

1945 ROSE-CROIX D'ORIENT

ROSE-CROSS OF THE ORIENT (RCO)

INTRODUCTION

The history of this obscure order is full of brief and vague references taken from an almost untraceable past. Until recently its existence was known only to “a few chosen initiates” and if it wasn't for **Robert Ambelain** (1907-1997) we probably would never have heard of the RCO in the first place. Besides, “even Ambelain's revelation of their existence is doubted by some”(1) Whatever the truth may be, fact is that this French order exists today as part of an organization which is in fact a collaboration between various external, semi-internal and internal initiatic organizations. The system it represents was mainly developed by the before-mentioned mr. Ambelain and includes i.a. the masonic Rite of Memphis-Misraïm, the Martinist Order, Elus Cohen, Rose-Croix d'Orient etc. Like I've stated before (2), during his lifetime “Ambelain worked on the realization of an initiatic system in which all the aspects of the Occidental Mystery Tradition were taught: meditation, ritual, theurgy, etc.” In this hierarchy of initiatic organizations there exists a continuity between the outer- and the inner orders where the initiate is prepared by i.a. his masonic work and his work within the Martinist Order (the outer orders), before his advancement into the inner orders where the theurgical techniques of the Elus Cohen and the Rose-Croix d'Oriënt are taught. The outer orders function as an ante-chamber for the higher, or better said, inner Orders which practise Theurgy (3). And at the top of this apex one finds... the Rose-Cross Of The Orient. Exploring its history includes the exploration of its traditional as well as its factual history. One has to understand that in masonic, occult and mystical organizations the word “traditional” (as in “traditional history”) is generally used as a euphemism for mythology; meaning, “not necessarily based on facts”.

“A ce propos, j'ai à peine besoin de vous dire que les prétendus Frères d'Héliopolis sont tout aussi imaginaires que les Frères d'Orient...”

René Guénon

Letter to André Bastien - dated October 11, 1948

FRÈRES D'ORIENT

The Traditional history of the Brethren Of The Orient

The general question we raise is: “who were actually these famous Brethren of the Orient?” to which the RCO constantly refers. I'm afraid this question cannot be answered with 100% certainty due to the obscure references to a remote past. When it comes down to the history of the RCO there's generally only a single source used (Ambelain), simply because there's not much more to find (4). Included in this essay are a few minor sources, next to the Ambelain material. Our starting point is, naturally, **Démétrius Platon Sémélas** (1883–1924), co-founder of the Order Of The Lily And The Eagle that was founded in 1915. This Order conveyed in those days the initiation of the Rose-Croix of the Oriënt. Allegedly, the Order referred to this degree as ‘l'Aspirant R.C (Frères d'Oriënt)’. This degree was i.a. granted to **Georges Lagrèze** (1882-1946) in 1912. Robert Ambelain received this degree in 1945 from Lagrèze.(5). But more of Ambelain later. Let's take a look at what the various sources claim regarding the foundation of this Order. As already mentioned on page one of the history of ‘L'Ordre du Lys et de L'Aigle’, Sémélas is said to have claimed that the RCO “was founded in 1054 A.D. by **Photius**, the Patriarch of Constantinople, and further developed by **Alexis Comenius**, who's also mentioned as one of the original founders of ‘L'Ordre du Lys et de L'Aigle’. The source for this claim is Marcel Roggemans from his work “Geschiedenis van de occulte en mystieke broederschappen”. Sémélas allegedly received the millenary tradition of the (eastern) R+C from “the last Master R+C of the Attican school, called **Elie-Marius**.” (Br.Nicholas from Greece). The first and main problem of Roggeman's claim is either the year of foundation or the supposed founder. There has indeed been a Photius in history who was a Christian Patriarch in Constantinople, but not during the period Sémélas is said to have claimed. Allegedly Photius was born somewhere in the first half of the ninth century A.D.(6) and reigned between 858-961 and once again from 878-886 A.D. In the year 1054 the Patriarch was Michael I (1043-1054).and not Photius. The Chronicle of Pseudo-Symeon (“Chronographia”) mentions the name of Photius, who had denied (at first) the Christian faith in his youth and who's first tutor had been a Jewish sorcerer. (pseudo-) Symeon mentions the dedication of a young Photius to the study of works of “divinatory and astrological curiosities”.

It seems as if Photius was "more favorable inclined towards "Hellenic" (read: Pagan) than Church studies". Naturally, later in his life Photius was "distinguished as a prolific writer, a prominent theologian, church leader, politician, diplomat and legislator and has been canonized by the Orthodox Church, receiving also the honorary title: "ho Megas" (the Great)." (source: P. Lycormas). So it seems as if Photius was indeed a personality with a strong interest in the occult, who could easily have been involved with an esoteric organization of this kind. The only question that remains is the supposed date of foundation

Let's see what Ambelain writes on this subject. In his book "Le Martinisme: Histoire et Doctrine (1946)" Ambelain states : "...issue des Frères d'Orient, ordre initiatique constitué à Constantinople, en 1090, sous le patronage de l'empereur Alexis Comnès, une fraternité mystique secrète groupait les adeptes de toute une école rosicrucienne, du type évangélique et protestant." -- p. 97. In other words, Ambelain claims that the Brethren of the Orient were founded in 1090 under the protection of Emperor Alexis Comnès (Comenius). This emperor, latin name: 'Alexius I Comnenus', did indeed reign in this period, namely from 1081- circa 1117. Another source is a posting by 'Dem G Pol' on the Yahoogroups Martinist forum, dated June 12, 2003. The Martinist brother does not present his sources, but his claim seems to confirm the information that Ambelain has given us. 'Dem G Pol' also states that the Order was founded in 1090 and ... he mentions its founder, the famous Byzantine diplomat, philosopher, theologian and historian **Michael Psellos** (1018-after 1078). The same information was also given on a French website on the Templars. It is known that Psellos was, single-handedly, responsible for bringing back "an entire group of occult authors and books whose existence had long been as good as forgotten." (J.Genest) Psellos was without any doubt the absolute forerunner of the later Italian neo-Platonists (i.a. Marsilius Ficinus 1433-1499). Psellos i.a. wrote comments on the Chaldean Oracles, referred in his writings to Hermes Trismegistus and the Hermetica, Proclus'Arte Hieratica etc. The French website "Morgane's World" speaks about the 'Frères d'Orient' as an Order that was founded by Psellos which propagated the Hermetic doctrines and the neo-Pythagorean current.

a Templar connection?

Another interesting French source is Alain Derville. He, as well as other French authors, introduces the so-called Templar-link (7)... It is stated that there was an interesting meeting in Byzantium in 1104 between the Grandmaster of the Brethren of the Orient and **Hugues de Champagne**, who was accompanied by **Hugues de Payns**. The latter would found the Order Of The Temple in 1118. Hugues de Champagne is said to have been the Occult Master of the Templar Order. The Grandmaster of the 'Frères d'Orient' is not mentioned by name. But it is stated that this Grandmaster succeeded Psellos in 1078. Michael Psellos is, once again, mentioned as the founder of the 'Frères d'Orient'. It is also claimed that the patron of the Brethren of the Orient was the biblical Melchisedek. Returning to the subject of the 1104 meeting between the future templars and "le Maître des Frères d'Orient", it is of interest that both future Templars already belonged to a highly secret order called 'l'Ordre d'Amus' with branches all over Europe. It is claimed that all the nine founders of the Templar Order were members of this secret organization, together with i.a. Godefroy de Bouillon, Raymond de Saint Gilles, King Henry I of England etc. It was allegedly Raymond de Saint Gilles, the count of Toulouse, who founded this 'highly secret order'. The story goes that there existed in Egypt a secret order called the 'Ordre des Solitaires' (Ordre des Parfaits). This Order was allegedly also known as -in French- 'L'Ordre du Kadosh'. It is stated that the count of Toulouse had heard of its existence. In 804 A.D. the count ordered the Frenchman Arnaud to travel to Thèbes, Egypt, where Arnaud was initiated into this secret order (8). When he returned to Toulouse, with his three degrees of the Order of Kadosh, these degrees formed the foundation of 'L'Ordre d'Amus'. The above-mentioned Kadosh Order plays an important part in the Masonic tradition, more specifically in Scottish Rite masonry. In Scottish Masonry it is stated that the so-called Kadosh Fathers were the keepers of the secret tradition that went back to the days of Adam, and who'd received the Gift of Wisdom from his creator. Authors as well as Masons like Thory, J.E. Marconis, Baron de Westerode, Baron Tschoudy, Mackenzie as well as A.E.Waite, refer -in some way or another- to these Kadosh Fathers (or simply 'Kadosh'). The wisdom of these 'fathers of the desert' allegedly was an amalgamation of the old wisdom of the Magi, the priests of ancient Egypt, and Christianity. It is stated that a certain Ormus reformed these teachings and doctrines. Ormus, "a Serapic Priest of Alexandria and Egyptian Sage", is said to have been converted by St. Mark in the year 96 A.D., after which he "reformed the doctrines of the Egyptians, in accordance with the principles of Christianity.

