

APPENDIX

History of La Couleuvre Noire

The publication of Kenneth Grant's very excellent book, *The Magical Revival* (London: Frederick Muller, Ltd., 1972), serves to show for the first time in public print connections between the O.T.O. (Ordo Templi Orientis) magical work of Aleister Crowley and the Haitian Voodoo and Gnostic Magic. In fact, it is Mr. Grant's contention that Crowley's magick, and especially his sex magick, is identical with the magic and especially the magie sexuelle of the French and Haitian Gnostic adepts. In view of this connection, it might be useful to give some information on the Franco-Haitian O.T.O.A. "Ordo Templi Orientis Antiqua" and its origins and derivatives.

It is now fairly well known that Crowley received the initiatic succession of the Ecclesia Gnostica Catholica from Theodore Reuss in 1912, at the time of his consecration to the order of bishop for O.T.O. Reuss had received this succession in 1909 from Gerald Encausse, Grand Master of the Martinist Order and bishop of the Ecclesia Gnostica. Reuss and Encausse had exchanged initiations, with Encausse receiving the initiatic succession of the highest degrees of the O.T.O. from Reuss for France and the French-speaking countries.

Gerald Encausse, born July 13, 1865, at La Corogne, Spain, and known as "Papus," had reestablished the Martinist Order in Paris. In 1890, he had been consecrated along with the mystical writer Paul Sedir (Yvon Le Loup) and the occult-book publisher Lucien Mauchel, to the episcopate of the Ecclesia Gnostica, by Jules Doinel (Tau Valentin II). Those who have read Crowley's autobiographies know that Encausse inherited John Yarker's Rite of Memphis-Misraim (which was originally French, but which had been transferred to England via the U.S.A. between 1860 and 1875, and which actually was the basis of the German O.T.O. since Sept. 1902) with the event of Yarker's death in 1913. Thus, Encausse was known to be connected with Egyptian and mystic Masonry, Gnosticism, Martinism, and the Rose-Croix (through Stanislas de Guaita), the Elus Cohens, and P. B. Randolph's "Fraternitas Lucis Hermetica," which operated in France along sexual magical lines. It must be understood, however, that the O.T.O. which Encausse received from Reuss did not contain the secret degrees and work which Crowley was to develop within his own branch of that order. We are discussing the earlier period, 1909 to 1912, which is prior to Crowley's entry into the work.

One of the adepts known to Encausse at the time in Paris was a young Haitian Gnostic bishop, Lucien-Francois Jean-Maine. He had been consecrated to the episcopate by Tau Synesius (who had been consecrated by Papus, Sedir, and Mauchel) and by one mysterious Tau Orfeo VI (a Spanish Gnostic bishop of the older line which drew upon the Albigensian and Memphis-Misraim currents) in 1899, at the age of 30. Lucien-Francois Jean-Maine took as his episcopal name in Ecclesia Gnostica, Tau Ogoade-Orfeo I. Lucien-Francois Jean-Maine was born on January 11, 1869, in Leogane, Haiti, and died near Boston in 1960. Because of his position in the occult history of the times and because of his connections with French and Spanish occultism, he was able to receive all the most important initiatic successions and currents and transmit them to other members of his race and also to the one line of Gnostic bishops which is derived from him

and which has also absorbed the successions and currents of the American neo-Crowleyan derivatives.

In the Haitian Voodoo, esoterically considered, we must make two important distinctions. First of all, there was already an order comparable to the O.T.O. of Karl Kellner and Theodore Reuss. I refer to the order and rite created by Toussaint-L'Ouverture, which drew upon French cabalism, illuminism, and Dahomeyan African currents. All students of Haitian Masonry are familiar with this rite, which is entirely too little known, but which cannot be discussed in this essay for reasons of space. Secondly, there is a very important distinction to be made between these mysteries of Voodoo, which are parallel to the VIII and IX degree-work of the O.T.O.—I refer to the “mysteres de la solitude” and “mariage mystique”—and those mysteries of the very esoteric Voodoo, which are close to the XI and even higher work of Crowley's O.T.O.—here I mean the “mystere Luage.”

Thus, it is important to note that both Crowley and this line of esoteric Voodoo admitted to the development of sexual magic and to the existence of secret degrees of attainment. In this sense both the Haitian Gnostics and Crowley were to go beyond the O.T.O. of Reuss and Encausse.

