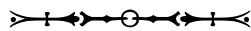


ROSICRUCIAN  
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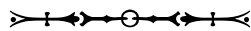
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ROSICRUCIANISM

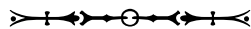
Each issue of the *Rosicrucian Digest* provides members and all interested readers with a compendium of materials regarding the ongoing flow of the Rosicrucian Timeline. The articles, historical excerpts, art, and literature included in this *Digest* span the ages, and are not only interesting in themselves, but also seek to provide a lasting reference shelf to stimulate continuing study of all of those factors which make up Rosicrucian history and thought. Therefore, we present classical background, historical development, and modern reflections on each of our subjects, using the many forms of primary sources, reflective commentaries, the arts, creative fiction, and poetry.



This magazine is dedicated to all the women and men throughout the ages who have contributed to and perpetuated the wisdom of the Rosicrucian, Western esoteric, Tradition.



May we ever be worthy of the light with which we have been entrusted.



In this issue, we make contact with the mysterious brothers and sisters of the Rose Cross and their inspiring work on the Path to Enlightenment.

# ROSICRUCIAN DIGEST

No. 2 - 2013

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## Official Magazine of the Worldwide Rosicrucian Order

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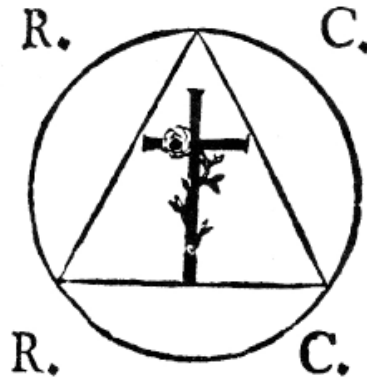
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# ROSIKRUCIANISM – AN INTRODUCTION



In this issue of the *Rosicrucian Digest* we explore Rosicrucianism from the early 1600s to 1801.

In the last fourteen issues of this magazine we have journeyed through the great mystical traditions that have most significantly contributed to the Western Esoteric Tradition and Rosicrucianism.

We began in the mists of time with Atlantis, then explored the mysteries of ancient Egypt, the Essenes, the Orphic and Delphic Mysteries of ancient Greece, the Pythagoreans, the Mysteries of Eleusis, Isis, and Mithras, Hermetism, Gnosticism, Neoplatonism, Kabbalah, and Alchemy.

And now we come to Rosicrucianism, which emerged in Europe with the publication of three mysterious manifestos – the *Fama Fraternitatis* (1614), the *Confessio Fraternitatis* (1615), and the *Chymical Wedding of Christian Rosenkreuz* (1616).

These anonymously written and widely distributed publications called for no

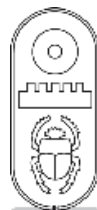
less than the reformation of the “whole wide world.” They especially focused on transforming the oppressive superstition and intolerance that dominated Europe at that time. The manifestos and the announcement of a mysterious order of mystics, who kept their identities unknown, made such an impact that more than two hundred responses, both in favor of and in opposition to the Rosicrucians, were published over the next few years.

In this issue of the *Digest*, we explore these Rosicrucian manifestos, as well as what it means to be a Rosicrucian. We also examine the “Rosicrucian Code of Life,” meet some of the most illustrious Rosicrucians in history, experience some of the intriguing artwork and symbols of the Rosicrucians of the sixteenth and seventeenth centuries, learn about Rosicrucianism in early America, dream of the “Rosicrucian Utopia,” and together strive to attain the Rose-Croix state.



## ROSICRUCIAN UTOPIA

God of all beings, God of all life,  
In the humanity we are dreaming of:  
Politicians are profoundly humanitarian and  
strive to serve the common good;  
Economists manage state finances with  
discernment and in the interest of all;  
Scientists are spiritualistic and seek their  
inspiration in the Book of Nature;  
Artists are inspired and express the beauty and  
purity of the Divine Plan in their works;  
Physicians are motivated by love for their fellow beings  
and treat both the soul and the body;  
Misery and poverty have vanished, for everyone  
has what he or she needs to live happily;  
Work is not regarded as a chore, but as a source  
of growth and well-being;  
Nature is considered to be the most beautiful  
temple of all, and animals are considered  
to be our brothers and sisters on the path of evolution;  
A World Government composed of the leaders  
of all nations, working in the interest of  
humanity, has come into existence;  
Spirituality is an ideal and a way of life that  
springs forth from a Universal Religion,  
founded more upon the knowledge of  
divine laws than upon the belief in God;  
Human relations are founded upon love, friendship, and fraternity,  
so that the whole world lives in peace and harmony.  
So Mote It Be!



# THE ROSIKRUCIAN MANIFESTOS

*Christian Rebisse, FRC*

*In this article, Christian Rebisse presents the history and narratives of the three Rosicrucian Manifestos published in 1614, 1615, and 1616—the Fama Fraternitatis, the Confessio Fraternitatis, and the Chymical Wedding of Christian Rosenkreuz. From Rosicrucian History and Mysteries. For the complete English translations of the Rosicrucian Manifestos, visit <http://www.rosecroixjournal.org/resources/index.html>.*



On the eve of the publication of the Rosicrucian Manifestos, Europe was embroiled in the strife engendered by its moral crisis. Everyone was longing for a “new Reformation.” It was in this context that the Rosicrucians sent out their call proposing new means for restoring harmony. In general, we can say that the Rosicrucian Order proposed Hermeticism as a solution for the enveloping crisis.

With this intention in mind, an anonymous manifesto usually called the *Fama Fraternitatis* was published in 1614 at the print shop of Wilhelm Wessel in Kassel, Germany. The complete title is: “Universal and General Reformation of the whole wide world; together with the *Fama Fraternitatis* of the Laudable Fraternity of the Rosy Cross, written to all the Learned and Rulers of Europe; also a short reply by Herr Haselmayer, for which he was seized by the Jesuits and put in irons on a Galley. Now put forth in print and communicated to all true hearts.” The text constituting the middle portion, the *Fama Fraternitatis*, had already been circulating in Germany as a manuscript since 1610. It is the only part that has been retained in modern editions of this manifesto.

## Advertisements from Parnassus

Introduced by a short preface, the first Rosicrucian manifesto consisted of three

distinct texts. The first explained the necessity for a general reformation of the world. Although not indicated, this was a German translation of Notice 77 from Traiano Boccalini’s book *Ragguagli di Parnasso* (The Advertisements from Parnassus), a little-known text published in Venice in 1612. However, it is important as it placed the Rosicrucian project in context—that is, in describing the necessity for a reorganization of Europe in agony. Thus, it is pertinent that we present here the author’s intentions. Boccalini, a friend of Galileo, belonged to the antipapal circle of the Venetian patriot and statesman Paolo Sarpi. Boccalini’s satiric work used mythology to depict the political climate then prevailing in Europe. He criticized the hegemony of the Spanish Habsburg kings over Christian Europe. In many places, Henry IV of France appears as a hero, and one of the scenes in the book emphasizes the despair felt after his assassination in 1610.

## Apollo’s Reform

The portion of the *Advertisements from Parnassus* quoted in the *Fama Fraternitatis* describes how Apollo learned from Emperor Justinian that Earth’s inhabitants were suffering great despair due to the incessant quarrels which set them at odds with one another. Apollo was unstinting in his efforts to send countless guides and philosophers to humanity in order to teach



them excellent morals, and so he decided to propose a universal reform that would be conducive to restoring humanity to its original purity. To accomplish this end, he assembled on Parnassus the seven sages of Greece, among whom were Cato, Seneca, Thales, Solon, and others. Each of the sages made his proposals. Thales, who thought that hypocrisy and deceit were the primary causes of evil among humanity, proposed that a little window be drilled in people's hearts so as to bring about candor and transparency in their relationships. At once an objection was raised: if each person could see into the hearts of the princes who ruled this world, it would be impossible for them to govern! Thales's proposal was immediately shelved.

Solon felt that disorders were provoked by the hates and jealousies raging among humans. Thus, he counseled that charity, love, and tolerance be spread among them. He added that if property could be more equally divided, life would be better. But once again the critics protested and the sages of Parnassus called Solon's proposal "utopian." Cato proposed an extreme solution: a new flood to remove in a single stroke all "evildoers." Finally, after everyone had expressed their ideas, the project of Apollo's universal reform ended up in regulating the price of beans and anchovies. Through this satire, Traiano Boccalini illustrated how institutions—whether re-

ligious, political, or philosophical—are incapable of making things evolve for the better.<sup>1</sup>

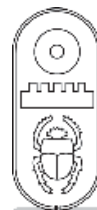
### The *Fama Fraternitatis*

The pessimism of this text, which despaired of seeing peace restored to Europe, was followed by the optimism of the first Rosicrucian manifesto. After the initial text, the *Fama Fraternitatis* itself appears. Although this piece of literature is quite short, constituting some thirty pages in a book which includes a total of 147 pages, the *Fama* constitutes the heart of the first Rosicrucian manifesto. In this work, the brothers of the Fraternity of the Rose Cross appealed to the rulers, clerics, and scholars of Europe. After having paid their respects to their progressive era which had witnessed so many discoveries contributed by enlightened minds, they emphasized that, unfortunately, these discoveries had not brought the light

and peace for which humanity had hoped. They blamed the scholars, who were more concerned with obtaining personal success than with placing their abilities in service to humanity. Likewise, they pointed to those who clung to the old doctrines—such as the supporters of the pope<sup>2</sup> and the defenders of Aristotle's philosophy and Galen's medicine—in other words, those who refused to question authority. The Rosicrucian brothers discussed the conflict



*Fama Fraternitatis*. First Rosicrucian manifesto, 1614.



between theology, physics, and mathematics. Their position was similar to that of Heinrich Cornelius Agrippa, especially in his definition of magic, which he described as being genuine science. At the beginning of the first book of his *De Occulta Philosophia*, Agrippa presented magic as being the acme of all science, since all philosophy is divided into three branches of knowledge which complement one another: physics, mathematics, and theology.<sup>3</sup> Following this “inventory” of their era, the Rosicrucian brothers proposed to offer their contemporaries a regenerated knowledge. This knowledge of infallible axioms came to them from Father C.R., the founder of their fraternity, who laid down the basis for a universal reform many years before.

Who was this mysterious individual, Father C.R.? The answer to this question occupies the remainder of the *Fama Fraternitatis*. It involves Christian Rosenkreuz, a young German, who, we are informed by the *Confessio Fraternitatis*, was born in 1378. At sixteen years of age, he accompanied a brother of a convent who was in charge of his education on a pilgrimage to the Holy Sepulcher of Jerusalem. This journey to the East was a true initiatic journey for young Christian. But on their way to Jerusalem, his companion died in Cyprus. According to mythology, Cyprus is the birthplace of Aphrodite (Venus), whose union with Hermes gave birth to Hermaphrodite, an androgynous child. This allusion to Cyprus in Christian Rosenkreuz’s biography is replete with alchemical connotations, and served as the prelude for themes later developed in the *Chymical Wedding of Christian Rosenkreuz*.

### Arabia Felix

Despite the death of his companion, Christian Rosenkreuz decided to continue his journey. However, his destination was changed and he went instead to Damcar. Contrary to what has sometimes been stat-

ed, Damcar is not Damascus, but rather a town in southwestern Arabia, as indicated by Mercator’s *Atlas* (1585). Damcar was also mentioned by Abraham Ortelius in his *Theatrum Orbis Terrarum* as a city located in Arabia Felix. This region, celebrated for its incense, was the home of Ismaelism. It was known to have preserved the *Corpus Hermeticum*.<sup>4</sup> In Damcar there was a university with no fewer than 500 students.<sup>5</sup> Under the direction of the Brothers of Basra, an important encyclopedia was compiled here that gathered together all forms of knowledge – both scientific and esoteric. In the twentieth century, Henry Corbin, quite intrigued by this branch of Islam strongly tinged by esotericism, took delight in imagining a dialogue between the Brothers of the R.C. and the “Brothers of a Pure Heart” of Basra. He detected in the two fraternities a similar purpose.<sup>6</sup> A little earlier Émile Dantinne made comments along the same lines.<sup>7</sup> While at Damcar, Christian Rosenkreuz associated with magi who transmitted to him important knowledge, particularly in physics and mathematics, thus enabling him to transcribe the *Book M*—i.e., the *Book of the World*—into Latin. After three years of study, Christian set out once more on his journeys. After a brief sojourn in Egypt, he arrived in Fez, Morocco.

### Fez, City of Gold

According to the sixteenth century geographer Leo Africanus, Fez was an important intellectual center. Students flocked to this city, which possessed magnificent libraries. Since the Umayyad era (661 CE), its schools taught the alchemy of Abu-Abdallah, Imam Jafar al-Sadiq, and Jabir ibn Hayyan (Geber), as well as the magic and astrology of Ali-ash-Shabramallishi.<sup>8</sup> Leo Africanus stated that at Fez a form of theurgical magic was practiced which, beginning with a sort of circular-pantacle traced on the ground, allowed the





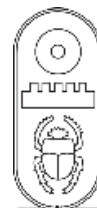
Route depicting the journey of Christian Rosenkreuz.

practitioner to approach invisible worlds. The *Fama Fraternitatis* informs us that the magic of these inhabitants of Fez was not altogether pure. Nevertheless, what made a lasting impression on Christian Rosenkreuz was the spirit of sharing which reigned among the scholars in this city, in contrast to the situation in Germany, where most of the learned tended to keep their secrets closely guarded.<sup>9</sup> In Fez, Christian Rosenkreuz perfected his knowledge of the harmony of the historical cycles. He also understood that, as every seed contains a tree in embryo, in similar fashion the microcosm (human being) contains the macrocosm with all its components (nature, language, religion, medicine). The authors of the *Fama Fraternitatis* had taken this vision from Paracelsus, who, in his *Philosophia Sagax*, stated: "...in this sense, a human being also is a seed and the world is its apple, and what's true for the seed in the apple is equally true for humans in the world surrounding them."<sup>10</sup>

After having completed his studies in mathematics, physics, and magic, Christian Rosenkreuz became acquainted with the "elementary inhabitants who revealed unto him many of their secrets." The latter were probably those which Paracelsus described in his *Treatise on Nymphs, Sylphs, Pygmies, Salamanders, and Other Beings*. These beings, which Paracelsus was said to have seen, did not descend from Adam, although they had a human appearance, but had a different origin. By contacting them, humans could learn the secrets of Nature.

### The House of the Holy Spirit

After this initiatic journey to the East, Christian Rosenkreuz returned to Europe. On his way home he stopped in Spain to share with Spanish scholars what he had learned on his journey. He soon realized that these scholars did not wish to have their knowledge questioned. To the authors of the *Fama Fraternitatis*, the scholars of Spain symbolized those who are re-



stricted to a doctrine which they do not wish to have questioned at the risk of seeing their authority disputed.

Disappointed by the closed attitude of the Spanish scholars, and having been met with similar criticism in other countries, Christian Rosenkreuz returned to Germany. There, he undertook to put into writing the sum of learning which he had obtained in the East. His aim was to create a society capable of educating the princes of Europe, for they would become the guiding lights. After five years of work, Christian Rosenkreuz surrounded himself with the first group of three disciples to assist him in his projects. Thus was born the Rosicrucian Fraternity. Together, the Master and his disciples wrote the first part of the *Book M*. Then the fraternity was enlarged with four more brothers. They then moved into a new building called the *Domus Sancti Spiritus*—"House of the Holy Spirit." The fraternity remained discreet and Christian Rosenkreuz died in 1484 at the age of 106 years. In 1604, long after the death of the first group of Rosicrucians, the brothers accidentally rediscovered the tomb of Christian Rosenkreuz as they were doing work on their building.

Over the door of his tomb appeared the inscription: "After 120 years I shall open." In this cavern, conceived as a "summary of the universe," they discovered a quantity of scientific objects, heretofore unknown, and some texts containing all the knowledge gathered by their Master.

### The Tomb of Christian Rosenkreuz

The discovery of a mysterious tomb holding many manuscripts is a frequent theme in alchemical literature. The example of Basil Valentine, involving a manuscript discovered under the altar of a church in Erfurt is well known. The discovery of the tomb of Christian Rosenkreuz recalls that of Apollonius of Tyana, who had discovered in the tomb of Hermes Trismegistus the fa-

mous Emerald Tablet and a book explaining the secrets of creation.<sup>11</sup> This symbolic system referred to the concept wherein one may "visit the bowels of the Earth; by rectifying, thou shalt find the hidden Stone." Gerhard Dorn, in his *Congeries Paracelsicae Chemiae* (1581), gives this meaning to *Vitriol*,<sup>12</sup> a word which is likewise closely linked with Hermes Trismegistus, since it is associated with an alchemical drawing entitled "The Emerald Tablet." Moreover, the Emerald Tablet which Hermes holds in his hands seems to foreshadow the *Book T* of Christian Rosenkreuz.

The room where the tomb of Christian Rosenkreuz was discovered took the form of a cupola or heptahedron. According to Frances A. Yates, the appearance of the tomb may have been suggested by the portal depicted in Plate IV of the *Amphitheatrum Sapientiae Aeternae* by Heinrich Khunrath (1603).<sup>13</sup> Placed in the center of a cavern, the tomb in which the perfectly preserved body of Christian Rosenkreuz reposed had a circular form. The tomb was covered by a brass plaque on which enigmatic phrases were engraved. One of them proclaimed: "The vacuum exists nowhere." Along with other meanings, this phrase recalls a dialogue between Hermes and Asclepius in Treatise II of the *Corpus Hermeticum*... The third Rosicrucian manifesto includes many allusions to texts attributed to Hermes Trismegistus.

### Paracelsus and Rosenkreuz

Especially noteworthy among the various writings represented in the tomb of Christian Rosenkreuz were *Book T*, which he held in his hands, and what is called the *Vocabulary of Theoph: Par. Ho*. The latter text is probably one of the vocabularies of Paracelsus, in particular the *Dictionarium Theophrasti Paracelsi, Continens obscurorum vocabulorum* ... published in 1584 by Gerhard Dorn, a disciple of Paracelsus. It may be noted that Paracelsus is the only



Paracelsus.

author referred to in the *Fama Fraternalitatis*. Moreover, many of the themes developed in this manifesto come from his works or those of his disciples. The *Book M*, which we mentioned previously, refers directly to his ideas. We will not delve into this subject here. Nevertheless, we need to point out the concept of Paracelsus's alchemy found in this first manifesto, particularly in the way it viewed the Great Work – namely, as being a “preliminary work of little importance” in regard to the spiritual procedure of the Rosicrucians. By this stand, the Rose Cross dissociated itself from the alchemical methods pervading Germany in this era that gave rise to considerable excesses.

