



IN THE CONTINUUM

Vol. IV, No. 4

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

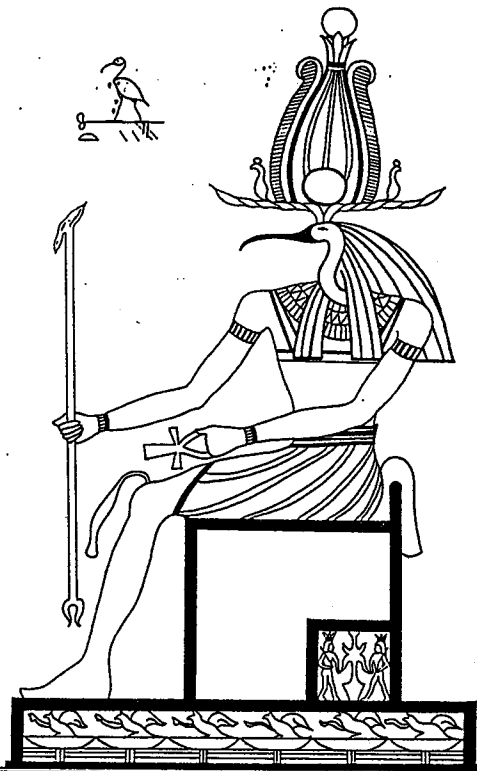
An. LXXXIV, 1988 e.v., Sun in 0° Libra
Published by the College of Thelema
P.O. Box 415, Oroville, CA. 95965
© by Phyllis Seckler



The College of Thelema
Founded in Service to
the A.:A.:.



OSIRIS



THOTH



ISIS



HORUS

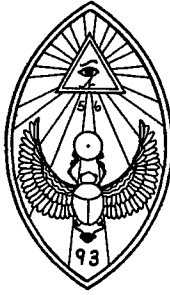
EGYPTIAN GODS

Also available: Seth, Ra, Shu, Ptah, Nepthys, Amen-Ra, Heru-Pa-Chrat. All of the mentioned Gods have been drawn on a page 8½ x 11 by Tatiana Djurdjic. This is of a size to fit in the usual notebook. The student can take the drawing to a printer and have it reproduced on heavy paper which would be better for coloring and drawing. These drawings after being colored might do well in a frame to grace a Temple or other room of the student.

Each drawing is .25¢, the whole pack would be \$3.00, which includes the cost of postage. Proceeds of sale are to be given to the artist.

My article mentions Aiwass Oasis, but with the death of Rusty Sporer, this Oasis does not sell the above Gods as mentioned. If the student is interested, they can be ordered from the College of Thelema, P.O. Box 415, Oroville, CA. 95965. Please make checks payable to cash or Phyllis Seckler.

COLLEGE of THELEMA



P.O. Box 415
Oroville, CA.

Founded in Service
to the A.:A.:

Cari Fratres et Sorores,

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

Many years ago when I was new to Thelema and just as bewildered as many young persons I have met since then, I started to copy out some of my favorite items from the volumes of THE EQUINOX which Jane Wolfe had loaned to me. One of the first things I came across and liked immediately was LIBER LIBRAE, XXX.

This Liber is now easy to find but still, I am surprised that I did not feature it in IN THE CONTINUUM before this. Our policy has been to feature those writings of Crowley's which are difficult to find. But I think this is different. This Liber should be featured again and again since it has such beautiful language and gives the novice in occult subject matters such clear directions and such good advice as to how to conduct him or herself. I even think it would not hurt to memorize parts of it, at least.

Actually, the main part of this Liber was not written by Crowley. It was first a part of the Golden Dawn system of education. Crowley merely revised it. The original article can be found in THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC by Israel Regardie. Its title there is: "On the General Guidance and Purification of the Soul" and it can be found in Volume Three of the above book.

Crowley was greatly indebted to the Golden Dawn system and because of this, it can be quite a source of information and enlightenment for the serious student to refer to this system along with the studies in Thelema. Indeed, at times Crowley so shortens some of the Golden Dawn material that here and there some of its value is lost. This is especially true of the Enochian material appearing in THE EQUINOX. No serious student of occult matters should be without Regardie's books on the Golden Dawn.

Another quite important instruction occurs in Crowley's Liber O, which can be found in MAGICK IN THEORY AND PRACTICE. Part III of Liber O states: "The Magical Images of the Gods of Egypt should be made thoroughly familiar. This can be done by studying them in any public museum, or in such books as may be accessible to the student. They should then be carefully painted by him, both from the model and from memory."

But some students are unable to draw and still others have not the time to chase the meanings of the main Gods of Egypt through the voluminous works of Budge. The trouble is, that in ancient Egypt, each town and hamlet had different interpretations for the Gods and even different names for the same God which had the same function. Two main cities were Thebes and Heliopolis but there were also other large cities with their own interpretations. Even the prominent gods such as Osiris and Isis and Horus went through various changes in the different sections of Egypt.

This confusion has been sorted out for the student in a series of articles and drawings of the Gods done by Aiwass Oasis of the O.T.O. The drawings have been beautifully done and are produced on heavy stock which makes them suitable for coloring by the student. They can then be featured in a Temple by framing them, or they can be placed in a notebook since they measure 8½" x 11". For the color, the recommendation is to use the appropriate colors as they are listed in 777. Some people would prefer the palate used by the ancient Egyptians, but if the references in 777 are used, one becomes familiar with the scales of color and then can recite them or list them in an exam much more easily. This can also be done for THE ATUS OF THOTH, a Gnostic Coloring Book" by G.C. Gage-Cole which were advertised last issue of I.T.C.

When meditating and visualizing an Egyptian God, it should be always the practice of the student to visualize to himself the appropriate color of that God along with the form, the head-dress and the pose. Such work is aided greatly by the system of 'learning by doing' which we like to feature in the College of Thelema. This is the way to really learn as book-learning can be lost too easily since it has to do only with intellectual processes. To learn thoroughly, one needs to bring in other functions of the human. Thus with color, one is appealing to the aesthetic sense and with poetry, one appeals to rhythm and music which is also artistic.

The policy of the College of Thelema has always been to make matters easier for the student interested in A.Æ.A. work. The reason for this is that too many students have failed in A.Æ.A. studies in the past and the College of Thelema would like to see more success today. Even if a person is unsuited to go into the A.Æ.A., the foundation laid by Thelemic studies will not be lost as when one re-incarnates another time, the work will be easier and easier each time. One sort of picks up from where one has left off. Also, it is no good trying to dodge the basic work, the easier things which come first. To try to get around the necessity for laying a firm foundation only leads to trouble. One of the best examples of this that I know of, is the history of Jack Parsons which you read a little about in the story of Jane Wolfe.

So onward! let us do first things first and follow the outline of studies defined by the Golden Dawn and Crowley. Thus, may we all succeed!

Love is the law, love under will.

Soror Meral

FRATERNITAS LUCIS HERMETICAE
MEETS FRATERNITAS L.V.X. OCCULTA

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

Many O.T.O. members belong to other groups in addition to ours. This is not only natural to human behavior, but inherent in the original design of O.T.O. We were first created as a synthesis of many systems syncretized with our original parent group, the Hermetic Brotherhood of Light (Fraternitas Lucis Hermetica).

At one point in the O.T.O. degrees, a member must pledge to hold no membership in any organization that conflicts with O.T.O. or its principles. Beyond this, there are no restrictions on other affiliations. Some Baphomet Lodge members belong to AMORC, B.O.T.A., College of Thelema, E.G.C., First Church of the Holy Cow, F.L.O., S.R.F., the T.S. and other organizations known and unknown to us.

Members have sometimes asked our opinion on belonging to two occult orders at the same time. Ultimately, this decision is yours, not ours. Based on experience, however, we do recommend that you not begin two more-or-less unrelated paths at the same time. Reach some degree of completion in one before incorporating another. All systems known to us strive to effect a certain "alchemy" in the aspirant, using its own set of symbols and processes. One system may interfere with another unless a natural climax has been first reached. In O.T.O., such a climax is reached at V^o or, to a lesser extent, at III^o or P.I.

We have seen far too many occult organizations that claim to hold the entire truth, or which claim exclusive right to a member's allegiance. You can find plenty of that sort of thing in the Church of Scientology or the Church of Rome. O.T.O. is part of a growing network within the occult community at large. We welcome members of other serious, ethical orders to join us in our more public events and meet with us on a fraternal common ground. Thelema is a tolerant philosophy which recognizes the need for infinite diversity within Nature's forms. "All words are sacred and all prophets true; save only that they understand a little" (AL I:56)

In this regard, we are pleased to announce that a Concord of Amity has been established between the Los Angeles O.T.O., and the Grand Lodge of Fraternitas LVX Occulta (Fraternity of the Hidden Light). The operations of these two orders differ considerably; but we share a commitment to the spiritual freedom and awakening of women and men through our respective forms of initiation and training. The leaders of each have met in friendship. We regard each other as ethical, serious, and dedicated to the welfare of humanity. We may also review some of their publications in a future issue.

Love is the law, love under will,
Frater Iacchus
M.W.S., Babalon Chapter R.C.

Version 2/9/88 e.v.

LIBER RESH vel HELIOS

sub figura CC

A..A.. Publication in Class D.

(with commentary)

ISSUED BY ORDER:

FRATER IACCHUS

Most Wise Sovereign, Babalon Chapter R.C.

For the instruction of members of O.T.O., especially in those
areas under the purview of Babalon Chapter.

NON-CONFIDENTIAL DOCUMENT.

LIBER RESH vel HELIOS

sub figura CC

A..A.. Publication in Class D.

0. These are the adorations to be performed by all aspirants to the A..A..

1. Let him greet the Sun at dawn, facing East, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Ra in Thy rising, even unto Thee who art Ra in Thy strength, who travellest over the Heavens in Thy bark at the Uprising of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Night!

2. Also at Noon, let him greet the Sun, facing South, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Ahathoor in Thy triumphing, even unto Thee who art Ahathoor in Thy beauty, who travellest over the Heavens in Thy bark at the Mid-course of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Morning!

3. Also, at Sunset, let him greet the Sun, facing West, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Tum in Thy setting, even unto Thee who art Tum in Thy joy, who travellest over the Heavens in Thy bark at the Down-going of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Day!

4. Lastly, at Midnight, let him greet the Sun, facing North, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Khephra in Thy hiding, even unto Thee who art Khephra in Thy silence, who travellest over the Heavens in Thy bark at the Midnight Hour of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Evening.

5. And after each of these invocations thou shalt give the sign of silence, and afterwards thou shalt perform the adoration that is taught thee by thy Superior. And then do thou compose Thyself to holy meditation.

6. Also it is better if in these adorations thou assume the God-form of Whom thou adorest, as if thou didst unite with Him in the adoration of That which is beyond Him.

