



A M O R C

The Rosicrucian Order

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ In this monograph is introduced the mysterious and controversial Count Cagliostro. His contribution to the work of the Rosicrucian Order was invaluable, yet few others have been more defamed or ridiculed than he. It is heartening, however, to read the following comment from a biographer who approaches his subject unbiasedly.



... To defend him was to risk being compromised along with him; and, no doubt, as happens in our own times, the pleasure of trailing in the mud one who has fallen was too delightful to be neglected. It is from this epoch—1785—when people were engaged in blighting his character rather than in trying to judge it, that nearly all the material relating to Cagliostro dates. With only such documents, then, to hand as have been inspired by hate, envy, or simply a love of detraction, the difficulty of forming a correct opinion of him is apparent.

—W. R. H. TROWBRIDGE, 1866—

To the Members of the Esoteric Hierarchy, Greetings!

As members of the Hierarchy, it is not enough to perfect your own knowledge and your own evolution, you must also aid in the work of helping others. You in this Degree are members of the Hierarchy, composed of the most advanced members of this Degree and those still neophytes in the Twelfth Degree. It is proper, therefore, to give as much thought each day to the inner self and inner development as you would to the outer development. You must always keep in mind that you are laying a foundation for a great movement in the world throughout the next fifty years that will change the attitude of the public.

Rosicrucian thinking and living and the Rosicrucian system of instruction will become an important factor in the lives of the people throughout the world during the next few years. After that, every real worker who has evolved inwardly and can cooperate in the great work outwardly will find many opportunities to assist in educating man and advancing his best interests through the fundamental teachings of the Rosicrucian Order.

Again I want to remind every member of this class of the esoteric as well as the exoteric importance of his being a part of the Hierarchy of the Order. The time is not far distant when each of you receiving this monograph will advance to the highest principles in our work and will unfold powers and faculties within you that will enable you to do remarkable things whenever there is a demand, necessity, or requirement to do so.

It is well to remember that Jesus, possessing the highest spiritual powers, did not go about performing miracles and giving demonstrations constantly as part of his life work. He would preach whenever there was an opportunity and would tell a parable whenever there was occasion, or when two or three listeners would stop and pay attention to him. He made it his business to teach everyone who came in contact with him in order that he might start them thinking; but he did not do this in connection with demonstrations. He never applied laws or demonstrated them, except upon request or when there was a serious or important need.

Jesus knew that many were suffering and ill, perhaps dying. He knew that his country like every other country was filled with the sick and suffering. He could have made it his business to go about hunting the sick and suffering, spending every minute of the day applying principles and helping someone. Instead, he spent his time teaching and preaching. Not until someone asked him to heal, or to raise someone from the dead, did he lay aside his teaching to demonstrate one of the laws. All of the miracles of his entire ministry could have been performed in two or three days so far as length of time was concerned. He scattered them



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throughout months and years because the application of the higher laws is not to be used unless there is a serious reason for doing so.

We cannot imagine Jesus' saying to himself at any time, "I wonder if I have really obtained all of the development and attainment I should have. I think I will test my ability by seeing if I can project to someone and make him see me." Such a purely experimental application of the laws would have undoubtedly failed to produce any satisfactory results, and perhaps after two or three such tests he might have doubted whether he possessed any real power at all. He did not want to develop the idea that the principles were demonstrations for the sake of supporting his arguments. He wanted what he was teaching accepted on the soundness of his logic rather than on the results of his demonstrations.

No one of you will ever know precisely the full power and strength of your development until there is a real need for its application. Such need is not necessarily connected with your own personal affairs. You may be called upon to help someone who has suffered an accident at a time when no other help is at hand, or help the Rosicrucian organization in some national or international matter. All esoteric manifestations are not of objective manifestation; you sense them often as inward impressions. It should be sufficient to realize that you are attuned with the Cosmic.

Your greatest work as members of the Hierarchy will be to hold in mind and consciousness the ideals of the organization and of yourself as a part of the Hierarchy. You are to look upon yourself as a part of the inner circle in control of the esoteric powers of the spiritual side of our organization, constantly attuned with the other members, and with the Cosmic.