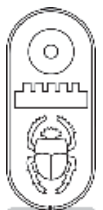
After having gathered together the treasures of learning found in Christian Rosenkreuz's tomb, the Rosicrucian brothers closed it again. Fortified by this legacy based upon immutable axioms, they felt ready to bring to fruition the “divine and humane general reform” previously envisioned by their Master. The *Fama Fraternalitatis* reveals that, like the brothers who had discovered a treasure of knowledge after having smashed the wall which concealed the opening of the tomb, Europe would open itself to a new era by adopting new

knowledge after having set aside old beliefs that acted like walls to its advancement. However, as the *Fama Fraternalitatis* states, the knowledge which the Rosicrucians proposed was “... not a new invention, but as Adam after his fall hath received it.” Thus, it involves restoring a lost knowledge that some people are endeavoring to perpetuate.

The first manifesto gave the names of various individuals who were the transmitters of this Primordial Tradition. These names recall those mentioned by Marsilio Ficino in a similar context.

### Adam Haselmayer

The *Fama Fraternalitatis* ends with an invitation to the people of science and to the sovereigns of Europe to join the Rosicrucian brotherhood by sharing in its reforming knowledge. However, this appeal is peculiar inasmuch as it specifies that “... although at this time we make no mention either of our names, or meetings, yet nevertheless everyone's opinion shall assuredly come to our hands, in what language so ever it be, nor anybody shall fail, who so gives but his name to speak with some of us, either by word of mouth, or else if there be some other let [i.e., issued] in writing.” This statement indicates in effect that the house of the Rosicrucians “shall forever remain untouched, undestroyed, and hidden to the wicked world...” This message was heard and the open letters to the Rosicrucians were printed at various places in Europe, such as the one that was published at the end of the first Rosicrucian manifesto. The text of this letter is what Adam Haselmayer (1560-?) published in 1612 with the title of *Answer to the Laudable Fraternity of Rosicrucian Theosophists*, after having read a manuscript of the manifesto which was circulating in the Tyrol in 1610, some four years before it was published. Many authors have considered Haselmayer to be an imaginary individual. This is not the



case, as proved by Carlos Gilly, who, after patient research, succeeded in reconstructing the biography of this Paracelsian, who was a great collector of alchemical manuscripts.<sup>14</sup>

Adam Haselmayer was so enthusiastic about the *Fama Fraternitatis* that he asked Archduke Maximilian to subsidize research on the Rosicrucians. The text of his *Answer to the Rosicrucian Manifesto* is strongly influenced by the prophecy of the Lion of the Septentrion and by Joachimism. He made the Rosicrucians the forecasters of the Age of the Holy Spirit and felt that they were “those that God has chosen to spread the Theophrastical and divine eternal truth.” He announced that 1613 would mark the end of time and that the Great judgment would take place in 1614. He thus thought that attending church was useless – an attitude which led him to be suspected of heresy. Refusing to retract such statements, Haselmayer was condemned to the galleys in October 1612. He remained there four and a half years, but during this period he seemed to have enjoyed special treatment, because he remained in contact by letter with many other individuals equally fond of alchemy. According to Carlos Gilly, Adam Haselmayer’s enthusiasm was excessive and was not in full accord with Rosicrucian philosophy.

As noted previously, it was in this context of moral crisis that the first manifesto advocated a program of reform in which esotericism held the place of honor.

The Rosicrucians placed themselves in the mainstream of Renaissance esotericism, to which were added some specifically Christian mystical preoccupations. We may also note that this first manifesto did not hesitate to distance itself from the “puffers” [show-offs] of esotericism, just as it did with all ossified religions. The Rosicrucians wished to move closer to science, esotericism, and mysticism in an optimistic project of reform strongly characterized by Paracelsianism. In placing itself squarely within the Primordial Tradition,

as it was defined in the Renaissance, the Rosicrucians relegated Egypt to a secondary role. The enigmatic Hermes Trismegistus, whose legitimacy was compromised by Isaac Casaubon in 1614, disappeared in favor of a more human personality, namely, Christian Rosenkreuz.

### The *Confessio Fraternitatis*

In 1615, the year following the publication of the *Fama Fraternitatis*, Wilhelm Wessel published a second manifesto in Kassel, Germany. Just as the previous manifesto had been supplemented by the *Advertisements from Parnassus*, this second manifesto was accompanied by a text entitled *Secretioris Philosophiae consideratio*

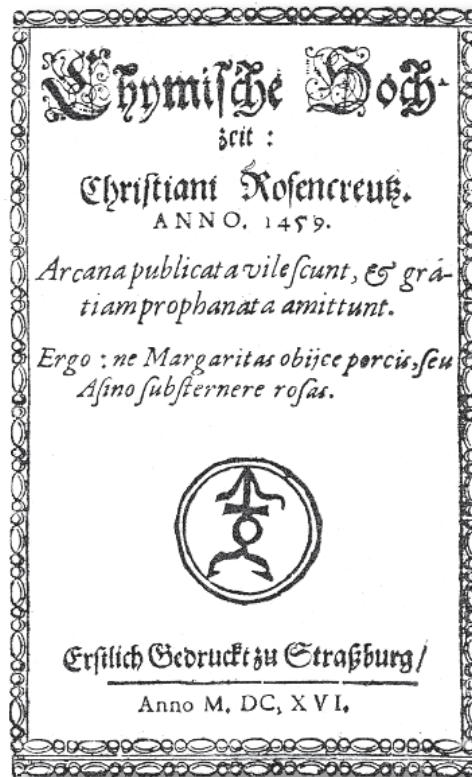


Title page of *Confessio Fraternitatis*.



*brevis a Philippo a Gabella.* The full title of the latter translated into English reads: “A Brief Consideration of the More Secret Philosophy, written by Philip a Gabella, a student of philosophy, published for the first time with the updated Confession of the R.C. Fraternity.”<sup>15</sup> The author of this text remains anonymous. In the introduction, he points out that this work involves a philosophical treatise, after noting “that it is embellished by the actions, studies, and knowledge of the R.C. Fraternity.” A short preface follows, signed “Frater R.C.,” wherein the author indicates that this “Brief Consideration” was derived entirely from Hermes, Plato, Seneca, and other philosophers.

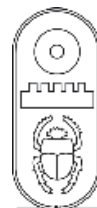
The first manifesto announced the forthcoming publication of a “Confession” in which thirty-seven reasons for which the Order exists would be set forth. The second manifesto did not provide these reasons, but provided information that attempted to make the *Fama* more clear by reformulating “anything too deep, hidden, and set down over dark in the *Fama*.” *The Confessio Fraternitatis*, or the *Confession of the Laudable Fraternity of the most honorable Order of the Rosy Cross, written to the Learned of Europe*, was divided into fourteen sections, although later editions did not always observe this division. In this text, the Rosicrucians emphasize that they possess the antidote for the disease which gnaws at science and philosophy, because they hold the key to all knowledge, whether it be the arts, philosophy, theology, or medicine. They also give new particulars as to the sources of their knowledge, indicating that they do not simply come from investigations carried out by Christian Rosenkreuz, but also from those revelations he obtained by divine illumination brought about through the mediation of angels.



Title page of the *Chymical Wedding of Christian Rosenkreuz*.

### The Fortress of Truth

The *Confessio Fraternitatis* declared that the sages of the city of Damcar would set an example for Rosicrucians, “...according unto which example also the government shall be instituted in Europe.” These individuals were said to have a plan established for this purpose by Christian Rosenkreuz. As in the first manifesto, the Rosicrucians invited the people of their era to join their fraternity and proposed that these seekers unite with them for the purpose of constructing a “new fortress of truth.” They promised health, omniscience, and inner calm to everyone who wanted to be initiated into the heritage of all of Nature’s bounties. However, they warned those who were “blinded with the glistening of gold,” and who wanted to join their fraternity with the aim of obtaining material profits, that they would never be admitted.



## The *Chymical Wedding of Christian Rosenkreuz*

The *Chymical Wedding of Christian Rosenkreuz*, a book that is considered to be the third Rosicrucian manifesto, made its appearance in 1616. It was printed in Strasbourg by Lazarus Zetzner, the publisher of *Theatrum chemicum* and numerous other alchemical treatises. This work differs considerably from the first two manifestos. First of all, although it was likewise published anonymously, it is known that Johann Valentin Andreae was the author. Secondly, it is unusual in form in that it is presented as an alchemical novel and as an autobiography of Christian Rosenkreuz.

### The Story

Briefly, here is the story. (For an in-depth description of the story of the *Chymical Wedding of Christian Rosenkreuz*, see the *Rosicrucian Digest* Alchemy issue - Volume 91, Number 1, 2013 at [http://www.rosicrucian.org/publications/digest/digest1\\_2013/table\\_of\\_contents.html](http://www.rosicrucian.org/publications/digest/digest1_2013/table_of_contents.html).) Christian Rosenkreuz, an elderly man who is eighty-one years old, describes his adventures over a seven-day period in 1459. After being summoned to a royal wedding by a winged messenger, Christian leaves his retreat, situated on a mountain slope. After various incidents, he arrives at the summit of a high mountain, and then passes through a succession of three gates. Once within, he and the other people who have been invited are put to a test in which they are weighed on scales. If they are judged virtuous enough, they are allowed to attend the wedding. The select few receive a Golden Fleece<sup>16</sup> and are presented to the royal family.

After being brought before the royal family, Christian Rosenkreuz describes the presentation of a play. This is followed by a banquet, after which the royal family is decapitated. The coffins containing the corpses are loaded onto seven ships bound

for a distant island. Arriving at their destination, they are placed in the Tower of Olympus, a curious seven-story edifice.

For the remainder of the narrative we witness the strange ascent of the guests through the seven stories of the tower. At each level, under the direction of a maiden and an old man, they participate in alchemical operations. They carry out a distillation of the royal skins from which a liquid is obtained that is afterwards transformed into a white egg. From this a bird is hatched that is fattened before being decapitated and reduced to ashes. From the residue, the guests fabricate two human-shaped figurines. These homunculi are fed until they become the size of adults. A final operation communicates to them the spark of life. The two homunculi are none other than the king and queen who have been restored to life. Shortly afterwards, they welcome their guests into the Order of the Golden Stone, and all return to the castle. However, Christian Rosenkreuz, at the time of his first day in the castle, committed the indiscretion of entering the mausoleum where the sleeping Venus reposes. His inquisitiveness condemns him to become the guardian of the castle. The sentence does not seem to be executed, because the narrative suddenly ends with the return of Christian Rosenkreuz to his cottage. The author leaves us to understand that the hermit, who is eighty-one years old, does not have many more years to live. This last statement seems to contradict the *Fama Fraternitatis*, which claimed that Christian Rosenkreuz lived to the venerable age of 106. Moreover, other aspects of the narrative depict a Christian Rosenkreuz who is quite at odds with the one presented in the earlier manifestos.

### The Sources of The Rosicrucian Manifestos

Countless scholars have speculated as to who wrote the first two Rosicrucian



manifestos and what the sources were that they drew upon. We may note here the influence of the medieval era, as the infallible axiom to which the manifestos refer recalls the *Ars Magna* of Raymond Lully, whose works were published in 1598 by Lazarus Zetzner, the famed publisher of Strasbourg.<sup>17</sup> The Rhenish mystic had also considerably influenced the authors of the early Rosicrucian writings, particularly by way of Johann Arndt, who shall be discussed later. However, the *Fama* and the *Confessio* draw essentially from three currents of the tradition: Paracelsianism, contemporary Neo-Joachimism, and the Hermeticism of the Renaissance.<sup>18</sup>

It is not by accident that Paracelsus is the only author praised by the manifestos, as he constituted a primary source for the ideas presented in these writings. The need for sharing the knowledge acquired from various parts of the world, the fact that man is a microcosm, the reference to the *Liber Mundi*, and to the dwellers of elementary worlds — or more particularly, the metaphor of the seed — are themes in the manifestos originating with Paracelsus. Let us recall that in Christian Rosenkreuz's tomb there appeared a book called the *Vocabular of Theoph: Par. Ho.*, identified as being one of the dictionaries of Paracelsian terms published by the seventeenth century. Such influences are perfectly understandable in that Paracelsian texts were widely read during the time of the manifestos. Between 1589 and 1591 Johann Huser had published Paracelsus's complete works, following the enormous task of researching his manuscripts. A second edition was then issued in ten volumes between 1603 and 1605 by Lazarus Zetzner, the future editor of Johann Valentin Andreae's works.

Neo-Joachimism is ever-present in the manifestos. The theories of Joachim of Fiore experienced a revival of interest in the sixteenth century, as had the Prophecy

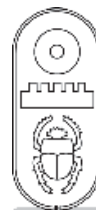
of Elijah or that of the Lion of the Septentrion — along with the many predictions of channeling the people's aspiration for a renewal — a reformation that allowed the sixteenth century's numerous conflicts to be calmed. Renaissance Hermeticism is also present in Rosicrucian texts, particularly in connection with alchemy. However, it should be noted that the Kabbalah, both Jewish and Christian, occupies a minor role here. Other influences are equally apparent, such as those regarding time, which is presented as being cyclic. These texts could very well refer to Ismaelism, with Damcar being one of the sources.

### The Tübingen Circle

The study of the ideas expressed in the manifestos allows us to hypothesize about their authors. Most present-day experts agree that they were not the work of one person, but rather of a small group of students and scholars living in Tübingen, a university town in Württemberg, Germany. This group was called the "Tübingen Circle." It was formed around 1608 and consisted of about thirty individuals who were passionate about alchemy, Kabbalah, astrology, naometry, and Christian mysticism. The most important individuals included Johann Arndt, Tobias Hess, Abraham Hölzel, the pastor Vischer, Christoph Besold, and Wilhelm von Wense. They conceived the project of another reformation, contemplating those of Luther and Calvin, which were judged to be inadequate. Two of these scholars, Tobias Hess and Abraham Hölzel, were previously involved in a movement for circulating esoteric and mystical works among the faculty of the university.

### Johann Arndt

Johann Arndt (1555-1621), considered by Andreae to be his spiritual father, was the group's mentor. A pastor, theologian, physician, alchemist, and keen



follower of Johannes Tauler and Valentin Weigel, he was the author of a commentary on the plates of Heinrich Khunrath's *Amphitheatrum Sapientiae Aeternae*. According to a letter written on January 29, 1621, to the Duke of Brunswick, his desire was to lead students and researchers away from polemical theology and to bring them back to a living faith, to a practice of piety. He was the popularizer of *The Imitation of Christ*. His mystical tendencies are noticeable in his sermons on the Gospels or on Luther's *Small Catechism*, and in his collection of prayers entitled *Paradies Gärtlein Aller christlichen Tugenden* (1612). He wrote a devotional text entitled *Vier Bücher vom wahren Christentum* (Four Books on True Christianity, 1605-1610) that was one of the most widely read until the nineteenth century. Both a mystic and an alchemist, he attempted to integrate the Paracelsian heritage with medieval theology, and in this latter work, he developed the idea of an inner alchemy, of a spiritual renaissance.

Roland Edighoffer has shown that an entire passage of the *Confessio Fraternalitatis* discussing the Book of Nature is taken almost word for word from the final volume of Arndt's *Four Books on True Christianity*.<sup>19</sup> In his *De Antiqua Philosophia* (1595), Arndt emphasizes that wisdom is found not in speculation, but in the practical – a concept also found in the manifestos. He is considered to be one of the instigators of Pietism. In 1691, Johannes Kelpius and his followers took Arndt's works with them as they left for the New World. According to a letter from Johann Arndt found among the papers of the theosophist Christophe Hirsch, Johann Valentin Andreae acknowledged having written the *Fama Fraternalitatis* with thirty other people. Another letter, sent by Johann Valentin Andreae to his friend John Amos Comenius, made the same claim. However, some questions have been raised regarding the authenticity of these letters.<sup>20</sup>

Tobias Hess (1558-1614) was one of the most important members of the Tübingen Circle – perhaps even its instigator. His preoccupations synthesized perfectly the various elements presented in the manifestos. Hess, who was a member of Tübingen University, a Paracelsian physician, Kabbalist, philosopher, and admirer of Simon Studion, Julius Sperber, and Joachim of Fiore, probably played a fundamental role in drafting the *Fama* and *Confessio*. In 1605, he was accused of practicing naometry and continued to promote millennialism in certain publications where he expressed himself to be in favor of worldwide reform. The *Fama* repeated his idea which basically declares: "It is wrong to claim that what is true in philosophy is false in theology." Hess was also accused of being an instigator of a secret society. Even though his accusers did not provide the name of this society, it is probable that they were referring to the Rosicrucian Order, whose first manifesto was circulating at this time in manuscript form.

Tobias Hess was associated with Oswald Croll, a disciple of Paracelsus. Due to his medical talents, Hess had healed Andreae of a terrible fever, and the latter admired him immensely. Hess died in 1614, just before the publication of the manifestos, and his funeral oration was delivered by Andreae. This text was printed afterwards, and curiously enough, as Roland Edighoffer notes, it included the following words in italic type, *Tobias Hess* and *Fama* – the only ones in the book – as though to emphasize a link between the two. An astonishing fact should be mentioned: In 1616, Andreae published anonymously *Theca gladii spiritus* (The Sheath of the Glory of the Spirit), indicating in the book's preface that it was authored by Tobias Hess. Interestingly enough, forty-eight passages of this book are taken from

the *Confessio*! In his autobiography Andreae would later acknowledge that all of the text found in the *Theca* was his. Can we not conclude from this that Hess was the author of either a part or the entirety of the *Confessio Fraternitatis*?

### Johann Valentin Andreae

As early as 1699, in his *Unparteyische Kirchen und Ketzer Historie* (History of the Church and of Heretics), Gottfried Arnold claimed that Johann Valentin Andreae was the author of the Rosicrucian manifestos. For a long time this theory was considered to be authoritative. In Andreae's case we are dealing with a particularly noteworthy individual whom we will discuss in further detail when we touch upon the third manifesto, *The Chymical Wedding of Christian Rosenkreuz*. However, Andreae took pains to distance himself from the Rosicrucians, and in one of his books,

*Menippus* (1617), he speaks harshly about the Rosicrucian Fraternity when he deals with *ludibrium* —in other words, farce or mockery. Nevertheless, as Frances A. Yates indicates, these terms are not forceful pejoratives when spoken by Andreae, because he attached considerable importance to the moral influences of stories and the theater.<sup>21</sup> His literary output likewise testifies to this interest.<sup>22</sup> It should be added that throughout his life, he did his best to organize societies or associations corresponding in many ways to the project presented in the manifestos. It appears that Andreae basically took an official position in opposition to the manifestos so as to protect his religious career. It may be said that unforeseen circumstances led to the publication of the *Fama Fraternitatis* at the exact moment when, after a series of difficulties, Andreae finally obtained the post of deacon at Vaihingen and married Elisabeth Grüninger, the daughter of a pastor and niece of a Lutheran prelate.

