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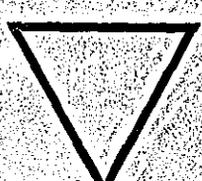
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THE AUGUST FRATERNITY

*ORDER OF THE ROSE CROSS
IN AMERICA*



... AND ...



H. SPENCER LEWIS
The Baron Munchausen of the Occult

OF SPECIAL INTEREST TO ALL
MASONS, ROSICRUCIANS, STUDENTS OF THE
OCCULT AND FRATERNAL ORGANIZATIONS

PRELUDE

Addressed to all sincere students of Mysticism and the Occult as well as to all Mystics, Occultists and Initiates who believe in the absolute functioning of the Law of Karma:

Let us suppose, by way of illustration, that about three-quarters of a century ago a Rosicrucian initiate with due warrant of lawful authority from the authentic august Fraternity established the Order of the Rose Cross in America; that as Grand Master, he taught the Great Work to others, noble and self effacing, who were always willing to work, to suffer, to die if need be, to help their fellows on the hard steep upward Path and to serve mankind; that the Rosicrucian Fraternity so founded in America has continued, without abatement, to exist to this day; that the work and the duty of carrying it on, passed from Grand Master to Grand Master, from teacher to teacher, all noble men, each of whom with unselfish devotion, in turn, served their fellow-men and passed on from this plane of life; and that a man now still in the flesh, after due preparation, succeeded to Grand Mastership of the august Fraternity with instructions to defend his benefactors and to carry on the Great Work as his predecessors had done, according to the ancient land-marks of the Fraternity.

Then, let us suppose, that about 18 years ago, a charlatan, a pretender, without knowledge of the true work and without warrant of authority from the authentic Fraternity, started in America and continues to carry on, as its self appointed "Imperator," a Clandestine Rosicrucian Order; that after those true and worthy Grand Masters and teachers of the authentic Fraternity have passed through the portals of death and from this plane of action, this pretender and pseudo "Imperator" motivated by selfishness, ignobility and the desire to

profit by their labors, defamed them, and would destroy their worthy reputations by falsehoods and false innuendos, in order that he may wrongfully appropriate the fruits of their unselfish labors to his selfish glory and pecuniary profit.

And now, let us suppose that the present Grand Master of the Authentic Rosicrucian Fraternity or Order of the Rose Cross, who is obligated and in duty bound to carry on their noble work and who is deeply indebted for all that he is, to his predecessors, who have been so wrongfully and unjustly defamed and wilfully slandered; yes, suppose this man heeds the advice of certain cautious friends who say: "Never mind! It will all adjust itself in time," and does nothing to defend the innocent against baseless falsehoods—does nothing to right the wrong, although he knows in his heart that unless he protests with all that is in him, unless he declares the truth which he knows about his predecessors now unable to defend themselves, and exposes the falsehoods circulated about them and their noble work and accomplishments, that he will be remiss in his duty and cannot be and remain blameless. If he does fail in the performance of this simple duty and loving service—what will his Karma be?

The foregoing suppositions, by way of illustration, are a true statement of facts. I am the present Grand Master of the authentic Rosicrucian Fraternity, in due and rightful order of succession, founded in America about 1858 by Dr. P. B. Randolph. When yet a lad, I was accepted as a Neophyte in that great Spiritual School known as the Rose Cross then presided over by Freeman B. Dowd as Grand Master. Dr. James R. Phelps was chosen as my teacher, personally selected by the International Initiate and Rosicrucian, Count Quinotti. I was instructed in the Philosophy of the Rose Cross and guided through Her mysteries until I could stand alone. I served under Grand Master Dr. Edward H. Brown and succeeded him. I **knew** these men and the men and women associated with them, who loved and labored so that any who would, might know the Truth and the Life. I **know** that they were unselfish and ready to suffer for Truth—they never failed in their duty. I **know** that

they had only the good of mankind in mind. I know that the calumny and clouds of doubt cast upon their records by one who never knew them, is without the slightest justification and have no foundation in truth. I also know, and fully understand, that this calumny is spread and those doubts were created by a person whose sole aim is to belittle those men and to destroy, if possible, in the public mind and esteem, the authenticity of the Fraternity or Order that they founded and have preserved to this day, in order that he may establish in its place in the public mind and esteem, his own clandestine and spurious order wrongfully claimed to be Rosicrucian. Again I ask: "What will my Karma be, if under these circumstances, I fail in the defense of those noble souls that have now joined the Hierarchy of the White Brotherhood?" **I SHALL NOT FAIL THEM!**

And—what about you who read the following pages and are convinced of the truth therein set forth, if you shall fail to do all in your power to "publish and lift up a standard" against the falsity and greed that seeks to undermine the foundation and to destroy their Great Work?

I have written that which follows because I know it to be the truth. Let it be clearly understood that I assume full and complete responsibility for all statements made and will gladly welcome the opportunity to prove and fully demonstrate the truth of my statements before any competent and impartial tribunal.

R. Swinburne Clymer

H. SPENCER LEWIS

His Spurious AMORC and His Wholesale Fabrications

Early in the Fall, shortly after my return from a tour through the Great West and South on a mission of investigation and the gathering of valuable material related to the interests of the august Fraternity, the Fraternity, Order and Brotherhood of the Rose Cross* which I represent, a student of the Great Work placed in my hands a copy of a publication entitled: "Rosicrucian Questions and Answers with Complete History of the Rosicrucian Order" by H. Spencer Lewis, and requested that I give the book careful consideration, particularly chapter VI, entitled: "The Birth of Semi-Rosicrucian Organizations."

This I have done and find the book in general to be a text of fabrications rather than a history of the august Fraternity. Few of the statements made therein are based on fact and those that are so based are distorted half truths, making them worse than downright falsehoods. However, it is not my purpose here or now to show how small a proportion of the contents of the book in question is actual Rosicrucian history but to discuss the chapter specified, since this chapter deals with individuals, many of whom I knew personally; yet, reading it in the light of my own first hand and, therefore, accurate knowledge, the entire chapter reads more like a Munchausenism than a trustworthy text by one who lays claim to be a Rosicrucian.

After writing at some length of the English Masonic Rose Cross and its establishment in America in 1880 and questioning the honesty, capability and the Masonic and Rosicrucian standing of the Hon. Kenneth R. H. McKenzie, recognized as an authority of high repute on Masonic and Rosicrucian affairs for the past fifty years, Mr. Lewis says:

"American Rosicrucian students¹ were well aware of the

*Special attention is called to the use of the terms Fraternity, Order and Brotherhood. These were used interchangeably by the Randolph Foundation even prior to the year 1874 as note copy of the Charter which was issued by Randolph whenever a Lodge was formed.

fact that the Rosicrucian Order of Europe had previously authorized the establishment of true Rosicrucianism in America in the year 1692 and 1693,² and there were many living descendants of those first official Rosicrucians³ who objected to the establishment of Rosicrucianism in America in connection with any other organization⁴ without warrant or proper rituals."

¹ Ignoring everything that either Dr. P. B. Randolph or Freeman B. Dowd, first and second Supreme Grand Masters of the authentic Rosicrucian Fraternity in America, have written relating to the Rosicrucians, and consulting only Sylvester Clark Gould, whom Mr. Lewis apparently accepts as an authority, we find that there was but **one** active Rosicrucian Order in America prior to and at that date (1880), (excepting only the Masonic Rose Cross Society working under English and Scottish authority and being Masonic, in no way conflicting with the authentic Order), and that **one and only one** was the Order established by Randolph about 1856 and in the year 1880 it was still actively functioning under the jurisdiction of Freeman B. Dowd, as Grand Master, Dr. Randolph having passed through the Portals of the Greater Mysteries. Certainly these "American Rosicrucian students" were aware: (a) that Randolph had established the authentic Fraternity as above stated; (b) that he had the absolute and exclusive authority for the establishment of the Fraternity in America; and (c) being either neophytes or members of the Fraternity, as thousands were at that date, under Grand Master Dowd, they were not merely "aware" but **knew** that the Order existed and was actively "working" in America.

² This mis-statement has been so frequently repeated by Mr. Lewis that he may now believe it to be true. As a matter of fact, no such charter was ever granted to Americans or American emigrants by either a clandestine or genuine Rosicrucian foundation. These good people who left Holland,—who travelled to London and were received in the **Lodge of Philadelphia**,—a purely sectarian Boehme Mystic organization,—were Pietists who later established in Pennsylvania a Pietist colony and **never** even pretended it to be a Rosicrucian Brotherhood. This has been made clear in our brochure, **The Masters Among Men**. Their own literature frequently

mentions the Baptists, Anabaptists, Dunkers, the work of the Mystic Boehme and others—all Sectarians, but does not mention the Rosicrucians.

Even if it were true that these sectarians had really been Rosicrucians, this would not in any possible way justify the existence of Mr. Lewis' clandestine organization unless he could prove, beyond peradventure of a doubt, that his organization had legitimately descended from these good Sectarians once established near Philadelphia and Ephrata. And, from all that Mr. Lewis has written and printed on the subject in order to justify his spurious movement, one would be lead to conclude that he sought to establish such a connection. However, Mr. Lewis emphatically tells his followers that the Amorc is not a descendant of the group that came to America in 1694. Our proof:

Turn to page 109, second column of the May, 1927, issue of **The Mystic Triangle**, an Official Amorc Publication, and there, under the "question and answer" department will be found the following:

Q.—I have read in some literature recently that the early Rosicrucians, who established a community school near Philadelphia in 1694, were the founders of another present Rosicrucian Order in this country. Is this true?

