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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.

I notice with interest that one researcher lately have commented on Crowley's Scientific Illuminism observing the fusion of modern science with fields like Alchemy, Mysticism etc. In his book *Modern Alchemy – Occultism and the Emergence of Atomic Theory*¹⁶⁵⁴ from 2007 E.V. Mark S. Morrisson, Professor of English at the Pennsylvania State University, links the vision of Crowley's scientific method expressed in *The Equinox* with his education in scientific research at London and at Cambridge. This is of course true and has given Crowley a scientific training of inestimable importance – a training which clearly reveals itself in his early writings. However, I think, that some other things contributed – things which loomed large in Crowley's life and his personality. Crowley was a born sceptic who happened to be brought up with the Old Testament in one hand and the New Testament in the other. He was well versed in the fusion called the Christian Bible. Another man who had worked with both science and religion and things in between and who like Crowley went to Cambridge was Isaac Newton.¹⁶⁵⁵ Some of Newton's papers show that he besides being a secret practitioner of Alchemy also looked on the Christian doctrine of the Trinity as an abomination.¹⁶⁵⁶ Newton had become aware that the oldest Bible manuscripts lacked the passage found in The First Epistle of John on the Trinity and believed like the Arians that it was a later interpolation and maintained that God existed in one person only.¹⁶⁵⁷ To him the Trinity Doctrine was a doctrine created by the Church Fathers and further, as we know, it had been put to the vote and finally proclaimed in a Church Council held in Constantinople in 381 A.D. This discovery and the battle it must have caused in him between science and religion, source and forgery, right and wrong, maybe led him to no small extent to search for truth in the path of Alchemy – the ancient combination of magic and science. Posterity has greatly appreciated the modern scientific outcome of his work but most people using his results today do not understand the borderland and its laws – the borderland in which a larger part of his scientific work found its inspiration, I think.

The passage in the First Epistle of John, 5:7-8, also referred to as the "Comma Johanneum", has been removed from modern scholarly translations of the New Testament since it not is found in any of the ancient Greek MSS. of the New Testament – it was a later addition to support a

¹⁶⁵⁴ Mark S. Morrisson. *Modern Alchemy. Occultism and the Emergence of Atomic Theory*. New York, NY: Oxford University Press, Inc., 2007, p. 47. (From the Golden Dawn to the Alchemical Society. Crowley's Scientific Illuminism, pp. 44-9. • Morrisson's main source regarding the educational data on Crowley is: *Martin Booth. A Magick Life: The Biography of Aleister Crowley*. London: Hodder & Stoughton, 2000. However, Martin Booth does not use notes in his biography and only supplies a short alphabetical list of books used in the end of the volume.

¹⁶⁵⁵ The English physicist, alchemist, and mathematician (Sir) Isaac Newton was born in Woolsthorpe, Lincolnshire, England, on December 25, 1642 O.S. (January 4, 1643, New Style), and he died at the age of 84 in London on March 20, 1727 O.S. (March 31, 1727, New Style).

¹⁶⁵⁶ Most of his secret alchemical papers are held today at the Jewish National and University Library in Jerusalem. • On Newton, see: *Richard S. Westfall. Never at Rest: A Biography of Isaac Newton*. Cambridge: Cambridge University Press, 1983. • Also: *James E. Force & Sarah Hutton (Eds.). Newton and Newtonianism. New Studies*. Dordrecht, Boston, London: Kluwer Academic, 2004.

¹⁶⁵⁷ The Arians were followers of Arius who was a presbyter of the Church of Alexandria in the fourth century. • For an older work discussing 1 John, 5:7-8, see: *Memoir of the Controversy Respecting the Three Heavenly Witnesses, 1 John v. 7. Including Critical Notices of the Principal Writers on Both Sides of the Discussion*. By Criticus [Pseudonym of William Orme]. London: Holdsworth and Ball, MDCCCXXX (1830). ♦ Reprinted: Ann Arbor, MI: Scholarly Publishing Office, University Library, University of Michigan, 2006. • Newton also referred to a twisting of the passage 1 Timothy, 3:16. • For Newton writing on the corruptions, see his two letters of November 1690 to the British philosopher John Locke (1632-1704) on 1 John 5:7 and Timothy 3:16 (New College Library, Oxford. Ms. 361(4)): Online texts (*Two Notable Corruptions of Scripture*) can be found at The Newton Project, University of Sussex <http://www.newtonproject.sussex.ac.uk/prism.php?id=43>



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'Brother Newton'
Sir Isaac Newton (1642 O.S.-1727 O.S.)

The English physicist, alchemist, and mathematician (Sir) Isaac Newton was born in Woolsthorpe, Lincolnshire, England, on December 25, 1642 O.S. (January 4, 1643, New Style), and he died at the age of 84 in London on March 20, 1727 O.S. (March 31, 1727, New Style).

theological standpoint. The two verses in The New King James Version of the Bible state (the words in dispute, the Comma Johanneum, in bold):

(7) *For there are three who bear witness in heaven: **The Father, the Word, and the Holy Spirit; and these three are one.*** (8) *And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one.*¹⁶⁵⁸

It is part of the story that Newton in 1661 was admitted to Trinity College, Cambridge – *The College of the Holy and Undivided Trinity*¹⁶⁵⁹ – the same college that Crowley was admitted to 234 years later, on October 1, 1895, as “Edward Aleister Crowley”, and the college which on its founding in 1546 had the mathematician, magician & astrologer John Dee as one of its founding fellows.¹⁶⁶⁰ As we know Crowley also commented on the authenticity of religious texts and the necessity of being skeptical in this matter and he took steps against future changes of the text in *The Book of the Law* when he published EG and its facsimile of the MS. of *Liber L vel Legis* – as regards Christianity, as stated by historians Jesus himself left not a single written line behind and contemporary non-Christian historians did not mention him in their works.

Crowley’s natural scepticism and critical faculty were fed by the religion that he was brought up with and it is this grown scepticism which burst into flames during the Cairo Working and lasted, as we have seen, almost for the next five years. I think that Crowley also knew that the greatest blasphemy against an Almighty God is the strange assertion that such a god was ignorant of the coming fall of man in the days of his creation! Was there any other reason behind this fall than a hidden consequence enforcing the necessity of initiation? I note in this connection that it is significant to find the two words **conscience** and **prescience** in English. Conscience is formed from the Latin *cōnscientia*, ‘consciousness’ which literally means ‘knowledge shared with another’! These two words thus happen to hide the story of what has been termed ‘original sin’ as found in the Old Testament. And all this leads up to the question: What is initiation and why is it a necessity? And the answer is that the first man, Adam Primus, so to speak, not was created as an ‘initiate’. Nay, as the Old Testament states he was, like the second Adam and his wife Eve, created as an ‘adult’ and thus had neither childhood nor puberty! This is the secret of initiation that Adam was created in the image of God, and God was Almighty, a ‘full-grown God’ (who had eaten from the Tree of Knowledge of Good and Evil), and therefore initiation is a necessity for the children of men. And, as spoken by the Instructor in *The Temple of Truth* in the end of *The Heart of the Master*:

*Nay, shouldst thou speak even to the God of gods, stand thou erect, that thou mayest be one with Him by Love, as He most surely willeth.*¹⁶⁶¹

¹⁶⁵⁸ The First Epistle of John, 5:7-8.

¹⁶⁵⁹ The full name of the College, named after The Holy Trinity.

¹⁶⁶⁰ For the date that Crowley was admitted pensioner at Trinity, see: *Alumni Cantabrigienses: A Biographical list of All Known students, Graduates and Holders of Office at the University of Cambridge, From the Earliest Times to 1900*; Compiled by John Venn. Cambridge, UK: Cambridge University Press, 1944, Part 2, Vol. 2, p. 192. • For John Dee, see, note¹²¹⁹ above.

¹⁶⁶¹ *Khaled Khan [Aleister Crowley]. The Heart of the Master. London, UK: O.T.O., 1938, p. 40. (III. THE TEMPLE OF TRUTH; The Mystery of Sin, pp. 35-40.)*

St. Augustine of Hippo¹⁶⁶², the arch theologian of the Roman Catholic Church, was the creator of the theology of original sin and he damned sex. The old thoughts among Christians on the origin of evil have never dealt with that the same letters of the alphabet create words both expressing good and evil. Perhaps this is expressed in the ancient shrine which hides the sacred, unpronounced name of the God of the Torah, the Mosaic Law; the Tetragrammaton. St. Augustine's theology also gave great metaphysical development to the Athanasian doctrine of the Trinity.

