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asonry In  
France  
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*The study of the  
ideas and practices*

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*associated with  
occultism is a  
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research has  
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the occult is not  
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*book, originally published under the pseudonym of 'The Unknown Philosopher'. A book on spiritual philosophy, it sets forth the teachings of Martinez de Pasqually, and was published as an attack on the materialism which*

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was spreading as  
part of the  
Enlightenment in  
France.

*Founded in 1754 by  
the enigmatic  
Martinez de  
Pasqually, the  
Order of Élus-  
Coëns Knights  
Masons of the  
Universe left an  
indelible*

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*impression on  
French  
Freemasonry and  
worldwide  
Martinism.  
Pasqually's Élus-  
Coëns worked  
tirelessly for the  
restoration of  
man's inner divinity  
and eventual  
reintegration with  
God. The fraternity*



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*practised a system  
of white magic  
(theurgy) aimed at*

*recovering  
humanity's original,  
spiritual memory.*

*Composed by Louis  
Claude de Saint-*

*Martin, Jean*

*Baptiste Willermoz*

*and Du Roy d*

*'Hauterive, the*

*Lessons of Lyons*

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*are a contemporary  
commentary on the  
instructions given*

*by Pasqually,  
reproduced here in  
English for the first  
time. Also*

*contained in this  
edition are several  
of Pasqually's  
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Discovery to the

Present Time, and a  
Self-pronouncing  
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Gnosticism and the  
History of Religions

• *Shares the history  
and meaning of  
Freemasonry and its*

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thoughtful  
explorations of  
different areas of  
Masonic experience,  
drawing on esoteric  
doctrines and  
paralleling them  
with experiences  
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exercises and*

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*practices to help  
internalize and  
personalize the  
lessons presented,  
including  
dreamwork,  
journaling,  
meditation, and  
prayer In this  
practical guide,  
Mark Stavish details  
the spiritual lessons*

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Freemasonry as a  
step-by-step path of  
spiritual  
development and  
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for both Masons  
and non-Masons,  
men and women,  
alike. He explores  
the history and  
meaning of*

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symbols--from its  
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*Temple of Solomon  
to the Medieval  
craft guilds to the  
Renaissance--and  
explains how the  
Craft promotes  
personal growth  
through the  
symbolic building of*



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*self and an inner  
Temple of Wisdom  
in much the same*

*way that Masonry's  
rituals symbolize the  
building of*

*Solomon's Temple in  
accordance with the  
mystical*

*architectural  
instructions of*

*Hiram. Drawing on*

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*esoteric doctrines,  
including the  
Qabala, alchemy,  
sacred geometry,  
John Dee's angelic  
magic, and the  
secrets of the Gothic  
cathedral builders,  
each chapter  
addresses an area of  
the Masonic  
experience,*

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*paralleling them  
with experiences  
each of us finds in  
our own lives. The  
author provides  
simple practices to  
help internalize and  
personalize the  
lessons presented,  
including  
dreamwork,  
journaling,*

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*meditation, prayer,  
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and understanding  
Time Of Papus  
sacred architecture.*

*The author also  
examines the  
crafting and use of  
the spiritual and  
symbolic tools of  
Freemasonry, such  
as the trestle or  
tracing board and  
the Chamber of*

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***Reflection.***

***Providing the tools  
to make the Craft  
an initiatic  
experience of self-  
improvement, the  
author shows that,  
ultimately, the  
Masonic experience  
is the human quest  
for self-realization  
and self-expression,***

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*so that we each may  
find our place in the  
Temple of Wisdom.*

*Martines de*

*Pasqually was born  
in Grenoble, around  
1710, from a father  
of Spanish origin  
and a French*

*mother. He was  
military in France  
for a few years with*

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*the rank of lieutenant. In 1747, he was in the service of Spain and fought in Italy at its service. In his book The Life of Louis-Claude de Saint-Martin, on page 9, the historian Jacques Matter writes about him:*



*"He (Louis-Claude*

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Time Of Papus  
*de Saint-Martin)*  
*met Martines de*  
*Pasqually, one of*

*these extraordinary*  
*men, great*  
*hierophant of secret*  
*initiations which, to*  
*communicate their*  
*mysteries, seek less*  
*the great reputation*  
*than a confidential*  
*setting." He*



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*considers the  
masonry of his time  
being apocryphal,  
that is, diverted  
from his goal. In  
Foix, he founded a  
chapter, the Temple  
of the lus  
Cohns. However,  
it is in Bordeaux  
that the activities of  
the Order of the*

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*Plus Cohens begin.  
Martines moved  
there in April 1762  
to establish the  
general center of his  
activities.*

