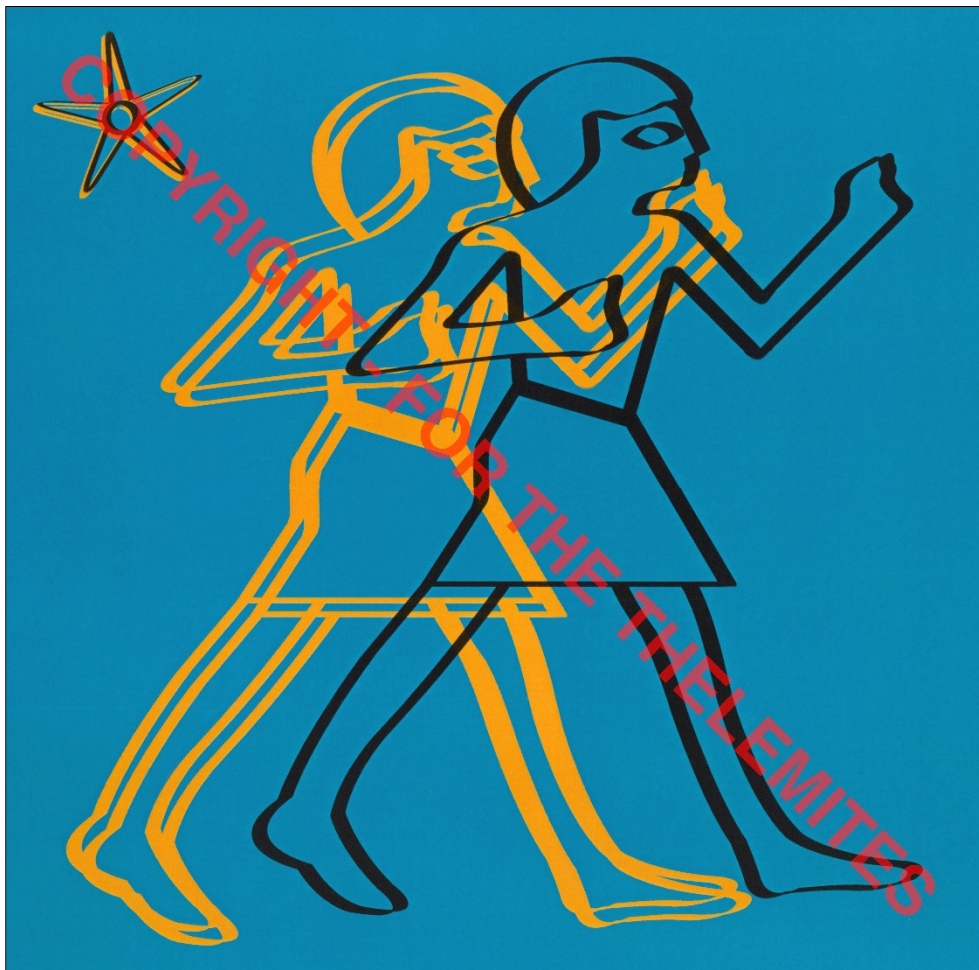


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ROSE AND ALEISTER CROWLEY'S STAY IN EGYPT IN 1904

A STUDY OF THE CAIRO WORKING
AND WHAT IT LED TO

BY
PERDURABO ST



FRATER PERDURABO, to whom this revelation was made with so many signs and wonders, was himself unconvinced. He struggled against it for years. Not until the completion of His own initiation at the end of 1909 did He understand how perfectly He was bound to carry out this work. (Indeed, it was not until his word became conterminous with Himself and His Universe that all alien ideas lost their meaning for him). Again and again He turned away from it, took it up for a few days or hours, then laid it aside. He even attempted to destroy its value, to nullify the result. Again and again the unsleeping might of the Watchers drove Him back to the work; and it was at the very moment when He thought Himself to have escaped that He found Himself fixed for ever with no possibility of again turning aside for the fraction of a second from the path.









The history of this must one day be told by a more vivid voice. Properly considered, it is a history of continuous miracle.













THE EQUINOX OF THE GODS, 1936 E.V.

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About the photographs in this book

Crowley was a traveller and much of his writing and magical work took place in hotels and rented places – thus also the Cairo Working and its great companion the Ab-ul-Diz Working in 1911 E.V. There is information of great value relating to his travels and accommodations in traveller guides and postcards of that time. I have been collecting old postcards and photographs relating to some of Crowley's travels for years. I have tried to find pictures from the same time as his visits and many of these give a fine impression of the place and the time they represent.

Notice to the reader

In this book quotations from other works are set in cursive. Cursive, square brackets found in these quotations belong to these quotations, but square brackets not set in cursive contain information added by the author of this work. Words written in Hebrew have been separated by a vertical line.

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INTRODUCTION

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

Thirty-four years ago my interest in magick and mysticism was suddenly awakened and I had some visions, which resulted in that I shortly afterwards bought a copy of *The Book of the Law*. Before this incident my main interests had been natural science but also philosophy etc, and my nature and being and part in life had largely been a mystery to me. However, shortly after receiving the book it changed completely. I started working with *The Book of the Law* on my own and a few years later I was told that I had to go to Egypt clearly with the purpose of performing some kind of magical work whose nature was kept hidden for me, and to visit the Stélé of Revealing in its museum. I was staying for a short while in Cairo in a quarter having the same description as given by Fra. P. in *The Equinox of the Gods* and a few streets from a 'Place', which was the intersection of six streets and situated very close to the Egyptian Museum in Midan-el-Tahrir, Kasr El-Nil, which I often visited. That I was staying at this particular place was a matter of change. I was also visiting Gizeh and Thebes and was performing certain magical operations as well as Egyptological studies whose results I knew that I one day would publish in one way or the other.

Many years work together with many years silence lie behind me and now the time is right and I wish to give this study to people who are living by the Law of $\Theta\epsilon\lambda\eta\mu\alpha$. It was originally my idea that a study of the Cairo Working and the Stele of Ankh-af-na-khonsu should be given the title of *LIBER DCLXVI – STELAE REVELATIONIS vel CALLIS ANKH-AF-NA-KHONSU*, which in English means *LIBER DCLXVI – THE STÉLÉ OF REVEALING or THE PATH OF ANKH-AF-NA-KHONSU*. It was my intention somehow to restore *Liber 666* written by TO MEFA ΘHPION but never published by him and today probably a lost Liber. I also had decided to dedicate my work to the Thelemites. On finishing the book its dedication became its title, mainly since I am not in a position to publish the greater part of texts written by TO MEFA ΘHPION , which naturally must compose the main part of such a book. However, these texts are published in various editions today and are available to all! The title "*For the Thelemites*" is a happy title which fits me well.

I have been entrusted with the task of expounding some of the great secrets found in *The Book of the Law*, and to comment both on the past and the future. I am here to follow up on the work initiated by the prince-priest the Beast, and to bring new tidings to all both from above and below. Like with the book's dedication, which became its title the chapters containing this communication has been placed not at the beginning but at the end. I do not wish to focus too much on who I am, since what is important is something else, but I am quite sure that the book gives the answer to this question, a question that of course must be answered in order to prove my right to write what I am writing. You shall also know that I do not belong to any organization apart from the A.:A.:, and that my relationship with the A.:A.: has been without any contact to its various branches found today. I write this since it always is wise to ask a man about his purpose, who or what he serves, where his loyalty lies, and in my case the answer is simple: The Queen of Heaven; the Hawk-Headed Lord of Silence & of Strength; the Law of $\Theta\text{EΛHMA}$, Do what thou wilt shall be the whole of the Law – in other words, *The Book of the Law* and the forces behind it.

To deal with the Cairo Working one has to deal with its Egyptological aspects as well. The stele of Ankh-af-na-khonsu, which through the Cairo Working became known to us as the Stélé of Revealing has a central place in this book. To learn more about the stele's owner and his background we also have to deal with his other funeral belongings, i.e. his sarcophagi, coffins etc and such an investigation also includes a look into the history of the collections held in the various museums in Egyptian history and the staffs of these museums. The study of Egyptology is essential in the understanding of the new Aeon, its Stélé of Revealing and its *Book of the Law*. Egyptology is a young science still in its infancy and thus in more than one way a science related to the Aeon of the Crowned and Conquering Child, Horus. Hitherto the Egyptological aspects of the Cairo Working have not been fully taken into consideration and the circumstances relating to the discovery of the stele of Ankh-af-na-khonsu and his other funeral belongings have not been investigated carefully and the same holds for the information about the prophet, his priestly offices in Thebes and his large family. This book provides such a study. Ankh-af-na-khonsu was a Prophet of Mentu but it has been overlooked that he also held offices in the cults of Ra, Amun and Kamutef. In fact, it has been totally overlooked that he held the high office in the Temple of Karnak as 'Opener of the doors of the heaven in Ipet-sut', which must have placed him among the few at the very top of the priestly hierarchy in Thebes, and it is very likely that the priestly outfit that he wears on the Stélé of Revealing belongs to this high office. Another office that he held, like his father before him, was as a priest in the so-called High Room of the Sun at Karnak, and it turns out that the nature of this specific office surprisingly manifested itself more than twenty-six centuries later in a spectacular, magical ritual that Crowley performed at the winter solstice in London in 1937 E.V. *For the Thelemites* contains many detailed notes, which are necessary for this work since the sources have to be carefully examined (and secured) in order to draw the right conclusions, but the reader will also discover that they are a book-in-the-book, hiding much relevant and interesting information. I have also provided the reader with adequate explanations together with references and suggestions for further reading. Important in my Egyptological investigation of Ankh-af-na-khonsu's funeral belongings has been to study their provenance and especially the provenance of the Stélé of Revealing, which is stated to have been found at Gournah while his sarcophagi and coffins all were part of a great find of belongings of priests of Mentu at Deir el-Bahari in 1858. As we shall see then the death of Ankh-af-na-khonsu – and thus the making of his stele and other funeral equipment – has been estimated to have taken place c. 700-675 BCE in the late twenty-fifth dynasty. The year of the stele's finding is unknown (although someone lately on the Cairo Museum's Facebook page, in an unsigned notice, has stated that the stele was part of the 1858 find at Deir el-Bahari), but it could have been found at Gournah some ten years after the find at Deir el-Bahari. The stele was originally not entered into the "Journal d'entrée du Musée", the register books of finds at the Boulaq Museum, perhaps owing to that Auguste Mariette's house at Boulaq in 1878 was flooded and most of his papers destroyed. Nevertheless, the provenance given to the stele later stating that it came from Gournah was most probably supplied by someone at the museum who knew about the find, as I shall argue.

When closely examined the Cairo Working and the Crowleys stay in Egypt reveal many new and interesting things. For instance, a study of the museum translations of the hieroglyphic texts on the Stélé of Revealing commissioned by Crowley in 1904 E.V. shows that apparently more than one person has been working on the two French translations, and I find strong indications suggesting that the Cairo Museum's director Gaston Maspero silently collaborated in these translations which, as Crowley writes, were the work of the museum's French assistant curator

who at that time was Georges Émile Jules Daressy. My research on the 'old' European part of Cairo reveals a most peculiar and interesting house where I believe that the writing of *Liber L vel Legis* took place and further research also gives the name of a possible artist behind the replica of the Stélé of Revealing commissioned by Crowley. I have also gone closely into Crowley's diary from Egypt and his other records from the Cairo Working and this has borne fruit and thrown light on several things as you will discover. When Crowley later wanted to write in detail about what took place in Egypt he found his diary "*extremely incomplete and fragmentary*" and "*his memory was utterly incompetent to make everything certain.*" A striking example of this is that the Russo-Japanese War broke out on the day when Rose and he disembarked in Port Said in 1904 – something not mentioned in his diary or remembered later. This war affected Egypt's ports and the Suez Cannel and was therefore much discussed and it is striking that Crowley forgot all about it especially also since he happened to remember that he occasionally hobnobbed with a British general and the war was very likely a matter discussed. The war may even have caused that the Crowleys in mid-February according to *The Egyptian Gazette* left Cairo for Port Said and if this information is right likely with the intention of leaving Egypt! But as we know, instead they went to Helwan a few days later and Crowley does not mention a move from Cairo to Port Said. I have been collecting material for this book for years and the reader will find that I have tried to keep up to date with the Egyptological publications. I also contribute some new ideas on various Egyptological subjects. I am well aware that this mixture of science and magick not is found so close together very often but as all Thelemites will know so is this special blend and its philosophy the invention of Frater Perdurabo and bound up with the birth of the A.:A.: and *The Equinox* and I will explain how I think that he developed this idea.

For the Thelemites also reveals a second "Natus Perdurabo" or "Birth of Frater Perdurabo", which Crowley hinted at took place after the finding of the lost MS. of *Liber L vel Legis* at Boleskine in the summer of 1909 E.V. I discover a remarkable document announcing this second birth, a document that also seems to be the true birth certificate of the A.:A.:, telling a fascinating story of the greatest importance in the understanding of the Cairo Working and what followed. Aleister Crowley and the word Perdurabo are inseparable bound up with each other, and so are Perdurabo and TO MEGA THERION and the number 666, the great number of the Sun, whose history is discussed together with Crowley's adoption of it.

The book further contains an investigation of certain interesting aspects of Crowley's visit to America during World War I – looking at his writings of this period and some of the people he met. Among other things, I discover that Crowley in 1917 E.V. published an important essay on occultism entitled *Occult Study* evidently owing to some experiences he had with The Psychological Research Society of New York and its founder and President Christen P. Christensen whom Crowley after having lectured under his auspices called a transparent charlatan who worked the sealed letter swindle with a crudity that paid a very poor compliment to his audience. The experiences with this man and his society clearly made Crowley very angry and caused a campaign for the A.:A.: and its methods. However, the lecture also had a positive outcome, namely that he some months later met Leah Hirsig through her sister Marian (Marion) Dockerill who had attended the lecture. But the lecture poisoned his acquaintance with the well-known psychic researcher Hereward Carrington who at that time was working together with Christen P. Christensen and had arranged for the lecture. Carrington, who was one of the leading psychic investigators in the first half of the twentieth century, wrote years later about Crowley: "*In fact, I*

never ceased to marvel at the man's versatility and many-sided genius. Nowhere could you ever meet another like him. Of all the characters I have ever known, he was the most bizarre and unforgettable....". Something suggests that Carrington took note of Crowley's criticism of his collaboration with Christen P. Christensen and his society, a criticism that Crowley later also stated in a review of one of Carrington's books in the 'Blue' Equinox in 1919 E.V. where also Carrington's relations with Michael James Whitty, Samuel Liddell "MacGregor" Mathers' representative in America, who published the occult magazine *Azoth* assisted by Carrington was mentioned. Maybe Crowley never learned that Carrington probably had taken note of his criticism or was aware of his positive view of him in later articles and books. As to Crowley's literary work in America, I have also come across an interesting source that claims that Crowley around the time when he lost his job as editor of the New York monthly magazine *The International* due to its sale had tried to buy a magazine in New York City.

There are also profound studies on two important subjects in Western magic and mysticism, the Sephiroth tree published by the German Jesuit scholar Athanasius Kircher in 1655, and the well-known words "KHABS AM PEKHT!; KONX OM PAX!; LIGHT IN EXTENSION!" used in the Golden Dawn and by Frater Perdurabo. In the Golden Dawn "Khabs am Pekht" were ancient Egyptian words with the meaning of 'Light in Extension', however, I have discovered how the construction to all appearances originated! I also look at the history of "Konx Ompax", or, "Conx Ompax", words said to have been uttered at the conclusion of the mysteries of Eleusis, and words used in the form of "Konx Om Pax" in the Golden Dawn and with the same meaning as "Khabs am Pekht". Finally, there is a discussion of "the sacred Mophtha", a being invented in the seventeenth century by the German Jesuit scholar and polymath, Athanasius Kircher, in his incredible attempt to solve the secrets of the Egyptian hieroglyphs and which for many years has been a mystery for Egyptologists, a being whose origin I believe to have discovered in a once famous Latin book on polity, preceding Kircher.

Crowley was a master and his mastery is reflected in his works and doings. I had for some time tried to imagine why he to begin with styled what finally became *The Confessions of Aleister Crowley*, "*The Hag*" – a title, which also gave rise to the expressions "*hag*", "*hagging*" and "*hagged*" in his diary when referring to the work on it. I ended up with some rather unsatisfactory explanations, but then it suddenly came to me that "*Hag*", in fact, was a word that he learned during his study of Arabic under the sheik who instructed him in Egypt in 1904 E.V. In Arabic we find *حق*, *hag(h)* or *haq(q)*, which means 'true', 'real' and as a substantive, 'truth'. Crowley has left us with the key to the understanding of this title in his supreme prelude to the book, which fully explains why he suddenly stopped calling the work "*The Hag*", which meant 'The Truth' and instead mentioned it for the first time in his diary as "*The Spirit of Solitude*"! For the use in the final title given to the books Crowley chose the word "*Autohagiography*", a choice which seems to have had various motives. However, I believe that this choice for a greater part is bound up with the fact that he when he wrote the books had taken the oath of an Ipsissimus. And as this book also draws attention to so did Crowley in *Confessions*, in some respects, do what Ankh-af-na-khonsu had done on his funeral equipment when he wrote his autobiography as the priestly class did at that time and he also fulfilled certain of the obligations laid upon him in *The Book of the Law* by its publication. The term 'autohagiography' is widely used today in scientific works and it seems, as I shall argue, that Crowley in fact introduced it to the English language in 1929 E.V.

A major part of this book is of course devoted to what originally was called *Liber L vel Legis* – *The Book of the Law*. Its writing was the final culmination of the Cairo Working – the final culmination of an unrivaled Working, which seems to have been conceived unconsciously at Gizeh in the Great Pyramid in November 1903 by Fra. P.'s full reading of the *Preliminary Invocation of The Goetia* in the King's Chamber. In fact, the Cairo Working is nothing but pinnacles. The announcement of the Equinox of the Gods; Ouarda's discovery of the stele of Ankh-af-na-khonsu which was perhaps more a 'stele of Horus' and soon was spoken of by the God himself as the Stélé of Revealing; The writing of *Liber L vel Legis* where Fra. P. acted as scribe and wrote down what came from the mouth of Aiwass to his ear! However, it was first later that Fra. P. came to realize that they were pinnacles and had to admit that the Cairo Working's results were genuine and that they far surpassed everything else in importance. It is also essential to be aware of the central role that Rose Crowley – Ouarda – plays in the Cairo Working. And although she after the communications ceased "*dropped the whole affair without a thought*" – as Crowley later wrote – and their marriage also broke up a few years later she is in my opinion clearly connected to *The Book of the Law*!

This work contains a study of some of the ancient and classical events, which Crowley alluded to in his literary and magical works. History and the right understanding of the past are essential for the understanding of the present, as well as the future, and the past is indeed the key to the understanding of Crowley and his work, as well as it is to the esoteric tradition that he represents. A Kabbalistic way to express this view would be to type the first six letters of Genesis, **בראשית**, Bereshith, 'in the beginning', and to the wise **בראשית** is the 'Fifty Gates of Understanding'. Another way is perhaps these few detached lines from a famous, originally nameless, Anglo-Saxon poem, which is known under the title "*The Wanderer*":

Hwær cwom mearg? hwær cwom mago? hwær cwom
mabþumgyfa?
hwær cwom symbla gesetu? hwær sindon seledreamas?
Eala beorht bune! eala byrnwiga!
eala þeodnes prym! Hu seo þrag gewat,
genap under nihthelm, swa heo no wære! [Lines 92-6.]

‘What has become of the steed? What has become of the squire? What has become of the giver of treasure?

What has become of the banqueting house? Where are the joys of the hall?

O shining goblet! O mailed warrior!

O glory of the prince! How has that time passed away,

Grown shadowy under the canopy of night as though it had never been!*

* Anglo-Saxon and Norse Poems. Edited and Translated by N. Kershaw. Cambridge, UK: At the University Press, 1922, pp. 12-3. (*Part I. Anglo-Saxon Poems; I. The Wanderer*, pp. 1-15.) • Nora Chadwick, née Kershaw (1891-1972), CBE. English historian and literary scholar.

For the Thelemites

Or some lines from a poem by the English poet Percy Busshe Shelley (1792-1822), "*Alastor; Or, The Spirit Of Solitude*", a poem that Crowley knew well, a poem about himself:

*Mother of this unfathomable world!
Favour my solemn song, for I have loved
Thee ever, and thee only; I have watched
Thy shadow, and the darkness of thy steps,
And my heart ever gazes on the depth
Of thy deep mysteries. I have made my bed
In charnels and on coffins, where black death
Keeps record of the trophies won from thee,
Hoping to still these obstinate questionings
Of thee and thine, by forcing some lone ghost
Thy messenger, to render up the tale
Of what we are. In lone and silent hours,
When night makes a weird sound of its own stillness,
Like an inspired and desperate alchymist
Staking his very life on some dark hope,
Have I mixed awful talk and asking looks
With my most innocent love, until strange tears
Uniting with those breathless kisses, made
Such magic as compels the charmed night
To render up thy charge: ...and, though ne'er yet
Thou hast unveil'd thy inmost sanctuary;
Enough from incommunicable dream,
And twilight phantasms, and deep noonday thought,
Has shone within me, that serenely now
And moveless, as a long-forgotten lyre
Suspended in the solitary dome
Of some mysterious and deserted fane,
I wait thy breath, Great Parent, that my strain
May modulate with murmurs of the air,
And motions of the forests and the sea,
And voice of living beings, and woven hymns
Of night and day, and the deep heart of men.†*

History is memory, and memory is one of the most important things in our personal life as well as in our civilization – without memory we are lost. The ancient Egyptians knew it better than anybody else since memory was the foundation of their civilization, an absolute necessity for their afterlife, and the invention of the hieroglyphs, the ability to maintain knowledge, became for them the key to a secure afterlife – I think that we shall learn from this great civilization before it is too late that a secure memory not is one based on the combinations of two characters carved in the

† *Percy Busshe Shelley. Alastor; Or, The Spirit Of Solitude: And Other Poems. London: Printed for Baldwin, Cradock and Joy; and Carpenter and Son, 1816, pp. 2-4. (Alastor; Or, The Spirit Of Solitude, pp. [1]-49.)*

wind! When dealing with Aleister Crowley it must be remembered that ancient and classical culture, as well as poetry, literature and natural science, loomed large in his education, his literary work, as well as in his magical work – and that *Liber L vel Legis*, which was received in Modern Egypt, originates in Ancient Egypt! I wrote this book in the spirit of *The Equinox* that it should contain something that could interest and inspire not only people working with Magick and Thelema. However, first of all I wrote a work after my heart, filled with subjects that interest me, and it became a book filled with knowledge and detailed indication of sources (as I like it). As to the detailed indication of sources found in this book then it is a fact that older works' registration in libraries sometimes have been given other title words than found in the works themselves, and sometimes other errors occurs as well, for instance, erroneous year of publication or edition, and this erroneous information has sometimes also been passed on in reference works, etc. The title of a work is always the words found on its title page, even if it contains odd or obsolete characters, or, characters from foreign alphabets – and if any information is found wrong, a note must to be added with an explanation. Through the years, and especially during the writing of this book, I became aware of several problems concerning Crowley and Thelema and statements written about them, and I am happy to say that I think I have succeeded in clearing up at least a few of the misunderstandings that have been prevalent in the Thelemic community for decades.

Many years ago I became aware that the museum in which Rose discovered the stele was evidently not the “*Boulak Museum*” as Fra. P. called it, but the new Egyptian museum at Kasr en-Nil, which in 1902 officially was named ‘Cairo Museum’ – today’s ‘Egyptian Museum’. I believe that this misnaming has a straightforward explanation, as I shall argue. Crowley’s mention of the “*Boulak Museum*” – whose collection in 1889 was transferred to Ismail Pasha’s palace at Gizeh, which became the Gizeh Museum – was for a greater part what originally started my research, which laid the foundation of this book. [I started writing it in the summer of 2008 E.V. It was finished several years ago but was not published due to various circumstances. ☉ in ⲙ An Viii T.A.A.L. (September, 2017 E.V.)]

Love is the law, love under will.

PERDURABO ST

☉ in ⲙ An IVxxi
T.A.A.L.

*Once men talked about the art of magic;
Then about the rise of science and the decline of magic;
Now some perform the fusion of magick and the method of science.*

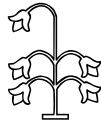


*This book is neither a biography nor a scholarly work,
but a magickal study using “The Method of Science” and dedicated
“The Thelemites.” It mainly makes use of the accounts, which Crowley himself decided to publish.*

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Pages 20-51 are not part of this book preview.

CHAPTER 2



[šmꜥw (*smau*), “Upper Egypt”]

**THE CHAPTER
OF
THE RESULTS
OF
FACTS
AND MORE OR LESS
PURE GUESSWORK**

**Being an inquiry into Frater Perdurabo’s diary
& other records from Egypt,
February–April, 1904 E.V.**



OPUS KAHIRICUM¹⁴⁴

**The Cairo Working – A path led by Ouarda
also known as W. the Seer**

¹⁴⁴ I.e. in Latin ‘*The Cairo Working*’ – ‘*The Work from Cairo (al-Qahirah), Egypt*’. It can also be translated as *Opus Cairicum*, but the former follows what is found in *Liber L vel Legis*, III,11. • For al-Qahirah, see note⁴⁸⁶ below.

Let us examine Frater P.'s diary from 1904 containing the entries dealing with his and his wife's stay in Egypt from February to April, together with the record entitled "*The Book of Results*" as they are published together with Frater P.'s account in TSK1912 and EG¹⁴⁵. He starts by saying about the diary and the year that saw his marriage and honeymoon:

*(This diary is extremely incomplete and fragmentary. Many entries, too, are evidently irrelevant or "blinds." We omit much of the latter two types.) " This eventful year 1903 finds me at a nameless camp in the jungle of Southern Province of Ceylon; my thoughts, otherwise divided between Yoga and Sport , are diverted by the fact of a wife ..." (This reference to Yoga is the subconscious Magical Will of the Vowed Initiate. He was not doing anything; but, on questioning himself, as was his custom at certain seasons, he felt obliged to affirm his Aspiration.)*¹⁴⁶

Later he continues:

Before we go further into the history of this period we must premise as follows.

Fra. P. never made a thorough record of this period. He seems to have wavered between absolute skepticism in the bad sense, a dislike of the revelation, on the one hand, and real enthusiasm on the other. And the first of these moods would induce him to do things to spoil the effect of the latter. Hence the "blinds" and stupid meaningless ciphers which deface the diary.

*And, as if the Gods themselves wished to darken the Pylon, we find later, when P.'s proud will had been broken, and he wished to make straight the way of the historian, his memory (one of the finest memories in the world) was utterly incompetent to make everything certain. However, nothing of which he was not certain will be entered in this place.*¹⁴⁷

Knowing Fra. P.'s normal standard and his weighting of a good diary it is not surprising to find him describing it as "*extremely incomplete and fragmentary*". But what was the reason behind this darkening of memories and change of normal practice? In my opinion, he was clearly in a state of 'siege'. He was newly wedded and on his Honeymoon, but beyond all this, hidden strangely in utter silence and obscurity, all that he was and had were being investigated by a mighty and terrible Judge, viz. Aiwass, and by others of similar might and of his order! The Equinox of the Gods had come, and soon his participation in this divine accession should be revealed to him! The above explained watching and judging took place, I believe, especially three times in Fra. P.'s lifetime – during the present Cairo Working, and the time around his attainment of the Grade of Magus in 1915 E.V., and during the period 1921-1924 E.V. where the Ipsissimus initiation took place.¹⁴⁸ Moreover, we find him later using the expression: "*The unsleeping might of the Watchers*"¹⁴⁹, in connection with the five years that followed the Cairo Working, as we shall study later!

¹⁴⁵ See note¹⁵² below.

¹⁴⁶ TSK1912, p. 363.

¹⁴⁷ Ibid., pp. 364-5.

¹⁴⁸ TO ΜΕΓΑ ΘΗΠΙΟΝ attained the Grade of Magus, 9°=2°, on his fortieth birthday, October 12, 1915 E.V. • For this, see note⁴³²⁶ below. • He took the oath of an Ipsissimus, 10°=1°, May 23, 1921 E.V. The initiation concluded in the spring of 1924 E.V. • For this, see: *Aleister Crowley. The Magical Diaries of Aleister Crowley 1923*. Ed. Stephen Skinner. Jersey, Channel Islands: Neville Spearman Ltd., 1979, p. 162. • *Aleister Crowley. The Master Therion – A Biographical Note*. • In: *The Equinox*. Volume III. Number 10. Edited by Hymenaeus Beta X°. New York, NY: Ordo Templi Orientis – A Biographical Note, pp. 13-8.) • Revised Second Printing: New York, NY: 93 Publishing and York Beach, Maine: Samuel Weiser, Inc., 1990. pp. 16-7. (*The Master Therion – A Biographical Note*, pp. 13-8.) • For the

Let us dive into his diary from Egypt 1904 and look at its blinds and ciphers, and let us call what may come out of it – [the comments by me are printed in square brackets] – for results of facts and more or less pure guesswork! I have to warn the reader that in order to advance I must go into some detail. The “facts” are Crowley’s printed diary, its words, stated “blinds”, and its “ciphers” – my ‘guesses’ on the meaning of these ““blinds” and stupid meaningless ciphers”, are the “more or less pure guesswork”, and is for me to think aloud and sometimes laugh without always claiming to be right, although the main part of its results came from a magikal work, which I performed in 2004 E.V. designed to decipher the Egypt diary’s ““blind” and stupid meaninless ciphers” – and most of these ‘guesses’ came to me in such a way that I personally believe that they are right.

The common defect of all mystical systems previous to that of the Aeon whose Law is Thelema is that there has been no place for Laughter. But the sadness of the mournful Mother and the melancholy of the dying Man are swept into the limbo of the past by the confident smile of the immortal Child.

