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# *A man of letters.*

*To whom it may concern...*

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01 – To George Cowie: House of the Juggler.

The House of the Juggler

An XII Sol in Pisces

Luna in Cancer

Care Frater,

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

I am taking it as a fact that Frater O.I.V.V.I.O.  
(Sir Stansfield Jones) is the Person predicted in Liber  
I.55.56 and similar passages. All the statements there  
made about his generation have come out exact by way of  
Liber 418 & the IX<sup>o</sup> of O.T.O. I can't give details; it  
means almost a Book to explain. But I thought I would  
write this; in case of my death or incapacity he will  
automatically succeed me both in A. A. A. & O.T.O.  
This letter is to be taken as evidence of my will;  
you should put it among the archives.

Love is the law, love under will.

Fraternally

In the Bonds of the Order (Therion) 9<sup>o</sup> = 2<sup>o</sup> A. A. A.

Baphomet X<sup>o</sup> O.T.O.

I.I. et O.B.



Esse nonne infirmitate  
Anetae Pontis Novi



Am Ixxi  
Om Ma  
C in 12

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

Knowing my death is near,  
and knowing that my loyal  
Frater Saturnus, Grand  
Secretary General of the O.T.O.  
is capable only of the Office of  
Custodian, I hereby appoint  
Frater Hussip 400 as my Successor  
as Outer Head of the Order



Templi Orientis, upon whose  
assentance of the X<sup>o</sup>, Frater  
Saturus is to surrender any  
of my personal papers and  
belongings that he has custody  
of, to Frater Hussik.

May Hussik fulfil his part in  
the Great Work.

Love is the law, love under  
will

Fr. Baphomet 729  
X<sup>o</sup> O.T.O.





Abbey of Thelamon  
Torquay



An I xv O in 8

93

We, ~~++~~ ~~++~~ Baplonet O.H.O. hereby  
appoint the T.L., T.L., and T.L. Fri:

Karl J. Germer X<sup>o</sup>

(Grand Master General of the Free  
German-Speaking Peoples)

as our Legate in the United States  
of America to take possession of  
all previously constituted Authorities  
with special power to revive the  
Dormant Mount Sivei and Rose  
of Sharon.

93 <sup>93</sup>/<sub>73</sub>


Given under ~~our~~ Hand and Seal

~~++~~ ~~++~~ Baplonet O.H.O.



Abbey of Thelema

Torquay.

We,  Baphomet O.H.O. hereby appoint the T.I., T.I., and  
T.I. Fr. <sup>o</sup>. Karl J. Germer X<sup>o</sup>  
(Grand Master General of the Free German-Speaking Peoples)  
as our Legate in the United States of America to take  
precedence of all previously constituted Authorities with  
special power to revive the dormant Mount Sinai and Rose of  
Sharon.

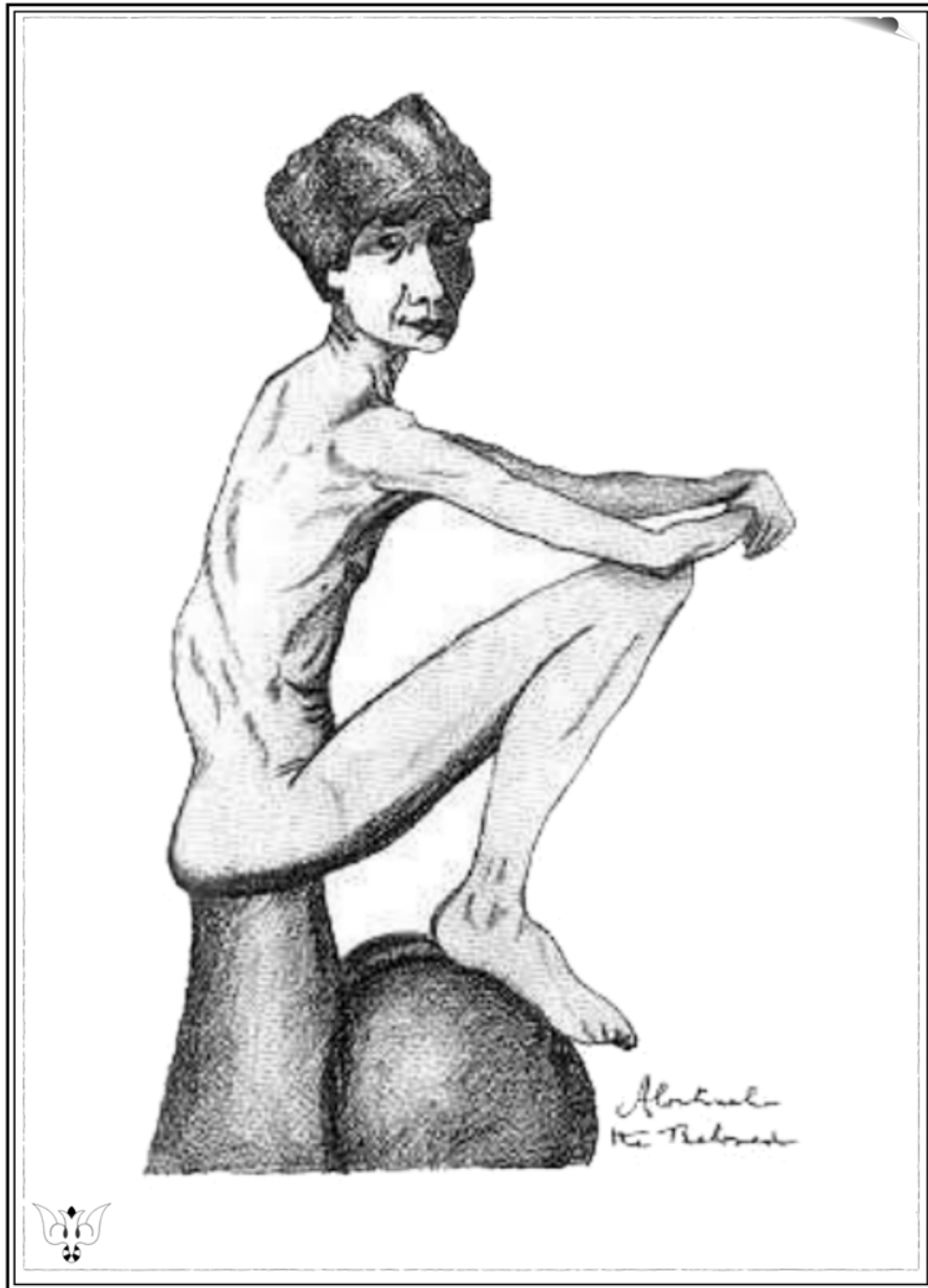
Given under our Hand and Seal

 Baphomet O.H.O.

*Baphomet O.H.O.*



04 – Pencil sketch of Leah Hirsig.



Netherwood  
The Ridge  
Hastings  
Sussex England



May 22 '47 E.V.

9 3

⌘⌘⌘ We Baphomet XI<sup>o</sup> O.T.O. hereby charge  
all members of the Order, jointly and severally, to  
do what in them lies to watch over and ensure  
the welfare of Aleister Ataturk, the natural  
son of the body of Aleister Crowley, in  
respect of his memory.

93 93  
93

Witness our hand and seal



Baphomet XI<sup>o</sup> O.T.O.  
O.H.O.



PR11908 5043.

23 Albert Road N.W.1.

January 28, 1936.

MEMORANDUM.

Aleister Crowley is the head of the O.T.O. (Ordo Templi Orientis).

His authority is sole and supreme, and the property of the Order is vested in himself and his Grand Officers, who are his nominees.

The Order is international in scope.

A Mr. H. Lewis Spencer has been in control of an Order with Headquarters in California under the title of AMORC. His authority is, however, derived from the O.T.O.

The property of the AMORC is, therefore, by the Constitution of the Order, legally the property of Mr. Aleister Crowley.