The Disciples of Ormus continued until 1118 to be the sole guardians of ancient Egyptian wisdom, as purified by Christianity and Solomonian Science. This science they communicated to the Templars. They were known by the title of Knights of Palestine, or Brethren Rose+Croix of the East.”(9). The only thing is, once again, no documented proof exists. Therefore all this information is categorized under “Traditional history”, sometimes also referred to as “Occult history”. In the end there emerges a picture of a hermetic current which would later develop i.a. into Rosicrucianism and Hermetic freemasonry (Occult freemasonry). The majority of the sources used in this essay advocates the supposition that there was not only one rosicrucian order. Several branches emerged over time, one of them being the Rose-Croix of the Orient, another being for instance the Rosicrucian Order of the 16th century.

“To The Glory Of The Uncreated Word”
Société des Supérieurs Inconnus

Some sources present the 'Frères d'Oriënt' as one of the immediate forerunners of (i.a.) the 16th century Brotherhood of the Rose Cross, and of the 'Société des Supérieurs Inconnus' (Society of Unknown Philosophers) of 1643. According to Robert Ambelain, the 'Société des Supérieurs Inconnus' was a direct descendent of the Brethren of the Orient of 1090. **Louis Claude de Saint-Martin** (1743-1803) was admitted to this society by **Rodolphe de Salzman** (Rudolph Salzman). It was i.a. Salzman who introduced Saint-Martin to the writings of Jacob Boehme, the teutonic philosopher. Salzman was also a member of the masonic Rite of the Strict Observance and of its Local French successor, the 'Regime Ecossais Ancien et Rectifié' (Regime Rectifié). The Regime Rectifié was a reformed version of the Strict Observance. Salzman is said to have worked together with followers of Pasqually on the reformation of this Rite.

The small inner group, the 'Société des Supérieurs Inconnus', allegedly focused on studying the works of Boehme, Swedenborg, and also of Pasqually and Saint Martin himself. Whether this group actually ever existed is a subject of constant debate. Once again no documented proof exists to substantiate its existence in history at all. As a matter of fact, the Society of Unknown Superiors was even never mentioned in the writings and/or personal letters of Saint-Martin himself ! There are some vague references in certain correspondence-letters, writings etc. derived from i.a. pupils and associates of the 'Unknown Philosopher' (Saint Martin) that are actually hinting at the existence of some kind of inner circle, but that's about all there is to tell(10). The famous French Martinist **Jules Boucher** stated:

"One cannot prove the claim that Saint-Martin founded a group which had a form and a structure, simply because the documented proof of such a claim does not exist. But if he founded such a group, it must have been a 'true' Secret Society, which kept no files and with members which were bound to an oath of secrecy" “.

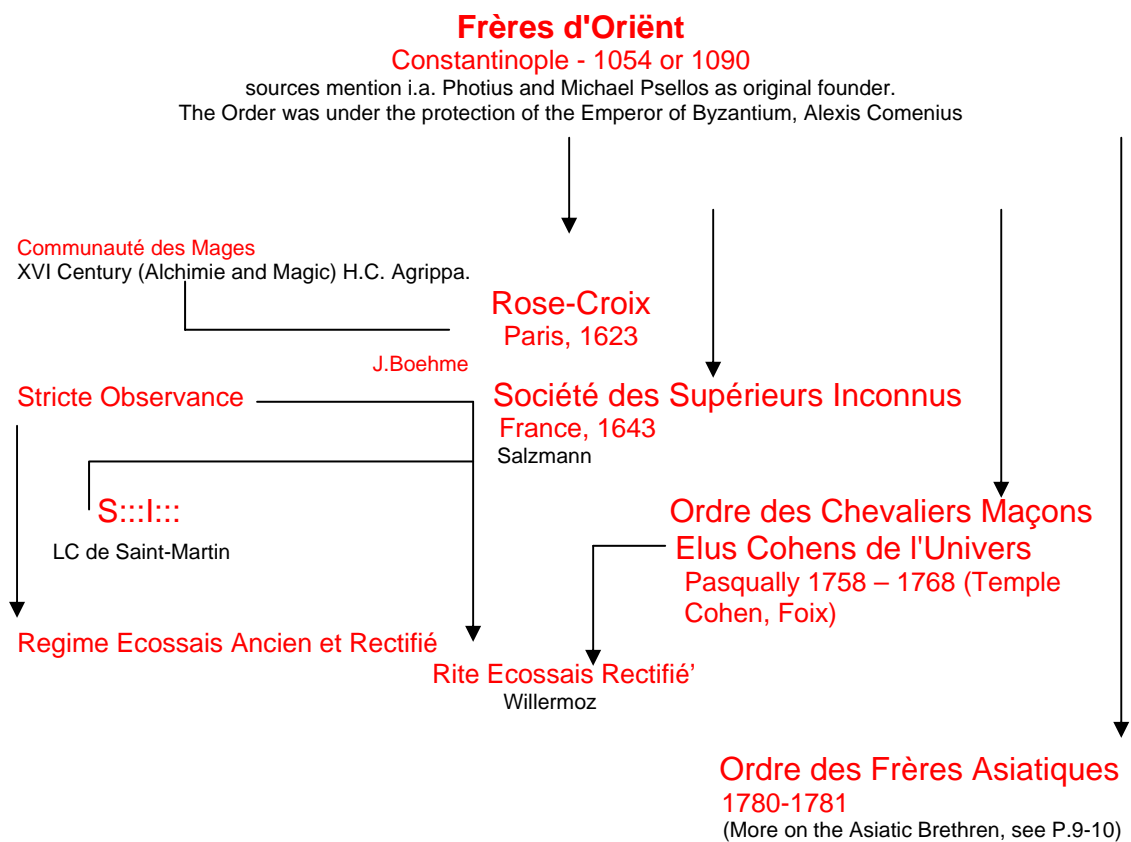
The Traditional- or Occult history depicts the development of an Order which originated in Byzantium and later gave rise to the doctrines of the Elus Cohen, founded in 1758 by **Martinez de Pasqually** (1727-1774), as well as 'the Way of the Heart' of LC de Saint-Martin (11). This view is i.a. advocated by Robert Ambelain and it is mainly Ambelain who's responsible for the reformation as well as the reintroduction of the Rose-Croix d'Oriënt after the Second Worldwar. Therefore the following pages will concentrate mainly on the history of the Order according to the Ambelain tradition. Before we'll continue a schematic chart on the Rose-Croix d'Oriënt is depicted in Figure A on the next page. This chart depicts all the information that is given on the first three pages put in a simple scheme.