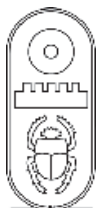
Much speculation has swirled around the subject of the possible authors of the manifestos; however, none of them is entirely satisfactory. Although the “author” of the early manifestos has kept his secret well, Tobias Hess and Johann Valentin Andreae probably played a fundamental role in developing these works.

### An Initiatic Narrative

Let us return to Christian Rosenkreuz, the individual presented by the manifestos as the founder of Rosicrucianism. Are we dealing here with a real or a mythical individual? As many have stated, these texts do not recount the biography of one person, because they involve initiatic narratives that present many facets. What can be generally said is that through the travels of Christian Rosenkreuz, his sojourns in the Arab lands and then in Spain, we may rediscover the advances which various esoteric sciences made when passing from the



Johann Valentin Andreae.



East to West. These sciences, after having experienced further development in Europe, were to come into full bloom under Paracelsus. After his death, Valentin Weigel and other individuals succeeded in rectifying any flaws and enriched them with the mysticism of the Rhineland and Flanders. What Rosicrucians proposed was to recover this heritage and include it in the body of knowledge of an era that they envisioned as being the dawn of a new age.

Many elements contribute in proving that the manifestos are symbolic narratives. For example, the important dates in Christian Rosenkreuz's life correspond to significant historical events. The year of his birth, 1378, corresponds to the year of the Great Schism of the West in which Avignon and Rome were at loggerheads. And that of his death, 1484, corresponds to the year that Martin Luther—the individual who attempted to reform Christianity—was born. Although it is now thought that Luther was born in 1483, his own mother wavered between 1483 and 1484, and Luther himself opted for 1484. There exists an astrological tradition based on the studies of Paulus von Middleburg and Johannes Lichtenberger, who saw his birth sign in the conjunction of Jupiter and Saturn that took place in Scorpio in 1484. Equally significant is that the writings relating to Paracelsus's texts were placed in Christian Rosenkreuz's tomb in 1484. But keep in mind that Paracelsus could not have written anything yet, seeing that he was born in 1493! The theme of the discovery of a tomb is a recurring symbol in the tradition, and we will have occasion to return to this subject later.

Only one step separates symbol from invention, and certain authors do not hesitate to cross the threshold. Several historians have pointed out that the authors of the manifestos did not need to adapt the biographies of real persons to invent Christian Rosenkreuz. Paul Arnold has shown

that several mystics bear uncanny similarities to Christian Rosenkreuz.<sup>23</sup> First there is Joachim of Fiore, who undertook the foundation of a fraternity after his travels to the Orient. Then there are Rulman Merswin (1307-1382), the founder of the Friends of God,<sup>24</sup> and Gerhard Groot (1340-1384), the creator of the Brothers of the Common Life. The latter group promoted the *Devotio Moderna*, a spiritual movement which emphasized the inner experience. The most beautiful flowering of this movement is seen in *The Imitation of Christ*, a book which had considerable influence on Rosicrucians.<sup>25</sup> Paul Arnold's observations are of interest in that the parallels between these personalities and Christian Rosenkreuz are striking, even though notable differences do exist. In addition, many of the ideas promulgated by these mystics are found in the manifestos.

It is possible to view such matters from another angle as the manifestos can also be read as the account of a spiritual experience. They fall within an indisputable historical context, but, as with all initiatic accounts, they are associated with a metahistory that goes beyond a mere chronology. This is where we leave the historical realm and place ourselves on another level, one whose characteristics need to be defined so that we may understand the meaning of the Rosicrucian manifestos.

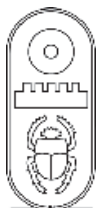


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## ENDNOTES

1. A French edition of this text was published in 1615 under the name *Les cent premières nouvelles et aduis de Parnasse par Traian Buccalin Romain, où sous admirable inventions, gentilles metaphors, et plaisans discours sont traictees toutes matieres politiques d'Etat de grande importance et preceptes mauraux choisis et tirez de tour les bons autheurs*, published in French by Thomas de Fougasses, chez A. Perier, rue Saint-Jacques, au Compas, Paris. Chapter 77 occupies pages 457 to 515. The first German translation dates from 1644. The extract represented in the *Fama Fraternitatis* was probably translated into German by Wilhelm Bidenbach, a friend of Tobias Hess. The Rosicrucians of Tübingen admired Traiano Boccalini. Christoph Besold quoted him in *Opus politicum*, and Johann Valentin Andreae's *Christian Mythology* shows his influence.
2. Thomas Vaughan mistakenly translated this as "Porphyry," rather than the "Pope" or "Popery," which the German manuscripts specify.
3. *La Magie naturelle*, Book I of Philosophie Occulte, translation and commentaries by Jean Servier (Paris: Berg, 1982) pp. 32-37. English edition: Agrippa von Nettesheim, Heinrich Cornelius. *Three Books of Occult Philosophy Written by Henry Cornelius Agrippa of Nettesheim, completely annotated with modern commentary*. James Freake, translator. Donald Tyson, editor (St. Paul, MN: Llewellyn, 1993).
4. Concerning this matter, see Chapter I, "The Sabaeans."
5. The first edition of the *Fama* reads "Damascus," but the erratum in the same work specifies that it should be "Damcar" instead. *L'Encyclopédie de l'Islam* (Leyden-Paris: 1965) Vol.II, p. 224, calls this town Dhamar.
6. Henry Corbin, *L'Imagination créatrice dans le soufisme d'Ibn Arabi*. (Paris: 1955; reprint 1993, Aubier) p. 20. English editions: *Creative Imagination in the Sufism of Ibn Arabi*. Ralph Manheim, translator (London: Routledge & Kegan Paul, 1969); and *Alone with the Alone: Creative Imagination in the Sufism of Ibn Arabi* with a new preface by Harold Bloom. (Princeton, N.J.: Princeton University Press, 1998).
7. Émile Dantinne, "De l'origine islamique de la Rose-Croix," in *Inconnues*, No. 4, 1950, pp.3-17.
8. Brockelmann, *Geschichte der arabischen Literatur*, Vol. II.
9. For this study, two editions of the manifestos have been used. The first is that published by Diffusion Rosicrucienne in 1995 under the general title of *La Trilogie des Rose-Croix*. This French edition is based on the English translation that Thomas Vaughan made in 1652 from a German manuscript then circulating in England. We feel it would be useful to also refer the reader to Bernard Gorceix's translation, *La Bible des Rose-Croix* (Paris: PUF, 1970), which is based directly on the original German. The quotations in this edition are taken from this edition.
10. Roland Edighoffer, "Les Rose-Croix et Paracelse," *Aries*, No. 19, 1998, p. 71, from which we have taken the translation of Paracelsus's text.
11. See Chapter 1, "The Emerald Tablet."
12. *Visita Interiora Terra Rectificando Invenies Occultum Lapidem*—V.I.T.R.I.O.L.
13. *The Rosicrucian Enlightenment* (London/New York: Ark Paperbacks, 1986) facing p. 48.
14. Carlos Gilly, *Adam Haselmayer, der erste Verkünder der Manifeste der Rosenkreuzer* (Amsterdam: In de Pelikaan, Bibliotheca Philosophica Hermetica, 1994).
15. Papus provided a French translation of this text at the end of his *Traité élémentaire de sciences occultes* (Paris, 1903).
16. The Golden Fleece is a symbol which designated the Great Work. A fascinating work regarding this subject was written by Antoine Faivre, *Toison d'or et Alchimie* (Paris: Archè 1990). English edition: *The Golden Fleece and Alchemy* (Albany NY: State University of New York Press, 1993).
17. He was the publisher of many alchemical texts, including the celebrated *Theatrum Chemicum* (6 vols.), the *Complete Works of Paracelsus*, the *Chymical Wedding of Christian Rosenkreuz* (10 vols.), and various other works by Johann Valentin Andreae, Christoph Besold, etc.
18. Antoine Faivre, *Das Erbe des Christian Rosenkreutz* (Amsterdam: In de Pelikaan, 1988). This text was repeated in *Accès de l'ésotérisme occidental* (Paris: Gallimard, 1996), tome II, pp. 263-289. English edition: *Theosophy, Imagination, Tradition: Studies in Western Esotericism* (Albany: State University of New York Press, 2000).
19. Roland Edighoffer, *Les Rose-Croix et la crise de conscience européenne au XVII<sup>e</sup> siècle* (Paris: Dervy, 1998) pp. 296-297.
20. See Paul Arnold, *Histoire des Rose-Croix et les origines de la franc-maçonnerie* (Paris: Mercure de France, 1990), pp. 120-122, who considers this information to be probable despite some misgivings.
21. See *The Rosicrucian Enlightenment* (Boulder, CO: Shambala, 1978) p. 50.
22. Roland Edighoffer has done a detailed study of this author's work in *Rose-Croix et société idéale selon Johann Valentin Andreae* (Neuilly-sur-Seine: Arma Artisk, 1982).
23. *Histoire des Rose-Croix...*, *op. cit.*, chap. V, pp. 136-156.
24. For more information about this group, see Bernard Gorceix, *Les Amis de Dieu en Allemagne au siècle de Maître Eckhart* (Paris: Albin Michel, 1984) and Henry Corbin, *En Islam iranien*, *op. cit.*, book VII.
25. *The Imitation of Christ* (1471) by Thomas à Kempis is, after the Bible, one of the most widely read books among Christians. Theophilus Schweighardt (Daniel Møgling), in *Speculum sopicum Rhodo-Stauroticum...* (1618), said that when reading Thomas à Kempis one is "already a semi-Rosicrucian."





# THE TOMB OF

**A**vault of seven sides and corners, every side five foot broad, and the height of eight foot.

Although the Sun never shined in this vault, nevertheless it was illuminated with another sun, which had learned this from the Sun and was situated in the upper part of the center of the ceiling.

In the midst, instead of a tombstone, was a round altar covered over with a piece of brass, and thereon this engraving: *This compendium of the Universe I made in my lifetime to be my tomb.*

Round about the first circle stood: *Jesus is my all.*

In the middle were four figures, enclosed in circles, whose circumscription was:

1. A vacuum exists nowhere.
2. The yoke of the law.
3. The liberty of the Gospel.
4. The whole glory of God.

The vault:

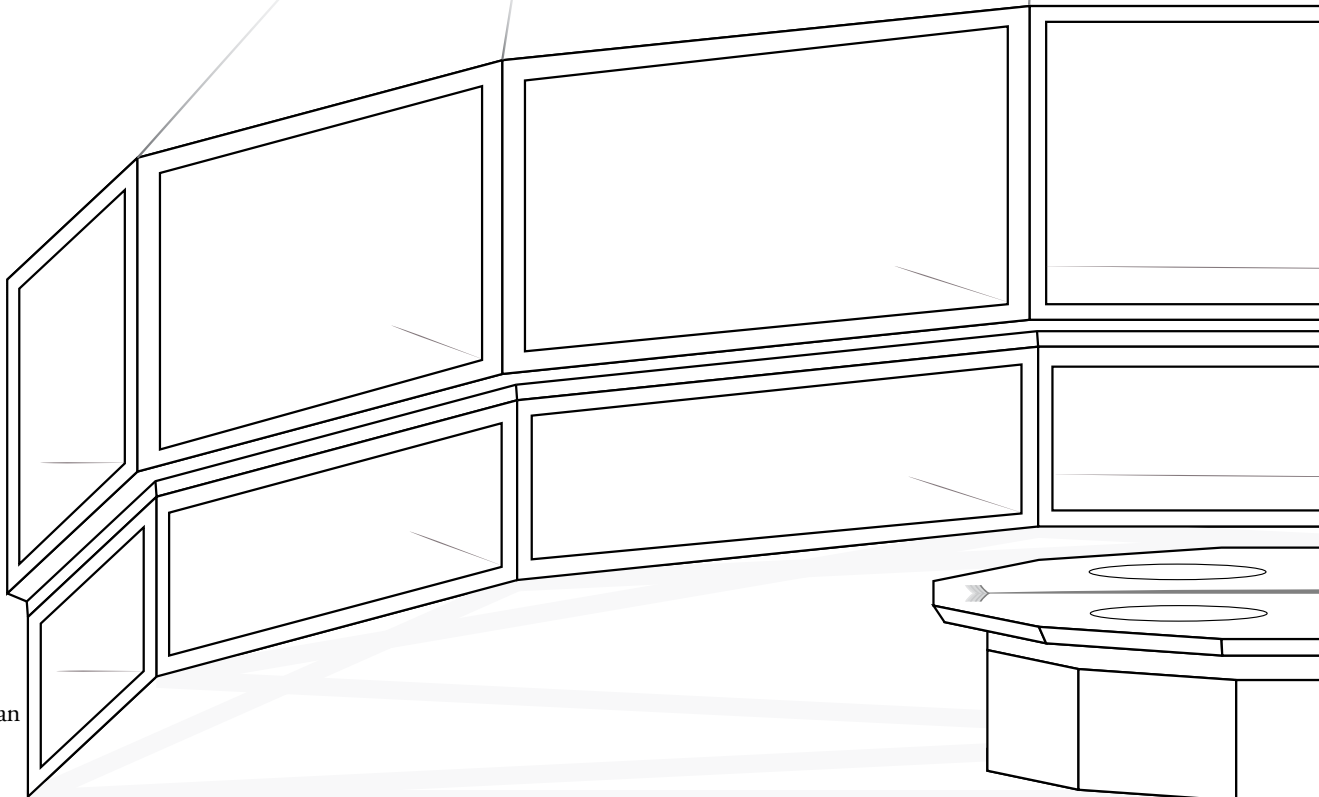
Upper part: divided according to the seven sides in the triangle, which was in the bright center.

But every side or wall is parted into ten squares, every one with their several figures and sentences.

Bottom part: parted in the triangle.

Every side of wall had a door for a chest, wherein there lay diverse things, especially our books, besides the *Vocabulary* of Theoph. Par. Ho. (Theophrastus Paracelsus von Hohenheim - Paracelsus) and his *Itinerarium* and *Vitam*.

In another chest were looking-glasses of diverse virtues, as also in other places were little bells, burning lamps, and chiefly wonderful artificial songs; generally all done to that end that if it should happen after many hundred years the Order or Fraternity should come to nothing, they might by this only vault be restored again.





# CHRISTIAN ROSENKREUZ

We therefore removed the altar aside, there we lifted up a strong piece of brass, and found a fair and worthy body, whole and unconsumed, with all the ornaments and attires.

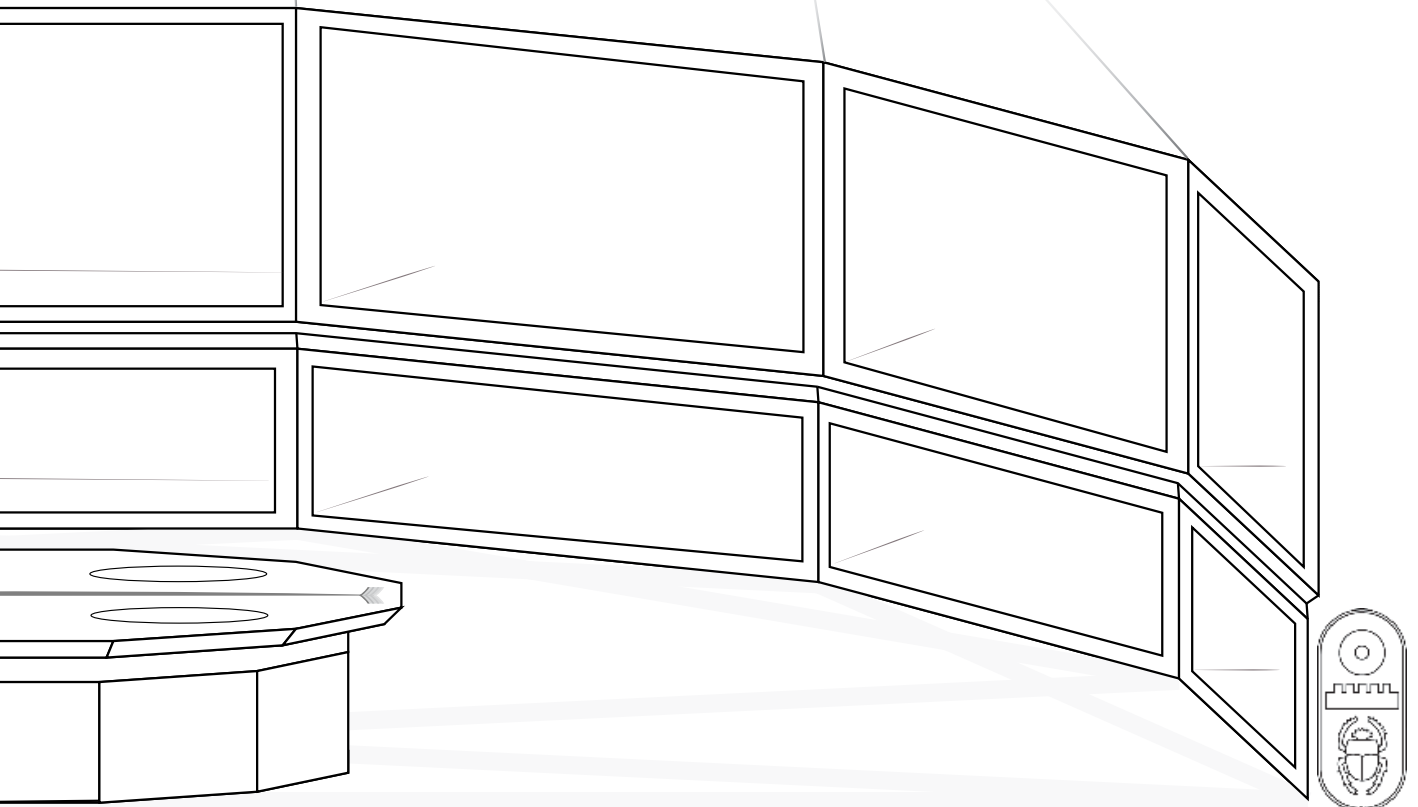
In his hand he held a parchment book, called I. which next unto the Bible is our greatest treasure, and which ought to be delivered to the censure of the world. At the end of the book stands this following *Elogium*:

A grain buried in the breast of Jesus. C. Ros. C., sprung from the noble and renowned German family of R.C.; a man admitted into the mysteries and secrets of heaven and earth through the divine revelations, subtle cogitations and unwearied toil of his life.