7. Thus shalt thou ever be mindful of the Great Work which thou hast undertaken to perform, and thus shalt thou be strengthened to pursue it unto the attainment of the Stone of the Wise, the Summum Bonum, True Wisdom and Perfect Happiness.

COMMENTARY TO LIBER RESH

by Frater Iacchus

To understand **Liber Resh**, and this comment thereon, it is first essential that you understand that this is not an O.T.O. ritual. It is a ritual of A.'.A.'. However, its considerable merits have been so widely recognized by teachers within O.T.O. that its practice within this Order is nearly universal. We, too, recommend it with the greatest praise.

Why, then, do we state so emphatically that it is not an O.T.O. ritual per se? It is because, without this fact planted firmly in mind, some of the instructions within **Liber Resh** may be seriously misunderstood.

Let us further state that O.T.O. takes no official cognizance of any living member's affiliation, or lack of affiliation, with A.'.A.'. If you have such an affiliation, it is entirely between you and your immediate Superior in A.'.A.'. In particular, if your Superior gives you any instructions with respect to **Liber Resh** which are contrary to those provided here, we claim no priority in the matter.

TIME OF PERFORMANCE

Liber Resh states that these adorations should be performed "at dawn," "at Noon," "at Sunset," and "at Midnight." What exactly does this mean? What if you forget? Does it do any good to do it later?

The terms "dawn," "noon," etc. are defined differently for various astronomical, civil, and other purposes. What is intended in **Liber Resh** are those exact moments when the Sun crosses the local horizon (east or west) or meridian (south or north). Astrologically, these are identical with the moments that the Sun crosses the 1st, Xth, VIIth, and IVth cusps of the instantaneous horoscope.

There is a tremendous store of evidence published over the last three decades documenting the great importance of the horizon and meridian placements of planets in astrological maps. Perhaps no astrological factor is more important. In a nutshell, those moments when any planet (including the Sun) rises, sets, culminates, or anticulminates are the moments when we are most consciously in tune with its "energies." The planet is "strongest" then. Its angularity entirely predominates all other astrological considerations.

Regarding **Liber Resh**, this means that the moments of sunrise, noon, sunset, and midnight are those times when one can enter most easily into communion with the Sun and with the consciousness it represents. This, in fact, is one of the two primary purposes of the ritual. (The other purpose is to habituate the student to remain aware of the Great Work throughout the day, or at least at several times during the day.)

Midnight and noon are the moments when the Sun is in the most northern and most southern, respectively, parts of the heavens (for locations north of the Tropic of Cancer). They usually are not the moments when the Sun is lowest and highest in the heavens. The latter are more difficult to calculate, and are not nearly so important. Of particular importance, though, is that this means "natural" noon and midnight, not the noon and midnight of the clock! During periods when Daylight Savings Time is in effect, the approximate times are therefore 1:00 a.m. and 1:00 p.m.

There are other factors which affect the exact time of local noon and midnight. Generally these are not worth considering, but in some instances

should be noted. For example, unless you live exactly at longitude 120° West, your local noon will occur some time before or after Pacific Standard Time noon. In Los Angeles, the average time of "natural" local noon is 11:53 a.m., seven minutes before the clock strikes. (Same for midnight.) Also, this is only an average time. Depending on various astronomical factors, the actual time varies throughout the year, up to approximately a quarter of an hour in either direction. (Lest you panic, the author of this paper has all of the skills and resources to easily make this latter correction, and has never employed it in practice, feeling it unnecessary.)

How much leeway do we have, then, on when to perform our adorations? There are no fixed rules. We shall, however, offer some general observations.

First, the times of greatest "linkage" between the Sun and human consciousness are the exact times when Sol crosses the horizon or meridian.

The intensity of this "linkage" fades on either side of the exact time. The exact drop-off rate has never been decisively measured. However, it can be assumed to match the drop-off observed in astrology for planets crossing the horizon and meridian (the "angles" of a horoscope).

Basically, a planet within 2° of an angle is hard to discriminate from one exactly on the angle. This, therefore, gives us a sure leeway of about eight minutes in either direction. The planetary influence is still quite strong within about 7° of the angles. This extends our comfortable leeway to about half an hour in either direction.

A slight affect is still perceptible within 10°, but never beyond 15°, from the angles. This extends our leeway up to 40 minutes in either direction, but never beyond an hour. The "linkage" is quite weak at this distance.

What if you simply don't manage to "say Resh" in even these broad time periods? What if your lifestyle makes one or more of the daily adorations unreasonable?

The advantage of "doing Resh" at or near sunrise, noon, etc., is only that these are the times of day when it is easiest for your consciousness to commune with the consciousness of the Sun. At other times of day, it takes more effort--more real magick (possibly we should say, more yoga!)--to perfect the link. You can do it; you just don't have the tide flowing with you!

Late risers often do Morning Resh upon waking. The attitude may be, "I, who identify myself with the Sun, am rising, and greet my Brother Star who has preceded me in the morning sky. May I, too, be lifted up."

"Early-to-bedders" may do Midnight Resh just before sleep. The attitude in this case may be, "I, who identify myself with the Sun, now enter into the inner worlds, even as He has done. May Khephra bring me through the darkness to a new rising."

In other words: Do your best! You now have some guidelines of what is likely to be most effective. Struggle with the contingencies of life and of your solar adorations the way all the rest of us have!

"GIVE THE SIGN OF YOUR GRADE"

THIS DOES NOT MEAN THE SIGN OF YOUR O.T.O. DEGREE.

Liber Resh is often performed in public or semi-public settings. Crowley encouraged people not to hesitate to do this. Yet to use your O.T.O. degree sign in such a setting is to violate your oath of secrecy!

Remember, though, that this is an A.'.A.'. ritual, not an O.T.O. ritual. O.T.O. has only three "grades," or "triads." Each is divided into several "degrees." O.T.O. has no signs for its grades, only for its degrees. What is intended here is the A.'.A.'. grade sign.

Yes, but what if one is not in A.'.A.'.; i.e., if one has no grade?

In the past, a "generic" sign has often been recommended, this being the Sign of Earth (1^o=10^o sign of A.'.A.'. , "Set Fighting"). However, in a collection of unpublished marginalia to *The Equinox*, Crowley provided an instruction for this situation:

"Where the aspirant has no grade, let him give the signs given in Vol. I [Liber O in Vol. I, No. 2 of *The Equinox*]: the L.V.X. signs at dawn, 4^o=7^o at noon, 2^o=9^o at sunset, 3^o=8^o at midnight."

The arrangement is identical to that in the Lesser Ritual of the Pentagram, where the practitioner is positioned at the intersection of Samekh and Peh on the Tree of Life. Tiphareth stands before you in the East, Yesod behind you in the West, Hod in the North, and Netzach in the South. (Hod and Netzach are reversed in the Pentagram ritual, because one is there identifying with the Tree of Life.) The solar adoration in each of these quarters is accompanied by the grade signs of the corresponding Sephirah. It is these signs which we recommend to one who "has no grade." They have become standards in Los Angeles area O.T.O. gatherings. Such a standard also permits those who are affiliated with A.'.A.'. to participate in the frequent group performances of *Liber Resh* and remain invisible with respect to their grade.

The instruction to, at sunrise, give "the L.V.X. signs" deserves additional comment. One may choose to give all four of these signs. Some students may consider a full "Analysis of the Key Word" as in the Hexagram Ritual. For general usage, though, we recommend only the Sign of Osiris Slain (also called the Sign of Horus): Stand with the feet together, the arms extended horizontally at the sides. The body is thus in the form of an equal-armed cross, greeting the rising Sun. This sign has certain advantages in visualizing oneself as Ra, soaring upwards with the dawn; one is thus Ra-Hoor. It is also a sign employed to demand that the Veil of Nature be lifted; and, on the inner planes, it has this effect.

At noon, give the Sign of Thaum-aesh-neith: Raise the arms and join the hands so that the tips of the fingers and of the thumbs meet, formulating a fire triangle over the forehead.

At sunset, give the Sign of Shu: Stretch both arms upwards and outwards, the elbows bent at right angles, the hands bent back, the palms upwards as if supporting the heavens.

At midnight, give the Sign of Auramoeth: Raise the arms until the elbows are level with the shoulders, bring the hands across the chest, touching the thumbs and tips of forefingers so as to form a triangle with apex downwards (i.e., a water triangle).

THE SIGN OF SILENCE

The solar adoration, or "invocation," should be followed by the Sign of Silence. This is the Sign of Harpocrates. The left finger (some would say the thumb) is placed flat against the sealed lips.

THE ADORATION WHICH FOLLOWS

Paragraph 5 of *Liber Resh* instructs that, "afterwards thou shalt perform the adoration that is taught thee by thy Superior." The phrase, "thy Superior," refers to an A.'.A.'. relationship. From our office in O.T.O., we have no

authority to do anything but recommend on this point. We pass on to you what we have received as the appropriate adoration for the early stages of Work. It is possible that the various authentic lineages of A.'.A.'. communicate different instructions. Also, different adorations are provided at different stages of one's advance, as is known by those who have fasted for three days on sweet cakes and the eggs of the plover, then descended with Khephra into the night, only to rise anew with a certain cry triumphant.

Our recommendation, after performing the solar invocation and giving the Sign of Silence, is to stand in the Sign of Osiris Risen (also known as the Sign of the Blazing Star) and recite the following from Chapter III of *The Book of the Law*.

"Unity uttermost showed!
I adore the might of Thy breath,
Supreme and terrible God,
Who makest the gods and death
To tremble before Thee: --
I, I adore thee!

"Appear on the throne of Ra!
Open the ways of the Khu!
Lighten the ways of the Ka!
The ways of the Khabs run through
To stir me or still me!
Aum! let it fill me!

"The light is mine; its rays consume
Me: I have made a secret door
Into the House of Ra and Tum,
Of Khephra and of Ahathoor.
I am thy Theban, O Mentu,
The prophet Ankh-af-na-khonsu!

"By Bes-na-Maut my breast I beat;
By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
O winged snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!"

Follow this, again, with the Sign of Silence.

GOD-FORMS

"...it is better if in these adorations thou assume the God-form of Whom thou adorest, as if thou didst unite with Him in the adoration of That which is beyond Him."

Generally, this instruction is interpreted to mean that you visualize yourself in the God-form of Ra at sunrise, Hathor at noon, etc. Instructions for the assumption of God-forms is given in *Liber O*, Cap. III.

