



Esoteric Record of the
Workings
of January, 1934. E.V.

The God Hermes having been invoked, according to the Secret Rites, as elsewhere recorded, Frater L.T. proceeded to answer the demands, as follows: -

Q. Are we working right?

A. No.

Q. What's wrong?

A. The time, and, to a less extent, the place.

Q. What is the right time?

A. Three hours before dawn.

Q. Does this apply to Mercury alone, or to all the gods?

A. To Mercury alone.

Q. Are we to invoke Mercury again?

A. Yes.

Q. To-morrow?

A. No.

Q. When, then?

A. On the day of the full moon.

Q. What god shall we invoke to-morrow?

A. Throth.

Q. But Thoth is Mercury?

A. You will get another aspect.

Q. Shall we not use the same versicle?

A. It does not matter.

Q. Shall I make statues of all the gods?

A. No.

Q. Shall I make tablets of all the gods.

A. Yes.

Q. What tablets.

A. Tablets with the names only.

Q. In what order shall we invoke the gods?

A. The proper order is - Venus, Mercury, Jupiter, Luna, Sol.

Q. Will he help in geomancy? (He did. P.)

A. Yes.

Q. And also in the conduct of affairs?

A. In some, not in all.

Q. In business?

A. In some businesses.

Q. What?

A. Books, money, love.

Q. How can we invoke Mercury better?

A. Use a golden pentagram, placing the same in a prominent position; drink yellow wine and eat fish before the ceremony. Let the clock be removed.

Q. Can you suggest any improvements in the ceremonies especially that of Jupiter?

A. Scarlet and silver should be worn, and the crown
O.S.V. L.T. is to wear the scarlet robe, violets
are to be strewn and trodden with bare feet.

Q. Give a distinct proof of your presence, appreciable
by the intelligence of O.S.V.

A. LET THE WAND OR ONE BECOME NINE, THIS IS THE SIGN OF
PRIAPUS, BUT AFTERWARDS NOTHING.

O.S.V. I understand and agree the proof.

L.T. Shall I let him take full possession now?

O.S.V. Yes.

L.T. I am going ----- Yes. What
do you want to know now? There are other things
I can tell you, or else ask me questions.

O.S.V. Tell.

L.T. You will receive good news in respect of money
on the eleventh of January, in the forenoon. Fra.
L.T. will be concerned with it; it will be quite
unexpected. Money will be given by someone to
whom L.T. introduced O.S.V. A change in O.S.V.'s
affairs in February.

O.S.V. (I am going to ask a very important question;
concentrate hard.) N.C.G.M.H.D. (This question
enquires as to when the speaker shall attain the
grade of Magus)

L.T. L.P. L. is 50 ; and P. is 6. (P.S. Time
from Dec. 3, 1909 to Oct. 12, 1915 is 6 years less
50 days...)

O.S.V. Fifty-six what?

L.T. I don't know ----- wait. ----- hours? I am not quite sure, but it is connected with time.

L.T. The ceremonies should be done every other night. The Fratres then changed functions.

O.S.V. The God has appeared to me in his character as a messenger, but as a robust adult, rather than as a slim youth. He has the winged helmet and sandals, and bears a Caduceus of gold. (Frater L.T. confirms this description in every respect.)

O.S.V. Hear the words which I bear through the ambient air. The Father of All hath girt himself with a many coloured robe; The Father of All hath spilt his seed on galaxy and globe. The formation of Nebulae is like the bursting of the seed pods of flowers. (These are not his words; but this is his meaning. I can't get his words at all) What we call light he calls wind. (Our highest spiritual experiences are what he calls light. That is why one gets the phenomenon of the Opalescent Universe, so to call it, in the Sacrament of the Ninth Degree.) (It is most important ----- Never mind about that) (O.S.V. has now forgotten what it was) All this is the key to the meaning of the Latin invocation in the Vision of the Universal Mercury which I have never understood. (Memo; obtain a copy and confirm this)

We shall shortly be given some one who will be of great help to us in our working. (This occurred.)

L.T. now wished to ask questions.

L.T. When will the reconciliation of which I am thinking take place?

O.S.V. There is no real enmity, it is a mere tiff or misunderstanding.

L.T. When will the pressure of which I am thinking be relieved?

O.S.V. The answer to both these questions is Death, but I don't know in what sense.

L.T. Will the most important prediction of December be fulfilled?

O.S.V. Better than you think.

L.T. When?

O.S.V. It is imminent.

L.T. Conventionally?

O.S.V. Like the Sword of Damocles, it impends always, but may never fall. The answer, however, that I get, is 3 months.

L.T. Satisfactory?

O.S.V. I haven't got that ----- I want to lie here, and see Mercury. It seems that Hermes is my particular deity at present. The golden sparks of which the Universe is composed, are shot with silver lightnings. In his next aspect he should

reveal to us a great deal of the inner meaning of this particular Rite.

In the Beginning was the Word, the Logos, who is Mercury, and is therefore to be identified with Christ. Both are messengers; their birth-mysteries are similar; the pranks of their childhood are similar. In the Vision of the Universal Mercury, Hermes is seen descending upon the sea, which refers to Mary. The Crucifixion represents the Caduceus; the two thieves, the two serpents; the cliff in the Vision of the Universal Mercury is Golgotha; Maria is simply Maia with the solar R in her womb.

