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## SOURCE

1617, 'Pandora Sextae Aetatis, Sive Speculum Gratiae', et cetera, et cetera.

<http://www.general-books.net/book.cfm?id=4983054>

## PREFACE BY THE TRANSLATOR

In 1614, 1615 and 1616 the renowned works *Fama Fraternitatis*<sup>1</sup>, *Confessio Fraternitatis*<sup>2</sup> and the *Chymische Hochzeit Christiani Rosenkreutz* appeared in Germany. These writings referred to the existence of the Rosicrucian Order in Europe and were succeeded by a declaration that was attached to the walls of Paris in 1623. Its contents were as follows.

"We, the representatives of the Highest Council of the Rose Cross reside visibly and invisibly in this city, at the grace of the Most High, to the heart of which the righteous turn. Without books or signs we speak, and this we learn to others as well, in all the languages of the countries where we want to stay, to liberate the human beings, our equals, from deadly errors.

If ever someone wants to meet us out of sheer curiosity, he will never make contact with us. However, when his will urges him to have himself registered in the file of our Fraternity, then we, who can see through thoughts, shall show him that we truly keep our promises. Thus we do not state the location where we reside in this city, because the thoughts added to the genuine will of the reader will enable him to get to know us, and us to get to know him."

Afterwards many writings have seen the light, *pro* and *contra* the Rosicrucians. The present work, the 'Sendschreiben', is one of the documents which are written in favour of the Order as to tone and contents.

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<sup>1</sup> 'Fama fraternitatis Roseae Crucis oder Die Bruderschaft des Ordens der Rosenkreuzer', Cassel, 1614.

<sup>2</sup> 'Confession oder Bekandnuß, der Societet und Brüderschafft R.C. An die Gelehrten Europae', Cassel, 1615.

The text is characterized by many references to God. This does not say, that the Rosicrucians constituted a denomination or religious grouping. Many adherents of the thoughts of the Rosicrucians have from their own accord uttered their respect for the Order, while using Christian symbolism, of which by the way the work of the Rosicrucians themselves is not void, and which also may very well have been the cause of it.

In what way then does the Christian mysticism distinguish itself from the non-Christian mysticism? With the Christian form it is about a striving to become one with the image of Christ, be it as a personified deity, or as the archetypical rendering of the principle that gives light to our consciousness (the influx of the Holy Spirit). The Rosicrucians follow a completely different path. In contradistinction to the Christian mystics they form freethinkers, who follow the path of the ancient esoteric schools of Egypt and Greece - with their meditative inclination and investigation of the laws of nature -, rather than a lyrical path such as many Christian mystics have walked it.

The similarity of certain Christian terms between both groupings may give confusion. From the criticism towards the pope, uttered by the Rosicrucians in some of their documents, it does appear at any rate that they gave a much more direct interpretation of the original values of Christianity than the corrupt popes who aimed at worldly power, and in their function had already very much deviated from everything that would be human, worthy and characteristic for a substitute of Christ. For the Church was full of evils and unrelenting political machinations.

The frame in which the author of the present work outlines his attachment to the Order, must be seen in the light of the spirit of the time in which he wrote his appeal. This short work is one of a series of apologies which in the first half of the 17th century

were published in Germany. Most of them are characterized by a similar phraseology. Thus amongst others were published:

- ‘Sendtschreiben oder einfeltige antwort an die hocherleuchte brüderschafft deß hochlöblichen ordens deß rosen creulzes auff die von ihnen ausgefertigte fama und confessionem der fraternitet’ (Open letter or uncomplicated answer to the highly enlightened fraternity of the highly laudable order of the rose cross to its published fama and confessio of the fraternity), C.H.C., 1615;
- ‘Sendschreiben an die glorwürdige Brüderschaft des hochlöblichen Ordens vom Rosen-Kreulze’ (Open letter to the glorious Fraternity of the very praiseworthy Order of the Rose Cross), Anonymous, 1615;
- ‘Antwort oder Sendtbrief an die von Gott erleuchte Bruderschaft vom Rosen Creulz auff ihre Fama und Confesion der Fraternitet’ (Answer or open letter to the by God enlightened Fraternity of the Rose Cross on their Fama and Confessio of the Fraternity), M.B., 1615;
- ‘Einfältige und kurze antwort über die außgegangene fama und confession’ (Uncomplicated and short reply to the published fama and confessio), C.V.H. (Philippo à Gabella), 1617;
- ‘Einfältigs Antwortschreiben an die hocherleuchte Frat. deß löblichen Ordens vom Rosencreulz auff ihre an die Gelehrten Europae, außgesande Fama & Confes, et c.’ (Uncomplicated response letter to the highly enlightened Frat. of the laudable Order of the Rose Cross at

their Fama & Confessio, et c., directed to the scientists of Europe), N.H.L., 1617;