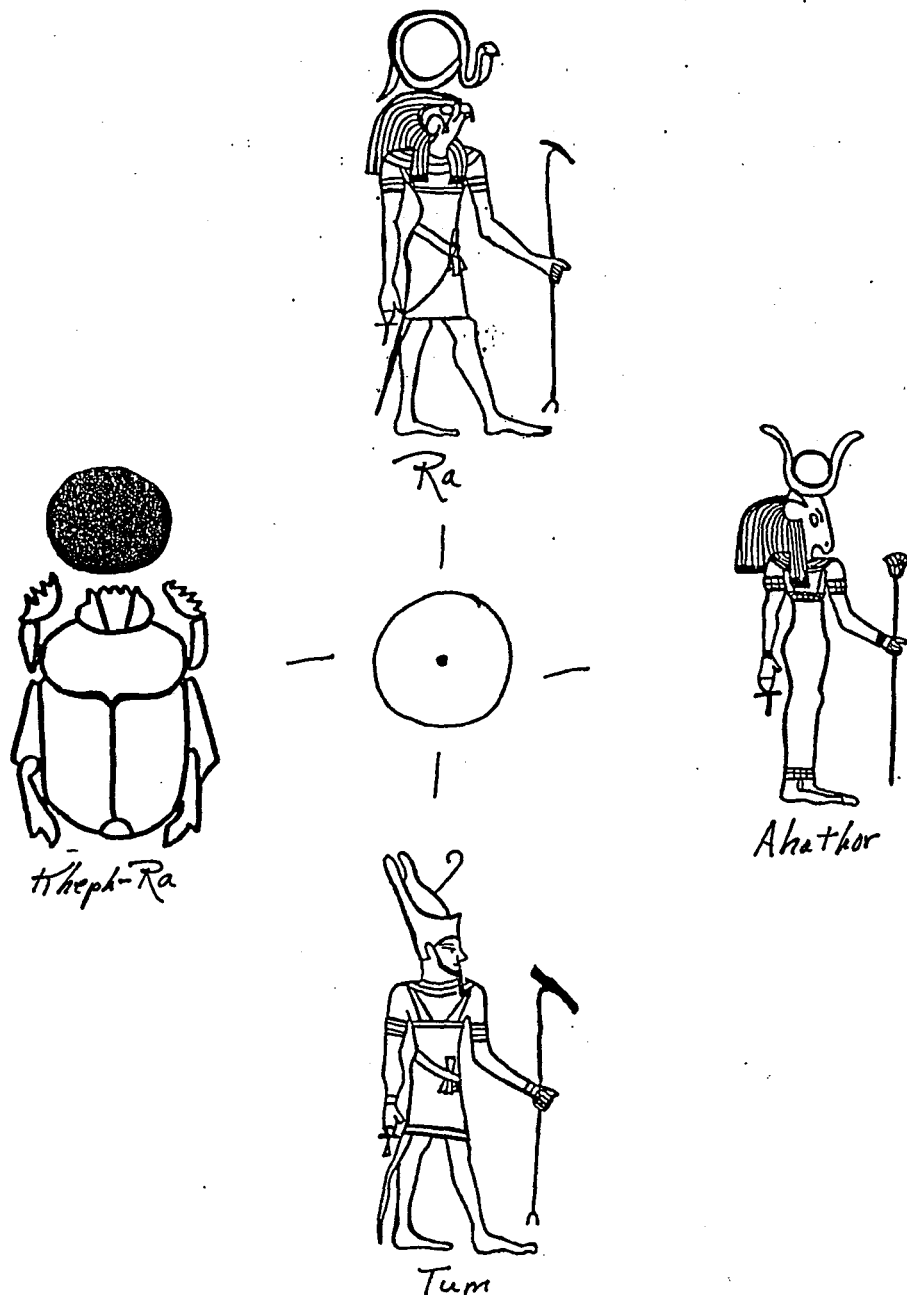
When assuming a God-form, one usually positions the physical body in the posture of the God. *Liber Resh* is an exception to this. Your physical posture is dictated by the sign you are instructed to give. The "assumption of

God-form" technique is thus entirely a mental (imaginative) act in this ritual.

An attached page shows characteristic images of the gods Ra, Ahathor, Tum, and Khephra. You are also encouraged to examine illustrated popular works on Egyptian deities.

Also, the envisioned images can be simpler than these. It is consistent with the Egyptian forms to visualize yourself simply in human form, perhaps garbed in your Order robe, with the head of a hawk for Ra, of a cow for Ahathor, of a bearded human with the proper headdress for Tum, and of a beetle for Khephra.

There are also those who interpret "Whom thou adorest" to mean the Sun itself. Certainly a technique which has proven effective is to perform *Liber Resh* while seeing yourself in the radiant image of the Sun, recalling the words from the Gnostic Catholic Mass, "Thou, center and secret of the Sun."



LIBER LIBRÆ

SVB FIGVRÅ

XXX

A . . . A . . . Publication in Class B.

Issued by order :

D.D.S. 7° = 4° Premonstrator

O.S.V. 6° = 5° Imperator

N.S.F. 5° = 6° Cancellarius

LIBER LIBRÆ

SVB FIGVRÂ

XXX

o. Learn first—Oh thou who aspirest unto our ancient Order!—that Equilibrium is the basis of the Work. If thou thyself hast not a sure foundation, whereon wilt thou stand to direct the forces of Nature?

1. Know then, that as man is born into this world amidst the Darkness of Matter; and the strife of contending forces; so must his first endeavour be to seek the Light through their reconciliation.

2. Thou then, who hast trials and troubles, rejoice because of them, for in them is Strength, and by their means is a pathway opened unto that Light.

3. How should it be otherwise, O man, whose life is but a day in Eternity, a drop in the Ocean of time; how, were thy trials not many, couldst thou purge thy soul from the dross of earth?

Is it but now that the Higher Life is beset with dangers and difficulties; hath it not ever been so with the Sages and Hierophants of the past? They have been persecuted and reviled, they have been tormented of men; yet through this also has their Glory increased.

4. Rejoice therefore, O Initiate, for the greater thy trial

B

17

THE EQUINOX

the greater thy Triumph. When men shall revile thee, and speak against thee falsely, hath not the Master said, "Blessed art thou!"?

5. Yet, oh aspirant, let thy victories bring thee not Vanity, for with increase of Knowledge should come increase of Wisdom. He who knoweth little, thinketh he knoweth much; but he who knoweth much hath learned his own ignorance. Seest thou a man wise in his own conceit? There is more hope of a fool, than of him.

6. Be not hasty to condemn others; how knowest thou that in their place, thou couldest have resisted the temptation? And even were it so, why shouldest thou despise one who is weaker than thyself?

7. Thou therefore who desirest Magical Gifts, be sure that thy soul is firm and steadfast; for it is by flattering thy weaknesses that the Weak Ones will gain power over thee. Humble thyself before thy Self, yet fear neither man nor spirit. Fear is failure, and the forerunner of failure: and courage is the beginning of virtue.

8. Therefore fear not the Spirits, but be firm and courteous with them; for thou hast no right to despise or revile them; and this too may lead thee astray. Command and banish them, curse them by the Great Names if need be; but neither mock nor revile them, for so assuredly wilt thou be led into error.

9. A man is what he maketh himself within the limits fixed by his inherited destiny; he is a part of mankind; his actions affect not only what he calleth himself, but also the whole universe.

10. Worship, and neglect not, the physical body which is

LIBER LIBRÆ

thy temporary connection with the outer and material world. Therefore let thy mental Equilibrium be above disturbance by material events ; strengthen and control the animal passions, discipline the emotions and the reason, nourish the Higher Aspirations.

11. Do good unto others for its own sake, not for reward, not for gratitude from them, not for sympathy. If thou art generous, thou wilt not long for thine ears to be tickled by expressions of gratitude.

12. Remember that unbalanced force is evil ; that unbalanced severity is but cruelty and oppression ; but that also unbalanced mercy is but weakness which would allow and abet Evil. Act passionately ; think rationally ; be Thyself.

13. True ritual is as much action as word ; it is Will.

14. Remember that this earth is but an atom in the universe, and that thou thyself art but an atom thereon, and that even couldst thou become the God of this earth whereon thou crawlest and grovellest, that thou wouldest, even then, be but an atom, and one amongst many.

15. Nevertheless have the greatest self-respect, and to that end sin not against thyself. The sin which is unpardonable is knowingly and wilfully to reject truth, to fear knowledge lest that knowledge pander not to thy prejudices.

16. To obtain Magical Power, learn to control thought ; admit only those ideas that are in harmony with the end desired, and not every stray and contradictory Idea that presents itself.

17. Fixed thought is a means to an end. Therefore pay attention to the power of silent thought and meditation.

THE EQUINOX

The material act is but the outward expression of thy thought, and therefore hath it been said that "the thought of foolishness is sin." Thought is the commencement of action, and if a chance thought can produce much effect, what cannot fixed thought do?

18. Therefore, as hath already been said, Establish thyself firmly in the equilibrium of forces, in the centre of the Cross of the Elements, that Cross from whose centre the Creative Word issued in the birth of the dawning Universe.

19. Be thou therefore prompt and active as the Sylphs, but avoid frivolity and caprice; be energetic and strong like the Salamanders, but avoid irritability and ferocity; be flexible and attentive to images like the Undines, but avoid idleness and changeability; be laborious and patient like the Gnomes, but avoid grossness and avarice.

20. So shalt thou gradually develop the powers of thy soul, and fit thyself to command the Spirits of the elements. For wert thou to summon the Gnomes to pander to thine avarice, thou wouldst no longer command them, but they would command thee. Wouldst thou abuse the pure beings of the woods and mountains to fill thy coffers and satisfy thy hunger of Gold? Wouldst thou debase the Spirits of Living Fire to serve thy wrath and hatred? Wouldst thou violate the purity of the Souls of the Waters to pander to thy lust of debauchery? Wouldst thou force the Spirits of the Evening Breeze to minister to thy folly and caprice? Know that with such desires thou canst but attract the Weak, not the Strong, and in that case the Weak will have power over thee.

21. In true religion there is no sect, therefore take heed

20

LIBER LIBRÆ

that thou blaspheme not the name by which another knoweth his God; for if thou do this thing in Jupiter thou wilt blaspheme יהוה and in Osiris יהושע. Ask and ye shall have! Seek, and ye shall find! Knock, and it shall be opened unto you!

From THE EQUINOX, Vol. I, No. 1

Revised by Aleister Crowley

ROSEMARY

"There's rosemary, that's for
remembrance;
Pray you, love, remember!"