The controversy about Christ between the Synoptics and John was really a contention between the priests of Bacchus, Sol, and Osiris, also, perhaps, of Adonis and Attis, on the one hand, and those of Hermes on the other, at that period when initiates all over the world found it necessary, owing to the growth of the Roman Empire, and the opening up of means of communication, to replace conflicting Polytheisms by a synthetic Faith. (This is absolutely new to me, this conception of Christ and Mercury) Some difficulty about the ----- (this sentence is now quite unintelligible)

To continue the identification, compare Christ's descent into hell with the function of Hermes as guide of the Dead. Also Hermes leading up Eurydice, and Christ raising up Jairus' daughter. Christ is said to have risen on the third day, because it takes three days for the Planet Mercury to become visible after separating from the orb of the sun. (It may be noted here that Mercury and Venus are the planets between us and the sun, as if the Mother and the Son were mediators between us and the Father)

Note Christ as the Healer and also his own expression: "The Son of Man cometh as a thief in the night"; and also this scripture (Matthew 24-27) "For the lightning cometh out of the East, and shineth even unto the west, so shall also the coming of the Son of Man be".

Note also Christ's relations with the money-changers, his frequent parables, and the fact that his first disciple was a publican.

Note also Mercury as the deliverer of Prometheus.

One half of the fish symbol is also common to Christ and Mercury; fish are sacred to Mercury, (owing presumably to their quality of movement and cold-bloodedness) (This I did not know before) Many of Christ's disciples were fishermen, and he was always doing miracles in connection with fish.

Note also Christ as the mediator, "No man cometh unto the Father but by Me", And Mercury as Chokmah through whom alone we can approach Kether.

The Caduceus contains a complete symbol of the Gnosis the winged sun or phallus represents the joy of life on all planes from the lowest to the highest. The serpents, besides being active and passive, Horus and Osiris, and all their other well known attributions are those qualities of Eagle and Lion respectively, of which we know, but do not speak. It is the symbol which unites the Microcosm and the Macrocosm, the symbol of the Magical operation which accomplishes this. The Caduceus is life itself, and of universal application. It is the universal solvent. It is quite easy to turn quicksilver into gold on the physical plane, and this will soon be done. New life will flow through the world in consequence. The god now lays his Caduceus upon my lips for silence; bidding me only remember that on the following night he is to come in another form.

The Temple was then closed.

Note: Promises to pay have quite replaced Gold.

Written out from 12.45 - 2.30 P.M. 2.1.14.

die Saturni: 12.58 A.M.

Hermes as Force.

L.T. He is essentially phallic, but he has a book in his hand, the book II which has one hundred and six pages. On the last page, as a colophon, is a four-pointed star, very luminous, and this is to be identified with the eye of Shiva, and the book pertains to the grade of $7^{\circ} = 4$. The sub-title of the book is BIA, which is said to mean 'force'.

Every drop of semen which Hermes sheds is a world. The technical term for this semen is KPATOS. Those worlds are held in chains, but invisibly. People upon the worlds are like maggots upon an apple - all forms of life bred by the worlds are in the nature of parasites. Pure worlds are flaming globes, each a conscious being. Number of worlds ejected 7,482, 135 =

The name of this Phallus is Thoth, Hermes or Mā. Mā is the god who seduced the Phallus away from the Yoni; hence the physical Universe. All worlds are excreta; they represent wasted semen. Therefore all is blasphemy. This explains why man made god in his own image.

The feminine side of Mā is Pan, which explains why Pan is a devil. The only way to be really born is by an annihilation - to be born into Chaos, where Pan is the Saviour.

I may say no more because the process is secret.

With regard to Genesis; when Adami died, Heva became masculine, in order to escape the temptations of the serpent; but she failed. Her failure cut the serpent in two; hence the Caduceus: because if there were only one serpent, Hermes could not be the messenger of the gods. It is the quality of this serpent business that gives him power to travel. This again is blasphemy; but lawful, because the law of the Jews is founded upon it.

It is the Fixed Mercury, of which the physical form of this god is made. This fixed mercury is the result of the mind.

Semen itself is mercury, the river of life flowing throughout the generations. That is fluid mercury. What is (from the point of view of life) waste, is knowledge. Hence the opposition between knowledge and life. One is homo - and the other hetero-sexuality. Those are reconciled in Mercury, who is wisdom.

I am making a silent prayer to the God, and thanks giving. You can get magic force from either women or men; but to use the former is more dangerous to the career of the magician, and there is the danger of impregnation, which, however, can be guarded against in the obvious way.

In order to get this God more perfectly, a cock should be slain in his honour, and the blood drunk, as a sacrament. The throat of the cock should be cut over the great image.

great image that is upon the altar; the image should be placed in a vessel so as to catch the blood.

