

IN THE CONTINUUM

VOL. V, No. 1

Do what thou wilt shall be the whole of the Law.
Love is the law, love under will.

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The College of Thelema
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the A.:A.:.

THE SWORD OF SONG

ASCENSION DAY

Aleister Crowley.

- I flung out of chapel and church,
Temple and hall and meeting-room
Venus' Bower and Osiris' Tomb,
And left the devil in the lurch,
5 While God got lost in the crowd of gods
And soul went down in the turbid tide
Of the metaphysical lotus-eyed,
And I was -- anyhow, what's the odds?
- The life to live? The thought to think? Shall I take refuge
10 In a tower like once Childe Roland found, blind, deaf, huge,
Or in that forest of two hundred thousand
Trees, fit alike to shelter man and mouse, and-
Shall I say God? Be patient, your Reverence
I warrant you'll journey a wiser man ever hence!
15 Let's tap (like the negro who gets a good juice of it,
Cares nought if that be, or be not, God's right use of it),
In all that forest of verses one tree
Yclept "Red Cotton Nightcap Country"; (What is Truth?
How a goldsmith, between the Ravishing Virgin said jesting
20 And a leman too rotten to put a purge in, Pilate: but
Day by day and hour by hour, Crowley waits
In a browningsque forest of thoughts for an answer)
having lost himself,
Expecting a miracle, solemnly tossed himself
Off from the top of a tower.
25 Moral; don't spoil such an excellent sport as an
Ample estate with a church and a courtesan!
- "Truth, that's the gold! But don't worry about it!
I, you or Simpkin can get on without it!
If life's task be work and love's (the soft-lipped) ease,
30 Death's be God's glory? discuss with Euripides! (Alternative
Or, cradle be hardship, and finally coffin, ease, theories of
Love being filth? let us ask Aristophanes! Greek authors.
Or, heaven's sun bake us, while Earth's bugs and Browning's
flees kill us, summary.)
Love the God's scourge? I refer you to Aeschylus!
35 Nay! that's a slip! Say we "Earth's grim device, cool loss!
Better the old Greek orthography! - Aischulos!
Or, love be God's champagne's foam: death in man's trough
hock lees'
Pathos our port's beeswing? what answers Sophocles?
Brief, with love's medicine let's draught, bolus globule us!
40 Wise and succinct bids, I think, Aristobulus.
Whether my Muse be Euterpe or Clio,
Life, Death, and Love are all Batrachomyo -

- Machia, what? ho! old extinct Alcibiades?
 For me, do ut -- God true, be mannikin liar! -- des!
- 45 It's rather hard, isn't it, sir, to make sense of it?
 Mine of so many pounds -- pouch even pence of it?
 Try something easier, where the bard seems to me
 Seeking that light, which I find come in dreams to me.
 Even as he takes two feasts to enlarge upon, (Apology of
- 50 So will I do too to launch my old barge upon, poet.Skeleton
 Analyse, get hints from Newton or Faraday, of poem.
 Use every weapon - love, scorn, reason, parody! Valuable fact
 Just where he worships? Ah me! shall his soul, for use of
 Far in some glory take hurt from a mole lovers)
- 55 Grubbing i' th' ground? Shall his spirit not see,
 Lightning to lightning, the spirit in me?
 Parody? Shall not his spirit forgive
 Me, who shall love him as long as I live?
 Love's at its height in pure love? Nay, but after
- 60 When the song's light dissolves gently in laughter!
 Then and then only the lovers may know
 Nothing can part them for ever. And so,
 Muse, hover o'er me! Apollo, above her!
- I, of the Moderns, have let alone Greek, (Imperfect schol-
 65 Out of the way Intuition shall shove her. astic attain-
 Spirit and Truth in my darkness I seek. ments of author
 Little by little they bubble and leak; remedied by his
 Such as I have to the world I discover. great spiritual
 Words - are they weak ones at best? They insight. His
 shall speak! intention. His
 70 Shields? Be they paper, paint, lath? They achievement.
 shall cover Plan of poem.
 Well as they may, the big heart of a lover! 'Conspuez Dieu!'
 Swords? Let the lightning of Truth strike the
 fortress
 Frowning of God! I will sever one more tress
 Off the White Beard with his son's blood besprinkled,
 75 Carve one more gash in the forehead hate-wrinkled: -
 So, using little arms, earn one day better ones;
 Cutting the small chains, learn soon to unfetter one's
 Limbs from the large ones, walk forth and be free! -
 So much for Browning! and so much for me!
- 80 Pray do not ask me where I stand! (Apology for
 "Who asks, doth err". At least demand manner of poem.
 No folly such as answer means! A chance for
 "But if" (you say) "your spirit weans Thibet.)
 "Itself of milk-and-water pap
 85 "And one religion as another
 "O'erleaps itself and falls on the other;
 "You'll tell my why at least, mayhap
 "Our Christianity excites
 "Especially such petty spites
 "As these you strew throughout your verse".

The chance of birth! I choose to curse
 (Writing in English) just the yoke
 Of faith that tortures English folk.
 I cannot write a poem yet
 95 To please the people in Thibet;
 But when I can, Christ shall not lack
 Peace, while their Buddha I attack.

Yet bye and bye I hope to weave
 A song of Anti-Christmas Eve
 100 And First-and Second-Beast-er Day.
 There's one who loves me dearly (vrai!)
 Who yet believes me sprung from Tophet,
 Either the Beast or the False Prophet;
 And by all sorts of monkey tricks
 105 Adds up my name to Six Six Six,
 Retire, good Gallup! In such strife her
 Superior skill makes you a cipher!
 Ho! I adopt the number. Look
 At the quaint wrapper of this book!
 110 I will deserve it if I can:
 It is the number of a Man,

So since in England Christ still stands
 With iron nails in bloody hands
 Not pierced, but grasping! to hoist high
 115 Children on cross of agony,
 I find him real for English lives,
 Up with my pretty pair of fives!
 I fight no ghosts,

"But why revile
 120 (You urge me) "in that vicious style
 "The very faith whose truths you seem
 (Elsewhere) to hold, to hymn supreme
 In your own soul?" Perhaps you know
 How mystic doctrines melt the snow
 125 Of any faith: redeem it to
 A fountain of reviving dew,
 So I with Christ: but few receive
 The Qabalistic Balm, believe
 Nothing -- and choose to know instead.
 130 But, to that terror vague and dread,
 External worship; all my life -
 War to the knife! War to the knife!

No! on the other hand the Buddha
 Says: "I'm surprised at you! How could a
 135 Person accept my law and still
 Use hatred, the sole means of ill,
 In Truth's defence? In praise of light?"
 Well! Well! I guess Brer Buddha's right!

(Hopes. Identity
 of poet. Attention
 drawn to Mr.
 Kelley's work.
 In the Louvre,
 Posterity! Alas!
 I am not here.)

(Necessity of
 poem)

(Mysticism v.
 literal inter-
 pretation. Former
 excused.)

(Buddha rebukes
 Poet. Detailed
 scheme of modi-
 fied poem.

I am no brutal Cain to smash an Abel;
 140 I hear that blasphemy's unfashionable:
 So in the quietist way we'll chat about it;
 No need to show teeth, claws of cat about it!
 With gentle words -- fiat exordium;
 Exeat dolor, intret gaudium!
 145 We'll have the ham to logic's sandwich
 Of indignation: last bread bland, which
 After our scorn of God's lust, terror, hate,
 Prometheus* fired, we'll butter, perorate
 With oiled indifference, laughter's silver:
 150 "Omne hoc verbut valet nil, vir"!

Let me help Babu Chander Grish up!
 As by a posset of Hunyadi
 Clear mind! Was Soudan of the Mahdi
 Not cleared by Kitchener? Ah, Tchhup!
 155 Such nonsense for sound truth you dish up,
 Were I magician, no mere cadi,
 Not Samuel's ghost you'd make me wish up,
 Nor Saul's (the mighty son of Kish) up,
 But Ingersoll's or Bradlaugh's, pardie!
 160 By spells and caldron stews that squish up.
 Or purifying of the Nadi,
 Till Stradivarius or Amati
 Shriek in my stomach! Sarasate,
 Such strains! Such music as once Sadi
 165 Made Persia ring with! I who fish up
 No such from soul may yet cry: Vade
 Retro, Satanas! Tom Bond Bishop!

(Aim of poet.
 Indignation of
 poet. Poet
 defies his
 uncle.)

You old screw, Pegasus! Gee (Swish!) up!!!
 (To any who correctly rhymes
 170 With Bishop more than seven times
 I hereby offer as emolum-
 Ent, a bound copy of this volume.)

(Whip and spur.
 Sporting offer.
 The 'Times'
 Competition out-
 done.)

These strictures must include the liar
 Copleston, Reverend F.B. Meyer,
 175 (The cock of the Dissenter's midden, he!)
 And others of the self-same kidney: -
 How different from Sir Philip Sidney!
 But "cave os, et claude id, ne
 Vituperasse inventus sim".
 180 In English let me render him!
 'Ware mug, and snap potato-trap!
 Or elsely it may haply hap
 Panel in libel I bewail me!
 (Funny how English seems to fail me!)
 185 So, as a surgeon to a man, sir,
 Let me excise your Christian cancer
 Impersonally, without vanity,
 Just in pure love of poor humanity!

(Sub-species of
 Genus Christian
 included in poet's
 strictures.)

Here's just the chance you'd have! Behold
 190 The warm sun tint with early gold
 Yon spire: to-day's even provide
 My text of wrath - Ascension-tide!
 Oh! 'tis a worthy day to wrest
 Hate's diadem from Jesus' Crest!
 195 Ascends he? 'Tis the very test
 By which we men may fairly judge,
 From the rough roads we mortals trudge
 Or God's paths paved with heliotrope,
 The morals of the crucified.
 200 (Both standpoints join in one, I hope,
 In metaphysic's stereoscope!)
 But for the moment be denied
 A metaphysical inspection -
 Bring out the antiseptic soap! --
 205 We'll judge the Christ by simple section,
 And strictly on the moral side.

(Ascension Day.
 Moral aspect of
 Christianity to
 be discussed to
 prejudice of the
 metaphysical.)

But first; I must insist on taking
 The ordinary substantial creed
 Your clergy preach from desk and pulpit
 210 Each Sunday; all the Bible, shaking
 Its boards with laughter, as you read
 Each Sunday. Ibsen to a full pit
 Might play in the moon. If (lunars they)
 They thought themselves to be the play,
 215 It's little the applause he'd get.

(Orthodoxy to
 be our doxy.
 Gipsies barred.
 Heinrik Ibsen
 and H.G. Wells.)

I met a Christian clergyman,
 The nicest man I ever met.
 We argued of the Cosmic plan.
 I was Lord Roberts, he De Wet.
 220 He tells me when I cite the "Fall"
 "But those are legends, after all"
 He has a hundred hills to lie in,
 But finds no final ditch to die in.
 "Samuel was man; the Holy Spook
 225 Did not dictate the Pentateuch".
 With cunning feint he lures me on
 To loose my pompoms on Saint John;
 And, that hill being shelled, doth swear
 His forces never had been there.
 230 I got disgusted, called a parley,
 (Herecomes a white-flag treachery!)
 Asked; "Is there anything you value,
 Will hold to?" He laughed, "Chase me Charlie!"
 But seeing in his mind that I
 235 Would not be so converted, "Shall you"
 He added, "grope in utter dark?
 The Book of Acts and that of Mark
 Are now considered genuine."

(Parson and poet.
 Fugitive nature of
 Dogma in these
 latter days. The
 Higher Criticism.)

I snatch a Testament, begin
240 Reading at random the first page; --
He stops me with a gesture sage:
"You must not think, because I say
St. Mark is genuine, I would lay
Such stress unjust upon its text,
245 As base thereon opinion. Next?"
I gave it up. He escaped. Ah me!
But so did Christianity.

