

Ophiuchus

Anno IVii e.n.

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Winter Solstice 1994 e.v.

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Sekhet-Bast-Ra
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Do what thou wilt shall be the whole of the Law.

93 from Sekhet-Bast-Ra!

Sekhet-Bast-Ra has just completed a pot luck feast for the Winter Solstice. During the past quarter we completed another Rite cycle. A more artistic and thespian Rite cycle is in the planning for next time.

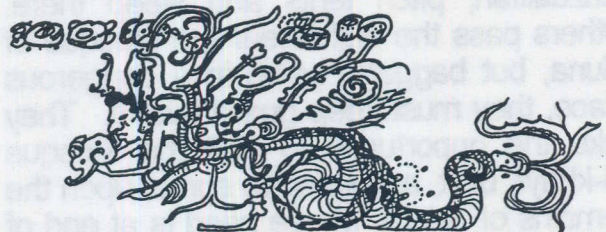
Sekhet-Bast-Ra is searching for volunteers to help build a new tomb for the Mass. While we're at it the altar and pillars could be improved. If you have a couple extra bucks and an afternoon or two, we could use your help and ideas for a better Mass.

Soror Oion is to be congratulated for winning the writing contest and is a new writer for *Ophichus*. The newsletter is also happy to announce Brother Thornton, poet laureate. Both of which are sure to bring something new and we'll hear from them soon.

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. However, Luna was definitely a crowning moment. Although the campout was canceled due to rain (three days nonstop), Luna was quite a performance.

Yet once again this issue of *Ophiuchus* contains another fun filled

episode of Richard Burton's tale of his sojourn amongst pilgrims in the Islamic holy land, the second part of Elias Ashmole's work with Enochian, a book review and other sundry items.



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Stage VI Stoning the Great Devil

by Richard Burton

The following is part six 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.

At sunset the preacher gives the permission to depart, when the pilgrims rush down the Mount of Mercy with cries like trumpet blasts, and take the road towards Mecca. This part of the ceremony is called the "Hurrying from Arafat". Every man urges his beast to the utmost over the plain, bristling with tent-pegs and strewn with struck tents; pedestrians are trampled; litters are crushed and horsemen are overthrown; single combats with fists and sticks take place, and - it is soon dark after sunset - here a woman, there a child is lost. Briefly, it is a scene of chaotic confusion.

Most pilgrims arriving wearied at Muzdalifah, pitch tents and sleep there. Others pass the night near the Mosque of Muna, but baggage being in a dangerous place, they must keep guard over it. They take the opportunity to visit the Mosque El-khayf, built, according to some, upon the remains of Adam, whose head is at end of one long wall, and his feet at another, whilst a dome denoted his waist. Moslems believe that our first father's forehead originally brushed the skies, but his stature being found uncomfortable, it was dwarfed to one hundred and fifty feet.

The day after the sermon at Arafat (the tenth of the month) is the "Festival of the Sacrifice". It is the most solemn of the year, and it holds amongst Moslems the rank that Christmas Day claims from Christendom.

After performing the "Festival Prayers" at daybreak, pilgrims proceed to stone Satan's representative at the spot where in person he tempted successively Adam,

Abraham, and Ishmael, who lapidated him as taught by the "Messenger of Revelation". The rite must not be deferred till after sunset, nor can it be safely performed before sunrise: the crowd of women met during the darker hours to stone the "devils", will despite Oriental modesty, punish the masculine intruder severely.

On the previous day all the pilgrims brought from Muzdalifah seven pebbles about the size of beans; with these "washed in seven waters", and tied up in their cloths, they now proceed to the western end of the long straggling Muna village. It lies in a hot hollow adjacent to the barren Meccan valley, and distant about three miles from the city. At the western end of a single long street formed by mud and stone houses, single and double storied, is the "Great Stoning", commonly called the "Great Devil", to distinguish it from two others, the "Central" and the "First". It is nothing but a whitewashed buttress of rude masonry about eight feet high by two and a half broad, placed against a rough stone wall at the Meccan entrance of the Muna village. Pilgrims approach within five paces of this pillar, and throw at it successively their seven pebbles, holding each one between the thumb and forefinger of the right hand, either extended or shooting as a boy does a marble. At every cast they exclaim, "In the name of Allah, and Allah is almighty! In hatred to the fiend and to his shame (I do this)!" It is one of the local miracles that all pebbles thus flung return by spiritual agency whence they came.