It is noteworthy that Lucien-Francois Jean-Maine received the Voodoo grades of initiate, servitor, priest, and high-priest in Haiti, in his own father's temple in Leogane, before seeking his occult fortunes in Paris and Madrid. Also, there was a family tradition that the Jean-Maine line was traceable back to a French slave-owner in Leogane who had died there in 1774 (a common enough claim). In this case, the slave-owner was the adept Martines de Pasquales, who had founded the Order of the Elus Cohens, the theurgic current into which Louis-Claude de St. Martin (born January 18, 1743), the founder of Martinist mysticism, had been initiated in France.

Prior to his consecration to the episcopate, Lucien-Francois Jean-Maine was ordained to the subdiaconate, diaconate, and priesthood by Tau Orfeo VI, orders of the sacred ministry of the Gnostic Church which fully matched in magical current his first three degrees in esoteric Voodoo, given to him by his father. Between 1899 and 1910, Tau Ogoade-Orfeo I worked with the scattered followers of the African-American adept P. B. Randolph (born October 8, 1825) forming the loosely structured “Fraternitas Lucis Hermetica” which worked the sexual magical techniques of their teacher and the three mysterious degrees of his inner order. It has been well established by historians that the O.T.O. of Kellner and of Reuss in Germany received most of its sexual magical teachings from P. B. Randolph's “Magie Sexuelle.”

It might be added that the manuscript of Randolph's work was also used by a group of Polish female bishops, the Mariavite Church, who assisted their male counterparts until suppressed by the Roman Catholics. Recently, Randolph's “Fraternitas Lucis Hermetica” in France was headed by a Mariavite Gnostic Bishop, Msgr. Robert Bonnet. Also, it might be noted that Randolph's sexual magic in manuscript form was translated into French and published by none other than that Polish high-priestess Maria de Naglowska before 1931. Finally, it should be noted that Maria de Naglowska studied Voodoo with the pupils of Lucien-Francois Jean-Maine between 1921 and 1930.

About 1910, Encausse gave the X degrees of the O.T.O. to Tau Ogoade-Orfeo I “for Haiti and the French West Indies.” A branch of the *Fraternitas Lucis Hermetica* was also planned. Jean-Maine’s consecration took place in Paris. Encausse, who had received most of the higher grades of the Rite of Memphis-Misraim, received a few more from Tau Ogoade-Orfeo I, who had received them from Tau Orfeo VI. Encausse, always the gracious Frenchman and never to be outdone, exchanged what he had received from Yarker and Reuss. However, it must be understood that the succession of Yarker was that of paid-for or mail order diplomas and existed only on paper, while that of Tau Orfeo VI was sacramental in character and based on the magic of the *Ecclesia Gnostica*. Business difficulties and the war kept Tau Ogoade-Orfeo I from returning to Haiti until 1921. In order to build up the Spanish Gnostic Church, Tau Ogoade-Orfeo I moved to Spain in 1919, and in 1921 consecrated his successor in Europe for the Spanish Gnostic Church-Rite of Memphis-Misraim occult system. His successor took the name of Tau Ogoade-Orfeo II, and with his headquarters in Madrid directed the work of the *Ecclesia Gnostica* and the magical and Gnostic-esoteric orders of Memphis and Misraim. For under the combined influences of the O.T.O., Martinism, Gnosticism, and Voodoo—not to mention the *Fraternitas Lucis Hermetica*—the Spanish and Haitian branches of the Rite of Memphis-Misraim gave up entirely their quasi-Masonic character and became completely esoteric and Gnostic orders of magic, i.e., The Gnostic and Esoteric Order of Misraim, or of Egypt and the Gnostic and Esoteric Order of Memphis, within the larger, totally occult and much more ecclesiastical “Ancient and Primitive Rite of Memphis-Misraim.” This point must be emphasized because there are other branches of the Rite of Memphis-Misraim which claim to continue a Masonic character, while our branch is only interested in continuing the Gnostic and apostolic succession and the magical currents of initiation.

