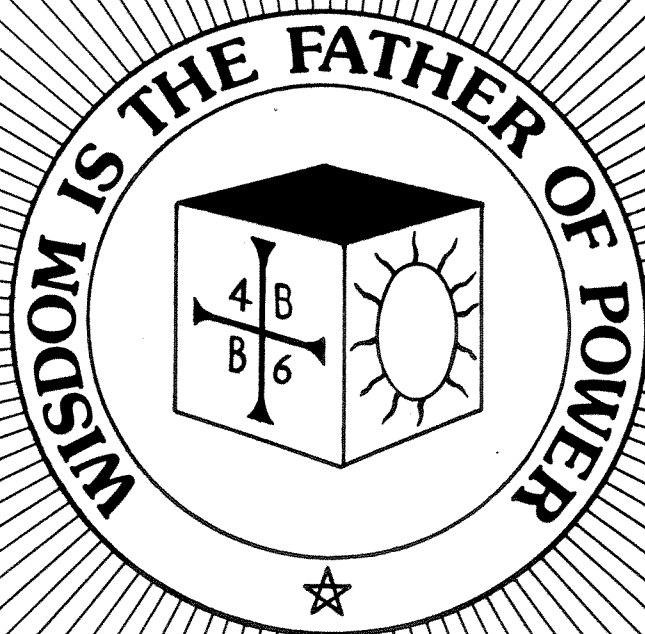


THE MONOLITH



Vol: 2

No. 5

*Official Journal of the
Order of the Cubic Stone*

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The Order of the Cubic Stone welcomes enquiries from serious students of the Western Esoteric Tradition regarding its instruction programmes. For details, write to the address shown on the previous page.

EDITORIAL

Over four years have elapsed since the last appearance of THE MONOLITH (Vol: 2 No: 4, Winter 1978). During this period many landmarks have been established in the history of the Order. We have witnessed several cycles of growth and contraction within the structure of the group. We have seen the advent of constitutions, conventions, practices, ideas, committees and councils. We have also witnessed the demise of most of them. The O.C.S. has never feared change, abandoning or eliminating outmoded and/or conflicting ideas and dogmas, ruthlessly yet justly. If the Tradition is to survive, the old must constantly make way for the new. The influence of Geburah must be brought to bear against the forces of stagnation and inertia—whatever the price—if we are to achieve our objectives. Many have exercised their rights of resignation to escape the self-generated holocaust, but those who have found strength to remain within the Portals of the Order have been made stronger through their determination. We have suffered, but we have learned; let us now evolve, that we may attain Victory.

During the twenty years of its existence the Order has proven a resilient beast, such resilience being born of the quality and perseverance of its membership. The Golden Dawn fell victim to the vice of Malkuth and the snares of the 32nd Path; let us give thanks that The Reaper has been denied a further corpse.

We take this opportunity to extend a warm welcome to our readers, both old and new, and to those who have recently entered the Order via the external grade of Probationer. It is hoped that the contents of this issue will prove of value to all serious practitioners of Western Magic, and will stand as a lasting contribution to the Tradition as a whole.

Once again we are indebted to Mr Gerald Yorke for the loan of important materials included in *Crystal Magic* and for the article by Dr Wynn Westcott; the former containing a valuable facsimile manuscript in the hand of Francis G. Irwin, reproduced in its entirety.

Not least our thanks are due to Charles Cattell, whose artistic skills and ceaseless labours have made this new format issue of THE MONOLITH possible.

Robert Turner (Founder)
Vernal Equinox, 1983

CRYSTAL MAGIC

(From the Gerald Yorke Collection)

The following article is in two parts. Part one comprises a series of short texts copied in 1955 from a manuscript book of extracts in the possession of J. Watkins. The manuscript, in the hand of F. Hockley, dates from the 19th century. The author was a Mason and appears to have known Hockley and Hargrave Jennings.

An account of a very beautiful divining crystal seven inches and seven tenths in circumference and weighing . . . perfectly pellucid, colourless, and without flaw or blemish and probably unique.

Skevington, near Wigan
16. Nov. 1850

To Mr Fred Hockley.

My dear Sir,

The beautiful crystal globe was brought to this country about twelve years ago by the son of the Dutch envoy to the Court of Japan, together with a valuable collection of minerals and curiosities, the produce of that rich and little known country.

This gentleman was introduced to me on his arrival in England by a mutual friend and at my request exhibited the valuable curiosities he brought over in the Gallery of Practical Science where I was then Secretary.

The Crystal Ball with his permission was offered to the Trustees of the British Museum, who declined purchasing it, having already a similar specimen which I think they said had cost the Museum "forty pounds", it being when purchased the only one in the country; but at the period when I offered them the Ball you possess, they said five had found their way here, and they told me in consequence the value of the one I offered would not exceed twenty pounds, in their opinion. This sum my Dutch friend would not accept, considering it far above its real value. Ultimately, before he left England, he presented the Ball to me as a mark of friendship for services rendered during his visit to London; and it was so much valued by our late esteemed friend James Southgate Stevens, that I gave it to him at the final breaking up of the Gallery of Practical Science and am now pleased to hear that it has fallen into your possession where I hope it may long continue, and am Dear Sir,

Yours faithfully,

John Everth.

The following Call for the Crystal was given me on the 10 July, 1834, by my friend Mr James Elliott the Astrologer who received it from Mr John Worsdale, Senr, of Lincoln: the author of *The Celestial Philosophy* 8vo, *Genethliac Astrology* 8vo 1796, *Nativity* 1819; this Call has been used with great success by him, but my friend Mr Elliott who would be his own Seer, but could never obtain any visions, shortly before his death, gave me the Call and also his Crystal; a double convex glass, and was the one referred to in my communication to the *Zoist* published in October 1849. (*Note by copyist "On the Ancient Magical Crystal, and its connection with mesmerism" by Mr Hockley - G. Y.*)

THE DIVINE CALL

Probatum Est F(red) H(ockley)

I humbly desire Thee, O Lord God, my most merciful and loving God, the Giver of all Grace, to permit a Holy Angel of Thine to manifest unto me so much glory in this Crystal Stone (or Glass Receptacle) thus consecrated and charged that I, Thy unworthy servant, may thereby be allowed free access to see in it all those things of which I am desirous of having a perfect and previous knowledge.

O most strong and mighty God without Beginning or End, by Thy clemency and knowledge in all things, I humbly desire Thee to allow a blessed ministering Spirit to make manifest unto me in this Crystal (or Glass) all the desires of my heart so that I may be answered to my satisfaction clearly and fully through Thy worthiness good Lord, who livest and reignest, ever one God, world without end.

O Holy, patient, merciful and great God and to be worshipped, the Lord of all Wisdom, clear and just, I most humbly and heartily desire Thy holiness and clemency to be extended unto me in Thy permitting a blessed Spirit ever before Thy Throne, to show me all that I require to see in this Crystal (or Glass) which I hold in my hand, that I may, by looking into it, be able to ascertain the answers to my questions. I do now therefore, at this time, most humbly request that (here state the wish).

To these most humble Petitions and Enquiries thus made known unto Thee by Thy unworthy servant do Thou, O Lord, permit them to be answered and to my comprehension. I humbly implore of Thee, that by Thy aid I may be enabled to bring this Work to perfection. Amen. Amen. Amen.

Having satisfied yourself in these matters with the Crystal or Glass for that time you are to discontinue looking in it, and then repeat the following:

DISCHARGE

O Almighty and Everlasting God who art blessed for ever more; I, Thy unworthy servant, in being satisfied in what Thou has condescended to manifest to me at this time, do give Thee humble and hearty thanks and implore Thee to open my understanding more and more in these Divine things, the Mystery of Revelations, when I ask them of Thee in future, that I may glorify Thy most Holy Name. Amen. Amen. Amen.

Lieut. Morrison's Call and Discharge:

CHARGE

In the Name of the Holy and Blessed Trinity I entreat Thee Thou Great Almighty Angel, that Thou wouldst be graciously pleased to fulfil the desires of the persons who may enquire of this Crystal this night; and that Thou wouldst show the persons and things desired in a plain and intelligible manner, in this Crystal and without any illusions to cause the Spirit of Man to err, and I further entreat Thee to answer all such questions as may be put and give such counsel and advice as may be to our happiness and the welfare of others, through the administration of Thy Holy Angels and through the mediation of the Angel and the Angel ruling the hour in which it is used. These things I do entreat of Thee in the Name of the ever blessed and Holy Trinity and the gracious Christos.

