

TROPHICUS, S.I.I.



MARTINIST
TREASURY

A
MARTINIST
TREASURY

by
TROPHIMUS, S.I.I.

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ISBN 0-932104-02-9

Published by St. George Press, Rt. 1, Box 75, Geneva, NE 68361

Distributed by
The Martinist Information Service
2644 11th Ave. #D-109 • Greeley, Colorado 80631 U.S.A.

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INTRODUCTION TO THE SECOND EDITION

When the first edition of this book was published, I had no idea that it would become, in so short a time, a Martinist "best-seller" with world-wide distribution. From this distribution, I learned that there are persons throughout the world who were hungry for information about that mysterious esoteric organization, The Martinist Order. There were persons who wanted to contact an authentic Martinist Order, to correspond with a true Martinist, and, hopefully, to eventually become Martinists themselves. Finally, I discovered that there are two types of Martinists: first, there are Martinists who believe that theirs is the only true Martinist Order, and that all others are spurious; and there are Martinists who, in true Martinist spirit, love their own particular Martinist Orders, but who are always ready to extend a hand of kindness and friendship to Martinists of other branches. To these I offer a warm "thank you" for their support and encouragement.

Also, I was not aware that there were so many errors—both major and minor—to be corrected and that so much new information would be required to update the book. Martinists and Rosicrucians of all types sent information and photocopies of documents. Much of the information provided has been incorporated into this second edition, and I thank those persons, both *cognito* and *incognito*, for their kindness and their help. I especially thank "Inconnu," the anonymous donor from California who sent photocopies of very valuable documents, but who wished to remain "Inconnu" because dealing with "occultists" had left a "bad taste" in his/her mouth. Further, I thank "Christopher," SII, of New York for his information and comments. The *Treasury* now stands at over 26,000 words.

So much information was provided about the recent difficulties within the Rosicrucian Order (AMORC) and the TMO sponsored by AMORC that I have added two special sections to the book giving overviews of these problems. The animosity of the struggle and the claims and counterclaims have made it difficult to sort out truth from exaggeration, misinterpretation, and lies, but I have done my best to remain objective and to make careful judgments about the documents and statements. The AMORC has been the target of an enormous amount of animosity from ex-members and non-members, especially during its recent difficulties, but no one should forget that despite whatever faults it may have, AMORC has been a valuable and stabilizing force within the occult world, and has led

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many thousands of persons into a deeper study of the mysteries of life, persons who might have, otherwise, never entered the study of metaphysics and mysticism. For those reasons alone, no one should wish it harm. Further, the TMO of AMORC—even though it has lost its Line of Filiation and thereby has invalidated its Initiation, and despite its pretense, in the face of all contrary evidence, that it, and it alone, is the one true Martinist Order—nevertheless has kept the flame of Martinist interest flickering, and, therefore, I believe all true Martinists everywhere owe the AMORC/TMO a debt of gratitude.

—Br. Trophimus, S:::I:::I:::

R+C

February 1992

CHAPTER ONE

Who Are The Martinists?



Who are the Martinists?

The Martinists: admired by the wise...feared by the tyrant...persecuted by the dictator...respected by the mystic...sought by the Seeker. Since the seventeenth century, the Martinists have been found at the very heart and center of esotericism and mystical belief in all its various expressions. While the Martinist Order is not a secret society, rarely do individual Martinists allow themselves to be seen directly; generally, only a hint of their presence is noted. Yet always, their influence is great, and their charisma is felt by those who know. Frequently are they discussed by the uninitiated who have little knowledge or understanding of the Martinists or their abilities.

In general, it can be said that Martinism is a system of mystical Christian Illuminist philosophy and practice that traces its knowledge and power to **Louis Claude de Saint-Martin** (the famous French philosopher and adept, b. 1743—d. 1803) who, himself, was Initiated by Rosicrucian adept **Martines de Pasqually**. **Saint-Martin** privately propagated this Christian Illuminism by way of *personal initiation* and the *private instruction* of his men and women students. These students eventually became known as "Martinists," men and women adepts who to this day have continued to transmit not only *The Initiation* of Saint-Martin, but also his esoteric instruction.

The Martinist Initiation

Entrance into the authentic Martinist Order has *always* been by way of *private invitation* to receive *in person The Initiation* as it was received and conferred by Louis Claude de Saint-Martin himself. This mysterious and secret *Initiation* is a ritual ceremony that confers powers and abilities which enable a Martinist to understand and apply the ancient esoteric wisdom. The goal is for the Martinist to develop and live a Christian spiritual life and to become an adept in esoteric wisdom and, especially, Rosicrucianism. Indeed, by the end of the 18th century, Martinism and Rosicrucianism were closely identified, an identity which has continued into modern times.

Because the Martinist is theurgically empowered by *The Initiation* and because the Martinist carries the secret wisdom and knowledge of the Adept, it is no surprise that Martinism is considered by Initiates and non-initiates to be the very hub and spoke of esotericism and mystical wisdom.

The Founding of the Supreme Council of Martinism

After Saint-Martin's death in 1803, Martinists continued to teach and initiate new members privately and independently, just as Saint-Martin had taught them to do. Each new Martinist, after developing proficiency in the Work, was expected to initiate others.

Both during and after Saint-Martin's lifetime, there were, in many major cities, Martinist groups that came together to study and practice esoteric science. There are records of Martinist bodies in Paris, Venice, Lyons, St. Petersburg—all well before 1890-91. Sometime during those two years (records are not clear, although 1890 seems closer), the respected French esotericists and Martinists, Pierre Augustine Chaboseau and Dr. Gerard Encausse, to prevent irregularities in the Martinist Initiation, gathered together ten of their friends, Initiated them, and, with them, formed the first Martinist Supreme Council. This Supreme Council safeguarded *The Initiation* and established Martinist groups with officers. From the Initiates of this Supreme Council many (but not all) regular (legitimate) Martinist bodies have descended.

Regularity and Affiliation

All legitimate Martinism is united on the Inner Plane by *The Initiation*. There are now several regular (legitimate) branches of The Martinist Order throughout the world, many of which have been founded by Initiates who derive *The Initiation* from Chaboseau or Encausse.

In the United States, regular Martinist activity is represented by three legitimate branches, *The Rose+Croix Martinist Order* and the *Martinist Order and Synarchy* (with its affiliated Church, The Universal Apostolic Church). The background of each is provided in the Chapter entitled "A Brief History of Martinist Orders Currently Operating in America."

There are two a branches of Martinism in America which are not recognized as legitimate. One is connected with AMORC and is called the "Traditional Martinist Order" with headquarters at San Jose, California. This branch does not hold valid initiatory power because it offers (or, once offered) the Martinist "initiation" by mail and because it no longer has the all-important "fourth degree" of Initiator. There is also a branch called the TMO/USA, but, since it

is an offshoot of the AMORC/TMO, it also is not considered as valid. See Appendix B for a full account of the problems connected with both TMOs.

Famous Martinists

Well-known members of the Martinist movement include Gerard Encausse (Papus), Augustine Chaboseau, Sar Hieronymous (Emile Dantinne), Eliphas Levi, Lord Bulwer-Lytton, the Comte de Saint-Germain, A.E. Waite, H.P. Blavatsky, John Yarker, Franz Hartmann, J.I. Wedgwood, Mouni Sadhu, Victor Blanchard, Honoré Balzac, Pamela Coleman Smith, Margaret Peeke, and many others in the fields of government, religion, literature, education, business, and the arts.

CHAPTER TWO

So You Want to be a Martinist?

When a person who is interested in esoteric and mystical matters first hears about the mysterious Martinist Order, often the first reaction is "Where can I get in touch with these Initiates, and how can I join?" Yes, for many there is a natural attraction to the goals and ideals of Martinism. Yet, one does not *join* the Martinist Order, one *becomes* a Martinist, first by receiving personally and by invitation only *The Initiation*, and then by the practical application of the Martinist Tradition. To become a Martinist is *no light matter*, nor should someone be misled into thinking that the Martinist Order is a mere social club or "just another group" into which he or she can enter without giving any thought to the obligations and duties of being a Martinist. Because the Order has a body of teaching and practice which it expects its members to study, interpret, and apply, the Martinist will be expected to attend *regularly* the meetings, and the Martinist will be expected to regularly conduct Martinist Work at home and otherwise in his or her personal life. Remember, the precious heritage of *The Initiation* is too valuable to simply give away to a "joiner," someone who will merely put an Initiation Certificate on the wall and then let it be known that, yes, he possesses the mysteries of Martinism. Rather, the Martinist holds an enabling transmittal of power and authority which links him or her to the venerable Martinist chain which reaches back into distant time. The Martinist is expected to be humble about the trust given and about the knowledge obtained through Martinist status.

Therefore, the first consideration is this: is the Postulant *spiritually prepared* to enter the mysteries of Martinism? Does he (or she) have a solid life of Christian spiritual practice, which includes religious activity, authentic meditation practice, an understanding of spiritual and occult matters, and, finally, a sincere desire to know God, especially through service?¹ These

¹ In fact, Martinism is a Christian movement, and some Martinist Orders require that their members be baptized Christians who are active in some branch of the Christian Church. Such a requirement is in keeping with the tradition established by Saint-Martin himself and is established because these Orders believe that *The Initiation* of Martinism cannot be received except by someone who is linked to the Christian Current of Initiation through Baptism and subsequent religious activity.

SO YOU WANT TO BE A MARTINIST?

matters are all-important, for Martinism cannot use a shallow person, one who is merely curious about the "other world." Secondly, Martinism requires that its Postulants be living a moral life, a life that is law-abiding, and that is productive and useful to the person and to society in general. The Martinist must be gainfully employed with sufficient income so that money and economic worries don't intrude upon the Work time the Martinist needs. Thirdly, a requirement is that the Postulant must *know* and be considered a *friend* of a Martinist prior to receiving the Invitation into Martinism. This sense of friendship is a tradition from Saint-Martin, himself, for he gave *The Initiation* only to his "Société des Intimes," his "society of friends" who visited him regularly in his private apartments. No one can merely find a Martinist and then ask to "join" and expect a favorable response. Any Martinist Order that "takes all comers" is suspect as to its objects, goals, and legitimacy.

A Postulant must consider what his motives and objectives are in wanting to be a Martinist. If the Postulant is only desiring "personal power" or merely wishes to feel exclusive by belonging to a "secret order," then these motives are not worthy, and Martinism will be a failure in that Postulant's life—indeed, *The Initiation*, under these ego-centered circumstances, can recoil upon the egotist and cause serious problems. Rather, the Postulant must be prepared to apply Ritual action and concentration on the mind, the body, the spirit, and the world for the purpose of improvement. The fact is that Martinism is not a social club, but an opportunity to work for the reestablishment of the world's original Divine union, a state which Martinists call "Reintegration." The Martinists teach that Initiation transmits powers and abilities to the Martinist. In turn, the Martinist works to apply, in a practical manner, the teachings of esoteric science for the purpose of Reintegration. This Work requires a regular methodology, as well as concentration and self-discipline. Therefore, the Postulant will be expected to attend Martinist meetings regularly and will be expected to perform, regularly and privately, other Martinist Work at home. Thus, the Martinist will be expected to make time available for Martinist meetings and Work, and the Martinist must be ready to work for the advancement of those who will have no knowledge of the benefits of Martinist Work.

The Martinist must be certain that participation in the Work of the Order will not be a source of difficulty in his family life. The authentic Martinist works the Martinist Work regularly and must be able to do such Work in peace. Therefore, the Postulant must be certain that he will not face unrelenting family hostility and

opposition because of Martinism.

The true Head of the Martinist Order is Jesus Christ, and His Name is regularly mentioned in Martinist Work. Therefore, the Martinist must feel no hesitation in being, perceiving, and describing himself as a Christian. Long-winded discourses about "toleration" found in some Martinist literature are often simply a cover for disinterest, dislike, non-belief, or contempt for the Christian religion. Of *course* the Martinist is tolerant, but that toleration comes from his development as a Mystic. To paraphrase Jacob Boehme, "All mystics speak the same language, because they all come from the same country." Tolerance is not intellectual or regulatory, but a result of a mystical experience which allows one to see God in all His manifestations. To be truly "tolerant," one mustn't be indifferent to religion, merely asserting that, somehow, all religions are "the same" or are "equally valid." Neither statement is true. To experience the Beatific Vision, the true Martinist must stand *for* something, must have a belief *in* something, and that "something" must be Christianity. Just as Our Venerable Master, Louis-Claude de Saint-Martin proclaimed himself a Christian², so must his follower be a Christian and must think of himself as one, even if his personal understanding of Christianity is neither standard-brand or orthodox. Indeed, after the Martinist has had a mystical experience, it is often difficult to be a "standard-brand" Christian. At any rate, the truth is that Martinist Orders which attempt to pass on a Christian Initiation to all comers, including those of non-Christian faiths or no faith at all eventually become, sadly, not truly Martinist at all.

Further, the Martinist must have developed an understanding of Jesus Christ, His nature and Work. We've already established that, in general, Martinists are not "standard brand" Christians because *The Initiation* has given them a more mystical and esoteric understanding of Christianity. Nevertheless, it is the nature of the *Martinist*, not his church, that is important; Martinists belong to all kinds of Christian Churches, from the most conservative to the most liberal. Real Martinism insists upon the Christian life for its members, although the *form* and *content* of that Christian life is left to the individual Martinist. Many Martinist Orders have an

² In fact, Saint-Martin was a Roman Catholic, even though he was critical of the political and intellectual oppression of the French priests. In retaliation to his opposition, the Roman Catholic Church placed Saint-Martin's books on the Index of Forbidden Books. However, Saint-Martin was never excommunicated, and he lived and died a Roman Catholic, although always a mystical and metaphysical one.

official Church, the "Gnostic Catholic Church" (also sometimes called the Universal Apostolic Church, or variations thereof), and its officers and members are expected to participate in that Church.³ However, other authentic Martinist Orders (such as The Rose + Croix Martinist Order) have no official or unofficial church. In those Martinist bodies, your religious affiliation and understanding would be your own. However, Martinism *is* a Christian Order. Therefore, Martinists of all branches are strongly encouraged to develop a spiritual life both individually *and* in a church setting.

Finally, it is important to say that there are no initiation or degree fees in Martinism. However, the Order must be able to meet its bills, since it must have supplies for group meetings, not to mention rent and utilities. Therefore, the individual Martinist will be expected to help support the Work of the group through reasonable, regular contributions. The Martinist must not foresee any problems in meeting these financial obligations to the Order. Therefore, the Martinist should be gainfully employed in a regular job or occupation.

This Chapter gives a solid foundation for helping a person decide whether or not to seek Martinist Initiation. If, after careful consideration, the person wishes to proceed, then that thought should be formed and sent forth—a strong desire to become a Martinist always results in a Martinist contact, sometimes by the Postulant, sometimes by a Martinist.

³ Papus, in 1914, acting in his capacity as a Gnostic Catholic Bishop and as President of the Martinist Supreme Council at Paris, signed agreements making the Gnostic Catholic Church the "official" church of French Martinism. However, these concordats resulted in preventing the wider participation of French Martinists in a variety of other churches, thus isolating French Martinists from other churches and reducing Martinist impact on general church life and theology. For Russian Martinists whose Line of Filiation came from Saint-Martin through Prince Kourakin, the Russian Ambassador to Paris, this official act of Papus did not apply, and most Russian Martinists remained active members of the Orthodox Church.

CHAPTER THREE

A Brief History of Martinist Orders Currently Operating in the United States

The Martinist Movement

The Legend

The very name "Martinist" conjures images of the mysterious and the unknown adept who has at his command occult powers and who studies "quaint and curious volumes of forgotten lore." Martinists are known to be theurgists, alchemists, and Grailists. Since such persons as the Count of St. Germain, Cagliostro, Edward Bulwer-Lytton, Mme. H.P. Blavatsky, and Eliphas Levi were Martinists, Martinism and Martinists have been identified as major forces in the occult and esoteric movements of the last three centuries.

The History

"Martinism" is a system of mystical Christian Illuminist philosophy and practice based upon the private instruction and public writings of French philosopher Louis Claude de Saint-Martin (1743-1803). Saint-Martin's major published works include *Of Errors and Truth*, *The New Man*, and *The Spirit of Things*. (See Waite's *The Unknown Philosopher* for a complete bibliography of St. Martin's works.) Saint-Martin was initiated into the Order des Elus-Cohens, an esoteric and medieval magical quasi-Masonic body founded by Rosicrucian and Freemason, Martines de Pasqually (?-1774). Saint-Martin eventually developed a preference for mysticism and Theurgy rather than for Pasqually's medieval magic. Therefore, Saint-Martin evolved his own system of Christian Illuminism built upon the foundations of Pasqually and Jakob Boehme. This Christian Illuminism Saint-Martin privately propagated by way of personal initiation and private instruction of his men and women students. These students eventually became known as "Martinists." After Saint-Martin's death in 1803, his "disciples" continued to teach and initiate new disciples privately and independently, just as Saint-Martin had taught them to do. Each Martinist was expected to initiate others. By the end of the 18th century, Martinism and Rosicrucianism were closely identified, an identity which continues into modern times in certain Martinist

Orders.

In 1890-91, the respected French esotericist, Dr. Gerard Encausse, and his friend, Augustin Chaboseau, to prevent irregularities in the Martinist Initiation, gathered ten of their friends, Initiated them, and formed the first Martinist Supreme Council. Papus and Chaboseau, along with their Supreme Council, divided *The Initiation* (as Martinists called their initiatic ceremony) into four constituent parts⁴ and established Martinist Lodges with officers. Not all Martinists at first entered the newly-organized Martinist Order, preferring to continue independent operations. It was these "free" Martinists⁵ and former Supreme Council members that Victor Blanchard drew upon in 1918 to form his branch of the Martinist Order. To this day, there are in Europe a few independent "free" Martinists. The Martinist Order of the Elus-Cohens (ca. 1940s) is also considered a "regular" Martinist body, but its methods are the Masonic/medieval-magical ones of Martines de Pasqually rather than the Theurgical-mystical ones of Louis-Claude de Saint-Martin. There are other tiny regular Martinist Orders, such as a "Russian" branch descended from the Martinist Lodge at the Court of Czar Nicholas II (see Waite's *Brotherhood of the Rosy Cross*).⁶ Martinist topics of study in the 18th, 19th, and 20th centuries include Christian mysticism, esotericism, theosophy, Kabbalah, Hermeticism, Rosicrucianism, and related subjects.