Hamlet

Amid the grandeur of my melancholy
Lackeyed by spectres of my sombre past,
I sit and smile at all the shapes of folly

That I evoke - save One, that looms at last
Towering above these ten tremendous years.
I see Him, sacred, single in the vast,

A Man of Sorrows, grey with useless tears;
A Man of Glory, with His aureole
Radiant gossamer, a mist of spears

Storming the sky, His heart one crimson coal
To burn all lesser gods, to gild the shame
Of this my life's long infamy, the soul

(Abased for Him) in Him one flower of flame -
Mine Aceldama one white lily-bloom
Availing me above all wealth and fame

Unto the latter things, the destined doom.
Ten years ago! how blind and black the abyss!
How swept the springtide from the winter's womb

At the sharp summons of the swift strong kiss
That rapt me up from the unfriendly earth
Into the star-abodes of Salmacis,

Bringing the soul that slept to sudden birth.
O frenzy of flame that swept across the world
In orgiastic opulence of mirth,

And left me ever in His arms close curled,
Never, O never! to shrink back again,
But (through all ruinous time violently hurled)

Never to lose the stigma of that pain,
The martyr's crown of shameful spines that weighs
Even now upon these brows, that bear in vain

Fantastic myrtles and deceitful bays
And vine-leaves withering even ere they clung.
For in His love, His love beyond all praise,

I am still beautiful, still wise, still young.
Nay, in the nuptial of that fruitful night
Of fruitless joy unmeasured and unsung

There was no seed of sorrow. O my light,
My love, my lord, accept the piteous plaint
Of me, the little wayward wanton wight,

Whose wickedness was never fain to faint,
Through these dull years still cherishing the spark
Of Thy dear godhead in him - happy saint!

Who hath Thy light within him in the dark
Ready to burst again to ruddier dawn
As Thou shouldst travel in Thine holy bark

To drip Thy dew upon the thirsty lawn,
And wake to song beatified the bird.
But art Thou living Lord, or far withdrawn

Into the shrines of solitude unstirred?
O Pan! Have pity on the trembling faun!
In all Thy silence is there not one word?

Aleister Crowley
from
"The Winged Beetle"

AU BAL

A vision of flushed faces, shining limbs,
The madness of the music that entrances
All life in its delirium of dances!
The white world glitters in the void, and swims
Through infinite seas of transcendental trances.
Yea! all the hoarded seed of all my fancies
Bursts in a shower of suns! The wine-cup brims
And bubbles over; I drink deep the hymns
Of sorceries, of spells, of necromancies;
And all my spirit shudders; dew bedims
My sight - these girls and their alluring glances!
Their eyes that burn like dawn's lascivious lances
Waking all earth to love - to love! Life skims
The cream of joy. If God could see what man sees,
(Intoxicating Nellies, Mauds, and Nances!)
I see Him leave the sapphirine expanses,
The choir serene and the celestial air
To swoon into their sacramental hair!

Aleister Crowley
from
"The Winged Beetle"

We have seen thee, O Love

We have seen thee, O Love, thou art fair; thou art goodly
O Love;

Thy wings make light in the air as the wings of a dove.
Thy feet are as winds that divide the stream of the sea;
Earth is thy covering to hide thee, the garment of thee.
Thou art swift and subtle and blind as a flame of fire;
Before thee the laughter, behind thee the tears of desire;
And twain go forth beside thee, a man with a maid;
Her eyes are the eyes of a bride whom delight makes afraid;
As the breath in the buds that stir is her bridal breath:
But Fate is the name of her; and his name is Death.

For an evil blossom was born
Of sea-foam and the frothing of blood,
Blood-red and bitter of fruit,
And the seed of it laughter and tears,
And the leaves of it madness and scorn;
A bitter flower from the bud,
Sprung of the sea without root,
Sprung without graft from the years.

The weft of the world was untorn
That is woven of the day on the night,
The hair of the hours was not white
Nor the raiment of time overworn,
When a wonder, a world's delight,
A perilous goddess was born;
And the waves of the sea as she came
Clove, and the foam at her feet,
Fawning, rejoiced to bring forth
A fleshly blossom, a flame
Filling the heavens with heat
To the cold white ends of the north.

And in air the clamorous birds,
And men upon earth that hear
Sweet articulate words
Sweetly divided apart,
And in shallow and channel and mere
The rapid and footless herds,
Rejoiced, being foolish of heart.

For all they said upon earth,
She is fair, she is white like a dove,
And the life of the world in her breath
Breathes, and is born at her birth;
For they knew thee for mother of love,
And knew thee not mother of death.

What hadst thou to do being born,
Mother, when winds were at ease,
As a flower of the springtime of corn,
A flower of the foam of the seas?

For bitter thou wast from thy birth,
Aphrodite, a mother of strife;
For before thee some rest was on earth,
A little respite from tears,
A little pleasure of life;
For life was not then as thou art,
But as one that waxeth in years
Sweet-spoken, a fruitful wife;
Earth had no thorn, and desire
No sting, neither death any dart;
What hadst thou to do amongst these,
Thou, clothed with a burning fire,
Thou, girt with sorrow of heart,
Thou, sprung of the seed of the seas
As an ear from a seed of corn,
As a brand plucked forth of a pyre,
As a ray shed forth of the morn,
For division of soul and disease,
For a dart and a sting and a thorn?
What ailed thee then to be born?

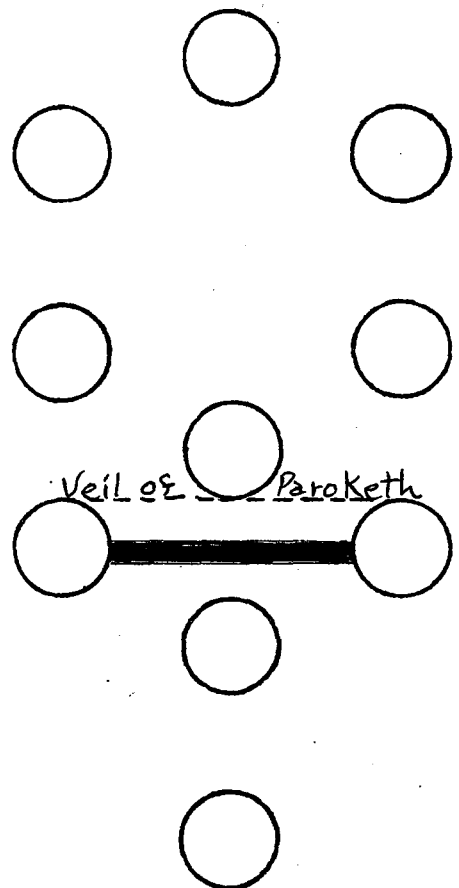
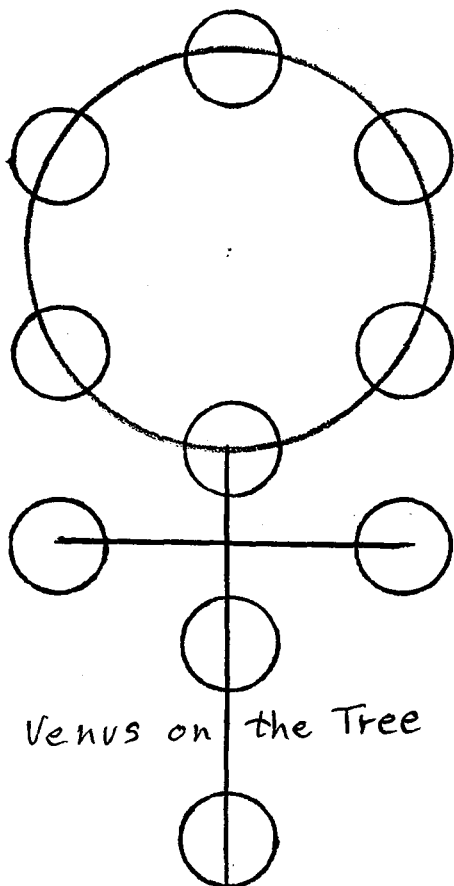
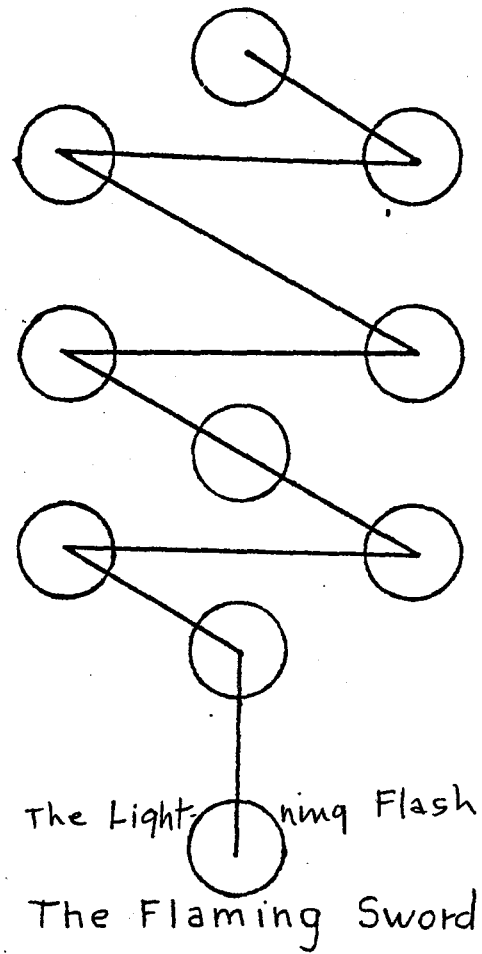
Was there not evil enough,
Mother, and anguish on earth
Born with a man at his birth,
Wastes underfoot, and above
Storm out of heaven, and dearth
Shaken down from the shining thereof,
Wrecks from afar overseas
And peril of shallow and firth,
And tears that spring and increase
In the barren places of mirth,
That thou, having wings as a dove,
Being girt with desire for a girth,
That thou must come after these,
That thou must lay on him love?

Thou shouldst not so have been born:
But death should have risen with thee,
Mother, and visible fear,
Grief, and the wringing of hands,
And noise of many that mourn;
The smitten bosom, the knee
Bowed, and in each man's ear
A cry as of perishing lands,
A moan as of people in prison,
A tumult of infinite griefs;
And thunder of storm on the sands,
And wailing of wives on the shore;
And under thee newly arisen
Loud shoals and shipwrecking reefs,
Fierce air and violent light;
Sail rent and sundering oar,
Darkness, and noises of night;

Clashing of streams in the sea,
Wave against wave as a sword,
Clamour of currents, and foam;
Rains making rain on earth,
Winds that wax ravenous and roam
As wolves in a wolfish horde;
Fruits growing faint in the tree,
And blind things dead in their birth;
Famine, and blighting of corn
When thy time was come to be born.

All these we know of; but thee
Who shall discern or declare?
In the uttermost ends of the sea
The light of thine eyelids and hair,
The light of thy bosom as fire
Between the wheel of the sun
And the flying flames of the air?
Wilt thou turn thee not yet nor have pity,
But abide with despair and desire
And the crying of armies undone,
Lamentation of one with another
And breaking of city by city;
The dividing of friend against friend,
The severing of brother and brother;
Wilt thou utterly bring to an end?
Have mercy, mother!