He should be invoked on eight consecutive nights, beginning with a Wednesday. He says we should feed in greater abundance: he will protect us. There is a ~~gate~~ to knock down between us and the mastery of the Universe and Frater L.T. has a fault, which is introspection. The point is that he is a man of thought, rather than of action. O.S.V. has also faults, his chief fault is contradiction. Whenever he gets into a state of hopelessness he may renew his strength by this rite, and this will be good for always.⁺

The nature of this God is to go blindly ahead. The semen that he sheds is Kether, and not his own. He is only responsible for ejecting it, and he cares nothing what may come ~~of~~ to it. He despises intensely all these correspondences, identifications, and the like. He despises intelligence; for he is the supreme wisdom; so fully in accord with destiny, that interpretation is beneath him. If we need pure magical force, he is to be invoked. He says that to-morrow night we are to

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P.S. It is remarkable that this actually occurred in May 1915 and July 1916 E.V. O.S.V. had forgotten the divine injunction. But the sudden change from "dryness" to "herbidity" was extremely well marked.
O.M.

ask questions by Geomancy, without doing any rite. We are to invoke Juppiter on Monday. Had it not been that we first invoked him, we could not invoke Juppiter successfully. We shall probably have to invoke Juppiter for four nights running, reaching a climax on Thursday. We shall get not so much information as aid from Juppiter. It is very important to have banquets.

L.T. Will he help to this end?

O.S.V. He doesn't know and he doesn't care.

He says "Don't be such an assas to think how you are going to do a thing; just do it". The man in the parable who counted the cost had the slave-spirit. He also says that in the rites of Luna and Venus O.S.V. (in that of Luna a menstruating woman. should have a woman, He refuses to tell me when I am to have this woman; he says it is a question of common sense. He says do it; don't ask me about it.

I am now lost in contemplation of him, in his great aspect of vehicle of the energy of the highest. He is that which fertilises the luminiferous ether, the strain in it that produces what is called matter.

He is the creative energy of the artist, in particular, and one should invoke him unless one wants the + drawing-room songs of Apollo.

+
An holy act before the world. (This was done, at the house of the Lay-Sister J.C. The Art-Bachelor W.D. was the victim.)

I see it all now; the virile force of Mars is far beneath him. All of the other gods are merely aspects of Juppiter formulated by Hermes. He is the first of the Aeons. He wants us not to invoke the other forms of Mercury. He says that we have more knowledge than we know what to do with. Julius Caesar did not know the Qabalah, but he did better than the pair of you in the matter of husbands and wives. He moreover subdued Gaul and Germany, and would not have been killed if he had not gone to a talking shop.

I am praying him to fill us with magick force for this invocation of Juppiter.

He says it depends principally upon the banquets. This is the great preparation to make. And he says "What fools to bother about the room, you don't think I am in the room, do you? He wants us to overcome shame ^e genrally, and says "There is no shame about me, is there?"

He suggests an obvious method which I blush to repeat. (+ page 12.)

The sense of humour of this god is very strong. He is not sentimental about his principal function; he regards the universe as an excellent practical joke; yet he recognises that Juppiter is serious, and the universe is serious, although he laughs at them for being serious. His sole business is to transmit the

force from Juppiter, and he is concerned with nothing else.

The message is life , but in Juppiter the life is latent; he says that we can do everything if we will only act as he does.

He again exhibits his contempt for the art of conversation, by making a suggestion, with which, owing to the lateness of the hour, we comply only in symbolic form.

2.15 A.M.

12.15 A.M. die Lunae

The God Hermes having been invoked, O.S.V. beheld him; in his character of the messenger, young, bearing the Caduceus. He stands upon the altar of the east, poised upon his right toe. He is made of fixed light, the colour thereof being pale gold.

Lampada Tradam lifted up his voice and said: "What saith he?"

O.S.V. I am the messenger of the gods, and I send you wreaths.

Famed among men shall become this thy scripture.

L.T. Will it be successful in its object?

O.S.V. Yea; verily and amen.

The whole method is right, but we shall improve in details. L.T.'s mental attitude should be more poetic.

The Mass of the Phoenix on Tuesday depends entirely on the feeling of mental superiority thus induced.

L.T. Is there any message for O.S.V. of a personal character?

O.S.V. He will have news, perhaps even to-morrow morning rather startling in character; to be included under the general heading of good.

L.T. Will L.T. get news?

O.S.V. News is coming to him.

L.T. Good news?

O.S.V. Soft news; like the body of a dove. From England.

L.T. Are the gods pleased with the ceremonies?

O.S.V. Yea; they rejoice exceedingly. This rite is to be the main stay of the work. Anything can be obtained by this method. Suitable persons will present themselves for initiation unto it. Women are not to be admitted, except in those rites where feminine gods are invoked. They must not be admitted to the invocation of male gods.

L.T. What is the immediate task?

O.S.V. The four-fold invocation of Juppiter shbould have been performed four times; this week, however, has been interfered with by the mass of the Phoenix. You will, therefore, employ it in experiments, invoking Priapus, Bacchus, Mars, unless you find suitable women. You must be very careful with Mars, if you invoke him. If it is still necessary to invoke Juppiter, begin on Monday, four times a week, for four weeks. But why should it be necessary? Abramelin squares may be used as versicles.

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This was the use of the child in the Abramelin operation. Respectability is the greatest of all blinds. The general key in reading ancient documents of a magical nature, is to suspect the worse. O.S.V. seems to get his fame all right, and this will leave him very peaceful.

Any amount of news coming for both of us; but O.S.V. has more than L.T. The news is like parcels of doves' wings, of a delicate purple grey or black goose quill; there is also news from the west of England; from Glasgow, or its neighbourhood; and from America.

L.T. Are any officers wanted?