*The History of  
Martinism and the  
F.U.D.O.S.I." is a  
compilation from  
the work*

*"Gechiedenis van*

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*de occulte en  
mystieke  
Broederschappen''''*

*by Marcel*

*Roggemans. ( ISBN  
978-90-9023400-7 )*

*This partial  
translation of his  
work, with  
supplementary  
annotations and  
research by the*

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*translator Milko  
Bogaard, provides a  
historical summary  
of the history of  
France and Belgium  
during the end of  
the 19th and the  
beginning of the  
20th Century.*

*Occult Review*

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Global Perspective  
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History of the  
Rosicrucians*

**Dr. Albert G. Mackey,**  
also the author of **The  
Lexicon of**

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**Freemasonry appears as author of this "Encyclopedia of Freemasonry and its Kindred Sciences," which, being a library in itself, superseded most of the Masonic works which have been tolerated by the craft—chiefly because none better could be obtained. Here, in one giant volume is a work**

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**which fulfils the hope  
which sustained the  
author through ten  
years' literary labor,  
that, under one cover  
he "would furnish  
every Mason who  
might consult its pages  
the means of acquiring  
a knowledge of all  
matters connected  
with the science, the  
philosophy, and the  
history of his order."**

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**For more than thirty years Dr. Mackey has devoted earnest and constant study and research to the history, the objects, and the condition of Masonry. In the present work, the crowning and successful result of a life's labors, he has received no assistance from any one. He says, " Every article was**



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**written by myself,"**  
**and he adds, which**  
**would extenuate**  
**errors, had he fallen**  
**into any, "For twelve**  
**months, too, of the**  
**time occupied upon**  
**this work, I suffered**  
**from an affection of**  
**the sight, which**  
**forbade all use of the**  
**eyes for purposes of**  
**study. During that**  
**time, now happily**

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passed, all authorities  
were consulted by the  
willing eyes of my  
daughters—all writing  
was done by their  
hands. I realized for a  
time the picture so  
often painted of the  
blind bard dictating  
his sublime verses to  
his daughters," and his  
preface closes with the  
words, "Were I to  
dedicate this work at

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**all, my dedication  
should be—To Filial  
Affection." Up to the  
present time the  
modern literature of  
Freemasonry has been  
diffuse, lumbering,  
unreliable, and, out of  
all reasonable  
proportions.**

**Founded in 1754 by  
the enigmatic  
Martinez de Pasqually,  
the Order of Knight-**

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**Masons Elect Priests of the Universe (or Élus Coëns) left an indelible impression on French Freemasonry and worldwide Martinism. Pasqually's Élus Coëns worked tirelessly for the restoration of man's inner divinity and eventual reintegration with God. The fraternity practised a system of**

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white magic (theurgy)  
aimed at recovering  
humanity's original,  
spiritual memory.

Composed by Louis-  
Claude de Saint-  
Martin, Jean-Baptiste  
Willermoz and Jean-  
Jacques Du Roy  
d'Hauterive, The  
Lessons of Lyons are a  
contemporary  
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**focuses on the following stage in which it was “essentialised” into a sui generis, universal category of religion. At the same time, it shows how Gnosticism became a religious self-identifier, with a number of sizable contemporary groups identifying as Gnostics today, drawing on the**

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**same discourses. This book provides a history of this problematic category, and its relationship with scholarly and popular discourse on religion in the twentieth century. It uses a critical-historical method to show how and why Gnosis, Gnostic and Gnosticism were taken**



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**up by specific groups  
and individuals –  
practitioners and  
scholars – at different  
times. It shows how  
ideas about Gnosticism  
developed in late  
nineteenth- and  
twentieth-century  
scholarship, drawing  
from continental  
phenomenology,  
Jungian psychology  
and post-Holocaust**

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**theology, to be  
constructed as a  
perennial religious  
current based on  
special knowledge of  
the divine in a corrupt  
world. David G.  
Robertson challenges  
how scholars interact  
with the category  
Gnosticism, and  
contributes to our  
understanding of the  
complex relationship**

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**between primary  
sources, academics and  
practitioners in  
category formation.**

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Willermozism,  
Martinism and  
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**A. E. Waite  
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Divine Property,**

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upheavals and  
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century to the  
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century and  
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***under very  
mysterious  
circumstances  
and has taken  
much of the  
secrets with her  
into the grave.  
Did she find out  
too much? If  
you want to  
know  
everything  
about secret***



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conspiratory  
brotherhoods,  
this is yours. Be  
prepared for  
knowledge that  
reaches far  
beyond your  
current  
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**Chapter Lii -  
The**

