

THE
ROSICRUCIANS



By R. Swinburne Clymer

Ms. 2 July, 1928

THE ROSICRUCIANS

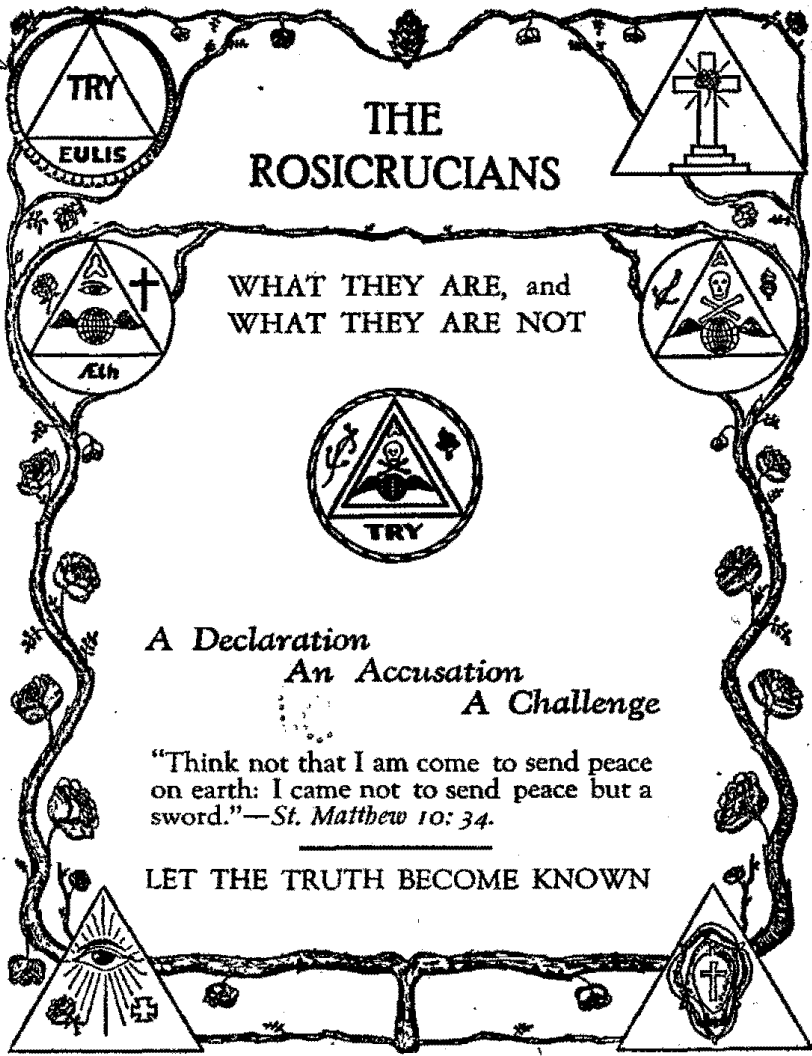
WHAT THEY ARE, and
WHAT THEY ARE NOT



A Declaration
An Accusation
A Challenge

"Think not that I am come to send peace on earth: I came not to send peace but a sword."—*St. Matthew 10: 34.*

LET THE TRUTH BECOME KNOWN



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1928

SECOND EDITION

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RESPONSIBILITY

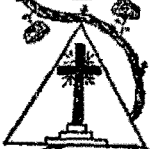
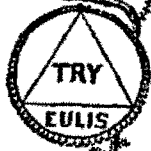
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of the
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Correspondence relative to the

ROSICRUCIANS

should be addressed to the
DEPARTMENT OF INSTRUCTION
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Beverly Hall Building
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PRELUDE

The Rose Cross

△ △ △

*Our
Claims*

This Fraternity, or Association of men, claims, without any reservation, qualification, or exception whatsoever, to possess sole jurisdiction over all Rosicrucian affairs, general and particular, irrespective of the special or peculiar phraseology relative to the name, title, appellation, nomenclature, Greek or Latin derivative, by which the Order, Fraternity, Brotherhood or Society is known in America and all her possessions, and her island possessions, and defies successful contradictions of its rights and authority to such possession, and the presentation of one single honest claim to the contrary, by any person or persons whatsoever.

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Basis of This Right

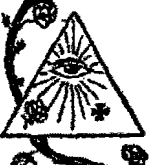
The possession of this power and authority was obtained by the various leaders, teachers and Priests of the Fraternity; by right of having legitimately enrolled in the august Fraternity; by having been properly and thoroughly instructed, fully trained, and finally Initiated; also by right of being properly authorized and commissioned, prior to the institution of the Order on American soil and by the continuous existence of the Order since its establishment.

* * *

A Trial and an Admission

In 1872, while Dr. P. B. Randolph, then the Supreme Grand Hierarch of the Rosicrucians, lived in Boston, and long years before any other association in America or any of her possessions attempted to use the name *Rosicrucian* in one or another of its variations, some of Dr. Randolph's enemies tried to ruin him and his work and the Order. The prosecuting Attorney, during the course of making his charge to the jury, said:

"Over twenty years ago, Dr. Randolph was known to be a Rosicrucian, and in that period he ascended the steps of the mystical brotherhood, outstripping the thousands and rushing past hundreds of gray-beards in the mental race, until he attained the chieftainship of the true Rosicrucians in America and the Isles of the Sea, and finally to the Supreme High Priesthood of the Order, and the Grand Mastership



of the combined Lodges of the earth likewise, reaching the double office through his absolute defiance of poverty and wealth, and persistent pursuit of ideas alone!" (*)

Setting aside the admitted twenty years prior to 1872, there is no record of any other association of men functioning as Rosicrucians, and in addition to the proofs by Copyright and in existing books, this public trial and its records prove beyond contradiction, the existence of the Order, the undisputed authority of the said Dr. P. B. Randolph as Supreme Hierarch, and his right to appoint his own successor, teachers and Priests, and the consequent illegality of any other man, or body of men, forming an association, or associations, and using the name or title *Rosicrucian*, unless appointed by Dr. P. B. Randolph or his legitimate successors.