And there is no Vision more critical in the career of the Adept of Horus than the Universal Joke.¹⁵⁰

Before looking at what in TSK1912 and EG is called “Frater P.’s Diary” it is proper to draw attention to that the most important event described in it took place at night when the Equinox of the Gods was announced, and therefore its account can be spoken of as a ‘noctuary’!¹⁵¹ (That it took place at night bears a great significance!) Furthermore, notes in round brackets are Crowley’s comments added to the entries on their publication in TSK1912. All text in square brackets is added by Perdurabo ST! Finally, a few words on Crowley’s original notebooks from the Cairo Working which today are at the Yorke Collection, Warburg Institute, University of London. When these notebooks were written they were not looked on by Frater P. as priceless, historical documents of the greatest importance. And they did not live up to the standard used by him in later diaries and notebooks. However, some parts of these 1904 E.V. notebooks were perhaps originally written on loose sheets of paper, text intended to be filled in later on when he could spare the time, and a certain number of empty pages may have been reserved for this use before adding new information to the succeeding pages. Perhaps also therefore the chronology is not always logical since other pieces of text may have been written on these empty pages instead of the text originally intended, and Crowley may also later have added small notes to pages which may seem strange when looking at them as if they were written in 1904 E.V. Other persons than Crowley have also added things to the notebooks (sometimes erroneous info), Gerald Yorke (et al.?)

date of the oath of Ipsissimus, see: Richard Kaczynski. PERDURABO: THE LIFE OF ALEISTER CROWLEY. Tempe, AZ: New Falcon Publications, 2002, p. 322. (CHAPTER SIXTEEN; Eccentrics in Exile, pp. 313-35.) • For the Ipsissimus initiation, see also note¹²³⁷ and note³⁷⁹⁶ below.

¹⁴⁹ EG, p. 135. • See note⁴⁰⁴² below.

¹⁵⁰ Aleister Crowley. Little Essays Toward Truth. London: Privately issued by the O.T.O., BCM/ ANKH, 1938 e.v., p. 27. (Laughter, pp. 27-30) • Second revised edition. Scottsdale, AZ: New Falcon Publications, 1991, p. 37.

¹⁵¹ An account of night-time activities.

*FRATER P.'S DIARY*¹⁵²
[January – April, 1904 E.V.]

Jan. 1. ... *(Much blotted out) ... missed deer and hare. So annoyed.
Yet the omen is that the year is well for works of Love and Union; ill for
those of Hate. Be mine of Love! (Note that he does not add "and Union").*

Jan. 28. *Embark for Suez.*

[On this date, Thursday, January 28, 1904, Aleister Crowley and his wife Rose Edith on their honeymoon left Colombo in Ceylon (now Sri Lanka) on a ship leaving for Egypt. At this time Rose Edith Crowley, born Kelly in Kensington, London, on July 23, 1874,¹⁵³ was twenty-nine years of age, and Aleister Crowley one year younger. Rose was daughter of the Rev. Frederic Festus Kelly (1851-1912), Vicar of Camberwell, South London, and Blanche Kelly, née Bradford (1845-1935). Rose and Aleister Crowley had been married on August 12, 1903, at Dingwall in the Highland council area of Scotland, about 12 miles north-west of Inverness.¹⁵⁴ Their marriage record states that:

*"Aleister Crowley MacGregor, 27, Landed Proprietor, (Bachelor), Boleskine Parish of Boleskine", married "Rose Skerrett MacGregor, 27, (Widow), The Vicarage, Camberwell, London".*¹⁵⁵

I notice that the year after Rose's death had taken place in February 1932 E.V. an article headed *"The Magician of Loch Ness"* by Aleister Crowley appeared in November 1933 E.V. in the Manchester Sunday newspaper the *Empire News*, which gave a vivid and romantic description of how Rose and He met in August 1903, got married, and went on honeymoon:

[...] I shall always feel a little grateful to Boleskine for giving to me my wife, although in later years this union which held so much for both of us whilst it lasted became a domestic tragedy.

I was invited to go over from Boleskine to stay with a friend, and it was then that I met Rose. She was engaged to marry a wealthy American whom she did not love, at that time being enamoured of a flabby sort of individual over here.

The American was coming over in a few weeks and she confided to me that she hated the thought of marrying him whilst in love with the other man.

¹⁵² *"Frater P.'s Diary"* starting on Jan. 1, 1904. The text printed here is taken from TSK1912, pp.363-4. The text found in EG, pp. 67-9, seems in some places to be incomplete, but its notes are printed here together with the text from TSK1912. • For EG's *"Genesis Liber AL"*, see note⁴²⁵ below. • For *"The Book of Results"*, see: TSK1912, p. 365 ff ♦ EG, p. 69 ff.

¹⁵³ For her, see: EG, p. 113-4. • On her part in the Cairo Working, see note⁹⁴¹ below.

¹⁵⁴ See: *Confessions* and EG. • See also note¹⁶² below.

¹⁵⁵ Record of their marriage – National Records of Scotland. ♦ 1903. Marriages in the Parish of Dingwall in the County of Ross & Cromarty, No. 23, p. 12.

"We can soon remedy that," I said: "Marry me – that will put an end to the American romance – and you can settle down with your lover."

A crazy suggestion, but Rose jumped at the idea. We were married at a lawyer's in Dingwall by that simple process of declaring that we regarded ourselves as man and wife.

To add a touch of romance to the commonplace, I took out my dirk and kissed it as a pledge.

I did not kiss Rose. It was at this moment that my bride's brother burst in upon us to stop the folly, but Rose suddenly took command of affairs, and she told him to go to the devil, as she was going off with me.

I don't know whether it was my indifference to her and a sort of gratitude for getting her out of a hole which purged her heart of any infatuation for her lover, but the fact is that Rose fell in love with me.

What is more, the fine flight of her rapture evoked my love in return. She was a beautiful and fascinating woman of high intelligence, and the honeymoon which followed was an uninterrupted beatitude.

We traveled. From Cairo we went out and spent a night sleeping in the King's Chamber of the Great Pyramid, and thence up country for some big game shooting.¹⁵⁶

However, six years later they were divorced – the two had not much in common, Rose was drinking heavily and their marriage lay in tatters. November 24, 1909 E.V., Rose was quoted by the Scottish *Dundee Courier* for saying in the courtroom in Edinburgh at the divorce trial, while her husband was some 2400 kilometres away in Algeria where he the same evening evoked the 27th Aethyr, "ZAA", in Sidi Aissa¹⁵⁷ (see Figure 39):

The pursuer (35) [Rose Edith Crowley] said she was a daughter of the rev. F. F. Kelly¹⁵⁸, vicar of Camberwell, London, and was married in 1897 to Captain F. T. Skerrett¹⁵⁹, who died two years later. In 1902 she was staying in Paris with her brother, Mr. Gerald F. Kelly, an artist, and there she made the acquaintance of the defender.

Was he then calling himself Alister [sic] Crowley?

¹⁵⁶ Empire News. Manchester, Greater Manchester, England: Allied Newspapers. ♦ Sunday, November 12, 1933, p. 11. (*THE MAGICIAN OF LOCH NESS; UNCANNY HAPPENINGS AT MANOR OF BOLESKINE. EVIL INFLUENCE; By ALEISTER CROWLEY; KISSED THE DIRK*, p. 11.) ♦ For Crowley's account in *Confessions*, see: *Confessions*, p. 363f.

¹⁵⁷ [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. V. London: Printed for Aleister Crowley and published by him at the office of the Equinox, March MCMXI O.S. (1911 E.V.) Special Supplement. Liber XXX AERVM VEL SAECVLI SVB FIGVRÂ CCCCVIII BEING OF THE ANGELS OF THE 30 AETHYRS – The Vision and the Voice. The Cry of the 27th Aethyr, which is called ZAA, pp. 15-8. ("Sidi Aissa, Algeria. November 24, 1909, 8-9 p.m.") (*The Vision and the Voice*, pp. 109-16). ♦ Also: *Aleister Crowley with Victor B. Neuburg & Mary Desti. The Vision and the Voice and Other Papers. The Equinox IV (2). York Beach, ME: Weiser, 1998, pp. 51-7. (Liber CDXVIII. The Vision and the Voice with Commentary, pp. 1-256.)* ♦ For the journey to Algeria, see the text to Figure 38. and Figure 39. in this work.

¹⁵⁸ For the Rev. Frederic Festus Kelly, see note¹⁷¹⁸ below.

¹⁵⁹ British Surgeon-Captain, Army Medical Staff, Frederick Thomas Skerrett, LRCPI, FRCSI (1858-1899). Frederick Thomas Skerrett obtained the licence in Midwifery at College of Physicians in Ireland in 1881, and in 1886 he became surgeon (Army Medical Staff). In the 1880's he served with the Burmese Expedition and in India. In the 1890's he worked at the Station Hospital at Wellington, New Zealand, and in Madras, India. At the time of his marriage with Rose Edith Kelly he served as Surgeon-Captain in Cape of Good Hope, South Africa.

No. He was then Count Skellet.

[...] She knew, however, that his real name was Alexander Edward Crowley. Later he called himself Macgregor in order to identify himself with Scotland. In July, 1903, she went to Strathpeffer, and again met the defender. He then called himself Alister Croetlent Macgregor. She knew he bought Boleskine before 1900, and that his home was there. It was the only house he ever had. He was much attached to Scotland, and tried to identify himself with it as much as possible. He wore the kilt and all sort of thing.

He gave out that he was a Scotsman. At Strathpeffer he asked her to marry him, and she consented. On Aug. 12. 1903, they were married in the Scottish fashion, and the marriage was registered in the usual way. In the marriage certificate he gave his name as Macgregor, but his father's name was given as Edward Crowley. They went abroad for the Honeymoon, and subsequently resided at Boleskine. Shortly after the marriage defender assumed the title of Lord Boleskine, and said that he did so because people in Scotland took the name of their estates. The defender was a little eccentric.¹⁶⁰

As mentioned by *The Homeward Mail From India, China And the East*, September 4, 1897, Rose was married to Surgeon-Captain F. T. Skerrett on August 31, 1897, at Camberwell, London.¹⁶¹ Nearly six years later she was married to Aleister Crowley at Dingwall, Ross-shire, in Scotland. The Scottish newspaper *The Scotsman* had, Thursday, August 20, 1903, a notice which announced the marriage of "MACGREGOR" and "SKERRETT", and the front page of the London *Daily News* had the same the day after:

MACGREGOR – SKERRETT. – At Dingwall, Ross-shire, on the 12th inst., EDWARD ALEISTER CROWLEY MACGREGOR, of Boleskine House, Foyers, Inverness-shire, only son of the late EDWARD CROWLEY, of Streatham, Surrey, to ROSE EDITH, daughter of the Reverend F. F. KELLY, vicar of Camberwell, and widow of the late Major F. T. SKERRETT, R.A.M.C.¹⁶²

In the courtroom Rose's brother Gerald F. Kelly was quoted for saying about Crowley that he:

*was very proud of having, as he thought, Scottish blood in his veins. He invented a new kind of religion. He was a Cabalist, and studied ancient manuscripts. Defendant got some mark of distinction from an Indian Chief, and thereupon called himself Lord Boleskine.*¹⁶³

¹⁶⁰ Dundee Courier. Angus, Scotland: Dundee Courier. ♦ Thursday, November 25, 1909, p. 7. (*Amusing Divorce Evidence; The Judge and the Tartan; A Scotsman by Choice*, p. 7.)

¹⁶¹ *The Homeward Mail From India, China and the East*. London, England: The Homeward Mail. ♦ September 4, 1897, p. 1217. ("**Skerrett – Kelly** – Aug. 31, at Camberwell, F. T. Skerrett, surg.-capt. Army Medical Staff, to Rose Edith Kelly")(AT HOME; MARRIAGES, p. 1217.)

¹⁶² *The Scotsman*. Midlothian, Scotland: The Scotsman. ♦ Thursday, August 20, 1903, p. 10. (MARRIAGES., p. 10.) • *The Daily News*. London, England: Daily News. ♦ Friday, August 21, 1903, p. 1. (MARRIAGES, p. 1.) • Also: *The Ross-Shire Journal*. Ross and Cromarty, Scotland: The Ross-Shire Journal. ♦ Friday, August 21, 1903, p. 4. ("**MARRIAGE. MACGREGOR-SKERRETT.** – On the 12th inst., at Dingwall, Edward Aleister Crowley MacGregor, of Boleskine House, Foyers, Inverness-shire, to Rose Edith, daughter of the Rev. F. F. Kelly, vicar of Camberwell, and widow of the late Major F. T. Skerrett, R.A.M.C.")(Births, Marriages, and Deaths, p. 4.) • For the use of the name "MacGregor", see note⁴²⁷⁷ below.

¹⁶³ *The Western Times*. Exeter, Devon, UK: The Western Times. ♦ Thursday, November 25, 1909, p. 4. (MADE A NEW

Crowley's use of various names and titles was something that he had been introduced to in the Golden Dawn by Samuel Liddell "MacGregor" Mathers, and as to Crowley's use of the name 'MacGregor' then there were no mention during the trial of the other MacGregors of the 'G.D. clan MacGregor': Samuel Liddell "MacGregor" Mathers, the MacGregor, and Allan MacGregor, Crowley's friend and comrade Allan Bennett! I shall return to the 'G.D. clan MacGregor' later on.¹⁶⁴

During the trial Gerald F. Kelly was also quoted for saying about Crowley that he had all his possessions at Boleskine, and that when abroad and in London he lived in hotels, and that Boleskine was the only home he had, and he furthermore stated about him that he:

*bought a lot of things when he was going round the world, and they were all at Boleskine.*¹⁶⁵

I notice that the American professor, author, and Aleister Crowley biographer, Lawrence Sutin (1951-), in his 2000 E.V. biography *Do What Thou Wilt: A Life of Aleister Crowley* writes about the divorce:

*The divorce was filed in Scotland, a jurisdiction which allowed, as England then did not, adultery as grounds. Out of a chivalric impulse to protect his wife, Crowley consented to have necessary evidence of his adultery introduced and to allow her to be the plaintiff; the testimony included mention of a fictitious mistress, "Miss Zwee," a working-class milliner. There would have been sufficient real mistresses to cite, but the goal was to avoid unnecessary embarrassment for living persons, as well as to protect Rose.*¹⁶⁶

However, newspapers told another story, for instance, the *Dundee Courier*, which, November 26, 1909 E.V., mentioned that a Miss Zwee and the defender, i.e. Aleister Crowley, got a child together (most of the other papers did not mention Miss Zwee's name). If the mistress as stated by Sutin was fictitious why not choose a common name like Smith or Turner instead of choosing a rare Polish/Russian Jewish name like Zwee? The *Dundee Courier* wrote in their account of the case:

In June, 1904, the first child was born, but died in infancy. For a year they travelled in the East, and in 1906 were in Hong Kong. He [the defender] left her to return home by America, telling her to go straight back to England to be confined. She was annoyed at the way he left her. The child was born in her father's house in September [sic, but December], 1906. Parties then lived at Chislehurst for two years, and in March, 1908, went to Warwick Road, Earl's Court, where the house was taken in her name. Her husband was becoming impecunious.

RELIGION; *Strange History Related in a Scottish Court*, p. 4.)

¹⁶⁴ For the 'G.D. clan MacGregor', see note⁴²⁷⁷ below. See also note^[253] below.

¹⁶⁵ The Inverness Courier. Inverness-shire, Scotland: The Inverness Courier. ♦ November 26, 1909, p. 6. ("LORD BOLESKINE."; *DIVORCE ACTION IN COURT OF SESSION.; CURIOUS EVIDENCE.*, p. 6.)

¹⁶⁶ Lawrence Sutin. *DO WHAT THOU WILT: A LIFE OF ALEISTER CROWLEY*. New York, NY: St. Martin's Press, 2000, p. 198. (CHAPTER SIX; *The Creation of The Equinox, the Rites of Eleusis, and a Confrontation in the Sahara with the God of Chaos; (1909-14)*, pp. [192]-241.)

She left him there on July 21 last. He had bruised her, and she consulted her solicitor about his conduct. On August 5 she learned from the charwoman that the defender had asked her to take care of a child for one of his friends. [...] She thought it was his friend's child, but accidentally opening a letter, she learned that the mother was a Miss Zweek, and witness called on her and learned that the defender was the father of the child, and witness brought her action. In reply to the Judge, witness said her father was Irish, and she was born in England. Miss Zweek had been employed at Burlington Arcade. The defender was so fearfully interested in the child that he asked her to go to Scotland with it, and take her own also, but she did not go. When she taxed the defender the latter said that the letter referred to his friend. When she learned the truth she asked the friend why he did not tell her. Mrs Dauby, the charwoman, said that the defender about midnight on August 4 rang for two cups of tea, which witness took to the library. There she saw a short, dark woman, gaily dressed, and wearing a lot of jewellery. Witness heard a lot of laughter during the night, and in the morning took up two cups of tea to the defender and his companion, who were in bed together. Charles Randall, a chauffeur, London, said that Miss Zweek had boarded with him and his wife. The defender frequently visited her, and promised to pay her board, but had failed to do so.¹⁶⁷

We know in fact that Miss Zweek was a young girl, aged 16 (in January, 1908 E.V.), learning millinery at the Burlington Arcade, London, and living with her parents at 162, Vauxhall Bridge Road, Westminster, London, since she appeared as the witness 'Jane Zweek', together with the mentioned chauffeur, Charles Randall, in a trial in the end of December, 1907 E.V., where a woman had been killed by a motor-car whose driver was a friend of Charles Randall, and this friend had invited Miss J. Zweek for a ride. Miss J. Zweek and a friend of her, a young woman also aged 16, had found the two men in a public-house, and the men had invited the girls for a ride. During this ride, which took place on Monday evening December 23, 1907 E.V., the driver of the car in which Miss J. Zweek was a passenger had in high speed on Denbigh Street, Pimlico, London, hit a widow, aged 54, and killed her. He was charged with recklessly driving the motor-car and causing grievous injuries to the deceased, and the jury returned a verdict of Manslaughter against him.¹⁶⁸

¹⁶⁷ Dundee Courier. Angus, Scotland: Dundee Courier. ♦ Thursday, November 25, 1909, p. 7. (*Amusing Divorce Evidence; The Judge and the Tartan; A Scotsman by Choice*, p. 7.) ♦ Another article headed "LORD BOLESKINE" and with almost the same content appeared in the *Yorkshire Telegraph and Star*, November 25, 1909 E.V., however, Miss Zweek was here erroneously called "Miss Sweek" ♦ *Yorkshire Telegraph and Star*. Sheffield, South Yorkshire, England: *Yorkshire Telegraph and Star*. ♦ Thursday Evening, November 25, 1909, p. 5. ("LORD BOLESKINE" | *Husband's Weakness for things Scottish*. | *A ROMANTIC STORY*. | *Inventor of New Religion Divorced.*, p. 5.) ♦ The same spelling is found in: *The Northern Scot and Moray & Nairn Express*. Moray, Scotland: *The Northern Scot and Moray & Nairn Express*. ♦ Saturday, November 27, 1909, p. 2. (*INVERNESS-SHIRE DIVORCE CASE. Strange Career of Defender – Amusing Evidence.*, p. 2.) ♦ Also: *The People*. London, England: *The People*. ♦ Sunday, November 28, 1909, p. 20. (*DIVORCE COURT STORIES; A KILTED "LORD."*; *CAMBERWELL LADY GETS A DIVORCE*, p. 20.)

¹⁶⁸ This information, and the above information, is from the following newspaper articles: *Yorkshire Telegraph and Star*. Sheffield, South Yorkshire, England: *Yorkshire Telegraph and Star*. ♦ Tuesday Evening, December 31, 1907, p. 6. (*MOTOR TRAGEDY. ALEGATIONS OF RACING. WOMAN KILLED. MANSLAUGHTER VERDICT AGAINST CHAUFFEUR*, p. 6.) ♦ *Tamworth Herald*. Tamworth, Staffordshire, England: *The Tamworth Herald*. ♦ Saturday, January 4, 1908, p. 8. (*LADY KILLED BY A MOTOR. VERDICT OF MANSLAUGHTER*, p. 8.) ♦ *The Yorkshire Post*. Leeds, West Yorkshire, England: *The Yorkshire Post*. ♦ Friday, January 10, 1908, p. 5. (*MANSLAUGHTER CHARGE AGAINST A CHAUFFEUR. SENTENCE OF 6 MONTHS' IMPRISONMENT*, p. 5.) ♦ Also: *Old Bailey Proceedings Online* (www.oldbaileyonline.org),

That Crowley had sexual relations with Jane Zweek are undoubtedly true. But let us not jump to conclusions regarding the mentioned child, which in the papers just is mentioned as a "child", not a boy, or, a girl.¹⁶⁹ Luckily for the witnesses the Judge seems not to have asked questions about the child – Was it a boy or a girl?; Had the defender admitted the paternity [and thus had to pay for its upbringing]? There are several things said at the trial, which seem strange. Crowley wrote in *Confessions* about the divorce:

My domestic tragedy was coming to a crisis. The disease seemed incurable. The doctor said that the only hope was for Rose to sign away her liberty for two years, and as she refused to do this there was nothing for it but for me to obtain a divorce. There was no sense in my being plaintiff, though I had plenty of grounds. To me it seemed a breach of the pledge to protect one's wife, which is the first point of a husband's honour. It was consequently agreed that Rose should be plaintiff and the necessary evidence was manufactured in the usual way. My year was very much broken into by the vicissitudes of this wretched business. Rose was always begging to be taken back and it was very hard for me to be firm. I made things as easy as possible for her by spending as much time with her as I could. The marriage having been in Scotland, there was no King's Proctor to cause one's knees to tremble, and it was unlikely that any spies would discover that we were living together, to all intents and purposes, the whole time the divorce was pending. Apart from short trips to Paris, I was in England till autumn, when I thought it best to keep well out of the way during the actual time of the trial. I took Neuburg to be my chela and we left London on November 10th [for Algeria].¹⁷⁰

The statement referred in the *Dundee Courier* that:

She [the plaintiff] left him [the defender] there [Warwick Road] on July 21 last. He had bruised her, and she consulted her solicitor about his conduct.¹⁷¹

tells us that her solicitor in August 1909 E.V. in all likelihood also must have been informed about the child of whom it was said that Aleister Crowley was the father, or was he? As a matter of fact, Jane Zweek did not give birth to a child at that time! As to the Zweek family in London, only a girl named Rebecca Zweek had been born in Westminster, London, on April 17, 1908 E.V., to Jane Zweek's brother Louis Zweek, who was a French polisher, and his wife Yetta Zweek.¹⁷² But the little girl died 7 months old on November 17, 1908 E.V., of posterior basal meningitis.¹⁷³ At that time before the discovery of penicillin the infant mortality rate was high. For instance, in London in

January 1908, trial of DAVIS, Harry (t19080107-25).

¹⁶⁹ Apart from the quoted papers above, for instance, also in: The Illustrated Police News. London, England: The Illustrated Police News. ♦ December 4, 1909, p. 15. (*AN ECCENTRIC HUSBAND. – An Unhappy Second Marriage with a Killed "Lord"*, p. 15.) ♦ The Bolton Evening News. Greater Manchester, England: The Bolton Evening News. ♦ Wednesday, November 24, 1909, p. 5. (*Custody of Child and £52 a Year*, p. 5.)

¹⁷⁰ *Confessions*, pp. 594-5.

¹⁷¹ *Dundee Courier*. Angus, Scotland: *Dundee Courier*. ♦ Thursday, November 25, 1909, p. 7. (*Amusing Divorce Evidence; The Judge and the Tartan; A Scotsman by Choice*, p. 7.)

¹⁷² GRO – Copy of her Birth Certificate.

¹⁷³ GRO – Copy of her Death Certificate.

January, 1908 E.V., the deaths of infants under one year of age to one thousand births, was 115, i.e. more than one out of ten!¹⁷⁴ Nevertheless, on Tuesday, October 26, 1909 E.V., five days after her eighteenth birthday, and twenty-nine days before the divorce trial started on Wednesday, November 24, Jane Zweek gave birth to a boy in London.¹⁷⁵ No father was recorded, but she was married five and a half months later on April 7, 1910 E.V., to a man more than twenty years older than her, a restaurant keeper in London of Italian origin whose name has no relevance here.¹⁷⁶ But the birth of the boy was re-registered in April 1948 E.V., under the Legitimacy Act of 1926 E.V., giving the name of his father as the man whom his mother had married in 1910 E.V.¹⁷⁷ If Crowley had sexual relations with Jane Zweek he had likely considered the possibility that the child could be his. If he had been convinced that the child was his he would likely have contributed in one way or the other to the boy's upbringing, I think. Maybe he was aware of that Jane Zweek had had sexual relations with another man? There is not at all any proof of that this child was Aleister Crowley's, and Jane Zweek was perhaps/probably married to her child's father. When Crowley wrote in *Confessions* "that Rose should be plaintiff and the necessary evidence was manufactured in the usual way" then there were clearly more than one of the witnesses who told a fabricated story in the court. I recall that when Crowley in the back of the seventh number of *The Equinox*, March 1912 E.V., published "*LIBER LEGIS; THE COMMENT*" he wrote in a comment to verses of the first chapter: "54, 55, 56 to the word "child." A prophecy, not yet (May 1909 O.S.) fulfilled, so far as I know. I take it in its obvious sense."¹⁷⁸

Jane Zweek was born in Westminster, London, on October 21, 1891, as daughter of Reuben Zweek (c. 1855-1910), costermonger (hawker in drapery), and Fanny Zweek, née Cohen (c. 1857-1913), both Jewish emigrants from Wilna, Russia, now Vilnius, Lithuania.¹⁷⁹ Jane, or Jennie¹⁸⁰, as she sometimes later called herself, had five siblings, three brothers and two sisters, and the family was in 1901 living at New Street, St. George Hanover Square, London.¹⁸¹ Jane Zweek's husband died in the 1920s, and her son, who was an optician, died in the beginning of the 1990s. In the 1930s and 40s Jane Zweek was working as a palmist under the name of "Madame Roma". She was in 1944 E.V. summoned at a London Police Court for professing to tell fortunes by palmistry – she pleaded not guilty but was found guilty and fined.¹⁸² Jane Zweek died at the age of sixty-nine in London in 1961 E.V.

¹⁷⁴ The Journal of the American Medical Association (JAMA). Chicago, ILL: American Medical Association. ♦ Vol. LI, No. 13, September 26, 1908, p. 1050. (*INFANT MORTALITY. Chairman's address before the section on diseases of children, at the Fifty-Ninth Annual Session, American Medical Association, 1908; By Edwin E. Graham, M.D., Professor of Diseases of Children in Jefferson Medical College, Philadelphia*, pp. 1045-50.)

¹⁷⁵ GRO – Copy of the boy's Birth Certificate. (No reason to mention his name.)

¹⁷⁶ GRO – Copy of their Marriage Certificate. (No reason to mention her husband's name.)

¹⁷⁷ GRO – Copy of the boy's Birth Certificate. (No reason to mention his name.)

¹⁷⁸ [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. VII. London: Wieland & Co., March MCMXII O.S. (1912 E.V.). Commentary to Liber Legis, I,[54,55,56], p. 392. (*Liber Legis. The Comment*, pp. 387-400a.)

¹⁷⁹ GRO – Copy of her Birth Certificate. ♦ Data from copies of various official documents.

¹⁸⁰ Jane Zweek appears under various first names in documents etc, especially after she married: Jennie; Jannie; Jessie.

¹⁸¹ Census of England, Wales & Scotland 1901 (taken on March 31) where the family is called "Zivce [sic]" due to the error of the enumerator.

¹⁸² This appeared in the *Middlesex Independent & West London Star* in the summer of 1944 E.V., and there is no reason to give the date and page of the paper.

The last part of the *Dundee Courier's* summary stated about Aleister Crowley (the witness speaking was Gerald F. Kelly):

*Defender appeared in complete Highland costume, and the Macgregor tartan was very bright (Laughter.) The Judge – Personally, I never have been able to get up any admiration for the Macgregor tartan from an artistic point of view. Its associations, of course, are very romantic. Defender's father, continued witness, was a Plymouth Brother. He had lots of money, but was stupid where money was concerned. His Lordship said he thought he might assume that defender's domicile was Scottish, whatever it was originally. He granted decree, with custody of the child, and £52 a year aliment for the child.*¹⁸³

There was obviously not any mentioning of Rose's alcoholism during the trial. At the time of the trial Rose was residing with her father at The Vicarage, Camberwell, in London.

Rose was in 1911 E.V. living at 32 Albany Mansions, Battersea, Wandsworth, London, together with her now four years old daughter, Lola Zaza, a nurse named Alice Vinowley, and a servant named Mary Ann Thompson. She still called herself "Rose Edith Crowley" in the Census of England & Wales, 1911 E.V., although it was stated that she had divorced her husband.¹⁸⁴ Crowley wrote about Lola Zaza in *Confessions*:

*When our baby was born it lay almost lifeless for more than three days and at three weeks old nearly died of bronchitis. I had the sense to send for oxygen before the doctor arrived and this precaution probably saved the child's life. I fought like a fiend against death. The doctor gave the strictest orders that not more than one person should be in the sick room at one time. My mother-in-law refused to obey. I thought I had suffered enough. It was her hypocrisy that had sought to justify her tipling by giving her children a share of the champagne and thus implanted in Rose the infernal impulse which had wrecked her life and love, and mine. I made no bones about it; I took the hag by the shoulders and ran her out of the flat, assisting her down the stairs with my boot lest she should misinterpret my meaning. So Lola Zaza lives today. May her life prove worth the pains I took to preserve it.*¹⁸⁵

In biographies there have been some confusion as to when Lola Zaza was born¹⁸⁶, however, she was born on Sunday, December 2, 1906 E.V., at 106 Saint Marys Mansions,

¹⁸³ Dundee Courier. Angus, Scotland: Dundee Courier. ♦ Thursday, November 25, 1909, p. 7. (*Amusing Divorce Evidence; The Judge and the Tartan; A Scotsman by Choice*, p. 7.)

¹⁸⁴ *Census of England and Wales, 1911*, from the address: "32 albany Mansions Battersea" • "Lola Zaza [sic, but Zaza] Crowley" • Ibid. • For Aleister Crowley in the same Census, see note³⁵¹⁸ below.

¹⁸⁵ *Confessions*, p. 504.

