



ANONYMOUS

SENDSCHREIBEN AN DIE GLORWÜRDIGE BRÜDERSCHAFT DES
HOCHLÖBLICHEN ORDENS VOM ROSEN-KREUTZE

OPEN LETTER TO THE GLORIOUS FRATERNITY OF THE VERY
PRAISWORTHY ORDER OF THE ROSE CROSS

1615

translation:

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SOURCE

1615, city of print and publisher unknown

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PREFACE BY THE TRANSLATOR

In 1614, 1615 and 1616 the renowned works *Fama Fraternitatis*¹, *Confessio Fraternitatis*² 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 'Einfältigs Antwort-Schreiben', is one of the documents which are written in favour of the Order as to tone and contents.

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

² 'Confession oder Bekandnusz, 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 beginning. Thus amongst others were published:

- ‘Sendschreiben oder einfeltige antwort an die hocherleuchte brüderschafft desz hochlöblichen ordens desz rosen creutzes auff die von ihnen ausgefertigte famam 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;
- ‘Einfältige und kurze antwort über die ausgegangene fama und confession’ (Uncomplicated and short reply to the published fama and confessio), Philippo à Gabella, 1617;
- ‘Ein wolgemeyntes antwortschreiben an die hochwürdigen und weitberümbten herrn brüder desz hochpreislichen rosencreutz-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 Brüderschafft vom Rosenkreutz: 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 hocherleuchtete und begabte der natur verständige sehr vortreffliche hn. hn. des decemvirats der fraternität des so genanten rosencreutzes’ (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;

My translations of these works are downloadable at www.archive.org, search for: rosae crucis.

There are more similarities between these works. Many of them have an author who is indicated by 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.

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.

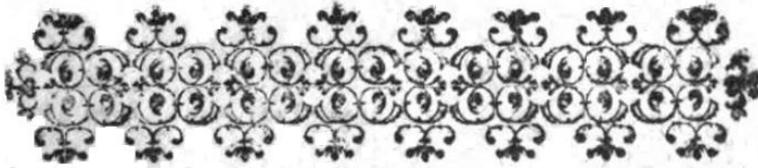
That the times have changed is proven by a gratulation by pope John XXIII to the then Emperor of our Order A.M.O.R.C., dr. Ralph Lewis, drafted on calligraphed paper with ornaments and a photograph of the pope.

The text of the present manuscript has no page numbers. In this Dutch translation I have used an enumeration of my own.

Ruud Muschter³

³ 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 TEXT OF THE MANUSCRIPT



Beforehand my small, but faithful
and christian-fraternal service
from the bottom of my heart.



If - very highly enlightened, christian-fraternal friends - one perceives and beholds this present, current time as to all the circumstances, and together with the previous eras⁴, as they have unpredictably⁵ changed and diversified, diligently consults⁶ and beholds them, then from this, in this, our present and last era⁷, largely another mutation and change is presented, that is now on the horizon and certainly is related to it, that in the world, that almost reaches the fiery evening, the last fire will be lit, which not only a manifold chronology, but in particular also the predictions that have come true many years ago, yes, the Holy Scripture itself indicates⁸ in many places.

⁴ “seculis”.

⁵ “vicissitudinarie”.

⁶ “conferiret”.

⁷ “seculo”.

⁸ The sentence in the manuscript lacks a verbal form, and possibly ‘indicates’ must be read at this location. The following sentence in the manuscript however, begins with a capital, but if a comma plus a lower-case letter are read, both sentences could be combined in some way.

