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The Rosicrucian Order

MASTER MONOGRAPH

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ It sometimes satisfies more than idle curiosity to learn something of the places associated with the Masters whom we are beginning to know. This monograph mentions the Chateau Chambord near Blois on the river Loire where the Count Saint-Germain lived and worked. Interesting enough as a monument of the past, it is doubly interesting to us because



of its association with an important period of Rosicrucian activity.

Suddenly, at the end of a long avenue, we see a vast bewildering conglomeration of huge round towers, turrets, spires, chimneys, gables, pinnacles, and gargoyles, rising like some great architectural flower, surmounted by one central tower, like the stamen of a lily, which itself terminates in a fleur-de-lis in stone six feet in height. In looking at its vast proportions and fantastic architecture, I comprehended why, in the period of its glory, it was compared to a palace of the Arabian Nights, springing from the earth at the stroke of some enchanter's wand.

Chambord was built by the extravagantly capricious monarch, Francis I, who laid its foundation-stone in 1526, and employed eighteen hundred men for twelve years working continually in its construction, yet at his death was obliged to hand it over to his successor still unfinished. There are within this castle no less than thirteen spacious staircases of stone, to say nothing of small and secret ones, besides four hundred and forty rooms and several halls of state. . . . Here also is a famous double staircase, one series of steps being so arranged inside of the other that different parties can ascend it or descend it at the same time, without meeting, and almost without seeing each other.

—JOHN L. STODDARD, 1850-1931

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To the Members of the Esoteric Hierarchy, Greetings!

If we except the Master who manifested from time to time under the symbolic name of Christian Rosenkreuz, the one with whom I want to acquaint you this week is the strangest and most mysterious. We know him simply as Count Saint-Germain although so unusual were the circumstances of history in which he took part and so colorful were his activities that popular imagination has made of Saint-Germain a romantic figure and has given him many names. Since his mission took him to widely separated parts of Europe and covered a large number of years, he earned the name of "the man who never died." People could not believe that he could be the same man; so he became almost a legendary figure even in his own time.

On his part, the Count was amused by the extravagances which people believed and repeated about him, and often added to them by enigmatic remarks and explanations. Thus it is difficult to separate fact from fiction when writing about him. History records the fact that he was well known at the Court of Louis XV, who in 1758 assigned him a spacious apartment in one of the most magnificent castles on the river Loire—Chateau de Chambord. The King regarded him quite evidently as a friend and according to the memoirs of Madame du Hausset "would not tolerate condescending or mocking talk about him."

The Countess de Genlis, who met the Count Saint-Germain when she was quite young, relates that once while she and her mother were entertaining him, her mother asked whether Germany were his native country. The Count, she says, "shook his head with a mysterious air, and heaving a deep sigh, 'All that I can tell you of my birth,' replied he, 'is, that at seven years old I was wandering about the woods with my governor, and that a reward was set upon my head. . . . The evening before my flight,' continued he, 'my mother, whom I was never more to behold . . . fastened her portrait upon my arm.'"

Nothing more definite than this can be discovered as to Count Saint-Germain's parents or his place of birth. Since this seemed all of his past that he cared to make known, the rest must be conjectured. The above incident, plus the fact that when he met the Count of Brandenburg in 1774 he used the name Tzarogy, has given substance to the story that he was a prince of the illustrious House of Rakoczi, for the name Tzarogy is a perfect anagram for the German spelling of Rakoczi—namely, Ragotzy.

It is known that in childhood he lived in the home of one of the last of the Medici, that he was educated at the University of Siena, and that between the years 1710 and 1822 he was known in various parts of Europe. The names under which he was known were various: The Marquis of Montferrat, the Count Bellamarre, Chevalier Schoening, Chevalier Weldon, Count Solticoff, Graf



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Tzarogy and Prince Rakoczi. He has even been identified by some with Count Hompesch, the last Grand Commander of the Knights of Malta.

Some of the above names, it will be noted, are German; some Russian, and some not so easily identified racially. In all likelihood, they represent names of families with which his own was related.

Throughout Europe, Count Saint-Germain was recognized as a diplomat, scholar, and linguist. In fact, his gift for languages was looked upon as phenomenal. He had a great proficiency in Latin, Greek, Arabic, and Chinese in addition to a fluency in German, English, French, Italian, Spanish, and Portuguese. It was said that he had only to come in contact with a group for a short time before he could converse with them in their own language. Because of the Count's birth and upbringing, he was especially fitted for the confidential role he so often played in European affairs. His knowledge of places and people gained through travel and his ability to speak so many languages, his acquaintance with international law and his advocacy of peaceful settlement of all disputes, as well as his faculty for moving about unobserved, made him an emissary par excellence.

Madame de Pompadour, of the many who benefited from both his services and his teachings, wrote that the Count had "a thorough knowledge of all languages, ancient and modern, a prodigious memory; erudition, of which glimpses could be caught between caprices of his conversation, and always infusing the most unexpected points into the most trivial issue, which made him a superb talker."