**Tugendbund  
(Founded 1786)**

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more ...**

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and the Secret  
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limelight by Dan  
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Vinci Code For  
years they have  
hidden in the  
shadows, lurking  
behind other  
secret societies . .*

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Revelation,  
culminating in the  
emergence of a  
savior sprung  
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churches,  
manuscripts, and  
paintings to give  
readers the truth  
they need to face  
the Second*

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fear.*

*Louis-Claude de  
Saint-Martin's  
second book,  
published in 1782,  
continues the  
themes begun in  
'Of Errors & Truth',  
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(18th degree,  
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Accepted Rite) For

*nearly 400 years,  
incredible myths  
and stories have  
been woven  
around the  
“invisible”*

*Brothers of the  
Rose Cross, the  
Rosicrucians. It is*

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*said that they possessed the secret of man and God, that they could turn lead into gold, that they governed Europe in secret, that theirs was the true philosophy of Freemasonry, and that they could*

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*save--or  
destroy--the  
world. In The  
Invisible History of  
the Rosicrucians,  
Tobias Churton, a  
"perfected" Knight  
of the Rose Croix  
and the Pelican  
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*presents the first  
definitive  
historical and  
philosophical view  
of this mysterious  
brotherhood.*

*Starting at its  
beginnings in  
Germany in 1603,  
Churton unveils  
the truth behind  
the complex story*

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*that underlies the  
Rosicrucian  
movement. He  
explains its  
purpose, the  
motives of its  
earliest creators,  
and the  
manifestos  
“accidentally”  
published in the  
17th century that*

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*emerged at  
precisely the time  
when modern*

*science was  
emerging. He  
details the people  
who influenced its  
development--incl  
uding Johannes  
Kepler, Robert  
Fludd, and Sir  
Francis*

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*Bacon--and the ties between the Rosicrucians, Freemasons, and Templars. He also shows how Rosicrucianism shaped the mythology and spiritual consciousness of both North and*



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South America  
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*and reveals that there are many Rosicrucian fraternities still active throughout the world today. Saint-Martin, the French Mystic, and the Story of Modern Martinism Confessions of an*

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*Saint Martin the  
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*Page 90/156*

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*Martinezism,  
Willermozism,  
Martinism and  
Freemasonry*

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NINETEENTH  
CENTURY CHAPTER  
II THE MASK OF  
MASONRY CHAPTER  
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WITNESSES OF  
LUCIFER CHAPTER**

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DOCTOR CHAPTER  
VIII DEALINGS  
WITH DIANA  
CHAPTER IX. HOW  
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UNMASKED.

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**CHAPTER XI  
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**FREEMASONRY**

**CHAPTER XII THE  
PASSING OF  
DOCTOR BATAILLE**

**CHAPTER XIII  
DIANA UNVEILED**

**CHAPTER XIV THE  
RADIX OF MODERN  
DIABOLISM**

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**CHAPTER XV**  
**CONCLUSION**

*This seminal  
book on  
Martinism was  
written by Papis  
(Dr. Gérard  
Encausse) some  
twelve years  
after he founded  
the Ordre  
Martiniste in  
France. By then  
the Order had*

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*taken root and  
spread across  
Europe and the  
world. He gives  
an introduction  
to the three  
branches on  
Martinism's  
origins: the  
Elus Cohen of  
Martines de  
Pasqually, the  
Rectified Rite  
of Jean-Baptiste*

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*Willermoz, and  
France Since The  
Time Of Rapus*

writings of  
*Louis-Claude de  
Saint-Martin. He  
continues with a  
scathing  
analysis of the  
state of  
Freemasonry in  
France at the  
turn of the  
twentieth*



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Century, and  
France Since The  
Time Of Paps

*ends with the  
comment that  
Martinism would  
be an ideal  
organization to  
unite the  
esoteric  
societies of the  
world for three  
reasons: They  
have an existing  
global structure  
in place, there*

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*is no money -  
and therefore  
corruption -  
involved, and  
they have no  
interest in  
politics (a  
claim which  
could not be  
said of French F  
reemasonry) .This  
is an important  
book in the  
history of*

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*Martinism. While  
France Since The  
Time Of Papus  
some of Papus'  
comments are  
either incorrect  
in light of  
history, or  
blatantly  
propagandist,  
English-speaking  
Martinists will  
find this a  
valuable  
addition to  
their source*

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documents.

*Natural Table of  
Correspondences*

*Which Exist*

*Between God, Man*

*and the Universe*

*Devil-Worship in*

*France*

*An Exponent of*

*Occult Science,*

*Art, and*

*Philosophy*

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*The French*

*Mystic and the*

*Story of Modern*

*Martinism*

*Of Errors &*

*Truth*

**The Brill**

**Handbook of**

**Freemasonry is a**

**pioneering work**

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that brings  
together, for the  
first time, leading  
scholars on Free  
masonry—the  
largest, oldest,  
and most  
influential secret  
society in the  
world.

