

“The precision of the Ceremony is not only enough.... One needs a great exactitude and holiness of conduit of life, one needs a spiritual preparation made by the Prayer, the Sanctum, the Fast and the Meditation...”

(Martinez de Pasqually: “Extracted from Preparation and Precaution for a Reception of Réau +”. Mss. 18° century, coll Private).

The objectives by J.B. Willermoz was reached. The secret Class of the higher ranks was created, and it had official authorization to cultivate, in the mystery, its own doctrines. The General assembly of Freemasons of Gauls had just transformed the French directories of the Strict Templar Observance into a mystical company, extremely far away from the German Institution of which they were claimed.

Accepting without discussion the dark Explanations that he had made exposed, the Brothers had put themselves at his discretion. The whole was played. In spite of his assignments of modesty, the Chancellor of Lyon had become the Master of an Order new Masonic, the true Unknown Superior to the “Beneficial Knights of the Holy City”... (Alice Joly: “A Lyons mystic and Secrecies of Freemasonry, 1730-1824”. Mason, 1938, p, 120)

SUCCESSION ABOUT ELUS COHENS by AURIFER

In a plate published in 1948 and entitled “Contemporary Martinism and its true origins” we tried to show that Martiniste filiation allotted to L.C De Saint Martin was, historically, more than doubtful. We believe to have reached well that point, and today, it is still without hesitation that we assert of it, in its greater part, the argumentation. However, it is a point, that the continuation of our studies and our historical research on Illuminism enabled us to study more particularly, and that it is important to specify in its turn. It is that of the relationship between Rectified Freemasonry and the Elus Cohens, that of the similarities between the “Beneficial Knights of the Holy City” and the dignitaries of the second Order.

J.B. Willermoz, Réau-Croix in the Order of Cohen, member of his Sovereign Court, was thereafter the true chief of the Strict Templar Observance in France. He carried from there the titles and transmitted them on its behalf. But one day, benefiting from the National General assembly of Freemasons of Lyon, in 1778, he made some modifications not only the principal elements, but still substituted for the “Knight of the Temple” of the Strict Observance, a new term: that of “Beneficial Knight of the Holy City.”

Better still, it constituted, within those, i.e., within the Interior Order, a complementary secret class, made up of two new ranks: the “Profès Knight” and the “Grand-Profès Knight”. No one is only unaware of, in the Religious Orders and in the Chivalrous Orders, Profès and the Grand one are of the monks who pronounced wishes of a nature and thus left the novitiate. One could not better stress that Willermoz has a plan well with him, lengthily matured, and that one could not deny to him an extremely clear ulterior motive in this considerable modification. The history of the “Strict Templar Observance” could be studied with fruit in the work of Alice Joly: “A Lyons Mystic and Secrecies of Freemasonry, 1730-1824”.

However, here how J.B. Willermoz presents the plan which it had conceived, its reasons, to be and its realization. In a letter of October 12, 1781, addressed to Prince de Hessel-Cassel, written thus seven years after the death of gift Martinez de Pasqually, it is expressed as follows: “At the beginning of the year 1767, I have happiness to acquire my First knowledge in the Order of which I made Mention

above with Your Serene Highness. That which gave them to me being favorably prevented for me by its information and examinations, advanced me quickly and I obtained the first six degrees (1). One year after, I undertaken another voyage in this intention and I obtained the seventh and the last (2), which gives the title and the character of chief in this Order. That from which I received it said being one of the seven Universal Sovereign Chiefs of the Order, and often proved its knowledge by facts.

“While following this last, I received at the same time the capacity to confer the lower degrees (3), by conforming me for that to what was prescribed to me.

“However I did not make no use of it during a few years, which I employed to inform me and strengthen, as much as my civil occupations could allow it to me. It was only into 1772 that I started to receive my brother doctor, (4) and shortly after the Paganucci brothers and Périsset of the Luc, that Your Highness, will have seen on the table of Grand-Profès. And these three since then became my confidants for all the relative things which I had freedom to entrust to others.

“It is essential that I warn Your Serene Highness whom the degrees of known as Ordre contain three parts.