A.—The community of Rosicrucians to which you refer existed from 1694 until 1801 and then disbanded in accordance with an Ancient decree by which all Rosicrucian branches remain in open, public activity one hundred and eight years and then retire into absolute silence for another one hundred and eight years. The community did disband in 1801, and the members kept to themselves the practices and teachings in their private lives without initiating any others. Many of the buildings are still standing in the district of that community and have been visited by our members. One hundred and eight years after 1801, the Imperator of our Order went to France and received authority to start again the Rosicrucian work in America. And the result of his visit to Europe is the present Rosicrucian Order known as AMORC; but the AMORC of today is not a descendant of the group that came to America in 1694. There is no other organization in this country that is a descendant of that first group in America. Any such claim is either misleading, or you misunderstood what was said.

There never
was such a
decree.

Ephrata--
Seventh day
Baptists.

France, Egypt,
Germany--Which
??????????????

Carefully note the underlined statement. This should, once and for all, settle this question and at the same time establish the priority of the Randolph Foundation. Marginal notes are by a Correspondent.

³ The only living descendants of these early Sectarian settlers were located in Ephrata, Pennsylvania and the surrounding territory, and in Ephrata the original colony building still stands. It is questionable whether even as late as 1880 a single one of these people had ever heard the term "Rosicrucian." Those good people were Seventh Day Baptists and so remain to this day, the Mystics among them having died out long prior to 1880.*

⁴ In no literature extant can I find any reference to any objection being raised by any Rosicrucian, or by any other person for that matter, to the establishment in America of the English body referred to by Mr. Lewis. It was recognized by those most concerned as purely a Masonic activity and looked upon by the Rosicrucians proper as being much after the Eighteenth Degree of Scottish Rite Masonry. Inasmuch as authentic Rosicrucianism certainly has no quarrel with Masonry, it did not then, any more than it does now, concern itself with anything that Masonry may do in matters Masonic.

"It appears¹ from some historical records that a man by the name of Dr. P. B. Randolph, who was a student of the occult and mystical, came in contact with some Rosicrucian literature or essays prior to the year 1856 while in America.² It appears that Dr. Randolph visited London in 1858 and there met a student of mysticism known as Mr. W. G. Palgrave,³ who claimed to be a member of some esoteric Order⁴ in Europe, which was operated under a charter issued by a 'Council of Seven'.⁵ Through this man he was introduced to Mr. Hargrave Jennings, Eliphas Lévi, and several others who eventually formed the High Council of the original S. R. I. A. in England.⁶ Dr. Randolph was initiated into this Masonic Rosicrucian body as an honorary member, continued his tour and returned to America."

It is of the utmost importance that the interested reader, student or investigator, should give the most careful consideration to each of the statements made in the foregoing paragraph. It may not be unfair to state that Mr. Lewis wrote the above with the deliberate intention of deceiving and blinding his readers to all he had

*See the brochure, *The Masters Among Men*.

previously written and **printed** on the subject; yet, it is nevertheless **true** that each separate statement in the paragraph just quoted is absolutely false and that he **knew** that practically all of them were untrue.

¹ The paragraph begins with the words "it appears." One naturally concludes from this expression that Mr. Lewis did not actually **know**; that he was writing altogether on supposition or heresay, and this, no man has a right to do on so vital a topic involving the integrity of a leader as famous as was Dr. Randolph in his day. Moreover, if, as he flatly claims and we as positively deny, Mr. Lewis is a Rosierucian, then he would not need to speak of appearances—as an Initiate, as a member of the Fraternity, he would **know**.

² Mr. Lewis **did** know, and the proof that he did, and that his statements made in the 1929 publications are utterly false, can readily be proven. To settle this particular question once and for all time, as well as the question whether or not Mr. Lewis is a Rosierucian, we here reproduce an exact reproduction of the title page of his **own** "Official Publication Number Two, A. M. O. R. C." published in 1915, after he had started to organize his spurious body. The reader can readily see for himself that the author of this booklet is shown to be none other than "H. Spencer Lewis, F. R. C." Also, that, evidently being uncertain, he does not as yet call himself a "Rosierucian," which he is **not and never has been**, but a "12° Illuminati" under a Rosierucian appellation. If printed evidence is indeed evidence, then this much is clear:

The
Ancient and Mystical Order
Rosae Crucis

IN THE UNITED STATES OF AMERICA

ITS HISTORY, PURPOSES
 AND SYMBOLISM

By **H. SPENCER LEWIS, F. R. C.**
 (12° ILLUMINATI, TOULOUSE, FRANCE)

OFFICIAL PUBLICATION
 NUMBER TWO
 A. M. O. R. C.



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THE PUBLICATION COMMITTEE,
AMERICAN SUPREME COUNCIL

So let Mr. Lewis refute his "It-appears" statement. I quote another of his statements, written and published in 1915, from which it conclusively appears that he had prior knowledge of Dr. Randolph's Rosicrucian standing and activities. On page 10 of his said "Official Publication Number Two" he published the following statement—knowing when he wrote it, that insofar as it concerned Dr. Randolph's Rosicrucian standing and authority it was true, but that the limitations he placed upon the same were wholly false, namely:

"This is why the attempts of Dr. Randolph and one or more

other Rosaecrucians of foreign initiation to establish the Order in this country within the past hundred years have always failed."

I insist that Mr. Lewis then knew this statement intimating that the Randolph Foundation had failed, to be false for the reason that one of the officials of his organization had previously been in correspondence with the then, as now, firmly established Rosicrucian organization, the original Randolph Foundation, officially known as the **Fraternitas Rosae Crucis**, i. e., The Rosicrucian Order or Brotherhood. This correspondence is on file in the archives of the Fraternity.

Furthermore, and of vastly greater importance, in view of what is printed in his 1929 publication, I call attention to another statement printed in this same booklet copyrighted by Mr. Lewis in 1915, more than fourteen years prior to his "It appears" statement, wherein Mr. Lewis admitted that Dr. Randolph was **"One of the foremost men of the Order who ever lived in this country and was at one time Grand Master of the R. C. Lodge in France, which was attended by one of the Napoleons."** See page 10 of the said booklet, "Official Publication Number Two."

Grand Master of the R. C. Order in France and its Colonies. The papers permitted public negotiations to be made in the United States only after January 1, 1915; for the year 1915 was the one designated centuries before as the proper time for the Order to be born in America. This is why the attempts of Dr. Randolph and one or more other Rosaecrucians of foreign initiation to establish the Order in this country within the past hundred years have always failed. The necessary papers, co-operation and privilege could not be secured even regardless of the fact that Dr. Randolph was one of the foremost men of the Order who ever lived in this country and was at one time Grand Master of the R. C. Lodge in France, which was attended by one of the Napoleons.*

Please note that Mr. Lewis has admitted that Dr. Randolph actually was an Initiate of a foreign Rosicrucian Order, just as he had previously admitted Randolph to have been Grand Master of the French Frater-

nity. Mr. Lewis then proceeds to claim that because of this **foreign** initiation, Dr. Randolph and others, whom he does not name, failed in establishing the Order in America.

After giving this serious thought, let the sincere student searching after Rosicrucian truth, turn to the purported history of the Order written by Mr. Lewis as published during the year 1916 in his magazine, **The American Rosae Crucis**, especially noting contents of pages 24, 25 and 26 of the May, 1916, number. He will there find a description of the initiation Mr. Lewis claims to have passed through, and all of it **within one night, not as one might expect, in America or an American possession, but in Toulouse, France, that identical foreign country wherein Mr. Lewis admitted Dr. Randolph had been initiated and made Grand Master of the Fraternity, and because of which—the said foreign initiation—Dr. Randolph failed to establish the Order in America.**

Consider further Mr. Lewis's reasoning: Even though a Grand Master of the Fraternity, Dr. Randolph could not succeed in establishing the Fraternity in America, but Mr. Lewis, a **pretending initiate of one night's duration in that same Fraternity over which he admits Dr. Randolph had presided as the Supreme Head, could succeed.** The least in the Fraternity was able to accomplish that which the greatest or highest could not. Is that not colossal conceit? If this is not the **essence of inconsistency, what is?**

Is it possible to reconcile such contradictory statements? Is it possible to believe that one who really **is** a Rosicrucian should be capable of making such a **faux pas** in so vitally important matter?

³ Here we have another of those half-truths, always more misleading than any outright falsehood. It is true that Dr. Randolph did meet a Mystic by that name, but Mr. Palgrave (an Initiate of a high degree), had nothing whatever to do with Randolph's introduction into the Original Rosicrucian Fraternity, nor to the French Organization. Mr. Palgrave introduced Dr. Randolph to Hargrave Jennings and, through Jennings, Randolph was introduced to Lord Lytton and to many of the secret

and authentic English Rosicrucians and **not**, as Mr. Lewis would have us believe, to the Masonic Rose Cross body. Dr. Randolph was introduced to the original German Fra. R. . C. . by General Ethan Allen Hitchcock, and to the French Order by Drs. Fontain and Bergevin, by means of their letters of introduction which Randolph carried with him when he left New York for foreign shores.*

⁴ As already stated, W. G. Palgrave was not an obscure Mystic by any means but one of the Inner Council of the esoteric English Rosicrucian Fraternity. This body, first established in England by Dr. Robert Fludd, one of the Council of the original German foundation, followed the original tenets of the Order and was known only to its Neophytes and Initiates.