This is what the messages that have been sent ahead a long time ago of the new stars in heaven, want to help confirm and strengthen in very identical phrasing. Now that in particular for our beloved fatherland regarding the German nation, your exceptional change of the times and realms⁹ for this end of time and demise of the big edifice of the world is imminent and so very certain, true and unavoidable - with which it is the question whether, against the desire and the hope of many philosophers, rather enough will take place with their predictions¹⁰ -, it is for that reason not unfounded to see what the prophet Habakuk says in the second chapter, where he speaks: "This prediction shall yet be fulfilled in due course, and finally emerge freely and not fail to happen. Should it fail to happen however, abide it then, for it will certainly come and not slow."¹¹

Because that which by the exclusively wise, true and eternal God in his secret design¹² has once been decided for punishment over our sins, we human beings, if we do no penance with Him, pray for mercy, convert ourselves and seek His countenance; Psalms, 27¹³; can in no way run away from, nor escape. Hence that, just a less as the wise king¹⁴ Solomon

⁹ "Temporum & imperii mutatio".

¹⁰ Translation uncertain. "ob mā gleich weiß, daß es umb ein zimliches noch nicht an dem / das [!] wider vieler Philosophen verlangen [!] und Hoffnung / mit dieser Prophetia derselben sol genung geschehen". It is not clear if the second word 'dat' actually should be 'daß', instead of 'das'. 'With the word 'verlangen' presumably 'Verlangen' is meant.

¹¹ Free after Bible, Habakuk, 2:3.

¹² "Rathe".

¹³ Bible, Psalms, 27:8.

¹⁴ "König", singular therefore. The punctuation in this sentence is defective.

and David, Achab¹⁵ and Jezebel, Manasses¹⁶ and Amasias¹⁷, the prophet Elias¹⁸ and the Jewish people¹⁹ because of their committed sins have been spared punishment by God, also we Japhlets²⁰, with whom much bigger sins both now and in that same time are fashionable, are not exempt from the temporary punishment and are safeguarded against it. Because the countenance of the Lord stands above those who commit evil, so that He wipes away their memory from the earth; Psalms, 34. Do you think, when the Son of Men will come, that He will find faith on earth?, thus speaks Luke in chapter 18²¹. Yes, actually it has alas come so far, as Christ predicted, that the love for the neighbour has dampened, the faith has washed out, preference has been given to the earthly goods over the heavenly ones, all kind of slander gets priority over virtue, and finally²² the passions do no longer want to be ruled by the intellect; how all this would come to pass before the Second Coming²³ of Christ, and now is present at clear daylight; He Himself predicts and shows at the cited²⁴ spot.

¹⁵ King, 9th century BC. Married Jezebel, who propagated the idol worship of Baäl. Achab came into conflict about this with the prophet Elias.

¹⁶ Unclear why he is mentioned in this context.

¹⁷ King, 8th century BC. He was an adolater as well.

¹⁸ “Heli”, further on however mentioned “Elias”.

¹⁹ This must be seen in the context of thinking of the era in which the manuscript was written. The Jewish people were then held responsible for the death of Christ. The passage is of the editor of this apology, is fully his responsibility, and certainly must not be held for an opinion of the Rosicrucian Order.

²⁰ “Japhiten”. Presumably ‘people like Jaflet’ are intended; ‘he who has escaped’. Bible, 1 Chronicles, 7:32.

²¹ Bible, Luke, 18:8.

²² “in summa”.

²³ “Zukunft”.

²⁴ “angezogenen”.

Whether in fact, as it has been stated, in the end of time of this world such a mutation and change, about which all chronologies and astrologers have made predictions for a long time, doubtlessly will come into being and will occur: one actually knows beforehand that His word must last until the end of the world. Also the little part that God has informed him of, and has reserved for him, will in this trumpet of the world²⁵ be undestroyed, just as less as Elias, Joseph and Elisa²⁶, jointly with the prophet Daniel in the lion's den, could be spoiled and exterminated against God's will. For I (speaks the Lord) am with him in his affliction and shall tear him out of it, and be his intercessor²⁷; Psalms, 91, and Isaiah²⁸, 43.

Hereto now, conforms even more your Fama Fraternitatis. It has been issued in the year 1614 to the heads, ranks and scientists and also the people and the illiterates of Europe, about which God and the devotees of the Art are truly delighted and have to commend of a beatific time, but first of all have to thank God, that He lets us live through the eternal bliss²⁹, in which we came to the true knowledge of the right, real and unalloyed philosophy, which so very well more and more reveals the mystery of His son and of the whole of nature, and leads us to the origin, nobility and splendour of man (this is, know thyself³⁰), and gives us reason to think about the latter and investigate him. Hence that we are not unaware³¹, that in the present last times (the sixth period³²) nature truly not as it has

²⁵ "Turbis mundi".