DISCHARGE

O Thou great and mighty Spirit, inasmuch as Thou camest in peace in the Name of the ever blessed and Holy Trinity, in that Name Thou mayest depart and return to us when we call Thee, in the Name of the Christos to whom every knee doth bow. Fare Thee well Peace be between us through our ever blessed Christos.

N.B. These Calls (Lieut. Morrison's) are to be used only with washen hands and personal purity and great reverence and love towards God. The blanks are to be filled with the name of the *Angel* of the day of the week, viz:

Monday	: <i>Gabriel</i>
Tuesday	: <i>Zamiel</i>
Wednesday	: <i>Raphael</i>
Thursday	: <i>Sachiel</i>
Friday	: <i>Anael</i>
Saturday	: <i>Cassiel</i>
Sunday	: <i>Michael</i>

The Rt. Hon. the Lord Stanhope, his Call. (Approved)

CHARGE

In the Name of Almighty God, in whom we live and move and have our being, I humbly beseech thee whom I now devoutly invoke, that thou wouldst have the goodness, when called by me, to appear in *this Crystal* of which thou art the Spirit, and to allow the appearance *herein* of the other Spirits whom I may call, and kindly assist me with such instructions and advice as may conduce to the welfare of myself and others.

DISCHARGE

I humbly beseech thee to accept my most grateful thanks for thy kindness in answering my enquiries (and for the instruction and advice which I have received from thee) and for having allowed the Spirit (Spirits) whom I have called to appear in *this Crystal* and to grant me his (their) assistance.

I humbly beseech thee to continue thy gracious favour and protection to me by instructing and advising me whenever I devoutly invoke thee in the Name of Almighty God, from whom I received my being, and to whom I am accountable for my actions.

The blanks (in Ld. S's Call) are to be filled in with the name of the Spirit.

A finger is to be placed on the Crystal in reading the words which are in italics, and also in reading the following Exorcism: 'If thou, the Spirit appearing in the Crystal, art evil, depart from hence in the Name of Almighty God'.

Every Spirit should, on its appearance, be exorcised and a Spirit seen for the first time should be exorcised twice.

THE C.A.: A PRAYER AGAINST EVIL SPIRITS

Merciful God, dismiss my enemies, send down the influence of Thy Holy Spirit to dismiss all evil, protect me when the temptations of the power of evil are over me, though (?) known to me as Sin, but above all save me from them when they would lead me into danger without my knowledge or will. Guide and direct me so to seek all Spiritual Knowledge that may be alone for Thy Glorification and the Christos, the Saviour of the World. In the Name of God I dismiss all Evil Spirits.

Circumference of Miss Emily Till's Crystal: 6 inches.

Horoscopes for the following incidents given:

1. Mr Elliott gave me my Glass Receptacle, 10 July, 1834. 2.40 p.m.
 2. Jane Newcombe saw the *first* Vision in my G.R., 9 Oct. '34. 11.30 p.m.
 3. Ellen saw the 2nd Vision in G.R., Sunday, Nov. 1834. 10.45 p.m.
 4. My Glass fell out of my pocket & broke in 2 pieces, 15 Nov. 1834. 9.15 p.m.
 5. Wrote L.J. for another copy of his Call, 12 March 1852. 7.40 p.m. (not an Election).
- Began my MS in the Crystal, 11 Apr. 1849, 8.30 p.m.

CALL

O ye glorious Angels written in this square (Gabriel, Zamael, Raphael, Sachiel, Anael, Cassiel, Michael) be ye my co-adjutors and helpers in the Name and by the Power of the Most High God, the fountain of Wisdom who knoweth our necessities before we ask and our ignorance in asking things in our blindness. We dare not ask, yet we beg to have these things through the Virtue of Thy blessed son the Christos and His Mother. Amen.

And by Alpha and Omega and them that shall come to judge the quick and the dead at the latter Day of Judgement; that when two or three of us are gathered together whatever we ask for in Thy Name, Thou will grant it unto us, as this Glass is held in hand through the merits of the Lord Christos, for he was the 'Truth'. So help me God. Amen.

And if it be on Sunday you may say:

I pray by all the powers written on this paper that the Angel of the Sun, Michael, may have the power to assist me in seeing things of my desire

Other days—say the Name of the correct Angel.

Hockley records his birth, 13 Oct. 1808, 2.20 a.m.

The following note on Barrett's *Magus*:

The above which is an abridgement of the title sufficiently gives the scope of the Work which consists of an unacknowledged compilation from other Authors. In fact, all that is of real value is taken from C. Agrippa & the Clavis or Key to unlock the Mysteries of Rabbi Solomon, and ancient Work on Telesmata of great rarity which only exists in MS of which, however, there are a large number of copies extant. For compiling this book my late friend John Denby, the Occult Bookseller of Catherine St., lent Barrett the whole of the materials, and my friend complained that B. never recompensed him even with a copy. At the sale of Lockington's stock in 18 Mr Denby bought the MS blocks, plates and copyright, which were for several years in my own possession. Barrett, notwithstanding his professorship of Magic, lived and died in poverty.

★★★★★★

The second part of this article comprises a facsimile reproduction of the manuscript *A Practical Form to Work the Crystal* of F.G. Irwin. The following were found loose therein:

CHARGE IN THE CRYSTAL

In the Name of Tetragrammaton, I do hereby adjure, conjure, constrain and command thee, thou Spirit, in the Name of the Father, Son and Holy Ghost, I call and command thee by that Holy Name which was engraven on Solomon's Sceptre, and by the Power, Light and Glory of the Star in the East, by all the power of Heaven and Earth, that thou do come unto this Crystal immediately and show a true and faithful Vision unto of all the things desired to be known! And by the power of Enoch's Prayer, I conjure and command thee in the Name of God, and by all the Planets, that thou do come unto this Crystal, and show unto all the things that are wanted to be known. Amen.

DISCHARGE

Enough! O! And now I wish thee to depart in peace to the state appointed by our God and the Saviour Jesus Christ, until I call of thee again. I thank God for what thou has done unto me at this time. Amen.

N.B. In questions of Marriage, do not charge the Crystal in the hours of Cassiel nor Zamael—Anael is best.

July 29th 1875

Ευχεριστικὸν μαγικόν

Α

1

PRACTICAL FORM

To

Work by the Crystal

"Whosoever ye do in word or deed,
 as all in the name of Our Lord
 Jesus Christ, giving thanks to
 God and the Father
 by him" Col. 3. 17.

2

Our Lord took upon him
 to deliver Man he did not
 achor the Virgin's womb, but took
 upon him our nature, and being very
 God of, very God hath highly exalted it
 having in it triumphed over Death. Hell
 and the powers of, (Darkness, in it he ascend
 ed into the highest Heavens, Angels and
 Authorities and powers being made subject
 unto him. And being made so much better
 than the Angels as he hath by inheritance
 obtained a more excellent name than
 they, that at the Name of Jesus every
 knee should bow of things in Heaven
 and things in earth, and things
 under the earth and that every
 Tongue should confess that
 Jesus Christ is
 Lord

3

to the
 glory of God the
 Father. In him, therefore
 O Lord God and in his most bless
 ed Holy Name I will call upon thee
 and thou shalt hear me, as having ob
 tained an Interest, Fellowship, and
 Communion with Him by the washing of
 Regeneration and renewing of, the Holy
 Ghost who is the Lord and giver of Life,
 having obtained I say this precious Faith, Hope
 Trust, and Confidence in Him, I will in
 his most blessed Holy Name call upon
 thy holy Angels who are ministering Spi
 rits sent forth to minister unto all those
 that shall be heirs of Salvation, and
 by thy most gracious Leave and as
 sistance they shall cheerfully and
 willingly obey and min
 ister unto me.