- ‘Gründtlicher Bericht von dem Vorhaben, Gelegenheit und Inhalt der löblichen Bruderschaft deß Rosen Creuizes’ (Thorough message about the plan, the opportunity and contents of the laudable Fraternity of the Rose Cross), E.D.F.O.C.R., 1617;
- ‘Ein wolgemeyntes antwortschreiben an die hochwürdigen und weitberühmbten herrn brüder deß hochpreißlichen rosencreuiz-ordens’ (A well-meant reply letter to the highly worthy and widely famous gentlemen brothers of the highly estimable rosicrucian order), S.V.S.P., 1619.
- ‘Antwort oder Sendschreiben an die von gott erleuchte Bruderschaft vom Rosenkreuiz: auff ihre Famam und Confession der Fraternitet’ (Answer or Letter to the by God enlightened Fraternity of the Rose Cross: to the Fama and Confessio of its Fraternity.), I.M.O.H.C. & S., 1630;
- ‘Sende-brieff an die von gott hocheleuchtete und begabte der natur verständige sehr vortreffliche hn. hn. des decemvirats der fraternität des so genannten rosencreuizes’ (Open letter to the ten very excellent gentlemen, very enlightened and gifted by God, skilled in nature, of the fraternity of the so-called rose cross), I.N.J. 1705;

The phrasing of the present work bears in some respect a resemblance with many other pro-Rosicrucian replies of the 17th Century, for instance with ‘The Rosie Crucian Prayer to God’, by John Heydon, 1662, in that it speaks about the



astonishment that the author experienced when reading about the manifests of the Rosicrucian Order; the promise that is made in those manifests to the sincere seekers; and the humble request by the author to come into contact with the drafters of those manifests.

There are more similarities between these works. Many of them have an author who is indicated by at least three initials. Also the way in which the Order is described is rather similar, and also many phrasings in the texts are in agreement, so that one may wonder whether there was a combined pact between the adherents or members of the Order to publish these apologies.

My translations of these works are downloadable at [www.archive.org](http://www.archive.org); search term: ruud muschter.

There also existed several aggressive writings against the Rosicrucians, often from a Christian angle. And this whereas (or perhaps because) the Rosicrucians in certain writings made use of the notion God, without being a religious organization. Their attacks on the pope will have contributed to this criticism. Nonetheless it must be emphasized that the Rosicrucians were and are a mystical organization, and not a denomination or religious organization.

That the times have changed is proven by a gratulation by pope John XXIII to the then Imperator of our Order A.M.O.R.C., dr. Ralph Lewis, drafted on calligraphed paper with ornaments and a photograph of the pope.

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The text is intermingled with many Latin phrases. I have chosen to maintain them in the text and explain them through footnotes.

The paging begins with page number 20. This is due to the fact, that the text is part of the ‘Pandora Sextae Aetatis, Sive Speculum Gratiae. Das ist: Die ganze Kunst vnd Wissenschaft der von Gott Hoherleuchten Fraternitet Christiani Rosencreutz, wie fern sich dieselbige erstrecke, auff was weiß sie füglich erlangt, vnd zur Leibs vnd Seelen gesundheit von uns möge genulzt werden, wider etliche deroselben Calumnianten.’ (All Gifts of the Sixth Age<sup>3</sup>, or Mirror of the Graces. This is: The complete Art en science of the by God highly enlightened Fraternity of Christian Rosencreutz, how far the same extend, in what manner they can easily be achieved, and for the health of life and soul can be used by us, against some of its slanderers.), Theophilus Schweighardt (i.e. Daniel Mögling), Salzburg, 1617.

The original text contains footnotes, which are all indicated with letters, and are placed in the pages themselves. These can therefore easily be distinguished from my own notes, seen at the bottom of pages.

The original footnotes sometimes contain declined Latin words. I have chosen to keep them as they are in the original.

Ruud Muschter<sup>4</sup>

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<sup>3</sup> The author seems to refer to the so-called Sixth Dispensation, or ‘the dispensation of the fulness of time’, regarding the second coming of Christ. See Bible, amongst others Ephesians, 1:10.

<sup>4</sup> Member of the Grand Council of the A.M.O.R.C. (Jurisdiction of the Dutch-speaking Countries) from March 21st 1988 to March 21st 2010.

## THE COVER<sup>5</sup>

Open letter to the Fraternity  
of the very laudable  
Order of the Rose Cross.  
With a small copperplate engraving / regarding  
the most beatified Fraternity, Fama  
and Confessio simply rendered /  
by  
A student of medicine, theosophy, chemistry  
and philosophy.

FINALLY!

ASSISTANCE

Ignorance

Sea

of Opinions

Mistakes

Seek first the kingdom of GOD, and his justice, and all the rest  
will be added to you. Matthew chapter 6.