¹⁸⁶ Richard Kaczynski writes in *Perdurabo* (2010 E.V.): "[...] Lola appeared in September [1906 E.V.] when Rose gave birth to Crowley's second daughter, whom he named Lola Zaza, presumably after his mistress." • Richard Kaczynski. *PERDURABO: THE LIFE OF ALEISTER CROWLEY*. Berkeley, CA: North Atlantic Books, 2010, p. 160. (*CHAPTER SEVEN. The Great White Brotherhood*, pp. 157-76.) • Tobias Churton writes in *Aleister Crowley: The Biography* (2011 E.V.): "In the winter of 1906, Rose Crowley gave birth to their second daughter, Lola Zaza, seven long months after the death of her little sister Lilith." • Tobias Churton. *Aleister Crowley: The Biography; Spiritual; Romantic Explorer; Occult Master – and Spy*. London, UK: Watkins Publishing, 2011, p. 125. (*NINE; The Dawning; 1905-06*, pp. [111]-25.) • Lawrence Sutin writes in *Do What Thou Wilt: A Life of Aleister Crowley* (2000 E.V.): "In late summer [1906

Paddington, London, the address of Rose's parents.¹⁸⁷ As I shall return to later, the name of the father on Lola Zaza's birth certificate was: "*St Edward Aleister Crowley*"!¹⁸⁸ Lola Zaza was married in Paddington in the summer of 1934 E.V. becoming Lola Zaza Hill.¹⁸⁹ She disowned her father, and died in 1990 E.V. at the age of 83 in Reading, Berkshire.¹⁹⁰ As to Rose, after her divorce in November 1909 E.V. she married in the end of 1912 E.V. in Kensington, London, Joseph Andrew Gormley (1848-1925), M.D., M.Ch., whom she had known before her marriage with Aleister Crowley. Her husband died in the beginning of 1925 E.V. making her a widow living in Paddington, London. She died at the age of fifty-seven on Thursday, February 11, 1932 E.V., at 35 Westbourne Terrace, Paddington.¹⁹¹ According to her death certificate the cause of death was a combination of syncope; pneumococcal meningitis; and influenza.¹⁹²

Back to the honeymoon. Crowley wrote in *Confessions* about their departure for Egypt:

*We left Colombo for Aden, Suez and Port said on [Thursday,] January 28th, intending to see a little of the season in Cairo,*¹⁹³

In Colombo, Ceylon, they stayed at the Galle Face Hotel (Figure 13) overlooking the Indian Ocean. The hotel, a colossal building in a Victorian style built in 1864, is the oldest hotel east of the Suez. A 1904 E.V. advertisement for the Galle Face Hotel states, among other things:

*By the sea. The healthiest position in Colombo. Five minutes drive from Harbour and Railway Terminus. Electric Lights throughout. Fans. Passenger lift Day and Night. Ladies' and Gents' Sea Water Swimming Bath. [...] Patronised by the Elite of Society. The most complete Hotel Fitted with all the latest modern appliances for health, elegance, and comfort. [...] J. Hoffer, Manager, Late of the Cecil Hotel, London.*¹⁹⁴

E.V.], Rose gave birth to a daughter Lola Zaza. Rose had been drinking during her pregnancy, which surely contributed to the frail health of the new baby." • Lawrence Sutin. *DO WHAT THOU WILT: A LIFE OF ALEISTER CROWLEY*. New York, NY: St. Martin's Press, 2000, p. 172. (CHAPTER FIVE; *The assault on Kanchenjunga, the Establishment of a New Magical Order, and the Wanderlusts of a Magus; (1905-08)*, pp. [148]-191.) • Martin Booth writes in *A Magick life: A Biography of Aleister Crowley* (2000 E.V.): "*During the winter of 1906, Rose was to give birth to another daughter, whom they named Lola Zaza.*" • Martin Booth. *A Magick Life: The Biography of Aleister Crowley*. London: Hodder & Stoughton, 2000, p. 236. (10. *Travels in Old Cathay*, pp. [217]-37.) • John Symonds writes in *The King of the Shadow Realm: Aleister Crowley, His Life And Magic* (1989 E.V.): "*In 1907, he [Crowley] kicked his mother-in-law downstairs, and strode on into the Waste Land, praising the deathless gods. Mrs Kelly had come to visit her daughter, Rose, and to see the three-weeks-old Lola Zaza, Aleister and Rose's second daughter, who was ill with bronchitis.*" • John Symonds. *The King of the Shadow Realm. Aleister Crowley: his life and magic*. London, UK: Gerald Duckworth & Co. Ltd., 1989, p. 104. (CHAPTER TEN; *Captain Fuller and Crowleyanity*, pp. 100-8.)

¹⁸⁷ GRO – Copy of her Birth Certificate.

¹⁸⁸ Ibid. • See also note²⁹²⁰ below.

¹⁸⁹ England & Wales marriages 1837-2008: "*LOLA Z. CROWLEY*"

¹⁹⁰ England & Wales deaths 1837-2007: "*LOLA ZAZA HILL*"

¹⁹¹ GRO – Copy of her Death Certificate.

¹⁹² Ibid.

¹⁹³ *Confessions*, p. 385.

¹⁹⁴ Handbook Of Information For Passengers & Shippers By the Steamers Of the Nippon Yusen Kaisha. (Japan Mail S.S.

Crowley does not mention the name of the steamer that brought them back to Egypt, but according to the London *Times*' Lloyd's Lists, which were published six times a week¹⁹⁵, it can only have been the S.S. Himalaya [II], Sydney for London, that arrived Colombo on Wednesday, January 27, and left for Port Said on Friday, January 29, where it arrived ten days later on Monday, February 8.¹⁹⁶ Crowley likely writes that he and Rose left Colombo on January 28th since they entered the anchored steamer on this date. The first-class mail steamer the Himalaya (Figure 14) was owned by the British P. & O. Company – Peninsular and Oriental Steam Navigation Company. The large 466 ft. (142 metres) long steel steamer, with a Gross tonnage of 6,898 and a speed of 18 knots per hour, was launched in 1892.¹⁹⁷ About the voyage to Port Said Crowley writes in *Confessions* that they met the pioneering British psychiatrist and philosopher Henry Maudsley, MD, LLD, FRCP (1835-1918)¹⁹⁸:

*The voyage was as uneventful as most similar voyages are. The one item of interest is that one of our fellow passengers was Dr Henry Maudsley. This man, besides being one of the three greatest alienists in England, was a profound philosopher of the school which went rather further than Spencer in the direction of mechanical automatism. He fitted in exactly. He was the very man I wanted. We talked about Dhyana. I was quite sure that the attainment of this state, and a fortiori of Samadhi, meant that they remove the inhibitions which repress the manifestations of genius, or (practically the same thing in other words) enable one to tap the energy of the universe.*¹⁹⁹

It was also the Himalaya that brought Rose back to England in June 1906 E.V. after Nuith Ma Ahathoor Hecate Sappho Jezebel Lilith's tragic death of typhoid in Rangoon en route to India, Rose and Aleister Crowley's daughter born on July 28, 1904 E.V.²⁰⁰

Co., Ltd.) [No place, no publisher], 37th Year of Meiji (1904), Advertisements, p. 37. ("Galle Face Hotel, Colombo, Ceylon.")(Advertisements, pp. 1-37.)

¹⁹⁵ The information found in the *Times*' Lloyd's Lists (as well as in other newspapers) could also be found in the *Shipping Gazette and Lloyd's List* which was a journal published daily (except Sundays) in London.

¹⁹⁶ The Times. London, UK: Published by George Edward Wright at the Times Office. ♦ Thursday, January 28, 1904, p. 4. (*Mail & Shipping Intelligence, (From Lloyd's, &c.)*, p. 4.) ♦ "Himalaya, Sydney for London, arrived Colombo yesterday [i.e. Wednesday, January 27]." ♦ Ibid. ♦ Saturday, January 30, 1904, p. 12. (*Mail & Shipping Intelligence, (From Lloyd's, &c.)*, p. 12.) ♦ "Himalaya, for London, left Colombo yesterday morning [i.e. Friday, January 29]." ♦ Ibid. ♦ Tuesday, February 9, 1904, p. 10. (*Mail & Shipping Intelligence, (From Lloyd's, &c.)*, p. 10.) ♦ "Himalaya, Sydney for London, left Port Said yesterday. [i.e. Monday, February 8]." ♦ See also note⁸⁸⁵ below.

¹⁹⁷ The Marine Engineer; A Monthly Journal of Marine Engineering, Shipbuilding, Steam Navigation & Electrical Engineering. Edited by William George Neal. London, UK: Office For Advertisements And Publication. ♦ Vol. XIV, April 1, 1892, p. 31. (*Launches And Trial Trips. Launches – English; Himalaya*, pp. 30-4.) ♦ *Boyd Cable. A Hundred Year History of the P. & O.; Peninsular And Oriental Steam Navigation Company; 1837-1937*. London, UK: Ivor Nicholson and Watson Limited, 1937, p. 246. (*Appendix I. Peninsular & Oriental Company's Past and Present Fleet*, pp. 243-9.)

¹⁹⁸ For Maudsley, see: *Psychological Medicine*. Cambridge, UK: Cambridge University Press. ♦ Vol. 18, Issue 03, August 1988, pp. 551-74. (*Henry Maudsley – psychiatrist, philosopher and entrepreneur; By Trevor Turner*, pp. 551-74.)

¹⁹⁹ *Confessions*, pp. 385-6.

²⁰⁰ Crowley wrote in his diary June 7th, 1906 E.V.: "Went to Plymouth by 6.30. Arrived 12.05"; and June 8th, 1906 E.V.: "Joined Rose on S.S. Himalaya..."; ... As I supposed, I broke down a good deal." ♦ See: *Aleister Crowley and Marcelo Motta. Sex and Religion. The Equinox. Vol. V, No. 4. March MCMLXXXI O.S. Nashville, TE: Thelema Publishing Company, 1981 E.V., p. 88. ("June 7th" & "June 8th.") (The 1906 E.V. Diary, pp. 71-105.)* ♦ The London Times,



Rose Edith Crowley, née
Kelly (1874-1932)

Feb. 7. Suez.

[The work on the modern Suez Canal was begun in April 1859 headed by the French diplomat Viscomte Ferdinand Maria de Lesseps (1805-1894), and the canal was opened to navigation ten years after, on November 17, 1869. The Suez Canal reduced the distance between western Europe and India by nearly 8000 kilometers. There had, in fact, been earlier canals, and a boat canal from the Nile to the Red Sea was constructed about 1300 B.C. in the Nineteenth Dynasty during the time of Sety I and Ramesses II. The total length of the modern Suez Canal is nearly 170 kilometers, including channels for the harbors. The average time of transit through the canal was decreased from three days in the opening year 1869 to 36 hours in 1886 and to 18 hours around the time of the Crowleys travel with the Himalaya. A new canal constructed next to the old was inaugurated on August 6, 2015 E.V. The average time of transit has been halved and is now 11 hours.]

Saturday, June 9, 1906 wrote: "*P. and O.-s. [...] HIMALAYA, Sydney for London, arrived Plymouth yesterday [i.e. Friday, June 8], and proceeded.*" • The Times. London, UK: Published by George Edward Wright. ♦ Saturday, June 9, 1906, p. 12. (*Mail & Shipping Intelligence, (From Lloyd's, &c.)*, p. 12.) • Crowley wrote in his 1906 E.V. diary, published in "*The Temple of Solomon the King*" in the eight number of *The Equinox*, September 1912 E.V.: "[April] 3. A ∴ mediocre (left Hongkong per ss. *Nippon Maru*). (He had sent his wife and child directly by steamer to England.)" • [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. VIII. London: Wieland & Co., September MCMXII o.s. [1912 E.V.], p. 17. (*The Temple of Solomon the King; The Babe*, pp. 5-48.) • Rose and her daughter had most likely boarded the P. & O. S.S. *Mazagon*, Kobe for Bombay that left Hongkong on Monday, April 2, 1906 E.V. • The Times. London, UK: Published by George Edward Wright. ♦ Wednesday, April 4, 1906, p. 10. ("*P. and O.-s. [...] MAZAGON, Kobe for Bombay, left Hong-kong Monday evening [i.e. April 2].*")(*Mail & Shipping Intelligence, (From Lloyd's, &c.)*, p. 10.) • As stated above, Rose Crowley arrived at Plymouth on board the S.S. *Himalaya* Friday, June 8, 1906 E.V. The *Himalaya* had left Colombo Thursday, May 17. • The Times. London, UK: Published by George Edward Wright. ♦ Friday, May 18, 1906, p. 5. ("*P. and O.-s. [...] HIMALAYA, Sydney for London, with the Australian mails, left Colombo yesterday [i.e. Thursday, May 17].*")(*Mail & Shipping Intelligence, (From Lloyd's, &c.)*, p. 5.) • For Nuith Ma Athathoor Hecate Sappho Jezebel Lilith Crowley, see note⁷⁹⁰ below.



[Just a note about what is found in *"The Temple of Solomon the King"* in *The Equinox*. Although stated in the first years as being the work of Captain J. F. C. Fuller it was, of course, the work of Fra. P. who was the only one who could master such a complicated work, which had to do with his magickal life etc.. Fuller 'wrote' it, but he wrote what Fra. P. wanted him to write!!! Therefore we find in EG also: *"It has been judge best to reprint as it stands the account of these matters originally compiled for "The Temple of Solomon the King." (Equinox Vol. I, No. VII, pp. 357-386.)¹"* – And the note ¹ stating: *"The notes for this article were worked out in collaboration with Captain (now Major-General) J. F. C. Fuller. Every means of cross-examination was pressed to the utmost."* (EG, p. 61.)]

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Pages 67-91 are not part of this book preview.

March 21. ☉ in ♀. I.A.M. (? one o'clock.)

[☉ in ♀. I.A.M. → ☉ in ♀. INCIDENT AT MUSEUM [?]

☉ enters ♀, Vernal Equinox.³³² And on this day, Monday, March 21, W. & Fra. P. visited the museum in order "to apply test 4", and there W. discovered the Stélé of Revealing! As a matter of fact so was March 21 also Crowley's own guess in EG for the day of the visit to the museum!³³³ The Cairo Museum was open during the winter season every day but Friday from 9 a.m. to 4 30 p.m.³³⁴ Crowley wrote in EG regarding March 20:

*March 20. Success in my invocation of Horus, by "breaking all the rules" at her command. This success convinced me magically, and encouraged me to test her as above-mentioned. I should certainly have referred to the Stélé in my ritual had I seen it before this date. I should fix Monday, March 21, for the Visit to Boulak.*³³⁵

The mentioned "test 4" was the 4th of the twelve tests carried out by Fra P. in order to find out how W. knew "R.H.K. (Ra Hoor Khuit)": "4. Recognised his figure when shown. (This refers to the striking scene in the Boulak Museum, which will be dealt with in detail.)"³³⁶ Concerning this test Fra. P. relates in EG:

To apply test 4, Fra. P. took her to the museum at Boulak, which they had not previously visited. She passed by (as P. noted with silent glee) several images of Horus. They went upstairs. A glass case stood in the distance, too far off for its contents to be recognized. But W. recognized it! "There," she cried, "There he is!"

Fra. P. advanced to the case. There was the image of Horus in form of Ra Hoor Khuit^[337] painted upon a wooden stele of the 26th dynasty – and the exhibit bore the number 666!¹

(And after that it was five year before Fra. P. was forced to obedience!)

This incident must have occurred before the 23rd of March, as the entry on that date refers to Ankh-f-n-khonsu.

Here is P.'s description of the stele.

"In the museum at Cairo, No. 666 is the stele of the Priest Ankh-f-n-khonsu.

Horus has a red Disk and green Uraeus.

His face is green, his skin indigo.

His necklace, anklets, and bracelets are gold.

His nemyss nearly black from blue.

His tunic is the Leopard's skin, and his apron green and gold.

³³² EG lacks the symbols ☉ and ♀ due to printers error and has "in . I.A.M. (? one o'clock)" • EG, p. 68.

³³³ EG, p. 115. • The discovery of the Stélé of Revealing shall be remembered & celebrated on this day. • See also note¹¹⁸⁰ below.

³³⁴ Guide1903, p. [vii] (Notice.) • See note¹¹⁸⁹ below. • The winter season was the cool season from October to May.

³³⁵ EG, p. 115. • The Boulak Museum has already been discussed in Chapter I. • On the date fixed by Fra. P., see also note¹¹⁸⁰ and note⁹⁶⁸ below. • In *Confessions* Crowley wrote: "On some day before March 23rd, Ouarda identified the particular god with whom she was in communication from a stele in the Boulak Museum, which we had never visited." • *Confessions*, p. 394.

³³⁶ TSK1912, p. 366 and EG, p. 71. • See also note⁹ above.

³³⁷ For the god's name on the stele, see note⁴⁴⁶⁸ below.

*Green is the wand of double Power; his r.[ight] h.[and] is empty.
His throne is indigo the gnomon, red the square.
The light is gamboge.*

*Above him are the Winged Globe and the bent figure of
the heavenly Isis, her hands and feet touching earth. [The note¹ reads: "666 had been taken
by Fra. P. as the number of His own Name (The Beast) long years before, in His childhood.
There could be no physical causal connection here; and coincidence, sufficient to explain this one
isolated fact, becomes inadequate in view of the other evidence."]³³⁸*

It is worthy of note that Fra. P. in his description of the stele says of Horus: "*Green is the wand of double Power*". As we know so has the Third Chapter of *Liber L vel Legis* the following words in Verse 72: "*I am the Lord of the Double Wand of Power;*", but, most interestingly, "*the wand of double Power*" is found in the '*Invocation of Horus according to the Divine Vision of W. the Seer*': "*Thou who bearest the Wand of Double Power! Thee, Thee, I invoke!*"³³⁹ – thus apparently written here before the writing of *Liber L vel Legis* took place!

Regarding Fra. P.'s description of whom he here designates as "*the heavenly Isis*", I notice that he before the Cairo Working in some way knew Nuit – the Queen of Heaven – as found in *The Soul of Osiris*, published in 1901:

*O Nuit, the starry one, arise,
And set thy starlight in my skies!*³⁴⁰

– interesting words in the light of the subsequent events of 1904 E.V.! When Fra. P. in 1905 E.V. published *The Temple of the Holy Ghost* in the first volume of his *Collected Works* Nuit appeared again, and this time with a note explaining about the Goddess whom he now knew well from the Stélé of Revealing and its replica in his possession:

*The bowed Goddess of the Stars. Shown as a naked woman, her hands and feet on the earth, the arms and legs much elongated, so that her body arches the firmament.*³⁴¹

³³⁸ EG, pp. 73-4. (Also in TSK1912, pp. 368-9.)

³³⁹ TSK1912, p. 379. (α I 8, 5.) • See also note⁹⁶⁹ below.

³⁴⁰ Aleister Crowley. *The Soul of Osiris. A History*. London, UK: Kegan Paul, Trench, Trübner and Company, Ltd., 1901, p. 126. (*The Holy of Holies: A Litany*, pp. 125-9.) • However, Crowley's devotion to Nuit and her family impressed G. K. Chesterton unfavourably. In *The Daily News* in 1901 he wrote about *The Soul of Osiris*: "*To the side of a mind concerned with idle merriment (sic!) there is certainly something a little funny in Mr. Crowley's passionate devotion to deities who bear such names as Mout and Nuit, and Ra and Shu, and Hormakhou. They do not seem to the English mind to lend themselves to pious exhilaration. [...] But Mr. Crowley is a strong and genuine poet, and we have little doubt that he will work up from his appreciation of the Temple of Osiris to that loftier and wider work of the human imagination, the appreciation of the Brixton Chapel. G. K. Chesterton.*" • Quoted in: Aleister Crowley. *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume II, 1906, Note⁸⁰ to *Ascension Day* in *The Sword of Song*, pp. 201-2. (*Daily News*, June 18, 1901) • For the review etc, see note¹⁹¹⁹ and note⁴²⁶⁰ below. • For G. K. Chesterton and Crowley, see also note²⁰⁵⁷ below.

³⁴¹ Aleister Crowley. *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume I, 1905, p. 212, note⁴. (1901 | *The Temple of the Holy Ghost*. | *The Holy of Holies – A Litany*, pp. 211-3.)

Before this he had started writing in Cairo in 1902 on his way back to England from the expedition to Chogo Ri in the Himalayas³⁴² the last book of *Orpheus: A Lyrical Legend*.³⁴³ The two volumes of *Orpheus* were published in 1905 E.V., and 'Book IV', the work's last book, called "*Liber Quartus vel Mortis*" and dedicated to his wife, ends with a finale called "*NUITH*"³⁴⁴, and in a stanza above this "*Nuith*" is mentioned as "*azure-eyed*":

*It is the sun's dark bride
Nuith, the azure-eyed.*³⁴⁵

Crowley writes in *Confessions* about *Orpheus* that: "*It was not finished till the middle of 1904.*"³⁴⁶, thus after the Cairo Working, and in the last part of *Orpheus's* 'Book IV' we suddenly find the protagonist saying:

ORPHEUS
The old Egyptian spell !
Stir, then, poor children, if ye can! Ah me !
[Sings.
Unity uttermost showed,
I adore the might of thy breath,
Supreme and terrible God
Who makest the Gods and death
To tremble before thee: –
I, I adore thee !³⁴⁷

Yes, it is the third verse of Crowley's Paraphrase from the obverse of the Stélé of Revealing, a verse that appears in *Liber CCXX* in the third chapter's verse 37! The

³⁴² See note⁸¹ above.

³⁴³ Aleister Crowley. *Orpheus: A Lyrical Legend*. 2 vols. Boleskine, Foyers, Inverness: Society for the Propagation of Religious Truth, 1905. ♦ Vol. II, p. 12. (WARNING, pp. 11-4.) • Also: Aleister Crowley. *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume III, 1907, p. 127. (WARNING, pp. 126-7.)(*ORPHEUS; A LYRICAL LEGEND*, pp. 124-218.)

³⁴⁴ Aleister Crowley. *Orpheus: A Lyrical Legend*. 2 vols. Boleskine, Foyers, Inverness: Society for the Propagation of Religious Truth, 1905. ♦ Vol. II, pp. 143-[147]. (*NUITH*, pp. 143-[147].)(*LIBER QUARTUS VEL MORTIS*, pp. 99-[147].) • Also: Aleister Crowley. *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume III, 1907, pp. 216-8. (*NUITH*, pp. 216-8.)(*ORPHEUS. LIBER QUARTUS VEL MORTIS*, pp. 203-18.) • For the book's publication, see note¹⁷⁷⁵ below.

³⁴⁵ Aleister Crowley. *Orpheus: A Lyrical Legend*. 2 vols. Boleskine, Foyers, Inverness: Society for the Propagation of Religious Truth, 1905. ♦ Vol. II, p. 143. (*LIBER QUARTUS VEL MORTIS*, pp. 99-[147].) • Also: Aleister Crowley. *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume III, 1907, p. 216. (*ORPHEUS. LIBER QUARTUS VEL MORTIS*, pp. 203-18.)

³⁴⁶ *Confessions*, p. 223.

³⁴⁷ Aleister Crowley. *Orpheus: A Lyrical Legend*. 2 vols. Boleskine, Foyers, Inverness: Society for the Propagation of Religious Truth, 1905. ♦ Vol. II, p. 121. (*LIBER QUARTUS VEL MORTIS*, pp. 99-[147].) • Also: Aleister Crowley. *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume III, 1907, p. 209. (*ORPHEUS. LIBER QUARTUS VEL MORTIS*, pp. 203-18.)

"WARNING" found in the beginning of *Orpheus* describing its creation is dated "August 14, 1904."³⁴⁸

March 21 was both the day of the Equinox of the Gods and of the Vernal Equinox, and thus the first day of Year 0 in the Aeon of Horus, and it further seems that the Aeon probably was only a few hours old when the Stélé of Revealing was discovered! The Vernal Equinox of 1904 E.V. took in Cairo place on Monday, March 21, at 02.58 EET or Eastern European Time, exactly three hours before sunrise which was at 05.58 EET.³⁴⁹ On this day of the Equinox of the Gods Rose and Aleister Crowley had been married for 222 days, and 120 days had passed since their night together in the Great Pyramid and Fra. P.'s reading of the "Preliminary Invocation" – funnily enough, the number 120 was later given to *Liber Cadaveris; The Ritual of Passing through the Tuat*, – the Egyptian Underworld, also called Duat – the ritual of initiation for the grade of Zelator in the A.: A.:³⁵⁰

In "*The Book of Results*" is written about Monday, March 21: "☾ ☉ enters ♀."³⁵¹ That the Vernal Equinox in Cairo took place on March 21 (and not on March 20 as it had done from 1888-99) was probably read together with the exact time in *The Egyptian Gazette* or elsewhere.³⁵²

As discussed above, the statement that 'The Equinox of the Gods' had come appeared in the entry to 'Frater P.'s Diary' for March 20 as well as in '*The Book of Results*' for the same date since whatever may have led to this great revelation must have started late on the evening or around midnight on Sunday, March 20, and the actual revelation received at midnight or after midnight, i.e. on Monday, March 21, where the Vernal Equinox took place. Crowley later stuck to that the first day of AN 0 was March 21, the same day as the 1904 E.V. Vernal Equinox. It will be discussed in greater details in Chapter 16.]

³⁴⁸ Aleister Crowley. *Orpheus: A Lyrical Legend*. 2 vols. Boleskine, Foyers, Inverness. Society for the Propagation of Religious Truth, 1905. ♦ Vol. I, p. 14. (WARNING, pp. 11-4.) ♦ Also: Aleister Crowley. *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume III, 1907, p. 127. (WARNING, pp. 126-7.) (ORPHEUS; A LYRICAL LEGEND, pp. 124-218.)

³⁴⁹ For a discussion on the Vernal Equinox, 1904 o.s., see note⁴⁴²⁵, note⁴⁴²⁶, and note⁴⁴²⁸ below.

³⁵⁰ Rose and Aleister were, as mentioned above, married on August 12, 1903, and the duration between this date and March 21, 1904 E.V., happens to be 222 days (including August 12th but not March 21st). ♦ On their marriage date, see my note to "Jan. 28." above. ♦ The duration between November 22, 1903, and March 21, 1904 E.V., is 120 days (including November 22 but not March 21). ♦ On their night together in the Great Pyramid at Gizeh, see entry March 16 (1904) above. ♦ *Liber CXX* was called: *Liber Cadaveris* [i.e. The Book of the Corpse]. *Ritual CXX. The Ritual Of Passing through the Tuat. Being the Ritual of Initiation for the Grade of Zelator*. The ritual also makes use of the Paraphrase of the Stélé of Revealing. Crowley did not published *Liber Cadaveris* but it has been issued in a typed limited edition with a reproduction of Crowley's holograph MS. by Nuit/Hadit 31/418\93 Publications in 2003 E.V. ♦ Aleister Crowley. *Liber Cadaveris; Ritual CXX*. [No place (UK?)]: Nuit/Hadit 31/418\93 Publications MMIII (2003 E.V.)

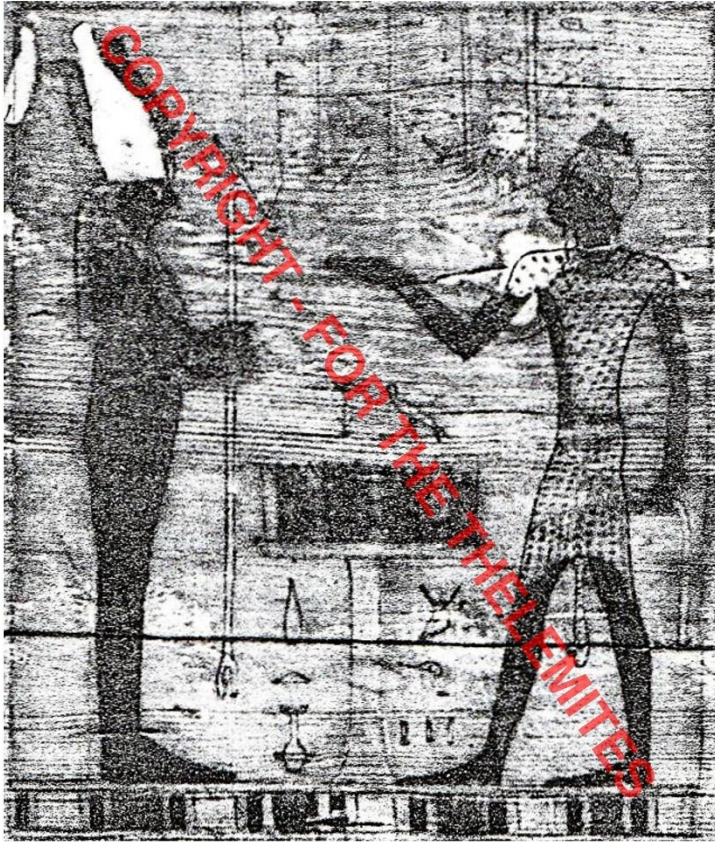
³⁵¹ TSK, p. 376. (THE BOOK OF RESULTS, pp. 365-76.)

³⁵² See also note⁴⁴²⁷ below.




Cairo Museum – Case in the upper floor's Room 22 containing the double-sided, wooden stele, Cairo A 9422, the funeral stele of Ankh-af-na-khonsu i, also known as 'Stele 666'

The funeral stele of Ankh-af-na-khonsu i (died c. 700-675 BCE in the late twenty-fifth Dynasty) exhibited in the Cairo Museum – the museum in which Rose Crowley discovered it in March 1904 E.V.! As we have experienced in Chapter 1, the 'Boulak Museum' was Fra. P.'s naming of the newly built Cairo Museum at Kasr en-Nil – in fact, this building contained the 'Boulak Museum, or, 'Boulak Collection'! In 1904 E.V. the stele was exhibited on the upper floor (as we also are informed by Fra. P.) in "Room F" located in the floor's south-east side, and in "Case K" in the room's middle. Today the stele is still exhibited at the upper floor, but in Room № 22 located in the floor's north-west side, and in a case in the room's upper right corner at the eastern doorway, and both the case and the stele are east-oriented. The front side of the stele is seen to the right on the 2nd shelf from the bottom. Inserted at the bottom of this late 1990s photograph is the old label attached to the stele – a label that probably came from the old Boulak Museum. © Perdurabo ST



Ankh-af-na-khonsu before Re-Horakhty (Ra-Hoor-Khuit, 'Ra-Horus-of-the-Two-Horizons'). From the Great Sarcophagi of Ankhefenkhons i, CGC 41.001.


