

The Briangle



PUBLISHED MONTHLY BY THE SUPREME LODGE
ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS
1255 MARKET STREET SAN FRANCISCO, CALIF.



No. 5

JULY 19th, 1921

Price 5 Cents

Prounziamento 777

An Official Statement by the Emperor
Regarding the Authority of the Order

"And they said unto Him, By what authority
doest thou these things?" - Mark XI:28

That there may be no further desire on the part of inquirers for definite statements as to the origin and authority of the A. M. O. R. C. in North America, and that the Supreme Officers may be relieved of the unnecessary correspondence incident to setting forth these facts, we are printing here in "black and white" (as the saying goes—and as some think is quite in order) the following precise, unveiled and signed facts:

THE NAME "AMORC"

This is an abbreviation of the name of the Order in North America and some other lands. Here in the United States the first Supreme Council of the Order decided to use the name entirely in the English language because we were informed that the laws of some States did not permit the incorporation of a body with a foreign name. Hence the first name adopted was Ancient and Mystical Order of the Rose Cross, as appears on the first Charter issued by this first Council meeting. Later we learned that the Supreme Lodge could be incorporated with a Latin name so the name was partly changed to ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS. The full and complete name of the Order in all Latin countries is ANTIQUAE ARCANAE ORDINIS ROSAE RUBEAE et AUREAE CRUCIS (abbreviated to A. A. O. R. A. C.), which may be liberally translated into "The Ancient and Arcane (secret or mystical) Order of the Red Rose and Golden Cross." We find this Latin form of the name is still used in India, Egypt, France, Spain, Japan, China, Russia and some other countries, whereas in England and the North American Continent the shorter English form is used, abbreviated into A. M. O. R. C., and in Denmark and East India and some other places the Latin form is slightly changed to fit the native language. The name as we use it here in America is the authorized form of the true name of the Order or Brotherhood of the Rosicrucians which comes to us from antiquity. (In many foreign countries the Latin name of the Order is hidden under the initials A. A. or A. A., A. A. or sometimes A. A. A. based upon the repetition of the letter A in the Latin name.)

THE AUTHORITY FOR THE ORDER

The A. M. O. R. C. in North America was started as a branch sponsored by the Supreme Executive or Hierophant of the ANTIQUAE ARCANAE ORDINIS ROSAE RUBEAE et AUREAE CRUCIS of France. It remained such until after its organization here was completed, when it was made an independent body

with a separate Jurisdiction, but with full affiliation with all other separate jurisdictions of the A. A. O. R. A. C. throughout the world. The Supreme Hierophant who thus granted the rights and powers for the Order in America was Count Raynaud E. de Belcastelle-Ligne, who was also Imperator of the Jurisdiction of Aquitania, with headquarters in Toulouse, France. This jurisdiction of Aquitania, as a jurisdiction of our Order, was created in the time of Charlemagne and the first lodge of our Order, eventually the Grand Lodge, held its opening convocation in the year 804 or 805 A. D. The first Grand Master was Frees and he received his authority through one Arnud, a philosopher in Charlemagne's School of the Palace, who journeyed to Egypt to secure the authority. The Grand Lodge and its powers continued through many generations and centuries up to and including the well known Don Martinez de Pasqually de la Tour (the teacher and master of L. C. de Saint-Martin), who in 1754 revised the work of the Order and greatly enlarged the Jurisdiction to include all of France. (For details of the history of the Order in France see pages 21 and 22 of the March, 1916, issue of the American Rosae Crucis, also Arthur E. Waite's "Life of Louis Claude de Saint-Martin.")

Count Belcastelle-Ligne and his predecessor as Imperator of the A. A. O. R. A. C. held documents and warrants bearing continuous authority from the time of Arnud and Frees, and under these patents the present Imperator of the Order in North America was empowered and authorized to proceed with the organization of the Order here, and was initiated into the Order under the authority of Belcastelle-Ligne and his associates in Toulouse, receiving the name "Profundis" as Fratre, and also the Master's jewel (Gold Rosey Cross), manuscripts, symbolical keys, some rare books, a cartouche-seal from Egypt, altar lamp, codes and a number of other secret articles.