For Crowley the fusion of Science and Magick was a natural and necessary step in the right direction, opposing the foolishness and ignorance of 'the old time'. Moreover, he also knew that in order to succeed both things had to develop further, but what he first several years later clearly perceives is the 'infinite' possibilities hidden in the concluding outcome of the Cairo Working – the sixty-five pages in his hand titled originally:

*Liber | L. | Vel | Legis. | given from the mouth of Aiwass to the ear of | The Beast | on April 8, 9, & 10, 1904.*¹⁶⁶³

Observe how scientific and illuminating this all-embracing, beautiful, and poetic title is! That Crowley's Scientific Illuminism and its key words "**THE METHOD OF SCIENCE — THE AIM OF RELIGION**" happened to be an innovation is evident but he does not go into specific details about how he experienced it. As mentioned, Fra. P. was in the first number of *The Equinox* talking about:

*the intention of the Brothers of the A.: A.: to establish a laboratory in which students may be able to carry out such experiments as require too much time and toil to suit with their ordinary life; and Their further plans will be explained fully as opportunity permits.*¹⁶⁶⁴

Morrisson sees clearly that this thought of an experimenting laboratory falls in line with Crowley's chemical studies at London and Cambridge together with the fact that several of his associates – both relating to magic and otherwise – happened to be chemists. Nevertheless, in my opinion, it happens to be secondary in the founding of the A.: A.: and its review of Scientific Illuminism since I believe that Fra. P. had experienced what finally became his 'Scientific Illuminism' in his own 'private laboratory'. For several years Crowley had been practicing grave experiments in mind as well as body and some of these had been religious experiments forced on him during his adolescence. As to chemistry, he describe in *Confessions* how he as a school boy became interested in chemistry:

My intellectual activity has always been intense. It was for this very reason that I could not bear to waste a moment on subjects which seemed to me alien to my interest, though I had no idea what that interest was. As soon as I heard of chemistry, I realised that it dealt with reality as I understood the word. So I soon had "little Roscoe" practically by heart, though it was not a school subject. I furnished a laboratory in the house at Streatham, and spent all my time and money in making experiments. It may be interesting to mention how my mind worked. I had heard of the petard as a military engine; and I was hoist with it. Roscoe

¹⁶⁶² For St. Augustine of Hippo, see note³⁸⁵⁸ below.

¹⁶⁶³ See note²¹²⁵ and note⁴⁰²⁰ below.

¹⁶⁶⁴ [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. I. London: Simpkin, Marshall, Hamilton, Kent & Co., March MCMIX o.s. (1909 E.V.), p. 3. (Editorial, pp. 1-3.) • See also note³⁶⁴⁹ below.



The Motto: "*The Method of Science – The Aim of Religion*", on the upper cover of Aleister Crowley's bi-annual review *The Equinox*.

told me that chloride of nitrogen was the most powerful and sensitive explosive known. My idea was to dissolve it in some volatile fluid; one could then leave a bucket of it at the enemy's gate. The fluid would evaporate, and the chloride explode at the first vibration. After several minor misadventures, I collected it over benzine – about a quart – and the whole thing exploded and nearly burnt the house down.

I had also a plan for manufacturing diamonds. By various analogies I came to the conclusion that a true solution of carbon might be made in iron, and I proposed to crystallise it out in the regular way. The apparatus required was, however, hardly within the compass of a boy of fourteen, and my diamonds are still theoretical.¹⁶⁶⁵

The mentioned "Roscoe" was the English chemist and university administrator Sir Henry Enfield Roscoe (1833-1915), and the "little Roscoe" was apparently his *Lessons in Elementary Chemistry*, first published in 1866 and later in many editions.¹⁶⁶⁶ At Cambridge Crowley also wrote "*The Chemist's Love-Song*", which he later included in *In Residence: The Don's Guide to Cambridge* (1904 E.V.):

THE CHEMIST'S LOVE-SONG

*My love's deep purple wondrous eyes
Would melt a saint, howe'er obdurate;
Their gorgeous colour even vies
With cuprammonium cyanurate.*

*As beauteous as the acetate
Of tri-methyl-ros-aniline,
Or ferric chloride made to mate
With di-hydroxy-toluene.*

*Her hair the gorgeous golden hue
That is no marked in isatin,
Or the sulphonic acid, too,
Of naphthol-diazo-benzene.*

*Her cheeks approach the lovely shade
Of tetra-brom-fluorescein,
Or that of alkalies displayed
On exquisite phenol-phthalein.*

*And my desire for her is more
Than that of meta-ethylene-
Benzoyl-tri-methyl-phenyl-chlor-
Di-β-nitro-toluene*

¹⁶⁶⁵ Aleister Crowley. *The Spirit of Solitude, An Autohagiography Subsequently re-Antichristened The Confessions of Aleister Crowley*. 2 vols. London, UK: The Mandrake Press, 1929. ♦ Vol. I, p. 52. (*Stanza V*)

¹⁶⁶⁶ Henry Enfield Roscoe. *Lessons in Elementary Chemistry*. By Henry E. Roscoe, B.A. F.R.S.; Professor of Chemistry in Owens College, Manchester. London, UK: MacMillan and Co., 1866. ♦ "*Compounds of Chlorine and Nitrogen*", p. 99. (*LESSON X*, pp. 90-99.)

For the Thelemites

*For oxidising agents all:
And if my love she were to spurn,
Like tetra-nitro-di-benzal-
Tolu-ethylidene I'd burn.*

*My heart would break up like the mol-
Ecule of para-toluene-
Diazo- γ -amidol-
Hydroxy-tri-mesitylene.¹⁶⁶⁷*

As we know, Crowley was both sensitive and skeptical together with many other things and later when he was introduced to magick and its universe and laws, and having obtained a practical insight in scientific work as well, he started to get some results out of his laboratory which showed that his equipment functioned well also under a heavy strain, but most of all his diligent recording of results came to conclusion. I think that Fra. P. somehow looked upon the theory and practice of the current occultism in the same way as we today look upon the theory of Spontaneous Generation. As mentioned above, Scientists in the seventeenth and early eighteenth centuries theorized that life could be formed spontaneously. They observed, for instance, that life could originate from a heap of old rags in a corner of a room from which newborn mice suddenly could appear, or they observed maggots suddenly appearing on raw meat which showed no previous evidence of infestation, and draw the conclusion that these animals had originated spontaneous.¹⁶⁶⁸ Fra. P. was tired of the theory and practice used in occultism as well as in religion – he needed proof to find success and they needed to be tested!¹⁶⁶⁹ As a matter of fact so was a greater part of Crowley's life devoted to what could be termed 'basic research' in the fields of Magick and Mysticism, a fact that has been overlooked and construed in other ways in his own age, as well as in his posterity.¹⁶⁷⁰ Many of the so-called 'scandals' labelled on him were owing to his practice of basic research and the scientific theory behind it. What he did in his magical and mystical work was in many ways the same as many famous scientists, painters and authors did in their test tubes, on canvases, and on paper, in their search for the new and the divine, and whose results often first were recognized in their posterity as ground breaking and innovative. When Crowley appeared in Paris in the early years of the twentieth century as 'la Bête', the Beast, he was not the only 'beast'.

¹⁶⁶⁷ In Residence: The Don's Guide to Cambridge; By Aleister Crowley. Cambridge, UK: Elijah Johnson, 1904, pp. 85-6. (*THE CHEMIST'S LOVE-SONG*, pp. 85-6.) • Another "*The Chemist's Love-Song*" (two-verse, unsigned) had appeared in the American weekly journal *Appleton's Journal of Literature, Science and Art* in 1871:

*Oh, come where the cyanides silently flow,
And the carburets droop o'er the oxides below;
Where the rays of potassium lie white on the hill,
And the song of the silicate never is still.*

*Come, oh come!
Tumti, tum, tum!*

Peroxide of soda and urani-um!

• *Appleton's Journal of Literature, Science and Art*. New York, NY: D. Appleton & Company. ♦ Vol. VI, No. 120, Saturday, July 15, 1871, p. 82. (*Miscellany – The Chemist's Love-Song*, p. 82.)