4
 O Lord, in my Crystal, ^{even now;}
 in this present hour wherein
 I do call upon them. Behold
 O Lord when I do call upon them
 in His most blessed, holy name and
 in thy most holy presence let it be unto
 me as unto the servant of the most High
 God, a true Disciple and, humble follower
 of thy Son Jesus Christ—Our Lord, and let it
 be unto me also according to my Faith, Hope
 Trust and Confidence in Him. who hath
 said, All things whatsoever ye shall ask
 in prayer believing, ye shall receive and
 nothing shall be impossible to him that
 believeth, so grant now unto me
 most merciful and gracious
 Lord God Almighty, who
 now believing ask
 in

5
 The Name
 of thy Son Jesus Christ
 and thy most blessed
 and holy Angels to now descend
 in my Crystal and by a clear
 plain and intelligible Vision make
 known unto me such things as I desire
 to be informed of and to know, so far
 as I shall not transgress the bounds of
 Divine Mercy and Goodness in requesting
 unlawful Knowledge—Grant unto me thy
 Servant O Lord God Almighty an Answer
 of Peace to these my humble petitions
 Desires and Requests now I call
 upon thee in the Name of thy
 Son Jesus Christ our most blessed
 Lord and Saviour. Amen.
 Then repeat the fol-
 lowing

6
 INTRODUCTORY CALL & EVACUATIONS
 In the Name
 of Our Lord Jesus Christ giv-
 ing thanks to God and the
 Father by Him, I do now for my
 strength and power, call the prin-
 cipal names of God, Jehovah. Yod Tetra-
grammaton. Tetragrammaton Elohim. El-
Elohim Elyon. Elohim Sabaoth. Adonai.
Adonai Melech. O great and most-high God.
 honoured be thy name, world without end
 and Amen. O wise, pure, and just God,
 of divine Clemency, I beseech thee most-
 holy Father, that this day I may perfectly
 accomplish my petition. Work and Labor
 for the Honor and glory of thy holy
 Name, who liveth and reigneth
 world without end. Amen.
 O God, strong mighty
 and

powerful,
 from everlasting to everlast-
 ing grant that this day I bring
 to effect - that which I do desire
 through thy Lord
 Almighty and most merciful
 God, hear my Prayers, and grant
 my Petitions for Jesus Christ's sake. Amen.

The Consecration Prayer.

O God who art the Author of all good
 things strengthen I do now most humbly
 beseech thee, this thy poor humble un-
 worthy servant - that he may al-
 ways stand fast without
 fear throughout

this dealing
 and work. Enlighten I
 do now most humbly beseech
 thee O Lord the dark Understand-
 ing of this thy servant so that his
 Spiritual Eyes may be opened to see
 and know thy blessed holy Angelic Spirits
 descending in this Crystal, in this same
 hour wherein I do call them. - And thou
 O inanimate Creature of God, be sanc-
 tified, consecrated, and blessed to this
 purpose, that no evil Spirit may ever
 at any Time appear in thee. - But
 do give and grant unto this
 thy servant O Lord the
 power of seeing
 and

A further INTRODUCTORY CALL
 discerning any
 one of thy most holy
 Angels in this said Crystal
 whenever I do call them in thy
 most blessed holy Name and pre-
 sence; grant unto us all these great
 Blessings, O Lord, now I call upon thee
 in thy most blessed holy Name and
 for the sake of Jesus Christ - our most
 blessed Lord and Saviour. Amen.

A Further Introductory Call.

In the Name of our Lord Jesus
 Christ, giving thanks unto God
 and the Father by him,
 I do call ye Ten Or-
 ders

10 of the Blessed,
Seraphim, Cherubim,
Thrones, Dominations, Powers,
Virtues, Principalties, Archangels,
Angels, Blessed Souls. - Also ye
Angels ruling. Meratton, Jophiel, Zaph
kiel, Zadkiel, Samael, Raphael, Daniel,
Michael, Gabriel, also ye Twelve Angels
ruling over the twelve Signs, Malchidi
el, Asmodeel, Anbriel, Muriel, Ver-
chiel, Hamatiel, Touriel, Barbiel,
Adnachiell, Hanabel, Lyabriel,
Barchiel. also ye seven
angels that stand
in the

presence,
of God, Michael,
Lyabriel, Samael, Raphael,
Sachiel, Uriel, Zadkiel, also
ye four Angels ruling the four Corn-
ers of the world, Michael, Gabriel,
Raphael, and Uriel, - also, ye Four
Rulers of the Elements, Seraph, Cherub,
Tharsis, Ariel - Be ye all Aiders,
Helpers and Forwarders of my De-
sires by the Throne of, Adonai,
Adonai, Adonai, by Hagios
Theos, Ischyros, Athanatos,
Paracletos, Alpha and
Omega,

12 and by these
three secret Agla.
On. Tetragrammaton; that
this Day I may accomplish that
which I do desire, to the Glory and
Honour of his Divine Majesty, who
liveth and reigneth world without
end. Amen.

Call or Invocation.
In the Name of our Lord Jesus
Christ, giving Thanks unto God
and the Father by him,
I do now call
thee

Thou
 Angel or Spirit (here
 mention his name) by
 Him who spoke the word and
 it was done, and who is the Be-
 ginning and the End; the Alpha and
 Omega, the First and the Last, and by
 the Creation of the world and by the
 last Judgment - that thou (name the
 Angel) appear here unto (name
 the person) visible in this Crystal
 and by Virtue of the Holy Bible
 on which it is placed that
 thou shalt - truly in
 form)

13

and shew
 unto us true Visions
 of (name the Particulars)
 in this Crystal, according to our
 desire without any Guile, Craft, or
 Equivocation whatsoever. I now com-
 mand thee quickly to do by Virtue
 of Our Lord Jesus Christ who shall come
 to judge the quick and the dead and
 the world by Fire. Amen. Also, I
 do now Call and Command thee
 (name the Angel) by the
 Sacrament of Christ's pre-
 cious Body and
 Blood.

14

by his
 Miracles, by the Son,
 by the Earth, and by all
 things above and under the
 Earth, and by all their Virtues,
 by the seven Planets, by the Seven
 Angels which stand in the presence
 of God, and by all the Holy and
 great Names of God. Tetragramma
ton. El. Ousem. Father. Son.
and Holy Ghost. Adonai. Elohim
Elohe. Teboath Elion. Eoechie.
Jah. Joth. Sadaï. Afa.
Jesus Christ, Lord God
Most High.

15

16 -- and by all the names of God which are holy and blessed for evermore, and by all their virtues, and by the Circumcision, Baptism, Cross, Passion, Death, Resurrection and Ascension of Jesus Christ who is our blessed Lord and Redeemer, at whose most holy name the Devils do tremble, and by his most-blessed holy names Emmanuel, Messiah Jesus Christ, and by all the good and most-blessed holy names of the ever-blessed Trinity Father Son and

Holy Ghost
 in writing, that thou (name the Angel) whom I do now call do now appear unto (name the person) in this Crystal visible, and most fully shew unto us true vision of (name the Particulars) this I now propose unto thee through Jesus Christ our blessed Lord and Saviour. Amen.
 (In case the Spirits do not readily appear, say as follows)
 In the Name of Our Lord Jesus Christ giving thanks to God and the Father by Him, I do desire

18 thee thou strong and mighty Angel (here name him) that if it be the Divine Will of Him who is called Tetragrammaton. El. Usim. Father Son and Holy Ghost. Adonai. Elohim. Elohe. Tebaoth. Elion. Escerchie. Jah. Jeth. Sadai. Aglai Jesus Christ Lord God most High. that thou take upon thee some shape as best becometh thy celestial nature, and appear to us visibly here in this Crystal, and answer our demands, in as far as

we do not transgress the bounds of Divine Mercy and Goodness by requesting unlawful Knowledge, and that thou wilt graciously show unto us what things are profitable for us to know and to do, to the glory and honour of his divine Majesty, who liveth and Reigneth world without end. Amen. (Then say the following sentences and repeat the Call) Lord thy will be done on Earth as it is in

19

Heaven. - Make clean our hearts within us, and take not thy Holy Spirit from us. - O Lord in thy Name, I have called him, suffer him to administer unto us, and grant that all things may work together for our good and thy honour and glory to whom even God, the Father Son and Holy Ghost, be ascribed all might, majesty, and Dominion. Amen.

20

THANKSGIVING.

O Lord I do now return unto thee my most humble and sincere Praise and Thanksgiving, for the hearing and answering of thine my most humble prayer, and I do now most humbly and sincerely praise and thank thee for having permitted thy Holy Angels and ministering Spirits to appear unto (name the Person), which I by thy most gracious Leave, and

21

Assistance
 will now proceed to
 interrogate for my further
 Instruction and Benefit through
 Jesus Christ our Lord. Amen.

22

L I C E N S E .

Thou great and mighty Spirit, inas-
 much as thou camest in peace and
 in the Name of our ever blessed
 Lord and Saviour, so in this
 Name thou mayest depart
 and Return to us
 when

I call
 thee in his Name to
 whom every knee doth bow
 down. - Farewell Michael, peace
 be between us through our Lord
 Jesus Christ. Amen.