The real and personal property of the AMORC is estimated at \$ 900,000 by his ex-Grand Treasurer, and its annual income is said to amount to about \$ 350,000.

Mr. Crowley proposes to go to California and claim the property.

A favourable circumstance is that Mr. Spencer Lewis has acted in ways which have caused the Federal Trade Commission to institute an enquiry into the integrity of the organisation. Mr. Crowley has been asked to cooperate.

In recent correspondence between Mr. Crowley and Mr. Lewis, the latter has sought to avoid acknowledgement of the authority of the former, but he can produce no alternative authority and the true position is demonstrated beyond question by Mr. Lewis' own documents.

There should be no difficulty in getting lawyers in San Francisco or Los Angeles to undertake the prosecution of the claim on a contingent basis.





My Cottage  
Knockholt  
Kent

de ♂

0 - 24. 78

Am I?

Dear Brother

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

I was very glad of your letter dated Jan 6.

I quite agree with you about March. I have many  
matters to put in order

But it would be still better should you be  
in London in February. Our meeting there  
should elucidate some points in dispute  
in my mind about the Message, so that proper  
plans may be made. I shall expect to hear  
from you as soon as you know your own plans.  
Love to the Law, love under will. Yours faithfully bbb

\*I did not say, or mean, "warning".



17 May. 1927  
Dear Mr.  
My pal will put up the cash for the  
Astology, etc. but has to raise it.  
• He has 18,000 of shares in Reservations  
LH - dividend of 15% a 20% he  
shortly. The shares are now worth 1/6  
He would sell 2000 to start me.  
It's a private Company, so he has to  
find a buyer

Will you help out? One of your  
rich friends ought to be able to  
do it. And I should be very grateful  
to you. Yours J.B.C.



09 - Ditto: The Exotic Restaurant (28 January, 1930).

c/o Dennes & Co., W.G.2.

January 28, 1930.

Dear Monty,

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

I am enclosing a Memorandum. You may be able to raise the cash for us. You get ten per cent commission on completion of loan. Operations should be facilitated if the latest news is confirmed, which is that Lewis had a stroke some time before Christmas.

I think Spann is a wash-out, <sup>Spann</sup> Probably a Clymer man. In any case, can you collect for me any pamphlets appertaining to this controversy? Lewis got one out on Clymer entitled "Guilty", and there may be several others.

You might get one of your tame publishers interested. If I come over as the Wrath of God, and acquire some tens of thousands of fanatical adherents, there should be a splendid market for my books.

The "Exotic Restaurant" is beginning to look more tangible.

Pearl got through her operation, but she requires some weeks of rest. She sends you love and kisses.

Cable address: CROWLEY CHANCELLOR LONDON.

Love is the law, love under will.

Yours ever  
Lester  
Crowley



Netherwood  
The Ridge, Hastings  
28th November 1945.

Mr. Montgomery Evans,  
421, Field Point Road,  
GREENWICH, Conn.

Dear Montie,

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

Thanks for yours of Nov. 6th, it has been lying waiting for an answer for over a week, so that shows that air mail at least is getting across with reasonable speed again at last.

Many thanks for sending Jean Phillips the information. I suggested that Joseph Bernard Rathy was the person for the International, but his name is not in the New York Telephone book. Of course he may be dead; he always appeared to me on the frail side. An interesting child, and seemed to be doing rather well in the dramatic line when I left. Have you heard anything of him within recent years?

What you say about luck is all very true; but really you know, it is going a little too far to ask the gods to look after a person with no more sense than to marry a Russian. Hysteria and treachery, plus a curious type of cruelty, is at the base of the natures of every one of them. I think Anastasia Philipovna is a perfect picture; I think the scene where she toys with the packet of bank notes, and that other scene where, after building up a marriage for months, she leaps out of the carriage at the last moment, are the most perfectly typical of all Dostoevsky's creations.

I don't know if you remember Marie Lavrova<sup>ff</sup> with whom I played a short game in New York in 1919. One experience should be enough for any person of intelligence; and I am amazed that anyone with your experience of the world should have been trapped.

You talk about temperament; but it is something a good deal deeper than that. Anyone can have a temperament, most of the nice people do; but the Slavonic madness is quite a different thing. In temperament there is an element of rationality with which one can learn how to deal, but the Russian mania is a fundamental of the Russian nature, and there is nothing whatever that anyone can do about it.

I should be very glad indeed to hear that you had got an assignment, if that means that you would be coming to England for a bit. It is far too long since I last saw you. That place in Jermyn Street (where one or other of us was always taking a flat) was shut up at the



Toulouse', containing the grossest blunders in elementary French grammar) is the Facsimile No. 20 of page 108 of Clymer's jumble of malice and nonsense. This is not a Warrant or Charter, but an Honorary Diploma. It confers no authority to do anything at all, except the right to smile amiably at his own people; and it is revocable. My own Seal appears at the foot. However, this Diploma was issued by Reuss without my knowledge.

But the demonstration is complete that so far as Lewis has any claim to existence at all, it rests upon my authority.

Yet he has acted entirely without my knowledge and approval, in complete disregard of, and in opposition to, my principles. I have always stood for honesty. I have invested large sums of my own money in this Work, and I have never made any profit whatever from the Order. But I think that Lewis should be compelled to acknowledge me as the sole authority, so that I may make such amends as it is possible to the enormous number of people who have sought wisdom through him.

I shall, therefore, be very glad if you will put me in touch with the Federal Trade Commission. I am prepared to take over the whole of the AMORC as it stands, and give my services entirely without reward to its members, including those who have already resigned, dimitted, or been expelled by Lewis.

At the same time, pending further information, I am not prepared to condemn Lewis altogether out of hand. Certain methods of his, which would undoubtedly appear contrary to Ethics in this country, may conceivably have some excuse elsewhere.

In any case I am opposed to the destruction as such of an immense organization whose ordinary members are sincere aspirants to the secret wisdom. It would be abominable if they should be finally disappointed.

I think it might be useful for you to have a talk with Mr. Montgomery Evans, Fifth Avenue Hotel, New York City. He has no interest in Rosicrucians or any other students of the Mysteries, but has known me personally for many years, and can acquaint you with my real position in the world of literature and serious people, when the tumult of the ravings of Clymer, the 'fabloids', and crooks and maniacs generally had died away.

In case of urgency, my cable address is 'Crowley Chancellor London'.

Love is the law, love under will,

Faternally yours





MS B.12.20

Letter to "My dear Keefra(?)"

I was very interested in your remarks on the three lower cakras, and after you had gone spent some time in exploring.

It appears that a special set of nrd. feed the Muladhara lotus, as if it had three roots. The source of these roots is in the three centres you mentioned.

But they are not lotuses of the same order as the sacred Seven. For one thing, they are not protected by the spine, and do not enter into that symbolism.

They compare with the Seven as the invertebrates do with the vertebrates in the animal kingdom, or as fungi with flowers in the vegetable kingdom.

The anal lotus is of 8 petals, deep crimson, glowing to poppy-colour when excited, the centre being of a rich Rembrandt esque golden brown. This lotus contains a certain mystery of the Apana-vayu.

The prostatic lotus is like a peidot, extremely translucent and limpid, its centre is as clear white as a diamond. The petals are numerous, I think 32.

The third lotus is in the glans penis, close to the base and the inferior surface, in the median line.

It is of a startlingly rich purple, with a radiance of lilac merging into ultra-violet. The centre is golden like the Sun, & from it play waved flashes of scarlet and



pure blue alternate. Within this golden centre is a dark spot of infra-red rays. Close concentration on this spot is extremely difficult, owing to its violence. (This strange word expresses well the fact.) I had not the time to enter it properly.

I do not think there is any danger in [Evidifying?] [Unifying?] these three lotuses, if one has previously awakened the higher centres, and especially if the Kundalini has been trained to bathe daily in the Svadisthana. It would be improper to begin work with them, though, and indeed, as I told you, I think it better to begin with nothing below Anahata, though it is more difficult to awaken the Kundalini in this manner.

