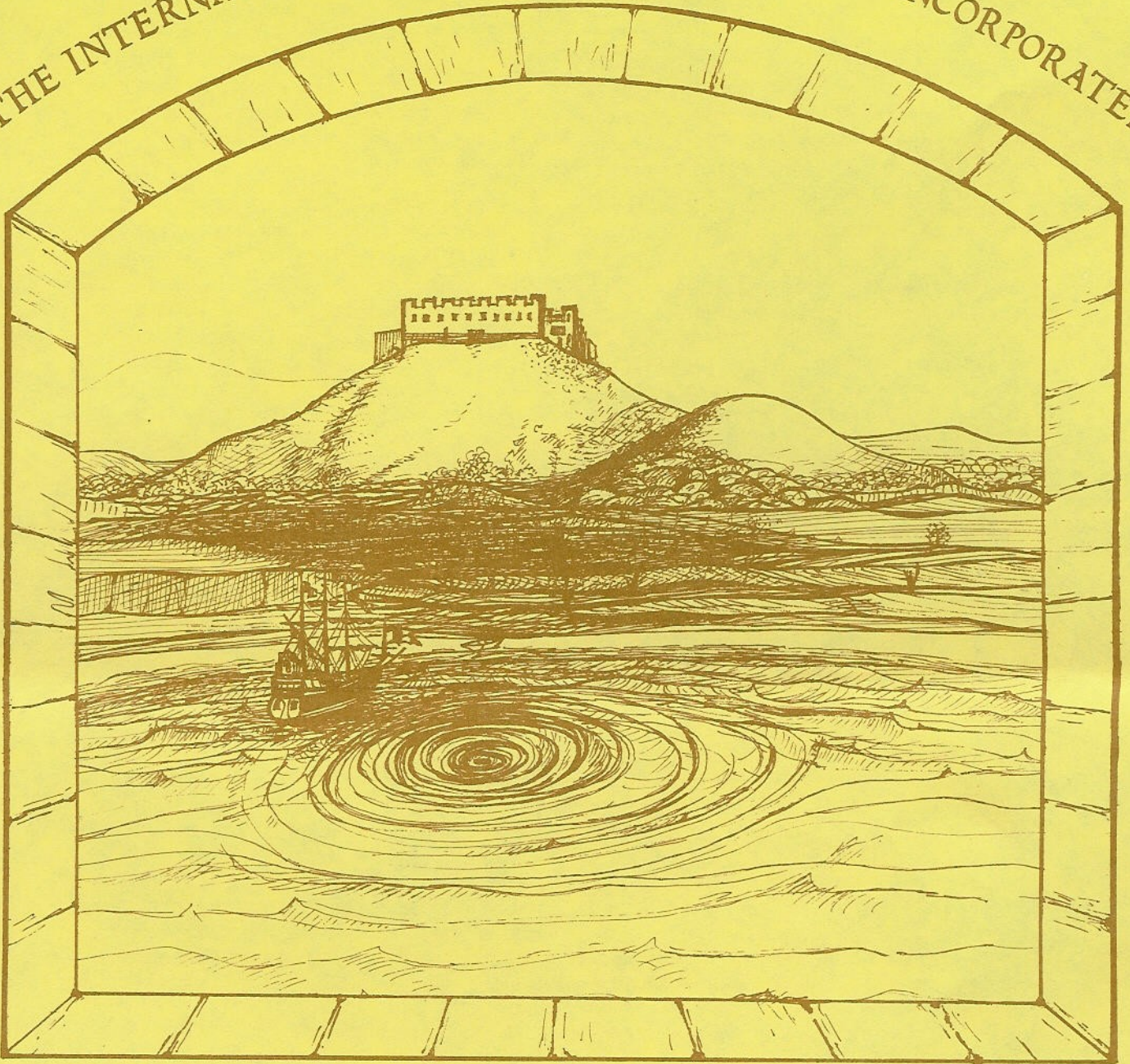


THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



LIBER: 23

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THE FALL OF MAN - con't

" NOR SHOULD ONE BE SURPRISED BY THE RESOURCES LEFT TO MAN AFTER HIS CRIME; IT WAS THE HAND OF A FATHER WHICH PUNISHED HIM AND IT WAS ALSO THE TENDERNESS OF A FATHER WHICH WATCHED OVER HIM AT THE SAME TIME AS HIS JUSTICE REMOVED HIM FROM HIS PRESENCE. BECAUSE THE PLACE MAN LEFT IS SITUATED WITH SUCH WISDOM, BY RETRACING HIS STEPS ON THE SAME ROUTE ALONG WHICH HE WENT ASTRAY, THIS MAN MUST BE SURE OF REGAINING THE CENTRAL POINT IN THE FOREST WHICH IS THE ONLY PLACE HE CAN ENJOY SOME STRENGTH AND SOME REST.

IN FACT, HE WENT ASTRAY IN GOING FROM 4 to 9, AND HE CAN NEVER FIND HIMSELF AGAIN WITHOUT GOING FROM 9 to 4. AS TO THE REST, HE WOULD BE WRONG TO COMPLAIN ABOUT THIS IMPOSITION; SUCH IS THE LAW WHICH APPLIES TO ALL BEINGS LIVING IN THE REALM OF FATHERS AND MOTHERS; AND SINCE MAN DESCENDED TO IT VOLUNTARILY, HE MUST FEEL ALL ITS PAIN. THIS LAW IS TERRIBLE, I KNOW, BUT IT IS NOTHING COMPARED TO THE LAW OF THE NUMBER 56, A FEARFUL, TERRIBLE LAW TO THOSE WHO EXPOSE THEMSELVES TO IT, FOR THEY CANNOT REACH 64 WITHOUT HAVING SUFFERED IT IN ALL ITS SEVERITY."

LCSM's allegorical story of the Fall of Man ends with this enigma.

However, man can, in spite of his being condemned, appease justice itself, reconcile himself with truth and taste its sweetness from time to time as if he had never been separated from it.

It was wrong to suggest that we could be made to return to wisdom by describing to us the bodily pains to be suffered in the next life. It would have been better to describe the remorse man should feel. Better still would have been to say that the Principal we became separated from was love, and so man can only be punished by love, for once love is removed from man, nothing is left. Nothing should frighten man more than to cease to love the principle of good, for then he would be in a void.

Man's suffering begins at his physical birth, which is one of pain and suffering. If man had not been guilty, his birth would have been one of joy and peace. He has to suffer for his crime. At birth, his body suffers. Later on, his mind suffers. But he has help, and as he advances in age, and the obstacles he encounters increase, his physical envelope becomes stronger and more resistant to the attacks of his enemies until his intellectual temple has been built and this envelope becomes useless.

It is our physical body which is the instrument of all our suffering, in which we begin our trials without which we cannot regain our former relationship with the Light. Without this physical body, we would be even more vulnerable than we are.

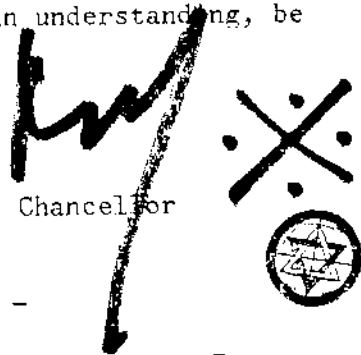
The so-called wise men of all times had these ideas, and always tried to preserve the illusions which this body presented to them. They all knew very well that it was the way of error and lies. But experience also taught them that it is also the way by which knowledge and illuminations of the truth come to man, and materialists said this humiliating system even elevated man above the animals.

