

ROGER VANGORDEN, IX°  
CHIEF ADEPT  
INDIANA COLLEGE SRICF

## THE SUMMER SOLSTICE



“The sun at its meridian height is the glory and beauty of the day.”

The summer solstice is one of our four solar celebrations in which we as Rosicrucians rejoice. It is a time for us to celebrate the nourishing light of the sun and nature. A time for us to reflect on our light, the miracle of life, and our purpose.

Our Lodge’s Junior Warden is concerned about time. He sees the sun rise in the east and follows its path to its setting in the west. From birth through youth, manhood, and age to our death. He follows the passing time and sees the sun reach its meridian and calls it the glory and beauty of the day or symbolically of life.

In my youth I spent many happy hours in the Order of DeMolay. There is a similarity between our Junior Warden and the Junior Councilor of DeMolay. Being that our Masonic Brother Frank Marshall used Masonic ritual as a model for the DeMolay ritual this is not

surprising. The Junior Councilor in DeMolay is also concerned about time. He, too, watches the sun as it makes its path across the sky from east to west. Just as our Junior Warden, the Junior Councilor comments on the sun at its zenith saying with half our lives behind us and half before there still remains time to do good and be better.

Let us take those lessons from both the Junior Warden and Junior Councilor to remember that this time is the glory and beauty of life and there remains time for us to do good and be better.

**REMINDER: NEXT MEETING IS IN SEPTEMBER.**



# CHRISTIAN ROSENCREUTZ AND THE ORIGIN OF ROSICRUCIANISM

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*(Originally published in Ad Lucem Vol. IV, No. V, 1995)*

Between 1614 and 1616, a series of pamphlets appeared in German and Latin, proclaiming the existence of a secret society which purportedly had been founded in Germany approximately two hundred years previously. According to these pamphlets, this mysterious Order was full of light and knowledge, derived from the Near East; that it could and was prepared to transfer irrevocably all the arts and sciences; and that with this object in view, it was willing to admit earnest, prepared seekers within its ranks. Thus was the world first exposed to the “Brotherhood of the Rosy Cross” or the “Rosicrucians,” by which name its members came to be known.

Although the Brotherhood did not exist as an organized body at the time of its exposure, the philosophy it espoused and the promises it offered excited great interest among the intelligentsia of the period. Of particular interest was the story of the fictional founder of the Order - that “highly illuminated man of God” - named Christian Rosencreutz. It is his story, or rather the allegorical legend which he represents, on which the following will focus.

Christian Rosencreutz first came to the attention of the world in a pamphlet published in 1614 at Cassel, Germany, entitled Fama Fraternitatis. According to the Fama, Rosencreutz, “the chief and original of our Fraternity,” had learned the lore of the Near East and thereafter had established a society whose members were well versed in occult knowledge and the hidden art of healing. Moreover, Rosencreutz, was in possession of certain true and infallible information, and held the secret art of transmutation of metals, although it is asserted that true philosophers were unconcerned with the making of gold, “for besides that they have a thousand better things.”

Rosencreutz, it is said, was born in 1378 to noble parents who had fallen upon hard times. In consequence of his poverty, he was placed in a cloister or monastery at the age of five years, and was taught Greek and Latin. Later, at the age of sixteen years, Rosencreutz was offered the opportunity to accompany one of the monks on a journey to the Holy Land. Despite his companion’s death at Cyprus, nevertheless Rosencreutz, “being yet in his growing years,” decided to continue alone on his pilgrimage to Jerusalem.

Christian Rosencreutz arrived at Damascus where illness forced him to remain. During his convalescence, however, he received news of certain “Wise Men of Damcar in Arabia,” the wonders they wrought, and “how Nature was discovered unto them.” Intrigued by these reports, Rosencreutz decided to put aside his plans to travel to Jerusalem and notwithstanding his debility, he persuaded the Arabians to convey him to the apparently fictional city of Damcar.

The Wise Men warmly welcomed and received Rosencreutz as one whom they had long expected, and proceeded to improve his knowledge of Arabic and his skill in physic and mathematics. During this time, Rosencreutz translated the Book “M” into “good Latin.” The Fama is replete with references to this mysterious tome, however, no further identifying information is provided.

