

LIBER CXXXII

Fra. 132 is W. T. Smith.

(Note: First part up to section Gamma probably written 28 May 1943. Smith noted on his original copy 'Recd 7 Oct 43'. T)

May 28 '43 e.v. 3.30 p.m. G.M.T.

BIRTH OF AN IDEA

(Horoscope of the above time not copied)

[W.T. Smith]

666 making consideration of the True Will or Destiny of Fra.'. 132 was haunted persistently by the word Apotheosis. The Qabalistic value of this word is 645, which added to 132 gives 777. His work had been based on very varied reports concerning Fra.'. 132: friends, enemies and critics. He was able to reconcile all the conflicting accounts by this Idea: his memory then suggested Louis Bromfield's book "The Strange Case of Miss Annie Spragg". In the deepest purport of this book he saw an adumbration of the method by which Fra.'. 132 might come to full Initiation, the perfect realisation of his self, and the free fulfilment of his True Will.

This came to Fra.'. 666 as a dazzling light thrown upon this very difficult case. He was impelled to take an Omen and then an Oracle, and later to set up a Genethliacal figure. (This last heads these remarks: comment follows in due course). The Omen was the 58th Hexagram, Tui., the watery part of Water; and the Marriage of Water with the Sun, the child thereof. Roughly interpreted, this means a pleasing solution, and success through the Image of his Illumination.

The Oracle was AL. III. 18. "Now this mystery of the letters is done, and I want to go on to the holier place": incredibly apt: this might well be the utterance of Fra.'. 132 at this juncture.

The Magical Ring of Fra.'. 666 stopped so as to cover the letters n to t in the words "on to the" in the MS of Liber AL. The word 'to' Tau Vau is the Hebrew

Figure 1. Schematic representation of the experimental design. The subjects were divided into two groups: the control group and the experimental group. The control group was divided into two subgroups: the control group and the experimental group. The experimental group was divided into two subgroups: the control group and the experimental group. The control group was divided into two subgroups: the control group and the experimental group. The experimental group was divided into two subgroups: the control group and the experimental group.

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Aleph Tau Vau Ateh, Thou. N is m , and T (of th) Teth Leo. So that those letters might be read; - "Thou, between the Lion and the Dragon" (or Serpent). The 4 letters add to 465 = 5 x 93. (Add this also to 645: the result is 1110.)

Fra.'. 132 himself should be very specially qualified to appreciate these Qabalistic significances: perhaps better than any other member of the Order.

The Horoscope: this is one of the most astonishingly fortunate figures that Fra.'. 666 has ever set up in his whole life.

Neptune is 12th exactly on the place of 132's radical shews the intervention of the Masters of the A.'.A.'.

♄ on the cusp of 11th shews the friendly intervention of 666. It is exactly on the place of 666's radical Herschel, his Magical Will.

Venus the lady of the figure, culminating, and Jupiter in 10th shew good fortune attending the discovery. ♄ (sic) in 10th may shew permanence of the fame attaching to it.

Saturn is in the 9th house - philosophy, science and religion.

Sun ☿ Herschel ☿ Mercury support Herschel from the Quartile, as does Mars ☿ Moon from the Trine, aspect. They shew the Word and the Will taking charge of 132's life. Mars ☿ Moon in the House of Personal Initiation, supported by Δ Herschel and ☿ Sun. Herschel Mercury shews 132's Energy softened, enlightened and blessed by the protection of the Highest.

Fra.'. 666 has from the beginning been baffled by the extraordinary Figure of the Heavens at the Nativity of Fra.'. 132. There are no less than 8 planets in close - remarkably close - the limit of divergence is only 5° aspect. Add ♄ 3° away: that is 9. (It will later appear significant that the only 'outsider' is Sol, the human self of W.T.S.) It is perhaps the most important astrological discovery of Fra.'. 666 that 'greatness' always accompanies 'Complexes' of planets: they stabilize the whole structure, and each enriches the other elements of the complex. A complex of more than 5 planets is rare: of 8 Fra.'. 666 knows one only - William Shakespeare - beside Wilfred Smith. (The figure is attached - foll) [Note: The figure was not in fact

T = 9.74

attached, but the place and date of birth of W.T.S. are given as follows: "12.40 a.m. 9th June 85. Tunbridge. Kent." **T**.

Yet no corresponding qualities could be found in the man. He has no birth, no breeding, no education; physically he is a meagre specimen; mentally and morally he possesses every vice, every defect, conceivable. Spiritually, he has no attainments to his credit; his achievements are null. To set off these flaws, he can boast few virtues; even his persistence in upholding the Order may have been due to self-^{pre}~~pres~~^{pre}ervation rather than to loyalty.

These facts are patent: Fra.'. 666 has set them forth less from personal observation than from the reports of his friends and admirers.

Accordingly, the horoscope is completely absurd and nonsensical: indeed "a giant's robe upon a dwarfish thief".

Yet with all that has been said against Fra.'. 132, there is no doubt that something in him demands and receives the most extravagant, blind, unreasonable, devotion. Fra.'. 666 was struck, while making these observations, by certain curious parallels between his personality (and his effect upon those who know him) and that of Cyrus Spragg the "Prophet" of Louis Bromfield's book. This book must be read with very great care, or it will be fatally misunderstood. The key is in the 1st fact cited by Horace Winnery at the end of paragraph 11 of the last chapter.