(Continued in next Liber)

Dear Companions:

This is Plane Three ... And welcome! As Sâr Saccas has observed, not everyone who set sail with you is still aboard. It is inevitable that among any group there will be some who are idly curious and faint-hearted, and when the going gets tough they draw back into their shell. You who have reached this level, however, have demonstrated your interest. Let us now settle down and give full attention to the Work that is coming up. We feel very privileged to be able to share with you the following lectures. A great deal of what will be coming up has never appeared in English before. We know you will benefit greatly from it, we hope you will appreciate it also. *We ask that you hold these Libers as strictly confidential.*

May the Peace that passeth all human understanding, be with you.



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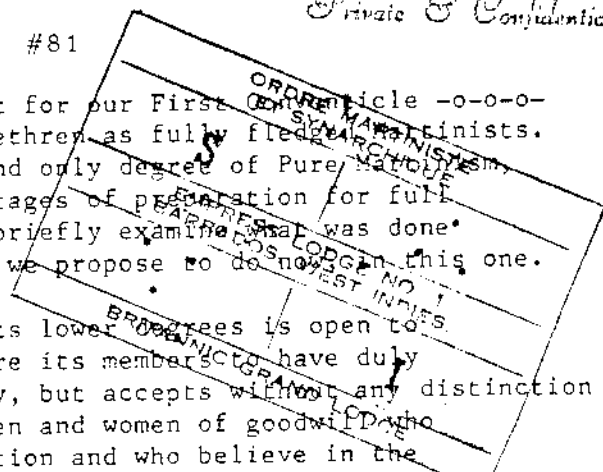
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Private & Confidential

Brethren:

#81

We are gathered here tonight for our First Degree. This is the Degree in which we greet Brethren as fully fledged Martinists. As was said to you, this is the first and only degree of Pure Martinism, the two previous degrees being simply stages of preparation for full admission into the Order. Let us then briefly examine this one. in the two preparatory degrees and what we propose to do next.



As you know, our Order in its lower degrees is open to the profane, that is, it does not require its members to have duly qualified in some other Order or Society, but accepts without any distinction of social condition, sex or race, all men and women of good will who are aware of the necessity for regeneration and who believe in the existence of a Supreme Power from whom, or which, all creation originates. It will easily be understood that an Order such as ours wishes to protect itself against the possibility of undesirable persons, that is, lukewarm or undecided persons, being admitted into its bosom. This is partly the reason for the preparatory degrees. They constitute a true preparation in that they are devoted to promoting lofty virtues and aspirations, whilst familiarizing the neophyte with the essentials of our Symbology and the general principles of our Doctrine. They are also a testing ground designed to eliminate the lukewarm and the sensation-seekers so that the sacred heritage of Initiation is not entrusted to unworthy hands.

It is in this Degree, however, that we examine the principles that give to Martinism its main characteristics. But what, may we ask ... is Martinism? We are told that it is a system of Christian

Mysticism based on a particular conception of the origins of Man and of his place in the scheme of Creation, and aiming at achieving the regeneration of Mankind through the reintegration of the individual. Martinism is also SYNCRETIC in its general pattern. To be SYNCRETIC means that it is a doctrine that embodies certain of the most desirable elements of other doctrines and systems. A syncretic doctrine is, in a way, a system that endeavours to find and gather all that is common to the different religions, leaving out all the points which bring disharmony between the different creeds. (GO OVER THIS).

You will no doubt have realized this syncretic nature of the general Martinist teachings when turning over in your mind the principles presented to you in the two lower degrees. You will have noticed that the Martinist teachings as presented so far, has absorbed the Pythagorean theory of numbers, the Hermetic doctrine of correspondences, the Gnostic principle of duality, the Buddhist Eightfold Path and the Christian virtue of disinterested beneficence. All these principles have been slightly adjusted and it may be said they fit together and constitute a fairly coherent whole. We also briefly touched upon the teachings of Martinez Pasquales.

In this Chamber, we shall examine and study the contribution made to this general doctrine by what we could call specific Martinist thought ... literally Martinist in this case, because it originates from Martinez Pasquales and Louis-Claude de Saint-Martin.

Among other things, we shall also study systematically the history of Martinism and of the Martinist Order. This history will be fairly comprehensive and will spread over several conventicles to minimise the risk of confusion. As Martinists, it is fitting that we should know something of the circumstances of the birth and development of Martinism. Our presentation of this history will be comprehensive but not too detailed because this would take too long and would have little practical value. Those of the brethren who feel attracted to that side of Martinism may study it more systematically on their own. There are a great number of sources, mostly in French, and anyone wishing further details can speak to me about it afterwards.

From this history, we shall understand the origins of the two different systems that are usually called Martinism. These two systems have one original conception, of which they are the different applications. The Martinist Order has suffered in the past from divisions caused by the preference shown by some Martinists for one or the other system, ... differences of opinion, or rather tendencies, which have brought about some splits in the organization.

Aware of the disastrous consequences of these divisions, the main branches of Martinism have today moved towards a reconciliation and, in full agreement with the principle of Martinist Unity, we shall study in turn the two ways of Martinism and the Common Doctrine, leaving to the Brethren the responsibility of adopting, when the time comes, what they find best suited to their own tendencies and aspirations.

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

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

My Brothers & Sisters:

Private & Confidential

#82



We said in our last Conventicle that Martinism is a distinctive system of Christian Mysticism based upon a particular conception of the Origins of Man, of his place in creation, and of the relationship that exists between him, God and the universe. The message of Martinism is to bring about a regeneration of Mankind through the reintegration of the individual. Only when all the cells of mankind ... who were the individual men and women of the world ... have been reintegrated into Unity, can Mankind return to its status of archetypal or Celestial Man, and fulfil its destiny. This reintegration can be accomplished in two ways: One is by the interior development of Man's spirituality and the inner union with his center. This is called the Inner or Interior Way and it is the one advocated by our Venerated Master Louis-Claude de Saint-Martin. The other way is by acting directly on the forces that are keeping Man away from his First Estate, through theurgic practices. This is the Operative Way advocated and taught by Martinez Pasquales and perpetuated in the Rites of the Elus-Cohen and those that have descended therefrom. This is more accurately called Martinezism and we shall study at a later date the principles of this system. At the present time we will consider the Martinism of Saint-Martin, the one we practice in the three degrees of our Order.

Having defined Martinism, let us now look at its vehicle, the Martinist Order. We shall not study just now the history and origins of Martinism, but it should be well understood that the Martinist Order, under the name and with the structure it has today, was not founded by Saint-Martin. It would be inconceivable indeed to all who have studied the personality of Saint-Martin that he should have given his own name to an Order. In the course of your reception, a lecture claiming no historical authenticity was read to you. It alluded to the continued existence of an unnamed Initiatic Society, known at different times under different names. Historically, however, there was no MARTINIST ORDER before 1891, date of the foundation of the Order by Dr. Gerard Encausse, known as PAPUS. This person, of whom much more will be said, had received an Initiation under the form of a personal transmission, which had come directly from person to person, from Louis-Claude de Saint-Martin. This, as we have just said, was a purely personal transmission and was not held under the auspices of any actual organization such as ours. Martinez Pasquales had constituted an Order of Elus-Cohen (Elect Priests) which was recruited exclusively from the ranks of persons who were high degree Freemasons. That Order always maintained its Masonic character. Louis-Claude de Saint-Martin became a zealous Elu-Cohen and helped Martinez to direct his Order in the capacity of secretary. But, as time went by, Saint-Martin discovered that the theurgic method did not really suit him. By nature and aspirations, he felt drawn more and more towards a different path ... that of the Inner Way. He was in fact drawn into another Initiatic current which had other immediate aims than those of the Elus-Cohen or of High Masonry. He renounced all Masonic affiliations towards 1790 but stated that he wished to retain his spiritual link with his first school. Saint-Martin then began to spread among a selected few the comprehension he had acquired regarding God, Man and the Universe. To these few disciples, he became known by his nom-de-plume of the "Unknown Philosopher". The school he thus created was not an organized Order such as ours. It was more in the nature of an informal group of friends, having been directly initiated by the Unknown Philosopher himself, without the prerequisite of Masonic affiliation and without distinction of sex.