Yours fraternally

Perdurabo

P.S. In the female of the human species these three lotuses also exist, but in a very different form.

The anal lotus is like that of the male, but smaller and less brilliant.

The second of the cakras is situated between the urethra and the cervix uteri. It is a very large lotus with myriad petals, somewhat diffuse and cabbage-like. Its colour is neutral grey, but in pregnancy it becomes a brilliant orange, and flower-like. It is extremely sensitive and absorbent, and constitutes the greatest



danger to women. Foreign influences easily invade it, and cause hysteria and obsession. During the catamenia, in particular, it is suffused with red and brown streaks, and appears corroded.

The third lotus is at the base of the clitoris. This is small, but extremely brilliant. The petals are 49 in number, 7 rows of 7 each. The basic colour is a rich olive green, sometimes kindling to emerald. The leaves have veins of vivid ultramarine blue. The centre is rose-crimson, with golden pistils on feathery stems of musty white. The leaves are edged with pearl and purple.

P.

Copied to this point  
August 1916 E.V.



London, December 2, 1935.

STRICTLY PRIVATE AND CONFIDENTIAL  
FOR THE PERUSAL OF MR. H. SPENCER LEWIS  
AND NO OTHER PERSON.

My dear Emperor,

It is really very good of you to have answered my letter at such length and with such care.

Let me first reply to your points.

(1) I have never doubted your knowledge of many of the facts in question. But I do not think that any apparent variance between your position and mine is irreconcilable.

A. John Yarker's activities were first and foremost Masonic, and in point of fact he quarreled with everybody! His organisation was never more than a mere skeleton. After the original splash in which he affiliated a hundred or more High Grade Masons to the rites of Memphis and Mizraim, the opposition of the Scottish Rite in Golden Square (now in Duke Street) brought everything to naught. We had barely enough men to fill the Grand Offices. My Diploma from Yarker is dated November 29, 1910. My Diploma from Frosini is dated 2666 AUG. I have an American Diploma, dated March 21, 1913, among others.

B. Reuss could not have been Grand Master of England because he was Grand Master of Germany. But he was the real successor, as opposed to the official successor, simply because of his ability and energy. In a letter written to me shortly before his death, Yarker definitely designated Henry Meyer to succeed him as National Grand Master of England. Henry Meyer was present at the convocation of Grand Masters in 1914. I was elected Patriarch Grand Administrator General; and Meyer left all the work to me.

Reuss was a man of action who understood realities; and, while very scrupulous about Minutes and Charters and so on, did not allow himself to be fettered by them.

From 1912 until the outbreak of the war, I was seeing Reuss nearly every day, and my revised Rituals were approved by him. He was almost invariably present at our ceremonies.

The war made it very difficult for Reuss and myself to communicate, and it was only after the armistice that we resumed regular correspondence.

(2) All that I did was done directly under Reuss' supervision and his request. It has nothing to do with the Golden Dawn, and I certainly did not call this Rosicrucian, because it derives directly from Egyptian symbolism. There are no groups or meetings in this Order. (The "Temple" activities have always been doubtfully regular, and were discontinued in 1904.)



(3) As I stated previously, Franz Hartmann was titular Grand Master of U.S.A. But I am inclined to agree with you that his activities cannot have been overt.

(4) I have the Charter among my papers now in Warehouse. With regard to my letter relations with Heuss, I have to point out that the defeat of Germany meant his complete financial ruin. He was shooting about in all directions (in what I must regretfully describe as a random manner) for support. He would issue Diplomas to all sorts of people, for instance Tränker, without proper investigation. He was, I think, also a little resentful with the part I had played during the war. It was when he had given up all hope that he wrote (to - not from - Sicily) appointing me O.H.O. to succeed him. The approach of death naturally restored his equilibrium.

(5) I do not expect to hear from people who are dead. And, as you are aware, in Germany and Italy all such activities are rigorously suppressed. But I occasionally receive letters from individuals of high position in the old organization. All this has no importance because there were at no time any large or important Lodges. It was a case of a few and isolated people struggling along as best they could, and the war killed everything.

(6) I have a letter from the Grand Master of the Order of the Martinists who succeeded Papus, in which letter I am fully recognized, dated March 8th, 1928.

(7) I have already dealt with this under (4).

(8) My point is that it does not matter who claims to be the Head of an Order which has no existence in fact. The only Rituals workable under modern conditions are those of the O.T.O. written by me at the instigation, and under the supervision, of Heuss.

The only thing that matters is the ultimate secret of the O.T.O., which is not disclosed below IX<sup>o</sup>. That secret is important because its possession confers real powers. I do not know whether you yourself are in possession of it, as you have not claimed any degree beyond the VII<sup>o</sup>. But persons in charge of Governments are under no illusions as to the value of this secret, and have gone to incredible lengths in the hope of discovering it. See separate documents enclosed.

I have no evidence of any authority conferred on you except the Reuss Diploma, which is after all a very guarded document, and not in any sense a Warrant or Charter. Besides, it is revocable. I am sure you will thank me for not referring to the City of Toulouse. What have you then which is definitely Rosicrucian in character? What authority have you apart from that of the O.T.O.? In this working there is ample authority from sources which you have so far not mentioned. But if I had no authority whatever, my possession of the ultimate secret would confer it.

In short, I had better tell you exactly what happened. When Mathers brought action against the Equinox in 1910 and was thrown out of Court, Reuss came to me and said: "I am the secret Chief of the Rosicrucian Order." I said: "Speak to my secretary, and he will assign you a place in the queue." For at





that time about a dozen or more dead-heads came along, each claiming to be the sole and supreme chief of the Rosicrucian Order.

But, some time later, on the publication of a certain book of mine, Reuss again called upon me, and said: "You must be obligated immediately to the IX<sup>o</sup> of the O.T.O." I asked why. He replied: "Because you have published the Secret." I said: "I have done nothing of the sort. I do not know the secret. What is it?" He then told me the Secret. I said: "I have never heard of this before, and I have certainly never published anything about it." He went to my bookshelves, took down the book in question, and pointed out to be the passage! I was aghast. It had been written under inspiration, and my conscious mind had paid no attention. I had printed the passage because it had been written under inspiration, in a mood of not wanting to be bothered to revise what I meant to print. I saw at once that he was right, I realized the importance of the matter. I accepted the obligations. And I devoted myself to the work of the O.T.O.

(9) I hold no brief for Dr. Krum-Heller, but he has certainly been doing work of some practical importance. And as his aims are generally sympathetic, I do not think that he should be altogether ignored.

(10) On page 1 of your letter you deny very emphatically that the Scottish Rite and the Rites of Memphis and Mizraim are any factor in your claim. Yet the only document on which you base your claim is devoted to these Rites, as concentrated in the O.T.O. (which is printed in big type right across the Diploma) and nothing whatever is said about Rosicrucians. Further, my own private Seal is at the foot of the document. At the same time I wish to point out that according to my information it has always been strictly forbidden for any Rosicrucian to claim to be one. I shall be interested to learn why you have departed from this tradition. - I take it that it is legitimate to say that authority is "derived" from them. -

I think that the above should be an adequate basis for complete understanding between us. There is no need for allowing these matters to come to the knowledge of unworthy persons.

I will now go a little into personal matters. I may remark to begin with that my bankruptcy affairs were conducted on purely Rosicrucian principles, and have not in any way affected my income. I am sorry about the 'egotism', but I thought that you wanted the facts.

