



Ophiuchus

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Do what thou wilt shall be the whole of the Law.

93 from Sekhet-Bast-Ra!

At the time of writing this we just finished the Rite of Mercury, performed October 2nd, and we're running late. Back in July (like it was so long ago) every one enjoyed a well lead discussion on Runes led by Soror Beta.

For the Feast of the First Night of the Prophet and his Bride, a group invocation to Babalon was performed. It was partly formed utilizing material from Jack Parson's work. Everyone was marked by the increase of energy afterwards.

September marked the return to regularly scheduled Gnostic Mass performance. The irregular performances of late were due to the Oasis master & mistress having been in the process of moving. Our new temple space, however, affords us the room to spread out and 'flex our elbows' so to speak. The change in arrangement does mean that we will need to reconstruct a tomb for completeness.

On the evening of the Equinox an invocation to Nuit adapted from Fr. Achad's Thirty-one Hymns was used for an Autumnal Equinox ritual. On the 24th this

cycle's production of the Rite of Venus was nicely performed. A wonderful time was had by all.

Once again this issue of *Ophiuchus* contains yet another installment of Richard Burton's tale of his sojourn amongst the Islamic pilgrims of his day. You'll also find part one of some correspondences and diary entries of Elias Ashmole in his search to reconstruct the Enochian system, particularly interesting are his correspondences about Arthur Dee. Finally there are a few notes about happenings.

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The Sermon on the Holy Hill of Arafat

by
Sir Richard Burton

The following is part five of a nine part travel guide that Burton wrote for Mecca. It describes his pilgrimage to Mecca. The article also gives information concerning another Gnostic Saint, Mohammed, and was first issued in 1865.

Stage V

The ceremonies of haji, or pilgrimage, I may here preface, are performed on the eighth, the ninth, and the tenth day of the last month of the Arab lunar year, called the "Lord of Pilgrimage". At this time there is a great throb through the framework of Moslem society from Gibraltar to Japan, and those who cannot visit the shrines content themselves with prayer and sacrifice at home. As the year is lunar, the period revolves through the four seasons in thirty-three years; when I visited Mecca the rites began on September 12th, and ended on September 14, 1853.

The pilgrimage ceremonies are evidently a commemoration of Abraham and his descendants. The faith practiced by that patriarch, when he issued from the Chaldaean, seems to have formed a religious standard in the mind of the Arab Lawgiver, who preferred Abraham before all prophets but himself.

The principal ceremonially of pilgrimage is to be present at the sermon pronounced by the preacher on the holy hill of Arafat, distant six hours or twelve miles from Mecca. This performed, even in a state of insensibility, confers the rank of Hadgee (Haji) or pilgrim. To die on the wayside is martyrdom, saving all the pains and penalties of the tomb. I saw no less than five exhausted and emaciated beings drag themselves along the road to give up the ghost.

Arafat, meaning "recognition", owes its name and honor to a well-known legend. When our first parents were expelled from Paradise, which, according to Moslems, is in the first or lowest of the seven heavens, Adam descended at Ceylon, Eve upon Arafat. The former, seeking his wife, began a journey to which earth owes its present mottled appearance. Wherever the gigantic Adam placed his foot, a town arose in course of time. Wandering for many years, he came to this "Mount of Mercy", where Eve was ever calling upon his name: hence the hill is known as "recognition". After visiting sundry spots of minor sanctity, such as the birthplace of Mohammed, the stone which gave him "Godspeed", and so forth, pilgrims prepare for the ceremonies of Arafat. On the eighth day of the month from earliest dawn, the road is covered with white-robed votaries; some walk, others ride, and all are shouting "Here am I!" The scene, as usual in the East, is one of strange contrasts: Bedouins bestriding swift dromedaries, Turkish dignitaries on fine horses; the most picturesque beggars, and the most uninteresting soldiery.

