

# Rosicrucian Chronicles

Serving the Ideals of the Rosicrucian Movement

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## Observations on the Laws of the Rosicrucians

By: Kenneth A. Thompson, F.R.C.

*First, one note about the current AMORC, AMORC is officially no longer registered as a fraternal organization, and it no longer claims to perpetuate the Rosicrucian Teachings. AMORC is now officially registered only as an educational organization that has pledged to educate the public about the Rosicrucians, nothing else. All that they are now required to do is to distribute any book or pamphlet that mentions the Rosicrucians, factual or not. In its advertising, AMORC claims to be a cultural organization and in its bulletin to the members it claims to be a charitable organization. It is none of these things. AMORC is not pledged to obey the laws governing charitable organizations, nor is it complying with those laws, contrary to all claims otherwise.*

One of the laws of the Rosicrucians, as outlined by Michael Maier, states that members are to find someone to replace them before they pass through transition. Emperor Ralph Lewis was keenly aware of the need to fulfill this rule. He was just as keenly aware of the importance of providing for a smooth transition of authority. Both of these tasks he had planned to accomplish before his transition.

Unfortunately, long before Frater Lewis needed a successor, many around him had begun to see themselves as Emperor (Burnam Schaa, Christian Bernard, Sandra Huff to name a few). These people's actions resulted in the attempt undermine AMORC

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## Reflections...

By Curt Warren, F.R.C.

Thoughts, opinions and reminiscences of a student on the Path.

## A Perspective on Martinist History

(Part One of Three Parts)

Generally, most branches of the Martinist Order trace their origins to the appearance of Martinez de Pasqualley in the middle of the 18th Century; and, the name--Martinist--from Pasqualley's disciple Louis Claude de San Martin. Subsequent history, after Pasqualley, traces the work from San Martin and Jean-Baptiste Willermoz to Gerard Encausse (Papus), who revitalized the Order circa 1882-91.

But, which Pasqually? There were two of them: father and son. While it was the son, Don Martinez de Pasqualley, who operated the superior Masonic rite known as Elus Cohen or more precisely, the Ordre des Chevaliers Elus Cohens de l'Universe, he did so under a patent issued to his father, also apparently named Don Martinez de Pasqualley. The son settled in Bordeaux in 1762; and, a year later informed the Grand Lodge of France that he had erected "a Temple to the Glory of the Grand Architect which includes 5 perfect orders (or degrees) of Perfection of which I am the trustee under the constitution of Charles Stuart, King of Scotland, Ireland and England, Grand Master of all lodges, spread over the whole world, this day, under the protection of George William, King of Great

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and to frustrate Frater Lewis' process of selection.

When it had become clear that Frater Lewis' strength was failing, several of the above attempted to pressure Emperor Lewis into naming them as his successor. Frater Lewis had discerned these individuals' true natures and would not name any of them as successor. In retaliation, these individuals created a climate of confusion in order to force Mr. Lewis to formally give the choice of succession to the remaining board.

Several years ago, after discovering that he would not be chosen as Emperor, Raymond Bernard proposed to the SGL Board that they continue selecting Americans as Emperor until the end of the 108 year cycle (2023 A.D.). It was then that R. Bernard planned and created his new organizations (CIRCES, etc.) in order to begin drawing financial resources away from AMORC. Later, R. Bernard wrote to Frater Lewis and stated that Christian Bernard (Raymond's son) should never be the Emperor. R. Bernard then instructed Irving Soderland and C.

Bernard to begin telling the Grand Masters that the American Emperor idea was Frater Lewis' alone and that the idea was a personal insult to them. The purpose of this and other rumor spreading was to create disaffection among the remaining Grand Masters and the other jurisdictions and to begin drawing human resources away from AMORC.

Another example is the process of alienation and disaffection created between TMO, the Martinist Orders in France and elsewhere. The Bernards were in the best position to heal these problems and were given the opportunity to do so. Yet, every time that these two did not get their way, the Martinist controversy escalated. In America this is referred to as a "protection racket". Emperor Lewis had also been aware of the "creative accounting" techniques used by Burnam Schaa while handling certain bequests to the Order. At about the same time, Burnam discovered that he also was not being considered as Frater Lewis' successor.

Christian and company, intended to organize a successful coup d'etat and so, therefore, they took great care to set someone up that they were certain to be able to knock down. Gary Stewart provided an ideal choice. He is untrained and inexperienced in organizational management and he was gullible enough to be manipulated by them. Raymond Bernard vacated the Board in order to make a place for Mr. Stewart and Christian Bernard pushed for his promotion. The de Nicholas/money transfer fiasco was created by Irving, Burnam, Peter, etc.. They ambushed Gary by convinced him that the loan and transfer were the right things to do. Christian wanted the millions in Europe where he could get his hands on it. Tony de Nicholas is the one who joined and then was promoted to Spanish Grand Master after three months in the Order.

