given by these two enlightened brethren is the basis of the Martinist Teachings. In 1888, Papus, Grandmaster, established the magazine *L'Initiation* to communicate information about the Order and the esoteric arcana; this magazine, written in French, continues to this day. In English-speaking countries, growing interest in Martinist Work and the esoteric arcana generally, called for an English-language equipollent, thus the INTERNATIONAL COLLEGE OF MARTINIST STUDIES was founded. We are making available in English a considerable amount of teaching formerly found only in French; this includes a great deal of instruction given by Pasquales, Saint-Martin and the early Martinists, as well as teachings emanating from the Rose+Croix, Gnostic Christianity, the Hebrew Kabala, Alchemy, and other traditional streams of mystical philosophy.

GENERAL INFORMATION

Our activities are supported by dues-donations subscribed by members. Since we are not a commercial venture and have no salaried directorate or share holders, these contributions are minimal.

Postage is a major cost-factor and as the scope of our Work is worldwide, dues-donations are formulated to take Postal Zones into account.

Lessons and lectures are compiled in volumes called Libers, each Liber contains several lectures: Dues for Family Membership, i.e. any two family members: Husband/Wife, Brother/Sister, Mother/Son, etc., is the same as for individual membership. Members may resign or 'drop out' at any time and for any reason.

CURRICULUM

Our curriculum has been carefully planned with an emphasis on practical instruction relating to philosophical and metaphysical principles for successful living. Meditation and "seeking within" about which the public is hearing so much these days, is but one of the useful principles taught; other topics include: Exercises to develop Concentration, Visualization and Memory; Explanation of the Physical and Spiritual Constitution of Man; the inner meaning of Biblical Parables and Events; Understanding and Interpreting Dreams; Mystical Symbolism; the History of the Initiatic Orders; The Fall of Man; The Planes of Consciousness; etc. etc.

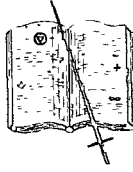
THE WORK

The Work is given in Planes (or grades) of instruction. Plane One (Apprentice) consists of over 40 lectures, contained in 10 Libers, sent over a period of seven months, detailing a considerable amount of information and outlining practical principles for successful living. After the new Apprentice completes this work he becomes eligible to advance to Plane Two. The Work on Plane Two is contained in 12 Libers sent over a period of eight months. Of Plane Three, nothing can be said at this time.

DOCTORATE IN DIVINITY

In association with the S. I. of the ECCLESIA GNOSTICA APOSTOLICA UNIVERSALIS the I.C.O.M.S. offers the honorary degree of Doctor of Divinity to students who complete Plane III and satisfactorily pass the prescribed examination.

THE INTERNATIONAL COLLEGE OF MARTINIST STUDIES



TO THOSE WHO SEEK

Respected Aspirant

I join with the Registrar in expressing our pleasure in learning of your interest in the Work. We are the inheritors and custodians of a certain library of esoteric manuscripts which have been bequeathed to us from the heritage of the Martinists, Rose+Croix, Alchemists, Kabalists and Gnostics, which detail the authentic and traditional initiatic teachings.

A great deal of this material is written in French and our particular task is to translate these beautiful teachings and make it all available in English to those who sincerely seek the true gnosis and wish to better their lives. Much of this information has never appeared before in English.

An analysis of our records shows that our membership falls into three clear groups:

- 1. Supplicants who have never undertaken esoteric studies before, who have affiliated with us because they wish to be guided in the Traditional Teachings.*
- 2. Members of various world religions including the Buddhist, Christian, Hindu, Islamic and Jewish faiths, and sojourners who have been, or presently are associated with mystical and fraternal organizations such as the Freemasons, Gnostics, Kabalists, Martinists, Oddfellows, Rosicrucians, etc. who are seeking clearer light and appreciate the abundance of exclusive information we are making available.*
- 3. Students who particularly wish to obtain the honorary Doctorate.*

If you aspire to better your life and change the course of your career, if you, dear friend, seek to grow in spiritual wisdom and understanding . . . you have in your hands the key which will unlock the door to the most fortuitous circumstance of your life. We cordially invite you to complete the registration and return it so that the Registrar may take the proper steps to admit you as an Apprentice.

Sincerely yours to the Work
INTERNATIONAL COLLEGE OF MARTINIST STUDIES INC

A handwritten signature in dark ink, appearing to be 'R. P. ...', written over the printed name 'CHANCELLOR'. The signature is fluid and cursive.

CHANCELLOR

PLANE ONE AFFILIATION

HOW TO ENROLL

- 1) Complete the petition on the opposite page. Print clearly and make sure you give your full mailing address.
- 2) Determine the Postal Zone in which you live and return the petition together with the correct dues-donation.

If your application is not accepted your dues-donation will be returned. If your application is accepted you will receive all the Work scheduled for Plane One as described on page 4 under the heading THE WORK. On passing through Plane One successfully you will be eligible to advance to Plane Two.

Dues-donations may be paid in cash, by Postal Order, Bank Draft or Personal Cheque. Make all dues-donations payable to "ICOMS Funds."

THE POSTAL ZONES

- Zone "A" — Members in Barbados, the Commonwealth Caribbean, the Netherlands Antilles and Guyana.
Plane One affiliation and dues-donation: \$25.00 Barbados or \$13.00 U.S. currency.
- Zone "B" — Members in the United Kingdom, Canada, Mexico, U.S.A., Hawaii, Puerto Rico and Virgin Islands. (Material sent air mail).
Plane One affiliation and dues-donation: \$25.00 U.S. currency.
- Zone "C" — Members in all other countries. (Material sent air mail).
Plane One affiliation and dues-donation: \$30.00 U.S. currency.