¹⁶⁶⁸ On '*Spontaneous Generation*', see, e.g.: Robert M. Hazen. *Genesis: The Scientific Quest for Life's Origin*. Washington, DC: Joseph Henry Press, 2005. • See also note¹⁵⁹⁵ above.

¹⁶⁶⁹ See note²²⁶³ and note³⁶⁴⁹ below.

¹⁶⁷⁰ See also note⁴⁴⁶³ below.

At the same time originated 'the wild beasts', the movement of Fauvism lead by the painters Henri Matisse (1869-1954), and André Derain (1880-1954), that shocked with their wild colours – although a mild kind of expressionism it seemed violent enough to conventional taste to suggest to its critics the name fauve (wild beast) – and in 1907 E.V. 'occultist' Pablo Picasso (1881-1973), shocked all, including his brother artists, by the painting *Les Femmes d'Alger* (The Young Ladies of Avignon), it was the beginning of Cubism and Picasso painted what could not be seen by the naked eye but what he knew was there although hidden!

As to Frater Perdurabo's joining of scientific method and religion/occultism, it is worth to recall the French philosopher and scientist René Descartes (1596-1650), and his reassertion of the principle, which had been lost in the Middle Ages, namely that knowledge if it is to have any value must be intelligence and not erudition!¹⁶⁷¹ René Descartes was the first great modern philosopher who effectively launched philosophy in its new and independent direction away from Scholasticism. In *The Book of Wisdom or Folly*, Crowley wrote in a chapter entitled "On the Method of Science":

*To the Mind of the Philosopher, therefore, in the Youth of an Age, any Variation in Type must appear as a Disaster; yea, verily Intelligence itself must perforce prove its Value to Brute in Terms of Brutishness or he distrusteth and destroyeth it. Notwithstanding, as thou knowest, the Variation which is fitted to his Environment is proven the Salvation of the Species. Only, among Men, his Fellows turn ever upon the Saviour, and rend him, until those who follow him in secret, and it may be unconsciously, prove their Virtue and his Wisdom by their Survival when his Persecutors perish in their Folly. But we, being secure against all primary Enemies to the Individual or the common Weal, may, nay, we must, if we would attain the Summit for our Race, devote all spare Leisure, Wealth, and Energy to the creation of Variation from the Norm, and thus by clear knowledge bought of Experiment and Experience, move with Eyes well open upon our True Path. So therefore our Law of Thelema is justified also of Biology and of Social Science. It is the True Way of Nature, the Right Strategy in the War of Man with his Environment; it is the Life of his Soul.*¹⁶⁷²

Fra. P. writes some words in his diary which in my opinion says something about the man who chose to become a magician instead of a physicist, or, a chemist! In the summer of 1906 E.V. we find him writing in his diary:

*July 29th. Sunday night. D.D.S. and P. discuss a new order. D.D.S. wants Authority. I should write and say, "Perfect the lightning-conductor and the flash will come."*¹⁶⁷³

¹⁶⁷¹ René Descartes published his fundamental work in philosophy and on the method of science in 1637 as: *Discours de la Methode Pour bien conduire sa raison, & chercher la verité dans les science. Plus La Dioptrique. Les Meteors. Et La Geometrie. Qui sont des essay de cete Methode.* (Leiden : Jan Maire, 1637.) • See also note¹⁴⁴¹ above.

¹⁶⁷² *THE MASTER THERION* (Aleister Crowley). Liber Aleph vel CXI; The Book of Wisdom or Folly in the Form of an Epistle of 666 The Great Wild Beast to his Son 777 being The Equinox Volume III No. vi. West Point, CA: Thelema Publishing Company, 1962, p. 126. (*DE SCIENTIAE MODO* (126. *On the Method of Science*), p. 126.) • Revised edition: York Beach, Maine: Samuel Weiser, Inc., 1991, p. 126. (*ΔΥ. DE SCIENTIAE MODO* (*On the Method of Science*), p. 126.)

¹⁶⁷³ For the quote from the 1906 E.V. Diary, 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., pp. 91-2. ("July 29th. Sunday night.")*(*The 1906 E.V. Diary*, pp. 71-105.) • "Perfect the lightning-conductor and the flash will come." is also found in *Confessions*, p. 531. • Also in: [Aleister Crowley, et al.] *The Equinox. Vol. I., No. VIII. London: Wieland & Co., September MCMXII O.S. [1912 E.V.], p. 33. (The Temple of Solomon the King, pp. 5-48.)* • See also note⁴⁰⁸⁸



René Descartes. Stipple engraving by W. Holl, after F. Hals, 1649. Credit: Wellcome Collection.



Niels Henrik David Bohr (1885-1967). Danish physicist. Winner of the Nobel Prize in Physics 1922 E.V. – Photographed 1935 E.V.

I believe that this advice and its distinct recipe give us the key to the founding of the A.: A.:, and that it hides some experiences gained by Fra. P. which developed into his Scientific Illuminism and the mentioned laboratory's experimental setups. In my opinion, it clearly hides some lessons learned in his 'private laboratory'! To achieve the "Authority" that D.D.S. speaks of means that "The temple must be builded before the God can indwell it", as Fra. P. later phrases it.¹⁶⁷⁴ But by saying "Perfect the lightning-conductor and the flash will come." he is, besides the statement's obvious meaning, also in a subtle way saying the same thing as the Danish physicist and Noble Prize winner Niels Bohr¹⁶⁷⁵, who went to Trinity College, Cambridge, in 1911 E.V., later stated, namely that the experimental setup always affects the test result! This theory was put forward by Bohr as the Complementarity Principle in 1927 E.V. Later we find Bohr saying in a book that this principle of complementarity:

*implies the impossibility of any sharp separation between the behavior of atomic objects and the interaction with the measuring instruments which serve to define the conditions under which the phenomena appear.*¹⁶⁷⁶

Bohr and Albert Einstein often discussed this. Bohr, who in 1913 E.V. published his famous model of atomic structure, is reported once to have chided his colleagues who trusted purely formal or mathematical arguments:

*No, no, you're not thinking; you're just being logical.*¹⁶⁷⁷

Fra. P. was having his discussion with the analytical chemist and magician George Cecil Jones (Fratr D.D.S.)¹⁶⁷⁸, who had introduced him to the Hermetic Order of the Golden Dawn in 1898, and who became the co-founder of the A.: A.: in 1906 E.V.¹⁶⁷⁹ On watching the founding of the A.: A.: we are here witness to an adept who in a few words reveals one of the most important observations on Magick and everything else ever stated! The consequence of this observation is first of all experienced by all members of the Order as:

Every Member of the A.: A.: must be armed at all points, and expert with every weapon. The examinations in every Grade are strict and severe; no loose or vague answers are accepted. In intellectual

below.

¹⁶⁷⁴ Aleister Crowley, et al. The Equinox. Vol. I., No. IX. London: Wieland & Co., March MCMXIII O.S. (1913 E.V.), p. 4. (*The Temple of Solomon the King – The Poet*, pp. 1-11.)

¹⁶⁷⁵ Niels Henrik David Bohr (1885-1967). Danish physicist. Winner of the Nobel Prize in Physics 1922.

¹⁶⁷⁶ Niels Bohr. Atomic Physics and Human Knowledge. New York, NY: John Wiley & Sons, Inc., Publishers, 1958, p. 39.

¹⁶⁷⁷ For this, see: Howard Margolis. Patterns, Thinking, and Cognition: A Theory of Judgment. Chicago, IL: University of Chicago Press, 1987, p. 1.

¹⁶⁷⁸ George Cecil Jones (1873-1953). Welsh analytical chemist and magician. • See: 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. 16-8.

¹⁶⁷⁹ For the founding of the A.: A.: and D.D.S., 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. • See also note³⁶⁵ above.

For the Thelemites

questions, the candidate must display no less mastery of his subject than if he were entered in the “final” for Doctor of Science or Law at a first class University.¹⁶⁸⁰

Observe also the symbolism between lightning and lightning-conductor and Sephiroth and paths!