As for a quiet talk on physics sane ac (Lord George
Lente, I hear the British Don Sanger on the
250 Spout sentiments more bovine than a sane yak Unknowable. How
Ever would ruminate upon, the creatures
Half Sabbatarian and half Khakimaniac, talk).)
Built up from Paul and John,
With not a little tincture of Leviticus
255 Gabbled pro forma, jeldi, a la Psittacus
To aid the appalling hotch-potch; lyre and lute
Replaced by liar and loot, the harp and flute
Are dumb, the drum doth come and make us mute:
The Englishman, half huckster and half brute,
260 Raves through his silk hat of the Absolute.
The British Don, half pedant and half hermit,
Begins: "The Ding an sich -- as Germans term it --"
We stop him short; he readjusts his glasses,
Turns to his folio -- 'twill eclipse all precedent,
265 Reveal God's nature, every dent a blessed dent!
The Donkey! written by an ass, for asses.
So, with permission, let us be
Orthodox to our finger-ends;
What the bulk hold, High Church or Friends,
270 Or Hard-shell Baptists -- and we'll see,

I will not now invite attack (Non-medical
By proving white a shade of black, nature of
Or Christ (as some have lately tried) poem. Crowley J.)
An epileptic maniac,
275 Citing some cases, "Where a dose
"Of Bromide duly given in time
"Drags a distemper so morose
"At last to visions less sublime;
"Soft breezes stir the lyre Aeolian,
280 "No more the equinoctial gales;
"The patient reefs his mental sails;
"His Panic din that shocked the Tmolian
"Admits: a softer run of scales --
"Seems no more God, but mere Napoleon
285 "Or possibly the Prince of Wales": --
Concluding such a half-cured case
With the remark "where Bromide fails! --
"But Bromide people did not know
"Those 1900 years ago".
I think we may concede to Crowley an
Impartial attitude,

ASCENSION DAY

NOTES

- 1 I flung out of chapel . . . Browning : Xmas Eve, III, last line.
 3 Venus' Bower & Osiris' Tomb Crowley : Tannhäuser.
 5 God Hebrew אלהים Gen. III. 5.
 5 gods. Hebrew אלהים Gen. III. 5.

The Revisers, seeing this most awkward juxtaposition, have gone yet one step lower and translated both words by "God". In other passages, however, they have been compelled to disclose their own dishonesty and translate אלהים by "gods."

For evidences of this the reader may look up such passages as Ex. XVIII. 11; Deut XXXII. 17. Ps. LXXXII [in particular, where the word occurs twice, as also the word אל. But the revisers twice employ the word "God" and once the word "gods". The A. V. have 'mighty' in one case]. Gen XX. 13. where again the verb is plural. Sam XXVIII. 13 and so on. See the Hebrew Dictionary of Gesenius (trans. Tregelles), Bagster, 1859 s. v. for proof that the Author is on the way to the true interpretation of these conflicting facts, as now

- established — see Huxley, H. Spencer, Kuenen, Reuss, Lippert and others — and his orthodox translator's infuriated snarls (in brackets) when he suspects this tendency to accept facts as facts.
- 6 Soul went down The Questions of King Milinda 40-45, 48, 67, 86-89, III, 132.
- 7 The metaphysical lotus-eyed Gautama Buddha.
- 10 Childe Roland Browning : Dramatic Romances.
- 11 Two hundred thousand Trees Browning wrote about 200,000 lines.
- 13 Your Reverence The imaginary Aunt Sally for the poetic cocoanut.
- 16 "God's right use of it" "And many an eel, though no adept In God's right reason for it, kept Gnawing his kidneys half a year." Shelley : Peter Bell the Third.
- 17 One tree Note the altered value of the metaphor, such elasticity having led Prof. Blümengarten to surmise them to be indiarubber trees.
- 27 "Truth, that's the gold" Two Poets of Croisic, CLII. 1 and elsewhere.
- 28 "I, you, or Simpkin" Inn Album. l. 143. "Simpkin" has nothing to do with the foaming grape of Eastern France.
- 36 Aischulos See Agamemnon. (Browning's translation) preface.
- 40 Aristobulus May be scanned elsehow by pedants. Cf Swinburne's curious scansion : *Āristōphānēs*. But the scansion adopted here gives a more creditable rhyme.
- 42 Βατραχοποιῶν Aristophanes *Batrachoi*.
- 46 Mine of so many pounds—
pouch even pence of it? This line was suggested to me by a large holder of Westralians.
- 47 Something easier "Christmas Eve and Easter Day."
- 51 Newton Mathematician and physicist of repute.
- 51 Faraday See Dictionary of National Biography.
- 64 I, of the Moderns, have
alone Greek As far as they would let me. I know some.

- 47 Beard " 150. A Barba Senioris Sanctissimi pendet omnis ornatus omnium : & influentia ; nam omnia appellantur ab illa barba, Influentia.
- " 151. Hic est ornatus omnium ornatuum : Influentie superiores & inferiores omnes respiciunt istam Influentiam.
- " 152. Ab ista influentia dependet vita omnium.
- " 153. Ab hac influentia dependent cœli & terra ; pluviz beneplaciti ; & alimenta omnium.
- " 154. Ab hac influentia venit providentia omnium. Ab hac influentia dependent omnes exercitus superiores & inferiores.
- " 155. Tredecim fontes olei magnificentiz boni, dependent a barba hujus influentiz gloriosæ ; & omnes emanant in Microprosopum.
- " 156. Ne dicas omnes ; sed novem ex iis inveniuntur ad inflectenda judicia.
- " 157. Et quando hæc influentia æqualiter pendet usque ab præcordia omnes Sanctitates Sanctitatum Sanctitatis ab illa dependent.
- " 158. In istam influentiam extenditur expansio aporrhœæ supernæ, quæ est caput omnium capitum : quod non cognoscitur nec perficitur, quodque non norunt nec superi, nec enferi : propterea omnia ab ista influentia dependent.
- " 159. In hanc barbam tria capita de quibus diximus, expandantur, & omnia consociantur in hac influentia, & inveniuntur in ea.
- " 160. Et propterea omnis ornatus ornatuum ab ista influentia dependent.
- " 161. Istæ literæ, quæ dependent ab hoc Seniore, omnes pendent in ista barba, & consociantur in ista influentia.
- " 162. Et pendent in ea ad stabiliendas literas alteras.
- " 163. Nisi enim illæ literæ ascenderent in Se-

- niorem, reliquæ istæ literæ non stabilirentur.
- " 164. Et propterea dicit Moses cum opus esset :
Tetragrammaton, Tetragrammaton bis : & ita
ut accentus distinguat utrumque.
- " 165. Certe enim ab influentia omnia dependent.
- " 166. Ab ista influentia ad reverentiam adiguntur
supera & infera, & flectuntur coram ea.
- " 167. Beatus ille, qui ad hanc usque pertingit.
Idra Suta. seu Synodus minor. Sectio VI.
- 75 Forehead. " 496. Frons Cranii est frons ad visitandum : (Al.
ad eradicandum) peccatoras.
- " 497. Et cum ista frons detegitur tunc excitantur
Domini Judiciorum, contra illos qui non
erubescunt in operibus suis.
- " 498. Hæc frons ruborum habet roseum. Sed illo
tempore, cum frons Senioris erga hanc frontem
detegitur, hæc apparet alba ut nix.
- " 499. Et illa hora vocatur Tempus beneplaciti
pro omnibus.
- " 500. In libro Dissertationis Scholæ Raf Jebha
Senis dicitur : Frons est receptaculum frontis
Senioris. Sin minus, litera Cheth inter duas
reliquas interponitur, juxta illud : (Num. 24.
v. 17) **וַיִּמְחֶץ** et confringet angulos Moab.
- " 501. Et alibi diximus, quod etiam vocetur **נִצָּה**,
literis vicinis permutatis : id est, superatio.
- " 502. Multæ autem sunt Superationes : ita ut
Superatio alia elevata sit in locum alium :
& aliæ dentur Superationes quæ extenduntur
in totum corpus.
- " 503. Die Sabbathi autem tempore precum po-
meridianarum, ne excitentur judicia, detegitur
frons Senioris Sanctissimi.
- " 504. Et omnia judicia subiguntur ; & quamvis
extent, tamen non exercentur. (Al. et sedan-
tur.)

" 505. Ab hac fronte dependent viginti quatuor tribunalia, pro omnibus ilis, qui protervi sunt in operibus.

" 506. Sicut scriptum est : (Psal. 73. v. 11.) Et dixerunt : quomodo sit Deus? Et estne scientia in excelso?

" 507. At vero viginti saltem sunt. cur adduntur quatuor? nimirum respectu suppliciorum, tribunalium inferiorum, quæ a supernis dependent.

" 508. Remanent ergo viginti. Et propterea neminem supplicio capitali afficiunt, donec compleverit & ascenderit ad viginti annos; respectu viginti horum tribunalium.

" 509. Sed in thesi nostra arcana docuimus, per ista respici viginti quatuor libros qui continentur in Lege.

Idra Suta, seu Synodus minor. Sectio XIII.

77 Chains Sakkāya-ditthi, Viṭṭikikkhā, silabbata-parāmāsa, kāma, patigha, rūparāga, arūparāga, māno uddhaṭṭha, aviggā.

82 " Who asks doth err " . . . Arnold : Light of Asia.

83 You You!

86 " O'erleaps itself and falls
on the other " . . . Macbeth I. VII. 27

92 English. This poem is written in English.

94 I cannot write. This is not quite true. For instance :

Lam song ringmo, dang hlungspo dangmo song :
Lama song hlotpo dang gadpo : dang khong-
i maneylak shor, chikchik thadtey chis,
Khyer-pa-yui thopthuk tatsey-kyis.

This, the opening stanza of my masterly poem on Ladak, reads : — " The way was long, and the wind was cold : the Lama was infirm and advanced in years; his prayer-wheel, to revolve

which was his only pleasure, was carried by a disciple, an orphan ”.

There is a reminiscence of some previous incarnation about this : European critics may possibly even identify the passage. But at least the Tibetans should be pleased !

101 There's one..... six six
105 six

This opinion has been recently (and most opportunely) confirmed by the Rev. Father Simons, Roman Catholic Missionary (and head of the Corner in Kashmir Stamps) Baramulla, Kashmir.

106 Gallup
111 " It is the number of a
Man "
117 Fives
122 (Elsewhere).
128 The Qabalistic Balm.

For information apply to Mr. Sidney Lee.

Rev. XIII ; 18.

Dukes.

See " Songs of the Spirit " and other works.

May be studied in " The Kabbalah (*sic*) Unveiled " (Redway). It is much to be wished that some one would undertake the preparation of an English translation of Rabbi Jischak Ben Loria's " De Revolutionibus Animarum " and of the book " Beth Elohim. "

139 Cain
152 Hunyadi
161 Nadi

Gen. IV ; 8.

Hunyadi Janos, a Hungarian Table Water.

For this difficult subject refer to the late Swami Vivekananda's " Raja Yoga ".

167 Tom Bond Bishop

Founder of the " Children's Scripture Union " (an Association for the Dissemination of Lies among Young People) and otherwise known as a philanthropist. His relationship to the author (that of uncle) has procured him this rather disagreeable immortality.

169 Correctly rhymes

Such lines, however noble in sentiment, as :

" A bas les Anglais ! The Irish up ! " will not be admitted to the competition. Irish is accented

on the penultimate — bad cess to the bloody Saxons that made it so!

The same with Tarshish (see Browning; Pippa Passes, II, in the long speech of Bluphocks) and many others.

- 173 The liar
Copleston. Bishop of Calcutta. While holding the see of Ceylon he wrote a book in which "Buddhism" is described as consisting of "devil-dances". Now, when a man, in a position to know the facts, writes a book of the subscription-cadging type, whose value for this purpose depends on the suppression of these facts, I think I am to be commended for my moderation in using the term "liar".
- 212 Ibsen. Norwegian dramatist. This and the next sentence have nineteen distinct meanings. As, however, all (with one doubtful exception) are true, and taken together synthetically connote my concept, I have let the passage stand.
- 219 I was Lord Roberts, he
De Wet Vide Sir A. Conan Doyle's masterly fiction "The Great Boer War".
- 222 Hill An archaic phrase signifying "kopje."
- 223 Ditch Probably an obsolete slang term for "spruit".
- 273 Some. The reader may search modern periodicals for this theory.
- 282 The Tmolian Tmolus, who decided the musical contest between Pan and Apollo in favour of the latter.