SPECIAL NOTICE

Our quotations are given in U.S. and Barbados dollars and we prefer whenever possible for dues-donations and contributions to be paid in either U.S. or Barbados dollars because there is a fixed parity between these two currencies and therefore no fluctuation in value; however we can accept any major currency, for example: Australian, Canadian or East Caribbean dollars; £ Sterling; Belgian, French or Swiss Franks; Spanish Pesetas; Italian Lires; Deutsche Marks; Dutch Guilders; etc. etc.

Because of the constant fluctuation of currency values, if remitting currency other than U.S. or Barbados dollars, please consult your bank for the present exchange and add the equivalent of \$1.00 U.S. currency to cover bank charges.

BOOKLIST

The following Booklist of available titles is continually being added to:

MAN: HIS TRUE NATURE AND MINISTRY by **Louis-Claude de Saint-Martin**. *This was Saint-Martin's last major work and was translated into English by his biographer: B. Penny.*

FIVE CHRISTIAN PRINCIPALS by **René Cossey**. *Detailing the Works and Teachings of Martinez Pasquales, Louis-Claude de Saint-Martin, Jacob Boehme, Emanuel Swedenborg and Thomas à Kempis.*

MARTINIST TRADITION Vol. 1. *The history of early Martinism and French Freemasonry and an Elus-Cohen ritual.*

MARTINIST TRADITION Vol. 2. *Various Martinist papers and the Prayers of the Elus-Cohen.*

MARTINIST TRADITION Vol. 3. Letters & Numbers by **Margaret B. Peeke**, *Inspectoress General for the U.S.A. under Papus.*

MARTINIST TRADITION Vol 4. *A historical review of Martinism by Past Master Jean Bricaud, and The Lectures to the Secret Degrees of The Knights Beneficent of the Holy City.*

MARTINIST TRADITION Vol. 5. *How is the Human Being Made Up?* by **Papus**.

MARTINIST TRADITION Vol. 6. Theurgy.
Operative Prayer.

INTERNATIONAL COLLEGE OF MARTINIST STUDIES
Worthing W31 — Barbados — West Indies

On the following pages may be found examples of typical lectures. The last is incomplete, because of space constraints.

LIBER XXIII



Dear Brothers & Sisters:

Let us begin tonight's conventicle by returning to our V: M: Louis-Claude de Saint-Martin looking at Man. He sees that the condition in which Man finds himself presents him with two co-existing features in apparent contradiction, but both of which are nevertheless the fruits of experience:

First, upon introspection and turning his thoughts deeper and deeper within himself, Man discovers within himself a "Superior Principle." He observes his thoughts, his will power, all those actions full of ingenuity and intelligence which set him apart from other creatures and endow him with distinctive features and exclusive signs.

"Why can Man follow a way which is not that of his senses?"

"Why has he will power which he can set against the 'call of the senses'?"

These are the questions Saint-Martin asks himself in his book Of Errors and of Truth. Why is Man guided by a marvelous moral sense which is infalible in its principle? Why should it be thus, were it not that Man is singled out through his Intellectual or Mental essence? Why is it that he is the only creature thus honoured on earth? (E. & T.)

Man's first assurance as to his destiny comes from his realization of self. "WHEN WE HAVE ONCE SENSED OUR SOUL, WE ARE LEFT IN NO DOUBT AS TO ITS POSSIBILITIES" says our Master. In his correspondence he adds:

"Man, let it be said, by his quality as an intellectual or mental being, has over corporeal beings the constant advantage of feeling an urge WHICH HE CANNOT UNDERSTAND."

Let us come now to the second point: Man, whilst he recognizes the transcendent character of his Spirit (or Mind), sees also the sum of all the ills and the havoc that surrounds him. When realization of his possibilities comes to him, Man immediately feels a pain at finding himself in exile. It is the nostalgia of a lost paradise.

It is true that suffering is brought home to us in a most striking way. There is no man who has not had his share of misfortune and who is without foibles. "No man of good faith could deny that his corporeal existence is a state of perpetual privation and suffering." (E. & T.)

There we have the two starting points of Saint-Martin's philosophy. Man is suddenly made to realize, after self-study, the nature of his soul ... but this realization brings with it another realization: that of the sorry state and predicament in which he suddenly finds himself. *The road is now open for the YEARNING that will turn him into a MAN OF DESIRE.*

+ + + + + DISCUSSION + + + + +

I said that Louis-Claude de Saint-Martin found in Man two co-existing features:

- (1) The realization of a "Superior Principle" within himself;
- (2) A subsequent realization of a state of exile and privation.

Let us now examine these two results of experienced self-examination, together.

"True as it results from the study of Man that we find in ourselves a relationship with the first of all Principles and the traces of a glorious origin, it is no less true that it reveals also how much these things have become degraded in us." (E. & T.)

This brings us back to the dual nature of Man. Saint-Martin says: "Some Beings are exclusively intelligent ... others are wholly sentient ... Man is both and here lies the key to the riddle."