The Initiation TRANSMITTED by Saint-Martin to his disciples was not simply a ceremony consisting of the giving out of signs, words and grips. It was not even the saying of a consecrating formula with imposition or marks made by a sword or mallet. IT WAS MORE PARTICULARLY THE TRANSMISSION OF A SPIRITUAL INFLUENCE BY A WORD, A BREATH AND THE IMPOSITION OF HANDS SUCH AS THE INITIATOR HAD HIMSELF RECEIVED. *There is here a subtle difference which we hope the Initiates will Understand.*

The Initiation of Saint-Martin was sometimes a very simple ceremony but its essentials and its symbolism are found intact in the xxx xxx xxx in this Order. Saint-Martin repudiated the 3 degree system and his Initiation was transmitted completely in one grade. In its splendid simplicity, it consisted of what our Illustrious Papus has cryptically described as: "a small bequest consisting of two letters and some points" and was accompanied by an appropriate lecture.

When this tradition was organized under the name of the Martinist Order, it was found necessary and expedient to introduce degrees of probation to enable the Initiator to observe, in the works of the Lodge, the progress and worthiness of the neophyte. It is in this way that the Secret Tradition has reached us as it was received by Papus, but it was only since Louis-Claude de Saint-Martin that it was communicated to a wider public by the works of the Unknown Philosopher.

Papus, as we have said, had received the Initiation in direct line from Saint-Martin. One link of this chain of descent was difficult to prove beyond doubt. Papus therefore surrounded himself with other members who had received the Initiation from Saint-Martin through different channels, and thus the first Supreme Council of the Martinist Order was constituted.

The Order flourished and remained united under this Supreme Council until the death of Papus. Then, unfortunately, it lost its unity. One member of the Supreme Council reformed the Order, introduced a few elements of the tradition of the Elus-Cohen and imposed a Masonic prequalification on the members. This was Teder, and his Order became known as the Ordre Martiniste de Lyon. Another member, wishing to preserve the original tradition regarding the free admission of both men and women, and freedom from Masonic prerequisite then created the Ordre Martiniste et Synarchique. Later on, another member formed the Ordre Martiniste Traditionnel. Then war came again*. The Ordre Martiniste Traditionnel collapsed at the death of its Sovereign Grand Master and a surviving member of the Supreme Council of the O. M. T. endeavoured to form the Ordre Martiniste Rectifié, but without much success. At last the tide turned. The son of Papus, Dr. Philip Encause, renovated the Order founded by his father, and the heads of the remaining Orders, realizing the harm done to Martinism by the divisions of the Order, began working towards its re-unification.

This brief outline of the history of the Martinist Order as such, with its unfortunate divisions, should not detract from its overall value. We accept the principle that each branch of the Order was working in its own way to the common purpose of Martinism. We therefore recognize the validity of all Martinist Orders which have kept intact the Initiatic Tradition. We invite all our Brothers & Sisters to consider as their true Brothers & Sisters, all those who have REGULARLY received that "small bequest of two letters and some points."



My Brothers & Sisters:

Greetings!

82

We said at our last Conventicle that Louis-Claude de Saint-Martin did not create the organization known today as the "operative way" worked in the Order of Elus-Cohen, he became drawn through his gifts and tendencies. He then gathered around him friends and disciples and formed a temporary knit association devoted to the study of the Secret Tradition. To these disciples, Saint-Martin taught the basic principles of a doctrine of which the Elus-Cohen, in their Works, were the practical application of a doctrine that has always been kept and preserved in the bosom of a Secret Society manifesting in the world under diverse names through the ages.

But Saint-Martin not only instructed members of his association in the principles of the "Inner Way" ... he transmitted to them, under the appearance of a simple ritual ceremony, that mysterious viaticum which is a key even stranger than Solomon's Keys, I refer to: THE Initiation.

"INITIATION! EXTRAORDINARY POWER OF THE DIVINE AFFLATUS WHICH RADIATES FROM THE HANDS, CREATES PRIEST OR ADEPT AND COMMUNICATES THE UNDERSTANDING AND POTENTIAL POSSESSION OF THE SCIENCES! MAGICAL VIRTUE SITUATED ON THE EXTREME BORDERLINE OF THE NATURAL AND THE SUPERNATURAL! MIRACULOUS AND IMPALPABLE AGENT THAT IS GIVEN WITHOUT DIVIDING, THAT PASSES FROM PERSON TO PERSON WITHOUT LOSING ITS POTENCY AND PRESERVES INTACT ITS ACTION WHICH REMAINS INFALLIBLE, BUT WHICH DEVELOPS ITS FULL POWER ONLY IN THE MIND READY TO NURTURE IT! SUBTLE CURRENT OF A VITAL FLUID WHICH ANIMATES THE MEMBER OF THE MYSTICAL BODY!"

Saint-Martin understood the nature of Initiation which, as he said, did not follow the "the laws of corporeal or physical nature." To Willermoz he wrote: "You are right to believe that our progress depends on our personal dispositions, but you are also right to believe that the degree (or grade) ... gives a distinction to the initiate and nothing could be more true than to say that the perfect blending of these two factors has a tangible result which undoubtedly grows with time according to the instructions one receives and the individual efforts one renders."

Louis-Claude de Saint-Martin entrusted to his disciples the Initiation that it might GROW IN HIM WHO WAS WORTHY TO RECEIVE IT AND PURIFY HIM WHO WAS NOT YET THUS PREPARED. In his work The New Man, Saint-Martin writes: "If the power of Initiation does not give visible results, it nevertheless works infallibly as a preventive and prepares the shell of him who remains pure to receive salutary impressions when the spirit deems it advisable."

DISCUSSION

When you were received into the xxx xxx of our Order, you were given a title, symbolized by a signature to reveal your quality as a Martinist Initiate. You were warned however not to consider that title as "a vain sign of pride or of affectation." How then are we to regard a title that proclaims one an "Unknown Superior" ?

This title existed before Saint-Martin ... and was sometimes used in organizations where, it must be said, it was a source of pride, even of vanity. Saint-Martin, who was not much impressed by the noise

made around around this and other high sounding titles, passed it on to us restored to its original and mysterious purity.

The whole of the Martinist Doctrine rests on the premise that Man's first achievement and endeavour along the Path of Reintegration must be directed towards self-knowledge and self-realization.

The first work of the Unknown Philosopher begins with these words:

"IT IS A SAD VISION INDEED THAT WHEN WE START LOOKING AT MAN, WE SEE HIM AT THE SAME TIME TORMENTED BY THE DESIRE TO KNOW, FAILING TO FIND A REASON FOR ANYTHING, BUT DARING NEVERTHELESS TO GIVE A REASON TO EVERYTHING!"