⁵ The writer is familiar with all of the literature published by Dr. P. B. Randolph, yet he is not aware that Dr. Randolph, either in his published writings or his correspondence, ever used the term "Council of Seven." While these Councils of **Three, Seven and Nine** have been in existence since the establishment of the Fraternity, the terms were not then used in publications for the profane (non-Initiates); they have appeared in such literature only since the establishment of spurious bodies in order to prove and establish certain points relative to the authentic organization. Unless we have inadvertently overlooked such a reference in Randolph's writings, it is to be concluded that this assertion is, like so many others, manufactured out of the whole cloth. However, it is absolutely certain that Dr. Randolph did not ever write or say that any Rosicrucian Order was "operated under a charter issued by the Council of Seven" for the obvious reason that the Council does **not** issue charters in the authentic organization. All charters are now and always have been issued **only** under the hand and seal of the Supreme Grand Master.

⁶ It is likewise untrue that any of the men to whom Dr. Randolph was introduced by Mr. Palgrave or that Randolph himself ever had anything directly to do with

*See *Masters Among Men*.

the formation of the High Council of the original S.R.I.A.

"While in America¹ he Randolph wrote a number of books dealing with the subjects of health, marriage, love, and sex hygiene, and in one of them introduced a story about the mystic Rosicrucians,² intimating that he was planning to establish some of the Rosicrucian Masonic³ work in America on the basis of that which was being carried on by the S. R. I. A."

¹ The expression "while in America" is no doubt intended to convey the idea to many readers that Dr. Randolph was seldom and but briefly in America, possibly that he was not an American. The fact is, Dr. Randolph was born in and lived in America during all but a few years of his life and his loyalty as an American in heart and soul was never questioned by anyone. He was a friend and adviser to many great Americans—among them the immortal Abraham Lincoln.

² It is true that Dr. Randolph wrote a story on mystic Rosicrucianism. This was his book **Ravalette** and, were Mr. Lewis even slightly versed in Rosicrucian lore and philosophy, he would understand that this was really the story—veiled, it is true—of Randolph's own experience of Initiation, as well as a history of that period (1856-59). He did not "intimate" in **Ravalette** that he was planning such a Fraternity, but gave in its pages the history of an actual Order then fully functioning in America as well as in other countries. The illustration of the form of charter issued by Randolph to American Lodges is further evidence of said fact.

³ This is absolutely false! Dr. Randolph never claimed to be a Mason or that he had any connection with Masonry whatever. The movement which Randolph established had nothing to do with Masonry other than just as many good Masons are churchmen; so, also, many good Masons are also Rosicrucians. This unfounded statement gives rise to the question whether Mr. Lewis is endeavoring to draw attention from himself and his own unfortunate Masonic history in New York and his Masonically clandestine connections as published in his magazine, **The Triangle**, September 29, 1921, and **The American Rosae Crucis**, January, 1916. Randolph had nothing whatever in common with the

Masonic Rose Cross known as the S. R. I. A. His was a continuation of the original esoteric foundation.

"Because of the nature of his [Randolph's] books, dealing in unusually plain language with subjects not generally discussed in American Literature, and certainly having none of the goodness and high idealism of the S. R. I. A. [London] teachings, he was tried in court for such publications,¹ and eventually abandoned his entire work² because of the condemnation of his writings."³

¹ Here is falsification in its most ingenious and insidious form, namely, the use of half-truth which, when the entire truth is unknown to the reader, condemns a man in the minds of all but the most discriminating thinkers. We know that Mr. Lewis had a copy of Randolph's Life Story; **The Rose Cross Order**, wherein the entire story of his life is given at the time he (Mr. Lewis) wrote this distortion of truth and suppression of facts, therefore, it follows that the statements were made wittingly and deliberately with intent to deceive. It is true that Dr. Randolph was tried in Court for a part of the contents of his works on **Love, Woman and Marriage**. It is also true (greatly to his credit) that he so thoroughly believed in the soundness of his teachings and his high purpose, that at the trial he acted as his own attorney and was honorably acquitted. The prosecuting attorney, who prosecuted Randolph at that trial, publicly stated that he considered Dr. Randolph the greatest Rosicrucian who had ever lived and that Randolph was then the Supreme Grand Master of the Fraternity. This, Mr. Lewis well knows and deliberately suppresses—indeed, he would destroy the character of the man whose work he would unlawfully and wrongfully appropriate to himself only to debase it.

The almost hopeless battle Randolph fought is more readily understood and appreciated when we consider that more than thirty years later one Moses Harmon was sent to the Federal prison at Leavenworth for writing on sex matters now boldly spread over the pages of many popular magazines. Dr. Alice Stockham was fined one thousand dollars and given a suspended sentence of one year in prison for the publication of her views on matters pertaining to sex, while Ida Chaddock committed suicide in a Long Island prison because of like persecutions by

the infamous Anthony Comstock. Dr. Randolph defended his writings, won his case and was warmly applauded by those who crowded the courtroom.

²The statement that Dr. Randolph abandoned his writings or his work, is wholly without a shred of truth. The publication and sale of his books has continued to this day and the demand is as great as ever. In fact, many of his teachings, once laughed and sneered at, have since proven to be scientific and sound in every respect. There has never been a time since 1865 when these books have not been on sale or could be bought. **I know.** I, personally, have bought and sold them since 1894, and only recently I have republished and sold three of them, **viz: Seership, Eulis and Soul, The Soul World.** As to the statement that Dr. Randolph "eventually abandoned his entire work," let the reproduction of the form of Charter issued by Randolph to his Lodges speak for itself and let the reader note that the date of this copy is of the year (1874), one year before Randolph passed to the Beyond, proving that he was active up to the very last years of his life.

³Randolph's writings and books have never been condemned by any representative tribunal. Some of his statements were questioned in the late sixties, but since then there has been no question regarding them, except possibly objections made by individual readers, which is the case with reference to practically all classes of publications.

"Randolph eventually signed himself in some letters and papers as the 'Supreme Grand Master of Eulis for the world'*¹ and a few of his friends tried to explain after his unfortunate transition through suicide² that he believed himself to be a Grand Master of the 'Triple Order'. This term is not an official part of Rosicrucian Terminology, and there are no documents or papers to be found in Europe indicating that he was ever authorized to establish anything of a Rosicrucian nature in America³ or elsewhere and none of the historical records of the Order mention his name or his branches as a part of Rosicrucian history."⁴

¹ Can Mr. Lewis produce "the letters and papers" he here mentions? Again, Mr. Lewis has confused the issue. Dr. Randolph never claimed that the term **Eulis**

*To forever set at rest the question as to just how he signed himself, the reader should refer to the form of charter herein reproduced.

was known, as such, to or used by the original Rosicrucian Foundation. On the contrary, he clearly stated that it was an Order instituted by himself, while Grand Master. Its existence was first made known at Memphis, Tenn. It is supplemental to but in no wise inconsistent with the original Rosicrucian work. Primarily it was founded for those Neophytes of The Rose Cross who had attained to a certain development and progressed beyond certain degrees in the Rose Cross inner or esoteric work. Since only those who had passed beyond the original second degree work were and are eligible to membership in the Degree or **Order of Eulis**, the original second degree work (which has always been followed in its pristine purity) gradually became known in the Randolph Foundation as the Degree or Order of **Eulis**. Each degree is an Order in itself. Inasmuch as Dr. Randolph, then Grand Master of the Fraternity, was the founder of **Eulis**, it was entirely proper that he should proclaim himself as the Grand Master of **Eulis** and sign official communications and documents as Grand Master of the "Triple Order" as shown on the copy of Charter reproduced in this booklet.

We question seriously whether any of Dr. Randolph's friends ever offered such an explanation. If they did, then they were merely friends and neither Initiates nor members of the Fraternity. May we here ask Mr. Lewis to cite book, chapter and page for his authority in making this statement? It is, of course, clearly understood by every serious student of the Occult that no one except a member of the Fraternity could possibly "explain," with any degree of correctness, to the world at large as regards Randolph, his work, affiliation or authority. Randolph was Supreme Grand Master or Hierarch of the Triple Order and so remained to the time of his death.

² Relative to Randolph's transition, it is true that his death was the result of a pistol shot and that surface indications pointed to suicide—that was the coronor's verdict. But the actual facts, known to a very few and only to those of the Inner Council are, namely: that a member, very near and dear to Randolph, shortly before

passing on, confessed to the Master of one of the Temples, that it was he, due to jealousy and temporary insanity, who had made and executed the plans to give Randolph's death the appearance of suicide and that he, (the said member), had sent Randolph on his far journey. We know of this confession and we have every reason to believe it to be true. This quoted statement made by Mr. Lewis has also been made by others but **always** for sinister and ignoble personal reasons. To use such a weapon against the record of a great man, (or any man for that reason) who has passed on may, bomerang-like, reveal the unworthy character and equally unworthy purposes of those who stoop so low as to use such weapons.

Relative to records in Europe or elsewhere, we refer the reader to what has been written and printed by Mr. Lewis himself as to who and what Randolph was. Moreover, we recall to mind the oft-repeated statement made by Mr. Lewis that Randolph did **not** use the terms Rosicrucian (**Rosicrucia**), Order or Brotherhood, and that he (Randolph) established no Lodges, as to this, we refer the reader to the form of the Charter issued by Randolph to his Lodges, herein reproduced.