Passing over "The Steep" (Akabah), an important spot in Arab history, they reach at noon "Muzdalifah", or the Approacher, known as the "Minaret without the Mosque", and thus distinguished from another neighboring building, called the "Mosque without the Minaret". There is something striking in the appearance of the tall, solitary tower, springing from the desolate valley of gravel, flanked by precipices of yellow and tawny rock. No wonder that the old Arab conquerors loved to give the high-sounding name of this oratory to distant points in their wide empire.

Here, as we all halted for midday prayer, appeared the Damascus caravan. The "Mahmal", or complimentary riding-litter, sent annually from that city whose title is "Smile of the Prophet", no longer a framework as on the line of march, flashed in the sun all green and gold. Around the moving host of white-robed pilgrims hovered a crowd of Bedouins, mounted on swift dromedaries, and armed to the teeth; as their drapery

floated in the wind, and their faces were half swathed and veiled, it was not always easy to distinguish the sex of the wild beings that urged their beasts to speed. These people often visit Arafat for blood-revenge; nothing can be more sacrilegious than murder at such a time; but they find the victim unprepared. The women are as unscrupulous and many of them are seen emulating the men in reckless riding, and striking with their sticks at every animal in their way.

Presently we passed between the "Two Signs," whitewashed pillars, or rather tall, thin walls, surmounted with pinnacles which mark the limits of the Arafat Plain. Here, in full sight of the holy hill, standing boldly out from the fair blue sky, and backed by the azure peaks of Taif, the pilgrim host raised loud cries of "Here am I!" They then sought quarters in the town of tents scattered over two or three miles of plain ground at the southern foot of the holy hill, and passed a noisy night of prayer. I estimated the total at fifty thousand of all sexes and ages - a sad falling off. The Arabs, however, believe that the numbers at Arafat cannot be counted, and that if less than six hundred thousand human beings stand on the Mount of Mercy, the angels descend and complete the proper amount. Even in the year of grace, 1853, my Moslem friends declared that one hundred and fifty thousand immortals were present in mortal shape.

Physically described, Arafat is a mass of coarse granite split into large blocks, rising abruptly to the height of one hundred and eighty or two hundred feet from the low gravelly plain, and separated by a sandy vale from the spurs of the Taif hills. The wall encircling it gives the barren eminence a somewhat artificial look, which is not diminished by the broad flight of steps winding up its southern face and the large stuccoed platform near the summit where the preacher delivers the "Sermon of the Standing".

On the next day (the ninth of the month) pilgrims visit, after ablution and prayer, sundry interesting places on the Mount of

Mercy, and breakfast late, because night must fall before they eat again. From noon onwards the hum and murmur of the multitude wax louder, and people swarm about in all directions. A discharge of cannon about 3 pm. announces that the ceremony of "standing" on the holy hill is about to begin. It is not, however, absolutely necessary to plant foot upon Arafat: it suffices to be within the recognized landmarks, and to sight from afar the form of the preacher sitting, after the manner of Mohammed, on his camel, and delivering the "Sermon of the Standing".

First in procession come the retinue of the Sheriff or the prince of Mecca. He preceded by a cloud of mace-bearers, by horsemen of the desert carrying long spears, tufted with black ostrich feathers, by led horses - the proudest blood in Arabia - by a stalwart band of negro matchlock men and by five flags, red and green. The prince precedes his family and courtiers, riding a mule and wearing plain pilgrim clothes: the only sign of his rank is a large umbrella, green with gold embroidery, held over his head by a slave. The rear is brought up by a troop of Bedouins on horses and camels. The picturesque background to this picture is the granite hill, covered, where standing-room is to be found, with white-robed pilgrims, crying "Here am I!" at the pitch of their voices, and violently waving the skirts of their gleaming garments.