O.S.V. No. No one is to be initiated until after the public orgie -----

I am now seeing the purple and grey background as if the force were developing. Around those clouds flash forth violet rays in the indigo. In the centre of all is the golden Mercury. Now he comes forward, kissing me on the mouth, laying his Caduceus on my Phallus. And he lifted up his voice saying: "Unto all kingdoms shalt thou utter the word". He now puts his tongue into my mouth. It is not like the tongue of a man, but of a serpent or an ant-eater, he runs it all over my brain, making the skull luminous, transparent, phosphorescent. Moreover he spake winged words:

I will give thee the wisdom of the serpent, but

+ i.e. quasi instrumentum gandii.

thou must cleanse thy brain. Purge thyself in the sun. It is the love of others that will purify thee most. This needest thou: the devotion absolute of men four, and women four. And all these four men will be deformed, and these four women will come from the four quarters of the earth - the four continents whose names begin with A."

Windram.	Infantile Palsy.	Australia.	L. W.
Newbury.	Spinal Curvature,	Asia.	? Ratan Devi.
	varicoccele, bent	Africa.	? Rose.
	arm.	America.	? J.F. or Virci-
Cowie.	Deaf and Dumb.		kemm.
Kennedy?	Foot Deformity.		

I see the most wonderful range of mountains with orange clouds of sunrise flaming upon them. Yet the crest of the mountain curls over as it rolls onward, like the crest of a wave. With one foot on this crest stands Mercury again, around him soft flames of orange, and green, and purple. And these words spake he from golden mouth:

"Thou art mine. Thou comest always unto me. Always in every grade am I thy guide; and even at this hour do I burn up thy dust. Moreover, thou shalt behold a certain earnest of thy work, and that right early."

This Mercury is poised upon a winged wheel that uttereth lightnings. He droppeth ostrich plumes for rank, and twists of flax to signify that the fate of certain men will be in my hands.

I now see a purple planet in space, radiating light from a luminous ring, and also from its poles.

With regard to reincarnation, the heliocentric theory is right. As we conquer the conditions of a planet, we incarnate upon the next planet inwards until we return to the Father of All, when our experiences link together, become intelligible, and star speaks to star. Terra is the last planet where bodies are made of earth; in Venus they are fluid; on Mercury aerial; while in the Sun they are fashioned of pure fire. It is most important to develop the fluid body, to pack away all your powers in it. He insists on the importance of a pure body, instancing Frater T' as an example of failure to do this.

I now see the eightfold star of Mercury suddenly blazing out, it is composed of four fleurs-de-lys with rays like anthers, bulrushes in shape, between them. The central core has the cypher of the grand master, but not the one you know. Upon the cross are the Dove, the Hawk, the Serpent, and the Lion. Also one other symbol, yet more secret.

Now behold fiery swords of light. All this is upon a cosmic scale. All the distances are astronomical. When I say "Sword", I have a definite consciousness of a weapon many millions of miles in length. The field of my vision is as much enlarged as if I had been practicing Batrachophrenobookosmomachia for ten years.

Now follow numerous questions of O.S.V. to L.T.; indicated only by initials. The same question was asked

repeatedly in different forms, but always answered in the same sense until the last question.

I have never seen such a lot of beautiful sky-scapes. There are pink clouds like flights of birds, actually in flight, now they are like flying serpents; their colours are mingled with purple and green. Anhalonium visions must be very similar to this.

It is all over now.

He didn't go on, because he had come to tell us things, for a particular purpose.

The Temple was then closed; Fra. Lampada Tradam was then clairvoyant, as he thinks, or obsessed, as O.S.V. thinks, and makes the following statement, which O.S.V. considers demonic, on the grounds that many of the statements are contrary to public morality.

L.T. begins by saying that this Rite is a huge force that we unloose. By the time we have twenty people all working at it, it will become very dangerous. International complications are to be feared.⁺ This was the original form of worship. It is important not to initiate any persons under the age of thirty, unless for some special reason. The obvious dangers of the Rite appal L.T. He says that those who adopt this Rite will either succeed completely, or fail utterly. There is no middle path, for it is impossible to escape the ring of divine Karma created.

⁺ Note that the world-war broke out just 6 months later O.S.V.

In any series of Rites the roles of the celebrants should not be interchangeable. O.S.V. is to be priest only in invocations of feminine deities. The occult reason for this is that only black gods are hermaphrodite. (.) The exception to this rule is in the cases of divine possession.

The supreme Rite would be to bring about a climax in the death of the victim. By this Rite one would attain the summit of the Magical Art. Even better would be to slay a girl, preferably a willing victim. After violating her, she should be cut into nine pieces. These should not be eaten, but divided as follows:- head, arms, legs, and quadrisectioned trunk. The names of the gods appropriate are to be written on the skin, the arms are then to be flayed, and burnt in the honour of Pan or Vesta, the legs (treated in the same manner) should be offered to Priapus, Hermes or Juno. The right shoulder is sacrificed to Jupiter, the left shoulder to Saturn, the right buttock to Mars, the left buttock to Venus. The head should not be flayed, but burnt simply, and that in honour either of Juno or Minerva.

This Rite should not be employed on ordinary occasions, but rarely, and then for great purposes; it should not be disclosed to any man.

In the opinion of O.S.V. and L.T. these instructions partake of the character of black, or at least grey, magic. The reader is requested to note that the Temple

had been formally closed before they were obtained.

The following questions were then asked by O.S.V. and answered by L.T.

