



A M O R C



The Rosicrucian Order

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ The *Fama Fraternitatis* is perhaps the best known of the early *Rosicrucian Manifestoes*. Reproduced below are the title pages of two of the early German editions.



FAMA FRATERNITATIS

Oder

**Entdeckung der
Bruderschaft des löblichen
Ordens des Rosenkreuzes**

Wencken der

CONFESSIO

Oder

**Bekanntnuß derselben Fraternitet / an
alle Gelehrte vnd Häupter in Europa
geschriben.**

**Auch etlichen Responßionen vnd Antwortun-
gen / von Herrn Haslmeier vnd andern gele-
ten Leuten auff die Fama geschrieben.**

**Sampt einem Discurs von allgemeiner Reformation
der ganzen Welt.**

**Ies von vielen Irrtümern entdecket / verbessert / vnd
allen Leserern zu gut in offentlichem Druck
mit Gott allein geschehet.**

**gedruckt in Frankfurt am Mayn / durch Johann
Brügelin / in Verlegung Johannis Boman.**

M. DC. XV.

FAMA FRATERNITATIS

Oder

**Entdeckung der Bruder-
schafft des löblichen Ordens
des Rosenkreuzes.**

Wencken der

CONFESSIO.

Oder

**Bekanntnuß derselben Fraternitet / an
alle Gelehrte vnd Häupter in Europa
geschriben.**

**Ieso von mehrern Irrtümern / als hieher vorn
geschriben / entdecket / icarius genuino recti-
tutem / vnd jura omnium malis
breuitatibus corriget.**

**Sampt dem Sendschreiben Iuliani de
Campis / von Georgio Molchen Med. D. vnd
Ordinarij in W. glar. Reichthum / von
einer des Ordens gemachten
Person.**

— — — — —

**Frankfurt am Mayn / bey Joh. Brügelin
vnd Johann Boman zu finden.**

M. DC. XVII.

To the Members of the Esoteric Hierarchy, Greetings!

Let us read what the next paragraphs of the Fama tell us. "When now these eight Brethren had disposed and ordered all things in such manner, as there was not now need of any great labour, and also that every one was sufficiently instructed and able perfectly to discourse of secret and manifest philosophy, they would not remain any longer together, but as in the beginning they had agreed, they separated themselves into several countries, because that not only their Axiomata might in secret be more profoundly examined by the learned, but that they themselves, if in some Country or other they observed any thing, or perceived some Error, they might inform one another of it.

"Their Agreement was this: First, That none of them should profess any other thing, than to cure the sick, and that gratis. 2. None of the Posterity. should be constrained to wear one certain kind of habit, but therein to follow the custom of the Country. 3. That every year upon the day C. they should meet together at the house S. Spiritus, or write the cause of his absence. 4. Every Brother should look about for a worthy person, who after his decease might succeed him. 5. The word C. R. should be their Seal, Mark, and Character. 6. The Fraternity should remain secret one hundred years."

Now let us examine these six points of agreement. Take the first, for instance. As these eight men went out into the various countries of Europe and professed to cure the sick without charge and gave free treatments and made remarkable cures, they must have attracted nation-wide attention. From a modern point of view, this sort of thing was the best form of propaganda. It was equivalent to saying "by thy works" let the world know who and what you are. It was better than preaching, better than giving public lectures, better than handing out pamphlets. Even today a man who travels across the country giving free metaphysical treatments attracts attention in the newspapers and by word of mouth. He soon has an enormous following.

These men did not have to call themselves Rosicrucians or mystics; they did not have to tell the people that they had some new and better ideas. All they had to do was to treat and cure people, and by their acts demonstrate to the public that they were in possession of some knowledge and powers which others did not have.

Do you suppose that all of the people would look at this treatment work and marvel at it and not ask questions nor request to be put in touch with the source of their knowledge and power? Do you think eight men traveling through Europe, healing the sick, would not build up a following and from that following form an organization? The very idea is absurd.



In the next point they were told they should not make themselves conspicuous by wearing any kind of habit or strange

dress. Please remember this was written in the days when Europe had monkish orders of various kinds, and the streets of every city were filled with men and women wearing black, brown, grey, or other robes indicating they were monks or nuns belonging to some religious organization. Just as today we do not want to have the Rosicrucian Order classified as a religious cult, so Christian Rosenkreuz wanted these eight men to dress, live, and act, not like monks connected with a religious organization, but as normal, natural human beings. The critics say this was done so that they would not attract followers and build up an organization. This is ridiculous because they would have had to discontinue giving treatments and doing anything in public if they had wanted to prevent persons from being attracted to them.

The third point of the agreement says they are to meet once each year on a certain day. That day you will become acquainted with later on. The important point is that they were to come together in the house of the Sancti Spiritus, or the Sovereign Sanctuary, or, as it is called in Europe, the S. S., meaning the international headquarters of the organization. If the Order was intended to remain unformed and broken into segments, then why should it have had a house all to itself called the Sancti Spiritus? A headquarters would not have been maintained for these early conventions and meetings if the organization were not to grow and build up its membership.