While Mr. Stewart was in office, he was unaware that his staff members were being chosen for him and that the Park was and is being operated by remote control. During this period, many members noted the sudden influx of new employees, all of whom were inappropriate to the Park - disagreeable, uneducated and unsavory people.

In fact, these people were placed at the Park with the aid of Mr. Salerno. When Peter Bindon and Wilhelm Raab were informed of the malicious and unscrupulous methods of George Salerno, they could not contain their delight. They stated that they owed a great debt to this Salerno. Indebted to Salerno for savaging and otherwise mistreating hundreds of loyal members and employees? Certainly a unique expression of the fraternal spirit. These same people have been claiming loudly and often that they are not

## Rosicrucian Chronicles

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The Rosicrucian Chronicles is published monthly by the following Rosicrucians:

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interfering with the Park and all the while they have been interfering just as much as they possibly can.

This group has also revealed itself to be thoroughly racist and have connections with the same racist neo-nazi groups that are causing the current violence in Germany. As just one example of the racism of this group, please note that they have demoted Kenneth Idioidi of Nigeria. They have done so because he is a black-African and because he has been so successful. The truth is that Frater Idioidi has accomplished more for the Order than all of the European Grand Masters combined.

Frater Idioidi should have been promoted to Grand Master long ago. The author worked long and hard for his promotion and was refused. Given the first opportunity, let me assure Frater Idioidi that he will be recognized as Grand Master.

If the reader has been keeping up with current events, please note that a single official of the F.C. has nearly sent the entire world into a trade war and global depression. He was willing to make the whole world suffer in order to increase his own personal gain. Therefore, do not think it too unlikely that others would do the same to the Order.

All of the above is thoroughly contrary to the Teachings of the Masters and common decency. These individuals are acting in this manner because their true loyalties have belonged outside of the Order for many years. They have existed within the Order as quislings and provocateurs. For an interesting lesson in history and politics, please, go to your dictionary, look up the word "provocateur" and especially the word "quisling". No genuine student could act in this manner. AMORC is not now being governed by the Initiates.

This group thought that Frater Lewis was unaware of the manipulations going on around him. He would look into the faces of those in whom he had placed his trust, listen to their transparent deceptions and feel his heart break. This is the main reason that he sometimes seemed impatient or distracted or surly toward the end.

Fortunately, for all sincere students on the Path, Frater Lewis made other plans for his succession and for the perpetuation of the Order, all of which remain in place and unknown to the pretenders. All those that have been false and self serving have been allowed to act according to their true natures. In this manner, they are bringing the complete karmic consequences upon themselves.

Because of the above examples and many other acts,

the Great White Lodge and Brotherhood cannot give their support to any endeavor that contains any of these types of individuals. Therefore, the Great White lodge has withdrawn its support from AMORC.

It will soon be the time to begin discussing the preparations by Emperor Lewis and the Masters. Some of our readers have asked why this has happened. The analogy that best explains the situation is that of smelting metal. Some kind of ore is placed in the Crucible and the heat is turned up until the slag floats to the top. The Alchemist then skims off the slag and what remains is the Pure Metal. It is time to skim the slag off of the top.

The End

### *Reflections...* (Continued from page 1)

Britain, and under the title of the Grand Lodge of the Chosen Scotch Perfection." At the same time, he transmitted to the Grand Lodge of France an English copy of the patent issued to his father on May 20th, 1738, by the Grand Master of the Grand Lodge of Stuart, with the power of transmitting it to his eldest son. So, to repeat: to which Pasqualley does Martinism depend? Father or son? And, if it was a developed system as indicated, who and what were the precedents behind the Pasqualleys? Martinist history is woefully lacking in this area of research. Of course, does it really matter? The only true criteria for the legitimacy of a mystical/occult order has always lain in the Latin word Opus, the Work. Who has the Work; documents are hollow without it, and the Work stands alone on its own intrinsic value as a reflection of Truth that any sincere seeker can determine by intuitive resonance. And, let's be honest: all document trails end somewhere.

After Pasqualley, the son, died in 1774, several successors allowed the Temples to little by little fall into dormancy. As a result J.B. Willermoz affixed what we today call the Martinist Tradition onto the upper degrees of the French branch of the German Strict Templar Observance, a system of Masonic High Degree rites. In Lyon, in 1778, the French branch of the Templars reorganized as the "Charitable Knights of the Holy City" under Willermoz. As I understand it, this group never went inactive; and, was in fact active during the time of Papus' revitalization period.