I note further that Crowley in August, 1923 E.V., while staying in Tunis after his expulsion from Italy by Mussolini, wrote in his diary:

A note on fear. I am not afraid of any man or spirit soever: save only as a man of science is afraid lest a drunken or clumsy fool in his laboratory may injure some delicate instrument. [Sketch of O.P.V.]¹⁶⁸¹

O.P.V. was Frater ‘Omnia Pro Veritate’ (‘All for the Truth’) of the A.: A.:, mathematics professor Norman Mudd (1889-1934), who perhaps had taken inspiration for his motto from the Latin version of *The Second Epistle of Paul the Apostle to the Corinthians* where the three words appear.¹⁶⁸²

¹⁶⁸⁰ MTP, Section 3 [Vol. 3.], p. 243. (*Appendix II. One Star in Sight*, pp. 229-44.) • See also note³⁶⁴⁹ below.

¹⁶⁸¹ See: *Aleister Crowley. The Magical Diaries of Aleister Crowley 1923*. Ed. Stephen Skinner. Jersey, Channel Islands: Neville Spearman Ltd., 1979, p. 128. (17 [August] *Die Venus* [1923 E.V]) • The entry was written while staying at Tunisia Palace Hotel, Tunis. (See Figure 43)

¹⁶⁸² 2 Corinthians, 7,14: “*sed sicut omnia pro veritate vobis locuti sumus [...]*” • NOVUM TESTAMENTUM GRAECE ET LATINE. EX RECENSIONE KNAPPIANA ADIECTIS VARIIS GRIESBACHII ET LACHMANNI LECTIONIBUS. Edidit Adolfus Goeschen. Lipsiae: Libraria Weidmannia, MDCCCXXXII (1832), p. 465. (*II. AD CORINTH. Cap. VII*, pp. 464-5.) • “[Norman Mudd (c. 1890-1934) was educated at Cambridge and was professor of mathematics at the Grey University College, Bloemfontein, South Africa, before joining Crowley at the Abbey of Thelema in Cefalù. He made a determined study of the mathematical interpretation of *The Book of the Law*, but took it to such extremes that Crowley came to reject his results.]” • *Aleister Crowley. The Revival of Magick and other Essays*. (Oriflamme 2) Edited by Hymenæus Beta and Richard Kaczynski, Ph. D. Tempe, AZ: New Falcon Publications (in ass. with O.T.O. International), 1998, p. 158, note¹ (by editors) on this page of the article “*A Memorandum Regarding The Book of the Law*” by Crowley (pp. 156-61). From a typescript in the Yorke Collection, Warburg Institute, University of London. (From a description on p. 216) • For Norman Mudd, see: *Richard Kaczynski. PERDURABO: THE LIFE OF ALEISTER CROWLEY*. Berkeley, CA: North Atlantic Books, 2010, p. 175. (*CHARPER SEVEN. The Great White Brotherhood*, pp. 157-76.) • *Tobias Churton. Aleister Crowley; The Biography; Spiritual; Romantic Explorer; Occult Master – and Spy*. London, UK: Watkins Publishing, 2011. • The British scholar Tobias Churton (b. 1960), holds a Master's degree in Theology from Brasenose College, Oxford, and he is an Honorary Fellow of Exeter University and Faculty Lecturer in Western Esotericism, and has written many books on Freemasonry, Rosicrucianism, Hermeticism and Gnosticism. • See also *Confessions* concerning Cefalù and Norman Mudd. • Norman Mudd was born in Springfield, Crumpsall, Prestwick, Lancashire, England, on Wednesday, January 16, 1889, as son of School Master, William Dale Mudd, and Emma Mudd, née Byers. • GRO – Copy of his Birth Certificate.



Appendix.

A note on "Scientific Illuminism."

Regarding the wording "Scientific Illuminism" so had it appeared in J. F. C. Fuller's prize-winning essay on the works of Aleister Crowley, *The Star in the West*, published in 1907 E.V., where J. F. C. Fuller had written:

It has taken 100,000,000 years to produce Aleister Crowley. The world has indeed laboured, and has at last brought forth a man. Bacon blames the ancient and scholastic philosophers for spinning webs, like spiders out of their own entrails; the reproach is perhaps unjust, but out of the web of these spiders, Crowley has himself twisted a subtle cord, on which he has suspended the universe, and swinging it round has sent the whole fickle world conception of these excogitating spiders into those realms which lie behind Time and beyond Space. He stands on the virgin rock of Pyrrhonic-Zoroastrianism, which unlike the Hindu world-conception, stands on neither Elephant nor Tortoise, but on the Absolute Zero of the metaphysical Qabalists.

The question now is, what is Crowleyanity, or Pyrrhonic-Zoroastrianism?

[...] And as the doctrine taught by Jesus Christ became known as Christianity, so let this theurgy, as expounded by this marvellous being, be known as Crowleyanity: or in other words, according to the mind of the reader; – Pyrrhonic-Zoroastrianism, Pyrrhonic-Theurgy, Sceptical-Energy, Scientific-Illuminism, or what you will; for in short it is the conscious communion with God on the part of an Atheist, a transcending of reason by scepticism of the instrument, and the limitation of scepticism by direct consciousness of the Absolute.¹

"Scientific Illuminism" is clearly an adaption of the French "illuminisme scientifique" found, for instance, in a book on the history of philosophy published in Paris in 1840.² When Fuller uses the construction "Scientific-Illuminism" it is clearly with reference to what he has found, for example, in Crowley's essay *Science and Buddhism* (1903), and in *The Swords of Song* (1904 E.V.) and its notes published in Volume II of *Collected Works* in 1906 E.V. But "Scientific-Illuminism" is only found one time in *The Star of the West* – in contrast to "Crowleyanity", which is found 30 times – so it is clearly not a key term in Fuller's vocabulary!

The words "scientific illuminism" are not so often found in English before Crowley defines and uses them in his system – Crowley defines *Scientific Illuminism* in his own way through "The Method of Science – The Aim of Religion" and creates a defined term by applying the scientific method to religion/magick as used in the A.:A.: The earliest appearance of the wording "scientific illuminism" that I have discovered is in an article in the American *The Congregational Quarterly* in 1865 in a line

¹ *The Star in the West; A Critical Essay Upon the Works of Aleister Crowley; By Capt. J. F. C. Fuller. London and Felling-on-Tyne, UK: The Walter Scott Publishing Co. Ltd., 1907, p. 212. (VII. The New Wine; Crowleyanity, pp. 210-216)*

² See: *Histoire abrégée de la philosophie ; Par J.^h Tissot. Professeur de philosophie a la Faculté des lettres de Dijon. Paris, Ladrangé, Libraire, 1840, p. 227. ("illuminisme scientifique")(Chapitre IV ; Philosophie scholastique ; § II. Transition à la Philosophie moderne, pp. 214-28.)*

saying: “in the present age of scientific illuminism”.³ I also found it used in a translation of a German theological work into English from 1875.

Crowley clearly did not like the term “Crowleyanity” invented by J. F. C. Fuller – a term founded on Crowley’s works that at the time of *The Star in the West* not mentioned the Law of ΘΕΛΗΜΑ nor the Aeon of Horus. It is self-evidently absurd to use a word like “Crowleyanity”⁴ in regard to ΘΕΛΗΜΑ and the Aeon of Horus – the process of thought arriving at that conclusion belongs to the Old Time! It is also important to notice regarding the name “Crowleyanity” that it is not used by Fuller in *The Temple of Solomon the King*, and not found later in *Confessions*. This emphasizes further that Crowley not liked the term.

I also notice that the term “scientific illumination” is found used in a book by the British author, traveller, and Christian mystic Laurence Oliphant (1829-1888), *Scientific Religion; Or Higher Possibilities of Life and Practice Through the Operation of Natural Forces*, published in 1888 shortly before his death. Here we find the following:

[...] Professor Huxley says that “in whichever way we look at the matter, morality is based on feeling, not on religion; [“Huxley, s Hume, p. 207.”] but he also tells us, in the article above quoted [“Science and Morals,” – “Fortnightly Review, December 1886.”], that “the safety of morality is in science.” From the present standpoint of religion and science, these utterances directly contradict one another; but they would not if science, like morality, was looked at through the burning-glass of divinely illuminated feeling or affection. Religion could then be made rational enough to satisfy science, and science divine enough to be incorporated into religion. So soon as scientific men have laboured as energetically and as conscientiously with themselves morally, as they have intellectually; and have flooded those mental expanses, which their studies have rendered receptive, with that divine scientific illumination, – so soon as, by arduous effort and ordeal, they shall have placed themselves upon that moral eminence, where atomic contact can be established with appropriate divine force, will they solve their doubts as to God’s existence, His overruling providence, His surpassing love, and His infinite attributes. They will not understand Him – for who by searching can find out God? – but they will feel Him, and receive revelations in regard to Him adapted to their own condition, but often

³ The Congregational Quarterly. Boston, MA: American Congregational Association and the American Congregational Union, Vol. VII., Nos. III & IV., July & October, 1865, p. 232. ♦ *The Invisible Church* by Rev. J. M. Hoppin, pp. 231-6.