In his journeys through Arabia and Africa he collected a treasure surpassing that of kings and emperors; but finding it not suitable for his

times, he kept it guarded for posterity to uncover, and appointed loyal and faithful heirs of his arts and also of his name. He constructed a microcosm corresponding in all motions to the macrocosm and finally drew up this compendium of things past, present, and to come. Then, having now passed the century of years, though oppressed by no disease, which he had neither felt in his own body nor allowed to attack others, but summoned by the Spirit of God, amid the last embraces of his brethren he rendered up his illuminated soul to God his Creator. A beloved father, an affectionate brother, a faithful teacher, a loyal friend, he was hidden here by his disciples for 120 years.

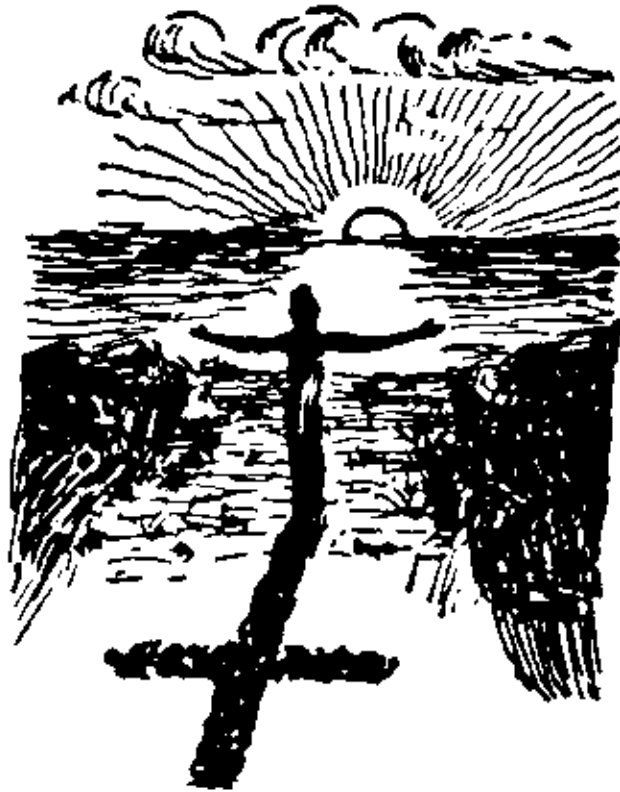
Concerning *Minutum Mundum* (Miniature world, Microcosm), we found it kept in another little altar.



# THE ROSE CROSS

*From a Rosicrucian manuscript*

*The word Rosicrucian comes from the Latin words Rosae Crucis, meaning of the Rose Cross. This phrase has no religious connotation. Although both the rose and the cross have long been used in many traditions around the world, for Rosicrucians the Rose Cross has a special meaning.*



The cross was revered as a sacred symbol long before Christianity. The oldest forms of the cross are probably from Egypt and Phoenicia. The swastika, a variation of the cross, has been revered in Hinduism for thousands of years, long before the Nazis perverted its sacred meaning in the twentieth century. In these ancient cultures, the cross represented the coming together of two different things or states, thus creating a new thing or state.

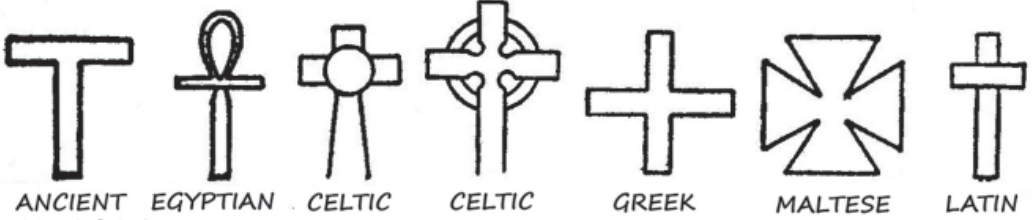
In the Rosicrucian Tradition, the cross represents our life in this earthly incarnation made possible by the coming together of two types of energy. When we stand be-

fore the Sun with our arms outstretched in veneration, our shadow forms a cross.

The rose alludes to our soul-personality in the process of unfolding. As the rose receives more light (understanding), it opens wider, revealing its beauty and exuding its fragrance or inner grandeur. The refinement of the cross, being polished in contact with the vicissitudes of life, contributes to the unfolding of the rose.

As we learn through our experiences with the laws of life, our consciousness evolves. This evolution is expressed in a more spiritual personality and understanding, depicted by the rose.

# THE EVOLUTION OF THE PRIMITIVE CROSS



ANCIENT PHOENICIAN    EGYPTIAN    CELTIC    CELTIC    GREEK    MALTESE    LATIN



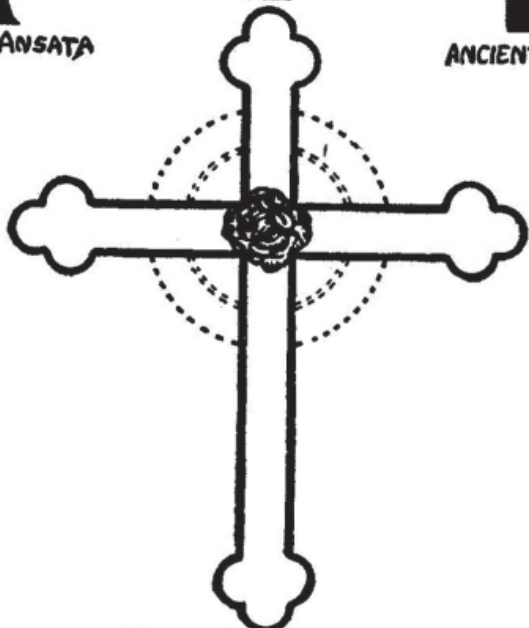
SLAVONIC    PAPAL    ANCIENT SWASTIKA    PATRIARCHAL    LORRAINE



SWASTIKA    CRUX ANSATA    SWASTIKA    ANCIENT TAU    SWASTIKA



American Indian



*True, official, Rosicrucian Cross*

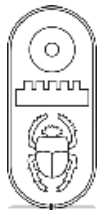


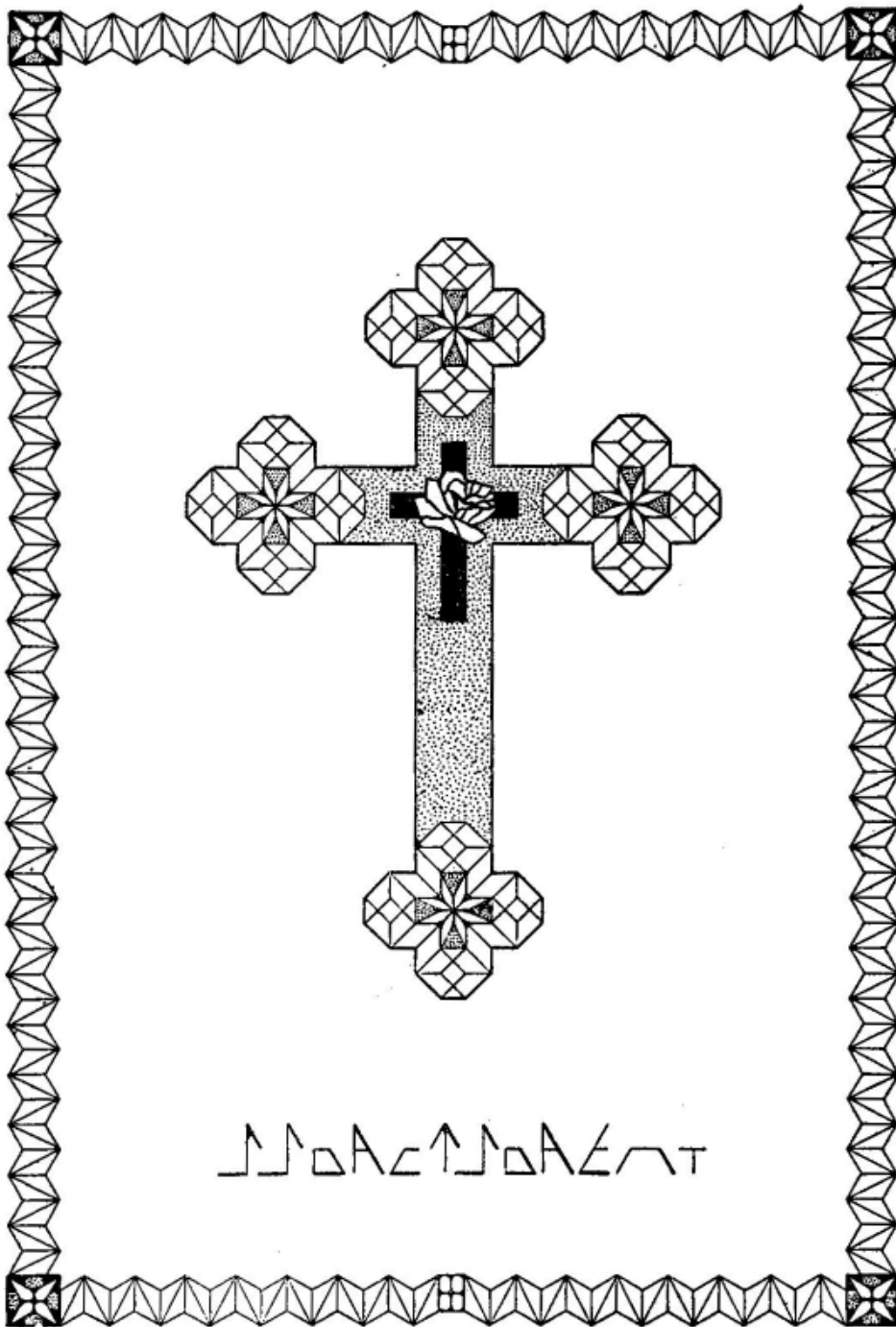
ROSI-CRUCIAN ILLUMINATI



ROSI-CRUCIAN NEOPHYTE

From the *Rosicrucian Manual* 1930, slightly edited for clarification.





# THE ROSY CROSS

From the *Rosicrucian Manual* 1927.

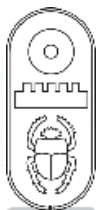




# ROSICRUCIAN INVOCATION

God of my heart, God of my understanding.  
I know that You are at the origin of the universe,  
nature, and humanity itself, but do not  
know what You think and what You feel.  
Since Your existence became plain to me, I have  
been seeking to understand the laws by  
which You manifest through the visible  
and invisible planes of Creation.  
Your light shines deep within me and  
continually lights the way for my  
consciousness on the path of Good.  
Your life gives vitality to my body, and makes it  
the temple that my soul has chosen to  
bring its spiritual evolution to fruition.  
Your love accounts for my existence, and wakens  
in me the desire to love all people.  
May You grant me the will to perfect myself in  
thought, word, and deed, that I may  
become an agent of Your wisdom in  
this world.

So Mote It Be!





# LIVING THE ROSICRUCIAN LIFE

*H. Spencer Lewis, FRC*

*In this reprint of an article first published in the Rosicrucian Digest in 1936, H. Spencer Lewis, first Emperor and founder of the Rosicrucian Order, AMORC, points the way to living the Rosicrucian life—that is, to answer the call of our own destiny, directed only by our Master Within.*



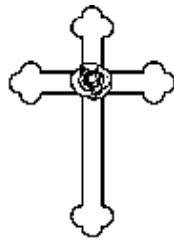
There is a section in the *Rosicrucian Manual* devoted to the Rosicrucian Code of Living, in which the ancient rules for living the Rosicrucian life are presented. Even when they are strictly followed, few outside of one's immediate family would note anything distinctive about the circumstance, for the rules pertain to private matters and not to demonstrable things.

It is easy to recognize by their distinctive clothing those who belong to some organizations: the Salvation Army workers, clergy people and priests of some denominations, and members of certain religious sects. Rosicrucians have none of these distinguishing earmarks; in fact, the ancient rules prohibited the wearing of distinctive clothing except when officially conducting the work of the Order in public or in private.

If we review the teachings of the Order, we find that the greatest good that any Rosicrucian can accomplish for humanity can generally be carried out in silence and secrecy from one's home. In public, a Rosicrucian can perform seeming miracles without moving one's fingers or casting a single glance noticeable to others. So far as the obligations of the Order and the specific promises of its various Degrees are concerned, there is none that calls upon the member to reveal one's identity or to

live in such a manner as to distinguish one either to the casual or careful observer.

In fact, everywhere in the work of the Order, the injunction to each member is to strive to find one's particular mission in life and to act accordingly. That does not mean that each must find some distinctive *outward* work to do which will make him a signpost or a signal of Rosicrucian philosophy. Nor does it mean that in finding his mission in life from a Rosicrucian point of view he must abandon or change his present work.



## A Good Example

A man who was building a successful leather goods factory in the Midwest joined the Order just as business problems and the rapid development of his interests threatened to tax his capabilities. It was more than he knew how to handle, and he was worried. After uniting with the Order, he found himself meeting new conditions with a power and understanding that surprised many. When the Cosmic pointed out his real mission in life, he was disconcerted since it was not the making of leather goods. Did it mean the abandoning of his new and growing business?

Not at all. It meant only that, when he was not busy with his daily occupations in the material world, there was work he



could do in the psychic world. Known to the average member as a businessperson, he was, nevertheless, a great psychic healer; yet those who met him on the street or in business did not suspect that he was doing other more important work.

How can we tell what is being done by the truly devout members of the fraternity, who may willfully or unconsciously conceal what they are doing? By what signs and standards do we judge others? We may know a member who seems to be in moderate circumstances, attempting to meet her worldly obligations as best she can but in no way typical of one we consider a master of nature's principles. We may believe that such a person should want for nothing in the material world since she should be able to attract and secure all that she requires. She should have no business worries, for some magic should solve all her problems. It is not apparent that this person's greatest concern is some secret or private work which she pursues with power and success; yet in the material field she is struggling to overcome conditions that might destroy another with no knowledge of cosmic laws.

It may not be known that a doctor, who seems to be only partially successful in his practice, is privately conducting certain biological experiments in his laboratory and devoting to this work more of his time than to his public practice. Or it may be that a factory employee, who as an initiate, might be considered to be wasting his time in menial work, has for years been working at night on an electrical device as a contribution to future scientific achievement.

The Rosicrucian knows that fame will be the least or the last reward she should have in mind in considering her mission in life. She knows that she must abide by certain decrees that she must yield to certain urges from within. Whatever may be her struggles, weaknesses, and problems in life,

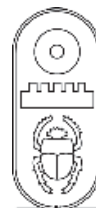
certain definite things must be attended to at the expense of worldly situations. She may choose to accept all or part of the opportunities opened to her. She must then expect to reap as she sows.

Living the life of a Rosicrucian means following the law as it applies to the individual. When religious institutions attempted to lay down a set of rules of conduct for all, a few adhered to them, even to the extent of martyrdom – in some cases without any real benefit to themselves, the church, God, or humankind generally. The majority wandered away from the rigid rules because they were not adaptable to all.

No such standard of living is set for the Rosicrucian. As rapidly as he becomes familiar with the cosmic laws and his relation to them as an individual expression of the whole, he is capable of determining what his obligation is. By his decision, he determines his fate in this life and others to come.

We can never know how greatly an individual may have changed the course of her life. We cannot know the extent of her suffering, struggling, and battling against odds that we might consider insurmountable. We can never know what she may be sacrificing to maintain even a partial contact with the Order and its teachings. We cannot know what the Cosmic is directing her to do.

Let each of us make sure that we are doing what the Master Within has pointed out for *us* to do. Let each live according to our own Light, doing what we feel the divine urge to do even though it be menial or casual work, seemingly unimportant and unrelated to the work of the Order. Then we can be sure of truly living the Rosicrucian life. There will be no time to note whether others are living life as we think they should. By our fruits shall we be judged—and the Masters will do the harvesting, not we.



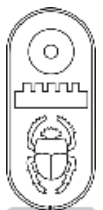
# ROSICRUCIAN CODE OF LIFE



## **Salutem Punctis Trianguli!**

- 1) In the morning, before rising, thank the God of your Heart for the new day that you are privileged to live on the earthly plane, and ask the Divine to inspire you throughout the day. Then, standing facing east, take seven deep breaths as you focus on the vitality that is awakening in you. Afterwards, drink a glass of water and then begin your daily activities.
- 2) Despite the trials and tribulations of life, always consider life the most precious gift the Cosmic ever granted human beings, because it is the medium of our spiritual evolution and the source of the happiness we seek. Furthermore, regard your body as the temple of your soul, and take great care of it.
- 3) If you can, reserve a place in your home dedicated to prayer, meditation, and the study of the Rosicrucian teachings. Make it your own oratory, your sanctum, and keep it free from any profane concern or activity.
- 4) Before every meal, give thanks to the Divine for being fortunate enough to have something to eat, and think of all those who do not have the privilege of eating their fill. If you are alone or together with other members of the Order, place your hands above your food, palms down, and say mentally or aloud this symbolic invocation: *May this food be purified and magnetized by the vibrations radiating from my hands so to provide for my body and soul's need. May all those who are hungry be associated with this meal and be given a spiritual share of its benefits. So Mote It Be!*
- 5) You know that the aim of all human beings is to perfect themselves; to become better persons. Therefore, constantly endeavor to awaken and express the virtues of the soul that animates you. In doing so, you will contribute to your evolution and serve the cause of humanity.
- 6) Isolate yourself for a moment every day, preferably in your Sanctum, and send thoughts of love, harmony, and health towards humanity as a whole, particularly towards all those who suffer physically or mentally. Also ask the Divine to assist them on all planes and to preserve them as much as possible from the ordeals of life.

- 7) Behave in such a way that all those who share your existence or live in contact with you regard you as an example and feel the desire to be like you. Guided by the voice of your conscience, may your ethics be as pure as possible and may your first preoccupation always be to think well, speak well, and act well.
- 8) Be tolerant and defend the right to be different. Never use the faculty of judgment to blame or condemn anyone, for you cannot read the hearts and souls of others. Look at them benevolently and leniently, and see what is best in them.
- 9) Be generous towards those who are in need or less favored than you. Arrange things every day so that you do at least one good deed for someone else. Whatever your good deed, do not boast, but thank the Divine for enabling you to contribute to the well-being of others.
- 10) Be moderate in your behavior and avoid extremes in all things. Be temperate, and follow the middle way in all circumstances.
- 11) If you hold a position of power, do not be overly proud about it and do not become intoxicated by the power you may wield. Never use your position to force others to do anything that they disapprove of or that is unfair, illegal, or immoral. Hold your office with humility and make it serve the common good.
- 12) Be attuned to others and speak with care. If you ever criticize, make sure that it is done constructively. If someone asks you for advice on a subject you do not know well, humbly admit your ignorance. Never stoop to telling lies, backbiting, or slander. If you hear malicious gossip about someone, do not support it by lending a willing ear.
- 13) Respect the laws of your country and endeavor to be a good citizen. Always remember, the key to human progress lies in the evolution of consciousnesses.
- 14) Be humanistic. Regard all humanity as your family. Beyond race, culture, and belief, all human beings are brothers and sisters. Consequently, they all deserve the same respect and consideration.
- 15) Consider Nature as being the most beautiful sanctuary and expression of Divine Perfection on earth. Respect life in all its forms, and look upon animals as conscious and sensitive beings—and not as mere living things.
- 16) Be and remain a free thinker. Think for yourself and not according to what other people think. Likewise, let everyone think freely; do not impose your ideas on others and always remember that your ideas are also evolving.
- 17) Respect all religious or philosophical beliefs, as long as they do not strike a blow at human dignity. Do not support fanaticism or fundamentalism, in any shape or form. As you live your faith, make sure that you are neither dogmatic nor sectarian.
- 18) Be faithful to your promises and commitments. When you give your word of honor, consider it to be a sacred pledge that binds you. If you must take an oath, think of the Rose Cross, the symbol of your ethical ideal, while doing so, and remember that any lie you might tell will have karmic consequences for you. Although it is possible to deceive others, no one can escape Divine Justice.



