

# 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 that 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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Campbell, CA 95011-1891

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.

## Rosicrucian Chronicles

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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

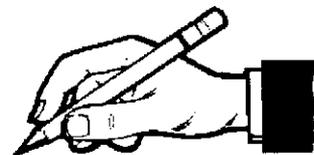
pedigree, he digs out an old member -- a nice gentleman named Orval Graves -- to re-initiate him so that Gary's name wont show on his lineage. And the argument that Gary's initiation was spurious since no one can prove Cecil's initiation was clearly answered in the last month's article: I have personally 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 Imperator 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 Imperator, 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 Imperator! I also think that all members of AMORC should understand the difference between the initiated

Imperator 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 Imperator 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 Imperator 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 Imperator. 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 wounds 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 Imperator, 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!