Q. What will be the result of Yardley's mission?

A. Successful on the whole, but not entirely.

Q. Shall I know soon?

A. Within fourteen days; say ten or eleven.

(Hermes returns; and kisses L.T. in lips, navel and Phallus.)

Q. Will L. get K's dances on?

A. Yes.

Q. Big successes?

A. Yes.

Q. How soon?

A. Within three months.

L.T. will be released within two months from everything: he will get into a new stratum of Karma. He is going away eastwards. In June he marries; but returns to the great work in September. - (P.S. All quite wrong without a single exception.)

Its conditions are quite altered L.T. having acquired a great fortune.

O.S.V. goes away on a long journey to the East, leaving L.T. in charge X. This results in serious trouble with regard to Krishnamurti.

Let O.S.V. not allow 493 to enter into Scorpio.

O.S.V. What is 493?

L.T. Connected with water and with Cremers. It is she that stirs up strife.

Q. What is 493?

A. It is connected with O.S.V.'s dealings with Cremers. O.S.V. has told her too much.

Q. What is 493?

A. A book, of a mercurial nature, stolen by Cremers. Don't let that get into Scorpio.

(? Energized Enthusiasm which got into)
(The questioner in a fit of despair abandons the unequal contest.)

Cremers will either write to L.T. or communicate indirectly with him. (P.S. All this is entirely wrong.)

Hermes now gives a gold ring to L.T. for O.S.V. The bezel of this ring is a ruby, with a white fleur-de-lys on each side of it. The ring is gold.

Opposite the ruby are the initials S.T.R. This ring is the crown of the Phallus, the Yoni of Thoth, the collar of the Ape of Thoth.

Concerning the Rites, O.S.V. is always to be the first to scry. L.T. is to write down in the scrying.

L.T. always to be the priest. These Rites are never to be done for more than six successive nights, and four

+ Note. Evidently the Rite of Mercury is exceptional; for it asks 8 nights, Wednesday to Wednesday. See above
O.M.

is a better number. The Rites should never begin earlier than nine o'clock at night, and should never last longer than three hours and a half.

These are the colours of certain gods:-

Priapus -	Yellow and purple.
Iacchus -	Scarlet and green.
Venus -	Blue, white and gold.
Minerva -	White and silver with a little dark blue.
Pan -	Crimson.

The Floor should be white, but, on festivals and special occasions, black and white, or red and white squares

Further instructions will be given from time to time.

Music may be employed in the Rite, but in a subordinate manner. It should be soft and stringed.

Celebrants of the Rite should not be bare-headed, but should wear head-dresses of white, or such other colour as may be indicated.

After five weeks other directions will be given.

Until then work as aforesaid.

I now see the figure drawn hereunder.⁺ It is familiar to O.S.V. as the sign of a certain grade, and the name of it is S.T.R.

Hermes now touches L.T's lips with his caduceus, and gives this last message to O.S.V. "Beyond nothing is Everything."

⁺ In original only.

He then kisses Lampada Tradam, and departs.

Die

Jan. 19 11.45 The Rites of Juppiter were duly performed on this and the next two days. With regard to the ceremony of Wednesday, I have to add to the esoteric record that Fra. O.S.V. was at one time a consecrated prostitute in the Temple of the Sun at Agrigentum. This Temple had a "long square" (2 X 1) outer court. In the upper square was a square Temple - with facade and pillars. O.S.V. whose name was at that time Asteris (or something similar) used to sit on the steps and receive sacrifices. I think the name was Astarte, but am afraid of having been rational.⁺

The great sacrifice of Spring was to cut open a bull, and lay a virgin in the hot carcass, there to be violated by the High Priest. She was finally choked in the bull's blood, (in orgasmo.) Within the Temple was a circular domed shrine about 40 feet across. The priestesses used to carry their offerings to the Altar of Incense in the East, while the blood of the victims went to a big font in the West.⁺⁺

⁺ Asteria is the exact name of the Great Mother Goddess in Tyre. I did not know this. I regard this as a story proof of the accuracy of the vision. O.M.

⁺⁺
The door of this shrine was in the North; in the South was a statue of a Sun-God of a Syrian type - rather more like Bacchus than Opollō.

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In the centre was a light moveable couch rather like one sees in pictures at Naples. It was used in the midnight ceremony to obtain oracles.

The secret of the Temple was the midnight Sun. Globes of fire used to gather on the font, and from the other altar, and begin to revolve in the shrine.

They would coalesce and then become one, which stood single and unmoving all night, only fading with dawn. Astarte surprised the secret, and penetrated into the shrine at the midnight sacrifice and adoration of this globe. She was slain instantly by the priests, who passed their swords again and again through her body. This death was extreme pleasure. The body was thrown out upon the court at the foot of the Temple steps, and made tabu, so that it might be "devoured by the Sun."

She had incurred this incarnation as the result of various misdemeanours in Greece about a hundred years before. Her incarnations had always been at short intervals. It appears that in the beginning most people cannot bear frequent incarnations, and need long restorative periods of rest and peace () But superior spirits take a great oath, and get on faster. They suffer more in proportion. You can recognise them by sensitiveness, which is sometimes in the painful or morbid degree. This is the case when the G.W. has been forgotten for an incarnation, or part of it; the idea is to

impress the fact of the oath upon the sufferer.