- 19) If you can afford and wish to do so, support the Order materially, so as to promote its activities and contribute to its continuity.
- 20) The purpose of the Order is to contribute to the raising of consciousnesses, and the transmission of its centuries-old teachings. Therefore, make yourself available to present its ideals and philosophy to those who seek Knowledge, but without ever trying to coerce them.
- 21) Never cause anyone to believe that members of the Order are sages who are in full possession of the Truth. To those who may ask, present yourself as a philosophical person who is seeking Wisdom. Never pretend you are a Rose-Croix, but say you are a perfecting Rosicrucian.
- 22) In the evening before going to sleep, summarize the day that is ending, and see in what ways it has been constructive or otherwise. In your soul and mind, weigh up what you have thought, said, and done throughout the day. From this draw useful lessons for your spiritual evolution and make firm resolutions. When this is done, send positive thoughts to the whole of humanity and entrust your soul to the Divine before going to sleep.

So Mote It Be!



# A NOBLE ROSICRUCIAN APOLOGIST

*Ralph M. Lewis, FRC*

*Ralph Lewis served as Emperor of the Rosicrucian Order, AMORC from 1939 to 1987. In this article, a reprint from the Rosicrucian Digest October 1956, he extols the courage and convictions of two great defenders of the Rosicrucians of the early 1600s—Robert Fludd of England and Michael Maier of Germany and explores Francis Bacon's connection with the Rosicrucians of that time.*



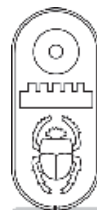
Everyone has his or her convictions, whether they are born of belief or experience. Such convictions constitute our fount of knowledge. Philosophically, the idea of belief as knowledge may be challenged. It can be contended that, to have reality, knowledge must be capable of being confirmed by sense experience. Nevertheless, for many persons, where there is the absence of a conflicting reality, a belief stands as a personal conception, a point of knowledge.

Such convictions become an intimate part of the personality of the individual. One's intellectual self, if it is well defined, participates in one's state of preservation equally with one's physical well-being. A strong conviction has the character of reality to the mind. It has as much existence as does our body or our family. Opposition to the conviction will, therefore, arouse as much resistance as a corresponding attack upon the person or character. The sensitivity of the personality, the emotional state of the individual, determines the degree of retaliation to any opposition to a conviction just as it does to an offense against the physical being or character. Convictions, points of knowledge, which have become intimately associated with the moral or religious ideals of an individual are defended more fervently than others. They are root-

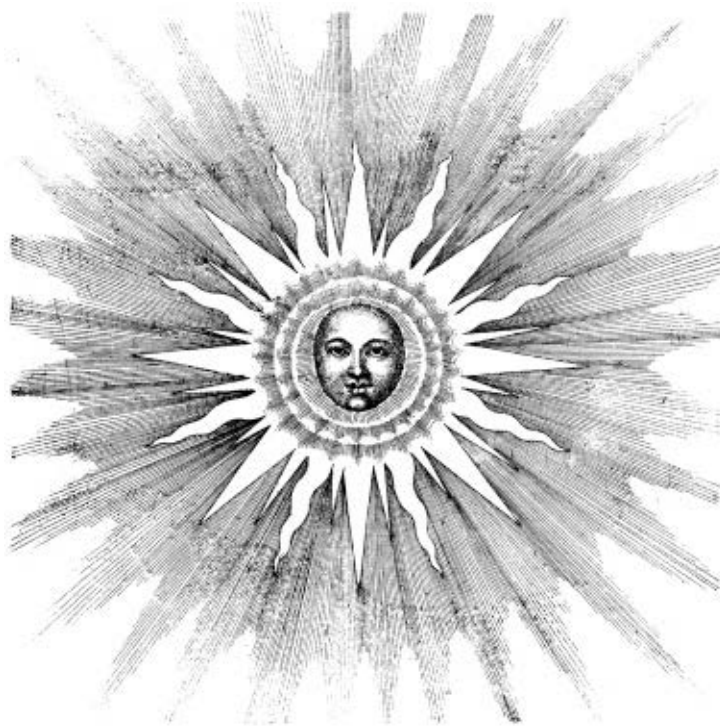
ed deeply in one's psychic and emotional nature.

Robert Fludd was a man of moral convictions that were not a mere inheritance of ideas. They are set in an intellectual framework, the consequence of personal long study, experience, and meditation. As a consequence, a challenge of his convictions called forth such a defensive action in words and deeds as to require great fortitude. It is one thing to utter aloud our beliefs in tolerant surroundings; it is quite another to speak of them in a hostile era and before an antagonistic mentality – and the latter is what Fludd did, not once but many times.

In the beautiful rolling countryside of Kent, England, near the picturesque village of Bearsted, are the remains of Milgate House, the manorial home of Robert Fludd. The original structure, of which a portion now remains, and to which additions have subsequently been built, was erected by Sir Thomas Fludd. He was Treasurer of War to the celebrated Queen Elizabeth I. It was there that Robert Fludd was born in 1574. The setting is one of inspiration today. One sees patches of wooded land, interspersed with small acreages of hops bisected by pleasant streams along which little flocks of sheep graze. One feels quite isolated from the political and social







turmoil of the times. This tranquility must have touched the consciousness and spirit of Fludd at an early age. Near the house of his birth are the rose farm and other gardens where he cultivated the plants used in his pharmaceutical and alchemical experiments.

At a time when higher education was, to an extent, a luxury, young Robert was fortunate to have a parent whose economic status permitted him to attend college. He matriculated at St. John's Oxford on November 10, 1592, and took his M.A. degree in 1598. After attaining his Master's degree, he spent the next six years in study and travel on the Continent. This practice of travel and study in foreign lands among cultured Europeans, then and in more recent times, when conditions permit, was considered a requisite for education.

Fludd's study on the Continent was by no means confined to the furtherance of his knowledge of medicine. His pursuits were diversified and influenced by his interest in natural philosophy. His fascination by the sciences and his conscientious observations and analysis are reflected in his liter-

ary works and the methodical illustrations of their texts. He maintained a laboratory during his sojourn on the Continent, in which he constructed various and strange mechanical devices, one of which was a self-playing lyre. Many of these devices, it is reported, had a useful value. In fact, some writers credit Fludd with being the original inventor of the barometer.

### **Era of Intellectuals**

It would appear that Fludd's pharmaceutical studies led him to the threshold of alchemy – and he crossed over. Alchemy being contiguous to and allied with Hermeticism and Occult Philosophy, Fludd soon found interest in the Rosicrucian philosophy. He pursued diligently the teachings and doctrines of Paracelsus, which much of his own later ideas paralleled. There are many circumstances which would indicate that Fludd made the acquaintance, while on the Continent, of the celebrated German Rosicrucian Grand Master and Hermetic philosopher, Michael Maier. Though Maier was but in his thirties, he was then known for his writings on Hermeticism and the Kabbalah.

In Maier, Fludd must have found a virtual treasure because of the former's quest for magic, the secret lore and order behind the phenomena of nature. In young Fludd, Maier found a keen intellect, an uninhibited imagination, and a devout love for esoteric wisdom. Fludd returned to England and was admitted to the practice of medicine in 1606. In 1609 he became a member of the College of Physicians.

The versatility of Fludd's talents was being expressed in other channels than that of medicine. He became,

as well, a philosopher, an anatomist, physicist, chemist, mathematician, and engineer. His literary works were numerous and brilliant, though often ponderous. Some of the principal ones are: *Apologia Compendiaria pro Fraternitate de Rosae Crucis* (Leyden 1616); *Tractatus Apologeticus Integritatem Societatis de Rosae Crucis Defendens* (Leyden 1617); *Mosaical Philosophy, Tractatus Theologo-philosophicus*, etc. (1617); a treatise



Robert Fludd.

in three parts, dedicated to the Rosicrucian fraternity, and *Summum Bonum* (Frankfort, 1629). In addition, he wrote numerous tracts on Kabbalistic Theosophy and Rosicrucian doctrines, as well as on faith healing.

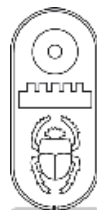
Grand Master Michael Maier visited England sometime between 1614 and 1620 – the exact date is in dispute. This followed closely the issuance of the famous *Fama* and the later *Confessio*, the former being the first public announcement of the Brotherhood of the Rosy Cross. These pamphlets became the focal point of considerable controversy. There were those who, after reading them, immediately became hostile to the Rosicrucian move-

ment. The liberal views, as set forth in the *Fama* and in the *Confessio*, antagonized the Roman Catholic Hierarchy which thought it saw in them an alliance with the Lutherans. There were also those of the vast multitude who were fascinated by the proclaimed aims of the Rosicrucians, having never heard of the secret movement previously. There were, too, those individuals who sought to exploit the public interest aroused by the pamphlets in the Rosy Cross Brotherhood by avowing their membership in it.

While in England, Maier renewed his association with Robert Fludd. Historians within the Rosicrucian Order, and most of those others who had chosen to write its history as a literary achievement, declare that Maier then initiated Fludd into its higher degrees. It was in 1618 that Maier published his *Themis Aurea* in Latin, which contained the laws of the Fraternity of the Rosy Cross. These were perhaps imparted to

Fludd or followed as a result of their private conclaves. Subsequently, at least, Robert Fludd became a Magus of the Order in England. He *fearlessly* let his identity with the Order be known. He even expounded the general objectives of the Order, as its proselytizer, to his colleagues in the medical profession in London where he practiced. He had their respect because he was called "eminent in his medical capacity."

It must not be inferred from the foregoing that Robert Fludd was the first person of the Rosicrucian Order to bring it to the attention of his country people. There is evidence that the Rosicrucian Order was known in England before the *Fama* was issued in its original version in about 1614.



The Order was also known some eleven or twelve years before Michael Maier initiated Fludd into the higher degrees as a Magus on the occasion of his visit to England.

One account relates that, on January 6, 1604, the Queen held a masque ball at Whitehall. Inigo Jones, celebrated architect, was commissioned to design the costumes for the gentlemen. Over one of the sketches Inigo Jones submitted, he had inscribed the words, "A Rosicross." Thus evidently the Rosicrucians were sufficiently well known so that a character designated "A Rosicross" would have significance. As F. de P. Castells, well-known historian of arcane orders, has written, if the ball occurred on January 6, 1604, most certainly Inigo Jones would have prepared the sketches at least a few weeks before for the consideration of Her Majesty. This being so, it constituted evidence that the Rosicrucians were known in England as early as 1603.

Ben Jonson, playwright, whose most noted work is *The Alchemist*, was actively associated in many enterprises with Inigo Jones. It is he, we are informed, who often interpreted certain allegorical references for the crown. Jonson said, in effect, that "A Rosicross" might be called a mere fool because he represents a man who foolishly labors under the opinion that merely declaring himself a Rosicrucian would thus make him a member of the secret brotherhood. Jonson then adds that such a person foolishly believes that he has "vowed himself into the airy (lofty) Order." Jon-

son concludes that anyone who so merely vowed himself deserves to be called "a mere fool." The costume, then, was not in derision of the Order but to signify a fool, one who thought himself "A Rosicross" by the mere wearing of a costume and so declaring himself. All of this discussion, we repeat, does establish the fact of knowledge of the Order before either the issuance of the *Fama* or Fludd's initiation by Maier in or about 1615.



Michael Maier.

Though historians, not within the circle of the Rosicrucian or Masonic Orders, consider Francis Bacon's connection with the Brethren of the Rosy Cross a controversial subject, those of the above Orders, in the main, are convinced of such relation. Francis Bacon, Lord Verulam, was actually associated with prominent Rosicrucians of the

period and was followed by those who met as an "invisible college." Bacon's *New Atlantis*, published in 1627, has a number of points of striking similarity to the objectives set forth in the *Fama*. Especially is this so of the "House of Solomon" (sages' home) where learned people were to gather and devote their lives to the acquisition of knowledge. Further, the requirements of these sages of the New Atlantis parallel the moral obligations exacted from the Brethren of the Rosy Cross. Cryptographers, interpreting the hidden code in Bacon's writings, have brought forth much that can only be construed in the light of his affiliation with the Rosy Cross.

Though, in Rosicrucian circles, Bacon is recognized as having been the Emperor of the Order for England, Robert Fludd is



Francis Bacon.

accepted as the *Magus* or Grand Master of England. Bacon's prominence at court and the strong political enemies which he had, necessitated the concealment of his connections with the Order at the time. There must have been the greatest collaboration between Robert Fludd and Francis Bacon.

Bacon was a genius of the time and though Fludd was also an exceedingly learned man, we can, without detracting from his eminence, assume that he echoed, in his writings, some of the conceptions of Bacon.

### In Defense of Truth

The attacks on the *Fama* by prominent Jesuits and others who sought to deride the Rosicrucian Order, terming it a newly organized Lutheran body and an anti-Christian secret society, evoked the force of Fludd's convictions. He became England's foremost Rosicrucian *apologist*. This is a classical term denoting one who argues in defense of a principle or cause. It is thought that Fludd wrote his *Apologia*, published in 1616, after Maier paid a visit to England and conferred the higher Rosicrucian degrees upon him. The courage of Fludd should be an incentive for Rosicru-

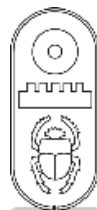
cians today, for the Order is still the victim of vilification by religious bigots.

Fludd staunchly defended the Brethren of the Rosy Cross in his *Tractatus Apologeticus*, published in 1617. In 1629, his *Summum Bonum* and *Sophice cum Moria Certamen* appeared. In 1633 Fludd writes: "Of the former so-called Rosicrucians, who are now known as Sapientes, Sophi, or Wise Men," that they "under the type of an architect erect their House of Wisdom." In much of Fludd's writing he used architectural terms as symbolic expressions. In fact, in certain Masonic records of the period there are charges, that is, orations, signed "Fludd." These use the same type of architectural phraseology as a symbolic language.

The teachings of Fludd, as mentioned previously, were greatly influenced by his study of Paracelsus. The latter's views are extended by his own scientific researches. Fludd's cosmology and theology are principally those of the continental Rosicrucian. There is much reference to the word magic in his writings. It must be understood that the word magic at this time had reference to the applications of many kinds of phenomena. Fludd classified magic under various headings, three of the principal ones being:

1. Natural magic "...that most occult and secret department of physics by which the mystical properties of natural substances are extracted;"
2. Mathematical magic, by which adepts are able to "construct marvelous machines by means of their geometrical knowledge;"
3. Divine magic, this being moral laws and theological precepts.

Fludd expounds that the universe proceeds from the Divine and will return to the Divine. Creation, he declares, is "the separation of the active principle (light)





from the passive (darkness) in the bosom of the Divine Unity (God).” The universe to him consists of three worlds: the archetypal (God), the macrocosm (the world), and the microcosm (humans). All parts of each world correspond to each other; that is, there is a harmonious parallelism between them. Fludd holds that things are not just the result of necessity but determinism, the will of God. In his work, *Mosaical Philosophy*, Chapter VII, he states:

For first of all what (I beseech you) is of greater antiquity than God, being that he was before anything? What is in geometry before or in measure less than a point? Or which among all the numbers of arithmetic is of so ancient a standing as is the unity? Wherefore it must needs follow, that God is free and voluntary in his actions, being that he was of himself, and did exist without any respect had unto any other...

Robert Fludd, then, as the Rosicrucians have ever done, denounced the superstitions which, in the mind of the masses, had been associated with the Brotherhood. He inveighed against “venefic, necrominic, goetic, malefic, and theurgic magic.” This put aside all attempts at communication with the dead, spiritism, and what is today also termed *black magic*. The writings of that later Rosicrucian, Johannes Kelpius, who in 1694 first brought the Rosicrucian teachings in an organic form to America, reflect much of the works of Robert Fludd.

Fludd’s pantheistic theories – the Divine in all things – were challenged by the astronomer Kepler. Their arguments constitute one of the literary achievements of the day. In reply to Kepler’s *Apologia*, Fludd says in part (1622):

Finally, Pythagoras, and all the other philosophers who were endowed with some touch of the Divine, recognized that God is one and indivisible.

Wherefore, we can argue syllogistically as follows:

- a. That which was a whole before any division is not a part of something;
- b. Now, the soul was a whole before any division;
- c. Therefore, it cannot be a part of nature.

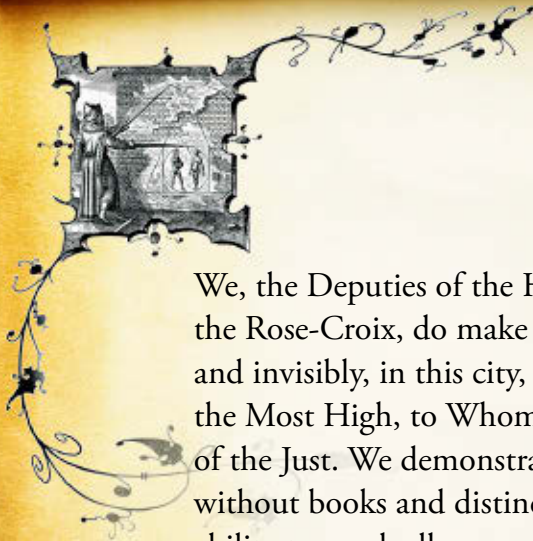
On his death (1637) Fludd was buried in Holy Cross Church, Bearsted. This is but a few miles from Milgate House where he was born. A monument to him is now in the choir vestry under the tower of that centuries-old edifice. It bears an inscription extolling his virtues. The memorial monument “is a copy of Camden’s monument in Westminster Abbey.” There is a brass plate in the flagging of the church, indicating where Fludd’s body is interred. Those Rosicrucians who gaze upon the monument are fortified in their convictions, and their courage is renewed to defend anywhere at any time the Order’s noble purpose.