Evolution of the Various Martinist Orders

The history of the various Martinist Orders that followed the formation of the first Supreme Council is directly connected to the events which followed the death (from lung disease) of Dr. Gerard Encausse (Papus) in 1916. Charles Detre (esoteric name—"Teder") ascended to the Grand Mastership after Encausse's death. As Grand Master, Detre decided that the Martinist Order (Ordre Martiniste) would best be served by limiting membership to Freemasons,

⁴ The Degrees of Associate, Initiate, S.I., and, the all-important final Initiator's Degree, that of S.I.I. The final Degree is also called "Unknown Philosopher," "SI IV," and "L.I.," or, "Free Initiator."

⁵ Because Martinists tend to be sociable and have come to prefer groups, the independent ("Free") Martinist has almost totally disappeared.

⁶ Martinism was apparently first introduced into Russia through Prince Kourakin, the Russian Ambassador to France, who received *The Initiation* from Saint-Martin. He, in turn, gave *The Initiation* to Nicolai Novikov, the "father of Russian Masonry," who was a strong proponent and supporter of the Martinist movement. Thus, Martinism was well-established in the Russian royal court by the time Papus arrived.

especially those of the *Rite of Memphis and Misraim*—the RMM. Detre was an ardent supporter of the Rite of Memphis and Misraim, a huge collection of Masonic Degrees assembled into a rite about 1814 by G.M. Marconis. The “RMM” consists, first, of a variation of the Scottish Rite called the “Primitive Rite” of 33 Degrees; then the Rite of Misraim of 90 Degrees; and, finally, the Rite of Memphis of 96 Degrees. Holders of the Rite place, after their names, their ranks by grade number, usually 33, 90, 95, thus giving the appearance of outranking everybody in all of world-wide Freemasonry. The complete history of the Rite is too complex to recount here⁷ (see Waite’s *Encyclopedia of Freemasonry*), but the Grand Lodge of France eventually recognized the Rite in the early 19th century, ostensibly so that the Rite could function, but actually for the purpose of putting the RMM “to sleep.” The French Grand Lodge allowed the RMM to work the first three Masonic Degrees (Apprentice, Fellow, and Master), but proscribed the “higher” degrees. Later, J.E. Marconis (son of G.M. Marconis) revived the Rite, accusing (correctly) the French Grand Lodge of duplicity in falsely declaring its purpose for recognition. However, since the French Grand Lodge had control of the RMM, Marconis’ efforts merely resulted in the establishing of more French “clandestine” (illegal) Masonry. In

⁷ A peculiar transformation has occurred in some versions of the RMM that have come under the control of the Gnostic Catholic Church, the “official church” of most branches of Martinism such as the “Martinist Order and Synarchy” and the “Ordre Martiniste”: as the candidate passes through the various degrees, he (and it is *always* a “he”) is supposedly ordained to the priesthood and episcopacy (at the 66th degree), i.e., the person allegedly is made a priest and bishop of the Christian Church during the process of the various so-called Masonic ceremonies in the RMM. This confusion of spurious Freemasonry and Catholicism shows a confusion of mind that is not unexpected in some occult circles. Not only might a Masonic/Catholic mixture be unsettling to Protestant Church candidates, but also such “ordinations” would not be recognized as proper or legitimate by established Church bodies. Thus, in those branches of the RMM which practice such rituals, the candidate undergoes ceremonies that many would consider fraudulent or even sacrilegious. Such “ordinations” apparently occur more often than many realize. In a recent (9/11/91) long-distance telephone conversation with a man living in California, the man revealed that he had been ordained a “Deacon” of some independent “catholic” church during a “Masonic lodge meeting.” That is, a “Masonic” lodge had been opened and the ordination occurred. Needless to say, this “Masonic” body was spurious and not in any way connected with or related to the genuine Masonic Grand Lodge of California—nor, indeed, was the “church” related to any regular church body. The man wanted to know if he was really a “deacon.” The answer is simple—No.

the late 19th century, the “RMM” entered the jurisdiction of British Freemasonry under the headship of John Yarker (founder of the Holy Royal Arch Knight Templar Priests). The Grand Lodge of England neither recognized nor rejected Yarker’s RMM, thereby giving the English version a sort of quasi-legitimacy, and it has survived on the fringes of regular English-speaking Freemasonry ever since. Yarker conferred the Degrees on some Americans, and, for a period of about fifty years, the RMM was very popular in the American West, where it also had a quasi-legitimacy. Today in America and Great Britain, the Grand College of Rites holds authority over the RMM, and it isn’t likely that the RMM could successfully (i.e., legitimately) be revived. French RMM bodies and those deriving their “authority” from them are, in fact, clandestine (illegal, unrecognized, or spurious) Freemasonry, and regular Freemasons in all countries are prohibited from entering such bodies. Waite described (in *A New Encyclopedia of Freemasonry*) most of the RMM Degrees as “puerile,” but also acknowledged that the mammoth Rite did contain some Degrees of considerable interest and value.

Detre’s decision to restrict membership in the Martinist Order to Master Masons was right insofar as Freemasonry could serve as a membership pool and insofar as the availability of the resources of the Masons (use of lodges for Martinist meetings, for example). The problem, of course, was that excluding women from Martinist Initiation violated a fundamental precept of original Martinism, not to mention the fact that there were already numerous female Martinists who suddenly found themselves cut off from Martinist activity. The first result of Detre’s action was the exit of several members from the original 1891 Martinist Supreme Council as established by Papus (the original Supreme Council consisted of Gerard Encausse, Pierre Augustin Chaboseau, Paul Adam, Francois-Charles Barlet [pseud. of Albert Faucheux, 1838-1921], Maurice Barres, Burget, Lucien Chamuel, Stanislas de Guaita, LeJay, Montiere, Josephin Peladan, and Sedir). Soon after the formation of the first Supreme Council, Maurice Barres and Peladan left to develop Rosicrucian societies, and they were replaced by Marc Haven and Victor-Emile Michelet (about whom more later).

A second result of Detre’s action was the renaming of the Masonic branch of Martinism as the “Martinist Order of Lyons,” the city to which Detre moved, taking the “headquarters” of the Masonic Martinists with him. Today, the “Martinist Order of Lyons” no longer exists, having merged with the “Ordre Martiniste” of Philippe Encausse. According to a November 10, 1960

document written by "Fra. Sorath" and issued by the MOS Grand Lodge of Canada, in 1951, Philippe Encausse, son of Papus, gathered together a number of unattached ("free") French Martinists and formed the "Ordre Martiniste" under the original constitution. In October 1960, Henri DuPont, Grand Master of the Martinist Order of Lyons, died, leaving the Grand Mastership to Philippe Encausse who was confirmed in that office. Thus, Encausse headed two Martinist Orders, the OM and the OML. He then merged the two Orders after the Masonic qualification of the OML was removed. An undated document issued by the MOS Grand Lodge of Canada shows the line of filiation for the modern OM as: Jean-Antoine Chaptal (d. 1832); Henri Delaage (d. 1882); Gerard Encausse (d. 1916); Charles Detre (d. 1918); Jean Bricaud (d. 1934); Constant Chevillon (d. 1944); Charles-Henry DuPont (d. 1960); and Philippe Encausse.

A third result of Detre's new Masonic requirement was the establishing of two other Martinist Orders. The first of the two was the Martinist Order and Synarchy established in 1918 under Victor Blanchard. At Detre's death in 1918, Blanchard was to have become Grand Master of the OM, but Blanchard refused the office because he did not agree with the Masonic requirement. In the same year, Blanchard gathered together independent Martinists who did not adhere to or belong to the Masonic Martinist branch, forming a Martinist branch which had no Masonic qualification and which Initiated men and women.⁸ Several years later, in 1934, at a convention of Martinists called by Blanchard, Blanchard's Order changed its name to the Martinist Order and Synarchy, and Blanchard was elected MOS Universal Sovereign Grand Master.⁹

Unfortunately, Chaboseau's candidate for Universal Sovereign Grand Master, V.E. Michelet, did not accept the election of

⁸ Ironically, the modern MOS has established close ties with the reconstituted "Order of Elus-Cohens," a spurious "Masonic" body which now serves as the MOS "inner order"; women MOS members are excluded from this activity. Thus, the modern MOS has turned its back on the very reason for its original formation.

⁹ The American MOS, facing the growing success of other Martinist Orders and wishing to bolster its own claims, is now insisting that only those Orders founded by the original Supreme Council members are "legitimate." Such a claim cannot be supported, especially in view of the fact that the original founders themselves belonged to no Supreme Councils before founding their own Order. Also, such a claim ignores the Russian Martinist Orders which were formed without any connection to the French Supreme Council.

Blanchard, so he and Chaboseau left the Supreme Council and founded the Traditional Martinist Order, with Michelet as Grand Master and with Chaboseau as deputy Grand Master.¹⁰

The Parisian Martinist Order, with its membership limited to Freemasons, was renamed the "Martinist Order of Lyons," the city to which Detre moved. In 1951, Philippe Encausse gathered together as many unattached ("free") French Martinists as he could locate and formed the "Ordre Martiniste" under the original constitution as written by his father, Dr. Gerard Encausse. In October 1960, Henri DuPont, Grand Master of the Martinist Order of Lyons, died, leaving the Grand Mastership to Philippe Encausse, who was confirmed in that office. Thus, Philippe Encausse headed two Martinist Orders, the Ordre Martiniste which he founded and the OML, which was the original Martinist body. Then, the two Orders merged after the Masonic qualification of the OML was removed. Therefore, the "Ordre Martiniste" of France is the continuation of the original body founded by Dr. Gerard Encausse and Pierre Augustine Chaboseau. The line of filiation for the Ordre Martiniste is: Jean-Antoine Chaptal (d. 1832); an unknown brother (considered to be an uncertain break in the chain); Henri Delaage (d. 1882); Gerard Encausse (d. 1916); Charles Detre (d. 1918); Jean Bricaud (d. 1934); Constant Chevillon (d. 1944); Charles-Henry DuPont (d. 1960); and Philippe Encausse. Because of the uncertainty of the Line between Chaptal and Delaage, Chaboseau and Papus "exchanged" their Initiations, since there was no break in Chaboseau's Line of Filiation. Thus, Papus held Filiation probably through Delaage and definitely through Chaboseau.

There are now several regular (legitimate) Grand Lodges and Jurisdictions of The Martinist Order throughout the world, many of them founded by Initiates who trace their Line of Filiation to Chaboseau or Papus.¹¹ Such Grand Lodges usually share the same

¹⁰ Chaboseau was a man of great personal dignity and humility and was not particularly interested in the ambition which Grand Masterships represented—hence his refusal to take the lead office. He accepted the Deputy GM office only at the insistence of Michelet, and later took the Grand Mastership only because of Michelet's death. The TMO's successful growth in Paris was primarily due to Chaboseau's charisma.

¹¹ But not all Lines of Filiation are from Chaboseau or Papus. Baron Spedeliere, friend of Eliphas Levi, joined a Martinist lodge in Venice in 1830; this was a group whose Filiation obviously came from neither Chaboseau nor Papus. Furthermore, the "Ordre Martiniste des Chevaliers du Christ," a Russian Martinist Order, claims this Filiation Line: Saint-Martin—>Prince Kourakin (Russian Ambassador to France in the time of Saint-Martin)—>

territory, the idea of "exclusive territorial jurisdiction" not being practiced in Martinism. These Grand Lodges are often defined by the different emphases placed on various aspects of Martinist doctrine and practice. In the United States of America, there are four fully functioning Martinist Orders: the *Martinist Order and Synarchy of the U.S.A.*, *The Rose+Croix Martinist Order*, the *Traditional Martinist Order U.S.A., Inc.*, and the *Traditional Martinist Order of AMORC*.

The Traditional Martinist Order which functions under the wing of AMORC is not recognized as legitimate, as described below. Further, the Traditional Martinist Order of the U.S.A. (not AMORC, but under Gary Stewart) also lacks evidence of an unbroken Line of Filiation.

Martinist Order and Synarchy, Grand Lodge of the U.S.A. (Sar Benedictus [Eliakim], Grand Master)

The Martinist Order and Synarchy was established in 1918 under Victor Blanchard. At Detre's death in 1918, Blanchard was to have become Grand Master of the Ordre Martiniste, but Blanchard refused the office because he did not agree with the new Masonic requirement. In the same year, Blanchard resigned from the Supreme Council and formed a Martinist branch which had no Masonic qualification and which Initiated men and women. Several years later, in 1934, at a convention of Martinists called by Blanchard, Blanchard's Martinist Order, to avoid confusion with the Lyons Order, changed its name to the Martinist Order and Synarchy, and Blanchard was duly elected Martinist Order and Synarchy Universal Sovereign Grand Master.

The Martinist Order and Synarchy has an official church¹², the "Universal Gnostic Church" (also called the "Universal Apostolic

Nicolai Novikov—> Gamalei—> Posdeev—> Arseniev—> Pierre Kasnatcheev—> Serge Marcotoune (Sar Hermius)—> Armand Toussaint—> Sar Hieronymous (not Emile Dantine)—> Sar Dionysus.

¹² The "official church" was established by Gerard Encausse himself. Encausse had become a bishop of the Gnostic Catholic Church and, in 1914, signed a concordat with the GCC making it the "official" church of Martinism. Thereafter, officers of the Martinist Order Supreme Council were made bishops of the GCC, while subordinate Martinist officers were made priests. Having an "official church" may have seemed appropriate at the time, but this "official church" has caused numerous problems for the Martinist Orders that follow the custom.

Church" or the "Gnostic Catholic Church") and most of its officers are deacons, priests, or bishops of this church. Also, the "inner order" of the Martinist Order and Synarchy is the Order of the Elus-Cohens. This is a reconstituted body, since the charter of the original Elus-Cohens expired with the death of its founder, Martinez Pasqually. Even though the initiation rituals of the higher degrees of the original Elus-Cohens were irretrievably lost, the Elus-Cohens was reconstituted by adding the degrees of the Masonic lodge. In 1969, by order of its Grand Master, the reconstituted Elus-Cohens was officially closed. However, the Martinist Order and Synarchy ignored the closing order and has maintained its Elus-Cohens as an "inner order." Because the "Elus-Cohens" of the Martinist Order and Synarchy confers "Masonic" degrees, it is considered as "clandestine" (illegitimate, or, more accurately, spurious) Masonry by the regular Masonic Grand Lodges, thus causing problems with MOS Masons who are also members of regular Masonic bodies. The "regular" Grand Lodges have descended from the original British Masonic Grand Lodge, and all regular Masonic bodies prohibit their members from interacting with spurious Masonic organizations (such as the French Rite of Memphis & Misraim—and the Elus-Cohens). Thus, regular Freemasons who are also in the MOS would be prohibited from entering the "inner order" of that Martinist body. Furthermore, since the Martinist Order and Synarchy has its own church, there are some problems with its members who prefer their own churches. Finally, since the reconstituted "Elus-Cohens" of the Martinist Order and Synarchy is "Masonic" and "priestly," once again, women MOS Martinists find themselves excluded from these aspects of Martinist Order and Synarchy activities. The MOS was chartered in 1990 in the United States under the sponsorship of the MOS Grand Lodge of Britain. The head of this Martinist body is Sar Benedictus (formerly known as "Sar Eliakim") of New York City.

Unofficially related to the Martinist Order and Synarchy is the "International College of Esoteric Studies" whose address is Worthing 31W, Barbados, West Indies (\$1.00 brings information). Its series of graded lessons contain historical and philosophical information related to Martinism and a host of other esoteric and mystical subjects. Martinists of all affiliations are welcomed as students and many find their lessons and publications interesting. Recently, the ICES has de-emphasized its Martinist connections and has begun publicizing and promoting the "Order of the Grail," a Rosicrucian, knightly body that is interested in the writings and philosophy of Sar Peladan, the founder of the "Catholic Order of the Rose + Cross."

**Traditional Martinist Order
(AMORC Sponsored; Christian Bernard¹³,
Sovereign Grand Master)**

In 1934, a convention of Martinists was called by Victor Blanchard who had been the head of a Martinist Order he founded after the original Martinist Order restricted its membership to Masons. At the 1934 convention, Blanchard's Order changed its name to the Martinist Order and Synarchy, and Blanchard was elected Martinist Order and Synarchy Universal Sovereign Grand Master. However, Pierre Augustine Chaboseau had offered his own candidate for Universal Sovereign Grand Master, V.E. Michelet. When Michelet was not elected, Chaboseau and Michelet withdrew from the Supreme Council of Blanchard's and founded the Traditional Martinist Order, with Michelet as Grand Master and with Chaboseau as deputy Grand Master. After Michelet's death, Chaboseau became Grand Master. The TMO was very successful and grew steadily. After Augustine Chaboseau's death, his son, Jean, was nominated to succeed him. However, the son was not confirmed in the office of Grand Master by the TMO Supreme Council, and Jean then ordered the TMO to dissolve. This order was refused, and a "Regency Council" of F.U.D.O.S.I. members attempted to maintain the TMO, but this effort eventually failed, and European TMO members entered either the Ordre Martiniste or the Martinist Order and Synarchy or remained independent as "Free Martinists."

Meanwhile, in the United States, the head of the Rosicrucian

¹³ The original edition of *The Martinist Treasury* incorrectly listed Raymond Bernard as the TMO Sovereign Grand Master. That error is here corrected to Christian Bernard. Raymond Bernard is Christian Bernard's father. At one time, the father was "Supreme Legate for Europe" for AMORC, but now Raymond Bernard is the head of C.I.R.C.E.S., an outer organization whose inner groups are the Order of Pythagoras, the Order of Melchezidek, and the Knights of the Temple. The source of Raymond Bernard's authority to form these groups is not known. A "Dean" of the organization, when questioned as to Bernard's authority or Initiatic Chain, didn't know. There may not be an Initiatic Chain for C.I.R.C.E.S., but such a lack would not impair the organization's legitimacy or effectiveness, especially since its founder, Raymond Bernard, is a known and respected occult leader and authority. However, there are already existing active bodies of the Order of Pythagoras, the Order of Melchezidek, and the Knights of the Temple, and these organizations reportedly are not pleased to find Raymond Bernard operating similar bodies with the same names, possibly without authority. The matter has yet to be settled.