23

Invocaciones illae quibus La-
 tine reddita, in Usum
 Linguae Latinae peri-
 torum.

Invocatio Prima,
 In Nomine Jesu Christi
 Domini nostri,

24

Deus et
 Patri per eam Gra-
 tias agens, Ego pro vir-
 tibus Dei Nomina haec decem
 praecipua nunc invoco. - Jehovah
 Jod. Tetragrammaton, Tetragrammaton
 Elohim. El. Elohim Elyon. Eloha,
 Tetragrammaton Sabaoth. Elohim.
 Sabaoth. Suda. Adonai Melech.
 Etiam nos Beatorum decem Ordines
 invoco, Seraphim, Cherubim, Solia
 Dominatus, Potestates, Virtutes,
 Principatus, Archangelos,
 Angelos, Beatos Ani-
 mos. - Etiam

vos omnes
 Angelos administrantes
 invoco. Merakion, Jophiel,
Zaphkiel, Toadkiel, Camael,
Raphael, Haniel, Michael, Gabriel.
 Etiam vos Angelos septem qui in Dei
 Conspectu intimo adstant, Michael,
Gabriel, Samael, Raphael, Sachiel,
Mriel, Cassiel. - Etiam vos Angelos
 duodecim Constellationibus duode-
 cim imperantes, Malchidiel,
Asmodeel, Ambriel,
Muriel, Merchiel,
Hamaeliel, Louiel.

25

Barbiel, Adna-
chiel, Harael, Gabriel.
Barchiel. - Vos quoque An-
 gelos quatuor Mundi partibus
 quatuor regentes, Michael, Gabriel,
Raphael, et Mriel. - Postremo vero
 vos quatuor Elementorum Moderato-
 res invoco, Seraph, Cherub, Tharais,
Ariel. - Vos omnes Angeli su-
 pradicti Potestates et virtutes,
 Adjutores mei estote, et
 omnibus meis con-
 ciliis.

26

et Inceptis
 favete, per Sedem et
Solum, Adonai, Adonai,
Adonai, per Theos, Hagios,
Ischyros, Aphanatos, Paracletos,
Alpha et Omega, per haec quoque
 Nomina tua secreta Agla, Om,
Tetragrammaton. ut haec die, in
 Hora isthac, voti omnis mei
 compos sim, ad Gloriam
 et Honorem Majestatis
suae divinae, qui
 vivit-

27

et regnat
in Saeculis Saeculorum.
Amen.

Invocatio secunda.

28 In Nomine Domini nostri
Jesu Christi Deo patri per eum
spatias agens, Ego te Angelum
vel Spiritum (hic Angelum)
nomina) nunc invoco per
eum qui Verbum elocutus
et factum est.
qui

et principium
et Finis Alpha et Ome
ga, primus et Ultimus;
per Creationem Mundi et Judi-
cium finale, ut tu (hic Spiritum
nomina) in Gemma hac crystallina
ad (personam nomina) clarif
sime appareas; et per Biblic
sacrae Vim, super quam nunc
ipsa ^{illa} est. ut tu nobis
visiones veras; in hac
Gemma ipsa

29 crystallina ex-
hibeas eaque bona Fide
nobis, patefacias, qua ex te
a nobis postulabuntur, ad Notum
nostrium, absque fraude ullâ aut dolo;
Quod jam ego te nunc facere jubeo,
per ejus Vim qui veniet ad vivos
et mortuos judicandum, et Mun-
dum per Ignem. Amen.
Quinctiam Ego te (Spiritum
nomina) invoco et tibi
jubeo, per

Sacramentum
 Christi Corporis, per
 eius miracula, per mare, per
 Terram, per omnia hinc supra-
 tum infra Terram, et per omnes
 eorum Vin et potestatem; per
 Septem Planetas, per septem Angelas ³¹
 qui coram Deo perpetuis adstant,
 atque per omnia sacra et mag-
 na Nomina Dei. Tetragram-
 maton, Q. D. S. M. P. A. T. R. E. M.
F. I. L. I. U. M. E. T. S. P. I. R. I. T. U. M.
S. A. N. C. T. U. M.

Adonai. Elohim.
Elohe. Lebah. Elion. Escerchie
Jah. Josh. Sadai. Aqla. Jesum
Christum Dominum (Deum Altissi-
mum); atque per omnia alia Dei
Nomina), que sacra sunt et beata
in sempiternum, et per omnem eorum
Vim et Virtutem, et per Circumcisionem
Baptismum, Crucem, ^{in prole} Infancia,
Mortem, Resurrectionem, et Ascen-
sus Jesu Christi Domini nostri
et Servatoris beatissimi,
ad cuius

Nomen sanctissi-
 mum, Diaboli trepidant;
 et per eius Nomina beatissi-
 ma Emmanuel. Messiah. Jesum
Christum, et per omnia Nomina
bona et beatissima Sacrosanctae Trin-
itatis, Patrem. Filium et Spiritum
Sanctum, ut tu (Spiritus nomina)
quem ego nunc invoco, jam nunc,
in hac Gemma crystallina, ad
(personam Nomina) appareas,
ita ut oculis eius percipi possis,
et nobis Visiones verissimas,
horum omnium que no-
bis licet noscere
et

intelligere,
 clarissime patefacias,
 et nos certiores factas de om-
 nibus quae sunt tibi proponen-
 da per Iesum Christum, Dominum
 nostrum et Servatorem beatissimum.
 Amen.

"Non nobis Domine, non nobis, sed nomine tuo da gloriam!"

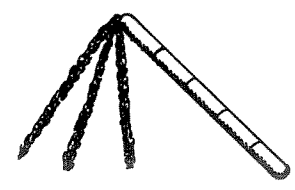
Ps

34



THE LADANESTERION

The Ladanesterion—commonly misnamed 'the Flail'—links Osiris with a earlier deity ANZETY, god of goatherds. This implement, with its cords of plaited hair, was trailed through bushes which exuded the aromatic gum ladanum; hence the pharoah's 'matted goat beard'!



from an Initiate's Notebook



COSMIC ARCHITECTURE AND THE MASS

by

H. T. HOWARD

The Law of Order—one of the Seven Cosmic Laws—results in what is known as Cosmic Architecture. The clearest systematic representation of Cosmic Architecture is the Qabalistic Tree of Life. There are also other presentations: the ground plan of the visionary Temple of Ezekiel, the twenty-two Major Keys of the Tarot, and the eight trigrams of Fu Hsi, whose sixty-four combinations form the basis of the *Book of Changes*.

Now the degrees of spiritual enlightenment conform to a cosmic pattern. The Seven Sacraments of the Church also conform to a cosmic pattern. On this basis we may state that the degree whereby the Personality and the Soul are linked together in a permanent conscious relationship belongs to the sixth Sephirah: Tiphareth. At that stage, the Veil of the Temple of the Soul is rent in twain from top to bottom, giving access to the Personality. The Sacrament of the Mass also belongs to Tiphareth. There is, therefore, a mystical relationship between the two.

By bread the body is sustained; but wine is a symbol of inspiration. Thus the Elevation of the Host after the Consecration seems to speak eloquently of the refining of the Personality until at last it is fit to receive the light of the Soul. The Elevation of the Chalice then seems to speak eloquently of the dominion of the Soul over the external life of the enlightened man.

This corresponds to the XIV Key of the Tarot—the Two Urns. In it the Angel pours the water from one urn (said to be of gold) into the other urn (said to be of silver).

The Second Person of the Trinity is that Persona or mask of the Godhead which is manifested in the Soul, belonging to Tiphareth, and is symbolised by Jesus, Osiris, Baldur and similar figures. This it is which “came down from heaven”, the heaven of the Soul, to redeem the Personality by an act of transmutation or ‘sacrifice’, and atone it with the Soul.

Therefore on the ground plan of the Temple of Ezekiel, which is contained in a square whose sides are 500 cubits (about 350 yards), Tiphareth is represented by the great Altar of Sacrifice in the exact centre. The Altar comprised four square stages. The lowest stage, forming the base, was a square on a side of 18 cubits, and the overall height of the Altar was 11 cubits. Now 18 is the numerical value of יח (Chi), Life, and 11 is the numerical value of the word חג (Chag), Festival or Feast. The Altar therefore signified a life-giving feast, such as is provided by the Mass. The topmost stage of the Altar, whose surface was the Altar hearth, measured 12 x 12 cubits, signifying that the whole field of human endeavour was to be purified.