The French Revolution of 1789 adversely affected

Masonry and Martinism; and, it wasn't until around 1806 that everyone in France got around to getting their act together.

The French, Bless 'Em, not only lost their leadership, the aristocracy, to Dr. Guillotine's invention, but quite a few of the intelligentsia as well. Those who escape the Terror did so, many of the landing on the shores of America. People have a tendency to forget that since the time of the Pilgrims, America has been the haven of refuge for heretics, dissidents, mystics and occultists from England, France, Germany, Bohemia, etc. It was the Rosicrucian/Masonic group that laid the foundations of our government. And, though little recorded, the Traveling Lodges made circuits of even the furthest frontiers of this land.

After the resurgence, circa 1806, in France, Martinism was disseminated in Europe through three main branches: 1) the surviving members of Pasqually's Elus Cohen, individually or through groups of 9 persons known as "Kabalistic Arcopages"; 2) the Charitable Knights of the Holy City, which moved to Switzerland and are still there; and 3), through the students of the French mystic, Louis Claude de San Martin, the "Unknown Philosopher" who died in 1803. At this same time, according to one tradition, what we call Martinism had already landed on American shores at Charleston among some clandestine Masons practicing a rite called Memphis and Mizraim.

It is from one of Louis Claude de San Martin's students, J.A. Chaptal, grandfather of the French occultist, Henri Delaage, that the grandson passed the Initiation on to Gerard Encausse around 1882. Delaage's own Initiation is, of course, clouded since there is no record of it ever happening. However, the lack of documentation is common among family traditions; that is, where the Initiation is passed from one generation to the next. Who is going to question one's own Uncle or Grandfather? The lack of records raises Hell with "documented" history and the oral transmission, which was the norm; and, by which, the majority of mystical and occult teachings were in fact transmitted throughout history.

It is Gerard Encausse (Papus) that is the acknowledged father of most of modern Martinism; and, is securely dated from July 1891 with the founding of the Supreme Council. The period from his Initiation in 1882 until the establishment of the Supreme Council were the formative years; the years in which he and his circle formulated the body of teachings associated with modern Martinism. These formative years were important since it is highly likely that he received only a synopsis or brief sketch

of Martinist tradition from Delaage. The Rosicrucian/Masonic historian Arthur Edward Waite tells us: "Papus never concealed the fact that he and no other was the author and fount of its very simple rituals which were modestly conceived and well arranged. He connected it indeed with the name of Saint Martin as a sort of traditional founder...a remote inspiration."

Papus was also influenced by the work of Eliphas Levi (Abbe Constant), the French occultist and Kabalist. So, to whatever Martinism that Papus received, plus the writings of the mystic philosopher, L.C. de San Martin, he also added Kabalistic tradition and interpretation influenced by Levi.

During the formative years when Papus was developing his modern system of Martinism, he was assisted by his associates, including Augustin Chaboseau, who had a separate and probably clearer line of initiatic tradition from L.C. de San Martin. Very likely, they pooled their knowledge. Moreover, on Papus' Supreme Council was a very important individual who has been singularly slighted by Martinist historians: Dr. Eduard Blitz, a member of the "Charitable Knights of the Holy City" and himself an heir to J.B. Willermoz' authority with a Templar/Martinist tradition. Dr. Blitz became the Sovereign Delegate of the Supreme Council for the United States. He published his Monitor here, in English, in 1898. This monitor was the basis for the one created by (and usually attributed to) Sedir, who later was to inherit Papus' mantle after Papus died in World War I. But in 1902, Papus and Blitz parted company.

Quoting, again, Arthur Edward Waite: "(Papus) had sought Masonic initiation and had been refused everywhere in France. By way of reprisal or otherwise, (Papus) converted his Martinist centres into unofficial bodies for the indiscriminate communication of official Masonic secrets to both sexes and for the study of Masonic rituals, symbolism and history." As a result, according to Waite, Dr. Blitz broke away from Papus and in 1902 formed a Rectified Martinist Order in America; and, in England, another group of Martinists did the same. In America, Papus collected what was left to him of the membership, and appointed the novelist Margaret Peeke as its head. He also honored her with the Rose Croix degree. So, circa 1908, there were two quite different groups working the French version of Martinism.