During Dr. P. B. Randolph's Grand Mastership, the SEE and the House of SS. of the Triple Order, was located in San Francisco, Boston, and Toledo, in the order named. During the life of Freeman B. Dowd, the SEE and the House of SS. of the Triple Order was located in Arkansas first, and later in Mexico. With the induction of Dr. Edward H. Brown into the chair of Grand Master, several changes were made and the SEE and House of SS. of the Temple of the Rosy Cross and Eulis, was moved

*See *The History of the Rose Cross Order*, Philosophical Publishing Co., Quakertown, Pa.





to Salem, Mass., while the See and House of SS. of the Order and Fraternity of the Rosicrucians was located at Beverly Hall, Quakertown, Pa., and in the year 1910 a special Temple was constructed for the express purpose of holding the June and All-Souls-Night Convocations.

With the passing of Dr. Brown, all authority of the Triple Order became vested in the present Supreme Grand Master, whose authority is of triple derivation or descension: Directly from Dr. P. B. Randolph, through his heir and associate, and through Dr. James R. Phelps, and equally directly from the Supreme Hierarch, *Count Giounotti*, the Master and Teacher of Marie Corelli, who conferred full authority of the International *Illuminati* upon Dr. Phelps (†); and, at present, the SEE and the House of SS. of the Triple Order is located at Beverly Hall, Quakertown, Pa., at which place, and in the reconstructed Temple of the Order, the Convocations are held twice each year.

* * *

Fallacious Reasoning

Apparently sincere and deeply interested students sometimes question whether it is wise to attempt an expose of clandestine bodies, leaning to the belief that the better way would be to ignore

†See *The Sons of God*, Philosophical Publishing Co., Quakertown, Pa.

these, arguing that "each [students as well as organizations] being at his own particular stage of evolution, he will work up through it, so why concern oneself?"

If such reasoning were logical and in harmony with the Divine Law, then we should likewise say: "Why form International Associations for the control of the sale of narcotic drugs, looking to a reduction of the number of victims of this fearful scourge? Since each individual is at his own stage of evolution and therefore in need of this experience (which in ninety-nine cases out of a hundred results in total destruction of body and soul), why not give the manufacturers and purveyors full freedom to sell their deadly drugs to all who will buy?"

Or again: "Why have physicians and associations for the purpose of reducing the number of diseases and their victims? Why not, seeing that each one is at his own stage of evolution and therefore needs just this experience, let things go on as they are, permitting epidemics to sweep the country as black cholera did in the past?"

Or: "Why have churches and ministers to point out to people those acts which are sins (destructive of body and soul) and lead to death? Why fight the devil (evil)? Why not give him every chance in the world, seeing each individual soul is at its own stage of evolution and should pass through this





experience?"

If it be our duty to fight (overcome) any one evil, then each and every evil should have like attention at our hands, and those evils which affect the soul even to its destruction, as do false occult teachings—which are the most greatly destructive, should have our first attention.

Students who, without vigorous protest, permit false teachers to flourish, teachers who even clothe themselves with the names of honored associations, names to which they have no right,—such students are disloyal to their Order and their Master; they are negatives or semi-negatives, and in great danger of falling under the sway of the Black Brotherhoods and their illusive doctrines and seductive but false promises.

Evil must be met face to face and handled without gloves. *To compromise is to be lost.* That which is, either is right or wrong—there is no middle path.

* * *

Not a Pleasant Duty

It is not a pleasant duty to accuse or contradict or to engage in contentions, and these things are to be avoided whenever possible. However, it becomes a holy duty thus to do when that which is sacred is parodied before the public and degraded by misuse.

It has frequently been said that if one is clothed

with the truth and in the right, then that is all sufficient and the *Law* ultimately will right the wrong. In theory this is admitted, but, in the meantime, a countless army is misled, many beyond redemption. Even the Great Master-Teacher admitted by *practical* action—as note when he chastized and drove forth the money changers in the temple—that there are times when the truth must be openly defended, and when those who debase things that are holy must be confounded with the truth and brought to justice and righteous punishment.

* * *

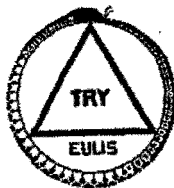
"Think not that I am come to send peace on earth: I come not to send peace but a sword."
—St. Matthew 10:34.

Justice

Thus, while it is the mission of the Rose Cross to bring peace and spiritual insight to the seeking, wandering, yet sincere Soul, and to lead it to Illumination and Immortalization, in the *present* instance we are compelled, even as was the Master-Teacher of old, to unsheath the sword, and carry it unsheathed until the false teachers and self-appointed leaders who pose as members of the Order are driven from the Temple of the Rosy Cross.