Order (AMORC), Ralph Lewis, had been appointed as a Regional Grand Master for the TMO by TMO Legate Georges LaGreze. After the Supreme Council of the international TMO was dissolved, Lewis elevated himself to the office of Sovereign Grand Master and assumed full control of the TMO. Today, the TMO operates under the wing of the AMORC, and one must be an AMORC member to be in the TMO (at least this is so at press time—1992; AMORC's policy has see-sawed over the past several decades, first allowing non-AMORC members to enter the TMO, then restricting such membership to Ninth Degree AMORC members, then allowing entry by First Degree members). The AMORC sponsors TMO "Heptads" and "Septa" (singular, "Septem"). The teachings of the AMORC/TMO are given in the form of mail-order papers. The instruction papers are based upon those of the Martinist Order and Synarchy which the TMO officers obtained when they were Initiated into the Martinist Order and Synarchy by Victor Blanchard in the 1930s. These MOS papers have been edited to reflect the non-magical philosophy of AMORC.¹⁴ The Sovereign Grand Master of the TMO is Christian Bernard, who can be reached via AMORC/TMO headquarters in San Jose, California.

The AMORC/TMO does have a major problem: no other regular Martinist body recognizes the TMO as legitimate because (a) the TMO offers (or, at one time offered) a mail-order "initiation," thus violating the Martinist requirement of personal transmission of *The Initiation*; and (b) the TMO lost its link in the Line of Filiation because it failed to give its initiating officers the fourth degree of "Initiator," thereby invalidating all its initiations. See Appendix B: The TMO Problem.

**The Traditional Martinist Order of the U.S.A., Inc.
(Gary Stewart, Sovereign Grand Master)
(Maltimore Smith, New York, Grand Master for U.S.A.)**

After the death of AMORC Emperor Ralph M. Lewis, the Board of Directors of AMORC appointed Gary Stewart as Emperor of the Order and installed him as Grand Master of the AMORC/TMO.

¹⁴ For example, the papers contain no references to magic, to Theurgy, to the writings of Saint-Martin, to God, or to the Christian religion. Further, the papers contain very little practical applications. The editing of the old papers and the writing of new ones were done in the mid-1940s by J. Duane Freeman and Gilbert N. Holloway, Jr., both AMORC officers. Ralph Lewis approved all editorial changes. See Appendix B.

However, after only a few years in office, Stewart was accused of mismanagement of AMORC and the corporate Board of Directors stunned the occult world by removing Stewart from the Imperatorship.¹⁵ Stewart claims that during the turmoil and lawsuits which followed, the Board members failed to remember to remove him from the office of Sovereign Grand Master of AMORC's TMO.¹⁶ Upon these foundations, Stewart reestablished the TMO as the TMO/USA, Incorporated. Stewart claims to hold the all-important Fourth Degree of Initiator from Cecil Poole, who supposedly held the Degree from Ralph Lewis.¹⁷ Stewart's claim to the Fourth Degree is enhanced by the fact that he was an installed Sovereign Grand Master. There is, however, a problem: Stewart's supporters in the TMO/USA claim that the documentation of his Initiation to the Fourth Degree was taken to Paris, along with all other TMO papers and records, by the new AMORC Imperator, Christian Bernard, and that, therefore, he (Stewart) is unable to produce the necessary evidence of his Initiator status.¹⁸ If there is any evidence of Stewart's Fourth Degree status, it must be inferred from scant information. Stewart's lack of definite verification of Fourth Degree Initiation has caused much concern among TMO/USA Martinists. For further details, see Appendix B.

**The Rose+Croix Martinist Order of America
(Trophimus, SII, Premier National Council President)**

The founders of the Rose+Croix Martinists, Basileus and Trophimus,¹⁹ were originally SI Initiates and Grand and Regional

¹⁵ But it had all been done before in the late 1930s when Ralph Lewis maneuvered to have Victor Blanchard removed as Imperator of the F.U.D.O.S.I.

¹⁶ In a sense, the claim appears to be true—it seems that Stewart wasn't "removed" because he had already resigned. See Appendix B.

¹⁷ The first edition of *The Martinist Treasury* stated that Poole held his Initiation from V. Blanchard. However, new evidence shows only that Poole was supposed to have received his Fourth Degree from Ralph Lewis. See Appendix B.

¹⁸ There is such evidence, but it is in grave doubt. See Appendix B.

¹⁹ Trophimus was one of the seven Martinist Order and Synarchy/grand officers who co-founded the American Grand Lodge of the MOS. The petition for a Grand Lodge Charter for the MOS is dated February 22, 1990 and is addressed to Sar Gulon, Grand Master of the Grand Lodge of the MOS for Great Britain. At the time of the petition, Trophimus did not know of the

Officers of the American Supreme Council of the Martinist Order and Synarchy. Indeed, Trophimus was a Supreme Council officer and Charter Member and a signatory of the application for the Charter of the American Grand Lodge. However, the Universal Gnostic Church and the clandestine (spurious) "masonry" of the Elus-Cohens caused problems because Trophimus and Basileus and the Martinists under their charge were active in their own churches. Furthermore, because many of their male Martinists were members of "regular" (recognized) Masonic bodies, Trophimus and Basileus found themselves in a difficult situation, having to reconcile themselves, somehow, to the conferring of illegal "Masonic" degrees.

Finally, after it became clear that the American MOS was not planning to cease its "Masonic" and Church activities, Trophimus and Basileus and the thirty Martinist Initiates under their care determined that they would have to withdraw from this particular Martinist body because their own Church and Masonic memberships were being jeopardized. Afterwards, Trophimus and Basileus made contact with the Grand Master of "Le Ordre Martiniste des Pays-Bas," a regular European Martinist body whose See is at Amsterdam. The Grand Master of this regular and legitimate Martinist body, conferred the complete Initiation (that of Associate, Initiate, SI, and SI Initiator) on Trophimus and Basileus.

In order to meet the increasing demand from Seekers for a *regular* and *authentic* Martinist Initiation that is *free* of official Church and illegal Masonic affiliations, and that practices the authentic Theurgy as taught by Saint-Martin, Trophimus and Basileus, like Papus, Chaboseau, and Blanchard before them, founded, in 1991, a Martinist Order—*The Rose+Croix Martinist Order*, which offers the authentic Initiation and inner teachings of traditional Martinism *without* Masonic activity (clandestine or otherwise) and *without* official church affiliation.

The Rose+Croix Martinist Order, while maintaining the authentic traditions of Saint-Martin himself, is unique in that it:

1—offers genuine, world-affecting Theurgy as found in the tradition from Saint-Martin. Saint-Martin himself wrote as a

activities of the "inner order," the Elus-Cohens, nor was he aware that the Gnostic Catholic Church was soon to become the ex-officio Church of the MOS in America. When he discovered these activities, Trophimus considered them intrusions into true Martinism and into the private lives of Martinists. When it became clear that the American MOS was planning to continue these non-Martinist, intrusive activities, Trophimus withdrew and, with Basileus and thirty other Martinists, founded The Rose+Croix Martinist Order.

Theurgist when he said... (Letter XCII, 11 July, 1796 in *Theosophic Correspondence*):

...There were precious things in our first school. I am even inclined to think that [Martinez] Pasqualis...had the *active* key to all that our dear Boehme exposes in his theories.... From all this, it follows that *an excellent match may be made by marrying our first school to friend Boehme. This is what I work at*; and I confess to you candidly that *I find the two spouses so well suited to each other that I know nothing more perfect in its way*....[emphasis added]

- 2—confers all four Degrees upon its members (using ceremonies derived from the original Papus and Chaboseau Rituals);
- 3—transmits the ancient Rose+Croix Initiation to its members (as Saint-Martin himself originally planned);
- 4—has no official church affiliation or requirements;
- 5—is not connected with clandestine (unlawful) Freemasonry;
- 6—functions under a national council system as originally planned by Chaboseau and Papus.

The esoteric Work and secret teachings of The Rose+Croix Martinist Order are drawn from the secret and public papers of Louis Claude de Saint-Martin, as well as from certain other esoteric writers who influenced St. Martin. The Rose+Croix Martinist Order emphasizes the active, world-affecting spiritual development that is provided by Martinist Theurgy. The Rose+Croix Martinist Order has established itself in several American states and is incorporated under the non-profit laws of the State of Colorado, U.S.A.

The President of the Premier National Council of The Rose+Croix Martinist Order is *Br. Trophimus* of Colorado, and the Vice-President is *Br. Basileus* of Nebraska. (Note that the officers of the Rose+Croix Martinists do not use the title "Sar" in their *Nomen Mystica*.) The Rose+Croix Martinist Order, as a corporation organized under the non-profit corporation laws of the State of Colorado, is the legal entity which owns trademarks and copyrights pertaining to the Order.

CHAPTER FOUR

The Traditional Martinist Order and the Martinist Order and Synarchy: An Examination of Claims and Relationships²⁰

The Formation of the F.U.D.O.S.I.

The Martinist Order and Synarchy and the Traditional Martinist Order both participated in the FUDOSI. The term "FUDOSI" is an abbreviation for the well-known *Fédération Universelle des Ordres et Sociétés Initiatiques*, a federation of the heads of certain initiatic orders. The FUDOSI's first meeting was held during August 13-18, 1934, in Brussels, Belgium. The FUDOSI apparently was the idea of the well-known and respected French Rosicrucian Imperator "Sar"²¹ Hieronymous," whose name was Emile Dantinne. In fact, it appears that the FUDOSI may have originally been planned as a general meeting of Martinists. There is no doubt that Victor Blanchard, already a Martinist Grand Master, and soon to be elected Supreme Grand Master of The Martinist Order and Synarchy, did call a general meeting of all Martinists at the same time as the August 1934 FUDOSI gathering. Victor Blanchard was also elected an Imperator of the FUDOSI.

According to the August 1975 issue of *The Rosicrucian Forum* (p. 20), the "initiatic orders" which constituted the FUDOSI were the...

Ordre de la Rose+Croix Universelle;
Ordre de la Rose+Croix Universitaire;
Ordre Pythagoricien;
Ordre Martiniste et Synarchique (formed in 1918);
AMORC (Ancient Mystical Order Rosae Crucis);

²⁰ This chapter is a revised and updated version of an article that originally appeared in *The Philalethes: The Journal of Masonic Research and Letters* 43(October 1990), pp. 18-23; 43(December 1990), pp. 19-23 and is © 1990. The article and its revisions are here reprinted with permission of the copyright holder.

²¹ "Sar," a title originally discovered used by Josephin Peladan, is now used by most—but not all—Martinist Orders to denote a holder of the rank of Initiator. Peladan claimed that the title was Assyrian, and the term is found in the Old Testament where it means "captain." "Sar" also appears to be closely related to the term "Czar," and very likely was maintained in Martinism by the Martinists in the court of Czar Nicholas II.

Ordre Martinist Traditionnel (formed at the FUDOSI in 1934);
 Eglise Gnostique Universelle (or, the "Universal Gnostic Church," a religious body which serves as the official church of the MOS; most officers of the MOS are deacons, priests, or bishops of this church);
 Société d'Etudes Martinistes;
 Union Synarchique de Pologne; and...
 the Ordre de la Militia Crucifera Evangelica.

The FUDOSI has been made famous by AMORC's²² reproduction in its advertising literature of various FUDOSI documents which attest to AMORC's authenticity as a Rosicrucian body. Indeed, a common criticism of AMORC is that it continues to use the FUDOSI documents to attest to its authenticity, even though the FUDOSI ceased to exist in 1951. AMORC Emperor H. Spencer Lewis was literally fighting for AMORC's life in the 20's and 30's, fending off virulent and vicious (and actually slanderous) attacks on both AMORC and H. Spencer Lewis personally from Reuben Swinburne Clymer of the Pennsylvania "Rosicrucian Society." For example, Clymer made a great noise about Lewis' claim of being initiated as a Rosicrucian in 1909 in Toulouse, France in what is called the "Dongeon," or city castle. Clymer correctly said that the "Dongeon" was a city building and not likely to be available for Rosicrucian activity. However, French occult activity was peaking about 1909, and it is quite possible that government workers were occultists who had access to the picturesque "Dongeon" and who went in the evening to use its vacant rooms for ritual activity (See *Eliphas Levi and the French Occult Revival* by Christopher McIntosh or *The Occult Underground* by James Webb). Lewis was quite specific about the time of his "reception" into Rosicrucianism. Ralph Lewis, in his biography of his father, *Cosmic Mission Fulfilled*, reports H. Spencer Lewis as saying (page 100) that the Rosicrucian ceremony occurred "Later that night" and "at midnight." If the Dongeon were actually used as a public building, it would have only been available at such times. Indeed, based upon Lewis' expectedly vague descriptions of that "Rosicrucian initiation," one might conclude that Lewis was actually receiving a Martinist/Rose+Croix ceremony. At any rate, because of the public attacks mounted by Clymer (and because of doubts about AMORC's authenticity cast by such occult illuminaries as Paul Foster Case, Rudolph Steiner, and Manley Palmer Hall), H. Spencer Lewis desperately needed the FUDOSI documents to establish his claims to authentic Rosicrucian

²² Founded by Harvey Spencer Lewis in 1915. See Appendix A.

teaching and authority, which may explain why Lewis was willing to commit AMORC's rather considerable wealth to support the FUDOSI. Not to be outdone, Clymer went to France in 1939, formed an alliance with the Ordre Martiniste de Lyons (under its Grand Master, Constant Chevillon) and assembled his own version of the FUDOSI. However, Clymer's organization existed mostly on paper and was not as successful as the FUDOSI itself, primarily because Clymer did not have the resources that AMORC was making available to the FUDOSI. Also, the outbreak of hostilities in Europe prevented the development of Clymer's efforts; in fact, Constant Chevillon, as the head of a proscribed organization—the OML—was assassinated by the Gestapo during the early 1940s.

Certainly, in modern times, there is no reason why AMORC should not use documents legitimately issued by the FUDOSI, even if that body no longer exists. The documents were issued for the very purpose of display, so displaying them can hardly be considered improper. Furthermore, the disbanding of the FUDOSI does not nullify those documents. For example, if a person earns a college degree and then that college is absorbed by another or the college closes its doors because of financial problems, the college degree doesn't suddenly become null and void. The same applies to the FUDOSI. Its documents are still valid, whether the FUDOSI exists or not (and it doesn't, although from time to time, officers of the original esoteric Orders dream of reestablishing it). Further, there is no doubt that the FUDOSI, through its officers, recognized AMORC as an authentic Rosicrucian body. For example, in AMORC's *Rosicrucian Documents* (p. 20) is a photocopy of a document which extends such recognition; the document is signed by Victor Blanchard, the Emperor of the FUDOSI. Blanchard also signed another FUDOSI document authorizing AMORC to extend its jurisdiction to South America (p. 15). Even Sar Hieronymous acknowledged AMORC's authenticity (see p. 14). Such recognition of AMORC's authenticity as a Rosicrucian body cannot and should not be ignored or belittled. On the other hand, AMORC weakens its case considerably when it claims to be the *only* authentic Rosicrucian body, when FUDOSI documents are signed entirely by AMORC members (such as the one on p. 13 of *Rosicrucian Documents*), or when FUDOSI stationery is used well after the dissolution of the FUDOSI (such as the one on p. 29—dated September 6, 1962!).²³

²³ There is still ongoing controversy regarding H. Spencer Lewis' claims as to the Rosicrucian authority of his AMORC and the source of its teachings. See Appendix A.

An Examination of the Charges Against the Traditional Martinist Order

The *Lodge Officer's Handbook* of the Martinist Order and Synarchy (abbreviated "MOS") is very clear about the Traditional Martinist Order (abbreviated "TMO"): the TMO is not recognized as "legitimate" Martinism, even though the Traditional Martinist Order is both successful and widespread, operating as it does under the sponsorship of the Ancient and Mystical Order Rosae Crucis whose See is at San Jose in California, USA (and hereafter known by the familiar initials "AMORC"). What are the objections to the Traditional Martinist Order that the "Ordre Martiniste" (or, "OM") of France and the "Martinist Order and Synarchy" (or, "OMS") throughout the world make? To answer this question, an examination of the objections normally made against the TMO will be required. Then, the book *Martinist Documents*, published by AMORC, will be examined to further answer any questions concerning the TMO's "regularity."

The charges listed against the Traditional Martinist Order are these:

1. After Chaboseau's death, the Supreme Council refused to confirm Jean Chaboseau as Grand Master; therefore, the TMO had no Grand Master.

2. Jean Chaboseau, acting under his inherited right as TMO Grand Master, dissolved both the TMO and the TMO Supreme Council.

3. A "Regency Council" within the FUDOSI, apparently made up of the former TMO Supreme Council, attempted to rule the TMO after Jean Chaboseau's actions of dissolution; and when the FUDOSI disbanded in 1951, so did the Regency Council, thus ending the TMO.

4. (a) The only surviving branch of the TMO after its dissolution by Jean Chaboseau was the American branch originally founded by Supreme Legate H. Spencer Lewis of AMORC, who was not a Grand Master.

(b) Furthermore, Ralph M. Lewis was not a Grand Master and neither Lewises held the Degree of Unknown Philosopher (the degree of "Initiator").

5. The AMORC/TMO extended its activity without authorization.

6. The AMORC/TMO began to charge for its degrees.

7. The AMORC/TMO began to offer its initiation by mail, which method of passing on The Initiation was not and is not legitimate.

8. The Degree of Unknown Philosopher was discontinued by the

AMORC/TMO so that the essential fourth portion of the original Martinist Initiation was omitted, thus invalidating all Initiations given by TMO officers.

Let us examine each of these charges.

1. After Chaboseau's death, the Supreme Council refused to confirm Jean Chaboseau as Grand Master; therefore, the TMO had no Grand Master.

The first Grand Master was V.E. Michelet, who was either elected or appointed in 1934 when the Traditional Martinist Order was founded. Michelet was later succeeded by Augustin Chaboseau. The TMO Supreme Council after Michelet's death consisted of FUDOSI members Pierre Augustine Chaboseau, his son Jean Chaboseau, O. Beliard, and Georges Lagreze (Their names can be found listed on the TMO "Chart of the Initiatique Filiation" on page 11 of AMORC's *Martinist Documents*.)

After the death of Augustine Chaboseau, his son, Jean, was to have been elevated to the Grand Mastership of the TMO; however, the Traditional Martinist Order Supreme Council refused to confirm Jean as Grand Master, apparently because there was something in Jean Chaboseau's personal life or morals of which the Supreme Council did not approve. Since he was "unconfirmed," Jean was not installed as TMO Grand Master. That is to say, Jean Chaboseau appears to have been a Grand Master-elect, by right of inheritance and appointment by his father, but it also appears that a requirement was that the TMO Supreme Council play a vital part in the establishing of the succession by installing the Grand Master-elect. How do we reach this conclusion? It is clear that the Traditional Martinist Order would have had a constitution or some similar "operating document." Without having access to and examining the original TMO document, it is difficult to say for certain what the correct procedures should have been, but it does appear that the correct procedure as required by the constitution was for the Grand Master-elect to be "confirmed" by the Traditional Martinist Order Supreme Council, i.e., for the Supreme Council to empower the Grand Master-elect by a confirmation vote. Had the TMO Supreme Council acted illegally, it is certain that Jean Chaboseau would have protested the Supreme Council's right to prevent his taking the office and that he would have appealed to the Traditional Martinist Order members to rally around him. However, so far no evidence of such protests has surfaced, so the presumption is that the TMO Supreme Council followed correct procedure.