The fourth point distinctly says that each of these eight founders should constantly look for and be prepared to meet some person whom he believed would make his logical successor to the position he occupied. This is highly significant. It shows that each of these eight understood that the organization was to be perpetuated and carried on constantly into the future, and to make sure of this each Brother was to pick out, while he was still living, some person who would be a proper successor for him. He was to train him and have him ready so that in case his transition came suddenly there would be another to pick up the leadership of the work in his particular country. Surely such a provision and arrangement is not made if there is not to be a growing, continuing, physical organization.

In the next point we see a very clever arrangement for propaganda. These eight founders agree that the word R.C., Rosicrucian, Rosy Cross, or Rose Croix, according to the different languages of Europe, should be on their seals and be the mark to typify their character and personality. This means that wherever these eight went to do any of their work and left a symbol behind for identification, it always consisted of the word Rosicrucian with the proper mark and symbol attached. This was sure to create a wide interest in these strange mystics and their organization. The result was that thousands were mystified by the symbolism and name, and they began to investigate and inquire.



This brought them to the very threshold of the organiza-

tion. It was an excellent way of making themselves known.

The statement that the Order should remain secret one hundred years has been greatly misunderstood by those who did not follow out the history of the organization to see what the provision meant. It did not mean these eight founders should work in secret for one hundred years, for how could they carry on their healing work and do any of the other things they were instructed to do if they had to keep secret for one hundred years? It meant that after the organization was established by these men and they had brought together enough neophytes to form an extensive body of men and women in the whole of Europe, then the activities of the Order should enter into a period of secrecy for one hundred years and later be revived again.

The result of this agreement was that it was found it took one hundred and eight years before the organization in Europe was ready to retire into secrecy. That brought them into the beginning of the eighteenth century. At later conferences a definite cycle of years was decided on for the active and silent periods in each country.

Another paragraph of the story is very interesting. It says that after A was deceased Brother N.N. was appointed to succeed him. Earlier the Fama says that A was the successor of D. There is, therefore, a succession: first Brother D, then A, then N.N. This should make it obvious that there was a continuing, physical organization.

I have put so much emphasis on this matter of organization because it is one of the things each of you may have to explain in the future. You may meet people who will claim that any Rosicrucian organization which has a physical body with living members, with buildings and headquarters, with propaganda, and with a name and symbol does not represent the true Rosicrucian Order. They will say the true one never had such a physical existence, but it was always a spiritual and invisible organization. Such statements are disproved by the Fama itself.

The Manifesto says Brother N.N., "after he had performed his School right, was minded now to travel, being for that purpose sufficiently provided with Fortunatus purse, he thought (he being a good Architect) to alter something of his building, and to make it more fit." That building was the headquarters of the organization, the Domus Sancti Spiritus, where the head of the Order resided and carried on his work. It is equivalent to saying that the President of the United States on becoming head of the nation decided to improve the headquarters from which he directs the affairs of the nation. You do not have any reason for rebuilding unless there is an organization back of it. That is why the Rosicrucian Order throughout the world today sees that it has proper and fitting buildings as the headquarters in each jurisdiction.



Now let us reconsider some facts about the life of our Venerable Grand Master C.R.C. They found his body in the vault when Brother N.N. began repairing the building. They discovered books and other materials in the tomb, in one of which they read that C.R.C. had been born in 1378, the date given in the Confessio, the companion to the Fama. It was in 1604 that they found his body. There is some reference to the fact that he was still living in 1486 when he would have been 108 years old. He certainly lived during a period which saw many great changes in the thinking and living of mankind, and no doubt he was associated with many of the mystical, educational movements which brought so many improvements to man during those years.

Thus, C.R.C. was born in 1378, and at five he was placed in a cloister where he learned Greek and Latin. When he was "yet in his growing years," he was "associated to a Brother, P.A.L. who had determined to go to the Holy Land." This old philosopher died in Cyprus, but young Christian Rosenkreuz went on to Damascus. By his skill in physics, he obtained favor with the Turks. He went to Egypt and "sailed the whole Mediterranean Sea for to come to Fez, where the Arabians had directed him." He went to Spain and then returned to Germany, as we have seen.