The simple, the astounding Truth, flooded the mind of Fra.'. 666 with light. It explains all obscurities; it reconciles all contradictions. We have all of us throughout been blinded by a single misapprehension, precisely as if a Staff of Astronomers, mistaking a planet for a star, observed its motion, and so found nothing but irritating, bewildering, inexplicable attacks upon the "Laws of Nature."

All became clear on recognising the fundamental mistake: Wilfred T. Smith is not a man at all: he is the Incarnation of some God.

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LIBER CXXXII

Dead Reckoning: and the Fort

Section B

It having been discerned above in that Fra.'. 132 is an incarnation (not necessarily an avatar) of some god, it is expedient to discuss divers implications of this thesis.

1. The word god implies a fact; it is no question of convenience, as when the Ephesians called Barnabas Jupiter and Paul Mercury.
2. The incarnation of a god is an exceedingly rare event to become known, although frequent enough when he makes it secretly "to take his pleasure on the earth among the legions of the living". It being known, it is important to ascertain his purpose, especially when (as in the present case) the material envelope has been so perfectly constructed that he is himself not fully aware of it.
3. One must distinguish such cases very sharply from that phenomenon - in these days so common as to constitute an appreciable percentage of the population, and to exercise notable influence upon society - the incarnation of elementals.

Not is a 'god' here to be confounded with a 'daimon' or 'angel', even although his function wholly or in part prove to be that of an 'angel', or messenger, or 'prophet' (cf Liber AL. I.7. There is no reason to suppose that Atwass is, or is not, a living man).

4. By 'god' is to be understood a complete microcosmic individual, as contrasted with human-elementals, who incarnate partial-planetary or zodiacal-intelligences. (Note in original. For the general theory the student may refer to "Moonchild".) of higher or lower rank in the Yetziratic Hierarchies; such are salamanders, undines, sylphs, gnomes in human form.
5. It is of the first importance for those who would reap full benefit from the sojourn of such a being on this planet that they should understand his nature; they ought 'to know his name'.

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(cf Neophyte's ritual of G.'.D.'. and J. C. Fraser's remarks on this formula in "The Golden Bough"). To determine his identity is a task of notable magnitude: what means are at the disposal of the Enquirer ?

In a matter of such moment it would be rash to rely upon the ordinary methods of divination; and in this particular case astrology fails to afford even a suggestion.

The letter of Fra.'. 132 to Fra.'. 666 of February 3 '43 e.v. seems to supply a hint. The letter was written in a state of intense excitement: "in vino veritas" Fra.'. 132 himself seems to regard himself as a "prophet" of the Law of Thelema, and even of Fra.'. 666 himself, adulating that very humble brother in fantastically unbalanced and exaggerated language. If this were so, the fact would immediately manifest when Fra.'. 132 begins to 'prophesy'; but even so, no light is thereby cast upon the problem of his identity.

6. Fra.'. 132, having hitherto been unconscious of his true Nature, is plainly incompetent to announce off-hand who he actually is in the celestial orders; and his tempestuous and thwarted career while in subjection to hallucination that he was human in the full sense has presumably obfuscated his intelligence, and masked his countenance with ten thousand irrelevant but direfull deceptive excrescences, as it were a handsome youth smeared with the ordure troughs of Dachau.

7. It must therefore be his primary object to recognise himself.

With this end in view, he must first of all withdraw completely from further occasion of contamination; and he must devise for himself - with such help as this essay may be able to render him - a true method of self-realization. This aim is of course that of initiation itself; but in the normal man the self to be realised is altogether beyond identification with any person; it is universal, and identical for all of us, since ultimately we differ only as points in a boundless space; that is, by position, which is itself only recognisable by virtue of imperfection in the analysis.

8. In this case Fra.'. 132 has to realise and to proclaim his identity and function very much as Fra.'. 666 regards himself in the light of what is spoken of him

in The Book of the Law. He ought to be able to say very simply: I am Apu-t, or Habeshnut, or Thoum-aesh-neith, or as may be the case. It will not serve the present purpose to accept Asar, or Ra, or one of the Universal Gods, such as of whom all men are in a sense incarnations.

It is not necessary that the god should have incarnated at (or before) the birth of Wilfred T. Smith. A quite possible significant moment might have been the Summer Solstice of '16 e.v., or during the Winter of '09 e.v. when terrific forces were set in motion by the Chiefs of the Order.

The 'child' might well have been begotten by the "Paris Working" (Jan '14) or as the result of some of the immense Enochian Invocations: in the latter case the name of the 'god' required might be found on the Watch Towers of the Universe, and his nature determined by analysis of the squares concerned.

Another possibility, suggested by the place of residence of Fra. . 132, is that one of the aboriginal "Red Indian" gods may have seized the opportunity somehow afforded by Fra. . 132's state at the moment.

9. Do these suggestions conflict with the original thesis? Is the case rather one of permanent possession of a man by a god? This question recalls the phenomena observed in the late Fra. . Lampada Tradam (Victor Newburg. T), who became for periods (on one occasion it extended to 11 days) the vehicle of such deities as Isis, Jupiter and Pan; also of obsessing demons, who were of course exorcised without delay, but often with extreme difficulty. [The Paris Working]

During such times Fra. . L.T. lost completely all his human characteristics he awareness of the world about him, and lived in uninterrupted consciousness of the deity that was then possessing him, and manifested the qualities of that godhead in singular perfection, untainted, unalloyed by any corporate externalization of the vehicle.