*Present Day Emblems of the
Legitimate Order*



Registered U. S. Patent Office

By Dr. R. S. Clymer



TRY
EULIS

THE ROSY CROSS

⌘ ⌘

Christian Rosenkreuz

The beginning of the Rosicrucian Order or Fraternity, as such, dates from the seventeenth century when Johann Valentin Andrea (not Lord Francis Bacon as erroneously claimed by some uninformed writers), signing himself *Christian Rosenkreuz*, published a number of pamphlets dealing with the mystical teachings of Societies (the Hermetics and Paracelsians) then in existence but of which little was known. The mystically inclined at once seized on the name, and the Hermetic body

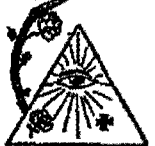
PAGE THIRTEEN

Early History



Christian Rosenkreuz

The beginning of the Rosicrucian Order or Fraternity, as such, dates from the seventeenth century when Johann Valentin Andrea (not Lord Francis Bacon as erroneously claimed by some uninformed writers), signing himself *Christian Rosenkreuz*, published a number of pamphlets dealing with the mystical teachings of Societies (the Hermetics and Paracelsians) then in existence but of which little was known. The mystically inclined at once seized on the name, and the Hermetic body



became known as the Rosy Cross (*). In the book, *The Fraternity of Rosicrucians* (**), issued by the legitimate Order, bearing date 1906, and fully Copyrighted, the author then recognized as an authority on the subject, the mystery was explained, and it was clearly pointed out that the signature, *Christian Rosenkreuz*, meant the Christian Rose Cross, by which the name of the Fraternity was to be known thereafter. So that all misconceptions may be avoided, it is necessary to repeat that this book was Copy-

(*) There are various forms, or usages of this name, such as: The Order of The Rosy Cross; The Golden and Rosy Cross; The Red Rose and Golden Cross; The Temple of the Rosy Cross; The Fraternity of the Rosicrucians; The Rosicrucians (Rosicrucian Order); The Brethren of the Rosy Cross; The Rosicrucian Brotherhood. All of these are protected by usage and though synonymous, there is a shade of difference in their signification and they apply to different phases of the Great Work. The use of the terms, Society, Fellowship, Colleges, Latin or Greek translations for the Rosy Cross or Rosicrucians, prefixes or suffixes, are merely subterfuges used in an attempt to prevent the legitimate Order from obtaining justice or protecting sincere seekers from being misled or defrauded.

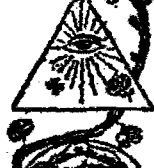
(**) When the text book, *The Fraternity of Rosicrucians*, was first published there was but one Rosicrucian body in America, that founded by Dr. P. B. Randolph, under the Law of usage and that of the Spiritual Hierarchy governing Occult affairs. This was, and still is, the legitimate body, and with the exception of one instance, since become void, this body has given authority to no other association or organization.

righted and copies duly filed in the Library of Congress, and that years later, two men, the founders of clandestine organizations, styling them *Rosicrucian*, deliberately used this matter as original with themselves and without giving credit to the writer who first solved the mystery, and gave it to the public. The proofs are filed in the office of this publication for inspection.

GRADES IN THE HIERARCHY

The Rose Cross

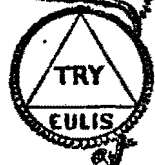
The Rosicrucian Order, august as it is, is but the first grade or step in the Spiritual Hierarchy. The Rose Cross is the primary training school wherein is taught a sublime philosophy, a law of justice, the principle of Compensation, the necessity of Manhood and non-interference with the rights of other men. In its training, the Rosy Cross leads the gross man by degrees from the purely physical-carnal to the verity of the spiritual. It instructs man in the process of transmutation, so that he can, by *his own efforts*, transmute the base into the fine, the dross into pure gold. This process gradually results in Illumination. Man proves to himself through this method that he does possess a Soul, and the location where the Soul (the *living fire*) has its center. Man becomes a son of the gods, and his next step is to contact the Hierarchies in the heavenly realms. He





has attained to the first degree, he has *become* (not been made) a Rosicrucian and thenceforth he is a Brother of the Order.

* * *



The Rosicrucian Order a School

The Rosicrucian Order has been since its beginning in the past

ages, and especially so since the change from an Hermetic appellation to that of the Rosy Cross, a school of philosophy and divine science, and a training center for spiritual development. The whole aim of this ancient Brotherhood has had in view the transmutation of the gross, carnal man into a highly developed spiritual, albeit practical, normal being. It has for its Great Work, the spiritualization of the material, physical man so that Illumination (Initiation) may take place, and that man may find himself a *living* Soul. The Rosicrucian Order is, we repeat, a spiritual school, and as pointed out by one who signed himself *Christian Rosenkreuz*, aims at the *spiritual marriage* (the balancing of the Spiritual and the material) within man, which is to make him both *man* and as one of the gods.

* * *

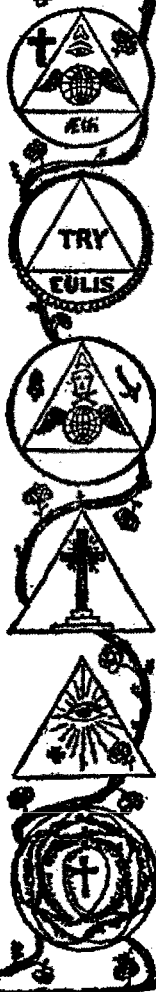


Imperial Eulis

Man has now but entered the sacred sanctuary. Only the first step has been taken. He must

press onward and forward. If he stops here, he will stand still and though his work has not been in vain he has not yet attained the goal which is beckoning him on. If he is sincere, if he has the persistency and the courage, the deep desire and great love, then gradually he enters the realm of Imperial Eulis (*) and, if he is faithful, he will be able to contact the Hierarchy. Here he enters the grade of the Second Degree, again made possible only through his own efforts and inner *growth*. Here greater secrets and ancient teachings are confided to him as was not possible in the First Degree, but he is yet a long way from the top of the ladder; he has attained the Second Degree, it is true, but the Exalted Third is still to be envisioned and worked for, and, to be accepted as a Master there, much is to be done and overcome.