This double aspect of Man, who unites the 'intellect' or thought power of the purely Spiritual Beings to the sensitive nature or "feeling powers" of animated creatures, gives rise to a sense of contradistinction and this very often comes between his desire to know ... and the frequent failure of our attempts at doing so.

From the encounter of these two experiences ... the intellectual experience and the sentient experience ... stems the whole of Martinist dialectics, because the tragedy of our plight affords us no object of reflection *if we did'nt have a mind to realize it.*

The great sage Aristotle said: "Wonder is the beginning of philosophy." WONDER in itself can be an interesting subject of meditation. In the process of self-study, wonder is the link that unites Man, the observer ... to Man, the object of observation. The first wonders at the other.

Wonder takes us away from materialism. Everything is a subject of wonder. *The true mystic has an infinite capacity to wonder.* Wondering about ourselves will lead us inevitably to classifying beings and things in two categories and to realizing the existence of a *negative principle*, a form of evil influence that is very powerful ... although subordinate to the principle of Good.

The study of Man will also, in time, LEAD TO AN UNDERSTANDING OF THE LAWS OF NATURE AND THE LAWS OF GOD.

If the Martinist Doctrine rests chiefly on the principle of Man's duality ... must we see there the cause of Saint-Martin's originality? Indeed not. Many thinkers had followed the same lines before. Aristotle after Plato knew quite well that the essence of Man, his soul, was "something divine."

Saint-Martin does not try to innovate throughout his doctrine. On the contrary ... he rejoices to find himself in agreement with the traditional teachings and the discoveries of the philosophers. Tradition is particularly dear to him. He also finds himself often in agreement with Pascal and we recommend the reading of this author's book known as the Pensées.

----- DISCUSSION -----

- (a) What are the two starting points of Saint-Martin's philosophy?
- (b) What happens when the individual becomes conscious of this?
- (c) Saint-Martin says "some Beings are exclusively intelligent, others are wholly sentient." He then observes something particular about Man. What did he observe?
- (d) In the process of self-study what is the best procedure in initiating a line of enquiry?

----- *Knowledge is Power* -----

Brothers & Sisters: I hope you have been carrying out the self-examination suggested in our recent conventicles. You may have thought again of the example with which we illustrated our argument last week ... if this is the case, you will undoubtedly have realized that the position was oversimplified in the example and that the reactions of the witness who observed the fall of an apparently drunken person were not just a straight conflict between the heart and head, but that many other factors came into it concerning our individual background, environment, personal likes and dislikes, in short: A WEALTH

OF INBORN AND ACQUIRED EMOTIVE IMPULSES. The purpose of the example was mainly to provoke thought on your part, to make you WONDER about it ... and incite you to ask yourselves what you would do in the same or identical circumstances.

If you have sincerely delved into your own make-up, you will have had to admit that you have in yourself a host of tendencies, some good and some you would rather not boast about. These exercises are not designed to make you turn over and over your weaknesses and shortcomings ... but to cause you to come to terms with your own TRUE nature. Only then will you be in a position to choose your way. If you plan to journey from A to B by car, it is as well to know the road and the possibilities and weakness of your vehicle in order to plan accordingly; whether, for instance, to take the short route across the mountains or the long roundabout way over easier ground. In our case, we wish to attain a certain stage of evolution. It is as well to know our own nature with its human weaknesses, so that we do not proceed uncautiously.

Your self-study should have also revealed to you the presence in your being of generous and noble impulses, generally spontaneous, which often guides you or shows you the way you should, or could, have taken. You also have an innate sense of justice, (or right and wrong), in relation to your own actions. This is called our conscience. In any situation, you always know what you OUGHT to do, although you may very often fail to do it. It is your conscience that is "the judge, inflexible and severe" to whom you are responsible. Let me emphasize that your conscience is your PERSONAL judge ... interpreting what is the right path for you to follow ... IT CAN OFFER NO LEAD IN ENABLING YOU TO JUDGE OTHERS.

Let us then, Brothers & Sisters, privately pursue our own self-study. Let us be analytical, bearing in mind that we cannot be too dogmatic regarding such things as the divisions of our own beings as there are so many varying factors. However, the frame we have suggested will serve our purpose admirably if we remember that it is only a loose frame which we have to reinforce with struts out of our own workshop.

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Answers to the questions:

- (a) After self-study, man comes to realize that he has a soul, he discovers within himself a "Superior Principle". This realization brings with it another realization: (2) That of the sorry state and predicament in which Man is in ... i.e. a state of exile or privation.
- (b) He feels a yearning that turns him into a true Man of Desire.
- (c) That man is both an intelligent and a sentient being which is the key to the riddle. This double aspect of Man gives rise to a sense of contradiction and this very often comes between the desire to know ... and the frequent failure of our attempts at doing so.
- (d) Wondering. The ability to wonder. We should develop our capacity to wonder.

Brothers & Sisters

Recent lectures have brought some very salient principles before us and as a result some Companions have been led to ask "Is there really such a thing as Divine Guidance?" We propose to examine this question now and ask for your close attention.



In my turn I should like to ask YOU a question! Here it is: Have any of you been among those who, being in great tribulation, have turned your thoughts and prayers to the Great Source of your being and, after praying fervently, have asked yourselves "Will God hear my prayer?"

If you have asked this question, why did you? Is it that you doubt God's ability or willingness to hear you? Is it that you have felt a sense of unworthiness and intense humility? Was it through lack of faith?

Is there one amongst us who has not had these doubts?