Swinburne
From Atalanta in Calydon



TTE TRUMPS OF THOTH AND PSYCHOLOGY

TRUMP XVI - The Tower

This Trump has also been called "The Blasted Tower" and has been well called "War". Mars corresponds to "The Tower". This planet has been known as pure energy or force in Astrology or in various mythical systems but when this energy is misused, it turns into destructive channels. The force of Mars must be controlled by knowledgeable and strong handling. It is the raw universal energy but like all energies such as steam, electricity, the power in the atom, it must be channelled and controlled for the betterment of humanity or it will destroy us. In each individual this energy exists which often takes the form of sex, anger, passions gone amok, until they become crimes against another. But it also represents the energy and fire in our makeup without which we could not act.

The Hebrew letter correspondence is Pé which has the numerical value of 80. The meaning of the letter is the mouth as an organ of speech. Speech is very effective in destruction of old forms and ideas and speech is not possible without the aid of the mouth, throat and larynx.

"The Tower" is the lowest and last of the reciprocal paths and is of great importance. Its letter value of 80, remember, when combined with Teth = 9 and Daleth = 4, adds to 93. Further, Daleth represents Venus and Pé represents Mars. We are reminded of the many myths and stories about the union of Mars and Venus. Teth, "Lust" shows the marriage of these two. Venus becomes a cognate symbol of Babalon; and the Beast upon which "love" or Venus rides, is a symbol of Mars. The control of Martian forces is here hinted at as the result of the guidance of love. 93 is also the sum of the letters in Agape- Greek for love and Thelema, Greek for Will. There are also some secret words used in various rituals which add to this number. "The Blasted Tower" has many more meanings hidden behind its appearance. This Trump has been known as "The House of God" and "The Fire of Heaven".

The active or exciting Intelligence is the attribution here. This is known for producing changes through the destruction of the old so that something new may spring up. If nothing was destroyed on this earth, we would soon be overwhelmed by a plethora of old forms or ideas. Mars initiates new actions and effects transformations as the old makes way for the new.

The Tower which is being destroyed has bars at its window and partly over its entrance. This is symbolic of the way in which a person can build a tower of ideas or emotional reactions that he wishes to keep forever. These can be religious fanaticism,

philosophical or political systems, psychological troubles or work oriented grooves of behaviour or thought. All these can become rigid and unyielding and can cut a person off from some part or his instinctual or unconscious self. Persons literally make their own prisons with bars on the doors and windows.

The tower has a crown signifying that some rigid system has been crowned king of our being. Instead of the true crown of Kether, we see here the false crown of the little ego. Trouble arises when the small ego claims to be the whole part; but it cannot comprehend or make room for the whole person with the vast areas of the unconscious having no part in development due to the repressions which must take place when a rigid system is embraced or adhered to.

Many people dislike change and will cling to the known ways of thought and behaviour, to the current mores of their group. They will cling to these old ways no matter what the consequences. It is very true that they blind themselves to the effects which they themselves have created. Only the lightning flash from above can free the person who so imprisons himself.

All spiritual growth is accompanied by violence of some sort due to the tendency to stay put with fear of change. For this reason the figures which are being thrown from the tower are not complete human beings. They have geometrical figures that symbolize thought and ideas and rigid constructs.

To be free to choose any idea or action involves a great deal of complexity and thought and the pain of having to learn new ideas is more than most can bear. They prefer the easy and automatic behaviour and training of their lives. Habit is extremely powerful in them. What little they know about themselves or the world is enshrined and resistant to change.

But this is not the way of initiation or evolution. Change is the law of growth and not rigid stability. The eye of Shiva opens and destroys the old, the eye of the Ajna chakra opens and changes the old constructs. The adept that is given to the earth knows that a new dispensation must come and must replace the old forms. From his superior knowledge, the knowledge and understanding of a god, comes the lightning flash. Humanity must be chastised and even destroyed in some instances so that the work of evolution may proceed. Hence the other title "War".

In the Bhagavad-Gita spiritual development is described in terms of war. Krishna, who represents the Holy Guardian Angel, exhorts Arjuna to do battle, even if the foe is a relative to Arjuna and is known and liked very well. This is symbolic of old ways of thinking and of well-known beliefs and old forms which interfere with inner growth. To progress spiritually, one must do battle with all the forms of thought and emotion, all the tendencies which hinder one's progress. One must unloose the bonds

and hoodwink and move forward into the light. To do this requires a great deal of self-discipline and this is far from easy for most individuals. However, it is essential if a person wishes to progress at all. If this work of freeing oneself is not done by the individual, then it must be done for him. Mankind as a whole has a higher purpose and will than that of the small individual.

The lightning flash is also a reminder of the flash which travels from Kether and touches each sphere as it goes. It transforms the meaning of each sphere as it goes and this sudden glimpse of real truth breaks down ignorance and false reasoning. This is the flash of inspiration often experienced by poets, mystics, artists and the like. When this flash hits, the world becomes something else. All old towers of thought and behaviour which are not suited to the whole person must be destroyed.

In the case of each individual, the flash of inspiration comes from unconscious realms. Hidden, subconscious motives must be unmasked and faced and if incompatible to the spiritual life, they must be overcome. Each person as he develops climbs up the Tree of Life and here if there is too much resistance to growth, the person can go no farther. He furthermore opens himself to the engines of war shown in the left corner of the Trump.

This is also true in a world-wide sense as men fight for freedom against oppression and tyranny. The world's next step encompasses the freedom of the individual and those tyrants and blind egoists who oppose this natural yearning are inviting destruction by the engines of war in some form.

Misapprehension and ignorance can be seen in the revered opinions of science. But this is a false science which does not look very far into the results of its application. This type of science is based on superficial observation which takes no heed of Universal or worldwide results and meanings. It confines itself to small goals and is responsible for the various messes we see in the world today. These are the destruction of various habitats for living things, whether plants or animals, through the poisoning of earth, air and water by various chemicals and also through the misuse of the power in the atom. Part of such troubles are due to the isolation of the ego which is cut off from the great unconscious forces and which claims to be the last word in the psyche of each individual. Today too many people are cut off from any sort of spiritual guidance due to the overwhelming claims under the guise of science. But instead of bettering the world, the small ego pushes ahead and then must consider the destruction it has wrought.

This path of "The Tower" is extremely important, for if one cannot give up all the falsities of thought and emotion, one is blasted until the right changes can occur. Here is one of the reasons why Ra-Hoor-Khuit is LIBER AL announces that he is a God

of war and vengeance. The Aspirant must accept the destruction of his little egotistical self which does harm to others and also to himself, could he but see it, or else he may not pass this path and may not go beyond the veil of Paroketh which lies just above the path of Mars.

"The Tower" lies between the spheres of Hod and Netzach and either unites or divides them. Hod represents the intellectual life which too often can be void of spiritual meaning and Netzach refers to Venus. This sphere is called Victory but it is also a hollow sphere for when one becomes too involved in love for a very few, such as one lover, one family, or parents or children, it can be a blind to what a more universal love can mean. This mistake is pictured in poetical form in THE VISION AND THE VOICE where individuals are wrapped in cloaks which hide them and run around the world searching for the lost perfect love of just one person. They have blinded themselves to the love to be found from the Holy Guardian Angel. But the symbol of Venus can also encompass the whole tree and "Love is the law, love under will". Restricted love must be made to grow to include the highest spiritual meanings. There is an artistry in love and a guide to higher understanding and growth which is little known by most people but which is necessary to our spiritual evolution.

Old forms of selfish love and misdirected sexual yearning and passions are destroyed by the Tower. The same is true for the influence of Mercury, the sphere of Hod, and intellectuality. Yet among the Alchemists, the finest and final development of both Mercury and Venus were essential to their work.

The intellect and the sexual urges or love must be strongly controlled or they can be destructive in the extreme. Passions and selfish intellectual development can lead to crimes against others. Love and intellect, Venus and Mercury, must be refined and made to be the servants of the highest. These various raw, universal energies must be turned into something of benefit to mankind. If they cannot be controlled under the exhortation of Nuit, that all our rituals, and our lives must be unto her, then we risk the destruction of mankind and the earth. This is the danger which faces us if we stay only below the veil of Paroketh. Indeed every step of our way in development has its negative and dangerous side and its positive and beneficial side.

For this reason we see in the left hand corner of "The Tower", the dove of Venus carrying a bough of peace in its beak. On the other side of the card is a lion-serpent which signifies the powers of sex and energy and true or real love. The head of the lion is surrounded by the aura of a sun which refers to Tiphereth where one unites with the Holy Guardian Angel. Each love we experience as humans is a foreshadowing of the perfect and universal love to be found in the sphere of Tiphereth. LIBER AL states in Cap. I, v. 57, "Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove and there is the serpent. Choose ye well! He, my prophet hath chosen, knowing the law of the fortress and the great mystery of the House of God."

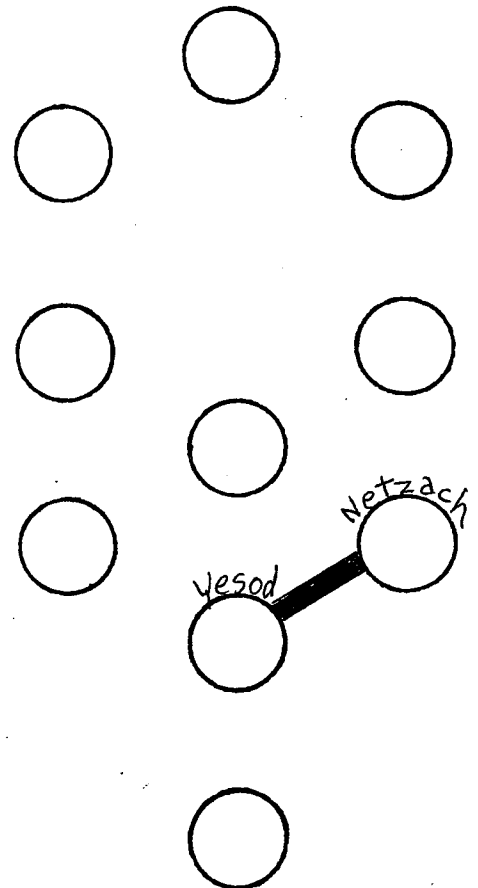
The dove and the serpent are shown in this card of "The Tower" which Crowley also calls the "House of God". This, with the statement above reveals to us what work must be done and what understanding must be achieved. Behind the pain of the destruction of our old ways of thinking and feeling is a higher purpose. I rather think that the Hé above refers to the Hebrew letter Hé which is the Trump called "The Star" and which refers to the love of Nuit. We are exhorted always to love Her and if this cannot be accomplished then we must face the "direful judgments" of Ra-Hoor-Khuit. The latter name is a technical term for each person's Holy Guardian Angel. Here we see from these sentences that when love has gone astray from its higher purpose, we face this destruction by the Trump attributed to Mars.