Conclusion: The TMO Supreme Council was within its rights to refuse to "confirm" Jean Chaboseau as TMO Grand Master.

2. Jean Chaboseau, acting under his inherited right as TMO Grand Master, dissolved both the TMO and the TMO Supreme Council.

After the TMO Supreme Council refused to act on Jean Chaboseau's claim to the TMO Grand Mastership, he took a radical step: he simply declared the Traditional Martinist Order dissolved, then stepped down from the "office" of "Grand Master" and withdrew completely from the Martinist movement. Was Jean Chaboseau within his rights to "dissolve" the TMO? According to one MOS Grand Master, a Grand Master does have the power and authority to close down an entire Grand Lodge simply by withdrawing its Charter. *However*, Jean Chaboseau was not a confirmed Grand Master and, lacking that confirmation, any action he might have taken could have had no effect, or, at least, such action did not have to be acknowledged as effective.

Conclusion: Jean Chaboseau had neither the power nor the authority to declare the Traditional Martinist Order dissolved.

3. A "Regency Council" within the FUDOSI, apparently made up of the former TMO Supreme Council, attempted to rule the TMO after Jean Chaboseau's actions of dissolution; and when the FUDOSI disbanded in 1951, so did the Regency Council, thus ending the TMO.

Without complete documentation, it is difficult to ascertain exactly who constituted the "Regency Council" within the FUDOSI, other than O. Beliard and Georges Lagreze. It is certain that neither of the Chaboseaus were a part of the Regency Council—Augustine was dead and Jean had resigned from Martinism. It might be assumed that the former TMO Supreme Council and the Regency Council were the same, although one MOS grand officer has told me that the two bodies were not the same. The same officer said that when Jean "dissolved" the Supreme Council, it did, indeed, disband, and that certain TMO members within the FUDOSI formed the Regency Council. However, as yet no written evidence has surfaced to support those statements. But, no matter who was on the TMO Supreme Council or FUDOSI Regency Council, if Jean Chaboseau had no right to dissolve the Supreme Council, then the FUDOSI Regency Council was within its rights to attempt to hold together the Traditional Martinist Order while searching for a new Grand Master, for the assumption is that while *Martinism* needs no Grand Masters, Martinist *Orders* must have them. In the case of the

Martinist Order and Synarchy, there are various independent jurisdictions, each with its own Grand Master, so the MOS regulation is that a Grand Master of one jurisdiction installs the new Grand Master of another. However, because the TMO Sovereign Grand Master heads a single branch of Martinism that has no other jurisdiction and because that Sovereign Grand Master also holds the office *ad vitam*, then it is obvious that he cannot install his successor and that such installation must be done by someone or something else. For example, no Pope installs his successor. That job falls to the College of Cardinals. In like manner, a Supreme Council could properly elect and install a Grand Master. However, one high MOS officer has told me that installation authority would actually be vested in a Council of Unknown Philosophers, not a "Supreme Council." It may be that, for the TMO, the Council of Unknown Philosophers, the Supreme Council, and the Regency Council were all the same. It is not clear why the TMO Regency Council did not proceed to find a replacement for Jean Chaboseau. Some possibilities might be: (a) the "dissolution" pronounced by Jean Chaboseau, despite its likely nullity, may have had a chilling effect on then-current and prospective TMO members; (b) no one could be found who was interested in taking an unpaid job that promised to be enormous and unrewarding; (c) the TMO membership itself may not, at that point, have been large enough to sustain the work.

Further, even if the TMO Supreme Council did disappear with the FUDOSI in 1951, there was a fully functioning TMO jurisdiction in the United States, headed by a Provincial Grand Master (Ralph M. Lewis of AMORC) and a provincial TMO Council (all AMORC officers). If all other jurisdictions of the TMO vanished (and there is no evidence that that *were* any other TMO jurisdictions), then, *ipso facto*, the American jurisdiction would become independent (which it did).

Conclusion: Whatever its reasons for not vigorously pursuing a replacement for the Grand Master's office, the TMO Regency Council was probably within its rights to oversee the Traditional Martinist Order during the interregnum. Further, when the Regency Council disbanded with the FUDOSI, the TMO remained alive through its American operations.

4. The only surviving branch of the TMO after its dissolution by Jean Chaboseau was the American branch originally founded by Supreme Legate H. Spencer Lewis of AMORC, who was not a Grand Master and not an Initiator; furthermore, Ralph M. Lewis was not a Grand Master and did not hold the Degree of Unknown Philosopher.

There is no question but that H. Spencer Lewis was a "Regional Supreme Master" (i.e., a kind of Grand Master) for "Californie et pour les Etats-Unis d'Amerique" (California and the United States of America). Further, it is perfectly clear that H. Spencer Lewis was an Unknown Philosopher, and the document that proves both assertions will be astonishing to MOS members, *for the document attesting that Lewis held both a Grand Mastership and the Unknown Philosopher degree was issued from the Martinist Order and Synarchy over the signature of Victor Blanchard!* This Decree, dated July 9, 1937, appears on page 13 of AMORC's *Martinist Documents* over the signature of "Paul Yesir" (Victor Blanchard's esoteric signature). It is clear that H. Spencer Lewis never headed a TMO branch. In a letter (October 18, 1978) to me, James R. Whitcomb, then Sovereign Inspector and Secretary of the Traditional Martinist Order, wrote:

The schematic drawing to show our Grand Master's succession would be quite brief since the Traditional Martinist Order had its revival in 1934, having been inactive and non-existent from the time of the transition of Papus during World War I. Dr. H. Spencer Lewis was initiated by Victor Blanchard in 1934; Ralph M. Lewis by Blanchard in 1936; my wife and I by Blanchard in 1937.

How the TMO could have been both "non-existent" and a "revival" is not explained. Whitcomb was then a full-time employee of AMORC at San Jose, California. He has since retired. Whitcomb's letter clearly shows that neither of the Lewises were initiated by Augustine Chaboseau, even though Chaboseau later granted Ralph M. Lewis authority as a TMO grand officer. But the letter is not wholly reliable. For example, Whitcomb goes on to say:

The FUDOSI recognized Blanchard as the legitimate Grand Master of the Traditional Martinist Order and President of the Supreme Council in Paris, France. However, in 1939, he was removed from that office by the Federation, and replaced by Brother Chaboseau; who was a member of the first Supreme Council when Papus was elected President and Grand Master.

These assertions by Whitcomb cannot be correct. Blanchard had been, since 1918, Supreme Grand Master of what would later be named "The Martinist Order and Synarchy," so he was not and could not have been "recognized" as head of the TMO, nor could he

have been "removed" as Grand Master, since the French monarchists who founded the first Supreme Council made no provision for "removing" a Martinist Grand Master. To date, no records supporting Whitcomb's statements have come to light, so the presumption is that Whitcomb was simply misremembering events.²⁴ Indeed, in a September 1, 1978 letter to the author, Whitcomb claims that the MOS "came into being in the decade of the 1950's." There is no evidence to support that statement. Whitcomb may have been thinking of Philip Encausse's Ordre Martinist which he founded in 1951. Records of the former MOS Provincial Lodge of Canada show that Blanchard's 1918 Martinist Order was renamed the Martinist Order and Synarchy in 1934 at the FUDOSI gathering. The purpose of the slightly longer new name, "MOS," was to distinguish Blanchard's Order from the "Masonic" Martinist body at Lyons.

Since the Traditional Martinist Order was founded and represented at the 1934 FUDOSI meeting, why weren't the Lewises initiated by that branch of Martinism? There is no definite answer, although it is possible that the Lewises saw the Traditional Martinist Order as the "new" branch of Martinism (which it was), as opposed to Blanchard's older Martinist Order, and, at the time, the Lewises were interested in "ancient" more than opportunity. (Later, it appears that the reverse was true.) Another possibility is that even though the "founding year" of the TMO is 1934, the organization may not have actually operated until some years later.

Ralph M. Lewis also held a Martinist Order and Synarchy Fourth Degree (Unknown Philosopher) initiation certificate from Blanchard (see page 5 of *Martinist Documents*). Ralph's TMO Grand Mastership for California and the United States was confirmed by Augustine Chaboseau in a Martinist Order document dated "October 1939" (page 15 of *Martinist Documents*).

The obvious fact is that both Lewises at first derived whatever Martinist authority they had, not from the Traditional Martinist Order, but from the Martinist Order and Synarchy under its founder, Victor Blanchard. The photocopies found in *Martinist Documents* are perfectly clear. However, neither Ralph M. Lewis nor AMORC ever claimed Martinist Order and Synarchy authority, despite the obvious MOS source of both Lewises' original initiations

²⁴ Blanchard was removed from his office as an Imperator of the F.U.D.O.S.I., primarily at the insistence of Ralph Lewis. Perhaps this is what Whitcomb was remembering. At any rate, the precedent for removing an Imperator was set, and the precedent has come back to haunt AMORC. See Appendix A.

and, in the case of H. Spencer Lewis, elevation.²⁵ But why? Why didn't Ralph Lewis, after the death of his father, operate the Martinist Order and Synarchy? Why did Ralph Lewis choose the Traditional Martinist Order? The answer will be fully developed later, but basically, the MOS authority of H. Spencer Lewis died with him, and Ralph M. Lewis could not obtain MOS authority because of a falling out with FUDOSI and MOS officers. Another reason for shying away from the Martinist Order and Synarchy may also have been Ralph M. Lewis' aversion to theurgy and ritual. Ralph Lewis, who was something of an "existentialist," much preferred to "demythologize" the complex rituals which he was taught and which he inherited from the various bodies into which he was initiated, including Martinism. Where he kept theurgical practices, Ralph renamed them as "experiments" or "demonstrations." Ralph Lewis' "demythologizing" was detailed and complete; it was he who replaced the term "God" with the phrase "the Cosmic" in all AMORC teaching and literature. Of course, he deleted all invocations and references to angelic beings in Martinist (and other) rituals. (It may have been at this time that the Initiator Degree of Unknown Philosopher was dropped, thereby, according to regular Martinist Orders, invalidating TMO initiations.) Simply put, Ralph Lewis (who never allowed Martinism to compete with AMORC) may have found the flexibility of the Traditional Martinist Order more to his liking, especially after the FUDOSI and the TMO Regency Council disbanded in 1951. Thus, he would be able to remove, without protest from any other authority, whatever theurgical practices the Traditional Martinist Order may have had, then simplify the remaining practices, and finally leave only the philosophy and ethical lectures of Martinism to be distributed to TMO members.²⁶

²⁵ In fact, the AMORC Martinist body is incorporated in California as "The Martinist Order and Synarchy," even though it uses the name of the TMO. To add to the confusion, the AMORC/TMO secret papers, until recently, carried the running head, "Martinist Order and Synarchy." Since AMORC already has a Martinist Order and Synarchy corporation in California, it is not clear what the legal implications might be for the non-AMORC Martinist Order and Synarchy headed by Sar Benedictus [Eliakim] of New York.

²⁶ Photocopies of letters in the archives of The Martinist Information Service indicate that J. Duane Freeman, Regional Grand Recorder of AMORC, and Gilbert N. Holloway, Jr., Master of Hermes Minor Lodge (AMORC) were responsible for rewriting some—if not all—of the Martinist papers, at least nominally under the direction of Ralph Lewis. The letters are dated 9/27/45—Freeman to Gilbert N. Holloway, Jr.; 9/29/45—Holloway to Freeman; 10/1/45—Freeman to Holloway; 12/27/45—Freeman to Holloway; and 1/16/46—Freeman to Holloway; in the 12/27/45 letter, Freeman

Members of the TMO know that there are very few "exercises" and no theurgy whatever in the TMO teachings. As one TMO member once told me, "I was disappointed in TMO meetings. They seemed rather tame."

With this opportunity, of course, Ralph Lewis could also make "Martinism" available by mail order. Before the "dissolution," letter photocopies in *Martinist Documents* suggest that Chaboseau himself was old, sick, and failing and that most of the TMO work was being performed on Chaboseau's behalf by Georges Lagreze. Further, certain papers reproduced in *Martinist Documents* show that Traditional Martinist Order activity, whether in the USA or in Europe, was financially assisted by AMORC, suggesting that Ralph Lewis was, at the very least, economically in control of the Traditional Martinist Order. Lagreze welcomed such financial assistance, especially considering the post-war economy of Europe, and his letters to Ralph Lewis often contain pleas for financial help. The fact is that Jean's dissolution decree and the inattention and later disbanding of the TMO Supreme Council in the FUDOSI left the Traditional Martinist Order in America under the wing of a well-organized and wealthy Rosicrucian body and with a strong, standing Regional Grand Master (Ralph Lewis) who unexpectedly found himself free from the restraints of either Supreme Council or Supreme Grand Master and, therefore, rightfully felt perfectly free to act as he thought best in regards to his branch of Martinism, the Traditional Martinist Order.²⁷

Conclusion: It is indisputable that both Lewises were Unknown Philosophers and were Grand Masters; the American branch of the Traditional Martinist Order was correct in ignoring Jean

asks Holloway:

"May I offer a suggestion? That is, that in writing these discourses, regardless of what type of material you use, won't you please use Martinist terminology? ... In order that these lectures may be consistent with Martinism and no so closely aligned with the AMORC teachings, it is my opinion that it would be better if we stayed more closely to Martinist teachings."

Thus, the "de-Martinizing" of the Martinist lessons had begun. These letters offer a valuable insight into how the AMORC/TMO lessons developed).

²⁷ Following the death of Ralph Lewis, Gary Stewart was elected and installed as Emperor of AMORC, and, since the Emperor of AMORC is always the Grand Master of the TMO, Stewart was also installed as the Sovereign Grand Master of the TMO. See Appendix B for a detailed account of Stewart's Imperatorship.

Chaboseau's "dissolution" decree; once the Traditional Martinist Order was disbanded elsewhere, the surviving American Grand Master acted properly in continuing the Traditional Martinist Order and in elevating himself to a position of Sovereign Grand Master of the Traditional Martinist Order.

5. The AMORC/TMO extended its activity without authorization.

In a letter dated August 25, 1945, George Lagreze, TMO Principal Inspector, acting on behalf of Augustin Chaboseau, inquired of Ralph Lewis as to whether or not the AMORC/TMO could extend TMO activity to both South America and Canada. Lewis needed little encouragement and proceeded to arrange and execute the extension both south and north. Later, after the death of Augustine Chaboseau and the so-called "dissolution" order of Jean, and after the TMO Supreme Council within the FUDOSI disbanded, the AMORC/TMO, with its own jurisdictional Grand Master, acted independently to extend its jurisdiction throughout the world.

Conclusion: The extension of AMORC/TMO activity throughout the world was and is proper.

6. The AMORC/TMO began to charge for its degrees.

The peculiar aversion to money held by the OM and the Martinist Order and Synarchy is an oddity inherited from pre-OM Supreme Council days when Martinist Initiation was passed on from person to person in the Initiator's private home. No money changed hands then because there was no "overhead" (operating expenses) and because the Martinist Initiation was freely given from friend to friend (Saint-Martin often called his gatherings "a society of friends"). Even Papus boasted that no Martinist was ever expelled for non-payment of dues and that the matter of money was to be ignored. Such an attitude about money was acceptable when there were no Martinist bills to pay. However, after the formation of the Martinist Order, monies were needed for room rent, utilities, and supplies. Unless the Masters of the Order are to pay all the expenses, donations from Members are needed. No one seems to mind paying for subscriptions to *L'Initiation*, a monthly Martinist journal that has been in continuous publication since it first saw print under the direction of Dr. Gerard Encausse (address: *L'Initiation*, 6, rue Jean-Bouvin, 92100 Boulogne-Billaucourt, Paris). Nor does anyone object to paying for the study materials issued by the International College Of Esoteric Studies (formerly the International College Of Martinist Studies), a correspondence school sponsored by the MOS Grand Lodge of Barbados, Worthing

W31, Barbados, West Indies. The ICES offers graded correspondence courses in mysticism and ritual magic, history of Freemasonry, Rosicrucianism, Martinism, Kabbalah, and spiritual and Hermetic practice. The ICES offers no "initiation" by mail, nor does one become a Martinist by subscribing to the ICES correspondence courses.

Further, no one objects to providing for the rent that must be paid to house Martinist activities of the OM or Martinist Order and Synarchy. Of course, this should not be taken to imply or to mean that regular Martinism should demand initiation fees or dues, but it does mean that all regular Martinists should be expected to support the Work of the Order, not only with their time, but also with their pocketbooks. Therefore, no one can or should blame or cast aspersions on the AMORC/TMO for asking its members for money to pay the expenses incurred in mailing the Traditional Martinist Order materials and otherwise paying Traditional Martinist Order operating costs.

Conclusion: Asking for dues, while not traditional, does not impair the regularity of any Martinist body.

7. The AMORC/TMO began to offer its initiation by mail, which method of passing on The Initiation was not and is not legitimate.

The mail-order "initiation" method of the Traditional Martinist Order is one of the two major problems with the legitimacy of the Traditional Martinist Order (the other being the loss of the Unknown Philosopher [Initiator] Degree). Papus said that he founded the original Martinist Order primarily because he wanted to insure that *The Initiation* would not be lost. To what "loss" did Papus refer? How could such a loss occur? In his book *Saint-Martin: The French Mystic and the Story of Modern Martinism*²⁸, Arthur Edward Waite provides an important clue:

The mode [of initiation] adopted [by Martinists previous to the formation of the Supreme Council] was usually that which is known technically as "communication," that is to say, personally and not in Lodge or Temple. *To my certain knowledge, reception was arranged even by post* (pp. 73-74; emphasis added).²⁹

²⁸ Rider. Unfortunately, this book is now out of print.

²⁹ Waite's "knowledge" was "certain" because it was he, himself, who had been thus "admitted" as a "Martinist" by the British fringe Mason, John Yarker, who, when Waite wrote to him about Martinism, simply sent a written Obligation which Waite completed and returned. Yarker then considered

The answer is clear. Papus was aware of the mail-order "initiations," an *aberrant* method of "initiation" that Papus knew would destroy the succession of *The Initiation*. Hence, Papus formed the first Supreme Council of Martinism in order to preserve the primary requirement that *The Initiation* be passed on from person to person, directly, with Initiator physically standing directly before Candidate. No other method will work, especially not a "mail-order" type of self-initiation as practiced by the Traditional Martinist Order. A private MOS publication³⁰ carries the following question and answer:

Can a person be a Martinist if they have not been inducted by an Initiator?