Following the end of three years, Rosencreutz traveled to Egypt where he remained a short time, and thereafter, at the direction of the Wise Men of Damcar, sailed the Mediterranean to Fez in Morocco, where he was taught how to communicate with “Elementary Spirits” which revealed to him many wonderful secrets and hidden knowledge.

After two years at Fez, Christian Rosencreutz sailed for Spain in hopes that the European intellectual community would welcome him and “order all their studies according to those sure and sound foundations” which he had attained in his travels. To his great disappointment, however, they would have none of his new philosophy and his “sure and infallible axiomata.” Consequently, Rosencreutz returned to his beloved native Germany to ruminate on his voyage and the knowledge he had acquired.

Five years elapsed before Christian Rosencreutz decided to resume his labors. He began by selecting three monks or friars from the monastery in which he was raised, whom he bound to himself in fidelity, diligence and secrecy, and whom he obliged to write as he might dictate or direct for the benefit of posterity. “After this manner began the Fraternity of the Rosy Cross, at first by four persons only, and by them was made the magical language and writing as well as a large dictionary which we yet use daily to God’s praise and glory, and find great wisdom therein.” Rosencreutz and his followers also erected a “House of the Holy Spirit” or temple for their conclaves, and established a code of laws whereby each agreed to devote his entire occupation to the practice of “physic.”

Following the completion of the House of the Holy Spirit, Rosencreutz decided to expand his Brotherhood to a total of eight members, of whom five would travel abroad in search of wisdom, and that all should gather annually at the House of the Holy Spirit to share their findings. They further agreed that each should, during his life, appoint someone to succeed him at death, that the letters, “RC” were to be their title and password, and that the brotherhood should be kept secret for another hundred years.

Christian Rosencreutz continued his labors until he passed away at the remarkably old age of one hundred six years. The two Fraters who had remained behind buried their leader but apparently kept the location of the tomb secret, for one hundred twenty years elapsed between the date of his death and the inadvertent discovery of his burial site.

According to the Fama, workers inside the House of the Holy Spirit were engaged in removing a memorial tablet inscribed with the names of the first Fraters, which was fastened to the wall by a great staple or nail. They succeeded in dislodging the tablet, however, in doing so they accidentally tore away a portion of the wall to which it was attached. The workmen, to their astonishment, discovered that the wall concealed a doorway on which was inscribed in Latin the following legend: “After one hundred and twenty years, I will open.”

The next day, the workers opened the door and discovered a heptagonal vault or sanctuary, every side of which was five feet wide and eight feet high. Each of the seven walls were parted into squares, and each square contained figures and sentences, such as “Jesus is my all,” and other phrases evidencing the Christian character of the founder. Each wall also contained a door, behind which were stored chests containing all the Rosicrucian books, the “Vocabulary of Paracelsus,” looking glasses of “divers virtues,” bells, burning lamps, and “chiefly wonderful artificial songs.” Apparently, everything was carefully arranged so that if the Fraternity had become dormant, it could be revived again by the contents of this vault alone.

No sunlight entered the room, however, an artificial sun or “lunary” dispensed light from its position in the center of the ceiling. Additionally, there was a luminous triangle in the ceiling and a dark triangle on the floor on which was described “the power and rule of the Inferior Governors.” Finally, the room contained a circular altar seated on a plate of brass.

The workers, being desirous of continuing their discovery, proceeded to remove the altar and brass plate underneath when they found “a fair and worthy body, whole and unconsumed,”

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and no authorship. The Fama, however, made several references to a forthcoming “confession” of the Order in which matters left unresolved by the original manifesto would be addressed more completely. In particular, it offered that the next publication of the Brotherhood would furnish further information in regard to the Book “M,” that it would provide a list of thirty seven reasons for revealing the existence of the Fraternity and for offering such high mysteries without constraint or reward, that a certain “Rota” would be addressed in detail, and that a catalogue of scholarly works would be supplied.