To be continued

DARE NUIT

Oh, dare if you will, to take Nuit
And give all and take all in one moment
Of time and event and take all in feat
Of Magick. It is thus that we foment

Matter in space, in never-ending dance
Of momentous event. Did you know then
That in a short and electric glance
Of Her all-power is seen why and when

Her eternal dance of events is forever willed
And known aforetime by a soul and loved apace;
Foreordained and fashioned and filled
With love for Nuit in Her fathomless space?

Oh, souls of the world, let us in Thelemic guise
Accept and welcome this Lady of Infinity,
Of immeasurable space and distant disguise.
Let us immolate our souls on Her whole Tree.

Oh, Infinite Space, guide us by thread-like
Intimations of our immortality against time
And event, Secure us ever in the god-like
Knowledge of light, life, love and liberty sublime.

In the course of a star everlasting, afar
Glimmers ecstasy on the cross of life.
It matters not dark sorrow, nor matters the bar
To death's final dissolution and end of strife.

Meral
Aug. 1981



SUMMARY of the LATIN QABALAH SIMPLEX

A = 1	N = 12
B = 2	O = 13
C = 3	P = 14
D = 4	Q = 15
E = 5	R = 16
F = 6	S = 17
G = 7	T = 18
H = 8	V = 19
I = 9	X = 20
L = 10	Y = 21
M = 11	Z = 22

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by James A. Eshelman

Most students of Qabalah have little knowledge of the Latin method of gematria, which is called the Latin Qabalah Simplex. Nonetheless, it plays an important role in the history of Hermetic writings, and especially in the decoding of Rosicrucian, alchemical, and other Hermetic manuscripts.

Yet nothing in print gives more than a passing mention to it!

Furthermore, it is the correct approach to enumerating Latin words and phrases. Historically, students have tried to render Latin names and titles into Greek or Hebrew, due to the absence of a uniquely Latin method. The correct method is now before you.

The present catalog represents an initial effort, culled from personal research and a few scanty manuscripts in our possession. It is a simplified version of the larger catalogue circulated to certain initiated students of the Mysteries. Students are encouraged to submit major original findings that may be added to the catalogue in the future.

*— James A. Eshelman
December 1, 1991 e.v.*

2
A.A. - (Initials of the Name of the Great Order)

11
AL - Title of the Book of the Law (v. Liber AL I:60)

14
ALBA - white (fem.); name of the Mother City of Rome; sometimes used as an allusion to the Great Mother

21
IN - In; into; within

22
C.R.C. - Initials of the central heroic figure in the Rosicrucian saga
I.B.M. - Initials of Iacobus Burgundus Molensis, the central heroic figure in the Templar saga

23
A.C.R.C. - See Fama
IAO - (See Magick, Ch. 6)

26
M.. - See III° O.T.O. (Cf. Hebrew I.H.V.H., etc.)

27
A.C.R.G. or A.G.R.C. - See Fama and G.D. 5=6 ritual

28
SAL - Salt

29
"The magick force itself, the masculine current." (777)
AMEN - Amen
DOMA - Dome
D.O.M.A. - notarigon of "Deus Omnipotens Magister Artis," "Almighty God, Master of the Arts;" a Rosicrucian motto
MAGIA - Magick
VIA - Way; The Way; method, manner of doing

31
"The highest feminine trinity -- zero through the glyph of the circle." (777)
The Key Number of the Book of the Law
NU - Nu; Nuit (cf. Heb. LA, "not")

32
P.C.A.P. - notarigon of "Post CXX Annos Patebo"; see Fama

33
M.M.M. - Notarigon of "Mysteria Mystica Maxima" and other related phrases

34
ANIMA - Life (fem.)

35
FILIA - Daughter
PAX - Peace

36
AQUA - Water
DAMCAR - An important place-name mentioned in the Fama

37
PANACEA - Universal medicine (cf. Heb. IchIDH, etc.)

40
CATENA - A chain
SOL - The Sun

41
(See VI° O.T.O. notarigon)
AMOR - Love
FIDES - Faith
NEMO - No man; a title of the Master of the Temple 8°=3°

42
AUDEO - I dare
LABOR - Work
LIBER - Book

44
O.T.O. - Notarigon of "Ordo Templi Orientis," and of ...
VIR - Man (male)

45
 (See V° O.T.O. notarigon)
 AURI - Golden
 DEUS - God
 HOMO - Man (cf. Heb. ADM, "man")
 IPSE - This; this very person; self
 NOX - Night; N.O.X. (v. Liber 418)
 VERE - Truly, really, in fact, properly, rightly, aright

46
 FLOS - Flower
 I.N.R.I. - Notarigon of many phrases used in the Mysteries
 OMNIA - All; everything

47
 ROSA - Rose
 VITA - Life

48
 ARBOR - Tree
 ATOR - Hathor
 FONS - Fountain, spring; source, origin, cause; a pouring forth
 ORAT - (He/She/It) speaks
 ORDO A.A. - The Order A.A.
 ROTA - Wheel
 TACERE - To be silent
 TARO - Tarot

49
 FANUM - Temple
 GAUDEO - I rejoice
 LUX - Light; L.V.X.
 T.O.T. - Latin notarigon of "Temple Of Thelema"
 VELLE - To will

50
 AUDERE - To be brave
 I.E.S.V. - Notarigon of "In Hoc Signo Vincas" (H = Greek Eta); the name Iesu, or Jesus
 REGINA - Queen (cf. 50 Gates of Binah)
 SCIRE - To know
 SEMEN - Seed

51
 LAPIS - Stone
 MATER - Mother
 VADIT - He goes; a variant spelling of Hadit

52
 GRATIA - Agreeableness, esteem, favor, loveliness
 ROSAE - Of the rose
 SANCIA - Sacred, pure, holy

53
 AD LUCEM - Towards the light (cf. Heb. ChMH, "the Sun")
 LIBER M - (See Fama)

54
 IGNIS - Fire (cf. Heb. LHTI, "my flame")
 PATER - Father
 PUER - Boy

55
 AQUILA - Eagle
 DURABO - I shall endure
 S.V.A.T. - A common notarigon in the Mysteries

56
 AGNUS - Lamb
 GLORIA - Glory
 TERRA - Earth

57
 BONUM - Good
 LUMEN - Light

59
 COLUMBA - Dove
 PUELLA - Girl (59 is assoc. by A.C. with the yoni in various aspects)
 VIA MEDIA - The Middle Way

61
 STELLA - Star

62
 ARARITA - Ararita (v. Liber 36)
 FRATER - Brother

65
 MEDIUS - Middle, center
 SEQUI - To follow

66
One of the Great Numbers of
Magick, being the sum of the
first 11 integers

AURORA - Dawn
AURUM - Gold
GRANUM - Seed
SIDUS - Star
SOLIS - Solar

67
"The womb of the mother con-
taining the twins." (777)

IESUS - Jesus
NATURA - Birth
UNUS - One

70
ASPIRO - I aspire
COLOCASIA - Lotus
DEI GRATIA - Grace of God
FILIUS - Son
MULIER - Woman, wife

71
HARMONIA - Harmony
INVICTA - Unconquered

72
Probably the most important
theoretical no. in all of
medieval magick.
ABIEGNUS - Rosicrucian symbolic
Mountain of Initiation
BAPHOMET - Baphomet, the figure
of worship for the Templars
VACUUM - Empty, void, free,
clear
VERBUM - Word; The Word (Logos)

73
AD ALTIORA - To higher things
IUBILATE - I rejoice

74
ADYTUM - Inner sanctuary
AGNUS DEI - Lamb of God

75
MATRIX - Womb
SOROR - Sister
(Cf. Heb. NUIT)

78
ADEPTUS - Adept (cf. many
related Heb. words)

79
FRATRES - Brothers

80
ANIMA AMORE - Spirit of love

83
FIAT LUX - Let there be light!

84
CENTRUM - Center
ESSENTIA - Essence
VIGILANS - Watchful

85
DOMINUS - Lord
VERITAS - Truth

86
PRIMUS - First
SAPIENTIA - Wisdom
SIMPLEX - Simple, unmixed

88
AQUA VITAE - Water of life
DEO FAVENTE - Favored of God
FILIUS DEI - Son of God
VICTORIA - Victory (cf. Gk.
NIKH, "victory")

90
LIBER LEGIS - The Book of the
Law
ROSA RUBEA - Ruby Rose

91
FLOS AURI - Flower of gold
MERCURY - Mercury
SAL ET SOL - Salt and Sun
TRINUS - Triple; threefold

93
AL VEL LEGIS - Titles of The
Book of the Law
LUNA MATER - The Moon is the
Mother
OMNIA AB UNO - All from one

94
SOL PATER - The Sun is the
Father
VITRIOL - Vitriol; also, an
important alchemy notarigon

97
SORORES - Sisters

98
NEQUAQUAM - Nowhere

100
AD AURORUM - To the dawn
JUSTICIA - Justice
PACIS NUNCIA - Messenger of
peace
PRACTICUS - Practitioner; title
of 3°=8° grade attrib. to Hod
SIGNATURA - Signatures

101
HORA VENIT - The hour comes
LUX VITAE - The light of life

102
PORTA COELI - Gate of heaven

103
IMPERATOR - Commander, direc-
tor, master, ruler; one of
the Three Chiefs
ROTA MUNDI - Wheel of the
world; the full title of the
ROTA per the Rosicrucian
manifestoes

104
ARS NOTARIA - The art of know-
ing; thus, the Universal
science
LUX MUNDI - The light of the
world
MONS SION - Mt. Zion
MATER ECCLESIA - Mother Church

106
CANCELLARIUS - One of the Three
Chiefs

108
AURORA AUREA - Golden dawn

110
APOSTALUS - Apostle

111
BENEVOLENTIA - Benevolence;
lit., good will
E PLURIBUS - Out of the many

112
UNUS DEUS - One God
FILIA ET PATER - Daughter and
Father (cf. Liber 36)

113
DEUS ET HOMO - God and man
LEGIS IUGUM - The yoke of the
law
MISERICORDIA - Mercy
RADIX DAVIDIS - The Root of
David

115
CUNABULA LEGIS - Cradle of the
law

118
DUO IN UNUM - Two in one

119
FRATERNITAS - Fraternity
IN CRUCE ROSEA - In the rosy
cross
NATURA HUMANA - Human nature
SPIRITUS - Spirit
VERBUM VITA - The living word

120
BONIS AVIBUS - Under good aus-
pices
CLAVIS ARTIS - Key of art
CORDIS LUCIS - Heart of light
IN PRINCIPIO - In the beginning
MEDICINA CATHOLICA - Universal
medicine
OMNIA IN DUOS - All in two
PAX PROFUNDA - Peace profound

124
SUB STELLIS - Under the stars

125
 FORTUNAE FILIA - Daughter of Fortune
 IGNI RENATUS - Born again by fire
 MONS ABIEGNUS - Mt. Abiegnus

126
 CUM PRIMA LUCE - With the first light
 UNUM SEQUI - One to follow (Liber L. II:76)
 VOLO NOSCERE - First Order motto of G.C. Jones

128
 FILIUS ET FILIA - Son and daughter
 PATER ET MATER - Father and mother

130
 DEUS EST HOMO - God is man

131
 GLUTEN AQUILAE - Gluten of the eagle

132
 AURUM SOLIS - Solar gold
 MICROCOSMUS - Microcosm

135
 LIBER AL VEL LEGIS - Book AL, or The Book of the Law

136
 DEI GLORIA INTACTA - Unsullied glory of God
 UNUS IN NIHIL - One in none

137
 BENE RADIX DAVIDIS - The Good Root of David
 SPIRITUS DEI - Spirit of God

138
 FRATERNITAS R.C. - The Fraternity R.C.
 MATER ET VIRGO - Mother and virgin
 PERSEVERANTIA - Perseverance
 REX IUDAEORUM - King of the Jews

139
 STAT VERITAS - Truth endures

140
 COELUM ET TERRA - Heaven and earth
 ORDO SECLORUM - Order of the ages; world order

142
 PHILOSOPHUS - Title of 4°=7° grade
 SINUS ARABICUS - (v. G.D. 5=6 ritual)

143
 TE IPSUM NOSCE - Know thyself

144
 MATER ET FILIUS - Mother and son

145
 SUM QUOD SUM - I am what I am

149
 QUO LIUX DUCIT - Where the light leads
 VENIRENT AD LUCEM - We journey to the light

150
 ANNUIT COEPTIS - He hath prospered our understanding
 IEHOVA SALVATOR - Jehovah Savior
 IESUS MIHI OMNIA - Jesus is all things to me (v. Fama)
 OCCULTUM LAPIDEM - Hidden Stone (accus. case)
 OMNIA IN OMNIBUS - All in all
 SALVATOR MUNDI - Savior of the world