The powers, papers and authority thus conferred upon our present Imperator were the first to have been conferred upon any American citizen by the A. A. O. R. A. C. and no similar authority has been conferred upon any one else for America since then, despite the fact that just before, during and after the Imperator's visit to Toulouse, France, six other American citizens, some of them high in official circles of American fraternal movements, were in France and even Toulouse for the same purpose. The failure of the mission, the denial of their requests, is responsible for the organization in this country of a number of Rosicrucian movements, some of which are waiting for the transition of our present Imperator or for the

failure of his work so that a possible opportunity to secure leadership and power in the Order may be seized. But the authority of one Imperator is not transmitted to another in this manner and our present Imperator's successor was decreed some time ago.

"GENUINENESS" OF THE ORDER

For the above reasons and for many others, it is positively stated that the A. M. O. R. C. in North America, under the direction of H. Spencer Lewis (Profundus) as Imperator, is the only Rosicrucian movement, order, fellowship, fraternity, Lodge, Group or what-not, having the Rosicrucian authority descending from Egypt and India through the early founders of the Order and the Hierophant and Imperators of France, and retaining the ancient, absolutely original and secret traditions and powers of Amenhotep IV (Akhnaton, Pharaoh of Egypt) the traditional founder of the order's mysteries and monotheistic teachings.

AFFILIATIONS

The A. M. O. R. C. is affiliated—and connected with, in fraternal relations with, acknowledged by, and in exchange with—all other foreign Lodges or Jurisdictions of the Rosicrucians who hold and operate under the same powers, papers of authorities and patents as does the Order here in America. These foreign branches of the Ancient Order include the Supreme Shrine of the A. A. O. R. R. A. C. in Cairo, Egypt, the Illuminati of the A. A. O. R. R. A. C. in Calcutta, India, and La Loge Supreme Rose Croix of France of the A. A. O. R. R. A. C. and others, from the Grand Masters and Supreme Officers of which our Imperator holds letters and papers of fraternal relationship. We are NOT affiliated with any other Rosicrucian society in this country or any other, nor with any fraternity, fellowship or movement using the word Rosicrucian. The Rosenkreutz Order in Germany was (and is) a branch of the A. A. O. R. R. A. C.)

"OUR TEACHINGS"

Only the form or fundamentals of our rituals, the "landmarks" of the Order and the underlying laws and principles of all our teachings are like unto the rituals and teachings as issued by the Order in the days of old. In all countries and jurisdictions the teachings especially have evolved in keeping with the evolution of man and the progress of the arts and sciences. To believe that any practical knowledge applicable to our present needs and evolution could be derived from a study of the ancient Rosicrucian teachings without change or modification becomes a ridiculous thought as soon as one reads the many books still in existence containing extracts or whole sections of the writings of the ancient Rosicrucians. For this reason the lectures and teachings of our Order have been constantly revised and amended, and added to by advanced minds in the Order so that the fundamental principles adhered to will reveal the utmost of nature's laws and operations. In this way, this sense, the teachings of the Rosicrucians always were in advance of any other school of philosophy and science, and always will be. But little of our teachings, few of the phrases, are today as the old Masters used; but the secret laws, the secret fundamentals and traditional principles are still preserved and unknown to other schools.

MEMBERSHIP

Membership in the A. M. O. R. C. of North America does NOT include membership in any FOREIGN Lodge or branch of this Order any more than would membership in the French or Spanish Lodge of the Order include membership in the Indian or Egyptian Lodges. But membership in the A. M. O. R. C. of North America does include membership in the general Order of A. M. O. R. C. in all lands where it is established with the privilege of visiting and attending sessions after members here have reached a certain

status, as has always been the custom. Membership fees and dues paid to the A. M. O. R. C. of North America by any member are contributions solely to the support of the work in this country and not for any rights or privileges in any international or foreign body. (The same principle holds in other secret and fraternal movements in the U. S. A.)

ESTABLISHMENT

On February 8, 1915, the present Imperator of the Order in North America called together nine men and women who were representatives of various schools of advanced thought in New York and with the Moon in Sagittarius and other signs indicating the nature of the meeting, he presented to them his papers, powers, rights and authority, and solicited their assistance in carrying out the decrees of the Masters. Committees were appointed to investigate all the claims, powers and authority the Imperator (then merely the official Legate of the Order) possessed, and instructed to add to their committee other men and women in the city who were prepared to assist in the great work.