Zagami pushes  
the boundaries

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**once again with  
this unique and  
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mysteries of the  
secretive world  
of the Dark  
Cabal. In the  
third book of this  
acclaimed series,  
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a variety of**

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that are always  
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work of fiction,  
but a tool with  
which readers  
can comprehend  
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candidates of the  
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with proven  
testimony from  
an official saint**

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**of the Catholic  
Church. Zagami  
also upholds  
what he calls  
"conspiracy  
reality," a way to  
fight back  
against the  
system of lies  
and deceit  
responsible for  
the rise of**

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and metaphysical  
doctrines of  
Martinism, a  
French occultist  
movement and  
offshoot of  
Freemasonry that**

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**flourished from  
the late  
eighteenth  
century to the  
dawn of the  
twentieth  
century. The  
French  
Revolution and  
the disorder that  
followed it  
convinced**

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**Martinists that  
modern society  
was on the wrong  
path. For  
guidance they  
looked back not  
to the corrupt  
Old Regime but  
rather to a lost  
golden age of  
mankind that  
existed only in**

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**their imagination.**

**The Martinists  
were closely**

**engaged in the  
political events  
of their times,  
and rightly or  
wrongly, they  
earned a**

**reputation for  
secret intrigue  
and ubiquitous**

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**hidden influence.  
David Allen  
Harvey focuses  
on the Martinists  
themselves,  
recreating their  
own social and  
political views.  
He traces the  
birth of  
Martinism during  
the**



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**Enlightenment,  
its revival in the  
fin de siècle, and  
the late nineteenth  
h-century  
formation of a  
distinctly  
Martinist project-  
the synarchy-  
aimed at the  
social and  
political renewal**

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**of France and the  
greater world.  
The Martinist  
doctrines formed  
a unique  
synthesis of  
Enlightenment  
and counter-  
Enlightenment  
thought. Harvey  
maintains that  
Martinists were a**

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**peaceful,  
esoteric society  
that rejected  
both secular  
materialism and  
dogmatic  
Catholicism,  
seeking to reveal  
the hand of  
Providence in  
history, discover  
divinely inspired**

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**laws of social  
and political  
organizations,  
and enact the  
kingdom of  
heaven on earth.  
Seeking to  
explore and  
analyze the  
"irrational" side  
of the "Age of  
Reason," Beyond**

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and politics in po  
st-Revolutionary  
France, as well  
as historians of**

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examines the leaders  
of the Order •

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surviving record of  
documents that were  
destroyed during the  
two World Wars The  
most celebrated  
secret society in the  
world, the original  
Order of the Illuminati  
was founded by  
Bavarian professor  
Adam Weishaupt in  
1776. Although the  
Order was banned

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and brought down by the Bavarian Elector when he became aware of the extent to which it had infiltrated the courts, schools, and his own administration.

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of many of the order's  
secrets. It is also

significant for its

history of

contemporary

Masonic Orders such

as the Templar Strict

Observance and Von

Hund's Templar

Freemasonry. The

author explains the

Bavarian Illuminati's

grades, rituals, and

ceremonies as well as

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its fundamental philosophies. He examines the leaders of the Order, including Weishaupt, Baron Knigge, and Xavier von Zwack. He reveals how Weishaupt early on decided to subvert the existing German Freemason Lodge as a shortcut to gain esoteric hegemony

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over the occult world,  
France Since The  
all in order to extend  
Illuminati influence  
into the society at  
large and the  
government. The  
author also provides  
extensive detail of the  
Order's eventual  
destruction by the  
Bavarian government.  
In addition to its  
revelation of little  
known secrets of the



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Illuminati Order, the author also sheds new light on much of the occult life of this time, including the activities of figures such as Cagliostro and Mirabeau and other active groups such as Freemason chapters, the Rosicrucians, and the Martinists.

Against the Modern

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World is the first  
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history of  
Traditionalism, an

important yet  
surprisingly little-  
known twentieth-  
century anti-modern  
movement.