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Fraters and Sorors:

Frater Curt Warren's Reflections... article in the November R+C Chronicles addresses important issues concerning Christian Bernard's right to hold himself out as a Regularized Free Initiator of TMO, thus eligible to be its Grand Master. Being one of the 47 Ronin of Emperor Ralph Lewis' IRC, I too have continue with historical studies. In this letter I will publicly testify about Christian Bernard's claims to Martinist leadership.

We were entrusted with chauffeuring Bro Orval Graves to and from San Jose to his home in Redwood City for the occasion of Christian Bernard's Regularization and Free Initiator rites of October 22, 1990. Also entrusted to make photocopies of the documents Bro Graves offered at the time of those ceremonies, a copy is reproduced herein for all to see and inspect; I possess photographs made at that time as well.

Bro Graves was elderly and frail of body at that time, yet keen of mind and dedicated as a Rosicrucian, Martinist, and Alchemist. Ralph Lewis' reasons for entrusting development of the Rosicrucian Research Library to Fr. Graves were abundantly evident even at an advanced age.

Donna and myself were concerned about the ethical character of Bernard due to an incident occuring after the rites. Bro. Graves presented Christian with his original documents, whereupon Bernard vowed to hang them on the wall of the Emperor's office in San Jose. As soon as Bro Graves back was turned, Bernard tossed the documents into his brief case, taking his new bounty home to France.

Inspection of the sole document offered by Bro Graves raises serious questions about the rituals performed that day, and even more serious questions about Bernard's fitness to direct Martinist activities. The sole document offered is a certificate of attainment of the S.I. degree of the Ordre Martiniste in 1940. Lewis no longer claimed Ordre Martiniste affiliation, instead operating as the Traditional Martinist Order. Secondly, the certificate authenticates only attainment of rank of S.I. degree, not Free Initiator. Accordingly, documents showing regularization to TMO and receipt of Free Initiator status are required to validate Bernard's claim. It should be remembered only this certificate of S.I. degree initiation was offered to those assembled for Bernard's initiation.

Along with this ritual, Bro Graves signed two documents prepared by Bernard's staff of Martinist experts. Those documents confer Regularization and Free Initiator status. But since they are a invention of Bernard's French staff, thus only signed by Graves, they only validate that Graves signed them but do not validate authorization for him to do so.

After this event, I do personally testify that I spent at least two days with Bernard in a futile quest to locate Cecil Poole's documents and a missing letter of filiation from Lagreze. Those letters were never located in the Emperor's safes nor elsewhere.

TMO and AMORC members will be interested to learn that through the European and American grapevines we hear Bernard has sought out leaders of other Martinist Traditions to grant him Free Initiator status. Thus far his requests have been refused. If the rumors are true, do they speak of an unspoken acknowledgement by Bernard that he is not qualified to hold Free Initiator or Grand Master roles in TMO? We also know that Jim Whitcomb, whose initiations

were received in Europe, would not become involved in AMORCs problems for Bernard at least up to March, 1991.

Cecil Poole's initiations of GLS are quite another matter. Mr. Poole was then still Vice President of SGL in 1987. The fact that Poole served as RML's right hand man for nearly fifty continuous years rendered him familiar with policies and procedures of all aspects of AMORC. He was a Martinist not just from inception of TMO in San Jose, but throughout his long, illustrious career. Thus, TMO policies were fresh in his mind at the time of Stewart's initiations.

On a deeper level, we should call into question the moral character of one who professes to be an authentic lineage bearer while knowing full well the basis of his claims are not supported by documents at hand. Be it stupidity or willfull deceipt, either basis brings into question his fitness for leadership of the TMO.

I have copies of the Regularization and Free Initiator Rituals used by Gary Stewart and Christian Bernard. They are not the same rituals. Cecil Poole administered Stewart's rituals, and duly signed the documents. His documents are not public, presumably entrusted to those whose vote of confidence precludes Bernard. I think we would all call into question the validity of Bernard's rituals and documents. As Curt reported, he did not make use of the Imperator's installation ritual left by Ralph Lewis, so why should we believe a document invented by his staff in France serves traditional and antiquarian standards? He should explain its origins with reference to produced documents from Martinist tradition; any attempts based on a "it's true because I say so", and including "such documents cannot be publicly shown" should be judged as evidence against the validity of his claims.

What source does Bernard base his argument on? The sole historical document is a letter from RML to Jean Guesdon, dated April 16, 1940. It states Graves and Poole were about to be appointed to the TMO Board, that both were about to become Martinists and made Free Initiators.

I do not doubt Orval Graves' sincerity. We do not know what TMO practices amounted to in the early 1940's, nor the thoroughness of a Martinist Bro of very advanced age. I am sure Christian must have known at the time of his initiations that a S.I. document did not validate a thing.