As Satan was malicious enough to appear in a rugged lane some forty feet broad, the place is rendered dangerous by the crowd. On one side stand the "Devil's" wall and buttress, bristling with men and boys; opposite it is a row of barber's booths, and the space between swarms with pilgrims all struggling to get at the "Devil"; it would be easy to walk over the heads of the mob. Amongst them are horsemen urging their steeds, Bedouins on frightened camels and the running footmen who break a way for their master by assault and battery. Pilgrims, therefore, congratulate themselves

if they escape with trifling hurts. Some Moslem travellers assert, by way of miracle, that no man is ever killed during this "lapidation ceremony". I was assured by Meccans that fatal accidents are by no means rare.

After throwing the seven stones the pilgrim returns to his ordinary garb. The barber places him upon an earthen bench in the open booth, shaves his head, trims his beard, and pares his nails, causing him to repeat these words, "I purpose throwing off my ceremonial attire, according to the practice of the Prophet - whom may Allah bless and preserve! O Allah, make unto me in every hair a light, a purity, and a generous reward! In the name of Allah, and Allah is almighty!" The barber then addresses him, "Pleasure to thee!" to which he responds, "Allah give thee pleasure!" And now the Pilgrim can at once use a cloth to cover his head and slippers to defend his feet from fiery sun and hot soil: he may safely twirl his moustaches and stroke his beard - placid enjoyments of which he had been deprived by the ceremonial law.

The day ends with the sacrifice of an animal to commemorate the substitution in the Muna valley of a ram in lieu of Ishmael the father of the Arabs. Those who cannot afford the luxury must fast ten days. None but the prince and high dignitaries slaughter camels: these beasts are killed by thrusting a knife in the interval between the neck and the breast, on account of the thickness and hardness of the throat-muscles; their flesh is lawful to the Arabs, but not to the Hebrews. Oxen, sheep, and goats are turned with their faces towards the Kaabah and their throats are cut, the sacrificer ejaculating, "In the name of Allah! Allah is almighty!" It is meritorious to give away the victim without eating any part of it, and thus thousands of poor pilgrims are enabled to regale themselves.

There is terrible want of cleanliness in this sacrifice. Fifty or sixty thousand animals, some say one hundred thousand, are slain, cut up, and left unburied in this "Devil's Punchbowl". I leave the rest to the reader's imagination. Pilgrims generally pass

in the Muna Valley the "days of flesh-drying" (namely, the 11th, 12th, and the 13th), and on the former, the Great, the Middle, and the Little Satan are again pelted. The other two standing miracles are, that beasts and birds cannot prey there nor can flies settle upon provisions exposed in the markets.

But animals are frightened away by the bustling crowds, and flies are found in myriads. The revolting scene, aided by a shade temperature of 120 degrees Fahrenheit, has more than once caused a desolating pestilence at Mecca.

Elias Ashmole's Quest for Enochian Part Two

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 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.

Aug 16, 1673. Diary entry by Ashmole. {MS Ashm. 1790, f. 48}

I found out the Composition of the Names of the Angells from the Tables to be thus. BALIGON is thus composed: being the Name of the first Angell. The Midle of these 7 Tables contienes the first Letters of the Names of all the Angells (signified by the Number (i) at the head of each Square) & the other numbers direct to each B in order. The 2d Letter of BALIGON (which is A) is taken out of the 2 Table, where you finde A with the figuer (i) before it; noting that it is to be applied to the first Angells name. The 3d Letter (which is L) is taken out of the 3d Table where you find L & the Number (i) before it this Number still noting this Letter L

belongs to the first Angells Name. The forth Letter (I) is found in the 4th Table with the Number (i) before it. The fift Letter (G) is found in the 5 Table with the Letter (i) before it. The Sist Letter (O) is found in the 6 Table, with (i) before it. Lastly the Letter (N) is in the 7 Table, with (i) set before it. And so are the other Angells names composed, vizt: The Name of the 2d Angell is taken from each Table (in order) where the Number 2 is set before it & makes up the word Bornogo. & so all the rest.

Aug 20, 1673. {MS Ashm. 422, f. 1}

According to a pencil note in Ashmole's hand, on the back of the fly leaf of Ashmole's transcript of John Dee's 'Liber Mysteriorum, Sextus et Sanctus', Ashmole copied at this date the contents of 'the 2d page of the first Liefe of the booke Liber Logaeth ... from the originall (borrowed of Sir John Cotton out of his Library) written with the hand of Edward Kelley, which he copied from the view of it exhibited to him by the Angells.'