No! And I'm glad you asked because there are some people who have been sent "do-it-yourself" instructions by a certain *correspondence school* [sic] wherein they are directed to utter some words and tap themselves on their heads with some object such as a stick. After having done this, they send a "report" to the school, and, in return, they receive a "membership card"! These unfortunate people are then misled into believing they are Martinists! Please be always cautious of people you meet who say they are Martinist ... if you ever meet anyone who has been misled as a result of such fraudulent practices, please in love direct these innocent masqueraders to the true Light.

The reference is, of course, to the TMO of AMORC. However, in all fairness, it really isn't strictly accurate to refer to AMORC as a "correspondence school." Although AMORC does offer Rosicrucian

Waite a "Martinist" and suggested that a Charter be obtained from Papus in Paris. Waite's "admission" occurred in February of 1897, some six years after the formation of the first Martinist Supreme Council. Who knows how many other "Martinists" Yarker admitted by mail? Apparently, Waite didn't consider the mail-order "initiation" to be sufficient, and he never obtained a Martinist Charter from Papus, but he did receive a "Doctor of Hermeticism" degree from Papus. (See R.A. Gilbert's biography of Waite, *A.E. Waite: Magician of Many Parts*, Crucible, 1987. ISBN: 1-85274-023-x.) Hence, it is obvious that mail-order admission, even though invalid, was not new when the AMORC TMO began the practice.

³⁰ The MOS officer who provided the publication has requested that its title not be revealed. Therefore, to honor this request and to avoid a breach of confidence, the publication does not appear in the References list. The excerpt quoted appears on page 51 of this publication whose initials are TMC.

instruction and even Rosicrucian initiation by mail, it also has Pronaoi, Chapters, and Lodges located throughout the world. In these bodies, AMORC Rosicrucians meet for instruction, practice, and the conferral of Rosicrucian Degrees. The same is true of the TMO which AMORC supports. The TMO also has Heptads and Septa where TMO Martinists who are willing and able actually meet and confer initiation, valid or not. But it must be noted that the majority of TMO "Martinists" are "Home Sanctum Members" who have "initiated" themselves via a mail-order ceremony.

How did the Traditional Martinist Order come to give "initiations" through the mail, especially considering the TMO background, i.e., its source in A. Chaboseau, who certainly never conferred "initiation" by mail, and the Initiations conferred upon the Lewises by the Martinist Order and Synarchy under Blanchard? The answer must lie in AMORC's enormously successful development of correspondence school methods in the dissemination of its teachings and in its understanding of ritual. AMORC was founded in the early days of the United States when correspondence schools flourished. Hence, it would naturally occur to H. Spencer Lewis to spread AMORC via the correspondence methods. There is no doubt that the mail-order technique has allowed AMORC to grow well beyond anyone's (except Harvey Spencer Lewis') expectations. Certainly, it is perfectly legitimate to give teachings by mail, whether the teachings are secret or not. In the case of Rosicrucian and Martinist bodies, not only are there esoteric teachings, there are also ritual and Initiation. What to do if you are AMORC delivering teachings with a well-developed mail-order system? Obviously, you also give those "initiations" by mail, except that not even AMORC gives its "First Temple Degree" or its "Ninth Temple Degree" by mail. The AMORC Rosicrucian must present himself in person at an AMORC Lodge to receive those Degrees. The first-year probationer Degrees must be (and Temple Degrees 2-8 may be) taken at home, i.e., self-initiation. However, AMORC Lodges also confer all Temple Degrees in a full form. An AMORC Rosicrucian can take the Degrees in a Lodge in any chronological order. This writer personally knows of one AMORC Rosicrucian who took the Ninth Temple Degree before taking the First.

Can "mail-order initiations" be legitimate? Yes—if you understand rituals to be reflections of states of consciousness, rather than conveyers of power and authority. And, indeed, that is AMORC's view of ritual—a ritual is only an outer symbolic technique whose purpose is to reflect an inner state of consciousness. That is to say, for AMORC the "reality" of a ritual is

not in *itself*, but in its *perception*. Therefore, AMORC reasoned, if a ritual is effective only in perception, then that ritual can be conferred either in person or singly, alone, by mail-order methods. Following that line of reasoning, mail-order initiation is permissible. *However*, regular Martinism does *not* hold AMORC's view that the "reality" of a ritual is in its perception only; rather, (as can be seen in the writings of Saint-Martin and of Pasqually) regular Martinism holds that *The Initiation* actually confers a power and an authority, i.e., the "reality" of The Initiation is in the *doing* as well as in the perceiving. Thus, to pass on The Initiation is to pass on a "reality" that is inherent in the Ritual itself and which requires both Initiate and Candidate to be physically present, face-to-face. In one sense, it could be said that the TMO's view of ritual is "protestant," while regular Martinism's view is "catholic." Unfortunately, the Traditional Martinist Order has reverted back to a pre-Supreme Council (pre-Papus) practice that was never used by Pasqually or Saint-Martin and was certainly not approved of by Papus or by any of the great names of regular Martinism.³¹

Conclusion: The Traditional Martinist Order cannot be recognized by the Ordre Martiniste or the Martinist Order and Synarchy as a regular branch of the Martinist Order; furthermore, the OM and the MOS must declare the TMO mail-order "initiations" as invalid.

8. The Degree of Unknown Philosopher (or, SII Initiator) was discontinued by the AMORC/TMO so that the essential fourth portion of the original Martinist Initiation was omitted, thus invalidating all Initiations given by TMO officers.

This is the final and most fatal objection to the TMO. A former TMO member of many years' experience (now an MOS grand officer) told me that the TMO lost the Unknown Philosopher's Degree early in its career and that he never saw or heard of the Degree of Unknown Philosopher (or, *IV Initiator*) being given or conferred within the TMO. This assertion about the TMO is generally understood by non-TMO Martinists to be correct. Why is the Degree of Unknown Philosopher important? Papus and the original Supreme Council divided the original Martinist Initiation

³¹ John Yarker, as previously mentioned, used the mail-order method of "admission" for Waite—but Yarker was the "head" of so many occult, mystical, and Masonic bodies that, to him, Martinism was merely one more title of honor to be distributed, even by mail. Waite never attempted to give Martinist Initiation—even after he had later been "regularized," i.e., received *The Initiation* directly from Papus.

into four constituent parts, the fourth part (and Degree) being the portion that enables a Martinist to pass on not only the first three Degrees (or, portions), but the last portion of Initiator as well. There is no doubt that both Lewises received the fourth Degree of Initiator, but, apparently, this Degree was not used by the TMO. The problem is that, according to MOS Martinist teaching, a holder of the Degree of SI (the third degree) can Initiate *only* to the rank of Associate.³² On the other hand, the holder of the Degree of Unknown Philosopher can further Initiate to the second degree of Mystic, third degree of SI, and, finally, to the all-important fourth Unknown Philosopher (Initiator) Degree. Thus, if the Unknown Philosopher (Initiator) Degree was not conferred early within the TMO history, then, after the third generation of Initiation, no TMO SI Martinist could confer any Martinist Degree whatever, even if the Rituals for the Mystic and SI Degrees were known and used. With a missing Unknown Philosopher Degree, the TMO Martinist filiation looks like this:

1st generation: Unknown Philosopher (SII) confers to SI, but not to UP; —>

2nd generation: Valid SI confers to SI, but, without UP, only the Associate Degree is valid; —>

3rd generation: Valid Associate (invalid Mystic & SI) confers to SI; all Degrees are invalid, since Associates can't confer *The Initiation*; —>

4th generation: Thereafter, all TMO "initiations" are invalid.

According to one anonymous source, the TMO "discovered" the Unknown Philosopher (Initiator) Degree in its archives sometime in 1988, and it was worked temporarily. However, the Degree was withdrawn within the year, and it has not been used since.³³ Further, whether it was used or not would be of no consequence. Once the Unknown Philosopher (Initiator) Degree was lost, it could not be restored simply by locating and using a Ritual, any more than a Master Mason could be "made" by a non-Mason (or even a Mason) who attempted to use a so-called Masonic exposé to "make Master Masons."

Why withhold the Unknown Philosopher (Initiator) Degree?

³² However, the OM and The Rose+Croix Martinist Order allow only the SII (Fourth Degree) Martinist to Initiate to any Degree. In these Orders, the SI has no Initiatic power whatever.

³³ The anonymous source garbled the events. See Appendix B for an accurate account of the AMORC TMO "Consecration Ceremony."

The reason is that, with it, a person would hold full initiatic authority and could simply leave the TMO and start another Martinist Order. By withholding the UP Degree, the TMO avoided such schism. Unfortunately, by withholding the Degree, all Initiations eventually become invalid, as shown in the filiation line, above. Another Martinist who wishes to remain anonymous suggested to me that it might be possible that the high officers of AMORC were passing the Unknown Philosopher (Initiator) Degree among themselves, but not among the various TMO Martinists who need the Degree for valid Initiations, but based upon Olive Asher's letter, this "passing around" of the Initiator's Degree did not occur.

Conclusion: If the TMO has withheld the Unknown Philosopher (Initiator) Degree from its initiating officers, then after the third generation on the line of filiation, no TMO Initiation would be valid.

An Examination of AMORC's TMO *Martinist Documents*

What follows is a page-by-page textual analysis of the book, *Martinist Documents*. This book is issued by the TMO of AMORC for the purpose of establishing the legitimacy of the TMO by (a) showing documents of initiation into Martinism; (b) showing papers of authority from Martinists in Europe; and (c) showing letters of recognition from Martinist officers. However, given the nature and content of the documents and the nature of the captions and commentary, the book does not necessarily accomplish these purposes. Unraveling the TMO problem of filiation and authority is difficult, but, essentially, these documents demonstrate the following:

(a) that both Lewises and their wives were initiated by Victor Blanchard of the Martinist Order and Synarchy;

(b) that for two years (1937-1939) Harvey Spencer Lewis held Martinist Order and Synarchy authority from Victor Blanchard as a Regional Grand Master for the purpose of establishing the Martinist Order and Synarchy in the United States;

(c) that the MOS authority died with H. Spencer Lewis and that Ralph Lewis turned from the Martinist Order and Synarchy and sought similar authority from the Traditional Martinist Order;

(d) that the TMO person primarily responsible for aiding Ralph Lewis was not Augustine Chaboseau, but Georges Lagreze who switched his obedience from the Martinist Order of Lyons headed by Constant Chevillon to the TMO headed by Chaboseau;

(e) that Jean Chaboseau's actions of dissolving the Traditional Martinist Order and of dissolving of the TMO Supreme Council

were both ignored by Ralph Lewis ;

(f) that after the deaths of Chaboseau and Lagreze, Ralph Lewis assumed the office of Sovereign Grand Master of the Traditional Martinist Order;

(g) that the book's photo captions make no distinction among the TMO, the MOS, or the OM, claiming them all as TMO bodies; and that the conclusions reached and comments about the Traditional Martinist Order as found in the photo captions in *Martinist Documents* cannot be wholly relied upon.

Martinist Documents...

Page 1: This photograph shows a picture of Lewis sitting at his desk. The caption suggests that there is only *one* Martinist Order, the Traditional Martinist Order.

Page 2: This is a description of the book's content.

Pages 3-4: These are French and Spanish versions of Page 2.

Page 5: The photograph shows Ralph M. Lewis' Martinist Order and Synarchy Initiation Certificate to the fourth Martinist Degree (Unknown Philosopher); signed by Victor Blanchard (as Sovereign Grand Master of the Martinist Order and Synarchy and as Imperator of the FUDOSI) and dated 9/10/36, or, two years *after* the formation of the Traditional Martinist Order; it is important to note that *Martinist Documents* carries no photocopies of a TMO initiation certificate for the Lewises or for anyone (except a nonstandard one on page 22); the caption incorrectly identifies Blanchard and other signators as officers of the "Traditional Martinist Order of Europe." Certain OMS Grand Lodge officers question the authenticity of this certificate because Lewis' esoteric designation does not follow OMS regulations. There are three signatures in the bottom margin, but they are somewhat illegible. One reads "Sar Nitram," a "Sovereign Grand Secretary General" of the Martinist Order and Synarchy. "Sar Nitram's" signature also appears with Blanchard's on the document on page 13. A second signature is that of "Fidel m Rosa (?)" an unidentified "Sovereign Grand Inspector General," apparently of the MOS. A third reads "Michael," which is Georges Lagreze's esoteric designation. Lagreze signs himself as a "Sovereign Grand Master Substitute" of the MOS, a rather high title that definitely shows his membership in the MOS (assuming that the designation is correct; Lagreze's name definitely appears in the MOS "Line of Filiation"). His seal is not clear in the photograph. Oddly, Lagreze never uses the title "Sar."

Page 6: This photograph shows a typewritten initiation certificate for Ralph Lewis to SI (but *not* to the rank of initiator), signed by Georges B. Lagreze, and dated 01/09/39, countersigned by Augustine Chaboseau who writes "Vu et approuvè," i.e., "seen and approved." The certificate is headed "Martinist Order," but not "Traditional Martinist Order." It seems clear that Lagreze was a IV Degree Martinist under Blanchard and under Detre, for all his certificates and signatures indicate his MOS and OM affiliations,

and A. Chaboseau also mentions Lagreze's Martinist Order (Ordre Martiniste) affiliation in a document on page 18 of *Martinist Documents*, which see. The caption identifies Lagreze as Chaboseau's "Legate." The suggestion is that the Martinist Orders of the time cooperated and had a membership overlap.

Page 7: This photograph shows a printed Martinist Order (but not TMO) initiation certificate for Ralph Lewis to the Degree of SI Initiator, again signed by Georges Lagreze and dated 01/09/39. This certificate is simply a double of the one on page 6, except that it adds the "Initiator" rank. Lewis received two certificates for the same initiation because the first is to the Degree of S.I. only. The caption reads that Lewis received "a Degree of the Traditional Martinist Order," but it is obvious that this is not a TMO certificate.

Page 8: The photograph shows an elaborately printed Martinist Order (not TMO) certificate to SI for Gladys Lewis, dated 01/09/39, also signed by Lagreze. The caption incorrectly identifies the certificate as a TMO one.

Page 9: The photograph shows an elaborately printed Martinist Order (not TMO) certificate to SI for Martha Lewis, dated 01/09/39, also signed by Lagreze. The caption incorrectly identifies the certificate as a TMO one. The certificate on page 8 and this one are identical, but are quite different from the one given to Ralph, even though his initiation was on the same day and by the same person, Lagreze. It is possible that men received one kind of certificate and that women received another, more elaborate certificate.

Page 10: The photograph shows the Grand Heptad Temple of the Traditional Martinist Order at Rosicrucian Park in San Jose, California. The arrangement would be familiar to Martinists of any branch. Note, however, that though the Traditional Martinist Order has Heptads and Septa, it has no Lodges, not even at international headquarters at San Jose, California, U.S.A.

Page 11: The photograph shows the Chart of "Initiatique Filiation" of the TMO. Correct up to the Supreme Council of Papus, the Chart shows that Lagreze was initiated by Teder (hence Lagreze's use of Martinist Order certificates and designations), but it also shows Jean Chaboseau on the line of filiation, followed by the 1939 "Traditional Supreme Council and Permanent Committee," i.e., the FUDOSI members Augustin and Jean Chaboseau, O. Beliard, and G. Lagreze. The term "Permanent" is deliberately

used, probably to overcome the difficulty caused by Jean Chaboseau's later attempt to dissolve the Supreme Council. The chart suggests that Jean Chaboseau came before the FUDOSI members and that AMORC's line of descent is through Jean. Of course, history shows that a line of filiation through Jean Chaboseau would be unlikely. Further, the caption also states that "Augustine Chaboseau was Grand Master and first President of the Traditional Supreme Council." History also shows this to be incorrect, since the first TMO Grand Master and President was V.E. Michelet. The line of filiation chart is, at best, confusing and incorrect.

Page 12: The photograph shows a letter (in French) from Victor Blanchard on MOS stationery to H. Spencer Lewis, dated July 30, 1937, informing Lewis that charters and decrees are being sent to Lewis to allow him to exercise "authority." The letter is vague as to exactly what kind of authority is being given to Lewis, but there is no doubt that it refers to Martinist Order and Synarchy authority for the United States. The photo caption incorrectly refers to Blanchard as "the Sovereign Grand Master and President of the Supreme Council of the Traditional Martinist Order," which office was actually held at that time by A. Chaboseau. Rather, Blanchard was at the time the Sovereign Grand Master of the Martinist Order and Synarchy.