The myth of the Virgin Birth, following the Divine Fecundation, was clearly derived by the early Christians from the Hellenistic Society of the Roman Empire in which they lived, in which such pagan ideas were common. For example, in the classical myth, Danaë, imprisoned in the brazen tower open to the sky, was fertilised by Zeus by means of a shower of gold (cf. the XIX Key of the Tarot), and Perseus was born to her as a result.

In the Christian form of the myth, the Virgin was fertilised by the Third Person

of the Trinity, which is that Persona or mask of the Godhead made manifest in the Personality. In other words, the Personality fertilised by the Holy Ghost can bring to birth the 'Christ within', which is the Second Persona—Light of the Soul.

The dogma of the Assumption of the Blessed Virgin into heaven indicates the related natures of Tiphareth and Chockmah. For in the most abstract sense, the Divine Fecundator and the Virgin are the creative and receptive powers of the universe. On the Tree of Life, as Chockmah and Binah, they have direct links with Tiphareth by the paths of He and Zain. In the Mass they are reflected as the consecrated Wine and Bread.

The Virgin—as Binah—is represented as human simply to emphasise the form side of that Sefirah, as distinct from the force side of Chockmah.

C. W. Leadbeater, in his book *The Science of the Sacraments*, described the appearance presented to clairvoyant sight by the change in the consecrated elements, called 'transubstantiation' by the Theologians. He found that in order to effect this change, the priest must be within the line of the Apostolic Succession and be validly consecrated. (The validity of Anglican Orders conveyed by means of the defective rite of the 1662 Prayer Book is extremely doubtful.)

Leadbeater also found that transubstantiation is linked with the active phase of the sun's apparent daily journey round the sky, which ends at noon. He indicates that a Mass performed in the evening would not result in this change.

He does not go on to explain the anomaly of a rite intended to be performed in the morning having its alleged institution taking place in the evening. It might, therefore, be worth considering that Jesus did not actually institute the rite, but took an already existing rite and modified it to suit the needs of the sect he founded. Did he take a rite which could only effectively be performed by Initiates, and modify it so that in future it could effectively be performed by priests ordained by the imposition of hands, and standing in the line of Apostolic Succession derived from himself? At this point in the enquiry we should focus our attention on the shadowy and mysterious figure of Melchizedek.

"And Melchizedek king of Salem brought forth bread and wine; and he was priest of God Most High (El Elyon).

"And he blessed him, and said, Blessed be Abram of God Most High, possessor of heaven and earth." (*Genesis XIV, 18-19*)

"The Lord (JHVH) hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." (*Psalms CX, 4*)

From the Genesis text it is quite clear that Melchizedek brought forth materials for a ritual, and it is reasonable to suppose that the ritual was a form of the Mass. From the Psalm we learn that he was a "priest for ever". Now a priest for ever is simply an Initiate Priest, because his Attainment is proof against all subsequent rebirths and deaths.

It is true, of course, that Psalm CX can be taken in a Messianic sense. The author of the *Epistle to the Hebrews*, taking it in this sense, labours hard to apply it to Jesus, whom he calls "Christ", and obviously regards as the Messiah of Israel. In suggesting that Jesus is a "priest for ever" he forgets that any man blemished by holes in his hands, in his feet and in his side (John XX, 27) would be barred from the Priesthood *by law* (Leviticus XXI, 17). And Jesus *did* claim to have come "to fulfil the Law"

To return to Melchizedek, the phrase "possessor of heaven and earth" reminds us strongly of the Tersanctus of the Mass:

"Holy, Holy, Holy! Lord God Almighty!
Heaven and earth are full of thy glory" etc.

Leadbeater admits that the words are ancient, and refers us to Isaiah VI, 3:

“Holy, holy, holy is the LORD of hosts:
the whole earth is full of his glory.”

Now Melchizedek means ‘king of righteousness’ and Salem means ‘peace’. In Psalm LXXXV, 10, we read:

“Mercy and truth are met together:
Righteousness and *peace* have kissed each other.”

And the Psalmist goes on to say:

“Truth springs out of the earth;
And righteousness hath looked down from heaven.”

Hence again we have the Initiatory symbol of the Mass. Righteousness as the Sun looks down from the Heaven of the Soul, to shed its live-giving rays upon the Flower of the Personality growing up out of the Earth, which is the physical body. Does it not look as if here we have a deliberate reference to the Mass of Melchizedek?

Jesus was firmly and sincerely convinced that he was the Messiaich of Israel, and was accepted by his original Jewish followers on that basis. He knew the scriptures thoroughly. So at his last entry into Jerusalem as a free man, he deliberately arranged for an ass to be available for him to ride upon, in order to fulfil the words of Zechariah IX, 9: “Behold thy king cometh unto thee: he is just and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass.” Jesus would know that in Genesis XIV, 18, it is written: “And Melchizedek king of Salem brought forth bread and wine: and he was priest of God Most High.” He would also know that in Psalm CX, 4, it is written: “The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.” So at the Last Supper he deliberately took an ancient ritual and modified it in such a way as to give the impression that he himself was “a priest for ever”, having evidently taken the text to be a Messianic prophecy.

The late Dion Fortune, founding Head of the Society of the Inner Light, left it on record that the Apostolic Succession was offered to her Order. It was refused on the grounds that ‘they preferred to form their own contacts’.

This seems to open up a fascinating possibility. Could bread and wine be consecrated in such a way as to form channels of grace for God Most High—whom Abram equates with the Tetragrammaton itself (Genesis XIV, 22)—without the aid of Jesus? Would it not be possible for an Initiate or group of Initiates to recover the ritual of the Mass of Melchizedek and—operating within this more ancient dispensation—to achieve valid celebrations? This would eliminate the anthropomorphic overtones of the Christian Mass as expressed in the distasteful phraseology and the crude visions of medieval tradition. It would also provide a valid Mass for those who cannot accept the traditional Christology of the Church.

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MAGIC: DOES IT EXIST?

by

W. WYNN WESTCOTT

(From the Gerald Yorke Collection)

The word magic has many meanings in our own day, and there can be no doubt that very various opinions have been held throughout the past centuries and in different countries, as to what powers, causes and effects should be called magical, and as to who, if any, have been true magicians.

The word magic and magus appear to have come down to us from the Greek language, which adopted the title of MAGOS from the civilisation of the Medes and Persians, with whom the root word meant 'august' or 'reverend', and so was applied to the priest of the Zoroastrian cult, or perhaps only to some special grades of that priesthood. In the Medic and Persian states the priests performed the temple worship, and were also professional diviners, astrologers and wonder workers. Zoroaster, the great teacher of these ancient nations, lived about 600 B.C.; he compiled the *Zend-Avesta*, a sacred volume which recognised Ormuzd as the great good God of the world, and taught that a great deity, Ahrimanes, presided over the evil spirits, which exerted wicked influences over the lives of men. Zoroaster is said to have arranged the priests of his cult in three classes: Herbeds, or disciples; Mobeds, or priests; and Dester Mobeds, or magi. These latter were admitted to their high rank only after solemn initiatory ceremonies; they were always clothed in white garments and lived entirely on a vegetarian diet. The religion of the Parsees is considered to be an off-shoot of the Zoroastrian worship.

There can be no doubt that these magi were deemed by Medic kings, princes and people to be possessed of supernatural powers, and they received many privileges. There was a universal belief that the magi were in special communion with the divine powers, the gods of the national faith, that they did perform wonders by divine help, and could guide worshippers to health and success. There is of course, today, a great disinclination to believe that these magi, or the priests of any faith, ancient or modern, were able to do any supernatural acts, and many are inclined to think that all the wonders alleged to have been performed by them were due to abuse of authority, to glamour, or to chicanery; or, alternatively, that the wonders were merely legendary tales founded upon a love of the marvellous, which was so characteristic of the Eastern races.

From the Asiatic nations, from Assyria, Babylon, Persia, and Chaldea, the name and fame of the magi spread to Greek civilisation, carried there no doubt by the migration of the armed hosts which overran the Greek states under Xerxes, about 580 B.C., and from Greece the stories of magical arts came to Rome. The same legends of supernatural power also reached the Roman civilisation through Egypt, which for many centuries before the Christian era possessed a vast system of religious culture practised in hundreds of temples in the cities along the river Nile. In Egypt, especially, the priesthood was closely allied to the reigning Pharaohs, who governed the nation; these priest-kings ruled by military force and religious awe in combination.

