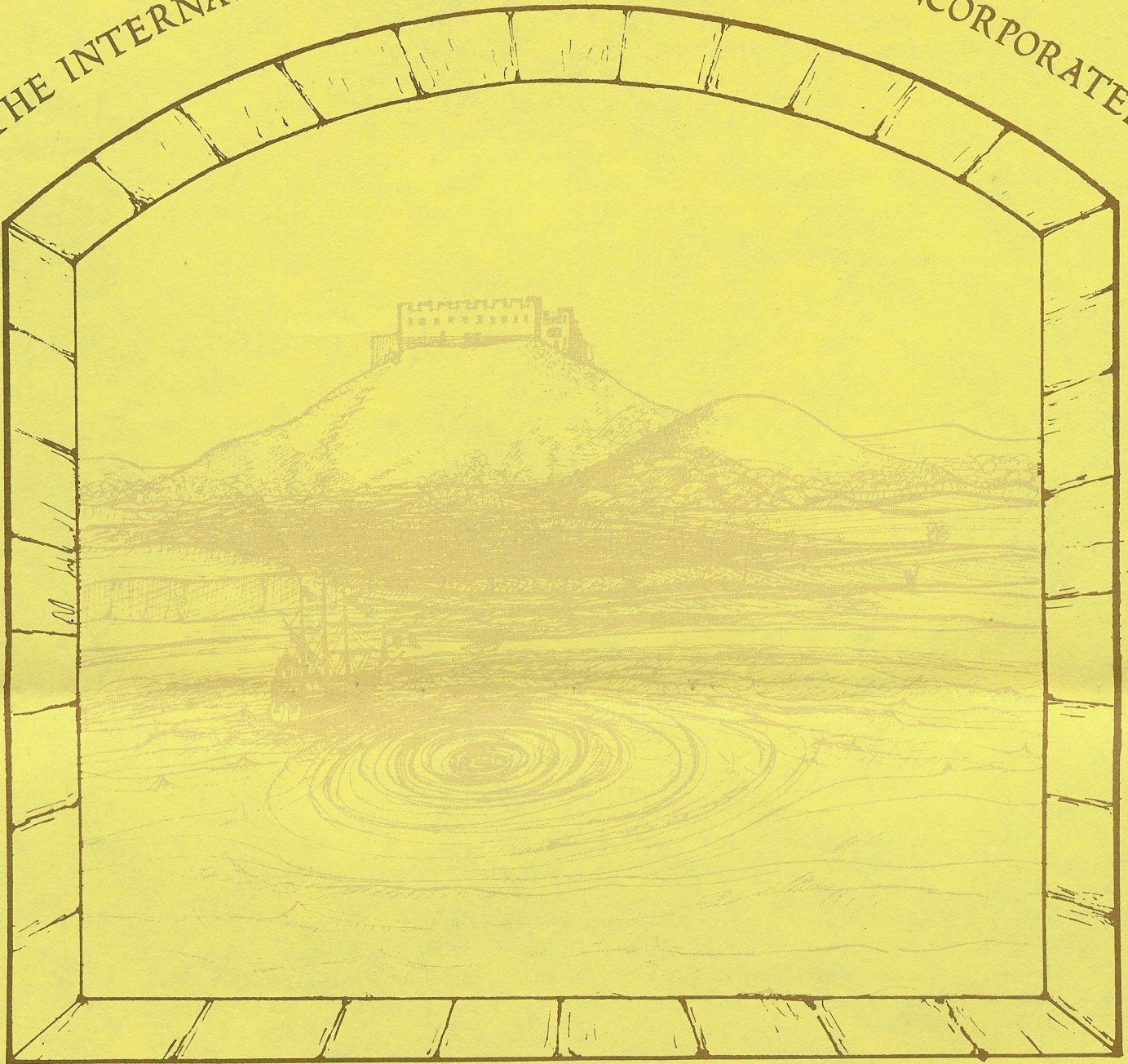


THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

LIBER 25

GRADE: *COMPANION*

Private & Confidential

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

HISTORY OF ETHIOPIAN CROSSES

THE ETHIOPIAN CROSSES have their origin way back in Biblical times ... long before the Christian era. The old Coptic priests in Ethiopia say the Queen of Sheba decided to visit Solomon because she had something wrong with one of her legs and she believed that he was a great healer. She took with her many gifts. It is related that Sheba and Solomon got along quite well, for they had a son and he was given the name Manelik (the first). Manelik, it is said, remained in Jerusalem until he was 19 and then returned to Ethiopia and became the first Emperor. The late Emperor Haile Selassie claims to trace his lineage to this young man. Memelik was educated in Jerusalem and Ethiopia; priests say that a type of cross called a LUMOT that was in use in Ethiopia long before the Christian era, was brought back by Manelik when he arrived from Jerusalem. It is thought the LUMOT must have been one of the symbols in the temple of Solomon. In the centuries that followed, a flattened lumot became a Christian sign. The basic shape of the LUMOT can be found in all Ethiopian crosses.

The Ethiopian crosses in their symbolic content, reflects the history of Ethiopia. Ethiopia has been described as an "ancient Christian island in a Moslem sea." Ringed by militant Islam, Ethiopia isolated herself from the outside world for nearly 1000 years ... close your eyes for a moment ... and see her long ago, when Egypt sent emissaries to the courts of her powerful kings and mediterranean travellers brought the language of Homer from the Red Sea shore ...