You write: "you say that you can clear yourself." I said that "I had been cleared." The only difficulty that remains is to get this fact into the alleged minds of the kind of people who read the lowest class of Sunday newspaper, and believe the rubbish there printed. This would not matter except for the fact that even people who know that the allegations against me are pure nonsense are afraid of the prejudice of the illiterate. My position is in this respect precisely similar to your own. But owing to the state of the Law in America you have no real remedy against people like Swinburne Clymer. Otto Kahn was over here in 1922 when there was some question of a libel action



and he said to me: "in America they can print that I robbed my partner, and raped my cook; and there is nothing I can do about it." Now in England we have a good enough law, but we cannot make proper use of it unless we can afford to pay the top-nitchers. I did not know this at the time of my libel ~~against~~ action against Constable, or I should have briefed Sir Patrick Hastings. I was innocent enough to think that, because my case was so good, Truth would prevail by its own manifestation. But I have other actions pending, and shall conduct them properly. What is principally needed is to convict Betty May of perjury. She openly boasts of how she fooled the Judge, and steps are actually in process to bring about a spectacular prosecution.

You will remember that when I met you in New York, I was not altogether in sympathy with your methods, but that when you were attacked by mutinous members of your organisation, I rallied immediately to your defence. I also did you a good turn in respect of the Charter purporting to be from the "French Rosicrucians in Toulouse", by pointing out that if they had mastered all the secrets of Nature, those of the elementary rules of French grammar still baffled them, so that you wisely withdrew the document. It is not the only occasion on which it seems that your good faith has been abused. Some Latinists deplore some note paper.

And I have not forgotten that when two delegates of the 33<sup>o</sup> (Sovereign Grand Council of Detroit) visited the Coast in 1919, you spoke very highly of me. But I have never in any way interfered with you or challenged your jurisdiction, and I have only approached you this year because of the attacks upon you by this swindling impostor Swinburne Clymer. And I think that any divergence in opinion between us as to the propriety of our respective methods should not be a cause of controversy. I may point out that it seems doubtful whether you have read more than a small part of my published work; and certainly none of the secret and unpublished writings, which are of far greater importance. So I will ask you to reserve judgment. As to your own methods, I quite understand for instance your use of Franz Hartmann's book. Being, as you are, in partibus gentium, it is perhaps natural that you should find that the only way to get elementary ideas into the heads of the natives is to do it as you have been doing. There is no way of making such people value what is of importance except by making them pay for it. In England you would be snowed under with law-suits and prosecutions within a few months.

But it does seem to me that the attacks upon you have not been without effect, and the evidence of your connection with me is quite impossible to withstand. It is not only the question of the Diploma from Reuss, which is apparently the only document on which you rely, but of your having adopted numerous phrases, symbols and other matter from the Equinox, which is definitely my own. There are also numerous references in the letters and documents reproduced by Clymer which prove to any independent party that his contention is correct in this particular matter. Now I do not in the least object to your adopting 'Crowley's Black Cross', (so-called because it is far older than Crowley, and because it contains all the colours of the rainbow) but it does mean that if Crowley is such a terrible person, you are tarred with the same brush. Whereas if you helped to put him forward as the celebrated Virgin Martyr, you will yourself appear at the close of the operation "whiter than the white" wash



on the wall". I am urging these matters upon you, because I feel certain that you are in danger of being hounded down and your usefulness destroyed. I cannot impress too strongly upon you that when it comes to a screp in a law-court the judge will see the difference between such serious literature as The Equinox, and ad captandem advertisements such as Clymer quotes on page 79 of his disgusting libel.

One of the ways in which you can help me is by informing me whether Clymer has any following in England. If I can find anybody who publishes (that is, according to English law, who hands to any other person not protected by legal privilege) a copy of Clymer's pamphlet, I will send him to prison in two shakes of a Paschal Lamb's whiskers. And such procedure would immediately destroy any influence he may have in the U.S.A.

I will indicate to Mr. Schneider the lines on which these operations may be carried out.

Yours in the bonds of the Order

(signed) 666.

(Separate note attached to the above)

Excerpt from Therion's letter of Dec.2nd:

"It is perhaps best not to admit having seen the Lewis stuff, as I go for him rather heavily from the last page. Your job is, of course, to get him to put his organisation in England at my disposal for the purpose of the vindication, and to guarantee the costs for the best legal assistance."

vv

14 - Last Will & Testament (June 19, 1947).

THIS IS THE LAST WILL of me EDWARD ALEXANDER CROWLEY commonly known as Aleister Crowley of "Wetherwood" The Ridge Hastings Sussex England I HEREBY REVOKE all wills and testamentary dispositions at any time heretofore made by me I DIRECT that my Executors shall ascertain as they may think fit beyond all possibility of error the fact of my death I DESIRE that on my decease my body shall be cremated and that my ashes should be preserved in a casket together with my seal ring and entrusted to the Grand Treasurer of the Ordo Templi Orientis I APPOINT Karl Johannes Germer of 260 West 72nd Street New York City Lady Frieda Harris the wife of Sir Percy Harris of 3 Devonshire Terrace Marylebone High Street London W.1. and Louis Umfraville Wilkinson Doctor of Letters whose address is care of Westminster Bank Limited 3 Gattebury Avenue London W.C.1. to be the Executors of this my will (hereinafter referred to as "my Executors) except for the purposes property and effect (including copyrights) of and in connection with my profession of an author for which purposes property and effects I APPOINT the said Louis Umfraville Wilkinson and John Symonds of 121 Adelaide Road London N.W.3 the Executors hereof (hereinafter referred to as "my literary executors") I DIRECT my Literary Executors to collect as soon as practicable after my death all my books writings and effect of a literary nature whatsoever and wheresoever including all such effects over which I may at the date of my death have any power of disposition or appointment and I GIVE AND BEQUEATH my books and writings and literary effects so collected to my Literary Executors free of all death duties ON TRUST that they shall hand the same to the Grand Treasurer General of the Ordo Templi Orientis (Order of the Temple of the East) at 260 West 72nd Street New York City with a request that the collection shall be for the absolute use and benefit of the said Order and I DECLARE that the receipt of the Grand Treasurer General of the said Order shall be a sufficient discharge to my Executors I BEQUEATH free of all death duties all the copyrights in my books and writings whatsoever and wheresoever including any copyrights over which at the date of my death I may have any power of disposition to the Ordo Templi Orientis aforesaid (other than those copyrights which shall already be the property of the Order) for the absolute use and benefit of the said Order AND I DECLARE that the receipt of the Grand Treasurer General of the said Order shall be a sufficient discharge to my literary Executors subject to the payment of my debts and funeral and testamentary expenses I GIVE DEVISE BEQUEATH AND APPOINT all the rest residue and remainder of my property estate and effects whatsoever and wheresoever unto such of the said of the said Karl Johannes Germer Lady Frieda Harris and Louis Umfraville Wilkinson as shall be living at the date of my death and if more than one equally between them for their or his or her absolute benefit but with a request that they he or she will dispose of the same amongst my faithful friends in accordance with any wishes expressed by me during my lifetime or set out in any memorandum written or signed by me or left amongst my papers at my death but I declare that no such memorandum shall be deemed to form part of my Will nor shall the foregoing expression of my wishes create any trust or legal obligation.

IN WITNESS whereof I have hereunto set my hand this nineteenth day of



June one thousand nine hundred and forty-seven.