³ We question seriously whether Mr. Lewis is an authority on Rosicrucian terminology. Does he really know the language? Is **Amorc** of authentic Rosicrucian terminology? If so, then in what records or manuscripts, or authentic text book is it to be found? Was it ever used before Mr. Lewis invented it with the idea of protecting himself against the charge of clandestinism? Is the term "**Ancient and Mystical**" Order Rosae Crucis materially different from the term "Order of the Rose Cross" used by Randolph except the prefix "**Ancient and Mystical**?" Was it ever used in that special form before Mr. Lewis made use of it? Was it used in that form in the **Fama** or the **Mystical Marriage**? If so, then in what edition and on what page? Let those who desire to know, consult these two original Rosicrucian documents? There is but **one** original name and that is: **Fraternitas Rosae Crucis** (without any "Ancient and Mystical") and this is merely the Latinized form of Fra-

ternity of the Rose Cross or Rosicrucians. This name is used by us and was so used long before Mr. Lewis came into the spotlight with his fabrication; it is used, now as always, interchangeably with the terms **The Rosicrucian Fraternity**. The Rosicrucian Brotherhood, The Rosicrucian Order, Order of the Rose Cross and Brotherhood of the Rose Cross, and, what is of greater importance, both legally and fraternally, is the fact that the earliest Charters as well as that of 1874 clearly states that it (the Fraternity) is both a **Brotherhood** and an **Order** and as such, these terms were then preempted by usage which has continued ever since and Mr. Lewis uses them without rights or authority of any kind. Let the reader refer to the form of Charter as issued by Dr. Randolph—the same Charter under which we continue to work. These names have been registered and can be used rightfully only by the Randolph foundation.

If the statements made by Mr. Lewis in 1929 were true, even so far as he himself is concerned, then he was guilty of a gross falsehood when he, in his second "official" booklet published in 1915 made the statements he did. Have the records from which he then obtained his information relative to Dr. Randolph and his authority, since been changed or destroyed? Will Mr. Lewis explain? Did he *guess* then and find differently now? What manner of a man is he, if this be true? May he not be just as mistaken and inaccurate with reference to all matters and things with which he had dealt and about which he has written? Since he is so careless with the truth, how much of all he has written can be depended upon as trustworthy? May this not be equally true as regards his one night initiation in France, or relative to his authority, first from France, then Egypt, later Germany and finally—self-constituted?

⁴ To further emphasize what we have already said, we again question and ask: In what "official" or other genuine Rosicrucian publication is the **Amorc** or the **Ancient and Mystical Order Rosae Crucia** mentioned? Is it mentioned in any publication prior to 1915? Let it be remembered that 1915 was fifty-five years *after* the establishment in America of the Rosicrucian foundation

by Randolph and forty-one years after the last Charter issued by Randolph in which the terms "Brotherhood" and "Order," so boldly used by Mr. Lewis in his clandestine organization, were interchangeably used in referring to the Fraternity.

"Randolph was succeeded by a Mr. Dowd, who tried¹ to continue operating some of the branches which Randolph had established on the Pacific Coast and in several eastern cities,² but, according to their own records, these branches constantly disbanded³ when the members thereof discovered that there was no real Rosicrucian teachings or ritual⁴ in the work and insisted on withdrawing from the Randolph work and uniting with the regular foreign branches of the Rosicrucian Order."⁵

¹ When Freeman B. Dowd became Grand Master of the Fraternity, Mr. Lewis was as yet unborn and therefore could not have known of his own knowledge whether or not Dowd was successful and in this instance heresay is of no value even if it did exist, since only those who could possibly have given authentic information would have been the members; and they have taken a vow of secrecy as sacred and binding as any that can be taken by a Mason, or a member of other major secret fraternal organizations. We know and here state from actual knowledge, that which Mr. Lewis does not seem to know, that Freeman B. Dowd was successful as a leader and followed as closely the ancient landmarks as any Grand Master who ever lived.

² In one instance Mr. Lewis blatantly proclaims the fact (?) that Dr. Randolph never succeeded in establishing Lodges of the Order and that he had no such Lodges; here he states that Dowd "tried to **continue** operating, some of the branches which Randolph had established on the Pacific Coast and in several eastern cities." Between these contradictory statements, "pay your money and take your choice," but even so, it **does** appear, **even according to Mr. Lewis**, that Randolph actually had established Lodges. It was Quintilian who said: "**It is fitting that a liar should be a man of good memory.**" The implication is severe, yet, how shall we otherwise characterize almost everything that Mr. Lewis has ever written relative to Dr. Randolph and the Rose Cross in America? In this immediate connection it should be borne in mind

that Mr. Lewis has admitted Randolph's Grand Master-ship as well as that he (Randolph) established Lodges on the Pacific Coast and in several eastern cities. If Mr. Lewis admits that much, what are all the facts and the whole truth?

³ When and where did Mr. Lewis have the privilege to examine the records of the Fraternity which he has repeatedly said never existed? Can a man who does not belong to a certain organization and who is totally ignorant of its essential secrets be privileged to examine the records of that organization for authentic information when such records are open only to the members of highest degree who belong to one of the Councils? There never has been an organized institution wherein dissension did not occur occasionally. In some future time an institution may exist wherein such dissensions will not occur, but so long as men's minds are as diverse in their viewpoints as they have been and are at present, there is certain to be contention or "differences of opinion" and this is rather a healthy condition than otherwise and shows growth where otherwise we would find stagnation. By reason of the fact that Mr. Lewis claims these Lodges "constantly disbanded" he further admits that the Lodges did exist, and that is an important admission. As a matter of fact and of record, no Lodges actually disbanded; in two instances the Charters (notably that of Rochester, N. Y.) were rescinded and withdrawn for a time just as it occasionally happens in Masonry, due to infractions of the Law. This was during the life of Randolph and following closely after the civil war when men's minds were very bitter. No Charters were forfeited during Dowd's term of office.

⁴ Mr. Lewis knows that this is a deliberate falsehood. The original Ritual used by Randolph is now in the hands of the writer hereof. This ritual was worked in complete detail during the June, 1910, Temple Dedication Convocation. We know that Mr. Lewis is aware of this fact, because one of the members present at that Convocation and whose profile appears in the photograph taken of that class, later joined with Mr. Lewis and informed him of what took place. We have her own con-

fession. Furthermore, Mr. Lewis later so far forgot himself as to brazenly boast about this member and what he did to cause her to break her most solemn vow. We speak only of this special Convocation of the Fraternity (again referred to in dealing with the subject of Temples) because of the traitorous act of the individual in question and the information passed on by her to Mr. Lewis.

"Here is another statement just as false as the preceding one. During the entire time that Dr. Randolph and Freeman B. Dowd were Grand Masters of the Fraternity no attempt was made by any one to organize spurious or clandestine bodies such as was organized by and is now operated by Mr. Lewis. It is therefore not only untrue but impossible that any members should have left the Work when Randolph and Dowd were the Grand Masters and that they should have at that time joined any other organization in America. **There was no other Rosicrucian Organization.** Let Mr. Lewis produce any literature describing or mentioning such a Rosicrucian activity between 1850 and 1909 and we shall freely confess that we are in error.*

"Mr. Dowd was succeeded by a Dr. Edward H. Brown, who likewise was unable to secure any of the Rosicrucian teachings¹ or maintain Randolph's scheme against the common criticisms² and the bad reputation³ which his writings had brought upon their activities."

¹ Mr. Lewis has admitted in print, as pointed out previously, that Dr. P. B. Randolph was at one time Grand Master of the Rose Cross and was one of the greatest Rosicrucians that ever lived. Mr. Dowd was trained by Randolph. Is it physically or spiritually possible for Dr. Randolph to have been one of the world's greatest Rosicrucians **without** having received Rosicrucian teachings and training? All who speak with knowledge and understanding admit that Randolph was sincere; could it then be possible that Randolph should train Mr. Dowd and fail to pass on to him the teachings which had made Randolph "One of the greatest Rosicrucians?" Again, in turn Dr. Brown was a student under Randolph,

*This does not have reference to the English Masonic S. R. I. A.

Phelps and Dowd: is it probable that Dowd and these other men should have trained Dr. Brown and finally selected him as Grand Master without passing on to him these teachings which had been given Randolph? Were all these men rogues and charlatans? Mr. Lewis has the rather strange proclivity of claiming that men and women of well-known renown in the affairs of men, but who have passed on to their final accounting and therefore cannot enter a denial, were members of his clandestine organization, while other men, equally famed, who belonged to the Randolph Foundation and who are no longer here to defend themselves, are classed as rogues or worse.

² We challenge Mr. Lewis to produce in its original form any such "common criticism." It is true, as previously stated, that Dr. Randolph was charged with writing, publishing and circulating what was at that period regarded by some as "obscene literature" but—he fought the accusation and was honorably vindicated and the trial, rather than destroying him, made him internationally famous and established his reputation as a writer who had only the highest and best interests of mankind at heart.

³ Since Mr. Lewis fails to mention instances or give quotations from any source or publications mentioning "bad reputation," we challenge him to produce the original prints. If he cannot do this, and we know that he cannot, he must stand convicted of defamation and falsehoods, by his own unproven charges, and that with a view of justifying the usurpation of the office of the men whose title he assumes without any right whatsoever.

"In a statement signed by Mrs. Randolph and which appeared in a fraternal publication as a biographical sketch of the life of Dr. Randolph in 1917, it is said that Dr. Randolph was born in New York City on October 8th, 1825, and that his transition occurred in Toledo, Ohio, on July 29th, 1875; and she further states that although he organized some branches as late as 1874,* they 'have long since become extinct'."