Feb 17, 1674. Asmole's personal notes. {MS Ashm. 1788, ff. 161-162}

Ashmole drew up an account (a pedigree) of the family of Doctor John Dee taken from the relation of his Grandchild Mr: Rowland Dee (fourth son of Dr. Arthur Dee). The following notes in Ashmole's hand are added to the pedigree:

June 4, 1594. Doctor John Dee, his wife, & 7 Children presented themselues to the Queene at Thistleworth. His wife kissed the Queen's hand.

Doctor Arthur Dee was the Emperor of Russia's Phisitian, he dwelt in Muscovy 18 yeares, & upon his retourne into England he was sworne Phisitian in ordinary to King Charles the first, afterward he went to dwell at Norwich & there dyed about the yeare 1650 & lyes buried in Saint Georges Church, at Norwich.

His son Rowland lived 8 yeares with his Father in Russia.

Mar 29, 1674. {MS Ashm. 1788, ff. 151-152}

Ashmole noted that he received 29 March 1674. 4H: p.m.: from Dr Browne, of Norwich the following account of the lives of John and Arthur Dee:

'I was very well acquainted with Dr Arthur Dee and at one time or other hee hath giuen mee some account of the whole course of his life. hee gaue mee a catalogue of what his father Dr John Dee had writt, and what hee intended to write butt I think I haue seen the same in some of his printed bookes, & that catlogue hee gaue mee in writing I cannot yet find. I neuer heard him saye one word of the booke of spirits sett out by Dr Casaubone. which if hee had knowne I make no doubt butt hee would haue spoake of it to mee. for hee was very inquisitiue after any manuscripts of his fathers. & desirous to print as many as hee could possibly obtaine and therupon understanding, that Sir William Boswell the English Resident in Holland had found out many of them which hee kept in a trunck in his house in Holland, to my knowledge hee sent diuers Letters unto Sir William, humbly desiring him that hee would not lock them up from the world, butt suffer him to print at least some thereof. Sir William answered some of his Letters. Acknowledging that hee had some of his fathers writings, works not yet published, & that they were safe from being lost & that hee was ready to show them unto him but that hee had an intention to print some of them himself. Dr. Arthur Dee continued his sollicitation. butt Sir William dying I could neuer heare more of those manuscripts in him hand. I haue heard the Dr Saye that hee liued in Bohemia with his father both at Prague and other parts of Bohemia. that prince or count Rosenberg was their great patron who delighted much in Alchymie. I haue often heard him affirme, & sometimes with oaths that hee had seen proiection made and transmutation of pewter dishes and flaggons into syluer which the goldsmiths at Prague bought of them. and that count Rosenberg playd at Quaits with syluer quaits made by projection as before; that this transmutation was made by a small a powder they had which was found in some old place, and a

booke lying by it containing nothing butt Hieroglyphicks which booke his father bestowed much time upon, butt I could not heare that hee could make it out. hee sayd also that Kelly delt nott iustly by his father and that hee went away with the greatest part of the powder & was afterward imprisoned by the emperour in a castle from whence attempting an excape agayne. That his father Dr John Dee presented Queen Elizabeth with a litle of the powder. who hauing made triall thereof. attempted to gett Kelly out of prison. & sent some to that purpose who giuing opium in drinck unto the Keepers layd them so fast asleepe that Kelly found opportunity to attempt an escape and there were horses readie to carry him away! butt the buisness unhappily succeeded as is berfore declared. hee sayd that his father was in good credit with the emperour Rodolphus, I think that hee gaue him some addition unto his coat of Armes by a mathematicall figure added which I think may bee seen at Mr Rowland Dee's howse who had the picture and coat of armes of Dr John Dee which Dr Arthur Dee left at Mr Toleys when hee dyed. Dr Arthur Dee was a yong man when hee saw this proiecton made in Bohemia. Butt hee was so influnced therewith that hee fell early upon that studie & read not much all his life butt bookes of that subiect. and 2 yeares before his death contracted with one Hunniades or Hans Hungar in London to bee his operator. this Hans Hungar hauing liued long in London and growing in yeares, resolved to returne into Hungarie. hee went first to Amsterdam where hee was to remaine ten weekes till Dr Arthur came unto him. the Dr to my knowledge was serious in his buisnesse, & had prouided all in readinesse to goe. butt suddenly hee heard that Hans Hungar was dead. If hereafter any thing



Elias Ashmole © Ashmolean Museum, Oxford

farther occurreth to my memorie I shall advertise.'