Slowly the procession winds towards the Mount of Mercy. Exactly at the hour of afternoon prayers, the two "mahmal" or ornamental litters of Damascus and Cairo, take their station side by side on a platform in the lower part of the hill. A little above them stands the prince within hearing of the preacher. The pilgrims crowd up to the foot of the mount. The loud cries fall to a solemn silence, and the waving of white robes ceases. Then the preacher begins the "Sermon of the Standing", which teaches the pilgrim his duty. At first it is spoken without interruption. The loud Amens and volley of "Here am I!" explode at uncertain intervals. At last the breeze come laden with a

purgatorial chorus of sobs, shrieks, and cries. Even the Meccans, who, like the sons of the other holy cities and places, are not much better than they should be, think it proper to be affected, and if unable to squeeze out a tear, hide their faces in the skirts of their garments.

Elias Ashmole's Quest for Enochian (Part One)

Ashmole is probably best known as a Saint who rediscovered and saved the Enochian system of Magick from extinction. His efforts and persistence are still viewed with a great awe. The following is a collection of letters, diary entries, etc. of his work to retrieve the system. The information in brackets is the manuscript archival document number at the Ashmolean Museum. If the document is not in the Ashmolean Museum, the location for the document will be given. The sheer time and complexity of reconstructing Enochian is evident in his notes, showing how ardent and persistent the man must have been. The source for the material is C.H. Josten's work on Ashmole.

March 1654. Letter from Sir Thomas Browne of Norwich concerning Dr Arthur Dee (Dr John Dee's son). However, the date of this letter is in question since the original is missing and the only copies in Ashmole's hand are in existence. The date might actually be March 29, 1674. This letter is the March 1654 version (See March 1674 for comparison). {MS Wood F 39, f 92-93.}

I was very well acquainted with Dr: Arthur Dee, & at on tyme or other he hath given me some account, of the whole course of his lyfe; he gaue me a Catalogue of what his Father Dr: John Dee had writ, & what he intended to write but I thinke I haue seene the same in some of his printed bookes; & that Catalogue he gaue me I cannot yet find.

Understanding that Sir William

Boswell, the English Resident in Holland, had found out many of them, which he kept in a Trunk in his house in Holland, to my knowledge he sent divers Letters unto Sir William humbly desiring he would not lock them up from the World, But suffer him to print at least some thereof. Sir William answered some of his Letters acknowledging that he had some of his Fathers works not yet published, & that they were safe from being lost; that he was ready to shew them to him, but that he had an intention to print some of them himselfe. Dr: Arthur Dee continued his sollicitation but Sir William dying, I could never heare more of those Manuscripts in his hands.

I haue heard the Doctor say, that he lived in Bohemia with his Father, both at Prague & in other parts of Bohemia. That Prince or Count Rosenberg was their great Patron, who delighted much in Alchimy. I haue often heard him affirme, & sometymes with Oaths, that he had seene Projections made, & transmutation of Peuter-Dishes & Flagons into silver, which the Goldsmiths at Prague bought of them, and that Count Rosenberg plaid at Quaits, with Silver Quaits made by Projection as before. That his Transmutations was made by a small Powder that had which was found in some old Place, & a Booke lying by it conteyning nothing but Hieroglyphicks, which Booke his Father bestowed much tyme upon, but I could not heare, that he could make it out. He said also that Kelly dealt not justly with his Father, & that he went away with the greatest part of the powder; & was afterward imprisoned by the Emperour in a Castle from whence attempting an Escape downe the Wall, he fell & broake his Leg, & was imprisoned againe.

That his Father Dr: John Dee presented Queen Elizabeth with a litle of the powder, who having made tryall thereof, attempted to get Kelly out of Prison, & sent some to that purpose, who giving opium drinke to the Keepers, layd them so fast asleepe, that Kelly found opportunity to attempt an escape: & there were Horses ready to carry him away, but the buisines unhappily succeeded, as is before declared.

Dr: Arthur Dee was a young man when he saw this Projection made in Bohemia, but he was soe inflamed therewith, that he fell really upon that Study, & read not much all his lyfe but Bookes of that subject, and two yeares before his Death, contracted with Huniades or Hans Hungar in London, to be his operator. This Hans Hungar having lived long in London, & growing in yeares, resolved to retourne into Hungary, he went first to Amsterdam, where he was to remaine ten weekes, til Dr: Arthur came unto him. The Dr: to my knowledge, was serious in his buisnies, & had provided all in readines to goe, but suddainely he heard that Hans Hungar was dead.