To the great disappointment of the learned, however, the Confessio Fraternitatis contained little of what was promised. No mention is made of the Book “M” or the “Rota,” and no catalogue is provided. Fortunately, a list of thirty seven reasons was set forth, although in no particular order. Taken as a whole, these reasons were decidedly Christian in orientation, and generally condemnatory of both Catholicism and Mohammedism. They note that an excellent way to the Order is through the study of the Holy Scriptures, which constitute “the sum of our laws,” and that those who seek light and truth should seek out the Brotherhood. Again, however, no authorship is ascribed to the Confessio, no meeting place is designated, and no means of communication is provided. The cloak of secrecy surrounding the Order is further reinforced by the statement that “God sends his Angels to those who are secret and silent.”

The third and last of the early Rosicrucian documents to be issued officially was The Chemical Marriage -or Nuptials -of Christian Rosencreutz. Published at Strasbourg in 1616, this work provides a detailed account of the reception of Christian Rosencreutz into the mysteries of alchemy and the ceremonies in which he participated. Presented in a kind of romance or vision, this parable of the Hermetic marriage is divided into seven chapters representing the seven days over which the drama unfolded, and illustrates that Christian Rosencreutz had attained the ends of alchemy and was in possession of the great secret of “the transmutation of metals and the supreme medicine of the world.”

Thus were the Rosicrucians exposed to the world. These three documents, which comprise the earliest expression of Rosicrucian thought, offered vague promises of occult knowledge and higher information for the “reformation of the whole world.” Precisely how, where, and from whom the learned could gather such knowledge remains unclear; presumably those who possessed the requisite qualities for admission in the society of Rosicrucians could acquire such wisdom through study and interpretation of these writings. And aside from the vague promises herein above set forth, there is no particular methodology by which the lessons could be tested and applied. Despite all this, however, the impact of the Rosicrucians was considerable.

The influence of the Rosicrucians upon Freemasonry and the connection between the two societies has been the subject of great scrutiny for many years. While most scholars agree that the two bodies were separate and distinct, nevertheless there is a certain similarity in their lore, albeit largely superficial, which deserves closer examination. Space limitations preclude a comprehensive analysis of these analogies, however, a brief discussion will prove useful in illustrating these comparisons.

Numerous bodies within the penumbra of Masonry, and many degrees connected directly to the Craft, bear the imprint of Rosicrucianism, if only in the names by which they have become known. The Chapter of Rose Croix in the Scottish Rite and the 18th or Knight Rose Croix Degree, and the Order of the Rosy Cross conferred within the Royal Order of Scotland, are obvious examples of Rosicrucian influence upon the body of Freemasonry. Other Masonic bodies whose names suggest similar influence include Rose Croix Degrees within the French Rite, the Mother Lodge of the Philosophic Scottish Rite, the 18th Degrees in the Mother Scottish Lodge of Marseilles and the Rite of Heredom, the 38th and 46th Degrees of the Rite of Mizraim known, respectively,

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as the “Magnetic Rose Croix” and “Knight Rose Croix of Heredom, “ and several “chapters” within the Primitive Rite.

Further examination of Freemasonry and Rosicrucianism reveal further points of similarity. Both societies utilize a ritual and degree system to secretly communicate allegorical lessons to their candidates. Both employ the story of fictional characters to illustrate their respective teachings. The legends of Christian Rosencreutz and Hiram Abif depict them as poor but devoutly religious men who distinguished themselves in their respective fields of endeavor, and whose travails form the philosophical underpinnings of the societies they represent. Both characters were secretly interred, and the discovery of their tombs provides significance to the conclusion of their life stories and the perpetuation of the mysteries which both societies profess to possess and impart to the “worthy.” Both societies promise to dispense knowledge or “light” to those who seek them out, although the occult doctrine of Rosicrucianism is wholly unlike anything found in the teachings of Freemasonry.