10. The case of Fra. . 132 seems quite different. He appears almost continually thwarted, enraged, the imprisoned god chafing at his base confinement, and the 'human' qualities those rather of some animal than a man. Only in the ecstasy of the performance of his sacerdotal function in the Gnostic Mass, and when similarly freed by equiv-

alent magical conditions, did Fra.'. 132 exult in the fullness of his self-realization in freedom; but still, through failure to understand the true nature of the phenomenon, neither wholly satisfied with the present, nor capable of manipulating the future.

11. The strategical attitude of the task which confronts Fra.'. 132 is accordingly simple, clear, straight-forward, and capable of being carried through to triumph on lines well-known, well-tried and already proved applicable with satisfaction to and by Fra.'. 132 himself.

The problem may be succinctly stated as follows:)

To initiate himself to the point at which he may be classed in the hierarchy to which he belongs, so as to be recognisable by himself, and by observers of adequate skill.

12. The further work of self-initiation up to the final resolution of the pantomorphous tensorial equation: Naught \equiv [?]two \equiv [?]one \equiv [?]many \equiv [?]all (in Alpha and Omega dimensions) is clearly the business of the god himself to undertake; but it may be laid down on considerations of general principle that the first condition of its success must be that the god has perfectly fulfilled the particular purpose to execute which he embarked upon so extraordinary and hazardous an undertaking as to incarnate in human form.

The True Will of Wilfred T. Smith, or of Fra.'. 132, is from Alpha to Omega identical with that of every other star; videlicet, to discover, understand, and enjoy his own original Universal Perfection by postulating it in terms of every possible Imperfection in every possible dimension; but the True Will, at any given moment, of any particular complex of Imperfections is for the individual so composed to discover by the accepted Formulae. And it is certain that to be baulked of success in this "Next Step" is to be barred temporarily from attainment of the broader, deeper, and ultimate "Great Work".

13. For the observer, therefore, who is bound by the oaths of the Great White Brotherhood to assist Fra.'. 132 in his Work, receiving in turn the benefit appointed, it will be especially useful to study the following sections of this Essay.

Section Gamma

The Captain. Ship's Discipline: hints on navigation.

1. It must appear of little real vantage to the divine Tenant of any human mansion to be aware of the name assigned to him by his neighbours, or even by the man who shelters him; but from a shallow and temporary standpoint it may well be for him to take measures that will ensure his proper treatment by, and even assistance from them. The problems of all concerned will even be simplified if he be fitted with accurate appellation. He must be enabled to fulfil himself with the least possible friction; this implies a preparation and a safeguarding of the conditions of his incarnation. Thus confident in reliance on the understanding, good will and assistance of his appointed guardians, he must take the utmost pains to realise himself, to develop his nature so as best to carry out the purpose to accomplish which he has undertaken this rare and difficult form of strategy.

2. The divine nature must never be contaminated or cheapened by human associations. He must be seen and heard by his attendants only, except in actual ceremonial or when 'prophesying'.

The most difficult of all his tasks will be to establish proper relationship with those attendants. "No man is a hero to his valet". But that is exactly what he must be: and he must achieve this simply, without artifice, pose or superficial play upon the emotions of his guardians.

3. It should be most convenient for him to dwell in a tent or "shack", preferably on some remote yet consecrated place such as "Temple Hill" where his food could be supplied from the neighbouring G.H.Q. of the S.M.M.G. [SG or SCMG? T] ^[The Liffing wells don't escape with 50 acres of desert land] now called Rancho RoyAL. He would occupy himself in building single-handed a Chapel or Temple from the materials there abounding, or till his own garden, or both.

4. To emphasize the solemnity of his dedication, and its irrevocable nature, it would be wise for him to cause the Mark of the Beast to be tattooed upon his fore-

head, or in the palm of his right hand; also, if he chose, over his heart and upon his Mons Veneris.

5. He must always wear special robes appropriate to his nature and his work.

(a) Ceremonial vestments correct for his particular godhead.

(b) Working dress, the most convenient and comfortable for his daily life and work.

(c) Whatever robes may be proper for any ceremonial of the Order in which he may be taking part.

6. "Unassuaged of purpose". He must not make speeches designed to bring about any course of events in the outside world. His words must be Utterances, followed by Silence. They must be confined to 'prophecies', definite outbursts of divine self-expression. There must be no reporting of these Utterances, and no writings on any sacred topic. He must train his personal attendants as Athos did Grimaud in "The Three Musketeers" to understand his requirements with a minimum of speech. (Arrangements must be made for a medical visit to Fra.'. 132 at short intervals).

7. It may be that in order to fulfil his nature and mission, he must receive, from time to time, secret visitors. Such visits must be limited to a single aim, and while they last, all restrictions may be cancelled; the visit will have its own ceremonial amenities. But, the purpose of the visit once attained, there is to be no repetition; nor, before that, any undue frequency. The error to be avoided is that the tendency to establish normal human relations with any person is compelling; it must be eschewed, as utterly fatal to his whole mission.

Applications to visit him must be allowed or disallowed by Frater Saturnus [Karl Germer] himself on his judgement of their propriety. Fra.'. 132 must never on any account have any say in the matter.