Aug 13, 1674. Transcription by Ashmole. {MS Sloane 3677, f. 172}

Ashmole completed his transcription of five libri mysteriorum by John Dee, which he had begun on 26 Oct. 1672. Ashmole noted at the end:

"I copied this from Doctor Dee's Originall with my owne hand, & finished it the 13th. of Aug: 2H: 15'. P.M. 1674.' and underneath, in cipher: "I finished this transcript, 13th of Aug. 2H. 15' P.M. 1674.

Oct 8, 1674. Letter from Sir Thomas Browne to Ashmole. {MS. Ashm. 1131, ff. 314, 314, 316, 316} Honord Sir

I giue you late butt heartie thanck for the noble present of your most excellent booke; which by the care of my sonne I receaued from you. I deferred this my due acknowledgment in hope to haue found out something more of Dr. John Dee, butt I can yett only present this paper unto you written by the hand of his sonne Dr. Arthur Dee my old acquaintance; containing the scheme of his natiuity erected by his father Dr.

John Dee, as the title sheweth. butt the iudgement upon it was writt by one franciscus Murrerus before Dr. Arthur returned from russia into England. which Murrerus was an Astrologer of some account at mosko Sir I take it for a great honour to haue this libertie of communication with a person of your eminent merit and shall industriously serue you upon all opportunities who am Worthy good Sir Your Seruant most Respectfully & humbly Thomas Browne Norwich October VIII 1674.

Nov 26, 1674. Letter from Ashmole to Sir Thomas Browne Knight at Norwich. {MS

Ashm. 1131, f. 51}

Honord Sir

my longer stay in the Country than usuall at this tyme of the yeare, was the cause I met not with your obliging Letter so early as otherwise I should: Therein you haue exceedingly honor'd me with your approbation of my Booke of the Garter (a thing of more Reputation to me then the large comendations of some scores of other men.) & I now perceive I was hithertoo unfortunate, because I wanted an opportunity of presenting you with one of them sooner.

The Nativity of Doctor Arthur Dee, which you were pleas'd should accompany your Letter & which I most heartily thank you for, I haue also received from your Son (whose acquaintance I greatly value, & whose society is no less advantagious then desirable) This Present I do exceedingly esteeme, so also any thing relating to his Father Doctor John Dee, in regard I haue luckily met with seureall things, tending to his honor, which I yet forbear to make publique in hopes to grow still fortunate by meeting with more. One thing I very much want, that is his Picture to Coppy, if it be any where Extant.

Sir as you have been pleas'd to think me worthy of some share in your favours so let me humbly beg the continuance of your kindnes which shall neuer be throwne away upon an unworthy nature but deeply ingage

Your most obliged & affectionate servant

E:A:

May 6, 1678. A letter to Ashmole from Robert Sterrell at the Excise Office in Broad street. {MS. Ashm. 1790, ff. 69-70}

My Deare ffriende,

I cannot deferre the letting you & our kinde friende your Lady know that (Blessed be God) we came safe to our long Journeyes End, on may day about 11 a clock before noone, where we had exceeding kinde reception and welcome, with all conuenient accomodations: I haue seuerall times fauourably had familiar Discourse with my learned Lord, & tooke upon occasion of conference, opportunitie to

