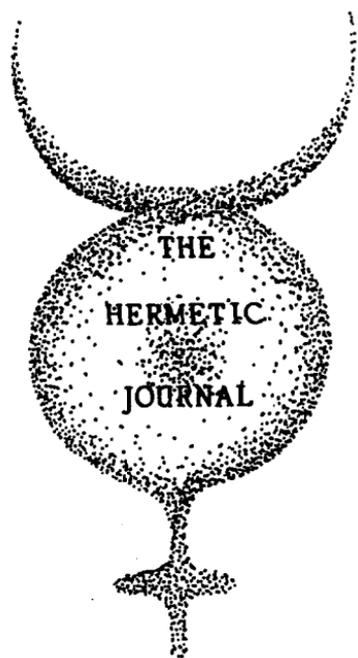


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EDITORIAL

On the cover of this issue of the Journal I have reproduced an engraving from Bocchius' Symbolicarum quaestionum... (1555), which shows Hermes with index finger raised to lips enjoining us to silence, to keep the hermetic mysteries sealed and secret.

In the past few months we have all, no doubt, followed in the news the various governmental secrets cases, with perhaps anger or dismay, a growing sense of unease, or even amusement, depending on our personal political views. It often seems that a government's attempts to stifle enquiry into its secrets, creates even more fascination and further stimulates the appetite of the public for more revelations. In a strange way the realm of official secrets seems cursed with its own undoing, bearing within itself a

The ideas, opinions and views expressed in the articles in the Hermetic Journal are those of the contributors only, and do not necessarily reflect those of the Hermetic Research Trust

self consuming secret cancer. Of course, governments keep secret military defence matters, nuclear technology, the work of the security forces, etc, not merely for the sake of secrecy as a virtue in itself, but because it gives them power. Secrecy in this sphere is the source of our leaders' power.

Official secrets inevitably leak out and encourage a mass of speculation, which in posing questions that can only be half answered, often leads us to a sense of frustration and feelings of powerlessness.

Strangely, the secrets of the alchemists and hermetic adepts still preserve their integrity after many centuries. This can only be because the hermetic mystery lies on a different level from the secrecy indulged in by governmental, military and security forces. The hermetic mystery does not lie in hiding some special knowledge from other people in order to have power over them, but the secret that Hermes Trismegistus closes his lips upon, is that the mystery lies in ourselves.

Unfortunately, there exists in parallel with serious esoteric writings, a style of "occult" literature in which the secrets of various esoteric traditions are presented by authors adopting the stance of investigative journalists, and picturing occult groups operating like covert "secret societies". Every decade brings some new fashion into this type of writing, at present serious esotericism is plagued with the Prieuré de Zion, and "Illuminati" nonsense. These books often do a disservice to esotericism as they paint it as indulging in the preservation of secrets that enable its practitioners to gain power over people or governments. They reduce the spiritual beauty of hermeticism to the corrupt level of a spy novel.

The secret of the alchemists was not that they hid certain knowledge from others in order to give themselves

power, but rather that these hermetic philosophers gained power over themselves when they unveiled the hermetic mystery within themselves.

The hermetic wisdom is, of course, a different kind of knowing than outer knowledge of the facts of technology or history. In a sense, all the secret wisdom of the Hermetic adepts has been revealed as an outer body of knowledge, but their secret remains inviolate - we can only penetrate into the inner hermetic secret when we write this knowledge into our souls and ourselves participate in its mystery.

There is no mysterious faded parchment awaiting discovery on the shelves of a dusty library, which will reveal the secrets of the adepts to us, for there is, in fact, a multiplicity of such mystery documents available to us now - hermetic allegories, symbol systems, sequences of emblems, etc, each in itself a different path or key to our inner spirit. They are all merely useless bits of paper until we enliven them by participating in their mystery, making their forces come alive in us by using these in our inner work.

Unlike Prime Ministers and Presidents, Hermes needn't worry much over the security of his secret wisdom, for there are few people indeed on the earth today who have the energy, the inner fire, to work the hermetic system within themselves. Hermes Trismegistus found the best hiding place in the universe for his sacred mysteries.

This issue of the Journal has three long articles echoing this theme - Joseph Ritman's investigation of the mysteries of the Rosicrucians, Ron Heisler's discovery of a late 17th century Society of Hermetic Adepts, and the first part of Chris Pickering's study of that strange symbol, the Hieroglyphic Monad, that John Dee sensed contained the mysteries of creation.

Alan M'Lean

*** NEWS AND INFORMATION ***

MAGNUM OPUS PAPERBACKS

Due to pressure of work, progress on publishing the Magnum Opus Sourceworks in paperback editions has been slow, however two volumes are now available in stock:-

THE MAGICAL CALENDAR £7.95

COMMENTARY ON THE CHYMICAL WEDDING £7.95

These are presently available by direct mail (post included) from the Hermetic Research Trust, but eventually will be distributed through selected bookshops. In the next month or so, it is hoped to produce a further batch of two or three volumes - A Commentary on the Mutus Liber, The Crowning of Nature, A Treatise on Angel Magic, with others to follow.

GOLDEN DAWN CONFERENCE

Ticket sales and reservations for the conference in April are going quite well. I will shortly be contacting those who have reserved a place for a final payment (£15.00) for their ticket. The full programme should be available in March. Anyone who wishes to attend should buy a ticket now, as the last minute advertising could result in the conference being fully subscribed. Any of the regular subscribers to the Journal who would like to help at the conference, please get in touch.

THE KEY TO HERMETIC PHILOSOPHY

Joseph R. Ritman ©

A lecture (translated from the original Dutch) held on the occasion of the Johann Valentin Andreae Symposium (1586-1986), organised by the Bibliotheca Philosophica Hermetica, in Amsterdam, November 1986.

The Secret Fire

Anyone who gathers in-depth knowledge of the Manifestos of the Rosicrucian fraternity, the Fama Fraternitatis, the Confessio Fraternitatis and the Chymical Wedding of Christian Rosenkreuz, is moved by the enormous spiritual power emanating from these writings like a basic formula, and is impressed with the deep inner emotion that has inspired the authors, and will be touched by their great faith, expressed in their avowed philosophy of life.

It is this signature of faith, hope and love, which has continuously been the hallmark of the body of people that succeeded in directing the spiritual tradition towards a living reality. This living tradition, the one we call the Hermetic tradition, has three characteristic aspects.

- Firstly: to serve God faithfully
- Secondly: to practice charity truly and actively
- Thirdly: to act and to speak in the power of the Holy Spirit

This is an applied formula, a formula that places all those who apply it in a direct line to the mystery of creation itself, and leads them to accepting and following the pattern that lies in the hands of the Architect of the universe. This pattern is a creative force, a living fluid and it becomes manifest through spiritual force, inner inspiration and material revelation.

To research this pattern and to place it in a wider context, has throughout all times been the directive followed by a certain group of people in their quest for the essence of existence. It gives life three aspects, all determined by one principle only. We wish to present this principle to you in this lecture, as a spiritual principle, a fluid, a fire principle. This principle, the key to everyday life, indeed, a contemplation deep within oneself, plays a crucial part and induces one to pose the fundamental question which the gnostic Theodotus put into words as follows:

"Who we are and what we have become - where we were and where we rush to - from what we shall be freed - what is birth and what is rebirth."

In short, the Hermetic formula "He who knows himself, knows the all".

In framing research into the spiritual background that first of all determined the creation of these Manifestos, we must see to it that our basis is solidly anchored in the Hermetic Tradition.

To work according to the Hermetic tradition - and we wish to confirm this with great emphasis - does by no means imply that the research should be based on speculations and carried out stealthily and in the dark. On the contrary, this work is rooted in the ancient schools of wisdom and philosophy, known as the school of Pythagoras, the Academy of Athens, the priest-king civilisation of ancient Egypt and its great representative Hermes Trismegistus, the Persian School of Wisdom of Zoroaster, the school of philosophers and related groups at Alexandria, the cradle of Gnosticism, the Christ impulse from ancient Palestine, and more recently the Academy of Florence with its spiritual leader Marsilio Ficino.

Till today, all those who share this tradition have always found their inspiration in one source. This source, overflowing into the landscape of time, has duly become a river of wisdom. This was the basis of their reflections about the relation between man, the world and its Creator. They made statements on this subject and their immortal wisdom has been laid down in the tradition of the Holy Scriptures and the living force that emanates from these.

This tradition was laid down over and over again by successive groups, and this resulted in the foundation of communities that passed on their knowledge verbally or in writing. The famous library of Alexandria was an example and the library of the De Medicis, the Bibliotheca Laurentiana was a continuation of this tradition.

At the beginning of the 17th Century, the authors of the Manifestos found themselves standing on this foundation created by the Hermetic tradition, and they drew from this living source of power. This ancient tradition was represented in Christoph Besold's rich library of Hermetic lore. Christoph Besold was one of the three Rosicrucian Brothers who initiated the creation of the Manifestos.

We read in the tenth chapter of the Confessio:

"We must certainly not omit to mention that, although there are yet some eagle's feathers in our way, we do admonish people to read the Holy Scriptures diligently and continually, before and above everything. All those who take pleasure herein shall know that they have prepared themselves an excellent way to come into our Fraternity. For this is the core of our Knowing, that in this great work of wonder which is our world, there is no syllable that is not registered in our Memory.

Thus, those who are most near and allied to us, are those who make the One Book a ruler in their lives, those who consider knowledge of the One Book to be their highest zeal and aim, and those who strive at making it be a compendium of the whole World.

We would not demand from them that they continuously discuss the Book, but that they bring nearer the true understanding of it to all times of the World.

Nor are we used to dishonouring the Divine language of wisdom - while the number of explanations knows no limitations, like some would keep upright the opinion of their own group, others, with malice as of old, would mock the explanations of the scripture by kneading them like wax, because they would beside the word, serve theologians, philosophers, physicians and astrologers. We would

rather testify that from the Beginning of the World, no greater work has been given to man, nor any work more admirable or wholesome than the Holy Scriptures: Blessed is he who possesses them, more blessed he who reads them and most blessed is he who understands them profoundly; while he who understands and serves them, is he who is most like God."

The final conclusion presents itself clearly: blessed is he who owns the Holy Scriptures: blessed he who reads them and most blessed he who gets to know them profoundly; while he who understands and serves them, is he who is most equal to God.

Indeed the ways of serving, practicing, recording, and passing on of the ancient knowledge and elevated insight was put into words by the Rosicrucian Brothers in their Liber Mundi, the Book of Nature, and the mysterious book "T", the book Theos, which is found in the hands of the founder of the order, Father Brother Christian Rosenkreuz. This book states that they were the living followers, possessors of a key to knowledge, an application which from the beginning of all times is known as the mastery of the Fire. We want to present this fire to you, as the key to Hermetic Philosophy.

In an early hymn passed down to us in the shape of one of the wisdom sayings of Zoroaster in the Zend-Aveta, we read about this fire:

"I approach thee, powerful fire dating from the very beginning of everything, the ground for the union between Ormuzd and the beings that disappeared into glory and which I do not condescend to clarify.

Come, fire Druazeschte (this is the life of the soul), unto man dwelling upon the earth, fire of Ormuzd, come forth from the prayer of the Great One.

I stand before thee, oh, fire of Ormuzd, heavenly magnificent Wind is thy garment, thy name Dadjeschte, Oh, Ormuzd fire!

With purity of the brain, with sanctity, with wisdom, deed and pure word I turn to thee.

My prayer reaches thee, sustained by good deeds, I present myself to thee, O Ormuzd, with pure thoughts, words and actions.

I appeal to thee, I praise thee high, body of bodies Ormuzd; Upon this redeeming light I call, sublime to everything that is, eternal source of the sun!"

And in the widely known text of the Tabula Smaragdina by the hand of Hermes Trismegistus, we are told of this mysterious fire:

"It is true!

It is certain!

It is the full truth!

What is below, is equal to what is above,
and what is above, is equal to what is below,
thus the wonders of the One can come about.

And like all things
have come forth from the One,
through one intermediary,
so have all been born from this one Marriage.

Its Father is the Sun

Its Mother is the Moon.

The Sky has carried it in her womb.

Earth feeds it.

The Father of all Talismans in the whole world is omnipresent. His Force remains unblemished when it is allowed to work the earth.

Separate lovingly, and with great insight and wisdom, the earth from the fire, the fine tissue from that what is hard, dense and solidified.

From the earth, it rises to the sky, and from there it descends again to the earth; absorbing the Force of that which is above, and of that which is below.

Thus thou wilt possess the glory of the entire world, and because of this, all darkness will flee from thee.

This is the mighty Force of all Forces, because he will conquer all that is soft and penetrate all that is hard.

Thus the world was created.

From her, in the same way, wonderful creations will come forth.

This is why I was called the thrice great Hermes, why I possess the three aspects of Wisdom of the whole world.

What I have said about the preparation of the Gold, the effectiveness of the Spiritual Sun, is complete".

The Manifestos and their Development

The political, social and cultural climate at the end of the 16th century and beginning of the 17th century was dominated by great threats. This period lasted till the end of the thirty years war which created massacre in all of Germany and in the course of it, the reformation of Luther and the counter-reformation of the Catholic church took place setting up against each other two great antagonistic power-blocs. A climate in which one of the greatest philosophers the world has ever known, Giordano Bruno (1548-1600), met his death in the Plaza di Fiori in Rome in 1600.