SIGNED by the Testator in the joint presence of us who in his presence and the presence of each other have hereunto subscribed our names as witnesses:-

### O B S E Q U I E S

1. No religious service.

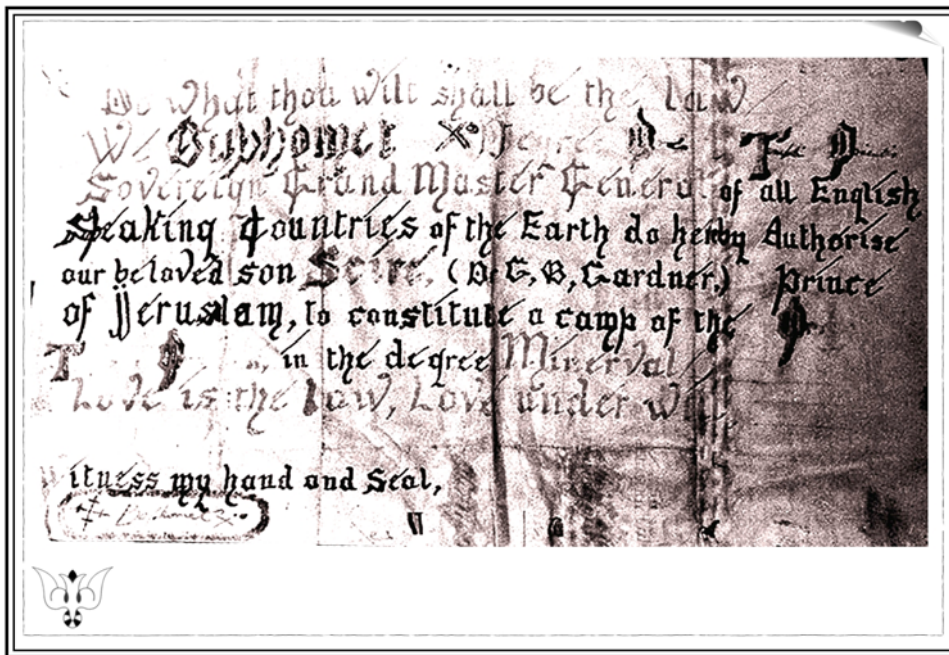
I should like either Capt. Gerald Yorke of 5 Montague Square, W.1. or Dr. Louis Wilkinson to read at an appropriate moment, first the Hymn of Pan, secondly The Book of the Law, thirdly the Collects from the Gnostic Mass (pp.353 and 354). Finally, the Anthem at bottom of p. 357 to top of page 359.

2. Duties of Executors.

- L. Pay any local debts either from cash found among my possessions, or from funds to be supplied by the Order.
- B. Attend to the welfare of the O.T.O.
- Y. Assure, so far as in their lives, the welfare of the natural son of my body, Aleister Ataturk, at present residing in charge of his mother Patricia Deirdre MacAlpine, at "Wheal", Betsy Newlyn, Cornwall.







Crowley on his deathbed (Hastings, 1947).

Ordo Templi Orientis



To Mr. Kenneth Grant  
11a Faxley Road  
West Hampstead, London N.W.6.

NOTIFICATION OF EXPULSION.

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

You are notified that the very small and limited authority I gave you at one time to establish a Camp of O.T.O. in the valley of London is withdrawn, and I formally expel you from membership in the Ordo Templi Orientis.

You have grossly abused <sup>the trust</sup> that was placed in you. By printing and distributing a so-called "Manifesto" without my approval, and behind my back, you have shown lack of the sense of decency and for due authority. By making false and misleading statements therein, printing outright lies, and generally sailing under false pretences, you have shown moral and spiritual dishonesty and proved yourself utterly unworthy for leadership in a cause that is even slightly connected with an Order like the O.T.O., much less then with a cause like the Law of Thelema.

Love is the law, love under will.

†  
Karl Germer X<sup>o</sup> and Frater-Superior O.T.O.,

Hazton H.J.  
July 20, 1955.

By registered mail.



West Point, Calif.  
April 20, 1962.

Care Prater Adjuvo:

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

Your several contradictory letters concerning the O.T.O. I now see that you have seriously decided that it is imperative that a Lodge should be instituted in Brazil, and I agree with you that much could come out of this.

I am prepared to give you a Charter for a Lodge to work only the first three Degrees. I gave you many of the Rituals at one time or another. Please state exactly which Rituals you have copies of. Are they complete?

The important thing is that you yourself have a full understanding of the meaning and purport of these Rituals. They must not be recited to the candidate in a slipshod way, they should be imparted in a concentrated, ceremonial, dramatic manner, so that the candidate feels an awe and will be under its magick. (Much of what I saw in Los Angeles was disgusting.) I must say for truth that, if he was in the right mood, he was almost - so I have heard - inspired.

I do not agree that you should remain outside, apart from this work, and then pass promising candidates on to me. If we get that far, I shall give you the following rituals, for you to continue. Put you are to figure as the Grand Master of the Lodge.

(You can work The Order of Thelemites separately at the same time but it seems that is too early yet.)

One important point is to state in the beginning that the Lodge you start under my Charter in Brazil is based on the acceptance of the Law of Thelema. - And don't mix up O.T.O. with O.T.O. The Head of O.T.O. is Baphomet. - Also, the Ecclesia Gnosticae Catholicae Canon Missae is an O.T.O. document. (See Blue Book.)

Candidates, in my opinion, ought to be encouraged to study and get deeply acquainted with thelemic work and literature. But O.T.O. work is, so far as I see, training towards mastery of the ultimate of its secrets.

Write me soon about these points raised, and if we are clear, I will send you a Charter, and whatever documents you need, such as the first Rituals.

Love is the law, love under will.

Fraternally  
Karl Germer, IX<sup>o</sup> O.





2/  
to initiate, carry through, and conclude  
any contracts that he may see fit to make  
on my behalfs especially as concerns my  
work as a writer and lecturer. —

All persons in authority under me in  
connection with the A.:A.: and O.T.O. are  
to recognize him as their chief. — —

This present document is to be regarded as  
Equivalent to a Power of Attorney, and is to  
be valid until further notice. — —

Witness my Hand.

Edward Alex. Crowley

Frederic Crowley

To Mye Oyer N. 666 902° A.:A.:

~~for~~ Baphomet O.T.O.

X° 33° 90° 97°



West Point, Calif.  
Box 258  
June 24, 1958.

Dear Brother Williams:

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

Yours of June 17. You are mistaken about the Zürich group; they are printing translations in German, not French. Only one woman in the group can read English. To give you an idea, I am sending you herewith a sample, one of their first publications which was Liber AL vel Legis, printed, as directed both in German and in the original English. All other publications are only in German.

I might add that there was an old prediction that A.C.'s recognition in the world would come first from Germany. I made the first printed publication of a number of his books in Germany in 1925; these were followed later by eleven small books; then came Hitler and the work was stopped. The Zürich group began anew in a proper way in 1924.

As to your notes on the Secret Chiefs, and that They not be working on or for this planet alone. (In fact, I believe, that is Their territory!) I must confess that the reading of OHASPE has given me a lot of ideas on the workings on higher planes. I admit that at present this book is exploited by despicable charlatans (the so-called "Faithists" group)

Again I disagree with you on the role A.C. had to play. The point to remember is that he had learned to be silent on all his experiences, knowledge, contact, with the higher planes. He hinted at it occasionally; much is hidden by secret cypher in the Holy Books; but that is for each one individually to discover for himself. It doesn't matter anyway. All we have to do in this world is the infinitesimal little that They ask us to do. All philosophizing, speculating, is evil. When there is some bigger job to be done, They pull you up by the collar and tell you what it is.

I wonder where you stumbled on 1959 through 1961 and 1973 as exciting years? It agrees with what I think.

Saturn: I suppose you know that my motto for the unintiated is Saturnus, which is a misspelling. I cannot follow you on your observations, I will only say that I always connected "green" with Saturn. You should also know that I am not of the traditional type of occultist; I am 'blind' in a peculiar way; I have never studied the Cabalah, the Tree of Life, "777", Magick, or what have you. I cannot practice rising on the planes in the technical sense. In fact, I seem to be set apart. A.C. saw this when he met me in 1925. And yet...!

You have, of course, the new "777" edition. But even this is quite incomplete. In 1925 A.C. planned an elaborate edition, large folio size, with about 100 plates in colour. This will be for future magicians to follow out from the plates and designs I have here in the archives. May-be some day you will be free to visit here for a while and study. You could see many things.

Love is the law, love under will. *F. L. Germer*



CHORAL PART OF:

## SAP OF THE WORLD-ASH, WONDER-TREE

ALEXISER CROWLEY  
(The Priest: "Appear, most awful and most mild, As it is lawful, in Thy child!") R. B. PIERCE

CHORUS. Dulcimer plays melody, with organ.