²⁶ Student and successor of Elias.

²⁷ "und zu ehren machen".

²⁸ "Esa".

²⁹ "Seculum Gratiae".

³⁰ "γνωθι σεαυτον".

³¹ "Sintemal nicht unbewust (...)".

³² "sexta aetate". Here the author seems to refer to the so-called Sixth Dispensation, or 'the dispensation of the fulness of time, connected

been explained by Aristoteles, Galenus and other such persons, is taught and unveiled by the predicted art of Elias³³ and his predecessors³⁴, although the mocker Ismael (Genesis, 21) does not refrain from his slander. But still goes: ‘He who condemns this, is largely ignorant; I am surprised about new grand things: he respects the deepest earthly world, but despises the heavens’.³⁵

vor der Thür/ vnd gewißlich an
dem ist/ daß der Welt/ die fast den
Feuerabend erreicht/ der letzte
Brant wird angezündet werde/
welches nicht alleine vielfältige
Chronologica, besonders auch/ die
vor viel. Jar er gangne Prognos-
tica/ ja die H. Göttliche Schrift
an vielen Orthen selbst/ So

Because the inveterate, blind world has been thus inclined from the beginning, that it loves the darkness more than the Light; John, 3 and 15. So eventually and in due course must emerge

with the second coming of Christ. See Bible, amongst others Ephesians, 1:10.

³³ “Eliam artium”.

³⁴ “praedecessores”.

³⁵ “Hoc damnat quisq; quod ignorat, magisq; nova quam magna miretur: imo terrena respicit Mundus, caelestia contemnit”. This seems free after Augustine, De Vita Christi: “qui terrena contemnit, ut possit habere caelestia” (‘who despises the earthly things, in order that he possesses the heavenly ones’).

that, which in arduous darkness has laid and has been hostilely kept hidden and darkened by the devil and his servants³⁶. This means: now the sixth candlestick, the really free Art of nature, the mystery, God's Great Accomplishments³⁷, of which the Ruler of the Wise Paracelsus³⁸ made predictions, and already long before prophecies³⁹, must be lit, namely in order that his philosophy (which draws on the light of nature) flourishes in the 58th year after his death⁴⁰, and that the practice following it, will prove itself with miraculous deeds and incredible tokens, so that also the craftsmen and all the populace will understand it how his art withstands the pollutions of the sophists, this means, the paganish philosophy, against which God himself warns and commands, and who demands that we search⁴¹ the Scriptures (this is, the holy Bible), and not must let ourselves be seduced by the paganish philosophy.

Because the natural light cannot be known and learned through the philosophy of the heathen, who knows little about God, but only through the philosophical initiate⁴², who of all the faculties and sciences is the leader and the apex⁴³, and is familiar with the true philosophy, which however is hidden for the others. 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 explore⁴⁴ and investigate it in the right manner. Because this book is a legislation that teaches what one should do and leave. It is the

³⁶ "Asseclis".

³⁷ "Magnalia Dei".

³⁸ "Sophorum Monarcha Paracelsus".

³⁹ "vaticiniret".

⁴⁰ $1541 + 58 = 1599$ n. Chr.

⁴¹ "perscrutiren".

⁴² "per adeptam philosophiam".

⁴³ "Caput & summa".

⁴⁴ "perscrutiren".

Scripture that makes all wise and prudent to fools, and is only open to the little and innocent ones; Matthew, 11⁴⁵. Hence that Christ with John, 5⁴⁶, speaks: “Study the Scriptures, for they offer testimony about me.” St.-Paul admonishes also something similar to Timothy⁴⁷, with 1 Timothy 4⁴⁸, ditto St.-Peter, et cetera.

