

# Rosicrucian Chronicles

Serving the Ideals of the Rosicrucian Movement

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## An Open Letter to All Martinists and Martinist Orders:

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As Frater Warren correctly stresses, there continues to be far too much energy directed toward the issues of the "legitimacy" of the various Martinist groups. It appears that much of the concern stems from the deliberate divisive efforts of a few individuals. This aspect was discussed last month. Much of the remaining misunderstandings result from one group's lack of familiarity with the inner workings of other groups.

The above is also true of the TMO. There is at least one group the claims that the TMO does not confer the true Initiation and is therefore completely invalid. One of the "proofs" of their claim centers on whether the Order transmits the "Fourth Degree" in the Traditional manner. They also claim that the Degree of Free Initiator is not the Fourth Degree. This last statement is correct, the Free Initiator is not the Fourth Degree, it is the Sixth.

There are two practices inherent within our Traditions, out of which the confusion is arising. The first is that some information is only revealed to the highest Initiates. Some would say that this statement only proclaims the obvious. Yet, the majority of concerns raised by

the Rose+Croix Martinist Order are based on a lack of information on their part and not on a history of errant behavior on TMO's part.

The second reason for the confusion, is that occasionally the titles or names of Degrees are adjusted by the Free Initiator of an Order. Therefore, in past communications, the different groups were sometimes talking about the same thing, thinking that they were different, and sometimes talking about different things thinking they were the same. The best example of this confusion is, again, the question of the "Fourth Degree", and whether the TMO withholds it or not.

As pointed out by Frater Warren, Martinism traces its origins to Martinez de Pasqualley, who established a Temple containing five (5) Degrees, not four. Neither Pasqualley nor Saint Martin started organizations under the name Martinist. The people that followed them were responsible for the name and for the evolution of the Degrees that bring us to the present.

It seems that very early in Martinism there was only one Degree, that of the S.I.. When it was completed one became an Unknown Philosopher. Later, the S.I. Degree was divided into three parts. In some systems they are known as S.I. I, S.I. II and S.I. III. The Unknown Philosophers, then, are the "S.I. IV" or "Fourth Degree". Other systems give names

Open Letter..Continues on page 2

The next newsletter will be published on February 2, 1993. To receive your copy, please send a self addressed stamped envelope (or stamps) to the following address:

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to the Degrees. One system uses the titles Associate, Initiate and Superior.

Sovereign Grand Master Lewis found that the "Initiate" title for the second Degree tended to confuse some students (because one is not an Initiate until the three parts are complete). He changed only the name of the second part to that of Mystic, as was his right as Sovereign of the TMO. Let me reiterate this fact. As Free Initiator, Frater Lewis was well within his rights and obligations to form the TMO in any manner that he found necessary, despite any and all concerns from any Martinist Order.

There also tended to be some confusion between S.I. I, Initiate and S.I.I.. Rather than the S.I. IV, or "Fourth Degree" Frater Lewis returned to the original title of Unknown Philosopher. In the TMO the titles of the four Degrees are Associate, Mystic, Superior (S.I.) and Unknown

Philosopher.

Let me also stress that Frater Lewis neither included anything unseemly nor made any changes that are contrary to Martinist Traditions. But, it is highly possible that the individuals raising the concerns, through lack of information, do not themselves hold the complete Tradition.

A representative from one Martinist Order stated that in all other systems, all who qualify are admitted to the Fourth Degree and that it is not an Initiator's Degree. It was also indicated that, in their system, the Initiator's Degree is the S:::I::: Degree (or the S.I.I. Degree).

The claim is that the TMO does not confer either the Fourth Degree or the S.I.I. Degree and that, therefore, the TMO Initiation has become invalid.

The fact is that the TMO operates almost exactly as other Orders do. All qualifying S.I. are admitted to the Degree of Unknown Philosophers (the TMO "4th Degree") which, also, is not an Initiator's Degree.

In the TMO, in order to become an Initiator, one must become trained and Initiated in a Heptad (Temple), where the Oral Tradition is passed on, Master to Student in the Regular and Traditional manner. But, as Frater Warren notes, it is the nature of some humans to, endlessly, seek more and fancier titles. Frater Lewis found this tendency distasteful and counter productive. In an effort to neutralize this tendency and to keep the Students focused on the Work, he withheld only the title of the Fifth Degree and restricted knowledge of the Sixth Degree to a few.

TMO's Initiators have always been fully qualified, even though they were not told that they were in the Fifth Degree and were not given any titles, such as S.I.I.. In only one place is there an indication of the Fifth Degree and that is in the design of the Heptad Past Master's Jewel. It is a Pentagram (a five pointed star) within a circle (indicating completion or perfection) honoring the five Degrees of Perfection of Martinez de Pasqualley. Pasqualley remains the wellspring from which Martinism flows.

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The Rosicrucian Chronicles is published monthly by the following Rosicrucians:

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Any opinion expressed in this newsletter is that of the individual author, who is solely responsible for the content and views presented herein.

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 P.O. Box 111891  
 Campbell, CA 95011-1891

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What then, of the Martinist Hexagram (the six pointed star within a circle and the central symbol of Martinist Orders everywhere). This symbol represents the Sixth Degree of the L.I. or Free Initiator of the complete system.

In TMO the Sixth Degree was not referred to as such and was, until recently, known only to a small number of trusted Initiates and members of the Supreme Council of TMO. Even within this group only a few held the Sixth Degree, the L.I. Degree (Libre Initiator or Degree of Free Initiator).

Frater Lewis conferred the L.I. upon both Frater Poole and Frater Graves. In case something were to happen to Frater Lewis, then preparations for continuity would be in place and there would be at least one L.I. remaining with the authority to carry on.

Frater O'Neill rightly praised Frater Poole in last month's issue. Frater Graves deserves high praise as well. Most do not know, but Frater Graves was responsible for establishing the Rosicrucian International Research Library, the Rose+Croix Alchemical Society and is a past President of the Rose+Croix University. In my last visit with him, about two weeks ago, I found him at 84 more lucid than many half his age. Frater Graves maintains his authority on considerably more than just sincerity.

Those who have studied the matter know that Frater Graves' authority is thoroughly valid. If, in last month's issue, it was Frater O'Neill's intent to invalidate C. Bernard's authority by invalidating Frater Graves' L.I., please note both the above and the fact that C. Bernard claims another L.I. from Gary Stewart. The same L.I. lineage that Frater O'Neill praised. Frater O'Neill is correct in indicating that Bernard and company have lost their mandate to govern. Though, not because of broken "lineages", but because of their actions. "You shall know them by their works" and Bernards' works have been found wanting, in the extreme. I concur with Frater O'Neill in saying that we, the L.I., do now hold the keys and allow me to assure the Students that we will continue transmitting the Light.

Please also, take careful note that, Imperator and

Sovereign Grand Master Lewis never conferred the L.I. upon Raymond Bernard nor Christian Bernard nor Burnam Schaa nor Gary Stewart (nor any of the Grand Masters). Frater Lewis had abundant opportunity to confer it upon them, and, for very good reasons, chose not to. Please refer to my previous articles for indications as to why Frater Lewis withheld this authority.

A Martinist representative has claimed that Ralph Lewis did not himself have the L.I. and therefore, could not transmit the authority. The claim is based on two non actions. One that, in most Martinist matters, Frater Lewis never followed his signature with any initials except S.I., and the other that he had not conferred the L.I. upon Raymond Bernard when he was sent to set up the TMO in France.

First, except in specific situations, one is supposed to indicate nothing beyond the S.I.. Even the Martinists that have raised the concerns follow this Tradition. Second, the two Officers, who have been charged with establishing the Rose+Croix Martinist Order in the United States, were also not given the L.I. from their headquarters, only their S.I.I.. They were given enough authority to establish a branch of an existing Order under the guidance of the parent, exactly as Raymond Bernard was. A Free Initiator is free to start a new parent Order.