The Debunking of a Myth

In 1948 Ambelain published “Le Martinisme Contemporain et ses véritables origines”. This (small) work was published as a supplement to his “Le Martinisme - Histoire et doctrine”. Its purpose was to correct some possible historical errors made in the 1946 publication. With regard to the RC d'Orient Ambelain i.a. states that its most honourable patron, the Emperor Comnenus, was i.a. “the Sovereign who invited the Knights of the Western states to participate in the Crusade, by offering them the “beautiful daughters of Greece” in exchange. He also was one of the main prosecutors of the Eastern Cathars, who i.a. convicted its leader to the stake. Well, this is a general, natural profile of an initiate, I would say (35).... Furthermore, Ambelain observes that there's no such thing as documented evidence of the claims made concerning the Society of Unknown Philosopher, or any claim that connects LC de Saint-Martin to an existing secret society of his time (except for the Elus Cohens, of

course). This book includes another interesting remark on the identity of the “Brethren of the Orient” and its real purpose. It is claimed that during the 1914-18 War, the German Kaiser intended to declare himself “Emperor of the East”. The coronation was held in the Basilica Saint Sophia at Constantinople (Turkey). The Greek Orthodox clergy and the “Brethren of the Orient” both attended the coronation. Various French Martinists at the time suspected that the RC d’Orient “ were drawn from memory (or imagination) for very short term ends. This was i.a. the opinion of **Jean Bricaud** (1881-1934), head of the Martinists of Lyon, who suspected that D.P. Sémélas was “an agent for a political power”.

Figure A - Trad. history of the Rose-Croix d’Oriënt up to the XVIII century



ORDRE DE LA ROSE-CROIX D'ORIENT

The following information is for the main part derived from the works of Robert Ambelain (12) and **Joël Duez**. Duez is a well-known figure in the French esoteric community of today, head of several Orders who i.a. revived a branch of the RCO in 1996 after he received the acquired initiation from **André Mauer**. Mauer was i.a. the successor of Ambelain as Patriarch of the 'Église Gnostique Apostolique' (Gnostic Church, see also "1890 Ecclesia Gnostica Apostolica").

Before we continue with Ambelain and Duez in particular, there's actually another reference to the RCO in modern times.

Marcel Roggemans claims (13) that in 1942 the RCO came under the responsibility of **Dr. Edouard Bertholet** from Switzerland, who would later become the Grandmaster of 'L'Ordre Martiniste et Synarchique'(14). It is stated that after Bertholet's death the O.M.&S became dormant. Bertholet's successor, **Peter Genillard**, did not want to continue the Martinist Order because Genillard only wanted to work in the R+C tradition. It is known that he was a Grand Officer in the Swiss A.M.O.R.C. Grand Lodge but it is suggested that the Rose-Croix in question was not only A.M.O.R.C. but also the 'Rose+Croix d'Oriënt'. If this was indeed the case the supposed branch might have had some sort of connection through either 1) Victor Blanchard, and/or 2) the 'Confrérie des Frères Illumines de la Rose+Croix' (Confraternity of the Illumined Brethren of the Rose-Croix). The 'Illuminated Brethren of the R+C' is said to have been founded by French alchemist **Jollivet-Castelot** around 1920. (15). Not much is known about this so-called order. It was listed as one of the affiliated and participating Orders of the F.U.D.O.S.I. at the first convention in 1934 (16). The 'Illuminated Brethren of the R+C' also turns up, as a title, within the degree-system of the OKR+C, 'L'Ordre Kabbalistique de la Rose+Croix'. The supposed connection through Blanchard seems more likely, although it cannot be proven. We've seen in the chapter on 'The Order of the Lily and the Eagle' that Blanchard co-operated with Sémélas, the supposed founder of the RCO. It is claimed that originally the RCO functioned as the inner order of the Order of the Lily and Eagle. Blanchard allegedly received the degree of Commander of the Order of the Lily and Eagle around 1919. And, as I've already stated in the above-mentioned chapter, "some of the RC d'Orient documents are hinted about at the Martinist S:::l::: initiation (3°) within 'L'Ordre Martiniste et Synarchique'." (17) In the chapter concerned I've also spoken about a high dignitary of the Brittanic Grand Lodge of the Martinist Order and Synarchy (this Grand Lodge received its authorization directly from Bertholet back in 1958) who claims to have "studied these lines so I can vouch for its authenticity", meaning the RCO. Once again, I've discussed the possibility of a link between Blanchard and RCO material already in the before-mentioned chapter on the 'Order of the Lily and the Eagle'. Therefore more information can be obtained from the chapter concerned. Another source is Christian Rebisse, who claims that Blanchard indeed worked on the implementation of the RCO into his Martinist Order (18)

Ambelain and the RCO

Robert Ambelain (1907-1997) apparently received the RCO initiation from Georges Lagrèze in 1945 (or 1946). Lagrèze (1882-1946) received his initiation in October 1911 directly from D.P. Sémélas himself. The initiation concerned was the initiation into the so-called degree of 'Aspirant R.C. de Frères d'Oriënt'(19). In Ambelain's 'Templiers et Rose+Croix'(Les Survivances Initiatiques) from 1955 Ambelain i.a. speaks about this filiation and the historical lineage of French rosicrucianism. Ambelain claims for instance, that the French R+C line of succession which i.a. authorized the existence of the 'Ordre Kabbalistique de la Rosecroix' had been imported via Eliphaz Levi, Bulwer Lytton, Abbé Lacuria, Adrien Péladan, and finally Joséphin Péladan (20). And it is the Kabbalistic Order of the Rose+Cross (OKR+C) that is closely linked to the RCO in the system that Ambelain developed after the war. He revalued the original OKR+C diplomas (21) into 4 Degrees, the so called 'Rose-Croix' degrees..

Ambelain's rosicrucian degrees originally descended from different traditions;

- 1° le S.I.I. - Martinist
- 2° de RC de Kilwinning - Scottish Masonry
- 3° le Réau-Croix - Elus Cohen
- 4° la RC d'Oriënt - Rose-Croix d'Oriënt

These Rose-Croix degrees acted as a portal to the actual inner order that was (and is) known under the name of 'L'Ordre des Chevaliers EASIA-EASIE, in full: 'Eques A Santi Iohannes Apostolica -Eques A Sancti Iohannes Evangelistae', the RCO. More on this later....

The development of the RCO under Ambelain went hand in hand with the development of other 'revived' occult organizations. As explained in the series on the Martinist Order (22),

Ambelain and several other Martinists had reconstituted the Elus Cohen during the war in 1943. From Lagrèze he allegedly also received the tradition of the Kabbalistic Order of the Rose+Cross (OKR+C). In 1946 Lagrèze confirmed this succession in a letter to Ambelain. In 1957 he officially reinstated the organization. Under the auspices of the OKR+C Ambelain published in 1959 the occult classic “La Magie Sacrée - ou - Livre d'Abramelin Le Mage”. But it seems that Ambelain only had “the seals and some papers” of the OKR+C (23). One has to understand that Ambelain always sailed his own course and had his own plans. He was constantly working at the development of a Rosicrucian/ Martinist current which combined the mystical approach of Papus’ Martinist Order and the occult teachings and theurgy of the Martinézist school (Elus Cohen). Ambelain’s system of organizations and teachings would finally develop into a succesful system of rites and teachings. I don’t want to go too deep into this matter since it is already the subject of various chapters in previous essays (*i.a. the history of the Martinist Order, the French Gnostic Church and the history of the French Egyptian rites*). As stated on page 32 of “Manifestations of the Martinist Order”, at the height of his reign “Ambelain led several initiatic organizations which were closely linked to each other; The Martinist Order/Elus Cohen/C.B.C.S. /Rose-Croix d’Orient, Memphis-Misraïm Rite (1963), Kabbalistic Order of the Rose+Cross, and the E.G.A (Ecclesia Gnostica Apostolica), the Gnostic Catholic Apostolic Church” founded by Ambelain in 1953. He continued a system of Higher degrees in which all aspects of occultism and mysticism were taught. As mentioned in the “History of the Antient & Primitive Rite of Memphis-Misraïm”, the Egyptian masonic rite in Ambelain’s organization functioned as an ante-chamber for his Martinist Order (Orde Martiniste Initiatique, founded in 1968). And at the apex we find the Rose-Croix d’Oriënt, or as French occultist and Grandmaster of various orders Remi Boyer puts it. “One finds equally in Ambelain’s system an Elus Cohen Order, including a final structure mustering several filiations belonging to the ‘Rose+Croix d’Orient’.”(24) It is claimed that Ambelain offered the Rose-Croix d’Oriënt as an acknowledgement of those who had progressed through Martinism to the degree of S .: I .: and the OKR+C to the level of being a 'Doctor of Kabbalah'. Whatever the truth is, other sources claim that Ambelain only initiated a handful of his companions into the RCO. French author and Martinist Serge Caillet states that the RCO was reserved exclusively for a chosen few because of Ambelain’s conviction that this initiation was also received by Pasqually and Saint-Martin. Ambelain regarded the RCO as the secret inner-order of his RC/Martinist organization built upon a historical false supposition, thus Caillet (25).