Now, as your whole philosophy rests on the immovable rock of the holy Bible, coincides with it, is a sphere and a globe⁴⁹, so from that certainly the conclusion can be made, and derived from it, that you are the desired and with deep sighings by every hermetic students, prophets and precursors of the expected Elias⁵⁰, who are eager to teach and communicate such a philosophy, such a mystery and treasure room of nature to us - to us, who wait for it with heart-felt desire, from a faithful heart, as your loyal Fama states, according to it: all good things communicate themselves⁵¹. In it you also desire to represent either in association or separately communicated⁵², the deliberations of each and everyone, in writing, printed, which doing it by stating the name⁵³ has deemed questionable to me; and also I deem it - as to you all the revelations and conducts, even of the remotest peoples of the world, both regarding the Indian River the Ganges and the island of Peru, cannot be hidden - not necessary.

⁴⁵ Bible, Matthew, 11:25.

⁴⁶ Bible, John, 5:39.

⁴⁷ Bible, First Letter of the apostle Paul to Timothy.

⁴⁸ Bible, 1 Timothy, 4:13; however hardly as literally as the manuscript states here.

⁴⁹ “eine Spaera und Globus ist”.

⁵⁰ The structure of the original sentence does not run well: “(...) daß ir die gewünschten und mit tieffen Seuffßen von allen Eremitischen Schülern des erwartenden ELIAE, Propheten und Vorleuttfer seydt”.

⁵¹ “juxta illud: (omne Bonum communicativum sui)”.

⁵² “communicaro cōsilio oder singulatim”.

⁵³ “expresso nomine”.

I certainly do not seek the pointless promise⁵⁴ or idol of the Phrygian gold greedy king Midas, and even less I take the changing of metals⁵⁵ for the highest top and summit⁵⁶ of philosophy, but I do so the mystery, the true science⁵⁷ of nature, this is, the obtained philosophy⁵⁸ and the true knowledge of the divine miracle and salvation⁵⁹; Matthew, 17; Marc, 9; Luke, 17.

Because what more can a human being wish in this earthly ephemeral life but knowing God well, his Creator, and to walk in the light of nature as at clear daylight? Yes, in what manner can a human being here on earth enjoy himself more, than when he (not included the cursed making of gold) sees that heaven is open, the angels of God ascend and descend, and his name in entered in the book of life? I shall be silent about the entire world being able to imagine⁶⁰ and having a pendant⁶¹ in mind, of other great secrets⁶² and mysteries⁶³ which your Fama and Confessio now and then discover and indicate to achieve, with which it would certainly be most remarkable and not lightly might anybody be found who, besides me, would not like to partake in this noble science⁶⁴ and heartily desire and covet it?⁶⁵

⁵⁴ “Votum”.

⁵⁵ “metallorum mutationem”.

⁵⁶ “Apicem und fastigium”.

⁵⁷ “veram Magiam”.

⁵⁸ “id est, adeptam Philosophiam”.

⁵⁹ “miraculorum Dei & sanitatis Matth.”, et cetera, so without a comma after ‘sanitatis’.

⁶⁰ “Imaginem”.

⁶¹ “Contra factur”. Not well readable in the manuscript, and translation uncertain.

⁶² “arcana”.

⁶³ “mysteria”.

⁶⁴ “Sciencz und Wissenschaft”. More often in this type of manuscripts a phrase is used both in (pseudo-)Latin and in the German language, so that in fact equal things are said.

Oh, blessed is the human being who through his promise⁶⁶ and wish has such a philosophy happen to him and who has achieved it? ⁶⁷ That is the true earthly paradise. Those are the true Islands of the Blessed⁶⁸, in which our first fathers Adam, Moses⁶⁹, Noach⁷⁰, David, Abraham, Solomon, Enoch and all pious patriarchs rejoiced, this is, those⁷¹ were granted the spirit of wisdom from above, who must appraise the kingdoms and principalities; Book of Wisdom, 7⁷². For the splendour that emanates from it, does not fade⁷³ and is in man an infinite treasure, on the basis of which treasure even today all true philosophers and graduates⁷⁴ of the theosophical school must verse and die day and night. Now actually this has been for your loyal, fraternal Fama, through special encouragement and ordination of God, no small inducement and furtherance of the printing and continuing of the little bit of a true philosophical unification and assembly, that also wants to let us enjoy and make us part of all the achieved philosophical imperishable treasures of the souls and bodies.