Comprising a number  
of often secret but  
sometimes very  
influential religious  
groups in the West  
and in the Islamic

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world, it affected mainstream and radical politics in Europe and the development of the field of religious studies in the United States, touching the lives of many individuals. French writer Rene Guenon rejected modernity as a dark age and sought to reconstruct

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central truths behind all the major world religions. Guenon stressed the urgent need for the West's remaining spiritual and intellectual elite to find personal and collective salvation in the surviving vestiges of ancient religious traditions. A number

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of disenchanted intellectuals responded to his call. In Europe, America, and the Islamic world, Traditionalists founded institutes, Sufi brotherhoods, Masonic lodges, and secret societies. Some attempted unsuccessfully to guide Fascism and Nazism along

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Traditionalist lines;  
France Since The  
Time Of Papyrus  
others later  
participated in political  
terror in Italy.

Traditionalist ideas  
were the ideological  
cement for the  
alliance of anti-  
democratic forces in  
post-Soviet Russia,  
and in the Islamic  
world entered the  
debate about the  
relationship between

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Islam and modernity.  
France Since The  
Although its appeal in  
the West was

ultimately limited,  
Traditionalism has  
wielded enormous  
influence in religious  
studies, through the  
work of such

Traditionalists as  
Ananda

Coomaraswamy,  
Huston Smith, Mircea  
Eliade, and Seyyed

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Words from a  
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Man Restored to the  
Universal Principle of



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This book  
articulates a  
new research  
program, called  
"Ur-Illuminism,"  
which consists  
in an integrated  
and systematic  
study of  
humanity's quest  
for  
"illumination,"  
namely, for the

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highest and  
noblest possible  
mode of being.

Thus, it takes  
on the challenge  
of revising  
widely accepted  
ways of  
understanding  
and interpreting  
the ontological  
underpinnings of  
civilization and  
the ontological

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potential of  
humanity. It  
allows the  
reader to delve  
into a creative  
“rediscovery” of  
Platonism,  
medieval  
Christian  
mystics’ and  
scholars’  
writings, and  
various  
“illuminist”

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systems, from  
the Orphic  
mystical cult to  
the European  
Enlightenment  
and thence to  
the eighteenth-  
century  
Illuminati  
fraternities and  
beyond.  
Moreover, the  
book studies  
major issues in

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the history of  
France Since The  
philosophy,  
politology, and  
esoteric systems  
(such as  
Hermeticism, the  
Kabbalah,  
alchemy, the  
Rosicrucian  
movement,  
Freemasonry, and  
the Bavarian  
Illuminati). It  
maintains that a

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postmodern  
"rediscovery" of  
premodern  
metaphysics,  
specifically, a  
postmodern  
esoteric  
theocracy (as  
distinct from  
old  
sacerdotalism  
and religious  
formalism), is  
the best bulwark

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against  
oppression and  
the ontological  
degradation of  
humanity, as  
well as the best  
path to the  
attainment of  
that wisdom and  
spiritual self-  
knowledge which  
constitute the  
existential  
integration and

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completion of  
the human being.  
In this context,  
it proposes a  
peculiar and  
intellectually  
fecund synthesis  
between Tory  
Anarchism,  
Libertarianism,  
Platonism, and  
Byzantine  
Hesychasm, as  
they are



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elucidated here.  
What, at best,  
has been  
mentioned in  
previous  
monographs about  
Himmler as the  
second most  
powerful man of  
National-  
Socialism in  
passing, the  
historian Franz  
Wegener develops

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in greater  
France Since The  
depth: Himmler's  
Tim Of Papyrus  
mind was open to  
diverse occult  
influences  
originating in  
Germany as well  
as France. Thus  
he wrote about a  
book of the  
German  
spiritualist,  
Carl du Prel,  
who experimented

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with hovering  
tables and  
mediums: "A  
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basis which  
truly has me  
believe in  
spiritualism and  
was the first to  
really introduce  
me to it." He  
received Gaston

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de Mengel, a  
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occultist, who  
wrote for the  
mysterious  
occult group of  
the Polaires in  
Paris, and who  
collaborated  
closely with the  
founder of the  
esoteric  
university in  
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Wegener, Himmler  
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purchased  
himself a manual  
for "pendulum  
practice and  
pendulum magic,"  
and in this way  
came also in  
touch with the  
theory of the  
gnostic "Od." He  
believed in the  
"transmigration

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of souls,"  
attempted to  
obtain  
horoscopes from  
a Munich  
astrologer and  
his various  
occult advisors,  
and agreed with  
the hypotheses  
of Karl Heise  
("Okkultes  
Logentum," 1921)  
that occult

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powers were pulling the strings behind Communists, Jews, and Freemasons. On this background Wegener does not allow Himmler's tendency about occult subjects pass as a mere private matter:  
"If Himmler's

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Freemasonry and  
Jews was fed  
also by occult  
patterns, one  
can no longer  
speak of a  
'private  
matter,' since  
the political  
and, by no  
means, private



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world view must  
be called mass  
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