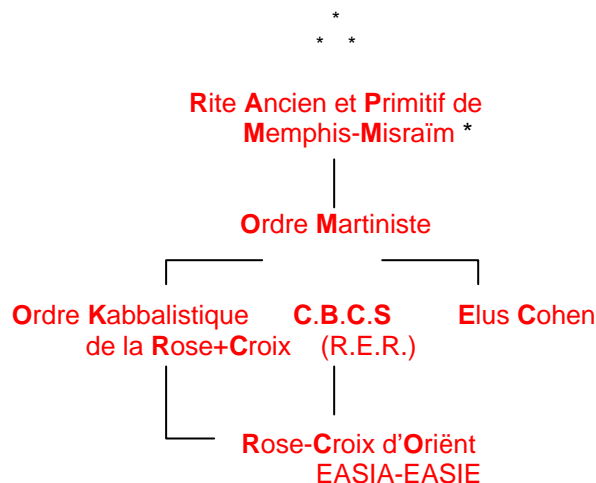


Figure B - Global schematic representation of Ambelain’s Martinist system of rites and inner orders

* incl. the ‘Confederated Rites of France’ & ‘l’Église Gnostique Apostolique’

Caillet continues by stating that the initiation into the RCO of today is connected to the OKR+C (26) which is currently presided by Ambelain's successor **Gérard Kloppel**. The 4th degree of the OKR+C is the R+C d'Orient degree. But, according to certain sources, Kloppel's claim of having received the RCO initiation "turned out to be just a simple laying of hands and basically useless"(27). The question is whether Ambelain played a trick on Kloppel, or... As a matter of fact, as mentioned on page six, the same source claims that even Ambelain himself did not have all the documented OKR+C material in his possession. Anyway, his disciples and students claimed that Ambelain was one of those adepts who'd received insights from the other side of time which supposedly leads to 'rare initiation' (28). This included insights from one (or several) of his so-called past lives through which all the necessary occidental and oriental initiations were transmitted. As it is often stated in the world of mysticism, lineages, charters etc. are secondary to a connection with an invisible current, a so-called 'filiation of desire'. As a matter of fact, I second to this idea since the original founders of each and every esoteric current built their worldly organizations on their inner connections in the first place.

'L'Alchimie spirituelle' (1961) and 'le Sacramentaire du Rose+Croix' (1964)

According to Ambelain the RCO i.a. taught a powerful technique to which he refers to as the 'technique de la voie intérieure' which means, literally, 'technique of the inner way'. This reminds us of the 'interior way', the so-called 'way of the heart', of the Martinists.

But Ambelain specifically emphasizes that these teachings are totally different from the ones that are taught in classical Martinism. Ambelain apparently received these instructions directly from George Boge de Lagrèze in 1946 who, in his turn, had received them 'from a Rosicrucian circle in Cairo in 1912'. The R+C circle was, of course, the circle around D.P. Sémélas (29). Although there are references to other initiators which conferred the degree of "Rose+Croix ésotérique et astrale d'Égypte". But we'll get to that later...

These instructions supposedly descended from Louis-Claude de Saint Martin himself who had personally used these instructions to train his followers in his circle, 'la Société des Philosophes Inconnus'. The scientific approach of these techniques were presented by Robert Ambelain in 1961 in his book "L'Alchimie spirituelle, Technique de la voie intérieure" (Paris, La Diffusion scientifique). The occult teachings were not revealed in this work.

In "L'Alchimie spirituelle" Ambelain depicts a method of an almost mathematical nature regarding our moral and spiritual evolution. The method is based on the Pythagorean universal key $-1+2+3+4$ --. The writer starts off with the principles of the triangle on which he projects the four elements of Alchemy, each element having its three principles, its two polarities and, finally arriving at the creation of the One, "la Chrysopee ou Pierre Philosophale", the Philosopher's Stone of Alchemy. "It is the method of the inner path of traditional Illumination, the method used by the Unknown Philosopher, L-C de Saint Martin", thus Ambelain. Furthermore he informs us that the mythical French Alchemist Fulcanelli taught a similar method to his pupils. The third part of this work is dedicated to Theurgy in which Ambelain also presents various traditional prayers as used and developed by Pasqually and Willermoz (30). In 1964 Robert Ambelain published "Le Sacramentaire du Rose+Croix (Sacralisations, exorcismes, formules de défense et d'action)" which is basically a collection of prayers, exorcisms and invocations. The collection is made up of material derived from several sources. According to certain sources it might be possible that Ambelain received the material for the book from **Mme Weill**, who was the heading co-resident of the Order of the Lily and the Eagle in Paris at the time (Mme Weill's husband **Robert Weill** , had been the head of the Grand Commandery of the East under Sémélas back in the 1920's). Allegedly, the original was in Greek and came from Sémélas' personal archive. The Martinist Elias Ibrahim states i.a. that "there are prayers for every need that emphasize an archetypal scene in the Bible with which one connects before saying a specific prayer for a specific purpose. This was exactly the method that the healer **Jean Sempe** conveyed to **Abbe Julio**, one of Ambelain's Apostolic predecessors. "(31) This work is very obviously Christian, as stated before, Ambelain believed that the Rose-Croix d'Orient gave rise to the works of the Elus Cohen as well as the methods of L-C de Saint-Martin. Ambelain always has claimed that this formulary represented the sacred Theurgy of the authentic R+C, "La Theurgie des Rose+Croix véritables". It is claimed that the same principles upon which this rosicrucian theurgic system is based can be found (i.a.) in Heinrich Khunrath's "Amphitheatre of the Eternal Sapience" (who is said to have been one of the "Brethren of the Orient"), thus the Order. The term "rosicrucian", as used by Ambelain and the French Gnostic movement in

general, means rosicrucian in origin and in its principles. It does not necessarily mean that this kind of Theurgy is implemented in each and every rosicrucian order or society. And, as already noted, its origin lies well before the publication of the Rosicrucian Manifestoes of 1614.

