

MY CRAPULOUS CONTEMPORARIES

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WISDOM WHILE YOU WAITE

[The hibernation of A. Quiller, senior, and the approaching marriage of A. Quiller, junior, have prevented either of them from contributing their columns as usual.—Ed.]

WISDOM WHILE YOU WAITE

THE BOOK OF CEREMONIAL MAGIC. A. E. WAITE. Wm. Rider & Son, Ltd., 15s.

It would ill become us to review this book; which, when it was called "The Book of Black Magic and of Pacts," was dismissed by the Editor of the "Goetia" as "a farrago of twenty-fifth-rate shoddy schoolboy journalism." And we are glad to see that in the new edition Mr Waite has corrected his logic by that Editor's light. But the introduction is new, and deserves comment.

Mr Waite still talks as if his mouth were full of hot potatoes. The length and obscurity of his archaisms renders him almost unintelligible to me, an affectation which I find intolerable. Such fools as it may impress are not worth having as followers, unless one is a swindler. In fact (let me whisper in Mr Waite's ear) no follower is worth having.

Mr Waite's central doctrine appears identical with that to which I personally assent; but I think he ruins its simplicity by his insistence on sectarian symbols and on the literalism which he would be the first to condemn in a Methodist.

As to the rituals of ceremonial magic which he condemns, he is right. But the Mass itself is a Magical Ceremony, and he does not condemn the Mass. The ceremonies which might be practised by, say, a neophyte of the A.: A.: would be as sublime as, and less tainted than, the services of the Church. Of such rituals Mr Waite is ignorant, more ignorant than the author of "The King's Dole" should be, unless such ignorance be the result of envy, malice, and all uncharitableness.

Further, ceremonial magic, even of the low angelic order, may be a sort of divine trap. The utterance of the Logos is one, but he is heard by divers nations in divers languages. Cannot God deal with a soul even by allowing him to pass through the "Houses of Sin"? Mr Waite blasphemes if he denies it.

As a practical example, I know of a man who took up the blackest magic from sheer hatred of God and Christ, a hatred Shelleyan and Thomsonian. What happened? He found by practice that to call forth an evil spirit you must identify yourself with the god that commands him.

He then saw no use for the demon, and continued with the god. Reason next said: "If with the small god, why not with the great God of all?" And in the upshot he found himself practising exactly the same method as Molinos, St Teresa, Buddha, Father Poulain, St Paul, Meredith Starr, A. E. Waite, Aleister Crowley, and the rest—and getting the very same results.

Oh, my dear sir, a man is a man, and if you give whisky to A, B, and C, they all get drunk, with minor variations for the personal equation; and God is one, and when A, B, and C pray, meditate, concentrate, invoke, chant, utter, watch, resign themselves, it is all one thing in different words. One is a little better, perhaps, for A; and another suits B. But God rewards all alike, in The End.

Mr Waite's grammar is as slovenly as ever: "The said three persons will draw lots among each other."

Mr Waite's scholarship is as slovenly as ever. He refers to Molinos as a Jesuit.

I. BISS.

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I am learning Scotch (for legal purposes) at present. I know the meaning of "lovite," "compear," "furthcoming," "reponed," "Edictal," "the matter libelled," "effeirs," "teind," "condescendence," "decderned," "arrestments have been used," "diligence of arrestment," "addebted," "averments," "proof was led," "oath of calumny," "sist," "mandatory," "runrig and rundale," "the Record has been placed in the Roll for adjustment" (Not said of a Pianola).

So that I have no time to learn Waitese, such as "palmary," "the imputed standpoint," "scattermeal," "a writer of my known dedications," "in respect of diluted views," "in respect of the mystic term," "in fine," "signal presentations," "it offers an experiment in integration," "casually literate," "some more withdrawn condition," "ineffable typology," "an essence so uttermost," "anywise," "dilucid," "hypostatic," "super-incession," "all antecedents and warrants of precursors," and so on.

But where I can understand Mr Waite I am surprised to find him (as soon as he wishes to speak of the high states) borrowing without acknowledgment from my published works.

WAITE (1911)

The act or *state of being lost in God* is that which I have elsewhere described in a perfection of all similitudes—which is of my adaptation but not of my making (Is this his apology to me? A.C.) when Christ delivers up the Kingdom of each soul to His Father, and God is all in all.

CROWLEY

Man's vision goes, dissolves in God's.
"Aha!" 1909.
All the illusion gone, behold The One that is.
Ib
"Thou fastenest on
This soul of mine, that it is gone,
Gone from all life, and rapt away."
Ib.
"This I know, that I am gone
To the heart of God's great diamond."
"The Ladder," 1909.
"I climbed still inwards. At the moveless point.
Where all power, life, light, motion concentrate.
I found God dwelling . . .
He drank my breath,
Absorbed my life in His, dispersed me, gave
me death."
"Aceldama," 1898.
"The First House (*i.e.* the Father's House)
is so brilliant that you can't think; and there,
too, is my lover (the Son) and I (the soul)
when we are one."
"The Wake-World," 1907.

This is the state beyond the state when it is said that "*they shall see His face*"

"reverent gaze
Upon the ancient One of Days,
Beyond which fancy lies the Truth."
"Pentecost," 1902.
"to us the rites of Eleusis should open the
doors of Heaven, and we shall enter in and
see God face to face!"
"Eleusis," 1906.
"ye also shall see God face to face."
Ib.
"they do lead one to the Vision of God face to
face."
Ib.
"initiates—men who have themselves seen
God face to face, and lived."
Ib.
"the three ways to the Holy House of the Old
King . . . so that is his House, he is the Old
King himself, and so are you."
"The Wake World," 1907.
Leaping all the lesser bars, I shall
become the One and All . . . and lose myself.
"Konx Om Pax," 1907.
This were my guerdon; to fade utterly
Into the rose-heart of that sanguine vase,
And lose my purpose in its silent sea,

And lose my life, and find my life, and pass
Up to the sea that is as molten glass.