Jan 25, 1658. Letter from Sir Thomas Browne. The original was lost, but the extract is from a letter that was sent by Ashmole to Anthony Wood on February 27, 1685. {MS Ashm. 1788, ff 153-6.}

-It can very hardly fall into my apprehension, how I can affoord any addition unto your worthy endeavours, notwithstanding I haue inclosed a Listr of such Tracts of that Subject, which I haue by me, most whereof I received from Dr: Arthur Dee my familier freind, Son unto old Dr: Dee the Mathematician. He lived many yeares & dyed in Norwich, from whome I haue heard many Accounts agreeable unto those which you haue set downe, in your Annotations, concerning his Father & Kelly (*Theatrum Chemicum Britannicum*); he was a persevering Student in Hermetically Philosophy, & had no small encouragement having seene projection made, And with the highest asseverations he confirmed unto his death, that he had ocularly undeceavably & frequently beheld it in Bohemia; & to my knowledge, had not an accident prevented, he had not many yeares before his death, retired beyond Sea, & fallen upon the solemne process of the great worke.

Sir if you shall desire a viewe of these bookes of all, I shall find some way to send them, & you may persues of transcribe them, butt I shall entreat the fauor to haue them returned. Mr Stanley gaue mee the honour of a visit some few yeares past & if hee

signified my mind unto you, you might haue received them long agoe. I think my self much honord in your worthy acquaintance & shall be euer rest Your very respectfull freind & Servant Thomas Browne.

April 9, 1659. Diary entry by Ashmole. {MS Ashm. 1507, ff 181}

Thus far I transcribed, out of a MS: lent me by Dr. Browne of Norwich, written with Dr: Arthur Dee's hand, & neatly bound up in Rushian lether. In the begining wherof (before his Epistle to the Reader) he had written thus - 'This Booke I recieved from Mr: Heriot, at Sionhouse, who for many yeares, instructed the Earle of Northumberland in the Mathematicks when he liued in the Towne. Anno 1602 June 6.'

To the end of the Booke was added the Hunting of the Greene Lyon, under the Tyle of - Amen his hunting of the greene Lyon.

Jan. 29, 1672. Letter by Lady Boswell. {MS Ahm. 1788, f. 158}

Mr: Raymond reigned the Paper Office to Sir Joseph Williamson, which occasioned me to aske Sir Joseph (Jan 29, 1672), whether he met with any of them in the Paper Office; he said noe: But he remembers to haue seene there some papers of Dr: Dee's, which passed betweene him & the Archbishop of Cant: touching such things whereof Dr: Dee was then accused.

Sept. 10, 1672. Diary entry by Ashmole. {MS Sloane 3188, ff. 2 - 3}

On the 10th: of the said Sept: Mr: Wale came thether to me againe, & brought his wife with him, from her I received the following account of the preservation of these Bookes, even till they came to my hands, vizt: That her former Husband was one Mr: Jones a Confectioner, who formerly dwelt at the Plow in Lumbard street London, & who, shortly after they were married, tooke here with him into Adle Streete among the Joyners, to by some Houshold stuff, where (at the Corner house) they saw a Chest of Cedar wood, about a yard & a halfe long, whose Lock & Hinges, being of extraordinary

neate worke, invited them to buy it. The Master of the shop told them it had ben parcell of the Goods of Mr. John Waddle Chirurgeon (father to Mr. Tho: Waddle late Serjant Chirurgeon to his now Majestie King Charles the 2d: my intimate Freind) and tis very probable he bought it after Doctor Dee's death, when his goods were exposed to Sale.