In addition to the foregoing, there are other points of convergence in the symbolism of the two societies which the scholar will find interesting. The discovery of the secret vault in which Christian Rosencreutz was entombed and the discovery of the N.A. in the Royal Arch Degree are similarly significant. In the case of Rosencreutz, the secret vault contained, inter alia, prophetic books and divinatory instruments invaluable to the perpetuation of the philosophy espoused by the Brotherhood; in the case of the discovery of the N.A., Royal Arch Masons contained a true copy of the A.O.C. on which was inscribed the long lost M.M. word. The admonition in the Confessio that God sends his Angels to those who are secret and silent directly corresponds to the cardinal virtues of a Select Master as taught in the Cryptic Rite. Additionally, despite the substantive dissimilarities in the way in which they are applied, it must be acknowledged that the two bodies utilize many of the same symbols (e.g., the square and compasses, the triangle, the sun).

Another point of similarity between Freemasonry and Rosicrucianism is the anonymity of authorship and the obscurity of their respective origins. Despite intensive efforts, Masonic scholars readily agree that the precise origins of speculative Masonry cannot be determined and that the author of its first “ritual” or set of teachings cannot be definitely ascertained. Similarly, the precise origins of the Rosicrucians remain a mystery. Many writers have attributed authorship of the Fama and its progeny to Johann Valentin Andreae, a theologian and philosopher of some repute, who supposedly was motivated by a desire to identify and attract men of learning to the philosophy espoused in his writings. Still others aver that traces of Rosicrucian thought can be gleaned from authors whose writings were published many years before the birth of Andreae in 1586. Unfortunately, the truth of the matter may never be known.

The legend of Christian Rosencreutz and the lessons taught by “operative” Rosicrucianism have continued to interest philosophers during the four centuries which have elapsed since the publication of the Fama. Rosicrucian bodies can be found throughout the world, and although its teachings are largely occult, its influence can still be seen within that body of thought commonly referred to as philosophy. The Rosicrucians have woven a fascinating story, and it is hoped that further analysis of the allegory will inspire others to more fully explore this subject.



CONGRATULATIONS! WE ARE PROUD OF YOUR ACCOMPLISHMENTS.



FRATER WILLIAM B. BAILEY, VIII°

Elected as Imperial Potentate of Shriners International!  
Congratualtions Bill.



FRATER JOHN A. BRIDEGROOM, VIII°

Appointed as Junior Grand Deacon of the Grand Lodge of Indiana.





## FROM THE SECRETARY'S DESK



DR. DAVID PARKS, VIII°  
SECRETARY  
INDIANA COLLEGE SRICF

Gentlemen, Brothers, Fraters all,

As we emerge from hunkering down in the bunker over COVID-19 and evils, I wanted to reach out send you greetings. With the change of seasons from Spring to Summer, I wanted to give you a heads-up on some paperwork changes coming your way. I expect that before the next convocation you will be receiving your dues notice for the period July 1, 2021 to June 30, 2022. I will have your dues cards with me at the Fall Convocation as well as something else special. Membership Scrolls are prepared for all, they will be ready for pick-up at the Fall Convocation as well. For those that requested name tags and new jewels, those should be there also. If I reach out to you personally it may be because I need update information for the database being updated. If you find errors in your dues notice, please let me know and I will work to get them corrected.

You can reach out to me directly anytime there is a secretarial related issue. You can reach me best by email at [dwpssyd1@aol.com](mailto:dwpssyd1@aol.com). Calling me at 219-331-5647 will most likely result in your needing to leave a message – PLEASE DO. I check messages often, but do not answer when I am with a client. Thanks for your understanding.

### Next Convocation

Autumnal Equinox:  
September 18, 2021

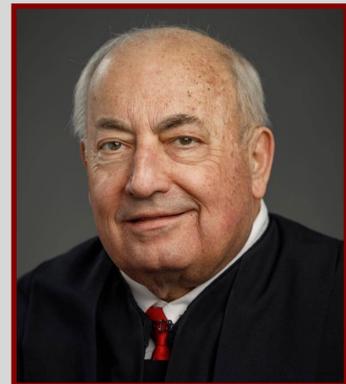
Indianapolis Scottish Rite Cathedral

3:30 Fellowship Time

5:00 Guest Speaker  
Meeting  
Dinner

If interested in participating in the exemplification, please contact Chief Adept.

### IN MEMORIAM



Charles C. Wicks, VII°

May 28 1945 - May 16,  
2021

Lux et Veritas

Light and Truth