How many of you have asked yourselves "Will I hear God's answer? Will I understand his reply? Will I be prepared to follow his guidance?"

Are you not apt to be so engulfed within yourself, and with what is troubling you, that you are blind and deaf to all guidance and help?

Just what do you regard as Divine Guidance?

Do you expect and require a miracle to occur as proof that God has answered your prayer and is giving guidance to your footsteps?

Let us examine these problems together, because these may sound like platitudinous questions. But — friends — think ! — Is it not true that man inclines to blame everyone else for his troubles — except himself — and then, when in his despair, he turns to his Creator and prays for help — he frequently is not only disappointed but actually blames his God because his prayer has seemingly remained unanswered?

He mistakenly thinks that because the things he has asked for have not materialized, God has not answered his prayer.

What's more, he even accuses God of having forgotten him! Then it is that he begins to rationalize that God is so omnipresent and great that his own personal problems are of no interest to his Divine Father. ??? What spiritual folly to believe that because the things we have prayed for have not immediately materialized, our prayer has not been heard!!!

I ask: WERE YOU LISTENING FOR THE ANSWER? Are you sure you did not fail to understand the reply?

Have you ever heard a child ask something of its parent that would have been awesomely detrimental to it, had the parent responded to the request? Yet the child felt, at the time, that its well being and happiness were dependent upon possessing the thing most wanted just then.

The same law applies to us all. We are children of God and in our spiritual ignorance we ask for things that would be equally detrimental to us were we to receive them at the time.

PRAYER & DIVINE GUIDANCE You may say I am confusing prayer with Divine Guidance and that they are different and apart. But are they? Companions: what is prayer and what is Divine Guidance? Is not real prayer man's reaching up to God — while Divine Guidance is God's reaching down to Man? Is it not Divine co-operation, working instead of pulling apart?

When man sincerely seeks Divine guidance and is willing to pay the price for it, he will receive it. Everything in life, whether on earth or in the spiritual world has a price, not in the monetary sense but in the true value of life — effort. Everything that we obtain is the result of effort — action; that is the price of attainment on any plane of being. Salvation is the dearest thing we can possess and requires the greatest expenditure of energy on every plane of being.

Do not overlook the fact that "price" does not mean monetary exchange! It can be the exchange of anything we value on any plane of being.

Man would rather part with any or all his possessions than part with his deep rooted prejudices! That is the price he has unconsciously set upon them. Do you question this statement? Well, friends, the world today is in chaos over man's personal prejudices of every type and description and it is these prejudices in their many ramifications that are preventing him from becoming conscious of his great heritage — DIVINE GUIDANCE.

You have often heard me say "All law is one," and "As above, so below". Through repetition we possibly may have lost sight of what this truly implies. If all law is one law manifesting on different planes of being, then all law is in obedience or response to Divine guidance, direction or one power. We could liken this to the ocean. All streams regardless of size, from the tiniest brook to the largest rivers — eventually become part of the ocean. They may have to traverse many thousands of miles to do so but, eventually they all return to their source.

When man is on the spiritual planes of being before he incarnates, he becomes saturated with truth. Through his spiritual experiences he knows he is under Divine guidance, and is, therefore, a part of a Divine Plan. He is eager and anxious

then to pursue his life according to divine and spiritual law. He brings this feeling and purpose with him into the earth life — but how long he retains the consciousness of this plan and purpose, plus the consciousness of his responsibility to his Creator — is dependent upon the age of his soul. If he is an "old soul" his sojourns to the spiritual planes have been so frequent that this repetitive experience, the deep seated sense of responsibility, spirituality, to his heavenly Father, and the consciousness of his spiritual parentage are etched deeply into his soul qualities to such an extent that nothing can shake or change his attitude. He it is who knows through repetitions of personal consciousness that Divine guidance is not a platitude but a way of life, a way of living. Guidance implies direction and direction implies a path, a way. To have Divine guidance means to have Divine direction, upon a Divine Pathway, A PATH-WAY OF SPIRITUAL LIVING.

But what constitutes this Path, do you ask? Living according to the highest good we are each, individually, capable of understanding. Then, does this imply grades of goodness, grades of guidance? NO INDEED!!! It simply indicates the measure of our capacity to receive and express that which is good and true. How may we know whether we are expressing the highest good of which we are capable of receiving? By the always unfailing test — the results, the fruits.

Try as we may, there is no other way to prove it. The moment we feel a sense of guilt, unhappiness, distress or uneasiness over something, we may rest assured that somewhere, somehow, something needs correction. The very fact that we sense it indicates our personal responsibility in some way. We cannot escape our conscience, the monitor of our personal self — and any time this inner voice protests at something we are doing or planning — it is well to heed that voice — for guidance is being given and if we ignore it we are turning our backs upon the best and finest in us.

The truth that has just been stated can be likened unto a man travelling on a road who, on reaching a cross road, purposely and intentionally ignores the sign posts that indicate which road he should take and actually takes the opposite direction. Result? He does not reach his destination and eventually has to come back and travel the right road. Meantime he has become lost and confused until he retraces his steps and sorrowfully works his way back to the point of his wrong turn.

If we refuse to use our spiritual, mental and physical faculties constructively and for the highest good, can't you see how, through disuse, they atrophy and gradually disintegrate?