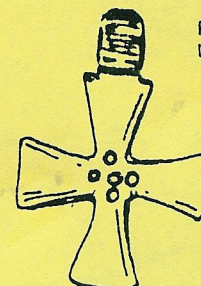
Ethiopia had contact with Christianity from the days of the apostles. We read in the New Testament of St. Philip explaining Isaiah to the eunuch who served the Queen of Ethiopia. Also, we know from Historia Alexandria that Egypt was the site of the ministry of St. Mark. In the 4th cent. Frumentus came to Ethiopia and his name is mentioned and revered as a powerful figure in the early Ethiopian Coptic Church. It is believed that at this time Christian symbolism such as the cross was intermingled with the existing Hebraic and so influenced the work of the silversmiths of the time. The Knights Hospitallers adopted a flattened Lumot as their sign during the crusades.

During the 12th century, in the north-central village of Laibella, artisans hewed eleven incredible churches out of solid rock. An Ethiopian legend relates that the Arc of the Covenant is hidden there. Some say the cross with four dots or circles found on many Coptic crosses is a location marker for this treasure. At the end of the 16th cent. the Mohammedans posed a real threat and the Emperor of Ethiopia appealed to the King of Portugal for help. The requested aid was sent and the son of Vasco da Gama chosen to lead this adventurous expedition. The Portugese expedition was victorious, but after the war many Portugese had to remain in Ethiopia for almost a year awaiting a ship to take them back to Portugal and during their time in Ethiopia they left a record of their visit among the silversmiths ... the ornate designs being made by the Ethiopian craftsmen abruptly became more latin in shape ... but the crosses still exhibited the outline of a flattened lumot.

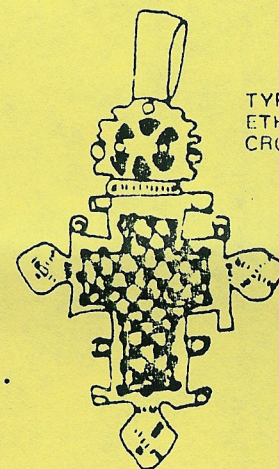
Ethiopia has shut herself off from the outside world during much of her existence and it is only in the latter half of this 20th cent. that some of the ancient crosses have become available. In 1942, a westerner: Angelo Di Benedetto was assigned the job of mapping a coast to coast strip of Africa; his travels took him to areas not previously visited by western man. He also traveled the coast of the Red Sea along the route probably taken by the Queen of Sheba. He made many friends among whom were the priests and bishops of the Ethiopian Orthodox Christian Church. From these, as well as from the people in areas where strangers seldom return alive ... he was able to gather a remarkable collection of crosses and other artifacts ... as well as some interesting history.



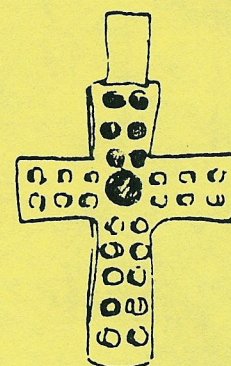
LUMOT



FLATTENED LUMOT



TYPICAL ETHIOPIAN CROSS



ETHIOPIAN CROSS SHOWING POTUGESE/LATIN INFLUENCE

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Dear Companions:

We begin by answering some questions: One of the problems we have is regular access to supplies. Operating from a small island where almost everything is imported from overseas means that business houses are often "out of stock". This affects us in many ways ... we can't always get the same colour paper for example! Or the same quality envelopes! Very often the high humidity dampens the stationery and this causes unclear copies or copies with "splotches" i.e.: unprinted sections. We try to watch for this and discard bad copies ... but we know some get through. We are sorry about this; we try to do our best ... if you ever receive an illegible page be sure to let us know and we will send a replacement.

May we thank the many, many Associates who shower us with so many compliments. We are always happy to learn about the various ways the ideas in these Libers are helping.

Another area of concern is "promotion". We are doing the best we can with the advertising budget but we rely more than ever on members telling their friends about the Work. Thanks again to every one who "spreads the word" and to those who send donations and other helps. It is this support ... and your prayers ... that enables us to carry on.

Let us turn now to tonight's lecture:

Dear Brothers & Sisters:

Private & Confidential

#89



In a first endeavour at systematic self-analysis, I said in the last lecture that Man is made of different identities working normally towards their own individual aims and assuming, in turn, control over our whole being. This should not be difficult to understand as you have already had it explained that Man is composed of a congeries of "bodies" and it would not be unreasonable to follow that the various aspects of ourselves exert their particular influence on our total psyche. Regarding the different identities, we classified them into three main categories constituting the three main components of our being: the intellectual or mental being; the sensitive or emotive being; and the corporeal or physical being. It may be well to clarify the meaning of these terms as we understand them:

- (1) By intellectual being we mean that part of us whose actions are entirely controlled by the intellect, or the mind. We could therefore also use the expression: mental being.
- (2) By emotive or sensitive being, we mean the part that depends on emotions and sensations ... that part of us which FEELS (both physical sensations and emotions).
- (3) By physical or corporeal being, we mean simply the body with its organs and functions on the physical level.

It will become evident that I am now expanding on a subject which we have touched on before. You will remember that in our study of the triadic pattern of creation, we said that Man was threefold.

We said he had an [^]Ame, or Spiritual Principle; an intermediate Plastic Envelope; and a Physical Body. Each of these divisions of Man is in turn divisible into 3 sections ... each of which is more intimately related to either spiritual activities, emotional activities, or physical activities ... with one characteristic predominating.