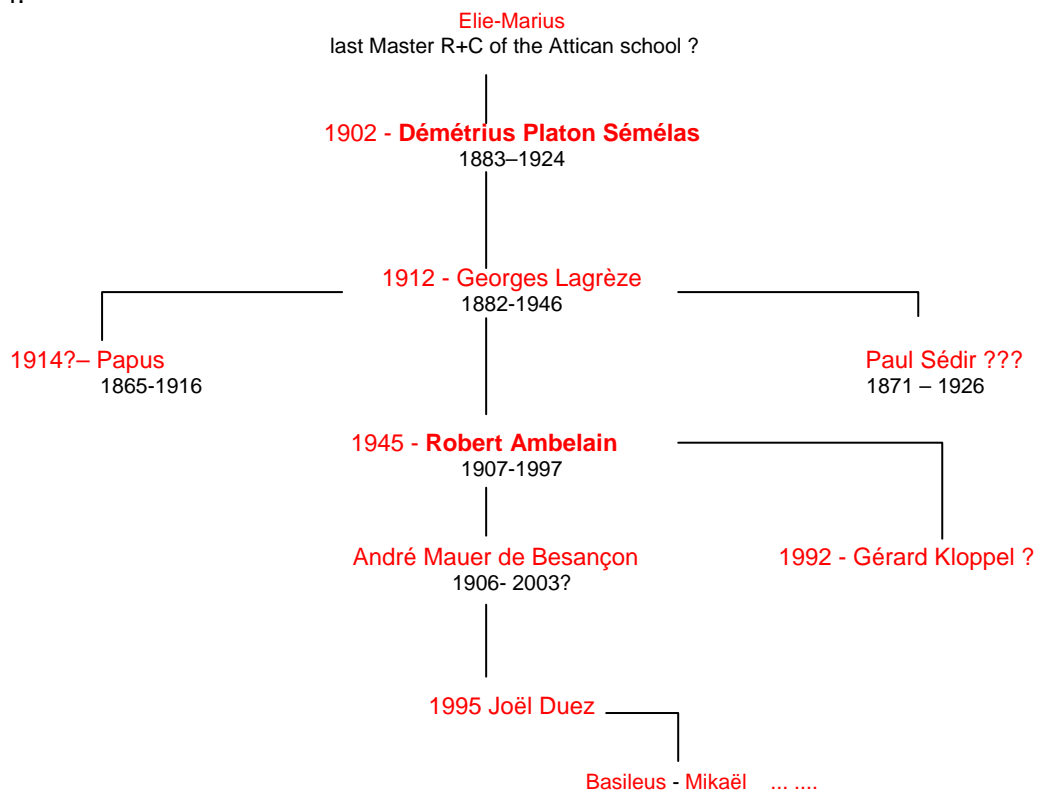


Figure C - Ambelain's Lineage - Rose-Croix d'Orient

The Rose-Croix d'Orient allegedly has no Grandmasters, officers, nor lodges. The Order still exists today and new members are received by invitation only. The Order apparently stands at the top of the apex of the French Gnostic movement. The above depicted image (figure C) represents the lineage derived from Robert Ambelain. As I've already stated several times before, the documentation of -and information on - this obscure order is very rare and mostly rather vague. As we already know, Ambelain only initiated a handful of his companions into the RCO. One of these initiates was **André Mauer de Besançon**. André Mauer (1906-2003?) was i.a. the successor of Ambelain as Patriarch of the 'Église Gnostique Apostolique' (Gnostic Church, see also "1890 Ecclesia Gnostica Apostolica"), a succession which he received in 1969 (Mauer himself mentions the year 1968). Mauer in his turn initiated **Joël Duez**. Duez is a well-known, but somewhat controversial figure in the French esoteric community of today (32). He received from Mauer the following charters: Bishop of the 'Église Gnostique Apostolique et Universelle' - Supérieur Inconnu Initiateur S.I.I (Martinist free initiator), Chevaliers de la Cité Sainte (C.B.C.S.), Grand-Profès, Grand Reau Croix + (Elus Cohen), Rose-Croix d'Orient (EASIE-EASIA) – Commander of the 'Ordre du Chardon Ordre de Saint-André'(various lineages). Duez received a charter from Mauer on March 27, 1996 in which Mauer appointed Duez as an authorized and fully empowered representative of 'L'Ordre Intérieur des C.B.C.S.', 'L'Ordre des Elus Cohen, and 'L'Ordre de la Rose-Croix d'Orient'. If one takes a close look at the official documents, one will notice that Duez received the various initiations, lineages etc. spread over several years notably during the 1980's (33). From another disciple of Ambelain, **Marcel Jirousek** from Belgium, Duez received the lineage of 'L'Ordre Martiniste Initiatique' (incl. Elus Cohen etc.). Jirousek, together with Armand Toussaint, led the Apostolic Rosicrucian Church, 'L'Eglise Rosicrucienne Apostolique'. Many of these lineages were i.a. passed on by Duez to the leaders of 'L'Ordre Martiniste Hermétique de Belgique' (34). Then, in 1999 after he'd received the official charter and necessary documents from Mauer, Duez founded his own branch of the RCO. And gladly this branch made itself known through the internet, be it only temporarily but...nevertheless.

ORDRE DE LA ROSE-CROIX D'ORIENT
Astrale Ésotérique d'Égypte
Et des commandeurs Grand Gardiens
Et chevaliers EASIA EASIE



*a La Gloire Du Grand Architecte De L'Univers – Sous Les Auspices De L'Apôtre Jean L'Évangéliste –
Elias + Athersatha + Du Bien – Sous La Protection Des Maitres Cosmiques Jésus Et Racokzy.*

Duez advocates the theory that this branch of the R+C d'Orient originated, indirectly, out of the Order of Asiatic Brethren (a.k.a. 'L'Ordre des Frères de Saint Jean l'Évangéliste d'Asie en Europe') of which the "Prince of Hesse-Darmstadt" (Karl von Hessen) was its Titular Grandmaster (Chacharn Hackolel). The heads of the Order were:

- The Kabbalistic Rabbi **Ephraïm Josef Hirschfeld** (1755 -1820) - head of "the Solomonic and Kabbalistic section".
- **Hans Heinrich von Ecker und Eckhoffen** (1750 -1790) – head of "the Buddhist and Shamanistic section".

A very important member of this Order (lineageholder?), thus Duez, was Baron Ungern von Sternberg (1885-1921), who'd fought against Bolsjewism in the aftermath of the Russian Revolution of 1917.

Ungern von Sternberg a.k.a. the 'Bloody Baron' ; "one of the military commanders on the side of the White Movement during the Civil War in Russia." Now why would Duez recognize some notorious General as a valued and significant member of the RC d'Orient? An explanation maybe given by the decision of the 7th Dalai Lama who declared the baron to be a Mahakala incarnation; an incarnation of a "wrathful deity". The Baron was born of Baltic German nobility (prominent in the history of the Teutonic Knights) who had a strong interest in esoteric matters. He allegedly followed a discipline which combined aspects of Tibetan/Mongolian Buddhism with western occultism (Stricte Observance, Asiatic Brethren/Knights of Asia). Ungern von Sternberg adhered to the Agartha mythos with its concept of the 'King of the World' (Shamballa).

Duez furthermore explains that the RC d'Orient is a Chivalric Order that transmits the (esoteric) Apostolic succession of St John the Evangelist. It has also in its possession the (exoteric) succession of St.Peter. Originally the exterior Order included two Degrees open to Master Masons. In 1790 the Order went underground and only admitted (in secrecy) members of the Elus Cohen with the degree of Reau+Croix. The Reau+Croix received the inner degrees of the Order:

- Secret Réau-Croix, Chevalier-Profès
- Chevalier de St-Jean EASIE-EASIA
- Commandeur Grand Gardien de la Commanderie des Chevaliers de St-Jean
- Rose+Croix Ésotérique Astrale d'Égypte

par les Noms de Saints
+ AZOTH + TETRAGRAMMATON + 999 +

Furthermore, Joel Duez (Frater Iacobus) states that the Order is "in direct relation with the Morrocon Sheik El Bakim Ismael de Tanikra "Moulay El Khadir", who's no one else but the prophet Idriss (Enoch), who is Elias Artista, St.John de Evangelist." The Order is guarded and represented "in this new cycle" by its 'Grande Egregoroi'; who's named in a secret conventicle of the 'Commandeurs EASIM. (EASIE and EASIA)'. The Order was re-established in 1999, "according to the Cosmic Plan and according the Will of the Cosmic Master Jesus and Racokzy, who is the Count de Saint-Germain". The website ends with the statement that the "initiations, rituals and lessons (?) of the Order are Theurgic and Operative in nature."