8. Fra.'.132 is to formulate his own 'Oath of the Beginning'; he is advised to submit a draft of this for the approval and suggestions of Fra.'.666. Fra.'.666 may revise the terms of the Oath from time to time as Fra.'. 132 develops.

9. There should be a period of preparation pending the full assumption of his Dignity by Fra.'. 132. These suggestions following may be of use.

(a) Frater Saturnus might appoint a local committee of 3 Brethren to make the necessary practical arrangements.

(b) Fra. 132 should continue to attune himself to the final regimen at once by making a Great Magical Retirement, living alone, and seeing no-one except (say) 2 hours weekly conference with the Committee to discuss minor problems that may arise in the course of the preparations.

(c) His main work will of course be to use such practices, invocations etc. as will help him to establish his Identity. Until this is discovered, beyond all possibility of error, there is a risk of making plans which would conflict with that Identity. e.g. King of Oreads would require a mountain dwelling; a King of Undines a lake, river, or seashore; a Son of Demeter, a Grove; and so on for all.

(Nevertheless, the suggestions above put forward of Temple Hill as an Abode and the Building of a Chapel with garden as the material side of the work, came spontaneously and it may be not wholly without inspiration.)

(d) During the period of preparation, it is of the very greatest importance that no hint soever of the significance of the activities of those concerned should reach the outer world; and the strictest silence in respect of the matter should be most straitly enjoined upon every member of the Order; not even among themselves should it be mentioned, much less discussed. The sole exception to this rule: Fra. 132 and the Committee; and they, to the exact contrary, should discuss nothing whatever that does not appertain to the business of the preparations.

W.T.S. to A.E.
10 June 43
To Mega Therion
Care Frater

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224

Co

156
Allings Hermitage. Rainbow Valley.

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

It was a little surprise, yes and pleasure, to receive your letter the day before yesterday. I thought perhaps letter writing between us might be over. Now that I am quit of the whole business ^{and} have no funds of my own, may be I may expect a different type of letter than a revision of yours up to 1934 reveals I have previously been able to invoke. (I am still rereading them.)

It seems a pity that I have so seldom been able to interpret your wants, for one letter so contradicted the other, or understand the strange inflammatory mis-statements you made.

As an example :

1. "Take all the oaths you can and plunge into the work head first." (March 1 1928) My interpretation is now called a peek or freak (your letters differ on this point). The stone out of Jones' Tree of Life pin (Summer of 1920) ^{had} absolutely nothing to do with the matter; that ^{was} purely his idea and I had forgotten about the incident years ago.

2. "Sell your car and live on sandwiches for a year to prove your sincerity." And a short while afterwards, "You have to live as a banker who came over in the Mayflower".

There are plenty more. The inflammatory misstatements are legion - seven tenths of so many letters to me and ^{to} others about me.

Smith writes to A.C. while
carrying out instructions in Liber 132

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244 (Gurins)

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The last two letters to me - April 1st and May 18th - one to Helen, one to Jack to mention only four are just pathetic ^{in this} respect. I am not presuming to judge or even to criticize, you may have some psychological reason for it all. I merely mention it to point out that I was left high and dry to figure it out as best I could with what equipment I had.

The Church of Thelema twice, three times (I have not ^{revised} ~~revised~~ all my own letters) I wrote to you about the idea. No response. I go ahead, or rather Jacobi did, send you copies of papers and get panned for it. Yes I knew with out any Latin what R(ex) S(anctissimus) meant Would not any one? The matter of the form of incorporation was taken up with the lawyer before ever you so criticized me for it. In his letter of January 22, 1935 he said it went back to before the time of Sir William Blackstone, and gave a long quotation from Book 1 of the Rights of Persons, Lewis edition, 1897, pages 469-70.

But it is useless! As I look at your last letter but one - April 1st - I quote, "What you say about yourself in 1935 is, I daresay, perfectly true. I should not have put it quite so strongly." But, that is just how strong you did put it. In my letter which yours answered I was not saying those things of myself, but quoting you. And, you know it! May be I lack a sufficient sense of humor.

I do not care one least little bit if you think I sent you only one hundred fifty pounds in over twenty years. I have actual bank records to show that you are away out. To say nothing of what I have expended at this end for you. The last item was better than 1200 dollars which I collected on leaving the Gas Company, and thrown into the general ^{checker (m)} ~~expenses~~ ^{checker} to start 1003. (Their house, rumples ^{room} in ^{basement} room in Casadina)

From your letter I read, "I am told. I am told." That is just it! You accept what others tell you. Look how you exploded over Grady's letter. Grady for the love of Mikal. Not a word of truth in what he conveys. The yarns about declaring 8 = 3 and 9 = 2 grades etc are just pure fabrication. Besides, Grades and Titles never means (sic) a darned thing to ^{personally} ~~impersonally~~.

In my photograph I may look ~~assured~~ awkward, frankly I do not have any passion to be photographed; you on the contrary by yours, appear to have. Yes, the Priest's robe was unfortunate. I could only afford 1.95 dollars a yard for ^{imitation} ~~imitation~~ velvet after spending 150 dollars to fix up the ~~attic~~ to put on your ~~mass~~ for you. I look much better in the robe for Saladin which Helen made; and my photograph is splendid - at least everyone here says so. Except Jane, who would have to wait for your sentiments before she would commit herself.