Twenty yeares after this (& about 4 yeares before the fatalle Fire of London) she & her said husband occasionally removing this Chest out of its usuall place, thought they heard some loose thing rattle in it, toward the right hand end, under the Box or Till thereof, & by shaking it, were fully satisfied it was so: Hereupon her Husband thrust a peece of Iron into a small Crevise at the bottome of the Chest, & thereupon apperared a private drawer, which being drawne out, therein were found divers Bookes in Manuscript, & Papers, together with a litle Box, & therein a Chaplet of Olive Beades, & a Cross of the same wood, hanging at the end of them.

They made no great matter of these Bookes &c: because they understood them not; which occasioned their Servant Maide to wast about one halfe of them under Pyes & other like uses, which when discovered, they kept the rest more safe.

About two yeares after the discovery of these Bookes, Mr: Jones died, & when the fire of London hapened, though the Chest perished in the Flames, because not easily to be removed, yet the Bookes were taken out & carried with the rest of Mrs: Jones her goods into Moorefields, & being brought safely back, she tooke care to preserve them, and after marrying with the foresaid Mr: Wale, he came to the knowledge of them, & thereupon, with her consent, sent them to me, as I haue before set downe.

Oct 10, 1672 Diary entry of Elias Ashmole. {MS Ashm. 1790, f. 47}

This night I began to consider of the 12 Names of God, being the first of the Book (which I suppose Doctor Dee called Liber Enoch) & found them in the midle lynes of

each of the 4 great Squares in the first Table on the either side about the black Cross.

When I was in bed I conceived the Characters of divine Imposition in the Liber Scientiae Auxilij & Victoriae Terrestris (which formerly I had found extracted from out ye second Table place at the begining of the Booke) by taking the Letters in the Squares about the black Cross of the first Table, (which the seurall Characters traced out) might be a word, which next morning I found to be soe, as for example made Pascomb made Valgare, & these the Names of the parte of the Earth imposed by divine Inspiration.

Oct 11, 1672 Diary entry of Elias Ashmole. {MS Ashm. 1790, f. 47}

The next morning I found the Names of the 24 Elders &c: the comunicators of the knowledge & Judgement of human things were drawne out of the greate Crosses in the midle of each of the Squares, 6 in a square.

That the Names of the 16 good Angells for *Phisick*, were taken from the Crosses & their side Letters in the uppermost left Angles of each of those Squares.

The Names of the 16 good Angells for *Mettals*, out of the Crosses & their side Letters, in the uppermost right Angles of the Squares.

The Names of the 16 good Angells for *Transformation* out of the Crosses & their side Letters in the lowermost left Angle of each of the said Squares.

& the Names of the 16 good Angells for all *the living Creatures of the 4 Elements* out of the Crosses & their side Letters in the lowermost right Angle of the said Squares. [In margin: Elemental Creatures]

The Names of the 16 good Angells for *comixtion of Naturall things* are drawne from the Letters in the first squares of the Great Squares (Omiting the midle Letter) & that the divine name was made by adding the first Letter of the black Cross. [In margin: Conjoyning of Natures]

The Names of the 16 good Angells for *Local Mutation* from the 4 uppermost Letters

of the right angle of the Squares. [In margin: Moving from place to place]

The Names of the 16 Angells for *Mechanicall Arts* from the 4 uppermost Letters in the left lower Angle of the Squares.

And the Names of the 16 Angells for knowing the Secrets from the 4 uppermost letters in the lower right angle of the Squares. [In margin: knowing the Secrets of men]

Oct 26, 1672. Transcription by Elias Ashmole. {MS Sloane 3677, f.5}

Ashmole began to transcribe John Dee's autograph manuscript beginning: Anno 1581: 1582. Mysteriorium Liber Primus Mortlaci. At the bottom of the title-page he noted in cipher: Begun to be transcribed 26 Oct. 3H 45' P.M:1672

Dec 1672. Diary entry by Elias Ashmole. {MS Ashm. 1788, f. 65 - 65}

Doctor Casusabons Booke (of the Relation of Doctor Dees Actions with Spirits) with marginall Notes throughout the Preface, & some other intersperst in the Booke (written with Doctor Causabons owne hand) came after his death into the hand of the Earle of Anglesey, who lent it me in Dec: 1672, & therein I found pind, a Letter from Doctor Bernhard to Doctor Causabon, concerning the said Booke & the Archbishop of Armagh judgment thereon, as also a Testimoniall from Sir John Cotton.