This produced a climate in which the conclusion of the physical scientist Copernicus, (saying that the sun was the centre of the universe - which was made public in 1543) represented an immediate threat to his own life. A climate too, which forced the Italian philosopher and scientist Gallilei to his knees in front of the Inquisition's benches and to forswear this vision of the world and state it to be blasphemous.

It was a time which declared the great scientist Paracelsus (1463-1541) an outlaw. Paracelsus, who with his great insight into the laws of nature and their higher source of existence, their composition and effectiveness and the ways in which they are reflected in the human body, broke new ground with his research which brought about an entirely new way of looking at matters, a way that is still felt to be of consequence in medical science even today. A time which caused the ordained man Valentin Weigel to remain silent during his life. Only after his death, when his writings were printed, did he speak to us, for it was a known fact that it would have cost him his life and position should he have spoken up to testify of the views he cherished and which later on have been of such great influence on the early Rosicrucians.

And this time also brought forth Caspar Swenckfield who left a body of writings that suffered great enmity.

We must also consider Jacob Boehme (1575-1624) who was chased away

from the walls of his city and banned from writing because of the circulation of his spiritual writings, and the spiritual views which were laid down in his "Aurora" caused him to be continuously persecuted till the day he died. His writings were epoch-making in the world of Hermetism and Gnosticism and were finally laid down in a comprehensive body of work which gained this German the title of "The Teutonic Philosopher, the German Trismegistus."

This was a time during which Johannes Arndt, theologian and philosopher and great friend of the innermost circle of the Rosicrucian Brothers, was suspected and despised for his admiration of Paracelsus, Weigel, Khunrath, but defied this through the life he led and his life's work, laid down in his Four Books of True Christianity.

And we must also consider Thomas Campanella (1568-1639) who narrowly escaped from the galleys and was taken under protection by the French nobility. The Roman Inquisition was far from pleased with his Civitas Solis (City of the Sun), a Utopia of a truly Christian State. And at that time Michael Servetus, the inventor, scientist and anatomical researcher suffered from the venom of one of the enlightened reformers in the name of Christ, John Calvin. Servetus' life came to end, burnt at the stake in Geneva.

Therefore, we need not cherish any illusions as to the prevailing spiritual climate and we must realise what great hostility the Rosicrucian Brothers suffered in the university city of Tübingen at the beginning of the 17th Century. The same Tübingen that had sent away Giordano Bruno several years before, following his request for permission to lecture on his views of the world which consisted of a Hermetic interpretation of the observations of Copernicus in the field of natural science.

"Neither the earth, nor man is the spiritual principle of fire, but the sun; the principle of the sun within man is the core, the centre, the frame of reference of a new perception of life and natural science."

Following his request, Bruno was compensated in money, but he was forced to leave, his lecture unread and under an oath of secrecy.

It was also the period when Johann Amos Comenius was forced to flee the country of his birth Czechoslovakia and the city of Prague to finally find a safe harbour in Holland where he wrote his life's work which was printed by his benefactors.

During the period of the end of the 16th Century and the beginning of the 17th Century, when his father Johannes Andreae, who had a great interest in alchemy and humanities, died in 1601, Johann Valentin Andreae settled in Tübingen and commenced his studies at Tübingen University. It was here that he first encountered the name of Christoph Besold, who had been persecuted fanatically all his life by the Lutheran brothers. The sensitive and talented young Andreae wrote two plays here, Esther and Hyazinth, followed by several other writings which give a sharp clear picture of a spiritual Andreae. Because of a scandal in which he was involved, Andreae had to break off his studies abruptly in 1607, when he was 21, and then over his private life a veil was drawn which was only lifted seven years later, when, 28 years old, he married Agnes Grünigen, daughter of the well known theologian and fanatic Lutheran Joshua Grünigen, in 1614.

Straight against the threat of personal and more general dangers, the wonder of the Rosicrucians and their Manifestos saw the light at the beginning of the 17th Century. The period 1607-1614 (or to be more

precise when speaking of the Rosicrucian Manifestos the years 1604-1616), was one period under a very particular stellar configuration, and a strong spiritual force of great influence was poured out over it. This period of twelve years was to become a turning point for the history of spirituality and the activation of the hermetic tradition in Europe.

This tradition shortly afterwards unfolded its wings all over Europe and brought about a new period of spiritual freedom in some countries, individual independence and freedom of speech. In the year 1607, Johann Valentin Andreae entered a period which was decisive in the development of the Rosicrucian philosophy. At that time Johann Valentin Andreae became an active member of the Tübingen circle and his colleagues were the leader Tobias Hess (born 1558 in Nürnberg) then aged 49, and Christoph Besold (born 1577 in Tübingen) and 40 years old. Andreae was then 21.

They were three Rosicrucian Brothers who were motivated in more than one way. Standing on the threshold of the 17th Century, influenced by the spirit of their time, they acknowledged the great dangers that had threatened their predecessors and ideological companions and allies, Paracelsus, Servetus, Weigel, Schwenckfeld and many others before them. The great spiritual impulse they drew from this all, is magistrally expressed in the *Confessio Fraternitatis*. We read from the *Confessio Fraternitatis*, in the very important chapters 7, 8 and 9:

"Thus, we, oh mortals, must make it known that God hath concluded to send the World before its end, which preferently thereupon shall ensue, such a Truth, Light and Glory as Adam had, and which was expelled along with him from Paradise for the purpose of alleviating human misery. Therefore we shall cease all falsehood, darkness and servitude, which little by little, with the Great World's revolution, crept into all sciences, arts, work and governments of men and have darkened the major part of them.

Through this, an infinite variety of opinions, falsifications and misguided doctrines came into existence, which made the choice hard even for the wisest people, because on the one hand the fame of the philosophers caused them confusion, while on the other hand they knew the truth by experience.

In the future, when (as we trust they will) all these things will have been removed, we will be presented with a perpetual unchanging directive; and although we owe this to those who worked on it, the Great Work, in its fullness, will be the product of this blessed crucial time. And just as we acknowledge the fact that many prominent thinkers have contributed to the future Reformation by their ponderings, we do in no way claim the glory of having been commissioned to accomplish such a tremendous task by ourselves alone. But in the spirit of Christ or Redeemer, we testify that it is more likely that stones will offer their service, than that He will lack in people who are eager to carry out His Divine Will.

With a view to His Will, God has already sent ahead his Messengers, Stars appearing in Serpentarius and Cygnus. In their capacity of truly great Tokens of His mighty Will these can teach us how He would subjugate human intelligence to His secret law once everything that is to be discovered will have been combined; the Book of Nature will then be open to all and unveiled, although but few can read it in full, let alone understand it.

Just as in the human head there are two organs for hearing and

seeing, two for smelling and one for speaking and just as it would have been in vain to demand speaking of the ears or hearing of the eyes, so have there been times that have seen, others that have heard and yet others that have smelled.

What remains is that soon, in a time that is coming rapidly nearer, the tongue too will be given due honour, so that what has once been seen, heard and smelled, can be brought into words at last when the World will have slept off the flush from drinking of its toxic, stupefying beaker, and early in the morning it can meet the rising Sun, with an open heart, bareheaded and barefooted, happily and jubilating.

In the same way as God has put about Characters and His Alphabet through the Holy Scriptures, so has He carved these distinctly in Heaven, Earth and Animals when the miraculous work of Creation was done, so that just as the astronomer foresees eclipses, we can predict the obfuscations of the church and the duration thereof long in advance.

From such characters we derive all of our Magic and based on these we have formed us a new language which at the same time expresses the essence of things; therefore it would be no wonder if we could express ourselves only less refinedly in other languages and in this Latin. For we do know of these languages that they are not familiar to the language of Adam and Henoah, but have been desecrated by Babel's confusion of tongues."

The Three Rosicrucian Brothers

Let us now direct our attention towards the two Rosicrucian Brothers besides Andreae: Tobias Hess and Christoph Besold. Who were they and what did they strive for?

We learn from Christoph Besold that Tobias Hess argued that theology and philosophy can only be explained by the Holy Scriptures, and that Hess was indicted for preparing medicine, the forbidden composition of which had been conceived by Paracelsus and he told us that Hess was the only one capable of saving Andreae from a grave disease. We also learn that Hess was called to account in front of the Theological faculty and the Chancellor of Tübingen, for his vision and calculations related to events that were yet to come. An act has come down to us, dated 12/7/1605, in which the downfall of Popedom was predicted, and also the bloody war in Hungary and the Netherlands. Hess refers here to the prophecy of the Apocalypse, and in particular to the breaking of the first seal (Apoc. 6).

We quote the historian Carlos Gilly here, who says: "In 1605, the climate already existed from which only three to five years later the Rosicrucian Manifestos would come forward. Exactly like in the *Confessio Fraternalitatis*, Hess describes in the ancient document the Pope and the Churches as enemies of the Realm of God in the Roman Catholic Empire: he also mentions the Eagle (the house of Habsburg) that has to be vanquished and refers here, even as it is described in the *Fama Fraternalitatis*, to the *Trigono Igneo*."

The year 1604, according to Hess, marked the beginning of a new period. A period connected with the year in which Luther was born, 1483. The hundred and twenty years following the year of Luther's birth brings us to the year 1604. In this year, according to the *Fama*, the door to the Grave of Christian Rosenkruz would open: on this door was written :

"I shall open after 120 years." The period under the constellation of Serpentarius and Cygnus, which emanated a very strong stellar force in 1604, is described in the Confessio.

Andreae wrote in 1619 in the "The Immortal Hess" words that are of the utmost importance to our studies of Hess: "We believed in the paradoxical spirit of Tobias Hess and some thought-up Golden Era, and some inquisitive calculation of the Final Judgment." And about Hess, who died in November 1614, he said: "he was a Friend of God, servant of Christ, brother of his fellow man, doctor of truth, benefactor, jewel of literature, star of Tübingen, treasurer of nature, thorn in the eye of the world and enemy of Satan."

In a eulogy on Tobias Hess, printed in 1619 but written much earlier, a eulogy which was laid down by Valentin Andreae following the death of his great spiritual inspirator, we read in this Anatomia or autopsy of a deceased devout man, the description of the prototype of the true follower of Christ, the spiritual image of Christian Rosenkreuz.

"Anatomia or autopsy of a deceased man.

Tobias Hess was a man of great, albeit not always identically worded, fame. He fell victim to an unusual, wasting disease that no medicine could cure so that he passed away shortly afterwards. For the autopsy, the assistance was requested of one of the most experienced anatomists in Europe: the Dutchman Andreas Vesalius, Felix Platter and Caspar Bauhin from Basle, and Fabricius. All four were asked to examine the dead Hess to find out where the nidus of the wasting disease lay. After having opened the body, they made the following diagnosis: The heart was healthy and saturated with the clear red blood of Christ; only in the foremost heart chamber did they find a small trace of the contagious fluid of the original sin. His lungs had been filled to the full with the breath of God the Holy Spirit; the presence of but few tiny ulcerations of academic science was detected. His Christian liver had so well distributed the finest virtues over the entire body, that only a small number of the weaknesses of the corrupt, human nature could be found. His spleen had cooked only the best blood of charity, albeit that it had been touched often and severely by the juice of strange viciousness. Around his kidneys which had remained totally chaste, there was a little unclean fat; desire had however been pushed back so far that he could no longer be inflamed by it. From his gall, only the slightest deposits could be found in his body, and this was because Hess had never been angry, not even with his enemies. The stomach was perfect and steel alike, since it had had to digest the iron of defamation for years. The brain too was nearly perfect, as it had been purified from any secretion of curiosity.

All the rest of the body was concluded to be healthy too, which gave Vesalius cause to surprisedly speak the following words: "Should God not have let this man die from the wickedness of the world, and should He not have allowed the wicked world to kill this man, he would have been immortal: for Nature had made him invincible in the face of all diseases of hatred and wrath."

If we consider this eulogy, and compare it to the following fragment of the Fama Fraternitatis which deals with the finding of the body of Father Brother Christian Rosenkreuz, we read the following:

"We had not yet seen the dead body of our considerate and wise

father. Therefore, we moved the altar away; then we could lift a heavy bronze plaque, under which a beautiful, noble body was found; unblemished and without any trace of decomposition, we could see it, pictured in all its beauty, with all its properties, with great accuracy.

In one hand, there was a book, named "T", with gold letters written on parchment, the book that now is our greatest treasure after the Bible and which therefore naturally should not lightly be submitted to the judgment of the world!"

Can we not conclude that Tobias Hess and Father Christian Rosenkruz, in their personification of the prototype of the true imitation of Christ, rank with each other?

Turning now to Christoph Besold. He was an extremely sharpwitted scientist, who founded a library of around 4,000 writings, in which all existing sciences were amply represented. To mention a few, there were 488 heretical, Lutheran and Calvinist books, 431 Italian, Spanish and French books on theology, 162 writings about medicine and natural sciences, 611 philosophical and philologicistic writings and furthermore, books on Oriental languages, politics, law, history and geography.

From the comparative historical research carried out, amongst others, by many of the scholars who contributed to this symposium, the results of which have been recorded and previously published in many cases, the conclusion springs forward that Tobias Hess was the heart, the pivot, the architect of the Manifestos in their earliest composition. It has also been established that Christoph Besold was the brain, the scientist par excellence and as such the inspirator who conceived the image, working from an Hermetic philosophical conviction and applying this conviction, thus inspiring Andreae to be the Pen that wrote down and recorded it all.

We know that the Manifestos were created and written in the house of Tobias Hess, and recent research has brought to light that the manuscripts were kept there too. Handwritten copies of these manuscripts circulated already in an early stage among a circle of fervent devotees. In this circle, prominent representatives of the then vehemently wished for reformation could be found: followers of a true and pure, original Christianity.