⁴ “Crowleyanity” appears together with “Pyrrhonic-Zoroastrianism” in J. F. C. Fuller’s *The Star in the West: A Critical Essay Upon the Works of Aleister Crowley* in 1907 E.V. – a work dealing with the content of the three volumes of Crowley’s *The Collected Works of Aleister Crowley*, also known as *The Works of Aleister Crowley*, published 1905-7. There are in these three volumes – and in Fuller’s essay – no mention at all of the new Aeon, its Lord, its Law or the Law’s Word. To the best of my knowledge, Crowley does not use the word “Crowleyanity” anywhere in his published works. However, *ALI SLOPER; OR, THE FORTY LIARS: A CHRISTMAS DIVERSION* has: “**Bones.** Two thousand years hence we shall all be saying the same about Bowleymas Day in the Sunset of Bowleyanity. **Bowley.** Respect my modesty – Pyrrho-Zoroastrianism [sic!], if you please. **Mrs. Bones.** More coffee? ...”. And in the end of the play a line saying: “**Bowley.** Less Zoroaster and more Pyrrho, please lord, for Brother Bones! [...]”. Bones is Frater D.D.S., i.e. George Cecil Jones and Bowley is of course Crowley. ♦ *The Star in the West; A Critical Essay Upon the Works of Aleister Crowley*; By Capt. J. F. C. Fuller. London and Felling-on-Tyne, UK: The Walter Scott Publishing Co. Ltd., 1907, p. 193 ff. ♦ *Aleister Crowley. KONX OM PAX. Essays in Light.* London and Felling-on-Tyne, UK: Walter Scott Publishing Co., and Boleskine, Foyers, Inverness: Society for The Propagation of Religious Truth, 1907 (but 1908), pp. 31; 50. (*ALI SLOPER; OR, THE FORTY LIARS*, pp. 27-51.) ♦ For Crowley commenting *ALI SLOPER; OR, THE FORTY LIARS*, see: *Confessions*, p. 537. ♦ It is also important to notice regarding the name “Crowleyanity” that it is not used by Fuller in *The Temple of Solomon the King*. This emphasizes further that Crowley not liked the term. ♦ For *Pyrrho-Zoroastrianism* etc., see the preface to “*The Temple of Solomon the King*”: [*Aleister Crowley, et al.*] *The Equinox*. Vol. I., No. I. London: Simpkin, Marshall, Hamilton, Kent & Co., March MCMIX O.S. 1909 E.V.), pp. 141-62.

*incommunicable to others. They will know more. They will understand what that latent potency in matter is, by means of which the world is to be lifted by their efforts, combined with those of others, of all countries, ranks, and races, out of the slough of selfishness in which it is wallowing, and placed on that solid foundation of love; the first stone of which was laid on earth by Christ, acting under the direct operation of the divine affection, as never man did before or since, and especially adapted for this great work in a manner to which I shall presently allude.*⁵

It shall also be mentioned that an American fortnightly journal founded in 1887, *The Open Court*, was: "Devoted to the Work of Establishing Ethics and Religion upon a Scientific Basis".⁶ The journal was founded in Illinois by a German-born engineer and businessman, Edward Carl Hegeler (1835-1910), for promoting his monistic view of ethics and religion. It was edited almost from its start by Paul Carus⁷, whom Crowley once met during his American period.⁸ Crowley also contributed to the journal, which at that time, like *The Fatherland*, was pro-German. From 1897 through 1931 E.V. *The Open Court* had a dedication on its title page composed by the later Secretary at the *Open Court Publishing Company* Swedenborgian Charles Carroll Bonney⁹ stating that the now monthly magazine was: "Devoted to the Science of Religion, the Religion of Science, and the extension of the Religious Parliament Idea.". C. C. Bonney was inaugurator of the Parliament of Religions whose 1893 congress held in Chicago was the first attempt to establish a global dialogue of faiths. However, the idea and philosophy behind the journal were quite different from the basic idea and philosophy of *The Equinox* and its motto originating from the principles of the A.:A.: and Crowley's 'magick', and his office as Logos of the Aeon of Thelema. Finally, the British Metaphysical Society must also be mentioned. The Metaphysical Society was founded in 1869 by the English architect and editor of *The Nineteenth Century* Sir James Knowles (1831-1908). The Society promoted the rapprochement between religion and science, like Knowles monthly review *The Nineteenth Century* (later *The Nineteenth Century and After*), and counted among its members both theologians, poets, scientists, philosophers, politicians, and several editors of well-known magazines.¹⁰ The short-lived Society, which closed in 1880, had among its members, among others, the Poet Laureate Alfred Tennyson (1809-1892), the Liberal Prime Minister William Ewart Gladstone (1809-1898), the English Roman Catholic Archbishop of Westminster and Cardinal Henry Edward Manning (1808-1892), and the English biologist Thomas Henry Huxley (1825-1895), the inventor of the term 'agnosticism', whose writings, together with what he had learnt from Allan Bennett, had inspired Crowley in 1903 to

⁵ Scientific Religion; Or Higher Possibilities of Life and Practice Through the Operation of Natural Forces; By Laurence Oliphant. With an Appendix by a Clergyman of the Church of England. Edinburgh and London: Published for the Author by William Blackwood and Sons, MDCCCLXXXVIII (1888), p. 142. (CHAPTER VIII., pp. 131-42.)

⁶ The Open Court. A Fortnightly Journal, Devoted to the Work of Establishing Ethics and Religion upon a Scientific Basis. Chicago, IL: The Open Court Publishing Co., Vol. I, No. 1, February 17, 1887. • For *The Open Court*, see: Constance Myers. Paul Carus and The Open Court: The History of a Journal. ♦ Midcontinent American Studies Journal. Lawrence, KS: University of Kansas, Vol. V, No. 2, 1964, pp. 57-68.

⁷ Paul Carus (1852-1919). American editor and philosopher born in Ilsenburg, Prussia. Editor of *The Open Court* (1888), and *The Monist* (1890).

⁸ See Confessions, p. 768.

⁹ Charles Carroll Bonney (1831-1903). American teacher, lawyer, judge and author. Bonney believed in Swedenborgianism (Church of the New Jerusalem).

¹⁰ For The Metaphysical Society and its members, see: R. H. Hutton. 'The Metaphysical Society.' A Reminiscence. • The Nineteenth Century; A Monthly Review. Edited by James Knowles. London: Kegan Paul, Trench, & Co. ♦ Vol. XVIII, No. 102, August 1885, pp. 177-96.

write the essay "*Science and Buddhism (Inscribed to the revered Memory of Thomas Henry Huxley)*".¹¹ As to William Ewart Gladstone so was he a Christian who also was very interested in spiritualism and therefore had attended several séances. In 1885 he agreed to be elected as an honorary member of the Society for Psychical Research (SPR). I notice that he in December 1881 mentioned science & religion in a letter to the Irish philosopher and political economist William Graham (1839-1911), after having read his book *The Creed of Science, Religious, Moral And Social* published the same year – W. E. Gladstone wrote:

*I am also a believer in the harmony between science & religion, and I expect to carry that belief with me to the grave & beyond it, although I am also sensible that some of the forms of thought, which religionists have invented, and have taken for parts of religion, have been and will be roughly handled in the light of modern research.*¹²

Crowley's old university led the way in psychical research. However, the Oxford educated W. E. Gladstone had in 1838 written the book *The State in its Relations with the Church*¹³, a book that through a famous fifty-page review of it by the Whig politician Thomas Babington Macaulay, 1st Baron Macaulay, PC (1800-1859), in *The Edinburgh Review* had been immortalized. Macaulay, who some months after the review was made Secretary of War, stated about the work:

*Mr Gladstone's whole theory rests on this great fundamental proposition, – that the Propagation of Religious Truth is one of the principal Ends of Government, as government.*¹⁴

– W. E. Gladstone assuming, of course, that religious truth was embodied purely in the doctrines and teachings of the English Church. W. E. Gladstone's political enemies often recalled the book's doctrines to mind, and Crowley of course knew the above and probably also took some inspiration from it when he went to war and named his publishing house 'Society for the Propagation of Religious Truth'!