Oh, how profound is the wisdom of GOD, and hidden  
from the children of the world, seek inside, what  
the eyes cannot observe on the outside.

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<sup>5</sup> The 'Assistance' may refer to the ship at sea, because on top of the cross there seems to be a light as from a lighthouse. Below, the axe is laid at the root of mistakes.

## THE TEXT

Ab illo

Qui dat,  
Qui dedit,  
Qui daturus est,  
Veritatis contemplationem  
Contemplationis veritatem.  
Quod foelix faustumque, sit.<sup>6</sup>

A. A. A.<sup>7</sup>

Quod foelix faustumq; sit.<sup>8</sup>

How I, most beatified Fratres Rhodo-stavroticae<sup>9</sup> in God, with great astonishment, but nonetheless heartfelt joy have been presented with firstly your Fama, and now also the Confessio, I truly am not capable to sufficiently express with words. Now, I must admit (a) that inter legendum utrumq; illud vestrum scriptum<sup>10</sup> several thoughts have come to my mind, which (as you yourselves indicate) could not have been differently; and without any doubt such

(a) Confessio, page 46.

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<sup>6</sup> 'From the day that gives, that has given, that will give, contemplation of the truth, the truth of the contemplation'.

<sup>7</sup> In the work *Speculum Sophicum Rhodo-Stavroticum* from Daniel Mögling, page 16, a similar range can be found, written out as "Arrige, Arrige, Aures" ('Rise, Rise, Overlay with gold'). Translation uncertain.

<sup>8</sup> 'That he might be happy and prosperous'.

<sup>9</sup> This will be a reference to the work 'Prodromus Rhodo-Stavroticus, parergi philosophici. Das ist: Vortrab und Entdeckung, derer hoch-erleuchten, gottseligen, und weitberühmten Brüderschafft vom Rosen Creuß'. Probably written by Irenaeus Agnostus.

<sup>10</sup> 'reading between both, written by you'.

cogitationes<sup>11</sup> also will have come up with other lectoribus<sup>12</sup>. Because, as in it the future reformation of all the arts and matters in the world is thought out abundantly, and also in the Confessio it has been expresse<sup>13</sup> stated, (b) that the heart of the Jehovah had decided to have this evil and spoiled world one more time before its interitu<sup>14</sup> and final perdition experience such a wisdom, light, life and cordiality as in the beginning the first human being has had in paradise, I through that have been thinking heavily, that hopefully the miserable condition of our lives - in which we came through the fall of our first parents - might be ended, everything be void of darkness and lies, and again be brought to the light and be justified.

(b) Confessio, pages 54, 55, etc., 69.

For many years I have often with astonishment read, what the highly enlightened Aureolus Theophrastus Paracelsus has written in his Apocalypse (c) about the secret of all secrets, which the most wise Hermes named<sup>15</sup> verum sine mendacio, certum & verissimum &tc.<sup>16</sup> (d) Others however have mentioned the best and highest that may be sought for under the heavens: that it is a source of all joy; giving health, happiness, joy, peace, love; expelling hatred, enmity and sadness; establishing joy, expelling every evil, healing all ailments, disturbing poverty, ending all misery, assuring all good, making that one

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<sup>11</sup> 'considerations'.

<sup>12</sup> 'readers'.

<sup>13</sup> 'particularly'.

<sup>14</sup> 'extinction'.

<sup>15</sup> The original text has no verb here.

<sup>16</sup> 'It is true, without fail, certain and absolutely true, et cetera'. Passage from Hermes' Tabula Smaragdina (The Emerald Table). Hermes Trismegistus, 'The Threefold Great; a legendary, mythical and possibly only allegorical wise from ancient Egypt. Establisher of the principle 'As above, so below'.

can neither speak nor contemplate evil, and giving man what he covets inside his heart, to the pious one temporary honour and a long life; however to the evil one, who abuses it, the eternal punishment. Hence that those need no other help, because he has that in which all bliss, bodily

(c) Theophrast. Vol. 2 in Apocalypsi, page 669.

(d) Theophrast. in Tinctura physicorum & de lapide philosophico Medicinali, Vol. 1, page 948.

health and earthly good life is hidden.

This noble treasure (from the powers of which Adam and the other patriarchs derived their long lives) has been hidden by the philosophers with strange, dark words and veiled talks in such a manner (e), that it must remain hidden well for the fools, and can only be known to a very few in this world, et cetera. Because if such things should be revealed, and godless things happen through that, then we must - says Theophrastus - as a first cause be held accountable for it, and would be punished severely by God for having given the Sanctum to the dogs, and thrown the pearls before the swine. Although in every single thing, in every single place, and at all times it is found, and also has the powers and activity of all creatures in it. Mind you, obtaining it, is

(e) Confess., page 64. Theophrastus Para., 3, page 37, & part. 2 in Apocalypsi, page 671.

better than all gold and silver, and can in itself not in the slightest manner be compared with what man covets from the temporary things, so that the above mentioned Theophrastus (f) not unreasonably has exclaimed: Oh, treasure of all treasures, oh, you secret of all secrets, and stealth of all things, yes, sanctification and healer of all things, the whole world logically

covets you, who gives joy to all those who know you, destroys all weakness, in summa<sup>17</sup>, gives in abundance everything that becomes man well.