The earliest Trigono Igneo, of goodness, truth, justice, of the heart, head and hands was recorded within and by the three: Tobias Hess - Christoph Besold - Johann Valentin Andreae.

Besold, who was persecuted and scourged by the Lutheran rulers in the twenties of that century, forcibly took the dramatic decision to join the Catholic Church. In 1620, his essays on education appeared in Tübingen in the Opus Politicum. This work deals with the tradition of the Hermetic philosophy, and we do not want to deprive you of part of these essays.

"The Prisci philosofhen (the philosophers preceding Socrates, headed by Hermes Trismegistus) knew much more than they told. Thus, any human being within whom the Light of Nature has not been entirely extinguished, will soon find out by himself, how ridiculous and pathetic the profane philosophy of Aristotle is, when compared to the elevated Hermetic Philosophy."

Besold continues: "I would like to quote from a dissertation I started years ago in Tübingen and which I have not been in a position to finish yet. This dissertation has for a theme the philosophy of the Ancients (the antiqua Philosophia)".

(This dissertation in fact discusses Asclepius, one of the most famous writings of the Corpus Hermeticum, and it is truly a great pity that the jurist has not finished this dissertation. In the light of its humanist and philosophical inspiration, this fragment reminds us of the famous lecture on human dignity by Pico della Mirandola).

"When all things were created by an unchanging law of nature, they were thus combined that, although in an eternal struggle (discordia), they could exist in unison and harmony (concordia).

The wonderful work of art seemed to be perfect in all ways, but the almighty and all-knowing Creator wanted to make it more perfect still, upon which He mixed the transitoriness of the world with some of the perpetuity of Heaven, so that it was like a mirror of both transitory and perpetual things at the same time.

And thus, the Creator decided to create a microcosmos, or small world, equal in all aspects to the greater world of heaven and earth, the macrocosmos, to reflect this world always.

This creation inspired Zoroaster and the thrice great Hermes to speak the following words: "O, homo, miraculum natureae audacis" (O, man, thou art a wonder of the audacious nature!)

When Nature descended into thee, she created a miracle, setting in the shade all other miracles of the earth. In thee, heaven and earth are combined, in thee, eternity and transitoriness have come together.

And thus, man is none other than 'mens divina' a divine brain, bound with earthly chains, or, as Seneca wrote a divine spirit descended into a body. By virtue of such a great light, man is capable of ascending into and measuring heaven.

Therefore, man does know that which is above and that which is below, and without having to leave the earth, he ascends into heaven and lives there as it were in (quasi) communion with God"

If man however, forgetting his divine and most elevated side, does not direct his spirit to the highest, but persists his wallowing (as the swine do) in the mire of transitory things; if he allows himself to be seduced and betrayed by physical seductions and temptations of the senses, the divine fire within him will be suffocated and within a short timespan it will be totally extinguished.

In this contemplation, etched and stamped into the deepest being of man, the true philosophy must be sought".

This fragment by Besold end thus:

"Eventually, such a philosophy has always lived among people of the Orient, namely: the ascension of the spirit from that what is below unto that what is above, from darkness to light, upwards along the ladder of the fellow creatures, or, and this comes down to the same thing through knowledge of the self in all created things".

With this reflection on the three Rosicrucian brothers, whose ways parted in 1614, because of the death of Tobias Hess, we have arrived in a new phase in relation to the spiritual, social and political consequence of the Manifestos.

1614 was the year Andreae was married and in this year he acquired a new social position as a theologian, a function for which he started his studies anew in 1613.

Still, the spirit of the Rosicrucians was penetrating Andreae's oeuvre, it was a pattern for his life and like a torch he handed it over

to Johann Amos Comenius, who commented on this as follows :

"He who loves God with all his heart, does not need many directives as to when, where, how, and how often he has to serve, worship and honour God. The reason for this is that his close bond with God and his obliging obedience are accepted by Him as the most agreeable honour; this induces man to silently praise God, everywhere and always, and to commit no other action than that which has the honour of God for an aim."

Therefore, we must not belittle the message hidden in the Manifestos, in fact, it has been introduced there by the authors deliberately. We must see it as an incitement and a warning, and we must look upon the Manifestos in their true meaning and not as if they represented a psychological, scientific or philosophical reflection.

But we must see them as a tradition, uninterruptedly passed down to us through the ages, or as the wisdom of the Rosicrucians, actual even today, like a forceful revelation of the fire of the spirit.

Forces conjoined are made stronger

There is an old picture of the winged messenger of the Gods, Hermes, with his index finger at his mouth as a sign of secrecy, taciturnity and, before everything, modesty, prudence. "Those who know do not speak, those who speak do not know".

In his hand, he is holding the reason for his great prudence, a burning seven-branched candlestick, the reflection of a sevenfold mystery.

We encounter this Hermes again in the Chymical Wedding by Christian Rosenkreuz, where we read about him as "Hermes is the original source".

As far as the spiritual value is concerned of what we call the testament of the Fraternity of the Holy Rosycross, we want to present this to you as the acceptance of the Hermetic philosophy; as a fundamental principle of return, of rebirth of the spirit, soul and personality. It is the alchemy of the Rosicrucians.

We would not restrain this spiritual value, this living testament however, to a new form of wisdom, a new life philosophy, but we want to make a connection here to the "mastery fire", the phenomenon mentioned earlier on in this lecture, the mastery of the transmutation of spirit, soul, personality.

Although this mastery knows three aspects and is subject to an evolution in seven stages, we would prefer to summarize this complexity by placing over it one ruling symbol, a fiery fluid, a turning power expressed by the flaming sign of Mercury.

Mercury as a force, Mercury as the messenger of the Gods. Also, Mercury as the hieroglyphic monad, as a spiritual foundation appearing in the form of the invitation to Christian Rosenkreuz to partake in the Chymical Wedding.

Mercury, as a living force was sent by the Gods as a messenger to Dante and Beatrice on their way to Paradise. This is described as follows in the Divina Comedia written by Dante:

"Well I perceive how thou art nesting thee
in thine own light, and drawing it again
through eyes that coruscate so laughingly.
But who thou art, blest soul, I cannot ken,
nor wherefore thou art graded in the sphere
that is in alien radiance veiled to men.

Thus spoke I straight toward the lustre fair
that first addressed me; whereupon it grew
by far more radiant that it was whilere.
Then like the sun concealing himself through
excess of light, when heat has gnawed away
the tempering shade of heavy vapours due,
Concealed himself from me in his own ray
the holy shape for very jubilance;
and, thus fast folded, did in answer say
In fashion as the following canto chants."

- Divina Comedia, Paradiso

We want to make a connection between this ode to Mercury and the fire wisdom of the Rosicrucians, which is ruled by the sign of Mercury: the same sign that is pictured at the back of the exhibition's catalogue. This sign symbolises the union of the three spiritual principles: Salt, Sulphur, Mercury. The motto, "unified forces are made stronger" clarifies it.

It is the transmutation of spirit, soul and matter into the force of the fire, the spirit. This fire principle, the very origin, is what brings forth the new immortal man.

It is the route of return through three worlds of revelation. Firstly, the world of material and temporary space. Secondly, the inner world of insight and change, the world of the soul, the world that breaks through the temporary world and its inter-relations and leads the soul to an eternal development that will lead to its return to the Light. Thirdly, the spiritual world, the world of ascent, of resurrection, of homecoming in the house of the Father, the root of fire itself.

The Rosicrucians call this return, the principle of the Universal Cosmic law of three.

A description of these three aspects can be found in the works of Jacob Boehme who lived from 1575 to 1624, to be more precise in his writings: "The Six Theosophical Points", "The Incarnation of Jesus Christ", "The Mysterium Magnum".

We quote from the Six Theosophical Points:

"If we want to explain how these three principles are united, then we must place the fire (the highest force) in the middle; for it gives to every one of the other principles an agreeable life and a spirit that desires this.

Therefore, there is no controversy between the principles, since fire is the essence of all principles: which is what causes life, not life itself.

The abyss gives the fire its woe (a spur) so that death finds itself in life, otherwise the abyss would be silence. The abyss gives the fire its wrath which brings forth the movement of life of the abyss; otherwise it would be a silent eternity and a nothing.

The world of light does also give its essence to the fire, otherwise there would be no feeling in it, nor would there be light...

The third principle (the realm of this world) also gives the fire its essence and 'Quality' through which all life and growth is made mobile; all senses and everything that will ever bring forth needs fire: the earth does not bring forward anything without the essence of fire, caused by the three principles (...)"

"Understand how in the eternal spirit of the Father, three worlds can be discerned. Firstly, he is the issuing of the imagination of the primal will of the ungrund which is called Father, as by the issuing he reveals wisdom and dwells in wisdom and wears this as his garment of great wonders.

Secondly, he is the cause of contraction for the entity of darkness, i.e. of the second world, and is the cause for and spirit of the origin of the essential fire. He is himself the source in the anguish of the Principle, and also the fiery world as the great life. Thirdly, he is also himself the one who in the dying of the Principle, brings the power out of the fire. Thus, he is the flame of love in the light-world."

The force that is active from the primal fire through the three worlds of revelation, in the modern Rosicrucian philosophy is called the force of Christ, the force that can become aflame like a spiritual primal force and elevate man to be a spiritual being.

In the same way as Hermes Trismegistus, father of classic philosophy, stands at the basis of Hermetic philosophy, so does Christian Rosenkreuz stand at the basis of modern philosophy in his capacity as its spiritual father.

Aspects of Hermetic wisdom and Christian wisdom flow together in the bed of the living river of wisdom of the Western mysteries.

This classic heritage, the living spiritual force of the testament, brings forth a new era in which its elevated views will break through with an irresistible force and clarity.

Totally against the apparent emotion and imbalance in the social, cultural or political field of our modern society, this spark, this flame of our spiritual heritage brings forth a new, inner emotion, rooted in the force of its spiritual fathers and the tradition they passed on to us and which was laid down in word and in force in the holy writings they left us.

Yet at the same time, they bring forth a new fire, a root fire, a fire that will bring together a new community of people. A community that by virtue of this inner emotion and the fire by which it has been touched, will testify of the route to its spiritual aim. A new fraternity of people, who position and find each other in a new field of force, a field of everlasting value. And in this field of force, the eternal treasures of the classic fraternity of mankind can be found, treasures that are accessible to all.

A society of people who, spurred by their inner emotions, light the primal fire and find inspiration there to achieve their spiritual aim together.

An achievement that is outlined against a new structure, where form, word and deed are visible witnesses.

Or to put it differently: the Reality of the Spiritual Fire exists, and brings forth a division of the inner self into seven branches, or seven beams. It is the way of the seven leading threads, driven by the fire of inner emotion, and it leads from conversion to transmutation, yes, to transfiguration of spirit and matter.

The way of visible security, inner emotion, spiritual elevation, is the way of the fire.

The kindling of fire	- formation	- repentance
The working with fire	- reformation	- reversal
The revelation of fire	- transformation	- return

It is the threefold unified force that makes stronger. It is the threefold force that we find in the Confessio of the Rosicrucian Fraternity. In modern Rosicrucian philosophy, this force is explained as follows:

In Serpentarius and Cygnus, three stars are shining down on us. Uranus, Neptune and Pluto. These are mighty tokens of the Council of God. And some of the elevated meaning of Uranus has been presented to you here, so that you will be able to reflect upon it. The regenerating forces of Neptune and the forces that can break through existing circumstances are even so important.

In Serpentarius and Cygnus, the snake and the swan, are radiating three mighty messengers of God. From the classical snake wisdom of Serpentarius and the purity and love contained in the swan symbol, three elevated forces spring forth: Uranus, who makes the heart new, Neptune, who makes the head new, and Pluto, the perseverant one, the dynamic strider and breaker.

Let us never cease our endeavours to understand to the full the eternal laws of God, the laws that are passed on to us by Serpentarius and Cygnus.

Ignis Flamma Materia Mater.

The Trigo Igneo, the flaming triangle of the Rosicrucians. the one that brightly shines, throughout the original matter.

It is the eulogy we find written in the grave temple vault of Christian Rosenkreuz.

Ex Deo Nascimur

- Born from God

In Jesu Morimur

- Died in Jesus

Per Spiritum Sanctum Reviviscimus

- Born again

In Eternity.

through the Holy Spirit.

This is the point, the microcosmic origin, congruent with the circle of eternity.

The Power of the House of the Holy Spirit (Sancti Spiritus)

The Fama Fraternitatis contains an extremely peculiar conclusion, which states the following:

"Our building, the house of the Holy Spirit, although hundreds of thousands of people have seen it nearby, will remain eternally untouchable to the godless world, indestructible, invisible and fully concealed.

In the shadow of your wings, Jehova!"

Whoever studies the Hermetic tradition notices at a given moment a wondrous structure, shared by all its representatives. They draw their insight and inspiration all from one well: the Holy Spirit.

Ever since the earliest times, there has existed a seemingly unbridgeable mystery. The one of the world of the order of time and space. The one of inner reversal, inspired return, that leads to attaining insight into the spiritual dimension where the temporary seems to fade into the eternal. It is said that eternity and time make contact there.

Man can attain this change through his attitude in life; this can be the first step on the road to purification, chastening. He can attain an utter dedication of the self, an imitation of the Christ, it will inspire him to charity, yes, through the force of Love, he can come to

rebirth of his soul.