Another related and important matter, concerns the question of "regularization". When, first Gary Stewart and then Christian Bernard began having discussions with members of the other Orders, complaints and questions were raised that neither one of these two could answer. After a lifetime of example within the Order and decades as a member of the Order for C. Bernard, and after years as Grand Master and Imperator for both G.L.S. and C.B., neither have the knowledge nor the courage to stand up for and defend the Order.

When C.B. and G.L.S. repeatedly failed to address the concerns of the other Orders, it was assumed by them that all of the charges were true. They then, proposed a plan to allow TMO "back into the fold". They said that if the Fourth Degree was conferred, the process of "regularization" assumed and a few other details completed that the TMO would then be

considered "legitimate". Christian then, bowed to the assumed authority of others and has been stumbling and bumbling around trying to fix something about which, he has already shown, he knows very little. C.B. is very confused and still thinks that the Fourth Degree was missing and that it is somehow connected to, or maybe the same as the L.I..

The "regularization" was, initially to be performed upon all duly qualified S.I., Unknown Philosophers, etc. (i.e., S.I. III, S.I. IV and S.I.I.). As part of his vain attempt to comply with the agreement, Christian "regularized" Kristie Knutson. Miss Knutson has only completed part of the second Degree and does not qualify as an Initiate in any sense of the word.

I make the next statements in the strongest of terms. The TMO is and has always been **Regular and Traditional** in all that is important to Martinist Orders everywhere.

The "regularization" is an unnecessary task placed upon the TMO. Olive Asher and her tireless team of Initiators do not need to continue with the tedious and ultimately endless "regularization" process. TMO need do nothing additional in order to be "legitimate".

Please also note that, Curt Warren, Nancy Ste. Vigne-Warren and myself are Regular Initiates and are Regularly and Traditionally Initiated Free Initiators (L.I.) combining multiple lines of Initiation like a strong braided Cordelier. Just as our Initiators before us and as their Initiators before them, etc..

Allow me to add my voice to that of Frater Warren's in saying, let there be an end to these arguments. There are more important issues facing us at this time. We can begin by redirecting and transmuting the divisive energies into a process of getting to know one another. In the past, the TMO members believed that there were no other Martinist Orders. I feel certain that, as soon as the TMO members become aware of the existence of the other Orders, they will seek closer contact. We look forward to a time when all of the Venerable Orders can meet in a single Conventicle and Conclave.

Sincerely and Fraternally,  
Kenneth A. Thompson S.I.  
Free Initiator  
Sovereign Director of the Supreme Council

## **Reflections...**

By Curt Warren

Thoughts, Opinions and reminiscences of a student on the Path

## **A Perspective on Martinist History**

(Part Two of Three Parts)

*(Synopsis: In Part One, the author sketched the rise of the French Martinist movement from Martinez de Pasqually to Louis Claude de San Martin and Jean Baptiste Willermoz and on through Delaage to Gerard Encousse (Papus), the father of the French modern rite. At the end of Part One, the author introduced one of Papus' associates, Dr. Eduoard Blitz, who was a member of the "Charitable Knights of the Holy City", an heir to J.B. Willemoz' authority in the Templar/Martinist tradition, and the Sovereign Delegate to the Supreme Council for the United States. His Monitor was published, in English, in the U.S.A. in 1898. In 1902, Blitz and Papus parted company over the issue of Masonry in Martinism. Blitz formed the Rectified Martinist Order in America; and, Papus, reorganized the remnant under the aegis of the novelist Margaret Peeke.)*

In the United States – circa 1908 – there were two distinct Martinist organizations working the modern rite of Martinism as postulated by the Supreme Council: 1) the Rectified Rite under Blitz with, I understand, a Masonic requirement (that is, admitting only men who had attained the third degree of Masonry); and 2) Papus' original work under the leadership of Peeke, which admitted both sexes, but which had also acquired some Masonic trappings that legitimate Masons found objectionable. Both of these groups were, as far as I can determine, moribund by the end of World War I.

Masonry has its glories: its morals and ethics; and, yet, as the major vehicle for the dissemination of the "perennial wisdom of the ages" during the 18th and 19th Centuries, it seriously impacted other schools of thought such as Rosicrucian and Martinist.

The Rosicrucian movement as sketched out in the book called the Fama Fraternitatis (circa

1615) describes the Order as composing only eight original members; and, these were organized along monastic lines. There were seven diverse individuals of various backgrounds and talents who called each other, simply, "brother"; and, above these in some capacity was the mythical founder of the Order, C.R.C. (later referred to as Christian Rosenkruetz, which simply means a Christian of the Rose Cross), who was referred to as "father". It was common in abbeys and monasteries -- those living the common life -- for all to be known as brothers under the rule or discipline of a Father Superior or an Abbot. In short, the Fama describes what, today, we would call an order of contemplatives. Yet by the end of the 18th Century (circa 1777), we find a hierarchy of degrees and titles (i.e., Zealator, Theoricus, etc.), a schedule of fees, and the rise of a lofty title of Imperator floating around. At the end of the 18th Century, at the time of the "Gold-und-Rosenkruetzers", the original order of contemplatives sharing a common life had been extinguished under a quasi-aristocratic and, frankly, "elitist" hierarchy. What happened? What went wrong?

The answer is simple: High Degree Masonry as promulgated across the Continent during the 18th Century; lofty, glorious, elitist structures towering over the more humble, yet more profound, Blue Lodge which supported it. The Rosicrucian symbolism based on alchemical analogies had failed in the 17th century due to the belief by the masses that Rosicrucians were miracle workers who could make gold; this polluted the value that the Order offered. So, in the early 18th Century, the same set of beliefs was transferred into a symbology based on the tools and skills of a building guild, the Masons. But human nature being what it is, soon everyone wanted to be something more... a part of some aristocracy like they saw in the societies around them; and, the high degrees and the high titles were born. And, with the probably contrived myth of an earlier Templar connection, ordinary men could aspire to be knights. And, it goes on and on and on. After the death C.R.C. -- according to the Fama -- the brotherhood elected his successor; elected one of their own to the position of "father" or elder. Today, a group of Grand Masters elects an Imperator. And where is the membership in all

this? Relegated to the post of simply paying dues, just as the peasants of old paid "manorial fees" to the various lords of the realm.

Martinism is no different; it, too, had a choice between two paths to follow. Martiniz de Pasqually obviously came out of the High Degree school of Masonry with his "Elus Cohens" -- the Chosen Priests -- and their five orders or degrees of knighthood. On the other side, a true aristocrat, Louis Claude de San Martin essentially abandoned Pasqually and his theurgy and drawing from the works of a humble shoemaker, Jacob Boehme, wrote under the self-effacing title of the "Unknown Philosopher" a number of books on mysticism. What he taught, he taught to a mere handful of close associates. It is to be seriously doubted that he used a large cast of characters to stage elaborate rituals of initiation; and, it is even more doubtful that he used the typical Masonic memorization of rote answers -- mere parroting -- as a methodology of teaching. Almost anyone can memorize a catechism of stock answers. It is quite another thing to demonstrate a grasp of mystical concepts; for, there are no stock answers, only a path to discovery for one's own self. And, where today do we see the modesty and humbleness of a Boehme or a San Martin? Certainly not among the inflated egos that have been rampant in this century among Martinist groups. In this century we have seen the rise of the Traditional Martinist Order (both Christian's and Gary's); L'Ordre Martiniste-Martineziste (formerly the Ordre Martiniste de Lyon); L'Ordre Martiniste under Papus' son, Phillippe Encausse; Ordre Martiniste et Synarchie; L'Ordre Martiniste des Elus-Cohen; and, the Rose-Croix Martinist Order. These groups in various combinations, mergers, dormancies and survivals have all, at one time or another, demonstrated one very common thread: each claims some element of primacy over the other. There has been and still exist great wars of documents and pedigrees. Each group trying to demonstrate that they are legitimate and everybody else is a scoundrel. They wave their pedigrees -- "filiations" -- around like dog owners at a kennel club. For example, Georges Lagreze initiates Ralph Lewis, who initiates Cecil Poole, who initiates Gary Stewart, who initiates Christian Bernard, and so on. However, since Christian doesn't like Gary's name on his

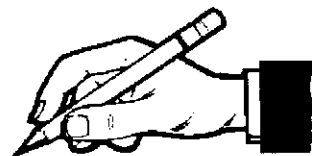
pedigree, he digs out an old member -- a nice gentleman named Orval Graves -- to re-initiate him so that Gary's name wont show on his lineage. And the argument that Gary's initiation was spurious since no one can prove Cecil's initiation was clearly answered in the last month's article: I have personally seen Cecil's original and I know where a copy exists.