(8) FOR OF THE FATHER AND THE SON THE HO-LY SPI-RIT IS THE NORM;

(8) MALE-FE-MALE, QUINT-ES-SEN-TIAL, ONE, MAN-BE-ING VEH'D IN WO-MAN FORM.

(8) GLO-RY AND WOR-SHIP IN THE HIGH-EST, THOU DOVE, MAN-KIND THAT DE-I-FI-EST,

(8) BE-ING THAT RACE, MOST ROY-AL-LY RUN, TO SPRING SUN-SHINE THRU WIN-TER STORM.

(8) GLO-RY AND WOR-SHIP BE TO THEE, SAP OF THE WORLD-ASH, WON-DER-TREE!

Dulcimer plays chorus.

MEN. *Dm* F *Dm* C WOMEN. *Dm* F *Dm* G

(8) GLO-RY TO THEE FROM BILD-ED TOMB. GLO-RY TO THEE FROM WAIT-ING WOMB.

MEN. *Dm* F *Dm* C WOMEN. *Dm* F *Dm* C

(8) GLO-RY TO THEE FROM EARTH UN-PLOW'D! GLO-RY TO THEE FROM VIR-GIN VOW'D!

MEN. F C *Dm* F *Dm* G WOMEN. F *Dm* G

(8) GLO-RY TO THEE, TRUE U-NI-TY OF THE E-TER-NAL TRI-NI-TY!

WOMEN. F C *Dm* F *Dm* G

(8) GLO-RY TO THEE, THOU SIRE AND DAM AND SELF OF I AM THAT I AM!

MEN. *Dm* F *Dm* C *Dm* F *Dm* G

(8) GLO-RY TO THEE, E-TER-NAL SON, THOU ONE IN THREE, THOU THREE IN ONE!

SLOWER. *Dm* CHORUS. F C *Dm* G *Dm* C *Dm* G *Dm* C *Dm* G

(8) GLO-RY AND WOR-SHIP UN-TO THEE, SAP OF THE WORLD-ASH, WON-DER-TREE!

First line may be sung in one or two parts, distributed at will, at will. Do what thou wilt shall be the whole of the law.

M. 790 12 Stave

 THE BOSTON MUSIC COMPANY  
a Division of Williamson Music, Inc.  
116 Boylston St. Boston, Ma 02116



[Yorke MS book 27]

The Book of Results

[Variation against MS]

Mar. 16. [after "IASL" insert]: Intuition to continue ritual day and night for a week.

[A.C. placed "7° = 4□" in margin of entry for Mar. 20].

[The Tarot divination of Mar. 23 omitted from Σ III (3) appended here:

23. ~~Ans~~ ♀ The Secret of Wisdom.

1. ♂ or Ank-f-n-khonsu. = ov'ny

2. ♂ in Ω = the ritual is of sex; ♂ in the house of ♀ exciting the jealousy of th or Vulcan.

3. ♀ in ♁ The 4 of Cups means. Purity in the Path.

These produce

1a. K of W = Force.

2a. Pope ♀ = Initiation.

3a. ♀ in ♂ = Wisdom in Work.

He that abideth in the midst is ♂ in ⊕ giving as the symbol of Horus as Khepra: — etc but 666 explains all this + more.





[Another page deleted from Yorke 27]:

Nuit, I raise thy psalm	☉	Abraham-elvra
Yodit, I weave the spell	☿	"
Ra-Hoor, I bind the chain	♁	"
Lofty + terrible	☉	"
Stretch forth thine holy arm	☿	"
Heart's silent cave indwell	♁	"
Fill it with light + calm	♁	"
Secret, adorable	♁	"
Ra-Hoor, I bind the chain	☿	"
Hadit, I weave the spell	☿	"
Nuit, I raise thy psalm	☉	"

[Following is not deleted in vellum book]

To invoke.

A Ka

Dua

Tut ur bio

Bi ε chefu

dudu nen af au nuteru!

To obtain LVX.

Khā her nēt āf ūr ār nātū

n'bi ḥ khū ḥ khab āu āper kū

Khū ām āper ār āu ā

Nātlōs

Būt & nati Ra

Tum Khephra

Hathor



[Yorke 27 cont.]

In the museum at Cairo No. 666 is  
the Stele of the Priest Ankh-f-n-Khonsu.  
Horus has a Red disk and Green Uraeus.  
[etc. ... see Eq III (3) pp 73-74]

There is one other object to complete  
the secret of wisdom. — or, it is  
in the hieroglyphs. (Perhaps a Photo.)

G. J. D. to be destroyed, i.e. publish  
its history + its papers.

Nothing needs buying. I make it an  
absolute condition that I should attach  
Samadh!, in the God's own interest. My  
rituals work out well, but I need the  
transliteration. [G. J. D. notes this to  
mean of the stele].

~~RE~~ [The following passage deleted - W.G.R.]

Rituals of Initiation.

The ordeal of  $\nabla$  = 3 days + nights in  
silence + darkness. He hears only  
the "Hail!" at the 4 periods.

The ordeal of  $\Delta$ . Exposure on the  
desert without clothes, shade, food,  
or drink. He invokes at dawn Ra,  
at noon Ahatoor, at sunset Tum,  
when he is fetched away.

The ordeal of  $\Lambda$ . A solitary ascent.  
" " "  $\nabla$ . Crucifixion ritual like S=6.

See 666

Get med. cert. of sound health from candidate.



I

COMMENT

Title.

In the first edition, this Book is called L. L is the sacred letter in the Holy Twelvefold Table which forms the triangle that stabilizes the Universe. See Liber 418. L is the letter of Libra, Balance, and 'Justice' in the Tarot. This title should probably be AL, pronounced "EL", as the true Name of the Book, for these letters, and their number 31, form the Master Key to its Mysteries. See Appendix.

CCXX is the number of the verses in this Book. It is 22 x 10, the 22 letters with the 10 numbers, and  $10^{22}$  is the modulus of the three material universes within our range; the stars, the animals, the atoms (See "Two New Universes")

LXXVIII. The Number of Aiwass, the Intelligence who communicated this Book. Having only hearing to guide me, I spelt it אִיִּוָּאִס, LXXVIII, referring it to Mezla, the Influence from Kether, which adds to the same number. But in An XIV there came unto me mysteriously a Brother, ignorant of all this Work, who gave me the spelling אִיִּוָּאִס which is XCIII, 93, the number of Thelema and Agape, which concentrate the Book itself in a symbol. Thus the Author secretly identified Himself with his message.

But this is not all. Aiwaz is not (as I had supposed) a mere formula, like many angelic names, but is the true most ancient name of the God of the Yezdis, and thus returns to the highest Antiquity. Our work is therefore historically authentic, the rediscovery of the Sumerian Tradition. (Sumer is in Lower Mesopotamia, the earliest home of our race.)



Another Brother informs me that Aiwaz means 'Serivitor' or 'messenger', especially a 'cup - bearer'; and this is in strict accordance with His function of Logos. Note that the consonants of Logos - the Word - add up to 93.

DCLXVI. The main points of this number are as follows:

1. From early childhood I have identified myself with the Beast of the Apocalypse.
2. 666 is the full number of the Sun, lord of my Ascendant. (Also see 6 x III; 6, Sol, on the Grand Scale.)

3. ~~ΤΟ ΜΕΓΑΘΗΡΩΝ~~ adds to 666; this is my Mystic Name in the A .°. A .°. as a Magus.

Qliphoth of נש"י'ל'ן'ש

Spirit of ט'ת'ת'ק

The Name Jesus - ש"י'ה'ש"ה

Κοφη-νιη - coph Nia, see CCXX III. 72.

ἸΣΕΡΤΙΣ

TEITAN

ש"י'ה'ש"ה the Sun is 4/2

אחיה in full, see 25.