But the third and decisive stage on his way to returning to the House of the Spirit, the house of his Father, cannot be decided by himself but depends on the merciful force of the Holy Spirit descending upon him.

This is the hidden indication related to the House Sancti Spiritus.

If we study the aspects related to the origin of the Manifestos in this light we find that the predecessors such as Paracelsus, Bruno, Arndt, Weigel, Guttman, Brocardo, Boehme and many others have been inspired by this very special signature of the power of the Holy Spirit.

If we look at the three men that were so special, Tobias Hess, Christoph Besold and Johann Valentin Andreae, we find that this same fire shines upon them and through their writings.

They had committed themselves to truly serving God, they submitted themselves to the laws of Love of Christ, and as a result of these actions they were chosen to share the power of the Holy Spirit. Not disparaging the Cross, but carrying it courageously, following Christ actively and submitting themselves to Him, they made the Cross the triumphal sign of their victory.

Julius Sperber, Adam Haselmeyer, Theophilus Schweighart, Michael Maier and Robert Fludd also, in their reactions to the Manifestos of the Rosicrucians, emphasise the accent, the sign R.C. the bloodsignet in the force of the Rose and the Cross.

In the series of lectures held here, as well as in the exhibition we set up (which is accompanied by a marvellous catalogue) a thread can be found that leads us to a twofold conclusion. Firstly, the road man has to follow, as an inhabitant of this world, with all its personal, social, political and cultural possibilities. Secondly, there is the undeniable logic of the way of speaking and acting in the Spirit this is the fire magic of the Rosicrucians.

Therefore, the Rosicrucians want to emphasise the fact that this road of Ex Deo - In Jesu - Per Spiritum can only be followed through knowledge of the self - refreshment of blood - spiritual conscience.

The house of the Holy Spirit, as a plan of God and a power of God, through the Fire of the Holy Spirit, like a threefold spiritual force, can only become accessible when realising this in Spirit - Soul - Personality.

In Paul's letter to the Corinthians we read:

Sown in transitoriness

Awakened in intransitoriness:

Sown in dishonour

Awakened in glory

Sown in weakness

Awakened in force;

Sown a body with a soul

A spiritual body will awaken when the Christ is revealed to him in person

Just as there exists a body and soul,

So does there exist a spiritual body.

Thus, at the end of this reflection, we return to the theme we started with; the Secret Fire with the meaning "Unified Forces Make Stronger!", and we understand that the roots of Hermetic tradition are resting inside every person, in the form of the Gnosis of self-knowledge.

It is only through self-knowledge that Love can be born, and through this, the deed.

This deed is the Force of Fire.

And in our time, this is explained by the grandmasters of the Lectorium Rosicrucianum, Mr Jan van Rijckenborgh and Ms Catharose de Petri, as a "Secret Aid":

"From hour to hour, every second, there is a Divine force wanting to descend in us, wanting to live among us, with for an aim the supporting of the earth and all those who live there in the harmony of spheres, lifting them up entirely and directing them to their destination as children of The Father.

This Divine force cannot realise the genesis of things without us, it must penetrate us and awaken us to become willingly cooperative partners in the Genesis of the All.

This is the reason why someone once said: God's creation is resting deep within man. We are parts of his creation, wheels in the great Realisation of the All, and therefore, His Genesis, the crown on His Creation, is dependent on willing cooperation conscious dedication of human heads, human hearts and human hands.

This Divine Creature, with the power to destroy us all in a fraction of a second and to sweep us away from the manifestation of things, and by its unfathomable love appoints us from the very beginning as workers who cooperate in the fulfilment of His plan.

A worker is only of value, can only realise a correct construction, when he starts working in free mutual love and looking upon the plan intelligently. Therefore, since the dawn of all times, God has striven for acceptance of His Will and His Wisdom by us by free personal decision.

And, says the Holy Book, such great Love has the Father shown us, that He has given us His Son, so that one and all will not be doomed, but will be given Eternal Life.

Well, the best, the most holy and the greatest thing God can give us, comes to us in Christ, to awaken us to our royal mission: Bring about your own glory abiding in fear."

To round off this lecture, we want to present to you part of an old Rosicrucian praise song:

Your blessing and grace exudes from you, radiantly.

With Thy Finger, Thou hast written the character of nature,
and none can read this without having been taught in your School,
Therefore we who see everything in your Divine Hands lift our eyes
up unto thee, where Thou wilt carry us,

Lord our God, we shall not praise Thee. O, King of Honour: For all
comes from Thee and belongs to Thee,

all returns to Thee and is opened again by Thy Love and Thy Force
Thou alone art God and none else.

Thou doest what Thou doest, with Thy mighty arm.

None can escape thee.

Oh, Thou everything in all; Thou magnificent, glorious

Creator of Something from Nothing;

Live in Me, so that I may live in Thee.

May it be thus.

SPECULATIONS ON THE MONAD AND ITS MATHEMATICS

PART I : THE MONAD

Chris Pickering ◉

John Dee's Monas Hieroglyphica (Antwerp 1564) is quite obviously based upon the teachings of the ancient magi, as revived in renaissance magia. However such doctrines are only implicit or obliquely referred to in the apparent obscurity of this, Dee's foremost publication. It would be possible to conduct conjecture on the sources of this book, however it may be equally valid to suggest that such human teachings may themselves be explained by the divine philosophy of Monas Hieroglyphica, or provide a framework in which Dee's book may be rendered into an accessible form. As we shall see, certain comparable writers are named, thereby providing leads for the student to follow, and other figures (namely Archimedes, Heron, Hippocrates, and Oedipus) are noted for their incidental relevance. Yet it appears Dee believed his theorems are beyond human invention, and are shadows of ideas originating from the divine sphere [1].

And although we have not in any way relied here on any human authority, we shall in a friendly way disclose [our findings] to our followers whenever it was possible and convenient to elucidate by our light some notable saying or writing of a very ancient philosopher; so, for instance, with regard to certain mysteries of Hermes, Ostances, Pythagoras, Democritus, and Anaxagoras, into which we descend from our hieroglyphic demonstrations, though not for the purpose of seeking in them confirmation of our own tenets [2].

Thus such writings of the ancient philosophers may, to some extent, become keys to Dee's book. The Hermetica must come to mind, having been a major influence on renaissance magi such as Dee, and amalgamating a number of ancient philosophies under Hermes Trismegistus who heads Dee's list. The idea of the Monad, of which Dee's hieroglyph is an embodiment, is wholly consistent with Hermes teachings - notably the "una res" of the Tabula Smaragdina. Corpus Hermeticum IV (or The Crater) appears even more pertinent as a key to Monas Hieroglyphica for it expounds upon the allegories of the crater and of number mysticism which may also be discerned throughout Dee's book, and indeed his whole philosophy; both of which allegories are founded upon the idea of the Monad.

Corpus Hermeticum IV is one of the so called regeneration tracts, and as such opens with aphorisms that God created the universe by His Word and then created man to look upon this work [3]. Hermes continues, addressing Tat, that man excels the animals since God bestowed upon him Logos and Nous [4]. Logos is imparted to all men, but Nous is "stationed in the midst, as it were a prize for souls", in a cup or crater [5]. Plato teaches us that the Monad and this Nous are one and the same. "The One [μοναδ], the only natured [μονοφύεσ], the singular [μοναδικον], the really Being, the Good. But all of these such sort of names attach to the Mind [νουσ]" [6]. In addition, God has sent a herald to command all those who recognise the divine origin of the crater and of themselves, to baptize themselves into the Nous-Monad and receive knowledge, perfection and immortality, and hasten to "The One and Only" (monadic deity) [7]. Corpus Hermeticum IV takes pains to emphasise the free choice whether to accept the Nous or not; the choice between mind or body, divine or mundane, immortal or mortal [8].

Dee opens Monas Hieroglyphica with the question of this choice presented to the man who has come of age: the choice between the two paths a life may take, represented in a diagram based on its traditional Pythagorean symbol of the letter Y [9]. "Some (who have fallen in love with truth and virtue) will for the rest of their lives devote their entire energy to the pursuit of philosophy, while others (ensnared by the enticement of this world or burning with a desire for riches) cannot but devote all their energies to a life of pleasure and profit" [10]. Dee himself made the choice a number of years before entering adulthood, for he was already studying renaissance magia by the time he entered Cambridge University at the age of fifteen. He appears to have made his decision upon receiving Gods warning that he should follow the path of the philosopher [11]. This may have occurred during the time Dee was being taught at Chelmsford by the priest Peter Wileigh.

The symbol of the crater is far from being unique to Corpus Hermeticum IV and can be found in the scriptures as the cup and drinking horn. Just as the crater offers the choice of regeneration, so the cup is used as a symbol of salvation offered to man. Again underlining the free choice, the cup is also to be found in the sacrament of baptism - to drink from the same cup as Christ is to enter the christian church - and in the pseudobaptismal sacrament of communion and the cup of wine. The horn was also employed, particularly at Solomon's Tabernacle, again as a symbol of salvation and as a baptismal vessel containing anointing oil. The contents of the crater, appearing as the Nous in Corpus Hermeticum IV, is also an age old symbol - most well known under the name of dew. Dew is so copious in summer in the Holy Land that it almost replaces the absent rains, and because of its mysterious origin was attributed to divine intervention. Thus it became adopted as a symbol of divine favour and salvation, and of the revelation of wisdom and divine knowledge.

Allegories consistent with those of the crater and dew are implicit as a central theme of Monas Hieroglyphica manifesting in various forms in the various levels of interpretation. One form plays upon the dew symbol as a spiritual medicine. Dee admits [12] that the text is addressed "to those who wish to effect a healing of the soul and a deliverance from all distress". He also admits [13] that his hieroglyph may be interpreted as mercury with the ram of Aries - a classical symbol

that developed into a contemporary emblem of health restored. With some poetic licence the hieroglyph may be interpreted as a symbolic illustration of the crater. "One form of the magical cup has a sphere beneath the bowl, and is supported on a conical base. This cup (cresent, sphere, cone) represents the three principals of the Moon, the Sun, and Fire, the three principals which according to the Hindus, have course in the body" [14]. Rather than the cone Dee employs the sign of Aries to represent fire [15], the fixer by which the virtues of the sun and moon are retained, and the force which brings those virtues into action.

Two Emblems In Monas Hieroglyphica.

The idea that the dew allegory is a grand implicit in Monas Hieroglyphica may be supported by the fact that it appears in the emblems opening and concluding the book. In the emblematic title page there is a Theatre of Alchemy, as it were, of two pillars holding up a roof of stars: indicating that the work of the hieroglyph is to be conducted in the elemental world to which the celestial region forms an upper limit and governing influence. From the hieroglyph ones eye is drawn (this is done by dotted lines in an early prototype) to the three levels of the pillars, perhaps reminiscent of the three worlds - elemental, celestial and archetypal - of the renaissance magus. At the elemental level are the two lower elements of earth and water, at the celestial level are the two principal heavenly bodies of the sun and moon, and at the level of the demiurgic archetype are the two higher elements of fire and air. In fact in the earlier version of the emblem employed as the title page to Propaedeumata Aphoristica (London 1559) the elemental qualities of heat and moist are given in the later case rather than the elements of fire and air themselves. Below this Theatre of Alchemy Dee has provided a motto to indicate the aim of the task. "DE RORE CAELI, ET PINGUEDINE TERRAE, DET TIBI DEUS" (God give thee of the dew of heaven, and of the fatness of the earth - Genesis 27, 28). Thus the overall message of the emblem appears to tell of some alchemical process to discover dew, perhaps by artificially forcing it to descend down the ladder of creation from the heavenly essences of heat and moisture, down through the stars and elements, to become imbued in the alchemists world.

Such a process is more explicitly alchemical than Hermes can afford, and so we might turn to another of the ancient philosophers in Dee's list. In the Turba Philosophorum Anaxagoras tells us how the generative heat of fire (perhaps attracted to the moisture of air) is circulated by the element of air - cognate of the aerie messenger Mercurius - to be conjoined with the aqueous moisture of water and thus embodied in the element of water, and finally being delivered into the caverns of the earth [16].

Whilst the alchemical interpretation may be accepted as valid, Dee's own intentions were of a more metaphysical process. In the title page emblem the sun and moon are depicted weeping their effluvia which is collected in craters - the vessels of dew. Then in the text Dee talks of the fiery virtue of the sun and the aqueous virtue of the moon being infused into elemental bodies [17]. These fiery and aqueous virtues, depicted as heat and moist above the sun and moon respectively in the emblem, constitute dew - just as Anaxagoras spoke of the generative parts of fire (heat) and air (moist). The metaphysical origin of dew in the virtues of the sun and moon is explained more fully in Propaedeumata

Aphoristica (1558 and 1568). Dee republished this astronomia superior four years afterwards to help explain the astronomia inferior of Monas Hieroglyphica (1564)

"No motion is more perfect than circular, nor is any form exposed to human senses either more antecedant or more excellent than light. Accordingly these two will be especially characteristic of the most excellent and perfect bodies" [18]. Heat is akin to light, and as the greatest source of light the sun is "the chief producer of sensible and vital heat for us" [19]. Furthermore, the government of moisture is akin to the motion of the moon which we know is not only circular like any other heavenly body, but "superior to all the rest in the briskness of its proper motion" [20]. "From these considerations it is manifest that the sun and moon are, after God, the chief and truly physical causes of the procreation and preservation of all things that are born and live in the elemental world" [21].