Tau Ogoade-Orfeo I returned to Haiti in late 1921 and married. A son was born November 18, 1924, who was named Hector-Francois. While in Haiti, Tau Ogoade-Orfeo I created the Haitian *Ordo Templi Orientis Antiqua*—the O.T.O.A.—officially organized in 1921. It was structured to work in 16 degrees, rather than the X of the Encausse-Reuss order, or even the XI of Crowley’s rite. Elements of Voodoo, magic, and Gnosticism were worked into a system which “went up the Tree of Life and then down the back.” It would be considered a very dangerous system by Golden Dawn standards, but then the Haitians had been excluded from the Martinist-derived Golden Dawn by reason of their race, so don’t judge them too harshly. I am certain they never regretted anything they did!

In 1922, Tau Ogoade-Orfeo I created the magical order “*La Couleuvre Noire*” (“The Black Snake”), which worked four degrees, with a probationer’s and administrative degree added to make it six grades in all. The relationship of the O.T.O.A. to “*La Couleuvre Noire*” can be best described on the analogy of the relationship of the O.T.O. of Crowley to the G.B.G. and the Choronzon Club of the American “neo-Crowleyan derivatives,” except without the loss of any magical vitality on the part of “*La Couleuvre Noire*,” as it was founded by the chief of the O.T.O.A. and not by a pupil. In 1930, “*La Couleuvre Noire*” and the O.T.O.A. were made departments of the Rite of Memphis-Misraim, together with the Gnostic Church and the *Fraternitas Lucis Hermetica* in Spain and Haiti. In 1968, this was extended to the U.S.A. and the French West Indies.

In 1960, Tau Ogoade-Orfeo I died in Boston, U.S.A., while on a tour of the Gnostic groups in France, Spain, Belgium, and the U.S.A., which were under his jurisdiction. His authority was passed on to Tau Ogoade-Orfeo II, the Spanish occultist and Gnostic, with the provision that the son of Tau Ogoade-Orfeo I, Docteur H.-F. Jean-Maine was to be consecrated to the episcopate and inherit the order and its rites. This was accomplished in Madrid, on November 2, 1962, when the son of Tau Ogoade-Orfeo I, Docteur H.-F. Jean-Maine was consecrated bishop and elevated to the patriarchate of the Ecclesia Gnostica Spiritualis by Tau Ogoade-Orfeo II. The new bishop-primate and patriarch took the name of Tau Ogoade-Orfeo III and thus continued the Gnostic succession of Haitian bishops and Grand Masters of the O.T.O.A.

On January 18, 1966, an American Martinist, Tau Ogoade-Orfeo IV (born January 18, 1935), was consecrated to the episcopate for the Rite of Memphis-Misraim. The consecration took place in Chicago, with Tau Ogoade-Orfeo II and Docteur Jean-Maine acting as the co-consecrators. Later, Tau Ogoade-Orfeo IV received the complete magical consecrations and currents of the Ecclesia Gnostica Hermetica on August 10, 1967. The Ecclesia Gnostica Hermetica carried the magical currents of the secret work of the O.T.O. and the Choronzon Club, and thus united the Crowleyan (Germerian) and Neo-Crowleyan (Choronzon Club and G.B.G.) successions with the Gnostic and Hermetic traditions inherited from the Vilatte succession of bishops. The Patriarch of the Ecclesia Gnostica Hermetica Tau IX (33=36) was the consecrator of Tau Ogoade-Orfeo IV. Then, Tau Ogoade-Orfeo IV exchanged the episcopate and Patriarchate in the Ecclesia Gnostica Spiritualis with Tau IX (33=36) by making him XVI (33=36) of the Ordo Templi Orientis Antiqua. Again, on December 25, 1967, another Gnostic succession from Msgr. Vilatte was received from Tau IV (13=16), the missionary bishop of the QBL Alchemist Church of Illinois (Egyptian Apostolic Succession) by Tau Ogoade-Orfeo IV. This is the same apostolic succession which the French Martinist and Gnostic bishop Msgr. C. Chevillon passed on to the Swiss O.T.O. bishop who inherited the Crowleyan order from Karl Germer. Astrologers should take note that Tau IV (13=16), born January 5, was consecrated to the QBL Alchemist episcopate of the Vilatte succession on November 4, 1967. Tau IV (13=16), previously consecrated in Ecclesia Gnostica Spiritualis to the episcopate on January 18, 1967, assisted in the exchange of consecrations and successions on August 10, 1967. In 1989, Tau Ogoade-Orfeo IV appointed Tau Ogoade-Orfeo VIII (Courtney Willis) as the Sovereign Grand Master, then as the Sovereign Grand Master Absolute of La Couleuvre Noire. Born on December 19, 1955, He is the spiritual son of Tau Ogoade-Orfeo I. On September 7th, 1991, Tau Ogoade-Orfeo VIII was consecrated as Hierophant of La Couleuvre Noire by Tau Ogoade-Orfeo IV. Thus, the American O.T.O. and Gnostic successions were united with the Franco-Haitian and Spanish successions. The events of 1966–1969 are discussed in the 5th Year course of the Monastery of the Seven Rays.