You can spare ten minutes in meditation and concentration with the Celestial Sanctum almost every day of the week and attune with us who are doing the same thing at stated hours. Our members in other lands who join with us should remember that six o'clock in the evening Pacific Standard Time is equal to two o'clock in the morning Greenwich Time, or English, Spanish, and French time, and it is three o'clock in the morning in Germany. On the other hand, it is about eleven or twelve o'clock in the morning across the Pacific in Japan and Australia. Certainly every day at about the right minute you can slip away from company, friends, or acquaintances, and spend at least five minutes in silent thought and meditation with us. Think of the Celestial Sanctum and of contacting us there, and by lifting your consciousness, you will be united with us.



Start now to make yourself conscious for a few minutes each hour of the day of your relationship to the Order, to its highest members, to the Cosmic, to the Imperator and all

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others concerned. This will help unite us in one circle. Very shortly each of you will be asked some questions regarding the work of the Order, and its best interest. Each of you should rely on the knowledge that here at the Grand Lodge you are classified as a part of the Hierarchy, and so qualified to give advice to others.

We are now to begin a series of exercises and practices that will help you in your everyday affairs to overcome many conditions that you want to change.

First of all, we are going to start with some of the Egyptian mystical practices brought to Europe and introduced into the Rosicrucian Order by that famous character known as Cagliostro. I know how interested the average mystical student is in Cagliostro, his life and teaching. I also know that the average person frowns upon anything you say about Cagliostro. Dictionaries and encyclopedias still publish false stories about him. Only within the past few years has the real truth about Cagliostro become known, and only to a small portion of the public.

A few books have been written, but these have had only a small circulation in Europe. That means that not one person out of ten thousand has learned the truth about this old and very wonderful mystic. Nearly all of the encyclopedias, including the Britannica, say that the real name of Count Alessandro Cagliostro was Giuseppe Balsamo. Balsamo was an entirely different man who lived at the same time, was born in the same part of the world, and happened to have a wife whose name was the same as the maiden name of Cagliostro's wife. These are the only similarities between the two persons, and some years ago when the official court records of the trials of Cagliostro were found, the truth was revealed.

Articles published in our Rosicrucian magazines at different times in the past have explained that the real Cagliostro was not Balsamo. If Cagliostro were anything like the man encyclopedias and books have tried to make him, AMORC would be the first to let his name fade into oblivion. We would want to forget that he ever knew anything about the Rosicrucian philosophy.

I* have personally stood in his temple in Paris, in the midst of his old alchemical laboratory. I have seen his official robes still preserved in Paris. I have handled his watch, rings, and other pieces of jewelry, have seen his manuscripts and other personal things. I have talked with the poor of Paris who still honor and adore him as a saint. Even a taxicab driver who took me to his temple became enthusiastic when he heard that I was friendly toward the old mystic. He told me how Cagliostro had been the idol of the poor,



*Dr. H. Spencer Lewis

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especially of the sick in Paris; how he would leave his laboratory in the middle of the night in winter to go anywhere, no matter how humble the home, to administer medicine or give Rosicrucian treatment, with never a charge for his services.

I have seen the underground passageway which the poor of Paris dug with their hands from the chamber rooms beneath the Bastille (the old Paris prison) to Cagliostro's temple, so that while Cagliostro was a political prisoner there he could get out of his dark chamber through a trap door, travel over a mile through a narrow tunnel, and escape for a few hours to help the poor. He would return to his cell without the guards discovering that he had been absent. I have seen Cagliostro's written prediction as to when the Bastille would fall and the Revolution would start, even to the day and hour—and history shows that his predictions were fulfilled to the very minute.

We have now reached a point in our studies where you must know these things in order to have the fullest confidence in what Cagliostro taught and in order that you may put these teachings to the widest use. For that reason, I shall say one or two things more about him in the next monograph.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