(*)Imperial Eulis is the term generally used. Synonymous titles are: The Brotherhood of Eulis; The Hierarchy of Eulis; The Triple Order; The Grand Hierarchy; The Imperial Order of Eulis, etc., all of which, like the Æth Priesthood, are the exclusive right of the Grand Fraternity, by the right of the descension of authority, long usage, priority of establishment and as now protected through their membership in the Royal Fraternity Association, Inc.





The Æth Priesthood

Towering above both the Rose Cross, whatever its nomenclature or designation, and likewise above Eulis, glorious as these are, there is the Æth Priesthood with its centralized authority, and its Priesthood, a Priesthood since time immemorial selected from its most faithful Initiates. Herein are developed the members who become Initiates of the Exalted Third, and into whose keeping are confided the Lesser and Greater Mysteries, and manuscripts whose contents are little dreamed of by the uninitiated, and who have the privilege of being ordained into the Priesthood. Only men may enter here who are willing to lay aside self-conceit, self-opinion, bias criticism, self-judgment, self-righteousness and all the other vices of smallness, and who stand ready to help all, and condemn none. To the Neophytes in the Æth Priesthood is also taught the Highest Occultism known to man.

* * *

Sordidness Has Not Reached Here

All manner and every form of degradation have been the lot of the Rose Cross due to the abuse of its name and the unholy use made of it by charlatans to cloak every form of vicious propaganda with claims made for it, so foolish and utterly unreasonable, that honest students of the Mystic and Occult have shrunk from



publicity therewith, and only the most ignorant have been foolhardy enough to proclaim their membership. The Temple of Eulis and the Priesthood of Æth have thus far been free from these parasites and it is hoped that, due to the protection, fraternal and legal, given these associations of men, they will so remain and not be dragged into the mire as has the Rosy Cross.

* * *

The Authority

As in the Rose Cross, where authority is conferred through two channels, so with the Temple of Eulis and the Priesthood of Æth. Those Aspirants who seek to become members, must first enroll as Neophytes and become proficient in the history and the philosophy of the Order, for the Fraternity seeks only those who truly desire to become Masters, and accepts none who, due to ignorance, would be mere appendages, slaves, followers. These applicants must pass, therefore, through the trial chambers of development; when they have finally attained their full status as members, earned by their *own* deliberate and conscious efforts and *inner* growth, they may be appointed as teachers and Priests. Thus it will be recognized that men must be prepared *within* the school, thoroughly trained in every department of the Great Work, and then, through a line of descension, as from Grand Master



or authorized teacher, to the next in line, receive authority.

* * *

The Number of Degrees

Seekers after truth and Initiation have been offered by pseudo teachers the privilege, through the payment of certain fees or dues, large or small, as the case may be, of being initiated into from one to twelve degrees, each one of which was supposed to make the applicant a member of the Order and therefore a Rosicrucian. Such a procedure is a parody on all that is sacred and sublime. Though a man were to be "initiated" into a thousand ceremonial degrees, he would be no more a Rosicrucian than he had been before the "initiation." A man cannot be *made* a Rosicrucian, he must *become* one through a process of *inner growth*, a spiritualization which is known as the transmutation of the gross into the fine. In no other way than by *growth*, an actual inner development, does one ever become a Rosicrucian and a member of the august Fraternity.

The true Rose Cross consists of but three degrees, or three distinct steps of growth, the highest of which is known to the true student and seeker as the *Exalted Third*. In the first degree, he finds his own *Center of Light*, gains the absolute knowledge that he is a living Soul. In the second degree, he comes into touch or communion with the Spiritual



Hierarchy of the Fraternity and receives the knowledge of the contents of ancient manuscripts dealing with these subjects. Of the Exalted Third nothing may be said.

* * *

The Conferring of Degrees

The true Rose Cross, like every other organization of men, has a history, but nowhere in the records, whether written or handed down by word of mouth, is it discoverable that the Order ever attempted to *make* Rosicrucians by conferring symbolic degrees through the medium of lessons or a ritual of Initiation. No man, irrespective of how great or good he may be, can be made a Rosicrucian by any other man or set of men, nor can any man become a Rosicrucian through ceremonial initiation. He who offers an initiatory rite as a basis of membership in the Fraternity, or who professes to be able to make any one a member, thereby convicts himself of clandestine practices and of being wholly ignorant of all that concerns Rosicrucianism. There are now, and always have been, certain ceremonies and rituals connected with the Order, and these have been handed down to us from Dr. Randolph and every other Grand Master to his successor and have been "worked" in the Temple at Beverly Hall. These ceremonies, however, are *never* conferred until *after* the Neophyte has become a





Rosicrucian and passed over the *Threshold* by his own deliberate, conscious efforts and through inner spiritual growth. The records of some of these Convocations and ceremonies as held at the SEE years before the establishment of clandestine Rosicrucian organizations, are to be found in the Copyrighted books issued *in memoriam* of the Convocations, and are indisputable proofs of the existence of the Order.

* * *

Secrecy and Group Instructions

In the Great Work of the Fraternity, group instruction is absolutely incompatible with the inner training required of the individual Neophyte. Why? Because no two people are alike. One person may be strong in one faculty or emotion and uncontrolled in some passion, while another has conditions wholly different to meet. The *philosophy* of the Fraternity is identical for both, but the *training* is wholly different, and, as it is the work of the Order to bring about an all around development of the Neophyte, it at once will be apparent that each student must be individually guided and trained, and that this individual treatment is impossible in group instructions or along general lines.

Secrecy is essential. Without secrecy one student would permit another to follow the plan outlined particularly for him, and the danger and damage

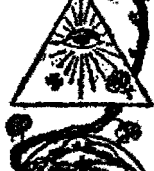
would be even greater than should a physician prescribe a potent remedy for a patient whose temperature and vitality are subnormal, and that sufferer induce a victim of high blood pressure to take the same remedy; or, as when the psycho-analyst prescribes a course of development for one who is creatively impotent, and that one were to permit a friend exceptionally strong in that department of his nature, to follow the same instructions. In either case ruin would follow, possibly death in one instance and degradation and insanity in the other. The secrecy demanded by the Order is for the protection of its Neophytes and their fellow men.