In other words: the [^]Ame is divisible into 3 sections, likewise the Plastic Envelope and the Physical Body. In each section the same [^]division of spiritual, sensual and material persists. Thus ... in the [^]Ame there is a pure spirit element which we could call 'spirit of spirit' that is predominant ... but there is also an emotive element which we could call 'sensuality of spirit' ... and a material element: the 'material manifestation' of spirit.

The Plastic Envelope is also divisible in 3 sections. (NOTE TO LODGE MASTER: ALLOW THE BRETHREN TO WORK OUT THE THREE CLASSIFICATIONS).

Likewise too, the Physical Body is divisible into 3 ... and we could identify the three qualities in each of the 3 sections of the body as follows:

In the head we find the spiritual influence is the strongest and the emotive and material are lesser.

In the chest the emotive is the strongest and the spiritual and material, which are also present ... are lesser.

In the body-regenerating organs grouped under "abdomen" the material influence is strongest and the spiritual and emotive are lesser.

You will note that although a particular quality predominates in each division, the other two are not altogether absent.

(PAUSE ... IS THE FOREGOING COMPLETELY UNDERSTOOD?)

(Note: You will recall from our previous study of duality that the Absolute condition does not exist (at least on our present level) ... there is a little light present even in the darkest night, and there is a little darkness even in the brightest day - etc. etc.).

We have spoken also of the 3 levels of consciousness. The lowest or Instinctive Consciousness is concerned with the automatic functions by which the body is kept alive and replaces the energy it uses. The Intermediate Consciousness is that through which we FEEL ... (when we are isolated in that state of consciousness, we become fully aware of being or of existing. It is a state of AWARENESS.) The Higher Consciousness, in its pure form, is that which could exist independently of our physical being ... even of Life. It is pure thought that does not depend upon impressions from our senses or emotions. It is, indeed, that segment of God that is in us. To be wholly in this state of consciousness is to know illumination.

(LODGE MASTER: GO OVER THE ABOVE PARAGRAPH AGAIN.)

I must repeat here what you have been told already concerning the 3 divisions of Man, his 3 beings and his 3 states of consciousness: namely, that these 3 divisions are to a certain extent arbitrary.

There is no discontinuity between each division ... they merge into one another and they are in fact "borderline cases". But these divisions help us in our analysis and offer a sure guide to our work as long as we remember they are not as rigid as may first appear.

We have therefore, at different times, divided Man into sections and parts in order to study better the characteristics or features of each division, isolated from neighbouring ones. This process is known as ANALYSIS ... that is: dividing the subject into its constituent parts in order to study them better. To reap the full benefit of our studies however, it is obvious that this operation must be followed by another one in which, having acquainted ourselves with the working and functioning of each part, we re-build the whole and then survey the overall picture. This second operation is known as SYNTHESIS and that is what we shall soon have to attempt.

* * * * * D I S C U S S I O N * * * * *

Meanwhile, let us carry the last stages of our analysis further:

You were asked last week to try to distinguish in the course of an honest self-appraisal, those actions or reactions that can be attributed to your intellectual or mental being, from those originating in your emotive being. In other words ... were your actions in each circumstance dictated by your HEAD or by your HEART?

If you have attempted such critical self-study, you will have noticed how your mental and emotive beings are well equipped to fight between themselves for the lead. Each has its own arsenal of weapons and is apparently able to manoeuvre at will.

Let me quote a hypothetical example: A person on his way home suddenly sees a man come out from a side street in a state of apparent inebriety and, after a few staggering steps, falls against the curb of the road.

Now, according to his particular make up, the witness will feel an urge coming from his emotive being. Let us be charitable to the witness and suppose that he has a compassionate heart. His first reaction will then be to go and help the man. This is a pure movement of the heart that owes nothing to thought (mental being) or the preservation instinct (physical being).

But then in quick succession, the following thoughts will flash through his MIND:

"I wonder whether I shall get dirty picking him up" ...
"Maybe he could be violent" ...
"I would have to take him somewhere and that would delay me" ...
"There is a nice programme, my favourite, on television" ...
"He might be sick on me" ...
And so on.

Now all these are strictly egotistical thoughts. As we do not usually like to admit EVEN TO OURSELVES how selfish we really are ... we then see quite a remarkable piece of "whitewashing" on the part

of our Mental Self. Not willing to admit that he or she really does not care enough to become involved, the witness's mind or Mental Self will quickly spin a web or arguments in order to question or repress his Emotive Self, whose first move was towards direct help. The Mental Self could elaborate this type of argument: "After all, he is drunk! ... It is his own fault ... why did he have to get himself in such a state? ... This will teach him a lesson ... If I help him I shall only be encouraging him ... After all, drunks never hurt themselves ... "

After a few seconds of this, his conscience stiffled, his susceptibility quietened, the witness will delicately step over the body and proceed on his way home. The Mental Self will have (under the stimulus of an intimate egotism) triumphed over the impulse of the Emotive Self.

-o-o-o-o-o-o-o-o-

Are the various "selves" that go to make up the being called Man, separate and distinct ... or do they in fact merge into one another, with no clear line of demarcation?

How should one reason? Should we listen exclusively to the Heart ... or to the Head ... or to the Instinct (body)? Should be "blend" the ideas that come from the various "parts" of ourself?

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NOTE: DO NOT PROCEED TO STUDY THIS LECTURE UNTIL YOU HAVE COGITATED FOR AT LEAST ONE WEEK ON LECTURE #89.



Dear Brothers & Sisters: *Private & Confidential* #90

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 didn't 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.

Private & Confidential

We return to John Yarker's Notebook !
who are also Freemasons.)