ש"י'ה'ש"ה (dotted L' counts double)

Kamuret, fashas of Parsifal - כ"ט'ו'ר'ת

ΣΦΥΙΝΦ - see CXI

ἸΜΦΡΗΝ - the Greek Tiphareth.

God Koph the Secret of Koph (Juppiter) spelt in full.

ΕΥΙΓΝ - first six letters of "Thou knowest"

(The answer to "Who am I?" in Liber CCXX)



4. The Brother previously mentioned knew me only as 'Therion' by my writings. Now in An XIV I was in converse with a certain Wizard named Amalantrah, in the Spirit, and it occurred to me to ask if I could use an Hebrew transliteration of my Name for the Qabalah. He said yes. I made several attempts, none of any value. But at the very time of my asking the question this Brother of whom I had never heard was writing a letter which gave the true answer תליון = 666.

5. My earth - name also adds to the number

אֶלְהִימְטֵהָר הַכּוֹרְעוֹלָה' = 666

The identification of this Number with myself is therefore fixed beyond doubt by many different orders of proof.

I may add that Aleister is the Celtic form of Alexander, helper of men; and that Crowley (Irish; the Breton form is 'de Kerval' or 'de Querouaille') is the secret title of the Arch - Druid.

There is extant a prophecy of Merlin which evidently concerns me. It is quoted by Lawrence Minot in 1400 or thereabouts.

"Out of Yreland Than sall cum a Biown  
and bald with the wolf and with The dragoun  
then sall all Ingland quakened beals leves  
That hinges on The espo tre".

The wolf may refer to Aries, the dragon to Scorpio, characterizing two powers which assist me, and elsewhere obscurely indicated. The matter being of present political importance, critically so, no more may here be written.



[YORK MS Book 27]

Invocation of Horus

[MS collated against printed version  
in "Squarix of the Gods" by WGB]

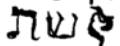

~~Over~~ [Over I is added Ω  
II " ω  
III " ω  
IV " e ]  
[...]


[W. is spelt out 1) / 9 (orig. overline)]

[...]  
[The following page scratched out]

The dance

Ō Nūit! Ō Hādīt! Ō Rā Hōr Khūt  
Starry Queen! Solar Sheen! O The light unseen!

The Supreme ritual  
Nuit as  Hadit as , being the  
result of 1) / 9 as Priest, ōū / 9 as  
Ra-Hoor-Khuit. But this is as secret as  
it is dangerous.

Nuit = 78 Kether   
Hadit = Daath  
R.H.K. ~~Al~~ A-f-n-k', Chokmah T Binah

The Mantras.

1. 418
- 2.



A . . A . .

9 = 2

The  
Book of the HIGH MAGICK ART  
that was worked by

Frater O.S.V. 6° = 5°  
and Frater L.T. 2° = 9°

The Paris working

Jan - Feb 1914 E.V.

This is document C in the account of the progress of  
NEMO to MEGA THERION



This is the preliminary account of this Operation of Magick Art. Sol in Libra. An IX Fra O.S.V. accomplished the task laid on him by the Great White Brotherhood by issuing No 10 of the Equinox. Thereby, he being brought to the end of his resources, he bethought himself to pray unto the Gods of Heaven that they should bestow favour upon him - for even as did Job, he cursed not God at all - that he might make a new sacrifice unto the Magnum Opus.

Now there appeared Fra. Lampda Tradam, having passed through the ordeal of a Neophyte to undertake the task of a Zelator, as by his Oath bound. Also for months 18 had Fra. O.S.V. **been** initiated by Fra. M. into the Greater Mysteries, and been by him into the Throne of the Order of the Temple.

Moreover it is fitting to reconstitute this Order in its splendour, for at the entry of Sol into Aries An. X is the **600th** anniversary of the Martyrdom of J.B.M. Also a casual invocation of Pan by these brethren had produced a great marvel.

All things therefore tending thereto, let us take up the Work with piety and zeal, and in holy charity of body and soul.  
Amen.

Written at 4.30 of the afternoon on the last day of the vulgar year 1913.





Thus therefore to the Glory of the Ineffable One of the Dove and of the Serpent, did these two Brethren begin their working. First. From 4.55 to 5.35 did I confess myself, even I. Pra. O.S.V. 6<sup>o</sup> 5<sup>a</sup>, receiving the Sacrament from a certain priest, A.B., and thereby being much comforted did I set myself to the painting of the prime pantacle of this book.

Therein busied, came inspiration unto me from the Most High, and this is the consideration: that though Pan be the Master of the Work, yet is the Work naught without Wisdom divine, and that Hermes is rightly the God of this partiucular Operation of Magick Art. Therefore, say I, let Hermes first be invoked, and that by the Rite and by this incantation which I made with my friend the Art - Bachelor W.D.

Jungiter in vati: rex inclyte rhabdou  
Hermes tu venias, verba nefanda ferens.



BERLIN, November 13th, 1930.

One year from date I promise to pay to Cora Eaton Germer against this bill the sum of -  
\$ 9,850.00 (Nine thousand eight hundred and fifty dollars U.S.A.)  
with interest at 6% p.a. (six percent) for sums loaned from March 14th 1929 up to November 12th 1930.

*Edwin Alexander Crowley*



The First Working

I. At 11.30 therefore did I duly open the temple, invoking also Thoth by the Egyptian formulae. And upon the stroke of midnight did the first words and acts of the Accendat strike on the Akasa. Then immediately did Mercury manifest in his form as it is written in Liber Ararita I,8: "Thou hast appeared to me as a young boy mischievous and lovely, with thy winged globe and its serpents set upon a staff". Astrally the temple was full of thousands of flashing caducei of gold and yellow, the serpents alive and moving, Hermes bearing them. But so young and mischievous was he that the sacrifice was impossible. This also we learnt, that at the Accendat the ceremony is to be forgotten altogether, and to be resumed with equal suddenness at the first word of the mantra or versicle. And the excellence of this control is the agent evoking.

Then closed the temple at 1.40 a.m. die Jovis thinking to renew the rite in the evening, in the hope of obtaining Hermes in his next phase.

And Blessing and Worship to the Holy One, the Ineffable,  
the Lord of the Serpent and the Dove!

Amen.



The Second Working

2. This next invocation of Mercury was done with a new - made image of the God in the East, a terminal Phallic figure in yellow wax, very beautiful, made that day by Fra. O.S.V. he also used these invocations " At the limits of the night " and this " O light in light ", before the Majesty of Godhead. The Temple was opened at II.20 p.m. on the first day of the vulgar era. The versicle began at II.40 and ended at II.55 circa. Immediately Fra. L.T. completely lost control, and although a man of some education, degraded himself and dispersed the holy invoked prana by defacing this volume with the meaningless scrawls opposite declaring them to be the inspiration of Thoth, which were unworthy even of his ape. In this way a great part of the virtue of the rite was lost. Some results however were obtained and these were recorded in the esoteric account of this Working. The Temple was closed at about 2 o'clock of the forenoon of Friday.



The Third Working

3. The Temple was opened at about midnight ( the clock had been purposely removed ); at 12.27 a.m. die Saturni the Quia partris was ended. During the Versicle Fra. O.S.V. approached the state of ecstatic possession, seeing the Triple Cross of the Grand Hieropants, and then Hermes himself, comprehending also that the t.. t.....b..... were the twin serpents that writhe upon His wand. But mastering the tenency the Versicle was quietly concluded.

A great deal of information and counsel was thus obtained, the full account of which is in the esoteric record.

The Temple was closed at 2.15 a.m.

In the morning the suggestion of O.S.V. that L.T. should arise, move and appear to transcribe the record led to two fine fights, a sign of the magical excess force developed. During the previous day the Art - Bachelor W.D. came with what may prove to be good news of two matters, both of a Juppiterian nature. Also came letter promising a valuable introduction.



De Homunculo  
Epistola.