Then in the spiritual operation of Monas Hieroglyphica Dee expands upon this lunar-solar formation of dew. He has contained the elemental world within his hieroglyph and thus talks of marrying the terrestrial centre of the hieroglyph to the generative influences of the sun and moon. Once this marriage of the earth to the heavens is completed then follows the marriage of man to God, spoken of as the metamorphosis of the magus [22]. Thus we may clearly see the role of alchemy in Monas Hieroglyphica - as a preliminary microcosmic rehearsal for the macrocosmic transmutation of the practitioner.

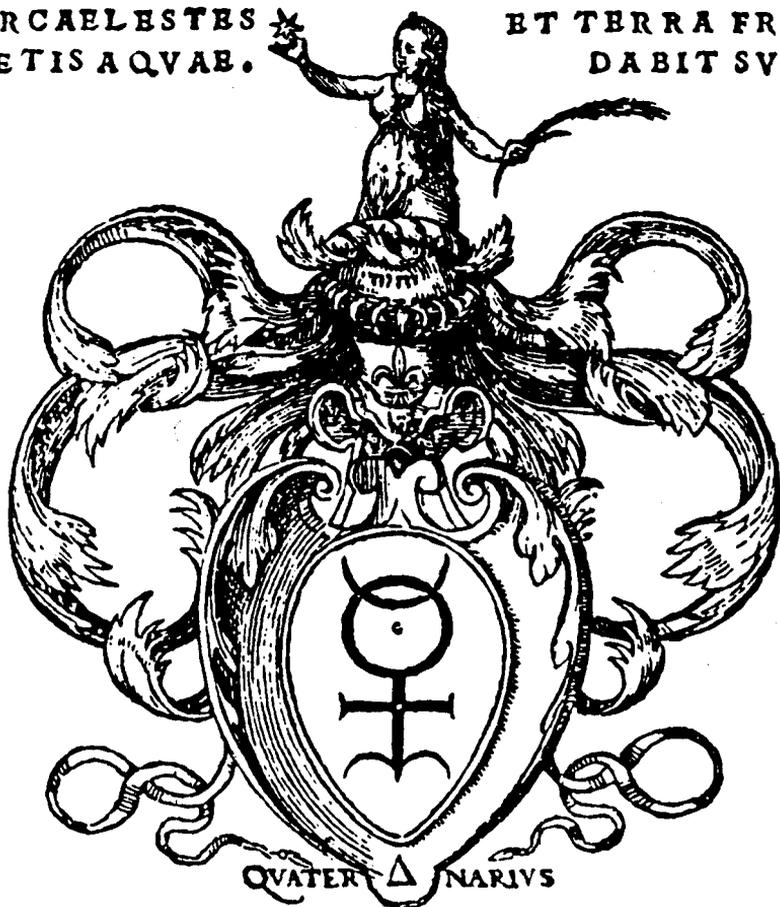
After the reader has found his way through the maze of Dee's text he will find at the end of the book another emblem of the dew process as the crest above an heraldic device. For the sake of a clearer reproduction the version given here is that from the 1568 edition of Propaedeumata Aphoristica which is opened and closed by this emblem. Again a motto makes clear the meaning of the emblem. "SUPERCAELESTES RORETIS AQUA. ET TERRA FRUCTUM DABIT SUUM" (Let the supercelestial waters fall. And the earth will yield her fruit). Though this is not a direct quote from the Bible, as before, it is reminiscent of a number of Old Testament verses, notably Deuteronomy 33, 13-14 which mentions the fruit of the sun and moon [23].

"Let the supercelestial waters fall". Though dew is not mentioned by name, this phrase obviously refers to the dew of heaven whose deliverance is alluded to by a double entendre. "The latinist will note that rorem, "dew", is cognate with rorate, "drop down". Dee probably intended a comparison between astrological influence and dew" [24]. Dee was want to use the term supercelestial, as he did here, to denote the origin of dew. Classical writers attributed the formation of dew to the morning stars and their effluvia, but Dee was more specific and saw the heavenly bodies as mediums or dispensers of such a virtue which ultimately originates from the divine sphere. Thus the essence of heat and moisture which form dew are placed above the solar and lunar dispensers in the emblem opening Monas Hieroglyphica. And thus in its complement at the end of Dee's book the deliverance of dew is depicted as a seven-pointed star, or a six-pointed star here. This is most likely the planet mercury, most notable of the avatars who brought the dew of divine knowledge. This would remain consistent with Dee's mercurial hieroglyph and Hermetic text, and with the alchemical version of this allegory in which air delivers the spirit of fire into the body of water which is then delivered as dew into the womb of the earth.

"And the earth will yield her fruit". This is symbolised by the

SUPERCAELESTES
RORETIS AQUAE.

ET TERRA FRUCTUM
DABIT SUVM.



IN TERNARIO CONQVIESCENS.

figure of Virgo - the zodiacal sign ruled by mercury - who has caught the star in her left hand and thus become fertilized or imbued with dew. Thus she is visibly pregnant and holds an ear of corn. Traditionally Virgo was often depicted holding an ear of corn which germinated to become the Milky Way, and here it is a symbol of the wealth produced by the fatness of the land in such scriptural verses that are related to the mottos of these two emblems.

We have seen that the Monad is ammenable to alchemical allegory and itself is apparently related to the Philosophers Stone as a bestower of health and of spiritual enlightenment. In Agrippa's chapter on the Monad in *De occulta philosophia* one sentence stands out as a lone piece of obscurity amongst the rest of the perhaps oversimplified text.

There is one thing ["una res" = the Monad] created of God, the subject of all wondring, which is on Earth, or in Heaven, it is actually Animal, Vegetable, and Minerall, everywhere found, known

by few, called by none its proper name, but covered with figures and Riddles, without which neither Alchymie, nor Naturall Magick, can be attained to their compleat end, or perfection [25].

In the table at the end of the chapter Agrippa clarifies this point by naming as the Monad "In the Elementall world... The Philosophers Stone". Despite this I believe that monadic dew is not so much the Philosophers Stone, but the mercurius philosophorum by which the stone may be obtained. This dewy mercury of the philosophers can be seen in the work of Edward Kelley. Kelley's alchemical texts are effectively the edited teachings of such past masters that had also influenced Dee, which teachings Kelley could have had access to (or at least been aware of) through the copies in Dee's library. In The Theatre of Terrestrial Astronomy Kelley wrote of a water which alchemists may entice from metals by the use of fire. "A water which the Sages call Mercurial water, the Virgins Milk, Lunaria, May dew...This Mercurial water they have compared to corrosive aqua fortis... this Mercuria spirit, or water dissolves its body, and seperates from it the Tincture" [26]. In comparison, in The Stone of the Philosophers Kelley quotes Bernard of Treviso that no new thing can come about except out of the solution of the old; that aqua fortis only destroys, and only the mercurial water which resides within metals can dissolve them. Thus by fire, dew may be distilled out of the caverns of the earth and be used to dissolve the elements into a higher order, or the metals into gold, as the process is more widely known [27].

The Allegories in Later Work.

The angelic records of Dee's Libri Mysteriorum are a wealth of allegory and symbolism, consistent with other facets of Dee's magic such as Monas Hieroglyphica, and again revealing the dew allegory as a symbol of his aims. "I do prefer the heavenly liquor, before all things, and do desire to be bedewed with the supercelestiall dew thereof" [28]. Though even for such practical purposes as ritual magic the allegory appears in a diversity of forms, under such names as dew, liquor, medicine, mercy, wisdom, light, etc. At times it is seen simply as the intimate communication with Archangel Raphael in his office as Medicina Dei - the dispenser of the medicine of God, dressed in a white gown and bearing a cup. Medicina Dei once revealed a vision of the earth imbued with dew to produce a great red fruit, perhaps reminiscent of the red Philosophers Stone. "He shewed a Tree, and a great deale of water at the roote or botom of it... The water cometh up the tree, and it swelleth, and it hath fruite, great, fayre, and red". The angel explained. "Lo I eate of it my self, and it lighteneth the harts of those that are chosens... In her [i.e. natures] darkest members entreth in the taste and savor of this percing Medicine; reviving and recalling all things past and present and to come, unto theyr lively and dignified perfection" [29].

In religious lore angels and stars are often related and thus Medicina Dei is consistent with Monas Hieroglyphica and Propaedeumata Aphoristica in which the heavenly bodies, and especially mercury, are the deliverers of dew. Indeed the words dew and daemon may be etymologically linked to a common root meaning a fertility power [30]. It may be noted that Medicina Dei can also be equated with the messenger in Corpus Hermeticum IV who announces the arrival of the crater. The dew dispensed by Medicina Dei is in the form of wisdom or divine knowledge,

and thus the crater to hold it was Dee's mind, or more correctly, the joint mind of Dee and Kelley - a microcosmic conjunction indicative of a more universal unity sought. As the crater and as agents of God, Dee and Kelley received for themselves some of the divine medicine.

The earth enriched by the imbibition of dew is also represented in the ritual of Dee's angel magic, by the large seal called the Sigillum Emeth [31]. Thus the dew of heaven is joined by the fatness of the earth - recalling the christian communion ritual of the wine and bread, or blood and body of Christ. The Seal of Emeth or Truth - itself a form of the dew of wisdom - was imbued with dew when being revealed by the angels. "It seemed to rayne, as though it had rayned fire from heaven" [32]. This rain-fire represents the fiery and aqueous essences which compound to form dew in the elemental region, just as the sigils of fire Δ and water ∇ are compounded to form the hexagram upon which the Sigillum Emeth is placed in Dee's ritual. The angels described this six-pointed star as sevenfold [33], consistent with Dee's second emblem of the dew process which contains a seven then six-pointed star.

The idea of fire and water as dew can also be found in a passage from the apocryphal Second Book of Esdras which may have been a significant influence upon Dee. "Then opened I my mouth, and behold, he [i.e. God] reached me a full cup, which was full as it were with water, but the colour of it was like fire. And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast for my spirit strengthened my memory" [34]. After Ezra had drunk the dew he did not stop for forty days and nights until he had dictated two hundred and four holy scriptures. Dee was very interested in Ezra's angelic guide Uriel, and in recovering "Ezras bokes, which are missing" [35] - that is, the two hundred and four scriptures dictated under the influence of the dew.

At length, Dee received his own book of scriptures by a similar method. Dew would be administered to Kelley as a fire leaping from the scrying stone, who then received and recorded the holy book called the Liber Logaeth, again over a period of forty days. This book was said to contain "the holy bokes, which have perished even from the beginning, and from the first that lived" and thus also God's laws which had been kept by antediluvian man. Thus it presumably contained the lost books of Ezra which themselves were to have overcome man's transgression of the laws through ignorance. The Liber Logaeth was also a crater, containing the dew of wisdom given to Dee to dispense to mankind. This wisdom may be found in the memory of all men; however it requires a dose of divine medicine to cure ignorance, to rediscover the truth buried under the impurities of human corruption. For Ezra dew strengthened memory, whilst for Kelley it counteracted "the maymed drowsiness of ignorance".

To add to the list, dew also appears in Dee's angelic and wider theurgy as the second coming of Christ "with all the rest of his heavenly gifts, for the relieving, refreshing, and comforting both bodily and spiritually" [36]. Though this is a somewhat liberal interpretation of the idea of a salvatory medicine from the gods and though messianic aspirations were not rare in the troubled times accompanying the Reformation period, I believe Christ as dew is consistent with Corpus Hermeticum IV which I have proposed as a key to such ideas in Dee's work. At the end of the fifteenth century Ludovico Lazzarelli enthusiastically penned Crater Hermetis on the subject of Corpus Hermeticum IV and the passing of knowledge from master (Hermes) to disciple (Tat). Lazzarelli's mentor was one Giovanni Mercurius da

Corregio who believed himself an Hermetic Christ, and it has been suggested that Lazzarelli (and thus perhaps also others such as Dee) saw in Corpus Hermeticum IV the Hermetic Experience: the imbibition of the disciple with the dew of wisdom, just as Christ enthused His disciples with His Spirit. This idea may be compared with a sentence from Monas Hieroglyphica. "In the name of Jesus Christ who was for us affixed to the cross (the pen merely of whose Spirit, quickly writing these things through me, I wish and I hope to be)" [37].

Rosicrucianism is thought to have developed partly out of the work of Dee, and the Rosicrucians seem to have picked up the allegories of the Monad as dew, wisdom, divine revelation, etc. Even the Rosicrucians enigmatic name, usually believed to be constructed of the root words rose-cross, has an alternative interpretation of ros-cruX or roris-cocti, leading us to believe that dew was an important symbol for them. A notable text is the Considero brevis by Philip a Gabella which opens the second Rosicrucian manifesto, for it quotes from the first thirteen theorems of Monas Hieroglyphica and adopts as its own the motto Dee had used: "De rore caeli et pinguedine terrae det tibi Deus". However, instead of the Monad the Considero brevis talks of a star and "stellar hieroglyphica" - thus limiting its interpretation of Dee's work to the elemental level where dew is dispensed by the stars.

The Search for Unity.

The allegory of dew expounded and expanded in the work of Dee and those that followed him is recognised by the cognoscenti as the search for the Monad, the Nous, the divine unity from which came the infinite diversity of the creation. Corpus Hermeticum IV explains how the eternal divine is beyond such concepts as beginning or end, yet from man's point of view appears to be the beginning of all things, and thus of that which should be known. Thus Hermes beseeches the student "Let us lay hold of the beginning and we shall make way with a quickness through everything" [38]. By baptism into the crater man can attain the Monad, and by the Monad man can know All and become like unto God who contains All within Him like thoughts.