(Especially for our brethren

Knowledge is Power #91

Dear Bro Hugston,

Harodim

14 Jan 1896

Prepare yourself for receiving a theory. Can you give me any information touching the English Harodim Ritual and Ceremony? Has anybody got one? You will see hereafter what I mean by Ritual. I would like to peruse it in order to identify some references and abstracts.

I have read all I can get hold of concerning it both mss. and print and have certain parts of the working. I am sure that you do not believe that Harodim = HRDM in one sense allowing at the same time that HRDM is a corruption of the word Harodim but that the original import is gone.

Part of the old Harodim is the Royal Order of Scotland or the Harodim of Kilwinning stripped of much of its former lectures and adjusted to modern circumstances of which more hereafter. Now then for my postulates. When I use a year it matters not as to the exact date [,] when I say degree it is not in our present sense but often used for want of a better expression or as being equal to "Section" or = degree of knowledge.

We have 3 degrees in 1720. We have the mss "Constitutions and their History (!) before that date for a century or two π , establishing the custom of one historical (!) retrospect from say "Noah" his flood to Charlemagne as a precedent. Then follows references to various additions later on. Next we have the *printed* "Constitutions" and history up to say 1700.

Then we have Oliver who says he first traced the lectures (!) at 1720. It matters not if *Loethe's quotation King Henry VI 1425 or before is a part of older lectures (!)*.

Then we have the Harodim working 1743 and before to which Master Masons were admitted to open the Lodge (consequently Craft Lodge) but not to the lectures. (Palatine Lodge minutes).

The lectures (all of them) up to 1513 were Christian. Lodges gave them (1813) various degrees other than the craft.

We know that Harodim lectures (!) covered the whole ground of Masonic knowledge, esoterically [,] historically (!) and emblematically with various allusions to practical Masonry as then understood.

note: these brackets [] are our interpolations. Words we are uncertain of have been inserted.

Naturally these lectures could not be given or learnt in any single night but took a long time.

Theory

In order to distinguish those who had attended the series of lectures[,] to prove their knowledge up to such a point, a catch word and perhaps a catch sign were given to mark their progress, such word being most naturally taken from the subject matter of the preceeding lectures?

From this judicious system of education or in other words from the Harodim lectures sprang three results

- 1., Our so called Lodges of Instruction.
- 2., The lectures attached to all degrees - Where they have not been forgotten, they are seldom given.
- 3., Our High Grades.

For in the course of a little time when the Lecture Master became an ornamental officer the section was eviscerated and the catchword etc. alone was substituted and this broke up the B.Brn into Classes Sections or degrees of knowledge. (!)

Hence the foundation of a new order with superior knowledge.

Now as soon as any one such separate body was evolved, the old Harodim lecture was crippled to that extent for the arcana of that "degree" could not be any longer given in the Harodim lectures.

In this way the children devoured their own father and thereby the Harodim became an impossibility, in fact until finally it was itself conferred as a degree *'Made free of Harodim'*.

Section holders invent Passwords. Sections are called degrees. Degrees generate systems.

Different renderings by different Lecture Masters, foreign *fraud* and return with new clothes, revision and foreign influence, on one and the same incident create the multiplicity of *similar degrees*.
The first to be evolved would be the Master of the Chain with all its variations.

Then the Passage of the Bridge leading through the Arch to the Mark or vice versa, etc. etc.

Now you have my theory and being its parent I like it well; it seems to get us over a lot of difficulties and is - well -

plausible enough. I happened to be the Chief of the Harodim just now, for that dignity has been handed down to us through the old Sanctuary W. R. Wright Templars in the Royal Hunt & am seized with it also Separately from that branch through the Mediating 45 working via Wm. R. B. Reed P.M. 45 Editor of the Chronicle & W. G. Mark M. and not only that but many other degrees now only worked by us which I give in the old way in lectures etymological historical and metric.

Please avoid the mistake of confounding the Harodim with Heredom, we conferred all along the Harodim (free of Harodim) after the E. P. R. to, Pelican & Eagle & but before the Kadush & the In Plus Ultra which with us is mixed up with the R. Arch Knights Templar Priest. I am quite sure of this & state it from documents before me. I have also a series of lectures Verse & Prose & which lead through the M.M. into much of what is now the Arch including an interesting astronomical lecture.

Now please peruse my sketch with a much patience as you can command, I will not insult you by a detailed scheme, points only are indicated. Please let me have your views and oblige. You will notice what I call ritual on the 1st page is that obligation which is now and was certainly formerly exacted as to advanced knowledge. Also the lectures. I do not desire this to be for any other perusal than your own privately.

A Sample of the old lectures enclosed which please return and oblige. N. N. Schmitzer.

Slips of old lectures, very faded & cramped hand.

"E or D.P.S. in emblem of the two famous P. [Pillars?] erected near Bethlehem which supported an arch and formed a magnificent gateway, under which Solomon at his own request was anointed King of Israel

during the life of his father. It was also under this gateway that he married his 2nd wife, *the daughter of Japheth (?) King of Egypt* and it was on this spot that he offered a magnificent sacrifice like to that which made at Gibeon when the Ark of God's Covenant was, he reposed in this gateway all that night when the Lord appeared to him and graciously condescended to grant him whatever he might ask, which was piously and gratefully accepted by the noble choice of wisdom. It was under this gateway and between the two famous P-s, that he had his 1st interview with *HNJ* [Hiram King of Tyre?] and on that sacred spot *NWAQ* was first introduced to him by the noble Adoniram Prince of Jerusalem and whose sister *NAD* afterwards married. In that place also did K.S. receive the learned and beautiful Q. of Sheba who came to visit him and view the magnificent temple of Jerusalem."