It should be understood by the readers that the O.T.O. and the Martinist lines of initiations were continually being linked by means of the Gnostic episcopate. Also, the succession of the esoteric Voodooists and the O.T.O. successions were united by Gnosticism, in the magical Rite of Memphis-Misraim, and in the magical world of the south side of Chicago Afro-American Spiritist-Gnostics during the 1960's.

On August 31, 1968, Tau Ogoade-Orfeo IV consecrated the Haitian occultist Docteur Pierre-Antoine Saint Charles, born July 21, 1934, episcopate of the Ecclesia Gnostica Cabalistica, the newly consecrated and elevated bishop taking as his patriarchal name Tau Eon III, Tau VIII (29=32). Thus, in another Haitian adept and Gnostic voodooist were united the following lines of succession which parallel those of Tau Ogoade-Orfeo I in 1910: (1) the Encausse succession of the S.I.I. of Martinism; (2) the O.T.O. Ecclesia Gnostica Hermetica and Choronzon Club successions from Tau IX; (3) the Vilatte succession of the Gnostic episcopate, now possessed by all of the heirs of Crowley's order; (4) the Memphis-Misraim, Ecclesia Gnostica Spiritualis, and Ordo Templi Orientis Antiqua successions from Tau Ogoade-Orfeo I; (5) the Voodoo succession of the four degrees (mentioned earlier in this essay), which Docteur Saint Charles received from his Haitian traditions. Tau Eon III then exchanged his Voodoo consecrations in their esoteric and magical (rather than religious) current with Tau Ogoade-Orfeo IV for the successions of the Ecclesia Gnostica. These Voodoo currents were further developed when Tau Ogoade-Orfeo III added the magical current of the esoteric Voodoo high-priesthood to the succession of the Ecclesia Gnostica Spiritualis. Thus, the lines of esoteric Voodoo and Aleister Crowley did meet in a definite succession of Gnostic bishops, and in the dynamics of "thelemic Voodoo." Note: this succession is also possessed by the present (2005) Sovereign Grand Master Absolute of the O.T.O.A. (Courtney Willis), forming a link between Crowley and the magic fire of Haitian Vudu.

In order to add more Haitian historical elements to the current, on July 27, 1970, Tau Ogoade-Orfeo IV consecrated to the episcopate in Ecclesia Gnostica Spiritualis Tau Ogoade V (Tau XV, 57=60), the well-known Haitian scientist, born July 27, 1930. The newly consecrated bishop is the great-grandson of Haitian presidents Michel-Cincinnatus Leconte and Nord Alexis.

And so the magical currents flow on and on and on. About the Ecclesia Gnostica Spiritualis, yes, it is still in existence. In fact, in the words of John Yarker, when describing the Rite of Misraim, "In a quiet way it is still conferred in this country under its own Supreme Council," composed of the Voodoo Gnostic bishops of 2005, and the Franco-Haitian ghost of "Le Maitre L.-F.J.-M."