At its birth in Medician Florence and throughout the development of renaissance magia, the christian church was trying to reunite itself in the face of the corruption visible within the church and the Turkish threat to Christendom. Unity was an extremely emotivated desire of renaissance Europe and thus when he wrote Monas Hieroglyphica Dee did not have to qualify the choice of the Monad as his subject. Indeed it is a monument to his genius that after only a quarter of his career he had discovered what was quite reasonably believed to be a hieroglyphic key to the Monad. The Monad was the single most important aim of Dee's work, from his days at university through to, and beyond, the period in which he called upon Gods angels to help in a reformation of Christendom. He was drawn to the beginnings of man; to the ancient golden ages of the prisci theologi, the Old Testament and antediluvian prophets, and of Adam in Eden. His driving desire was to rediscover and reinstate the godliness and divinity of early man before he had been confounded into the corrupt disunity of Dee's own time.

- [1] C.H. Josten, "A Translation of John Dee's *Monas Hieroglyphica* with an Introduction and Annotations" in Ambix, XII, pp84-221. (MH hereafter), p 201.
- [2] MH, pp139-141
- [3] Corpus Hermeticum, IV, 1-2 in J.D. Chambers, The Divine Pyramander, (New York 1975), pp30-31, (CH hereafter).
- [4] CH, IV, 2, p31. [5] CH, IV, 3-4, p31.
- [6] As quoted *ibid*, p31. [7] CH, IV, 4-5, pp31-32.
- [8] CH, IV, 5-7, pp32-33. [9] MH, p115-119.
- [10] MH, p117.
- [11] James Crossley, Autobiographical Tracts of Dr. John Dee, (Manchester 1851), p54.
- [12] MH, p199. [13] MH, p123.
- [14] Aleister Crowley, Magick, (London 1973), p74.
- [15] MH, p161.
- [16] A.E. Waite, The Turba Philosophorum, (London 1896), pp7-8. Expounded E.J. Garstin, The Rosie Crucian Secrets, (Wellingborough 1985), p614.
- [17] MH, p181.
- [18] Wayne Shumaker, John Dee on Astronomy, (London 1978), (PA hereafter), p129
- [19] PA, p179. [20] PA, pp183-185.
- [21] PA, p185. [22] MH, pp135-137.
- [23] Amongst other such verses are Leviticus 26,4; Psalms 67,6; 85,11-12; Isaiah 32,15; 45,8; Ezekiel 34,26-27; Zechariah 8,12; etc.
- [24] PA, p204. A quotable passage from this translation of Propaedeumata Aphoristica which rarely departs from the scientific interpretation.
- [25] Cornelius Agrippa, Three Books of Occult Philosophy, tr. James French, (London 1651), II, iv, p175.
- [26] A.E. Waite, The Alchemical Writings of Edward Kelly, (London 1893), pp127-128.
- [27] *ibid*, p23.
- [28] Joseph Peterson, Five Books of Mystical Exercises of Dr. John Dee, (Silian 1985), (ME hereafter), p128.
- [29] ME, p126.
- [30] J.M. Allegro, The Sacred Mushroom and the Cross, (London 1973), p58.
- [31] Reproduced The Hermetic Journal, Issue 2, p28 and in many other sources.
- [32] ME, p29.
- [33] ME, p209. Six triangles surrounding one hexagon.
- [34] II Edras, 14, 39-40. [35] ME, pp22,196.
- [36] Autobiographical Tracts of Dr. John Dee, p80.
- [37] MH, p201.
- [38] CH, IV, 8-10, pp33-34. The Monad as the beginning of All is also found CH, X, 14, p61.

THE EQUINOXES AND SOLSTICES : AN INTERPRETATION

With notes by Graham Knight ◉

Part 4 : The Vernal Equinox

[All face East. Central altar with the 4 Elements, Dagger, and Cup of Wine. Incense of Dittany and Myrrh.]

1 Hekas Hekas este bibeloi !

[Spoken by the Magus as he performs the gesture of Opening the Veils].
[The four Quarters, as the Elements, in turn purify and consecrate.]

Long have we dwelt in darkness;
like blind men, we have destroyed those things
for which our hearts most yearned.

5 We stumbled thro' the world of senses.

Yet in the Dark Earth of our torments self-induced,
our exile self imposed, there dwelt within us still
the golden seed of our deliverance -
the grain of holy corn,

10 Awaiting only the quiet summons of Spring.

As the Mother must redeem her Son,
and the Lover be betrayed, destroyed, dispersed,
so have our natures yielded to the soil's slow fire -
blackened into dust, vanquished beyond recall.

15 Throughout our bodies' inward journey,
we have reached for all the scattered limbs -
Dark and bitter are the waters of the desert,
dry is the bread we have baked in Egypt.

[At the end of each of these four sections, the speaker turns outward, facing out from the Circle to their respective Quarters. Other celebrants will align themselves with one of the Quarters. There is now a period of silence, during which each meditates upon the grain of corn, buried (as it were) in the Winter Solstice, and now stirring into life. Cowls are used to cover the head and face, celebrants may kneel or sit. This meditation is broken by Air who, as if impatient, throws back his cowl and turns inward.]

Brothers of the golden seed awaken!
20 for in you dwells the true will of the Aeons -
thou art gods beyond all worship,
bright spheres of heaven, ringing out with song!
In all thy cold and bitter doubting,
the red clay brought low as earth,
25 there lived the flame of true divinity -
like a Name, lost, forgotten, yet still true!

[Around the Circle, each in turn lowers their cowl and turns inward,
invoking Sol as they do so.
Water then elevates the Cup.]

Behold the Chalice of our Art -
the vessel of the Mother clad in green.
Receive the Father's power clad in verdant longing -
30 Bride to the Dove, the Serpent, and the Goat.

[Water unveils the Cup. Fire now elevates the Dagger.]

Behold the blade of swift creation -
dividing, shaping, piercing, sharp.
Shaped as fire and the male's straight longing,
seeking fulfilment within the Cup.

[Dagger and Cup are united. Abramelin Incense is burnt.]

35 Now do our limbs receive the tokens of returning fire -
dreams that have fallow lain within our minds
become now the growth of reality new-born.
We praise the light that waxes with our morning,
that quickens earth and leaf,
40 calling out across the hills,
summoning to life re-newed.
May we grow towards that light
at-one with nature's slow-fierce pulse.

We invoke thee, Lord of life
45 PAN revealed, AMOUN our Father -
the pure flow of Creation,
the deep blue tide
that stirs the still waters of the Great Sea !

Thou hast the coiled horns of plenty
50 and thy face is strong as the Sun's new power.
Thy limbs are hard and upright,
planted in the four-fold Paths of the Tree.
You who are the Father made manifest
whose Name is 'All-Becoming'
55 whose nature is to give without fear of consequence.

Thou whose joy is in Creation without end.
Revealer of that-which-was-accomplished-in-Darkness,
only the God-alone is before you,
He whose need is non-Being

60 and whose habitation is the Void.

In you is the Cube's Foundation,
the transforming moisture of the desert's sand.
We invoke Thee, JUPITER AMOUN = AMUN-RA-HORUS
blue-rayed, full-featured, solid of form!

65 Creator, Sustainer, World-dancer,
We thrill to Thy rhythm !

The 3 Mothers have united,
and our birth is in the 4th !

AMA has received the gifts of the Father,
70 and AIMA has brought forth out of the Abyss !

Thou art the slayer of Darkness

receive the blessings of Day.

From out of death re-born

we praise thee in forth-coming.

75 Thou, weaver of the dawn embroidered robe

Body of delight, return our blessing.

Thou ascending, clad in Earth.

descend as fire upon our bodies' clay.

[The responses to the above are spoken by the whole Temple.]

Thou that art veiled by thine own Ecstasy !

80 We invoke thee at the Vernal Equinox -
Joy, Work, and Gnosis are thy gifts;
pour forth thy blessings upon our Temple
That we may grow, bring forth, and be fruitful !

[Water now passes the wine around the Circle]

Become ye wise as Serpents and tender as Doves

85 in the Name EL, strong and mighty
and in the Name JEHOVAH ELOAH, majesty revealed
87 I consecrate thee to the Great Work.

[This final section is spoken by the Magus. It may be used as a general blessing, or else sealed with oil upon each of the Celebrants. All present now join hands around the Altar. At the sign from Air, all turn to the East, where the Temple is closed by reversing the gesture of 'Opening the Veils', and by the Magus proclaiming the identity of the Temple across the sealed Pathway.]

The images used to describe Winter in its solstice ceremony attempt to show that it is not negative in the sense of death or a void, but rather is the esoteric working out of pattern and design that becomes manifest in the vernal equinox. Accordingly, the first 4 elemental sections (lines 1-18) emphasise this darkness - a condition recognised in all spiritual systems as the 'dryness' or loss of self preliminary to all progress. The myth of the Kabbalistic Great Man finds parallels in the death and dismemberment of Osiris (line 16), whilst Egypt is used much as in some Gnostic systems or Blake, as a symbol of material imprisonment, the overwhelming of spirit by matter.

After the meditation, the Magus of Air brings the Temple firmly into the present, recalling to them their origins and potential goal (lines 19-26). The red clay is Adamas, the Primal Man, and the Name of line 26 is the hidden Name of each Adept, to be revealed in the initiation of the lesser Abyss. The dove, serpent and goat of line 30, are spiritual understanding, intuitive gnosis and natural magic.

The Cup and Dagger are united as a symbol of the twin powers by which the creative process is sustained, both spiritually and in the material world.

The sections which follow this union re-state the various levels upon which conjunction is fruitful - in nature and in its gods (lines 35 to 66). The 'transforming moisture' is that of the Great Sea and it is in this sense that the desert's sand is to be understood, as well as referring back to Egypt, now transformed and made fruitful. From Binah the united power of the Supernals (the 3 Mother letters - Aleph, Shin, Mem - line 67) passes down into the Tree, finding ultimate expression in Malkuth as the 4th Element - Ama made ripe by the Yod of the Father and Finding expression in the chain of creation.

The statement and response of lines 71 to 78 refer to the deity of this 4th Element. This is the god-form of the final Invocation (79-83), and it is in this power that the Magus blesses the celebrants; uniting, as it were, the outer pillars of the Tree in imagery repeated from line 30.

INTRODUCTION TO THE HERMETIC ADEPTI

Ron Heisler ©

Whilst searching recently through the remarkable alchemical accumulations of the British Library manuscript department, I came across a stunning find which underlines the persistence and vitality of organised alchemy in the late seventeenth century. Amid a collection of alchemical and chemical papers, there lies two leaves which purport to describe "A Society instituted by 3 Hermetick Philosophers" and its rules [1]. The group of papers, which are all written in the same hand, were part of the Hans Sloane collection, and one has no reason to doubt their authenticity. On one page of chemical receipts, at the top, is to be found the inscription "February 5 1676/7 Hr: Nicolson" - and although the society was not necessarily founded in that year, a dating for the 1670's seems reasonable enough. By a strange coincidence, however, 1676 seems to have been a key year for the English alchemical world in general. To begin with, Mr Ritman's hermetic library in Amsterdam is the proud possessor of a translation into English of Silentium post Clamores, originally published by Michael Maier in 1617. The translation was done by a Richard Russel (said to be a brother of Charles II's apothecary) and is dated 1676 [2].

Then there is the matter of the two "Divertisements" published in Poor Robin's Intelligencer, a popular periodical which had the same sort of standing as the Sun newspaper has today. On July 18 1676 the journal printed the following text:

"Jacob Boehme's Ghost: Or the Rosycrucian Philosophy reviv'd, being a curious and Rational account of the cures wrought by Weapon-salve Jesuits and Sympathetic Powder, clearly demonstrated by Midsummer Moor, Esq; President of New Colledge in Moorfields."

The second and far better known "Divertisement" was published on October 10 1676. It runs as follows:

"the Modern Green-ribbon'd Caball, together with the Ancient Brother-hood of the Rosy-Cross; the Hermetick Adepti, and the Company of accepted Masons, intend all to Dine together on the 31 November next... All idle people that can spare so much time from the Coffee-house, may repair thither to be spectators of the Solemnity: But are advised to provide themselves spectacles of Malleable Glass; for otherwise 'tis thought the said Societies will (as hitherto) make their Appearance Invisible."

The final source I feel to be of significance to the question of dating is an obscure manuscript volume in the Folger Shakespeare Library in Washington. Thomas Sheppey's "A book of choice receipts" has been dated by the Library staff at ca. 1675. Laetitia Yeandle has kindly

explained to me that "The easily identifiable names mentioned in the manuscript and its general appearance suggest such a date" [3]. What is exciting about this volume is the inscription on the paste-down on the back cover: "The names of some of the Chief Rosicrucian Authors. / Sissel, Hun.../, Gilbert, Arbor, Grin-field, John Dee, Kelly, Davis, Hipsly, Fames(?), Allen, Haik, Clowler, Tratte, Pinto(?), Crocker, Danatu, Carisina, Blissiano." Some of these names are easily identifiable with well known alchemical masters. But the majority are not. The explanation is that the writer was probably a man familiar with the several personalities lurking behind the numerous pseudonyms being used by the alchemical authors at that time. Davis, for instance, is possibly the John Davis who has left us a 1690 manuscript on the "Hermetic Tomb", which now rests in the British Library [4]. Thomas Sheppey gives himself, by the way, the mysterious letters "O.S.F.S.", the explanation of which eludes me.