On the long and arduous path of reintegration, Man is faced with having to make a major discovery before he may even hope to start to understand the first thing about himself and Nature, that is, HE MUST ADMIT THAT HE KNOWS NOTHING! It may take Man a very long time to realise this, but until he does so, the knowledge he imagines himself to possess ... will form an insurmountable obstacle to his progress. Man must first see himself naked, ... before he can begin to study his true self. Only then will he understand that he has everything to learn *and that the smallest detail holds an important lesson.* The more Man then learns, the more humble he will become *because he will realise the immensity of his ignorance.*

As long as Man is in the Forest of Errors, he is satisfied with his imagined knowledge. Then one he senses that he has within himself, a superior principle. He will begin to study his mode of thought, his will power, all these "intelligent and genial acts that will always give him a distinction through striking features and exclusive signs" as said Saint-Martin. Then Man will become restless and unhappy in his condition and in him will rise the aspiration to know that superior principle in himself. He will then become in truth ... a MAN OF DESIRE.

DISCUSSION

Now, how is a Martinist Initiate Superior? Simply because, through the works of the preparatory degrees, he has been made to look at himself ... and a Nature ... and, if he was sincere in his search, he has discovered that he had everything to learn. He is thus Superior in HUMILITY. Although he still has everything to learn, the Initiate KNOWS this, ... and he knows that the secret to his progress IS WITHIN HIMSELF.

"MAN IS THE ENIGMA, HE IS ALSO THE KEY TO THAT ENIGMA !"

The Initiate is thus Superior to the Man of the Stream in that he knows the vanity of the exterior intellectual acquisitions. BUT HE IS ALSO UNKNOWN ... BECAUSE TO REVEAL THIS SUPERIORITY AND MAKE IT A SOURCE OF VANITY WOULD BE TO PROVE HIMSELF STILL IN THE FOREST OF ERRORS ... AND THEREFORE NOT TRULY SUPERIOR.

It is only by remaining UNKNOWN in his superiority, that the Initiate establishes this superiority. The title of Unknown Superior is therefore indivisible, because the name "superior" would become meaningless if parted from the adjective "unknown." EVERYTIME the Initiate uses his title of Unknown Superior, he thus proves his humility

by revealing that his superiority is far from perfect. Therefore, my Brothers & Sisters: use this title sparingly. Use the signature when you sign the attendance book and in your correspondence with other Martinists because it then becomes an injunction to humility that is reciprocated. It is an admission that the writer reminds his correspondent that he, the writer, knows he has much to learn!

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

Dear Companions:

83

This is another of those times when I wish I could be speaking to you in person, for the matter is of greatest import.

I wish to say something more about self-knowledge and self-realization, which was broached in the preceding lecture. Kindly study it carefully. THE MARTINIST IS ON THE PATH OF SELF-KNOWLEDGE. Exactly what does this mean? It means it is necessary for you to analyse carefully everything you hear about, observe, believe, read about, are told, and come to know through the many channels that information comes to you.

From the great medley of information that comes your way, you must pull it apart, examine each component, and, using these parts as building blocks, proceed to construct your own model. This model you will undoubtedly modify, change, add to, subtract from and modernize as you go along, until you come closer and closer to the Ultimate. The model you build will be your own, based on your own observations, reasoning and intuition. It will be the result of your own self-realization and self-knowledge ... and it may be different from somebody else's.

This quest for self-knowledge is the complete opposite of the way followed by most others. In the "profane" world, you will find that usually, most people are bound by beliefs and that they have no real knowledge. They subscribe to these beliefs because they have been told such and such is the case ... and they have never bothered to think about them very much. (After all, why should they, isn't the popular opinion "right"?) Can you see the danger in this? People are often nothing more than pawns in the hands of others who exploit them. There is religious exploitation, political exploitation, commercial exploitation ... there is exploitation among family and friends ... there is exploitation in every department ... and most of it is very subtle. You may easily find a hundred persons who can quote you chapter & verse, page & paragraph, and express somebody else's opinion ... but you can hardly find one who has any knowledge of their own.

This is not the way of the Martinist! The Martinist studies the Book of Nature, the Book of Man, and any valuable source, and analyzes it all. He comes to his own conclusion, is not ashamed of it, and admits it may be subject to revision, in fact he constantly strives for further light and corrects accordingly. The Martinist is not egotistical about his ideas, he is not dogmatic about them, nor does he think that only his ideas, or some particular person's, have any validity.

The Martinist is on the quest for self-knowledge! Please remember this at all times.

The real Martinist is truly an unknown superior ... superior in his humility because he knows he has everything to learn, and he establishes this superiority by allowing his humility to be unknown.

Brothers & Sisters: BE an Unknown Superior!

Sincerely yours in the Work,

Saint Sacem



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NOTES FOR STUDENTS

The Martinist Doctrine as expressed by Louis-Claude de Saint-Martin.

GOOD AND EVIL

The attainment of light and truth is the object of the INNER WAY ... but it is also the aim of all human research; the first step on the way is therefore to identify the obstacles which hinder us. Saint-Martin observed that both Man and Nature are in a state of disorder, or as he termed it: in extralignment. We are in darkness since we seek for light, we are in delusion since we yearn for reality; but the fact that we desire both shows we were made for both ... and that in our present environment we are far away from the purpose of our being.(1)

Before everything else, then, man must accurately gauge his present position; he must understand the precise nature of the disorder that is both about and within him; and he must learn, if possible, how it came about, so that he may escape from it. If light, if truth, if order are good and desirable above all things; and if darkness, falsehood and confusion are evils, we must at the outset, obtain a certain criterion of judgement as to what constitutes good & evil ... and this was the first task to which Saint-Martin applied himself. It is the incessant confusion of these ... the confusion of light and shadow, of harmony and disorder, which man perceives in the universe and in himself, that so often obscures the rays of the true light. (2)

"This universal contrast disquiets him, causing an entanglement in his ideas which it is difficult to unravel. The most signal service which can be rendered him is therefore to convince him that he can become acquainted with the source and origin of the disorder which astonishes him; it is, above all, to dissuade him from concluding, on account of it, anything opposed to that truth which he confesses, which he cannot dispense with, and cannot cease to love."(3)

Before we consider the explanation of the disorder, let us observe saint-Martin's definition of good & evil: "Good is for every being the fulfilment of his proper law, and evil is that which is opposed thereto."(4) There is no doubt that man was formed to enjoy the light and to possess the truth and we have here an unfailling criterion for distinguishing the evil from the good: *evil is all that which hinders us from the attainment of light and truth.* "Since all beings have but a single law, for all derive from a first law which is one in like manner, good, as the fulfilment of this law, must be one also, single and exclusively true, though it embraces the infinity of existence. On the contrary ... evil can have no correspondence with this law of being because it is at war with the same; it cannot, therefore, be comprised in unity since it tends to degrade it by seeking to form a rival unity. In a word it is false, since it cannot exist alone;" (that is to say it is a derangement, and a derangement supposes an order which preceded it) "and since, despite itself, the true law of beings co-exists with it, which law it can never destroy, though it can disturb it and retard its fulfilment."(5)

In accordance with the practical nature of Saint-Martin's doctrine, he does not long delay over the question of its metaphysical aspect, but hastens to account for the existence of evil*in the universe and man, according to the doctrine of the duality of principles ... which we will study shortly.