The most mysterious circumstance in connection with the Count Saint-Germain was his age: It appeared to be fixed at about forty-five. People who had known him in the years between 1695 and 1710 when he appeared to be about forty-five were amazed when they encountered him forty, fifty, or even sixty years later to find him seemingly as youthful as ever. The following are among the outstanding events of his public life. In 1710 at what one would say to be forty-five years of age, he was in Venice and associated with a Countess von Georgy. In the same year, he was known in the social circles of Holland. Later he was an accepted figure in continental social life while he was engaged in diplomatic missions associated with Madame de Pompadour. In 1735 he was in Holland again, and according to the records, at the court of the Shah of Persia between 1737 and 1742. From 1743 to 1745 he was in England and active during the Jacobite Revolution. He was once even arrested in London at this time in connection with his diplomatic work on the grounds of being a spy.

In 1745 the Count left London for Vienna where he established residence and became known and admired as a mystic and philosopher. It was at this time that he became the intimate friend of Emperor Francis I's chief Minister, Prince Ferdinand



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von Lobkowitz. It was through this friendship that he met the Marshal of France, the Duc de Belle-Isle who was the special emissary of Louis XV of France at the Viennese Court. It was the Duc de Belle-Isle who took Count Saint-Germain to Paris with him in 1757 and sponsored his introduction there. The Duc de Belle-Isle was Minister of War and his position was such as to give Count Saint-Germain the proper entré to the Court Circle of France. In all likelihood, it was he who presented the Count to both Louis XV and to Madame de Pompadour.

As was earlier mentioned, the King extended every courtesy to the Count, putting at his disposal a suite in the Chateau of Chambord. Here the Count spent a good deal of time, wrote much, and performed some of his most important mystical experiments. Whether the King was aware of the peculiarly mystical vibrations prevailing at Chambord, or whether Saint-Germain's previous knowledge of them drew him there, is not known. Nonetheless, it is a place of intense vibrations and one cannot visit it today without responding to them. Saint-Germain constructed a typical Rosicrucian laboratory there and set aside several rooms as secret meeting places for his mystical councils. Rosicrucian leaders from all parts of Europe as well as representatives of mystery schools of the Orient came there to confer with the Count. There were, as well, those who were associated directly in the dissemination of information of the Order. Among these were Baron de Gleichen, Marquis d'Urfe, and the Princess of Anhalt-Zerbst, the mother of Catherine II of Russia.

In 1760 Louis XV sent Count Saint-Germain on a diplomatic mission to The Hague, and in April of that year the records show that the Count passed through East Friesland on his way to England where he arrived June 3. Two or three years later, he was in St. Petersburg; and at the end of 1763 he met the well-known Casanova at Tournay in Belgium. From 1764 to 1768, the Count was in Berlin. This was the time when his pupil, Count Cagliostro, having completed his studies, was most active with his own work in Paris.

From what can be learned, Saint-Germain's contacts with Rosicrucians who have advanced to the highest degree has been for the purpose of helping them with their social, ethical and cultural development. Where other Masters experimented with alchemical substances, the Count Saint-Germain devoted himself, as did the French mystic Louis Claude de Saint-Martin a few years later, to implanting mystic truth in the hearts and minds of those who were already, or would soon become, leaders. Frivolous as their lives often seemed, Saint-Germain realized that there were many among them ready for instruction and needing guidance as urgently as others.



He believed that there was great work to be done in the higher social circles of Europe, especially among the nobility where all too often ethics and morals were relegated to the

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background or covered with the cloak of culture and social etiquette. Saint-Germain believed that there were a great many persons in these circles who were sincerely tired of a fictitious, false and hypocritical manner of living and who were really eager to express their true personalities and unfold their inner selves.

Life in European Court circles in the seventeenth and eighteenth centuries was artificial and shallow in the extreme. Children of the nobility were denied all contact with children other than those of their own rank. They were privately taught within the palaces or chateaux and by circumstances became snobbish and superior. They were virtually prisoners to a way of life, even though of the privileged classes. The social graces were implanted as rigorously and unremittingly as the three "r's"; so there was little time for play or for being wholly natural. The one aim was to fit them acceptably into the rigid pattern of artificial elegance called court life, and so little did this resemble what we would call normal living that it is little to be wondered at that they remained ignorant of countless things which are to us essential.

Being born into this stratum of society and realizing from first-hand acquaintance its dire poverty, it is but natural that Saint-Germain should want to meet the need he saw on every side.