To turn to the Society of the 3 Hermetick Philosophers: to begin with, there is no doubt in my mind that they were the "Hermetick Adepti" mentioned in Poor Robin's Intelligencer. Why was it considered worthy of mention? We must consider here the editor of the periodical responsible for the attempted ridicule. Sir Roger L'Estrange was the government's man, censor of the press and a dangerous foe of the Exclusionist Whigs. They were agitating to prevent the Roman Catholic, James Duke of York, from eventually ascending to the throne. L'Estrange, who ran his paper with ample government subsidies, names four societies together, of which one, the Green Ribbon Club, was the notorious base of the Whig Exclusionists, led by Lord Shaftesbury. The likelihood is that the "accepted Masons", Rosicrucians and hermetic adepti were considered to be politically hostile to the regime - to be on the same side as the Green Ribbon Club. Sir Robert Clayton, who is known to have headed a masonic lodge in the 1690s, was an outstandingly radical Whig. John Toland, the great if scandalous free-thinker, and an Exclusionist of some disgusting virulence, was said to have set up as a Rosicrucian in Edinburgh just after the Glorious Revolution of 1688.

The constitution and articles of the Society of the 3 Hermetick Philosophers are of immense interest in themselves, throwing much light on alchemy at a date when that movement had long passed its innovatory heyday, overtaken by the rise and successes of experimental science. We see evidence of exceptional attention being given to the question of internal democracy and the role of leadership: an attempt obviously was being made to forestall tendencies to a "cult of personality", that traditional bane of both political and occult movements. There were to be six Fathers, but no set limit to potential membership was prescribed. The "Invisibles" of the Rosy Cross flourishing in Paris in 1623 had 36 members (6 x 6), it should be recalled. The English society is, however, quite different in this respect from the 18th century Rosicrucian societies, which seemed to favour memberships of 63 (7 x 9), as was the case with the society Sincero Renato described in the book published at Breslau in 1711.

The Hermetic Adepti had three grades of membership: Fathers, Sons and Probationers. If we cast our minds back to the Mermaid Club, active in London in 1611-12, it also had three grades: Brothers, Fellows and Probationers [5]. The Adepti's constitution is of outstanding importance in detailing the process of membership recruitment - in showing how the initiation of Probationers by an individual Father was related to the collective will of the organization. It probably reflects the custom and

practice of the Rosicrucians, although not shedding any light on the position of the Rosicrucian "clients" - unless these were the equivalents of "Probationers". The giving of three months notice for the Grand Assembly of the Adepti puts me in mind of those quarterly summonses which James Anderson, first historian of the freemasons, claimed had been started among the accepted masons in the 17th century by Inigo Jones.

The mystical ideology of the Hermetic Adepti is made remarkably specific. It is not surprising (in fact it must have been quite traditional in the context of English millenarianism) that the first chapters of both Genesis and St. John's Gospel were laid down as standard reading for Probationers. What is most fascinating is the reference in the reading matter for Sons to "the Book called Ench: Phil: Restituta". I am grateful to Adam McLean for pointing out that this is surely the Enchiridion physicae restituta; or, the summary of physicks recovered by Jean d'Espagnet.

D'Espagnet appears to have been active in the first quarter of the 17th century. In 1601 he became President of the parlement of Bordeaux. In 1609 he sat on a commission which investigated an alleged outbreak of witchcraft. His conclusions were marked by their sceptical tone. The Danish polymath Olaus Borrichius apparently met d'Espagnet's son in 1664. Borrichius stated that the son, then aged about sixty, was a senator of Toulouse - but his claim that the father had been a Toulouse senator is certainly wrong. However, Borrichius claims that the son - a follower of Raymond Lully - admitted that his father had been an alchemical adept and had been responsible for the publishing of certain books [6].

Whether d'Espagnet actually was the complete originator of the works associated with his name, or whether he merely worked the writings of others up into their final form, has long been a matter of controversy. But whatever the case, the elegant style - the clarity of thought - is indubitably d'Espagnet's main achievement. Not greatly concerned with with operations of practical alchemy, these are amongst the finest theosophical writings of the century. D'Espagnet is thought these days to have been the man behind the pseudonym of "Chevalier impérial", who wrote the famous Miroir des alchimistes of 1609, an anti-Aristotelean work. D'Espagnet certainly was responsible for La Philosophie Naturelle restablie en sa Pureté, with which went L'Ouvrage Secret de la Philosophie d'Hermez. But his most famous work was the Enchyridion Physicae Restituta, with the associated Arcanum Hermeticae Philosophiae Opus. It was once thought that a first edition of this pair of works came out in 1608; but nowadays the consensus of opinion is that the first edition was that of 1623. Further editions for 1638, 1642-7, and 1650 are known.

Surprisingly, considering the esteem d'Espagnet was held in by his contemporaries, there appear to be no manuscripts of his writings in the collection of the British Library. But then the several editions of his writings in French and English may have made him easily available in printed form. Elias Ashmole is responsible for the first English translation of a d'Espagnet work. Ashmole, using the pseudonym of "James Hasolle Esquire", published Fasciculus Chemicus in 1650. Pages 155 to 265 consist of Arcanum, or the grand Secret of Hermetick Philosophy, taken from the 3rd French edition "amended and enlarged". In Ashmole's Post-script, dated 1 April 1650, he writes: "After I had writ this Preface, and committed it to the Press, I happily met with the following

Arcanum..."

As for the Enchyridion Physicae Restitutae, we are less fortunate as regards understanding its English provenance. It was produced in London in 1651, printed by W. Bently and sold by W. Sheares at the Bible and Robert Tutchein at the Phoenix in New Rents in St. Paul's Churchyard. Sheares was a long established book-seller. Tutchein is only known from this single work. The translator remains a complete mystery. It is this edition that the Hermetic Adepti must have used circa 1676. Today it has become extremely rare. Only ten copies are known to have survived.

The use of d'Espagnet tells us a lot about the Hermetic Adepti, for d'Espagnet represents the synthesis of Christian asceticism and hermeticism. He placed much emphasis on the value of prayer, Christian charity, and abstinence from the temptations. For him, the human mind "unless it be kindled with a beam of Divine Light .. will be hardly able to penetrate the hidden mysteries of truth". Nature was the expression of the Divine Will. The paradisaical state is true nature.

Presuming "Hr: Nicolson" to have been a member of the Adepti, a perusal of his other papers throws little further light on the Adepti's activities. There is a process to "procure a Tincture from Corall", a reference to a recipe from "Sr Theodore Mayherne", extracts from George Ripley, a whole series of beautiful alchemical drawings and a letter "communicated to me by the most Serene Prince Frederick Duke of Holsatia and Sleswick", which "relates things strange and unheard of" concerning the death of Master R.J., an alchemist. However, there are very extensive extracts from the works of the alchemist Samuel Norton, which were edited by Dr Edmund Dean the Rosicrucian and published at Frankfurt in 1630.

What happened to the Hermetic Adepti is a total mystery. It is highly unlikely that they had any connection with the persons behind two curious pamphlets at the turn of the century, An Essay concerning Adepts (1698) and Annus Sophiae Jubilaeus (1700), both published by Anne Baldwin. The two pamphlets, written by "Philadepht", link alchemical concerns with more worldly matters such as utopian economic schemes of society. The significance of the Hermetic Adepti, however, lies in the mounting crisis of alchemy that they symbolised. Experimental science had triumphed by cutting off the theosophical preoccupations of alchemy to a considerable extent from its working practices. It was also intensely wrapped up in a developing bourgeois weltanschauung quite alien to the traditions of hermetic asceticism. The Hermetic Adepti are the precursors of that modern tendency in alchemy in which theosophical activity becomes the predominant or even total concern of the alchemist.

NOTES AND REFERENCES

[1] Sloane MS 3667 fs. 29^b - 30.

[2] I am grateful to José Bouman for this information.

[3] Communication of 3 September 1986 from the Folger Shakespeare Library.

[4] Sloane MS 3629 "The Hermetic Tomb Opened" fs. 63-77. Ref. to John Davis 1690 in f. 44.^b

[5] Notes and Queries October 1968 p. 373.

[6] On d'Espagnet see Ferguson Bibliotheca Chemica vol. I; also Dictionnaire de Biographie Française vol. xxI (1970).

Since writing the above article fresh evidence has emerged which throws considerable, and even more fascinating, light on the Hermetic Adepti. Among the papers of Elias Ashmole in the Bodleian Library, Oxford, is "The following letter communicated to me by - Prince Frederick of Holstein and Sleswick, relates things strange and unheard of". These "things" concern the life, death, inheritance and heirs of the author's Master B:J: "(Joelhu) and alchemist, describing the treasures of his secret closet". It is evidently the same text as that bound up with the constitution of the Hermetic Adepti.

Fortunately, Ashmole tells us something further about his manuscript: "The copy whence I transcribed this was lent me by Mr: Britton, 22 Oct: 1678." The "Mr: Britton" in question was Thomas Britton, the "musical small coal man" as he was popularly known. That he was the owner of the constitution of the Hermetic Adepti is highly likely - that he was an actual member of the society is strongly implied by a careful examination of his biographical details. There is a good biography of Britton in the Dictionary of National Biography, and an even better one in Sir John Hawkins General History of Music (1875 ed.).

Thomas Britton (1644-1714), who made his living by selling small coals, became famous as the organizer of the most fashionable musical club of his age, which he founded in 1678 with the encouragement of Sir Roger L'Estrange. It lasted till his death. It was patronised by the leading aristocracy. Particular book collecting friends of his were the Whig Exclusionists Harley, Earl of Oxford, and the Duke of Devonshire.

From a neighbour, Dr Theophilus de Garencières (1610-1680), physician to the French Embassy and author of a collection of Nostradamus's prophecies, Britton acquired a deep love of chemistry. One of the documents bound with the Adepti's constitution was a process to "procure a Tincture from Corall". This must have been taken from Garencières' book The admirable virtues ... of tincture of coral in physic (1676). Britton even owned at one time the manuscript of the Dr's "Essay on Carnal Pleasure". Britton finally constructed for himself "an amazing laboratory".

We can learn a lot from the two auctions of Britton's book and manuscripts, in 1694 and 1715 respectively, for the catalogues survive in the British Library. On page 37 of the 1694 catalogue is described a relation "of the Death of a Magician and Great Philosopher that dyed in Switzerland, with an account of the wonderful things his kinsmen, the Executors, found in his Closets, by way of a Letter from Duke Frederick of Saxony." This was surely the letter from which Ashmole took his "copy", with Holstein and Sleswick misread as Saxony by the cataloguer. There are several chemical manuscripts listed once belonging to Dr Jonathan Goddard, a great activist in the Royal Society. But the most amazing item in the 1694 sale - and we learn from an inscription in the margin that it sold for £10.5s.0d. - was the Lemegeton, Clavicula Solomonis Regis, or the Little Key of Solomon.

The five books are listed - Goetia ... Theurgia Goetia ... governing the Planeatary Stars ... Ars Almadel Solomonis and Solomons Orations; but especial interest possibly lies for posterity in the additional articles that belonged to this item. There was -

"a large Magical Circle, with the divine names of Gods, Angels, Spirits, etc., being 7 foot square, and fairly drawn on Vellum pasted to Cloth and rolled up, together with two Magical Tables or

Leaves about a yard square each, the one containing abundance of Chaldy and Magical Characters or Letters with the several Names of God about Triangles ... the other Table contains the Spirit Pamerfiels ... handsomely stained into Cedar Wood. Also two Cherubims Heads on Pedestals. There belongs also to this famous magical collection, a round solid Christal Glass, 3 inches and more diameter, and fixed on a solid Brass Stand. Four more globular and solid green Glasses about 3 and 4 inches diameter. Two oval hollow Glasses with holes at the top, all fixed in Tin Candlesticks. A very strange Lamp in Tin in several divisions, and with 7 lights above 2 foot in length. Another Lamp in Tin with 3 lights, in the fashion of a Semicircle. A magical Staff about 7 foot wreathed about with white and black. Five pair of holy Slippers all stained with several Red Crosses. A magical Table with a Pyramidical Triangle, drawn on a Sheet of Parchment. The form of an Instrument to command by magical Invocations, Constringations, etc., any Spirit ... to bring in an instant of time any hidden Treasures of what kind soever ... A brief Introduction explaining the Uses of the magical tables. The practice of the East Table. The regal invocation, together with the practice of the West, North and South Tables..."

Britton owned many Rosicrucian classics: virtually all the works of Michael Maier, Thomas Vaughan and John Heydon. Apart from Jean D'Espagnet's Enchyridion physicae restitutae (the French 1647 edition), he possessed D'Espagnet's Shibboleth, ou Reformation de quelques Passages ... au Fr. & Angl. de la Bible (1653).

Comments on Britton by his contemporaries are noteworthy. Thomas Hearne stated he had "a noble Collection of Books, most of them in the Rosacrucian Faculty (of which he was a great Admirer)". Horace Walpole tells that "As he held all the Rosicrucian tenets respecting invisible spirits, a ventriloquist was procured to say to him, whilst engaged in a concert, "Thomas Britton, go home, for thou shalt die". Home he went to die a day or two later. Walpole also states, on the authority of those who knew him well, that "Some thought his musical assembly only a cover for seditious meeting; other for magical purposes. He was taken for an Atheist, a Presbyterian, a Jesuit." From what we know of his magical collection - and there are many other magical manuscripts listed in the auction catalogues - it is hard to resist the conclusion that he was a practising magician. Thomas Britton, traditionally remembered only in a musical context, is clearly a significant figure in the shadowy world of late 17th century hermeticism.

References.