Astarte in her Grecian avatar had been a rather worldly priest. Her childhood was one of great misery. She had been taken by pirates and ill-treated - she came from Leghorn or its neighbourhood. A ship-wreck left her on the coast of Sicily. People found her, and finding her an expert prostitute, (she was now fourteen) put her in a brothel. She hated the life. At a spring festival she was lucky enough to attract a young priest who took her, put her through a year's purification, and added her to the Temple staff. But she only saw a dull routine, though applying herself to advancement in her profession by the skill of her embraces. However, at the age of 20 or thereabouts she "got religion", and began to act "con amore". From this time she was rather the terror of the Temple. She used to do stange things, excesses, record-breaking acts, and so on. In fact she was a little mad; had a touch of the Sun, as it were. However, she got the name of being inspired now and then, and was used in some of the public ceremonies. She made a young priest fall madly in love with her on one such occasion, and they violated their vows by carnal copulation of an irreligious character. In this way she made him tell her the secret of the Temple; she then killed him the same night, so that he should never betray the fact that he had betrayed the Mysteries.

She was a slim, lean, nervous girl with a long face, a Roman nose, rather full lips, * very strong from constant^S

exercise, a habit of wriggling as if consumed by an inward itch, abundant and very wiry black hair which she sometimes dyed, very strong and very sharp and white and regular teeth, deep violet eyes, very wide apart, and set obliquely like Chinese eyes. Her cheek-bones were high, and her expression fierce.

Her breasts were quite undeveloped, and her body like a man's, or rather, like a boy's. Her vulva was lean and muscular, the nymphae hardly developed at all.

Astarte was her Temple name; her own was Felicia. Her parents were peasants, vine dressers, in winter wood cutters. (This description is most strangely like Alostrael.)

Working

26.I.I4.

Began about 11.30

Ended about 12.30

After the Accendat, O.S.V. did an inspired dance of the seductive-fugitive order.

After the Haud Secus the Brethren revelled in the atmosphere, and then in talking about this O.S.V. remembered he had been a priestess in what he thought was Greece of an orientalist type. L.T. recognised this as Crete. O.S.V. agreed.

L.T. saw a green figure constantly dancing round the altar.

The ceremony was of initiation; this dance was the temptation. Neophytes were accepted if laughingly indifferent, or if, on the other hand, they refused to be played with, and violated the woman no matter how she struggled. Half measures were punished by having their testicles removed by a special instrument on the principle of a candle-snuffer, but with a regular cup instead of a guard.

After the operation the instrument was thrust upon the brazier, and the man thrust into the earthquake-fissure, where he perished miserably.

When all the flesh was gone, and the bones had dropped to the bottom, the next initiation could take place.

This Temple had pillars, a black floor shining like glass, mirrors to render the chase difficult. There were three priests, the lion-mask, the bull-mask, and the eagle mask.

The initiate himself was the Fourth Kerub. These mysteries are the same - or very nearly the same - as the Samothracien mysteries.

O.S.V. had twenty-eight hand-maidens. She was dressed in silver tissues, representing the way on which the moon slips away from the sun, and then falls back into his embraces: that is the idea of the dance.

O.S.V.'s name was Aia, which is really Gaia.

Twelve virgins were sacrificed annually, one a month. Released on menstruation, because they became impure

and so could not live in the Temple.

This is the great idea of magicians in all time:-

To obtain a Messiah by some adaption of the sexual process.

In Assyria they tried incest; also in Egypt; the Egyptians tried brothers and sisters, the Assyrians mothers and sons. Phoenicians tried fathers and daughters; Greeks and Syrians mostly bestiality. This idea came from India. The Jews sought to do this by invocation methods. The Mohammedans tried homosexuality; mediaeval philosophers tried to produce homunculi by making chemical experiments with semen.

But the root idea is that any form of procreation other than normal is likely to produce results of a magical character.

Either the father of the child should be a symbol of the sun, or the mother a symbol of the moon.

+ Also by paedicatis feminatum.

SPRING CEREMONIES IN CRETE.

There was a labyrinth there; they had the worship of Apis from Egypt. (See Frazer and others on bull-worship; Shiva etc.)

There was a sacred bull in this labyrinth, quite white. At the spring festival they sacrificed twelve virgins to him.

Et crudelis amor tauri et supposita furto,
Pasiphae ----- Aeneid VI.

They wanted to get a Minotaur, an incarnation of the sun, a Messiah. They said they had one, but they hadn't.

L.T. was named Mardocles. Fair, very handsome, squarish golden beard. A very noble edition of Rudolph Cyriax. Hair curled in Assyrian manner, wore Chiton.

O.S.V. killed him by dancing badly.

L.T. being initiated, O.S.V. and hand-maidens came out and danced. O.S.V. fell in love and spoiled her dancing (.)

L.T. knew what to do and couldn't remain indifferent, but couldn't be brutal. And so at the last moment L.T. spared O.S.V. and was thrust out of the Temple; but neither killed nor castrated. She was also expelled.

L.T. and O.S.V. went penniless and sad into a town

O.S.V. did up L.T's sandals which had come undone.

L.T. despised O.S.V. for ruining his career; he had been a merchant, a very wealthy corn-merchnant (with a very rich father), and he had given up everything for initiation. L.T. was a special favourite of the high priest the high priest being a friend of his father.

L.T. was about 24 or 25, but much plder than his years.