“The first three degrees (5) inform on nature divine, spiritual, human and body, and it is precisely this instruction which makes the base of that of Grand-Profès. Your Serene Highness, will be able to recognize it by their reading.

“The following degrees (6) teach the preparatory ceremonial theory with the practice, which is exclusively reserved for the seventh and the last (7).

“Those which arrived to this degree, of which the number is very small, are fixed with work or particular Operations which are done primarily in March and September. I practiced them constantly and I was some well...”

A little further, Willermoz still says this to us:

“As for the secret instructions (of Grand-Profès), my goal, by writing them, was to awake the Masons of our Mode (the Strict Templar Observance, or Rectified Scottish Masonry), of their fatal drowsiness. Bound on the one hand by my own engagements (8) and retained other by fear to provide food to a frivolous curiosity, or of too exalted

(1) Apprentice-Cohen, Companion-Cohen, Master-Cohen, Grand Architect, Knight of the East, Commander of the East.

(2) Réau-Croix.

(3) Apprentice-Cohen, Companion-Cohen, Master-Cohen.

(4) Pierre-Jacques Willermoz, doctor and Alchemist.

(5) Apprentice-Cohen Companion-Cohen, Master-Cohen (Class of the Porch)

(6) Grand-architect, Knight-D' the East, Commander of the East

(7) Réau-Croix.

(8) In the Order of Cohen, and with regard to gift Martinez de Pasqually

Certain imaginations if one presented the plans of a theory to them which would announce a practice, I live myself obliged to make any mention of it, and to even present only one very shortened table of the nature of the beings, their respective reports/ratios, as well as universal divisions...

However, a more attentive reading and an examination of this letter enabled us to note than Willermoz, in order to draw aside the too pressing curiosity of Prince de Hesse-Cassel, did not say the exact truth.

Is it necessary to blame some? We do not believe it, because his prudence was useful and protected the Order from Cohen a long time after his death.

First of all it is inaccurate that Willermoz could transmit only the lower degrees of the Order. As Réau-Croix... he had the Capacity to make a Réau-Croix... obviously!

It is Bacon of the Knighthood, Substitute of the Grand-Sovereign of the Order, which ordered it the 11, 12 C May 13, 1768. "Secret Statutes of Réaux-Croix", that we have by the manuscript of the 18th century which is in our files, indeed say this to us, in the chapter entitled "Extracts from Preparation and Precaution for a reception of Réaux-Croix".

"If there are several Réaux-Croixs together, the three operations will be made by two of them and the deputy for this adoption which will make the last". "They who receive a Réau-Croix, especially in times out of the ordinary one, must warn all the Réaux-Croixs absent, enough of time in advance so that they can join on their side, and also so that they can then recognize, the legitimacy of the reception."

Thus, one sees it by these articles, the Ordination of Réau-Croix is repeated three times, either by the Réau-Croix Director, or by three affiliated same rank, each one in their turn. But it is false that Willermoz, as Réau-Croix, could transmit only the lower degrees of the Order.

Moreover, Willermoz is not a simple Réau-Croix. In its letter of June 20, 1768, gift Martinez de Pasqually, gave him its titles in the Order of Cohen: "Inspector General of the Order... Sovereign Judge. Driver and Commander in chief of the Columns of the East and Occident of our Grandmother Place..."

As Gerard notes it goes Rijnberk in his book "Martinez de Pasqually, page 99 of volume 1, it is certain that in 1774 Willermoz ordained Réau-Croix to his sister Mrs. Provensal! And yet, gift Martinez de Pasqually was opposed to the presence of the women in the Order this one was certainly tunic of a woman Réau-Croix.

We read indeed in the letter of October 12, 1773 addressed to Willermoz:

"I ask you to embrace it for me, just as your dear sister of whom one made me praise of the desire as it has to arrive at the goal of the Thing. As I think that you gave him instructions relating to the Thing, and that it benefited from it as it is ensured to me, I exhort you to cultivate it while waiting for that I can send to you what it is necessary for its reception and the Order to receive it, which is very ready here about it."

Then in this same letter of October 12, 1781, addressed to Prince de Hesse-Cassel, Willermoz declares that he could not communicate theurgic instructions in Profès and Grand-Profès, since he cannot, (supposedly, one saw it!) to communicate the Cohen ranks beyond the Master-Cohen.