Whether Mrs. Randolph wrote such Biographical sketch we do not know, if she did, it is of little impor-

*See date on the form of charter herein reproduced.

tance. It is important and interesting to note that Mr. Lewis quotes, as authoritative, a statement attributed to Dr. Randolph's surviving widow that flatly contradicts, once again, his frequently repeated assertion that the Randolph foundation never had Lodges, thus inadvertently again confessing that he did **know** by reading this sketch that such Lodges had been established even as late as 1874. He fails to mention that Freeman B. Dowd had been named by Randolph as his immediate successor prior to his death and that all Lodges and branches had been placed under his control. It is possible that Mrs. Randolph made the statement attributed to her, but it has no real significance, unless Mrs. Randolph was a member and had continued active as a member of such Lodges, otherwise it would have been as utterly impossible for her to be informed as to whether these branches had been changed, concealed or discontinued as for a member of a Masonic Lodge to know what is going on in that Lodge after he has permitted his membership to lapse. As stated, it is important to note that Mr. Lewis, by one means or another had been informed of the existence of such Lodges and thus refutes his own claims, as set forth in many and variously worded statements, to the effect that Randolph never had Lodges. It is also equally clear that he had but one object in view, namely: To mislead and throw off their guard those who would be certain to question him closely relative to the **authenticity** of the Randolph foundation and the clandestine and pseudo nature of his own organization.

The purpose and intent of the authentic Rose Cross has never been the establishment of Lodges, as that term is commonly understood. The establishment of Lodges and Temples is secondary and incidental to its main object, purpose and essential nature. Primarily, as we have pointed out on other occasions, the Fraternity is, in its truest sense, a Brotherhood—an esoteric school of Mystic and Occult teachings. When Lodges and Temples have been established by the Fraternity, they have been composed of Neophytes who have advanced to certain stages of the inner work and reached certain degrees of development. In order that the matter may not be con-

fusing, let us point out that this method is wholly unlike that of Mr. Lewis' clandestine, so-called Rosicrucian, organization which establishes and charters Lodges composed of any who are willing to join, without regard to their fitness, training or development, that is, Lodges for the profane. Therefore, it may be stated, to be exact, that the authentic Fraternity establishes no Lodges, within the commonly accepted meaning of the term. In the true Rosicrucian sense or meaning, its Neophytes each **become** Spiritual Temples (scripturally), through the inner school training, and these form themselves into Lodges and are then chartered—in such manner only are real Rosicrucian Temples or Lodges established—it is in this sense that their true meaning is to be understood.

“According to Sedir, the well-known Rosicrucian historian, the work of Randolph was simply a society of ‘editions’—referring to the significant point that his work was mostly that of publishing various editions of books claiming to be Rosicrucian.”

This paragraph is of interest only in that it is another distortion of fact, made to suit Mr. Lewis's purpose and perverted methods. In the first place, Sedir never was, or even claimed to be, a Rosicrucian or a member of the Fraternity and therefore he could not and **did not** possess true and accurate information of what had taken place or what might be taking place within the Lodges or Temples. Sedir was an historian: as such he based his statements and his conclusions on what he had read or been conveyed to him;—purely heresay at best. Is it a logical conclusion that because a man writes books on medicine he has never been a medical student or a graduate and that his “work” is not that of a physician? Or, because there are text books on every phase of medicine there can be no medical colleges? Or that, if a man writes one book on the Rose Cross he must be a Rosicrucian, but if he writes many books on the subject his “work is simply a society of editions” and that he was never a member of the Fraternity? Because Robert Fludd was a most voluminous writer, *ergo*, he could not have been a Rosicrucian? Sedir saw only the published works of Randolph and knew nothing of his life as an

Initiate, therefore, whatever he said of Randolph must be classified as "snap judgment" without being based on facts or knowledge.

"The Rosicrucian Order has never been exclusively¹ or even primarily a book publishing business, and a careful examination of the historical writings connected with the Rosicrucian Order shows that none of the books now famous as Rosicrucian manuscripts or official publications ever contained a complete outline of the secret teachings or rites of the Rosicrucians,² and what is more important, never claimed to contain such things."

¹ A rather drastic change of attitude from that contained, for instance, in Mr. Lewis's early publications of, let us say, 1916, in which he very emphatically states that **no** books will be published by **his** concern. Now he merely claims that the Rosicrucian Order is not "exclusively or even primarily a book publishing business." Why the **voltface**? This will be considered later.

We would go further than Mr. Lewis dare go and declare that with the possible exception of the **Fama** and **Mystical Marriage** the authentic Fraternity **does not publish any books**. What the individual member of the Order may do, so long as he does not expose the Secret Work and so long as his action is not in any way inimical to the Fraternity, is the concern of no one. Dr. Randolph wrote and published books but he did so on his personal responsibility and was ready to defend himself and his work at all times. As a writer and publisher, I have written and published books, but it has been an individual activity engaged in on my own personal responsibility and I have never pretended that the writing of books is either illegitimate or undesirable. On the contrary, I have felt and do now feel, that good books, based on facts, are of advantage to students.

² Neither Dr. Randolph, Mr. Dowd, myself or anyone else connected with the authentic Fraternity in America have ever made the claim that the books we wrote contained either in part or as a whole, the secret teachings or rites of the Fraternity. All that we ever claimed is that we were dealing with the **philosophy** taught by the Rosicrucians, i. e., the fundamental principles upon which the Fraternity is founded. Fludd, Jennings and others did the same and they have not been

accused of unethical practices by anyone who had knowledge of the Rose Cross and its mission.

The Rosicrucians, in common with all other esoteric associations, have always had, and still have, a doctrine and a philosophy which is not secret and upon which the structure of the Fraternity is built. This philosophy and system of life and action is **for the people**. It is through such a philosophy that seekers after the truth become interested. This philosophy is published to-day by its interpreters just as Andrea, the founder of the Order did, when he published his **Fama Fraternitatis** and his **Mystical Marriage** and no one has ever accused him of revealing the secrets and mysteries of the Order, or that his was exclusively a book-publishing concern. Lord Bacon was a far more voluminous writer than Randolph and yet Mr. Lewis advances the untenable claim that he was the founder of the Fraternity. Why the difference? Is it a sin and a disgrace and an admission of ignorance for one man to write books and a glory, honor and indication of wisdom for another man to do likewise?

"We have, for instance, in America, a book called 'The Rosicrucians and Their Teachings'.¹ This book was written by a New Thought leader,² who has written many other books on various subjects and who is not a member of the Rosicrucian Order.³ The book contains none of the Rosicrucian teachings."⁴

Does Mr. Lewis withhold the name of the author of **The Rosicrucians and Their Teachings**, lest some of those he has so grossly misled might seek information for themselves therein and possibly be brought in contact with the authentic Fraternity?

¹ The book to which Mr. Lewis refers, and of which I am the author, was first issued under the title, **The Fraternity of the Rosicrucians**, and was so copyrighted, 1906.* In 1904, at the suggestion of Dr. James R. Phelps, the MS. was placed into the hands of Dr. Edward H. Brown for criticism. In 1905, the MS. was returned to me with Dr. Brown's suggestions. It was rewritten and published in 1906 with the full approval of Freeman B. Dowd, Dr. James R. Phelps, Dr. Edward H. Brown and the International Council. The early edition contained

*See copyright certificate in **The Masters Among Men**.

verbatim, the only absolutely simon-pure Rosicrucian books ever published, that is, the **Fama Fraternitatis** and **Mystical or Chemical Marriage** by Andrea, upon which, all know who are truly informed, the Rosicrucian Fraternity was founded. All who read these books with a discerning mind for Truth must conclude that the **Amorc** organization possesses nothing genuinely Rosicrucian. Moreover, the reprint in **The Rosicrucians and Their Teachings** of the various Manifestoes issued by the Randolph foundation from time to time prior to the publication of the book constitutes proof that this foundation has continued active despite all of Mr. Lewis's labored and unsuccessful endeavors to show to the contrary.

² This statement is absolutely groundless, a figment of the imagination, pure and simple. Anyone who cares to take the trouble to inform himself can readily discover that I have never been associated with New Thought in any capacity; I have never attended a New Thought Convention and I have never even subscribed for a New Thought magazine. However, for the sake of argument, let us suppose that I had been a New Thought leader: is it impossible for a New Thoughtist or practitioner to be a Rosicrucian? If it is, why then does Mr. Lewis hold forth in his publications that Ella Wheeler Wilcox and Elbert Hubbard were members of his organization? Were these New Thinkers differently constituted from others who have accepted the philosophy taught by New Thought? And is not his statement above a deliberate, though indirect, slur on all who are interested in or connected with New Thought?

³ Mr. Lewis! How do you know that I am not a member of the Rosicrucian Fraternity? Who has deputized you to be the spokesman for the authentic Fraternity? Have you in your possession the records of the authentic Fraternity that existed prior to and since your unwarranted assumption of authority? I here and now, openly and justly challenge you to show before any unbiased committee or competent tribunal: (a) that I am not a member of the Rosicrucian Fraternity; (b) that you know and can prove that I was not finally Initiated

in Boston; (c) that you know and can prove that the Supreme Head of the International Council of the authentic Fraternity did not confer authority upon me. I demand and have a just right to demand **proofs and facts** that your published assertions are true, and not unfounded, misleading and unauthoritative statements.