The result of this meeting was that on the first day of April, 1915, a meeting of thirty men and women selected from over 100 who volunteered their assistance and moral support, met and elected a temporary chairman and finally organized themselves into the First Supreme Council of the Order in America. This council, acting under a pronouncement issued by the Legate of the Order, issued the First American Charter, elected the Supreme Officers and created the first laws and steps of procedure for the establishment of the Order in all States. This charter, signed and sealed, is one of our precious American documents. Thereafter branch Lodges were established and in the summer of 1917 a convention was called of all the Masters, officers and delegates of all Lodges of the Order in America and at this first National Convention the proposed Constitution of the Order in North America was voted upon, section by section and finally adopted in its present form, and the Imperator was officially declared the acknowledged Imperator in accordance with the Constitution. All Lodges of our Order today operate under this Constitution.

ORGANIZATION

The Imperator of the Order is the Chief or Supreme Executive. The Supreme Grand Master, George R. Chambers, is President of the Supreme Council and Master of the Supreme Grand Lodge. The Supreme Council is composed of the Masters of all the Lodges of the North American jurisdiction. The Supreme Grand Lodge is composed of all the Masters and high degree members of the Order in North America living in the various cities of the North American Jurisdiction. It is the Supreme Spiritual body conducting the spiritual and metaphysical affairs of the order and directing all its esoteric work while it advises and recommends the exoteric activities through the Supreme Council. Grand Lodges are the governing Lodges in each State or division of the territory in the North American jurisdiction. Subordinate Lodges are located in small and large cities of the various States and in Mexico, Canada, Alaska and the various territories and dependencies of the United States of America and also in the central American countries. Dispensation Lodges, study groups and preparatory centers located in many small cities throughout the North American continent are under the direct supervision of the Supreme Lodge, while the subordinate Lodges are under the jurisdiction of their respective Grand Lodges. The Amorc College is incorporated as a separate institution and is under the jurisdiction of the Supreme Council. Other esoteric bodies and movements carrying on separate branches of the work such as prison welfare, child welfare, Church work, public lectures, research work and a department for the promulgation of the universal language, are under the direction of the Supreme Grand Master or the De-

partment of Extension, the Department of Welfare, or the Ministraro of the Supreme Council, or in the hands of competent individuals who are acting under the direction of the Imperator.

OUR RIGHT TO THE NAME AND SYMBOLS

After a complete search and official publication of the intention, the United States Government has granted to our Imperator through the Patent Office letters patent giving to him personally the sole right to use the name and term ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS, the several triangle symbols as used to designate the Order, the symbol of the Rose Cross, the Cartouch symbols, and other symbols united to designate the official name or label of our Order's teachings, lectures, diagrams, rituals, magazines, books, photographs, etc., in either printed or typewritten form. This is the first patent protection that has been given by our Government on such symbols

or this name and it will prevent the use of these symbols or names or even a simulation of them by any other person or movement other than our Imperator or our Order.

OTHER MOVEMENTS

There are known to be seven different Rosicrucian movements—called societies, fellowships, fraternities and colleges in the United States today. All are doing good work in the spread of uplift, helpful principles, but not one of them are patented or chartered by or affiliated with the A. M. O. R. C. or A. A. O. R. R. A. C., nor do they use the name which we use; and nothing said on this page should be taken as discreditable to them. We wish merely to define, clearly and without evasion, our position and our connection in regard to all other movements in this country and elsewhere.

"Jesus answered and said unto them: destroy this Temple and in three days I will raise it up."—John 11:19

Signed and sealed this 17th day of July, 1921, A. D.,

HARVEY SPENCER LEWIS, F. R. C.,

Imperator, San Francisco, California.



The "S...R...I...A..." and Ourselves

For some months seekers who contemplate uniting with us and who make inquiries at different points regarding the several "Rosicrucian" movements in America, have been falsely informed in regard to one incident in the history of our AMORC which should be truthfully presented to those who have demanded an explanation for at least two years. Again our silence in regard to such matters has been mistaken. We must speak now, especially because of a very recent letter.