Page 13: The photograph shows one of the "decrees" referred to in the photo on page 12; on MOS stationery, dated July 9, 1937 and issued over the signature of Victor Blanchard, H. Spencer Lewis is designated as a Supreme Legate and "Supreme Regional Master for the United States of America" for the *Martinist Order and Synarchy!* This remarkable document, in which Blanchard is clearly identified as "Le Souverain Grand Maitre, President du Supreme Conseil Universel, de l'Ordre Martiniste et Synarchique," shows that H. Spencer Lewis did *not* have TMO authority originally, but rather derived his authority from the Martinist Order and Synarchy. The caption incorrectly identifies the MOS document as showing "the various rules and regulations regarding the Traditional Martinist Order." In fact, the TMO is not mentioned in the document. Up to 1937, therefore, the conclusion must be that H. Spencer Lewis held MOS authority, not TMO authority. However, a key letter is reproduced on page 14, following:

Page 14: This is a crucial document, for, on "Ordre Martiniste" letterhead dated October 15, 1939, Lagreze describes the illness of Augustin Chaboseau (who died seven years later on January 2, 1946), and then, in the same letter, Lagreze identifies himself as

Legate and "principal inspector" who is charged to act on behalf of Chaboseau. The state of Chaboseau's health is not clear, but the few documents in *Martinist Documents* that come from the non-AMORC Traditional Martinist Order carry only Lagreze's signature, countersigned by Chaboseau. The implication is that Lagreze was acting as a "regent" for the Traditional Martinist Order, with Chaboseau simply approving what was done by Lagreze. H. Spencer Lewis died on August 2, 1939, and Lagreze's letter is addressed to Ralph Lewis some two months later (October 15, 1939). Ralph Lewis had a problem, for he did not hold authority from the MOS (if he had, that documentation would surely appear in *Martinist Documents*).³⁴ Yet, Ralph Lewis apparently had inherited some kind of Martinist activity from H. Spencer Lewis, even though that activity (if it existed) was probably only about two years old (based on the 1937 documents found on pages 12 and 13). Had there been no AMORC Martinist activity either ongoing or planned, there would have been no reason for Ralph Lewis to pursue the matter with the Traditional Martinist Order. Why are there no MOS documents giving Ralph Lewis authority of any kind? There are two possible reasons for the MOS's refusing authority to Ralph Lewis: first, Ralph Lewis had an unspecified conflict with Jean Mallinger (Sar Elgin) of the FUDOSI and the Martinist Order and Synarchy, and the two were not on speaking terms; second, by 1939 Blanchard had left the FUDOSI and was not willing to give authority to Ralph Lewis, for reasons apparently having to do either with Ralph Lewis himself (a personality conflict) or with AMORC's methods (advertising and mail-order initiations). Unless other documents turn up to prove otherwise, it seems safe to say that, with the death of H. Spencer Lewis, the AMORC/OMS relationship ended and that no one at Rosicrucian Park (AMORC headquarters at San Jose, California) had any further contact with or authority from the MOS. The photo caption correctly describes the letter. Interestingly, even

³⁴ In fact, there had been a falling out between Lewis and Blanchard, the nature of which is uncertain. It can be inferred that Blanchard objected to AMORC's advertising for members in the popular press—something the European Orders would never do, even though Rosicrucianism first came to public attention in 1614 via public advertising. Hence, AMORC could claim tradition for a foundation to its advertising. In retaliation, Lewis claimed that Blanchard was objecting to AMORC's policy of taking in Black members (refreshingly, AMORC has always been color-blind in its membership policies). No matter what the cause, one of the results of this falling out was that Blanchard was ousted as an Imperator of the F.U.D.O.S.I. Hence, there would have been no chance whatever that Lewis could have obtained any kind of MOS authority from Blanchard.

though parts of the letter are covered in the photocopy, it appears that Lagreze was once again appealing to Ralph Lewis for funds. The caption does not mention this.

Page 15: This is another crucial document showing the movement of Ralph Lewis and of AMORC from MOS authority to TMO authority. This typewritten letter, with "Ordre Martiniste" typed as a heading, specifically names Ralph M. Lewis as a "Souverain Delegee General [Sovereign Delegate General] de l'Ordre Martiniste Traditionnel, pour la Californie et les Etats-Unis d'Amerique du Nord." The letter also established the USA as a "Grand Conseil Regional." The date is October 1939 (day omitted) and is signed by Augustine Chaboseau, Jean Chaboseau, and Lagreze. The caption correctly identifies the document as a TMO one, but the caption also says that the letter confirms "the rank and authority of Brother Ralph M. Lewis as a member of the Supreme Universal Council and Grand Master for the Americas." However, the letter does not show that Lewis was a member of the Supreme Universal Council of the Traditional Martinist Order, nor does it show that he was made a Grand Master.

Page 16: This is the all-important document which establishes Ralph Lewis' and AMORC's claim to TMO authority. Dated October 16, 1939, on TMO letterhead, the letter first names Ralph Lewis as a "Sovereign Delegate" of the TMO Universal Supreme Council, then names Lewis as TMO "Regional Grand Master" for a Regional Supreme Temple of the Traditional Martinist Order in the United States. The letter makes it quite clear that Lewis requested these favors from the Traditional Martinist Order, thus finalizing the shift from the Martinist Order and Synarchy to the Traditional Martinist Order.³⁵ The signatures on the letter are those of

³⁵ In part, the letter reads:

Nous soussigné, Augustin CHABOSEAU, SOVERAIN GRAND MAITRE et President du SUPREME CONSEIL UNIVERSEL de l'ORDRE MARTINISTE TRADITIONNEL, Après examen de la demande faite par Ralph Maxwell LEWIS, à l'effet d'établir en Californie et pour les Etats-Unis d'Amerique un TEMPLE SUPREME REGIONAL de l'ORDRE MARTINISTE TRADITIONNEL; sur rapport favorable du SOVERAIN SECRETAIRE GENERAL et GRAND CHANCELLIER du SUPREME CONSEIL de l'ORDRE MARTINISTE TRADITIONNEL; en vue de la décision prise en faveur de Ralph Maxwell LEWIS par le SUPREME CONSEIL UNIVERSEL de l'ORDRE MARTINISTE TRADITIONNEL...

[Note: the erratic capitalization appears thus in the original.]

Augustine Chaboseau, Georges Lagreze, and Jeanne Guesdon. Jean Chaboseau's signature does not appear. An examination of the letter on page 17, suggests that appointing Ralph Lewis as a Regional Grand Master of a TMO Regional Supreme Temple was primarily the work of Georges Lagreze.

Page 17: This letter from Lagreze is a report to Ralph Lewis regarding Augustine Chaboseau's stepping down from active participation in Traditional Martinist Order activity and establishing Lagreze's power to act on Chaboseau's behalf. The letter is not countersigned by A. Chaboseau and is dated October 23, 1939, only seven days after the vital letter of Lewis' TMO Grand Master empowerment, which indicates Lagreze's importance in granting Lewis TMO authority. Because the photographic reproduction has reduced the letter to fit on the page, much of the letter is difficult to read. However, the letter does appear to be exactly what the caption says it is—Chaboseau's swan song in the Traditional Martinist Order.

Page 18: Lest any doubt should exist as to Lagreze's TMO authority, this photocopy clearly shows that Lagreze was confirmed by Augustine Chaboseau as a Principal Inspector of the Traditional Martinist Order and as a Legate of Chaboseau's for the USA, meaning, apparently, that Lagreze had a free hand in TMO development in the United States. The TMO document states that Chaboseau has examined Lagreze's OM documents on which the signatures of Papus and Teder appear; these documents name Lagreze as a General Inspector, Principal Inspector and active member of the Supreme International Council of, "the Order," by which is meant the (Masonic) Martinist Order of Lyons. Chaboseau does not mention seeing Lagreze's MOS documents, which he certainly must have held if he was, indeed, a "Sovereign Grand Master Substitute" in the MOS as per his signature on the initiation document on page 5 of this book.

What Chaboseau did was to "maintain" Lagreze's OM appointments in the Traditional Martinist Order, i.e., change Lagreze from OM obedience to TMO obedience by reappointing him to the same offices in the TMO. It is not clear why Lagreze would want to move his membership and obedience from either the OML or the MOS, unless he saw greater opportunities in the TMO than he did in the two older Martinist bodies. The photo caption is fairly accurate, except that it assumes an identity between the OM and the TMO when no such identity existed.

Page 19: This letter from Lagreze, dated August 25, 1945, is important because it is the foundation of AMORC's TMO extension into Canada and South America. Previous to this letter, the AMORC/TMO had authority only in the United States. Lagreze merely asked Ralph Lewis, "Do you think that we could extend our activities to South America...or would you be willing to organize the work as well for South America as for Canada where you could have Provincial and Regional Councils under your jurisdiction?" Lagreze had but to ask.

Having now switched obedience from the two older Martinist Orders, Lagreze now complains of "false organizations" of Martinists that are not recognizing the TMO or "do not know" the traditional "filiation" of Chaboseau. However, Lagreze does not identify which Martinist organizations he means. This complaint appears to be Lagreze's way of establishing the TMO "ascendency" over the two older organizations. If so, he was being disingenuous.

A very important paragraph is the second one in which Lagreze thanks Ralph Lewis for sending him "diplomas, cards and discourses for the MARTINIST ORDER (*sic*)."

This shows the influence that the American TMO (which, like the Swiss Grand Lodge of the Martinist Order and Synarchy, had not suffered the ravages of war) had on the French TMO, a situation in which the created supported and influenced the creator.

The photo caption describes the letter as "authorizing" Ralph Lewis to extend TMO activity to Canada and South America, but, in fact, the letter doesn't grant authority, it only asks a question. The caption also points to the line in the letter about unnamed "fraudulent" Martinist Orders, suggesting that only the Traditional Martinist Order was *the* legitimate Martinism. Such a claim by the TMO cannot be substantiated.

Page 20: This is an English translation of a French letter with typed TMO letterhead and dated January 1940 from Lagreze and Jeanne Guesdon, warning "Delegates, Inspectors, and Presidents of Colleges" to be on the alert against Martinist groups that "pretend to continue the work undertaken by the Martinist Supreme Council founded in 1890." The letter claims that such Orders have modified Martinist ritual and tradition, although no specifics are given. No specific Orders are named, but the implication is that any Martinist Order other than the Traditional Martinist Order is not legitimate, a claim which cannot be substantiated. The photo caption fairly accurately describes the letter, except that it says the letter's date is March 1, 1940 when January 1940 appears clearly on the letter.

Page 21: This letter from Lagreze (who signs himself as Grand Master of the "Elected [*sic*] Cohen Knights)," dated November 12, 1945, grants to Ralph Lewis rights to establish the "Elus-Cohens de L'Univ[er]se]" in the USA. The first two sentences of the letter suggest that Ralph Lewis had written to Lagreze requesting such permission. However, Lagreze indicates that he does not have the necessary rituals, that the rituals must be translated, and that they must be revised. No evidence is presented that Ralph Lewis was ever initiated into, established, or worked this "Elus-Cohens" body.³⁶ Typically, Lagreze's letter also contains a plea for money (75 dollars, a considerable amount in 1945) and ends with an encouragement to send the money quickly. The photo caption fairly accurately describes the letter.

Page 22: This photo shows a December 13, 1976 TMO initiation document for Raymond Bernard in which Ralph Lewis is identified as Sovereign Grand Master of the TMO, *sans* the Chaboseaus and Lagreze. How Lewis' assumption of that office came about has already been described. The document also gives Bernard's authority to "reestablish" the Traditional Martinist Order in "French-speaking countries." The document further claims that Ralph Lewis was given permission by A. Chaboseau to succeed H. Spencer Lewis as Sovereign Grand Master of the TMO. Such permission could not be given, as H. Spencer Lewis was never a Grand Master (much less a *Sovereign* Grand Master) of the TMO. The document additionally claims that the AMORC/TMO is directly descended from Louis Claude de Saint-Martin and the original Supreme Council, when, in fact, the TMO was founded by Augustine Chaboseau in 1934. Actually, authentic Martinism depends upon *The Initiation* transmitted via an unbroken line of

³⁶ Which is just as well. The "Elus-Cohens" uses Masonic rituals, grips, and passwords, something that AMORC had always carefully avoided in order to avert problems with regular American Freemasons. The last thing Lewis needed was the wrath of the American Masonic Grand Lodges, who would view Elus-Cohens activity as "clandestine Masonry" and who could cause considerable grief for AMORC by branding AMORC as "clandestine" Masonry and prohibiting AMORC membership for regular Masons. Indeed, the Masonic Rosicrucian Society does proscribe AMORC membership for its members (an odd and inexplicable proscription, since the American Masonic Rosicrucians do not have and never claimed to have authentic Rosicrucian connection; the Societas Rosicruciana in Civitatus Foederatis—the Masonic Rosicrucians—has always claimed to be nothing more than a scholarly and literary body). The MOS American Grand Lodge currently operating in America will eventually have to face the problem of its illicit Masonic activity.

"filiation," not on a relationship to the Supreme Council of Dr. Gerard Encausse. The photo caption fairly accurately describes the document.

Page 23: This photo shows a May 16, 1959 letter confirming a meeting with Ralph Lewis from someone who signs himself as "Sovereign Grand General Delegate" of the "Martinist Order of the Elus-Cohens." The signature is not legible. The "Martinist Order of the Elus-Cohens" is a modern continuation of Martines Pasqually's "Order of Elus-Cohens." After Pasqually's death in Haiti, J.B. Willermoz, who had been left in charge of the Elus-Cohens in France, saw the Elus-Cohens gradually fade away because of lack of Pasqually's enlightened leadership and because Pasqually had not left all the Elus-Cohens materials with Willermoz. To prevent its total loss, Willermoz attached the remaining degrees of the Elus-Cohens to a Masonic rite which he headed. From these actions emerged later the "Knights Beneficent of the Holy City" and "The Martinist Order of the Elus-Cohens," a Martinist body that is interested in Pasqually's "operative way" (i.e., magical ceremony) as opposed to "the way of the heart" (i.e., prayer and theurgy) as established by Saint-Martin.

The letter implies that Ralph Lewis is a member of that Order and that there are other Elus-Cohens Members to be met. Interestingly, the letter addresses Ralph Lewis as a "Regional Supreme Grand Master," not the "Sovereign Grand Master" as Ralph Lewis began to sign himself after the Chaboseaus and Lagreze passed from the scene. There is no internal evidence that the letter is authentic, although it probably is. The photo caption describes the letter as an "official communication" requesting an appointment from Ralph Lewis, when, actually, the document is only a personal letter confirming an appointment already made by telephone.

Page 24: The photos in the book come to an end on page 23. Pages 24, 25, and 26 are identical one-page histories of Martinism in the English, French, and Spanish languages respectively. The histories are written as seen by AMORC's TMO. The entire episode of the TMO troubles after the death of Augustine Chaboseau is omitted, and the history reports that Ralph Lewis received direct authority from the "Martinist Order in Europe" rather than from A. Chaboseau and G. Legreze of the Traditional Martinist Order. The history implies a transition of authority from Augustine Chaboseau to Ralph Lewis, when, in fact, a transition of Sovereign Grand Master power and authority from Chaboseau to Lewis never

occurred.

Conclusion

Thus we come to the end of the examination of the relationship between the Martinist Order and Synarchy and the Traditional Martinist Order. Parts of this examination have been constructions based upon documents available from AMORC and from the files of the author. Should further evidence come to light, it, too, will be examined and included in future histories of Martinism.

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- Webb, James. *The Occult Underground*. LaSalle, Illinois: Open Court, 1974. Rpr. 1988.



Martinist Excerpts

McIntosh, Christopher. *Eliphas Levi and the French Occult Revival*.

"The true initiates who were Etteilla's contemporaries, the Rosicrucians, for example, and the Martinists, were in possession of the true Tarot...." [quoting Eliphas Levi]—p. 148.

Waite, Arthur Edward. *The Brotherhood of the Rosy Cross*.

"...The Rosy Cross [was] known in common parlance and [was] identified...under the generic name of Martinism." —p. 530.

"The process [of persecution by Russian police] was directed nominally against the Martinists...."—p. 546.

Cadet-Gassicort, C.-L. *Le tombeau de Jacques deMolay* (Paris, 1797).

"Of these mysterious initiates—now become numerous, bold, conspiring—all [conspiracy] was born: Jesuitism, magnetism, Martinism...."—p. 91.

Mackenzie, Kenneth. *The Royal Masonic Encyclopaedia*.

Article: "Martinism"

"The Martinists were mystics and believed in the possibility of communicating with spirits of the ultramundane spheres."

Article: "Saint-Martin, Louis Claude De."

"His system was introduced into Russia and the Martinist Lodges were ever held in high esteem."

Blavatsky, H.P. *The Secret Doctrine*.

"...The Astral Light, with which the ancient priests were perfectly well acquainted, though the name 'Astral Light' was invented by the Martinists." —Volume II, p. 62.

Sadhu, Mouni. *The Tarot*.

"In some West European countries, we can still encounter some Martinist initiates. But only if we ourselves are also members of that mysterious Order. For otherwise, we cannot see their signs of recognition, nor understand the words they speak in order to find brother initiates." —p. 269.

Webb, James. *The Occult Underground.*

"Martinist doctrines...were introduced into both Russia and Poland, where they were combined in the Lodges with alchemical symbolism."—p. 249.

Waite, Arthur Edward. *The New Encyclopaedia of Freemasonry.*

Article: "Acacia"

"But on the continent of Europe, in the old places of Lyons, under the auspices of Martinism, there were those who had eyes for symbolism and they saw clearly."

Spence, Lewis. *An Encyclopaedia of Occultism.*

Article: "St. Martin, Louis Claude de"

"As a philosopher, St. Martin found a host of disciples..., these gradually...acquiring the name of 'Martinists.'"

Coil, Henry Wilson. *Coil's Masonic Encyclopedia.*

Article: "Martinism"

"His followers were styled *Martinists* and the philosophy of *Martinism* held that man, in one aspect, was a microcosm of the universe and, on the other side, the mind and reflection of God."

Mackey, Albert G. *Encyclopedia of Freemasonry.*

Article: "Martinism"

"The Degrees of Martinism abounded in the reveries of the Mystics."

Howard, Michael. *The Occult Conspiracy: Secret Societies—Their Influence and Power in World History.*

"By the end of the eighteenth century Freemasonry, Rosicrucianism and Martinism were flourishing in...Russian society..."—p. 98.

"[Czarina] Catherine had outlawed the Martinists in the wake of the French Revolution because she resented their radicalism."—pp. 99-100.

"Early in his reign [Czar] Alexander lifted the prohibition of the Martinists and he actively supported the role of the secret societies in political life."—p. 101.

Webster, Nesta H. *Secret Societies and Subversive Movements.*

"Cagliostro also formed a link with the Martinistes...It was the Martinistes who—following in the footsteps of the Rosicrucians—had suggested...the device of presenting Christ as an 'Illuminatus....'"—p. 233.

Cooper-Oakly, Isabel. *The Count of Saint-Germain.*

"Investigation proves [the Count of Saint-Germain] to have been connected with...the 'Knights of St. John the Evangelist from the East in Europe,' also with the ...'Knights of Light,' and with various other Rosicrucian bodies in Austria and Hungary; and also with the 'Martinists' in Paris."—pp. 151-152.

APPENDIX A: THE AMORC IMPERATOR CONTROVERSY

Founded by Harvey Spencer Lewis in 1915, AMORC (Ancient Mystical Order Rosae Crucis) is, in terms of wealth and membership, probably the most successful Rosicrucian organization in the history of occult movements. The Order mostly offers its teachings and initiations by mail, and the majority of its members are "Home Sanctum" (mail-order) members, but the AMORC also has active lodges and groups throughout the world. Its history is too long and complex to detail here. A detailed, objective, scholarly history of AMORC has not been written. Ralph Lewis' biography of his father, *Cosmic Mission Fulfilled*³⁷, contains much information regarding the early days of AMORC, as does H. Spencer Lewis' history of the Rosicrucians in his *Rosicrucian Questions and Answers*. However, the reader needs a considerable amount of background knowledge and discernment to ascertain the difference between AMORC tradition and documentable history. For example, Lewis' story about "Mrs. May Banks-Stacey" passing on Rosicrucian papers and American Rosicrucian authority to him is doubted by many because she has proved so elusive—there are no records concerning her. Even the photograph of her in AMORC's *The Rosicrucian Manual* is said (by Clymer, whose testimony might be tainted) to be of an actress portraying her. Lewis' "Rosicrucian Manifesto" of 1918 indicates that at least some of the AMORC teachings were received by a method that is today known as "channeling." The AMORC has constantly suffered opposition, typical of which is that from Paul Masson who is quoted by Raymond Bernard³⁸ (page 35) in *The Great Secret of Count Saint-Germain*:

"I know of only two [Rosicrucian Societies] that are still functioning [in America], i.e., the AMORC (Lewis Spencer's very, very spurious order), now carried on by his heirs...."