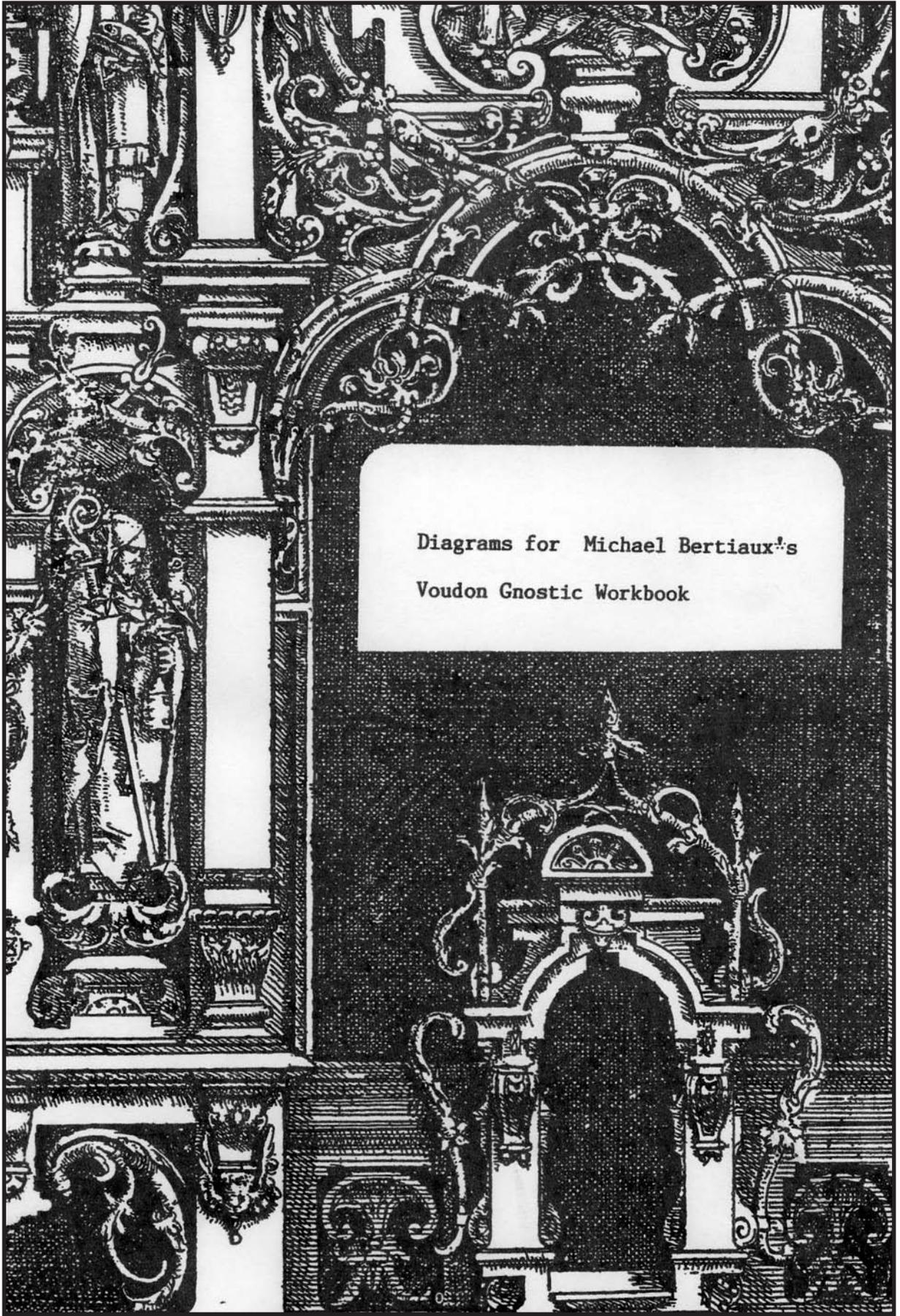
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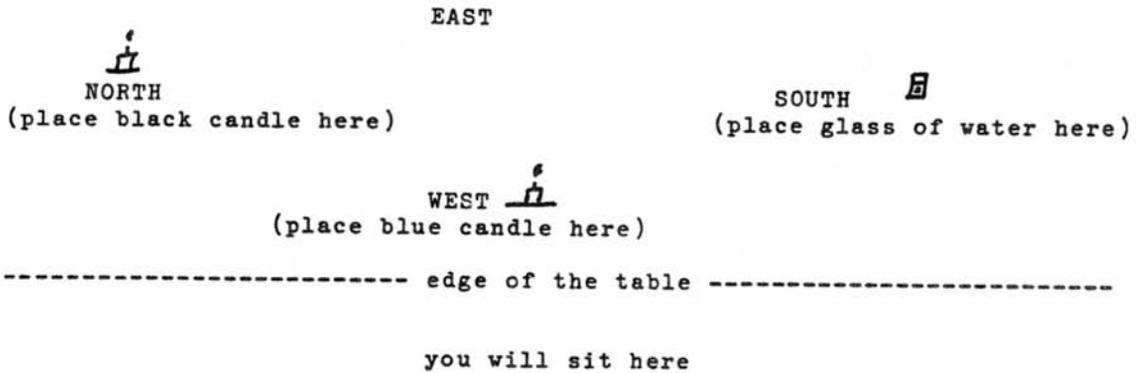