I wish you could read some of your letters re the 9°. Now you say I am not. You do so labour some points. I really do not mind if I ~~am~~ am a 10° or 9°, or anything at all. I

Windram x° S. Africa Bennett x° Australia York not in the order
X Windram x° South Africa Bennett x° Australia, Court 180
have what I have, am what I am. York not in the O.T.O. but attended again to 153
all the documents etc. 6.3.7.1979.

Yes, I do happen to have the names of pre-war Grandmasters of other countries. But such a barren item of information" is certainly of no matter now. I have on file letters from Cowie, York, Windram, I think Bennett and I faintly remember one or two others.

How silly to say I have not the courage to mention names. When there is only one cat it is hardly necessary to say, "The Yellow Cat named Minnie made the smell". You know quite well I had reference to Jane and Germer in my letter. Frankness is one of my strong points. Jane read the letter to you in which I spoke of her, as most every other letter I wrote. I made an extra copy for Germer, but was too weary to send it, feeling the whole business useless.

You judge my fitness for a position by the way I handled the two F.B.I men. Really, that is not sound! Suppose some one had made a judgement of A.C. from the letters he wrote Smith. To have handled them the way suggested in your letter is laughable. If you only knew the type they were!

Doubtless you could have used the 150 dollars for the Taro, but Germer your official representative asked for and okeyed a reprint, as he did Libet Oz with which you were so disgusted. I have never been jealous of 687 (Schneider. T), and certainly never considered him a danger to me.

That is more than enough I think. The last paragraph of this April first letter is almost the only thing you have written to me which constitutes a little guidance. I thank you very much for it. It was just the little push which I needed to start what I had promised myself and put off for years. I am not here because of threats.

Now in response to yours of May 18th. I have not yet become aware of the 'tragic' part in the settlement of this affair. Unless one would call it tragic that I did not start last June with the 1200 dollars to the good, instead of nothing now.

Most remarkable! You quote Did someone quote me so correctly, or did your intuition supply it? You quote a oft repeated phrase of verbatim in para 3. And paragraph 4 is just my modus operandi on leaving a job ever held, any job I ever held. Paragraph 5, and that is just it, "pure Gold". And Great Master though you be you did not know it. Don't know it. An unfortunate lack of equipment to manifest it - I had a sad start making the preface to the World's Tragedy look like a pint tea party, and Domby and Sons a day in the country. And you could have helped a lot, I have no doubt. You say so in Paragraph 5, by the way.

I was not asked to resign. If it had been put that way I assure you there would have been a very different reaction on my part. I thought you were expecting me to stick to it under any

X Windram etc 80 800
Bennet & Cowie 180 only. York not in the order. 145 150
Windram x° S. Africa Bennet x° Australia York not in the order
X Windram x° South Africa, Bennet x° Australia, Cowie 180 153
have what I have, am what I am. York never in the O.T.O. but allowed access to all the documents etc. 6-3-7 1979.

Yes, I do happen to have the names of pre-war Grandmasters of other countries. But such a barren item of information" is certainly of no matter now. I have on file letters from Cowie, York, Windram, I think Bennet and I faintly remember one or two others.

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kind of difficulty, and that you via Germer were making it so on purpose. It is in a way more deplorable to find it ^{was} not so, that you really thought the things you wrote. And I showed that I was certainly not the man for the job by making such a pathetic mistake in assuming you were incapable of making such blunders in judgement.

You are wrong again on the S.S. (Footnote here in original) "Sex Question", in case you should write and say I was afraid to write it out in full".) "The Testes and Penis" have not bothered me for years. Ask dear old Regina. In fact I thought for the last three or four years at Winona Boulevard, as did she, that I was about through with such activities. I find more recently that I can play a good golf game of golf with vigor if I have a good companion. But golf hardly ever passes my mind until I am out on the course.

I like your last letter quite a bit; it is better than any received for some time past. I don't know that I quite agree that the outcome of my experiment here will be as you suggest. I have never had any desire to be a "going, raving, ranting, roaring, swashbuckling fanatic". Much as such a one may be needed. We will see. I have determination but enthusiasm is slow in developing.

This place is almost ideal now; after some real hard work it is livable with the minimum amount of toil. I have an excellent cook, housekeeper, companion and typist (Helen Parsons. T). We will leave it at that. Not talkative; leaves me alone, but urges me along so that it appears she is more interested in my doing a good job than I am myself. She really fulfills the outline of what they should be like which you gave in "Confessions". And the boy is an excellent alarm clock, for one a.m. rising. It all seems to be working out to my advantage - may it continue. I am as near happy as I have ever been in my life. And I am away from people and can see the stars at night. What a sky! If I don't get some inspiration here I will just go out with a begging bowl.

I have to turn myself round a bit, and use my terrific memory energy in another direction. It is a bit slow at the first, but I shall get there. My diary will be pretty verbose but I promised myself to write instead of talk - the former is so much harder for me than the latter. No one has to read it after all. That I pull off a Hat Trick is all that matters.

At this time - yes, I guess it will pass - I am inclined to say 'God's in heaven and all's right with the world'. And so, if you had not failed to see that "This man's pure gold" I might not be here to do a job which I have to do. May I succeed.