Handwritten notes:
 ...
 ...
 ...

*"S. Pres. 1 Part of Cov. 2 - Golden Chembrian 4 Rod of Aaron 3 Book of Law
 Perfume of Mirra. " Sardinia Opiaz. Carbuncle Emerald Sapphiric
 Diamond Lignite. Agate Amethyst. Beryl. Onyx. Jasper."*

Templar Ceremonies

It cannot be without interest for us to examine how far the inner life of the Templars in the latter part of the 13th and beginning _____ of the 14th century is reflected by our ceremonies. I do not for a moment mean *the unmodified ceremonies* we now work, but such as were in use a century ago and before that will be taken as our ceremonies as well as those now in use.

To begin then at the beginning, we must state that there was more than one degree in the Templar Order, and they had secret statutes, such as William of Pocklington copied by order of the Grand Master *of the English Langue (in Poy, The Templars, page 525)*.

There was the first grade, known to every Templar, and often enough described in literature, and this although the newly admitted Knight was not a Novice but a *Disputed King* (see the declaration of Wm. de Lamberton *a Scottish Knight (see Poy, page 376)* *"quod non ut unquam in ordine suo anno jurisdictionis, in quo statim habebat Receptionem pro Professore"*)

Then there was the 2nd Degree which all did not receive, but which is admitted to have existed by many English and other Knights. In this degree they were accused, and some admitted that they denied

during the ceremony the divine nature of Christ, and some of them that indecent ceremonies took place, and the recipient was instructed to believe in a God who had not died and could not die. (X)

In the 3rd Degree which was generally given in a General Chapter a picture ^{or} and a head was shown.

The 2nd Degree then was a transient one of trial and the denial of Christ's divine nature is a common occurrence amongst non-jews, from the early part of the Christian era to the present day. The principal tenet of the Mahomedan religion, as well as the Jewish and the teaching of the ancient Mysteries, is the belief in one God. The title "Servants of the Cross" or the crucified was used as an insult by the Mohamedans, who were and are willing enough to acknowledge Him as a Prophet. The highest Catholic prelates maintained that God alone was Almighty - Abdard de Trinitate at the Council of Soissons to which the Papal Legate replied that every child knows that there are 3 Almighty beings. (Cronica l'histoire de l'universite de Paris, Vol 1. Page 241) Everyone indeed gave his own explanation of the Trinity and sects such as - - - - - Doctes monophysites, Adop-

tion, these fathers blended with Gnostics & Monichaeism, The Cathari believed that Christ was God alone, the Albigensians denied his divine nature.


Roscelin the founder of the philosophic sect of Nomalists said that those who believed in the Trinity in Unity must believe that God himself died as well as the Holy Spirit, while his scholar Abelard Maritain said that God alone was Almighty. The Kabbalists who were deeply imbued with neo-platonic teaching gave rise to the Gnostics, and these again to the Sabaei or St. Johns Christians. The latter exist in fact now and they believe in St. John the Baptist but not in Christ.

Now if we remember that the denial of the divine nature ^{and if} of Christ is admitted freely in all countries by the Templars ^{if} we admit this intermarriage, or at least intercourse with the Mohammedans - the offspring was called Quisipati and formed a kind of foreign legion of Bastards in the Turkish army, and there by long residence

(X) In France Wm. de Narsae admitted that a test of obedience [obedience?] had been introduced, which had been brought forward as a change [change?] of denying Christ.

brought the Knights together with many of these speculations and beliefs, it does not follow at all that we need accept the fact that they in reality denied the divine nature of Christ. I will tell you why.

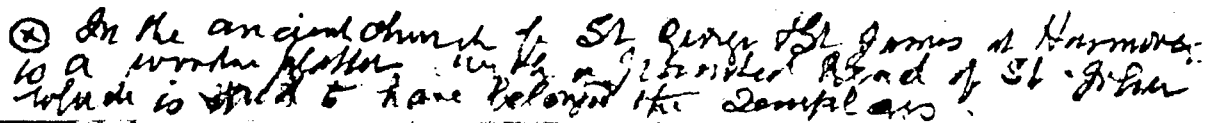
In some of our old rituals the story of St. Peter and the cock and crow, the denial of Christ is rehearsed, - for instance in the 1761 York Ritual, this, as part of the Ritual of the Secret Initiation would easily lead the Judges set to condemn them to twist such innocent acting into an admission of denial. Let us remember that the torture will force out many things, and that education was not what it is now. There may have been also those who were tainted by one or other of the aforementioned heresies, but as a body we must pronounce them free.

But the next accusation, namely that of idolatrous worship of a head or a picture is think grave will be your reply. Now it is first of all admitted that such actions were in existence. The accusation is a picture or head. 

Well I will go so far as to say that they had both a picture, a figure and a head. Then they had a girdle or ribbon which circled the picture and this was turned into magic by their accusers. I will tell you what the picture was and the girdle as well. The girdle was the ribbon at the end of which the picture of St. John the Baptist was worn. See the Ritual of the old York Sir Knights.

But then the head which was in a box. What other can that have been but the Baphomet (say you) as some of them say it was, and who can have been but Malomch, and this is etymologically quite easy, for according to the genius of the Saracen language B & M are often exchanged and H. & Ph, also; so that we have no serious etymological difficulties at all and the head is that of Malomch, and with that all of your other arguments fall down, because this is convincing proof of the Apostacy.