Baphomet Xo O. T. O. Rex Summus Sanctissimus to all His Holy and Royal Brethren of the Xo upon the earth, and to His Viceroys in all the Britains, Greeting and Peace.

Under the Seal of the Obligation of the IXo.

Capitulum Primum

1. The homunculus is a living being in form resembling man, and possessing those qualities of man which distinguish him from beasts, namely intellect and the power of speech, but neither begotten and born after the manner of human generation, nor inhabited by a human soul.
2. Thus, supposing that the re-incarnating ego enters the foetus at the third month of gestation, it would not serve to remove such foetus from the mother, and cause it to live; for it is already human. But a foetus of two months might become homunculus.
3. A human being can only become homunculus if obsessed by a demon to such an extent that the human soul is irrevocably expelled to the same degree as in death, and freed utterly so that it seeks a new tenement, and is cut off absolutely from the old. But even this, rare as it must be except in lunacy, involves an extension of the natural meaning of the term homunculus.
4. In the third chapter we discuss our own method of producing that which, if not a true homunculus, at least serves all proper purposes thereunto pertinent.

Capitulum Secundum.

1. The classical method of making the homunculus is to take the fertilized ova of a woman and to reproduce as closely as may be, without the uterus, the normal conditions of gestation within.



2. For:- In the case of ectopic gestation, it is clearly possible for the ovum to develop for a considerable period; and a child of 4½ months weighing nine ounces, has been known to live for over an hour after delivery. These considerations encourage us. Life is indeed definitely adaptable, and life originally appeared in a planet bacteriologically sterilized by temperatures of many thousands of degrees Centigrade. There is therefore every reason to hope that, starting as we do with the proper First Matter, we may be able to devise conditions of its growth in a 'culture', just as we have done in the case of the simpler organisms.

As it is written "With God all things are possible"; and is not our motto "Deus est Homo"?

3. The White Tincture of the Alchemists was in this connection a replica of the Liquor Amnii, and their Red Tincture a substitute for Blood.

4. Certain truly magical aids to the physiological experiments indicated above have always been held worthy. The adept must, however, be left to devise these, as in so small a treatise we have no place for a subject so starry vast as this.

#### Capitulum Tertium.

I. We assume that Our brethren have well studied Our epistle De Arte Magica Secundum ritum Gradus Nonae O. T. C.

2. Before introducing Our own method of making the homunculus, let us refer to (A) the theory of Incarnation and (B) the method of Evocation invented by Us in An VI in (April 1910 E.V.)

#### A.

For about three months the foetus is empty of any soul. It then attracts an Ego of such a nature as (2) its own Karma i. e. nature and tendency and (3) the Karma of the Ego combine to make viable. If a suitable combination is not found, the result is either



- (1) Miscarriage
- (2) Still-birth or
- (3) The birth of an idiot.

In the last case the foetus has been obsessed by some dumb non-human spirit, or by some human spirit of exceptional Karma. By Karma We mean always nature and tendency, and no more, although we use these words in a large sense to include all causes moral as well as physical. But We include not any human conceptions of 'Justice' and the like in these.

If this be accepted, then clearly it is possible that a magician might find means (2) to bar the gate against any Human Ego, and (3) to cause the incarnation of some non-human being, such as an elemental or planetary spirit, of a nature fitted to some desired end. Thus one eloquent, from an incarnation of Tiriel, or one bold in war, from the indwelling of Graphiel.

And these will be his chief difficulties (2) that Man (even when disincarnate) is so spiritually powerful, that to bar him from his urgent need is a task of colossal awe; and (3) that it is necessary to choose a spirit suitable to the foetus. Thus if the babe that is to be were by reason of physical heredity sluggish, melancholy, and weak, it would be but nugatory to invoke into it a spirit of Mikhiel or Raphael or Haniel or Anael.

B.

The human soul is all but inexpugnable; yet we have succeeded in the temporary expulsion of a weak and wandering soul, and its replacement. For example, we once supplanted the soul of a Caliban-creature, a certain deformed and filthy abortion without moral character, named Victor Neuburg, by a soul of Isis, by a soul of Mars, and by a soul of Jupiter in turn, so that this quasi-human shape, not being a poet, did yet write verses goodly and great in praise of



Isis; and, not being a prophet, did yet foretell most accurately the wars which even at this hour devastate the earth; and, not being generous or wealthy, did yet for a season support many dependents on his bounty.

And this We did with no elaboration of thought, no Persian apparatus, no weariness or trouble at all.

3. Now then do We mark down the Means devised by Us Baphomet for the making of the homunculus.

Take a suitable woman willing to aid thee in this Work. Explain to her fully the precautions to be taken and the manner of life necessary. Let her horoscope be, if possible, suited to the nature of the homunculus proposed; as, to have an incarnate Spirit of Benevolence let Jupiter be rising in Pisces with good aspects of Sol, Venus, and Luna; and with no notable contrary dispositions; or so far as may be possible.

Take now a man suitable; if convenient, thyself or some other Brother Initiate of the Gnosis; and so far as may be, let his horoscope also harmonize with the nature of the work.

Let the man and woman copulate continuously ( but especially at times astrologically favourable to thy working) and that in a ceremonial manner in a prepared temple, whose particular arrangement and decoration is also suitable to thy work. And let them will ardently and constantly the success of thy work, thus proceed until impregnation results.

Now then let the woman be withdrawn and carried away into a place prepared.

And this place should be a great desert; for in such do rarely





wander any human soule that seek incarnation.

Further, let a great circle be drawn and consecrated to the sphere of the work; and let banishing formulae of the Sephirota and especially of Kether be done often, even unto five or seven times on every day. Outside which great circle let the woman never go. And let the mind of the woman be strengthened to resist all impression, except of the spirit desired. And let the incense of this spirit be burnt continually, and his colours, and his only, be displayed; and let his shapes, and his only, appear so far as may be in all things.

Further, let him be most earnestly and continually invoked in a temple duly dedicated, the woman being placed in a great triangle, while thou from the circle dost perform daily the proper form of Evocation to Material Appearance. And let this be done twice every day, once while she is awake and once while she is asleep.

And let the quickening be a feast of the Reception of the Spirit. Henceforth ye may omit the Banishings.

And during the rest of the Pregnancy let there be the Charge to the Spirit ( so that the whole period of all this work is as it were an expansion in terms of life of the Art-formula of Evocation). In this manner.

Let the woman be constantly educated by words and by books and by pictures of a nature consonant, so that all causes may work together for the defence and sustenance of the Spirit, and for its true development.

And let the delivery of the woman be retarded or advanced so far as possible to secure a rising sign proper to such a child.



The child being born must be dedicated, purified and consecrated, according to the formulae of the planet, element, or sign, of which it is the Incarnation.

Now then thou hast a being of perfect human form, with all powers and privileges of humanity, but with the essence of a particular chosen force, and with all the knowledge and might of its sphere; and this being is thy creation and dependent; to it thou art Sole God and Lord, and it must serve thee.

Therefore the whole of all that part of Nature whereunto it belongs is in thy dominion; and thou art Magister Octinomos.

Be wary, Brother Adept, and choose well thine object, and spare not pain and labour in the Beginning of thine Operation; for to have corn of so subtle a seed is a great thing once; to achieve it twice were the mark of a primal energy so marvellous, that we doubt whether there be one man born in ten times ten thousand years that hath such wonder-power.

Now the Father of All prosper ye, my Brethren that dare lay hold upon the Phallus of the All-One, and call forth Its streams to irrigate your fields.

And may the Spirit of Prometheus hearten, and the Spirit of Alcides aid, your Work !

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Farewell, therefore; in the Name of the Secret Master Blessing and Peace from Us      Baphomet Xo O.T.O. Given from the throne of Ireland, Iona, and all the Britains in the Sanctuary of the Gnosis this day of Sol An X      in

(Noon Sept. 20. 1914 E. V. )