The claims of primacy, purity, and the pedigree/document wars are really pathetic; and, speak poorly of those who claim to represent Martinism. And, what makes it so pathetic and yet truly ironic is a very simple answer to those claims. The answer is that everyone is right and nobody is wrong. And, that is what has escaped them. Variations and diversities are very much part of the Martinist tradition. A variety of presentations or orders is perfectly acceptable. By its very nature the Free Initiator is exactly that: free. He or she can implement any changes that they want. Ralph Lewis, Cecil Poole, Christian and Gary, and everybody else packing the title Free Initiator can run any variation of Martinism what they want. That is the beauty of the system; it is not a rigid, dogmatic, fossil rooted in its Masonic encrustation. It is vital, organic, alive with growth and variation. Martinism is like an old Tree of Knowledge, constantly dropping off ripe fruit to either wither and die, or to create new growth; all dependent on the wisdom and integrity of the Free Initiator. All of the Martinist Orders and their members are united in their higher quest, which is not simply claiming primacy or purity on a material plane. There is far more to unite us mystically, then to allow ourselves to be divided into warring camps of finger-pointers, whose masks have slipped, cloaking them with the darkness of materiality and high position.

End of Part two

**In order to strengthen our network we encourage you to copy this newsletter and send it to Rosicrucians (active or not) whom you know.**

## Letters from the Readers



A frater from California writes:

Dear Fellow Rosicrucians

It is with disgust (no other word will do) that I've contemplated the facts presented to me. You are doing a great service to the Order (although not to the current administrative body) if your allegations are true. Since I trust the integrity and dedication to the Order of Curt Warren, and by association of others involved in publishing the Chronicles and the fact that no rebuttal of any kind has been forth coming from the Park, I must conclude that "there's something to it" to your charges of mismanagement and possible corruption at the highest levels of the administration. If this is indeed the case, then there is nothing to gain by trying to rebuild the reputation, and influence of AMORC. As a member of 20 years standing, this is a painful admission to make, because my commitment to the Rosicrucian Principle remains unshaken. The vehicle through which the RC manifests must be pure, as pure as it can be on the physical plane. So let the chips fall where they may, and may the light grow stronger. It's not slick ad campaigns or membership drives that will save the Order; simply the Light from each of us. No one is perfect, that's true, but more is expected of a Rosicrucian, and still more is expected from an officer of the Order...

A frater from Canada writes:

Firstly, I believe in the dictum that says that if you wish to conquer then divide. If anything has occurred for the Rosicrucians since 1990 it is DIVISION. Light can not be spread under these circumstances. If we are constantly bickering and dividing into more splinter groups then we are being conquered though I fully understand and support the need to do "what must be

done".

Secondly, our principles and our Constitutions (Grand Lodge and Supreme) are (were) our guiding lights in the resolution and confrontation of problems whatever they may be. Of course, it is implicit that those involved be of good will and mature in their approach to leadership or "government".

I do not think the problems plaguing AMORC can be resolved by simply becoming a democracy though it is important that the autocracy implicit in an initiatic order like ours make use of the governing tools of democracy.

I am a Rosicrucian who, in good conscience, could not support the action taken in April 1990. Gary L. Stewart was ousted under the pretense that, at the worst, he embezzled funds from AMORC and at the least he was simply a bumbling, management idiot! You mention in Number 4 of your publication that a fraud audit has never been done, why? There are several answers to this question which any thinking Rosicrucian should deduce. One of these may be that Gary L. Stewart is innocent of the charges used as a reason for his removal and that others are not!

Most members of AMORC and also those who left disillusioned are still left with the impression that Gary is a crook. There are members in Germany who have been led to believe that he is in jail. This is a pure case of mental poisoning. Yet, no formal inquiry or legitimate and impartial tribunal has ever been held.

Frater Warren, I would ask that you keep an open mind in these matters and follow your own course of logic. You claim in Number 4 of the Chronicles that Gary was legitimately installed as Emperor but then you quickly dismiss this by saying this is a moot point since Gary was removed by the Board. Elsewhere in the paper it is said by Soror Boyer that the Supreme Board is not the check and balance of the Emperor, they therefore can not act as an impartial Tribunal particularly if, by presupposition, there were a member or members of this Board with ulterior motives in the removal of an Emperor! I also think that all members of AMORC should understand the difference between the initiated

Emperor and the president of the Supreme Board. These two positions have different functions. Gary L. Stewart was legally removed as President but cannot simply be voted out of the office of Emperor if we are to respect our historical and initiatic lineage whether in AMORC or TMO.

If Gary did commit fraud why was there no criminal investigation? It is not hard to imagine a plot against the Emperor nor would it have been the first! Is it not possible that Gary was not the source of the problems but rather the convenient scapegoat for those who felt that "they" were more in touch with AMORC's real purpose. I blame the problems of AMORC, in part, on an irresponsible "Concerned Hierarchy" that refused the selection of Gary L. Stewart as Emperor. There are members alive today who can affirm that Gary was selected and groomed by Ralph Lewis. Can we not respect and support that choice within the boundaries of an autocratic organization which has democratic checks and balances? (A suggestion would be to return to the American Council which, in the time of Dr. Lewis functioned as an advisory body nominated by Affiliated Bodies; in contradistinction to Grand Counselors appointed by the Grand Lodges).

The wound runs deep and has not yet healed. The only solution is for initiative to be taken towards reconciliation of all splinter groups under the duly installed and initiated Emperor, Gary L. Stewart. At such time, a proper Tribunal should be called to investigate all allegations of wrong doing by all concerned parties. If GLS is found guilty then he is to initiate his successor. This is the only way to heal this situation and to salvage AMORC, otherwise all the concerns stated in your first publication of the Rosicrucian Chronicles will come to pass as others already have. You can not base an organization dedicated to the spiritual upliftment of mankind on lies. It is doomed to fail whatever efforts you make to save it!

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In this issue:

## Empowering the Membership

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### *Empowering the Membership*

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## The Rebirth of the Inquiring Rosicrucian Mind

By Susanne Mohs Boyer, F.R.C.

*My article in the November issue of the Chronicles, "Empowering the Membership - a change from Autocracy to Democracy," stated some reasons why I support major organizational changes. I encouraged letters for and against this concept with suggestions and ideas. I have shared some of them in the "Letters from Our Readers" column.*

*This sequel explores the issue of Empowering of the Membership from a different angle, and is in part inspired by your comments and letters.*

### The Inquiry

I hold in my hand the first publication I received from AMORC: *The Mastery of Life*. We have all received it at some point in time. Think for a

moment over the thoughts and feelings you had when you read that booklet. Then contemplate what moved you to seek membership? What did you hope to acquire? Does AMORC still represent those ideals for you?

The *Mastery of Life* booklet gave me a heartfelt wish to become part of the movement, which inspired so many to reach their potential.

AMORC holds up as shining examples of excellence in thoughts, deeds and achievements: Isaac Newton, Claude Debussy, Francis Bacon, Benjamin Franklin and Rene Descartes to only mention a few. These people would probably not even consider membership with its present leadership.

### The Gap

There is a huge gap between what the members are led to believe is AMORC and what it truly is. Articles in the *Rosicrucian Chronicles* have raised several burning issues and we have receive NO response what so ever.

A quote from the installation speech of Christian Bernard on August 7, 1990:

"...I shall make sure, as will all the Grand Masters in their respective jurisdictions, that the Order, strictly if necessary characterizes the original AMORC tradition, that is to say, characterizes a chivalrous Order whose rules,

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laws, and honor take precedence over the petty personal and egoistical interests of individuals..."