It is not a matter of punishment. It is a matter of natural effect. The more we use a faculty, the stronger it becomes. The more we use a physical muscle the stronger and more co-ordinated it becomes. We need the same mental and spiritual training for our mental and spiritual muscles. *Life itself provides this training if we will learn to look upon our experiences as such — and not seek to use them as means of escape.*

THE ESSENCE OF PRAYER How can one stimulate Divine guidance? *Through the great source of all guidance — PRAYER.* Prayer in its real essence is not asking but giving. When we truly pray to our Father we are striving to reach him. We are trying to stretch our inner selves and our consciousness to a higher level in an effort, through that at-one-ment, to receive strength and inspiration. We cannot receive either of these unless or until we have prepared ourselves to receive them by opening up our consciousness through intense spiritual desire to a still higher consciousness. So, again, "ask, and it shall be given unto you" takes on a clearer meaning and a new beauty.

Divine guidance is something that we all have, something to which we all have access to even though we are not conscious of its possession or privilege. Before we can become conscious of either of these we must not only ask for them but prepare ourselves to be receptive to them. We must do this by preparing our minds. It may be likened unto a radio. Unless we tune into a given programme all the desire in the world will not enable us to hear it. Not until we turn the dial to the proper place. No other place on the dial will do! It must be the right station. So with man, if he wants Divine guidance he must set his spiritual dial on the right station. THE STATION FOR DIVINE GUIDANCE ON THE SPIRITUAL DIAL IS THE IMPLICIT FAITH WE MUST POSSESS IN OUR ABILITY TO BE GUIDED. We must have faith in our heavenly Guide — God. Otherwise our search is fruitless. There is no half way measure in faith. Either we have faith or we have it not. We cannot have "little faith". Even Peter fell or sank because of that. For if we have only a "little faith" it really means we have none. There is no half way measure and the reason is that faith is a divine principle and principle is never divisible. It either is, or it is not.

THE NECESSITY OF FAITH Let us assume we have an unsolved problem on our hands. It is obvious, through limited understanding we have not touched the source or cause of the problem — otherwise its solution would have been found. If we truly believe we have done all that is humanly possible and are not ignoring any personal responsibility that may be causing its existence, then, with true faith in our heart we should ask for spiritual guidance to solve our problem. Believe implicitly that it will be given us, not because belief has any magical qualities or properties but because disbelief closes our minds to higher vibrations and turns off our spiritual dial to the very inspiration and help we are seeking. Have strong faith and believe, and the door will open. Remember: faith can remove mountains (big obstacles). The Great Book is replete with instruction given

to us by the Master, "to believe," "have" faith". Indeed it is recorded of him that at one place he could not do "many mighty works there because of their unbelief". It is said of him that he never healed anyone without first asking "Dost thou believe"? It was not the mere belief but the attitude of receptivity that belief produced that enabled him to complete his healing work. The law of cause & effect was operated in a tangible way. Thus, when we ask for guidance and help, our belief in its existence enables us to receive it.

Divine guidance or plan surrounds us everywhere. The universe is a living testimony of it, every moment of time. Yet, in our blind gropings we dare to question the Plan of our Creator and his personal interest in his creation. Our Father is far more deeply interested in us, in spite of his greatness, than we are in him in spite of our smallness. This may sound like personalizing God but remember Companions : God is the consummation of all personality.

IS GOD INTERESTED IN MAN? Man has taken upon himself, as the price of his evolution to consciousness, a vast responsibility that he will not be allowed to escape. He is obedient to law and plan and he knows there is law and he knows there is plan. He knows this by reason. Do you suppose that, for one moment, God is not keenly interested, nay anxious, in his creature - Man - made in his own image, as to how that creature performs the work allotted to him? Let your reason answer you that. If an universe can be reduced to chaos by the disobedience of an atom, how much greater damage could man do if he ran amuck? Oh yes, friends, God is very deeply concerned and interested in his creature, man, for he is the building block, not of a material planet, but of a world of consciousness and the channel of the power of the Divine Mind.

The Great Book says "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows". This being true, then the man or woman who doubts that God, cannot or does not interest himself in them, is putting himself at a lower value than many sparrows. Is that an exalted idea of one's own worth? Here is where all man's trouble originates! From universe to photon, all obey law and plan although they do not know it, nor are they conscious that there is law or plan. Man knows there is law and plan but he tries to disobey both by interposing his human will against the laws and plan of the Divine Will, the latter exerted solely for the good and welfare of the very beings who seek to disobey it.

We are assured that God is aware of the falling of a sparrow and yet, when we pray to him we frequently say "Lord hear my prayer" as though some prayers were ignored or not heard. Now, as students of the arcane we know that thoughts have life and a prayer is a thought directed to God. If we mortals can sense a thought directed toward us, do you believe

God is less sensitive? Every time we pray we are using his substance and he does know it is being used — what's more — he is aware of our need even more than we ourselves!

The direction to which I am referring is not that of a scolding, critical monitor but of a reservoir of power to which all mankind has access, in equal measure, as man's capacity to receive it expands and his need for such a power is awakened. The direction or guidance to which I refer is all nature's search for *light*. Divine guidance is light — on every plane of being. Where there is light there is no darkness whether it be in our mind, heart or surroundings.

Divine Guidance always manifests through light in some form. It never fails. A flash of intuition, a gleam of inspiration, the light of illumination, understanding — all are the result of light in some form of expression.