, *r^c-ḥr-3ḥty*, Ra-Hor-akhty



Ankh-af-na-khonsu before Re-Horakhet (Ra-Hoor-Khut, 'Ra-Horus-of-the-Horizon'). From Stèle 666 of Ankhefenkhons i, Cairo A 9422.


, *r^c-ḥr-3ḥt*, Ra-Hor-akhet

March 22. X.P.B. أَحْيَا [353]

(May this and the entry March 24 refer to the Brother of the A.:A.: who found him?)[354]

E.P.D. in 84 m.

(Unintelligible to us: possibly a blind.)

[X.P.B. أَحْيَا → EX-Practicus [i.e. a former 3°=8°] Brother أَحْيَا³⁵⁵ [?]

E.P.D. in 84 m. → Examination Proved. Done in 84 minutes.³⁵⁶ [?]

This "Brother", I think, could well be the Sheikh, described above, whom Frater P. got to teach him Arabic, and the Mysticism and Magic of Islam, presumably a Sufi master whom he perhaps met during his stay in Helwan – as he wrote in the entry of February 19: "*To Helwan as Oriental Despot.*", followed by his later commentary: "*(Apparently P. had assumed some disguise, probably with the intention of trying to study Islam from within as he had done with Hinduism.)*". If this is the case Fra. P. had taken the short trip to Helwan to visit him (see my notes to the entry of April 6, below) – or the Sheikh, on this occasion, had gone to Cairo to visit Fra. P. instead! I wrote above that Fra. P. perhaps met the Sheikh in Helwan, however, he could also have met him while staying at the Eastern Exchange Hotel in Port Said (see the entry of Feb. 9. and also Figure 17), and perhaps such a meeting resulted in that the Crowleys instead of leaving Egypt – as a move from Cairo to Port Said would indicate – went to Helwan, and not as 'Lord and Lady Boleskine', but as 'Prince and Princess Chioa Khan' – it would explain several things! Furthermore, it is my guess that the person mentioned here is identical with the person called "A" in the entry of April 6 – a person likely living in

[353] A word written with Arabic characters, probably a proper name, starting and ending with ا, Alif (a), first letter of the Arabic alphabet. However, there seems to be error in composition. On this name which most likely is identical with the person called "A" in the entry April 6, see note³⁵⁵ below. • For the name, see: TSK1912, p. 364. • In EG the word has been omitted in this entry but it appears in the entry of March 24 (EG, p.69.) as أَحْيَا – a spelling that is corrupted compared to what is found in TSK1912. • For the transliteration of the word, see note³⁵⁵ below.

[354] Fra. P. was in 1904 E.V. working by the system of the G.:D.:. The A.:A.: was 'founded' in 1906 E.V. and this note by Crowley is from TSK in 1912 E.V. For this and the birth of the A.:A.:, see: TSK, *Confessions*, and EG. • Also: The Mystical & Magical System of the A.:A.: The Spiritual System of Aleister Crowley & George Cecil Jones. Step-by-Step by James A. Eshelman. Los Angeles, CA: The College of Thelema, 2000, pp. 10-8. • For Crowley's later meeting of another "Brother" in America in 1918 E.V., see note⁴¹²⁷ below.

³⁵⁵ Israel Regardie says concerning these Arabic letters in his book *The Eye in the Triangle* that they transliterated spell "AJIHA". He refers to an authority on Eastern languages at the University of California who says that the word, if it is a word, is not Arabic. However, this word probably contains a misprint or is a ciphered construction done by Fra. P. in order to conceal the man's name. But compared with the entry April 6 ("*Go off again to H, taking A's p.*") it seems to be a proper name beginning with an "A" when transliterated into English. In *Magick.I-IV.*, on p. 409, is found a note in square brackets saying: "*Arab., probably aḥīrā or aḥīdā. The context suggests a proper name.*" This is evidently an evaluation given by an authority on Arabic as the book's "*Acknowledgments*" also suggests. • Israel Regardie. *The Eye in the Triangle; An Interpretation of Aleister Crowley*. St. Paul, MI: Llewellyn Publications, 1970, pp. 470-1. (CHAPTER FIFTEEN; *The Book of the Law*, pp. 461-508.) • See also note³⁵³ above. • The grade 3°=8° (was written as 3=8 in the G.D.) is called 'Practicus' both in the Golden Dawn and in the A.:A.: The grade 4°=7° is also titled 'Philosophus' in both orders, but the 'Dominus Liminis' grade, which follows this grade in the A.:A.: is in the Golden Dawn titled 'Portal'. • On the grades in the two orders, see also note¹¹⁹⁴ below.

³⁵⁶ Note that Fra. P. after these 84 minutes says that he is an *Ex-Practicus* (Ex-3°=8°), and not a *Philosophus* (4°=7°)!

Helwan. After returning to Cairo in March Fra. P. must have continued to study with him. And on his meeting with the Sheikh on March 22 Fra. P. must have discovered that his teacher was a "Brother"! Note that the Sheikh not directly is mentioned anywhere in the diary. There is only the indirect reference to him in Fra. P.'s later note to the entry of Feb. 19, and the account of the study with him in *Confessions*.]

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'Ouarda' – Rose Edith Crowley, née Kelly (1874-1932)

It is extremely interesting to discover that Aleister Crowley in his diary for 1907 E.V. writes that: "*T. [i.e. Lord Tankerville (1852-1931)] here confirming Rose's clairvoyance ... Very Good.*" At Christlehurst Rose had, in fact, been "*clairvoyant for Tankerville*" a few days before Crowley's statement, which was written on Tuesday 7 May, thus only a little more than three years after that the Cairo Working had taken place! AC never wrote in details about the year 1907 E.V., since his diary for this year had been stolen by J. F. C. Fuller, who sold it just before his death in 1966 E.V.. 'Frater P.' wrote in '*The Temple of Solomon the King*' in *The Equinox*, March 1913 E.V., p. 6: "*His [Frater P.'s] diary for this year 1907 has been lost, and we shall not be able to fill in the events of the year in any detail.*" The diary is today at Harry Ransom Center, The University of Texas at Austin.

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Pages 98-99 are not part of this book preview.



When Crowley in 1905 E.V. published the first volume of his *Collected Works* (probably very early in 1905 E.V.³⁵⁹) he included in the back of the volume an appendix containing an 'anonymous' essay entitled "QABALISTIC DOGMA" (written by him most likely in the late summer/autumn of 1904 E.V.), and here on discussing the name IAO etc., we find him mention "*the Equinox of the Gods, a little while ago*":

Look at all our Meanings! Every one shows that the Name, if it has any Power at all, and that we must try, has the Power to redeem us from the Love of Life which is the Cause of Life, by its masculine Whirlings, and to gladden us and to bring us to the Bosom of the Great Mother, Death.

Before what is known as the Equinox of the Gods, a little while ago, there was an initiated Formula [IAO] which expressed these Ideas to the Wise. As these Formulas are done with, it is of no Consequence if I reveal them. Truth is not eternal, any more than God; and it would be but a poor God that could not and did not alter his Ways at his Pleasure.³⁶⁰

This is the first mentioning in a published work of the great events in Cairo in March and April 1904 E.V., but there was no further explanation of what it meant, who had taken his seat in the East, nor any mentioning of a Law and its word 'Θελημα', although a few must have known of it, since Crowley later stated in *Confessions* about what took place in Cairo in April 1904 E.V.:

I had the manuscript [Liber L vel Legis] typed. I issued a circular letter to a number of my friends, something in the nature of a proclamation of the New Aeon, but I took no trouble to follow it up.³⁶¹

The mentioned circular letter has presumably not survived, however, Gerald F. Kelly's statement in the courtroom in Edinburgh at the divorce trial in November 1909 E.V. that: "*He [Crowley] invented a new kind of religion.*"³⁶², perhaps bears reference to this. For me Crowley's statement in the first volume of *Collected Works* of that an "*Equinox of the Gods*" had taken place '*a little while ago*' is the greatest treasure of all three volumes, and something not spotted or discussed by anyone later!

³⁵⁹ See note¹⁹¹² below.

³⁶⁰ Aleister Crowley. *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume I, 1905, p. 267. (APPENDIX; QABALISTIC DOGMA, pp. 265-9.) • Also in: [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. V. London: Printed for Aleister Crowley and published by him at the office of the Equinox, March MCMXI O.S. (1911 E.V.), p. 86. (THE TEMPLE OF SOLOMON THE KING – (Continued), pp. 65-120.) • In TSK J. F. C. Fuller introduces the treatise by the words: "*By far the best and most concise account of the method of the Qabalah is that by an unknown author, which Mr Aleister Crowley has printed at the end of the first volume of his Collected Works, and which we here reprint in full.*" • Ibid., p. 83. • However, "*Qabalistic Dogma*" is of course written by Aleister Crowley as also stated by him in *Confessions*. • *Confessions*, p. 536. • For the mentioning of "*the Equinox of the Gods*" in *Collected Works*, see also note¹⁶¹¹ and note¹⁸³¹ below.

³⁶¹ *Confessions*, p. 403. • See also note²⁰⁸⁴ and note²⁰⁸⁵ below.

³⁶² See: *The Western Times*. Exeter, Devon, UK: The Western Times. • Thursday, November 25, 1909, p. 4. (MADE A NEW RELIGION; Strange History Related in a Scottish Court, p. 4.) • Also mentioned, for instance, in: *The Bolton Evening News*. Greater Manchester, England: The Bolton Evening News. • Wednesday, November 24, 1909, p. 5. (Custody of Child and £52 a Year, p. 5.) • *The Daily News*. London, UK: The Daily News. • Thursday, November 25, 1909, p. 8. (A CURIOUS SCOT. – ECCENTRICITIES DETAILED IN DIVORCE SUIT., p. 8.) • See also note¹⁶² above, and note⁴⁷⁵ below.

Nonetheless, there was, in fact, another thing in this volume which showed that something had taken place in Egypt in 1904 E.V. Years later we find Crowley publishing the secret G. D. rituals in *The Equinox*, but he had, in fact, started after his return from Egypt in 1904 E.V. in the first volume of the *Collected Works* in 1905 E.V.! In the second number of *The Equinox*, September 1909 E.V., Crowley published the Golden Dawn 'Ritual of the 0° = 0° Grade of Neophyte', and here appeared the words:

"KHABS AM PEKHT!"
"KONX OM PAX!"
"LIGHT IN EXTENSION"³⁶³

– the three mystic words in the three different languages. "*Khabs am Pekht*" were secret words from the Golden Dawn's Cipher MSS., however, significantly, Crowley had, in fact, upon his return from the Cairo Working written these secret words in two footnotes to stanzas found in "*The Temple of the Holy Ghost*", and published in the first volume of his *Collected Works* in 1905 E.V.³⁶⁴ I shall return to "*Khabs am Pekht*" in Chapter 7.

As mentioned, omitted from the account in TSK1912 and EG was the following, here printed in bold, from March 20 in "*The Book of Results*":

G.:D.: to be destroyed, i.e. publish its history & its papers.

Nothing needs buying. I make it an absolute condition that I should attain Samadhi, in the god's own interest.³⁶⁵ **My rituals work out well, but I need the transliteration.**³⁶⁶

Frater P's invocation in Cairo revealed that he had "to formulate a new link of an order with the solar force"³⁶⁷, and he notes down that the Golden Dawn of the old Aeon has to be destroyed by publishing its history & its papers! He did so in *The Equinox*, and S. L. MacGregor Mathers went to court to stop the publication, but lost. When the third number of *The Equinox* was published in March 1910 E.V. the Irish paper *The Daily Express* wrote about the new issue, Aleister Crowley, and the Golden Dawn in an article headed "'THE GOLDEN DAWN" – The Strange Rites of the Rosicrucians":

³⁶³ [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. II. London: Simpkin, Marshall, Hamilton, Kent & Co., September MCMIX O.S. (1909 E.V.), p. 261. (*The Temple of Solomon the King (Book II)*, pp. 217-334.)

³⁶⁴ Crowley had in a note to the words: "*Light is extended.*", found in a stanza of "*The Palace of the World*" in *The Temple of the Holy Ghost's "The Holy of Holies"* written: "*Khabs am Pekht. Konx om Pax. Light in Extension. The mystic words which seal the current of light in the sphere of the aspirant.*" • *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume I, 1905, p. 204, note 3. (*The Temple of the Holy Ghost; III. The Holy Place; The Holy of Holies. The Palace of the World*, pp. 204-5.) • Also in a note to the line: "*Thy magic : let my light extend !*", where the note stated: "*Khabs am Pekht again.*" • *Ibid.*, p. 212, note 3. (*The Temple of the Holy Ghost; III. The Holy Place; The Holy of Holies. A Litany*, pp. 211-3.) • See note¹⁰⁹³ below.

³⁶⁵ TSK1912, p. 375. (*THE TEMPLE OF SOLOMON THE KING (Continued)*, pp. 355-400a.) • EG, p. 76. (*CHAPTER VI. The Great Revelation. The Arising of THE BEAST 666. 9°=2°*, pp. 61-93.)

³⁶⁶ Manuscript Notebook OS27, Yorke Collection, Warburg Institute, University of London. • See note³¹⁰ above, and also note¹⁸³² below.

³⁶⁷ TSK1912, p. 375.

Hawing won his appeal in the London Law Courts against an injunction made against him recently by Mr. Justice Bucknill, Mr. Aleister Crowley, an expelled member of the "Rosicrucian Order of A.O." duly publishes in his magazine, the "Equinox," the secrets of that mysterious sect.

This issue of the "Equinox," is a ponderous volume of some four hundred pages. It contains, in addition to a mass of weirdly-worded letterpress in prose and verse, a large number of illustrations depicting the symbols of the society, which will prove equally puzzling to the uninitiated. The magazine is issued at five shillings.

No more extraordinary body exists in London than the Rosicrucians. Their ritual and ceremonies are far more elaborate and mystical than those of Freemasonry or any other secret society.

"The society," a former member explained to an "Evening News" representative, "was founded for the study of ancient mysteries and magical rites. There are three branches in London, but they are not quite in agreement amongst themselves.

[...]

"The chiefs of the Order," added the Rosicrucian gravely, "are endowed with the power of slaying by lightning flash any member who reveals its secrets or otherwise breaks the oaths he has solemnly sworn to observe."

In the September number of the "Equinox" were some amazing revelations regarding the ritual of initiation to the "Order of the Golden Dawn," which, it may be recalled, figured prominently in a criminal action tried in October, 1901, when certain notorious persons, claiming to be members of that Order, were sent to penal servitude.³⁶⁸

Hereafter followed a description of a Neophyte initiation, and the article concluded with the words:

*The revelations have created utter consternation in the ranks of the Rosicrucians.*³⁶⁹

As to the wording the "Equinox of the Gods", it is very interesting to notice that if one looks into Israel Regardie's 700 pages *The Golden Dawn; A Complete Course in Practical Ceremonial Magic*³⁷⁰ the wording the "Equinox of the Gods" is nowhere found. And as far as my research shows, the English wording "Equinox of the Gods" is not found in print prior to March 1904 E.V. – Frater P's famous statement in his notebook on March 20, 1904 E.V., which appeared in "The Temple of Solomon the King" in the seventh number of *The Equinox*, March 1912 E.V.:

20. ☉ Revealed ⁴ that the Equinox of the Gods is come. Horus taking the Throne of the East and all rituals, etc., being abrogated.³⁷¹

– and the note (⁴) to "Revealed" stating:

³⁶⁸ The Daily Express. Dublin, Republic of Ireland: The Daily Express. ♦ Thursday, March 24, 1910, p. 6. ("THE GOLDEN DAWN" – THE STRANGE RITES OF THE ROSICRUCIANS", p. 6.) ♦ See also note³⁵⁵⁷ below.

³⁶⁹ Ibid.

³⁷⁰ The Golden Dawn; A Complete Course in Practical Ceremonial Magic; Four Volumes in One. The Original Account of the Teachings, Rites and Ceremonies of the Hermetic Order of the Golden Dawn (Stella Matutina) as revealed by Israel Regardie, &c., &c. Sixth Edition. St. Paul, MN: Llewellyn publications, 1989.

³⁷¹ TSK1912, p. 371. ♦ See also EG, p. 76.

*We cannot make out if this revelation comes from W. or is a result of the ritual. But almost certainly the former, as it precedes the "Great success" entry.*³⁷²

So Rose Crowley was probably the first to hear the supreme words "*the Equinox of the Gods*", transmitting them to Fra. P.! And nineteen days later, Friday, April 8, the wording "*the Equinox of the Gods*" came from the mouth of Aiwass to the ear of The Beast, communicated by Nuit, in the first chapter of *Liber L vel Legis*:

[49] *Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating.*³⁷³

In the third chapter of *Liber L vel Legis* the coming of an Equinox of the Gods is mentioned as: "*the fall of the Great Equinox.*"³⁷⁴ Crowley later wrote in "*One Star in Sight*" about the "*Grade of Magus*":

*The essential characteristic of the Grade is that its possessor utters a Creative Magical Word, which transforms the planet on which he lives by the installation of new officers to preside over its initiation. This can take place only at an "Equinox of the Gods" at the end of an "Aeon"; that is, when the secret formula which expresses the Law of its action becomes outworn and useless to its further development.*³⁷⁵

However, as stated by the Instructor in the third chapter of *The Heart of the Master*:

*Know therefore that this Law of Thelema "Do what thou wilt" is the first Law ever given to man which is a true Law for all men in every place and time. All earlier Laws have been partial, according to the faith of the hearer, or the customs of a people, or the philosophy of their sages. Nor is there need, with this Law of Thelema, of threats and promises: for the Law fulfilleth itself, so that the one reward is Freedom for him who doeth his will, and the one punishment is Restriction for him that goeth astray.*³⁷⁶

Therefore the Law of $\theta\epsilon\lambda\eta\mu\alpha$ is something very special, a unique and universal Law! I shall return to this later. However, before going on it is wise to reveal unto you a matter of the utmost importance. It has been stated by some that the words "*Do what thou wilt*" have been used by others and that they not originated with the Master Therion and *Liber L vel Legis*. In the first chapter of *Liber L vel Legis* is said: "*Do what thou wilt shall be the whole of the Law.*" (BL. I,[40]) together with: "*thou hast no right but to do thy will.*" (BL. I,[42]), and this is first stated after that we are told that: "*The word of the Law is $\theta\epsilon\lambda\eta\mu\alpha$.*" (BL. I,[39]); and in the third chapter of *Liber L vel Legis* it is stated that: "*There is no law beyond Do what thou wilt.*" (BL. III,60]). As we know the phrase

³⁷² Ibid., p. 371, note 4. • See also EG, p. 76.

³⁷³ *Liber L vel Legis*, I, [49].

³⁷⁴ Ibid., III, 34.

³⁷⁵ *The Master Therion* [Aleister Crowley]. *Magick in Theory and Practice* (Being Part III of Book 4); By The Master Therion. 4 vols. (Sections). Printed: Paris, France: Privately printed at The Lecram Press, nd [1929/30]. Distributed in wrappers: [London, UK: Mandrake Press Ltd., 1930]. ♦ Section 3 [Vol. 3.], pp. 234-5. (*Appendix II. One Star in Sight*, pp. 229-44.)

³⁷⁶ *Khaled Khan* [Aleister Crowley]. *The Heart of the Master*. London, UK: O.T.O., 1938, pp. 37-8. (III. *THE TEMPLE OF TRUTH; The Mystery of Sin*, pp. 35-40.) • See also note⁴⁷⁴⁶ below.

«*Fay ce que voudras*», ‘Do what thou wilt’, is found in the tales of François Rabelais in the sixteenth century³⁷⁷, furthermore, some also state that the phrase is found in the *Koran* as part of a saying of its Prophet: “*If thou be not ashamed, do what thou wilt*”³⁷⁸, and that St. Augustine of Hippo uses the phrase also as part of a saying: “*Love, and do what thou wilt*”³⁷⁹, and that the phrase also is used by Krishna in the *Bhagavad-Gita*, 18.63³⁸⁰, and finally, others again may for instance have spotted the words in the *Odyssey*. It is wise to be aware that the above examples may have different meanings, that what they have in common when translated into English are fourteen letters of the English alphabet arranged as four words and written in a specific order. The stele of Ankh-af-na-khonsu discovered in the museum by Rose is called “*the stélé of revealing*” of several reasons, and one of them is that the last two lines of the hieroglyphic inscription on its back containing the Chapter 2 of the *Book of Going Forth by Day*, the ancient Egyptian *Book of the Dead*, called ‘*Chapter for going out into the day and living after death*’³⁸¹, contain the words:

Lo, the dead man Ankh-af-na-khonsu, shall go forth by day in order to do what he will all upon earth among the living.³⁸² [‘do what he will’ → imperative form ‘do what thou wilt’]

This is an exact description, prophecy, of what took place more than twenty-six centuries later at a time when “*upon earth*” soon would mean global! And his will was to deliver the Law of θελημα, will, “*Do what thou wilt*”, together with a book describing what it meant – revealing what is hidden in the word of the Law, θελημα. “*Do what thou wilt shalt be the whole of the Law.*” – “*thou hast no right but to do thy will.*” – “*There is no law beyond Do what thou wilt.*”! If it simply meant ‘Do as you like’ then had a book to describe its meaning not been needed! How to be certain that you are doing your true will? Therefore *Liber L vel Legis*! What happened during the Cairo Working was that Aiwass, a certain spiritual part of Ankh-af-na-khonsu, came forth at noon on April 8, 1904 E.V., in Al-Qahirah in order to fulfil Ankh-af-na-khonsu’s will as priest and prophet and declare the law whose word is θελημα, will: “*Do what thou wilt shall be the whole of the Law.*” Ankh-af-na-khonsu came through Aiwass in order to do his will, which as prophet was to deliver *The Book of the Law*

³⁷⁷ For «*Fay ce que voudras*» see: *Alcofribas Nasier* [François Rabelais]. Gargantua. Livre I, Chapitre LVIII. (*Comment estoient réglés les Thélémites à Leur manière de vivre.*) • Here quoted from the ‘Rabelais’, which is on my bookshelf: Œuvres de Rabelais. Paris: Garnier Frères, Libraires-Éditeurs, 1877, p. 99. • It has been forgotten that a scholar many years ago discovered an old French MS. where Rabelais most probably took the words from. For this and the other examples mentioned, see: Chapter 23 ; On the Antecedents of Thelema.

³⁷⁸ See: An Arabic-English Lexicon, derived from the best and the most copious eastern sources; &c., &c., Composed by means of the munificence of the most noble Algernon, Duke of Northumberland, K. G., etc. etc. etc., and the bounty of The British Government: By Edward William Lane, Correspondent of the Institute of France, etc. 8 vols. London: William and Norgate, 1863-92. ♦ Book I. – Part 4 (1872), p. 1732.

³⁷⁹ See: A Selected Library of Nicene and Post-Nicene Fathers of The Christian Church. Second Series. Translated into English with Prolegomena and Explanatory Notes under the Editorial Supervision of Philip Schaff, D.D., LL.D., and Henry Wace, D.D., in connection with a number of Patristic Scholars of Europe and America. 14 vols. New York, NY: The Christian Literature Company, &c., &c., 1890-1900. ♦ Vol. VII. (1888), p. 504. (*THE WORKS OF ST. AUGUSTIN. THE EPISTLE OF ST. JOHN; HOMILY VII; I John IV. 4-12*, pp. 501-5.)

³⁸⁰ See note²⁵⁴¹, note²⁵⁴², and note²⁵⁴⁵ below.

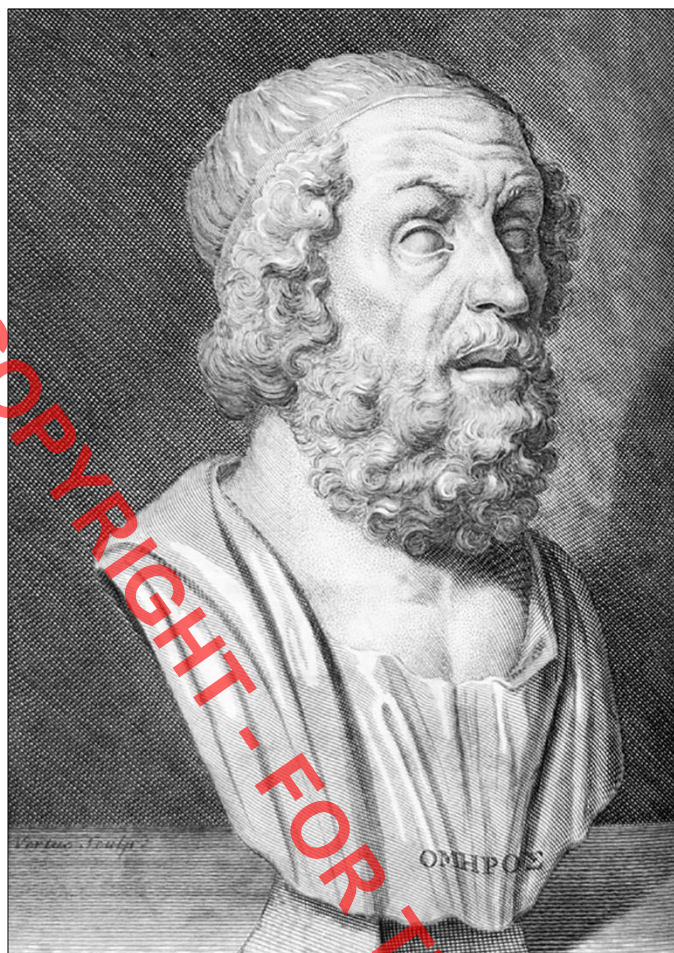
³⁸¹ In the Papyrus of Ani housed in the British Museum in London this chapter has a vignette showing a man, standing upright, holding a staff.

³⁸² The Stélé of Revealing. Reverse, [F], [10]-[11]. These lines form the ending of what is known as the 2nd Chapter of the *Book of Going Forth by Day*, a chapter entitled “*Chapter for going out into the day and living after death*”. On the stele’s reverse side the lines found in [F], [6-7]-[11], are part of this chapter. • See also note⁴⁷¹² below.

whose word is 'will', and whose law declares: "*Do what thou wilt shall be the whole of the Law.*" The scribe of *The Book of the Law*, who at that time was living on earth as Frater Perdurabo and Aleister Crowley, was of course not conscious of his ancient, 'hidden' will and identity at that time – nor of the incarnation preceding that of the Theban priest Ankh-af-na-khonsu referred to as 'the Master the Lion', whose identity was revealed unto me, and who discovered the Law of Will many centuries before the days of Ankh-af-na-khonsu; that every man and every woman should be given the opportunity of becoming their own 'King'; establish their own 'boundaries' by ruling themselves in the right way; that they should have the opportunity to discover their true will and gain freedom! All this took place a very long time ago – even in relation to the life of Ankh-af-na-khonsu – and the meaning behind it, religious, magical, philosophical, as well as in practice, was quite different from the examples mentioned above – i.e. the letters and the words may be alike but the meaning quite different and therefore followed by a "Book of the Law"! Furthermore, note that we are told about 'love' in *The Book of the Law* that it is subordinated 'will': "*Love is the law, love under will.*" (BL. I,[57.]) – not the words of St. Augustine quoted above: "*Love, and do what thou wilt.*" I shall return to all this in later chapters.



The last two lines of the hieroglyphic text on the reverse of "the stèle of revealing." In black (↔↓):
Lo, the dead man Ankh-af-na-khonsu, shall go forth by day in order to do what he will all upon
earth among the living.



ΟΜΗΡΟΣ, Homer (flourished 9th or 8th century BCE?)



Homer, the legendary ancient Greek epic poet, had used the words “Do what thou wilt” in two works. What in English may be translated as “Do what thou wilt”, or, “Do as thou wilt”, Ἐρξον ὅπως ἐθέλεις, Erxon opōs etheleis, is found six times in the work of Homer – three times in the *Iliad*, and three times in the *Odyssey*. For example, in *Odyssey* (Book 13, v. 145.) we find Zeus, the cloud-gatherer, saying to Poseidon, the earth-shaker: Ἐρξον ὅπως ἐθέλεις καὶ τοὶ φίλον ἐπλετο θυμῷ, Erxon opōs etheleis kai toi philon epleto thumōi, Do as thou wilt, and as is thy good pleasure.

As to the word of the Law – the Greek noun θέλημα, thelēma, will – the earliest use of θέλημα in writing, as found in the corpus of Greek texts which has survived, dates from the fifth Century BCE.

Why was the Greek θέλημα, will, chosen as the specific word of the Law, and not a word from another language, or one of the other Greek nouns with the same meaning as θέλημα? It is wise to be aware that it has nothing to do with the word’s use and history in Classical Greek, or in Hellenistic Koine (common Greek). No, it was chosen owing to its secret anatomy and numerical value! The explanation is in *Liber L vel Legis* and not anywhere else! For the history of θέλημα, thelēma, see: *Chapter 23; On the Antecedents of Thelema*.

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What took place on the hill at Boleskine on July 1, 1909 E.V., meant a lot to Frater Perdurabo, but it also meant a lot to the A.:A.: since it indicated the final birth of the A.:A.: and the final break with the Golden Dawn and the old time! July 1st is a true red-letter day for Thelemites, and it also has a very special significance for me personally since as far as I remember probably was the day, or at least a date very close to it, that I first held a copy of *The Book of the Law* in my hand. The year was 1980 E.V. and only a few months later I regarded myself as a 'Thelemite'.