* * *

Silence Secrecy

Having the above fact in mind, Dr. Paul Tyner, one of its teachers, said, in speaking of the Fraternity:

"Rosicruciae is spiritual, not material; a Fraternity rather than an Order. Its members are gathered from the East and the West, from among the lofty and the lowly, the learned and the unlettered, wherever there are free Souls, and sympathetic and aspiring natures. It embraces all ages, races and climes, and reaches from the visible far into the invisible realms of being. 'Silence, secrecy and unpretending good works are its characteristics,' and one member may pass his life next door to another, and neither be aware of the bonds between them unless some stress of need draw the curtain aside. The law of Silence is particularly emphasized, obedience to the injunction to 'enter into thy closet and shut the door'



being imperative on all who would have access to the source of power."

* * *

*Those Who Talk
Do not Know;
Those Who Know
Do not Talk*

Whoever claims, or even admits, except in defense against persecution or fraud, that he is a Rosicrucian, or a member of the Rosicrucian Order or Fraternity, thereby proclaims himself an imposter, a charlatan, and wholly ignorant of the first principles of the Order. Even the teachers connected with the Fraternity avoid such a claim, and, when their connection becomes known, modestly profess that they are humble workers in the great Brotherhood. All sincere students when speaking of the Order and its work, will refer to it only as something in which they are deeply interested and which they have found good. Such students will avoid those who wear any form of emblem indicating their connection with any organization claiming to be Rosicrucian, knowing them at once to be either charlatans, or of those who do not yet comprehend the first of the great Occult Laws: "Know all things but thyself remain unknown."

* * *

*Insignia and
Peculiar Clothing*

The most ancient
and universal Law
of the legitimate



Order (*) forbids the wearing of any insignia or peculiar clothing which would indicate that one is either a student or a member of the august Fraternity. It plainly declares that he who does so, is at once marked thereby as an imposter and a charlatan. This Law has never been revoked, and never can it be, for a spiritual Hierarchy never declares itself to the profane.

* * *

Pity, Not Contempt

Real members, Initiates belonging to the true Order, who have attained to the status of such membership by deliberate, conscious self-effort covering a period of from one to five years, and among whom are numbered many belonging to the highest and noblest professions, yet whose affiliations remain wholly unknown to men at large, smile, though with deep pity, when they hear some foolish (though innocent as to intent) dupe proclaiming himself as a Rosicrucian. And it is a pity that these be thus blinded for, due to their self-delusion they may have closed to themselves every avenue where they might enter to *become* real brethren of the Order.

(*) See *The Rosicrucians: Their Teachings*, Philosophical Publishing Company, Quakertown, Pa.



The Rose

So blindly ignorant are these charlatans and their dupes of the real meaning of the august Fraternity that they are unaware that its main symbol, the Rose, is an emblem meaning *silence*. From the earliest time the rose has been the emblem of silence. Eros, in the Greek mythology, presented a rose to the god of silence, and to this day *sub rosa*, or "under the rose," means to keep a secret. The Rose Cross, mystically interpreted, means: *To keep silent before the Cross.*

* * *

Many Are Called But Few Are Chosen

Many who sincerely believe themselves deeply in earnest in seeking for wisdom or spiritual power, apply to the Fraternity for instruction and guidance. Of these the greater number fall by the wayside. Why? Because they do not possess the strength and the manhood—or womanhood—to think, desire and *work*, day after day, for their own purification, inner development, and freedom from slavery to self and others. The Path is never easy. There is no one to praise and glorify. Frequently faults and weaknesses are grievous and these must be pointed out without mercy. The Neophyte cannot immediately see the fruits of his efforts. There is no applause in his favor, he is possibly inherently weak, and, as is to be expected of all who are lacking in true worth



and manhood, seeks the easier way. These are the men and women who most frequently become the victims of the clandestine organizations who offer them Rosicrucian fellowship and, in connection therewith, the privilege of proclaiming themselves Rosicrucians if they but enroll for their lessons and contribute the monthly dues or apply for their ceremonial degrees.

* * *

Teachers And Fees

The instructors and guides connected with the Great Work are all business or professional men and do not depend on the Great Work for a salary or any part of their livelihood. All that they do, is done because of their love of the Work and their desire to help along their fellow men.

As in every honest endeavor, as even in the most unselfish charity, with which an expense is connected, there must be a financial return or nothing can be accomplished. The Great Work, in its financial department, is based on sound, honest and straightforward business principles. There are neither monthly nor yearly dues. The actual expense, such as for the issue of lessons, the publication of necessary text books which teach the philosophy of the Order, and the vast amount of correspondence necessary, is in part defrayed by a fairly correctly proportioned donation required from all





sincere students on enrolling. The balance necessary is covered by the tithes received from members and students who are deeply interested in the welfare of the Work and highly appreciative of the benefits they received.

* * *

Wisdom Cannot Be Sold

Wisdom—spiritual truths, cannot be sold. The Order has no truths for sale, and the enrollment donation does not cover a sale of lessons, or a system of training. It is required merely to cover honest, legitimate expenses connected with the Work. The modern paper house does not furnish free paper, stenographers and printers do not give their services, nor does Uncle Sam carry the mail, unless cash payment is made. The enrollment donation or "fee" demanded is for the express purpose of covering these and other necessary items. He who is unwilling to help defray these costs is either blind or dishonest and it is utterly impossible for even the greatest Adept or Master to bring him into Illumination or Mastership.