Well Sir Knights we will not go quite so fast, but we will look at an old tracing board, where we will find this fearful head,



just as described with black curly hair deposited in a Chignon. Well this will
remind us of Salubra Crux & the Head of St. John the Baptist, and we now
know at once that some of the Knights used in their secret ceremonies
the head of St. John the Baptist and wore the image of him on a girdle
or ribbon, - just as our old York Knights did and just as was done
by us up to 1856.

Now you will say that is all very ingenious but what
about the invocation of Baphomet or Mahomet: how will you get over
that damning proof? Well Sir Knts I will try to give the explanation
of this old Templar password.

Baphae Bapty means immersion, properly an immersion
in a colouring liquid or ticture and one which leaves a color or dye.
Topically, or in the applied sense, it is used for Baptism in the
Middle Ages, on account of its spiritual colouring Maetos, or Maetis,

MYTOS-MYTOS, means wisdom or science. - - - - Baphae maetos or

Baphae maetos Bap MYTOS (EOS), - is consequently the ticture or dye
or Baptism of Wisdom, and refers clearly to the Baptism of Christ
by St. John from the Spiritual point of view and this word, taken
by some Knights, who did not understand the word to represent this
act, this Password misunderstood by many to be a secret idol, or the
name of one, appears to support my theory and conviction to an enormous
extent.

I would of course require to go into many of our Arcana,
to vindicate the memory of our ancient Knights publically, but to
you I have fulfilled my duty, which I undertook, when I drank to
the memory of all those valiant Knights who shed their blood in defence
of the faith, while fighting under the banner of our Order.

XXX That the denial of Christ practised or recapitulated in
the ceremony was not meant as a positive denial but as a rehearsal
of the St. Peter incident appears from Du Puy, 211-2- Gottfried de
Gonaville (31h), the English Grand Prior tells him when he would
not deny Christ - ego juro tibi in fenculo criminal meae quod

numquam praesudicialiter tibi quantum ad animum, vel conscientiam, and a
little further on (212/315) the same Govaville states that this denial
was done in memory of St. Peter. We need only refer to the Old York
Ritual to see how both these statements are correct. / That the Templars

did not consecrate the bread and wine they took at their ceremonial is another accusation (Du Puy 202). Well no more do we. Moreover all those secretly initiated were Priests, and confessed and absolved. See accusations against them.

xxxix. Turcopoli were children of Turks by Christian mother. (Bucaneg's Lesson)
xl. Pullani " of Syrians in " father. " "
xli. We hear Sir Hugh Goucer and de Montepresato attest before the Judge:
Que le supérieur lui montra une idole bâtie par un figurant Baffometi
(Du Puy p. 216) and Bro. Raymond Rubei (same page) says the same,
"ubi erat depicta figura Baffometi. Well Sir Hugh, I trust we shall in future
understand that this figure was that of St. John the Baptist, or in other words
the figure of the Baptism of divine knowledge, - Theosophic Baptism and
not an idol representing the arch enemy of Christendom, - Mohammed, Mahomet,
Bahomet, Buhamet, ^{1st} We thus learn the falseness of the accusation against
our predecessors. - 2nd - The reason and justification for such a feeling
as invented or degree of vengeance or Kadosh, 3rd, the antiquity of our
old Templar Ritual, which must in their essentials have been handed
down orally, as nowhere in history is any such information, as I now
give you, rendered or preserved, and the compiling of our old rituals
must have had oral tradition to go upon, if not copies of the old
workings. That such workings and secret writings did exist in England
is proved beyond contradiction of even the modern iconoclastic Masonic
critic, who hears nothing, respects nothing, acknowledges no authority
except his own "ipse dixit", and the passages of any writer, however
tainted and false, so long as his reports agree with our critic.

XXXX In order to place at your service the sources of information
I refer you to, I give the first proof that foreign Knights went
to England for refuge as follows:

Stephen von Stapelbrugge examined in London 1311. (Du Puy 392), and there are others.
Du Puy, 325 - we have the Secret Ceremonials in England.
" 393 - " " " " " in France.
" 396. Hindon Blanche, Preceptor of Auvergne, examined 1310 in London.
" 397, where these secret Ceremonials were brought from France to
England come from the neighbourhood of Agenois. (p. 34)

21 Feb 1866. Received N. N. Schmitzer's above, & sent him
the St Clair Temple Paper of "Hermann's Recollections", 1866-p.176)

SAR HIERONYMOUS AND THE FUDOSI - continued

Private & Confidential

II

EMILE DANTINNE - HIERONYMUS

SOME FACTS ABOUT DANITNNE'S PUBLIC LIFE

Emile Danitnne was born on 19 April 1884 at Huy sur Meuse in Belgium. In this area, to which he remained attached for ever, he lived all his life, and worked in the service of the administration as well as privately. He died there on 21 May 1969. About his childhood and his adolescence I know very little. The little I do know, which follows later, was told to me by his eldest daughter, Marie-Louise, who was very attached to the memory of her dear father, and to whom I give my sincere gratitude for the willingness with which she gave me the information. So thank you, dear Marie-Louise Dantinne, for the information you passed on to me and which I am anxious to pass on (also).

Emile Dantinne was brought up in the Roman Catholic faith, to which he remained faithful to his last day. But I believe he had to adapt it on many occasions to the traditional knowledge he obtained from the best sources. To himself and his few followers, he restored Christian wisdom, of which he was a living example, and of which he believed the Rose Croix should have custody. Several times, too, he must have suffered to see his associates in occultism rise up against his fidelity to the Roman Catholic Church and try to turn him against it. But he remained steadfast, a master of the contradictions they gave him to analyse, which to him were only superficial. Thus he was at one and the same time an initiate, occultist and Roman Catholic.