- C. Price "The Small-coal Cult" Musical Times (1978) p. 1032 ff.
Dictionary of National Biography.
 John Hawkins General ... History of Music (1875) vol. II pp.788-793.
Grove's Dictionary of Music and Musicians ed. S. Sadie.
Pink's History of Clerkenwell ed. Wood pp. 11,94,196,277-9.
Library of Mr Thomas Britton (1694) In British Library.
Library of Mr Thomas Britton (1714-15) In British Library.
 Horace Walpole Anecdotes of Painting (1888) vol. II pp.236-7.
 Bodleian Library, Oxford. Asmole Mss 1440 fs. 215-225.

A Society instituted by 3 Hermetick Philosophers (who after 30 years deliberate, and charitable consideration) humbly concluded to make choice of this way, to convey downwards to some few deserving among future generations their great Mistery of Art, and Nature. The donation of which nevertheless they left to ye pleasure and good will of God through his providential dispose of -- fell unto me F.E.M:S. Frater and Pater.

Here followeth the Laws and Statutes agreed on, ordained, and made by the Founders at the Institution.

First, that there shall be 6 of ye Society as heads thereof, and not more at one time, and they to be called Fathers, to preserve in memory the name, and number of ye Founders in whose places they are to succeed and who are to be chosen in manner hereafter appointed. The said Fathers shall yearly assemble on the day whereon the Sun enters into Aries, or from thence to his exaltation, and at such place as they shall agree upon (at least three months before) which annual meeting shall be called the Grand Assembly. Other Meetings and oftener they may have which any of them please to appoint. At the [...] grand Assembly ye Fathers shall have power to make new Statutes or explain or alter ye old orders, and to do what else shall appertain to the honesty and reputation of ye Society. Also to adopt Sons, and this to be the chief time allotted for that purpose. If any of ye Fathers meet with either accident of sickness that shall impede his coming to the Grand Assembly he may depute either of the 5/2 other Fathers in his room, by sending his Tessera to which he pleases: to the intent the Adoption of Sons, (if any be there intended) may not be disappointed. There shall no new order be valid nor Adoption made unless 4/two of ye Fathers be present and/or have with them also the deputational Tessera of the 3rd, or him that is absent, but if the Tessera come not by the day when the Power is wholly in the present appearing father. Any of the Fathers may be in the interval of the grand Assembly receive one by oath whomsoever they/he thinks deserving/worthy into the Society, and they so received to be called Probationers only, unto the time they be thought worthy of Adoption. To these Probationers shall be discovered no more but the Title of the Society without [...] and to their reading and consideration shall be recommended the first Chapter of Genesis, the Psalms of David, the Book of Canticles, the first Chapter of St John's Gospel. The Sons shall be elected out of the rank of Probationers, and the Fathers from among the number of Sons. The Fathers shall call one another Brothers and so shall the Sons, and so also shall the Probationers. The Sons (whose qualification and number are left to the discession of the Fathers) shall receive their Adoption humble upon their knees. All the Fathers present imposing right hands upon their heads, and the ancientest Father (by priority of Election) shall pronounce the blessing, which is to be taken out of the 33rd Chapter of Deuteronomy verses 13, 14, 15 and 16. To the Sons may be committed the words of the Society as well as the Title and Sign, and any other secrets, except their grand Arcana. And on them shall be imposed the serious study of the Bible and the Book called Ench: Phil: Restituta. There Grand Arcana is kept within the bosoms of the Fathers under the Keys of fidelity and deep secrecy, any secret may be communicated to the Sons and this by word of mouth, because all instructive knowledge may not otherwise pass among the Society, or be

continued downwards but by tradition only. And if any of the Fathers fall sick and conceive himself near death, he may if he please adopt one Son only after the form and manner aforesaid and instruct him in the Bible - and other or any secrets (excepting the Grand Arcana) which shall be as valid as if it were formed in the grand Assembly, but the said Son shall be obliged to attend the surviving Fathers within one year after his said Adoption, for them. If when any of the Fathers die, his successor at the next grand Assembly shall be chosen by them from out of the number of sons then present. In case any of the Fathers be unable to travel beyond the Sea his substitute shall be solemnly chosen by him from among his Sons before he depart, and his Tessera delivered to him, which substitute shall have joint power with the Father to act in with concerns of the Society, as fully as if the Father himself were there present, and may be acquainted with all things except their grand Arcana. And in case the said Father die before he returns, then shall the said substitute immediately succeed him, and be sworn in the room and presence of the said Father deceased, after which the other Fathers may lawfully discover to him their grand Arcana.

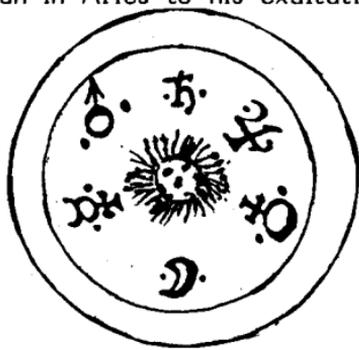
The Oath a Son shall take at his Adoption and before his receiving the Blessings.

You shall promise and swear faithfully and truly to keep close and conceal all secrets whatsoever which shall be revealed to you by any of the Fathers of this Society wheresoever you are admitted, you shall endeavour to keep and observe all the Laws, and Orders of the said Society, so far as they concern you, and to advance the reputation thereof, doing nothing that may become scandalous or dishonourable thereunto; you shall yield all due obedience and regards to the Fathers of the said Society, and not to discover them, or their names to any person or persons whatsoever, so help you God, etc.

The Oath a Father shall take at his Election.

You shall promise and swear in the presence of Almighty God, and before his holy Angels, and by this holy Book, corporally touched, and as you will answer the brethren of this Sacred Oath at the Last Day; faithfully and truly to keep close concealed the grand Arcana when it shall be communicated unto you, and not to reveal or discover the same directly or indirectly for fear or affection, threats, promises or rewards, either by word or writing or any other way whatsoever during your Life except only to such persons as shall be hereafter chosen Fathers of this Society, so help you God, etc.

The Title - The Society of
the Sun in Aries to his exaltation



The Word - the Sun's Exaltation



PRIESTESS : THE LIFE AND MAGIC OF DION FORTUNE
 by Alan Richardson, Aquarian Press, 1987, PB, 256pp,
 £7.99.

This is the first full biography of Violet Mary Firth who became under her pen-name of Dion Fortune, one of the foremost personalities in the world of magic, a gifted writer and pioneer psychologist, a prime mover in the opening of new doors to a world of greater awareness, heightened consciousness and knowledge of other ages. Her whole life was devoted to living out an eternal myth in a story that can be told in terms of Virgins and Dragons, Moons and Oceans, and the spirit of the land itself. She was a powerful psychic and medium, obsessed with the study of magic, and in her own eyes at least she was a Priestess, a channel for the Great Goddess, an exponent of the time-lost Mysteries of Women. Alan Richardson traces Dion Fortune's steps along her spiritual path in great detail, using his research into her life, her writings and the views of those who knew her, to portray this powerful, gifted, dedicated and very lonely woman. He follows the progression from her Christian beginnings, through her Chiefs such as More, Socrates, the mysterious David Carstairs and Lord E, to her key associations with Ancient Egypt, the world of the Once and Future King and back to Christianity.

- from publisher's publicity notes.

THE GOLDEN DAWN COMPANION : A Guide to the History,
 Structure, and Workings of the Hermetic Order of the
 Golden Dawn, Compiled and Introduced by R.A. Gilbert,
 Aquarian Press, 1986, PB, 212pp, £6.99.

The Hermetic Order of the Golden Dawn epitomized the paradox of an intellectual élite who rejected orthodox religion and yet remained within the social establishment of its day. The colourful story of these would-be magicians is well known to students of nineteenth century social history, but the private archives on which the definitive history of the Order (Ellic Howe's The Magicians of the Golden Dawn) was based have remained inaccessible to scholars.

But now this material has been made available for study and the texts of both official and unofficial documents can at last be published. Here are the full texts of the Order's Constitution, Rules and Regulations, the Obligations of candidates for both the Outer and Inner Orders, the 'General Orders' of the R.R. et A.C., and the complete membership list from the official Address Book, together with detailed descriptions of the Temples, the Grade Rituals, and the manuscripts that comprise the archives.

In addition, the original texts of the various theories of origin of the Golden Dawn are brought together for the first time, and there is a comprehensive bibliography of all printed material relating to the Order. R.A. Gilbert read Philosophy and Psychology at the University of Bristol and is an antiquarian bookseller. He is the biographer of A.E. Waite, a bibliography of whose works he has also compiled, and the author of The Golden Dawn: Twilight of the Magicians.

- from publisher's publicity notes.

YEATS THE INITIATE : Essays on certain themes in the work of W.B. Yeats by Kathleen Raine, Dolmen Press and Allen and Unwin, HB, 449pp. £35.00

For many years Kathleen Raine has been known as the leading exponent of what she herself calls 'the learning of the imagination' in the work of Blake, Yeats and other poets and scholars within (using the word in its broad sense) the Platonic tradition. Yeats the Initiate contains all Dr. Raine's essays on Yeats, covering many aspects of the traditions and influences that informed his great poetry. Several of her essays in this field are already regarded as definitive evaluations of their subjects and these, with other hitherto uncollected studies and some new papers here printed for the first time, all fully illustrated and annotated, make Yeats the Initiate one of the most important publications of recent years in the field of Yeats studies.

The essays collected in this volume include 'Hades Wrapped in a Cloud', a study of Yeats and the occult, Dr. Raine's introduction to Yeats's selection of the fairy and folk tales of Ireland, three major studies previously published separately, Yeats, the Tarot and the Golden Dawn, From Blake to 'A Vision' and 'Death-in-Life' and 'Life-in-Death'. A major paper on 'Yeats and the Kabir' is printed for the first time, as is a topographical paper on the Sligo area in the West of Ireland. A long essay on Yeats's debt to Blake has been extensively revised and other topics discussed include the play Purgatory, Yeats's contemporary AE (George William Russell, the visionary) and Kathleen Raine's own poetic debt to Yeats.

The essays which make up Yeats the Initiate reflect a lifetime's knowledge presented with the fine perception of a great poet. The many illustrations form a graphic accompaniment to the text. This book is essential reading for all students of the life and work of William Butler Yeats.

- from publisher's publicity notes.

THE EXPANDING FORCE IN NEWTON'S COSMOS as shown in his unpublished papers, by David Castillejo, Ediciones de Arte y Bibliofilia, Madrid 1981, PB 125pp, ISBN 84-85005-49-X.

Though Newton's most important work lies in his identification of a single attractive force of gravitation, he also studied an expansive force in the world, and this appears marginally in his work on optics. But a full understanding of Newton's expansive work can only be obtained by reading his unpublished papers, which lay virtually undeciphered for over 200 years, and have recently become available to the public. These papers were auctioned at Sotheby's in 1936, and the bulk of them now lie at King's College Cambridge (Keynes MSS), the Jewish National and University Library in Jerusalem (Yahuda MSS), and Babson College, Wellesley, Massachusetts (Sotheby MSS).

This book introduces us to the major subject groups of Newton's manuscripts - his alchemical writings, his papers concerning the prophecies in the Book of Daniel and in the Book of Revelation, his notes for a book on the early history of the Church, and for the Chronology of the Ancient Kingdoms Amended, and on number symbolism. This is an excellent introduction to the hermetic spiritual side of

Newton, which historians of science seem to have purposively neglected preferring to picture him as the archetype of an exact, rational, materialistic scientist. Newton's manuscripts reveal so clearly the spirituality which underlay his nature.

THE MYTHIC TAROT: A new approach to the Tarot cards,
by Juliet Sharman-Burke and Liz Greene, Rider 1986, HB
216pp, complete with set of cards illustrated by Tricia
Newell, £14.95

The authors have attempted to restore some of the original simplicity and accessibility of the Tarot cards by redesigning the deck in accord with the images of the Greek gods so beloved by Renaissance artists and writers, which form the cultural underpinnings of Western life, and remain the most fundamental and precise images to describe the many sided and multicoloured workings of the human psyche. Thus in both book and cards, the authors have adhered to the traditional meanings of the cards, while at the same time resurrecting the old gods who have been buried beneath centuries of embellishment. Mythic images place us in relationship with the boundless inner world of the unconscious, which is modern psychology's way of describing what once - in less rational and scientific times - was understood as relationship with the divine. The authors show that the imagery and meaning of the Tarot, best expressed through the ancient myths that gave birth to it, are neither 'supernatural' nor 'occult', but deeply and profoundly human and natural, and available to us all if we only take the time to look and learn.

- from the authors' introduction.

**THE TREASURE HOUSE OF IMAGES: An Introduction to
the Magical Dynamics of the Tarot** by Gareth Knight,
Aquarian Press, 1986, PB 192pp, £5.99

Systems of magical images, whether it be the Tarot, the Tree of Life, or the mass of Rosicrucian and alchemical iconography, do not yield their secrets to intellectual analysis. They are not coded puzzles designed to test our mental ingenuity. Paradoxically, they reveal all at the same time as appearing to conceal everything behind a veil of apparently arbitrary images. This is the old alchemical adage in operation, that says that the hidden stone is so obvious that seekers overlook it or despise it. One simply has to accept the images and enter into them sympathetically. Then their magic will be released and revealed. This requires a certain freeing of the mind to act and react with the visions encountered. There is nothing very mysterious about this; it is simply the creative process of the artist or inventor. It is hoped that the examples of such given within this book will assist others to make their own acquaintance with these archetypal forces and make their own discoveries.

- from the author's concluding remarks