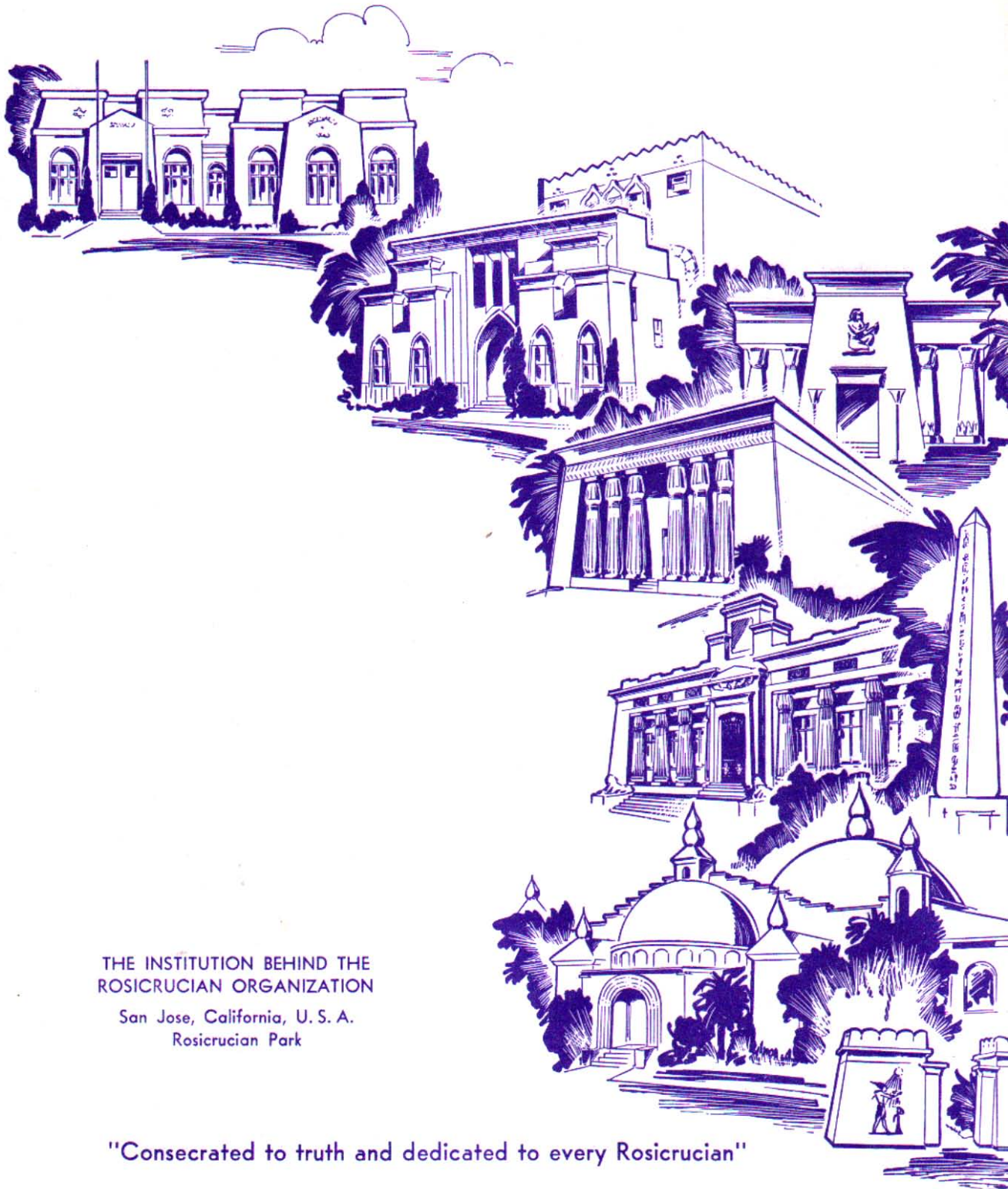


Summary of This Monograph



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.

- ¶ It is necessary to give as much thought each day to the development of the inner self as to the outer, since as members of the Hierarchy we must aid in the great movement which will change the attitude of the world throughout the next fifty years.
- ¶ The application of the higher laws is not to be used unless there is a serious reason for doing so. This was demonstrated in the life of Jesus, who applied the laws only in time of need.
- ¶ Attunement with the Cosmic, and with the other members of the Hierarchy, is all that is required of us, for the full power and strength of our development will be evident when such demonstration becomes necessary.
- ¶ Start now to make yourself conscious for a few minutes each hour of the day of your relationship to the Order, to the Hierarchy, and to the Cosmic. Daily meditation and concentration with the Celestial Sanctum will contribute much to such attunement.
- ¶ A new series of exercises and practices are to be introduced, beginning with some of those brought to Europe from Egypt and introduced into the Rosicrucian Order by Cagliostro.
- ¶ Although articles published by Rosicrucians have presented the true facts about the life and work of Cagliostro—he is even yet venerated as a saint by the poor of Paris—it was not until official records of his trial were found some years ago that the truth about Cagliostro was made available to the general student. However, this information has as yet reached only a small portion of the public, while dictionaries and encyclopedias still continue to brand him as an impostor.



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