Curt is very correct in his conclusion. Those of us appointed to IRC by Ralph Lewis serve a deceased master. And those of us made Regularized and Free Initiators through RML and GLS hold stronger claims than does Christian Bernard. Traditional Martinism prior to the time of Papus and Chabaseau functioned as a network, not as an organization. We Free Initiators now hold the keys, and it is our responsibility to transmit the lamp to succeeding generations.

Those wishing copies of Regularization and Free Initiator documents, and their respective Free Initiator rituals, concerning Gary Stewart and Christian Bernard may obtain them by sending \$10.00 to me to cover reproduction and postage costs. All those documents are public domain and without copyright.

*Ken O'Neill*

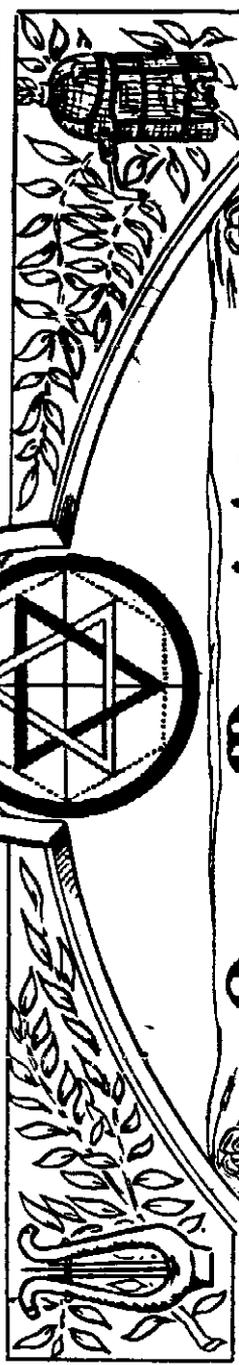
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ST:O:K:ED

Q:Q:J:K

Inr.. R::L:SM

H:ED:du:Phil.



# ORDRE MARTINIÈRE

Le 'Initiateur soussigné: Ralph M. Lewis  
Agissant d'après les pouvoirs qui lui ont été régulièrement  
conférés par son Initiateur en G::L::: G. H. Saxece. (Saxece)

Déclare avoir travaillé le: October 17, 1940

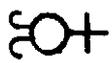
Le Grade de: Superior Incognu et le nom: S::I:::

Mu S::: : Cecil Graves - XG-RVS-25 (LWS)

Et invite tous les G::H::: et les Membres de l'O:::, et  
ceux des Sœurs affiliées à N::O::V::, à accueillir ce

S::: qu'il se fera connaître par les signes habituels.

Signature: LWS S:::  
MIR-24 S:::



Signature: M. L. E. FORB

Signature: M. L. E. FORB

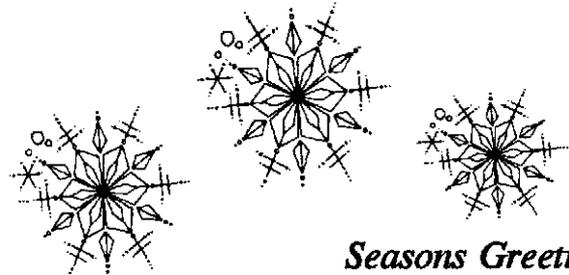
# NOTICE

We are happy to report that the Rosicrucian Chronicles has been very successful and that the number of requests for copies continues to increase. Until now Rosicrucian Chronicles has been able to support itself primarily from the donations of a few. Both fortunately and unfortunately, our circulation has increased to the point where we must ask for some additional donations. We don't have lavish estates or lavish life styles to support and we don't pay lavish salaries to ourselves or our friends (we receive and pay no salaries). Therefore, at this time we are asking for any additional small amount that you can spare, only to assist us in covering the cost of printing and requests for back issues.

## Trust Fund

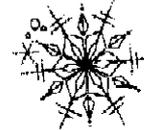
We will soon be setting up a trust fund to cover future legal expenses. At this time we are asking that all concerned Martinist and Rosicrucian students who

have legal experience in the non-profit arena to contact us. We are setting up a legal team to address the current conditions. We seek those who are more concerned with the future of charities and public benefit organizations than with exacting record legal fees. In the future we will be asking for everyone's support in this effort. And, unlike the current AMORC, you will be able to receive an honest and complete accounting.



*Seasons Greetings*

*May Christmas and the New Year bring you joyful hours, pleasant memories, thoughts of friends and Much Happiness.*



*Rosicrucian Chronicles*

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