Now you will admit with me that this is a far different story than that told by the critics, writers, and lecturers who want the reader to believe one of two things. They would have us believe either the character of Christian Rosenkreuz was entirely fictitious, or the organization was an invisible, nonexisting thing, and the whole thing is a piece of fiction.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

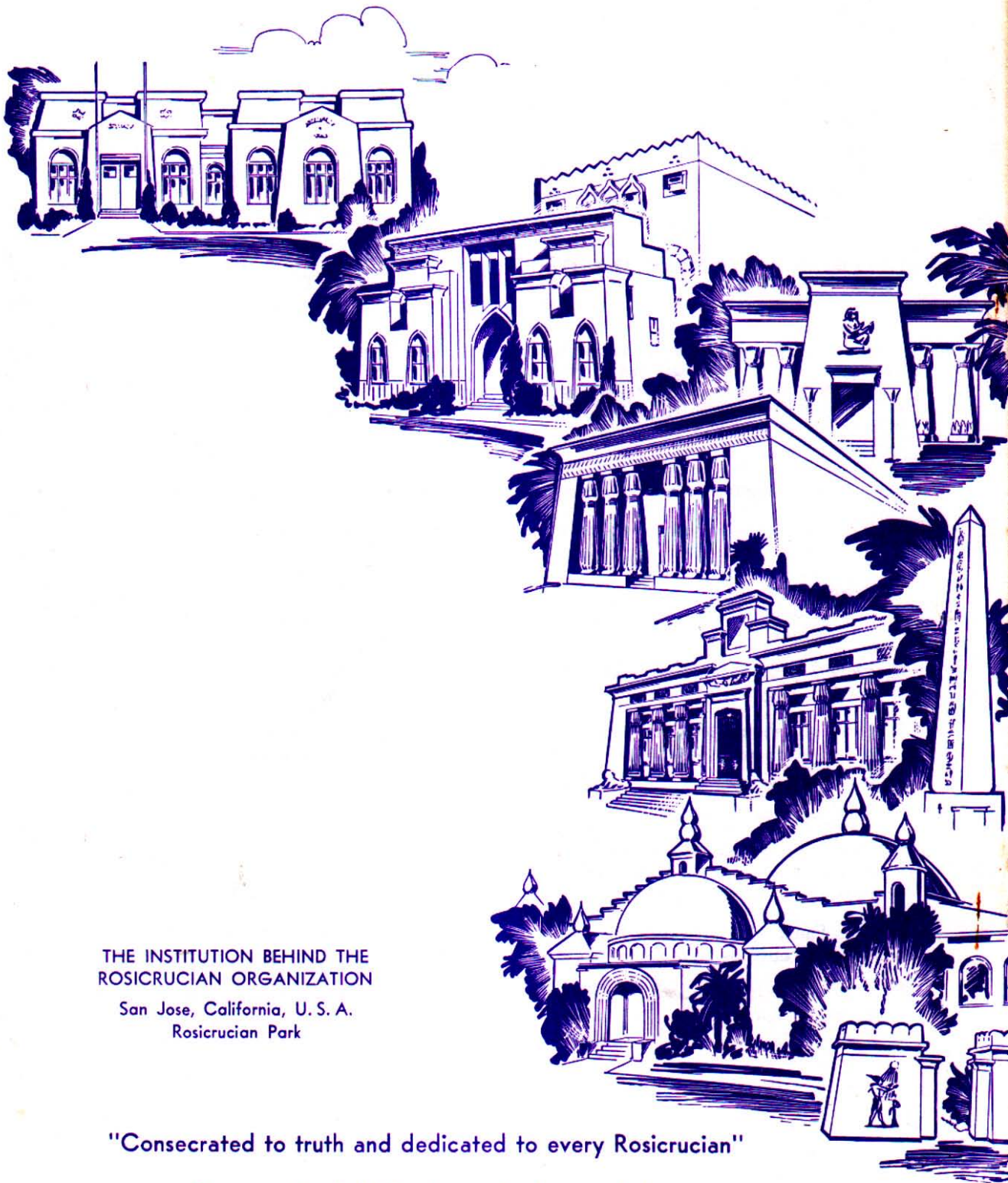


Summary of This Monograph



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.

- ¶ Before the eight Brethren separated, they made an agreement consisting of six rules.
- ¶ They professed to cure the sick without charge. This was better propaganda than preachings, lectures, or pamphlets.
- ¶ They agreed not to make themselves conspicuous by wearing any kind of habit or strange dress. They were to dress, live, and act, not like monks, but as normal human beings.
- ¶ Once a year on a certain day they were to meet together in the Sancti Spiritus, the Sovereign Sanctuary.
- ¶ Each one should look for a person whom he believed would make his logical successor. Each understood that the organization was to be perpetuated.
- ¶ The word R. C., according to the different languages of Europe, should be on their seals to typify their character and personality.
- ¶ The statement that the Order should remain secret one hundred years meant that after it was established, the activities of the Order should enter into a period of secrecy and later be revived.
- ¶ The Fama also establishes a succession: first Brother D, then A, then N.N. This makes it obvious that there was a continuing, physical organization.
- ¶ The vault with the body of C.R.C. was found when Brother N.N. began repairing the building.



THE INSTITUTION BEHIND THE
ROSIKRUCIAN ORGANIZATION

San Jose, California, U. S. A.
Rosicrucian Park

"Consecrated to truth and dedicated to every Rosicrucian"

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