(f) Theophrastus in Apocalypsi, page 670.

For, highly enlightened Brothers of the laudable Rose Cross, in your Fama (g), and afterwards also in the Confessio it is sanctè<sup>18</sup> repeated that nobody, as you promise, will fail - regardless of the dignity or status that he may hold (as long as he means it sincerely) - to be adopted by you.

(g) Fam., page 50.

At such your loyal offer, as it has been done by you on the marketplace<sup>19</sup>, this is, publicè editis scriptis<sup>20</sup>, I have also finally ventured, humbly daring to request the in God wise Virgines<sup>21</sup> of the Rose Cross with this my little and simple writing, whether it is the will of the Almighty and in accordance with the God wise Fraternity, to discuss and converse with my tenuitet<sup>22</sup> at a location, wherever it may be.

Oh, you most blessed men, let me as well experience this favour, in order that I may partake in a little piece of your wisdom. If this I might experience I would consider myself blissful, neither wishing nor coveting anything lovelier in this world.

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<sup>17</sup> 'in short'.

<sup>18</sup> Unclear.

<sup>19</sup> Uncertain what this refers to. It cannot refer to the public manifest that has been published in Paris in the midst of 1623 with the beginning phrase "Nous Députés du Collège principal des Frères de la Rose-Croix".

<sup>20</sup> 'in a publically dispersed writing'.

<sup>21</sup> 'Virgins', in the sense of 'Pure ones'.

<sup>22</sup> Possibly 'with my restraint'. Translation uncertain.



Regarding my status and age, I am still in blossoming youth. And the Book M<sup>23</sup> (h) I love very much, as also is the case with the Bible. That is my highest

(h) Fam., 31.

treasure that I prefer to all other treasures. Blessed is he (i), who has same, but even more blessed is he, who reads it diligently, but most blessed is he, who elaborately studies it and who understands it correctly.<sup>24</sup> That one is resembling God and alike Him the most. I do not ask for much money and goods. I have not esteemed the days of my life highly, because they do not help me to bliss, but have been paucis<sup>25</sup> content, to wit: accepting wisdom is better than gold, and being mindful is better than silver, Solomon (k) says. Summa, I let the world have its ridiculous joy.

(i) Fam., page 40 & Confess., 75.

(k) Proverb., 16, v. 16.

Should therefore this my emphatic request reach your laudable Fraternity, may it then please you to honour me with your friendship, and - if not to adopt me in same - at least make

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<sup>23</sup> The 'Liber Mundi', or 'Book of the World', i.e. 'Nature'.

<sup>24</sup> These are noteworthy lines, almost to the letter found in another similar work of two years earlier, as follows: "Hence that truly it is not unreasonable to deem those blessed, who have the holy Bible, and even more blessed those, who read it diligently, but most blessed those, who explore and investigate it in the right manner." 'Send-schreiben an die glorwürdige Brüderschaft des hochlöblichen Ordens vom Rosen-Kreulze' (Open letter to the glorious Fraternity of the very praiseworthy Order of the Rose Cross), Anonymous, 1615.

<sup>25</sup> 'content with few things'.

me sub arctissimo sigillo<sup>26</sup> part of its cordiality to some degree, and with this I recommend myself loyally to your favour - all however recommending to divine protection -, and are awaiting your fortunate answer regarding the location that God or your Fraternity might deem fit magno cum desiderio & expectatione<sup>27</sup>.

Datum in centro Germaniae<sup>28</sup>, June 1st Anno 1617.

Sub umbra alarum tuarum  
J E H O V A.<sup>29</sup>

Your heartily willing  
S.W.R.B.

Fiat voluntas, J E H O V A.<sup>30</sup>

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<sup>26</sup> ‘under the narrowest seal’.

<sup>27</sup> ‘with the greatest longing and expectation’.

<sup>28</sup> ‘Dated in the center of Germany’.

<sup>29</sup> ‘Under the shadow of Thy wings, God’. In the Bible this phrase is followed by: “protege me” (‘protect me’). Psalms, 16: 8. A meaningful ending of this work, because it is also the end phrase of the Fama Fraternitatis, 1614.

<sup>30</sup> ‘Your will be done, God’. Part of the Bible phrase, Matthew, 6: 10, but there without ‘Jehova’, and referring to ‘Pater’ (‘Father’).