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1 Of Errors and of Truth, Part I. pp. 38-40

2 Ibid., p. 16

3 Ibid., p. 17

4 Ibid., p. 20

5 Ibid., pp. 20-21

*"The proportion of evil to good here below is numerically as 9 to 1; in intensity as 0 to 1; and in duration as 7 to 1." Tableau Naturel, Part I. p. 36.

Dear Companions:

84

In keeping with our principle of presenting a wide variety of material in the Libers, we give you a section from the book "Sâr Hieronymus and the FUDOSI" by Serge Caillet. This book is now out of print and was published in French. The information, we know, will be welcomed by many members.

I

FROM VISCOUNT DE LAPASSE TO THE ROSE+CROIX OF TOULOUSE

In considering the European, or Universal Rose+Croix, a certain Rose+Croix, or one than considered itself as such ... which flourished first in France and then in Belgium and finally in neighbouring countries across the Atlantic during the first decades of this century ... and whose structure and philosophy we shall try to define further on, the name of "Sâr Hieronymus" must immediately be remembered. I had heard this pseudonym, shall I say hieronym? as that of a great initiate at the beginning of my 18th year, when I made my entry into initiation in a certain contemporary esoteric milieu of a Rosicrucian (or neo-Rosicrucian) nature, which I frequented from then on. Usually he was known by the initiatic title of "Imperator", a classical title; "Imperator of the Rose+Croix for Europe" to be exact. But that was most often all that anyone could tell me, not at all because the life and work of this occultist had to remain a secret, but simply because the people I spoke to knew almost nothing about this mysterious "Hieronymus", sometimes not even his true identity. Hieronymus was indeed mysterious, and remains so today, now that he has departed from this world. His secular name was Emile Dantine (1884-1969) where civil status was concerned, even though he usually spelt his patronym "Dantine" (with an additional 'n') for a reason I was never able to discover.

But, before moving on to Emile Dantine-Hieronymus, a certain universal Rose+Croix and the FUDOSI (Universal Federation of Orders and Initiatic Societies) which are the subject of this work, the question of another Rose+Croix, known as that of Toulouse, thought to be the predecessor of the former, must be considered.

Some people, whose sources are unclear, occasionally spoke of the constitution of a certain Rose+Croix order in Toulouse around 1850, by Viscount Louis Charles Eduard de Lapasse (1792-1867). It has been established that, already during his lifetime, he was thought to be an initiated Rosicrucian, even a "Rose+Croix", and that in Toulouse he practised spagyric medicine (which accounts for the phenomena of life and health through chemical theories - Translator's note).

In this Rose=Croix of Toulouse, of which he was considered to be the organizer, and from which Josephin Peladan was later to draw his inspiration, must be seen the origin of the Rosicrucian movement mentioned earlier, a descendant of Peladan's Rose+Croix, which flourished in Belgium and its surroundings under the aegis of Sar Hieronymus and which spread from there to adjoining countries. Spencer Lewis

(1883-1939), who, in the year 1915, formed the Rosicrucian order of AMORC in the United States, also claimed affiliation to the Rose+ Croix in Toulouse (was it the same Rose+Croix)? Now, Lewis worked closely with Dantine in the FUDOSI during the thirties.

Thus everything began through this mysterious Rose+Croix Order and the enigmatic Viscount de Lapasse, presumed to have been its founder. This first chapter will therefore be devoted to them.

THE NOBLE LAPASSE FAMILY

The noble Lapasse family, of Spanish origin, became famous in more ways than one in the service of the Counts of Foix, since the last decade of the XI century, mainly in a military capacity. In his "Eulogy to the Viscount de Lapasse", delivered to the Academie des jeux floraux in 1869, Count Fernand, whose information on the secular life of the Viscount and his family appears reliable, although incomplete at times, but in any event indispensable, summarized the history of the Lapasse family as follows:

"The Lapasse family was one of the best in our regions. The renown it acquired in our southern provinces, and particularly in the court of the Counts of Foix, was eminently chivalrous. The Lapasse family, originally from Spain, had, since the year 1090, been vassals and companions to this noble Foix family, whose valour has left so many memories in our regions, and whose Court, during the Middle Ages, together with those of the Counts of Toulouse and the Viscounts of Bearn, constituted the center of all political and social movement in our South during the Middle Ages. The crusades, the War of Albigeois and the occupation of the Guienne by the English, these three aspects of our local life in the Middle Ages, as well as the war-like descents into Italy and Spain, always showed the Lapasse family in the forefront, defending the interest of their sovereign by the sword on the battle fields or with words in the councils. They were to be seen at the battles of Ravenne, Pavie, Cerisoles. They were sometimes in Aragon or Tunis, in the Holy Land or in Flanders, and everywhere they remained faithful to an unchanging tradition, and they lived and died in the service of the Foix family. And later, when the country regained the crown and when, through successive inheritances, Foix, Bearn and Navarre were incorporated into the French unity, the Lapasse family remained in their mother country and the various branches of their family showed a remarkable attachment to the province which had been their cradle."

LOUIS CHARLES EDOUARD DE LAPASSE

Louis Charles Edouard de Lapasse was born in Toulouse on 2 January 1792 of the Viscount de Lapasse and his wife, the Viscountess, nee de Cardillac. For the noble Lapasse family, times were hard, but the couple and their child were able, in spite of everything, to escape the revolutionary committee's research on the black list, on which they were high up, by hiding in the suburb of Toulouse.

After an education in which his mother played an important part, in better times, the young Edouard pursued his secondary school studies

at the Bordeaux Lycee, then he entered Law School in Toulouse. He left, probably in 1812 or 1813, with or without a diploma, I am not sure.

(There is a section missing here from the original - Translator)

Marshall Soult in the suburbs of Toulouse. His military enthusiasm was short-lived, undoubtedly the time, Resseguier would say, of a "moment of youthful effervescence when he was unaware of his true aptitudes". Perhaps also in order to be included in the chivalrous lineage of his ancestors. In any case, he very quickly left the King's Household Cavalry, aiming at a diplomatic career.

From then on, he gave himself over to the muses, as they say, and, throughout his life, he never ceased dedicating himself to literature and poetry amongst other activities, which were numerous as we shall see. Here is a critical statement from that time made by Resseguier, his colleague at the Academie des jeux floraux:

"I find amongst the numerous papers he has left, carefully kept, copied in an orderly manner and attached with a slightly faded blue ribbon, note books of poetry which prove to us the value the author attached to his compositions. However, in basis and in form, these poems are also faded. They have a flavour contemporary to the years preceding the renovation of literature under the Restoration".

Possibly from 1815, or in 1816 at the latest, Louis Charles Edouard was introduced by his mother to the Marquis d'Osmond, Ambassador to King Louis XVIII in London, who was a relative. There, he worked at the Embassy and thus gained full entry into the small diplomatic world of the Restoration. It appears that he very quickly made his mark as he went to the Congress of Aix-la-Chapelle in 1818 in the company of the Duke of Richelieu, the King's Prime Minister. Then he became charge d'affaires in Hannover, where he represented France. It was there, but I do not know when, that he married Mlle de Lagarde, "rich heiress of a deservedly esteemed family". Then, the post of Ambassador in Berne having become vacant, he was sent there. Resseguire said:

"His home soon became the refuge and center for Swiss society, for to him diplomacy was not only the assiduous study of international affairs and the protection of interests in question, but it was also the daily promotion of the French influence, which he practiced with the help of the charm of social life. His drawing room was used as much as his office, and, in the evening, he liked to continue the works of the morning with brilliant conversations or elegant meetings which he constantly instigated."