Inner growth depends on a balance of conscious and unconscious forces. If this is not achieved, the person becomes lopsided and unbalanced and lives in a world of sorrow, hate and other deleterious emotions and ways of thinking. When the unconscious forces are activated by occult work or by studies of oneself such as Astrology or Psychology, the results may not be what one thinks one would like, but which would be for the best final result. The false idea of what one wills, which is often only for what one thinks one wants, is destroyed by this spiritual progress up the Tree. At a certain stage in this development, an inner war takes place between conscious and unconscious forces. It is only later when this war is finished and one can see just what the battle was all about, that a person can evaluate what has been his mistake and can then buckle down and obey the voice of the higher Will.

Finally, from THE BOOK OF THOTH, Crowley writes;

Pé. Break down the fortress of thine Individual Self, that thy Truth may spring free from the ruins."

"Bellona, scream! Unhood the Hawks! The roar
Of Universes crashing into War!"



TRUMP IV, The Emperor

"All these old letters of my Book are aright; but ♃ is not the Star. This also is secret: my prophet shall reveal it to the wise." AL, Cap. I, v. 57.

With the Trump of "The Emperor" we come again to that switch of Trumps which is so puzzling to many students of Tarot. An explanation of this switch occurs in I.T.C. Vol. II, No. 3, so I shan't repeat it here.

First, let us notice that Nuit calls the Tarot Her Book, with a capital letter to reveal its importance. In LIBER AL itself, there are many passages which relate very well to the Trumps and wherever possible, these have been quoted. It takes some study to realize and accept the switch of "The Emperor" to Tzaddi and of "The Star" to Hé. This is why this matter is revealed "to the wise." Crowley did not accept the switch right away. It took many years before he was ready to write "THE BOOK OF THOTH", where the switch is shown, but not completely. So in many writings by A.C., this switch does not show up at all.

"The Emperor" takes a new path and a new relationship to the spheres and to other paths. This Trump signifies law and order or a regulation imposed on the chaotic forces of nature or on one's own inner chaos which exists in the unconscious. His work with the conscious mind imposes rule on unconscious forces and on the forces of nature surrounding him.

This Trump is attributed to Aries, which is a fiery sign and also Cardinal. The Cardinal signs initiate action and since Aries is ruled by Mars, this action is of a pioneering sort, with ambition and intelligence. We studied the planet Mars in "The Tower" and how its effect of activity, movement, energy, can lead to destruction so that there is room for a new birth. But this energy can be harnessed by the rule of the mind and this is what "The Emperor" is doing as he sits upon his throne, King and ruler over all that surrounds him.

The Hebrew letter Tzaddi has the value of 90 and it means "fish-hook". This fish-hook is used to catch a fish. The fish is associated with Mercury and with water. This planet - Mercury - rules the mind and the intelligence. It is a suggestion that the mind of "The Emperor" is used to control the run-away energy of Mars and of the first zodiac sign of Spring, Aries. The signification of water helps to keep the fire of Mars with some sort of balance. Fire and Water are polarities. Water signifies the mysterious action of unconscious forces. Dreams of water almost invariably spell out what is going on in the unconscious. The Emperor has used a fish-hook to bring up these forces from the vastness of the unconscious and as each new force surfaces, he remains the ruler of it all, fully in control.

"The Emperor" has the attribution of the Constituting Intelligence. To constitute means to compose, to form, to make or create, to appoint to an office or function, to establish laws, to give legal form to a court or other institution, etc. All these functions are descriptive of the actions of the Emperor. He is the author of a way of life, as related to Aries, he is also an originator, a founder, begetter, a paternal figure. He is the architect of a way of life and a builder of forms, whether material or mental, of those things that make the way of life a law. It is the action of thinking, of Mercury, which defines something and thus to name it. This leads to self-consciousness and conscious thinking. What has been fished out of the unconscious now becomes subject to the laws of the conscious mind.

But in the past aeon in which the paternal forces had the uppermost hand in society, many injustices occurred. Too much rule led to repression not only of the freedom of men but of unconscious forces. In revenge, these unconscious forces would rise up from time to time and a whole nation would go insane. The repression of freedom and of unconscious forces led to Hitler's Germany and Stalin's Russia and now in the Near East this is showing again. It also has its down side in the rule of dictators around the world. Their rule does not work for very long because they shut out the feminine side of nature, the unconscious forces, and they seek to impose their own rule on others who do not accept this rule at all. Everywhere the people are fighting for freedom from repressive rules.

We can begin to see with this, why the Emperor has been demoted to a lower part of the Tree. The paternal age is over and he no longer holds sway over the mores and actions of humanity. The King no longer defines the rule of God.

As though to keep his powers in check and to place him in the right relationship to the whole of the powers of the unconscious, "The Emperor" is now placed between two feminine spheres. Above him is Netzach, the sphere of Venus and of love. Below him is Yesod, the sphere of the Moon, the foundation of life which exists in unknown realms, in the unconscious.

Each of us has a law-giver in ourselves. The law-giver or the director of unknown forces is like an engine driver. The engine can be made to go along a track and thus obey the rule of the conscious mind and when this is done, the power is very forceful. But this power must be balanced by the unconscious, the dreams and visions, artistic pursuits, music, love, the actions of the autonomic nervous system, and much more. Flout any of the forces of unconscious life, and it will lead to nothing but trouble and a malfunctioning of the whole human. The trouble with the Emperor or the King of the past and the King in each of us, is that the small ego which is part of the conscious mind, claims to be the whole of the human. But this is not the case, and the conscious mind is only a tool, to be used for material ends at the present, to make life more comfort-

table or to achieve the aims of the will. But the conscious mind must also be used to a certain extent and to its limits in order to achieve Illumination, even though that state is quite beyond any conscious will or thinking.

Each person must make sure that his conscious mind, which we may call the engine driver of the powers of the unconscious, does not give conflicting directions to his engine. This is why will must be one-pointed. Most people are a mass of conflicting suggestions. They want this or they want that, a host of unnecessary aims and ambitions. As a result, their engine has no track and goes wild and berserk through life with plenty of mishaps and accidents along the way. The forces of the unconscious can be faithful servants once the person has harnessed himself to one aim. What he wills comes to pass. It may not be what he wants, but it will be his True Will working itself out. To that he is wedded and for that he must strive and work. Every time he strays from this direction in life, he will be dealt blows to straighten him out and to lead to his realization of his true purpose and his true Will.

Whenever a new turning comes into our lives, or a difficult event has taken our attention and our emotional reactions; whenever we sorrow or hate or entertain a host of negative emotions, it is a sign that we need to stop and take stock and evaluate what is our True Will and try to get ourselves back on track, hitched to our Star. Dreams and visions are a great aid in trying to understand just what is going on. Nightmares are a warning that we have lost our way. When we get back on the track of our true Wills, and our inner selves have a right to manifestation, it will be surprising how many matters and events will fall into place. Almost without our consciously willing it, the right event will take place and lead us to further success and triumphs. What has happened is that our unknown and unrecognised powers have taken over and are obeying the instructions of the engine driver. If a person upsets this delicate balance between conscious and unconscious by various behaviours; most notable as undue mistakes are alcohol and drug addiction, or abuse of any substance, or unduly allowed influence of other people so that one becomes bewildered; then that person must expect to suffer until he rights himself and pays attention to the dictates of his own will.

The Sun is exalted in Aries and gives light and power, vitality and health, rank, title, rulership and authority. The Emperor has all these qualities. Behind his head is a symbol of the radiant sun. On either side of his throne are two suns with stars pictured within. A sun is a star in the heavens. This signifies the force of our own individual stars. If they shine in us, we rule our environment and our thoughts and emotions. Our own star is a symbol of our own Holy Guardian Angel. An Aries person is a natural ruler and likes to rule and guide others. But as mentioned above, with this direction, he makes a mistake. He should rule and guide himself.

The rams which are symbols of Aries are shown on either side of the Emperor's throne and another appears on his staff of office. He has a philosophical mind and is interested in science.

His throne is a cube, which symbolizes cosmic law and order. If it wasn't for these laws, we would have chaos. He is equated with the Grand Architect of the Universe, who imposes law and order on the movements of the stars, the formation and dissolution of galaxies and all else in the Universe.

The Greeks thought of this figure as the supreme Nous or reasoning intelligence, both of the Universe and of man. He represents spiritual and magical and physical law. As the reasoning mind, he equates with inductive action, whereby false notions are overthrown by careful thought and experience. Though he represents mental activity in the human and is classified as rational, he can also be sudden, violent, and exhibit an impermanent energy, quite within the scope of the forces of Mars.

He holds an orb and cross which mean absolute dominion over life and nature. The orb is like the circle, in that it can be a symbol of eternity. The cross is a symbol of the opposing forces which bring about life and action. Also, the orb is a symbol of the roundness of the earth and the forms of stars.

The shield beside the Emperor has a two headed eagle as its central theme. Behind the heads of the eagle is a form of the sun. This is an ancient alchemical and masonic symbol. It signifies the polarity of forces which are essential to manifested life. The Trump of "The Empress" also has a two headed eagle on a shield but hers are white while his are red. She is a symbol of the Moon and feminine forces and he is a symbol of maleness and the sun. These two figures are connected in alchemical terms. The Emperor represents sulfur and the Empress represents salt. Their union brings about the manifestations of life and phenomena.

While the Empress represents love and feelings, dreams and instincts, the unconscious world that is the true source of all that we know in our conscious minds, the Emperor represents the law and order of the intellect which he imposes on this feminine world. He is the objective world of outer facts and forces. We each must learn to keep a balance between them, as these forces operate in each individual. When first learning this balance, it must be accepted that these forces operate as alternating currents, first one, then the other. It is only to the adept who has attained that state called "above the abyss", that these forces operate simultaneously.

The Empress is mother and nourisher of the young. This is also true of as yet unborn ideas and behaviours. The Empress is placed high on the Tree, between Chokmah and Binah, between the True Will and Wisdom of Chokmah and the nascent forms and Understanding of

Binah. Her function is to nourish an idea before it can spring into intellectual activity. If we fritter away her powers by talking too soon of what we intend, then we ruin the as yet unborn thought or activity. The clear spring of ideas which well up from the unconscious can be ruined by the intellectual activity of the Emperor, who rules the conscious life and talk. Speaking before action takes place will dissolve the power of the activity. Many people fritter away this power by talk and can then be accounted as very poor magicians.

We must wait for a later stage, when various vague forms of thoughts can be brought together into a united whole before we begin to intellectualize, prune or refine what is happening within our inner depths.

If our inner emperor is too rigid and demanding and unreceptive, he can imprison us in a world of finished ideas. This happens to some short-sighted scientists. Or, with the proper attitudes, this inner emperor can be relaxed and energetic and imaginative and he can aid the process of creativity by balancing his conscious mind activity with the unconsciousness signified by the Empress.