praesent your seruice to his honour, which he took very kindly and inioyned me to Returne you his thankes: since that at another conference his Honour was pleased to Enquire of you more fully, whereupon I Related to him amongst other you Rarities, the Miraculous Retreiuie of Doctor Dees 3 first bookes mentioned by Causabons piece, which my Lord hath. His Hounour was Exceedingly affected with the Relation, insomuch that he very seriously demanded of me, what probabilitie there may be, of his Obtaining a sight of them, I replied to his Lordship, I could not hope you would upon my Request, (though my intirely louinge, & ffree friend) grant that to his hounour, but I promised him to write to you, as this day, and acquaint you with his desires. his Lordship, with very kinde salutes to you, wisht me to let you know, That if you would let him haue a view of ye Originalls, of those 3 bookes, or Copies of them, (for transcribing whereof he will pay) upon his Honorable Word none shall partake of the great fauour but himselfe: so that you shall not feare an impression. now Good Sir of all our long, Deare & Reall loue, let me intreate you to pleasure my Lord herein, if possibly you can, it will conduce much to the Establishing me in his fauour, and your selfe more. My Deare Wife & I present our Cordiall loue & Respects to you and your Lady; & to your Neightbour Captaine & his Lady, we are, God be prayesd, in Good health & Cheerful, so that with some alteration I may utter the prophets words. The Lord giue us grace to loue & feare him, we want no manner of thine that is Good. I heartily begge your speedy Answer, to my Lords satisefaction, and assure you my Lord hath a very Rare Liberarie & many Choice manuscripts, who knowes, but that Gods Prouidence works that you may haue a Veiw of some of them? Indeed Sir I am Your most Affectionate friend & seruant

Robert Sterrell

we giue you both many thankes for your fauours at Lambeth. And the tokens of loue from Madam Ashmole: which we shall weare on our heads, & in our hearts, warmly. Sir we are farre west, a little

newes I pray in your next.

On the second page of this letter, at f. 70, is a horoscope drawn up by Ashmole for May 7, 1678, 11 am. The figure is not inscribed, but it is likely that the horoscope was cast for the time at which Robert Sterrell's letter arrived, and that its interpretation was supposed to provide guidance for Ashmole's reply to Robert Sterrell's request.

1 June 1678. This is Ashmole's response to Robert Sterrell's previous letter. {MS. Ashm. 1790, f. 71-71}

My worthy freind

Your Letter was very welcome to me, because it brought me an account of your safe passage and happy arrivall at the end of your long Journey; & I had sooner given you notice of the satisfaction I thereby received had I not been out of Towne with my Wife for 3. weeks past, at your & my old friends house at Hershams.

I am much troubled to be put upon ye denyall of pleasuring your noble Lord (one, for whome you know I haue so great Honour) with the view of Doctor Dee's Manuscripts: You may call to minde I gaue you some reasons when your selfe saw them, upon which I had founded a Resolution to keepe them within my owne hands while I liued. And though I have not wanted the solicitations of diuers noble Persons & some Bishops to borrow them of me, or to part with Transcripts; yet more then a perusall, & that at my owne House, I haue not been prevailld with to affoord.

It has been lately reported that your Lord (among others of the upper house, who haue hitherto appeared by Proxies) wilbe sent for to Parliament: If that, or any other occasion fall out to bring him into these parts, I shall most gladly affoord him the perusall of these Bookes, but to part with Coppies, or venter the Originall to the casualties that may attend so long a voyage, I cannot be brought to think on: or if I should, his Lordship cannot read them with any pleasure or satisfaction (diuers particulars being very hard, & some not to be understood) without my assistance.

But I hope you haue before hand, screen'd me from any ill Conceptions my refusall may draw upon me from his Lordship: If not, you are conw concern'd to use your Rhetorick for gaining me his excuse, & preserving me faire in his Honors esteeme; it being a Favour I exceedingly value; & to whose candor I comit my selfe, with all due acknowledgements for the esteeme he is pleased to haue of me. That you may enjoy a happy continuance under the roofof so noble a Lord, is the hearty wish of Your most affectionate friend E : A:

For my worthy friend Mr. Rober[t] Sterrill Chaplaine to the right honourable Lord Roberts at Langetherick in Cornwall.

June 22, 1678. Letter from Robert Sterrell to Ashmole. {MS. Ashm. 1790, ff.72-73} My Worthy ffreinde.

I giue you heartie thanks for your knde letter, which was so much the more welcome, when I and my Deare wife found therein that you and your kinde Lady were so well Abroad 3 weeks we beseech God to continue health & happines to you both, as (Blessed be his name) he doth yet to us; (I pray my Respects to our old friende At whose house you were). I take your Answer And Reasonable Excuse very well: And so Doth his Honour my pious Lord, bidding me praesent his seruice, & only say, he will not be angry with any, that denyes him A courtesie, but he hath often conference, about these 3 Books of Doctor Dee: And could wish they were in print ioyned with Causabons, for (says he) who interprets, & helps at a Dead lift, when your Esquire is Dead? he sayes there may be some prophesies in these Bookes, that must not be diuulged in these Days Etc. now I earnestly pray you to Excuse me, for puttinge your Sincere loue upon so Sharpe a tryall, I'lle doe so no more. there is litle probabilitie of my Lords goeing to London, And (I feare) lesse of your Comminge into Cornewall, yet no Impossibilitie of Either, how euer I begge heartily wee may often see one onothers, Baise les maines, by letters, I pray Sir Reserue for me halfe a pint of your Pease, if this yeare they proued not Sterile. I and