COMPANIONS' RESPONSIBILITIES From this we can sense that if we are alive, happy, radiant and overflowing with constructive ideas, we are, consciously or unconsciously, in harmony within ourselves and in tune with Nature's Creative Plan and therefore responding to Divine Guidance. Divine Guidance is a state of consciousness available to us at all times providing we are ready or prepared to receive such guidance. Our ability to respond to Divine guidance is dependent upon our sense of spiritual responsibility, not only to our fellow human beings but what is even more important, to God. Yes my friends: *we have a spiritual responsibility to God.* As our consciousness of this responsibility increases, our ability to respond and to fall in step with God's Plan follows as naturally as the law of attraction. This consciousness affects us in such fashion that our thoughts respond only to those that are in harmony with constructive, creative results.

DIVINE GUIDANCE MUST BE EARNED Every time we allow destructive and negative thinking to possess us, we have placed a barrier of denser vibration and lower frequency between us and the spiritual guidance we are seeking. Disbelief, prejudice, doubt and hatred in any form — these are the greatest barriers we establish between ourselves and God. Man's ability to receive Divine guidance is not dependent upon God's ability to impart it, or on the possibility of its existence but *on our ability to attain it.* *Divine guidance is an attainment we must earn.* Whenever you think prayers are unanswered blame not God for the seeming failure but *look within for the reason!* One may feel that God, being all powerful, can overcome all obstacles and therefore reach one just the same but, my friends, when you rationalize thus, you are overlooking one thing and that is : GOD NEVER BREAKS HIS OWN LAWS because he IS those laws. And it is a scientific fact that frequencies, to be heard, must operate on the same levels, otherwise sounds are lost.

God speaks to us through our divine natures, not in words as ordinarily understood, but through the Ocean of Divine

Mind or thought to which we all have access. As so often mentioned, our minds are not our own but a portion of the Divine Mind we have been given to use to our capacity.

Divine guidance or the Divine Plan is in the ocean of Divine Mind. Our ability to follow this plan is just the same as our ability to read a blue print here on earth. We must know how. Just as we cannot read a blue print unless we know what it is a print of, and also know the technicalities involved, so too, in following the Divine Plan we must understand a few basic principles. What would we regard as the fundamentals of Divine guidance?

1. Knowledge that Divine guidance is a fact.
2. Desire for Divine guidance.
3. Faith in Divine guidance being available to you.

Companions, you may wonder about my frequent reference to the power of positive and negative thinking. The moment you "doubt" — something very interesting takes place from a psychical standpoint. Were you to see yourself, you would find that the astral body would look confused or "fuzzy" and grey would be a predominant colour. If the doubt is real strong and bordering on fear the colour would be still darker and the astral body would become definitely partially dissociated from the etheric. That is why some cannot move under intense fear. This produces panic, hysteria and sometimes a complete collapse of the physical body. This, of course, is an extreme illustration but in modified form it shows what happens when we are consumed with doubts, fears and apprehensions. During these periods, no matter how faithfully we may pray and ask for guidance, we have not the efficient equipment in place for that guidance to come through. The astral body has set up an obstruction that does not permit anything to come through, no matter how eager help there may be for us. However, if we are fortunate to be able to go to sleep, that enables the astral body to realign itself and the line for inspiration and help to be opened up. That is why, when you say "I'll sleep on it and then decide" — you have done a very wise thing.

MIRACLES

But what about those who are in desperate straits and who in their bewilderment and despair, ask for help and guidance — and receive it — even though they are almost losing consciousness? It is because, in spite of all, they do have faith and therefore have sent out a positive spark, not darkness, that can be utilized as a means of communication and help. This involves such etheric explanations that I don't know if I can make it sufficiently clear. When an individual sends out a prayer on the ethers, backed up by faith, it becomes a stream of light with vital force that can be utilized not only on the ethers but on the physical plane as well. Frequently this produces results that man in his ignorance calls 'miracles.' There is really no such thing as a miracle. Everything is the result of a predisposing CAUSE. It is only when we do not always know the source of those causes that we call the mani-

festation a "miracle".

Can you begin to appreciate why it was that Jesus insisted upon belief before he healed anyone? His frequent question was "Dost thou believe?" He asked it because it was necessary for the person soliciting help to be in a position to receive what he had to give.

Faith and prayer open the door to Divine guidance and are a practical preparation for the reception of greater light. Eventually, man will discover that, if light is of great importance on the physical plane it is of *tremendous importance* on the other planes as well. Light is a transmitter of spiritual guidance and illumination. I counsel you, brethren: seek light on all planes of being as you would a precious jewel. *Strive to express light in all you do and think and you will find that you will be living in true alignment with all that makes life well worth its struggles and apparent disappointments.*

DISAPPOINTMENTS ARE REVELATIONS Why do I use the term "apparent disappointments?" Because disappointment not only involves things or conditions that are not - but also things as they are - and not as we imagined them to be. Therefore, whenever disappointment sets in, either of a person or of a condition, rejoice that you know where and how you stand in a given situation, for that is the first step to progress. No one who has ever accomplished much in life has gone through it without many disappointments for they are the clearing house for further action. DISAPPOINTMENTS ARE REVELATIONS OF THINGS AS THEY ARE. When you are disappointed, is it not because you have discovered things as they are and not as you had wished them to be? *Take your disappointments for they will make of you a finer and better person, instead of the reverse.* If you cannot stand the truth no matter how much it hurts, can you expect to make any real progress? There's that trite remark -- "He/she cannot take it" -- making reference to disappointments received.