Two years after his arrival in Berne, the first tragedy occurred: his young wife died while giving birth to their first child. It was a girl, Marie, who lived, and on whom I believe he bestowed all his affection. Deeply affected by the sudden departure of his wife, he received permission to leave Berne. He was called to Naples, where he gradually regained his interest in life. There, he was introduced to archaeology, for which he soon developed a passion, and above all to medicine, let us say a kind on medicine based on spagyrie. (See my earlier note - Translator).

It was in Naples in 1830 that the July revolution took him by surprise. Immediately, Louis-Phillipe, at the Tuileries, called him so that he could give his account of his mission in the service of Louis XVIII. As a result of this meeting with the King, the Viscount, at the age of 38, ended his already full diplomatic career and went in pursuit of the defence of the royalist legitimist cause. Resseguier mentioned his close work with the *Renovateur* and *La Quotidienne* and the fact that, in Paris, where he lived from then on, he frequented the drawing room of Mme the Countesse of Boigne.

VISCOUNT DE LAPASSE, SPAGYRIST

In Naples, once more according to Resseguier, the Viscount went into medicine for the first time. Here once again is his account. It is fundamental:

"The School of Salerne, having lost its splendour, was for him a permitted school. He was seen seeking famous practitioners, isolating himself, and sometimes meeting in monasteries. Asking in the dusty libraries of the Abbeys of LaCava, Mont Cassin and Montreal for the treasures contained in their charters; and, if it is to be believed, it was in these monasteries that he collected his valuable and secret medical information which was later to form the basis of the health system he created."

I believe this quest took place around 1825, at least it was before the year 1830, when Lapasse was forced to leave Naples. At the same time, no doubt, he stayed in Sicily, in or near Palermes. There, according to Simon Brugal (pseudonym of Firmin Boissin), who seems to have obtained his information from Lapasse himself, and whose company he used to keep, the Viscount met a certain Prince Balbiani. Here is the description Brugal gave of him, which could only have come from Lapasse himself:

"... an amiable, educated old man who received strangers with charming grace. This octogenarian was a companion of the famous Joseph Balsamo, better known by the name of Cagliostro, in spite of the novel dedicated to him, using his real name, by our novelist, Alexandre Dumas.

"Prince Balbiani developed a friendship towards the Viscount de Lapasse. He enjoyed conversing with him about hermeticism and he encouraged his project to get to the bottom of its mysteries. He did more: he guided the first steps of the young adept through the labyrinth of manuscripts and books on alchemy and the Qabalah, of which he had plenty. In Italy, this prince was considered to be a Rose+Croix ..."

Brugal adds that Prince Balbiani, or the so-called Prince, always carried with him a rock crystal flacon containing a mysterious transparent liquid which had been given to him by an old hermit from near Palerme. Here we are right in the spagyric tradition. Again according to Brugal, Prince Balbiani was Viscount Lapasse's initiator. But I do not know exactly to what initiation he is referring. And I do not know in what sense of the word "initiate". This whole question

of Prince Balbiani is also a mystery, as it is certain that Lapasse never made much of this "initiation" outside the friendly and fraternal circle which we believe the Toulouse Rose+Croix to have been. Finally, according to Brugall, the Viscount returned to Italy, probably in 1830, with a letter of recommendation to the Count of Ourches, owner in Paris of a very beautiful library of occult sciences. He apparently let the Viscount go there whenever he wished to.

Prince Balbiani is unknown amongst the nobility of Italy, but should this title be interpreted in the way in which it is usually used? More than one initiate has adopted a title of nobility, which has for him and his peers a completely different meaning, without having been authorized to do so in accordance with the customs of the nobility. One example, the "Count" St. Germain or the "Count" Cagliostro, whom Prince Balbiani used to frequent. Let us note also that the title of Prince is indeed used in Freemasonry to designate the degree of several orders. Thus, the 18th degree of the Ancient and Accepted Scottish Order is designated Rose-Croix Sovereign Prince. But it is also true that, according to Brugall, Prince Balbiani denied to Lapasse that he belonged to the Freemasons. He even protested against the frequent confusion between the Masonic Rose-Croix title and the meaning of this term otherwise. Brugall attributes the following words to Prince Balbiani: "Popular belief is incorrect. True Rose+Croix are not to be found in Masonic associations."

Lapasse's meeting with Prince Balbiani should be looked at with caution. Let us note that Count de Resseguier was not aware of it; at least he made no mention of it anywhere. But I do not, however, believe that there is any reason to be surprised about this, since the Viscount's occultism escaped him; even though he knew him and kept his company I doubt whether he would have confided in him about his hermetic preoccupations. Nevertheless, Resseguier mentions a second stay in Sicily by Louis Charles Edouard in about 1840 for a new campaign of medical research, where, he stated, he left sick and returned healed!

What about this Prince Balbiani? A mythical person or a real one? Anybody who, with the amount of evidence available, tries to resolve this would be foolhardy. It is impossible to refute the theory of myth, pure and simple. But it is also impossible to refute the theory of a real person under the veil of an initiatic title added to a pseudonym.

According to Resseguier, the Viscount stayed in Paris after his return from Italy in 1830 until about 1842, the time of his return to Toulouse. According to Brugall, the date of this return should be delayed by 10 years and, still according to the same person, Louis Charles Edouard, in Paris, registered for a while as a free student in the faculty of medicine at the age of 60, in about 1852. He did not return to Toulouse until after that. In the case in point, I am inclined to favour Resseguier, who states that around 1842, when he returned to the South, the Viscount fell ill, and he adds that the sick man brought out the doctor in him:

"He read everything of note that modern medical science has published and was able, if not to support an official thesis, at least to make a free attempt, upon which, when it was published, the best practitioners of the Faculty of Montpellier bestowed the most encouraging praise." The "thesis" that Resseguier mentions certainly corresponds to the following work, published in the year 1845 and certainly entitled "Considerations on the human life span and ways to prolong it", a copy of which is kept in the National Library. It is a of 200 pages which is dry to read, and which I will not elaborate upon.

After another stay in Sicily, which I mentioned earlier, according to Resseguier, Louis Charles Edourd opened a doctor's office in Toulouse where he practiced his medicine, usually free of charge. Resseguier again:

"... for, more fortunately than many recognized doctors, M. de Lapasse had patients. Some were charming young ladies whom he kept under the influence of his mysterious doctrines, and who brought to him for healing their distressing migraines, gastritis and neuralgia. No doubt, after feeling their pulse in true doctor's fashion, and helping himself to an extra pinch from his gold tobacco container, he seriously prescribed going to balls, the theatre or sweets. Others were poor forsaken people to whom he was not satisfied merely to give hope, but whom he would always support with abundant alms. I will leave you to imagine the sweet and precious fees that M. de Lapasse must have collected in this way!" For his part, Brugal reports the words of the people of Toulouse: "he is a skilful person who heals for nothing" and compares him to his "departed friend" from Nice, Dr Adrien Peladan. In fact, this comparison is not without interest, for Adrien Peladan was said to be affiliated to the Rose+Croix of Toulouse, according to his brother, Josephin, whom we will come back to later. (It is therefore possible that the two men knew each other and kept each other's company.)