Something for Nothing Impossible

The fallacy that something may be received for nothing cannot be too quickly dispelled. The absolute, undeniable, and unescapable Law is *Equal Exchange or Compensation*. We must, in the final analysis,

pay for what we get, and in *proportion* as we receive. All *honest* men and women are willing to comply with this law, and the Rose Cross can be of benefit to no other, nor can it in any way help them.

* * *

Some to Pay Others to Benefit

The illogical reasoning that free-will offerings will take care of any great work is wholly fallacious and leads to weakness and degradation. In some instances, or in some special work, it may appear to prove profitable to the promptors, but in the Great Work it cannot find place. WHY? Because as stated, we all ultimately must pay for that which we receive, and to accept that for which we have not made a proportionate exchange, at once makes us weaklings who shun our duty, and dishonest at heart because we accept that which does not belong to us, and the man or woman who is not honest at heart cannot become an Initiate, or a Rosicrucian. Even if someone else were to pay, that does not save or excuse the one who receives without making the righteous exchange, though it might compensate the workers or teachers; and it would, at the same time, make these workers dishonest in that they permitted a wrong. The Rose Cross is based on Law, self-endeavor, and above all, self-responsibility.



Foreign Authority

In no instance, and under no consideration, may the legitimate Rose Cross in any country grant authority (a Charter) to men in another country to establish a branch of the said Order in said foreign country, unless there does not exist in that country an Order functioning under the same or a similar name. For illustration: If there is a Rosicrucian Order, Fraternity, or Brotherhood in France, then the legitimate Order in America could not, under any terms, except by express permission of the Order already functioning in France, grant a Charter to applicants from France. To attempt to do so, would at once stigmatize the American Order as clandestine, since it is guilty of not respecting Rosicrucian Law. It is equally true that neither the French, Spanish or Swiss Order, under any pretext, can grant a Charter to any man, or association of men, in America, to operate as Rosicrucians, because it is known to all students, and provable by published documents, that an Order of that title has existed in America since 1857.

Masons will at once understand this, since each country and state jealously guards its territory and jurisdiction and refuses to permit the establishment of or operation within its territory of associations styling themselves Masonic (even though they add "Ancient" or "Mystical" to "Masonic") which did



not receive authority from the Grand Lodge of said jurisdiction.

As a matter of fact, the leaders of clandestine Rosicrucian organizations know this to be true and inadvertently admit it in their literature. For example, one of these organizers, when engaged in establishing his illegitimate progeny, made the claim in a magazine published in December, 1916, that:

"The ***** was established in America in February, 1915. ***** Its rights and privileges and wonderful laws, having been transmitted to the Supreme Council in this country from the Order in Europe by the approval of the Supreme Pontif of the Order in Egypt and through the Supreme Council of France." Further: "The Order itself is international. It has existed since 1500 B. C. . . ."

It now so happens that this pseudo-Rosicrucian body finds itself at odds with another organization, almost as lacking in authority and legitimate existence, but which apparently is making inroads into the ranks of the former by reason of a much finer ritual. What is the result? In an article published in its magazine November 1927, eleven years later, purporting to give the history of the true Order, the same writer says:

"There are several organizations having such names as *****, which name could not be incorporated or legally used because it is a name of a foreign body."

Thus does the writer convict himself and his own acts, proving that an Order of foreign persuasion,



whether his own, or that of another, cannot have a legal right of existence in America.

* * *

Incorporation Not Sufficient

Men who have never been enrolled with the true Rosicrucians, who had received no instructions, much less training in the Order, and therefore who could not obtain legitimate authority to establish Rosicrucian centers, lodges, temples, circles or colleges, have attempted to overcome this handicap by incorporating their association. Incorporation does not grant an authority not previously possessed. To make this plain even to a novice, let us say that a number of men might fraudulently gain possession of the Masonic ritual (by eavesdropping or betrayal by a Mason) and could justly claim to be in possession of the Masonic knowledge, yet the fact that they were in possession of this knowledge and associated themselves together, and obtained a State charter under a Masonic name, would in no sense give them the authority—the right and privilege to initiate men and style themselves Masons. The first requisite is that they be legitimately made Masons, that they be in good standing, and that they obtain the rights and privileges from the established authority within that jurisdiction, and then to incorporate, or operate (incorporation not necessary) under that Charter. To attempt to



do otherwise, at once makes them clandestine and fraudulent. This identical law governs all Rosicrucian operations, and the establishment of Lodges, Temples, Centers, Societies and Colleges, and every association of men in America operating under a title Rosicrucian (or one so similar as to be easily mistaken) which does not possess authority from the originally established Order, is without legitimate authority, therefore wholly clandestine and operating under false colors.

* * *

The Rose Cross and Incorporation

The Rosy Cross being in spirit a spiritual Hierarchy, cannot incorporate as such since an incorporation at once becomes a business association from which all secrecy and privacy are eliminated. The Order proper is composed of the Supreme Hierarch who is known, and the Priesthood and instructors, who are unknown, and, as these latter do not proclaim themselves, they cannot form themselves into a corporation which would at once proclaim them and their association. Any organization which incorporates as a Rosicrucian body thereby proclaims itself as operating without legitimate authority. The only protection the Brotherhood has, is the result of prior existence and the use of the name, and of the transmission of authority from one Grand Master



to the next appointed by him, and Grand Hierarchs to teachers, and by becoming a member of an incorporation which has in view the protection of its members(*).

* * *

Defense and Prosecution

The Rose Cross, as already stated, being essentially a spiritual Hierarchy, can neither defend itself against persecution, nor prosecute those who deliberately steal from them their name and sacred possessions. For its protection it must depend upon those who have been selected for that purpose and who are capable of fulfilling this duty to the letter.