The powers of the Emperor must always be balanced or these powers become a rule of tyranny. The domestic lamb at the feet of the Emperor suggests this taming of the wild powers of the Rams at his head.

There are fleur-de-lis at his feet. These are sexual symbols and indicate the power of his male energy. The spirals on his robe hint at the direction of such energies, developing into the power of going, which is in a spiral fashion. This power is balanced by the significance of the bees also in the design of his robe. Bees are purely feminine as a symbol. The hive gets rid of the male members as soon as the queen is mated and when she begins to reproduce, the hive is all female. The energies of the female bees make the honey and nourish the young. This has a parallel in the function of the female sex in mankind.

Finally, from the BOOK OF THOTH, we have this:

"Use all thine energy to rule thy thought: burn up thy thought as the Phoenix."

"Sire and inceptor, Emperor and King

Of all things mortal, hail Him lord of Spring!" *

* Crowley mixes up the places of the two letters, Hé and Tzaddi and also the numbers of the Trumps, giving XVII to the Emperor when it belongs to "The Star."

DEATH THE SAVIOUR

The flower fades, another takes its place.
Ah, Death, fleeing forever from before my face!
What mysteries lie encompassed in thy sweep?
What angelic voice emerges from thy hooded deep?

What mysteries lie underneath the forms of life?
What unravellings underneath the forms of strife?
What transformations must we reluctantly undergo?
To what mysterious powers must we unremittingly bow?

Ah, Death, the mysterious saviour of the race;
The laws of life must encompass thy powers and embrace
The rule of change and transformation; of transcendence
Over all that went before in thy spiralling dance.

Death that dances in skeleton shape among the dead,
Forbid forever that we should exclaim or be afraid!
For we die daily among the flowers and the roses;
We die daily upon our crosses, polarity in crosses!

Life phenomena blooms upon the cross and dies again,
Only to be resurrected in a changed and willed fashion
By all of us dancing on the live body of chaos.
True Will encompasses change and death, forever thus.

All must go, the body and the imperfections of the soul.
All must disappear before the God that devours
Our hopes and wishes, our lower selves, our manifestations
Into life, our karma, our silly holiday confrontations.

All must go before the illuminated dance of death.
All must disappear, even love and all our faith
In the illimitable sources of our unrealized being,
Before the breath of change and with blindfold unseeing.

We float onwards, unchallenged, unorganized and bereft
Of all that went before. Now all that we have left
Is the one essential Light, the sun of Self unencumbered:
The essence of memory and experience is all our lumber.

For we come and go from life to life: know and experience
Those events foreordained by ourselves in a life of sense.
Foreordained by our Star eternal in the bosom of heaven
As we play out our Wills, all errors by heaven shriven.

Life after life and death after death, we dance forever
On the prone corpse of matter; dying not but changing ever
Under the law of love, the union of things diverse.
Thus we go as we obey the laws of the Universe.

Meral
Aug. 18, 1987

JANE WOLFE

Hollywood

Regina died in her sister's home on Jan. 5, 1945. She had expected her end as her heart was giving signs of trouble. Then Helen got a divorce from Jack. But still some matters were very troubling where Smith was concerned and Jane wrote this to Aleister:

"Let me first say I do not regard myself as infallible - my limitations could demoralize me did I permit myself to contemplate them. But I state my angles of vision and rest on far ripper and maturer judgments.

"Smith: I do not like Smith in any contact whatever with Jack - not even in the same town. See "Jack" below.

"Smith wants to make a stand on the Mass, to be performed at 1003. I feel this would be an empty, and therefore a useless gesture, so far as he is concerned, unless and until he proved himself by a job. As it is, he has nothing to offer the Gods. Jack, Betty and Paul have been practising the Mass privately, preparing for a public performance.

"But Smith does not want a job. His reactions in this matter are rather extraordinary to me. Once I heard him say, "O-o-o, my God! That will mean a job!", as though that fact could mean the end of the world for him. I cannot grasp this, therefore cannot find any reason to excuse him, and so cling to the slogan, "Smith has to get a job to prove himself."

"If I quote Jack correctly, and I think I do, he said to the Council, evening after Smith arrived: "Smith will get a job, and plans to move to Hollywood with Helen and the baby." Meantime, he is still on the the premises of 1003, though not in the House.

"Jack: Last evening, when Jack brought me these various papers to post to you, I saw, for the first time, the small boy, or child. This it is that is bewildered, does not quite know when to take hold in this matter, or where, and is completely bowled over by the ruthlessness of Smith - Smith, who has a master hand when it comes to this boy.

"This boy should not, and must not be tampered with.

"The reasoning Jack wrote you "Smith is a menace", "I fear Him." The reasoning Jack told the get-together group to form the Council: "Smith is a menace, and he struck at the heart of the thing." (Or was it "the Order'?)

"One, or both, of these Jacks is fascinated at times by Smith.

"Helen: I like Helen, she has capacity - she could be an outstanding woman. What is her standing? I ask this because Jack,

according to my notes, includes her in Third Degree Council."

In February, Crowley moved to The Ridge, Hastings, where he was more comfortable than at the Bell Inn. Jane also discovered that her heart condition dictated that she should take a rest and slow down on the typing of LIBER ALEPH and Crowley letters.

But when Crowley's move was completed he wrote a very adamant letter to Jane in regards to Wilfred moving back into 1003 after leaving Culling's place in Rainbow Valley.

"Dear Jane,

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

"I have your letter of February 24th with enclosures, and the latter need no particular notice. But in the letter itself you seem to go completely cuckoo! What do you mean by "Smith wants to make a stand on the Mass?" Who, or what, is Smith? He is not a member of the Order; he has been expelled very long ago. But if he were a member of the Order, with a superb record, and my particular white-haired boy on top of it, he would still be quite unthinkable as Priest. I was shocked almost out of my senses when I got those photographs. Regina, of course looked fine, but Smith and the lanky lop-sided person* who appeared on the photograph with him was simply grotesque. They looked like scarecrows in night-gowns. They didn't know how to hold themselves or their weapons, and they didn't know how to wear robes.

* Jacoby? (Ed. note. Crowley never forgot the very early snapshots of the people doing the Mass in 1935.)

"I was absolutely amazed that you should have allowed anything of the sort to pass. I was relying on your experience of stage and screen to produce the Mass properly, and why you did not do so is still a complete mystery to me. I have written to you before about this; I have told you that the Mass must be up to Hollywood standards as to their production. It is no wonder that it failed to attract people. Just consider how Aimee McPherson went to work. Compare the photographs of Spencer Lewis in robe, which Clymer published in that enormous volume with those taken after he had been in California for some years, and got dolled up properly by some expert. They actually succeeded in making him a very fair imitation of an ancient Egyptian by cutting his beard in the right shape, and so on.

"Whoever you have for Priest, he must do at least sixty per cent as well as the average film-star. The same applies to the Priestess; the others are not so difficult, as long as they do not actually jar with the principals. But why do I have to write all this to you who know as billion times as much about the subject as I do? That's that!

"Now then, you put up to me a problem which requires a new "Judgement of Solomon". You ask what is Helen's standing. In my last letter to her I told her that I had no doubt that so clever a young woman must have found a way of dodging the plain instructions of Liber 132. I shall continue to assume that she has, and will continue this letter on that assumption. Legally, the baby is, I suppose, Jack's legitimate child; he would be by English Law.

"You write as if it were a great discovery that Smith's reactions "are rather extraordinary" to you. But in almost every letter I have written to any of you in the past year or more, I have kept on shouting that Smith was nothing but a parasite. He has spent his whole life attacking the problem of how to get money without working for it, and he has shrunk from no baseness, no dirtiness, in the pursuit of this ambition.

"Have I got to explain to everybody all over again, that from the point of view of the Order and of every member of it, Smith is dead? The decision is irrevocable. He has himself acquiesced in it by accepting Liber 132, and attempting to carry out the operation therein indicated.

"As you well know from old times in Cefalu, I think it practically always a mistake for a mother to be in charge of her own child. There is a good deal about this in one of the Letters of the Series, called, "Mother Love". By far the best thing would be for a Sister of the Order to adopt the baby and perhaps exchange for it, a child of her own.

"It is of course impossible for me to understand how any woman who respects herself can have anything to do with so abject a creature as Smith. I cannot tell you what Helen's point of view may be about it; but if she intends to stick to Smith, I think she ought to be suspended from the Order while that condition remains.

"In any case, I think it of paramount importance, that Smith, either with or without Helen, should move to as remote a State as is practicable. I think we might reasonably and humanely adopt the familiar attitude of the old established English family with the Black Sheep. He should be a "remittance man". The Order might allow him, as one who, although disowned, has been a member, some adequate means to keep him from actual starvation, but not sufficient to relieve him of the necessity of working for his living. And this remittance should be conditional on his not entering the Territory of the State of California, or communicating in any way with any member of the Lodge. I suggest \$10.00 a week.

You need not worry too much about him; thanks to the increase in population, there are now between two and three suckers born every minute. Just if he were in East Oshkosh or Montana Butte

or Titusville, he would very soon find some fool of a woman to support him at the price of a little flattery and occasional jiggery-pokery.

Having thus spoken, King Solomon retired to his harem.

Love is the law, love under will,
Fraternally
Baphomet, O.H.O.

Karl had some remarks on this same subject:

"Of course, Jack is at the same time repulsed and fascinated by Smith. I have seen that for years. I wonder whether Jack has access to the planes where he perceives Smith's magical workings? - - - I can't imagine A.C. taking any other stand than mine, as expressed in recent letters. Smith, as a brother, has been given a task. Upon the fulfilment of that task depends his reinstatement in the Order, in one function or another, which remains to be decided according to the outcome of the ordeal, which in itself is given to clarify the True Will of 132.

"If Smith runs away from the ordeal; of if he does not undertake it seriously with all his heart; he will just find himself out. But there is more: he will find himself to be enemy of the Work and the Order, and will use all his stagnated, bottled up, distorted forces to operate in hostile ways to the Work, instead of concentrating them upon the accomplishment of that personal Great Work which alone would make him fit for a larger role, and for the accomplishment of his True Will. It is because of the putrid vapors which contaminate the pure air of its surroundings, that A.C. has always insisted upon spiritual quarantine in that phase, the necessity of which appears as unreasonable to the un-initiate, and seems almost as dictated by petty spite.

"I might further add that, when it comes to the stage of the destruction of the Ego there are two forces at work: the H.G.A. and the Evil Persona. It's like a tug of war. Both will manifest in succeeding stages. If the latter wins - you know the outcome. It is only when the side of the H.G.A. has reached a complete and final victory, visible by definite proofs (a phase which may take years) that the candidate can gradually be welcomed back in the fold. The decision on whether this success has been reached can only rest with the Heads, or rather Baphometh.