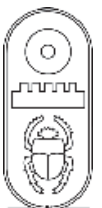
# PARIS POSTER - 1623


*In 1623, nine years after the first Rosicrucian manifesto was anonymously published in Germany, the walls of Paris were plastered with the mysterious poster below, by the unknown brothers and sisters of the Rose Cross.*



We, the Deputies of the Higher College of the Rose-Croix, do make our stay, visibly and invisibly, in this city, by the grace of the Most High, to Whom turn the hearts of the Just. We demonstrate and instruct, without books and distinctions, the ability to speak all manners of tongues of the countries where we choose to be, in order to draw our fellow creatures from error of death.

He who takes it upon himself to see us merely out of curiosity will never make contact with us. But if his inclination seriously impels him to register in our fellowship, we, who are judges of intentions, will cause him to see the truth of our promises; to the extent that we shall not make known the place of our meeting in this city, since the thoughts attached to the real desire of the seeker will lead us to him and him to us.





# Secret Symbols of the Rosicrucians

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AN EXACT REPRODUCTION  
OF THE ORIGINAL  
BUT  
WITH THE GERMAN TEXT AND TERMS  
LITERALLY TRANSLATED

THE AMORC EDITION  
WITH PREFACE BY  
H. SPENCER LEWIS, F.R.C., Ph.D.

*H. Spencer Lewis  
Feb. 11-1938*

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CHICAGO, 1935

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# P R E F A C E

by

H. SPENCER LEWIS, F. R. C., PH.D.

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The increasing interest in all things Rosicrucian shown by a large portion of the public in the Western World has brought to light in the past twenty-five years hundreds of rare publications of a Rosicrucian nature. Within the past three years the search for more of the original copies of known and unknown works on this subject has unearthed some very rare, important books and manuscripts in which indisputable facts and unquestionable evidence create a new and admirable story of the ancient and modern Rosicrucians.

However, the old book by the unknown *Frater*, revealing — yet concealing — the Hermetic, Alchemical and Spiritual meaning of the unique Rosicrucian symbols and Philosophical Principles, will always remain one of the cherished possessions of the sincere student. Several reprints of this book, made by lovers of its designs and text and admirers of its Sacred Revelations, have become *jewels* in the libraries of collectors.

Naturally, the Rosicrucians of the Occident rejoice in this newest reprint, made with such tender consideration for the original text and subtle illustrations which contain so many secrets in little elements of word or line. That only a limited edition of this reprint is provided for, is in keeping with the ancient spirit of the Brotherhood. This assures another long period of the preservation of this book in the archives of newer centers of activity, without detracting from its essential privacy.

I have been happy to check its text and observe the preservation of the coded principles and terms. The sincere student would do well to analyze with care, each idea or ideograph presented in word, phrase line or color. In the

years 1785 to 1788 when the Symbols and Principles contained herein were in use to such an extent that the first edition of this book was warranted, the thoughts of man were being directed in channels quite new. The uniqueness of the text was, therefore, startling; but today the world needs these surprising *truths* to an equal degree.

I have seen two of the original copies, in German text, so thumb worn as to proclaim the useful service they have rendered for many years. Their old, yellowed and faded condition spoke eloquently of the passing of time, but from each page came the voice of eternal truth.

I cannot recommend too strongly that each Frater and Soror of the advanced, esoteric grades of the Fraternity see to it that one copy of this rare old work be placed in the archives of each Lodge or Chapter of the Rosy Cross for future reference by the followers who from year to year "Cross the Threshold."

And, in behalf of many thousands of Neophytes and Adepts whom I represent, I wish to thank the publisher for his vision and altruism in undertaking such a tedious and costly task, and in making such a timely contribution to the Bibliography and literature of true Rosicrucianism.

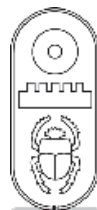
In the Bonds of the Order

H. SPENCER LEWIS

*Imperator for North and South America*

San Jose, Calif.

November 15, 1935





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## FOREWORD

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In the year 1614 there appeared at Cassel, Germany, "The Discovery of the Brotherhood of the Worshipful Order of the Rose-Cross," containing the history, constitution and laws of the Order. This was followed in 1615 by "The Confession of the Brotherhood of the Rose-Cross," giving 37 reasons for their existence, defining their objects and the means for attaining them. These two publications are generally referred to by their Latin titles, "Fama Fraternalitatis," and "Confessio Fraternalitatis." This was the first time that this most hidden and secret order had issued anything officially, over their name and seal. Innumerable works, both for and against them, began to appear all over Europe, and for a time, a learned controversy of considerable violence raged. By the year 1630, or thereabouts, it subsided and the succeeding years saw the appearance of numerous philosophical and alchemical works, which implied Rose-Cross affiliation, though they did not bear the "imprimatur" of the Right Worshipful Brotherhood itself. Among these were many illustrious names, and there is more than a suspicion that they were writing from the high ground of the Brotherhood of Adepts.

There are many unpublished manuscripts in European libraries and some in private hands, concerned with the problems of Alchemy, professing to expose to the reader the most hidden secrets of the "Stone of the Wise," the "Universal Medicine," and the method of concocting the "True Tincture." These are written in the enigmatic language of Allegory and Symbolism, requiring a key to unlock their meaning. Many of these seem to have been intended for private circulation among students and not for publication or public perusal. Some of the manuscripts are beautifully illustrated with symbolic pictures and elaborate designs, intended to instruct the initiated reader in the mysteries of Occult Philosophy.

From the subsidence of the tides of controversy, there was complete silence, as far as the Brotherhood was concerned, until the year 1785, when the first part of a work appeared at Altona, Germany, bearing many guarantees of authenticity, and constituting a contribution of supreme importance to Rosicrucian literature. A second part appeared in the year 1788, completing the work. It consisted of 36 colored plates, of folio size, each plate lettered closely in Latin and German, and 16 pages, double columns, of German text.

This work is second only, in importance, to the original "Fama" and "Confessio" and its value to the student would be difficult to estimate. It is concerned throughout with the Secret Teachings, Philosophy, and Praxis, of the Brotherhood, expressed in Allegory, Signs, Symbols, and Mystery Numbers. This is the language of the Secret Tradition, which may be understood only by those who have learned the meaning through experience and practice, to others it may have nothing to say. The earlier documents were addressed to the learned, everywhere, but the "Secret Symbols," is, by its very nature, a sealed book to all except those who have made some progress on the way of the "Great Quest" of what is variously called, "The Stone of the Wise," the "Summum Bonum," and by many other names, or simply "The Stone," implying thereby, all that the word means in the language of the Secret Tradition.

In its manifold representation of the subject from all aspects, it seeks to lead the student by enigmatic ways, to a progressive initiation into the ineffable mysteries of God, Man, and the Universe, combining Astrology, The Holy Qabalah, Alchemy, The Three Principles of Jacob Boehme, The Creation Mystery of Genesis, the Chariot of Ezekiel, the Logos Philosophy and Apocalyptic Visions of St. John. This is the high altitude of Spiritual Alchemy, leading the way to Spiritual Regeneration and the Renewal of Life. The combined effect of all these aspects of the Secret Tradition, brought together in one volume, staggers the imagination. One may truly find here a study for a life time, a very Book of Books for the Curriculum of the "House of the Holy Spirit."

"The Secret Symbols of the Rosicrucians" claims on the title pages to be taken from an "ancient manuscript," and now published for the first time. This leads one to suppose that there was a single manuscript from which the published work was made. But upon examination, it is found that two of the Alchemical treatises which are included in the work, were printed previously, one in 1621, the other, presumably in 1625. Thirty of the thirty-six colored plates, which form the most notable and important part of the book, are known to have existed previously in an unique manuscript, produced sometime around the year 1700.

The work in its original form as published at Altona, in 1785-8, consists of three separate treatises, a long poem, 36 full page colored plates, with 3 smaller ones in the text. An untitled tract on the Philosopher's Stone occupies the first place, consisting of 4 pages of text and followed by 10 plates. After this appears a full page plate of the "Emerald Tablet of Hermes," together with the enigmatic inscription, and followed by a long explanatory poem, occupying two pages and arranged in double columns. Then follow the 4 pages of Madathanus, "Golden Age Restored," and 13 plates. The third treatise, "A Golden Treatise on the Philosopher's Stone," the longest in the collection, occupies all of part two, consisting of 8 pages of text and 11 plates. The second and third treatises, appeared in a Latin translation, in the three editions, of the "Museum Hermeticum," 1625, 1678, 1749. The German original of the "Golden Age" was printed in 1621, while "A Golden Treatise," though nothing is known certainly concerning its first appearance in the original German, is believed to have been printed in 1625, the same year as the Latin text. It is barely possible that copies of the excessively rare and little known books survived and came into the possession of the editor of the "Secret Symbols," but it seems more likely that they too were handed down in manuscript and circulated among members of the Brotherhood together with the symbolic illustrations. The private circulation of hand written copies of books dealing with the Secret Teachings of the Brotherhood is a well known practice and many books have survived in this form and never were printed.

The 30 plates referred to, occur in a beautifully painted manuscript which came to this country, presumably, the precious possession of one of the early 18th century German Mystics who sought a new freedom in the New World and





settled in Pennsylvania. It is referred to by Dr. Julius F. Sachse in "The German Pietists of Pennsylvania," where several of the plates are reproduced in black and white. Comparing these plates with the Altona publication, it is evident that they are close enough to suggest a common source. The manuscript, while undated, can be reasonably placed sometime near the year 1700, from the style of writing, the coloring of the plates, and the quality and texture of the paper employed, suggesting a late survival of the German art of illumination. It may possibly be one of several painted and written copies intended for private circulation and differing in minor details according to the skill of and care of the artist. The differences from the printed book are in matters of arrangement and detail and do not materially affect the meaning and purpose of the symbols represented: besides, allowance should be made for the greater freedom of the hand-worker as compared with the mechanical work of the printer and engraver.

This is the first complete and unabridged English translation of the Altona text of "The Secret Symbols of the Rosicrucians," with faithful reproductions of all the plates. "The Golden Age" and "A Golden Treatise" appeared in the English translation of the "Museum Hermeticum," edited by A. E. Waite, London, 1893, and certain fragments were offered by Dr. Franz Hartman in his inaccurate edition of the "Secret Symbols," published in Boston in 1888. The Parable from the "Golden Treatise" was translated from the original German in the English version of Dr. Herbert Silberer's "Problems of Mysticism and its Symbolism," New York, 1917, where it forms the main text for his psychoanalytic explanation of the Symbols of Mysticism and Occultism.

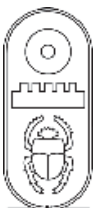
With the exception of these portions of the text no complete English translation has ever before been attempted.

The plates, all of which have numerous Latin and German mottoes, quotations, and descriptive labels explaining the Figures and Symbols, have never before been reproduced in their entirety, except in the German photo-lithographic facsimile made in 1919.

The Boston edition referred to includes only 25 of the 36 plates, omitting whole sections of the German text belonging on the plates, ignoring important key matter, paraphrasing and abridging arbitrarily. This translation is often meaningless. It draws upon modern Theosophy, Indian Philosophy and what not, to eke out a few pages of text, including a Dictionary of Occult Terms, in place of the translation promised on the title-page.

In the Boston edition there is no attempt to translate the first treatise in the book but substitute for it a rambling introduction. Of the "Golden Treatise" there is less than a third translated; of Madathanus but a few meagre and unsatisfactory extracts. The German text of the three treatises is garbled even worse than the inscriptions appearing on the plates. Except for the 25 plates the book would be quite worthless to anyone, for it is incomplete, inaccurate, misleading, and thoroughly uncritical.

It is believed that the translation of "The Secret Symbols" here offered for the first time and the fine reproductions of the entire set of plates will find a ready welcome among students of the Secret Tradition, and will make available to the English reader, the second most important contribution to Rosicrucian literature. It is a work of outstanding importance in the literature of Occultism and merits close and careful study on the part of Occult students of all orders.





# ROSICRUCIAN SECRET SYMBOL

*Peter Bindon, FRC*

*Peter Bindon is a professional anthropologist and botanist. He has served on the Editorial Board of the Rose+Croix Journal ([www.rosecroixjournal.org](http://www.rosecroixjournal.org)) for many years and is a frequent contributor to the Rosicrucian Digest. He recently retired as Grand Master of the English Grand Lodge for Australia, Asia, and New Zealand after many years of service in that position.*

*In this article, he explains some of the symbolism of this image from the Secret Symbols of the Rosicrucians.*



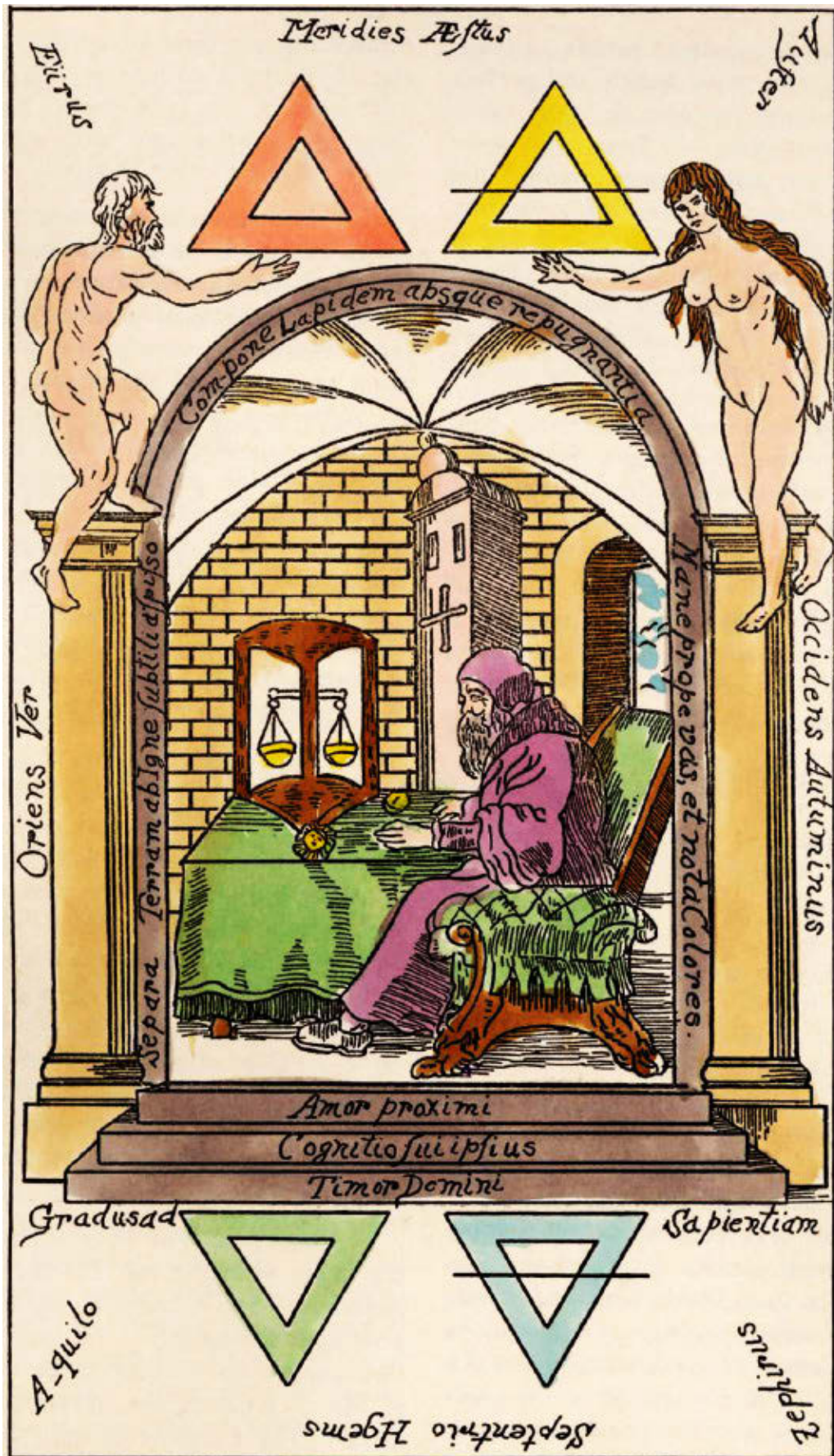
To the early Egyptians, two pillars together were symbolic of the portals of eternity or the gateway of life. They were also considered to stand at the entrance to heaven, but unlike the pillars of the alchemists, those of the Egyptians were related to the directions of the north and the south. As the Sun manifested its presence in the southern part of the sky, it is a fairly obvious use of symbolism to have that portion of the heavens representative of light. North, the opposite direction, thus becomes identified with darkness.

Although the alchemists also viewed the pillars as representing the portals or gates of an entrance to a higher state (perhaps influenced by Egyptian thought), their interpretation was inspired by a more direct relationship between each pillar and the movement of the Sun across the heavens. Living in higher altitudes of the northern hemisphere, European alchemists seem to have been influenced more by the daily progression of the Sun from east to west across the sky than by the general direction in which the solar disk was located. The rising and setting of the Sun in the east and west respectively led to the association of the coming of light with the east, the opposite direction west becoming identified with the loss of light. Thus, we often see a light colored pillar on

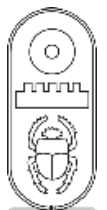
the side of a diagram representing the east and a dark colored pillar on the opposing western side.

In the Latin inscriptions in the corners and along the edges of the illustration, the four cardinal directions, north, south, east, and west are paired up with the seasons: winter, summer, spring, and autumn respectively. These form a boundary to the illustration suggesting to the viewer that the field of endeavor is bounded by the four seasons whose passage through the year is marked by the winds typical of those seasons (found in the corner inscriptions). By placing the field of endeavor within the annual cycle, the author is encouraging the student to study continuously and not just in one or another season. In other words, continuous progress requires continuous study. No one could challenge this wise counsel when the goal is self-improvement. This sentiment is emphasized by the inscription around the doorway. It encourages the student to work diligently at the task of combining the four elements, producing and refining the so-called "Philosopher's Stone," itself symbolic of the link that an individual can attain with the Cosmic.

To enter his place of study, our student has ascended the "steps of wisdom" leading to the portal flanked by



*Ibidem* 14. V. 6. A scorner seeketh wisdom and findeth it not; but knowledge is easy unto him that understandeth. Hand colored by H. Spencer Lewis.