*Note: The note by Sir John Cotton confirmed that the Archbishop of Armagh when he had read the *True Relation* . . . that he did say that it was an excellent book to convince Atheists &c. wish it printed.

Jan 27, 1673. An Account of Dr. Dee by John Aubrey endorsed by Elias Ashmole's hand. {MS Ashm. 1788, ff. 147-8}

Mr Aubreys Account of Doctor Dee which he received from Goodwife Faldo of Mortlack the beginning of January 1673 & deliuered to me the 27 of the same moneth. (Ashmole added some interlineations to Aubrey's text and emendated certain errors therein. Ashmole's additions have been

intalicized by the editor.)

Sir Rob:Cotton dyed 1631, & about 6 or 7 years perhaps before old Mr Witherington told me his Master Sir R.C. sent into the street wher merchant taylers-hall is, for Doctor J: Dees booke of Spirits & the inlayd table belonging to it & some other books & papers. I search't the Registers of

St. Hellen ye great

Doctor Bagshaws ch: without

Bishopsgate

△ St Peter the poore

St Martyn Oatwych

St Benet Finks

Mortlake et non Inveni J. Dee.

I waws now at a Stand and thought to haue sercht the Will-Office, but *Mr. Ashmole advised me to goe to Mortlake*, & there enquiring for some old Native, I was recommended to old goodwife Faldo 80 years old +: she know Doctor Dee & sayes lodged at his howse at Mortlake which adjoyns W. to the howse wher the Tapistry hangings are made and that he dyed about 60 or 68 years since (agitur nunc 1672) and that he lies buried in the Chancell there. and had a stone upon him: That he kept a great many stilles. That he layd a Storme for Sir Everard Digby who lied there. That he entertayned the Polonian (she thinks) Embassador at his howse & dyed not long after: shewd the Eclipse of the sun to him in a darke roome. She beleesus he was towrds 80 aetat. he was quite white. The children dreaded him: because he was counted a Conjuror. This goody Faldo frequented the howse, & one day his daughter & shee beeing negligent lost a Basket of Cloathes. which he J.D. made the thiefe bring again: & had not the power to goe, till he saw him: & gave him good admonitions to take heed how he did the like again. this of her own knowledge. He directed *Robert Bryan his Waterman* who had lost upon mistake a basket of plate to take boat such a day & houre, & he should see the Party (vizt: a Woman) that had it: for she had a basket (of some trifling commodity) like it, which *the Waterman had brought from London instad of the Basket of Plate*. He would not trouble him selfe for those that came to him about

stollen horses &c: id genus: though offered to him severall angells. He told a neighbour, that she laboured under the . . . of an evill neighbour, which was accounted a Witch.

He lies in the middle of the chancell but towards the South side.

He had a daughter married in Sowthwarke to a Flaxdresser whose name I have forgott.

Shee farther sies he lies buried in the chancell as aforesaid between the gravestones of Mr Holt & Mr Myles 2 servants to Queen Elizabeth: whose Incriptions remayne, & that a marble sans ISS was on him on which is remaying 2 or 3 brasse pinnes, which marble is now remoued lower, viz: belowe the stepps of the chancell which evevation was layd flatt in Olivers time by the then minister & that then his stone was removed. He built the Gallery in the church there that her father who was a Carpenter, was the workman that did it.

He dyed within a year if not shortly after the King of Denmarke was here. v. chron:

He did forewarne Q. Eliz. of Doctor Lopez attempt against her majesty, that when the Q. tax't Doctor Lopez, he let the dagger fall out of his sleeves & that he bewrayd his breeches. Doctor Dee told Q. El: he would not haue her putt him to death.