151
 MORS IANUA VITAE - Death is the gate of life

154
CUSTOS TEMPLI - Guardian of the Temple
EX IGNE RESURGAM - I shall rise again from fire
IN CENTRO SOLIS - In the center of the Sun
ROSA IESUS EST - The Rose is Jesus

155
ADEPTUS PLENUS - Full adept
CONSILIO ANIMUS - The soul unites
LABORARE EST ORARE - To work is to pray
LIBERTAS EVANGELII - Liberty of the gospel

156
CENTRUM NATURAE - Center of Nature

157
ADEPTUS POTENS - Mighty Adept
VERITAS LIBERABVIT - Truth will liberate

158
EX TENEBRIS LUX - Out of darkness, light
QUINTA ESSENTIA - Fifth essence; quintessence

159
MAGISTER THEBAEUS - Theban Master
LUX, CRUX ROSEA - Light, the Rosy Cross

160
FRATER ET SOROR - Brother and sister
SIGNUM PACIS AMOR - Love is the sign of peace

163
ORDO AURORAE AUREAE - Order of the Golden Dawn

165
FAMA FRATERNITATIS - "The Fame of the Fraternity;" name of the first Rosicrucian manifesto

166
ARGENTUM VIVUM - Living silver
DOMINUS NOSTER - Our Lord
IN IESU MORIMUR - In Jesus we die

168
APOSTALUS LUCIS - Apostle of Light; motto of Fra. ...
IN HOC SIGNO VINCES - In this sign, thou shalt conquer; the phrase of the conversion vision of Constantine. Its initials IHSV are apparently taken as Greek letters spelling "Iesu," or Jesus.
PATER METALLORUM - Father of metals; a masculine term for the First Matter

170
NEQUAQUAM VACUUM - Nowhere, a void
SAECULA SAECULORUM - "World without end"

171
PRAEMONSTRATOR - Director; guide; one of the Three Chiefs

173
EX UNITATE VIRES - Strength from unity
UNITATE FORTIOR - Stronger by union

174
UNUS DEUS ARARITA - One God, ARARITA (v. Liber 36)

175
CONSUMMATUM EST - It is finished
MICROPROSOPUS - The Lesser Countenance
MINUTUM MUNDUM - The little world

176
ARGENTEUM ASTRUM - Silver Star (not the name of the A.'.A.'.)

178
VERITAS AETERNUS - Eternal
truth

180
FUNDAMENTAL COLORIS - The Founda-
tion of Color; a title of
the Tree of Life in a certain
form

183
OCULUS OCULTUS - The hidden eye

186
(2x93)
ARARITA ARARITA ARARITA (v.
Liber 36)
NEMO HOC FACERE POTEST - No man
can do this (v. 5th Aire)

191
AD GLORIAM ROSAE CRUCIS (or AD
CRUCIS ROSAE GLORIAM) - To
the glory of the rosy cross

196
ROSA CONCORDIA SIGNUM - The
rose is a sign of concord

197
SCIRE VELLE AUDERE TACERE - To
know, to will, to dare, to
keep silent

199
ECCLESIA GNOSTICA CATHOLICA -
Universal Gnostic Church
FRATRES ET SORORES - Brothers
and sisters

200
QUID CLARIUS ASTRIS - What is
brighter than the stars

210
PATER MATER FILIUS FILIA -
Father, mother, son, daugh-
ter; the Tetragrammaton. Cf.
Liber 36, which is based
entirely on this number 210:
"Let him then return to the
Center, and so to the Center
of All."

212
ORDO TEMPLI ORIENTIS - Order of
the Temple of the East

217
LEGIS PLENITUDO CARITAS - Love
is the fullness of the law

220
Number of verses in the Book of
the Law
NOVUS ORDO SECLORUM - New order
of the ages; new world-order

224
IN CENTRO SOLIS ET LUNAE - In
the center of the Sun & Moon
MEA VICTORIA IN CRUCE ROSEA -
My victory is in the rosy
cross
PATET OMNIBUS VERITAS - Truth
lies open to all

225
FACITO VOLUNTATEM TUAM - Do
what thou wilt.

229
SUB UMBRA ALARUM TUARUM - Under
the shadow of Thy wings

231
AURORA PHILOSOPHORUM - Dawn of
the philosophers
AURUM PHILOSOPHORUM - Gold of
the philosophers
SPIRITUS CORPORALIS - Embodied
spirit

233
VISITA INTERIORA TERRAE - Visit
the interior of the earth
(cf. IV° O.T.O.)

241
CONFESSIO FRATERNITATIS - The
Confession of the Fraternity;
name of the second Rosicru-
cian manifesto

256
CENTRUM IN TRIGONO CENTRI - The center in the center of the triangle (cf. Greek Alethes, "true," and Parthenia, "virginity")

258
FRATERNITAS LUCIS HERMETICAE - Hermetic Brotherhood of Light; original or alternate name of O.T.O.

264
Now... &c. (in Latin; see III° O.T.O.)

277
INITIUM SAPIENTIAE AMOR DOMINI - The Love of God is the Beginning of Wisdom; an early motto of O.T.O. (cf. the Hebrew)

293
SUB UMBRA ALARUM TETRAGRAMMATON - Under the shadow of the wings of Tetragrammaton

314
DOMA OMNIPOTENS MAGISTER ALIS - Almighty God, Master of the Arts (see the D.O.M.A. mss.)

325
GLORIA PATRI ET MATRI ET FILIO ET FILIAE - Glory to the Father and the Mother and the Son and the Daughter

330
SEX IN UNO PER NOMEN SEPTEM IN UNO - Six in One, per the Name Seven-in-One

337
RECTIFICANDO INVENIES OCCULTUM LAPIDEM - By rectification thou shalt find the Secret Stone

374
OMNIA IN DUOS, DUO IN UNUM, UNUS IN NIHIL - All in Two, Two in One, One in None

405
GLORIA PATRI ET FILIUS ET SPIRITUI SANCTO - Glory to the Father and the Son and the Holy Spirit
MINUTRUM MUNDUM SIVE FUNDAMENTAL COLORIS - The little-world, or the foundation of color; title of the Tree of Life in a certain form

THOTH TAROT AND ASTROLOGY

Chapter I

As we work with the Tarot cards as related to Astrology, it is well to keep in mind the pattern of the Tree of Life as well as the pattern of the planets on the Zodiac wheel.

Notice that the 4 Aces are attributed to Kether and are called the root of the powers of Fire, Earth, Air and Water. These elements also correspond to Yod as Fire, He as Water, Vau as Air and the final He as Earth. But the Aces are so tenuous that it would be hard for us to understand them when their position is in Kether. It is easier to understand that this influence of Tetragrammaton works all the way down the tree until we end with Malkuth where are situated the four Princess cards.

The significance of the four elements in Astrology then becomes part of our study. Each zodiac sign has an attribution to one of the four elements. For instance, Fire is represented by Aries, Leo and Sagittarius. Earth signs are Taurus, Virgo and Capricorn. Air signs are Gemini, Libra and Aquarius and Water signs are Cancer, Scorpio and Pisces. I repeat the charts here for your convenience so that you do not have to look up what was written in the last article. If this was a book you could read all in one piece, it would not be necessary to repeat. But the way things are, this book has to be written in small doses so that more people have a chance to read the material and learn.

As we work with any horoscope, it is best to look at the large pattern and from that work down to the details. This is also true of most new subjects that you will learn. If you can see the over-all, large picture, the essence of the patterning, it will be easy then to master details. Our study does this very thing. We notice that any horoscope has a distribution of 4 elements and some charts have more of one type of element than of another. This is an extremely noteworthy fact, for a person who has a heavy accent of planets in earth signs cannot act like a person with many planets in air signs.

The Tarot Trumps clearly give us the Astrological sign to which they are attributed and with that sign, there is the information that it is either an earth, an air, a water or a fire sign.

What is not indicated by a particular card or Trump in the patterning of our charts is the information on the qualities of Cardinal, Fixed and Mutable. Each Fire sign has a Cardinal mode, a Fixed mode and a Mutable mode. Thus at the angles of our zodiac wheel, we find that the Cardinal sign comes first. For Fire this would be Aries. The fixed fire sign is Leo and the mutable Fire sign is Sagittarius. I point this out for the chart might look too easy and a beginner in these studies might entirely miss this distribution of elements and qualities.

Let us go on and note the qualities for Earth signs. The Cardinal Earth would be Capricorn, Fixed earth would be Taurus and Mutable earth would be Virgo.

For Air, we have Cardinal Air at Libra, Fixed Air at Aquarius and Mutable Air at Gemini.

For Water, there is Cardinal Water at Cancer, fixed Water at Scorpio and Mutable Water at Pisces.

The fact that a particular zodiac sign is Cardinal, Fixed or Mutable makes a great deal of difference in the make-up of the whole horoscope. The Cardinal signs tend to be pioneers in their approach to life, they are enthusiastic, full of plans and new ideas, they love action, they are the doers of the world, they are energetic and are born leaders. They show ambition and are enterprising and like to be at the head of things to be happy. However, that is the positive side. If the negative side is uppermost, then Cardinal people can be aggressive, capricious, self-assertive, uncertain, a boor, trampling over the sensibilities of others.

The Fixed signs are just that, hard to move, quite stubborn. But on the positive side they are the perfectors of ideas and developments of others, usually a Cardinal sign, which has started something new. Fixed people are strong and dependable, steadfast and punctual, reliable and have a certain type of solidarity to them. They have patience and self-reliance, pride and dignity, are firm and persevering. But if they are operating on the negative side they can be inert and stubborn, immobile, too firm and rigid. They can be dogmatic, resistant to change, unbending and difficult to alter, either as to location or mode of thought. They are too strongly attached to the customary and often are unyielding.

If you have a good grasp of other matters concerned with the zodiac, you will notice that all the cherubs have been attributed to the fixed signs. This is the element at its most unchanging and fixed aspect.

The Mutable signs are adaptable. They too mostly develop what has been started by a Cardinal person. When they do originate, it is likely to be not so hard-driving and pioneering as are the Cardinal signs. Mutable people are versatile, sympathetic, sensitive and fond of intellect and intellectual pursuits. They understand people and situations and ideas very quickly; they tune in to the various auras or qualities or elements or moods in another person. They tune in quickly to words and meanings in a book or other written matter. They develop a good understanding of life, so much so, that you will find they can dodge difficulties sometimes even before they materialize.

On the negative side, Mutable people can be unstable and indecisive, not sufficiently firm and determined. They need to cultivate thoroughness as they can be very inconstant and restless and uncertain. They can be fickle in human relationships.

Now take another look at the Tarot cards on the Zodiac wheel. Notice that all the Cardinal signs have numbers 2, 3, and 4 of the small cards attributed to them. All Twos are equated with the forces of Chokmah, the Threes to Binah and the Fours to Chesed. We start at the top of the Tree, where the forces are more pure and have not so much intermixture as they have lower on the Tree. The student needs to study those books and articles which describe the Tree of Life as this throws a great deal of light on the qualities of the various Tarot cards and the decans to which the small cards are attributed. Appended is a preliminary bibliography. There is so much on this subject that there is not room for it here. But it can hardly be recommended strongly enough that the student interested in the Tarot and Astrology should have a good grounding in the Tree of Life.

The Fixed signs of Taurus, Leo, Scorpio and Aquarius have the Fives, the Sixes, and the Sevens of the small cards attributed to them. The purest expression of the Fixed quality comes with the Six, which equates with Tiphereth and is placed right in the middle of the Fixed sign decans. The Fixed sign starts with the severity and strength and the tearing down qualities of the Five, which equates with Geburah. At the end of the Fixed sign lie the Sevens, which equate with the love and the Victory of Netzach.