"Mr. Randolph's work was later taken up again by Dr. R. S. Clymer¹ who claimed to be the 'successor' to Randolph² and to have inherited and acquired the Rosicrucian 'authority' which Randolph had.³ Clymer followed in the same plans adopted by Randolph and conducted an organization consisting wholly of books,⁴ a number of which deal with love, marriage, and 'sex regeneration', the latter being in such language as to be condemned in any Rosicrucian assembly,⁵ if not in any general assembly of ladies and gentlemen.⁶ He proceeded to carry on his work first under the name of a publishing company,⁷ then under various names,⁸ avoiding the use of the complete name or correct name of the Rosicrucian Order,⁹ and devising entirely new and unique symbols for his Rosicrucian literature,¹⁰ without infringing upon the correct symbols in any way. Dr. Clymer continues to operate his sale of books and presentation of personal, 'Rosicrucian' teachings under different names¹¹ from his home in Pennsylvania, without having established any typical Rosicrucian temples anywhere in America,¹² and without any connections with the regular Rosicrucian Order and Lodges in Europe."¹³

The foregoing assertions, made as if with knowledge but in defiance of all facts, forces me to declare **the truth** and this truth gives the positive lie to the entire paragraph quoted above.

¹The paragraph begins with the mere implication of a partial truth. It is true that the writer for the past thirty years has carried on the Work established in America by Dr. Randolph. Mr. Lewis's words imply however, that this Work was merely taken up by me—more or less casually and then irregularly carried on. Let it be known as here affirmed: that the Work as done by me was begun and has been carried forward with continuity, in orderly procedure and in strict accordance with ancient Rosicrucian usage.

Freeman B. Dowd was selected by Dr. Randolph as his successor before either Mr. Lewis or I were born. In the early '90's I enrolled under Mr. Dowd. As before stated, Dr. James R. Phelps, of Boston, was selected as my guide and instructor.* I continued under Dr. Phelp's

*The proofs are in the archives of the Fraternity and at immediate command.

direction and instruction until called to Boston in 1902, at which time I first met Dr. Brown, who was later to become Grand Master of the Fraternity. It was at this time that I received my final degree and was given my "freedom" or "wages." It was then I commenced my labors and have continued active ever since. The Work has been carried on through the proper succession of Grand Masters as has been the usage since Andrea founded the Fraternity.

² The writer is the "successor" to Dr. Randolph only in such manner as one Grand Master follows in the footsteps of another and as handed down to him, **by selection**, in orderly succession, with such authority and Work as has been carried on by each Grand Master since the beginning of the Fraternity.

³ I have neither "inherited" nor "acquired" the "Authority" which had been conferred upon Dr. Randolph. **I earned it by right of attainment.** This authority was conferred upon me **by right of succession**, just as, and by the same method Dr. Randolph and prior Grand Masters received it, who were the rightful successors of the original Grand Master.

⁴ This accusation has been made against us by Mr. Lewis from the time when he organized his spurious Rosicrucian Order and now the element of comedy enters: In the April, 1916, number of **The American Rosae Crucis**, page 13, paragraph 8, Mr. Lewis says:

"Dr. Clymer operates the Philosophical Publishing Company of Allentown, Pa., and sells reprints of some so-called 'Rosicrucian books' written by one Dr. P. B. Randolph, who never had either the right or privilege of writing for publication any Rosicrucian secrets."

From this it is clear that Mr. Lewis's present accusations are no more than repetition of former misrepresentations. Even the casually interested reader, "the man in the street," can prove for himself that I did **not** publish or re-publish a single one of Randolph's books except his **History** (1918—almost three years after the above was written by Mr. Lewis), until more than ten years later, *i. e.*, 1926.

After devoting a number of columns to part-truths

and whole falsehoods, all more or less proclaiming that I am merely a publisher of books and therefore cannot be either a Rosicrucian or an authority on the subject, Mr. Lewis proceeds on page 14 of the same number:

"First—the true Order—the original and perfect Rosaecrucian Order is known by only one name—"The Ancient and Mystical Order Rosae Crucis". Secondly—its world-wide, established symbol is the triangle with point downward and with the cross within the triangle. Thirdly—it sells no books or degrees, by mail or otherwise, purporting to contain secrets or initiations."

And so the one and only name is: "Ancient and Mystical Order Rosae Crucis?" Note that it is **not** the **Rosicrucian Brotherhood** as now so widely advertised and claimed by Mr. Lewis, but simply and only the **Order** of Rosae Crucis. **Why** the change? When did he legally change it? Why does he now, despite the above positive statement, advertise his clandestine organization as the Original Rosicrucian **Brotherhood** instead of, the "only one name"—The Ancient and Mystical Order Rosae Crucis?

Please note the equally positive statement "it sells no books" and then recall all that Mr. Lewis has written from time to time regarding those who write, publish, or write and publish books on the subject; finally, refer to any of his late publications such as **The Rosicrucian Digest** and turn to the last cover page to find there displayed in colors what is described as a **Rosicrucian Library** of some ten volumes, some written by Mr. Lewis, some purporting to be written by him, and all published and sold by his **Amorc** concern. Also bear in mind that the book with which we are dealing and from which we quote is written by this same Mr. Lewis and is sold and published by **Amorc**, his clandestine Rosicrucian organization. It will likewise be news to the many who have gone to California and there received and paid \$25.00 for a degree, that the **Amorc** sells no degrees, by mail or otherwise, "purporting to contain secrets of initiations." What, then, does his initiation at \$25.00 per degree in California and written lessons by mail at \$2.00 per month purport to convey to the candidate? It would appear to the casual reader that Mr. Lewis dug a grave for us and then blindly stumbled into it himself.

⁵ Mr. Lewis, I challenge you to produce specific instances of condemnation of these books by any Rosicrucian or other assembly—outside of **Amorc**—or stand convicted of inexcusable invention—inexcusable, because you know or should know that physicians of all schools, as well as countless fathers and mothers, use these books as texts and we have yet to receive a word of criticism from any one relative to the contents of these books. We contend that the statements made by Mr. Lewis are manufactured out of the whole cloth and defy him to prove to the contrary.

⁶ What has been said above⁵ applies here. We make no exceptions, save as to the membership of his spurious organization. You, Mr. Lewis, have here made accusations which no innocent self-respecting person can allow to pass unchallenged, since silence might be considered a tacit admission of the truth of your allegations.

⁷ My publishing business has been carried on under the name of a purely business concern. This is in strict accordance with the practices of the Fraternity since its foundation. A study of the literature of the time in which Andrea was active and much later will show that all letters addressed **directly** to the Fraternity were returned as undeliverable. All inquiries, beginning with the foundation of the Fraternity in 1614 up to the present century, had to be addressed indirectly. They were then placed in the hands of the proper individual who took up the problem with the applicant or aspirant after which letters might be addressed so as to reach the Fraternity more directly. Until it became necessary for me to declare the truth, in order to refute Mr. Lewis's widely published fabrications and false claims, I adhered faithfully to the said ancient and strict Rosicrucian practice.

⁸ I never have, since the establishment of my Work, had occasion to change to various or different names. There are thousands living who can testify from first-hand knowledge that my publishing company has always been known as the Philosophical Publishing Company, and nothing else, and it is so registered.

⁹ Those who have had charge of the Work of the

Fraternity have never avoided but have always used the complete and correct name of the Rosicrucian Fraternity, Brotherhood or Order, the name and symbols used by the Founders of the Fraternity. This also is known to thousands of adherents and need not be unknown to any honest investigator.

SUPREME HIERARCHY

OF THE

R. C.

1858-1917



This letterhead contains the Randolph insignia and was used by us from the beginning of our labors and ended with the cycle 1917.

The
Secret Schools



The
Imperial Order
OF THE
A. A. C.

This letterhead also contains the Randolph insignia and was, and still is, used when corresponding with students in the Probationary courses of study.

FRATERNITATIS ROSAE CRUCIS



THE SEE
Beverly Hall

Quakertown, Pa.

Official letterhead with original insignia of the Rosicrucian Fraternity. This is most frequently used in correspondence with foreign bodies affiliated with the original 1616 foundation.

FRATERNITATIS ROSAE CRUCIS

The Rosicrucian Order, or
Rosicrucian Brotherhood



THE SEE
Beverly Hall

Quakertown, Pa.

The official letterhead of the Fraternity, Brotherhood and Order as established in America by Randolph. The terms Fraternity, Brotherhood and Order are used interchangeably now as in the time of Randolph. The words Rosierucia (Rosicrucian), Eulis and Pythiana (AETH Priesthood) also appeared on all Charters issued by Randolph up to and including the year 1874 as is shown by the Charter form hereinafter reproduced.

¹⁰ We have used, not a synthetic name and symbology wholly unknown to anyone prior to 1915, such as that since used by Mr. Lewis in connection with his spurious **Amorc** because of fear of infringement, but, since we have the exclusive right we have worked under the authentic name and symbols first used by Andrea and Dr. Randolph as shown by our several letterheads here reproduced; every member of the **authentic** Fraternity and every Neophyte will at once recognize them.