This letter, sent to one who sincerely and honestly inquired of the Societas Rosicruciana in America (S. R. I. A.) about their organization and ours, contains this misleading and insinuating "light":

"In reply to your inquiry we can state most positively that Mr. Harvey Spencer Lewis is not nor has he ever been directly or indirectly associated with this Brotherhood. We have his application for membership in our Metropolitan College, New York City, and same was rejected by that body June 5, 1915. We are well advised of his activities in organizing the so-called "Ancient and Mystical Order Rosae Crucis." Our principles do not permit us to make further comment or to give further information on the subject."

The important point in the matter is not that this "Rosicrucian Society" (not Order or Brotherhood) denies that Mr. H. S. Lewis is a member of their College, for this would in no way determine whether Mr. Lewis was a Rosicrucian or not, since he has never claimed to be a member of their College or any other similar College or Society. The officers of the S. R. I. A. may consider that membership in their Society (admittedly created by a few men in recent years) is the sole determining factor as to whether a man is entitled to Rosicrucian recognition or not, but the im-

portant point, however, is that it is claimed that Mr. Lewis sought admission in that Society and was denied admission. Here are the absolutely correct facts:

About the first of January, 1914, Mr. Lewis noticed in the World Almanac of that date a statement that among other Societies in New York City there was one calling itself the Societas Rosicruciana, teaching among other arcane subjects the principles of Druidism, Rosicrucianism, etc. At that time he was working on the preparatory plans and matters for the establishment of AMORC in America during the coming years, as he had been authorized to do, and was surprised to find a society in New York using the term "Rosicrucian." He had been distinctly informed by the Rosicrucian Master in France in 1909 that there was no Rosicrucian Order in America and he believed that he alone was the empowered Legate or representative of the old Order with sole rights to establish the Order in America. Therefore he wrote to the S. R. I. A. secretary at the address given in the World Almanac and formally asked for literature or information about the S. R. I. A., as was offered by them.

In the course of a few days a letter was received from the S. R. I. A. stating that they could not give detailed information of their origin unless inquirer first submitted an application blank for membership. The tone of the letter and the reading matter at the head of the lettersheet promised much information. Therefore Mr. Lewis filled in the application blank and sent it to the Secretary along with a letter in which Mr. Lewis explained that he was "not unfamiliar with the history, philosophy, and entire propaganda of the Order Rosae Crucis." He also explained that he could not become a member of the S. R. I. A. and was sending the application blank to them as requested with the understanding that "he was in no way obligated by so doing."

Now, the S. R. I. A. had the right and privilege of refusing to send any further information to Mr. Lewis when he clearly stated his connection with the Order Rosae Crucis and that he could not affiliate with any Rosicrucian Society. Mr. Lewis did not conceal the fact that he was not seeking membership in the S. R. I. A., but simply wanted whatever facts of their organization and purposes they cared to give him. He gave the S. R. I. A. his home address and he was called up on the phone several days later and pointedly asked if he intended to labor in connection with the French Rosicrucian Order in America and whether he was in possession of any documents, papers of authority, etc., from France. Upon answering that he was in possession of the first papers of this kind to be given to America, the officer of the S. R. I. A. stated he would write an official letter to Mr. Lewis.

Here is the letter, in part. It has been in our files all these years and hundreds have seen it after having read the statements made by the S. R. I. A. in connection with this matter. The letterhead bears the full name of the S. R. I. A. with their symbols and seals and is dated from Grantwood, New Jersey, the home of one of the officers and the headquarters of the Society at that time. It can be seen by anyone wishing to see it, or complete copies will be sent to any of our members who require it. Only the beginning and closing of the letter are important.

"Grantwood, New Jersey, Seventh January,

Anno MCMXIV. (January 7, 1914.)

"My Dear Mr. Lewis:

"Your recent letter to the Secretary-General has been referred to me for reply.

"I fear there is some misunderstanding, as you state in your letter that you enclose the signed application blank with the distinct 'understanding that you are in no way obligated by so doing.'

"* * * Furthermore, if, as you state, you are not unfamiliar with the history, philosophy and entire propaganda of the Rosae Crucia you must be aware of the extent to which it has conserved its practices and operations in the past, and the same is equally true today.

"However, laying aside the matter of the misunderstanding, I shall invite you to send a phone call to Mr. George Lewis, Rector 5355, the Senior Magus of the S. R. I. A. He will arrange for a personal interview at which the writer will also be present.