my Dear wife Doe heartily Commend our true loue to you & your Lady & wish you long life in health & happines, I am Sir
Realy your most affectionate freinde And Seruant:
Robert Sterrell:
Sir

We haue a very Commodious Lodging by our selves in the Gate-house; A Rare peice of stone building, with a Turret & Braue prospect, in the leads we haue 2 stocks of Bees but, I want one of the virtuosi to informe how to get any of them out: it may be one of the bearded new hiues with glass windowes would doe the feate, howeuer Good Sir send me one of them to try, what euer it Costs Mr Munt shall disburse for me; thus Bold I could not be but that I am confident, you still loue Sir your very friend in Ernest Robert Sterrell

Feb 27, 1685. A letter from Ashmole to Anthony Wood at Merton College in Oxford. {MS. Ballard 14, ff. 13-14}

My worthy freind,

I here furnish you with some materialls relating to Doctor Arthur Dee, in two Letters sent me from Doctor Tho: Browne of Norwich, & one from by Brother in law Mr Hen: Newcome at Manchester, to whome I wrote to gather what Information he could relating to Doctor John Dee, (sometyme Warden of that Colledge) his Father.

When I had almost printed off my Translation of Fasciculus Chemicus (which in 1650. I published under the borrowed Name of James Hassolle) I heard that Doctor Arthur Dee the Author, was alive & dwelt at Norwich, (though long before my enquiry as to that point became fruitles) I thereupon dispatcht a Post Letter thither, acquainting him what I had done, how far I had proceeded at the Press, & desired him to giue me some better Information than yet I had gained, as to his owne Character; But such was his great Modesty, that though his Answer acknowledged him to be the Authour, & that he was son to John Dee, who wrote the Preface to Euclids Elements, yet could I get no account of what might be iustly spoken for his Honor; So that I was

forced to pass him over with a Generall Character in my Prolegomena to that Translation, and such as I had gleaned from others. He faue me also notice, that he intended to be at London, in a short tume after, & where he intended to lodge; But I being then in the Country, & staying but a while, I wrote to Doctor Bathurst & Doctor Wharton, with desire to giue him a visit from me, which they did, & had much discourse with him, to the purpose wet downe by Sir Tho: Browne in his said Letters: and withall he told them that (being but a Boy) he used to play at Quaits with the Plates of Gold made by Projection, in the Garret of Doctor Dees Lodgings in Prague [*in margin*: Mrs: Dee (wife to his sone Mr: Rowland Dee) told me the other day that Arthur Dee her Father in Law hath often told her the same], as Count Rossenberg (saies Doctor Browne) did with Quaits of Silver both which may stand will enough for truth, and without contradiction. Shortly after his retourne from London he dyed, & so I never saw him.

When hé was about 9 yeares of age, & at Trebona in Germany with his Father, he was design'd to succede Kelly as his Fathers Speculator: For it appeares in the Relation of Doctor Dee's Actions with Spirits, set forth by Doctor Causabon anno 1659 that those Angells or Spirituall Creatures, which Doctor Dee dealt with all, by the Speculation of Kelly, were so distated, with his vitious course of lyfe, concerning which, they had formerly given him frequent warnings to amend, but they had wrought nothing upon him, insomuch that the Angell then in discourse with them told him plainly he would discharge him from that imployment; & that power which was given him of Seeing should be diminished & should dwell upon Arthur Dee: [*in margin*: Lib: 2. p. 3.] giving Kelly 14. daies tyme for chusing or refusing, & in the meane tyme appointed the young Child (Arthur) should be exercised in that Faculty, which by Doctor Dee, after a serious & devote address to God, was done severall daies. [*in margin*: p: 4,5,6, & 7] And it appeares that Arthur did see, which through the things there noted downe were small and inconsiderable,