* * *

The Osirians

The *Sons of Isis and Osiris*, was permanently established in America, in 1908, a grove was bought and buildings erected, and, in June of that year, the first Ancient Egyptian Initiation was held. The records of later Initiations appear in the Convocation books as well as in newspaper reports. The Osirians are a body of men recognized by the Rosicrucian Order, members of the Royal Fraternity Association, Inc.; and working under authority of

(*)As far back as 1909, the Rose Cross became a member of the Royal Fraternity Association, Inc. This Charter was duly filed.



the Rose Cross. This Order is *not* engaged in conferring Rosicrucian degrees, nor does it make Rosicrucian initiates. It is an *outer* body of the Rosicrucians, possessing a sublime, wholly Egyptian ritual, its members known as Osirians.

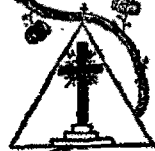
The Osirians are the Militia of the Rosy Cross. In them is vested the right and duty, as well as authority, to defend the Fraternity from all attacks and to prosecute (not persecute) when necessary, those who, without authority, assume names, titles, appellations or nomenclature to which they possess no right and which mislead thousands of sincere seekers.

* * *

Fraudulent Claims

It is utterly incomprehensible that men and women who profess to seek the truth and the wisdom of the Secret Schools and Fraternities, should be so easily misled by self-appointed teachers who, though they have never been Neophytes in the Rose Cross, have never been taught the Inner Philosophy or received the slightest training in the Secret School, set forth the claim that spiritual masters appeared to them in sleep or trance, initiated them while in such state, and appointed them as masters or teachers of the Rose Cross. In all cases there must be a mundane, physical line of descension made possible by having been a worthy Neophyte in





the Order, as well as a spiritual authority from the Hierarchies of the Fraternity, which last follows, or is the result of faithfulness on the part of the Aspirant who has attained a recognized degree as an outgrowth of obedience to certain Laws, which obedience brings about inner spiritual or Soul Development and Illumination.

Despite all Rosicrucian law and usage, one, formerly a student of Theosophy and German Mysticism (in itself not condemned here) started an organization in 1911, styling itself Rosicrucian, and, minus any other authority than his own words, this individual proclaimed that an Elder Brother of the Rosicrucian Order came to him in his room, and, before the matter was ended, authorized him to give freely of the Rosicrucian teachings to America; this, despite the fact, that, with the exception of a few excerpts made without credit from our copyrighted books, his publications contain no Rosicrucian teachings whatever.

* * *

Teaching Astrology

The Rose Cross, never sanctioned, nor does it at present engage in or sanction the teaching of Astrology or the casting of horoscopes. This is *not* a Rosicrucian science. The individual student or member has a perfect right to believe in astrology. That is his privilege as a free agent, but the Fraternity does

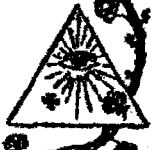
not endorse it, and never permits any member of the official body to teach it.

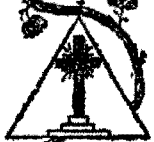
Out of Their Own Mouths, and by Their
Own Words, Shall the Charlatan
Be Convicted

Colonies and Lodges

In the romantic but charlatanic literature lately issued, as well as in syndicated newspaper articles, the statements are made (with the one purpose in mind of trying to discount the work and authority of the legitimate body established about 1857, and in an attempt to show the priority of existence of the illegitimate organization) that Rosicrucian colonies existed in Philadelphia, Ephrata and other places in the State of Pennsylvania, prior to and during the period of the American Revolution. Like almost every other statement appearing in this class of literature, this story is manufactured out of whole cloth and should be looked upon as a highly colored fairy tale, rather than as truth emanating from a Rosicrucian source.

Religious colonies did exist throughout the State, especially round about Philadelphia, Lancaster, Ephrata and Bethlehem, but these were in no sense Rosicrucian; they were of the Quaker, Mennonite, Moravian and other sects. Benjamin Franklin and others may have belonged to the Order, as well as other individuals who came from France where the





Fraternity was very active at the time, but neither colony nor lodge had been established prior to 1857.

* * *

Peculiar Statements and Contradictions

A peculiar, though natural phase of the matter is that all these claims are made by the man who, in 1915 established a pseudo-order and asserted at the time, without qualification, in his literature, magazines and newspaper interviews, that prior to the time *he* established the Order there had existed no Rose Cross in America, and that he had been called to a foreign country to receive his authority.

In this man's official magazine under publication date of November, 1927, the statement is made:

"The Headquarters have been established in many Eastern localities since the dawn of Rosicrucianism in America in 1662, and in the seventeenth and eighteenth centuries there were national Headquarters located at various times in Philadelphia, Germantown, Ephrata, Pennsylvania, in New York, Baltimore, Boston and other cities."

In a still later publication, entitled "Some facts (Sic) about the Rosicrucians," he states:

"And, lastly, the Order is closely allied with the early history of America and is one hundred per cent American in this land. It was first established in America in 1694 and its original buildings still stand in Fairmont Park, Philadelphia. Among its early officers were Benjamin Franklin and Thomas Jefferson."

Let us now take a step backward and examine the

official literature of this man and his organization. In one of his first booklets, is this statement:

"On the 9th of August, 1909, the present Grand Master of the Order in America again renewed his eighth annual application for the privilege of establishing the Order in America [the italics ours]. Already prepared in the principles, he was given the final tests in the City of Toulouse, France, where the Grand Lodge of France was established in 883 A. D. under the charge given to one Arnaud II., of Royal lineage. The necessary papers were prepared, certain jewels assigned and the sponsorship guaranteed by Raynaud Emil de Belicastle-Linge, Grand Master of the R. C. in France and its Colonies. The papers permitted public negotiations to be made in the United States only after January 1, 1915; for the year 1915 was the one designated centuries before as the proper time for the Order to be born (*) in America [emphasis ours]."