As to the Grade of Magus ($9^{\circ}=2^{\square}$) is said in *One Star in Sight*:

*The essential characteristic of the Grade is that its possessor utters a Creative Magical Word, which transforms the planet on which he lives by the installation of new officers to preside over its initiation. This can take place only at an "Equinox of the Gods" at the end of an "Æon;" that is, when the secret formula which expresses the Law of its action becomes outworn and useless to its further development.*¹¹⁹⁷

It is further important to note as also stated:

*This does not mean that only one man can attain this Grade in any one Æon, so far as the Order is concerned. A man can make personal progress equivalent to that of a "Word of the Æon;" but he will identify himself with the current word, and exert his will to establish it, lest he conflict with the work of the Magus who uttered the Word of the Æon in which He is living.*¹¹⁹⁸

As we shall see later fifteen years passed from the signing of this new oath until the hour of Power came upon the Magus to utter His Word with full efficacy to the whole Earth. And in relation to what is said above it was then revealed about this Magus's Law of "Do what thou wilt" that it:

*is the first Law ever given to man which is a true Law for all men in every place and time.*¹¹⁹⁹

and this in itself hide great secrets! If you have walked in the desert, or across snow-covered wastes then you know that there often are no sighting points, no objects to focus on. **Θελημα** is an everlasting Word to focus on – its Law an everlasting toll! This is one of the Law's secrets. When we hear of the word **Θελημα** and its law of "Do what thou wilt shall be the whole of the Law", it can be symbolically explained by saying that **Θελημα** – the word uttered by the Magus – when spelt in full reveals its law, namely "Do what thou wilt shall be the whole of the Law" and therefore also called 'The word of the Law' since it is the law's ruling source. And we may also consider the unfolding of the word **Θελημα** as being *The Book of the Law* of which we are told in its last verse that:

*The ending of the words is the Word Abrahadabra. The Book of the Law is Written and Concealed. Aum. Ha.*¹²⁰⁰

That the Law "is the first Law ever given to man which is a true Law for all men in every place and time" is a matter of the utmost importance and something whose consequence has been totally

¹¹⁹⁷ MTP, Section 3 [Vol. 3.], pp. 234-5. (*Appendix II. One Star in Sight*, pp. 229-44.)

¹¹⁹⁸ *Ibid.*, p. 235.

¹¹⁹⁹ Khaled Khan [Aleister Crowley]. *The Heart of the Master*. London, UK: O.T.O., 1938, p. 37. (*III. THE TEMPLE OF TRUTH; The Mystery of Sin*, pp. 35-40.)

¹²⁰⁰ *Liber L vel Legis*, III, 75.


misinterpreted by several. Crowley himself does not explain it fully though he clearly is aware of its special consequence. I allude to the fact that there is a word of the Law, namely **Θελημα**, and then there also is a word that Crowley entitled the 'Word of the Aeon', namely Abrahadabra which is found in the third chapter of *Liber L vel Legis*. Besides, it may seem confusing that the word 'Abrahadabra' is a word restored by Fra. P. from the old 'Abracadabra' – revealing its true Hebrew spelling¹²⁰¹ – and done in 1900 and thus prior to *Liber L vel Legis*. I shall go into detail about it later and now only say that the reason behind finding a word which Crowley calls the 'Word of the Aeon' has to do with that the Magus who uttered the word **Θελημα** happened to utter:

*the first Law ever given to man which is a true Law for all men in every place and time.*¹²⁰²

and that:

*All earlier Laws have been partial, according to the faith of the hearer, or the customs of a people, or the philosophy of their sages.*¹²⁰³

as further explained by the 'Teacher' in *The Heart of the Master*! In plain words, the Law of **Θελημα** and its word are everlasting, an everlasting Law which is true in any Aeon, but the Aeon of Horus, and thus the powers hidden in its special word 'Abrahadabra', will end some day at the next Equinox of the Gods! This is unique and many marvelous mysteries are connected to it.

However, one who never understood the above and furthermore declared that a new Aeon which he called the "Aeon of Maat" had succeeded the current Aeon of Horus was Charles Stansfeld Jones, or Frater Achad¹²⁰⁴. I have to say that the "Aeon of Maat" not is present in my universe. Nevertheless, I have my old respect for , M³t, Maat and her feather! Frater Achad maintained that the "Aeon of Maat" started in the spring of 1948 E.V. It thus happened to start just after the death of Aleister Crowley in December 1947 E.V.! The present Aeon of Horus touches the very core in man, and this touch is sometimes painful and strange as it must be since there is more truth in this touch than in all the preceding Aeons since it is the first Aeon to have a Law which is an everlasting Law. It is wise to look for the true relation between the feather and the heart in these matters. Many rejoice at the Aeon, its Lord, its Word, its Law, and its Word. Many rejoice at the lack of restriction, however, in some this lack of restriction manifests itself as fear and confusion creating a cry for a new Equinox of the Gods! C. S. Jones later stated: "Aiwaz is quite evidently the enemy of mankind"¹²⁰⁵ – Aiwass is not the enemy of mankind, but he became an enemy of the weak fool who converted to the old faith of Christianity in the end of the 1920s after having played his tricks on the *Book of the Law* and the Tarot.¹²⁰⁶

¹²⁰¹ I.e. **אַבְרָהָאדָבְרָא**, which happens to have the numerical value of 418. (1+2+200+1+5+1+4+1+2+200+1 = 418) • For Abracadabra and Abrahadabra, see the chapter *On the title 'Liber L vel Legis'*, below.

¹²⁰² Khaled Khan [Aleister Crowley]. *The Heart of the Master*. London, UK: O.T.O., 1938, p. 37. (III. THE TEMPLE OF TRUTH; *The Mystery of Sin*, pp. 35-40.)

¹²⁰³ Ibid.

¹²⁰⁴ For him, see note³⁶⁰², and note³⁹³⁵ below.

¹²⁰⁵ In a paper by Jones ("*The Teachings of the new Aeon*") quoted in: Kenneth Grant. *The Magical Revival*. London, UK: Frederick Muller Ltd., 1972, p. 155. (9. *Strayed Gods*, pp. 150-72.)

¹²⁰⁶ See note³⁹³⁵ below.

One who should have known better, Kenneth Grant, stated in 1999 E.V. in *Beyond the Mauve Zone* that Crowley owing to the missing correction of “the First of April” on the errata slip of the 1937 E.V. issue of *EG* signalled that the first chapter of *The Book of the Law* had been written on All Fools’ Day and that Crowley therefore had changed the dates of the writing of the book – that it instead of April 8, 9, & 10, was April 1, 2, & 3. Grant who had been inspired by reading Frater Achad and his foolish statement that the Aeon of Maat had taken over the Aeon of Horus wrote:

*Frater Achad suggested that Crowley was not slow to foresee the inevitable jibes arising from an April Fool joke perpetrated on him by his wife Rose whilst on their honeymoon. [...] it has become apparent over the years that Frater Achad guessed correctly the reason for this hitherto unexplained discrepancy in dating AL’s origin. It has also become apparent that Achad assessed, more accurately than Crowley, the chronology of aeonic cycles. The years 1947/48 marked the inauguration of an era distinct from anything that had preceded it – man in the mass became aware of the existence of Intelligence and Energies not of this earth alone.*¹²⁰⁷

A few words on Kenneth Grant (not written on All Fools’ Day). In order to make his own magical universe and system Kenneth Grant went shopping. He took from *The Book of the Law* (written on April 8, 9, & 10!) and Thelema what he liked and needed and left the rest behind. For instance, he wrote in *Aleister Crowley & The Hidden God*:

*The magick of the Aeon of Horus consists in the realization of the identity of Kether (Nuit) and Malkuth (Hadit).*¹²⁰⁸

– this clearly shows that he not understood *The Book of the Law* at all but used it at pleasure, and in the 1950s he had stupidly identified a planet (which he stated belonged to our Solar System) with Nuit and which did that Karl Germer expelled him from the O.T.O.¹²⁰⁹

¹²⁰⁷ Kenneth Grant. *Beyond the Mauve Zone*. London, UK: Starfire Publishing Ltd, MCMXCIX e.v. An 95, p. 34. (2. *The Masonic Masque*, pp. [31]-44.) • See also note¹¹⁵⁷ above.

¹²⁰⁸ Kenneth Grant. *Aleister Crowley & The Hidden God*. London, UK: Skoob Books Publishing, 1992, p. 14. (1. *The One Beyond Ten*, pp. 5-18.)

¹²⁰⁹ See: Martin P. Starr. *The Unknown God: W. T. Smith and the Thelemites*. Bolingbrook, IL: Teitan Press Inc., 2003, pp. 324-5. (Chapter Nineteen. *Hoc Id Est*, pp. 315-40.)

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Pages 271-923 are not part of this book preview.

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Figures 1-41 are not part of this book preview.

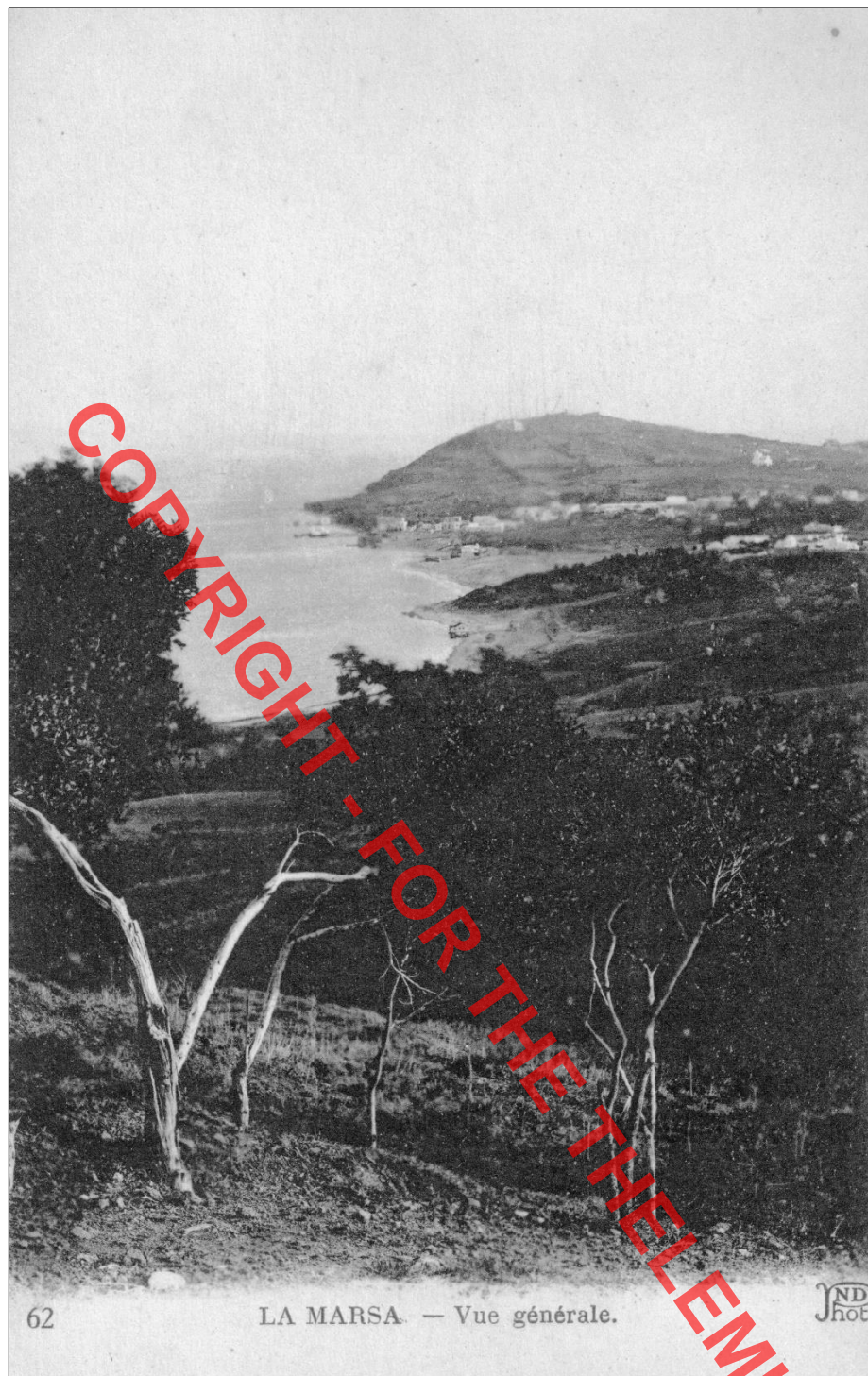


FIGURE 42. *La Marsa and Marsa Plage, Tunisia*

View of La Marsa and Marsa Plage at the Mediterranean coast some 22 kilometres northeast of Tunis, and not far from Sicily. In the background Cape Carthage and the 'red' hill of Sidi Bou Said, the "*Holy Hill of Sidi Bou Said*" of the 1925 E.V. vision "*The Heart of the Master*". Aleister Crowley and Leah Hirsig stayed here some two months in a small hotel at the beach after Crowley's expulsion in May 1923 E.V. from Italy and the Abbey of Thelema in Cefalù on the northern coast of Sicily. The name of the hotel was « *Au Souffle du Zéphir* », 'To the breath of the West Wind' – probably after a line in *The Odyssey*. It was a small, cheap hotel, with café and restaurant, flat roofed, and with an entrance having a stairway flanked by two large stone statues of dogs. When looking at this photograph from the 1920s one receives an impression of that the village of La Marsa (Arabic '*port, anchorage*') and its beach resort Marsa Plage, its coastline and headland, the 423 feet high hill of Sidi Bou Said, have a certain resemblance to Cefalù. Perhaps Crowley knew this location near the ancient city of Carthage (situated behind the headland) beforehand, or maybe he saw it on a postcard like this in the foyer of the Hotel Eymon in Tunis where he and Leah stayed before they went to Marsa Plage. Black and white postcard. © From the author's collection.

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Figures 43-44 are not part of this book preview.



FIGURE 45. *The Temple of Luxor*

Old photograph from the Temple of Luxor, situated on the east bank of the River Nile about three kilometres to the south of the Temple of Karnak. Its name was *lpt rsyt*, *lpet-resyt*, 'the-southern-place'. The main temple was connected with the temples of Karnak by a paved avenue of sphinxes. The main part of the temple was founded in the Eighteenth Dynasty by Amenhotpe III (1410-1372 BCE) and was a most important centre for, and a starting point of, numerous feasts, festivals, and ceremonies especially during the New Kingdom times. Ankh-af-na-khonsu held the office of Prophet of Mentu, Lord of Thebes, which he had inherited from his father. However, as the Stélé of Revealing states he also held the office of Sma-priest of Thebes. Several other Prophets of Mentu also bore this title and for many years it was thought that the two titles essentially were synonymous and that both belonged to offices in the temple of Mentu at Karnak. However, in the late 1950s the German Egyptologist Hermann (Alexander) (Jacob) Kees (1886-1964), interestingly argued that the office probably was an office belonging to the worship of Kamutef in the Temple of Luxor. Kamutef, which means 'bull of his mother', was an epithet of the ithyphallic god Min, and of Amun(-Ra). It was thus not a god but signified that the gods were self-begotten. Seen on the picture is the fifty meters long entrance hall with its seven pairs of open-papyrus columns, each about 16 meters high, and the hall totalling 21 meters in height. Black and white photograph probably from the 1930s. © From the author's collection.



FIGURE 46. The main entrance of the Temple of Amun at Karnak

1930s photograph showing the main entrance of *Ipt-sw*, *Ipet-sut*, 'the-most-select-of-places', which was the name of Amun's temple at Karnak. In front of the picture is the avenue of ram-headed sphinxes that leads to the First Pylon. Just west of the avenue is the River Nile where a quay gave access to the temple. The temple consists of a main axis running from west to east through six great pylons leading to the main sanctuary. It was in the main sanctuary that Ankh-af-na-khonsu held the high office of 'Opener of the Doors of the Heaven in *Ipet-sut*', which shows that he belonged to the small group of priests at the very top of the cult at Thebes. The priestly outfit that he is wearing on the Stélé of Revealing very likely belongs to this office. At the rear of the temple was the Festival Temple of Thutmose III and on its roof the Ra-temple – the so-called 'High Room of the Sun' – where Ankh-af-na-khonsu at one time served, like his father had done, likely as priest-astronomer. Behind the Festival Temple, situated to the east and a little less than half a kilometre away from the main entrance to the west, stood the tallest obelisk known to have been erected in Egypt, and it has been suggested owing to its height and exact location that anybody standing at the main entrance could see the rising sun of the winter solstice appear behind it. © Black and white photograph from the author's collection.

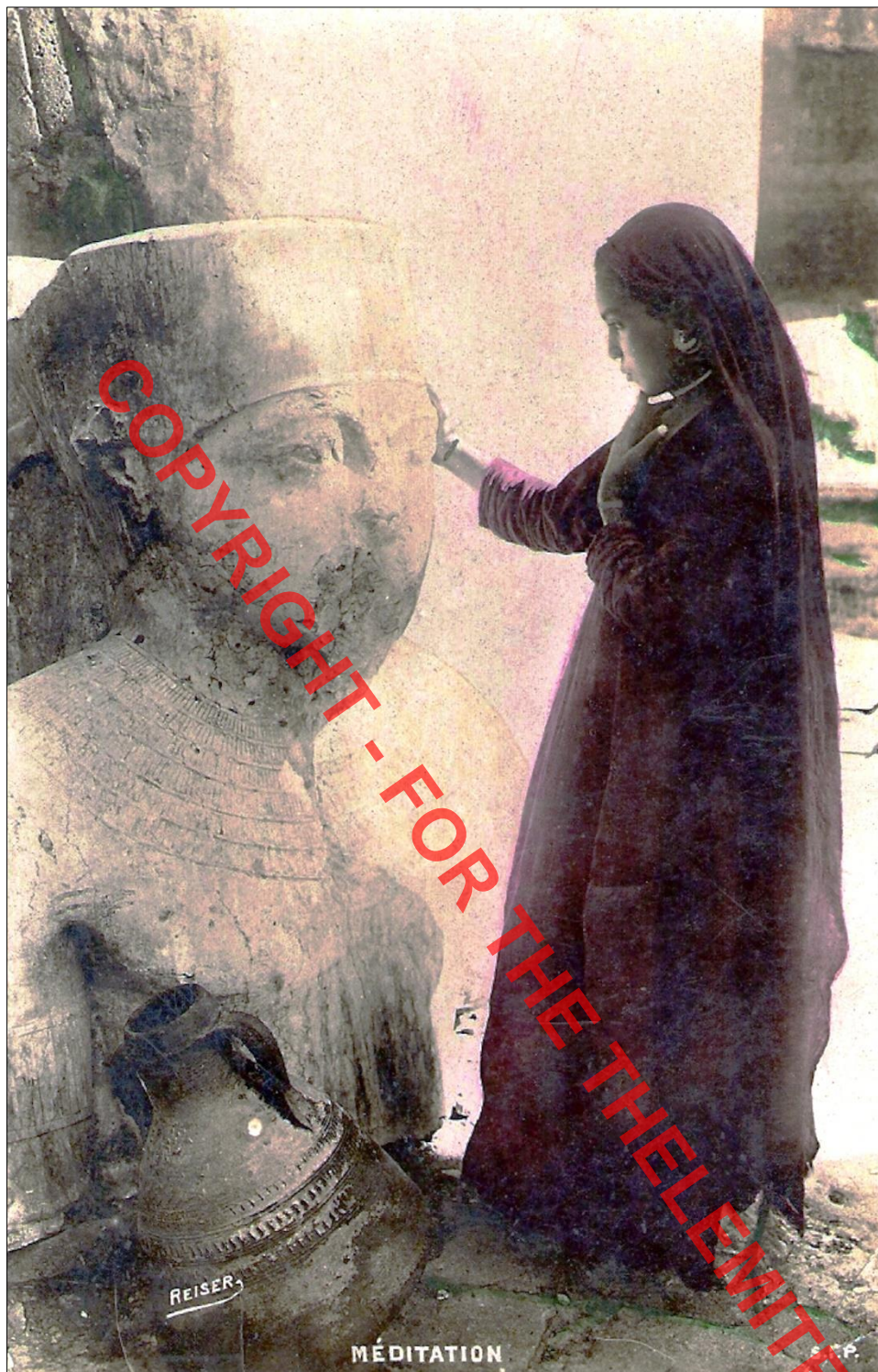


FIGURE 47. « *MÉDITATION* »

Hand coloured black and white photograph by the German photographer, Andreas D. Reiser (1840-1898), titled « *MÉDITATION* » and likely from the late 1890s. A later printed version, issued by his son, was titled « *L'ÉGYPTE, STATUE DES RAMSES.* » (Egypt, Statue of Ramses). Besides that it is photographic art this picture also in a way answers the question why people of every nation of the globe somehow are fascinated by the aesthetic pureness and natural minimalism found in Egyptian art and architecture, and by the exact opposite, the extreme complexity found in their unique mythology and religion. Ancient Egypt never changed – only their skills and methods changed! Andreas D. Reiser, who was born in Munich, opened an atelier in Alexandria in the early 1890s. After his death in 1898 his son continued the business, which in 1903 became "Reiser and Binder". Around 1914 E.V. the young Reiser returned to Munich. Andreas D. Reiser was married to a sister of the Romanian photographer, Franz Duschek (1830?-1884), and he had been working in Bucharest, Romania, as photographer from c. 1867-1882. He died in Helwan, Egypt, in 1898. Real photo postcard signed *REISER* and marked "S. I. P.". © From author's collection.

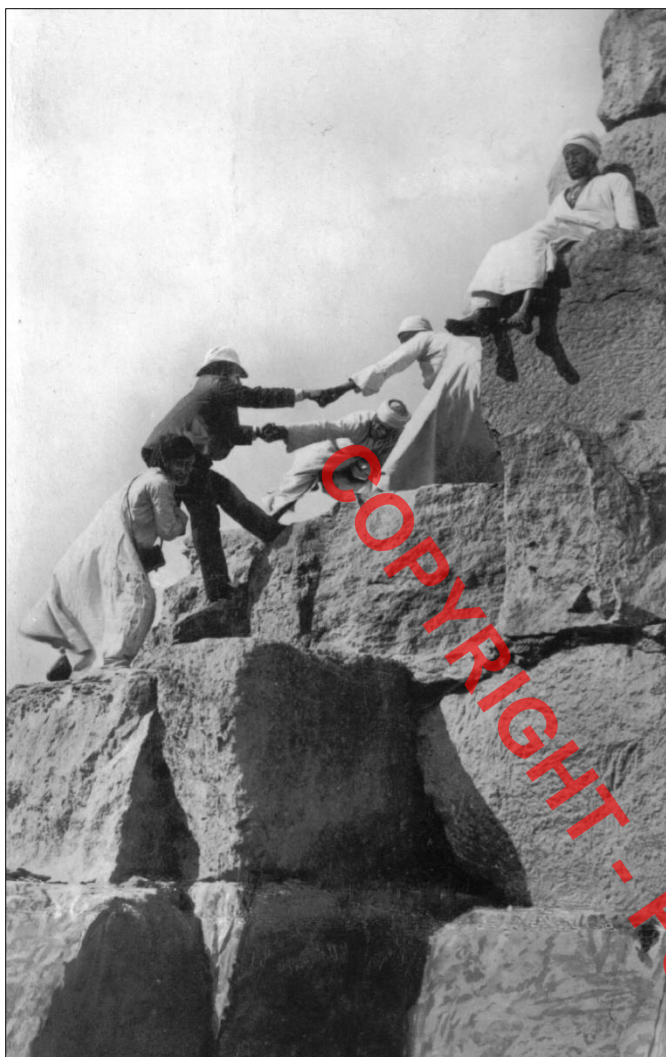


FIGURE 48. *Tourist mounting the Great Pyramid at Gizeh. Photograph by Maison Bonfils, c. 1880s*

1880s photograph showing a tourist mounting the Great Pyramid at the Gizeh plateau by help of native guides. In Arabic pyramid is *haram* and in ancient Egyptian \triangle *mr* (mer). The builder of the Great Pyramid was *Khufu* or *Cheops* as the Greek called him and he was the second king of the fourth dynasty and reigned from 2609-2584 BCE. The king's full name was *Khnum-Khufwy* meaning 'Khnum protects me' – Khnum, the god which in the New Kingdom reigns of Hatshepsut and Thutmose III became a universal creator and was portrayed as fashioner of Gods, men and animals on his potter's wheel. The Great Pyramid was called *Akhet-Khufu*, 'the Horizon of Khufu' and was the first pyramid built on the Gizeh plateau. The pyramid – whose base is an almost perfect square – is accurately oriented to true north. Its side was original approximately 230.47 meters long and its original height approximately 146.59 meters and the angle of incline of the walls approximately $50^{\circ}50'40''$. Today the high of the pyramid is 138.75 meters. Its base lies approximately 58 m above sea level. The Great Pyramid is the best known construction made by man. The chief of the construction was probably Khufu's Vizier, his nephew Hemon, but the priesthood of Heliopolis was clearly highly involved in its idea and construction. It was in the King's Chamber in the Great Pyramid that Rose and Aleister Crowley in November 1903 spend the night on their Honeymoon before they left for Ceylon. However, many things have changed in this the most toured place in Egypt, but the author had the good fortune of standing completely alone for almost a quarter in the King's Chamber on a sunny day in October 1984 E.V. As regards the climbing of this huge hieroglyph created in stone there is only to say that either one climbs down again, or lives or dies on its top, or is able to put on wings and fly away! Black and white real photo postcard version from around 1900. © From author's collection.

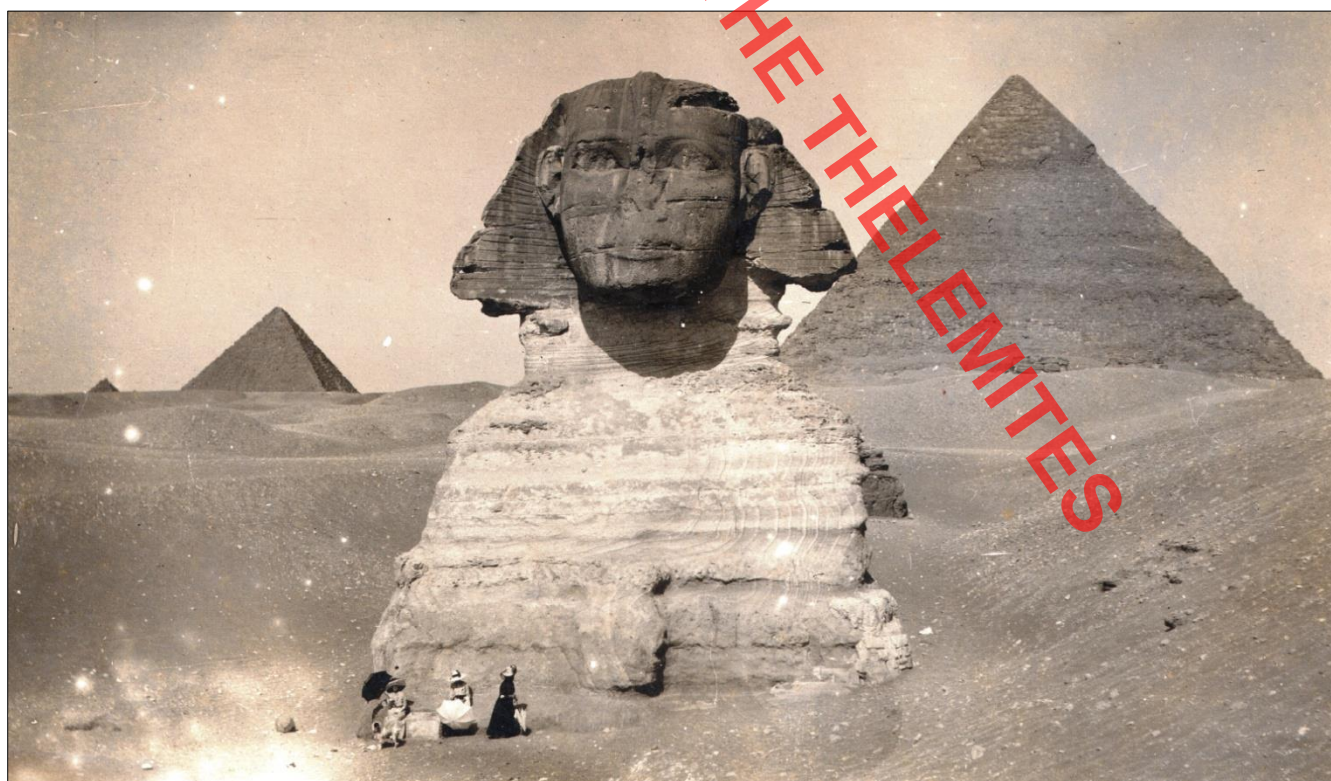


FIGURE 49. *The Gizeh plateau with the Sphinx from around the time of the Crowleys visit in 1903*

To the right of the Sphinx is the pyramid of Khufu's son, Khafre (Khephren), and further to the right (outside the picture) Khufu's pyramid – the Great Pyramid. To the left of the Sphinx is the pyramid of Khafre's son, Menkaure, and behind it one of the three small pyramids attributed to his royal consorts. Note the three ladies with sunshades and poodle at the paw of the beast. Original black and white photograph. © From author's collection.