It is, perhaps, for this reason that he appears so frequently today to those whose ideals are high and who are making an effort to improve themselves culturally as well as mystically.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

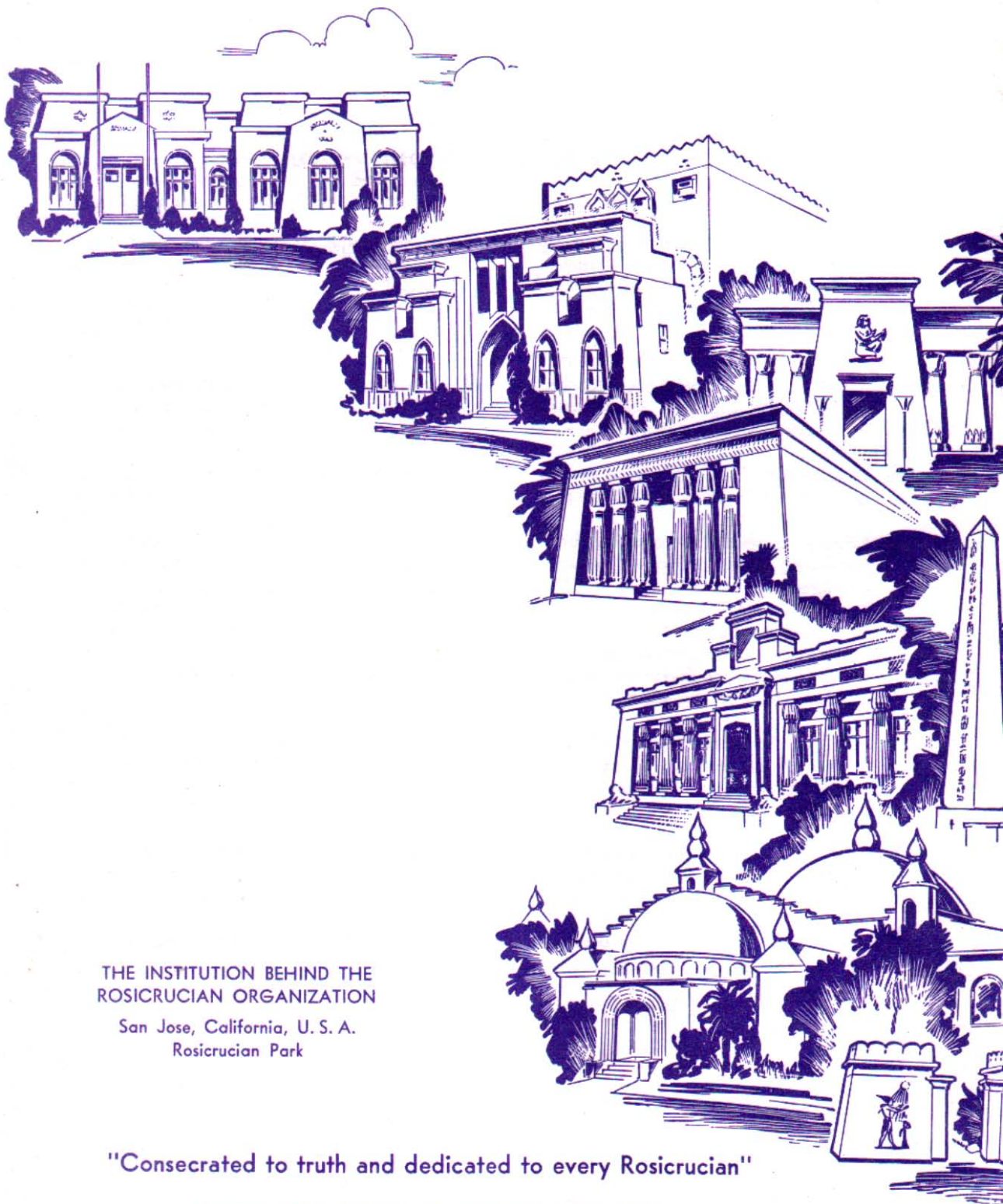


Summary of This Monograph



Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- ¶ The Count Saint-Germain, with perhaps the exception of the Master who used the symbolic title, Christian Rosenkreuz, is the most mysterious and strange of the Cosmic Masters with whom we have to deal.
- ¶ Because the Count often used the title Graf Tzarogy, an anagram of the name Ragotzy, it has been generally accepted that he was a prince of that illustrious house.
- ¶ Being so generally accepted by the nobility and highest social circles on the continent and being so accomplished in languages and diplomatic procedure, it is not to be wondered at that the Count so often acted as the emissary of royalty.
- ¶ Perhaps the most mysterious circumstance seemed to be his age, or rather his lack of it. All accounts represent him as being about forty-five. In 1710 he was reported as appearing to be forty-five, and forty, fifty, even sixty years later, his age seemed to have remained the same.
- ¶ While at the court of Louis XV of France, the Count was assigned a suite of rooms in the very magnificent Chateau Chambord on the river Loire. Here he wrote, carried on experiments, and met representatives of the Rosicrucian Order and other mystical bodies.
- ¶ Saint-Germain, like Louis Claude de Saint-Martin a little later, moved in the highest social and cultural circles and devoted himself to furthering the development of those aspiring ones of that level with whom he came in contact.
- ¶ It is perhaps for this reason that today he most frequently contacts those who are aspiring to develop themselves culturally as well as spiritually.



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