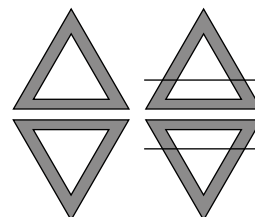
the two pillars, noting that these three steps represent three of the conditions necessary for advancement. The first step for Rosicrucians is to develop and cultivate a respect for the God of your heart. The second step is to “Know yourself” or learn to be true to your self and not indulge in self-delusion. Thirdly, one should learn to love their neighbors or have compassion for the suffering of others. Rosicrucianism is not alone in encouraging the development of these characteristics. They are encouraged by many other organizations and religions, simply because anyone with those characteristics is considered a worthy citizen of their society. As it is difficult to live in the world today without belonging to one or another social group, the student with these traits is happily participating in their chosen society and is thus not distracted from the task of developing the other characteristics of a modern mystic.

Having ascended the stairs, our student has passed between the two pillars that support the arched roof of his sanctum. The symbology of the pillars is to mark his admission to a state of knowledge rather than forming the entrance to a physical place. The seated student or philosopher next ponders the balance that must be struck between the pairs of opposites if success is to be attained in the work that lies ahead. A chemical balance swinging in equilibrium in its cabinet on his table confirms this interpretation of his task. Lying before him on the table, we see a sun and moon, ancient symbol of the two human genders as well as potent symbols of the Godhead and Creation.

The triangles representing the four elements of fire, earth, air, and water surround the scene. The student will work with these primal elements in creating his or her “philosopher’s stone.” The upward pointing triangle is a symbol of the masculine and the element of fire; the triangle with its point aligned downwards

is symbolic of the feminine and the element water; the barred triangle pointing upwards is the symbol for air, and earth is represented by the barred triangle pointing down.

At the top of the pillars, we see a man and woman reaching towards each other. Could this be symbolic of a mutual quest towards assimilating certain characteristics each of the other? There are many ways to interpret the appearance of these two figures other than in their usual alchemical guise. We can see them as representative of the Great Work being undertaken by people of both genders. This is certainly the case in AMORC where participation in the studies and other elements of membership places no distinction on an individual’s gender. There is a further interpretation possible remembering that the student in the illustration is striving for balance in his studies and in his life. It is obvious that each individual enfolds aspects of life attributed to the opposite gender. For example, the warlike and aggressive attributes of the masculine nature often outweigh the caring and nurturing aspects of personality in men. Regardless of how this imbalance may have developed in past generations, it is desirable to bring the two into a more equitable balance for the sake of bettering one’s own spiritual advancement. This aspect of balance in one’s life has not been discussed widely until comparatively recently, but is now recognized as important in many ways. One could find numerous other examples within both genders to illustrate how this particular aspect of balance is necessary for unimpeded spiritual advancement.

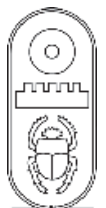




# THE COLLEGE OF THE FRATERNITY

*Peter Bindon, FRC*

*In this article Frater Peter Bindon explores some of the fascinating symbolism of Theophilus Schweighardt's intriguing image entitled "The College of the Fraternity."*



Many of you have probably heard of the British illustrator named Heath Robinson who drew amazing contraptions of string, wheels, knobs, and levers that supposedly performed household and other tasks. Our illustration looks remarkably like something that Heath Robinson might have invented. Titled "The College of the Fraternity" it appeared in a publication with the name *Speculum Sophicum Rhodostauroticum* (The Mirror of the Wisdom of the Rosy Cross), by Daniel Mögling, alias Theophilus Schweighardt. It was drawn, if not published, around 1604, about ten years before the *Fama Fraternitatis*, usually considered the first book to announce the presence of the Rosicrucians to the world. This latter publication is also quoted as being the first unequivocal Rosicrucian publication, but obviously it did not arise from a void. There were solid foundations on which were based the sentiments found in this booklet. It is clear from Mögling's writings that he was a Rosicrucian in persuasion but could not have been an actual "member" because at that time there was no formal organization that one could belong to as a member.

Apart from in his writings, there are enough visual clues evident in our cover illustration to demonstrate its Rosicrucian links. Most obvious are the rose and the cross flanking the door of this movable castle. For those who are seeking the Rosicrucian way, Schweighardt advises that they should be patient and persistent like Noah's doves, seen flying from the ark in the background on the left, while placing their hope in their God and praying. As a beginning point, let us look at the symbolism of the castle before we look at some of the surrounding elements of the illustration.

Castles are almost universally seen as the symbol of humanity's inner refuge, a place where the soul communicates privately with God, the Absolute or, as Rosi-

crucians say, the Cosmic. Beside their pyramidal tombs, the Pharaohs built funerary temples which were called "castles of millions of years." Just like the Royal tombs, they were destined to stand forever linking the fate of human works with that of the deities. In them, the ancestors of the dead king would worship and commemorate the king's existence forever, making offerings and communing with all the necessary deities.

In the Psalms of the Bible, a castle or fortified city is used as a metaphor for the godhead itself. This carries the metaphor to another level. Instead of simply being a place where one can commune with the godhead, the castle actually becomes the person of the Divine. Meister Eckhart says in one of his Sermons, "There is within the soul a castle into which not even the gaze of the Triune God can penetrate." He goes on to explain that this is because it is the castle of pure Oneness.

It was not only in Jewish and Christian thought that the castle represented the central stillness of human nature. In the Taoist treatise, *The Secret of the Golden Flower*, we find a recommendation to fortify and defend the Primeval Castle, which is the home of *hsing*, or Spirit.

Castles are usually strongly built and situated upon hilltops where they were best defended. Like houses they convey the feeling of protection and security at the highest level. Yet their location makes them isolated and remote, which, because of their inaccessibility renders them even more desirable. It seems that part of human nature is to desire that which is unreachable. In paintings, the Heavenly Jerusalem is depicted as a castle bristling with towers and turrets and set upon a mountain peak. Although it was difficult to reach, once having gained access, the pilgrim was secure and protected. Rosicrucianism, symbolized by the fraternal college, teaches us, among other things, ways



to enter into communion with Cosmic influences. That part of the inner self that we access during meditation and contemplation and which leads us to communion with the Cosmic is similarly remote and difficult of access. However, once reached, all external distractions vanish and we are protected in our Cosmic Union until we return to the situation from which we began our meditation.

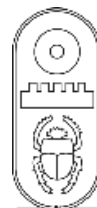
In Schweighardt's illustration, we see that the castle has certain links with the Godhead. The Jewish "Yahweh" appears in the eastern sky above the castle as well as on the shields of the four defenders standing in the corner towers. Remarkably, these defenders are not armed with swords but with palm fronds reminding us that Christ's entry into Jerusalem was heralded with the same objects.

Symbolically we are meant to understand that our existence stems from the Cosmic and that this gift is as significant to us individuals as was the entry of Jesus into the Holy City for the Christian population. The Model City, a symbol of Utopian ideals, can be seen through the windows of the castle where a Frater searches the globe for the location of this ultimate human environment. An arm, protruding from a corner and holding a sword, indicates that all struggle for attainment does not end with entry into the castle. One still must be on guard against certain pitfalls even when following the path. Although these traps are not enumerated, it is clear that as the sword dominates the well of false opinions, there must be some connection. As it is most difficult to be true to oneself and to one's own ideals, this is probably what is suggested here.

Cosmic inspiration beams into a pilgrim on the lower right. His sword is laid aside, his hat on the ground beside his shoes and bundle of possessions. The Latin inscriptions tell us that he claims to be ignorant but prays to his Father for enlight-

enment. But why does he hold an anchor in his hands when there is no sign of a boat or a large expanse of water? The last hope of sailors in a stormy sea, the anchor became more or less symbolic of hope. Holding the ship fast, it indicates firmness and an unwavering faithfulness. It symbolizes the idea that an individual can put a stop to a life that is too stormy by anchoring oneself firmly to the source of life, the Cosmic. To hurry the process of living is a mistake demonstrated by the figure plunging from the cliff above our pilgrim. This seeker has incautiously rushed upwards on the path and has failed to see that it ends at the edge of a cliff. On the path to the summit we read the Latin *festina lente*, meaning "hasten slowly," a saying often illustrated by a dolphin entwined around an anchor. So the anchor can be considered as a double symbol, encouraging both hope and caution.

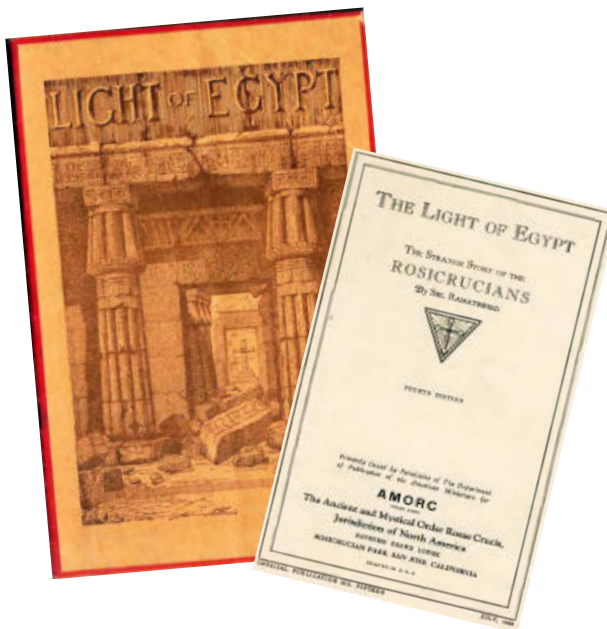
A strange crane-like affair draws a seeker from the "well of supposition" on the left. He is lifted from the enclosing darkness of the well into the light of day. Those already within the fortress, hidden from the viewer, are assisting his ascent and providing him with an opportunity to discover the truth within the castle. With the assistance of the College of the Fraternity, he will be able to discriminate between those things that are universally true and those that are false superstitions. This symbolizes the knowledge that he will gain from entering the College of the Fraternity and the understandings that will ensue. We are reminded that this enlightenment comes ultimately from the Cosmic because we see the hand of the Divine providing support for the castle from on high.



# THE FIRST ROSICRUCIANS IN AMERICA

*Sri Ramatherio*

*In 1927, AMORC first published a booklet entitled, The Light of Egypt – The Strange Story of the Rosicrucians, by Sri Ramatherio (one of H. Spencer Lewis's pseudonyms). In this intriguing manuscript, the author relates the history of the Rosicrucians through a story told by a fictional character named Dr. Roberts, while he and guests at a dinner party wait for a rain storm to subside. Miss Fletcher, a missionary worker, is the questioner in the story. After exploring the publication of the Rosicrucian manifestos in the early 1600s and their impact on the Western world, Dr. Roberts explains the importance of applying the knowledge that the Rosicrucians perpetuate and reveals the history of the first Rosicrucians in America.*



the material—the transitory stage where success is assured in the plans or failure is inevitable.

“It was this sort of knowledge that the Rosicrucians offered so generously in the seventeenth century in Germany, and in other centuries before and after that time. The success of their plans, in aiding men and women to achieve their desires in life, brought them some fame, but more power. Before the end of the seventeenth century they were ready to carry their work to the New World, to America, in accordance with plans made long before Columbus ventured to explore the unknown seas.

“It was in 1693 that the leaders and eminent Rosicrucian workers of Europe gathered together and selected from their volunteers those proficient in the arts, sciences, trades, and professions, to go to America and establish the Great Work. That was one hundred and eight years after the new cycle had started in France. In their own boat and with proper ceremony they departed, and reached the shores of America in the early part of 1694.”

“Do you mean to say that the Rosicrucians have been in America all these years?” asked Johnson.

“Success in life means mastership, and mastership means utilizing every inner force and power of the being as well as every outer force. A person’s creative abilities do not rest in the muscular strength of his body, nor in his fertile imagination. He must be able to bring his mental imagining into material expression, daily, hourly; and to do this, he must be able to use other faculties than simple visualization of the imagination. He must not place all dependence on his or other hands to work out the concrete expression. He must be able to recreate things in that world of form which exists between the mental and

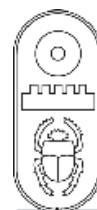
“Yes, and they were really a part of American history long before that. According to very dependable records a well-known Rosicrucian leader of Europe sailed with an early expedition from Spain and landed with the exploring party on the shores of California in 1602 or 1604, and there deposited a ‘Rosicrucian Stone.’ This means that he established some foundation, some principle of the work, in the name of the Order. There are a number of references to this fact in Rosicrucian writings. However, in 1694 the Rosicrucian colony arrived at what is now Philadelphia, and in Fairmount Park on Mystic Lane one can still see part of their first building. Their colony increased, their work progressed, and in a few years they moved to a quiet valley, built many structures, and established many of the first American institutions. You may be surprised to know what a valuable contribution they made to the founding of America. I do not have my note books at hand, but I can tell you what I have read in a book by Julius Sachse, the eminent Historian of the Grand Lodge of Freemasonry for Pennsylvania, and who was reputed to be a descendant of one of the families closely connected with the col-

ony. He quotes the records in the Pennsylvania Historical Society, and books and records in possession of former Governor Pennypacker of Pennsylvania and hundreds of other authorities. He shows that these early Rosicrucians established a really marvelous system of widespread brotherhood activities for the advancement of humankind’s inner and cultural development. To do this they utilized all the laws of nature and taught those laws. Here they created the first complete printing plant in America, and made their own paper in the first American paper mill. Out of this shop came the largest books ever made in America during those years, and books that had no other purpose than to reveal to men and women the laws of nature which would lift them out of the ruts. Not mystical books, not books of secret teachings, but unusual books. Even the first American Bible was published here, and the first Sunday School was established by them, sixteen years before one was established in England.”

“I thought you said they were not a religious school or cult?” asked Miss Fletcher, intent upon finding some support for her erroneous belief.



Above: The cloister at Ephrata, an early community.  
Inset: Model of the Amphitheater at Ephrata.







In his book, *The German Pietists of Pennsylvania* (1895), historian Julius Friedrich Sachse writes about the Rosicrucians who settled near Philadelphia in the late 1600s. The photograph above shows some of the books from their collection, including in the center—*Secret Symbols of the Rosicrucians*.

“Publishing a Bible and establishing a Sunday School would not make them a religious body. Remember that they found that most of the settlers in America came here for religious freedom. They catered to this, and kept free from all sectarianism, just as the Rosicrucians have in all ages. So, these first Rosicrucians in America helped to establish and dedicate several churches in Philadelphia, by furnishing the music for choirs and trained teachers as clergy people; they helped churches of six different denominations, and expressed no preferment. They even published the first Christian Testament produced in America, and the first religious magazine. All of this was the work of Brother Sauer, the master printer of the colony who had been selected abroad because of his knowledge. He also established the first American type foundry and finally produced the most beautiful books ever made in America during the eighteenth century.

“They also established mills for grinding corn, a factory for the making of organs, and actually made the first organs ever manufactured in America for church

use. Their chemists and biologists worked with their botanist, and the first botanical gardens were established for the purpose of preparing herbs and medicines for the most advanced medical practices. They were not mentalists to the extent that they placed a fanatical valuation on the power of mind, but gave rightful place to all the sciences, as do the Rosicrucians today.

“Just to show you the humanitarian activities of this colony, let me say that they established free schools for children, free clinics for the sick, and free systems for aiding everyone in improving the existing standard of living. All who wished to unite with the work were welcome to do so and all shared alike in the benefits and obligations.

“It was in the college rooms of this community that the Declaration of Independence was translated by a Rosicrucian into the several foreign languages so that all colonists could read it; and the famous document now preserved in Washington was engrossed by a Rosicrucian in that colony. It was here also that the first pro-

paganda for the freedom of the slaves was started, as is shown by the early records.”

“I thought it was commonly believed that Thomas Jefferson wrote or engrossed the Declaration of Independence?” remarked Johnson.

“It may be, since Jefferson was not only a member of the Rosicrucians but one of the later officers of the colony. All that the records show, however, is that it was engrossed in the editorial rooms of the community college. Other famous documents were prepared there, for they were constantly preparing manuscripts for future generations, and many of them are in existence today, showing skilled penmanship, lettering, and colored engrossing like those made by the Monks of ancient times.”

“What were these manuscripts about?” asked Mrs. Nathan, who had been silent through all the story.

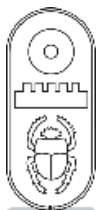
“They were private manuscripts of instruction, intended for the students of the Rosicrucian Order of that and future generations. I remember some of the titles, for we still use some of them—copies of course—in some of our lectures. There was one entitled *The Mystery of Numbers*. It revealed how the law of numbers, the law of averages, and the law of proportions, affect things in our lives. Such ideas have been established among learned men and women since then, but the multitude knows little about the subject. Another manuscript was entitled *Phisica, Metaphisica, and Hyperphisica*, and another deals with the ‘Non-ego.’”

“I had no idea that the modern subject of Metaphysics had such an early start in America,” remarked Johnson.

“That is just it. America today is being offered many systems of New Thought, Metaphysical, occult, and practical psychology courses of study, and they are offered as something new, something sur-

prising and astounding. The Rosicrucians have been teachers and demonstrators of these things for very many centuries, and have the only dependable system of personal development that humans can rely upon to awaken and make active their inner, latent faculties. But, the Rosicrucians have never sold this knowledge in books and have never conducted paid classes. They will not commercialize the knowledge which was given to them freely and which must be passed on just as freely.

“Many eminent characters in American history became members of the Rosicrucian colony. I could cite hundreds of names which all of you would recognize. There was Brother Rittenhouse, for instance, who established the Rosicrucian astronomical observatory at the colony. It was the first in America and soon became world famous, for it was Rittenhouse with his unusually large telescope, a Rosicrucian invention based upon principles laid down by the Rosicrucian, Roger Bacon, who placed America in the foreground of astronomical research. Rittenhouse made the first measurements of the distances between the planets – the Sun and Earth. Was that not scientific achievement? You could hardly call that the dreamy work of a mystical philosopher – and yet he was a philosopher, a Rosicrucian philosopher, which means one who is very practical and has no time for idle speculations. Thomas Jefferson, speaking of Rittenhouse’s wonderful discoveries of the distant sky which brought the heavens nearer to human-kind’s understanding, said: ‘He has not indeed made a world, but he has approached nearer to its Maker than any man who has lived from the time of the Creation to this day.’ Benjamin Franklin worked out his great library plan as an associate of the Rosicrucian library, and he also worked in the experimental laboratories of the colony, and became advanced in the principles of natural forces.





“Can anyone say that such education given to Franklin and used by him for further experiments did not benefit mankind as well as himself?