That he used abundance of Egghells in his distallations. He was Ambassador for ye Q. in Poland, shee thinke it was Poland. A mighty good man: a great Peacemaker. if any of the neighbours fell out, he would never let them alone till he had made them friends.

He was talle (or of good stature & slender), wore a black gowne still with long sleeves, with slitts but with Buttons & loopes & tufts. I am Your most affectionate friend & servant J. Aubrey.

The children when they played in the Church would runne to Doctor Dees stone. Within a quarter of a mile of the castle of Malwood in the New forest Hants. N. west, is the Oade which has young leaues & buddes at Christmas. from Absolon Leech of Kingston native of Malwood. & friend of Mr. W. Lilly.

Feb. 11, 1673. Letter from Henry Newcome to Ashmole. {MS Ashm. 1788, ff. 145-6}

Dear Brother. I haue sent you all that I can gather of about Doctor Dee. The first account, is what Mr Hollinworth (in his book of antiquities of Manchester, in his MS in our library) hath said of him. Which I ordered to be writ out uerbatim. Wher you will find that much of his matter is taken out of your notes in Theatrum Chemicum. & I remember well he borrowed my book for this uery purpose, It was with him when you were with mee, at Gausworth, and I then sent for it home, & he afterhad it againe. and I got it not of 10 years after his death.

What he says of marrying a daughter of Pestwich de Hulme, I am apt to thinke will proue a certain mistake. For I am informed by an old man that remembers not Warden Dee, that yet remembers well his son Doctor Dee a Phisician, that lived many years in Manchester & practised there. & he did marry the daughter of Mr Prestwich, whom the party knew uery well, & himself says that once when a young man he was dangerously sick this Doctor Dee gaue him phisick. & they haue soe curreant, that this Doctor Dee the son went after into Russia, and was phisitian to the emperour. The Prestwiches are extinct and gone from Hulme. whether Sir Thomas Prestwich be about court or no I know not. but his brother Mr John Prestwich senior fellow of All Soules in Oxeford I belieue may know something about this. uiz. whether his aunt married thus or no &c. wher her husband & shee dyed &c.

The reason why wee haue so little help from the Colledge here is, that in thes late times all the writeings were taken away. Mr Dugdale told mee of many writeings which he had sorted out belonging hither, and desired the warden & fellowes would send for them. I was turned out, & not of the society, & yet I moued againe & againe not to haue the writeings lost. But they deferred many years, till the fier destroyed them wher they lay at Pauls. And so wee are much in the darke in most things which formerly passed. —If any thing more be to be had, it must be from what some old men

may say. & if it be matereall I shall be sure to transmitt it to you.—This is all at present, but mine & wiues hearty respects to you & my sister. I commit you to God & rest. Your affectionate brother H: Newcome.

Aug 11, 1673. Diary entry by Elias Ashmole. It seems that Ashmole was not satisfied with Aubrey's report and Ashmole went to Mortlake to find out further details. He wrote this entry upon his return. {MS Ashm. 1788, f. 149}

The effect & substance of some discourses I had with Goodwife Faldo now living at Mortlake, who was 12 yeares old when Queen Eliz: dyed; she knew Doctor Dee well, & her mother dwelt neere him, in the same Towne.

Doctor Dee dwelt in a house neere the water side a litle westward from the Church.

The building which Sir Fr: Crane erected for working of Tapestry hangings (& are still employed to that use) were built upon the Ground whereon Doctor Dees laboratory (& Court, & next is the house wherein Doctor Dee dwelt (now inhabited by one Mr Selbury) & further west his Garden.

He went with Goodwife Faldo & her Mother to Rishmond one day, when the King of Denmarke dyed there, that they might see him at Dinner.

He lyes buried in the Chancell of Mortlack Church about the midle yet neerer the South side, betweene the Graves of Mr: Holt & Mr: Myles, who haue Graue stones with Incriptions upon them. There also lay an old Graue stone upon him (the Brass of which had been taken off long before Doctor Dees Buriall) which when Mr Black well (the late Kings Grocer) level'd the Chancell with the Church, was removed lower vizt: to the entrance into the Chancell.