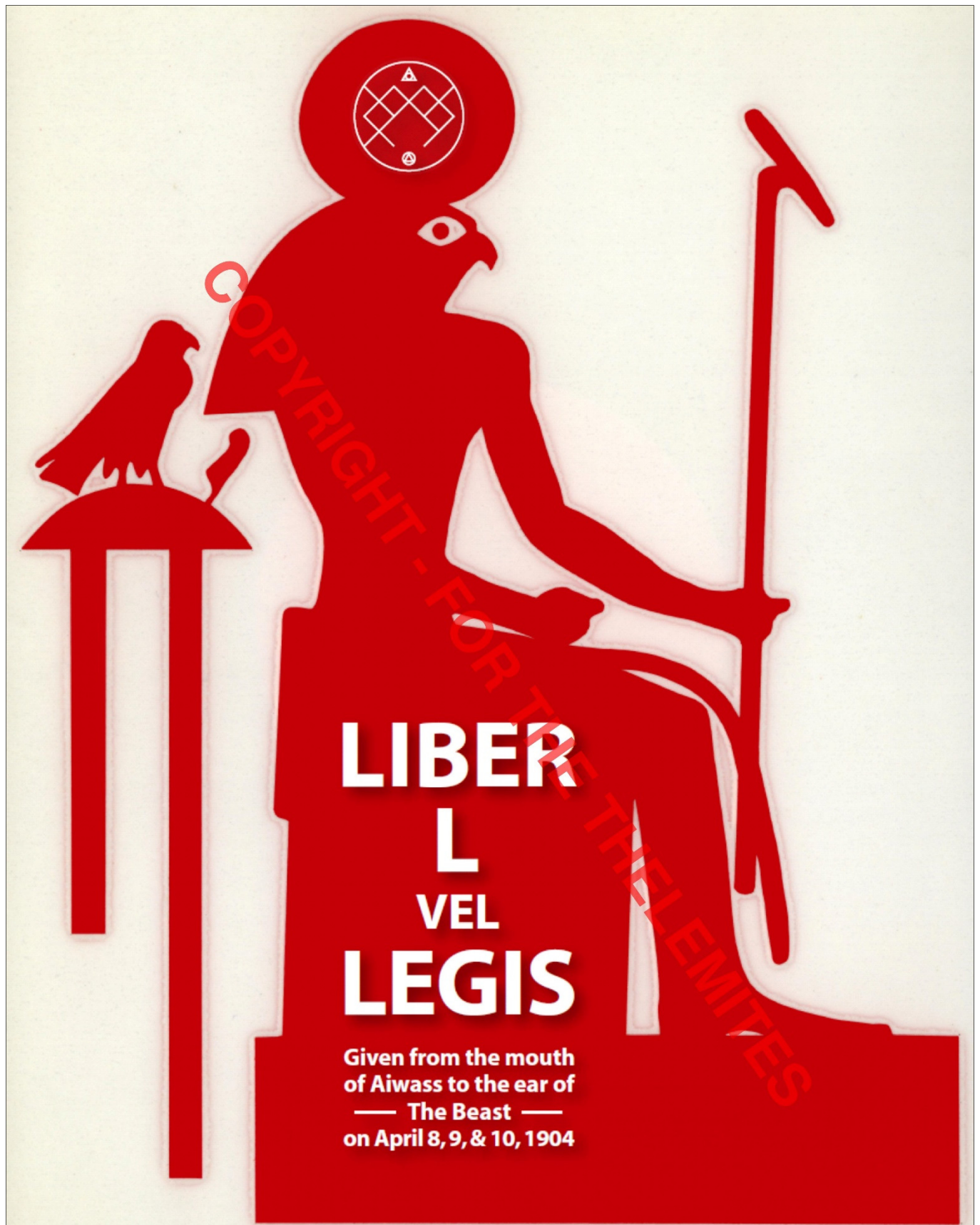


FIGURE 50. *Front page to Liber L vel Legis by PERDURABO ST*

I once made this front page using the depiction found on the Stélé of Revealing and the original title from the title page of the MS. of *Liber L vel Legis*. Be aware that Nuit and the winged secret flame are present, however, as said by the Queen of Heaven: "With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit." Note also that the Uraeus (iaet, cobra) has turned into the Holy Seal on the sun-disc of the Hawk-Headed Lord enthroned. © PERDURABO ST

CHAPTER 15



[*thn* (*tekhen*), “obelisk”] • The Equinox of the Gods

TO MEGA THERION's publishing highlight came at the autumnal equinox in 1936 E.V. when the first publication of the MS. in a full size facsimile was done in *The Equinox of the Gods*, and by this issue also given to all together with the account called “GENESIS LIBRI AL” – originally prepared for Volume III of *Confessions*, as mentioned – and the one sided “THE COMMENT.”, discussed above, which also is known as the ‘Short Comment’.³⁸⁸¹ All this was done in order to fulfill the obligations dictated in *Liber L vel Legis*. Its publisher was O.T.O. headed by Crowley as Baphomet and the book was printed in England by Western Printing Services Ltd. in Bristol. It was printed on Japon vellum and bound in gold-blocked white buckram and exhibited in the middle of its upper cover the splendid Sigillum Sanctum Fraternitatis A.:A.:³⁸⁸² At the top of its spine was the Eye within the radiant Triangle stamped and at the bottom the Seal of the O.T.O.. A small additional version was issued on machine-made paper bound in orange paper boards backed in blue cloth. A folder containing the facsimile of the MS. was housed in a pocket attached to the inside back cover of the book. The frontispiece was, as mentioned above, a reproduction of the Stélé of Revealing in form of the replica together with Fra. P.'s Paraphrase of the translated inscriptions of stele as published in *TSK1912*.³⁸⁸³ The title page gave no author but its introductory section “THE SUMMONS.” revealed that the author was “The Priest of the Princes, ANKH-AF-NA-KHONSU.”³⁸⁸⁴ The text of “THE SUMMONS.” which was signed by that name was first published in 1926 in the limited Tunis edition of the MS. reduced to scale.³⁸⁸⁵ As already discussed so was this publication a great task completed with a most magnificent outcome, namely first and foremost what may be called ‘the original manuscript’s standard reference for all time’.³⁸⁸⁶ Sixty-five sheets in the hand of Ankh-af-na-khonsu now published in a full size facsimile – as demanded by Aiwass – by him & under his close watch. Each facsimile sheet showing an unchanging image of the

³⁸⁸¹ Given in this work as EG, i.e.: *Ankh-af-na-khonsu* [Aleister Crowley]. *The Equinox of the Gods*. Vol. III., No. III. September MCMXXXVI E.V. London: Issued by the O.T.O. BM/JPKH London, W.C.1, 1936. • See also note⁹⁴¹ above. • For the book’s publishing history and its various editions published by Crowley and others, see: *Magick.I-IV.*, p. 741. ♦ *Timothy d’Arch Smith*. *The Books of the Beast*. Revised and enlarged edition. Oxford, UK: Mandrake, 1991, pp. 9-35. (*The Books of the Beast’ Prolegomena to a Bibliography of Aleister Crowley*, pp. 9-35.) • For “Genesis Libri AL”, see note⁴¹³ and note³⁷⁴⁸ above. • For “THE COMMENT”, see note³⁵⁹⁸ above.

³⁸⁸² For this seal, see note²¹³¹ above.

³⁸⁸³ See note⁸⁷⁶, note⁸⁹⁶, and note⁹¹⁹ above.

³⁸⁸⁴ EG, p. 2. (*THE SUMMONS*, pp. 1-2.)

³⁸⁸⁵ ‘The Summons’ first appeared in *AL | Liber Legis | The Book of the Law | sub figura XXXI | ...* which was published in Tunis in 1926. Here it was titled “Introductory Note to AL, The Book of the Law.” • For this, see: *Magick.I-IV.*, p. 742. • For the Tunis edition, 1926, see note³⁵⁹⁷ above.

³⁸⁸⁶ Regarding the original MS. so was the first published appearance since EG of actual photos of the MS. published in the first edition of *Magick.I-IV.* in 1994 E.V. The MS. as it appears today can also be found online as scans of both the 65 MS. sheets and the title page at <http://lib.oto-usa.org/libri/liber0031.html> (Homepage of U.S. Grand Lodge, Ordo Templi Orientis) • These new scans (without the title page) were also published in The Centennial Edition of: *The Book of the Law; Liber AL vel Legis*. York Beach, ME & Boston, MA: Red Wheel/Weiser, LLC (in ass. with Ordo Templi Orientis), 2004 E.V. • For ‘the original manuscript’s standard reference for all time’, see note⁹⁴² above.

originals' "ink and paper for ever"³⁸⁸⁷! On the prospectus for the book Crowley had stated about the facsimile MS.:

*The size, style, and quality of the paper, and ink will be adhered to as strictly as possible;*³⁸⁸⁸

The book's prize was 'magical' "Eleven Shillings". Recalling what was printed on the last page of the typeset version's formal appearance in *The Equinox* in 1913 E.V., namely in square brackets:

*[For doubtful spellings and Styles consult facsimile MS. facing p. 386, Equinox I, vii.]*³⁸⁸⁹

It was not without a sense of humour since the pages were reproduced so small (postage stamp-size) that it was almost impossible to do. Now we find in EG also on the typeset version's last page but now in round brackets:

*(For doubtful spellings and styles consult facsimile MS. in pocket at the end of this volume.)*³⁸⁹⁰

It was now possible to do this in practice! It always puts me in good spirits to look at them – a great thing done by TO MEΓA ΘHPION for the benefit of all, then, now, and in future! In a later advertisement for the book Crowley wrote:

³⁸⁸⁷ *Liber L vel Legis*, III, 39. • As mentioned above, there was something on a page of the MS. now published, which not was present on the page published in *TSK1912*, namely the grid on the third chapter's page 16. (*Liber L vel Legis*, III, 47.) I shall comment on this addition (in pencil) made by TO MEΓA ΘHPION in the 1920s later. See also note⁹⁴⁴ above. • Over the years these facsimile sheets have been reprinted in various books – as also intended by The Master, I think. However, a few of these reprints contain pages where changes have been made to the facsimile! The worst example that I have seen is a publication with the title "The Book of the Law" issued by 93 Publishing in 1975 E.V. In two places in the MS. the names "Ra Hoor Khuit" and "Ra Hoor Khut" are found written without the hyphens but these names have been hyphenated in the 1975 E.V. published 'facsimile' MS. by a forger! It is most important to be extremely accurate in order to avoid something like this in the future! In general these remarks are of course also aimed at the care of the original MS. and of Crowley's final typeset version of the MS. – i.e. *Liber CCXX*. There is no need for any other typeset version of the MS.! There is no need for folly! There is no need for "an attempt to transcribe the MS., Liber XXXI, more exactly than did Crowley's edition – Liber CCXX." Nor a book trying "to follow Liber XXXI more closely than does Liber CCXX." • Aleister Crowley. LIBER AL VEL LEGIS | SUB FIGURA CCXX AS DELIVERED BY XCIII = 418 TO DCLXVI | THE BOOK OF THE LAW. South Stukely, Quebec, Canada: 93 Publishing, 1975, pp. 15 (Facs. + text to: I,[52]); 57 (Facs. + text to: III,1.) • For the two quotations, see: ΘEΛHMA. The Holy Books of THELEMA. Ed. Hymenaeus Alpha and Hymenaeus Beta. York Beach, ME: Samuel Weiser, 1983, pp. 269. (APPENDIX C. Selected References; PRINCIPAL EDITIONS, pp. 267-9.) • See note²⁰⁹², note²⁰⁹³ and note²¹¹⁷ above and note³⁹²³ below.

³⁸⁸⁸ Four-page prospectus for the First Edition of *The Equinox of the Gods*; (The Equinox. Volume III, No. III) September 1936 E.V. • AL | LIBER | LEGIS | THE BOOK OF THE LAW | SUB FIGURA XXXI. | AS DELIVERED BY | 93 – AIWASS – 418 | THE MINISTER OF HOOR-PAAR-KRAAT | TO | ANKH-AF-NA-KHONSU | THE PRIEST OF THE PRINCES | 666 | ISSUED BY THE O.T.O. • For the size of the facsimile MS., etc, see note⁹⁴¹ above. • For the size of the original MS., see note⁴⁷³ above.

³⁸⁸⁹ LIBER L. VEL LEGIS SVB FIGVRÂ CCXX AS DELIVERED BY LXXVIII VNTD DCLXVI. In: [Aleister Crowley, et al.] The Equinox. Vol. I., No. X. London: Wieland & Co., September MCMXIII o.s. (1913 E.V.), p. 33. (LIBER L. VEL LEGIS SVB FIGVRÂ CCXX AS DELIVERED BY LXXVIII VNTD DCLXVI, pp. [9]-33.) • See note²²⁰³ above.

³⁸⁹⁰ EG, p. 38.

*The contents of the Manuscript prove to strict scientific demonstration that the mysterious Author possesses knowledge and power quite beyond anything that has until now been associated with human faculties.*³⁸⁹¹

This advertisement does not when describing the book's contents (in 5 items) mention the typeset version – *Liber CCXX* – but only the MS.³⁸⁹² – the same holds for the 1936 E.V. prospectus. On the folder containing the facsimile of the MS. is found the title:

AL | (LIBER LEGIS) | THE BOOK OF THE LAW | sub figura xxxi | as delivered by | 93 — AIWASS — 418 | to | Ankh-f-n-khonsu | The Priest of the Princes | who is | 666³⁸⁹³

The title of the typeset version of the MS. in EG is the usual but as described above the “L” is now changed to “AL”:

LIBER | AL VEL | LEGIS | SUB FIGURA | CCXX | AS DELIVERED BY | XCIII = 418 | TO | DCLXVI³⁸⁹⁴

We can now conclude that after thirty-two years treading the paths leading to its publication & perfection TO MEFA ΘHPION had now in An Ix or 1936 E.V. published his main work completely! By the publishing of *The Equinox of the Gods* the most important single book in Crowley's life was issued with full success! Further, the great idea originating from the Ab-ul-Diz Working back in 1911 E.V. of *Book Four* in four parts is thus also carried out and completed in this beautiful volume. As already mentioned above then was a complete one-volume edition of the four parts of *Book Four* issued together with additional material in 1994 E.V. as: *MAGICK | LIBER ABA | Book Four | Parts I-IV*.³⁸⁹⁵ This book and especially its second revised and enlarged edition from 1997 E.V. is in more senses than one a great book full of material of inestimable importance. The same can in my opinion be said about ΘΕΛΗΜΑ. *The Holy Books of THELEMA*, whose first edition was published in 1983 E.V.³⁸⁹⁶ A large number of books by Crowley and by authors writing about him and THELEMA have been published after his death in 1947 E.V., and especially in recent years of high quality. Studies on his work from competent sides have been noted. And also the poets and composers revel in “The Beast”.³⁸⁹⁷

³⁸⁹¹ The Book of the Law [technically called Liber AL vel Legis sub figura CCXX as delivered by XCIII = 418 to DCLXVI]. London: Privately issued by the O.T.O., An Ixii. Sol in Aries. March 21, 1938 e.v., Advertisement facing p. 50. (THE EQUINOX OF THE GODS UNDERSTAND THE WORLD CRISIS. WHAT SHALL I DO ABOUT THE WORLD CRISIS?)

³⁸⁹² Ibid., “(4) Facsimile of Manuscript, 65 pages.” Given is also the information: “Manuscript in photolithography.” • See note⁹⁴¹ above.

³⁸⁹³ EG, Pocket (at rear): “Facsimile of the MS. of Liber AL.” ♦ Inside the back cover of the folder was “THE COMMENT” printed.

³⁸⁹⁴ Ibid., p. 13. (pp. 13-38.)

³⁸⁹⁵ Aleister Crowley with Mary Desti and Leila Waddell. *Magick. Liber ABA. Book Four. Parts I-IV*. Edited, annotated and introduced by Hymenaeus Beta. York Beach, Maine, 1994. • The second edition, revised and enlarged – referred to in the present work as *Magick.I-IV*. – was published in 1997. Both editions contain an actual reproduction of the original MS. of *The Book of the Law* made from digital scans of the sheets.

³⁸⁹⁶ ΘΕΛΗΜΑ. *The Holy Books of THELEMA*. Ed. Hymenaeus Alpha and Hymenaeus Beta. York Beach, ME: Weiser, 1983. • See also note²¹⁷⁰ above.

³⁸⁹⁷ See, for example, “The Beast” by Shane McCauley in: *The Oxford Book of modern Australian Verse*. Edited by Peter Porter. South Melbourne, Australia: Oxford University Press, 1998, p. 242. • For a short story, see note⁴³⁵² below, and for a novel, see note⁴³⁵³ below. • For music, see, for example, the composition “Nuit” (for clarinet, viola, and

Returning to *The Equinox of the Gods*, in 1937 E.V. there was a second printing of the book. This second printing is identical to the first and evidently printed by the same type since its year of publication is unchanged and its typographical errors uncorrected. On publishing the book's first edition in September the year before Crowley had a vision in which he handed the book to four adepts of apparently different races. This vision inspired him to a ceremony on publishing the second printing. On Wednesday, December 22, 1937 E.V., on the shortest day of the year about an hour and a half before sunrise and at the moment when the sun entered Capricorn, Ankh-af-nakhonsu performed a ceremony at Cleopatra's Needle in London (Figure 38), the Egyptian obelisk on the Thames Embankment, where he distributed copies of the work to representatives of the races of the world – these representatives were not adepts like in his vision but seems to have been more or less incidental persons of various races found in great haste during a long night's pub crawl together with Gerald Yorke and a reporter from the *Daily Express*.³⁸⁹⁸ But “*the Law is for all*”! In the mid-1940s we find “666” discussing the ceremony in a letter which later became Chapter XXXIX of *Magick without Tears* – a chapter titled “*Prophecy*” – where he also argues the relation between outbreak of wars and the various publications of *The Book of the Law*. He also quotes the article, which the invited reporter Tom Driberg from the *Daily Express* wrote and published the following day, Thursday, December 23, in his column headed “*These Names Make News*”:

piano) by the Greek composer Dimitri Papageorgiou (1965-). Composed in 1999 E.V. and premiered in January 2000 E.V. at the California Institute of the Arts. • Another example is the song “*La Luna*” from the 2002 E.V. album *Edge of a Dream* by the late Scottish folk musician (Her) Bert Jansch (1943-2011), which mentions “*Perdurabo*”:

*Sister sister Luna, you know who I am, like a star
That flashes and glitters in your eyes in the moonlight
Or the fire on a mountain
Or the light in the heart of a man and the sun that shines
With a glimpse of the light divine
Behind the veil of a rainbow
Just like Perdurabo says
It's gonna be alright*

♦ Verse from “*La Luna*” from the album *Edge of a Dream* by Bert Jansch, Sanctuary Records, 2002.

³⁸⁹⁸ On this, see: Timothy d'Arch Smith. *The Books of the Beast*. Revised and enlarged edition. Oxford, UK: Mandrake, 1991, pp. 16; 20-1. ♦ Richard Kaczynski. *PERDURABO: THE LIFE OF ALEISTER CROWLEY*. Tempe, AZ: New Falcon Publications, 2002, pp. 407-10. ♦ Lawrence Sutin. *DO WHAT THOU WILT: A LIFE OF ALEISTER CROWLEY*. New York, NY: St. Martin's Press, 2000, pp. 380-1. • The winter solstice on December 22, 1937 E.V. took in London place at 6.22 a.m. local time (GMT) and sunrise was at 8.04 a.m. local time (GMT). • It seems that John Symonds has his very own story to tell about this ceremony or rather ceremonies! He writes in *The Beast 666* in 1997 E.V. that very early in the morning of 22 December 1936 Crowley did at precisely 6.22 am, as the sun entered Capricornus, perform the ceremony at Cleopatra's Needle. Then he says that “*The stunt was repeated in the same place and precisely the same time on 21 December 1937*”! It should be noted that in 1936 E.V. the winter solstice in London took place at 0.27 a.m. local time (GMT) and that the sun not entered Capricornus on “21 December 1937” at “6.22 am” but as stated above on December 22 at 6.22 a.m. local time (GMT)! In 1971 E.V. he had in *The Great Beast* given a quite different story. Here he had described the book's 1937 issue in such a way as if it was the book's first edition and thus not mentioned the 1936 publication. The same is found in his Introduction (1968 E.V.) to *Confessions*. Even more confusing, he stated in *The Great Beast* that the ceremony took place at Cleopatra's Needle at precisely 6.22 am on “*Boxing Day*” – i.e. the day after Christmas Day, December 26, 1937 E.V.! ♦ John Symonds. *The Beast 666*. London: The Pindar Press, 1997, p. 511. (*CHAPTER THIRTY-SEVEN; Pearl Brooksmith*, pp. [506]-11.) ♦ John Symonds. *The Great Beast. The Life and Magick of Aleister Crowley*. London: Macdonald & Co. (Publishers) Ltd, 1971, pp. 390-1. (31. *Magical Retirement*, pp. 386-401.) ♦ *Confessions*, p. 24. (*Introduction*) • On Ra-worship and the winter solstice, see also note⁵¹⁹ above. • For Gerald Yorke and his relation with Crowley, see the end of Chapter I of this book.

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Pages 928-931 are not part of this book preview.

That Crowley in order to advertise the book also had some miniatures of the Stélé of Revealing – i.e. The Replica – produced to display in bookshop windows I became aware of lately when a facsimile edition based on some surviving stelae was published.³⁹²²

In 1938 E.V. Crowley gives the typeset version its first separate publication with the title:

THE BOOK OF THE LAW | [technically called | *LIBER* | *AL vel* | *LEGIS* | *SUB FIGURA* | *CCXX* | *AS DELIVERED BY* | *XCIII = 418* | *TO* | *DCLXVI*]³⁹²³

Now the MS. and its typeset version are separated when it comes to their titles but the MS.'s true original title is missing both in use and in historic account! It should be clear to all who are familiar with Crowley and his work that we should expect to find the book's full title as given on the title page mentioned by him – even if he preferred to use another title later – and when this is not the case the only explanation must be that he lost the title page sometimes after his last annotation of October 1909 E.V., and seems to have been in a position where he could not quote it with absolute certainty from other documents or memory when he published *TSK1912*! The page proofs to the appendix containing the typeset pages of *Liber L vel Legis* which at one time were planned for *Collected Works* seem neither to have been in Crowley's possession at that time. I take note of that the title page together with the latter proofs and the translations of the Stélé of Revealing suddenly turned up after more than fifty years in the above mentioned sales catalogue of Crowleyana from 1966 E.V. in the possession of J. F. C. Fuller, and that these documents today – fortunately surviving and accessible – are at the Harry Ransom Humanities Research Center at the University of Texas at Austin.³⁹²⁴ Fuller clearly borrowed the documents in question from Crowley in order that he could give an account of the Cairo Working in "*The Temple of Solomon the King*", but as we know the two men parted in the beginning of 1911 E.V., and the facts show that Fuller kept the documents and added them to his collection!³⁹²⁵ In his inventory of Crowleyana Fuller mentions the translations of the Stélé of Revealing as "*The most important document in the Crowley arcanum.*"³⁹²⁶ And, as discussed in another chapter, that Fuller kept these priceless, original translations forced Crowley to

³⁹²² Published in 2009 E.V. by *The Company of Heaven* in association with *The Atlantis Bookshop*, London, and *Weiser Antiquarian Books*, York Beach, Maine, U.S.A., in two limited editions.

³⁹²³ *The Book of the Law* [technically called *Liber AL vel Legis sub figura CCXX* as delivered by *XCIII = 418* to *DCLXVI*]. London: Privately issued by the O.T.O., An Ixii. Sol in Aries. March 21, 1938 e.v., p. 3. • As already mentioned so was the first version of this book conceived An 0 in Cairo when Fra. P. had the manuscript of *Liber L vel Legis* typed! This little book has since been printed in a great number of editions mostly without the facsimile of the MS. For one of the latest editions printing both the MS. and *Liber CCXX*, see: *The Centennial Edition of The Book of the Law. Liber AL vel Legis*. York Beach, ME & Boston, MA: Red Wheel/Weiser, LLC (in ass. with Ordo Templi Orientis), 2004 E.V. In this Centennial Edition the MS. is published as actual scans of the original MS. in the possession of the Caliphate O.T.O. in U.S.A. • See also: *The Book of the Law – The Illuminated Edition*. Received by Aleister Crowley and Rose Crowley. Illuminations by Susan E. Jameson. London: Neptune Press, 2004. ♦ The MS. found in this edition is a reproduction of the 1936 facsimile MS. from *EG* printed here in red ink. • See note²⁰⁹³, note³⁷⁴⁸ and note³⁸⁸⁷ above.

³⁹²⁴ See: <http://norman.hrc.utexas.edu/fasearch/findingaid.cfm?eadid=00144&kw=crowley&showrequest=0> • 666 – *Bibliotheca Crowleyana: Catalogue of a unique Collection of Books, Pamphlets, Proof Copies, MSS., etc. by, about, or connected with Aleister Crowley; formed, and with an Introductory Essay, by Major-General J. F. C. Fuller. For sale as a collection.* Tenterden, Kent, UK: Keith Hogg, nd [1966], p. 24. (*PART IX; PROOF COPIES of Works by Aleister Crowley*, p. 24.) • For this see note³⁹⁴⁶ below. • See also note⁹⁰⁸, note⁹¹⁵, and note²¹⁸⁵ above.

³⁹²⁵ See note⁹¹⁶ and note²¹⁸⁵ above. • For Fuller, see note⁴¹³ and note⁹¹⁵ above.

³⁹²⁶ See note⁹¹⁵ above.

commission from Alan Gardiner and Battiscombe Gunn a new translation for the use in his account of the Cairo Working in the seventh number of *The Equinox*, March 1912 E.V., however, this time not of the 'Stélé of Revealing' itself but its replica in his possession!³⁹²⁷



The original title page to the MS. of *The Book of the Law* was in J. F. C. Fuller's possession after that he had abstained from returning it to Crowley. Crowley wrote in the 'New Comment' to the book about its title:

*In the first edition, this Book is called L. [...] This title should probably be AL, pronounced "EL", as the 'L' was heard of the Voice of Aiwaz, not seen.*³⁹²⁸

As seen in the 'Old Comment' published in the seventh number of *The Equinox*, March 1912 E.V., so did Crowley on publishing this comment not mention the original title found on the MS.'s title page clearly since he was missing the title page at that time.³⁹²⁹

Recalling the title words on the original title page of the MS.:

Liber

L.

Vel

Legis.

given from the mouth of Aiwass to the ear of

The Beast

*on April 8, 9, & 10, 1904.*³⁹³⁰

It must be noticed that Fra. P. placed a full stop after "*Liber L.*", something indicating that "*Vel Legis.*" probably was added later on (all three chapters are mentioning the book as the 'Book of the Law'³⁹³¹). Therefore, to begin with he wrote what he had heard Aiwass calling the book, namely

³⁹²⁷ See note⁹³² above.

³⁹²⁸ Aleister Crowley. *Magical and Philosophical Commentaries on the Book of the Law*. Edited and annotated by John Symonds and Kenneth Grant. Montréal, Québec, Canada: 93 Publishing, 1974, p. 75. • Aleister Crowley. *The Law is for All. The Authorized Popular Commentary on Liber AL vel Legis sub figura CCXX, The Book of the Law*. Edited by Louis Wilkinson and Hymenaeus Beta. Tempe, AZ: New Falcon Publications, 1996, p. 21. (*Commentary on Title*, p. 21.) • For the mentioned first edition, see note²⁰⁸⁷ and note²⁰⁸⁹ above. • For the spelling "Aiwaz", see note²¹⁵⁸ above.

³⁹²⁹ TSK1912, pp. 387-400a. (*THE TEMPLE OF SOLOMON THE KING. LIBER LEGIS; THE COMMENT*, pp. 387-400a.)

³⁹³⁰ For a facsimile of the original title page of the MS., see: Aleister Crowley (with Mary Desti and Leila Waddell). *Magick. Liber ABA, Book Four, Parts I-IV*. Ed. Hymenaeus Beta. Second edition, revised and Enlarged. York Beach, ME: Weiser, 1997, p. xl. ("FIGURE D. Original title page of the MS. of *The Book of the Law*, with Crowley's Successive annotations.") (Editor's Introduction, xl-xliii;) • For the title page to Liber L vel Legis, see also note²⁰⁷¹ above.

³⁹³¹ *Liber L vel Legis*, I,[35]: "This that thou writest is the threefold book of Law." • Ibid., II,38: "A feast for the three days of the writing of the Book of the Law." • Ibid., III,39: "All this and a book to say how thou didst come hither and a reproduction of this ink and paper for ever – for in it is the word secret & not only in the English – and thy

"L" – and he wrote not a Greek Λ, or a Hebrew ל, but a Roman L!³⁹³² I am absolutely sure that he as with the rest of the book wrote exactly what Aiwass wanted him to write! [The "slaves of because" disagree.] Compare with *Liber L vel Legis*, I, [57], where the Scribe wrote: "All these old letters of my Book are aright ; but ✱ is not the Star", and not "All these old letters of my Book are aright ; but Tzaddi is not the Star". The words written by Fra. P. on the title page create a most beautiful and explanatory title, and it is annoying to see that it clearly not has been playing the role it should since Crowley lost the title page shortly after 1909 E.V., only a few years after the Cairo Working, when Fuller lent it and never returned it again. Crowley does not render its full title anywhere, nor does he mention the disappearance of the title page, however, the page proofs from the appendix to *Collected Works*, which Fuller also had borrowed and never returned, has a title page (in hand dated "24/9/07") which states:

APPENDIX

LIBER L. VEL LEGIS

GIVEN FROM THE MOUTH OF AIWASS TO THE EAR OF
THE BEAST ON APRIL, 8, 9, AND 10, 1904.

[This MS. (which came into my possession in July 1906) is a highly interesting example of genuine automatic writing.* Though I am in no way responsible for any of these documents, except the verse translations of the stele inscriptions, I publish them among my works, because believe that their intelligent study may be interesting and helpful. – A. C.]

The title from the MS.'s title page was clearly planned to have appeared together with the facsimile of the MS. in "The Temple of Solomon the King" in the seventh number of *The Equinox*, March 1912 E.V., but here Crowley due to the missing documents wrote:

The full title of the book is

LIBER L vel LEGIS

Svb figvrâ CCXX

As delivered by LXXVIII to DCLXVI³⁹³³

This was the title chosen by him when the book in 1909 E.V. had been privately printed for the use in the A.:A.:³⁹³⁴ I will go as far as to say that these missing documents influenced Crowley's

comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!" ♦ Ibid., III,63: "The fool readeth this Book of the Law, and its comment; & he understand it not." ♦ Ibid., III,75: "The ending of the words is the Word Abrahadabra. The Book of the Law is Written and Concealed. Aum. Ha."

³⁹³² The Roman L is in sound identical with the Greek Λ, lambda, and the English L. ♦ See: A Latin Dictionary Founded on Andrews' Edition of Freund's Latin Dictionary; Revised, Enlarged, and in Great Part Rewritten By Charlton T. Lewis, Ph.D. Oxford, UK: At the Clarendon Press, 1879, p. 1022. (*L*, p. 1022.)