In addition to the work I mentioned earlier, emphasizing that it could have been his unofficial medical thesis, Lapasse published, in 1860, an "Essay on the preservation of human life", then, in 1861, "Health practices for longevity, curing of migraines, stomach aches, painful nerves and dizziness". He took part in research done by the archeological society of the Midi of France and joined the Agricultural Society of the Haute-Garonne. In 1865, he was elected to the Conseil Municipal of Toulouse, where he spent a little time. At the end of 1866 or the beginning of 1867, a final tribute was paid to him by his admission to the Academie des jeux floraux of Toulouse, where he expressed his thanks at the meeting of 12th May 1867. As you will remember, the Viscount had lost his wife at the birth of their only child, Marie, who lived and married the Marquis de le Bourdonnay. Too soon, alas, Marie departed from this world; her father never recovered from this loss. I imagine that he then became even closer to his aged mother, whom he loved to live near and upon whom he showered much affectionate care and attention. For example, he never failed, Brugal reports, to serve her seven drops of his gold-based elixir "stomatico-nervin". When, in her turn, she departed from this world, her son, stricken yet again,

went to rest with his cousin, M. de Montesquiou, "It was there", explains Resseguier, "that within a few days he was afflicted by a cruel sickness, and died a kind-hearted man, a Christian, with courage and in faith."

THE TOULOUSE ROSE+CROIX

Did Louis Charles Edouard de Lapasse form in about 1850 a Rose+Croix order, meaning a rosicrucian, or so-called rosicrucian society in Toulouse, such as have been appearing periodically for three centuries? In spite of the rumour which was spread here and there, I do not know. For my part, I have never found the slightest convincing piece of evidence on the subject. Nothing in the Municipal Library of Toulouse, as far as it was possible to verify, seemed to relate to our subject. As for the famous Lapasse documents, which were supposed to have found their way into the National Library, and on which I had based my hopes, Monsieur Pierre Jeanin, the Librarian, and I searched for them in vain.

Concerning the Rose+Croix of Toulouse, the most important point comes from Joesphin Peladan, who accounted for his Rosicrucian lineage in this way:

"Through my brother, Dr Adrian Peladin, who, with Simon Brugal, was in the last branch of the so-called Toulouse Rose+Croix, as were the Aroux, the d'Orients and the Viscounts de Lapasse, I am from the Rosenkreutz." The Peladan collection of the Arsenal Library in Paris contains a "Commemoration to Firmin Boissin (Simon Brugal), Rose+Croix commander of the Temple, Prior of Toulouse and most senior member to the council of 14, who died in the arms of the Church", signed S.P. (Sâr Peladan). Here it is repeated in its entirety:

"To members of our Order and to all intellectuals, it is with great sorrow that we announce the passing away in God of our Commander and Prior of Toulouse, FIRMIN BOISSIN. In him, we have lost our most senior member: he was knighted as a Rose-Crucian of the last branch of the Traditional Order, that of Toulouse.

"In 1858, he received as a Rose+Cross brother Dr Adiren Peladin, and on the death of the illumined doctor, legitimately became Grand Master of this past order, which we brought back into being.

"Firmin Boissin wrote a wonderful novel on the Revolution in the Ardeche: 'Jan de la Lune', a learned study; 'Le Camp de Jales', some biographical critiques: 'Les excentriques disparus' (Departed eccentrics). For a long time, out of necessity, he edited 'Le Messenger de Toulouse'. We commend him to your prayers, to your reading and to your memory. Amen."

The two quotations we have just made indicate the existence of a chain of initiates, which would appear to date back to Christian Rosenkreutz. The last links of this chain were Firmin Boissin-Brugal, then Adrien Peladan, junior, who, in his turn, transmitted this affiliation to his brother, Josephin. We have seen elsewhere that Brugal

himself declared the existence of a rosicrucian lineage of which Lapasse was a member, and which originated from the enigmatical and possibly mythical Prince Balbiani, said to have been a disciple of Cagliostro. With reservations on the Rosicrucian character of this chain and on its true source, it remains possible that Lapasse instituted in Toulouse a circle of hermeticists claiming to be Rose+Croix. If this was indeed the case, this circle could not have had more than 20 members. For all that, there is nothing which allows us to be absolutely certain of this.

Peladan himself maintained that the Rose+Croix of Toulouse was no longer in existence, that he reactivated it and that it only survived through its Ordre de la Rose+Croix de Temple et du Graal, formed in 1890. Peladan's Order, although very small numerically, provoked much interest in Paris (this will be seen in the next chapter) through the salons of the Rose+Croix organized under its auspices.

As for the Rose+Croix in Toulouse (in case it did exist and whatever its structures and forms), is it possible that it survived independantly of Peladan? This question would establish the validity of one of the filiations of the Rosicrucian Order AMORC in Chapter IV of this work, where Spencer Lewis' stay in France, in particular in Toulouse, during the Summer of 1909, will be analysed.

But, for now, we will make way for Dantine-Hieronymous, who will be featured throughout the following chapter.

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(We will present Chapter II in the next Liber.)

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Private & Confidential

Dear Companions:

#85(S)

This is a continuation of lecture #77(S) where we learned the purpose of rhythmic breathing: it clears the mind, induces calmness, strengthens the will.

We have also learned the particular qualities associated with left and right nostril flow. PLEASE RE-READ LECTURE # 77(S).

Let us now waste no time and get immediately into the practical aspects of this information.

THE LAW OF ATTRACTION AND REPULSION

Axiom (1) *"Want a thing obviously and consciously and you won't get it!"*

Axiom (2) *"Want something impersonally and subconsciously, work for it, direct your efforts towards it, YET KEEP THE IDEA OF THE RESULT OUT OF YOUR CONSCIOUS MIND ... you will obtain success!!!"*

Let us use an analogy: if John writes a letter to Mary, Mary will not get it unless John gives it to the post office ...

As long as John 'holds on' to the letter it can't be delivered. The principle is: Visualize and charge the mental image as you have been taught to do ... then release it, forget it, dismiss it from your mind. A little later on you repeat the procedure ... visualize/energize ... release/forget. Remember the analogy with the letter ... unless it is given to the post office it can't be delivered.

(PAUSE AND RE-CAP. QUESTIONS/COMMENTS)

Now hear this: Each of us is somewhat dependent upon the impressions we create upon other people. Yet, so often, we overdo things. Let the other person concerned realise that we are too anxious and trying to please. Immediately we arouse hostility in those whom we are trying to impress. (Axiom (1) of the Law of Attraction and Repulsion.)

Therefore, if one enters an office ... cool, detached, yet *pleasant and receptive*, one will NOT ANTAGONISE the other individual subconsciously.

Enter the same office, filled with apprehension, tense and determined to do well ... you WILL arouse subconscious hostility.

Therefore, before an important interview, go quietly aside, sit down if possible, practise controlled breathing, alternately through each nostril. Focus your mind on any object in the room.

When you feel confident and ready ... GO AHEAD.

Train yourself to partially relax, by unflexing the muscles, and breathing evenly.

You can learn to do this anywhere ... flying, driving, in a bus, in waiting-rooms, even sitting down at a typewriter or in a dentist's chair.

Then, before meeting your new contact, take some full, deep breaths, and you will be amazed at the new strength and confidence flooding through you.

Just because you are NOT TRYING to do or say the right thing, your SUBCONSCIOUS MIND WILL TAKE CONTROL, COOLY GUIDE YOU THROUGH ... and you WILL DO, automatically, just what you should! Many modern courses of psychological training teach these very things ... the esoteric science teaches them too ... but from the angle that one's Subconscious Mind is part of the Universal Mind and can link itself with that Universal Power to obtain fresh, greater strength for an emergency.