After excelling at Primary School, he was a brilliant scholar at secondary school, where, in 1900, he gained the first prize for excellence in the general competitive exam. But, in the same year, he had to cut short his promising studies to help with the material needs of his family, in place of his father, who had just died. Nevertheless, or as a result of this, Emile Dantinne was a student throughout his life, not at school, but in his untiring research as an eternal seeker. When he was over eighty years old, he went to study oriental languages at the University of Liège. For he was a linguist and a brilliant oriental scholar, as we shall see.

In 1901, at the age of seventeen, he entered the administration of the telegraph and telephone company as a clerk. At the same time, he was enthusiastic about the world of writing and poetry. In the year 1900 he published his first verses. In 1903, he was a co-worker with the 'Revue Mosane' and the 'Liège Universitaire'. The following year, when he was twenty, his first collection 'Rythmes et douceurs' was published, and others followed. Between 1905 and 1907 he published various studies in 'L'Art Direct' and in 'La Verveine', then two new collections 'Ballades de la décadence' (Ballads of decadence) and 'Louange des jardins et des soirs' (In praise of gardens and of evenings). In 1906, 'L'Essor Littéraire' awarded him first prize as a critic. In the same year, he published scholarly notes on Chinese grammar.

Having learned germanic languages at secondary school, he studied latin languages by himself : Italian, Spanish, Portugese, as well as Latin and Greek. Later, during the First World War, he learned Russian.

On 21 November 1907, Dantinne married Lucie Rouffart, daughter of a farmer in his area. His first daughter, Marie-Louise, was born of their marriage on 8 April 1909, and a second daughter was born on 26 January 1911.

From 1909, he found time to take courses at Liège University in Arabic and Hebrew from the Orientalist V. Chauvin, whose works he annotated after his death in 1913. Still in 1909, he published his two first novels : 'Diekje chez les hommes' (Diekje amongst men) and 'Le roman de l'épouse' (The novel of the wife). In 1913, during a trip to Paris, he met Ch. Virollaud, director of the 'Babylonaca'. He studied numerous Sumerian tablets, which he also translated, thus becoming an expert on Assyriology.

THE LIBRARIAN OF HUY

In 1915, Emile Dantinne became a librarian in the Commune of Huy. This position, I am certain, suited him down to the ground, and he took it on with zeal on a voluntary basis for 30 years, until the Liberation. He also had the opportunity of devoting his time to the history of his town, and published regular articles and pamphlets on this subject.

In 1923, he obtained a diploma in Librarianship, followed in 1927 by the first class Civic Medal. And, while we are on the subject of honours, I will depart from strict chronological order to mention here his ensuing distinctions. In 1931, medal for the 100th Anniversary of Independance. Then, much later, in 1962, the Golden Palms of the Free Academy for Educational Merit. Finally, in 1965, he was admitted to the Order of the Crown with the title of knight.

In 1929, Dantinne worked with the Revue Mosanne, which had ceased to function, and which came back into publication from that date. From there, we move on to 1936. In that year, he published 'Les Contes de la Vallée du Hoyoux' (Tales from the Hoyoux Valley) and a French translation (the first) of traditional Tibetan tales : 'Le contes de No-rub-can' (Tales of No-rub-can). I do not know where, when or how Dantinne learned Tibetan, but it is true that, to him, it was only one more language to add to his knowledge as a self-taught genius.

Still today, (1985 - Editor) the residents of Huy remember their librarian. (My friend, Maréchal, was able to gather together some of what they had to say, and he passed it on to me for this study. I will refer to it at the appropriate time.) But certainly very few people suspected his occult qualities, which he kept secret. For, behind the appearance of a quiet, hard-working civil servant, was concealed (in order to avoid misunderstanding on the part of the people, and out of his usual modesty) the face of the 'Grey Eminence' of the European Rose Croix and its affiliated fraternities.

To be continued.

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Private & Confidential

Back to John Yarker's Notebook!!! :

*July 5th 1897 - Non-Mason.
Admitted Arthur Edward Waite, Eastlake Lodge, Harvard Road,
Gummersbury, London; 3^o P.I. to form a Non-Masonic Branch, of
Martiniste Initiates. 45 X Yrkr.*

July 5th 1897 - Non Mason

Admitted Arthur Edward Waite, Eastlake Lodge, Harvard Road,
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"GOD IS NATURE IN MANIFESTATION. Once man accepts and becomes aware of this Divine Truth, he can understand how we can live, and move and have our being in Him."

- (from one of our members).

"Man, know thyself." These simple but profound words were the first of seven wise sayings inscribed on the Temple of Apollo at Delphi. Man has always been an inquisitive being, but his inquisitiveness has pertained mostly to things rather than to himself. Man has climbed the highest mountains, crossed the plains of the wilderness, risen out of the earth's atmosphere, and explored the frontiers of electronics, philosophy, astronomy, biochemistry, and so many other areas. I sometimes wonder whether the explorers and men of research are impelled entirely by inquisitiveness, or whether there might be a certain degree of escapism in the effort. It was said of old, "The heart is ever restless until it find repose in God." Failing to conquer the world within, to a great extent man's drive across the plains has been a restless drive, a kind of attempt to find in the world what one can only find in himself.

There is a new frontier: the world within every person. How long can we put off facing this frontier: the charting of the wilderness of our own mind, the conquest of of self, the discovery of the soul, the hidden powers of the indwelling Spirit? What tremendous untapped resources lie within each one of us? What revelations lie ahead for those who truly seek to know themselves as spiritual beings?