³⁹³³ [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. VII. London: Wieland & Co., March MCMXII o.s. (1912 E.V.), p. 386. (*The Temple of Solomon the King, (Continued), THE PRIEST*, pp. 355-400a.)

acceptance of Frater Achad's "AL", which replaced the original "L" – Charles Stansfeld Jones who later lost interest in the Aeon of Hoor and the Law of Thelema, and became a member of the Roman Catholic Church, baptized and confirmed in the end of the 1920s.³⁹³⁵ Did such a weak, confused, and wretched "one" discover "the key of it all" together with the meaning of the "L", the sacred title word of *The Book of the Law*? – of course not! Frater Achad could not explain in detail the exact meaning of "the numbers & the words" in *Liber Legis*'s Second Chapter, Verse 76, nor explain the 'key page' of the Third Chapter's page 16 (Verse 47). It seems that he out of the many letters and numbers in the string of *Liber L vel Legis*, II, 76, spotted the two letters "A L" and concluded that they could be written in Hebrew forwards and backwards as אֵל, el, god, and לֹא, lo, not, and that they were the keys to the book, and after that "THE FOOL PARZIVAL"³⁹³⁶ simply ignored that each of the other some twenty-six letters and numbers of the string of course must have a detailed meaning – a meaning hiding a complicated, magickal message of supreme importance! As I will return to in detail in another chapter, the title of *The Book of the Law* is exactly as Frater P. wrote it on its title page, namely "*Liber L. Vel Legis*."! However, אֵל/לֹא may be useful keys in rituals etc., and three times 31 is still 93, but they are not words related to the title "*Liber L*" nor to the "glad word" of Chapter II's Verse 76!

Change not as much as the style of a letter; for behold! Thou, o prophet, shall not behold all these mysteries hidden therein. [Liber L vel Legis, I,[54].]

The child of thy bowels, he shall behold them. [Ibid., I,[55].]

Nor shall they who cry aloud their folly that thou meanest nought avail; thou shall reveal it: thou availest: they are the slaves of because: They are not of me. The stops as thou wilt; the letters? Change them not in style or value! [Ibid., II, 54.]

Concerning Jones's suggestion of the two Hebrew words אֵל/לֹא, el/lo, it has been almost forgotten that Fra. P. in his comment to "*Liber Legis*" published in the seventh number of *The Equinox*, March 1912 E.V., several years before the 1918 E.V. suggestion by Jones, wrote in relation to the three grades spoken of in the first chapter's verse [40]:

Θε, the Hermit, ὁ invisible, yet illuminating. The A.:A.:

λη, the Lover, ὁ visible as is the lightning flash. The College of Adepts.

μᾶ, the Man of Earth, ὁ the Blasted Tower. The 3 Keys [IX; VI; XVI] add up to 31 = לֹא Not and אֵל God. Thus is the whole of Θελημᾶ equivalent to Nuit, the all-embracing.³⁹³⁷

³⁹³⁴ ΘΕΛΗΜΑ. 3 vols. Published and issued by authority of V. V. V. V. V. N.p., n.d. [London, UK: Privately printed, 1909 E.V.] • Vol. III, pp. [1]-35. ("LIBER | L. VEL | LEGIS | SVB FIGVRÂ | CCXX | AS DELIVERED BY | LXXVIII | VNTO | DCLXVI") • See also note¹³²¹ above.

³⁹³⁵ For Charles Stansfeld Jones, see note¹²⁰⁴, note¹²⁰⁶, and note³⁶⁰² above.

³⁹³⁶ For his *Liber XXXI*, see, for instance: [Charles Stansfeld Jones]. *Liber XXXI* (containing also:) "Thinking Backwards" by one whose number is 777 (Frater Achad). NP [Newcastle upon Tyne, UK:] Side Real Productions, 1993. • "LIBER THIRTY – ONE; BEING A PART OF THE DIARY OF O.I.V.V.I.O. CONCERNING THE FOOL PARZIVAL AND HOW HE DISCOVERED THE MYSTERY OF THE ONE THAT IS NOT. WRITTEN DOWN IN THE FOURTEENTH YEAR [1918 E.V.] OF THIS AEON WHEN THE SUN WAS IN THE SIGN OF LIBRA BY FRATER ARCTAEON." • Ibid., p. 1.

³⁹³⁷ [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. VII. London: Wieland & Co., March MCMXII o.s. (1912 E.V.), p. 390. (*The Temple of Solomon the King, (Continued), THE PRIEST. LIBER LEGIS; THE COMMENT*, pp. 387-400a.)



Why should a book having at its 'core' the following statement by Hadit: *"I am alone, there is no God where I am."*, be called "Liber AL" (𐌹𐌺, el), 'the Book of God'? No, these words have for centuries belonged to another book, namely the Christian Bible, which sometimes has been called liber Dei, 'the Book of God'!



Aleister Crowley wrote in a letter to Charles Stansfeld Jones, December 28, 1923 E.V.:

"The word AL exists in the Book of the Law, you did not "produce" it and I did not receive it from you. It was pointed out to me by you which is a totally different matter. The writer asserts that I have proclaimed AL to be the Key of the Work but this is not the case. So far as I attach any meaning to the phrase "the Key of the Work" the word would be Abrahadabra, a word which I "produced" myself by a train Qabalistic reasoning in Mexico City in 1900 e.v. That I produced the Word and Aiwass "accepted" it gives me no claim to be superior to Aiwass. On the contrary, I am profoundly honoured that he deigned to confirm my research by adopting it in the Book of the Law." [In fact, Crowley's 'production' of Abrahadabra was prophetic!]

(The above words from Crowley's 1923 E.V. letter to Jones quoted from: Tobias Churton. Aleister Crowley in America. Rochester, Vermont, Toronto, Canada: Inner Traditions, 2017, p. 566.)

And the last line of the comment given to the last verse of chapter three (III:75) in relation to the words “*Aum. Ha.*” states:

[...] *Using the Keys of Aum Ha, we get XII. + XV. + 0, and IV. + 0, their sum, 31 = א ל, Not.*³⁹³⁸

That א ל/ל א in fact are ‘old knowledge’ we discover in *Ambrosii Magi Hortus Rosarum* (1902), a satirical Rosicrucian essay published in *The Sword of Song*:

“*Leave thine ox-goad,*” quoth he, “*till I come back an ox !*”³⁹³⁹

And a note to “*Leave thine ox-goad,*” explains:

*Lamed means ox-goad; Aleph, an ox. Lamed Aleph means No, the denial of Aleph Lamed, El, God.*³⁹⁴⁰

As to Crowley’s idea of publishing *Liber L vel Legis* in an appendix to his *Collected Works* together with a brief commentary, when we read the date “24/9/07”, 24 September, 1907 E.V., written on the title page of the page proofs we can conclude that if this is the date when Crowley received them from the printer then the idea was not to include *Liber L vel Legis* in the third volume of the original Essay Competition Edition of *Collected Works* since J. F. C. Fuller’s *The Star in the West* appeared in July 1907 E.V.³⁹⁴¹ I think the reason why *Liber Legis* not was planned for publication in the Essay Competition Edition can be answered by this question: Should J. F. C. Fuller and others have commented on *Liber L vel Legis* which clearly stated that this was the task of its prophet? Besides the original Essay Competition Edition published 1905-7 E.V. in three separate volumes, there were also two editions published in 1907 E.V., namely a one-volume Essay Competition Edition and a one-volume Traveler’s Edition. This raises the question whether Crowley was thinking of publishing a brand-new edition of his *Collected Works* or he originally had one of the above mentioned one-volume editions in mind? A new edition was probably what he had in mind since two other pages of the page proofs are dated by hand: “20·10·08”, 20 October, 1908 E.V.³⁹⁴² This indicates that Crowley apparently started correcting parts of the page proofs on or shortly after 24 September, 1907 E.V., but stopped after only some fourteen pages and first twelve months later corrected parts of the remaining (seventeen) pages, and finally shelved the project. We only find Crowley briefly mention the project six years later in “*The Temple of Solomon the King*” in the tenth number of *The Equinox*, September 1913 E.V.:

³⁹³⁸ Ibid., p. 400a.

³⁹³⁹ Aleister Crowley. *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume II, 1906, p. 215. (“*Terrae Ultor Anima Terrae*”)(*Ambrosii Magi Hortus Rosarum*, pp. 212-24.)

³⁹⁴⁰ Ibid., p. 215, note 1. • (Also, to avert foolishness etc.) We also find the mentioning of a “*the Book of the Law*” (ibid., p. 224.), which, of course, is what is mentioned in the New Testament as the first five books of what Christians call the “Old Testament”: ““*Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.*”” (*Galatians*, 3:10.)

³⁹⁴¹ For the publication of *The Star in the West*, see note⁴³¹⁸ below.

³⁹⁴² The title page states “24/9/07”; page 17 of the second chapter has “20·10·08”; and p. 33 of the third chapter also has “20·10·08” (all handwritten).

We have seen how he [Perdurabo] tried to avoid carrying out the instructions [of Liber Legis]; how he tried to give up Magick altogether; how he tried to take up Buddhism; how he tried any and every Path to escape the task laid upon him. He even attempted to publish Liber Legis and the 30th and 29th Æthyrs which he had obtained in Mexico, with sceptical commentary.³⁹⁴³

The comment to *Liber Legis* found in the page proofs was written by Fra. P. without having access to the MS. of *Liber L vel Legis*. But why did Crowley probably shortly after returning to Boleskine after having finished the Cairo Working mislay the MS.? Probably since he not was using it – after receiving the book in Cairo in April 1904 E.V. Fra. P. had the MS. typed and he probably found that the typescript was much handier to use than the MS., and furthermore, perhaps the ‘stringency’ of the typescript not reminded him so much as the MS. did of the: “deformities of grammar and syntax, defects of rhythm, and awkwardness of phrase. [...] passages, some rambling and unintelligible, some repugnant to reason by their absurdity, others again by their barbaric ferocity abhorrent to heart.”, as he wrote about the book in “*The Equinox of the Gods*”.³⁹⁴⁴ As discussed in detail above, this typescript was for several years clearly Fra. P.’s only “*Liber Legis*”!

It is important to notice that Crowley shortly after the finding on June 28, 1909 E.V., of the lost MS. in Boleskine starts writing what later was termed the ‘Old Comment’. This comment, “*LIBER LEGIS; THE COMMENT*”, was published in the back of the seventh number of *The Equinox*, March 1912 E.V., and we find him writing in “*The Temple of Solomon the King*” in the same issue:

*we have nothing to add to the comment prepared by Fra. P. himself while the Sun was in the sign of the Virgin [c. 23 Aug. – 23 Sep.], Anno V [1909 E.V.] from this first revelation.*³⁹⁴⁵

When we find Crowley stating on the title page of the MS.: “MS. (which came into my possession in July 1906)”, it may seem strange at first sight. However, the meaning has already been explained and the reason why it was written on the title page at that time when the MS. was missing was clearly that the title page and the MS. had been separated probably since Crowley was using the title page together with the typescript of “*Liber Legis*” made in Cairo. In 666 – *Bibliotheca Crowleyana* the title page is only mentioned as “*paper folder inscribed by Crowley*” and used for the page proof of *Liber L. vel Legis* intended for *Collected Works*:

LIBER L. VEL LEGIS. First page proof, dated 24.9.07, pp. 231-248, in paper folder inscribed by Crowley. Intended as Appendix I to Vol. III of the *Collected Works*, but not used.

Ballantyne Press, Edinburgh.³⁹⁴⁶

³⁹⁴³ [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. X. London: Wieland & Co., September MCMXIII o.s. (1913 E.V.), p. 97. (*The Temple of Solomon the King* – NEMO, pp. 93-125.)

³⁹⁴⁴ EG., p. 106.

³⁹⁴⁵ TSK1912, p. 386. • See also note⁴⁷¹ above. • In London on September 23, 1909 E.V., the Sun left the sign of ♏ and entered ♏ at 16:44 GMT (Autumnal Equinox of Anno V).

³⁹⁴⁶ 666 – *Bibliotheca Crowleyana*: Catalogue of a unique Collection of Books, Pamphlets, Proof Copies, MSS., etc. by, about, or connected with Aleister Crowley; formed, and with an Introductory Essay, by Major-General J. F. C. Fuller. For sale as a collection. Tenterden, Kent, UK: Keith Hogg, nd [1966], p. 24. (*PART IX; PROOF COPIES of Works by Aleister Crowley*, p. 24.)

Following the Cairo Working Crowley obviously tried several times to write a comment on “Liber Legis”. And we find him stating in his diary on May 2, 1906 E.V., two month before his July 1906 E.V. annotation on the title page of the MS.:

*May 2nd. Working at comment on Liber Legis with (as usual) lamentably little result. I think that I could do it in Egypt. I worked hard and nearly all day: only result a little light on [?]*³⁹⁴⁷

As I have already explained, there is only one *Liber L vel Legis*, namely the MS., and its typeset version which later became known as *Liber XXCC* is the prophet’s interpretation of the MS. and therefore, strictly speaking, a commentary – the typeset version of the MS. created by its prophet in his lifetime and therefore it is the final typeset edition of *Liber CCXX* and there shall not be made new typeset versions in the future! Even if documents in Crowley’s hand should turn up showing that he at one time had considered chancing something in *Liber CCXX* it shall not be changed. You may fill volumes explaining such things but never change TO MEGA THERION’s final edition of *Liber XXCC* published by him in his lifetime. The only exception is to change “*LIBER AL VEL LEGIS*” back to the title given on the title page of the MS.: “*LIBER L VEL LEGIS*”, as given by Aiwass and written down by Fra. P.! And remember that TO MEGA THERION on changing the title used the word “probably”: “*This title should probably be AL, “El,” as the “L” was heard of the Voice of Aiwaz, not seen.*”³⁹⁴⁸ After Crowley’s death *Liber XXCC* (including Crowley’s poetic paraphrases) cannot be changed – it is therefore that it is placed in Class A, and no one, within or without the A.:A.:, has the power or right to make any changes! The intelligent man will know why *Liber CCXX* not shall be changed, nevertheless, if something is changed what about the next time someone wish to create a new ‘Comma Johanneum’? You may read certain words found in *Liber L vel Legis* (i.e. the MS.) otherwise than given by the prophet in *Liber CCXX*, but abstain from publishing it (but it can survive by oral tradition). Finally, as mentioned, when we find Crowley on the front page stating: “*MS. (which came into my possession in July 1906)*”, it does not mean like some have tried to explain that the MS. dates from that time and not from 1904 E.V., or that he found the lost MS. at that time. A most important thing regarding this and the rest is overview, lack of overview creates illusion and foolishness. Be also aware that the first commandment of intelligence and honour states: “Do not waste your time and life on something that you do not believe in!”

I have some remarks concerning the title page and the possible provenance of the paper that it is written on. The piece of paper whereon the title page is written appears to be a kind of folder where the text in Crowley’s hand appears on the front page. It has in its upper-left corner a crown

³⁹⁴⁷ Aleister Crowley and Marcelo Motta. Sex and Religion. The Equinox. Vol. V, No. 4. March MCMLXXXI o.s. Nashville, TE: Thelema Publishing Company, 1981 E.V., p. 84. (“*May 2nd. [1906 E.V.]*”)(*The 1906 E.V. Diary*, pp. 71-105.) • Marcelo Motta writes after the words “*only result a little light on*”: “(word missing in our copy; this is not deliberate; just sloppiness. The original is probably in Arabic, or Greek, or Hebrew. Considering that the people who originally made typewritten copies of these diaries were most often Regardie, who knew no Greek, Arabic, occultism or psychology; and Grant, who knew no Hebrew or anything else, what can you expect?)” • Ibid.

³⁹⁴⁸ Aleister Crowley. Magical and Philosophical Commentaries on the Book of the Law. Edited and annotated by John Symonds and Kenneth Grant. Montréal, Québec, Canada: 93 Publishing, 1974, p. 75. (*Magical and Philosophical Commentaries on The Book of the Law*, p. 75.) • Aleister Crowley. The Law is for All. The Authorized Popular Commentary on Liber AL vel Legis sub figura CCXX, The Book of the Law. Edited by Louis Wilkinson and Hymenaeus Beta. Tempe, AZ: New Falcon Publications, 1996, p. 21. (*Commentary on Title*, p. 21.) • See note²⁰⁹², note²⁰⁹³, note²¹¹⁷, and note³⁸⁸⁷ above.

which likely is a version of the crown found as part of the Khedives and succeeding rulers seals – a crown which, for instance, also is seen on the title pages to the catalogues from the Gizeh Museum³⁹⁴⁹ and in Guide1903. So it is likely a folded sheet of paper from an institution belonging to the Khedival administration! The new Cairo Museum opened in 1902 in the era of Khedive Abbas Hilmi II who became the last Khedive of Egypt and Sudan. He reigned from 1892 to 1914 E.V. where the Khedive was replaced by a Sultan by the British³⁹⁵⁰ and the nominal control of Egypt by the Ottomans ended. This happened because the Ottoman Empire had joined the Central Powers in World War I and therefore the United Kingdom – declaring Egypt a British protectorate in 1914 E.V. – deposed Abbas replacing him by his uncle Husayn Kamil (r. 1914-1917), and with the title of Sultan of Egypt and Sudan. Finding the described crown on the title page makes one think of the possibility that this piece of folded paper could have originated with the museum translations obtained by Crowley, and during the writing of *Liber L vel Legis* found of use for a title page. I decided to ask a professional Arabic translator about the meaning of the Arabic annotation written below the crown. I was informed that it is a calligraphic design

جوا

whose transliteration is “Jawwan”³⁹⁵¹ meaning “By Air”. It is therefore evidently not originally connected with the crown. We must remember that the Wright Brothers in America performed their first flight which lasted only twelve seconds on December 17, 1903, and thus made the first real flight in an aeroplane some two month before the Crowleys arrival in Egypt so this is clearly not a postal mark. I believe it was written by Fra. P. connected with his study of Arabic and on a piece of paper which he most likely had received at the Egyptian Museum as part of the papers containing the translations of the inscriptions on the stele. Whether originally connected with the title page or not so was the book as a matter of fact delivered through air as its title clearly reveals! Moreover, this calligraphic design is oriented in the same direction as the crown and not reversed as the handwritten column addition³⁹⁵² to its right. The two drawings and the few words and scribbles written to the upper-right were most probably added at the same time as “*Liber L.*”, and they must have their explanation in the Cairo Working and were likely added as a comment to an invocation/ritual performed. Very interestingly in relation to “Jawwan”, By Air, we find in “*The Books of Results*” in EG the following:

³⁹⁴⁹ Notice des Principaux Monuments Exposés au Musée de Gizeh. Le Caire: Imprimerie Nationale. (1892, 1894, 1895, 1897)

³⁹⁵⁰ Egypt was under British occupation from 1882-1922.

³⁹⁵¹ Both the A sounds are short. • *jaw*, atmosphere, air; the inside. • The crown and the Arabic annotation have apparently been crossed out, and it seems that Crowley perhaps also has tried to ‘destroy’ his original “Jawwan” by adding some strokes to it. Perhaps he was not satisfied with his calligraphy. • For a photograph of the title page, see: *Aleister Crowley with Mary Desti and Leila Waddell*. Magick. Liber ABA. Book Four. Parts I-IV. Edited, annotated and introduced by Hymenaeus Beta. York Beach, Maine, 1994, p. xlii. ♦ Second revised edition, 1997, p. xl. • A scan of the title page can also be found at: <http://lib.oto-usa.org/libri/liber0031.html> (Homepage of U.S. Grand Lodge, Ordo Templi Orientis)

³⁹⁵² Ten numbers adding up to 1026: “40 [+] 400 [+] 10 [+] 60 [+] 80 [+] 400 [+] 3 [+] 9 [+] 4 [+] 20 [=] 1026”. Hardly a ‘household account’, but it might be an addition of some letter values since there are no numbers made up of ‘tens’ and ‘units’ or ‘hundreds’, ‘tens’ and ‘units’. Perhaps an addition of numerical values of the initial letters of a line in Arabic? These numbers are clearly written in Crowley’s hand.

March 16th Die ☿¹ I invoke IAO. (Fra. P. tells us that this was done by the ritual of the “Bornless One,” identical with the “Preliminary Invocation”² in the “Goetia,” merely to amuse his wife by showing her the sylphs. She refused or was unable to see any sylphs, but became “inspired,” and kept on saying: “They’re waiting for you!”)³⁹⁵³

and concerning the invocation Crowley further writes in EG:

March 16. Tried to shew the Sylphs to Rose.¹ She was in a dazed state, stupid, possibly drunk; possibly hysterical from pregnancy. She could see nothing, but could hear. She was fiercely excited at the messages, and passionately insistent that I should take them seriously. I was annoyed at her irrelevance, and her infliction of nonsense upon me. She had never been in any state even remotely resembling this, though I had made the same invocation (in full) in the King’s chamber of the Great Pyramid during the night which we spent there in the previous autumn.³⁹⁵⁴

What is very interesting here in relation to the Arabic annotation on the title page of the MS. is that the note to “Tried to shew the Sylphs to Rose.”¹ reads: “I invoked them by the Air section of Liber Samekh [i.e. the “Preliminary Invocation” (☿) in the Goetia], and the appropriate God-names, Pentagrams, &c.”!³⁹⁵⁵

³⁹⁵³ EG, p. 70. • See also TSK1912, p. 365. (TSK1912 has “I invoke IAO.”)

³⁹⁵⁴ Ibid., p. 115.

³⁹⁵⁵ Ibid. • For the “Air section”, see: The Book of the Goetia of Solomon the King. Translated into the English Tongue by a Dead Hand and Adorned with Divers Other Matters Germane Delightful to the Wise. The Whole Edited, Verified, Introduced and Commented by Aleister Crowley. [Translated by S. L. Mathers]. Boleskine, Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, 1904, pp. vii-viii, ☿ (PRELIMINARY INVOCATION, pp. vii-ix.) ♦ Reprinted in facsimile with Crowley’s holograph annotations: First Impressions Series, Vol. N^o. 17. [Essex House, Thame, Oxon, UK: Mandrake Press Ltd and Edmonds, WA, USA: Holmes Publishing Group], 1993. ♦ Another facsimile edition: New York, NY: Magickal Child Publishing, 1989. • See also note²⁸⁵ above.



As to lost notebooks etc., I notice that the English poet and novelist Kenneth Hopkins (1914-1988), in 1987 E.V. published *The Journal of Kenneth Hopkins, 8 April 1938 - 7 September 1939: a love story*, in 150 numbered copies: "Printed mainly for private circulation", and here wrote (7 September, 1939):

Recently, certain documents etc, the property of Aleister Crowley came into my possession – I love that phrase, it implies so much! – including two notebooks in his holograph which to me are illegible. Will this (journal) fall into alien hands – and be illegible to its possessor? I trust not. What is the use of introducing scandalous observations like Turd if they are not to be understood?

[Kenneth Hopkins. *The Journal of Kenneth Hopkins, 8 April 1938 – 7 September 1939: a love story*. North Walsham, UK: Warren House Press, 1987, p. 22. (7 September, 1939, p. 22.)]

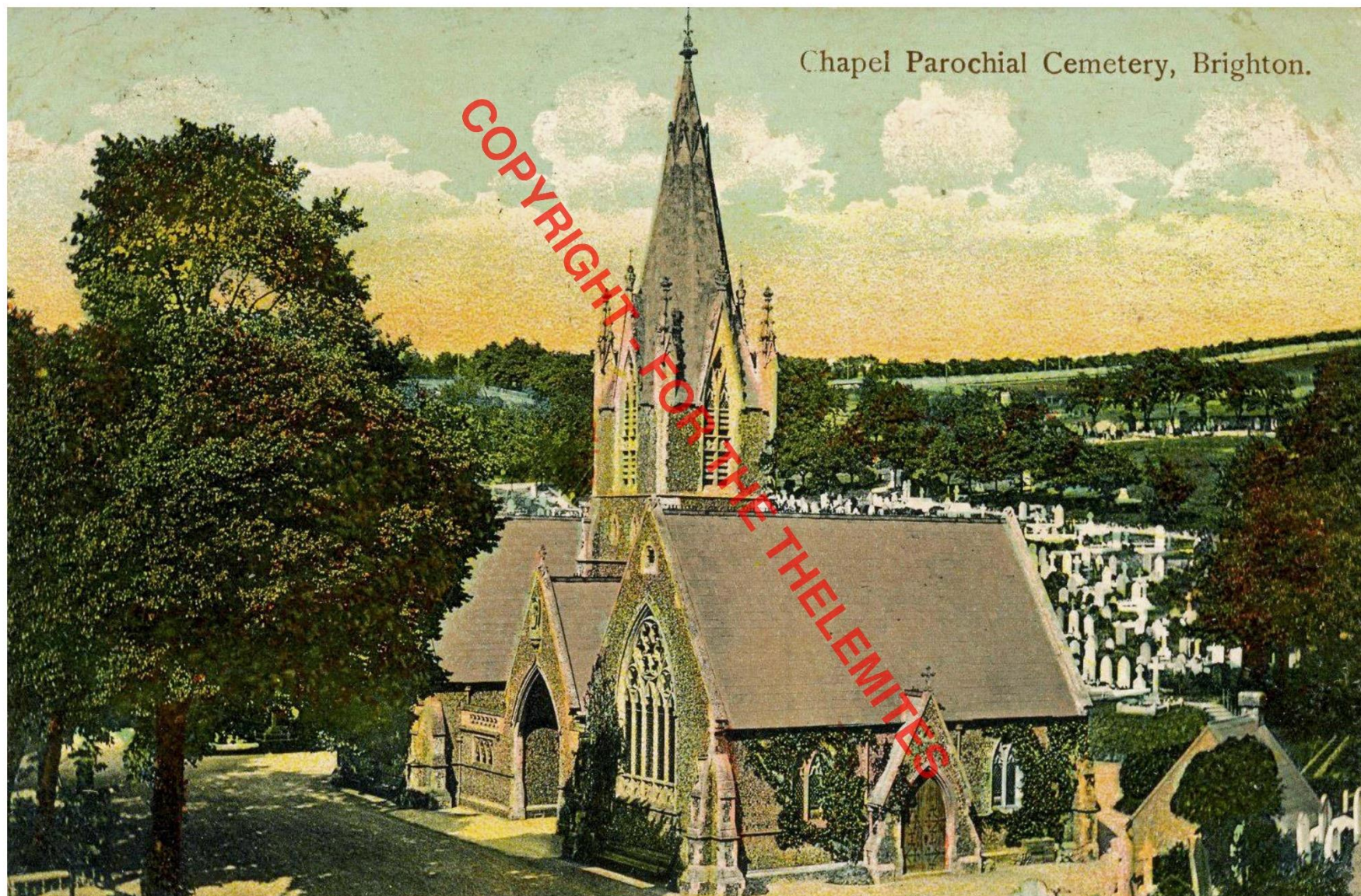
Kenneth Hopkins, who was a friend of Aleister Crowley's old friend Louis Wilkinson, attended Crowley's funeral in 1947 E.V. He wrote in his autobiography *The Corruption of a Poet* (1954 E.V.):

I was one of the "long-haired devotes" described in the press as present at Crowley's funeral. In fact I had the longest hair of them all. But I wasn't technically a devotee. I simply wanted to hear Louis Marlow read Crowley's Hymn to Pan, which he did superbly. The wild and barbaric words echoed round the Crematorium, "Io, Pan! Pan!" until I for one expected that ancient God to rise up through the floor. Afterwards we walked back into Brighton and Gerald Yorke gently pulled the reporters' legs. "Mr. Yorke, did you ever actually see Mr. Crowley perform magic?" "Oh, yes, countless times!" "What did he do?" "Oh, well, he was very fond of turning himself into a pillar of salt." Crowley got a very good press for his obsequies.

[Kenneth Hopkins. *The Corruption of a Poet; An Autobiography*. London, UK: James Barrie, 1954, p. 211. (30. *General Character and Disgusting Habits*, pp. 209-13.)]

Hopkins never met Aleister Crowley it seems (?), but one must assume – if not a fictitious incident, which probably not is the case – that Crowley since still alive in 1939 E.V., one way or another, got his things back. Crowley was at that time living at 57 Petersham Road (No. 3 The Paragon), Richmond upon Thames, a house located near the River Thames, and where the English writer, traveller, and painter Lesley (Stewart) Blanch (1904-2007), who worked together with Frieda Harris on several occasions, lived together with her mother Martha Mabel Blanch, nee Thorpe (1875-1968). It should also be noticed that Hopkins's statement was written on September 7, 1939 E.V., and the Second World War had broken out four days before, on September 3, 1939 E.V.





1900s postcard showing the Chapel Parochial Cemetery in Brighton, England, (now Woodvale Cemetery, Lewes Road) where Aleister Crowley's funeral and cremation took place on December 5, 1947 E.V. The crematorium, which was added to the chapels in 1930 E.V. was located behind the Nonconformist chapel (in the front on the picture).

[For the funeral, see the 45-page extract "*December 5, 1947 E.V.*" from *For the Thelemites*]

THE Chancellor of the A .: A .: wishes to warn readers of THE EQUINOX against accepting instruction in his name from an ex-Probationer, Captain J. F. C. Fuller, whose motto was "Per Ardua." This person never advanced beyond the Degree of Probationer, never sent in a record, and has presumably neither performed practices nor obtained results. He has not, and never has had, authority to give instructions in the name of the A .: A .: .

Announcement in the Ninth Number of *The Equinox*, March 1913 E.V. (London: Wieland & Co., March MCMXIII O.S. (1913 E.V.), p. ii.)



As regards Fuller, whose military career culminated in his promotion to Major-General in 1930 E.V., I note that after having parted with Crowley he became famous for applying scientific method to the study of warfare. It is suggestive to find what in my opinion clearly resembles Crowley's scepticism and demand for scientific method in the study of occultism used by Fuller in the 1920's, but now applied to the study of warfare. In his book *The Foundations of the Science of War*, which became the culmination of his theoretical writings – published in 1926 E.V. while a Colonel – we find him saying:

*Science aims at establishing the highest authority, and the man of science works by a well-defined method which is very different from the normal method made use of in the study of war, which, as I have pointed out, is similar, if not identical, to the method of the alchemists. I will now turn from this haphazard way of working to the scientific method, a system which, I think, will enable the soldier to evolve from the alchemy of war a science of war just as the science of chemistry was evolved from alchemy and kindred processes of work and thought.*³⁹⁵⁶

[...]