If a comparison may be made, it would seem that the Chaldean magi were more concerned with policy and the earthly concerns of the faithful; while the Egyptian priests and magicians devoted their knowledge especially to the well-being of the soul after death; prayers and incantations in great numbers are still extant, all concerned with the salvation of the faithful, and these prayers in hieroglyphic manuscripts were customarily buried with the dead. They were also famous for their

success in the magical art of divining by dreams.

In the Chaldean state religion the prayers and magical recitations which have come down to us are chiefly concerned with banishing and coercing evil demons, who were considered to be inimical to the health and prosperity of the living, although they also claimed to be able to raise and converse with the spirits of the dead.

In the histories of Greece and Rome we do not read much of wonder-working priests, nor of incantations by ritual to secure supernatural results, but the priests and oracles were chiefly concerned with divinations of political import and of the future results of actions in common life and business.

The northern barbarians, Goths and Vandals, and the later Celtic races which overran the ancient civilisations of Rome and of Southern Europe, possessed a religion quite apart from the cults already mentioned. They had a tribe of divinities of their own, of whom but little is now known, but the Druids are supposed to have been priests of an off-shoot from this form of worship, and the faiths represented by the sagas of the northmen, whose chief gods were perhaps Odin or Wotan and Thor with Freya, are closely related to the ancient religions of the barbarians of northern Europe.

In ancient Judea, before the era of Jesus, we find in the Old Testament records that there were soothsayers, witches and diviners in addition to the recognised national prophets, who were not always priests. We remember the story of the Witch of Endor, who was said to have raised up the soul of the deceased prophet Samuel at the request of King Saul. Both Joseph and Moses, when in Egypt, performed wonders before the Pharaohs, and Daniel at a later period was famous as one who could correctly explain the meaning of dreams by his magical, if not divine, faculties.

In the Palestine of New Testament times, we know that professors of magical arts existed and flourished. We read especially of the three magi who received occult knowledge from a notable star of the birth of Jesus, and also Simon Magus, a learned Samaritan, who was believed by the people to practise magical arts, especially to be able to produce dreams by means of demons. We read also of Elymas the sorcerer, of the sons of Sceva of Ephesus and of a damsel of Philippi who was a soothsayer. The Rev. G. Boutell remarks that men who performed works of magic were frequently to be met with in the Roman provinces about that period.

Among the Kabalistic rabbis of the Middle Ages there was a firm belief in the performance of wonders by the use of divine and angelic words of power, such as the Tetragrammaton and the Schemhamphorasch.

In India, and specially among the Hindoos, there have been at all periods fakirs and others who performed curious and unexplained exhibitions of an apparently miraculous character; how far these wonders have been due to sleight of hand, or to fraud, or to glamour, or to the use of alleged elemental or spiritual invisible beings, as the fakirs generally allege, seems to be still quite undecided. I refer to such wonders as the growth of the mango plant, the disappearance of a boy up a rope thrown into the air, and the survival unharmed of fakirs buried in the ground for weeks. An unexplained wonder of India is also the rapidity of the transmission of news, before the days of telegraph. Many old Indian army officers were fully convinced of the need of magic to explain the phenomenon.

Among almost all barbarian races, whether Asiatic, African or American, we find claims made to the possession of supernatural powers by witch doctors, and a general belief by the natives in the reality of such pretensions. Many travellers have left records of their surprise and inability to comprehend or explain the wonders they have seen performed by these uncivilised professors of magic.

In one encyclopaedia we read that magic is the supposed supernatural art of controlling the actions of spiritual or superhuman beings. In another place, we read that magic is the art of producing effects contrary to the laws of nature.

At the present day we are generally agreed that Nature has definite laws and modes of evolution, and that no-one can trespass upon them; but we must remember that the ancients did not look upon Nature in this manner. Many of the older nations considered Nature to be animated by moods and fancies as men are, and that man could affect Nature, and that unseen beings, both higher and lower than man, were constantly affecting natural processes. The stories of the Greek mythology and such works as the *Metamorphoses* of Ovid are full of tales of unnatural events and incidents brought about by the wilfulness or anger of gods, goddesses and elemental spirits, who were alleged to change men into trees and animals at will.

In our centuries of post-Christian European life, we have not found magical arts to be at all prominent. The Roman Catholic Church has from time to time exhibited miraculous occurrences of healing and the appearances of Mary the Holy Virgin, but these have been generally spontaneous and not the results of personal magical actions by priests.

Then we have more or less legendary accounts of alchemic supernatural changing of lead and silver into gold; wonderful results of modes of divination such as the prophecy of the Fire of London by Lilly, the astrologer, and the prophetic verses of Mother Shipton, who foretold the suppression of the monasteries, the fires for heretics, and the execution of Mary Queen of Scots. We read also of the marvels attributed to such notable personalities as the Comte de St-Germain. Lastly, we may mention mediaeval witchcraft, the reality and occult power of which were fully believed in by many eminent men of those times.

These curious narratives bring us down to the second half of the last century, when there was a revival of supernatural arts and knowledge expressing itself chiefly in the so-called spiritualism, which allied itself to physical manifestations, such as table-turning, levitation, spirit-writing, and the alleged materialisations of dead persons. These more or less magical arts and experiences are still being performed, and the spirits of deceased persons are supposed to be the active agencies.

In our consideration of the reality of the magical occurrences of the past and of today, I propose that we omit from our view the delicate and controversial subject of the miracles related by the Apostles as having been performed by Jesus. To the Christian, who believes in the Divinity of this Great Messenger to the Jews and Gentiles, his supernatural works can afford no difficulty, and all others may find subject matter of magic amply sufficient for our purpose without including the New Testament in our present subject.

Having made this brief retrospect of magic, we may consider our present-day attitude to the subject. We are all more or less educated, and more or less familiar with the elements of modern science and the capabilities of machinery, optical instruments, magnetic needles, electric currents, and chemical apparatus, and so are capable of deciding, with some approach of accuracy, what man can now do naturally without the help of gods, angels, and devils, or of elemental beings.

Our familiarity with music halls has taught us what wonderful things can be done by sleight of hand, by simple forms of mechanism, by the arrangement of mirrors, and by the use of confederates.

Exhibitions of the recently evolved knowledge of the peculiar results obtainable by hypnotism have shown us that many curious personal experiences can be caused without calling up unseen beings or elements.

Do all these considerations lead us to say that magic can only mean the performance of acts beyond the power of ordinary people; acts that the onlooker

cannot understand, but that the performer can understand and can perform by superior human knowledge; in fact, that the supernatural is only super-normal? We agree that we may see a man do many things we cannot explain, and at times which he himself cannot explain.

I think we must agree that the old authors have narrated many miracles which our modern science cannot explain and cannot repeat. Can any scientist now imitate the acts of Moses and of Jannes and Jambres? Can one be found who can throw down a rod and it shall become a serpent? I trow not. Is the narrative a lie or a parable? Or was it a miracle of God? Or was it the result of beings, powers, or forces not on the human plane of evolution? This last is the mystical explanation. Shall we, as students of occult science, consent to believe the ancient and mediaeval doctrine that around us, unseen and unperceived by any sense, there exist other orders of beings related to nature, the elements, the planets and what-not else? Must we conceive these forces or beings as conscious of us men—some favourable, some hostile, some of whom we may by art supplicate, and some coerce to assist us? Call them as of old fauns, sylphs, undines, gnomes, or by any other title—deos or demons.

Modern science cannot help us with forces you cannot measure, and bodies you cannot weigh. We moderns claim the right to disbelieve everything we cannot have demonstrated to us, and perhaps we are right. The point is, that there always have been and there still are persons whom we find to declare that they possess personal evidence of the existence and the powers of extra-human and extra-animal beings. Some such persons consider these invisible beings to be Nature spirits, others call them Shells of the Dead. As to the dead, where are they so soon after death? Who can say? The Churches differ in teaching: some clergy will say the soul of the dead man is in Hell or in Heaven, some say in an intermediate Purgatory. Others say it has left our sphere and cannot take part in wordly matters. Others say that the human soul remains for a time in our sphere and can be communicated with. Others again say the soul does remain in the body for some time, but is unable to be recalled by anyone. Others say that those who die naturally pass away from our plane but that suicides linger about us and retain human passions, and can act on living man. Who can decide?

There are, again, mystics and theosophists holding the theory that some supra-normal happenings may be explained by the temporary and occasional wilful or accidental escape from a man of a ghost of himself, the astral form having power to influence, attract or coerce other human beings, and lead to results which may seem wonderful and are beyond our explanation.