Christian Bernard continues: "...By choosing to become members of AMORC, we accept its rules, and those rules will be stressed more than ever to anyone wishing to join the Order. They will be warned, as I am warning you today, that if they do not feel ready to respect those rules, or if at some time in their progress they no longer agree with the teachings of the Ancient and Mystical Order of the Rose Cross, only one solution will be offered to them: to resign from the Order. Whosoever seeks to use the Order and its structure for his or her own ends will be irremediably and definitively expelled from AMORC..."

Looking in retrospect upon the actions of Bernard and his Supreme Board, I find it very hard to believe they are actually still members.

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Of course, who can expel them?

### Clams & Oysters

How can it be that a tradition of learning, study and quest into the physical, mental and spiritual aspect of man and nature has disappeared into the flotsam on sandy beaches. The leadership, hidden inside their thick buildings, bury themselves from any possible contact, underneath promises, lies and lawyers. Terrified of the truth they hide, believing any contact would be fatal, believing you and I are sea gulls or otters. Why else would these clams expel people who disagree with, not what AMORC stands for, but just their opinions about how AMORC should be run. And the truth is they are jealous, because at least oysters can make pearls.

The consequence for acting out my personal views regarding AMORC, was losing my membership and my shell. I never received a reply from my open letter (Volume 1, #4, R+C Chronicles) and this silence confirms what I already knew: That Rosicrucianism no longer exists in AMORC. The ability and desire to expand and find new frontiers died in my opinion with Dr. Lewis. Few pearls have come from the leadership of AMORC since his passing. Ralph Lewis was a good caretaker and he protected the institution that is AMORC, keeping alive the vision of his father. But with the transition of Ralph Lewis the visions were lost in the surf. The Clams took the money, buried themselves, belched air, and the mysticism, the energy, the vitality of the Order washed away in the surf.

Their withdrawal is ever present now: RCUI down-scaled, lack of public programs, unwillingness to publish Rosicrucian Research, quarterly monograph mailing (resulting in even less contact with the membership) and drastic reduction of the publication department (just think about how little Rosicrucian Literature that has been published since Dr. Lewis' days).

### Deception, Disillusion, Departure

As a new member of the Nordic Grand Lodge in Denmark, I remember reading about the Park in San Jose. My expectations were very high and I wished no more than to serve in any capacity I

could. I was active in our little local chapter in Copenhagen, I enjoyed the company of very learned and dedicated Rosicrucians.

My first time at the (then) Supreme Temple at Rosicrucian Park was in the Spring of 1990. That night they announced Christian Bernard was taking over as Emperor. I could feel the anxiety and hear the low whispering from the members around me in the Temple. Later that year I witnessed Bernard's installation and speech. I knew something was wrong. His words never left the back of my mind. There was something very non-Rosicrucian about them.

Having moved to San Jose, brought me in contact with the English Grand Lodge and shortly after my arrival, I was offered a job at the Rose Croix University. My Rosicrucian friends back in Denmark rejoiced. I was working at the (then) World Headquarters for the world wide Rosicrucian Order. I felt very privileged and I enjoyed being a part of the group of members serving the Order.

The two years I worked for the Order destroyed all misconceptions that fraternal brotherhood existed in the Administration. Fraternalism was not exhibited towards the employees or the membership. The Board and their needs was the number one priority. I was disappointed to say the least, for I expected to find higher standards in an Order proclaiming and encouraging usage of higher principles.

This disappointment with the Administration and the Board, brought me to concentrate on the only thing I found of importance while working in the Order - the membership. Most employees felt deeply sorry on behalf of the membership and went beyond what was expected of them or desired by management. "The membership is being deceived", was one of the phrases I heard frequently in talking with fellow co-workers.

This deception of the membership is not within the teachings derived by Dr. Lewis, neither in the rituals or the Initiations. This deception is not the goal of the Teachings. The deception is simply that the Order proclaims and asks high standards of its members, but the Supreme Board's decisions and the management's policies and actions are crude and amoral.

## **Off all conveniences, ignorance is the most comfortable**

I feel there is a deep rooted wish within all of us to believe the best, to trust, to hope. Maybe ignorance keeps this wish alive, an ignorance of a child who wants to be taken care of. My travels to this point of knowledge for me, have been far from easy. Maybe it is true that we ex-employees are disappointed and disillusioned, disillusioned because the Order was not what we were led to believe. Of course we cannot blame the Order for our misconceptions. The choice to believe and trust is solely ours.

Experiences with the Administration of AMORC helped me realize the only thing I can change is myself. Now I can say with a true sense of peace, I understand how the hierarchy works. I am free of the deception I had when looking at the Order from afar.

Insight and wisdom comes from the inner journey out of darkness (ignorance). Insight is not the goal, it is the tool. And remember, leaving the darkness means travelling through it, it means we must go down into our own personal darkness, for the deeper we get inside our selves, the higher we reach outside.

## **"We are the Order"**

We are the Order is a sentence I frequently heard from long time Rosicrucians members, that had freed themselves from the illusion that the Order is this colossus of AMORC. The order is not the Park in San Jose, the Grand Lodges, the Supreme Grand Lodge or any of the officers. The Supreme Board members and Grand Lodge officers know now that we understand this. No wonder they try to minimize this knowledge spreading, because a true communion of fellowship is far stronger than any organizational structure. The communion of Rosicrucians needs no hierarchial structure. It is simply an exchange of ideas among equals.

St. Augustine made this after-thought, explaining away dogmatic truth: "... God is present everywhere in His entirety, and yet is nowhere. He dwells in the depths of my being, more inward than my innermost self, and higher than my highest. He is above my soul, but not in the

## The Rebirth of the Inquiring Rosicrucian Mind...

..continued from page 3

same way in which the heaven is above the earth. So the scholastic mystics say God has His center everywhere, His circumference nowhere."

## The Vision and the Reality

Dr. Lewis said: "As Brethren of the Rosy Cross, our personal endeavors, our minds, our laboratories, clinics, and institutes are devoted to the rebuilding of the human race and the advancement of civilization."

This is the original vision of AMORC, as a fraternal structure that facilitates the ideas we wish to study, helping us to find our higher course. If it is not fulfilling this - it will collapse, because AMORC then no longer corresponds with its higher counterpart. Take a look at AMORC, at their physical existence and you will know where they are spiritually.

If I can move myself - in consciousness - my surroundings will move. This principle also works in organizations, states, governments, and countries. Change begins with a single thought. One match can light a hundred candles. Thus one person's journey out of darkness can inspire others, can spark the rebirth inquiring of the Rosicrucian mind.

"Truth knows no barrier" is my favorite quote from the "Mastery of Life". To trust, to live in trust, or to seek and find the truth and free yourself from all deceptions. The choice is yours.

The Truth of the Order is there for you to see. The barrier, lies, greed, expulsion, cannot stop the Truth. The barrier is your own desire to believe, to trust. AMORC may expel you, but what they represent only wins, if you accept what they are as being Rosicrucian.

The End

## Reflections...

by Curt Warren, F.R.C.

Thoughts, opinions and reminiscences of a student on the Path

## A Perspective of Martinist History Part Three of Three Parts

*(Synopsis: In Part One, the author sketched the French Martinist movement from Martinez de Pasqually to Gerard Encausse (Papus), the father of the French modern rite. It concluded with the introduction of Dr. Educard Blitz, Sovereign Delegate of the Supreme Council for the United States and his parting from Papus in 1902 over the issue of Masonry in Martinism. In Part two, the author brought out the impact of Masonry on both the Rosicrucian and Martinist Orders; the rise of "elitism"; and, the nonsense of document wars over "filiation".)*

Last month I made a plea to have a stop to the nonsense both within the Traditional Martinist Order and in other groups about which group is "pure" and which is "tainted"; over which group or individuals within a group have the better genealogy or pedigree, as if they were breeding purebred animals. It doesn't matter. The reality is that all document trails end somewhere. And, by far, the majority of these trails have great gaps in their continuity; such in the way of history.