(Mokelumne Hill, California: Health Research).

Nevertheless, whether or not Lewis had any Rosicrucian authority in the early days of AMORC (i.e., before 1934), he certainly had

³⁷ available from AMORC Books and Supplies/Rosicrucian Park/1342 Naglee Avenue/San Jose, CA 95191. (408) 287-9171)

³⁸ This "Raymond Bernard" is obviously *not* the Raymond Bernard who was for many years the AMORC Legate for Europe.

French Rosicrucian connections after the 1934 F.U.D.O.S.I. convention. The AMORC had (and has) many critics, but a case could be made that the controversy regarding AMORC's Rosicrucian authority exists primarily because the organization has been so important in the world-wide occult movement.

After H. Spencer Lewis' death in 1939, his son, Ralph, became Imperator, a position which he held for life. After Ralph's death, Gary Stewart was elected by the AMORC corporation Board of Directors to be the Imperator (in legal terms, president of the corporation).

Gary Stewart's rise to the Imperatorship of the world's largest and most successful occult organization was meteoric. According to an undated anti-Stewart letter from one who signs the name "Operasus," Stewart's AMORC career is summed thus:

1—in the early 1980s, Gary Lee Stewart moved to Rosicrucian Park at San Jose from Fresno, California where he held an office in a Fresno AMORC body;

2—his employment at Rosicrucian Park was as an "adjustment clerk"; at the Park, he befriended Ralph Lewis, who had no children, and thus had no heir who might be eligible for the Imperatorship after Lewis' death;

3—Stewart soon was transferred from "adjustment clerk" to a place in AMORC's Public Relations department, a position that would ensure high visibility since he was assigned to the Courier Car, meaning that he would travel the country to the AMORC lodges, giving lectures and selling AMORC supplies;

4—as it turned out, even though the Courier Car was (reportedly) a dreaded job and even though it lost money, it was a favorite project of Ralph Lewis; thus, Stewart was in a favored position;

5—after Grand Master Robert E. Daniels retired (supposedly forced to retire because of unpopularity), Gary Stewart was appointed to the office of English Grand Master; he was supported in this appointment by Cecil Poole, an AMORC "patriarch" who was close to both H. Spencer Lewis and Ralph Lewis;

6—with the friendship and support of Ralph Lewis and Cecil Poole, Stewart was appointed to the AMORC board of directors;

7—when Ralph Lewis died in early 1987, Gary L. Stewart seemed the natural choice for Imperator; he had been admired, respected, and trusted by the two great names in AMORC, Poole and Lewis; he was young, educated, a good speaker, and had risen rapidly through the ranks to a Grand Mastership and an appointment to the AMORC corporate board;

8—thus, in 1987, Gary Lee Stewart became Imperator of AMORC.

However, as Grand Master and then as Emperor, Stewart instituted certain changes which began to generate powerful opposition. Ralph Lewis, a fixture and stabilizing force at AMORC, had been surrounded with long-time friends and AMORC Rosicrucians, all of whom accepted relatively modest salaries from AMORC and all of whom lived somewhat frugally. The first of the major changes Stewart made was to also surround himself with his own friends, and he made certain that they—and he—received the increased salaries that he considered to be proper for such positions. Self-appointed salary increases are always met with anger and skepticism, no matter what the circumstances, as Stewart discovered. Also, to bring in friends and supporters means that others who hold key positions must be fired. The firings resulted in panic, which resulted in resignations and in “a parade of Supreme and Grand Lodge officers,” as the “Operasus” letter says on page 3.

By 1990, AMORC was suffering from considerable internal turmoil related to the activities of its new Emperor. What to do? was a question Stewart had to decide. In the background of the turmoil (but not necessarily the cause of it, even though Stewart had his suspicions) was Christian Bernard, who, many believed, should have been the Emperor, not Stewart. Bernard’s father, Raymond, had been a close friend and confidant of Ralph Lewis, and had served as French Grand Master, then as “Legate for Europe” and a Director on AMORC’s corporate board. Christian Bernard had not only been a “cradle Rosicrucian,” he had actually entered the Order as a teenager, long before the normal AMORC legal age of entry (18). Thereafter, he had held many positions in the French Grand Lodge, and he had done well in each. In the 1970s, Raymond took the position as Legate and Christian became French Grand Master, at which he was quite successful, as demonstrated by a dramatic increase in French Grand Lodge membership. While Christian Bernard’s role in the controversy is neither clear nor established, it does appear that Stewart believed that, somehow, Christian Bernard had to be appeased to help quell the troubles. Stewart probably believed that Bernard merely wanted recognition, and to satisfy that need, Stewart thought that the Traditional Martinist Order of AMORC might be the method of satisfaction. The TMO (which had little money and little prestige in AMORC) held no attraction for Stewart, and an idea came to him—Bernard could be appeased by offering him the Sovereign Grand Mastership of the AMORC/TMO. To accomplish this, on Tuesday, April 3, 1990, AMORC Emperor Gary Stewart convened a meeting of the AMORC Grand Masters in Edinburgh, Scotland (Stewart was fond of travel). Notes of the meeting were taken, reportedly by Peter Bindon, who had been

appointed to the AMORC Supreme Grand Lodge by Stewart. The notes show, at item #5, that approximately two weeks prior to his removal as Emperor of AMORC, Stewart resigned from the office of AMORC/TMO Sovereign Grand Master and handed the title and office over to Christian Bernard. The last sentence of item #5 says: “All present accepted Gary’s resignation and endorsed his nomination of Christian [Bernard] to the position of Sovereign Grand Master.” The purpose of the resignation is not made clear in the notes, but one AMORC member suggested that the notes do not show the pressure Stewart was under; the AMORC member also suggested the obvious—that the purpose of this resignation was to “buy time” so that Stewart could gain control of the AMORC problems. However, appeasing the opposition is not the way to forestall problems; such action can be seen as another example of Stewart’s leadership miscalculations.³⁹

Thereafter, Stewart did not remain long as AMORC Emperor, nor was his term of office peaceful. Far from it. In fact, any new Emperor would have faced the almost impossible task of taking over a Rosicrucian body whose two previous charismatic leaders not only represented the stability of family lineage, but who also were well-liked, highly respected, and, having known the legendary figures of 19th French century occultism, were themselves legendary. Upon becoming Emperor of AMORC, Stewart automatically had a number of strikes against him:

- Stewart was not a life-long AMORC member, i.e., was not a “cradle Rosicrucian,” as, for example, was Christian Bernard. Many AMORC members, both at Rosicrucian Park, and elsewhere, resented his comparatively short and, to them, undistinguished membership record; worse, the presence of Christian Bernard was a constant destabilizing force, even if only for comparison;

- Stewart was too young—AMORC members needed and expected a patriarch for their Emperor, not someone who looked young and who wore casual clothes to Rosicrucian Park. With a youthful face, hairstyle, and demeanor, Stewart had no clue that, for an Emperor, youth was not an advantage;

- Stewart rose too rapidly through the ranks, and his installation as Emperor came as a surprise to many—too many, including the powerful, intelligent, and charismatic Christian Bernard who had inherited AMORC activities in Europe from his

³⁹ The photocopy of the notes is in the archives of The Martinist Information Service. The notes appear authentic and have not, so far, been repudiated by the parties concerned.

father, Raymond; Stewart was later to claim that Christian Bernard had "planned" his ouster; circumstances suggest the possibility that this charge was at least partially correct, especially in the overnight speed of the preparation of the legal documents needed to oust Stewart; long legal papers which would have taken weeks to assemble were ready almost immediately; a case could be made that they were arranged weeks in advance, and Christian Bernard might have been the very person to see to it that such advance preparation was accomplished;

- Stewart—who holds an MBA—apparently decided to treat his ascendancy to power as a corporate takeover which would require a "shakeup" in command. While this approach would work in a business whose foundation was economic, the formula would prove disastrous in an organization whose foundation was cooperation, good will, and respect. The list of those who were fired or who left under duress were the very ones who could have provided smooth transition support for Stewart and who would be the very ones Stewart would need to make his Imperatorship work: a major loss was Lamore Kilgore, the respected and well-known Rosicrucian who was also Vice-President of the AMORC corporation; then followed the Supreme Secretary, the Grand Secretary-Treasurer, two Directors of Personnel, the Director of Public Relations, the Director of Purchasing, the Comptroller of AMORC, the Grounds Supervisor, the Supervisor of the Registration Department, several accounting department personnel, all the personnel of the Computer Department, the Supervisor of Special Services, the Grand Master's Secretary, and many others; obviously, the exodus created a sense of alarm and an atmosphere of dread among the remaining employees at Rosicrucian Park; the foundation of the empire was crumbling, and many saw in the Imperator the cause of the crumbling;

- Stewart allegedly began spending AMORC money on what his opponents perceived to be personal frivolities, including office renovations, a personal meditation room, and travel; indeed, Stewart was often gone from Rosicrucian Park for months at a time...or so his opponents claimed. Among his other proposed expenditures: a new magazine, *Heterodoxy*, for non-AMORC members and the addition to AMORC of non-mystical teachings such as health care and retirement investments (books on such topics are found on page 23 of the 1990 *AMORC Books and Supplies* catalog; they have been removed in subsequent editions);

To replace his rapidly-dwindling staff, Stewart brought in people whom he knew and trusted, including Antonio de Nicolas whose alleged connection with the Unification Church apparently

was the final straw. A vilification campaign against Stewart had already begun, headed by one or more persons in the AMORC Hierarchy (high-degree members), and the eight now-infamous "Hierarchy Letters" began to be circulated. The first Letter carries the date of December 1, 1987; letter #2, dated December 27, 1987, lists eight concerns. Finally, a document dated June 1, 1990 entitled "The Rosicrucian—Unification Connection" by "J. Sairam" appeared. Written in the breathless, urgent style of "there's a conspiracy to take over the world" literature, the document attempts to show a conspiracy among the Knights of Malta, the Unification Church, and the AMORC, and the writer accuses Stewart of being a tool in the hands of the Unification Church which was planning to take over AMORC—to quote from the document:

...a world wide 'Unification' plot, in which a peaceful worldwide fraternity, and all the teachings and land holdings associated with it, were caught up...to set it up as a front for the worldwide movement of Mr. Sun Myung Moon and his political connections.

This document—accurate or not—sounded the death knell for Stewart's already-troubled Imperatorship, and the ten Grand Masters of AMORC's ten jurisdictions gathered to confer. Stewart apparently was planning to transfer a large amount of money to the Grand Lodge of Spain, supposedly having been told by DeNicolas that the government of Spain would grant AMORC tracts of free land if an independent Grand Spanish Lodge of AMORC would be established. The money would be moved to Spain under the abbreviation of "GLS," or "Grand Lodge of Spain." However, the Grand Masters noted that "GLS" could also mean "Gary L. Stewart," and, believing that Stewart was possibly in the process of embezzling AMORC monies, the Grand Masters, acting as AMORC's corporate officers, fired Stewart as president of the AMORC corporation—and, therefore, as Imperator. The Grand Masters, still acting in the capacity as officers of the AMORC corporation, then filed legal proceedings designed to make the ouster permanent. The necessary legal documents mentioned earlier were produced, and Stewart found himself being escorted off the premises of Rosicrucian Park by the police; his supporters received similar treatment. As could be expected, there was unrelenting and vicious animosity in the form of letters, charges, and counter-charges. Suits and countersuits were filed, but eventually the California Court which held jurisdiction ruled that the "Board of Directors" of the legal entity called AMORC had, under California law, the right to remove the Board President,

Stewart. Legally, that settled the question, and the Board of Directors (the Grand Masters) elected and installed Christian Bernard (of Paris) to be Emperor. However, for many AMORC members, there is the occult question as to who is truly the actual Emperor of AMORC and the Sovereign Grand Master of the TMO. Many felt that these positions are held "for life" and cannot be affected at the discretion of subordinate Grand Masters or by the decision of legal and court proceedings. Many loyal AMORC members of many years standing, believing that the Emperorship was, indeed, *ad vitam* supported Stewart during the difficulties and suddenly found themselves ousted from the Order, their Monographs (monthly Rosicrucian teachings) stopped, and their dues receipts withheld (which prevented them from attending AMORC meetings). Other AMORC members remain quiet to protect their memberships, but privately do not accept Christian Bernard as the true Emperor. However, the AMORC Constitution does *not* state that the Emperorship is *ad vitam*, and, in fact, clearly establishes the power of the Board to remove the Emperor for cause. However, the life-long terms of both Lewises set the precedent. Furthermore, as Stewart's supporters point out, legalities, whether in the California Courts or in the AMORC Constitution, cannot supersede the occult or metaphysical laws governing the Head of an Order. That is, Stewart's supporters ask: while the Head of an Order can resign and relinquish power, can the office and its power be taken away by his subordinates? Their answer is, "No."

Dorothy L. Stewart issued an open letter to all AMORC Rosicrucians (May 10, 1990) detailing the events as the Stewarts saw them. According to this letter, complete documentation is available from the Stewart's attorneys: Maynard Law Offices, 1475 South Bascom Avenue, Suite 115, Campbell, CA 95008; telephone: (408) 559-8990. AMORC has countered by offering, at a cost of \$150.00, transcripts of the court proceedings which confirmed Stewart's dismissal.

Once begun, hysteria has a way of maintaining itself. Soon after Bernard's installation as Emperor, rumors began circulating that he was in some kind of legal difficulty with French authorities over matters of money. There is currently no evidence to support the allegation. Further, recently (December 1991-January 1992), the specter of conspiracy again appeared—a letter, supposedly from a Hierarchy member, was circulated among AMORC members claiming that now Scientology was attempting an AMORC takeover.

Meanwhile, Stewart, to counteract the measures taken against him, founded the "Ancient Rosae Crucis" (ARC) and activated his

own branch of the "Militia Crucifera Evangelica," an organization that served both Lewises as a "protective army." Founded along the lines of the Jesuits (the "Vatican's army"), the Knights of the MCE pledge personal allegiance to the Emperor and see to it that the Order is protected in whatever manner needed. While the MCE seems threatening, and while it could very likely *be* threatening, it generally served in the area of propaganda defense. Stewart has been busy speaking to AMORC members in various AMORC bodies along the East coast, but his future and the future of his efforts are uncertain. In 1990, Stewart founded the "Traditional Martinist Order of the U.S.A., Inc." For more information about Stewart's Martinism, see the Chapter on Martinist Orders currently operating in America. See also Appendix B which follows.

There is no doubt that both AMORC's economic foundation and its reputation as a metaphysical school have been damaged by these difficulties. A sign of AMORC's weakened economic foundation is the lack of AMORC's famous advertising,⁴⁰ once ubiquitous, now rarely to be seen. The new legal Emperor of AMORC is Christian Bernard of Paris, France—for the first time, the world-wide organization does not have an American Emperor. Bernard's responsibilities are enormous, for he must (a) reestablish AMORC's leadership credibility among AMORC members, (b) reestablish AMORC's financial basis, and (c) overview, update, and, without changing their essence, modernize AMORC's system of monographs which suffer from 1920s and 1930s language and illustrations. The challenge for Bernard is Promethean—but whether he is AMORC's Prometheus or Mary Shelley's Prometheus only the future can tell.

⁴⁰ Who can forget the two most famous ads, *A Split Second In Eternity* which shows a man being crucified on a stone cross, a bolt of lightning striking his forehead; and *Secrets Known to a Few* which shows the dusty, old cobwebby locked book surrounded by mysterious alchemical retorts? In 1974, at AMORC's regional convention, then Grand Master Chris Warnken personally told me [Trophimus] that the drama and visual impact of these ads brought in thousands of inquiries and memberships.

APPENDIX B: THE TMO PROBLEM

Since the AMORC/TMO is not recognized because of a break in its the Line of Filiation, the question arises: is the TMO/USA legitimate through an unbroken Line of Filiation? Because both TMOs are tightly bound together, Stewart's TMO cannot be discussed without again examining Bernard's TMO.

According to rumors being circulated among non-TMO Martinists, the installation of Gary Stewart as TMO Sovereign Grand Master was done by the New York Heptad. If this were correct, there would be a problem with Heptad officers installing a Grand Master, a rite normally performed by another Grand Master, a Supreme Council, or a Council of Unknown Philosophers or SII Initiators. Hence, the legitimacy of the installation has been questioned by at least one MOS Grand Master who believes the reports to be true. *However*, "Christopher," a New York Martinist, writes: "Gary told me that he was, in fact, installed by Olive Asher, Grand Recorder of the T.M.O. in San Jose, c. May/June, 1987. The officers, of course, would have been from the Grand Temple there, not the N.Y. Heptad." This statement appears to be more likely, since the story is also reported from other sources and since Stewart would probably not travel to New York to have an Installation that could just as easily occur in the Supreme Temple in San Jose, California. Olive Asher was once Grand Recorder of AMORC's TMO. As will be seen shortly, she knew nothing of Martinism's requirement of an unbroken Line of Filiation from Saint-Martin or of the requirement of the Fourth Degree for valid Initiation. Olive Asher did not hold the Fourth Degree, and to be "installed" by her actually meant nothing.

The TMO/USA members (and Stewart) also claim that Stewart was never removed as Sovereign Grand Master of the AMORC/TMO, and that, therefore, the office was still his, even if he had been ousted from the AMORC Imperatorship. Strictly speaking, the claim is quite true—Stewart was *not* removed as Sovereign Grand Master of the AMORC/TMO...but only because he had *already* resigned the office, and a removal was not necessary. The Peter Bindon notes of the meeting Stewart called at Edinburgh, Scotland establish the fact of Stewart's resignation (assuming the notes are authentic).