When Doctor Dee lay sick of the sickness whereof he dyed, his maiden daughter Katherine conveyed away his Bookes unknowne to him about a fortnight before he dyed which when he came to understand, it broke his heart.

He was a great Peacemaker among his neighbors insomuch that long after his

death, when any of them fell at varience they would say, They wanted a Peacemaker such as Doctor Dee was.

Mr Secretary Herbert dwelt also then in Mortlack & was an intimate friend of Doctor Dee's: & against the weding of his daughter with Sir William Dorrington (who liv'd to kill his owne Mother) his Lady had sent her plate to London to be new Burnished, which being burnisht was brought in a great Basket to Queene Hill, & left for Robert Bryan, who was also Doctor Dees Waterman (his son is now Waterman at Putney & confirmed this Story to me) This Robert mistaking, tooke with him to Mortlack another Basket fild with Beefes hearts & such stuff, & deliuered it to the Lady Herberts Butler, who opening it, found the mistake. Doctor Dee being applied unto by the said Waterman, He gaue him Dirextions to goe to Wandsworth, wher he found a Woman to whome the Basket belonged unto, that had the Beefes hearts & such stuff, & received from her the Basket of plate, which she had not power to carry home.

The Gallery at the West end of Morlack Church was built by Doctor Dee, & at the south end thereof is cut 1590 Δ .

Doctor Lopez attempted to kill Q: Eliz: in Hampton Court Garden, of which Doctor Dee had before given notice to the Queene.

He also warned her of the poysond Sadle, & desired her to comamnd them to ride first, who gaue it to her.

The Garden overagainst his house (on the other side of the way which is now fenced with a brickwall, was only then pailed: & thither he made the fellow bring back the flasket of Clothes he had stolen thence from his daughter, & stay till morning with it on his Shoulders; when coming to him, after many good admonitions, he let him go: without further punishment. Goodwife Faldo shewed me the place where he stood which was about the midle on that side towards the feilds, & a thing of her owne knowledge.

Barne Elms was the house of Secretary Walsingham, ther afterwards liued Rob: E: of Essex who married his Daughter,

& ther was borne Robert his Son, the Parliaments Generall. Doctor Dee being often there: & welbeloved & respected of all persons of quality thereabout; who very often invited him to their houses, or came to his.

He had 4 or 5 Rooms in his house filld with Bookes.

He shewed Goodwife Faldo & her Mother the Eclips of the sun in one of his Roomes which he had made darke.

He kept a plentifull Table, & a good House.

He went very upright, without a Staff, with his hands behind him, while about home. He was tall, & wore his beard picked, being very white.

Current Events

As usual Gnostic Mass will normally be held on the first Sunday of the month at 7:30 p.m. with one exception. On October second, the Rite of Mercury will be preformed and on the following Sunday Mass will be observed.

October the twelfth the lesser Feast of Crowley will be observed at the Cellar Restaurant at 8 p.m. The Cellar boasts to have exquisite French cuisine and wine. On the nineteenth of October we will be camping out at Turner Falls on the night of the full moon. There the Rite of Luna will be preformed at 9 p.m.

More initiations are in the works, some more Minervals and Firsts in the next couple of months. If you are interested, please contact the Oasis for more information.

The Research Guild is gearing up for finishing the Ebony classes. Again, Thank You Ebony for the tapes and the information. The next series of classes will be on the Tarot with *the Book of Thoth* and Heidrick's notes on the Tarot as the basic study guide. The class will be open discussion. So bring your questions, answers, observations, etc. No experience with Tarot is necessary to attend.

The Winter Solstice will be here before long and plans will be discussed at the next Mass. Feel artistic? Bring your ideas! They will be deeply appreciated. Next year's plans for the Rites will be discussed also.

Congratulations are in order to two of our members. There will be Gnostic Mass Wedding. A date has not be set for the occasion, but will be a wonderful, joyous event.



Love is the law, love under will.

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