At no time and under no circumstances have we devised "new and unique symbols" for Rosicrucian literature; we have left that wholly to Mr. Lewis and his spurious organization. Every symbol which we have used or now use, has been official with the Fraternity or its Grand Masters and we have taken the utmost care that there should be no deviation. As in ancient times, each country, principality, and those belonging to the reigning house, had their individual Insignia, or Coat of Arms, or Heraldic design which they used alone or in conjunction with that of their country, so the Rosicrucian Fraternity has its original Symbol first used by Andrea. And each Grand Master has had his own special spiritual Seal, "House" or escutcheon. Andrea, the Founder of the Fraternity, had his personal armorial seal (the House of Andrea) and besides this, he received and used the symbol of the **Fraternatis Rosae Crucis**. Up to the time when my Insignia was conveyed to me from the Hierarchy, I used the original symbol of the Rose and Cross and that of Randolph. Now I employ that of the original Fraternity, sometimes that of Randolph and then my own, but the original Rose and Cross still remains the official Insignia of the Fraternity.*

¹¹ The Philosophical Publishing Company publishes and sells books according to strictly legitimate business methods, and these have never been questioned or reflected upon by anyone except Mr. Lewis in his wholesale and amazing fabrications. The instructions of the Fraternity are not my "personal" teachings—they are the

*This entire matter is clearly established in the text and illustrations of the brochure, *The Masters Among Men*, which may be had without obligation by applying to the Philosophical Publishing Company, Quakertown, Pa.

original teachings and methods of training that have been in use in the Fraternity for three hundred or more years and wholly different from the instructions given by the **Amorc** which, Mr. Lewis has admitted under oath in his various law suits, were prepared by specialists or taken from books readily bought for a few dollars and which, therefore, **cannot**, by any stretch of the imagination, be considered as either **true, ancient, original or authentic** Rosicrucian teachings.

Our **authorized** teachings have not been presented "under different names" as all those who **know**, can and will witness. They are the instructions which have been given to Neophytes since the foundation of the Great Fraternity, under which I was trained.

¹² In the face of known facts, well-known to Mr. Lewis, his statement to the effect that we have established no Rosicrucian Temples anywhere in America, is as ridiculous as it is false. We have established other "typical" Rosicrucian Temples in America, however, for my present purpose it is sufficient to point to the fact that during the year 1910 the Fraternity, under my direction, completed the construction of a Temple building at the present **See** in Pennsylvania, from native stone—a "typical" Rosicrucian Temple—designed for the holding of the annual June and All-Souls convocations as well as for other Rosicrucian uses. It is still standing and used, sacred to its original design and purposes. Herewith we publish a picture of this Temple.

Mr. Lewis was informed of the foregoing facts in or about the year 1915, at the time he started his clandestine Rosicrucian organization—and prior to the publication of the illustration of his "First Rosicrucian Temple in U. S. A." hereafter referred to and reproduced. Aside from his general knowledge on the subject, he was specially informed by one, (to again refer to said incident) who was present at the Temple dedication, whose name is on the roster of the Temple, and who afterwards affiliated herself with Mr. Lewis. Later, in a letter written to me, he brazenly boasted, as before stated, that the lady in question was working hand in hand with him, that he had induced her to turn over to him the strictly



The Chapel built at Beverly Hall and officially opened in June, 1911.
Both June and All Souls night services are held yearly in this building.

private books and manuscripts that she had obtained, under her sacred vow, from the Fraternity at the time of the dedication of said Temple during the June convocation, 1911. Mr. Lewis still retains said private books and manuscripts which were delivered to him at his behest under broken vows. Perhaps, such is his conception of honorable fraternal conduct in himself and of those who take and break sacred vows and solemn oaths: This Temple, since used continually for the semi-annual convocations, still stands a mute and irrefutable witness against which no tissue of lies or false implications, conceived and circulated by Mr. Lewis, can prevail. Without going into detail, we will say for the benefit of the uninformed, who care to know, that the Fraternity, which has members all over America, is established in other cities, notably Kansas City, Mo., where it owns its Temple.

THE THREE "FIRST" ROSICRUCIAN TEMPLES IN THE U. S. A.

Three "First" Temples! Ridiculous?—of course it is, yet on three different occasions, (dates hereafter given) Mr. Lewis has published three different descriptions, with illustrations, of three different buildings each of which he has boldly asserted to be the "First Rosicrucian Temple in the U. S. A. or in the New World." Here we have a remarkable phenomenal illusion, such as can be produced only by a past master of the black art of fabrication. Indeed, who only, save a careless and reckless charlatan would have or could have the unmitigated gall and brazen effrontery to make such ridiculously contradictory claims? To be sure, it is conclusive and apparent that if either was the first, neither of the other two could be the "First Rosicrucian Temple of U. S. A. or the New World."

Perhaps you wonder, as we have often wondered, what sort of a distorted imagination and calloused conscience this pseudo Rosicrucian possesses, that permits him to make, publish and illustrate such self-evident impossibilities? We confess that we have no solution of this enigma. Yet, let me point to the fact that this is additional cumulative evidence that the tottering superstructure of his Clandestine Rosicrucian organization was built on a foundation of contradictions and false claims, and that it has been sustained by periodical moving of headquarters and constant shifting of unsustained claims and contradictory statements as to his Rosicrucian origin and authority—hence in order to sustain his clandestine Rosicrucian fabrication, is it any wonder that he has made repeated attempts to destroy the authentic Fraternity and those connected with it by any means, fair or foul?

We will deal with the three "First Temples" in the

order of their appearance; herewith we reproduce a full page from the Lewis publication, the **American Rosae Crucis**, March issue, 1916, containing a description and an illustration of a building alleged to be the "First Rosicrucian Temple in U. S. A." The description is typically Lewistonian, in that it contains a grain of truth and now and then a half-truth. Read the description and make your own investigation as to the whole truth. The building is somewhat symbolical of true Rosicrucianism in that it has an upright triangle at the top, but it was and is not symbolical of Mr. Lewis's clandestine organization, because its symbol was then and is now the inverted triangle. Mr. Lewis did lease a part of this building at 70 West 87th Street, New York City, where he had his headquarters for a short time, having failed to pay the rent, the career of the "First Temple" ended abruptly. Since he could not pay the rent, it is apparent that the elaborate description of the luxurious furnishings was just so much "window dressing" for a high-pressured pecuniary scheme that was intended to be and has been conducted under the Sacred name of Rosicrucian, contrary to every vital precept, basic principle and ancient landmark of the authentic Fraternity, Order and Brotherhood.

To be sure, Mr. Lewis knew of the several Temples and Lodges of the Fraternity established in America under the Randolph foundation, and of course, he knew of the existence of the Temple at the present **See** of the Fraternity, as above pointed out, when he made his "First Temple" claim; however, it was not until the abundant and irrefutable proof of those facts became generally known and his followers and other interested parties began to question his authority and the Rosicrucian authenticity of his organization, that he realized that he must abandon his claim concerning the "First Temple" at 70 West 87th Street, New York City, and establish or find somewhere a Rosicrucian Temple that anti-dated the Randolph Foundation and somehow, in some mysterious way connect his clandestine organization with said prior Temple; but finding no such Temple in fact, he looked deep into the ever pregnant and prolific womb of his im-

**THE ENIGMA OF THE THREE "FIRST" TEMPLES
CAN YOU SOLVE IT?**

On the opposite page is shown a reproduction of a full page taken from the Lewis Publication **THE AMERICAN ROSAE CRUSIS**, March, 1916, Page 9. Is there any other interpretation possible than that Mr. Lewis means that this was the first Temple in America? Read the descriptive matter and convince yourself.

THE AMERICAN ROSAE CRUCIS

First Rosaecrucian Temple in U. S. A.

The Home of the Grand Lodge in New York City



AT last America has its own Rosaecrucian Temple! In these few words are expressed the realization of a century of dreams and a lifetime of hopes. Embodied in one material monument are the plans

and prospects of the entire Rosaecrucian movement in the United States. This fine building is not only the home of the Grand Lodge, but the very pyramid of the Order in America.

It is with considerable pride that we illustrate and describe this Temple. Situated in the heart of New York City—in the select residential district, remote from business and commercialism—it has an ideal environment.

Its outward appearance is dignified and rather symbolical. The lower part of the building is of brown stone while the upper part is of red brick. It has five stories and is topped with the significant triangle, as shown in accompanying illustration.

The first floor, approached by a wide-sweeping stairway, contains a wide reception hall from which one may enter the Executive Office or the Grand Lodge Temple. The Executive Office is richly furnished and here will be found the desks of the Imperator, the Secretary General, the Prelate and Editor of the American Rosae Crucis. Adjoining this is the Reception and Music Room where every facility for a quiet talk and hour or two of music and reading will be afforded to every visitor. Then, in the rear of the floor is the Temple, large and convenient, with its triangular platform and Altar and the other articles of all Lodge equipment. This Temple is decorated in Red with

Black Woodwork and Panels, and beautifully illuminated with electric lights at the sides of the room and in the centre of the ceiling. There is a small alcove adjoining the Temple which provides room for the experimental electrical equipment and the Wireless Telegraph Station belonging to the Grand Lodge. In the rear of the Temple is the chemical, physical and electrical laboratory for the conduct of Rosaecrucian researches and the testing of certain laws and principles.

On the Second Floor—to the front—is the Grand Lodge Library and Rest Room. This will be the largest Rosaecrucian Library in America as soon as all the books are installed and all are received from those who have been withholding their contributions of books until such a Library was established.

On the Third Floor, in the rear, there is an open-air summer garden for recreation and study. On the fourth floor there is one room being planned as a photographic experimental laboratory for work along special lines which are occupying the attention of Rosaecrucians in many lands.

In addition to these rooms there are a number of guest chambers occupied by those in charge of the Temple and by a few who are in sympathy with our work.

All in all this is a Temple of which every Rosaecrucian will be proud. We shall be glad to have members of our Order from any city visit us at any time and enjoy our rooms and the facilities for study and pleasure afforded in every possible way. Likewise we shall be pleased to receive donations from our friends of pictures and antiquities.