I conclude that the almost universal recognition in all ages and among all races of the existence of some persons able to effect supra-normal and apparently unnatural results on special occasions, requires that we must postulate the existence of a series of forces at present beyond recognition by modern science, forces which may be at any rate partially and provisionally explained by the theory of the existence of conscious, active beings of another plane of creation, who although unseen by us, yet are aware of our existence and pursuits; who may and occasionally do interfere with man, and who may possibly on such occasions be the agents of Angelic Beings whose duty it is to supervise mankind. The Bible lends some support to such a theory with instances of Angel visitors.

The only alternatives seem to be a general denial that anything supernatural ever occurs, that men suffer themselves to be deceived, or that all narratives of magical occurrences are false and imaginary idle tales.

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LIBER MYSTERIORUM : Part 5

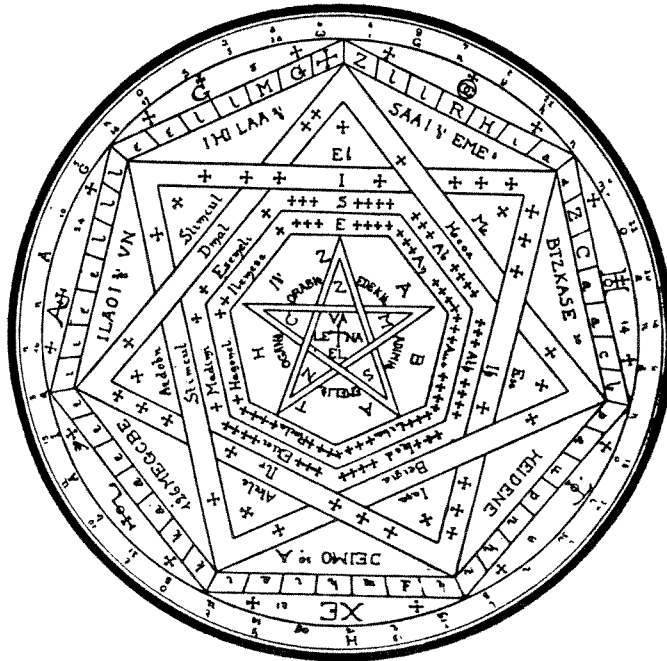
A study in the lesser known aspects of Dr John Dee's Magic

by

ROBERT TURNER

In my last article (Volume 2, No. 4) I described the origins of John Dee's principal Seal: SIGILLUM DEI AEMETH. A study of Dee's early diaries indicates that apart from the Seal's major role—its employment as a skrying pantacle—it was intended as a device which could be used to construct a number of complex Angelic Names concealed within its design. A note by Dee explains that the circumference of the Seal contains 49 Names:—

“Note: The circumference—which is done—containeth 7 Names: 7 Names, containing 7 Angello. *Every letter containeth 7 Angello.* The numbers are applied to the letters. When thou dost know the 7 Names, thou shalt understand the 7 Angello.” (*Liber Mysteriorum Secundus*)



The rules for the reconstruction of the hidden Names are dictated to Dee by the Archangel Michael as follows:—

(*Liber Mysteriorum Secundus*) “The declaration of the Numbers: The Number of 4 pertaining to the first T is a number significative, signifying to what place thou shalt next apply thy eye, and being placed above it showeth, removing toward the right hand, taking the figure for the number of the place applyable to the next letter to be taken. The under number is significative: declaring to what place thou shalt apply the next letter in the circumference toward the left hand. Which thou must read until thou light upon a letter without a number not signifying. This is the whole.

So shalt thou find the 7 principal Names. *Known to us and applyable to thy practice.*”

In brief, the number placed above a letter indicates the number of places between this letter and the next letter of a name proceeding in a clockwise direction. A number placed under a letter indicates the places between letters proceeding in an anti-clockwise direction. This process is repeated until a letter is reached without an annexed number, indicating the final letter of a Name.

Dee's first attempt to put this method into practice, although correct in application, fell into error through the ignorance of certain grammatical rules. The following interchange between Dee, Kelly, and the Archangel bring these rules to light:-

'Make experience'

“Dee--- Then telling from 4, 4 more places (toward the right hand) exclusively, I find in that fourth place from T (but being the fifth from the beginning and with the beginning) this letter 'h' with 22 over it. Therefore I proceed to the right hand 22 places and there I find A and 11 over it. Going then toward the right hand 11 places further: I find a little a with 5 under it; by reason of which under place of 5 I go toward the left hand 5 places, exclusively; where I find o with 10 under it: whereupon I proceed to the left hand farther by 10 places, and there I see the letter t and 11 under it: and therefore going to the left hand 11 places, I see the letter h alone, without any number. Wherefore that Letter (h alone) endeth my word, and it is in all: ThAaoth. Is this as it should be?

Michael--- That is not the Name. Thou shalt understand all in the next *Call* (Dee: Note: these doings to be accounted calls). The Rule is perfect Call again within an hour, and it shall be showed.

Dee--- The hour being come we attended Michael his return to make the Practice evident of his first Rule.

Mi--- Salueti,

Thou didst err: and herein has thou erred and yet notwithstanding *no error in there, because thou knowest not the error*. Understand that the 7 Names must comprehend as many letters in the whole, as there are places in the circle. Some letters are significative of themselves: indeed no letters, *but double numbers, being the Name of God*.

. . . . erred in the first Name in setting down Aa: that is twice a together, which differ the word. Which thou shalt *note to the end of thy works*. Wheresoever thou shalt find *two aa* together *the first is not to be placed* within the Name but rather left with *his inward power*. Thou shalt find 7 Names proceeding from these general parts of the circumference: My meaning is, from three *generall* letters: & *only but one letter*, that is the letter A. Account thou, and thou shalt find the Names inst. (Dee: Note: 7 Names preceding from 3 generall places only at circumference, or three generall Letters being but one letter and that is A). I speak not of any that come *in the beginning of the word*, but such as light in the midst: prove, prove: and thou shalt see. Whereso thou hast go it is to be read og. This is the whole.

(The vertue Note, Out of this Circle shall no creature pass that entereth, if of this it be made upon the Earth. My meaning is *if he be defiled*. This shalt circle, Dee) thou *prove* to be a mystery unknown to man, beaste, birds, fowl and fish— do all reverence to it. *In this they were all created*: in this all things conteyned, *In tyme thou shalt find it in ADAMS+ Treatise from Paradise*. Looke to the Mysteries: for they are true, A et W: etc. (Dee: Note: +ADAMS TREATISE, He meaneth my book that I call Soyga.)”

After some alteration and change of order the seven extracted Names were found to be: 1 Galas, 2 Gethog, 3 Thaoth, 4 Horlwn, 5 Innon, 6 Aaoth, 7 Galethog.

It is possible to expand on the number of Names extracted from the Sigillum Dei AEmeth by Dee and Kelly, but at best these would be of uncertain value in an area of Magic already over-complicated by the existence of conflicting and inconsistent word structures. An example of such an attempt can be found within the highly synthetic Golden Dawn version of the Enochian system.

In a Golden Dawn Notebook marked *X Book of the Concourse of the Forces* (since published by Dr I. Regardie) I noticed the following attempt to link the Sigillum

with the four emblems annexed to the four Angelic Tablets (to be dealt with later):

“It will be found written in *CLAVICULA TABULARUM ENOCHI* (a G.D. paper based upon Sloane MS 307, British Museum—part copy only): Now we are to understand that there are Four Angels as overseers. Each one of these Four Angels is a mighty Prince, a mighty Angel of the Lord, and they are by Him. They are the chief Watchmen and overseers set over the respective parts of the World: viz, East, West, North and South, as (under the Almighty) their Governor, Protector and Defender, and the Seals and authority of whom are confirmed in the beginning of the World, and to them belong Four characters being tokens of the Son of God, by whom all things were made in the Creation, and are the natural marks of Holiness.

Now thou shalt observe in our *Book of the Concourse of the Forces* that unto each of the Four Tablets of the Elements is there a Sigil annexed: namely unto the Tablet of Air a symbol of a T having four Yods above it, the Tau Cross thus:



Unto the Tablet of Water, being a Cross Potent having two letters = b, a figure 4 and a figure 6 in the angles thereof thus:



Unto the Tablet of Earth a Simple Cross Potent without additions thus:



Unto the Fire Tablet there is allotted a Circle having Twelve Rays thus:



And these be the sacred Seals or Characters alluded to in the preceding quotation. Now, thou shalt know that these Four Seals be taken from the “*Sigillum Dei Ameth*” AMTh (Heb.) after and according unto:— one certain guidance of numbers and letters which is there set forth: and this “*Liber Ameth AMTh sive Sigillum Dei*”, that is, the “*Book of Truth, or Seal of God*”, entereth *not* into the knowledge of a ZAM.