*If we can establish a scientific method of examining war, then frequently shall we be able to predict events – future events – from past events, and so extract the nature and requirements of the next war possibly years before it is fought.*³⁹⁵⁷

[...]

*If criticism is the life-blood of science, then of all the weapons in our mental armoury it is the most potent in our study of war [...] without criticism there can be little or no progress, and without criticism strategy and tactics must remain alchemical arts.*³⁹⁵⁸

Fuller had clearly not forgotten his training in the A.:A.:, which he had joined in 1907 E.V., nor his work with its review of "SCIENTIFIC ILLUMINISM", or its motto "THE METHOD OF SCIENCE – THE AIM OF RELIGION", and he evidently continued to collect Crowley's works after he had parted company with him. I note that he, for instance, had *Eight Lectures on Yoga* (*The Equinox*, Vol. III, No. IV., 1939 E.V.) and *The Book of Thoth* (*The Equinox*, Vol. III, No. V., 1944 E.V.), but the preceding *The Equinox of the Gods* (*The Equinox*, Vol. III, No. III., 1936 E.V.), the book dealing with the Cairo Working and thus the discovery of the Stélé of Revealing and the writing of *Liber L vel Legis* is strangely enough missing!³⁹⁵⁹ In the A.:A.: Fuller took the motto of *Per Ardua Ad Astra*, meaning 'Through Effort (or struggle) to the Stars'. In 1912 E.V. this motto happened to be chosen by Britain's Royal Air Force as their motto.³⁹⁶⁰ The words had for many years been used as a saying,

³⁹⁵⁶ Colonel J. F. C. Fuller. *The Foundations of the Science of War*. London, UK: Hutchinson & Co., 1926, p. 36.

³⁹⁵⁷ Ibid., p. 38.

³⁹⁵⁸ Ibid., p. 47.

³⁹⁵⁹ For these books, see: 666 – Bibliotheca Crowleyana: Catalogue of a unique Collection of Books, Pamphlets, Proof Copies, MSS., etc. by, about, or connected with Aleister Crowley; formed, and with an Introductory Essay, by Major-General J. F. C. Fuller. For sale as a collection. Tenterden, Kent, UK: Keith Hogg, nd [1966]. ♦ Partly reprinted as: 666. Bibliotheca Crowleyana. The Collection of J. F. C. Fuller with a Preface by Richard Kaczynski. Edmonds, WA: Sure Fire Press, 1989.

³⁹⁶⁰ For RAF's motto and the family of Mulvany, see: Elizabeth M. Knowles. *The Oxford Dictionary of Quotations*. Oxford, UK: Oxford University Press, 1999, p. 535.

which none seems to know the origin of. When it became the motto of RAF it was pointed out that it happened to be the motto also of the Irish family of Mulvany. As a matter of fact, there was a Golden Dawn motto belonging to Mrs. Mary Jane Felkin (1854-1903), the first wife of Dr. Robert William Felkin (1853-1926), the founder of the order Stella Matutina, which had the same meaning, namely *Per Aspera Ad Astra*, sometimes also translated 'Through the Thorns (difficulties) to the Stars'.³⁹⁶¹ This saying too has been used widely and synonymously. I note further that Fuller's motto clearly is reflected in his frontispiece to *The Star in the West* whose publication took place in the same year as his A.:A.: membership – the book's cover shows Crowley's Magister Templi lamen.

Crowley seems to have been well aware of Fuller's military publications and thus probably also the development of the scientific method for the study of warfare.³⁹⁶² He tried several times to regain contact with him but without success, and ten years after Crowley's expulsion from Italy by Mussolini, Fuller joined Oswald Mosley's British Union of Fascists following upon his retirement from the Army in late 1933 E.V. Fuller was in 1963 E.V., three years before his death, awarded the Royal United Services Institute for Defence and Security Studies's prestigious Chesney Gold Medal for his contributions to military science – contributions, which for many years had been highly recognized and exploited on the continent and in America, but not in Britain.³⁹⁶³ Nonetheless, he had in *The Reformation of War*³⁹⁶⁴, published in 1923 E.V., defended air raids on civilian populations together with the use of poisoned gas:

*I will show that gas can be made the most humane of weapons;*³⁹⁶⁵

*Gas, as I will show later on, is, par excellence, the weapon of demoralization, and, as it can terrorize without necessarily killing, it, more than any other known weapon, can enforce economically the policy of one nation on another.*³⁹⁶⁶

All acts of war ultimately aim at creating a state of treachery in an enemy; in other words, their object is to reduce the enemy's moral to so low a point that he is willing to set aside his national existence or polity, and accept the will of his adversary. Treachery, in its military meaning, is demoralization, and, if we once get the nasty taste of the word out of our mouths, we shall realize that, if by inducing a state of faithlessness

³⁹⁶¹ For Mary Jane Felkin and her motto, see: *George Mills Harper*. *Yeats's Golden Dawn*. London, UK: MacMillan, 1974, p. 315. (Appendix X, pp. 314-16.)

³⁹⁶² See: *Confessions*, p. 544. • Fuller wrote some forty books on warfare and politics and one book on Yoga (1925 E.V.), and another on Qabalah (1937 E.V.). He also left a MS. entitled *The Hidden Wisdom of the Illuminati* (1926 E.V.) – an unpublished novel where some parts apparently were used in *The Secret Wisdom of the Qabalah*, published in 1937 E.V. (London, UK: Rider & Co, nd [1937].) The MS. is held by Kings College London, Liddell Hart Centre for Military Archives. Several of his military books were translated into French and German, and a translation into Dutch of *The Secret Wisdom of the Qabalah* appeared in 1939 E.V. as *De verborgen wijsheid van de Kabbala* (Amsterdam: Gnosis, 1939). • For the MS. entitled *The Hidden Wisdom of the Illuminati*, see: *Brian Holden Reid*. *Studies in British Military Thought: Debates with Fuller and Liddell Hart*. Lincoln, NE: University of Nebraska Press, 1998, pp. 190; 261 (Note22) • See also note¹⁹⁸³ above.

³⁹⁶³ Award of Chesney Gold Medals. ♦ *Royal United Service Institute Journal [RUSI Journal]*. London, UK: RUSI, No. 109, February 1964, pp. 68-72.

³⁹⁶⁴ *John Frederick Charles Fuller*. *The Reformation of War*. By Col. J. F. C. Fuller, D.S.O. London, UK: Hutchinson & Co., 1923.

³⁹⁶⁵ *Ibid.*, p. xiii. (Preface, pp. [vii]-xv)

³⁹⁶⁶ *Ibid.*, p. 111. (V; *THE FIRST LAP OF THE MORAL EPOCH*, pp. 102-19.)

or demoralization in an enemy we can more speedily win a war than by force of arms or starvation, we have every right to use treachery as a weapon. By this I do not mean that we should behave like barbarians, or that we should fire an enemy under a flag of truce, or promise him terms of surrender we have no intention of carrying out; but that to attack the will of the enemy's army and his civil population by a rapid means is quite as honourable an act of war as to attack it by a slow means, such as shooting down his soldiers, sinking his ships and starving his women and children.³⁹⁶⁷

As it cannot be more immoral to bomb a town than to bombard it, does the immorality of an aeroplane attack lie in the fact that, while in a bombardment the slaughter of women and children is but an unfortunate incident, in an aerial attack on a town the terrorization of its civil inhabitants becomes the main object? I believe that this is the popular conception, simply because civilians have not yet grasped the fact that: when nations go to war the entire population of each country concerned is ranged against the other, and that the solidarity of their fighting forces is founded on the civil will. The justifiableness of such attacks was clearly pointed out by Mr. Lanchester as long ago as 1915 [...]³⁹⁶⁸

In 1937 E.V. Fuller published the book *Towards Armageddon: The Defence Problem and Its Solution* and here he suddenly uses the term "scientific-illuminism", and in connexion with a subject, which shows that the fascist Fuller and the Magus Crowley were light-years from one another. On discussing Britain's internal conflict over the modernization of defence, Fuller wrote:

*Two centuries are now in clinch – the nineteenth and the twentieth: mass and power, body and mind – laissez faire [policy of non-intervention] against savoir faire [skilful management]. The ultimate end of the first is communism, and the goal of the second is at present called Fascism – a kind of scientific-illuminism.*³⁹⁶⁹

Fuller had taken parts of his old master's teachings and adapted them to his new faith, Fascism, and very clearly proved that he never had understood Aleister Crowley or his teaching. The year after, in 1938 E.V., Crowley wrote in his introduction to the first separately-printed British edition of *The Book of the Law*:

Fascism is like Communism, and dishonest into the bargain. The dictators suppress all art, literature, theatre, music, news, that does not meet their requirements; yet the world only moves by the light of genius. The herd will be destroyed in mass.

*The establishment of the Law of Thelema is the only way to preserve individual liberty and to assure the future of the race.*³⁹⁷⁰

Fascism made the state supreme. Sir Winston Churchill wrote in 1948 E.V. about Fascism, Communism, and Nazism:

³⁹⁶⁷ Ibid., p. 105. (V; *THE FIRST LAP OF THE MORAL EPOCH*, pp. 102-19.)

³⁹⁶⁸ Ibid., p. 112. (V; *THE FIRST LAP OF THE MORAL EPOCH*, pp. 102-19.)

³⁹⁶⁹ John Frederick Charles Fuller. *Towards Armageddon: The Defence Problem and Its Solution*. London, UK: Lovat Dickson Limited, 1937, p. 229.

³⁹⁷⁰ *THE BOOK OF THE LAW* [technically called *LIBER AL vel LEGIS SUB FIGURA CCXX AS DELIVERED BY XCIII = 418 TO DCLXVI*]. London: Privately issued by the O.T.O., An Ixii Sol in Aries March 21, 1938 e.v., p. 15. (*INTRODUCTION. V. THE NEXT STEP*, pp. 14-5.) • See also note²⁸²⁵ above.

*Benito Mussolini provided Italy with a new theme of government which, while it claimed to save the Italian people from Communism, raised himself to dictatorial power. As Fascism sprang from Communism, so Nazism developed from Fascism.*³⁹⁷¹

However, after all it is not surprising to find the following facile statement by J. F. C. Fuller biographer British military historian Brian Holden Reid (1952-), in *J. F. C. Fuller: Military Thinker* (1987 E.V.):

*There can be little doubt that Fuller was, for a time at least, intoxicated by Crowley. He was to later claim that 'the most extraordinary genius he ever knew was Crowley'.*³⁹⁷²

Fuller and Crowley's friendship only lasted a few years and it was clearly not Crowley who made Fuller a Fascist or gave him the ideas of air raids on civilian populations or the use of poisoned gas! It was Charles Richard Cammell who in his introduction to *Aleister Crowley. The Man: The Mage: The Poet* (1951 E.V.) had written:

*I have heard an eminent personage, General J. F. C. Fuller, a man famous in arms and letters, one who has known the greatest statesmen, warriors, dictators, of our age, declare solemnly that the most extraordinary genius he ever knew was Crowley.*³⁹⁷³

When Fuller in 1966 E.V. sold his large collection of Crowleyana he wrote in the introductory essay "*Aleister Crowley 1898-1911*", which was included in the sales catalogue:

*Actually, what manner of man was he? In my opinion, a versatile and unbalanced genius: a poet, a philosopher, a mountaineer, a skilled player of chess, a brilliant conversationalist, and a deeply read student of the occult. Also he was a man at daggers drawn with conventional religion, ever eager to trail his coat and shock society.*³⁹⁷⁴

*To me he remains one of the greatest of English lyric poets, among those of France, comparable with Rimbaud and Baudelaire. By the magic of Eros the Beast in him was transfigured into Beauty: [...]*³⁹⁷⁵

In relation to J. F. C. Fuller becoming a military thinker Brian Holden Reid points out that it was Aleister Crowley who introduced him to the English Lieutenant Colonel Frederic Natusch Maude (1854-1933), lecturer in military history and writer on military subjects, who according to

³⁹⁷¹ (Sir) Winston S. Churchill. *The Second World War*. 6 vols. London, UK: Cassell & Co., Ltd., 1948-53. ♦ Vol. 1: *The Gathering Storm*, p. 15. ♦ Sir Winston Leonard Spencer Churchill (1874-1965). English statesman, writer and Nobel Prize Winner for Literature. ♦ Benito Mussolini (1883-1945). Italian dictator and founder of the Fascist Party.

³⁹⁷² Brian Holden Reid. *J. F. C. Fuller: Military Thinker*. London, UK: Macmillan, 1987, p. 14. (1. *The Evolution of a Mind, 1878-1914*, pp. 7-29.)

³⁹⁷³ Charles Richard Cammell. *Aleister Crowley. The Man: The Mage: The Poet*. London, UK: The Richards Press Ltd, 1951, p. 156. (INTRODUCTION, pp. ix-xiii.)

³⁹⁷⁴ 666 – *Bibliotheca Crowleyana: Catalogue of a unique Collection of Books, Pamphlets, Proof Copies, MSS., etc. by, about, or connected with Aleister Crowley; formed, and with an Introductory Essay, by Major-General J. F. C. Fuller. For sale as a collection*. Tenterden, Kent, UK: Keith Hogg, nd [1966], p. 2. (*Aleister Crowley 1898-1911; An Introductory Essay by Major-General J. F. C. Fuller*, pp. 2-8.)

³⁹⁷⁵ *Ibid.*, p. 8.

Brian Holden Reid acted as a kind of intellectual mentor for Fuller introducing him to the writings of the Prussian General and military writer, Carl von Clausewitz (1780-1831), and Napoleon Bonaparte.³⁹⁷⁶ Brian Holden Reid further wrote in an article in the *American Journal of Military History* in 2006 E.V.:

*Frederic Natusch Maude was a significant Victorian military thinker who has virtually disappeared from the historical record. Educated at the Royal Military Academy Woolwich, in 1870 he was commissioned into the Royal Engineers, and he graduated from the staff College, Camberley in 1891. Maude was not primarily interested in American affairs (though he had an American wife, Mary Emily, nee Boott, of Boston). He wrote three important studies of Napoleon's campaigns, but his prime concern lay in gauging the impact of scientific modes of thought and organization not only on the conduct of war but also on the training of soldiers for it (these issues were invariably linked in pre-1914 thought via an interest in psychology). His pioneering works paved the way for the more adventurous books of J. F. C. Fuller, whom he met through their mutual friend, the occultist Aleister Crowley. Maude is one of the very few pre-1914 writers that Fuller treats kindly in his own published works.*³⁹⁷⁷

The weekly humour and satire magazine *Punch, or The London Charivari* mentioned Frederic Natusch Maude in an issue in August 1915 E.V.:

*From a War-lecture programme: – "Colonel Frederic Natusch Maude, CB., the eminent military critic, was born in 1874, and educated at Wellington College and the Royal Military Academy, Woolwich, on the staff of which he afterwards served. He entered the Royal Engineers in 1873." Some of the other experts consider that the gallant Colonel took an unfair advantage of them in starting his military education before he was born.*³⁹⁷⁸

I further notice about Brian Holden Reid's 283 pages biographical/historical work from 1987 E.V. that it abstains from mentioning that J. F. C. Fuller attended Adolf Hitler's 50th birthday in Berlin. J. F. C. Fuller was, in fact, one of the two private British guests at Adolf Hitler's 50th birthday in April, 1939 E.V., the other one was the 2nd Lord Brocket (1904-1967), a close friend of Nazi Germany's Foreign Minister from 1938-1945 E.V., Joachim von Ribbentrop (1893-1946). British newspapers mentioned the two private guests which were the only British guests present at the birthday celebrations:

BRITISH GUESTS IN PRIVATE CAPACITY.

*Major-General J. F. C. Fuller and Lord Brocket are the two personal British guests of the Fuehrer. They stated that they were here in their private capacity and not as an official delegation. They will, however, be present at the ceremonies [Wednesday, April 19, 1939 E.V.] and at Hitler's reception to-morrow afternoon [Thursday, April 20]. – The Associated Press.*³⁹⁷⁹

³⁹⁷⁶ Brian Holden Reid. J. F. C. Fuller: Military Thinker. London, UK: Macmillan, 1987, p. 20. (1. *The Evolution of a Mind, 1878-1914*, pp. 7-29.)

³⁹⁷⁷ Journal of Military History. Lexington, VA: Published by the Virginia Military Institute and George C. Marshall Foundation for the American Military Institute. ♦ Vol. 70, No. 2, April 2006, p. 394. ("A Signpost That Was Missed"? Reconsidering British Lessons from the American Civil War; By Brian Holden Reid, pp. 385-414.)

³⁹⁷⁸ *Punch, or The London Charivari*. London: Published at the Office. ♦ Vol. CXLIX, August 11, 1915, p. 126.

³⁹⁷⁹ Liverpool Daily Post. Liverpool, Merseyside, England. ♦ Thursday, April 20, 1939, p. 9. (TWO BRITISH GUESTS;

HITLER'S GUESTS.

There was nothing exceptional in the ban placed on planes flying over Berlin during Hitler's fiftieth birthday celebrations. A similar edict was issued regarding air activities above Paris during the visit of our King and Queen. Of the imposing role of birthday guests only two were from this country, and they received private invitations. They were Lord Brocket, second holder of a barony created in 1933, and Major-General J. F. C. Fuller, the famous tank commander. [...] General Fuller is a prolific author of military books, including "Memoirs of an Unconventional Soldier" and "The Last of the Gentlemen's wars." He has supported Mr. Lloyd George's indictment of the Paschendale tragedy.³⁹⁸⁰

Fuller wrote in a book published during WW2 about Hitler's birthday:

On the morning of April 20 [1939 E.V.] the great parade took place. For some three hours a completely mechanized and motorized army roared past the Führer along the Charlottenburger Strasse. Never before or since have I watched such a formidable mass of moving metal. That afternoon all foreign guests were lined up in the new Chancellery to meet Herr Hitler. He walked down the line, and when he came opposite to me he shook me by the hand and said: "I hope you were pleased with your children?" To which I answered: "Your Excellency, they have grown up so quickly that I no longer recognize them," which was true.³⁹⁸¹

Shortly before his invitation to Hitler's birthday the German paper *Deutsche Zeitung-am-Mittag* had, February 4, 1939 E.V., published an interview with him in which he advocated the return to Germany of her former colonies, and these passages were translated and printed by many British newspapers:

The following is a translation of passages attributed to the general [J. F. C. Fuller]: "Germany's demand for the return of her colonies is a question of right"

"In 1919 it was possible for the Allies to declare 'We keep the colonies which we are taking from Germany,' but we were afraid of doing it, and therefore we invented the mandatory system.

"It was the inevitable duty of the mandatory powers to return the colonies because, in the long run, right must remain right."

With reference to the argument that native populations should be consulted, the general is quoted as saying: "A system cannot be built up on humbug. Moral principles speak in favour of Germany and in favour of return of the Colonies."

On the subject of democracy, Major-general Fuller is reported to have said. "A 100 years ago democracy was a useful Government system. At that time it was not in the hands of the 'pluto-canaille,' that is the capitalistic power on the one hand and the power of misled and excited masses on the other. The danger lies in the fact that capital is employed internationally and against the well-being of the masses."

MAJOR-GEN. J. F. C. FULLER AND LORD BROCKET; Berlin, Wednesday [April 19]; *British Guests In Private Capacity*, p. 9.)

³⁹⁸⁰ Devon and Exeter Gazette. Devon, England: Devon and Exeter Gazette. ♦ Friday, April 28, 1939, p. 11. (A LETTER FROM LONDON; By Our Own Correspondent; Thursday [April 27]; *HITLER'S GUESTS*, p. 11.)

³⁹⁸¹ Major-General J. F. C. Fuller. *Machine Warfare: An Enquiry into the Influences of Mechanics on the Art of War*. London, UK: Hutchinson & Co., nd [1942], p. 14. (PREFACE, pp. 7-17.)

*In this connection the general compared democracy to a railway train with two engines, one engine-driver trying to make the train go forward while the other was trying to make it go backwards. – Reuter and Exchange.*³⁹⁸²

September 1, 1939 E.V., four months and 12 days after that Hitler's birthday had been celebrated, Nazi Germany invaded Poland, and two days later, September 3, Britain and France declared war on Germany! Brian Holden Reid did not mention Hitler's birthday but he wrote:

*Fuller's flirtation with fascism had one final unfortunate consequence. His visits to Nazi Germany had so impressed him that he was deluded into thinking that the Nazis had really introduced a 'scientific' state. Nothing could be further from the truth. Throughout the Second World War Fuller mistook the character of Britain's adversaries; he gave them the benefit of the doubt when they did not deserve it.*³⁹⁸³

John Frederick Charles Fuller was born in Chichester, Sussex, England, on September 1, 1878, as son of the Rev. Alfred Fuller (1832-1927), and Prussian-born Selina Marie Philippine Fuller, née Von Chevalerie (1848-1940), daughter of Otto Von Chevalerie, of Charlottenburg, Berlin.³⁹⁸⁴ At the age of twenty-eight J. F. C. Fuller married on December 4, 1906 E.V., in Chelsea, London, the twenty-four years old German-Polish Marguerita Karnatz, daughter of a deceased general merchant named Max Karnatz.³⁹⁸⁵ This information is found on the couple's marriage certificate, however, the late J. F. C. Fuller biographer Major General Anthony John Trythall (1927-2006), writes in *"Boney" Fuller: Soldier, Strategist, and Writer* (1977) that her name was Margarethe Auguste Karnatz, generally known as "Sonia", and that she was the daughter of Christian Heinrich Karnatz from Hamburg, who had emigrated to Australia where he was a salesman.³⁹⁸⁶ According to Anthony John Trythall Sonia had been brought up by an aunt in Hamburg after that her father had emigrated to Australia.³⁹⁸⁷ He further writes about her:

*She spoke with a German accent all her life and she was, according to Fuller's sister-in-law, 'the most insulting person I knew'. Fuller's mother only put up with her because if she had not allowed everything to pass her by she would never have seen her son.*³⁹⁸⁸

Nevertheless, both the marriage certificate and the 1939 Register give Sonia's first name as Marguerita, and the latter furthermore shows her day of birth as December 15, 1882.³⁹⁸⁹ The

³⁹⁸² The Birmingham Mail. Birmingham, West Midlands, England: The Birmingham Mail. • Saturday, February 4, 1939, p. T 7. ("RETURN COLONIES"; BRITISH GENERAL QUOTED IN GERMAN PAPER, p. T 7.) ("Berlin, Saturday [Feb. 4, 1939 E.V.], Reuter and Exchange.")

³⁹⁸³ Brian Holden Reid. J. F. C. Fuller: Military Thinker. London, UK: Macmillan, 1987, pp. 193-4. (8. *Military Critic as Fascist, 1934-9*, pp. 175-94.)

³⁹⁸⁴ Information from various official documents/1939 Register. • For J. F. C. Fuller, see also note⁴¹³ above.

³⁹⁸⁵ Copy of their Marriage Certificate. • The Census of England and Wales, 1911, from J. F. C. Fuller's London address: "89 Overstrand Mansions. Battersea, S.W.", gives her first name as "Margarethe" but both the couple's marriage certificate and the 1939 Register have "Marguerita".

³⁹⁸⁶ Anthony John Trythall. "Boney" Fuller: Soldier, Strategist, and Writer, 1878-1966. New Brunswick, NJ: Rutgers University Press, 1977, p. 21. (1. *Fritz Fuller – 1878-1907*, pp. [1]-21.)

³⁹⁸⁷ Ibid.

³⁹⁸⁸ Ibid.

³⁹⁸⁹ The 1939 Register for the address "11 Queens Gate Place, Kensington, London." (FULLER JOHN F C; FULLER MARGUERITA)

marriage certificate also states that her father's name was Max Karnatz and that he was deceased. During my research on her I discovered an article in the Melbourne paper *The Age* from April 1888 reporting that a German named Max Karnatz, about 35 years of age and apparently associated with Hamburg, was supposed to have contemplated suicide owing to a disappointment in love.³⁹⁹⁰ He was missing from his hotel in Melbourne and the owner of the hotel had received a letter from him which gave reason to believe that he contemplated suicide. At that time Sonia was 5 years old and perhaps the mentioned person, who apparently had acquaintances or family in Hamburg, was her father! The disappointment in love was apparently the reason why Max Karnatz had left Germany.³⁹⁹¹ At the time in 1911 E.V. when J. F. C. Fuller's friendship with Crowley ended the Fullers were living in Battersea in south west London.³⁹⁹² Fuller died of pneumonia at the age of eighty-seven in Falmouth, Cornwall, on February 10, 1966 E.V. Mrs. Fuller survived her husband; however, I have not been able to find much about her after J. F. C. Fuller's death, but I am inclined to believe that she perhaps moved to the Continent. The couple had no children. J. F. C. Fuller's parents were married at Itchen, Hampshire, on August 10, 1875.³⁹⁹³ His maternal grandfather Otto Von Chevallier had been secretary of the Magdeburger Verein zur Wahrung der Volksrechte (the Magdeburg Association for the Protection of the Rights of the People), an organization that was a forerunner of the Nassauische Fortschritts Partei, a liberal party in Herzogtum Nassau.³⁹⁹⁴

I notice that a review essay of Anthony John Trythall and Brian Holden Reid's biographies in the American *The Journal of Historical Review* in 1993 E.V. stated about J. F. C. Fuller:

*John Frederick Charles Fuller (1878-1966) is acknowledged as one of this century's most brilliant military strategists. Often compared to Clausewitz, his reputation as the first to grasp fully the implications of the mechanization and armouring of battlefield forces, and as the creator of the Blitzkrieg style of warfare, was already firmly established by the early 1940s. Figures as diverse as Charles De Gaulle, Adolf Hitler, Heinz Guderian and Marshal Timoshenko have acknowledged his genius.*³⁹⁹⁵

Concerning Fra. P.'s struggle against *Liber L vel Legis* and his work with J. F. C. Fuller around 1908 E.V. we find Crowley writing in *Confessions*:

³⁹⁹⁰ The Age. Melbourne, Victoria: The Age. ♦ Wednesday, April 25, 1888, p. 5. (PECULIAR CASE OF SUPPOSED SUICIDE. – A DISAPPOINTMENT IN LOVE, p. 5.)

³⁹⁹¹ A passenger named "M Karnatz", 32 years of age and born in 1856, arrived in Victoria, Australia, in April 1888 with the German steamer Hohenzollern. ♦ Victoria Inward Passenger List 1839-1923. ♦ S.S. Hohenzollern from Bremen arrived Adelaide on April 11, 1888. ♦ Shipping Gazette and Lloyd's List. London, England. ♦ Wednesday, April 11, 1888, p. 6. ("ADELAIDE ... arrived [BY TEL. DATED MELBOURNE, Apr. 11.] [...] Hohenzollern (s), Bremen") (ADDITIONAL REPORTS, p. 6 (16).)

³⁹⁹² The Census of England and Wales, 1911, from J. F. C. Fuller's London address: "89 Overstrand Mansions. Battersea, S.W."

³⁹⁹³ See: The Cambridge Chronicle and University Journal, Isle of Ely Herald, and Huntingdonshire Gazette. Cambridge, Cambridgeshire, England: The Cambridge Chronicle and Journal. ♦ Saturday, August 14, 1875, p. 4. (BIRTHS, MARRIAGES, & DEATHS; MARRIAGES; Clergymen Married, p. 4.)

³⁹⁹⁴ Neue Preußische Zeitung. Berlin: Neue Preußische Zeitung. ♦ Sonntag, den 5. Auguft, 1849, p. 1444.

³⁹⁹⁵ The Journal of Historical Review. Torrance, CA: The Journal of Historical Review. ♦ Vol. 13, No. 3, May/June 1993, p. 38. (Review Essay by James Alexander; Two Biographical Works Examine the Life of a Great British Historian and Military Thinker, pp. 38-42.)



As we have witnessed, J. F. C. Fuller stole several priceless key documents relating to the Law of Thelema from Aleister Crowley – documents, which Aleister Crowley never would have parted with. It was a cowardly act which showed that the man had no honour. Aleister Crowley later lacked these key documents, and it gave him, of course, a lot of trouble not to have access to them. And this sabotage against the Law of Thelema probably also did that he started suspecting that some of the persons very close to him were stealing from him – as stated by him on several occasions. However, it was most probably not the case (and Charles Stansfeld Jones did not steal books from him in the beginning of the 1920s, as Crowley later suspected – books that remained forgotten in a Warehouse in Detroit where they were discovered untouched several years after Crowley's death), but one person had robbed him, namely J. F. C. Fuller! Fuller was granted access to the documents in order to use them in his accounts in 'The Temple of Solomon the King', but did he take them himself, or received them from Crowley, or were they handed over from Crowley's then 'Private Secretary' Eugène John Wieland, or from his then 'Private Chaplain' Victor Benjamin Neuburg? Something tells me, in the light of what happened later, that Crowley not handed them over personally to Fuller, and perhaps it was one of the things which poisoned his relationship with Neuburg, and I have often asked myself whether the break with the Wielands had anything to do with it? Perhaps one day we will know when Ethel Wieland's diaries from that time turn up (sold by the English bookseller Ben Fernee of Caduceus Books back in 2004 E.V.). However, as I have stated in this work, in the beginning of the 1930s Ethel Wieland came on friendly terms with Crowley again, and I am quite sure that if her husband not had fallen in the war, then both Wielands most probably would have come on friendly terms with Crowley again. But J. F. C. Fuller should, of course, have returned the documents to Crowley in 1911 E.V. after he and Crowley parted, instead of just adding them to his collection of Crowleyana – something which was proven in 1966 E.V. that he had done when he sold these items, shortly before his death, through the English bookseller Keith Hogg.*

* 666 – Bibliotheca Crowleyana: Catalogue of a unique Collection of Books, Pamphlets, Proof Copies, MSS., etc. by, about, or connected with Aleister Crowley; formed, and with an Introductory Essay, by Major-General J. F. C. Fuller. For sale as a collection. Tenterden, Kent, UK: Keith Hogg, nd [1966].



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DeHynd.