Last month I also compared Martinism to an ancient Tree of Knowledge which, being constantly fruitful, kept dropping off fruit which would wither and die or go on to flourish and be fruitful itself; all dependent on the wisdom and integrity of the Free Initiator that led the group. And, that each Free Initiator was exactly that: free. Free to make changes that were alive, vital and organic; not some fossil structure created once and frozen for all time, locked to a rigid system of landmarks no longer relevant to the changing world.

Variety of presentations or orders is perfectly acceptable. One has only to read the early rituals as quoted by the Rosicrucian/Masonic historian Arthur Edward Waite about Martinism: "The

diffusion of the Order is like cellular diffusion. One cell never shuts up another, except for a very short period. The mother-cell divides or rather gives birth to cellules, which themselves become mothers in a very short space of time."

The Martinist Order was never designed to be an all inclusive dogmatic structure. It was to be suggestive, not exhaustive. It was to guide the seeker on the Path-- to point the Way-- and let the student/seeker, after preparation, become a teacher in their own right.

Here are a few excerpts from the third Degree discourse that was written by Stanislaus de Guaita, a member of Papus' Supreme Council and a founding member of the Kabalistic Order of the Rose Croix:

"You have been invested successively with the three degrees of our order; we salute you as S.I., and when you transcribe and meditate upon our monographs you will in turn become an Initiator yourself. Into your loyal hands we entrust an important mission: it will be your duty as well as honor to form a group of which you will become, before your own conscience and before Divine humanity, the Intellectual father and, when necessary, the spiritual tutor."

"Sincere and unselfish pursuit of the Truth--that is what your Mind owes to yourself; fraternal kindness towards other men--that is what your heart owes to your fellow creatures. With the exception of these two duties, our Order does not pretend to prescribe any other-- at least not in an imperative manner."

(My underlinings.)

To seek the Truth and to follow the Golden Rule; this sums up Martinism. The very concept of cellular diffusion allows for great diversity; and, with these things in mind, no Martinist Order has any quarrel with another Order, no matter how dissimilar it appears. Change is normal in all things; the child is not like the parent in all things; it has its own mind and its own experiences. Children of the same parents are often very different in their philosophies and their lives. This is normal. Martinism is organic in nature, vital and not rigid in its expectations and results. It seeks to have the individual grow and flourish and then to extend a helping hand to

all other seekers on the Path. And, this concept is tied (according to one Martinist tradition) with the original Saint Martin, which is not Louis Claude de San Martin; for, no mystic of Lois Claude's stature would form an order under his own name. To do so, would be the heights of presumption.

The same derives from Martin of Pannonia; and; after his death and canonized by the Church, he entered history as Saint Martin of Tours. Around the year 316 A.D., Martin was born in Pannonia, a Roman province that approximates modern day Hungary/Czechoslovakia. He was born in the reign of Constantine, the first Christian emperor. Though born of pagan parents, Martin became a Christian. For many years, Martin was a knight in the Roman army; and, was distinguished for his ethical conduct in all affairs. Very likely--in that time and place--influenced by the ethics of the followers of the Roman-Persian god of Light, Mithras (echoes of whom are found in the writings of St. Paul where he speaks of "the armor of God", etc.).

After his army career, he went to Gaul (France) to pursue his religious life; ultimately, he went on to become the Bishop of Tours. Shortly after his death in 397 A.D., he was canonized as a Saint. Though Roman Catholic, Martin existed in a time of formation for the Church; and, his brand of Catholicism was probably somewhat different then that with which we associate Catholicism today. In fact, Martin is known to have defended some heretical Priscillianists during the Church's first purge of heretics.

There is a famous story that relates how, outside the gates of Amiens, this Christian knight came upon a naked beggar, freezing in the cold. Without hesitation, Martin took off his own cloak and divided it down the middle, and gave half to the beggar. In all things, he was the epitome of the Christian knight. This "almost contemporary" of King Arthur was a model for other knights. It is not hard to see how the Templars (both the original and subsequent Masonic version) would view his conduct. And, it is not difficult to conceive of the dividing of the cloak as the dividing of knowledge; each Initiator, in essence, divides his knowledge with his student. The Initiator's cloak of knowledge protects the student from the wicked

and profane; and, thus protected, allows the student to pursue self-study in isolation.

The cloak is part of a Roman soldier's outfit; as is the short sword, the sword-belt or cordelier, and the mask-- a symbolic representation of the visor of the helmet. The mask may also be a scarf used by the priests of Mithras to cover the mouth to prevent polluting the symbolic sacred flame of Asha, the Fire of Truth. The physical symbol can change, but the content of what it represent always persists.

It isn't difficult to trace Martinism past Papus, and past the Masonic Templarism to the time of the original Templars; and, then, earlier to the time of Saint Martin. And, even Martin himself was a product of earlier traditions. But that's another story for another time.

As to the variety of Martinist Orders... I say welcome! Let us have variety and discussion; let us rise above factionalism and dissent and seek the common ground of fellowship and service.

As to the variety of groups, let us not say that one is good and another is bad; let us, instead, say they are different. And each reaches to elevate the God-of-the-Heart of anyone resonant to that group's call. As to which will succeed or fail over time; just remember that the only test that Time provides for the validation of any mystical order is summed up in the Latin word Opus, the Work.

Any group that has mastered the principles, and has put them to work successfully for the betterment of this world and its inhabitants is valid. All mystical groups trace their origins to the same common sources-- an historical tradition of ideas shared by all. Documents are a very recent development and serve no purpose as

**In order to strengthen our network we encourage you to copy this newsletter and send it to Rosicrucians (active or not) whom you know.**

compared to the concept of the Opus. A perennial wisdom exists; it has many names, and answers to them all. There are as many paths to Enlightenment as there are students on the Path. There is no one path, and that laid claim to by any one person, group or religion. It is said, for example, that Jesus taught that there was only one path, straight and narrow. He was right, and this is a true statement providing that you understand it as he did in his own life... that the one path is yours, not some one else's. Each of us has to ultimately find our own path, though we can look to others for help and guidance, as they can also look to us for the same assistance.

Dr. Harvey Spencer Lewis, First Imperator of the Second Cycle in America, was once a young man who sensed a higher reality and a higher calling. He, too, once needed assistance; you just didn't look up the Rosicrucian Order in the "Yellow Pages" of the phone book. He found his connection to the Rosicrucian Order in France through a Martinist. The man's name was Dr. Eduoard Blitz, a man we have referred to before in this series. Dr. Blitz was a member of the "Charitable Knights of the Holy City", a group organized by Jean Baptiste Willermoz, who affixed Martinist teachings into the higher degrees of the French branch of the German Strict Templar Observance, a High Degree Masonic order. He was also heir to Willermoz' authority in the Templar/Martinist tradition. Dr. Blitz became the Sovereign Delegate of the Supreme Council for the United States. His Monitor was published here in the U.S. in 1898. As a result of a dispute in 1902, Blitz parted company with Papus over the role of Masonry in Martinism. Blitz' group reorganized as the Rectified Rite in the same year. Papus' group also reorganized under the leadership of the novelist Margaret Peeke. Dr. Blitz had one other distinction: he was the only member of the Kabalistic Order Rose Croix in the United States; and, his Monitor carries the initials K.R.C. after his name. Dr. Blitz was the door through which H. Spencer Lewis reached the Rosicrucian Order in France.

It was my privilege while Director of the International Rosicrucian Historical Council under Ralph Lewis and then under Gary Stewart to have access to many historical documents.

One of these was approximately 70 pages of an unfinished, handwritten, manuscript by Dr. H. Spencer Lewis. This was the first draft for a weighty pamphlet that was later published--though in a very different form--called "White Book D". On page 47, Dr. Lewis acknowledged his debt to Dr. Blitz. Other than this reference, Dr. Lewis had always referred to his contact as Bel Castle - Ligne in Toulouse. Gary was disturbed by this reference, since Gary's own research had shown that there was a name Bel Castle and a name Ligne; but, he could find no linkage between the two. In other words, he thought Dr. Lewis had made the name up. And, if the name were made up, might not the man. In short, could it be possible that Dr. Lewis made up the whole story.