As a seventeen years old schoolboy – at that time known as Alec – Crowley had in September 1892 been invited to meet the eighty-two years old W. E. Gladstone in north Wales but had refused to go and written him a poem instead, "*Lines on being invited to meet the Premier in Wales, September 1892*", whose first verse stated:

¹¹ See: *Aleister Crowley*. The Collected Works of Aleister Crowley. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume II, 1906, pp. 244-61. (*Science and Buddhism (Inscribed to the revered Memory of Thomas Henry Huxley)*, pp. 244-61.)

¹² The Gladstone Diaries; With Cabinet Minutes And Prime-Ministerial Correspondence. Edited by H. C. G. Matthew. Volume Ten; January 1881 – June 1883. Oxford, UK: Oxford University Press, 1990, p. 172. (*To W. Graham, 5 December 1881*, pp. 171-2.) • *William Graham*. The Creed of Science, Religious, Moral And Social. London, UK: C. K. Paul & Co., 1881. ♦ William Graham was from 1882-1909 Professor of Jurisprudence in Queen's College, Belfast.

¹³ *William Ewart Gladstone*. The State in its relations with the Church. London, UK: John Murray, 1838.

¹⁴ The Edinburgh Review, or Critical Journal. London and Edinburgh: Longman, Orme, Brown, Green, & Longman, London; and Adam and Charles Black, Edinburgh. ♦ Vol. LXIX, No. CXXXIX, April, 1839, p. 235. (Review; "ART. X. – *The State in its relations with the Church*. By W. E. Gladstone, Esq., Student of Christ Church, and M. P. for Newark. 8vo. Second Edition. London: 1839", pp. 231-80.)

*I will not shake thy hand old man,
I will not shake thy hand;
You bear a traitor's brand, old man,
You bear a liar's brand.
Thy talents are profound and wide,
Apparent power to win;
It is not everyone has lied
A nation into sin.¹⁵*

– the three-verse poem was first published in *Oracles; The Autobiography of an Art* in 1905 E.V. Crowley wrote in *Confessions*:

But in those days of adolescence I had no inducement to do any political thinking. The atmosphere was one of prosperity and stability. It was taken for granted that England was the greatest country in the world and that nothing could go wrong. One heard about Ireland as a perennial nuisance; and Mr Gladstone was regarded as a traitor, neither more nor less.¹⁶

And as Crowley later wrote in "An Essay Upon Numbers" in *The Equinox* in 1911 E.V. as a commentary to the number "666":

666. [...] *The names of Nero, Napoleon, W. E. Gladstone [spelt in Greek: Γλαδστονη = 666], and any person that you may happen to dislike, add up to this number.¹⁷*

That Crowley's work, at least to some degree, had attracted attention also from scientists became clear when the English analytical chemist, metallurgist, science historian and lecturer Joshua Craven Gregory, B.SC, F.I.C. (1875-1964), delivered a lecture at the Society for the Study of Alchemy and Early Chemistry at Queen Mary College, London, on December 7, 1938 E.V. The lecture was entitled "From Magic to Science" and was referred in the weekly journal of science *Nature*:

From Magic to Science

A meeting of the Society for the Study of Alchemy and Early Chemistry took place on December 7, at Queen Mary College, London, when Mr. J. C. Gregory delivered a lecture entitled "From Magic to Science". Mr. Gregory traced the interplay between reliance on magical efficacies, on one hand, and a recognition of rationally conceived agencies, or natural laws, on the other. Thus alchemy, complicated by mysticism and animism, had its rational theory, as in the Aristotelian Doctrine of the Elements, and its reliance on laboratory procedure. It had also its magically conceived efficacies, such as the reputed powers of the Philosopher's Stone. As the rational recourse constantly invaded magic, so the magical recourse influenced rational procedure. There came

¹⁵ *Confessions*, p. 120. • For Crowley and W. E. Gladstone, see also: *Marco Pasi*. Aleister Crowley and the Temptation of Politics. Durham, UK: Acumen Publishing Limited, 2014, pp. 28-30. (2. *Magical politics; Attitudes*, pp. 28-47.) • For the poem etc., see also: *Charles Stephens*. Shakespeare's Island: Essays on Creativity. Edinburgh, UK: Polygon Mundi, 1994, p. 167. (Chapter 4; (Katherine Mansfield, Rupert Brookes, John Buchan, Sax Rohmer, Aleister Crowley, Ian Fleming), pp. 111-88.)

¹⁶ *Confessions*, p. 120.

¹⁷ [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. 105. (*An Essay upon Numbers*, Part I, pp. 97-120.)

a point, however, when the magical belief was discarded to make way for a more scientific concept of natural laws. Mr. Gregory pointed out that the seventeenth-century corpuscle was a great scientific rationalizer of magic. Boyle discreetly reserved, however, some medicinal virtues for gems as a scientifically 'purified magic'. His reduction of the potency in the Powder of Projection, or in the Alkahest, to corpuscular catalysis illustrated the rationalization of magic by science. Though the master Therion still hoped to vindicate the thaumaturgic agent of alchemy, he deferred to present thought by applying the 'method of science' to the 'art of magic'.¹⁸

J. C. Gregory clearly knew both *The Equinox* and *Magick in Theory and Practice*. The Master Therion writes, among other things, in *Magick in Theory and Practice*:

*In a word, the alchemist is to take a dead thing, impure, valueless, and powerless, and transform it into a live thing, active, invaluable and thaumaturgic. [...] The MASTER THERION is sanguine that his present reduction of all cases of the art of Magick to a single formula will both elucidate and vindicate Alchemy, while extending chemistry to cover all classes of Change.*¹⁹

Unfortunately, J. C. Gregory's lecture seems only to have survived in this short résumé in *Nature*. J. C. Gregory was at the time of the lecture apparently lecturer in Chemistry at the University of Leeds. He was born in Bradford near Leeds in England on February 25th, 1875, and died at the age of 86 in Manchester on July 28th, 1964 E.V. J. C. Gregory was a member of Académie Internationale d'Histoire des Science and wrote several works on the history of science, and had the same year as his lecture took place written a paper entitled "Chemistry and Alchemy in the Natural Philosophy of Sir Francis Bacon, 1561-1626"²⁰ published in *Ambix*, a peer-reviewed academic journal on the history of chemistry and alchemy. He also published several books, among others, *The Scientific Achievements of Sir Humphry Davy* (1930 E.V.), a book about the Cornish chemist and inventor Sir Humphry Davy (1778-1829), and *A Short History of Atomism: From Democritus to Bohr* (1931 E.V.).²¹

¹⁸ *Nature*; A Weekly Journal of Science. London, UK: Macmillan and Co., Ltd. ♦ Vol. 142, No. 3606, December 10, 1938, p. 1031. (*From Magic to Science*, p. 1031.)

¹⁹ *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 2 [Vol. 2.], pp. 185-7. (*CHAPTER XX; Of the Eucharist and of the Art of Alchemy, II*, pp. 183-9.)

²⁰ *Ambix*. London, UK: Taylor and Francis. ♦ Vol. II, No. 2, June 1938, pp. 93-111. (*Chemistry and Alchemy in the Natural Philosophy of Sir Francis Bacon, 1561-1626; By J. C. Gregory*, pp. 93-111.)

²¹ *Joshua Craven Gregory*. *The Scientific Achievements of Sir Humphry Davy*. London, UK: Oxford University Press, 1930. • *Joshua Craven Gregory*. *A Short History of Atomism: From Democritus to Bohr*. London, UK: A. & C. Black, Ltd., 1931.

As to the use of the words “Scientific Illuminism” in English, a work by the German theologian Gustav Friedrich Oehler (1812-1872), *Theologie des Alten Testaments* (Theology of the Old Testament), had in the work’s 1875 translation into English used “*scientific illuminism*” as translation of the words “*wissenschaftlicher Aufklärung*” – scientific enlightenment.