Affectionately and fraternally

P.S. June 22. Finally I decided to mail this letter and not throw it in the waste paper basket as so often before. Yes, scores of times. It unfortunately, for me of course, has never been possible to write as one would to a friend, brother, teacher. Each sentence almost, yes

and even word, I write I foresee your comeback: snub, sneer, ^{see sarcasm} ~~sarcasm~~, satire. I am not always right. What then was the use to mail my letters receiving the answers as I wrote them.

The contents of yours has (sic) seldom been a surprise. "Here we go again" is the thought as I tear the envelope, and sure enough it is so. You should just read through your letters as I have been doing here. Have got as far as 1934.

Notwithstanding all that I look forward to receiving your letters. Perhaps I am morbid and like punishment

W.T.S. to SAC.

10 Aug 43

Dear Aleister

225

Culling's Hermitage.

(a published poem)

156 160

First let me thank you for the "City of God" and the inscription thereon. It was forwarded after a little delay from 1003, I have had it about ten days.

For a little more than three weeks now I have spent the major part of my waking hours (I don't think I average six hours sleep out of the twenty-four) thinking over LIBER CXXXII and considered often and well the course of my life in relation thereto. Many questions have arisen to some of which I found ^{an answer} ~~the answer~~.

The first reaction was surprise, I expected something so different. Second was elation with the thought, now we can cancel out the hectic past and start anew from scratch, and perhaps get some where. The ^{followed} ~~followed~~ a long period of skepticism and even ridicule.

156-16

Obviously work, serious thought and possibly something more than that had been put into it. But the exaggerated criticism of the man Smith made me wonder how much of the New Born Idea was to be discounted also.

I have tried to find a reason for such an over exaggerated statement as "Mentally and morally he possesses every vice, every defect conceivable". And perhaps I have answered that question. (chitram - sketch for thought-stuff)

However the Chiham (sic) is slowing down some what and I have about come to the conclusion that the practical thing to do after all is to find out by working on the proposition. I hope you will forgive me for delaying so long in writing you on the matter. But for my part I am glad I did not write sooner. I was not serious enough about it and I might have postulated many foolish questions which are now answered for which reason I shall ask none of those yet unanswered.

If this operation is successful there are some things that might be of use, not the least of which is exhibit number one, a louzy three month's record to show how we can take a sack of old dried peas and ^{magically} change them into rubies. Or should I have said from a plain bar of gold - 'pure gold' we by our Magic create a Masterpiece of the Goldsmith's art? Needless to say I shall welcome any further suggestions you may have to offer for, paragraph eleven notwithstanding, the way, if not entirely dark, is at least a little foggy. And in any case I am always anxious to hear from you.

This is a grand spot and I have revelled in mother nature like never before in my life - tanned from head to foot. And there are no people. You would love it, and I wish you were here. Helen looks after the wonderfully happy natured son, cooks, types the my diary, letters, and leaves me alone.

* his wife or to his wife) Fraternally and affectionately

W.T.S. to A.C.

14 Sept 25⁴⁷

My very dear Aleister

[After his return]

225

226

(From 1003 I think.T)

157

Many times these ^amy years I have speculated as to how and when my turn would come as it has to so many others, and now it is here.

With the limited powers with which I ^{was} endowed I desperately tried to hold together the Order and extend its influence despite the dire blunders in the matter of simple first principals which you so often made and your total failure to give me adequate support, as you acknowledged in one of your recent letters. *W.S.*

As stated in mine to you of June 3rd, after leaving here, which you did not answer, I started out with some hope that I might perhaps achieve somewhat for the benefit of all

concerned, and started some ~~practices~~ practices and kept a record until August 13th.

Perhaps unfortunately, who shall say, I took along and reread all your letters to me, and I think they more than the contents of Liber CXXXII and subsequent events decided me after over two solid months of thinking to change the course of thirty-seven years of my life. There are besides many other factors which contributed to the final decision.

Not without pain and anticipation of continued discomfort as a corollary do I abandon, in one way the aspirations of at least thirty seven years.

I restart at fifty-eight on the more distasteful task of competing for mere physical existence with my fellows. You indeed divine a basic tone of my nature is some of what you said in the Gamstmastction of Liber CXXXII, as I so fully discovered in the four months in the wilderness. But you also make some bad mistakes.

In more than one respect I have chosen the hardest course, for I remember nothing so distasteful in my life as was the leaving of Culling's Hermitage, following my decision some three or four days previous to my return to 1003, which threshold I half hoped never to cross again. Since arrival the distaste is no whit alleviated.

I found several notable matters during revision of your letters that had entirely been forgotten, one of which ^{was} MR Germer's long criticism of you, many good points therein, and your characteristic vitriolic (sic) and verbose attack on him.

Will it be necessary to write such a one in my case, or have you not already said enough to others in your letters? Which by the way the F.B.I. seem to take seriously.

I could now as I have often in diary and destroyed letters, write you for hours on end. But I have never felt quite sure that you would not use them confessional of a record against me, as I so recently discovered (see above) Germer accuses you of doing in his case.

That stack of letters from one who wrote Liber LXVII, VII, XXVII, CDXVIII, XXI and many, many more. In a spirit of sadness and not blame I say they are deplorable and they have had their effect. I can only suppose you felt that there was no corresponding intelligence at this end to inspire or warrant anything better on your part. You should not have formulated such an opinion by my poorer ability than yours to express in writing my best, and because I left an 'e' off of 'before' and some such blunders through my undue hate to put into writing my thoughts. Had you not accepted so ardently the opinions of apparently a more convincing letter writer or had the knowledge furnished by a higher source of information, on May 28th, 3 p.m. come to you sooner, probably this ending would not have occurred.