The letters of the Word Ameth = Truth. A, M, Th are the three Elements Earth, Water and Air, for Tau is Earth, as Aleph, Mem and Shin are Air, Water and Fire. These 3 letters or Elements are disposed together for the receiving of that Divine Fire, which should enlighten them, when thus harmonised so that herein may be manifest AMThSh. Which is Emethsh, or Amethsh, herein has the Shin of the Fire Divine entered, and this order of letters is that of the Angles of the Tablets, and of the Four Tablets themselves, viz:

- 1st : Air = Aleph
- 2nd : Water = Mem
- 3rd : Earth = Tau
- 4th : Fire = Shin

and this again is the same order of the Elements in the Book Yetzirah of the Kabbalah. From these 4 Sigils then are there 4 Names drawn forth: as may follow in order.

From the Tau with 4 Yods $\overset{\text{y}}{\text{T}}$ or $\overset{\text{y}}{\text{t}}$ of the *Sigillum Ameth* cometh T and 4 other letters more counting by the rule of 4.

$\overset{\text{y}}{\text{t}}$ $\overset{\text{y}}{\text{h}}$ $\overset{\text{y}}{\text{a}}$ $\overset{\text{y}}{\text{o}}$ $\overset{\text{y}}{\text{g}}$ = Tahaoelog = Air.

(The 4th square, each time from the last, will shew the letter and figure given: you are not to count, say 22 or 20 or 18 but 4 only. N.O.M.)

And these names are not to be lightly pronounced.

From $\overset{\text{y}}{\text{t}}$ note that T = t: but $\overset{\text{y}}{\text{h}}$ = th.

$\overset{\text{y}}{\text{h}}$ to h, then $\overset{\text{y}}{\text{a}}$, then $\overset{\text{y}}{\text{o}}$ and continue by 6.


$\overset{\text{y}}{\text{t}}$ $\overset{\text{y}}{\text{h}}$ $\overset{\text{y}}{\text{a}}$ $\overset{\text{y}}{\text{o}}$ $\overset{\text{y}}{\text{g}}$ $\overset{\text{y}}{\text{u}}$ = Thahebyobeatanum = Water.

($\overset{\text{y}}{\text{t}}$ four moves to $\overset{\text{y}}{\text{h}}$: $\overset{\text{y}}{\text{a}}$ is specially put: $\overset{\text{y}}{\text{o}}$ is 22 from $\overset{\text{y}}{\text{t}}$: $\overset{\text{y}}{\text{g}}$ is special, from $\overset{\text{y}}{\text{o}}$ it is all plain by moving 6 to right.)

From $\dagger = \overset{4}{\text{th}}$ and proceed, counting in each case forward as by the numbers.

$\overset{4}{\text{th}} \overset{22}{\text{h}} \overset{11}{\text{A}} \overset{8}{\text{S}} \overset{10}{\text{O}} \overset{11}{\text{I}} \text{h} = \text{Thahaaotahe} = \text{Earth.}$

(Count here not by 4 or 6 but by numbers given, to right if over, to left if under. S.A.)

From  the middle circle = $\omega =$ The Greek ω = the long o and proceed in the Sigillum Ameth counting 12 in each case: for the number of Rays is 12 around the circle.

$\overset{6-12}{\omega} \overset{12}{\text{h}} \overset{8}{\text{O}} \overset{17}{\text{O}} \overset{22}{\text{O}} \overset{12}{\text{H}} \overset{6}{\text{A}} \overset{1}{\text{I}} \text{u} = \text{Ohoohaaton} = \text{Fire.}$

(12 = count 12 in each case neglecting the numbers over or under the letters, always forward)."

The above extract (taken from an original G.D. paper, and rather more detailed than Dr Regardie's printed version), which seems to have been written by Dr Wynn Westcott, is a clear example of the outrageous liberties which the Golden Dawn have taken with the Dee material. Not only do they see fit to break the rules recorded in the Spiritual Diaries, but they even go so far as to *invent* pseudo Elemental attributions for the Angelic Tablets. Needless to say, Dee makes no mention of the so-called Elemental Kings detailed above, and it is hoped that anyone who has followed the present series of articles this far will be dissuaded from considering the Golden Dawn viewpoint when dealing with matters of this nature.

To be continued.

★★★★★

BOOK REVIEW

THE FULCANELLI PHENOMENON

by Kenneth Rayner Johnson (Neville Spearman, £8.50)

The history of Alchemy is peopled with many a mysterious character. Michael Scot, Albertus Magnus, Roger Bacon, Raymond Lully, Nicholas Flamel, Paracelsus, Basil Valentine, and Dr John Dee—to name but a few—were all accredited with the possession of the Grand Arcanum, the secret of transmutation, by means of which man could transcend the limitations of mortality and even control the very structure of matter.

In more recent times, the shadowy figure of Fulcanelli emerges as such an adept. A child of the 20th century, yet somehow conveying an even more enigmatic and awe-inspiring atmosphere than his venerable predecessors, it is held that Fulcanelli achieved his ultimate goal during 1922, and recorded an outline of his findings in his master work *Le Mystere des Cathedrales*, an exposition of Alchemical symbolism pictorialised in the architecture of Gothic cathedrals, which was subsequently published by his pupil Eugene Canseliet.

It is alleged that Fulcanelli possessed an in-depth knowledge of atomic fission. The physicist Jaques Bergier records that in 1937 (eight years before the testing of the first atomic bomb) the French adept visited him at his Paris laboratory and issued a warning regarding the perils that would attend the discovery of atomic energy.

In 1944 Fulcanelli disappeared without trace, and even though an intensive search was conducted by a forerunner of the CIA, all attempts to find him proved fruitless. Thirty years later Canseliet met his master in secret and was astonished to observe that the adept actually appeared to be much younger than when they last

met (the rejuvenating effect of the Great Work is a long held traditional concept) despite the fact that Fulcanelli would then have attained his 110th year!

In his book *The Fulcanelli Phenomenon*, Kenneth Rayner Johnson sets forth the fascinating history of Alchemy and attempts to establish the true identity of the man veiled by the pseudonym 'Fulcanelli'. To the main text the author appends various side issues which he considers relevant to the principal subject. On the whole I found the book entertaining, readable, and for the most part informative. However much is left to conjecture and—as expected—in the main the reader is left to draw his own conclusions with regard to Fulcanelli's true identity. This is not in any way a reflection upon Mr Johnson's commendable research work, or his handling of the subject, but rather an inevitable shortcoming of any book of this nature, stemming from a lack of really concrete information, and possibly the elaborate and confusing methods employed by adepts to cover their tracks.

In the later sections of the book I did notice a few mistakes. On page 219, for example, Mr Johnson describes the hexagram as "the Seal of Solomon"; it is, of course, the Shield of David, the pentagram being attributed to King Solomon. On page 258 the Tattwa Vayu is given as a smoky grey six-pointed star, and that of Akasa as a white disc, when they are in fact a blue disc and a black ovoid respectively.

What a pity that Mr Johnson has seen fit to include such items, in an otherwise worthy text, as the farcical 'manna machine' (a design for a primitive protein synthesiser, said to be embodied in Zoharic text), and information concerning the sexual Magic of Aleister Crowley and Kenneth Grant. Such inclusions can only detract from the main value of the work and will no doubt be viewed by most serious occultists as 'Von Daniken ramblings'.

The final section of the book is taken up by a commentary on *The Cyclic Cross of Hendaye*, written by Paul Mevryl. The author of this piece attempts to explain the symbolism of the Cross by the employment of Fulcanelli's 'Phonetic Cabala' (i.e. words that sound alike were taken to be representative of one another). The commentary is interesting enough in itself, but owing to the fact that so many possible solutions to the cryptogram exist, we are once again left guessing as to the true significance of the monument.

In conclusion, I consider *The Fulcanelli Phenomenon* to be a useful contribution to the study of Alchemy, opening up areas of research which have previously escaped the notice of most Western occultists. There are a few grey areas to be wary of, but these should not prove a disadvantage to the serious student.

Perhaps it is well to remember that in all such matters the identity of the Master is of secondary importance to the quality of his works.

Robert Turner





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