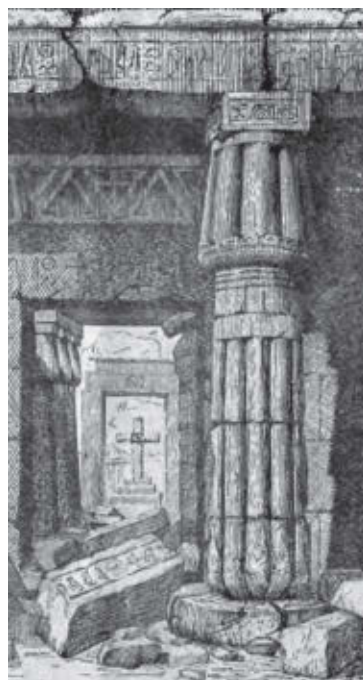
“And so the years passed. The eighteenth century ended, and the community of Rosicrucians consisted of many hundreds of families, with hundreds resting in their graves, in the graveyard which still exists, and hundreds away in other states and cities becoming leaders and masters in the arts, industries, and trades. Every large city in America at the close of the eighteenth century contained in its roster of eminent citizens and successful homes, many Rosicrucians – all happy men and women, prospering in their business affairs, mastering in their life problems, leading others in education and development, and maintaining the high standard for American progress.

“Then came the year 1801. It was just one hundred and eight years after the new cycle of the Rosicrucians for America. The year had come for the Rosicrucians to retire again into silence. One by one the buildings of the community were sold or abandoned, and the workers and leaders departed for other cities. Secret sessions were held twice yearly for many years until all the initiates then living had passed to the beyond, and their successors were instructed how to preserve the work and carry on in silence and seclusion. From time to time in important local or national crises, one of the most advanced of the silent workers would come forward and aid, in ways that only the Rosicrucians understood. Manuscripts were prepared and issued in secrecy, and hundreds of students of the work went to Europe to receive initiation into the Order in one of the active Jurisdictions.

“There as the period of one hundred and eight years of silence came to its close and the year 1909 approached, those who had been in preparation for the birth of

the new cycle of public activity made ready for the first steps. Thus, in 1909 many Americans offered their services to foreign branches of the Rosicrucian Order in establishing a new American branch. Some went to Europe, others sent communications. Some were high officers in the Freemasonic fraternity, and others were leaders in various metaphysical and scientific work based upon the Rosicrucian principles.

“Among those who went to Europe was Dr. H. Spencer Lewis, the President of the New York Institute for Psychological Research, and former editor of several scientific and metaphysical magazines. He was duly examined and tested for his seven years of preparation, and sent from Paris to a city in the south of France where the ancient seat of Rosicrucian Councils had been maintained for several centuries. Here in a special conclave of Supreme Masters, Hierophants, and Councilors of the Order for France and other countries, he was selected and elected to be the American Legate, and the proper instructions were given him to proceed to America and announce the new birth of the Order, just as it had been announced in Cassel, Germany, in 1610.”



# BENJAMIN FRANKLIN

## AS A ROSICRUCIAN

*Orval Graves, FRC*

*Orval Graves served as the Research Librarian at the Rosicrucian Research Library in San Jose for many years and later as the Dean of Rose Croix University International (RCUI). He was a prolific author, historian, and alchemist. In this article, a reprint from the Rosicrucian Digest June 1939, Frater Graves shares some of the extraordinary achievements of Benjamin Franklin, who was closely associated with the Rosicrucians of his day.*



Thanks to the national transfiguration wrought by the American Revolution, our Colonial period seems more remote from us than it really is. It is a measure of the greatness of Benjamin Franklin that he bridged the gulf between the colonies of the eighteenth century and the United States of the nineteenth. Also, he seems to have bridged the gulf between the nineteenth century and the twentieth, for we of today find him as modern as ourselves.

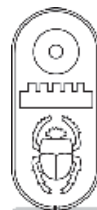
“But he lived two hundred years ago!” someone sardonically replies. In this article we shall realize that the thoughts of the Rosicrucian of yesterday are precisely those of the Rosicrucian of today—skillful in knowledge and practical, revolutionary in service and feasible, intent upon enlightening, elevating, and progressing, and furthermore from the opinion of the strict conservatives, dissentive in principle.

Few people have lived so full a life as Franklin. To say of a person that he occupied high positions in times of misgovernment, of corruption, of civil and religious factions and that, nevertheless, he contracted no great stain, and bore no part in any crime; that he won the esteem of profligate courts and of a turbulent people without being guilty of being a two-edged sword to either, is very high praise; and all this may with truth be said of Franklin.



Portrait of Benjamin Franklin. 1767.

Born the son of a poor candle maker in Boston, after two years schooling, and two more in his father's shop, where he read what books he could get hold of, he was bound apprentice at the age of twelve to his brother James, a printer; and by the time he was fifteen, he was writing the “Dogood Papers” in *The New England Courant*, modeling his style on that of Addison. A quarrel with his brother caused him to go to Philadelphia, and there (after a short trip to London) he started a printing office, established the *Pennsylvania Ga-*



*zette*, and finally, in 1732, began to issue *Poor Richard's Almanac*.

Ten years later his political life began: he wrote pamphlets and essays on the burning questions of the day; and by the time he was forty-two, he had founded the University of Pennsylvania, sold his printing-house and newspaper, acquired a comfortable competence, and became interested in the study of electricity. He had lived just half his life, and now his name began to be heard beyond the limits of his own country.

Politics, science, and diplomacy occupied the rest of his career. He pleaded his country's cause abroad; fought the malcontents, persuaded the ignorant, and encouraged the faint-hearted at home; was insulted, slandered, and idolized; wrote satires, protocols, addresses, and catechisms; analyzed lightning, invented the lightning rod, and the stove; and at length, on the outbreak of the Revolution, was sent as ambassador to France, whither his fame had preceded him. The value of his services to the struggling Colonies while in that position can *never* be estimated; his sagacity, his tact, his unswerving purpose, and patriotism, the unstudied dignity and charm of his manners, were only less effective than the armies of Washington in bringing the war to a fortunate close.

In 1785 Congress reluctantly permitted him to return from France to the country he had done so much to create and preserve; he was then in his *eightieth* year. Europe followed him with farewells and compliments; America welcomed him with triumphs and celebrations. He was the "Friend of the People," the "Father of American Independence." He was made President of the Commonwealth of Pennsylvania. His name was already signed to four of the most important documents of the century: the Declaration of Independence; the Treaty of Alliance; the Treaty of Peace; and the Constitution. He had been

faithful and successful in all the duties of life. Of all the patriots, Franklin was the only one who signed all four of these great papers. His essays, his apothegms, and his Autobiography will never be effaced from the pages of American literature. In his inventiveness, thrift, common sense, and practicality, he started out as the primal Yankee. He was great in more ways – more many-sided in his greatness – than any other American before or since his time. His character is still the prototype of our most solid virtues. Few people in their lifetimes have been so honored as he; and the century that has elapsed since his death has but deepened and broadened the respect and affection inspired by the memory of Benjamin Franklin.

In common language Franklin was a Jack-of-all-trades. He was in part an artist. The Continental Congress secured his aid in the design of their currency. As a mechanic and inventor, he perfected new stoves, lamps, double spectacles (bifocals), and from his musical ability resulted a new musical instrument.

Franklin was also engaged in foreign exportations, was at one time a swimming teacher, and was also a shrewd business person and executive. He was an officer and diplomat and served his country in the three great wars of his time.

A few more professions of which Franklin was master are scientist, politician, writer, printer, and publisher, as well as one of America's greatest educators.

Here follows a small number of his achievements resulting from his versatility.

1. Franklin organized our postal system and was our first postmaster general.
2. Franklin established the first successful circulating library.
3. Franklin was the first to propose daylight savings time.
4. Franklin was the originator of the modern art of ventilation.

5. Franklin started the first thrift campaign which is still going on, it seems.
6. Franklin made a comfortable fortune in the printing business in twenty years and retired at forty-two years of age to devote the remainder of his life “to doing good.”
7. Franklin devised the first scheme for uniting the colonies.
8. Among the curious things known of Franklin is the fact that he offered to pay personally for the tea dumped in Boston Harbor in order to secure the repeal of the Stamp Tax. This would have cost him \$75,000. Money was harder to get then than now.
9. Franklin taught himself Italian over chess games, and became a writer by rewriting great masterpieces of literature.

These many achievements taxed Franklin’s physical body, and it was his constitutional and muscular vigor that contributed in a large measure to his success. In appearance he was of middle stature, well set and very strong.

His intellectual character changed during his lifetime. Young Franklin was remarkable for observation, memory, desire to acquire knowledge, especially of an experimental character, and facility of communication; while old Franklin was all reason and philosophy, rich in ideas, full of pithy, sententious proverbs, and always tracing everything up to its causes and laws, but less inclined to observe and remember facts as such.

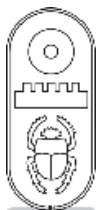
Historical evidence indeed shows young Franklin to have been what his portrait evinces, a great observer, but old Franklin to have been a profound reasoner.

Franklin’s name is linked inseparably with that quaint and original literary work *Poor Richard’s Almanac*. Although few people owned libraries in the eighteenth century, practically everyone possessed

two books, the *Bible* and the *Almanac*. The *Bible* told what to worship and what to do, and the *Almanac* dealt with when and how to proceed. A certain passage in the *Rosicrucian Manual* reads somewhat in this manner – that every student of philosophy should possess some knowledge of that ancient and profound science known as astrology. Franklin did possess this knowledge. His *Almanac* was a complete ephemeris, noting the planets’ positions, the phases of the moon, the changes in season, the length of days, and information on tides. Furthermore, it predicted weather, foretold the future, and gave data on the constellations, their courses and influence as well as portending catastrophes. Franklin goes on record as an astrologer of attainments and history records that the predictions thus publicly announced were born out in fact.

Here are a few of the potent sayings from the *Almanac*.

1. Pay what you owe and you’ll know what you own.
2. Let every new year find you a better person.
3. Many would live by their wits, but break for want of stock.
4. No gains without pains.
5. Necessity never made a good bargain.
6. Tell me my faults and mend your own.
7. Who has deceived you so often as yourself?
8. Who is powerful? One who governs one’s passions.
9. Who is rich? One who is content.
10. Who is strong? One who conquers one’s bad habits.
11. Who is wise? One who learns from everyone.





By looking at the signatures of the signers of the Declaration of Independence one finds a paragraph for the Graphologists. Franklin's handwriting shows gentleness, amenity, composure, and refinement. Franklin's unusual terminal curls convince one of his inventiveness and ingenuity. The forward slope of his writing indicated he was of a loving and sympathetic nature.



But let us get down to the genuine occult connections of Franklin. Few great humans have been honored with more biographies than he, and yet one is impressed with the fact that the man is pictured very differently by practically each writer, and that there are many traditions greatly entangled in mystery surrounding his life.

However, allow me to quote verbatim from a communication that was received from our Imperator.

“The truth of the matter is that Franklin did establish a secret group of Rosicrucians that met as a separate body in Philadelphia just as many members of the Rosicrucian Order today who are members of one lodge or another come together to establish a new Rosicrucian lodge. In the case of Rosicrucianism, however, a single individual can be a founder, as well as a prime mover, in contradistinction to the customs in Freemasonry. After the first Rosicrucian foundation in Philadelphia beginning in 1694-5 the activities remained as a community nucleus for many, many years, and it was not until after 1720 that enough members had been attracted to the nucleus from various parts of the eastern seaboard and small lodges could be formed. The one started by Franklin was one of the

earliest of the typical, modern forms of lodges that were in communities where the members lived together in a sort of secret community life.”

Franklin's occult work remains with us in part in the United States Seal and Coat of Arms. He directed the committee in charge.

What were his beliefs, opinions, and philosophy that they could give such a poor boy such success and achievements? These were only the outward clothes of his inner life.

Some have called Franklin Christian, others Atheist. Both judgments are equally unjust. He was originally intended for the ministry but, because of the turbulent times, outgrew this vocation. Documents of Franklin's private life enable one to see that he was a follower of the seventeenth century English Pythagoreans. He believed in a metempsychosis (a form of reincarnation), and in a supreme Deity, who was surrounded with innumerable inferior deities, with Christ for one of His prophets.

Franklin's Gospel was “to do well.” He always attributed his usefulness to Cotton Mather's *Essays to do Good*. Cotton Mather was one of a long line of celebrated divines, and was noted for his marvelous learning and his eccentric taste.

All know these memorial words of Franklin spoken during the forming of the Constitution of the United States. “I have lived, sir, a long time: and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And, if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid?”

In his own words Franklin “regularly paid my subscription for the support of the only Presbyterian minister or meeting” in that city (Philadelphia); yet, while “I had still an opinion of its propriety and its util-

ity I seldom attended any public worship.”

One of his remarks in *Poor Richard's Almanac* was: “Many have quarreled about religion that never practiced it.”

While still in his teens Franklin practiced vegetarianism. He continued to turn from the common diet to the vegetarian and back again, without the slightest inconvenience.

In later years Franklin gathered together all his proverbs scattered throughout the previous issues of his *Almanac* and published them under a new title. This title *The Way to Wealth* suggested much worldly wisdom. Franklin's real secret of success, writes one of his recent biographers, Fay, “was his memory and his shrewd cleverness.”

Franklin received much aid from joining the aristocratic Masonic group of his day. This gave his business a lift that he never would have had.

On the other hand, he organized a little club of workers and employees that met every Friday to discuss books and events, and ways and means of assisting each other. So Franklin had enlisted the aid of both classes on his behalf.

Franklin was continually changing his religious denomination and became distinctly a latitudinarian later in life. However, he always recognized and gave proper weight to the value of religion.

Franklin set up a system of morals early in life, for his own use. It consisted of a list of virtues which he believed—if practiced rigidly—would make him perfect. They were: Temperance, Moderation, Silence, Order, Tranquility, Frugality, Cleanliness, Chastity and Humility, Resolution, Industry, Sincerity, Justice.

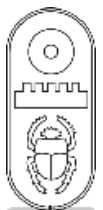
He always carried a little notebook ruled with a virtue for each week. At the end of every day he would review his acts and put down black marks where he had

fallen from his particular virtue. He continued this practice all his life. It held a great place in his life.

Thus, he became a great human being. He was like a being of a superior sphere, sent for his sins to spend a season on this earth. He yielded his feebler companions such aid as they required, but with the air of the elder brother helping the younger. He returned to his own higher affairs on April 17, 1790, a resplendent Testimony to the Order of the Rose and Cross.



Young Benjamin Franklin. ca. 1748.



# BE A ROSE-CROIX!

*Christian Bernard, FRC*

*Christian Bernard serves as the Emperor of the Rosicrucian Order, AMORC worldwide. In this essay from his book So Mote It Be! he invites us to be Rose-Croix together.*



Twenty-one years! This was my age when I received, as a gift from Ralph Maxwell Lewis, the following words: “Be a Rose Croix!” At the end of his incarnation, on January 12, 1987, this illuminated soul left vacant the office of Emperor of the Ancient and Mystical Order Rosae Crucis which he had held for nearly fifty years. Between the time he solemnly spoke these words to me in the Supreme Temple in San Jose, California, and his transition, fifteen years had elapsed and during that time not a single day passed that his words did not impress themselves upon my mind. It is the same today, and these very words still echoed deep within my heart when I, myself, was installed in the office of Emperor in April 1990.

He did not say: “Be a Rosicrucian!” or “Serve the Rose Croix!” He told me: “Be a Rose-Croix!” A commanding, profound look then accompanied his voice, and his words penetrated into the depths of my soul. I should have received this injunction with great joy, indeed have considered it an honor, but instead an indescribable feeling of anguish and sorrow gripped me. At the time, I found it difficult to analyze my reaction, but later on I understood that my inner self had realized the magnitude of such an order and the difficulty in obeying it. I have not achieved the Rose-Croix state, but I have done my best to keep the torch of our Order burning and, in doing so, I have had to face many ordeals. Difficult challenges have placed obstacles in my path. The forces have been awesome and still are, but when my courage wavers, I



Christian Bernard, FRC. Emperor 1990 - present.

find renewed hope by placing myself under the protection of the Rose-Croix, my ideal; and then that profound look and the voice of Ralph M. Lewis saying to me “Be a Rose-Croix” impose themselves upon me.

When one becomes a member of the Ancient and Mystical Order Rosae Crucis, one learns the meaning of Rosicrucianism and of being a Rosicrucian. But to what state does being a Rose-Croix truly correspond? In the Rosicrucian Tradition, the expression, “Rose-Croix state,” refers to the state of perfection. Can it be achieved? Yes, but when and how? I had the opportunity to ask this question of Ralph M. Lewis himself and he answered: “To be a Rose-Croix is to be a Rosicrucian first.” I have inferred from this answer that in or-

der to attain the Rose-Croix state and become a Master, it is first necessary to study as a disciple, even though this state may last for tens or hundreds of incarnations. Therefore, the word first meant “patience,” but it signified even more. First means “first of all,” and, consequently, “above all” a Rosicrucian. It cannot be otherwise for those who have chosen to follow a traditional and initiatory path such as that offered by the Ancient and Mystical Order Rosae Crucis.

To be a Rosicrucian means to be on the Path to Enlightenment; to be a Rose-Croix signifies having come to the end of that Path. Our inner self knows and understands this finality. To know and to understand is like being there already. Therefore, “Be a Rose-Croix” also means: “Let us behave as though we have arrived.” It is a very great responsibility and challenge, for as Rosicrucians we may stumble and even fall, make fundamental errors and yet proceed, as Rose-Croix we cannot do so. To be a Rose-Croix is to be an example. It is also to be a light so powerful that it dispels darkness. The Rose-Croix is initially a Rosicrucian, but whose qualities are exceptionally developed.

By definition, the Rose-Croix must possess all virtues, but to me eight of them seem the most essential. They are obedience, confidence, patience, humility, simplicity, tolerance, strength, and love – a virtue that cannot be dissociated from other virtues and from all existing virtues. The Rose-Croix is therefore obedient,

confident, patient, humble, simple, tolerant, strong, and loving. Other qualities may be added to these, for their number is inexhaustible in comparison with what

must constitute the perfection of human nature.

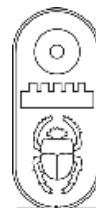
“Be a Rose-Croix,” I was ordered one day. Alone, I shall not be able to succeed. So I am asking you: “Let us be Rose-Croix!” and let us help one another. If you are already a Rosicrucian, do not look at the distance that remains to be traveled so as to attain this state of perfection, but see instead the distance that you have

already traveled. In this way, you will measure the worth and beauty of the Rosicrucian Path, upon which I am happy to walk beside you. If you are not a member of the Ancient and Mystical Order Rosae Crucis, perhaps one day you will be? In that case, you will discover how much life takes on its full meaning when we give the Rose its rightful place upon the Cross.

So Mote it Be!



Ralph M. Lewis, FRC. Imperator 1939 - 1987.







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Rosicrucian Park  
1342 Naglee Avenue • San Jose, CA 95191  
USA