"We should be glad to have the pleasure of MAKING YOUR ACQUAINTANCE, AND IT MAY BE POSSIBLE THAT SUCH A STEP MAY LEAD TO MUTUALLY PROFITABLE AND ADVANTAGEOUS RESULTS.

"Trusting you will arrange with Mr. Lewis some time during the morrow for the interview above mentioned, believe me,

"Very cordially yours,

(Signed) KHEI, F. R. C., O—X."

("Khei" acknowledges being the chief executive of the S. R. I. A.)

Without waiting for the morrow, Mr. H. Lewis called Mr. George Lewis on the phone and at the latter's suggestion a luncheon engagement was arranged for the following day or the day thereafter. Mr. George Lewis, Mr. Khei (George Plummer) and others were present. It turned out to be a battle of wits, for the officers of the S. R. I. A. refused to commit themselves except to explain their plans and hopes in regard to founding a society of Rosicrucian seekers and students in New York City, and asked the co-operation of Mr. H. S. Lewis to the extent that he abandon his activities in behalf of the A. M. O. R. C. Mr. H. S. Lewis refused to do this. He offered to co-operate with them in connection with any plan tending to bring seekers together and into a body of true Rosicrucians, but could not assist in the forming of a

body to be known as the Societas Rosicruciana in America. There were no ill-feelings or criticisms displayed or sensed at this interview, nor in any interview, conversation or correspondence since then, and it was followed, on invitation, by a visit to a downtown building by Mr. H. S. Lewis to have a further interview with one of the officers who was an editor of a business and financial magazine. Mr. H. S. Lewis, the present Imperator of A. M. O. R. C., was at that time conducting a very successful advertising business, being engaged by the very largest firms in New York to prepare their special advertising and business literature. Hence Mr. H. S. Lewis and the S. R. I. A. officer had several interviews on general business and commercial affairs without touching upon the matter of Rosicrucianism any further than already stated. When the S. R. I. A. some time later issued one of its official pamphlets, a copy was sent by them to Mr. H. S. Lewis, and there the whole matter ended.

No other correspondence passed between the Imperator of our Order and the S. R. I. A. He never made any further request for literature and never sought to become a member of the S. R. I. A. Why the officers of the S. R. I. A. therefore should now state that on June 5, 1914, they refused him admission to the Order is incomprehensible. Why did it take from January to June for the officers to decide that one who distinctly stated he did not desire to obligate himself to unite with them, could not be admitted? And why did he never hear of this point until A. M. O. R. C. became very active three years later? And since they see fit continually to refer to the fact that our Imperator wrote to them asking for conditions surrounding membership to their Order, why do they not state also what was meant in their letter of January 7th when they said: "It may be possible that such a step may lead to mutually profitable and advantageous results?" And why do they not repeat what is also in that letter of January 7th, viz: In writing to the S. R. I. A. and complying with their requests our Imperator clearly warned them of his position and motives and was seeking the information they volunteered "with the understanding that I am in no way obligated by so doing?"

Perhaps their "principles do not permit" them to give further information on the subject. All in all, the matter is of little consequence except that some one who is now sending forth officially signed letters from the S. R. I. A. is doing a good movement and some good men a great injustice through the misrepresentation of facts to injure and deter the work of another and to mislead inquiring minds.

Again our Imperator states (as he has done in public prints and all our literature for several years): "I have never made application for membership into any other Rosicrucian Order or Society but the one wherein I was accepted and empowered to carry on the work of the A. M. O. R. C., nor have I ever made application for membership in any secret body and then denied admission; and I challenge any one to prove such a statement and make the matter a case in any Court of Law."

(Signed) SUPREME SECRETARY.

Approved:

(Signed) H. SPENCER LEWIS.

July 16, 1921.

NOTICE TO MEMBERS

This issue of the Triangle containing the Pronunciamento 777 should be freely distributed by our members and one or more copies preserved by each member for future reference and use in answering those pertinent questions asked by inquiring members regarding the standing of our order. We hope that the statements made in this issue are final and will not have to be reprinted in the near future. Therefore make good use of this issue. Extra copies will be supplied for your Lodges or from headquarters as long as the issue lasts.