(*Theologie des Alten Testaments* von Dr. Gust. Fr. Oehler. 2 vols. Tübingen: Verlag von J. J. Heckenhauer, 1873-1874. ♦ Zweiter Band (1874), p. 22. • *Theology of The Old Testament*. By Dr. Gust. Fr. Oehler. 2 vols. Edinburgh: T. & T. Clark, 1874-75. ♦ Vol II (1875), p. 147.)



The “*Editorial*” of the second number of *The Equinox*, September 1909 E.V., stated about “*Scientific Illuminism*”:

It is four hundred and seventy-seven years since the trouble in the Monastery. There were assembled many holy men from every part of the civilised world, learned doctors, princes of the Church, bishops, abbots, deans, all the wisdom of the world; for the Question was important – how many teeth were there in a horse’s mouth.

For many days the debate swung this way and that, as Father was quoted against Father, Gospel against Epistle, Psalm against Proverb; and the summer being hot, and the shade of the monastery gardens pleasant, a young monk wearied of the discussion, and rising presumptuously among those reverend men, impudently proposed that they should examine the mouth of a horse and settle the question.

Now, there was no precedent for so bold a method, and we are not to be surprised that those holy men arose right wrathfully and fell upon the youth and beat him sore.

Having further immured him in a solitary cell, they resumed debate; but ultimately “in the grievous dearth of theological and historical opinion” declared the problem insoluble, an everlasting mystery of the Will of God.

To-day, their successors adopt the same principle with regard to that darkest of horses, the A.: A.: They have not only refused to open our mouths, but have even refused to look into them when we ourselves have gone to the length of opening them wide before them.

However, there have been others. Whether we were too confident or they too easily discouraged is a question unnecessary to discuss. We hoped to sever at one blow their bonds; at least we should have loosened them. But their struggle, which should have aided our efforts, seemed to them too arduous. They have been perplexed rather than illumined by the light which we flashed upon them; and even if it showed a road, gave no sufficient reason why it should be followed.

Of such we humbly crave the pardon; and in answer to a seemingly widespread desire to know if we mean anything, and if so, What? we request those who would know the Truth of Scientific Illuminism to look into the open mouth of its doctrine, to follow its simple teachings step by step and not to turn their backs on it and, walking in the opposite direction, declare so simple a problem to be an everlasting mystery.

We are therefore not concerned with those who have not examined our doctrine of sceptical Theurgy, or scientific illuminism, or that which lies beyond. Let them examine without prejudice.

([Aleister Crowley, et al.] *The Equinox*. Vol. I., No. II. London: Simpkin, Marshall, Hamilton, Kent & Co., September MCMIX O.S. (1909 E.V.), p. 2.)



A [strange] note on the word “*Illuminism*.”

The *Oxford English Dictionary* states about the word *Illuminism* that it is an adaptation of the French *illuminisme* from Latin *illūmināre*, *illumine* – its definition is the doctrine or principles of the *Illuminati*, or of any sect so called; generally a theory, doctrine, or practice which involves belief in or claim to extraordinary spiritual or intellectual enlightenment, or an aim or purpose to bring about such enlightenment in society.²² The forerunner of the *Oxford English Dictionary* Samuel Johnson’s *English Dictionary* had in an edition, published after Johnson’s death, written about the word ‘*Illuminate*’ in 1818 (apparently written by the Rev. H. J. Todd, M.A. F.S.A. Chaplain in Ordinary to His Majesty, and Keeper of the Archbishop of Canterbury’s Records.):

ILLU’MINATE. [...] *One pretending to be enlightened with superior knowledge; as certain hereticks of the sixteenth century, called illuminati, affected to be; and as other fanciful persons, the hermetical philosophers, called Rosicrucians, were sometimes denominated. In our own times, we have had illuminati, so calling themselves, assembling, in several parts of Europe, to promote plans against religion and social order; and endeavouring, by every method, to secure the poor sand the ignorant, as well as the rich and learned, into their secret machinations. England soon discovered, that these mock philosophers offered a stone instead of bread, and darkness visible instead of one cheering ray of light. Their execrable labours have been here exposed to detestation and contempt; but Europe yet mourns over the misery and ruin which those labours have occasioned. It is remarkable, that illuminate, as a noun substantive, in our language, is very old in a sense of contempt or reprehension; implying, that those who assumed the name, took too much upon them.*²³

The *Illuminati* appeared in Spain and France in the early sixteenth century. Later the name “*Illuminaten*” was given to the “*Order of the Most Perfectibles*”, a secret society founded by Adam Weishaupt in Bavaria in 1776.²⁴

In seventeenth century English *Illuminism* the Cambridge Platonists – Latitudinarians or “*Latitude-Men*” – at Crowley’s old university were the most important.²⁵

²² *Oxford English Dictionary*. 2nd Edition. 20 vols. + Supplement I-IV. Oxford, UK: Clarendon Press, 1971-85.

²³ *Samuel Johnson; H. J. Todd*. *A Dictionary of the English Language; In which the Words are Deduced from Their Originals; and Illustrated in Their Different Significations, by Examples from the Best Writers; Together with a History of the Language, and an English Grammar*. By Samuel Johnson, LL.D. – With Numerous corrections, and with the Addition of Several Thousand Words, an also with Additions to the History of the Language, and to the Grammar, By the Rev. H. J. Todd, M.A. F.S.A. Chaplain in Ordinary to His Majesty, and Keeper of the Archbishop of Canterbury’s Records. In Five Volumes. London: Printed for Longman, Hurst, Rees, Orme, and Brown; &c., &c., &c., 1818. ♦ Vol. III., “*ILLU’MINATE*”. ♦ Samuel Johnson (1709-1784). English poet, critic, lexicographer, and famous conversationalist.

²⁴ Johann Adam Weishaupt (1748-1830). German philosopher. Founder of the *Order of the Most Perfectibles* which later became known as *Illuminaten*. ♦ For *Illuminaten*, see: *Dictionary of Gnosis & Western Esotericism*. Edited by Wouter J. Hanegraaff, et al. 2 vols. Leiden: Brill, 2005. ♦ Vol. II., pp. 590-7. (*Illuminaten*, pp. 590-7.) ♦ For ‘*Illuminism*’, see: *Ibid.*, pp. 600-6.

²⁵ For the Cambridge Platonists, et al., see: *Philosophy, Science, and Religion in England, 1640-1700*. Edited by Richard Kroll, Richard Ashcraft, and Perez Zagorin. New York, NY: Cambridge University Press, 1992. ♦ Also: *Robert Crocker*.

On November 2, 1921 E.V., the British far-right conspiracy theorist, and later member of Oswald Mosley's British Union of Fascists, Nesta Helen Webster (1876-1960), gave the lecture "*Bolshevism and Secret Societies*" at the Royal United Service Institution at Whitehall in London, where she, among other things, stated:

[...] We are asked to believe that Illuminism died out in 1786. But Illuminism exists now. The original Society was refounded in Germany in 1880. It had continued under various forms all through the nineteenth century. It is active in England at the present moment; Secret Societies here are propagating the doctrines to which I have referred. Among those are the Co-masonry, also "The Star of the East," which is subtly enlisting women by the promise of "emancipation" and "the equality of the sexes" – a perfectly senseless formula and like that of "the dictatorship of the proletariat," and there is no such thing as "the equality of the sexes."