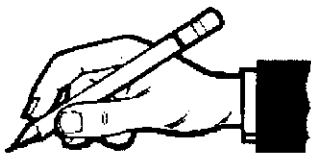
My personal opinion is that Dr. Lewis honored his commitment to his Initiator by not revealing his name except in a subtle fashion "Bel Castle-Ligne in Toulouse; Blits/Blitz. Dr. Lewis was known to pull shenanigans like that.

Dr. Lewis' connection with Blitz circa 1908/09, would put Harvey's connection to some element of the Kabalistic Order Rose-Croix via Blitz' Rectified Rite; and' I have no idea if after Blitz severed his connection with Papus, what Blitz' relationship with the K.R.C. might have been, since Papus was also connected with that group. This would be a fruitful area of research for some historian of the Order.

This concludes this series of articles on Martinist history; actually, on Martinism as developed in France and centering on Papus' modern rite.

The End

## Letters from the Readers



A Soror from Ohio writes:

"Ever since the blow up on "Park" I've been

doing a "burn" at first it was a high burn now its on low. But doesn't take much to turn up again. Let me explain.

For the most part we here in the boondocks of ...Ohio, and for the years we have been R+C members and student, we have experienced a close friendly, civil interchange with Park administrations and administrators. I have been present at administration switcheroos and contradictory tomfoolery. Enough to try my spiritual patience and human temper. But as long as I sensed genuine fraternalism emanating from San Jose, I could put up with human diversity. Emperor Lewis hand on the tiller counted for very much.

I always thought that we (...name of affiliated body) were effectively controlled by administration. But not unkindly so. Occassionally someone listened to our views. If our interchange with administration was mainly a one way street, our relation to policy was extremely tenuous or none existent. Is it any wonder that members found themselves in a confusion as the events began to unfold in the Order and at San Jose? Those of us NOT INTIMATE with events there had to rely on what understanding we had attained. New members could not be faulted for their unconcern; older members may have had deeper concerns but their need for their lessons over rode spending much thought on the changing of the guard in AMORC; very much older members who had developed some feel for tradition, lineage, philosophical underpinings, their constitutions were truly shaken. Some quit, some stayed. Some joined ARC others like myself stayed but joined the OMCE. Others CIRCE (I'm a life member and have all monographs) (AMORC, that is).

Since then I have accumulated a small file of written pieces and they still come yours for instance. Think! What it must feel like to have so much contradictory, vitriolic, heartfelt, logical, obscene information arising from Brothers + Sister purportedly studying truth in the temple of an organization dedicated to that truth. Members that should fear, tremble and blush to speak other than truth. I can stand warts as long as I get the truth. What I can't stomach is warts for truth"

# Rosicrucian Chronicles

Serving the Ideals of the Rosicrucian Movement

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**AN OPEN LETTER TO THE AMORC/TMO AFFILIATED BODIES:**

*By Kenneth Thompson, F.R.C.*

Please remember that in a previous issue it was pointed out that Bernard and company have changed AMORC's legal status. AMORC has not legally been a fraternal organization for some time. Also, please note that this fact has been conspicuously kept from both the membership and the general public.

What does this change mean for the membership? For the Lodges, Chapters and Pronaoi the change means a great deal. There are two aspects of the change that are important to these Affiliated Bodies. The first is the question of legal authority and the second is the question of assets.

Ever since the change in AMORC's legal status the SGL/GL's have had no legal authority what so ever over the Affiliated Bodies. More importantly this means that the SGL/GL's have no authority over the Affiliated Bodies' assets.

The SGL/GL's do not have the authority either to grant Charters nor to deny or withdraw them. They can neither open Lodges (etc.) nor close them. They can neither open or close bank accounts nor buy or sell property for the use of Lodges (etc.) nor do they have the legal authority to demand "royal support". This action puts the Affiliated Bodies in a very

difficult position. For example, in the past the Bodies could depend upon the group insurance coverage from the SGL/GL. Currently the coverage is dangerously inadequate to non existent.

Also, the Affiliated Bodies may not now have the authority to exist as legal entities and may need to incorporate individually in order to secure their rights. The members and Officers need to assume the responsibility and act soon in the above matter in order to ensure the future of their Lodges (etc.). But, all prudent local groups who sincerely wish to continue to operate, must take steps as soon as possible to protect their assets and to provide for their own insurance coverage.

The SGL/GL has also "lost" their copyrights on all of the AMORC materials, including the Affiliated Body Hand Books. This means that the local group can continue operating as a fully Chartered Lodge (etc.) and that the SGL/GL's have no legal authority either to withdraw their Charters or to demand the return of the materials.

Additionally, due to the change in legal status, the SGL/GL's have no authority what so ever over any assets of any Affiliated Body. Let me stress that if the SGL/GL asks an Affiliated Body to send them their assets for any reason (including "royal support"), then the SGL/GL would be guilty of felony fraud and grand larceny. If the SGL/GL attempts to take or has

The next newsletter will be published on April 2, 1993. To receive your copy, please send a self addressed stamped envelope (or stamps) to the following address:

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taken a Lodges'(etc.) assets then the SGL/GL would be guilty of grand theft.

Officers please note that the SGL/GL also does not have the authority to appoint or to remove officers. Therefore, if you decline to give up your assets and the SGL/GL or anyone threatens to remove you, charges of racketeering and fraud can be filed.

All of this is easily verifiable. Please go to your public library and ask the resource librarian to help you with the non-profit charitable and fraternal organization law.

Why are these concerns being brought up now? Because our sources indicate that these individuals have already taken the assets of some Affiliated Bodies. The excuse given most often is that the funds will be used to take advantage of unrealistically high interest rates. It is a confidence game. My sources indicate that every Affiliated Body that has attempted to have

their assets returned has been refused. Some of those that have insisted have been closed and some that have declined to give up their assets, have been closed and have lost their assets anyway. Let me reiterate that when the SGL/GL changed their legal status they gave up the authority to either open or close an Affiliated Body and they gave up all legal claim over all of the Affiliated Bodies' assets. If you belong to an Affiliated Body which has been closed or whose assets have been taken, know that the SGL/GL has taken those actions and/or taken those assets under false pretenses.

Why have these individuals acted in this manner? There is nothing complex about their motives. They are only in it for the money. 1) They do not want to pay for or to be held responsible for the administrative side of a fraternal organization. 2) At the same time the SGL does want to convince the Lodges (etc.) to forward their assets before the members figure out the truth.

The example of the First Pennsylvania Lodge is particularly interesting. The F.P.L. was the oldest Lodge in the Western Hemisphere. Gary Stewart's people illegally seized the building and other property. The groups fought in court until the lawyers had emptied the Lodge's bank account. The SGL/GL then claimed that they were going to evict the G.S. people. Instead, the G.S. people sold the property, absorbed the assets and the SGL/GL stalled until the transaction was accomplished. Then, the two groups ended their law suits and signed a "non aggression" pact between them. The loyal AMORC members lost everything.

Both Gary Stewart and the SGL/GL had loudly claimed that they would battle forever to defend the Order and to expose the others' criminal activity. Neither has done so. Rather, they have protected each other and continue to put large amounts of the membership's money into their own and their lawyers' pockets.

The question is raised: These individuals whom you now criticize, are these not the ones chosen by Frater Lewis to govern the Order? The answer is an emphatic - No.

These individuals were being replaced by Frater

## Rosicrucian Chronicles

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The Rosicrucian Chronicles is published monthly by the following Rosicrucians:

Susanne Mohs Boyer, F.R.C.  
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Kenneth Thompson, F.R.C.  
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Any opinion expressed in this newsletter is that of the individual author, who is solely responsible for the content and views presented herein.

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Open Letter to all AMORC/TMO  
Affiliated bodies ...continued from page 2

Lewis. The individuals had discovered their fate when they were given a final opportunity to do a good job and had failed. Since then, Bernard and company have engaged in a campaign of deceptions, designed to falsely discredit the Lewis'.

As we have seen, from the destruction that has occurred since Frater Lewis' transition, he had been correct not to promote these individuals. If Bernard and company had been correct in their criticisms, the only honest action for them to take would have been to resign rather than to continue to take salaries under false pretenses, as they have done.