L.T. hated O.S.V. but was too chivalrous to leave her.

L.T. only cared for O.S.V. while she danced: he

felt he had ruined O.S.V.'s career as well as his own.

We sat down, two doors away from the cobbler's, on a stone.

O.S.V. did up L.T.'s sandal strap. The cobbler offered to do it free; L.T. was so handsome. We were asked to the evening meal.

The cobbler had an ugly scolding wife looking like "Billiken" or the Duchess in "Alice."

A tiny little back room with children, including a boy of twelve or so.

The cobbler wanted us to go on the staff. This was perhaps in Ephesus; a sea-side place, anyhow.

His proposal was the only hope to avoid being sold for slaves by the magistrates.

But we were too proud, and said we would be sold for slaves, and we were.

A man with a country house and a beautiful wife bought us.

His name like Demetrius, more like Demephorius. ? Demephorus.

We were employed about the house.

It was part of the ordinary duty of a servant to amuse the family, by various copulations. Only beautiful slaves were chosen for this purpose.

O.S.V. died of pneumonia some few months after.

Mistress a really classic type. Syro-Phoenician beauty. Grecian nose; coal-black curls, beautiful

anklets; bracelets etc. Swathed in purple nearly always. Thin mouth; smile like Gioconda, but with corners turned down. The man was a fool; easy going; rather like Bourcier.

All this was long before the Trojan war.

Very civilized; before the Greek civilization we know of. Or perhaps more Assyrian or Phoenician.

Asia-minor the scene of this.

They used oared galleys.

"I shall never forget the look you gave me in the slave market." (O.S.V.)

"I am always unlucky for you, you know; you always have to sacrifice everything for my love. You don't want to in the least; that is because we both have hold of the wrong end of the stick. If only I could leave you, and you could love me. It would be lucky. But that has apparently never happened. Mutual indifference and mutual passion, and so on.

We played instruments in Corinth as girls.

? had white skin. L.T. Chryssipe had yellow hair. O.S.V.

We made popular Lesbian songs all day -

We went on for years, and years, and years. We were sixty, and terribly famous... Like Zena and Phyllis Dare. This devotion of ours became proverbial in Corinth; we had to keep it up, exactly like a vicar and his wife

in public.

After forty-three and a half years it got awful: then we retired to our country estates; but we had the habit over there. We turned into old maids. We had really loved with the most intense and true passion for a year or so; and then kept it up for profit.

But we were not cynical about it; we really fancied ourselves as the ideal lovers of Corinth.

Incarnation about wolves forgotten. Diana of Ephesus We went on a mission, a business mission, of a Temple nature. Not L.T. (thank God.) There were wolves, a plague of them.

Inspection of Cakkras.

O.S.V. ? 3-5 A.M. Feb.8.

Muladhara. Blood-red, velvety, deep-bell shape. Around it the Kundalini coiled, but in constant spiral motion.

Luminous triangle - mirror-like-opens at base (very small.) I looked down through infinite stages of these triangles, at the bottom glitters a pearl-like (but self-luminous and most intense) phallus. Presently this goes, and up the tunnel march millions of men of every race, creed, caste and colour - not a single woman.

Svadisthana. Very large flattish white lotus, greenish tips to edges, very pale and fair; It floats in pale blue.

Manipura. A chysanthemum of raindow petals, active-like folding and refolding, comprehending alternatively microcosm and the macrocosm.

Anahata. Mostly gold and pearls with rubkies and sapphires, I think, but this fades in memory.

Visuddhi: myriad radiating knives of pure golden light; in all directions.

A brief Summary of the Paris Working.

Dec. 31. 1913 E.V. Preparations completed.

Jan. 1 1914. I. Hermes as child; prevents Rite from completion.

II. do as Messenger. Identified with Christ

Jan. 3 1914. III do as Force. He is Semen, the vehicle of the Father. He despises talk, and is all energy and action.

Jan. 5, 1914. IV Hermes as

Jan 6, 1914. V Juppiter. Short message.

VI Juppiter. L.T. failed at proper method.

VII Juppiter. Vision - plalanx of Eagles supporting Zeus and the 4 Beasts. Also

Peacock. Revelation of Method of Destroying the Universe.

Jan. 11, 1914. VIII Hermes. "Good result."

A week off. L.T. ill Mass of L.T. ill. To Forest - only profane matters considered.

Jan. 19, 1914 IX Juppiter, as Bestower with hands full of gold.

Jan. 20, X do as Amuon-Ra, plumed and phallic. Astral Bells.

Jan 21, XI do as Cone of White Light. Message that O.S.V. and L.T. are as attows of fire shot against the slave-gods. The Sacrifice was fourfold. Astral bells

heard again. Revelation to O.S.V. of the Method of Rite.
do to L.T. of present world as a vision of the future
His eyes are so dilated that he cannot read.

Jan. 22, XII Juppiter. No remarks. But results on Material plane show.

Jan. 27 XIII Juppiter. Inspiration of O.S.V. to dance.
Two 'Jataka stories' got.

Jan. 27. XIV Juppiter Phenomena continue.

Jan. 28, XV. Juppiter. Atmosphere of Temple now constantly rich, mellow, velvety, and luminous, even when closed. A green chameleon - hued dancer Ahanael and other elementals in constant attendance.