Man in his everyday life is becoming more and more aware that ability to cope with life in all its phases, with faith and confidence, regardless of disappointing experiences, is a sign of strength, and is greatly to be desired. Coping with life in a vital, constructive way, means gaining in courage, strength, faith and understanding as never before and as long as life progresses.

Those who allow weakness, discouragement, fear and doubt to become their guiding attributes have nothing but disappointment in store for them.

DIVINE GUIDANCE / SPARK WITHIN The reason it is impossible for us mortals to understand God's Plan except fragmentarily is because we are a part of that plan and the part can never understand the whole. Likewise, we live and move and have our being according to Divine guidance or that spark within that is

divine. However, the Divine requires vehicles through which to operate or function and that is where we can consciously help in releasing the Divine guidance that is ever ours. Only our disbelief prevents its active functioning.

THE INNER STRUGGLE Man is forever struggling between his lower and higher self (so called). In reality it is all one and not two separate persons or selves involved in this struggle. But so intense is the conflict, at times, that one feels as though torn in twain. Why is this? Is it because the various vehicles are in conflict with each other? It is because our higher nature is not usually in agreement with what our lower nature may be planning?

Whenever we go through periods of inner struggle it is because those phases of our nature are struggling for expression and unless the higher overrules the lower : unhappiness and disappointment are in store for us, no matter how rosy the picture may appear at the time.

It is at such times as these that we outwardly turn for Divine Guidance forgetting that Divine guidance comes only from within. If, for any reason, it does not come through, we may be sure that we are impeding its expression in some way. The most frequent obstacle is lack of faith.

Astrally, faith is seen as light of such beauty and vitality that no other vibration can substitute for its life-giving quality, while its opposite polarity : fear : is a vibration without light that destroys and kills.

Man will have to learn to think for himself as a part of his evolutionary growth. As man grows in evolution, he will grow in his understanding of Divine guidance. Inwardly — he knows it NOW to be a fact — but that is inwardly; later he will know it on all planes of his being, and every person can hasten that day and hour for himself.

THE WAY TO SPIRITUAL INTEGRATION The only way you can spiritually integrate yourself is by consciously and with intent, replacing every negative faculty you possess with its opposite polarity. Strive to give life the beautiful and best that is in you. The only way anything can exist is through being. Therefore, be not satisfied in just knowing within yourself what is noble and beautiful *but express these qualities in everything you do.* THIS DOES NOT SIGNIFY THAT YOU WILL (OR SHOULD) BECOME SUPERIOR IN YOUR ATTITUDE TOWARDS OTHERS BUT JUST THE CONTRARY, YOU SHOULD STRIVE TO BECOME AT-ONE WITH THEM, BUT GIVING DIGNITY, MEANING AND BEAUTY TO EVERYTHING IN LIFE. Thus, a friendly word of encouragement to every one whom you contact will have the effect of spreading light and cheer and colour in unexpected

places. On the other hand every time you are grumpy and sour you are shedding distress and sorrow wherever you go.

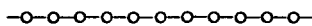
To be your best at all times is the response you are making to Divine guidance. Guidance, as has been explained, implies a plan and direction. That our mysterious universe, established on law and order, is functioning under a Divine plan and guidance is obvious. No man presently in the Forest of Errors will ever know what that plan is, but the more we consciously raise our vibrations to higher frequencies on the dial of life, the more we will be able to attune ourselves to the Divine Receiver available to us all.

E X E R C I S E

Incorporate this exercise into your schedule of mystical practices:

Sit comfortably and relax. Feet on floor and hands in lap, unclasped. Breathe easily. Visualize clearly an aura of pure, brilliant light surrounding you. Expand this light so that it engulfs the entire universe. Pray for enlightenment, or for illumination on any particular problem or question you may have. Then empty your mind of all thought — sit quietly and be receptive. Answers/responses may come visually, audibly, as a "feeling" or a combination of these. They may come immediately, or you may become aware of them subsequently.

Do not exceed five minutes in the execution of this exercise.



EXAMINATION QUESTIONS

- 1) What is the central point of this lesson?
- 2) Has this lesson helped to clarify the all important subject of Faith, for you?
- 3) Why did Jesus insist that the person soliciting help first believe, before he attempted a cure?
- 4) What is the most frequent obstacle met in seeking Divine guidance?
- 5) What is a 'miracle'?
- 6) Do you believe the universe functions according to a plan? Regarding your answer, either "yes" or "no", what are your reasons for so believing?
- 7) Should disappointments be seen as failures?
- 8) What is Divine Guidance?

Dear Companions:

In our last Liber we gave the speech of Sâr Hiéronymus to the fourth session of the F.U.D.O.S.I., which was held at Brussels, Belgium, in August, 1939. We now come to the fifth session of the F.U.D.O.S.I. which was also held in Brussels, July 21-22, 1946. It was the first session to take place after World War II. We begin with the speech made to the assembly by Sâr Hiéronymus, Imperator of Europe:

SAR HIERONYMUS' OPENING ADDRESS
Message Of The Imperator
Of Europe

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

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

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

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

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

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

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

"And finally, the Imperator of the F.U.D.O.S.I., the Very Illustrious F.: Augustine Chaboseau, Grand Master of the Traditional Martinist Order, who died in Paris, on January 2, 1946.