70 West 87th St., New York.



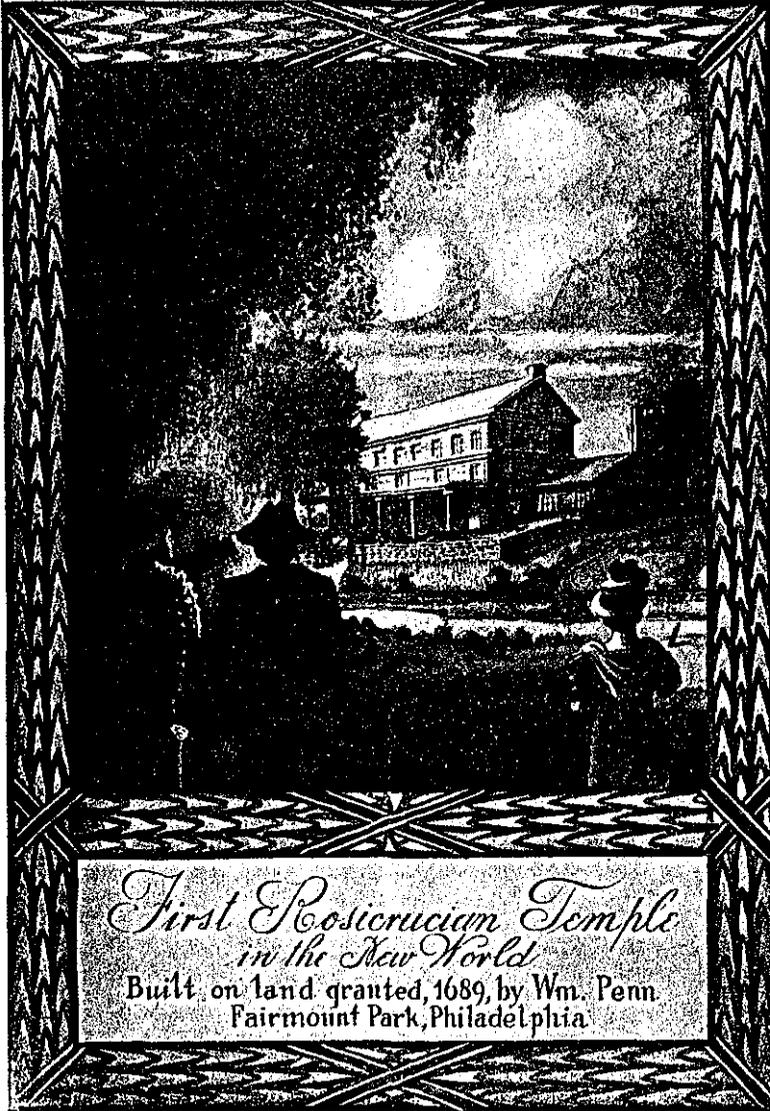
agination and brought forth his second "First Temple" and with the aid of an artist's skill, he published a spurious or very much doctored picture of the second "First Temple" as the frontispiece of his propaganda booklet, *The Wisdom of the Sages*, "official publication number sixteen," copyrighted November, 1932, which he described as "The First Rosicrucian Temple in the New World, built on land granted 1689 by Wm. Penn, Fairmount Park, Philadelphia." An exact copy with said description is herewith reproduced. In view of Mr. Lewis' moving and shifting habits, it is not at all strange that he shifted from one first Temple to another, he has always moved from one place to another and shifted his position, when necessary—and it has often been necessary.

Evidently the spurious synthetic picture of the second "First Temple" was not satisfactory to Mr. Lewis,

THE ENIGMA OF THE THREE "FIRST" TEMPLES
CAN YOU SOLVE IT?

On the opposite page is a reproduction of the second "FIRST" Rosicrucian Temple in America, according to Mr. Lewis. This is taken from his booklet "The Wisdom of the Sages" and is copyrighted 1932, or just about sixteen years after the description and photograph of his first "FIRST" Rosicrucian Temple was published.

WHICH IS CORRECT?



or possibly he entertained fears that the same could not be identified in history, nor located in fact, so in 1933 in the April number of his official organ, **The Rosaecrucian Digest**, he published the picture of the third "First Temple" with the following description. "First Rosaecrucian Buildings. The lower part of this structure is part of the first Rosaecrucian Temple, built in 1694-1695, on the banks of the Wissahickon River. It is now within the limits of Fairmount Park and is still occupied (by whom?) and marked as an historical site" We also reproduce herewith the picture of the third "First Temple" as it appeared in the above mentioned Lewis publication.

To be sure, the building last referred to, now standing in Fairmount Park, Philadelphia, was not built by Rosaecrucians and never was a Rosicrucian Temple. The facts concerning this historic building are discussed at some length in the Brochure, **The Masters Among Men**, which may be had free of charge upon application by all who are interested.

**THE ENIGMA OF THE "FIRST" ROSICRUCIAN TEMPLE
CAN YOU SOLVE IT?**

We have shown you two of Mr. Lewis' "First" Rosicrucian Temples. We will now show you the third of these "first" temples. In the April, 1933, number of **The Rosicrucian Digest** you will find this third "first" temple illustrated with the wording as given below under picture. It is easy for the reader to investigate our statements by procuring these AMORC publications, whether it is as easy for him to accept the "Jonah" story is a question.

WHICH WAS THE FIRST TEMPLE? Our answer is, that not one of these was Rosicrucian in any sense of the word and Mr. Lewis is himself uncertain or he would not attempt to foster such an impossible imposition upon his followers. This three "first" temple story is as true, and no more so, as is all that he has ever written on Rosicrucianism.



Description by Mr. Lewis—Verbatim
FIRST AMERICAN ROSICRUCIAN BUILDING

"The lower part of this structure is part of the first Rosicrucian Temple, built in 1694-1695, on the banks of the Wissahickon River. It is now within the limits of Fairmount Park, and is still occupied and marked as an historical site. . . ."

Upon the subject of Lodges and first Temples in America, we herewith reproduce the form of the Charter used by Dr. Randolph in establishing Lodges and Temples in America in the year 1874 and prior thereto. (For obvious reasons, we do not reproduce and publish copies of executed Charters.) If in view of Mr. Lewis' many contradictions and several admissions, further proof is desired to establish that Dr. Randolph and his foundation established Rosicrucian Lodges and Temples in America prior to the Lewis fabrication, then this Charter form as used by Dr. Randolph in the year 1874 and prior thereto, should be sufficient and ample. However, additional proof seems to be wholly unnecessary, since a comparison of the publication and conflicting statements of Mr. Lewis will irresistably lead to the correct conclusion, that he is capable of promoting and sponsoring any kind of propaganda, however, false, contradictory, inconsistent, impossible, or otherwise, if it serves his needs and suits his purpose, or perhaps even his fancy. Truly, the misrepresentation and degradation of a great work or cause and the betrayal of many earnest souls doesn't seem, in the least, to trouble his conscience.

¹⁸ Indeed, how does this pseudo Rosicrucian know that we are "without any connection with the regular Rosicrucian Order and Lodges in Europe?" In truth, he does not know. Not being a member of the regular and authentic Order and possessing no lawful authority to establish or maintain his clandestine fabrication under a Rosicrucian designation, he is not now and never has been in a position to know. As a matter of fact, at the time (1856) when Dr. Randolph lawfully established the regular Order and authentic Fraternity in America, he was Grand Master of the Supreme Grand Dome of the Rosicrucians of France (a fact admitted to be true by Mr. Lewis.) He was also a member of the International Council. His successors in office have continuously maintained proper connections and fraternal relations with the International Council, even unto this day.

In all his later literature, Mr. Lewis continually makes the statements that the Rose Cross was first established in Pennsylvania, though he falsifies dates and

facts. Notably, he fails to tell his readers that this State, Pennsylvania, has a strict law governing all Fraternal organizations, associations, societies and companies, requiring them to file their names and objects before they may lawfully function and that but **one** organization of a given or similar name may register. He further fails to tell them that **The Fraternity of Rosicrucians—Order of the Rose Cross**, including its variants, of the Randolph Foundation, was established in Pennsylvania prior to 1895 and is registered as required by law. He is silent on the fact that despite all Laws, civil and fraternal, he is **clandestinely active** in defiance of the law, just as he continues active Masoniely in a like clandestine manner.

Mr. Lewis has strong reasons for his silence on all these matters.

Lastly, compare this statement made in **The American Rosae Crucis**, April, 1916, page 14:

" . . . Its world-wide, established symbol is the triangle with the point downward and with the cross within the triangle."

with the information given on the last cover page of his late booklet, **The Wisdom of the Sages**, where, beneath his Trade Mark, he says:

"The above symbols were duly registered solely for the protection of the work of the Rosicrucian Order in North America, and the AMORC is the only Rosicrucian organization authorized to use this registered imprint and symbol in the United States."

Does Mr. Lewis not know that the **inverted triangle**, in the Occult and Mystic, is the symbolization of the evil forces, of the Black Brotherhood, the Anti-Christ against which Andrea in his **Fama Fraternitatis** warned all seekers, and that it is the Seal or Insignia of the Prince of false teachings?

Why does Mr. Lewis fail to inform his readers that the **true, original and authentic Rosicrucian Symbol** could not be Trade Marked because it had long been in continuous use and that his Trade Marked symbolization is a faked substitute for the genuine?