But there is an even more serious aspect of the Secret Societies and of the Illuminati in this country. I do not know if everyone here is aware that Satanism is practised in England. In 1916 the principal Satanist church was closed down in London by the police and the principal leader was driven from the country. These Satanists were inspired by Germans. I have seen the books of this Society, published between 1910 and 1916 [sic!], on which is written: "The Journal of Scientific Illuminism," and yet people declare that I am talking nonsense when I assert that Illuminism exists. If anyone doubts me, let him go to the British Museum and look up the "Equinox" amongst the periodical publications, and he will find it to be the Journal of the British Illuminati, whose apparent object is moral corruption in every form. I believe officialdom regards these people as unconnected with the political movement. I am absolutely convinced that they are connected, that they are working together. They have always worked together. The Bavarian Illuminati set out to corrupt. The *Alta Vendita* which followed them covered the railway bookstalls with demoralising literature. Demoralising art and demoralising literature have always been propagated by the various developments of Illuminism, and I am perfectly certain that these people to-day are working in conjunction with the revolutionaries. Through they may not all know it, they are directed by a common head, a Common Council. A short time ago, a very remarkable article appeared in the *Times* for 7th September 1921, where a manifesto was quoted which had been published in the *New York Herald* and other newspapers, protesting against certain "advanced schools of art" as "the work of degenerates and neurotic egomaniacs styling themselves worshippers of Satan, the God of Ugliness." "This movement," the manifesto goes on to say, "is part of a Bolshevistic campaign to break down law and order and destroy the entire social system." Thus it is active in America and it is going on here. The same men who are playing a part in this work of demoralisation are the enemies of England, are propagating pro-Germanism, are working against this country.²⁶

The Chairman at the meeting the British Major-General E. T. Dickson (1850-1938), said after the lecture:

Henry More, 1614-1687: A Biography of the Cambridge Platonist. (International Archives of the History of Ideas, 185) Dordrecht, The Netherlands: Kluwer Academic Publishers, 2003.

²⁶ The Journal of the Royal United Service Institution. London, UK: Published at the Royal United Service Institution, Whitehall, London, S.W. 1. ♦ Vol. LXVII, No. 465, February, 1922, pp. 13-4. (*Bolshevism and Secret Societies*. By Mrs. Nesta Webster, pp. [1]-15.)

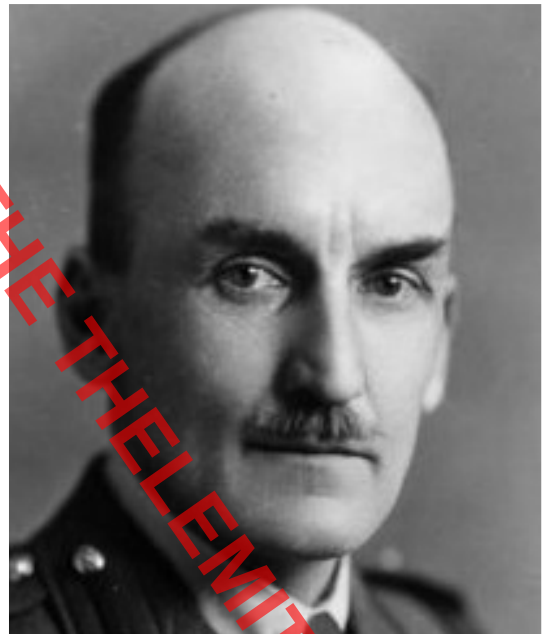
It is now my unhappy duty to make some remarks, as no member of the audience apparently desires to speak on this most interesting lecture. Like you, I find that Mrs. Webster's arguments are quite unanswerable. I have no doubt that many of those present have read Mrs. Webster's latest book, "The World Revolution." Probably many of you may have laid it down and wondered why the arguments which she brings forward not have stuck somebody before. To my mind it is a most convincing book; one puts it down thoroughly convinced that she has made all her points: and, if I may be allowed to do so, I should like to congratulate Mrs. Webster on the very forcible and conclusive way in which she has made her points to-day.

I have nothing more to say, except that I am sure I shall carry you with me in proposing a very hearty vote of thanks to Mrs. Webster for coming here to-day and giving us a most interesting lecture.²⁷

One who likely had attended the lecture was Colonel J. F. C. Fuller since he was recorded on the list of commentators at the next meeting's lecture, which was titled "*The Influence of Tanks Upon Tactics*" and given on December 7, 1921 E.V.²⁸



Nesta H.(elen) Webster (née Bevan)(1876-1960)



J.(ohn) F.(rederick) C.(harles) Fuller (1878-1966)

²⁷ Ibid., p. 15. (*Bolshevism and Secret Societies*. By Mrs. Nesta Webster; Discussion, p. 15.)

²⁸ Ibid., p. 47. (*The Influence of Tanks Upon Tactics*. By Lieut.-Colonel W. D. Croft, C.M.G., D.S.O., Scottish Rifles., pp. [39]-53.

METROPOLITAN MUSEUM ART ASSAILED BY PHILADELPHIANS

Artists Suffering From "Ghastly Lesions of Mind," Say Circulars Distributed—Doctor Dercum Quoted

Circulars, condemning the current exhibition of modernistic art in the Metropolitan Museum in New York, and quoting prominent Philadelphia physicians as saying that some of the artists were unquestionably suffering from "ghastly lesions of the mind," are being distributed through the mails in New York, Philadelphia, Boston and other art centers.

According to the pamphlet, which is signed by "A Committee of Citizens and Supporters of the Museum," the exhibition is entirely unworthy of the Museum, and is a demonstration of the trickery of picture dealers in attempting to foist upon the public unworthy, obscene and degenerate drawings. The circular has no distinguishing marks, but is printed on paper of an excellent quality and written by a master of English and an art expert.

The circular quotes from an article in the American Art News of June 4, 1921, which told of the sanity of some of the "modernistic" painters being discussed by prominent Philadelphia pathologists at a meeting of the Art Alliance here. Names of such men as Dr. Charles W. Burr, Dr. Francis X. Dercum, Dr. J. Madison Taylor and Dr. W. E. Wadsworth were used. These physicians were quoted as saying the majority of the cubists, tubist and futurist artists depicted in their drawings the same features that are noticeable in the attempts at drawing of insane people.

Dr. Wadsworth was quoted as saying, after he had studied the pictures as a clinician, "the works represented those ghastly lesions of the mind and of the body which usually land people in the hospitals or the asylums, but which sometimes permit them to walk around, feed themselves, avoid a commission in lunacy and paint."

Dr. Dercum Quoted

Dr. Dercum is quoted as having said that he found present in many pictures "evidence of a disease of the color sense and many other mental faculties."

"As particularly disquieting works," says the circular, "showing either mental or moral elipse, we note the following: Nos. 2, 3, 10, 23, 24, 31, 32, 34, 35. These are either vulgar in subject, or corrupt in drawing, or childish in conception. The following are simply pathological in conception, drawing, perspective and color: Nos. 40, 41, 42, 43, 11, 47, 51, 52-60, 69, 71, 80, 81. No. 111, "Girl Arranging Her Chemise," is vulgar in subject, ugly in face and form and weird in color. Much more might be said. But the above will suffice."

The circular declares that the second moving force back of the modernistic movement in art is human greed. But the real cult of modernism, the circular declares, began with a small group of neurotic egomaniacs in Paris who styled themselves worshipers of Satan, the God of Ugliness.

"This cult of satanism," says the circular, "appealed to a limited number of European painters and sculptors, for the most part men of no talent and handicapped by taints of hereditary, or acquired, insanity. To this class the cult of the ugly, and the obscene, became the prime stimuli of their work. From these, since the early sixties to the present time, there came a steady out-

put of hideous examples of mental degeneracy in the plastic arts. It goes without saying that the work of these artists was not generally approved. Their paintings and sculptures were refused regularly at the exhibitions in Paris and elsewhere, and they were flouted as men of defective mentality or charlatans, playing for sensation.

Modernistic Cult

"The Modernistic cult in painting and sculpture had hard sledding until certain picture dealers came to the rescue. A certain class of dealers saw in the cult something new and novel, so they began quietly to secure the output of the more freakish of the new cult. This was accomplished by a small outlay of capital, as the pictures were absolutely worthless, either as works of art or as units of value in the picture market. Consequently great numbers of paintings by Cezanne, Toulouse-Lautrec, Gauguin, Van Gogh and other European artists, "cubists, tubists, futurists, etc.," were garnered by the enterprising dealers and a machiavellian campaign was organized by the unloading of these works. Editions de luxe of the works of Cezanne and Gauguin and others were published and sold by picture dealers, who had loaded up with their stuff. At the same time every crafty device known to the picture trade was resorted to in order to discredit and destroy the heretofore universally accepted standards of esthetics.

"Many of the pictures exhibit another form of mania. The symptom of this is an uncontrollable desire to mutilate the human body. In criminal medical annals there are numerous cases revealed of this mania."

The circular says the principal reason the protest is made is because the art dealers seem to be trying to use the influence and authority of the Metropolitan to unload "this rubbish" on the American public. In its denunciation of the exhibition the circular specially excepts the works of Courbet, Puvion de Chavannes, Monet, Manet, one by Renoir and five of the twelve by Degas.