

Rosicrucian Chronicles

Serving the Ideals of the Rosicrucian Movement

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Empowering the Membership

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...

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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, expect 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 Emperor 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.

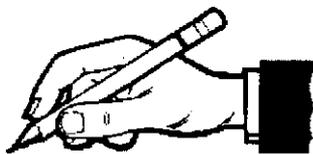
My personal opinion is that Dr. Lewis honored his commitment to his Initiator by not revealing his name except in a subtle fashion "Bel Castle-Ligne in Toulouse; Blits/Blitz. Dr. Lewis was known to pull shenanigans like that.

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. Imperator 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"