They have not resigned, therefore, these individuals have been dealing falsely with Frater Lewis and the entire membership all of these years. It cannot be stressed strongly enough that during their entire time as members, these people have been taking their Oaths with lies upon their lips and are in every way living a lie.

The Great White Lodge and Brotherhood cannot give their support to or condone any kind of unethical endeavors or individuals. Therefore, unless and until all of the individuals in question resign or are removed, until all of the funds are returned, until all of the unethical behavior is ended and the damage repaired, the Great Fraternity will never again have any further affiliation, association or connection with AMORC.

Please, allow me to repeat, that with the change in status, the SGL/GL's have given up legal authority of any kind over the Affiliated Bodies or their assets.

Finally, please note, that our sources tell us that two more Grand Masters (England and the Netherlands) has resigned in protest to the above and the other continued nefarious behavior of Burnam, Christian, Irving, Charles and company.

Sincerely and Fraternally,  
Kenneth A. Thompson F.R.C.

## Reflections...

by Curt Warren, F.R.C.

Thoughts, opinions and reminiscences of a student on the Path

At the moment of the Vernal Equinox on March 20th, we celebrate our Rosicrucian New Year. This important event brings our consciousness to focus. We assess the accomplishments and the failures of the past. And, we look forward with hope and optimism to the possibilities inherent in the dawn of the New Year.

Looking back, I am saddened to see AMORC still in decline. It has been six years since the passing of Emperor Ralph Lewis; six years of failed leadership. The dues go up, the services go down, and the membership is left with fading hopes for a genuine Renaissance. With the sadness is a touch of nostalgia for the 150 or so people that once formed the heart and muscle of AMORC's administrative and production staff that have been discharged, laid off, or otherwise forced out. To those people--many that I worked closely with--I say: Remember that you really did do your very best for the Order. And your efforts will be rewarded by the Cosmic even though an ungrateful leadership honored your efforts with a discharge notice. AMORC has been diminished in both quality and potential with your dismissal.

Due to recurrent waves of administrative changes the often bordered on the chaotic, many members--like refugees--voted "with their feet" and left AMORC. My heart goes out to those members remaining since, now, they must carry an ever increasing burden both financially and in the many volunteer services that the members provide. To those members--although your path of service is now different than mine--I wish, with all respect for your efforts, a Happy New Year.

The AMORC I knew is smaller now...smaller in both size and spirit, thanks to what passes for leadership. AMORC is neither governed by democratic formulations that would ultimately base its leadership on the combined heart and will of the membership, nor is it graced with a benevolent, although autocratic, leader such as H. Spencer or Ralph Lewis provided.

I am reminded of a story (probably apocryphal) that during the battle of Waterloo, Napoleon stood watching as Wellington launched the Scots' Greys--a cavalry unit--onto the field of battle. They rode to glory...and were decimated. At the end, Napoleon remarked: " That was the finest cavalry in Europe,

and the most poorly led". With minor modifications, it might be a fitting epitaph to post on the door to the once Supreme Temple, wherein the Order celebrated the New Year under the auspices of the Emperor.

At this New Year, I also feel that the very ritual itself has been sullied by the presence of a pretender occupying the chair of the Imperatorship. Since last September, a question has remained unanswered: Christian Bernard, did you or did you not sign the Averment required of a duly elected candidate prior to your installation as Imperator? A simple yes or no will suffice.

All around the world, Rosicrucians will be gathering together to celebrate the New Year, and many of these events will be directed by a Grand Master, each a member of the Board of Directors. And none of them are worthy to cross the threshold of one of our Temples, since--by their silence as to the Averment issue--each is culpable in the perpetuation of a fraud on our traditions.

The Emperor's Averment is, in a sense, an "initiation"--a Crossing of the Threshold, if you will--in that the candidate voluntarily accepts the restrictions of our traditions while undertaking the responsibility of maintaining them. It prevents an "ego" from running roughshod over the commitment to "service"; and provides continuity. Christian Bernard was perfectly aware of the need to sign the Averment. I can only conjecture that his ego is such that he could not brook any restrictions on his freedom of action, and probably thought that no one would question him on this serious omission, if anyone bothered to notice.

There is an interesting pattern to Christian:

**Item.** His deliberate failure to sign the Averment, thereby obviating the traditions of his predecessors;

**Item.** His biography in the Rosicrucian Digest mentions he comes from a Rosicrucian family, but makes no mention that his father, Raymond Bernard, was for many years Grand Master for the French and then Supreme Legate. His father groomed him for the position of French Grand Master and handed it to him on a platter. Yet, again, his predecessor is not mentioned.

**Item.** Gary Stewart initiates Christian in the Traditional Martinist Order; and, upon taking power, Christian immediately resurrects an old member to re-initiate him thereby eliminating another predecessor's name from his Martinist pedigree.

Goodbye, Harvey and Ralph. So long, Dad. See you around, Gary. I wonder if anyone else has the feeling that this kid is trying to re-write history; to become a

legend in his own mind. He's young enough that after a decade or two, a new member into AMORC might be led to think that Christian is the Order if more of this historical surgery continues. Unfortunately, for historians, much of history is written by winners; fortunately, Christian hasn't won yet.

At the onset of this New Year--though saddened by the abysmal state of chronic ineptitude that is slowly and inexorably diminishing AMORC--I am heartened (and extremely so) by the support, both spiritually and financially, that the membership has demonstrated for the Chronicles. This is our 8th issue--monthly, not quarterly, folks!-- and our circulation is growing thanks to you who have so generously taken the time and absorbed the expense to photocopy the Chronicles to send to friends and members who were not on our mailing list. For all of us at the Chronicles: Many, many thanks! The extra stamps, the few dollars, the occasional larger donation--all taken together have made the Chronicles possible and confirm the dictum: Cosmic Law Fulfills! And, the most important asset we have is in the letters of support we have received. You--each of you--have opened a spiritual treasury for us that no amount of money can equal.

Though the administration of AMORC may view us as a mere handful of dissidents, bitter and disaffected, we are in fact the loyal opposition; loyal to the principles of the Order and opposed to petty tyrannies. No matter how many Grand Masters there are rearranging chairs on the sun decks, Christian is just another captain on a Titanic; and, the Chronicles are just the tip of the ice berg waiting out there.

Look to the far horizons, Christian Bernard. The clouds that are forming are not made of the dust of sheep being led to a financial fleecing; they are the clouds of a gathering storm of an honest membership marching to reclaim what is rightly theirs. And, what they are seeking to reclaim, Christian, is not your temporalities--not your properties, bank accounts, and grandiose but meaningless titles--but their spiritual community wherein every individual (from Neophyte to Imperator) is truly a student on the path to individual enlightenment, gathered together for the exchange of ideas, information, and real friendship. Together, we will create what always existed in potential; that is, a metaphysical empire dedicated to the common good and protective of the individual's right to manifest the Cosmic's plan within his or her own life as dictated by the concept of "God of our Heart."

*Fraters and Sorores: Happy New Year!*  
*Brothers and Sisters: Peace Profound!*

February 15, 1993

Rosicrucian Chronicles  
P.O. Box 111891  
Campbell, CA 95011-1891

Dear Fratres and Sorores,

I would like to thank you for your good work in publishing and distributing your informative newsletter. Suffering under AMORC's current "leadership", it is the only legitimate vehicle, to my knowledge, for informing the remaining membership regarding the otherwise secret actions and motives of those who have managed to acquire legal control over the organization. Indeed, who, even now, would know of Fr. George Graham's resignation as Grand Master (Spanish language) last year, much less his true motivation for that courageous act, if not for you. Having distanced myself from San Jose for the past two years, I realize all the more how little true communication takes place between AMORC's rulers and its members.