However, it is by error, made by all the historians of Martinism , (and by us also), to support that the Class of the Porch (Apprentice, Companion, and Master-Cohen), was purely theoretical. The practice of the operations started already with the Master-Cohen because, in the manuscript of the 18th century already quoted, we find a Chapter of General Ritual entitled: "Invocation known as of the Masters-Cohen.

And this Invocation comprises, at the end of a certain time, reserved for prayers addressed to God, a true evocation of the Planetary Spirits, succeeding the invocation of the Celestial Spirits:

“O You all, Esprits which live and traverse the Celestial and Terrestrial Areas, I entreat you all + + + +, by the Saint Name of the Eternal, to return to you in aspect of me, obviously and invisibly, in the Angles of this work, which I devoted to be your residence and that of Your Intellects.... so that you have to mark by some Character, Hieroglyphs, or another figure of Fire, the convention which I contracted with you.... Such as it is traced in the circles...”

Thus, for all these reasons, Willermoz could transmit another thing, in this secret class of Profès and of Grand-Profès, that the low degrees about Cohen. He had the Capacity of it.

Did it make? In is a word, well in the Interior Order and in its secret class which one can find the real one and authenticates filiation of true Martinism ? We will answer yes and we will give our reasons.

First of all, it is certain that the Interior Order, the Beneficial Knights of the Holy City ", did not constitute actually any more a Masonic organization.

In the Ritual of 1778, as well that reproduced by Doinel (alias Jean Kostka) in “uncovered Lucifer” (Paris 1895), that in the two manuscripts which we had the occasion to see and recopy, we note that the exact title is that of “Beneficial Knight of the Holy City of the Holy Sepulcher of Jerusalem in Palestine, Chevalier of Perfect Silence, Unknown Silencieux”. There we find the two fateful letters of Martinism of tradition: If in the course of the Ritual, we meet this strange sentence:

“The Veil of the Symbols thus will fall for you, and the Masonic shades which surrounded you go, they also, to disappear in their turn. You finally will know the sizable Order which thus perpetuated its secret existence within Freemasonry.”

This sentence existed already in the Ritual of reception of “Knight of the Temple” of the Strict Templar Observance.

Preserving this filiation, but modifying the noun of this rank, Willermoz gives to this text very an other significance! The Ritual is the same one, but it is not any more the Order of the Temple which perpetuates its existence within, Freemasonry, it is that of the Elus Cohens....

This Order is not Masonic since it perpetuates its existence there, it is (in the Strict Observance), chivalrous. With Willermoz, it is chivalrous (by its source), but initiatory and occultist by the lesson of his Secret Class, perpetuating the Order of the Elus Cohens.

In the same letter with Prince Hasse-Cassel, already quoted Willermoz recognizes that this medium is not necessarily and specifically Masonic:

“Moreover, what there exists here (1) since nine to ten years (2) a small company, made up of those which I received has various degrees in the Order that I profess, which are known only of those who form it, masons and others, however, some brothers who are Grand-Profès today...”

This mixed character, (sometimes Masonic sometimes non Masonic) of “Knight-Beneficial of the Holy City” of formerly, was confirmed to us by two dignitaries of the Rectified Scottish Rite, and one of them was Doctor Camille Savoie, Grand Prior of Gauls. It is not thus any more now in these mediums. We had the occasion to make compare the Ritual one, those of the 18th century and those of our time.

There are considerable differences. And one would seek an echo of old Martinism vainly there, except perhaps in “Catechisms” of the ranks blue and green.

It remains only filiation, regular from the administrative point of view and obedience, of “Knight-Beneficial of the Holy City”, but there is no more no trace of Profès and Grand-Profès.

During a maintenance of June 28, 1946, Doctor Vibaux, who was a Grand-Chancellor of this Kind, declared us that he had carried out serious research in this field, and that he had to conclude:

that no dignitary of the Rectified Rite had this rank nowadays;

b) which it disappeared a few years after its creation;

c) that Ritual of his Transmission was never found, If there were never.

This proves that the Secret Class was really secret, and that the Ritual one carefully were collected with the death of the agents, and that moreover one was unaware of their names, for the majority.