The Mutable signs finish up the parade of qualities and are equated with the Eights - Hod; the Nines - Yesod; - and the Tens - Malkuth. In spite of the seeming flimsy meanings of mutable signs, notice that two of the decans lie on the Middle Pillar. Further, when one gets to a 10, then the cycle starts all over again, so that the Tens have this quality of becoming and somehow are not so difficult as some of the small cards make them out to be.

There is a further item to notice about these qualities. This is that Fixed signs take a very long time to change and might not change at all if truly set in their ways. The Cardinal signs take a medium time to make required changes and the Mutable signs can change very quickly, so that some of the other signs can be quite bewildered to sense what goes on with a person of a strong mutable quality. I especially like a description of strong Gemini people which I once read, that they can size up a situation extremely quickly before anyone knows what has happened and if it is not to the liking of the Gemini person, they can be off and running before anyone else has an inkling of the situation.

The fact that the Sun is placed in a certain sign of a certain element and also of a certain quality, immediately makes the reading of that character easier. But the Sun is not the only indicator of what goes on in a horoscope as we have 10 points or planets to consider, plus the rising sign and the midheaven, which makes in all 12 items to tally. Therefore, one might have a Fixed Water Sun but if there are other planets in many Mutable signs, the Fixed Water will be softened and the interplay of other forces will alleviate the essence of the Sun sign.

Before we leave the subject of the Fixed signs, I would like to make this observation. The Cherubs are the Man for Aquarius, which is an Air sign. This is thinking and intellection, as befits air and this is why a Man's head is appropriate here, as mankind of all the animals does the most thinking. There is also an attribution of the Eagle to Aquarius, but I do not happen to prefer this. With Fixed Air people, if the Sun is here and other aspects do not indicate otherwise, or if there are a great many planets in Aquarius, you have a fixed thinking pattern which is almost impossible to change. The Fixed Air person will hang on to a certain thought like a bulldog and is often unaware that this is what he/she is doing. I have noticed this tendency to be true even over a period of 40 years, when a person said the same thought out loud that she had held for 40 years. Why argue? In some cases it is best to leave this fixed thought alone. But if a person does have this tendency, they should perhaps evaluate their thoughts and try to dump those thoughts which lead to a bitter and unproductive life.

With Fixed Earth, which is Taurus, this equates with the cherub Velle, To Will. Who can stop the Bull once this person has willed to do something? Also, Fixed Earth is fond of things of the earth, of comfort, of stability, of material things. It is dangerous to meddle with the security of a Fixed Earth person, as they almost certainly will get angry at you for life.

With Fixed Fire, this equates with the Cherub Audere, to dare. This is action pure and simple. If a Leo person, or a person with a strong Leo accent in the horoscope starts to act, to dare, there is not much in the world that can stop him/her, for against all advice to the contrary, the action will be carried out, come what may. The only way to have your advice heeded in this case is to give it before the action starts. If the Leo person will then brood over the consequences, the action might come out to everyone's benefit.

Tacere, to keep silence, is equated with Scorpio, a Water sign. Here we have three symbols, a scorpion, a snake and an eagle. Water rules the emotions, the ebb and flow of these, from the highest to the lowest. This is love at the highest end of the scale and the soul of man soars to the empyrean on the wings of love. What better example than the love of Dante for Beatrice? Then also, "Love is the law, love under will." The love which gives the person the wings of the eagle is that love for the H.G.A. sung in so many religious songs. Also see LIBERS VII and LXV by Crowley. Such love must be silent as there are really no words to express it, even though we have poetry which attempts this. But words and intellect do not give the real essence of such a love.

The middle type of love is that where the Scorpio person stays true to his ideal and if he meets this ideal, will stay true and fixed for life in the essential feelings he has for the other.

The serpent is a symbol of male sexual energy in the Scorpio card, and yet it is a water element and the card also describes the receptivity of water and of woman. So this middle symbol really represents the start of new life due to sex and love between two persons.

The lowest type of love is a love inverted. The scorpion stings himself with his own tail and the lowest type of Scorpio person will become jealous and even a sexual criminal in his expression of his passion. He might think he has love and desire but it is these qualities turned in on themselves so that they become some of the worst features of passion. With a strong Scorpio influence in a horoscope, a person would need to be careful that they do not get attached to a jealous sort of person, for this would only lead to misery. Scorpio people can show either the lowest or the highest traits of humanity. Like all fixed signs, whatever emotional mode this person becomes fixed in, will stay and not be easily altered. This zodiac sign is the second strongest in the circle. It is a very complicated sign, and many of its natives are not easily understood.

I prefer the eagle as a symbol for Scorpio, the emotional life and love. This is because the attributions that Crowley gives in LIBER ALEPH and the BOOK OF THOTH, along with the design on the Thoth Tarot card, were the result of his more mature considerations and experience and I think they are really the utterance of his adeptship. So if one finds an attribution of the Eagle to Aquarius, then one must consider where and when in Crowley's career was this written?

I have used the quotes from LIBER ALEPH about the cherubs in IN THE CONTINUUM, Vol. II, No. 4 so I shall not repeat these quotes here. But what the student can read and understand about these fixed signs will have a bearing on his knowledge and understanding of Astrology.

But I repeat here the diagrams from Vol. II, No. 4 in regard to the fixed signs. This will aid the student to memorise these matters and get them thoroughly fixed in his mind. I might add with a smile, that a good teacher repeats things often so that the student has no excuse for not learning because he/she glossed over the facts or did not listen or did not look up various references which would aid understanding.

The beauty of the Thelemic system is that various disciplines dovetail and fit into each other. The Tarot, Astrology, the Tree of Life, the Qabalah, all explain each other. Since this is a book on the Thoth Tarot and Astrology, it would be wise for the student to have a working idea of these subjects and to also have in his possession a pack of Crowley's Thoth Tarot deck.

TABULATION OF CORRESPONDENCES

THE SPHINX

	LIFE	LIGHT	LOVE	LIBERTY
The Sphinx	Velle To Will (Energy)	Audere To Dare (Courage)	Tacere To Keep Silence (Soaring Subtlety)	Scire To Know (Intelligence)
Zodiac Sign	Taurus	Leo	Scorpio	Aquarius
Symbol	The Bull	Lion, Beast	Dragon or Woman-Serpent (Scorpion, Snake, Eagle)	Man or Eagle
Tarot Atu	V. Hierophant	XI. Lust	XIII. Death	XVII. The Star
Hebrew Letter and Number	Vau - 6	Teth - 9	Nun - 50	He - 5
Element	Earth	Fire	Water	Air
Quarter	East	South	West	North
Season	Spring	Summer	Autumn	Winter
Part of Day	Dawn	Noon	Sundown	Midnight
Liber Resh	Ra	Ahathoor	Tum	Khephra
Liber Reguli & Star Ruby	Therion	Hadit	Babalon	Nuit
Tetragrammaton	Final Hé	Yod	He	Vau

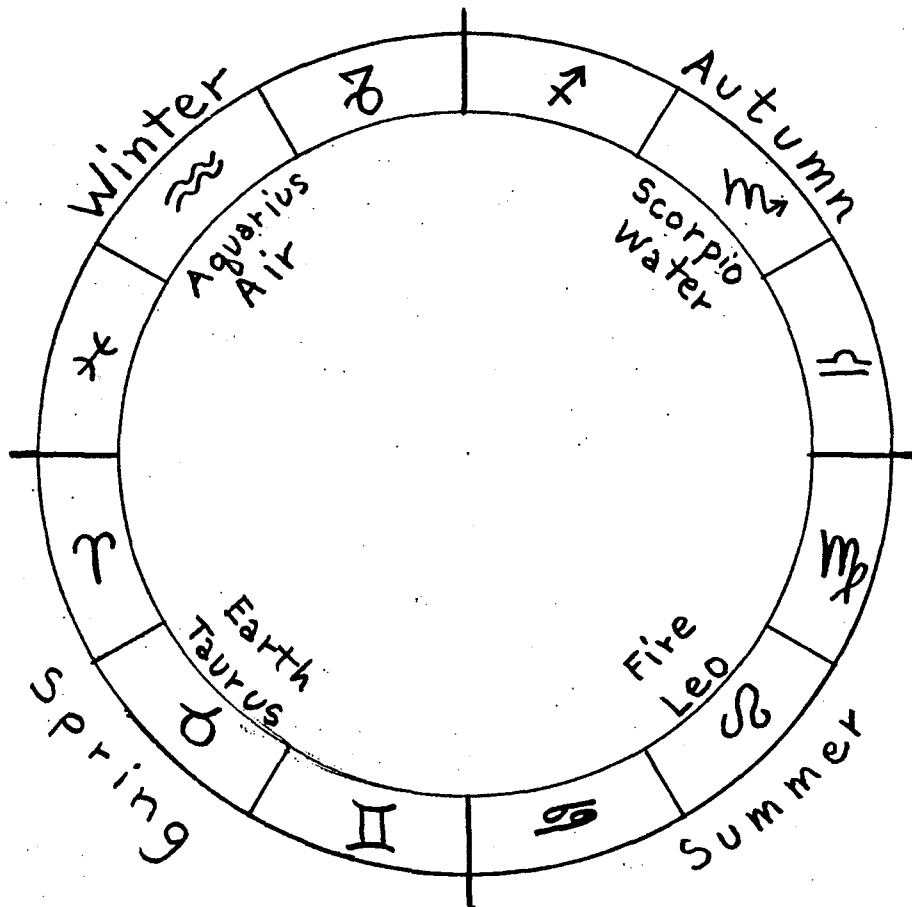


Diagram A

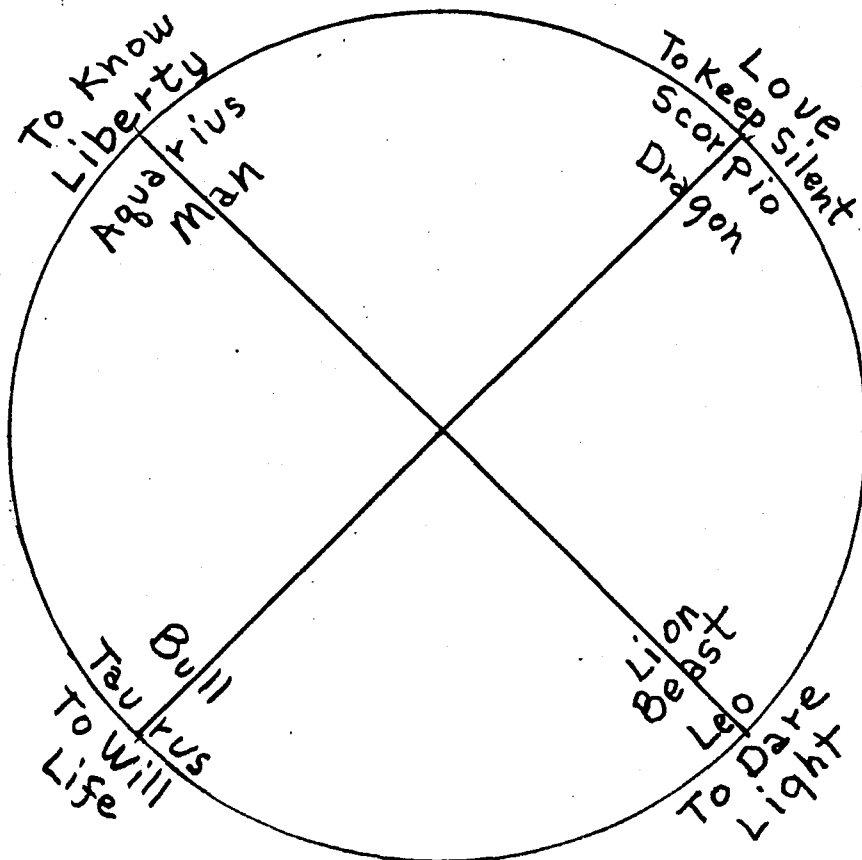


Diagram B

There are two diagrams which help us to understand the nature of each card of the Tarot and the nature of the zodiac sign, and other Astrological factors. These are the placement of each Tarot card on the circle of the Sphere of the zodiac and the placement of each card on the Tree of Life. Each diagram is complete in that it shows every Tarot card. I repeat again these diagrams so that now the student can manage to get them firmly in the mind and of course, won't need to look them up somewhere else.