"Tannhäuser," 1901.

"the ego is altogether abased, absorbed, in
the Beloved."

"Time," 1906.

"In that love and in that joining together
there is *no passage longer from subject to
object*. But this is the Godhead."

"The Most Secret, Most Holy Temple, into
which God and the soul go in (sic! I don't ac-
knowledge Mr Waite as a disciple in grammar)
and only one comes out."

(Of Dhyana)

"The absolute identity

Of the beholder and the Vision."

"Pentecost," 1904.

"If a single state of consciousness persist
unchanged for a period exceeding a very few
seconds, its duality is annihilated."

"Science and Buddhism," 1904.

The object (*scil.* of meditation)³ disap-
pears; in its stead arises a great glory, char-
acterised by a feeling of calm, yet of intense,
unimaginable bliss . . . it might be absurd to
assert that either subject or object disappears
in Dhyana to the disadvantage of the other.

"Time," 1906.

He (the Black Magician) works in a circle. . . .
He says: I am inside, and you can't get at me. He
says One and One are Two! (By the "Black Magi-
cian" is here symbolised any person with the
normal dualistic consciousness.)

"Ali Sloper," 1907.

"Destroy him, or be he! That is enough;
there is no more to say."

"Konx Om Pax," 1907.

"Prostrate I wait upon Thy will,
Mine Angel, for this grace of union."

Ib.

"nothing is

But the intensity of bliss.

Being is blasted. That exists."

"Aha!" 1909.

"All thoughts are evil. Thought is two:

The seer and the seen. Eschew

That supreme blasphemy, my son,

Remembering that God is One."

"Aha!" 1909.

"In the astral visions the consciousness is
hardly disturbed; in magical evocations it is
intensely exalted; but it is still bound by its
original conditions. The Ego is still opposed to
the Non-Ego. . . . all true mystical phenomena
contradict these conditions. In the first place,
the Ego and the Non-Ego unite explosively . . .
&c., &c."

"The Psychology of Hashish," 1909.

	<p>"Samadhi (is) that state of mind in which subject and object, becoming One, have disappeared." Ib.</p> <p>"The uniting of subject and object which is Samadhi." Ib.</p> <p>"O thou sun Of thought, of bliss transcending thought, Rise <i>where division dies!</i> Absorb In glory of the glowing orb Self and its shadow!" "Pentecost," 1904.</p> <p>"He (Huxley) denies the assertion of duality; he has no datum to assert the denial of duality. I have." "Science and Buddhism," 1904.</p>
<p>"Whosoever goes inward to find anything but the Divine in his centre is working on the side of his own loss . . . those who are seeking to exercise the powers of the soul apart from its graces are treading the downward path." "the quest of miraculous power (pertains to) the sciences of the abyss." "The tradition à rebours is definitely and clearly that of miraculous power in the quest and attainment thereof."</p>	<p>"Miracles follow as a dower. But ah! they used the fatal power And lost the Spirit in the act." "Pentecost," 1904.</p> <p>"Let then the student contradict every vision and refuse to enjoy it." "Postcards to Probationers," 1909.</p> <p>"It is waste of power (the most expensive kind of power) to 'make the spirits bring us all kinds of food, etc.' " "John St John," 1908.</p> <p>"divination should be discarded from the start." Ib.</p> <p>"to use the spiritual forces to secure health is the vilest black magic." Ib.</p> <p>"He asked him (i.e. the Adept) frequently to dine, Forgetting purposely the wine (Though the Arcana of Nibbana Ignore the very name of Cana). He could not pass a herd of swine Without a hint; in fact, in fine, He took His Silence as a sign: This is an enemy of mine!" "Konx Om Pax," 1907.</p> <p>"Fifth House, and mostly dream at that." (The Fifth House is that of Geburah, the house of Magical Power). Ib.</p>
<p>"But after all these wonders, rank after rank of the Blessed Angels, after all visions of the Great White Throne, it is as if a quiet cen-</p>	<p>"Then subtly, easily, imperceptibly gliding, I passed away into nothing. And I was wrapped in the black brilliance of my Lord, that inter</p>

tre opened unawares and through an immeasurable silence drew down the soul—from the many splendours into the one splendour . . . as if the soul saw there the one God and itself as the one worshipper. But after a little while the worshipper itself has dissolved, and from henceforth and for ever it has the consciousness of God only. . . .”

penetrated me in every part, fusing its light with my darkness, and leaving there no darkness, but pure light. . . . At once, automatically, the interior trembling began again, and again the subtle brilliance flowed through me. The consciousness again died and was reborn as the divine, always without shock or stress. . . . Being entered into the Silence, let me abide in Silence!”

“John St John,” 1908.

“O petty purities and pale,
These visions I have spoken of!
The Infinite Lord of Light and Love
Breaks on the soul like dawn. . . .
In that fire the soul burns up.
One drop from that celestial cup
Is an abyss, an infinite sea
That sucks up immortality.”

“Aha!” 1909.

“Lie open, a chameleon cup, And let Him suck
thine honey up.”

Ib.

Dozens and scores of other parallel passages could be adduced; but I have sat up half the night already. It follows that: *either* Mr Waite is a disciple of my own, *or* “the devil is quoting Holy Writ.” I’ll risk a bob that he would rather be the devil!

ALEISTER CROWLEY.