Although I read each issue of the Chronicles with interest and have been tempted to contribute in a small way to your search for understanding of AMORC's history and its future, I have not written before now because I can see no reasonable hope for AMORC's survival as an organization dedicated to the study and promulgation of the highest mystical teachings. When, after years of struggle to make AMORC adhere to its highest ideals my employment contract was terminated in January 1991 by Donna O'Neill, and then Christian Bernard and his lackeys removed me from my Supreme Board position almost unanimously in March 1991 (following a secret meeting at Burnam Schaa's home where, apparently, my future with AMORC was discussed and ended), I saw no hope for AMORC and quietly disappeared, relying on my own study and research for my spiritual progress. To try to explain the corruption, deceit, treachery, cowardice, egotism, etc. which I encountered in dealing with several of AMORC's highest officers during the last two years of my Board service would require chapters, not paragraphs. I worked under Gary Stewart, watching his brutal tyranny escalate day by day, secure in the knowledge that he had the three Board votes (his, Fr. Poole's/Peter Bindon's, and Christian Bernard's) which made him unimpeachable. I worked under Christian Bernard, knowing he had refused to stop Gary Stewart's destruction of AMORC until he was secure in his own arrangements to take over. I served at the pleasure of a Board composed largely of Grand Masters who had threatened to reject the Supreme Grand Lodge and become Imperators of their own little jurisdictions if they weren't given the Supreme Grand Lodge positions and votes which allowed them to put Christian Bernard in as Imperator. As difficult as this became at times, as long as there seemed to be any hope left I remained. I now believe that the Cosmic took mercy on me in removing me from that arena of futility.

However, the value of combining individual efforts to achieve something greater than what one can achieve alone is undeniable, and when I read Sr. Boyer's statement in the latest issue of the

Chronicles that "the communion of Rosicrucians ... is simply an exchange of ideas among equals" I was moved to make, once again, the ancient proposal that those seeking Truth join together to combine efforts and knowledge in recreating a vehicle for enlightenment, as was once in the Egypt of our oral history.

As Supreme Archivist, I had begun work to update AMORC's monograph system so that it might be as effective in the future as it was in the past. With the arrival of Antonio de Nicholas in January 1990 that project was doomed, when Stewart took RCUI and the IRC members (who were to be major contributors in this great project) from under my direction and turned them over to de Nicholas, whose ties to the Unification Church (Moonies), at least, are well documented. Then, three months later, Christian Bernard assumed control of everything, and revealed that his French jurisdiction was already distributing new and improved monographs with all the revisions taken care of for us. The only work left to the non-French was translation and distribution of the product to the consumers.

I know that AMORC has been a great force for doing much more good than evil in this world, and I'm sure that as long as the current moderately-altered monographs are being studied they will be of some benefit to those who can extract whatever value they retain. But it seems to me that we (active and inactive members) can do more, perhaps better, than waiting around to see if AMORC's teachings improve or decline (and, for that matter, whether AMORC survives in America despite the intentions and efforts of its conquerors). What I am proposing, therefore, is the initiation of a process whereby those of us still committed to Work and Worship can begin communicating, sharing ideas, coordinating research, and compiling principles, techniques, and knowledge for the benefit of our personal evolution and, hopefully, our world's evolution. If anyone reading this open letter feels a similar call, and wishes to participate in any way, I offer to serve as temporary coordinator until we can ascertain what degree of interest people still have in such work after all that we have been through. Within a few months an assessment of interest should be possible; until then this is simply an open offer with no commitment on anyone's part.

I see great possibilities in this direction; which, if any, will materialize I cannot yet say. We are going through a period of great changes in our world, with, I suspect, greater still to come. Let us visualize the future with confidence, and manifest it with courage. Peace Profound.

Sincerely and fraternally,



Warren Russeff

2711 Beall Lane  
Central Point, Oregon 97502  
(503) 664-4181

SPIRITUAL HEIRS OF LIGHT

On February 20th 1990, Christian BERNARD, who had become aware of the risk he was running because of the honesty and integrity of some officers of the Grand Loge for French speaking countries, decided to exclude them from the Order without any valid reason.

Indeed, those Officers, whose dedication had never been questioned, even by the Grand Master himself, had come to understand the drastic changes in orientation of the purposes and ideals of AMORC, soon after the death of Ralph LEWIS. After trying vainly to convince Christian BERNARD and his father Raymond BERNARD of preserving the "Divine Heritage" that H.S. LEWIS had handed down, they decided to found SETI to safeguard the traditional and initiatic teachings of the Rose + Croix ( SETI = Sauvegarde des Enseignements Traditionnels et Initiatiques ).

Through reading the "Rosicrucian Chronicles" we have come to the happy conclusion today, that our brothers in the United States are reacting, in their turn, to defend the Rosicrucian Ideals. We want to congratulate those who have taken such a courageous initiative and give them our sympathy and our support.

In the same way as FUDOSI allowed our Brother H.S. LEWIS to build up the foundation of AMORC, we are convinced of the necessity for dedicated Rosicrucians to join forces to carry on the work in progress so that Truth may prevail.

*"Truth makes us free only when untruth has exhausted its power to enslave us".*

With the years going by and some thinking about it, we could almost certify that our mutual struggle against the forces of darkness impersonated by the "occupiers" in Omonville Castle, actually started on July 21st 1989 with the homage we paid to the first Emperor of AMORC during our Convention for French speaking countries.

Our brother Ken O'NEILL, who officially represented Gary STEWART and who was there with us, must have undoubtedly the best recollections of that symbolical and solemn celebration. As for Christian BERNARD, he did not even so much as attend the ceremony....

We are now utterly convinced of being the rightful spiritual heirs of the Rose+Croix on French ground.

Christian BERNARD's infamous attitude denies him any claim to any spiritual transmission, even though he can still use the material wealth of the Rosicrucian Order, together with his "business partners", but that should not last for ever.

The alteration of the original teachings of which we have indubitable proof, the unrestrained commercialising which shows through all the writings coming from the leading team, all the plans to modify the rituals, etc, all that will hasten the downfall of the Supreme Board of AMORC.

For three years, SETI has been developing a network of connections with esoteric groups and has kept in touch with many Rosicrucians from AMORC, and today we hold out our fraternal hand to our brothers on the American continent, and in particular to all the members of the Esoteric Hierarchy, whose duty is to preserve light.

The Rosicrucian network that you wish for can be established as soon as you read these words, as long as you sincerely aspire to serve the Rose+Croix and its Ideals, just as we do, with no other motivation but to remain honest and available.

For this purpose, we offer you to dispatch your "Rosicrucian Chronicles" to different groups of Rosicrucians in French speaking countries, and, as a counterpart, you could try to do the same with our "Reflets" on the American continent.

Besides, we are ready to consider any other form of collaboration to extend the influence of the Rosicrucian thought all over the world, according to the wish of our beloved H.S. LEWIS.

"Reflets", which is the expression of SETI, will welcome and publish all your articles which will be read by our numerous members. You may send them to :

SETI - BP 374 - 87010 LIMOGES CEDEX - FRANCE

Hand in hand, may we have the strength to face those who aim at destroying light, and let us work together in the service of the Rose+Croix.

For SETI, its President :

J.P. JULY



SE 71  
 B.P. 374  
 87010  
 LIMOGES CEDEX  
 Numéro : 55 32 44 66

January, 30th 1993

**ROSICRUCIAN CHRONICLES**  
 P.O. BOX 11891  
 CAMPBELL, CA 95011-1891  
 U.S.A.

Dear Fellows Rosicrucian,

You will find here included an article that we would like you to publish in a next issue of your "Rosicrucian Chronicles".

We are at your disposal to publish your own articles in our "Reflets".

We include as well the latest issues of "Reflets" that you will get regularly from now on; on the other hand we would be delighted to get your "Rosicrucian Chronicles". (Thank you for sending us some previous issues of it).

The time has come for all the Rosicrucians to gather around the original Rose+Croix: our mutual acceptance and collaboration will be the guarantee of a future success in the development of a real rosicrucian network.

With our fraternal thoughts, let us serve together for more life, light and love.

The President

J.P. JULY

# Rosicrucian Chronicles

Serving the Ideals of the Rosicrucian Movement

P.O. Box 111891, Campbell  
 California 95011-1891, USA

**THIS ISSUE CONTAINS IMPORTANT  
 INFORMATION REGARDING ALL  
 AMORC/ TMO AFFILIATED BODIES**