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

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

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

"As far back as 1934, it was in view of this impending calamity already threatening Humankind that the Leaders of our Orders had deemed it absolutely necessary to constitute again a selected body of Initiates, like unto those of ancient times, to combat materialism and selfishness in all their [*the following words in italics are "guesses" -- the document we have before us is very badly worn and illegible at this point*] *manifold (?) to save the occidental civilization and to colloborate in the Divine and Universal Work of Spiritual Restoration.*

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

"The frightful storm that was to rage upon old Europe, and in fact upon the whole world, had been disclosed to us in a flash of Divine Light. Soon the tremendous cataclysm was going to burst upon the world. In the visible, as well as in the Invisible, the violence of the Black Forces, of which Nazism was the most inhuman expression, struck the splendid cities of Europe, threatening to annihilate its living civilizations; those Satanic Forces shook the structure of spiritual values to its very foundations. But in the Sacred Orders of the F.U.D.O.S.I. in Europe, and more particularly the Rose+Croix, Hermes and the Martinist Order, proceeded with their mission, bringing to a disabled world the hope of a new dawn, and of the possibilities of a spiritual restoration, even in case of the dreaded victory of the Forces of Darkness.

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

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times, released provisionally and then threatened in his very life, in August 1944; he received in time a providential warning and thus was able to escape from his enemies.

"The Emperor himself worked covertly because he felt that he was constantly spied upon and threatened. He organized secret meetings, granted R+C Initiations, received Belgian and French Brothers, giving them enlightenments upon the great and sacred (Missions?) of the Orders, at that time and for the (?). [the word here looks like future].

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

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

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

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

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

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

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

"In fact, war, as yet, is not finished, we are having the same

trials, passing through hard experiences just as during the war, and it is perhaps the most difficult period of human history. It is in such hours of darkness, of crisis, that the Divine Intelligence and Will has trusted again His selected ones, His prophets or His Magi, the mission of showing the way of salvation to men, and of lighting up again on the Holy Mountain the resplendent flame of the Holy Spirit.

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

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

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

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

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

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

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

"Taking up again the words of the Martinist Message, we may repeat this call for the Initiatic Crusade.

"In such an upset period, when the selfishness of individuals, of nations and of races is increasing more and more, at this crucial point in the cycle of civilization, to save humankind from the abyss of barbarism, of brutality and of frightful cruelty to which it is rushing madly, noble and generous souls are greatly needed, that they

may be infused with the true wisdom and science, inspired with the spirit of the purest and most Christian Love, capable of facing martyrdom fearlessly and to suffer it for the of the sacred mission to which they have pledged themselves.

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

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

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

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

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

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

"We carry on this sublime Tradition of the Christian Magic, and with the help of the Invisible Powers of Light, delving deeper and deeper into the wonderful secrets which we have inherited from the Great Masters of Illumination of ancient times who have preceded us on the way of Initiation, of the Sublime Path of Christ, towards the effulgent Light of the Holy Spirit. We shall spread on the world their forgotten teachings, and because the world yielding to the Forces of Darkness and lost in the abyss of materialism and selfishness has turned aside from the Holy Scriptures of which it recognizes no more the light and the power, we shall bring to a selected few the invisible strength and the transcendent understanding of their Mysteries.

"Before God we pledge ourselves to realize this plan of action and to realize it without delay, for there is urgency and we must hurry. The time of great tribulations announced in the Revelation is that in which we are now living. The Lamb has already opened the first three seals. The day is now close by when we shall stand before the throne of the Lamb in our white robes, and the Angel will mark us on the

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forehead like unto God's other servants and because we shall have accomplished on earth the Will of the Father, this ineffable Will which He reveals only to saints and to Magi, we shall rule with Christ during the Profound Peace era which St. John's Revelation promised the world."

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Before we go too much further, let us record here the thoughts of Dr. Jean Mallinger (Sâr Elgim), Grand Chancellor of the F.U.D.O.S.I., on this conclave:

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

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

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

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

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

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

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

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

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

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

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

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

"The dreadful war which we have just passed through kept the Orders and Societies from all active work or cooperation ever since (?) [date indistinct but it is probably 1939], and it is only after overcoming most unusual obstacles and difficulties, and through secret means, that some contact was maintained between America and Europe during the long and hard years of human upheaval and the enslaving of Europe.

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

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

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

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

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

"In each country, each authentic and regular Order knows its imitators and such false prophets. It was necessary to watch these

clandestine movements, to expose these imposters or instruments of hidden and unavowed forces, in all countries, wherever they be operating, and thus avoid any confusion between the regular and authentic Orders and false organizations that are harmful or that give teachings that have nothing to do with the Universal Tradition and Esotericism.

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

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

The article went on to explain the symbolism of the F.U.D.O.S.I. emblem and concluded under the subheading The Works of the 1946 Convention, which told of the appointment of a Council of Regency to manage Martinist affairs since Grand Master Augustin Chaboseau had passed on. (Both of these topics have been covered earlier). The remaining particulars are as follows:

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

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

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

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

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

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After this 1946 Convent, two further meetings of the Federation took place, in September 1947 in Paris and in January 1949 in Brussels.

Devoted to the advancement
and mystical enlightenment
of Man.



“Saint Christian”
River Road, Bridgetown, Barbados.
Grand Temple of
The Martinist Order of Barbados
L’Ordre Martiniste et Synarchique

Cathedral of the
Universal Gnostic Church

Registered Office
International College
of Martinist Studies