"I dislike from the bottom of my convictions that Smith should stay on the same grounds as the Lodge. Some sort of contact cannot be avoided; the atmosphere is bound to be contaminated; and Jack is no match for Smith's infinitely wider experience and knowledge in arts magical and the control of their forces.

"I do hope Jack will soon take a firm and categorical stand and carry out to the letter the instructions that A.C. may send, provided he does so at all, having given clear enough instructions long ago. It is a supreme test for Jack, and he just has to prove himself. These are the sort of phases when daily recital of the Holy Books - provided one knows them by heart - prove of such a great value. It makes for the creation of an armour which the emanations of the Evil Persona of a disintegrating soul has no power to pierce. It is never too late.

"I think Helen, with her strongmagical link with Smith, should be out of the Council for the time being."

Meanwhile, many of the members of the Order, and especially Jane and Karl, were sending boxes of edibles to Crowley. They mostly contained chocolate, prunes and other dried fruit, sugar or honey.

Further, under Jack's guidance, the O.T.O. members met for meetings at stated times and Jane drove from Fountain Ave. in Hollywood to 1003 Pasadena. Some initiations were also done and some of this work pleased Jane a great deal. However, Jack did have periodic upsets and often was ready to quit. He sometimes upset the Council meetings with his moods. Other members of the Order were a help to him and even helped him to straighten out and go forward again.

Some of the members, and especially Jane, were making very many copies of the letters which were later to appear in "MAGICK WITHOUT TEARS". These letters were passed around and Jane found she had to make very many copies several times over of the same letters. In those days, copies could only be made with carbons. There was no such thing as copy machines, xerox, and the like.

But Aleister was having trouble with his teeth and was also in poor health. He wrote to Jane on May 10:

"Yoursof April 13, even if it was a Friday, gladdened my heart no little.

"Many thanks for the copies of AL - I have now got all I can use for the present - and the carton of good things. You ask me about chocolate: the powdered kind is plentiful, but the bars that one eats are almost unprocurable, and in any case require coupons. Oh for the good old times - fifty years ago now! - when one could get anything one wanted, or go any place that took one's fancy, without any argument or bother!

"What you say about Aimee* is too true; but I had the portrait

* Aimee Semple McPherson, an extremely successful religious leader at the time.

of her in "Elmer Gantry" in my mind, for one thing; for another, be practical! If we had only 10,000 or so of these verminous creatures, we could have a temple, and a blue-print made of the Mass by professionals under my eye; also a Press of our own, and produce the dozen odd classics of the first importance which are now in danger of being lost to the world forever. Some already are lost. It is one continual agony for me. Worst of all, the despair into which I sink constantly deeper and deeper crushes my creative genius. I ask myself "Why should I start to write so-and-so when there is not one chance in 50 of getting it even as far as the typescript stage?" I tell you it's intolerable - it's killing me by inches. All very well to talk about "the little leaven", and trusting the Masters, and Time, and the Gods; but I'm human dear Jane, all too human, alas!

"It made me very happy indeed to hear of the Three Days of Festival. Human, yes, human! In fact, I'm like a silly baby in these matters. Don't any of you forget it!

"You never know when there will come forth One seed to multiply an hundred-fold, a thousand-fold, oh there's no limit. But it is the just fruits for which I am always looking with such eager (yet such painful) zest!

"All my love to you and M.K. and all my dear brothers and sisters and comrades in the Work.

93 93/93 Ever yours, 666 Alexander Crowley.

Jane was upset by this letter and reported to Karl that it put her in the doldrums.

A few advances were made by the group. They celebrated the Solstice on the large grounds at 1003 and Max Schneider began to give lessons on Qabalah and Tarot in Hollywood. A few O.T.O. persons attended, but Jane thought not enough. Some outsiders also began to attend. During the course of Max's lessons, the group was always small.

In those days, the pursuit of occult matters and of a general hankering for information on spirituality was only too lost in the grubbing for material things. No one had ever heard of Aleister Crowley and what he was doing for humanity. It was almost as though the people who were Thelemites were living in a vacuum.

During this year, Grady McMurtry was able to visit Aleister once in awhile when he could find time off from his duties with the American army. This always cheered Aleister and he liked to challenge Grady with a game of chess as A.C. claimed he could tell

a lot about a person by the way he played chess.

The packages of goodies from California also began to arrive and the group also began to plan something special to give A.C. on his upcoming 70th birthday in October.

Frederic Mellinger had travelled to France with some business for the U.S. but had left his wife behind in New York as they had a new baby. Unfortunately, Aleister was unhappy that Frederic could not visit, as he could not get off the ship at Southampton but had to travel on to France.

Aleister wrote in June and August, but mostly short notes about the weather and his health.

Jack had to take a salary cut and got into financial trouble with the cost of the house at 1003. As a result, he began to rent out parts of the premises to promising O.T.O. members. Since Jack liked to stay home from work from time to time and read poetry with Betty or perhaps compose it, this salary cut was not too surprising.

The group finally bought a "Parker 51" fountain pen for Aleister as he had trouble with pens all his life. But this pen had to have a special ink to go with it. Later, Aleister had a good deal of trouble with it, but for the present, he wrote this "thank you".

"We Baphomet to Agape Lodge, Greeting.

"We thank you most heartily for the superb gift offered to us on the occasion of the 70th birthday of Sir Aleister Crowley, C.S.S.

"But let all remember that the most welcome gift of all is the record of the Spiritual and Magical progress of each and every one of you, and of your success, individually and collectively, in imparting the Keys of our Enlightenment to those of our most lamentable race that yet wanders in the darkness!

"Given under Our hand and seal.

Baphomet O.H.O. *

* The seal of Baphomet's ring was impressed in wax for this official letter.

Then in October, Jack closed down the Lodge for three months. He had some trouble with two persons who had lived in the house for about four months. Further, he wanted some time to himself. Jane reported on his doings to Karl:

"There is something strange going on, quite apart from Smith. There is always Betty, remember, who thoroughly hates Smith. But our own Jack is enamored of witchcraft, the hounfort, voodoo. From the start he always wanted to evoke something - no matter what I am inclined to think, so long as he got a result.

"According to Meeka yesterday, he has had a result; an elemental he doesn't know what to do with. From that statement of hers, it must bother him - somewhat at least."

Meeka also reported to Jane that another two persons always had to do a lot of "banishing" in the house. They were sensitive and knew that something alien and inimical was there. When I had been there during the summer of 1944, I also knew there were troublesome spirits about, especially on the third floor. It got so I couldn't stand being up there and a friend of mine couldn't even climb the stairs that far, as the hair on the back of her neck began to prickle and she got thoroughly frightened.

On Nov. 22 of 1945 Aleister wrote a letter to Jane which was marked "Private and Personal":

"Dear Jane, 93

"(You are the only person whom I am continuing in this familiar style: 'cos I knows yer, pussonly!) Keep the Lodge up to the mark in that, between themselves.

"I hear, too, that the Rituals were gabbled through. It will not do. An initiation should make a life-long impression; if it does not, it is not an initiation at all. Do impress this on Jack!

"I want a complete list of members with names, mottos, numbers (if any), ages and addresses; also a brief account of the sort they are: occupations, social position, etc.

"Why I have put off answering yours of Sept. 26 and Oct. 18, I just don't know, but so it was. (This is that PEN!) The ink came 6 weeks or more later!!

"How any one can buy one after reading the notice enclosed with the ink is another thing I don't know. Most of those cleaning fluids are utterly strange to me, and to all those to whom I have shown it. I have to show it; people won't take my word for it when I try to describe it. Especially at the end, when they say that after all those ceremonies, it very likely won't work! CHRIST!

"Still, for some strange no-reason, I have got to like the pen. For one thing, the lines are fascinating in their beauty.

"Dec. 1 die 5 Day unto day uttereth speech, and week unto week sheweth knowledge; but will month let month understand how it is that I can't get on with this letter. With envelope ready addressed, and your chits under them, it has lain on my desk all this time, got smeared with butter, tea, egg, chocolate, God knows what, but especially tobacco-juice. It is not that I have forgotten; it's some queer feeling. I often get it, by the way; but not so badly.

"As to your letters, I just can't follow all the vicissitudes of the Lodge or Lodges, and the total strangers of whom you write as if I had known them since 1881 and never missed seeing them for a week 'til last Friday!

"Really, you don't have much sense about this. Perhaps when (and if!) I get that list, it will be easier. But then it must be kept up-to-date - at least once a fortnight. You remind me of "the bunch" in Babbitt - also of Aimee Gourand's "bunch" of which I was supposed to be an inner light. (I wasn't; but I let them play.)

"If I come out to the Coast, I should join the Presbyterians after a week, to hang on to what fragments of sanity you-all leave me!

"Jack's plan for the Lodge is not a bad one, if he will use the time of recess to get some idea of discipline, of dignity, of "reverence and godly fear" into the proceedings.

"You do not need people of Jack's "own class and age", but serious, steady folk who will take the O.T.O. for what it is: an effort to reconstitute human society on a basis of Individual Freedom, Nobility, Generosity, and Wisdom. We don't want harum-scarum "good-timers".

"Why must my Work be turned into a ribald jest and an excuse for scandal?

"Yes, I heard of the swine-dog's suicide. A wise course, but fifty years too late.* "

Jane wrote to Aleister that she had been having a hard time of it that Autumn and was trying to straighten herself out with diet and doctor visits. It was no wonder, as she too, was 70, the same age as Aleister, and had been in rather poor health off and on for years.

She informed Aleister that the information he had got about the gabbled Rituals was correct and said the situation had a chance to be corrected with one of the persons taking his III^o. Wilfred had hoped to put the Lodge in the garage, which was all fitted out with living arrangements, but instead, Jack had turned this area into an apartment and was renting it out. Then she spoke of Jack thus:

"I am very well pleased with Jack these days. I understand what he has been doing, and somewhat of his progress in Matters of Importance. He, I am sure, keeps you informed of what he is or is not accomplishing along these lines. Much too personal for me, and beyond most of my actual knowledge, I believe."

* Seabrook

Further, she had something else of interest to impart:

"McMurtry passed through on his way to San Francisco; arrived at 1003 on a Tuesday and left Thursday. I did not see him, but he expects to return January 5, when I shall do so. I was very happy to learn from him that your health is better, barring the asthma. He also stated that he used his last furlough to go all over London looking for "The Yogi and the Commissar", a copy of which I mailed you long ago!! Damn, and twice damn."

On January 11 of 1946, Jane reported to Karl that Jack had sold the big house and the front part of the property and it was in escrow. On January 23, the deal was closed and Jack got \$25,000 but Jane had no idea of what the terms were.

Those who had been renting parts of the big house were asked to find other places to live. Jack planned to use the garage apartment which he could now have rent free as part of the deal. He could also use it for Lodge meetings as the living room there was quite large. All these arrangements were to be completed in 60 days and the big house was to be wrecked and apartments built on the site.

To be continued.