⁶⁵ The construction of the sentence in the manuscript is not flawless.

⁶⁶ “Votum”.

⁶⁷ The meaning of the question marks is not clear.

⁶⁸ “Insulae Beatorum”. Derived from Hesiod, 8th century BC, in Theogonia, 170-173. He describes an island where demigods harvest three times per year. Maybe he was inspired to this because the land on which his parents worked on agriculture, was not very fertile.

⁶⁹ “Moises”, usual name for Moses in Southern Europa. The manuscript has been written in Camposala, which indicates a town in that area, although I have not been able to locate it.

⁷⁰ “Noia”, ditto.

⁷¹ “en”, presumably “den”; manuscript partly unreadable.

⁷² Bible, Wisdom, 7:7 speaks about the spirit of wisdom. As regards the kingdoms reference could also be made to 6:10 (Sacredbible.org).

⁷³ “verle[?]chet”, so partly unreadable, but doubtlessly “verleschet”.

⁷⁴ “Alumni”.

Oh, you worthy German Brothers of the Rose Cross of all Christian-fraternal love and affection, now that you offer freely, carefreely and without any remuneration (Isaiah, 55⁷⁵; Revelation, 22⁷⁶) both to the illiterates (whose number I simply must estimate) and the literates, how the aforementioned great miracles and treasures can be obtained, and how one, together with you, can enjoy love and humility. Well then, come, oh, you desired philosophers and men of God; come, whose most laudable Fraternity of the ancestors has started through, and been composed by God and the entire heavenly[?] ⁷⁷ machine; come, highest unity, great taciturnity and possibly greatest connectivity[?] ⁷⁸ and let us on the occasion of your fraternal [?] ⁷⁹ and performed appeal, in humility and Christian love gladly partake in your [?] ⁸⁰ treasures, obtained through God; let us go along in the [?] ⁸¹ that has been displayed to Europe and already shows itself, and to which ere long [?] ⁸² will be referred and [?] ⁸³. Give him who asks; let find, he who seeks; and open for him, who knocks; Mattheüs, 7. If however all are predestined for this by God and have been called for such a philosophical unity, is only conscious to God and you, in elucidation by God through your wheel⁸⁴, that consults and

⁷⁵ Bible, Jesaja, 55:1-2.

⁷⁶ Bible, Revelation, 22:17.

⁷⁷ “[?]lischen”. Numberless words on this page have in the reproduction of the manuscript fallen outside the margin and cannot be reconstructed everywhere.

⁷⁸ “[?]thätigkeit”.

⁷⁹ “[?]anen”.

⁸⁰ “euerse [?]ischen”.

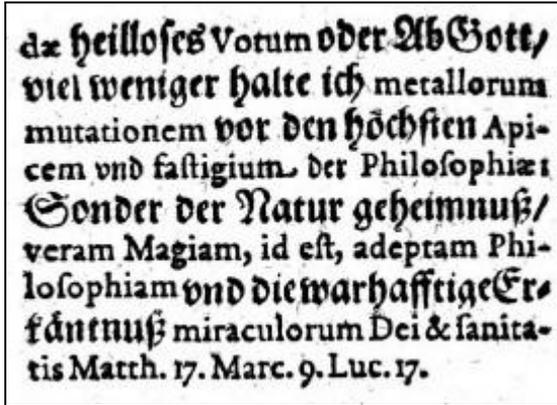
⁸¹ “[?]r”.

⁸² “[?]nd”.

⁸³ “auffge[?]”.