If any honest seeker for facts can reconcile these statements, all of which appear in the official literature, then he must have developed into a super-logician. One more fact in this connection: The statement has been openly published that in 1913 this man appealed to the Society for Psychological Research to help him form a lodge of the Rosy Cross but met with indifference. In 1915 he met with better success, for, as correspondence will show, several of those who had taken vows in the legitimate Order, broke them, and associated themselves

(*) Note carefully that the word born, not re-instituted or reborn, is used.



with him and the pseudo-order was hatched.

* * *

*Had Knowledge of
the Legitimate Order*

This man had knowledge of the legitimate Order which had long been established. We again quote from his official literature, the identical booklet from which the former quotation was made:

"This is why the attempts of Dr. Randolph and one or more other Rosicrucians of foreign intillation to establish the Order in this country within the past hundred years have always failed. The necessary cooperation and privilege could not be secured, even regardless of the fact that Dr. Randolph was one of the foremost men of the Order who ever lived in this country and was at one time GRAND MASTER OF THE R. C. Lodge of France, which was attended by one of the Napoleons [emphasis ours]."

Just a question: If Dr. Randolph was, as here admitted, the Grand Master of the Rosicrucians in France, to whom could Dr. Randolph have applied for authority to establish the Order in America when he returned and found no Order established here? Was his authority as a Grand Master, not sufficient to permit him to establish the Order in any country where it had not previously existed, there being no higher office than that of Grand Master? This writer and founder of a pseudo-order, strangely, does not claim to have been a Grand Master, he claims (which is here denied) that he was merely



an Initiate, yet he receives authority to establish a Grand Lodge of the Order!

* * *

An International Body

In much of the pseudo-Rosicrucian literature, issued by men who have never been even enrolled as Neophytes in the Rose Cross, and who can know nothing of its inner teachings or laws, the claim is made that the Order is International. This is contrary to every Law of the Order. The Supreme Grand Lodge or Hierarchical organization of each country is separate and independent, and the officers of the Grand Lodge of one country have absolutely no authority in the government of that of another country. The one exception was that of *Count Gouinotti*, in his selection of Dr. James R. Phelps as head of the *Rose Cross Illuminati* and was authorized and legitimate due to the fact that the *Illuminati* had not been established in America prior to this act.

* * *

Colonization

The Rosicrucians do not attempt to form colonies of its members either in America or any other country. As a matter of record, the official body frowns on any attempt to do this, knowing full well that such attempt would be foredoomed to failure and would adversely react on the Order. Moreover, to do this,





even if practical, would be to set aside the age-old law of secrecy, of which the *Rose* is an emblem, as regards to Neophytes and Initiates, something which even the Supreme Grand Lodge cannot legally do.

* * *

The Publishing of Books

Irrespective of the falsehoods published, the Rose Cross publish no books.

It is true that the teachers and perceptors recommend certain books to students, insist, even, that these students procure them and study them. This is because such books teach the *philosophy* and the *history* of the Order. This, we maintain, is as *necessary and honorable* as it is for a student of medicine to study the text books of his particular school so that he may become well versed in all the knowledge that has been accumulated during times past and may be wholly proficient in his particular line of endeavor. The true Rose Cross encourages its students to investigate, and would, if legally possible, send every seeker to the Library of Congress there to investigate priority of existence and all other facts connected with the Order. The Rose Cross derives no profit from the books it recommends despite all innuendoes published and promulgated by the leaders of clandestine organizations in order to justify themselves and detract attention from their

activities. As a matter of fact, these questions are raised to becloud the issue and to hide the real facts relative to the genuine Rosicrucians and their work, and with the intent to prevent their followers from reading published books and thereby possibly learning the truth. As an example: the Masonic Publishing Companies may advertise books and texts dealing with Masonic Philosophy, History and Usages, written by men recognized as authorities on the subject; even so, legitimate publishing houses may print, advertise and sell books dealing with the known history and philosophy of the Rosicrucians, both ancient and modern, but the Order may not advertise itself, as an Order; and may not appear in print.

* * *

Books Necessary

All Aspirants who seek to enroll in the Great Work must first secure and read: *The Rosicrucians: Their Teachings; The Philosophy of Fire; The Rose Cross Order.* Why? Because these books teach the philosophy and the history of the Order and it is the desire of the Fraternity that each applicant shall be fully informed before entering the School so that there shall be no disappointment. It is the wish of the Order that each Neophyte become a foundation stone in the Great Structure and this would be impossible if the student were not fully conversant





with the history and philosophy of the Great Work. One might just as well expect a man to become an expert in Law or a great physician and Surgeon without the study of text books, as for a man to become a Master-Initiate without a full comprehension of the philosophy and the law underlying the Great Work of the Fraternity. We seek *only* those who wish to *know* and to *become*; mere camp followers are not sought.

* * *

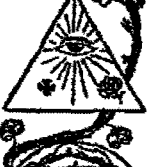
THE PHILOSOPHICAL PUBLISHING COMPANY

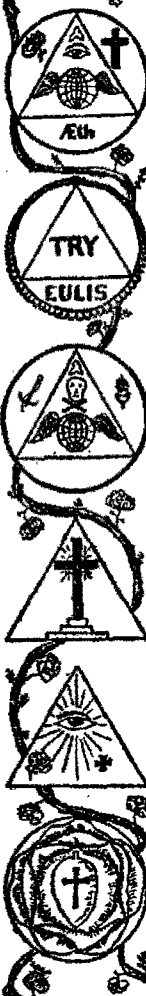
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