SOLVING OF PROBLEMS

I will now give you a real "secret", a sure way of finding answers to problems, a method that really works:

The time is just before retiring for the night. Take any serious personal problem. Sit down quietly and relax. Breathe evenly ... rhythmically. Note all the things that are wrong. Write them down on a piece of paper if you wish ... also all the possible actions you could take. Think carefully about the entire problem.

Then ... WITHOUT WORRYING OR THINKING OF THE OUTCOME AT ALL ... will your subconscious mind to show you the best solution.

PUT THE WHOLE MATTER OUT OF YOUR CONSCIOUS MIND. Get up, take a short walk, or take up any distracting recreation ... drink a glass of water ... look out of the window, or whatever ... anything to divert the conscious mind.

GO TO SLEEP. "Sleep on it" as the saying goes.


Next morning, THINK OF THE PROBLEM IMMEDIATELY YOU AWAKE ... a solution WILL APPEAR!!!

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We will carry on with this special series identified by the letter (S) after the lecture number ...

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KNOWLEDGE IS POWER USE IT !



HEPTAD



OVER THE HILL TO HEAVEN

One of the self-evident things of life is that wherever we go, we find that hills loom up before us. We find them in a geographical sense, and in a sense of meeting life we find the "hills" of obstacles and difficulties. There is no such thing as a road of life that does not occasionally have its hills, and sometimes great mountains. But the important thing (and this is the thing that I believe Jesus so exemplified) is that although you find mountains before you, you have the power to rise above them. As He might say, "Go over the hill to heaven -- to overcoming, to freedom."

Paul tells us: "There hath no temptation taken you but such as is common to man. But God is faithful; He will not suffer you to be tempted above what you are able, but will, with the temptation, also make a way of escape, that you may be able to bear it." This has always been one of my favorite Bible verses because I think that it points to the truth of the unlimited potential of man. No matter what challenges or hazards life may present, there is that within every person -- within you and within me -- that is equal to them. No matter what hills or mountains loom before us, we can go over the hill to heaven and find fulfillment. The quotation above is often misapplied because of the word "temptation." The word "temptation" as used here actually refers to problems or challenges. "Trial" is perhaps a better word, and we might state it this way: "There hath no trial beset you but such as is common to man...God will not suffer you to be tried or tempted or tested beyond your ability, but will, with the trial, also provide a way of escape, so that you can be able to bear it, so that you can rise above the mountain and find new accomplishment."

A businessman tells of when he was playing guard on the football team in college and the coach needed more power from his players. So the coach took him to a room off the locker room and said: "You have not been living up to your potential. Don't you believe in yourself? I want you to stand tall, and I'm going to tell you something: You've got it in you to be the greatest guard that this college has ever had. Now get out on that field and be what you can be; be what God means you to be." This man says that he realized the coach may well have told this to every other person on the squad, but it did its work. He ran out on that field running tall, and he actually became the kind of guard that his coach said he should be. He says that today, when he gets his business associates together, he tells them: "Think tall, act tall, pray tall, believe tall, and walk tall. Then, when problems come, you stand towering above them and you simply step over them to your desired end."

Washington Irving once wrote: "Little minds are tamed and subdued by misfortune; great minds rise over it." We need to continually re-fire ourselves with enthusiasm and with faith, and with the determination and the will to go forward over the seeming mountains to the heaven of overcoming. It is easy to go forward when there are no obstructions, of course, but it takes character to refuse to accept the mountains and the rough places as roadblocks.

I love the thought of Tagore, the great Indian poet, who said: "I thought that my voyage had come to its end, that the path before me was closed, that provisions were exhausted, and that the time had come to take shelter in a silent obscurity. But I find that thy will knows no end in me; and when old words die out on my tongue, new melodies break forth from my heart; and where old tracks are lost, new country is revealed with its wonders."

Health problems are often mountainous obstacles to happy and normal living. How often we are blocked by some tragic physical crisis, and how many persons bow down in despair. I remember reading, some years ago, a magazine article about Senator Clinton Anderson of New Mexico, where he tells of the lowest moment of his life. At age twenty-one, he had just launched a promising career on a newspaper and he was eagerly anticipating getting married. Then all of his hopes were shattered when it was discovered that he had tuberculosis. He was sent to New Mexico where he was confined to

a bed in a sanatorium. He had nothing to look forward to, and it seemed that life was at an end for him. The doctor finally wired his father to come within five days if he wanted to see his son alive. Anderson said that he seriously contemplated taking his own life, when suddenly he noticed somebody standing beside his bed. It was an old TB patient named Joe Mars. The words Joe Mars spoke saved young Anderson's life: "Remember that what you've got will never kill you if you keep it in your chest. But if you let it get up here," he said, tapping his temple, "it's fatal. Worrying kills more patients than TB itself ever did." Well, Anderson's heart leaped. He determined to keep the thoughts of illness out of his mind, so he began writing poems and stories, and later worked on the hospital newspaper. And to each patient he passed along old Joe Mars' warning against letting a physical ailment become a mental ailment. As most of us know, Clinton Anderson not only had a complete recovery but he went on to live a happy and successful life. He became a United States Senator, and one of the very best, all because Joe Mars taught him to keep his physical ailment where it belonged: in the flesh, but not in the mind.

There is never a physical condition that is superior to the life force within you. It is only when we let ourselves bow down and worship the physical mountain that it seems to have power over us. I love that statement of Jesus: "I will say to the mountain, 'Be thou removed and cast into the midst of the sea'; and it shall be done." In a figurative sense we can always do this, if we believe that we have the power within us to go over the hill to heaven.

Channing Pollack tells of seeing a man that he will never forget. Pollack was lecturing at Brigham Young University, and after the lecture a man came up to him and said something about the talk. He turned to shake the man's hand and he found that he had no hands. He looked up to meet his eyes and found he had no eyes. The next morning, that man called Pollack on the telephone and invited him to drive with him to a scenic canyon nearby. Pollack wrote of this occasion: "The idea of seeing a canyon with a man who couldn't see intrigued me, but perhaps no one has ever seen that canyon as clearly and as appreciatively as my blind companion. He kept pointing this way and that; 'Look at that crag!' he would exclaim. I asked him, 'How long since you really saw this valley last?' He answered, 'More than thirty years, but I know every rock and tree. When I am depressed I always come here to look at them. I can't tell you what these mountains mean to me.'"

This man had been blinded and crippled in a mine explosion when he was twenty-one, but he then went on to earn money to pay for his education. After that, he gave thousands of lectures and crossed the continent unaccompanied fifty-five times. Since he couldn't read Braille, he memorized over forty-thousand words of classical literature so that he could repeat them to himself when he wanted to "read." He kept house alone in a lovely cottage, doing cooking with a wooden hand that he had made, and he went fishing, using another kind of artificial hand. Pollack described him as one of the busiest, happiest, friendliest persons that he had ever met. Certainly, this man went over the hill to heaven.

So, may we recapitulate with Paul's statement: "There hath no temptation taken you (there is no test or challenge that can come to you) but such as is common to man. But God is faithful (God is stable dynamic law, the support that is ever within you) He will not suffer you to be tempted above what you are able (He will not allow you to be tested or tried or challenged beyond your ability), but will, with the temptation (the test, the challenge, the difficulty), also make a way of escape, that you will be able to bear it."

Yes, what he says is: You have the power to go over the hill, over the mountain to a new experience, a new fulfillment. The power is in you and that is the promise. And the next step, of course, is to use it, to stir up the gift of God within you. Believe today that you have the power to rise above your challenges and begin right now to act as if you do. And you'll begin to find a whole new demonstration of God in your life.