yet they cleerly manifest he had the guift of Seeing, & were sutable & proper enough for a young beginner. Hereupon Kelly perceiving he should be wholly set aside & become useless in matter of Skrying, he insinuates himselfe into their Company one day while they sere at Exercise, & Arthur waiting for a vision, Kelley pretended to see something, of which he there gives an account: and by this cunning artifice, that delusive & impure Doctrine took place, from whence Doctor Dee & Kelly were induced to mix with each others wives; which so distasted the good Angells, that they forsooke their Company, & appeared no more to Doctor Dee. And though it is plaine, that Caution enough was given to Doctor Dee, for hearkening to the new Doctrine broached by Medima, by her appearing naked, & shewing her Shame, (a noate formerly given him to know a delusive spirit by) yet Doctor Dee most inadvertently swallowed the Baite, for getting or neglecting to conjure all such Spiritts as should so appeare, & thereby compell them to declare, whether they were good or bad.

I haue inclosed also some other things relating to Doctor Arthur Dee, beside what I haue aboue mentioned, which I conceive wilbe usefull to you ; I wish you all happy success in your undertaking, & shall remaine Your most affectionate friend E: Ashmole

Literary Review

*Enochian Chess of the Golden Dawn:
A Four-Handed Chess Game*
Chris Zalewski

Llewellyn Publications
ISBN 0-87548-895-9
U.S. \$12.95.

Enochian Chess of Golden Dawn is everything you ever wanted to know about the game and probably more. The book offers a history of the game, source guide, as well as information on how to play the game. The author gives game rules and strategies for playing the game. Any chess enthusiast will enjoy the new challenge and dimension on the game. Besides use as game the author examines the divination and the magickal sides of Enochian Chess. Mr. Zalewski goes so far as to offer his explanation of why Enochian chess is used in the training of 5^o=6^o grade. The book is important for anyone with an interest in Magick along with chess and/or Enochian.

Business As Usual

Starwinds (an occultic book and gift shop) recently reopened at its new address on 10603 N. Penn, Okla. City. The outside is

wonderful with its pyramids and sphinxes at the entrance. Upon entering the building you are greeted by wall murals of Egyptian settings. The entire store is a wonderful

Announcement

93 & Greetings,

O Aspirants within these Caverns of Bondage (i.e. Prison). It is my great pleasure to invite you to participate in a Thelemic Prison 'pen-pal' network. Developed for the purpose of bringing together those Brothers and Sisters, that Will it, into correspondence with each other. In an effort to share our ideas, experiences, and personal work. If you are interested and/or want more information, write me:

Al Rickey Lewis #118871
Rt. 1, Box 330
Tiptonville, TN 38079.

Note: If your prison does not allow correspondence between prisons, then write:

c/o Fra. I.H.S.V.
6394 Macon Rd.
Memphis, TN 38134.

All can partake and are invited to participate, to the Glory of Ra-Hoor-Kuit and the establishment of His Perfect Kingdom.

93/93.

display of occultic and new age motifs and decoration. However the store is lacking in substance in the books. If you are interested in psychically speaking to dolphins, recreating Anasazi religious beliefs (a definite fraud), aligning your biorhythms with crystals, and other such new age nonsense; the store is a smashing good success. The store contains no Crowley material except for the Thoth deck and very little other material which is for the serious Magickian. The book staff is not even willing to carry Crowley. The jewelry section is wonderful, but highly overpriced. My suggestion to you is to make the drive to Norman and support Four Winds who continues to support the local O.T.O. bodies. To give a comparison of the two stores on pricing a same necklace of the Unicursal Hexagram with the rose in the center is \$15 at Four Winds, but it is \$65 at Starwinds. By the way Four Winds also boasts of a full time jeweler in the back who will also make anything for you.



Love is the law, love under will.

Current Events

Gnostic Mass is normally held on the first Sunday of the month at 7:30 p.m. Except in January, when Mass will be held on the second Sunday. February and March Gnostic Masses will both be observed on the first Sunday of the month.

Minerval Initiations will be in mid-January. First Degree Initiations will be late January or early February. Please contact Sekhet-Bast-Ra if you are planning to attend.

The next Rite Cycle is in the planing stages. If you wish to play a part or have new ideas for a better Rite, notify the Oasis.

Classes on Magick and Mysticism will begin in February. The classes will feature round table discussions and meditation. The topics will include cabala, magick in theory & practice, tantra, etc.

Times and dates are flexible and can change so stay in touch!

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