It is also possible that the character occultist, mystic and Christians of this Class encouraged the more rationalist elements of the ordinary Order to remove it little by little.

1 - in LYON

2 - since 1771

The more so as, according to Lagrèze, which affirmed it orally to us, it was of tradition in certain chapters, to raise (the Prior dixit) the new “Beneficial Knight” of his oaths purely Masonic... It was to remain subjugated only with its promise of Order. And this fact was confirmed to us by Camille Savoie, Grand-Prior of Gauls.

Thus we can already conclude:

1°) - While constituting, with the General assembly of Freemasons of, Lyon 1778, the Order of the Beneficial Knights of the Holy City”, (known as still Interior Order), Willermoz undertook to perpetuate, with the Order of its Secret Class, the Order of the Elus Cohens, which held to him so much in heart that it remained all his life faithful to his mysterious “Work”.

2°) - If current Rectified Scottish Masonry is in possession by obedience and Masonic way regular of the first and the second degree of this Interior Kind (Rider-Beginner and Beneficial Knight of the City, Saint), it preserved of it neither the spirit (which was Martinism) nor the letter (which consisted in Work). Moreover, its Ritual, although marked in conformity with those of 1778, is not it actually any more. For that it would be possible him-to dispute a true regularity...

3°) - initiatory Order, of Martinist spirit, we are not there in front of an only and specifically Masonic organization, at the origin of the Interior Order.

4°) - Conclusion by what precedes, Rectified Masonry could not take shade of what there exists, apart from it, not only filiations of “Beneficial Knights of the Holy City”, but still of filiations of those which claim only one return to Martinism of Tradition, i.e. Martinism Operative

5°) - Cut down by the two ranks of its Secret Class, those of Profès and Grand-Profès, Rectified Masonry has nothing any more but one degree out of three in its Interior Order. And the character of neutrality that it gives to him makes it possible him more to be able to restore them, because:

6°) - Profès and Grand-Profès are necessarily the associate which pronounced wishes in any religion. And in the beginning, the Interior Order was exclusively open to the candidates belonging to one of the various branches of Christianity. The doctrines which were taught there were that of Origen, in fact. However, at our time, Rectified Masonry does not retain, of Christianity, that its humane and social aspect, apart from any mystic and with more strong reason of occultism.

7°) - It is thus the Gnostic Church which can, because undeniable and uncontested holder of the “apostolic succession”, to give to “Beneficial Knights” the possibility of restoring this Profession nowadays disappeared.

We do not think indeed that the Latin Church, or such other of the Churches of the East, would agree to transmit the capacities of order (Exorcist, Acolyte), necessary to the members of an operative Martinist organization.... And even less capacity of transmission of those....

However, in the work of Probst-Biraben, (doctor be-letters, professor emeritus of the University, itself “Beneficial Knight of the Holy City”), entitled “the Mysteries of Templars”. We read this-page 12:

“Neither among Christians, nor among Moslem's, an Order could be founded without “dedication” on behalf of one. Character qualified, itself devoted by transmission of capacities since the Apostles or the Prophets. Hugues de Payens and Geoffroy de Saint-Omer, accepted it from the Théocletès Patriarch, resulting (by apostolic succession), of Midsummer's Day the Evangelist. What partly explains their worship for Midsummer's Day and the doctrines of Johannism that they have the reputation to have professed...”

“They pronounced the three wishes of obedience, Poverty, and Chastity then, in front of the catholic prelate of the Holy City, Garimond, and lent at the same time oath to keep the roads followed by the pilgrims, to defend those at the same time against the Inaccurate ones and the plunderers, many in Palestine of the XII° century...”

We thus think that if the administrative Masonic regularity misses, (and that one can easily admit it), with the modern Martiniste organization operative, recreated in 1943, having an official legal existence since 1945 under the name of ORDER OF THE ELUS COHEN.

It at least has a regular and undeniable initiatory filiation, that it can prove, since J.B. Willermoz behind him Martinez de Pasqually, by the channel of the “Beneficial Knights of the Holy City”, and it has, moreover, by the capacities of order conferred on some of its dignitaries by the Gnostic Church, the possibility of creating again of Profès and Grand-Profès. I.e. to order in virtue, of the apostolic succession, of the members carefully selected, as well as those which were it at the 18th century, and to make some of Théurgy, bus, let us not forget, indeed, which this succession links at the same time Priesthood according to Melchizedek and Priesthood according to Aaron.