A larger problem for Stewart is the question of whether or not he holds legitimate Martinist Initiation, including the Fourth Degree. The claims by Stewart's supporters are that the documents which

would prove Stewart's legitimacy were taken to Paris by Christian Bernard.⁴¹ In fact, notwithstanding those claims, a photocopy of a letter of "regularization" for Stewart from Poole dated May 22, 1987 exists. In the letter, Poole writes: "I further attest that I had, by my personal presence, transmitted to me the Fourth Degree of Free Initiator of the Traditional Martinist Order, under full authorization of the Sovereign Council—that I, in turn, am initiating with such authority." However, the letter doesn't say that the Fourth Degree was transmitted to Stewart, although this is implied: "I, therefore, in full ritualistic and initiatic tradition, transmit to the above Initiate our traditional, unbroken, and pure lineage..." The case could be made that the phrase "transmit...our traditional, unbroken, and pure lineage" could mean all four Degrees of Martinism. Unfortunately, the statement is just vague enough to leave doubts. It is always possible that the letter is a forgery, but the signature attached to the document does appear to be Cecil Poole's.⁴² While it would have been much better if Poole had stated forthrightly that Stewart received the Fourth Degree (or, "Free Initiator" as the TMO calls the Degree), the implication is that Stewart received the Fourth Degree since Stewart received an "esoteric name" as required in TMO and MOS tradition (i.e., in their tradition, the esoteric name is given only with the Fourth Degree). Luckily for Stewart, Poole also provided Stewart with a "Certificate of Free Initiation" which clearly states that Stewart received the Fourth Degree. The document is dated May 22, 1987 and does not appear to be a forgery. Photocopies of both documents are in the archives of The Martinist Information Service. The problem that these documents do not solve is—did *Cecil Poole* hold the Fourth Degree?

According to a photocopy of a carbon copy of an April 16, 1945 letter from Ralph Lewis to Jeanne Guesdon, both Cecil Poole and Orval Graves were to receive the TMO "Free Initiation" (or, Fourth Degree) from R.M. Lewis and then be placed on the TMO Board of Directors.⁴³ The difficulty of this "documentation" is immediately

⁴¹ The *original* of Stewart's document may be in Paris, but a *photocopy* of it is in the archives of The Martinist Information Service. Probably what is meant by Stewart's supporters is that Cecil Poole's Fourth Degree certificate cannot be located. The misinformation is an example of the confusion that exists in the TMO/USA.

⁴² That is, the signature matches signatures of Poole's on letters in the archives of The Martinist Information Service.

⁴³ Of course, Lewis held the Fourth Degree from Victor Blanchard. A photocopy of his Fourth Degree certificate is in AMORC's *Martinist*

obvious—the letter is only a photocopy of an unsigned carbon. Verification of the authenticity of the letter is very difficult, if not impossible, and, therefore, the letter could easily be a forgery. On the one hand, it seems impossible that Ralph Lewis would allow Poole to serve on the Board of Directors of AMORC's TMO without being a "Free Initiator"; but, on the other hand, Ralph Lewis did allow such things to happen in AMORC, especially in relation to his TMO, in which he held very little interest. The bad news for Stewart's TMO is simply this: to date, no SII document for Poole has been found, and the letter which attests to his Initiation is only a photocopy of an unsigned carbon copy. This is flimsy evidence, indeed, upon which to build a Martinist Order.

Is there alternate evidence other than a Poole SII document that might support Stewart's Martinist regularity? Unfortunately, the answer is—No. A letter from Christian Bernard, dated June 7, 1989, does acknowledge Poole's Initiation of Stewart (page 1). Later in the same letter (page 4), Christian Bernard includes the following Filiation Line: "Chaboseau/Papus—>Teder—>Lagrèze—>R.M. Lewis—>C.A. Poole—>G.L. Stewart—>C. Bernard."⁴⁴ The same Line also shows Papus Initiating V. Blanchard, who in turn Initiated both H.S. Lewis and R.M. Lewis. At the time of the letter, no doubt as to Stewart's Fourth Degree "regularity" existed, especially since Christian Bernard's own Line of Filiation depended upon Stewart's. Yet, Bernard's letter cannot be offered as genuine "evidence," because it could be argued that Bernard acknowledged Stewart's regularity simply because his (Bernard's) own regularity depended upon it. Opponents to Stewart can still point out that the uncertain link in the chain is Cecil Poole, for whom no SII document exists. Photocopies of Bernard's letters are in the archives of The Martinist Information Service. The conclusion isn't very comforting for Stewart's TMO: there is no doubt that Poole gave Stewart a "Fourth Degree," but who, if anyone, gave Poole the Fourth Degree?

Another problem is that no one in the AMORC/TMO seems to

Documents book.

⁴⁴ Bernard's Line of Filiation shows that the TMO's Line—if it, indeed, has one—is from Papus, not Chaboseau, who is linked to Papus only with a slash. Obviously, no one at the time noticed this detail, nor has it yet been noticed, for all along, the TMO has been claiming Chaboseau as a direct source. Bernard's assumption is that Cecil Poole held the Fourth Degree. But, maybe he didn't, since, as yet, no document has been produced to prove the fact. Lately, Bernard has taken to claiming that the TMO was founded by Saint-Martin, if not by Martinez de Pasqually, himself.

have even been aware that a Line of Filiation and its Fourth Degree Ritual were required or even existed. It is true that now both the AMORC/TMO and the TMO/USA have a Fourth Degree, but without a Line of Filiation, possessing a Fourth Degree means nothing. Again, "Christopher," SI, writes:

"It is my understanding, combining statements and letters [made and written] by both Gary Stewart and Cyril Esty, successor to Olive Asher, that a Ritual was indeed discovered, worked, and later withdrawn. It was supposedly found and translated by one Rene Tully, who, I believe, was a Past Master of AMORC's Sunrise Chapter, Long Island, NY. The Ritual itself was ostensibly written by none other than Raymond Bernard, but lacked the proper words and signs necessary to fulfill its function. ...Cy Esty did say, at a TMO Seminar, held in New York in September of 1989, that the 'Consecration' Ritual had been withdrawn because of the above-mentioned irregularities, but would return, corrected, 'in a year or two....'"

An examination of this TMO Fourth Degree suggests that it was Stewart himself who either wrote or revised most of the Degree. Photocopies of the Degree are in the archives of The Martinist Information Service. There is no question but that Raymond Bernard had written a "Consecration Ceremony," but how it came about reads like a comedy of errors. In a letter from Olive L. Asher, Grand Recorder of the AMORC/TMO to Ralph M. Lewis (dated March 11, 1985), Asher recounts Raymond Bernard's surprise when, in the 1950s, as he attempted to introduce the AMORC/TMO into France, he found that

"...there were other organizations of 'Martinism' that were attempting to infringe on his authority. Apparently, they had established some sort of Ritual of their own and they made claim that this Ritual was required to make a bonified [sic] Initiator."

This letter shows that the existence of an Initiator's (Fourth) Degree had been forgotten or ignored by Ralph Lewis so that even the Grand Officers of the AMORC/TMO knew nothing about it. It is difficult to believe that Raymond Bernard would not have received the Fourth Degree of Initiator from Lewis—but clearly he had not, for Asher goes on to write:

In order to offset this problem Frater Bernard wrote a

special Consecration Ceremony, with your approval, which consecrated any officer who would be involved in an Initiation Ceremony.

Thus, to counter the charges from the Ordre Martiniste of Paris, Raymond Bernard simply wrote a "ceremony" to pass on what he did not have—the Martinist Fourth Degree of Initiator. The impossibility of these proceedings apparently never occurred to anyone and casts serious doubt on Poole's actually receiving a Fourth Degree—for if Lewis later neglected to make an SII of Supreme Legate and TMO Grand Master Raymond Bernard, why would he earlier bother make an SII of Cecil Poole? It is a vexing problem.

Asher's letter continues:

"Unfortunately, *I was not aware that this special ceremony existed* except from questions I had received from some of our members. It became apparent to me that it was important for our jurisdiction to have this Consecration available and with the approval of Mr. Piepenbrink and yourself, we wrote to Fr. Bernard and requested a copy of the Ritual. He sent a copy of it in French and Soror Renè Tully translated it to English. With your authority I then proceeded to establish a team of eligible members and we conducted the first Consecration in February, 1984, at which time I participated and was Consecrated." [emphasis added]

What we see here is that persons who did not hold the Fourth Degree or any Line of Filiation whatever used Bernard's "Consecration," believing that the mere possession of the Ceremony was enough to establish the Line of Filiation and validate TMO initiations—which, of course, it was not, could not, and did not.

Then Asher makes an astonishing statement:

"You may recall that the plan was for you to serve as the Initiator to create a continuous line of Consecrated Initiators in this jurisdiction. Unfortunately, you were ill on that day and you gave me the authority as Consecrator over the phone. We have since conducted this Consecration for 18 additional members.... At present this is considered an Honorary Initiation."

Had Ralph Lewis actually been present to give the Consecration, there is little doubt that the Line of Filiation would have been carried on through him, no matter what the form of the "ceremony."

However, that Lewis gave Asher "authority as Consecrator over the phone" merely shows the actions of persons who had no understanding whatever of Martinism insofar as to how Martinist

Initiation is passed on. The SII (which Ralph Lewis certainly and demonstrably was) cannot give "permission" over the phone to a non-initiate to confer the SII Initiation, any more than the Pope can "authorize" a layman by telephone to consecrate a Cardinal. Olive Asher was not a Martinist Initiate because she held no Filiation or valid Martinist Initiation of any kind whatsoever, so her "Consecration" was as worthless as the "permission" Lewis gave her. Had Lewis only been present and had he used the Consecration ceremony, AMORC's TMO Filiation would have been firmly and incontestably established. Of course, Asher does say that the Consecration was considered "honorary," suggesting that she realized that without Ralph, it truly meant nothing. But, under the circumstances, and if it was merely "honorary," why give it at all? What illness could have prevented Ralph from participating from such an all-important event, one that would have had vitally important and far-reaching consequences?

Despite Asher's acknowledgement that the ceremony was nothing more than "honorary," i.e., without substance, her letter concludes with a plan to begin conferring the Consecration on "Heptad officers, past Masters, Grand Councilors, Regional Monitors, and Septem Masters whenever and however possible until such time as we have Consecrated enough members in each area where Septems and Heptads are located so that it can be handled in the same manner as it is handled in France...." Thus, the blind led the blind, and the AMORC/TMO's problem was not solved.

Ironically, Asher's letter refers to the Ordre Martiniste of Paris as a "clandestine organization," indicating that it was the OM that was being accused of "infringing" upon Raymond Bernard's "authority." Asher—who thought she was a Martinist—had never even *heard* of the Mother Supreme Council of most of the world's Martinist Orders! Truly, Asher's letter is a remarkable document, one that shows that the AMORC/TMO had utterly forgotten its roots and, in the manner of AMORC's "siege mentality," had become completely isolated from the rest of the Martinist world and even from Saint-Martin himself.

What is the future of both the Bernard and the Stewart TMO bodies? For both, the first order of business should be to become "regular" by obtaining an authentic Line of Filiation. In both cases, a drawback is obvious—how to obtain the "Chaboseau" Line instead of the "Papus" line so that some relation to Chaboseau can be claimed. For the AMORC/TMO, another major problem will be how to distribute the Line of Filiation among its officers and members—assuming it can obtain a Line of Filiation. Also for both, a body of

authentic Martinist teaching will have to be found or written, a task which will require contact with a genuine Martinist tradition. The AMORC/TMO papers are derived from early MOS papers and are so heavily edited to reflect AMORC's world view that their dryness is universally acknowledged—even by their own members. Further, many of the AMORC/TMO rituals lack beauty and poetic form, especially, for example, the ceremony for introducing visiting grand officers, and, sadly, the Yeheshua Ceremony which is, as Hamlet complains, nothing but “words, words, words.” That is—to quote one AMORC/TMO member—“The meetings are *really* dull!” However, despite whatever “dullness” from which it may suffer and despite its lack of a provable Line of Filiation, the AMORC/TMO does have the best chance for survival between the two TMOs, simply because of AMORC's own well-established organization of Pronaoi, Chapters, and Lodges. Indeed, in the recent “English Grand Lodge Bulletin” (dated February 1992 and distributed with the AMORC monographs) Christian Bernard encourages AMORC members to become members of the TMO.

The new Emperor had an ideal opportunity to acknowledge the errors of his TMO's past and to proceed from there. Bernard could easily have said: (a) H. Spencer Lewis and Ralph Lewis held Initiation from Victor Blanchard, not Chaboseau; (b) Ralph later obtained a Regional Grand Mastership through Georges Lagreze from Augustin Chaboseau and rebuilt the defunct TMO upon that foundation; (c) home “initiations” were an error; (d) the Fourth Degree and Line of Filiation were, through error, lost, but would be restored from an authentic Line and then properly distributed through Grand Masters, Regional Monitors, and TMO Septem Masters; and (e) the TMO teachings would be rewritten to reflect authentic Martinist tradition. But, AMORC has always found it difficult—if not impossible—to admit error, and, unfortunately, it appears that Emperor Bernard has chosen not to correct any errors of the past, but, rather, has moved to compound them—his “Emperor's Message” in the English Grand Lodge Bulletin of February 1992 contains a hopelessly garbled “history” of AMORC's TMO. The “Message” contains so many inaccuracies, all tossed off with such utter self-confidence, that it seems impossible to believe that Bernard was consciously lying. For example:

1. “The origin of the Traditional Martinist Order lies within the work and teachings of Martinez de Pasqually....”

Fact: Strictly speaking, this is true, because the origin of *all* Martinist Orders lies within Pasqually's work with the Elus-Cohens. However, the intent of the statement is to

suggest that the TMO came directly from the Elus-Cohens—which isn't true;

2. “To study [Saint-Martin's] teachings, groups known as *Fellowships of Unknown Philosophers* were established.
Fact: During Saint-Martin's lifetime, he called his groups “Société des Intimes,” or “Society of Close Friends.”
3. “Jean-Baptiste Willermoz undertook the expansion of the T.M.O. by establishing groups and lodges where Martinism...was studied.”
Fact: Chaboseau established the TMO in 1934. Jean-Baptiste Willermoz never heard of the TMO, or even of Martinism *per se*. What Willermoz attempted to carry on was the Elus-Cohens after the death of Pasqually, and he did so by grafting the Elus-Cohens onto Baron Hund's Masonic body, the “Rite of Strict Observance,” a Knights Templar Masonic association.
4. “In 1890 the various branches which composed the Martinist Order gathered together, and a Supreme Council, consisting of 21 members having authority over all lodges throughout the world, was created.”
Fact: in 1890, there were no “various branches” of the Martinist Order, although there were individual groups and lodges scattered throughout Europe. Papus and Chaboseau created their own Martinist Order in 1890-91, and the Supreme Council consisted of ten members. The TMO itself would not be founded for another 44 years.
5. “Alas, this famous and brilliant mystic [Papus] disappeared during World War II.”
Fact: Papus died of a lung disease in 1916, during WWI (not II), while in service to France. His death is well documented, and the Ordre Martiniste of Paris holds an annual pilgrimage to his tomb. Papus didn't “disappear” during WWII, he was *buried* during WWI.
6. “Many of the leaders and members of the Martinist Order did not survive the upheaval, and because of this the Martinist Order became inactive in Europe.”
Fact: WWI did not interfere with the operation of the Ordre Martiniste. Because of persecutions during WWII by the Nazis, the French Ordre Martiniste ceased operations; however the Martinist Order and Synarchy continued to operate in Switzerland and in other countries. Martinism was never “inactive” in Europe.
7. “Due to Augustin Chaboseau's efforts—one of the three

survivors of the Supreme Council—the Order resumed its activities in 1931.”

Fact: The Order had been operating continuously in one or another of the European countries. Chaboseau, even though a member of the original Supreme Council, did not begin his own Martinist activity until 1934.

8. “In August 1934, Augustin Chaboseau, then Grand Master, conferred in Brussels, with the approval of the Supreme Council, the title of *Sovereign Legate* of the Martinist Order for the United States of America upon Dr. H. Spencer Lewis....”

Fact: H. Spencer Lewis was initiated by and received authority from Victor Blanchard who was Grand Master of the Martinist Order and Synarchy. He received the office of Provincial Grand Master, not “Sovereign Legate,” and the authority was for the Martinist Order and Synarchy, not for the “Martinist Order.” The TMO office of “Sovereign Legate for America” was held by Georges Lagreze, who was appointed to the office by Chaboseau. H. Spencer Lewis never received Initiation or authority of any kind whatsoever from Augustin Chaboseau or from Lagreze.

9. “The charters and documents accompanying the title of Sovereign Legate granted him [H. Spencer Lewis] the exclusive authority to revive the Traditional Martinist Order, which was inactive in the United States at that time.”

Fact: H. Spencer Lewis was never a member of the Traditional Martinist Order of Chaboseau, never was initiated by Chaboseau, and received no charters or documents of any kind whatever to “revive” the Traditional Martinist Order in the United States or anywhere else. The TMO was not “inactive” in the United States at the time, never having been previously established in the USA. All of Lewis’s Initiations and authority came from the MOS of Blanchard—and Lewis did nothing to promote the MOS in the United States.

10. “Thus,...the Martinist Light was able to shine and increase without interruption, under the protection of AMORC and its leaders.”

Fact: The history of AMORC’s treatment of Martinism has already been given, and that treatment constitutes the sole “protection” the movement received at the hands of AMORC’s leaders.

It may be that, as Bernard becomes aware of the errors and

misstatements in his blundering “history,” he will want to correct any indiscretions. Whether or not he does, it is not likely that he will allow the TMO to blossom beyond the parent organization, AMORC. Thus, the probable future of the AMORC/TMO is to always be hidden under the shadow of AMORC’s wing.

Stewart’s TMO lacks an authentic Martinist teaching and doctrine (and a provable Filiation), and it lacks the active support of its Sovereign Grand Master who merely sees it as a tool for recruiting people who can help in the regaining of AMORC control—surely a pipe dream if ever there was one. The TMO/USA American Grand Master is reportedly hard at work writing non-AMORC teaching papers for the American members. Given its lack of support from its Sovereign Grand Master, its lack of Filiation, and its lack of authentic teachings, the future of Stewart’s TMO is uncertain.



This Book Distributed by

**The Martinist Information Service
2644 11th Ave. #D-109
Greeley, Colorado 80631
U.S.A.**

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 - How did the first Supreme Council come about?
 - What Martinist Orders are currently operating in the United States?
 - How did the TMO of AMORC lose its recognition from other Martinist Orders?
 - What actually happened during the AMORC Imperial upheaval?
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About the Author ...

"Trophimus" is an associate professor of English at a northern Colorado university. His specialties are Gothic and Neo-Gothic literature, and he holds officerships in several scholarly and professional organizations. His Ph.D. is from Southern Illinois University at Carbondale, and his B.A. and M.A. are from the University of Southwestern Louisiana. Following the Martinist tradition established in the 1890's by Papus (Dr. Gerard Encausse), this book on Martinist topics is issued under a *nom de plume*.