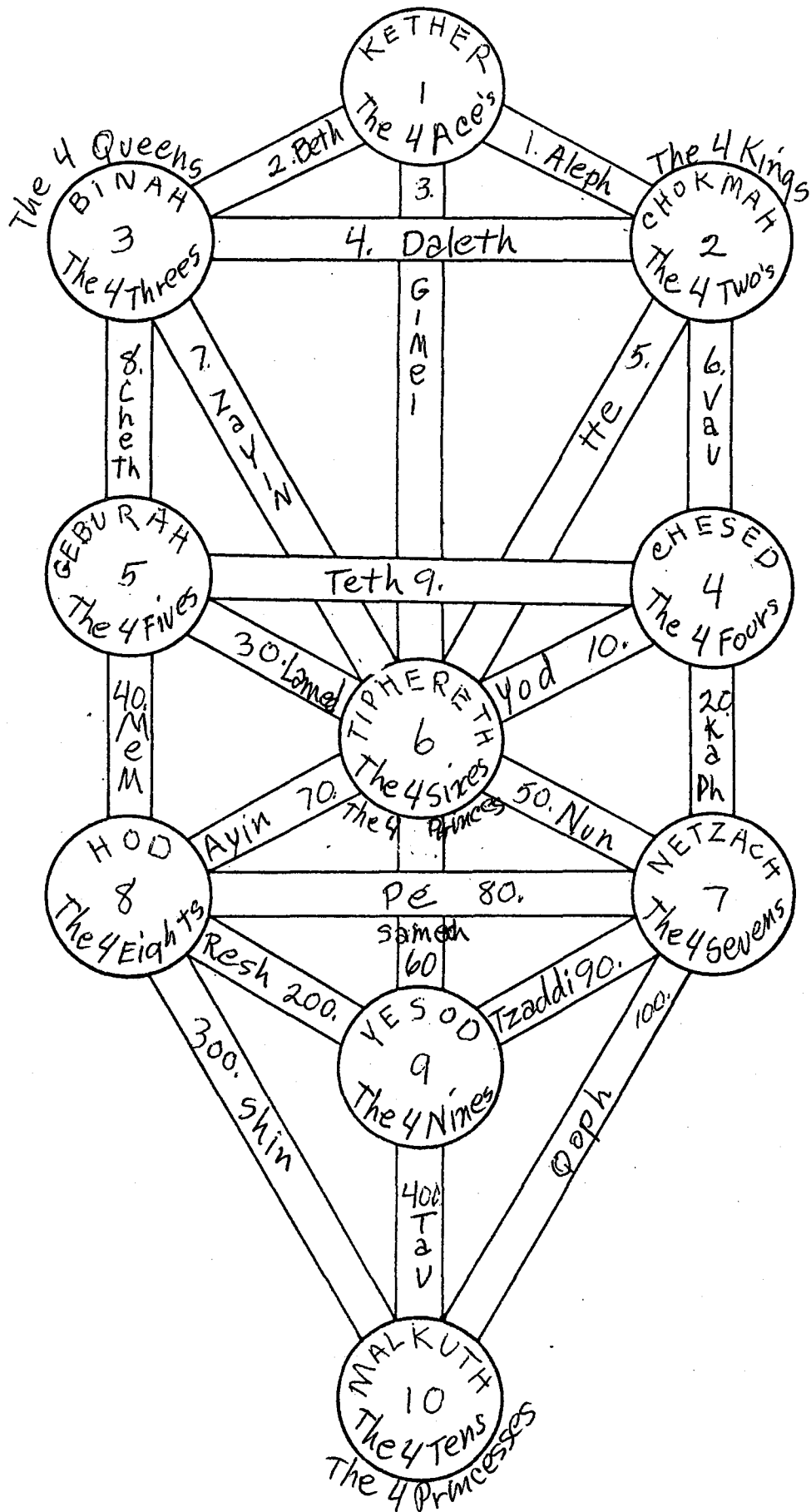
On the Tree, every small card is indicated as belonging to one of the spheres. For instance, for sphere 7, Netzach, all the sevens of the small cards are placed here. The sphere wherein the small card is placed has a great influence on its meaning and influence on the decans of a horoscope.

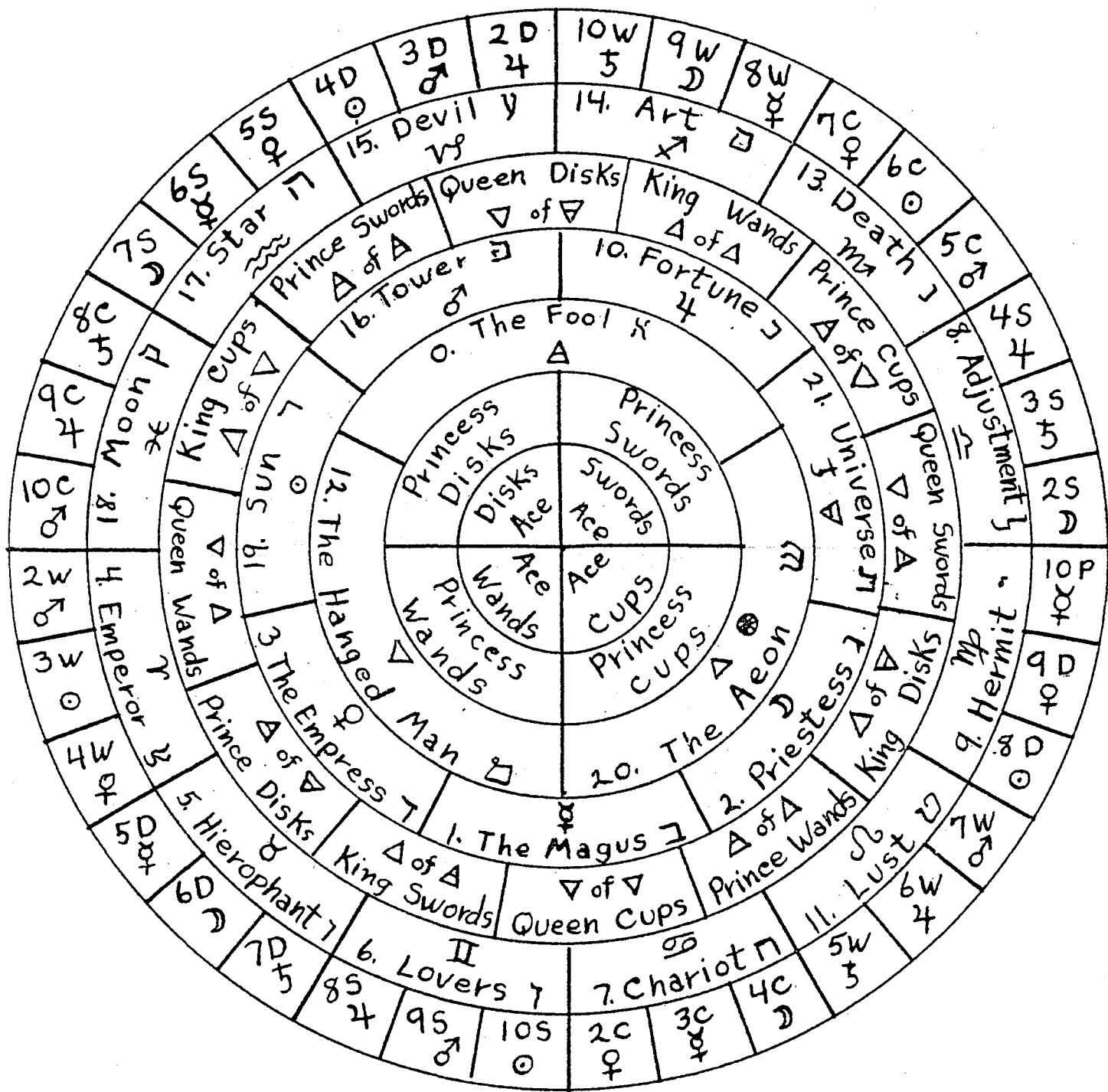
A decan is a division of 10 degrees and in the 30 degrees of each zodiac sign, there are 3 decans. These decans are indicated on the outside of the zodiac wheel.

The Court cards are also indicated on the Tree of Life. Notice that the 4 Kings are attributed to Chokmah, the 4 Queens to Binah, the 4 Princes to Tiphereth and the 4 Princesses to Malkuth. We know that every small card and every Court card refers to one or the other aspect of Yod-He-Vau-He. Yod is attributed to Fire, Hé is attributed to Water, Vau is attributed to Air, the final Hé is attributed to Earth. Thus the influence and permutations of the divine name, Tetragrammaton, flows through the whole of the Tree of Life.

These Court cards also have a great influence on each zodiac sign and its own peculiar characteristics. Let us observe the third circle in from the outer edge. Now something peculiar happens; No Court Card rules over the whole of a Zodiac sign by itself, but is placed from 20° of one sign to 20° of the next. This was supposed to be some sort of adjustment to the fact that we have a precession of the Equinoxes, when the vernal point of Spring is seen as against a different star and in about 2,156 years, this vernal point has moved about 30°. But the Court cards do not really make this adjustment. Are they valid in their placement? Only experience will tell us.

One might expect a King, seated upon a horse and as a very active form of Yod, or the fiery nature, to start the 20° in each Cardinal sign, but this is not the case. The King rules mainly over the fading out of the influence of the elements and rules over 20° of each Mutable sign. It is the Queen who starts the flow of energy which the Cardinal signs represent. She is placed upon a throne and since a Queen is equated with Water, you might not expect such energy from her. But also, the Queens as attri-





The Placement of the cards of the Tarot upon the Zodiac Wheel

lated to Binah, also represent Form and the Kings are Force. When the Court cards are expressed on the Wheel of the Zodiac, we are already dealing with Form and its eventual manifestation into the material life. Also, the Force of the Kings is mellowed and softened by this placement. The closer we get to material manifestation, the more must things balance out. So that when we consider the zodiac signs which have an influence on humans, we have many contrary factors to consider and many balances to try to make workable.

As Crowley states in his discussion of the Court cards in THE BOOK OF THOTH, "The reason for this is that in the realm of the Elements all things are mixed and confused; or, as the apologist might say, counterchecked and counter-balanced." He goes on to remark that the Court cards are descriptive of certain types of individuals and there is a description of each individual for each Court card. We shall expand on this later.

Notice that all the Princes rule 20° of each Fixed sign and that they are following the Queens, whose children they represent. But each Court card rules only 20° of the element to which it corresponds. Therefore, when we consider a synthesis of all these influences for each Zodiac sign, the last decan of each sign will be different from the first two decans and make a general departure from what one might expect of the zodiac sign under consideration. The last decan will actually carry some of the influences which can be found in the succeeding sign.

There is one item which does not appear in the Tarot cards but which has a profound influence on each individual horoscope. This we have addressed in Vol. I, No 4 of I.T.C. when we considered the over-all patterning which the planets take in the wheel of the individual zodiac. Thus, a person might have one of these patterns: a bowl, or a bucket, a seesaw pattern or a splay pattern, a bundle, or a splash or a locomotive type. This large over-all pattern one must consider first of all in order to get the big psychological picture of the type of person which is defined by the zodiac.

Next in importance is the distribution of the planets in signs of the qualities, Cardinal, Fixed or Mutable. Then the distribution of planets in signs of the various elements; Fire, Earth, Air and Water. We need to notice the combinations these make. Is a person all Mutable Earth, or Cardinal Air, and so on. These combinations are very important in the analysis of the horoscope.

Next we must consider the position of the Sun, and following this, the position of the Moon and then the Rising Sign. Everything else in the positions of the planets and the aspects they make is a refinement in the process of analysis and understanding of each individual horoscope.

Now we have considered the general over-all pattern and from this we will begin to build up the character of each person and how they will respond to life. But in the analysis which follows, we will mainly consider the effect of the Tarot cards as seen from the placement of the Sun, the strongest of the lights, and placed generally among the planets.
(To be continued.)