Jan. 29, XVI. Juppiter. Additional Rites ordained. O.S.V. inspired; the essence of the nature of Juppiter was revealed. He obtained entire Unity with the God, muttering constantly "Sanguis et Semen."

Feb. 2, 1914.E.V. XVII Juppiter. O.S.V. again in Samadhi.

Feb. 3, 1914. XVIII Juppiter. Complete absorption of force

Feb. 4, 1914. XIX Juppiter. Sarcophagus of Ankh-f-Khonsu appears.

Feb. 5, 1914. XX Juppiter. Material results confirmed.

Feb. 8, 1914. O.S.V. inspects certain chakras.

Feb. 9, 1914 XXI Juppiter.

Feb. 10, 1914 XXII. Juppiter. "A glow of stupendous success" L.T. in his peculiar type of Samadhi.

Feb. 11, 1914 XXIII. Juppiter. O.S.V. sees his shadow - not a "physical one; light thrown by the God from the

Altar or Cubriculum.

Beb. 12, 1914. XXIV. Juppiter. "Calm and deep, the very
aroma of earth in Spring" O.S.V. be held The
Violet, formless, of Dhyanic intensity.

General Result. O.S.V. obtained the funds required, and
was like unto Amoun-Ra all the summer.

L.T. became as Juppiter the hospitable, but
had unworthy guests.

An unexpected result - the Divine end of the
stick - was perhaps the war in the following
August. See Op. XI.

Here follows the Grimo~~ite~~ of the Paris Working.

Reference in Grimoire.

L.DCCLXXI is the "Building of the Pyramid" a ritual of
A A see John St. John for sketch.

Asperge me Domine hyssopo et mundabor; lavabis me et
super nivem dealbabor.

Per Sanctum mysterium. By the figurative mystery of
these holy vestments etc. from Goetia.

Orationes dei operis i.e. any chosen as suitable from
Equinox or elsewhere.

Tu qui es &c "Thou whoare I" from "The Ship."

Quia patris es "For of the Father and the Son" from
"The Ship".

GRIMORIUM SANCTISSIUM.

ARCANUM ARCANORUM QUOD CONTINET NONDUM

REVELANDUM IPSIS REGIBUS SUPREMIS O.T.O.

GRIMORIUM QUOD BAPHOMET XI SUO FECIT.

De templo.

1. Oriente. Cubiculum.

2. Occidente. Tabula dei invocandi.

3. Septentrione. Sacerdos.

4. Meridione. Ignis cum thuribulo K.t;l;

5. Centro. Lapis quadratus cum Imagine DEI MAXIMI INOENTIS
NEFANDI INEFFABILIS SANCTISSIMI et cum ferro, tintinnab-
ulo, Oleo. Virgo. Stet Imago juxta librum OEAHMA.

De Ceremonio Principii.

Fiat ut in L. DCLXXI dicitur, sed antea virgo lavabitur
cum verbis Asperge me k.t.l., et habilimenta ponat cum
verbis

Per sanctum Mysterium k.t.l.

Ita Pyramis fiat. Tunc virgo lavabit sacerdotem et ves-
timenta ponat ut supra ordinatur.

(Hic dicat virgo orationes dei operiso.)

fol II.

De Ceremonio thuribuli.

Manibus accendat et ignem et sacerdotem virgo, dicens:
Accendat in nobis Dominus ignem sui amoris et flammam
aeternae caritatis.

The Holy Hymns to the Great Gods of Heaven.

(composed in collaboration with the Art-Bachelor Gualterius de R., Universitytis Cantabrigiensis, for the use of the Knights of the Sacrosanct Order of KDSH.)

I. Juppiter.

Haud secus ac puerum spumanti semine vates
Lustrat, dum gaudens accipit alter aquas;
Sparge, precor, servis, hominum rex atque deorum
Juppiter omnipotens, auræa dona, tuis.

II. Mercury.

Jungitur en vati vates; rex inclyte rhabdou
Hermes tu venias, verba nefanda ferens.

III. Venus.

Tu Venus orta mari venias tu filia Patris,
Exaudi penis carmina blanda, precor.
Ne sit culpa nates nobis futuisse viriles,
Sed caleat cunnus semper amore meo.

IV Juppiter Ammon.

Per regni sancti signum da Juppiter Ammon
Da nobis plena manera manu.

V. Mars.

Hoc solet ad Martem ritu coluisse ferocem
vir purus cunni sic placet omne deo.
Hostis fac collum nostro subiisse triumpho
Numina tum Martis carmina saeva canam.

VI.

En templo resonat nunc mystica vannus Iacchi.
Accedas adyto, Sancta Columba, tōo.
Intra dum nates agitat thyrsus pueriles
Vates; omne actum est; Sancta Columba, veni.

vII Vesta.

Vesta beata adsis virgo dī lampada nobis
Det semen dominus terque quaterque suo.
Det semen flammam vitalem vimque deorum,
Omnia quae redeant, Vesta beata, tibi.

VIII. Priapus.

Semina nunc mōlli dat mentula saeva cinaedo.
Aspectu gaudens ipse Priapus adest.
Gaudens exaudi; nobis sit mentula semper
Et ~~ex~~ rigida et roseo semen ab ore jacens.

Quot stellae tot
Amores hujus
annī 1913 E.V.

sint, precor, Phalle,
Di vere universi.
Kal. Ian. a.d.I.