And if, at the 18th century, change of denomination that the General assembly of Freemasons of Lyon - of 1778 subjected. “Knights of the Temple” of the Strict Observance by transforming them into “Beneficial Knights of the Holy City, in a their imposing secret, foreign mystic with ordinary masonry, did not make them lose their regularity, one can then admit that it is the same for those for today. They do not make whereas to carry out a true return to the primitive form, a true “pilgrimage with the sources”...

However, it is certain facts which, right from the start from the resurgence of 1943, came to confirm the well-founded and the value (if not regularity) of this filiation "Willermoziste" within the Elus Cohens thus reconstituted.

1°) - It was the Brother George Lagrèze who was at the origin of this rebirth of the Order. However, it was:

) - Beneficial Knight of the Holy City has, member of the Grand-Priory of Gauls, (photography of its chart exists in our files);

B) - Knight of the Temple, (Swedish Primeval Rite), member of the Grand Lodge of Denmark;

C) - Réau-Croix of the filiation affirmed by J. Bricaud, and which are unfortunately doubtful, like us, explained it in our above mentioned plate;

D) - Rosicrucian brotherhood d' Orient, this Order which would have been with the genesis of the Elus Cohens, the 18th century and the Company of the Unknown Philosophers of this same, time.

2°) - Doctor Camille Savoie, Grand-Prior of Gauls, Prior of the "Knights of the Holy City" for France, accepted, in 1943, as of resurgence about the Elus Cohens, the load of Grand-Master of Honor of this Kind. With his death, the diploma affirming this quality, with its other Masonic Charters and Licenses, was deposited with the files of the Supreme Council of the Scottish Rite, with the Grand Lodge of France.

3°) - same Doctor Savoie, as soon as he had learned from Lagrèze the alarm clock of Cohen and the use (in particular) of filiation of the "Beneficial Knights of the Holy City", asked us not to make imprudences (we were then under the German occupation and the Vichy government), adding: "After the war, IE will regularize you..." II our "armament" by Lagrèze approved thus.

4°) - the proof of this last point is easily established if one, remembers that it agreed to appear in the statement, official about the Elus Cohens, made with the Prefecture, of Police force of Paris, at the Office of Associations, at the end of 1944, as a Grand-Master of Honor, and that it contresigned our nomination by Lagrèze, of Main Grand Substitute of the Order.

5°) - II made a point thereafter of constituting itself, assisted of two other "Knights Beneficial of the Holy City" in February 1945, a Rectified Scottish Lodge, named "the Ark of the Covenant", places of Midsummer's Day which was to be used as a basis for the ranks - blue about the Elus Cohens. It named Officers "AD vitam of them" and thus designated us like Venerable with Life of the aforesaid the Lodge.

6°) - He accepted the load of worthy of Honor of this same Lodge and attended all held of 1945 in this quality. Its St. Andrew's Cross of Worthy of Honor, (blue pale-bordered of silver), was offered to him by the workshop, and must currently be, with the other memories of this famous Mason, with the files of the Grand Lodge of France. Of all things, handwritten testimony's, official and indisputable documents, remain, without for that omitting that oral of the survivors of this time, which also has its value, him too.

For all these reasons, the Order of the Elus Cohens thus awakened, is estimated authorized to assert, him as, and without for that denying it at the other branches of different spirit, mysterious filiation as Jean-baptiste Willermoz had wanted and succeeded in to include in the Interior Order of the "Beneficial Knights of the Holy City".

This as well as that allotted to Louis-Claude De Saint Martin, and analyzed in our work “Martinism ”
Text written on October 2, 1958, birthday of the second centenary of the foundation of the Order, the
Elus Cohens by gift Martinez de Pasqually and twelfth day after that of his death in Saint-Domingo.
In Memoriam.

“Requiem aeternam dona I.E.(internal excitation) Dominates, and lux perpetuated luceat I.E.(internal
excitation).
AURIFER