In this system the RC d'Orient is the inner order of the 'Chevaliers d' EASIE EASIA (Eques A Sancti Iohannes Evangelistae - Sancti Iohannes Apostolica)'. Joël Duez also published a number of books ; "Haute magie opérative et initiatique", "Secrets magiques des Kabbalistes et Templiers", "Traité pratique de magie blanche Arabe" etc. Next to Duez there's Philippe Lerch and Jean Gonder, two names that are mentioned in relationship with Duez' Order. **Philippe Lerch** is the Grand Secretary of 'La Grande Loge des Rites-Unis "Lumière du Saint-Graal", GLDRU, founded just recently by Mr. Duez (Grand Maître Fondateur et Souverain Grand Commandeur Fondateur). The GLDRU is a Mystical, Theurgical, and Alchemical Masonic Order based on the tradition of Martinez de Pasqually (Elus Cohen) and Ephraim Hirschfeld (EASIE – EASIA). Duez implemented the (what I call) Elus Cohen Haitin oral tradition (esoteric Voudou) within his Order system, the so-called Haitin Rite. Within this Rite "a number of rites are utilized harmoniously", such as the Ancient and Accepted Scottish Rite and the York Rite, in a system which applies Theurgy especially in its Higher Degrees. According to the tradition of the Haitin Rite, Martinez de Pasqually and a couple of local initiates developed a theurgical system based on Elus Cohen practises as well as Voudou. Allegedly, there existed a lodge at the time, "Bethel du Saint-Graal" which practised the rite. Within French circles this theory about Pasqually's involvement in the development of this supposed rite is, to say least, doubtful. Today this rite is i.a. represented by the 'Grand Orient Haitin et Cosmopolite du Canada'. More information can be found in the 'History of the Martinist Order'. It seems as if the RC d' Orient is also housed in Duez' United Rites. Let us return to the Asiatic Brethren for a moment...

The late **Gerard Heym**, founder member of the 'Society for the Study of Alchemy and Early Chemistry' and editor of *Ambix*, its journal, claims in the review 'Initiation et Science' (no.57, 1963) that the 'Asiatic Brethren' was reorganized in 1750 and once again in 1780. Heym furthermore claims that its See used to be in Thessaloniki (Greece). "This Order is none other than the Rosicrucian "Brethren of the Orient", thus Heym. All I know is that after the 1780 re-organization the Order became known as the 'Fratres Lucis' which had its See in Vienna, after first being active for a couple of years in Berlin. As it is generally known, the earlier mentioned Hans Heinrich von Ecker und Eckhoffen ('Magister Pianco'), one of the heads of the Order, was a former member of the German 'Gold-und Rosenkreuzer'. It is quite curious that Duez' organization emphasizes the Asiatic Brethren filiation instead the supposed Martinist connection. Although, two members of the Supreme Council (Synédrion) of the Asiatic Brethren in the 1850's, Hirschfeld and Molitor, had allegedly been in contact with the first Martinist generation via the Rectified Scottish Rite. By the way, it is claimed that both men were also the heads of the Frankfurt Masonic Lodge 'l'Aurore Naissante', the mythical Motherlodge of the English 'Hermetic Order of the Golden Dawn'. But that's another story.

Eques A Sancti Iohannis Evangelista, Chevalier de Saint-Jean l'Évangéliste, Knight of St John the Evangelist. In history there were two cities that were of main importance for the Knights, namely Venice (Italy) and Marseille (France). The patron of the Order is the Black Virgin. According to Ambelain, the famous crypt of Saint-Victor and its Black Virgin in Marseille are still of major importance to the existing Order. The Knights wore a special jewel around their neck dedicated to the Black Virgin. This jewel was black and white, the white side was worn at their chests. In Alchemy the Black Virgin symbolizes the first matter of the dry path that is: black ore or antimony. It is also connected to Isis, the great Mother of Ancient Egypt. The importance of Venice seems still relevant today. According to **Emanuele Coltro Guidi**, a certain branch of the RCO branches has its "powerzone" in Venice. " They share it with the Rite of Memphis-Mizraim and Martinism. There's a special ritual done in a specific place *to be really in*. That's the only thing I can say for your curiosity" , thus Emanuele Coltro (Tau Sebastos Athanasios Sokaris), who currently heads the 'Ecclesia Gnostica Catholica Apostolica Latina'. This Gnostic Church has, amongst others, received a lineage (Eglise Gnostique Apostolique) from Mr. Duez. It could well be that Mr. Coltro, who happens to live in Italy, refers to his own branch here. Joel Duez is one of the few from whom a lineage of Ambelain's RCO can be derived. Other RCO lineages are held by **Marc Jones** from the Luxembourg-based 'L' Ordre Martiniste S:::I::::" and **Tommy Westlund** of the Swedish branch of the 'Sodalitas Rosae+Crucis & Solis Alati'. It is said that Mr. Jones received his RCO lineage through the Greek branch of the 'Order of the Lily and the Eagle'

"The 'Frères de la Rose+Croix d'Orient' is not a 'material' organization – it consists of high initiates who have reached the higher, inner planes, it is the true Rose+Croix. They will never reveal their personality nor publish anything. It was Cagliostro who once cited :

"I am not of any time or of any place; beyond time and space my spiritual being lives an eternal existence. I turn my thoughts back over the ages and I project my spirit toward an existence far beyond that which you perceive, I become what I choose to be. Participating consciously in the Absolute Being, I arrange my actions according to what is at hand. My name defines my actions because I am free."

"So who are the Rose-Croix d'Orient exactly?" and "What do we really know about them?" A Chivalric Order that transmits the Apostolic succession of St John the Evangelist ? The true Rose-Croix ? the 'Astral Rose-Croix'? These are all terms that have been used in relationship with the RC d'Orient. Anyway, first things first ... We have seen that it was the Greek Martinist Sémélas who introduced the Order in France at the beginning of the twentieth century. He implemented the RC d'Orient within the ranks of the 'Order of the Lily and the Eagle' (1920's). The claims made about the history of the Order are, to say the least, speculative and unverifiable. Furthermore, it was Georges Lagrèze from whom Robert Ambelain received the 'RC d'Orient' lineage. So far so good. It is furthermore stated that Ambelain only initiated a handful of initiates, nevertheless it seems as if the Degree is fairly widespread among the current initiatic brotherhoods and societies of this world. It also seems there are two currents active nowadays: RC d'Orient (one degree), EASIE/EASIA (four Degrees). "And what's the Order all about?" We have seen that the Order, officially, has no Grand Master, no Grand Lodge nor any Lodges. One cannot apply for membership, one is invited to join. A few things have been said about its teachings and customs. Most of the information on this subject is derived from Ambelain's "Le Sacramentaire du Rose+Croix (Sacralisations, exorcismes, formules de défense et d'action)". Therefore, it seems appropriate to conclude this essay with a few more points and some additional information on the methods and customs of the RC d'Orient, as taught and practised by branches which derive their authority from Robert Ambelain.

ROSE-CROIX ET THÉURGIE

As I have already stated before, there are sources which are very skeptical on all the claims made by Ambelain about the teachings as well as the history of the RC d'Orient. A short summary on the origin of the teachings: Ambelain, in the introduction of his book 'L'Alchimie spirituelle', when referring to his RC d'Orient transmission (although he does not mention the name 'RC d'Orient'), explains: "the person who'd received the transmission in Cairo, Egypt, *thirty years earlier*, gave us an alchemical diagram, a brief oral explanation, and the initiation which went with the other two items."(36) First of all, the initiate Ambelain refers to here, is definitely Lagrèze. The following excerpt is part of a private letter written by Lagrèze and addressed to Ambelain, dated August, 1945 ("Transmission de la RC d'Or à Ambelain") :

5) R.Croix – ésotérique, astrale

" a toi, robert, et a ceux que tu jugeras dignes, je transmettrai l' initiation de la R.Croix dont je reus depot en Egypte, il y a plus de trente annees. Papus l' avait reque d' un mystique Francais, mais Teder, ni d' autres membres du Supreme Council ne l' eurent jamais."