What is the use of my writing for I have no powers to write of much more subtle matter

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pertaining hereunto.

I am sad.

With love Wilfred.

I have held this now two days, but I must send something off to you though this represents little of what I wish I could say to you. It looks as if I ~~was~~ oblivious to my failures in the matter, and I assure you I am not.

Yet I hear things daily which had I heard them before the decision would have hastened it. Nevertheless could the wire be recalled at least in part I would probably do it.

"Sleep that knits up the raveled sleeve of care" is the only surcease.

Would to God you knew your own people better.

(A.C.'s reply in No 218 above.)
Assump in 1874

Reply to
A.C. to W.T.S.
(11 Mar 43)

Misdated by Smith

Has placed ~~225~~ ²²⁶ ~~should come after~~ 225.

136
160

Illiterate incarnation of God knows who?

(225 continued
overleaf)

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

You maintain your adherence to the principals of the Order - but it is those principals that you betray. (Of course you mean principles ; but treachery is not among them).

I should be more nearly moved to tears by "very dear Aleister" if your every act was not calculated to damage both me and the Work to the rather meagre- extent of your power.

You were "kicked out ignominiously" as Mr Schneider accurately phrases it, on numerous grounds, years ago. My first duty to the Order was to keep it in being. When you ceased to perform the Mass, there was no further reason for you. But it was desirable to avoid dissension and scandal, so sentence was suspended until some one was found who (as was hoped) could assume the office which you had degraded and forfeited. (Jack Parsons took over 1944)

Apart from all else, your sexual acrobatics tended to give the Order the reputation of being that slimy abomination, a "love-cult". Already in 1915 in Vancouver, all I knew of you was that you were running a mother and her daughter in double harness. Since then, one scandal has followed another.

Your attempts to seduce newly-initiated women by telling them that you were now in a position to order them to sleep with you were acts ^{of} despicable blackguardism. What grosser violation of the Law of Thelema can one imagine? Not to mention that by English law you might if successful have been found guilty of rape, and I should have heartily approved a sentence of penal servitude.

It is not Germer's wise and temperate letters, but your own erotomaniac antics, that have (very naturally) made the F.B.I. wonder what was going on. It is fortunate that in time I had a man of impeccable conduct, a man of integrity and dignity, to make manifest the serious and upright principles on which our Work is based.

Notwithstanding, I fully appreciate the higher side of your nature, your devotion to the principles of the Order so far as you understand them; and I am deeply touched by your attitude to me personally. I now class you as "one of the believing Jinn",

You had a "way out" - a way UP, too! - offered you in Liber 132. By adherence, you could have become the greatest spiritual or magical force in - well, perhaps in the world, for who knows? But you listened to flattery (curious how avid of praise Gods always seem to be!) and took the road to Limbo, to the oblivion of Stansfeld Jones.

Even now, should you understand the love in this letter, you might repair most of the mischief done to the Work and make good. Love is the Law, but under it will salubrious to your divine self.

A.C. to W.T.S.

9 March 45

Dear Mr Smith

c/o Karl Germer. 260 West 72nd Street. New York City.

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

Mr ^aParsons has forwarded a letter from you dated Jan 20, apparently intended for me. I have not been acting "on information received", but on your own actions. The ~~gods~~ had people ready and waiting for you to emerge from your "retirement". Instead, you continue the old plan of parasitism; you cling ^adesperately to just those people who risk their own existence by ^asubmitting yours.

Thereby you have blocked the plans of the Gods who would have welcomed you to Their circle and looked after you in every way.

Beware lest They take ~~notice~~ ^aactive measures to prevent you from further attempts to ~~destroy~~ ⁿdestroy Their work in California.

Love is the law, love under will

(But also AL III.42)

Yours sincerely

Aleister Crowley.

227

W.T.S. to A.C.

19 Dec 45 (Cable).

Most affectionate sentiments Stop Solstice greetings Stop How controle the Horror of the mind the insane dead melancholy Smith

228

A.C. to W.T.S.

Dear Mr Smith

Netherwood The Ridge Hastings

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

I am obliged by your esteemed favour of the 6th^A August. But I must say I ~~fail~~ fail to understand it. You write as if we had been intimate together in the past; my memory tells me that I met you only ~~once~~ during my visit of, I think, 3 days to Vancouver B.C., and that even on that occasion I never had a personal interview with you: by 'personal' I mean one without other people being present. (W.T.S. annotates here in pencil -"Forgotten We talked privately for some 20 mins to $\frac{1}{2}$ hour alone". T)

I am much obliged to you for sending the packages, though I cannot imagine what they can be. No doubt they will arrive in due course, in which case I will acknowledge without delay.

Love is the law, love under will

Aleister Crowley

229

29 Jan 46

Dear Mr Smith

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

Thank you for your letter of Jan 21st. It is extremely good of you to offer me your copy of the Stèle, but I could not use it. I have my own copy made direct from the original in the Bulak Museum in Cairo.

Generally speaking, let me say that sending things anything over here is a mistake; a typewriter sent to me last May has not yet arrived, though it has been in London for months. (Curious, it came while this letter was being typed).