The ancient command, "Know thyself," is an eternal call of the soul of man. It is a sad thing that most people wait until they are ancient themselves before they really take it seriously. When we recognize the importance of the frontier of the mind and the soul, we are conscious of an inner potential that is greater than that revealed by all previous experience. In J.M. Barrie's interesting play, The Admirable Crichton, we have portrayed for us a man who served as a butler and was proud of his place, as such. He had never had much or done much in the world about him, but he had pushed back the unconquered frontiers of the world within, and thus was receptive to hidden reserves of inspiration and strength. So, when thrown on a desert island, with the well-being of his master's family dependent on his ingenuity and leadership, the butler became the master of the situation and took complete charge of the group. When put to the test, those who had everything in the worldly sense had nothing in the inner sense. And he who had little of worldly worth, but had attained a consciousness of his inner depth, became the leader of all.

How easy it is to become lost in the wilderness of despair and despondency when one has not previously charted the inner resources of one's mind. Faced by tragedy, loss, hardship, or injustice, we are so easily bogged down in the mirey marshes of self-pity and helplessness. In Charles Fillmore's interesting Metaphysical Dictionary the word "wilderness" means "a multitude of undisciplined thoughts." Moses, in leading the children of Israel (man's spiritual nature) out of bondage to the intellect, into the "promised land" of spiritual consciousness, goes in circles for forty years in the wilderness, during which time all errant thoughts are being brought into captivity through a knowledge of Divine law. So, the wanderings of the children of Israel and the leadership of Moses have a metaphysical counterpart in terms of our own experience.

In the first chapter of Mark, we are told that even Jesus had this inner frontier to cross. It is said, "Jesus was led by the Spirit into the wilderness, where for forty days He was tempted." Now, we might ask, "Led by the Spirit into temptation?" No. He was led into the wilderness of mind to gain the victory.

Many are the times when we go on to outward attainment and success, while allowing a large wilderness area of undisciplined thoughts to remain within. Of course, this always spells trouble in the long run. A man of considerable means who, retired, is living in frustration and despondency, sits on the veranda on a sunny afternoon as the gentle and refreshing breezes stir the leaves. He says, "See the way the shadows chase themselves around under those trees? That is one of the few things which gives me comfort. They did it just like that under those same trees when I was a boy, and

when I had a good time living." The trouble with this man is that shadows are chasing themselves around in his mind. He has become lost in the wilderness of his own undeveloped inner life. His need is to face this frontier, to launch forth to spend his time in that wilderness and to put the satanic influence of negative thoughts in their place. To probe the depths of himself means inner prayer and meditation.

It is unfortunate, but true, that a simple acceptance of religion or the joining of a church does not necessarily launch us across the new frontier into the conquest of our inner wilderness. This is a confusion that is sometimes foisted on us by the propaganda of religious institutions. I love this thought by Manly P. Hall in his book, The Mystical Christ: "We have been given a beautiful teaching, to which the better parts of our natures instinctively aspire. As never before, we need to live and to understand the original Christian code. We must cleanse our minds of the tendency to associate Jesus' teachings with the false concepts that have circulated in His name." He then goes on to tell the story of a man who came to him seeking spiritual help, a man who was the picture of piety. He had convinced himself that he was a paragon of Christian virtue, and at the same time he was devoured by hate. He loved everyone in general and hated everyone in particular. He suffered, and retaliated by making others suffer. And yet, he would have been highly insulted if anyone had suggested that he was not a fine Christian gentleman. He is typical of the incredible inconsistency of much of our Christianity. He constantly complained about an unprincipled world and yet he was without any real principle himself.

Crossing the frontier within ourselves, one important task is to find the Divinity of our own innate person, to find the Christ in ourselves. Christianity is a vital influence in our lives, but only to the degree that we find our way through the maze of our own negative thinking to the source of our abundant living, the Divinity within us. Of course, "finding" the Christ is a redundant idea because the Christ isn't lost; the Christ is our greater self. Actually, it is we in human thought who are lost.

Paul tells of this inner perfection within the outer form. He refers to "the mystery which hath been hid for ages and generations; but now hath it been manifested to His saints, which is Christ in you, the hope of glory." This is probably the greatest statement in the Bible, which we need very much to understand: "Christ in you, the hope of glory." "Christ" refers to the Divine dimension of yourself. "The hope of glory" is the hope of righteousness, the hope of overcoming, the hope of finding any kind of meaning or purpose or effectiveness in life.

In II Corinthians, the thirteenth chapter, Paul says: "Examine yourself, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Now, he is using this "Jesus Christ" in a rather interesting way, because he is not speaking of Jesus as being in you, but what he calls, "the Jesus Christ consciousness," a level of awareness which he simply identifies as that being revealed by Jesus. He tells us to examine our inner selves, to cross the inner frontiers, and to see if we can't find within ourselves this Divine level, this pattern of Divine sonship. And he unequivocally states that this Christ, or Divinity, is in us, "except ye be reprobates." The word "reprobate" means, among other things, "to disapprove with strong dislike; to refuse to sanction; to reject; to abandon as helplessly wicked." In other words, as long as man disapproves of his own inner self, as long as he has a strong dislike for the depth of himself and refuses to recognize its omnipresence and guidance, then his own man-made reprobate state of mind will remain the one and only barrier that keeps the Divine level of himself in a state of inertia.

So, the challenge is to launch into this wilderness of mind, to conquer this reprobate state of consciousness, that we may come to know and to experience the inner power of the Christ.