"To you, Robert, and to all those whom you shall find worthy, shall I transmit the initiation of the Rose+Croix which I received in Egypt, more than thirty years ago. Papus received it from a French mystic, but Téder, nor others of the (Martinist) Supreme Council had never had it"

extract from a private document – **George Lagreze to Ambelain, August 1945** -

In other texts Ambelain stated that the initiation was received in Egypt " from English and Coptic Christians." Then there is the mystery of the 'cahier Grec', the Greek manuscript. This manuscript allegedly contained i.a. instructions, teachings, prayers etc. Apparently, Ambelain made no mention of this manuscript before 1964 when he published "Le Sacramentaire du Rose+Croix", which i.a. was based on this manuscript. But It was not mentioned in the 1961 publication of "L'Alchimie spirituelle". This led to the suggestion that the 'Sacramentaire du R+C" may have been invented by Ambelain himself. But other sources claim that the original Greek material used in the 'Sacramentaire' was written by **D.P. Sémélas**, the 'founder' of the RC d'Orient. It is claimed that the material was possibly passed to Ambelain by either **Eugène Dupré**, head of the 'Order of the Lily and the Eagle' in the 1930's or, as another source states, by **Mme Weill**, who apparently was co-heading the Order in Paris in the 1950's. Then there's the claim that the origins of these teachings were derived (way back) from heterodox Christian sects in Syria and Armenia. And finally, as I've already mentioned earlier

on page seven, we have the methods of the French faithhealer **Jean Sempe**, which Ambelain had incorporated within his RC methods as published in "Sacramentaire du R+C". To conclude, the Rosicrucian methods of Theurgy as used by Ambelain are derived from sources such as the manuscripts of D.P. Sémélas, material descending from an unknown initiate, some methods as used by Sempe the faithhealer, and various teachings that were derived from Christian sects from Syria and Armenia. I do agree that this is all a bit cynical, but putting it like this gives the reader a good idea of what the possible scenarios are. On a side note, it seems that Hazrat Inayat Khan's Sufi Order International [formerly the Sufi Order of the West] has the complete archives of Sémélas' original RC d' Orient in its possession. It is also claimed that [freely transl.] "there are hidden references to the original source in his books and teachings", thus the anonymous source.

Ambelain's "L'Alchimie spirituelle" and "Le Sacramentaire du Rose+Croix" are based, as it is claimed, on the methods of the Rose-Croix. It is clear that the RCO never acted as a teaching Order of some kind and its methods do not represent a spiritual path or a path of self-transformation. Its aim is to enable the initiates to work for the benefit of mankind. Allegedly the adepts of the RCO live(d) a strict lifestyle with several hours of praying every day. The emblem of the brethren of the Order is not a Rosecross but the monogram of Christ. In the rituals the words of the brethren are only addressed to God, there are no signs of evoking or commanding other spiritual entities (37) According to a Martinist from Athens, Greece (38) "the postulant had to spend forty days with the initiates of the Order". This source furthermore asserts that the "character of the R+C initiation consisted in 'application keys'. Their initiatic system consisted of seven grades." The Greek source claims that certain members of the (Greek) Order of the Lily and the Eagle told him this. He continues by stating that "there were no kabbalistic elements in their initiation system." The character of their system is definitively Theurgic, in a strict sense of the term. The whole Order is Christ-centered. As for the signs of evoking other spiritual entities in the RCO ritual-curriculum, it is a fact that within Ambelain's RCO other spiritual entities were (and probably still are) invoked. Besides the angles and spirits of the RCO egregore, Elias Athersatha (Elias Artista), "conducteur et protecteur des Rose-Croix" was/ is invoked during their ceremonies. So it seems that the Greek RCO adepts (my source has a connection to the Greek Martinists/RCO current) do not make use of the rituals as worked by Ambelain. As a matter of fact, it looks as if the Greek adepts have a separate line of succession, one which is not coming from Ambelain (but I'm really speculating here).

The "Sacramentaire du Rose+Croix" tells us that the daily work is done in an oratory. The theurgist needs a consecrated robe for his prayers and works. The Rosicrucian theurgist has numerous prayers, "secret formulay" or Orisons, at his disposal. As Ronald Capello states in his English translation of Ambelain's French book: "The encounter of a disabled, a poverty stricken, an injured animal, the relief of a sick person, the assistance to an afflicted family, the stopping of a natural calamity, etc., for all of those things he will find in this little book the possibility of a beneficial action, efficient, unselfish, and that we recommend he keeps secret." These prayers emphasize an archetypal scene in the Bible with which the theurgist connects and identifies before starting his specific prayer (see also page 7). The prayers, "secret formulay", can also be used as a breviary, which Capello recommends in his preface of "The Sacramentary Of The Rose+Cross". Ambelain gives us some information on the composition of the (personal) oratory. According to Ambelain it was custom among the original Bretren at the time of the medieval Byzantine Emperors to have the Gospel open at the Book of St.John. A candle is burning on each side of the book. Some incense burning is recommended while the altar cloth should be made of pure white linen. The key-words for the Rosicrucian theurgist are: Desire, Selflessness, Sacrifice and .. Serve.

NEXT PAGE: APPENDIX
Ritual extracts

APPENDIX

Extract from “Transmission de la RC d’Or” by R. Ambelain (freely transl.)

An altar set up with a candle of wax, a bible and an incense burner (with incense of the R+C)

Light the candle: “We invoke and invite the invisible presence of ELIAS ATHERSATHA among us, the “Founder of God” (Le Fondateur de DIEU), head and protector of the Rose+Croix”

Light the incense: “Let us be One, my brother, and let our spirit and heart be unified - at the other side of death, with the past Masters, with whom we are aligned through our Spirits and the Truth in our mind, the Light of the World, the anointed Light, the sole mediator of Human Kind, the Way, Truth, Life, the Primordial Light, Wisdom, the sole medium through which mankind can return to god: the CHRIST

“Receive, my brother, by this sign (x), the initiation into the ‘Rose-Croix Ésotérique Astrale d’Égypte’, such as it was handed down to me in secret, “with no traces on the physical plane”, by my initiator.

Extinguish the candle: Invisible Master but present, Elias Athersatha, head of the R+C, angels and spirits who have assisted us, we thank you for your favours – may the peace of God forever unite us. - Amen

Invocation of the Divine Love

A prayer from the true R+C tradition

Our Father who art in the heavens,
let Thy name be sanctified,
let Thy kingdom come,
let Thy will be done as in heaven so upon the earth;
Flood my soul with Love, as this is my only wish and my only ardent desire.
Forgive me for all my sins.
Imitating Thy exemple, I forgive all that have harmed me
and I promiss that my Soul embraces all my enemies
with the Love that Thou hast filled it with.
Father Eternal, listen to my prayer
and realize in me the Love that I have invoked.
AMEN

this invocation is part of an initiation ritual (Greek?)

courtesy of “Demgpol”