THE LIGHT OF THELEMA

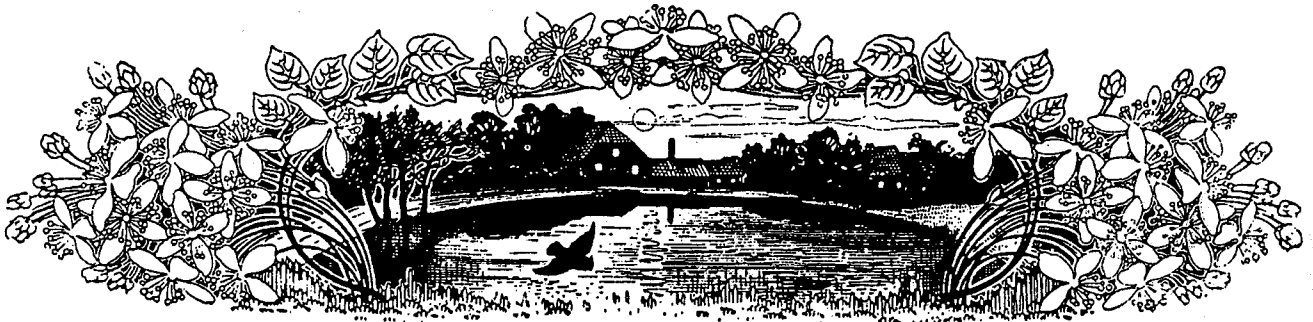
Eccentric shadows running from twilight into the night;
Out of the night they break forth at dawn,
Until you realize the transitory is gone.
Light and shade play madcap games,
Chasing your soul until they come around again.

Or is it Now which is eternity?
Collapsing into the One moment with its infinite song
Of dawn's fowl madcap song, birds on the wing
Or softly nestled, the owl in the boughs of the mighty oak
Wooing his delight through the night with his delirious note
Of midnight, full moon gloat.

As the Sun in his boat travels from dawn to dusk
Through the full moon night as the dark moat of a new
 moon's pale light;
All is relative and yet the same, the important things never
 change!
So hitch your wagon to a star and realize the Supreme Star
 that you are!
Untouched by the shadows or even the dark,
Supremely and confidently awaiting the dawn which inevitably
 will come.

Enjoying the madcap game,
Which light and shade plays with our soul, tempting our will,
Which will break forth in the dawn's mighty light of True
 Will might
As the Light of Thelema is our unerring guide through the
 night.

Allan Worthley
November 13, 1991



JANE WOLFE

Hollywood

On August 6 of 1953 Jane wrote a very upsetting letter to Karl.

"At last private workings have been announced. At the Tarot meeting last night, Louis Culling stated that the O.T.O. is to be incorporated - the cost thereof \$75.; Louis gives \$50 of this sum, the balance of \$25 by members I suppose. Louis, Meeka and Maria Prescott are lined up with Smith. The Church of Thelema incorporation papers are to be used, which "as Jane will tell you" (says Louis) cannot be improved upon. I never read that document and have not the knowledge or intelligence necessary to say aught about it if I had read it.

"Louis also quotes you as saying "My True Will is to print the documents of A.C. entrusted to my care." Also: "I know nothing about the O.T.O. or A.:A.:." The last sentence sounds like a quotation from one of your letters to Smith which S. read to me. Please understand S. has not read to me all of your letters - just an excerpt here and there, to suit his arguments, no doubt.

"I spoke of Aleister Ataturk and his schooling. Naturally the only ones interested were the Burlingames.

"Was it a dream that showed me a sheet on which was typed something about 'printing the rituals?' If so, it could be a danger signal! Seeing a typed letter re printing something and the substitution of the word 'rituals', would also be a sign."

She signed herself "The Woman Militant."

In a postscript she added: "Phyllis leaves for her vacation Friday evening, to be gone a week. She has many, many finished Masters, some proof-read by us - * these to be given Jane and Ero to proof-read and for Jean to "index". I hope they will be in town Saturday. I write them today in re: Culling's announcement, and will tell Monty when I see him Friday.

"I see only ambition, lust of power, and money grabbing. One of Smith's favorite quotations is: "There is no grace, there is no guilt; this is the Law, Do what thou wilt."

"And yet he loves it (O.T.O.)"

Karl's reaction to this was a letter written on Aug. 9 which was pretty adamant as to what he thought of the events Jane cited.

* I was typing MAGICK WITHOUT TEARS on plastiplate masters.

"Thank you for your letter, your money order and your expression of loyalty! It is hard for me to convey to you my disgust with the report of the abject treachery that is going on, and the plans that have evidently been concocted for some time! I have written a long letter to Georgia, but feel I'll have to repeat most of it; I could have saved myself time by making an extra copy for you. I'll condense the main points: -

"(1). It is childish for Louis C. and W.T.S. to think they have a right to incorporate the O.T.O. as an Order as: (a) I have the sole authority in the very widest sense from 666, with right to depose everybody, appoint, etc., etc. (b) W.T.S. still keeps that charter that A.C. in a panic, when in Jan. 1932 we had that severe fight, and he thought all was lost, wrote appointing W.T.S. He regretted it deeply, withdrew it, kicked W.T.S. out, and was happy it was accomplished. (c) I am O.T.O. head for the O.T.O. as an Order; WTS and Louis C. have not even the most vital and secret papers; they do not even have all the Rituals of the O.T.O. They have no contact with Grand Masters in other lands; theirs could just be a local, parochial, lodge and, as you rightly say, based on "ambition, lust of power, and money grabbing". I have never made any claim or used that authority, but will do so now!

"(2) That Church of Thelema statute, which I have here, is absurd; it established a monarchy with WTS as its head, and his sole right to appoint an heir and successor. Thus establishes a Dynasty. It is not even like the Catholic Church, because the new Pope is elected, never appointed! Louis C. to say what you report, is plain comical!

"(3) What shocks me most is that under-handed treachery. When I say that WTS stuck to Thelema and to A.C. and 666, I thought, I'll give him a try. I allowed you to see him again; I overlooked the visit of the B.'s, Phyllis, etc. on the occasion of Jack's death and ceremony. But Georgia who knew WTS personally, warned that only evil could come from it. WTS thanked me volubly that I had stretched out a hand and called him Care Frater. But he is like the nigger to whom you give the little finger out of friendliness; soon he takes, grabs the whole hand! Here it is even worse. It is plotting behind my back.

"I see from your letter that Meeka, Louis, Maria Prescott have decided for the WTS camp. All right: good riddance. We have to test those that pledge to remain loyal. I shall soon send a Circular letter to be signed by each. Who refuses, or hedges about, or wants to remain on the fence or with one leg in each camp - out he goes! I trust Phyllis, as well as Monty, the B's - and who else? I wonder about Ero and Jean. I'm sure they saw WTS several times. They report nothing of what happened. Which

I don't like. If they waver, if there is the slightest doubt, I shall have to get the Multilith shipped back here and have the printing done here. Please tell me any observation you have made. I shall not condone any more of Culling's so-called independence: "nobody can tell me what I must do or mustn't do!"

"Please ask Georgia to see you after she has received my letter, I'm mailing it with this. I may have to take the service of a solicitor to take legal action, or issue an injunction, or whatever is required. Her lawyer might be the man to do it as he knows me by this time. You can provide her with the facts and knowledge which you have not put into your letters, and you two could discuss a fuller report to me, or the best action to take, I mean, what you advise.

"Should you have given to any of the separatists, WTS, Culling Maria Prescott, Meeka, etc. any MSS., TSS., documents, books, etc. on loan, get them back! none of them will receive further publications in the future. None of them will have the right to buy a copy of any of our published books. They can buy from the trade.

"I think I have touched what is important. Please show this letter to Monty and Phyllis to whom I wrote yesterday without knowing yet. Pending a formal injunction, which I shall have to issue, I suggest you warn the truthful not to see WTS or Louis C. or anyone else who is in their camp. The firmer this stand is taken, the more effectful.

"Lastly! tell Mildred and Ray how deeply I congratulate them for their steadfastness and their loyalty! I have too many letters to write and cannot write them now.

"In closing I wish you'd give me as full a report of what you have not told me so far as possible. Before taking decisive action I want to have all the data possible.

"I felt that something was brewing for some time, especially when WTS saw every former member personally and began corresponding with Jean and Ero when they were still here, and when he began writing me in a cryptic way and Louis C. stopped altogether."

To this he added a postscript: "If I authorize registering of the Order, it would have to be a real Order, in which duties come first; privileges a long way after. What was so objectionable in the handling of Agape Lodge to all serious people who reported to A.C., as also to authorities such as the FBI and the like, was that it was just the opposite. It seemed to them a sort of Mixed, General Fucking Corp., Unlimited, with no duties, except to its head. Dues were hardly ever paid.

"Another point was that the VII^o* (in which a member has to vest some real property) was never practiced. A.C. stressed this point to me in his later years very strongly. He said that outside of himself and me, no one in California had fulfilled that grade. Many claimed the IX^o without having fulfilled the preceding conditions. This means, of course, that none of them is of 'good standing', and have no right or privileges.

"(The naiveté of thinking about this point came out rather forcibly when Jean, Ero, Joe came here; Jean, in particular, behaved as if this H.Q. was her part property, and was disgusted when nobody understood her claim to her 'rights and privileges'. The others were influenced by her gossip tongue: the house was dubbed "Sascha's country house"! with corresponding results.) I can't blame them too much, I heard Roy talk in a similar way; those ideas had been floating around in California. When Grady came here, he considered himself as a co-owner, behaved in a strange manner to say the least, ordered Sascha away "for he wanted to take measurements", showed utter disregard of ordinary forms of tact as a guest of Sascha's which he was. How this way of thinking has ever grown beats me, for they all have the official papers, printed in Equ. III. A.C. instructed me either to establish the O.T.O. with the strictest observance of the various clauses, or set up a form of initiation and organisation of my own.

"Who has, for instance, fulfilled the VI^o condition, apart from A.C. and myself (as he wrote)? I can't think of anyone except Joe, and Georgia (I hope). I place you ahead of all others; then the B's; Max, and for a short period, Mellinger for the persistent paying of dues, support of the Work; possibly Mary Green, too; then Reea, perhaps (though she has to carry the heavy burden of the results of Roy's dishonesty,) Louis C. at one time did an act which may have come close, but I don't know enough and he refuses to pay the dues anyway, says he is a member of IX^o in his own right and needs no one to teach HIM! If WTS would vest that house (his? or hers?) in the Grand Treasurer General of the Order, he can pay his past dues to some extent and begin to exercise Privileges.

"Dues would have to be paid on the dot, and regularly; in cases of need, help from the Order will always be forthcoming. Default of several months may lead to expulsion. It must not be a slipshod Body.

The Order, if I'd have to have any part in it, would have to be a militant, or a military Order, with discipline, cleanliness, observance of the rules: no exceptions made, as is being done all around where one can buy Privileges with Money or Cunt. Beyond this, my O.T.O., or other Order, would have to stand ready to fight the war of R.H.K. as its prime instrument; HE has no use for flabbiness, for a mollusc, or lechery."

* VII^o (ed.)

Jane's next letter expressed the view that she had stirred up Karl too much. She wrote: "Last night I heard from Louis himself that you are informed of his moves re, an incorporation of O.T.O. He thinks one can incorporate without a charter, and he said the only way to find out if an O.T.O. is already incorporated in the State is to file papers. In which case he would be notified of the fact." In a letter of August 13 she had to try to allay Karl's suspicions. She said that Jean and Ero had not seen W.T.S. at all and she herself had broken off contact until the matter could be decided. She denied that she had withheld any facts, knowledge, information and further said that neither W.T.S. nor Louis had ever talked things over with her. The same was also true for Dr. Montenegro, he was staying away.

Karl wrote to Louis Culling and told him to stop the action for incorporation and made this a formal order and sent a copy to Jane. On Aug. 23 he reported to Jane: "Culling sent me some definitely crazy letters lately, which showed his essential weakness: to be super-duper-subtle and clever. As if the Gods had use for that! He claims to have studied the Yi King deeply - but, if so without learning the vital lesson.

"Also: Culling was to establish his O.T.O. on the lines of WTS' Church of Thelema outfit, which I described before. He wants to call it the "O.H.O. of the O.T.O."!!! Who is to be the O.H.O? Himself? Or WTS because of that old paper that A.C. once wrote out? Now the question is: is he in cahoots with WTS or is he trying to double-cross him too? I am quite prepared to drop Culling if he sticks to his stand that nobody can tell Culling what to do."