⁸⁴ “Rotas”. The Fama Fraternitatis speaks in some places about the Rota and the Rota Mundi (Wheel of the World), comparable with the Akasha Chronicles, in which all knowledge alle. In the manuscript “Rotas” is used, which is not a formal plural.

contemplates the small world⁸⁵, with which intention of the mind they have been written by the Spirit.⁸⁶



da heillofes Votum oder Ab Gott,
viel weniger halte ich metallorum
mutationem vor den höchsten Apicem
vnd fastigium der Philosophia:
Sonder der Natur geheimnuß/
veram Magiam, id est, adeptam Phi-
losophiam vnd die warhafftige Er-
kantnuß miraculorum Dei & sanita-
tis Matth. 17. Marc. 9. Luc. 17.

And now that your Fama informs that nobody who will state his name, will be lacking that he⁸⁷ will get to speak someone from the Fraternity⁸⁸, be it orally (which sincerely may be wished) or in writing, I have with this purpose signed with my baptismal and any name, however⁸⁹ (under the seal of taciturnity⁹⁰), and

⁸⁵ “minutum mundum”. According to the Fama Fraternitatis it would be present in a small altar in the tomb of Christian Rosenkreutz, as a reflection of the big world, therefore of the universe.

⁸⁶ “quo animo mentisq, Spiritu haec sunt scripta.”

⁸⁷ “daß er nicht (...)”. As is more often the case in this kind of manuscripts a double negation is used here, whilst a single one is intended.

⁸⁸ “ex Fraternitate”.

⁸⁹ The contradistinction becomes obvious no sooner than when the brackets that now follow in the original, are considered as not having been written.

⁹⁰ “sub Sigillo taciturnitatis”.

therefore am in happy expectation of a guaranteed answer in the school of Harpocrates⁹¹.

As far as I am concerned, I am, when time and hour are mentioned to me, and wherever one might lead me for the answer desired from you, kindly prepared for a Christian-fraternal conversation and shall with pleasure appear; and self-evidently also - insofar I to the greatest happiness of your company and my own hope and credence shall not be excluded from carrying out⁹² the oath of loyalty and taciturnity - both offer and present myself. And the effort that I must make hereabouts and what I have to observe, I gladly await as soon as possible in answer from you. Meanwhile I recommend an extremely praiseworthy Fraternity of the Rose Cross in the shadow of the wings of the Highest⁹³. Given in Camposala, the 29th January in the year of Christ 1615.

*Not what one says, but what one promises; not the melody of the poem, but of the heart; not the clamour, but the love resounds in the mouth of God.*⁹⁴

⁹¹ “in Schola Harpocratis”. Compare: “About Harpocrates or Sigalion, the deity of the Egyptians, whom one together with the sphinx has placed on the altar in order to indicate silence with it. The Pythagoreans had to observe this silence for five full years, which silence was also maintained by the Fraternity R.C., in order that the mysteries of nature were not revealed to the unworthy.” Michael Maier, *Silentium Post Clamores* (The Silence after the Clamour), Ch. XI, 1617.

⁹² “quatenus a felicissimo vestro consortio, citra meam spem & fiduciam, non fuero exclusus, ad solenne fidei & silentii juramentum praestandum”.

⁹³ Obviously this is a reference to the maxim “Sub umbra alabrum [read: alarum] tuarum Iehova” (‘Under the shadow of your wings, Lord’), with which the *Fama Fraternitatis* of 1614 concluded.

⁹⁴ “Non vox sed votum non Musica carmina sed cor, Non clamor sed amor sonat in ore Dei”. Of this Latin phrase there appear to be several

On the Islands of the Blessed of the Highest Tower⁹⁵.

E N D.



other forms in circulation. Also there is an organ piece of Johann Sebastian Bach, titled: 'Non Clamor Sed Amor Resonat in Avre Dei'.

⁹⁵ "In Beatorum Insulis Turissimum". Possibly a reference to the tower in the Rosicrucian manuscript 'Chymische Hochzeit des Christiani Rosencreutz Anno 1459' ('The Chemical Wedding of Christian Rosenkreutz'), 1616, Strasbourg.

Printed after the birth of Jesus
Christ M. DC. XV.⁹⁶

⁹⁶ 1615.