ROSE+CROIX D' ORIENT

NOTES

- 1 taken from an original posting send in by Elias Ibrahim on the Martinist E-group at Yahoogroups.com.
- 2 History of the 'Rite A.P de Memphis-Misraïm', chapter 7 pt.2
- 3 Theurgy literally means "the work of God" and is derived from the Greek language: "Theou Ergon". Theurgy, through ritual for instance, aims at the mystical union with the divine of the operator. The actual magical art is said to be developed by the Neoplatonists of Alexandria, a divine art which supposedly enabled man "to influence the will of the gods by means of purification and other sacramental rites"
- 4 If we talk about the Rose-Cross Of The East, that is. The Brethren Of The Orient know several sources (i.a Gustav Meyrink, Martin Erler)), including ones dating from earlier centuries (i.a. J.E.Marconis, Thory)
- 5 I won't go any deeper into the backgrounds on the relationships of Lagrèze and Sémélas with the RCO because these are already covered in the series on '1915 L'Ordre du Lys et de L'Aigle' and the 2nd series on the Martinist Order, 'Manifestations of the Martinist Order'.
- 6 source: Catholic Encyclopedia. It is claimed that Photius was born circa 820 A.D. Photius is widely regarded as the greatest Patriarch of Constantinople and was later recognized as a Saint by the Eastern Orthodox Church. It was Photius who started the opposition against the Pope of the Eastern Rite which finally resulted in the Great Schism in 1054 A.D.
- 7 Alain Derville «Histoire de Saint Omer» - The information that is presented is derived from various French authors, next to Derville these sources are: Patrick Rivière «Les Templiers et leurs mystères».- Justin de Pas «Saint Omer, Vieilles rues, vieilles enseignes» etc.
- 8 Arnaud is also mentioned in the traditional history of the American rosicrucian order A.M.O.R.C. According to A.M.O.R.C., it was "the philosopher Arnaud" who introduced the rosicrucian order in Europe, or more specific, in France.
- 9 Andrew Mackey - «Encyclopaedia of Freemasonry (1919 ed.) The subject of Mackey's entry is the masonic Oriental Rite of Memphis founded by J.E.Marconis in 1838. Mackey's information is derived from Marconis' "Sanctuary of Memphis".
- 10 These references can be found in the first series on the history of the Martinist Order that were published under the header "1891 Suprême Conseil de L'Ordre Martiniste" (on pages.2 and 3). A contemporary supporter of the claim that Saint Martin indeed formed a group of some kind, is the well known French professor Antoine Favre. Favre claims that Saint Martin's movement was first started in Lyon as an Occult Masonic Society under the name of 'le Rite Rectifié de Saint-Martin'.
- 11 This school or current is Christian of nature, and its doctrines are an amalgamation of i.a. hermetic, Gnostic, and neo-Pythagorean teachings.
- 12 The information on the RCO that is derived from Robert Ambelain stems mainly from two of his written works, namely 1) « "Sacramentaire des Rose+Croix" (1964), and 2) from « "L'alchimie spirituelle, technique de la Voie intérieure" (1961)
- 13 Marcel Roggemans « "Geschiedenis van de Occulte en Mystieke Broederschappen" 2002. 'Frater Melchior' in his 'Survey on modern Rosicrucian groups' also mentions the alleged connection between Bertholet and the RCO. Melchior's source is Mike Revisto, head of the Canadian R+C Martinist Order.
- 14 More information on Bertholet can be found in the essays "1934-1951 F.U.D.O.S.I." and "Manifestations of the Martinist Order". Bertholet had succeeded Victor Blanchard as GM of the Martinist Order & Synarchy in 1953, after Blanchard's death
- 15 More information on Jollivet-Castelot can be found in the series on the 'L'Ordre Kabbalistique de la Rose+Croix', G.I.D.E.E. etc. which is published under the header 'F.U.D.O.S.I. Orders and Societies - Part One'
- 16 F.U.D.O.S.I. – "Universal Federation of Initiatic Orders and Societies", in French : "Federation Universelle Des Ordres Et Societes Iniciatiques". This federation was founded in 1934 at Brussels, Belgium. More information can be found in the essay on this federation, "F.U.D.O.S.I. 1934-1951" version 1.2. _ November, 2000
- 17 See "1914 The Order Of The Lily And The Eagle" version 1.1. March 14, 2005
- 18 Christian Rebisse – « "Histoire du Rosicrucianisme / des origines jusqu'à nos jours Chapitre XVIII" Rebisse states: "Sa mort (Papus), en octobre 1916, empêcha la réalisation de ce projet, que l'un de ses successeurs, Victor Blanchard, tentera lui aussi de mettre en œuvre." The actual 'project' was the implementation of the RCO into Papus' Martinist Order. As a matter of fact, the RCO had to replace the Kabbalistic Order of the RoseCross as the inner order of the M.O.
- 19 Christian Rebisse - « "Histoire du Rosicrucianisme / des origines jusqu'à nos jours Chapitre XVIII"»
- 20 This line of succession seems rather doubtful, to say the least. More information on the French R+C lines of succession can be obtained from the essay "Les Rosicruciens de Toulouse"
- 21 The Kabbalistic Order of the Rose-Cross, founded in 1888, maintained a system of examinations. The OKR+C consisted of three stages and each stage required the passing of an exam. These stages, or levels, received the following titles: 1) Baccalaureat (Bachelor), 2) Licentiate (Master), and 3) Doctorate (Doctor – in full: Doctor of Kabbalah)
- 22 «Manifestations of the Martinist Order - pages 17-21 « version 1.2. (Febr.2005)
- 23 Email-correspondence between the writer and the British Grand Lodge of the O.M.&S. dated June 12 and June 13, 2002. Out of respect for his privacy, the name of the British Grand Lodge dignitary is not published. With regard to the OKR+C he states that, for instance, Gerosa had much more material. Gerosa was i.a. the Italian GM of Dantinne's Pythagorean Order.
- 24 Remi Boyer - « Dissertation sur le Typologie des Sociétés Secrètes
- 25 Serge Caillet - « Robert Ambelain (1907-1997) explorateur des sciences secrètes
- 26 The current branch(es) of the 'Kabbalistic Order of the Rose-Cross' (or 'Rosy Cross') is/are comprised of four degrees , the 4th being the 'Master Initiatic of the R+C' degree - it's title being, in certain branches, 'Illuminated Brother of the Rosy Cross'. In Kloppel's branch the 4th is the Rose-Croix d'Orient degree.

- 27 See '23'
- 28 'Rare initiation' stands for an initiation received from the inner, higher planes of existence. «note: not to be confused with the term 'astral initiation' as used by certain Golden Dawn groups of today.
- 29 Sémélas was the Master of the Martinist Lodge 'Le Temple d'Essénie' in Cairo, Egypt, which he'd founded in 1911 (see also "1914 L'Ordre du Lys et de L'Aigle'). On page one of the essay on the Order of the Lily & the Eagle the name 'Elie-Marius' is mentioned as the direct pre-successor of D.P. Sémélas of the Attican school of the R+C. « « note: There's a French source which talks about 'the Copts of Cairo' when referring to this R+C circle ... unfortunately, no further explanation is given...
- 30 Jean-Baptiste Willermoz (1730-1824) – see i.a. "1881 Antient&Primitive Rite M.M." «Chapter I –sub. C.B.C.S. or the essay on the history of the Martinist Order « « "1891 Suprême Conseil de L'Ordre Martiniste"
- 31 Abbé Julio (Julien-Ernest Houssay, 1844-1912), a former Catholic Priest, Occultist and "faith-healer". It is known that the Abbé Julio based his doctrines, through Jean Sempe, on one of the original Churchfathers, Origen (152-254). The Abott Julio had many contacts within the Martinist Order and French Gnostic Church (Doine). And, refering to Julio as "one of Ambelain's Apostolic predecessors", It was Abbé Julio, through Giraud, who gave the Apostolic filiation to Bricaud's Gnostic Church, "Église Gnostique Universelle". Jean Bricaud was the leader of the Martinists of Lyon in the 1920's and '30's. Ambelain i.a. received his Gnostic Filiation. The whole history is explained in the essay on the history of the French Gnostic Church, which is published under the header "Ecclesia Gnostica « « 1890 Église Gnostique Universelle Catholique - l'Église Gnostique de France (2002)
- 32 Well-known Swiss researcher and author Peter R. Koenig for instance, describes Mr. Duez as a collector and trader of Orders, documents, charters etc.
- 33 Joël Duez' charter mentions i.a. the following degrees received with the actual dates. 3° OKR+C, Reau+Croix, A.C. d'Orient , "4 Janvier 1988" (January 4th) – Ordre de St. Andre (Chardon d'Ecosse), "Novembre 25, 1986". The source is Marcel Roggeman's « "Geschiedenis van de Occulte en Mystieke Broederschappen" 2002.
- 34 See "Manifestations of the Martinist Order", Pp 44-47
- 35 Robert Ambelain- *Le Martinisme Contemporain et ses véritables origines* transl. Piers Vaughan.
- 36 Robert Ambelain- *L'Alchimie Spirituelle* transl. Piers Vaughan
- 37 Martinist forum at Yahoogroups.com - Information presented courtesy of Demgpol
- 38 Ibid