There was some information between Karl and Jane about the "Order of Thelemites" which A.C. had authorized for Sir Thomas Windram in South Africa. Karl said he had the Constitution for the group and it was A.C.'s true copy "in which I am appointed as his successor."

Then Monty reported an astral attack by WTS that summer when he had stopped attending classes and later Jane reported the same thing. She had phoned Wilfred to say she wouldn't attend meetings and he had shot out "I am the Church!" Jane replied "Well, if that is the way you feel --" and hung up. After that she had a very bad week with her health and knew the influence came from WTS. She wrote "I feel now as though I never would want to go back to the Mass. Hence my upset this past week; the strain was bad indeed. In some way I am a key figure and so got a good blast."

To make matters worse, her sister, Mary K., was losing her mind as she had the stroke previously. She asked the same questions over and over all day long and repeated sentences she had said a few thousand times. This really got on Jane's nerves also.

By Sept. 6, and after a good deal of thought and an attempt to try to find out what was really going on with WTS and Monty and Culling, Karl wrote this to Jane:

"It is now clear to me that Smith and Culling have been all the time plotting together. I hardly feel that I need any further proof.

"I have no interest to see Mr. Smith or Culling personally. How ALEISTER SAW CLEARLY in 1943 when he kicked Smith out with the apparent heart-balm of Liber 132 (which he said, was written with Machiavelli under his pillow.)

"Enough: this injunction forbidding all and any further contact with Smith and Culling holds good for every Thelemite or former member of Agape Lodge! If I have the time I shall write a form out with several copies for those in your camp to sign. If it is too late, please tell those you can contact personally or by phone. I shall write Ero & Jean as well as Georgia personally. "

Monty's letters to Karl that summer had been really puzzling and one of his latest had quoted that WTS had stated that Karl had first to prove his authority to him, (WTS).

Karl's reply to Monty was written on Sept. 13. He complained that Monty seemed to be extraordinarily contradictory. He quoted some of Monty's letters and said: "On July 27 you wrote me a long report on your visit with Mr. Smith. One passage was especially marked in red; you wrote "in my opinion Smith is a potential danger so far as the welfare of the Order is concerned", you mentioned a magical attack, if I may so call it, immediately after you returned from your visit with Smith, when you felt sick and nauseated.

Then Karl quoted some more of Monty's letters, in which Monty had backtracked, and on Aug. 30 Monty wrote an outrageous letter of 11 points. One point demanded that Karl prove his authority in the O.T.O. to Mr. Smith. Monty wrote: "however, Bro. Smith (of what a brother Karl adds) seems to insist on a personal show down with you". and in paragraph 11 Monty wrote "I do not think that anyone has tried to pull anything behind your back. WTS's attitude has not been a secret, and I think that what he wants is for you to establish proof of your authority."

After repeating these items from Monty's letters, Karl went on: "Mr Smith was expelled from the O.T.O. by the Master Therion in 1942/3. He acknowledged this in letters and cabled to Therion and "resigned in toto",. I am not connected with the Church of Thelema, which was set up by himself and disapproved of by the Master Therion. In what capacity does he have the presumption to demand proof of my authority? It is all very comical.

"At that time the Master Therion issued an injunction that all members of the O.T.O. break off all and any relations with Mr. Smith or be expelled. The only one who disobeyed this injunction as far as I know, was Mr. Culling. - A year or so ago Mr. Smith seemed to show a new spirit, I was asked if the former injunction was still in effect. I answered "Yes" but made an exception in the case of Sor. Estai, and then in your case to give you a chance to be trained in O.T.O. ritual. It was in the nature of a test. I have never met Mr. Smith or seen him personally. I had not the experience with him that Therion had had in the course of almost 15 years, and who had watched his methods. The test is now conclusive. Therion warned at one time that contact with Smith poisons the soul.

"True, Sor. Estai had been weary and heart-troubled, as you wrote. It was that "brother" Smith got mad at her and attacked her aura. That is his usual method. He did it with you when you first visited him in July. There are others who have experience and who protected themselves magically, the instant an undesired contact with Smith takes place.

"However, I will close this unsavoury subject. I am writing at some length because I have always seen in you an inherent honesty and integrity of soul. But that is not enough. You are in danger and you will have to make a strong effort to free yourself from vampyrisation.

"I find myself in a position to renew the injunction of the Master in the strictest form. It means that Therion's order not to have any relations, personal, or otherwise, with Mr. W.T. Smith, stands, on possibility of expulsion.

"This may have to be extended to Mr. Louis T. Culling on whose role in this whole business I am not as yet fully informed.

"If you have information on this, will you be good enough to send it along. In the meantime I enclose a Pledge-Form, which please sign an acknowledgement of your acceptance, and return to me. Should further developments show that Mr. Culling is innocent in this matter, notice will be given."

Then followed a pledge form stating the matter succinctly and signed by Karl as X^O O.T.O. This was sent out to various persons in the O.T.O.

Meanwhile, in this summer Aleister Ataturk (Crowley's natural son) announced he was leaving school and did this right away. He took a menial job in order to save up money to go to Canada but since he was still under age (about 16) he would have to have a sponsor and there were none in Canada. Karl then offered to sponsor him and this led in time to Ataturk arriving in the United States.

Jane was also struggling with money problems now that Mary K. could no longer work and bring in the income to which they were used. Further, every week she drove to my house to do the proof reading for M.W.T.

On Oct. 3, WTS wrote a letter giving his views of the whole situation and informed Karl that he was innocent of the accusations. He pointed a finger at Jane for misinterpreting what was going on, and criticised her highly.

Karl answered in a long letter 10 days later and recapitulated the items in WTS's letter. As to Jane he said: "I cannot recall any attempts of Jane Wolfe's to mislead me re: intentions of Louis Culling's, or to influence me. What I know and have is from half a dozen disconnected and rather confused letters from Culling direct to me!"

After answering the points in Wilfred's letter, Karl went on to write: "Now, having annotated the 14 points of your letter, let us become positive, with the hope it might lead towards something constructive.

"You and Culling appear to have directed a wave of gossip and a wave of hostility against Jane Wolfe, who, with a very few others is the shining example of selfless devotion to the Great Work of Thelema, the Master Therion, and the Work he stands for. Well, I hope she consoles herself with the lesson of history that abuse is the wages of all who like her, devote themselves unfalteringly, with precision, steadfastness, never wavering across a period over thirty years to ONE CAUSE.

"Naturally, you all envy her for this capacity for a subtle formula of high Magick. But it is not noble to attack this venerable senior Sister of the Order in the way it has been done. Louis Culling, in his present phase of insanity and imbalance, only refers to her as the "Gestapo"!! - when he ought to go and kiss her feet. However, the Vision where this is seen as simple Truth and not an exaggeration - seems beyond all you folks.

"Now a plain word to you. V.O.V.N. - I renewed indeed 666's injunction to break off relations with you. But I saw myself forced to this step when one Brother after visiting you several times, wrote me in August several strange letters, inspired by you and then, finally, on Aug. 30, an 11 point document, culminating in your demand "that I prove my authority to you." and that you "insist on a personal show-down with me"!!

"I reacted, after severe consideration, with the injunction. (To bring in Soror Estai is plain silliness, or malice, or crazy fantasy; or Choronzon.)

"Why did you not have the courage to challenge me in my face? Why use an intermediary?

"I will be quite frank as to what I have been thinking about your possible place in the scheme of things and the Work for Thelema and the Master Therion.

"You are the oldest living, consistent - and loyal in your way - Thelemite. Old Achad files, reports and papers show that you have been in the Work since 1917 (I think, cannot check exactly at this moment, the letters are all here) and I believe, never faltered. You established Agape Lodge in 1931 (was it?) and you kept the flag flying (or fluttering) on the West Coast for many years. Do not fear that I forget, or neglect this, or fail to appreciate it. You can see the proof of this in my attitude to you in that I encouraged Soror Estai some years ago to resume contact with you (and also Dr. Montenegro for one purpose). Also, when Mr. and Mrs. Sihvonon returned from here to California, Ero S. came to me & asked me: when we return, would it be all right if I see Smith? I said: sure, go and see him! I added: you may be able to learn from him things I cannot teach. (I expected him to see you, and to hear about it; it was months later that I heard he had not done so.)

"We all have our qualities and our defects (if you will permit me this banality). I wish I had met you personally. What I considered, for instance, as a serious defect in you was that you were unable to collaborate with Viator, and - with you two as a team of stallions - succeeded in galloping the Chariot of Thelema straight to the Sun, with 666 as the charioteer.

"I had known Max since 1925 in Chicago and New York. I had watched his plus and his minus. However, I found him changed and matured when I cooperated with him again after 1941. With A.C., I was distressed by your continued failure to be able to find a method of cooperation with him. I am still convinced that - had you been able to do it - your combined qualities would have been crowned with success. Overwhelmingly. Instead you showed pettiness, bickering, jealousy - and, last, not least, that silly national angle came in: that Max was a German; and all the rest. You and your dependents are still nursing such unThelemic notions.

"I disregard the sordid sexual angle in your running of Agape Lodge. I view this as youthful beginner's folly, and thus adding to experience.

"But you showed "Lack of Devotion" in that you failed to subordinate All efforts to Grand Lodge and appeared set on viewing the local lodge as the Supreme thing. Is this a trait of subtle selfishness in your make-up? That ultimately you pursued (and pursue?) personal ends? That you failed to see that all we can

hope to accomplish is to be a little gear in a huge machinery whose supreme head we do not see or know? The fact is that we have to obey orders from our direct chief - in this case 666. Philosophy recognizes that all true organization is within a Hierarchy.

"You want a "show-down"? "Proof of my authority"? Congenitally I would answer by silence. Courtesy makes me say: the unqualified appointment by 666 in 1941; reiterated in 1946; and his final appointment as his successor and sole heir. You can add: and the possession of all the files and rights.

"BUT: no one is more acutely aware of his own limitations than I. For that reason I welcome collaborators in all lands. The supreme goal is to establish the Law of Thelema. We must join forces with those few who have received and heard the Call. It was mainly with that in view that I renewed contact with you. I hoped cooperation with little friction, with no intrigue, or self-seeking might be possible, once you had resigned yourself to accepting my authority, without reservatio mentalis, firmly, steadily, without changing by every blow of wind.

"I go one step further, so as to establish my position, and not to have to open this subject again. 666 deplored that he had not insisted on military strictness and discipline and enforcement of the rules. He asked me to change this in future.

"Then there is the question of finance, contributions, dues, etc. When I resumed contact with you, for instance, you promised to add a share of \$6.00 per month (I believe it was?) towards the expenses of Aleister Ataturk's education. You did send this for a few months, then stopped.

"How could even Saint Peter build up a solid Hierarchy like the Roman Church with such erratic material? I will, for once, also throw the local, national angle in your face and quote the slogan on many United States Post Offices as to how the American letter carrier works: rain or shine, ice, snow, or sunshine: there is no thing on earth that can prevent him from doing his daily duty and routine.

"All the people over whom you had influence in these many years kept harping and rasping at the money angle. Your letters, directly and indirectly, and those letters that people with whom you worked, wrote that with Crowley it is only money, money, money. That, of course, poisoned your souls, and rotted them. They and their money are gone and no one will ever remember their names. But the money sent to the creative genius that appears once in centuries or a millenium will remain, effective, productive in his works, and the helpers names entered in a Golden Book.

"I simply state. This is not to convince or convert you. If anyone cares to work with me in the future, let him prove himself by carrying his or her little share of the burden.

"I believe I have said what I set out to say, though I apologize for not having condensed my thoughts. I wrote down the thoughts as they came. I have no time or will to re-write this."

During that Autumn, Karl had some promising enquiries from Europe and needed to know more about the workings of the O.T.O. and the rituals and whatever had been taught to Jane on these lines in Cefalu. He sent an invitation for her to visit them at Hampton, New Jersey where was the Headquarter of O.T.O.,

Jane made arrangements for Mary K. to be cared for by Mildred and then made plans for the trip. She was to fly to New York to the LaGuardia airport and arrive on Oct. 20, 1953 in the a.m.

She spent a month with Karl and many things were discussed and much information exchanged between them. Karl was very grateful for her help. He wrote: "I wish I had the power to invoke my blessing on your head. You are such a dear, you have earned it a thousand times!"

To be continued.