I may say that the arm was ~~reached~~ ^areached out to the utmost of its power, and you would not grasp it. You played the fool with a G.M.R., ^aand this is the silliest folly that anyone can do.

Love is the law, love under will

Yours sincerely

Aleister Crowley.

x - great magical ritual

230

W.T.S. to A.C.

1801 Tamarind Avenue. Hollywood 28.

To Mega Therion

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

For a long time past I contemplated writing, or rather sending you a letter; I have written scores. But I am cursed with a rati^aonative (sic) faculty which thwarts action. Ye gods, what a disease it is. Yes, and what did I do to awaken the faculty of everlastingly watching my own thinking

But I want to tell you that having gained some understanding I appreciate your effort and

profound insight into tendencies I knew not of myself. In consequence of understanding replacing resentment, I deplore most heartily the lack of wit to take the tide when at the flood. Not that, as far as I am aware, fortune in itself had any lure but I might now be furthering the Man and Matter that alone seems to me of any consequence in this spiritually and materially decayed state of the world. Frankly I see nothing but cancer.

Also in a simple, personal way I am sorry, for you needed what you tried to engineer. A lot, lot more I would like to write (sic) but if I do I will ^{waken} ~~waken~~, and I have sworn to send this one because a still small voice has been saying you never, never will.


Love.

Various Words of the Equinox. These were not in order among the letters.

1928. Sun in Aries.

Word. Man (Besides the obvious meaning, consider the Temurahs AMN, MNA etc, and meditate of the value of $91 = 7 \times 13$)

Oracle. AL III,10 (This may imply the journey of the Beast 666 with the Scarlet Woman 156-667 to Egypt)

Omen  which represents the response of reflex action upon a solid basis.

1928. An I ii. Sol in Libra

Word. TO-DAY (The sum of the first 10 natural squares: Assaiah: the Glory of God etc)

Oracle. AL II 58

Omen  5 Hsu Moon of Phallus.

? An II,2 Sol in Aries


Word Attention (The French word not the English).

Oracle VII.Vi.27 with the emphasis on 'seas'

? An I - 2 Sol in Libra

Word $\phi / \zeta \alpha \nu \lambda$. This was received during Vigil directly from my Superior in the Hierarchy,. Audibly, for the first time for years.

Oracle VII 3.60


Omen  An obscure but favourable one.

~~? An I, 2 Sol in Libra~~

1929 An I4/ I iv Sol in Libra

Word Viens ("Being - in strength". Adds to 131. Note Temurah ENSI V and others)

Oracle AL III 8

Omen  The Tiger, No X

Note also the figure for London for the Equinox, Saturn rising in sextime to the conjunction of ζ and γ in the mid-heavens and trine to ϕ Jupiter is in the house of public enemies. He is Lord of the Ascendant. We may therefore expect a great fight with a

1930. An I v Sol in Aries

Word YLALU . . Numerical ^{value} ~~value~~ (in Hebrew) 77. This word perhaps belongs to the language of the "ancient Book", See Liber VII, vii 6. The general meaning is that full illumination has come to the work of the Order

Oracle. AL III 43 "A feast every night unto Nu, and the pleasure of uttermost delight". (Thumb on st of uttermost)

Omen

LVII. Air of Air. The important lesson from this is that every member of the Order must act with the greatest possible elasticity but at the same time with firmness. Any lack of the former might bring about disaster in the last month of this Equinox

1930 An I iv (Should have been I v. T) Sol in Libra

Word A N U

Oracle AL I 46

Omen XXIX Moon of Moon.

The implication of all this is of a mysterious Birth in secrete, It is improper to divulge details, but the working transcends the material plane more than usual.

1931. An I vi Sol in Aries.

Word BRASHITH (In Hebrew) The meaning should be well known to you. The point of importance at the moment is that it announces the positive creation by the Word of the ^{past} Equinox

Oracle AL II 72 "Strive ever to more" - the accent on 'ever'.

Omen XXVIII Water of Air and means Imagination in its true sense. With careful preparation the greatest Miracles may be accomplished.

1931. An I vi Sol in Libra

Word FATARA

Oracle VII, vi 17. "Thou Gladiator God!"

Omen.

63

Note Phatara (on Greek T) 903 - ASHARATH, the Magical Name of the Great Magus of the time of the French Revolution. Fatma, the daughter of Mohammed, whose Hand is the symbol of Protection and good fortune throughout Islam, is a secret implication of this word. The Oracle seems to suggest that Heru-Ra-Ha will break His way through the enemy. The Omen shews the Male and Female elements working together in perfect harmony.

1932. An I vii Sol in Aries

Word PHILUSTRICISS


Oracle AL III 25 (Letter s of the word snakes)

Omen LVIII Tui Water of Water

1933 An I vii Sol in Libra

Word KAVANI


Oracle "Remember all ye that existence is pure joy"

Omen  XXXI Hsien Water of Earth (Influencing action, especially joint action. Fertilization)

1934 An I viii Sol in Aries.

Word K R M V Th (in Hebrew) Karmuth meaning vineyards. Adds to 666 (These need no further explanation but should be the subject of meditation.

Oracle "Blewing and worship to the prophet of the lonely Star

Omen  XLI Sun Earth of Water. Diminution - but the auspice is remarkably favorable.