Diagrams for Michael Bertiaux's
Voudon Gnostic Workbook

Chapter one, Lesson one

DEDICATION TO THE HOODOO SPIRITS

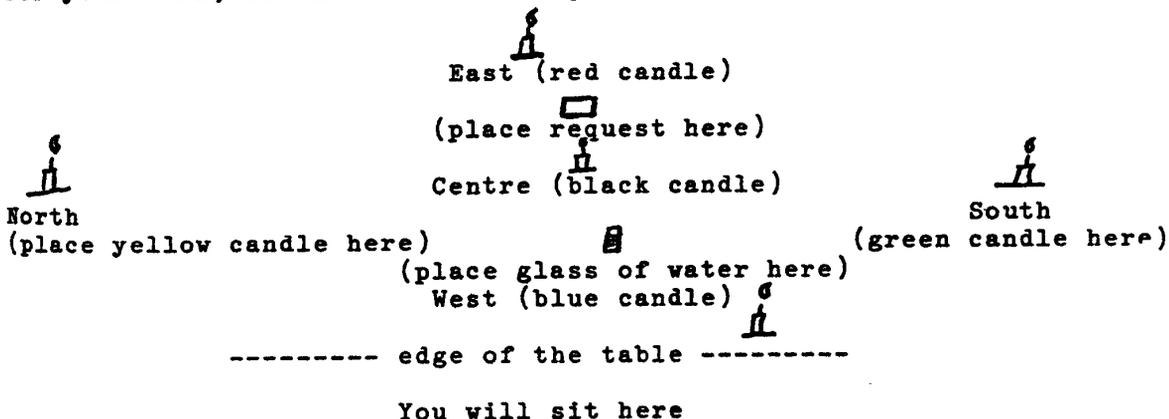
Part 1. In a quiet place, you will sit at a table upon which you have placed two candles. A black candle has been placed in the north and a blue candle has been placed in the west. You will face east or in the eastern direction. You will have a glass of water placed in the south, directly opposite the black candle.



Part 3. Then you will begin to say the following prayer of dedication to the spirits in a quiet voice or silently to show them that you mean real business.

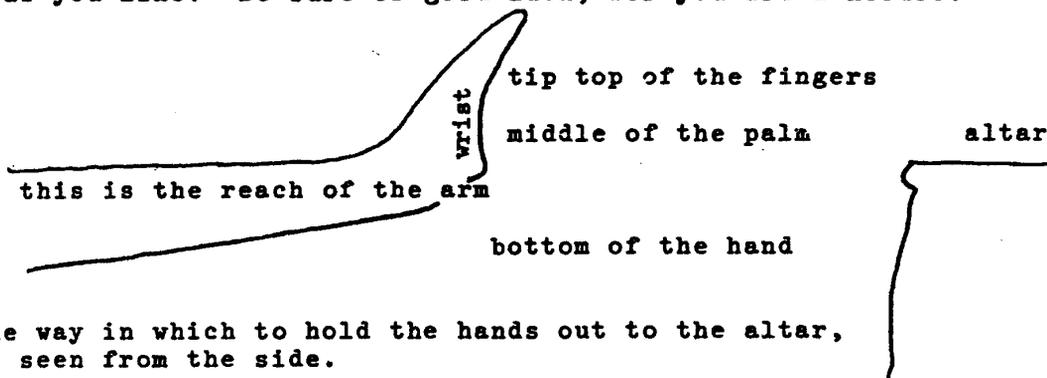
THE BASIC RITUAL FOR GAINING FROM THE HOODOO SPIRITS

Part 1. In a quiet place, you will sit at your table upon which you have now placed four candles at the corners and a black candle in the centre. You will place a yellow candle in the north, a blue candle in the west (same as before), a green candle in the south, and a red candle in the east. Place your black candle from the previous ritual in the centre and between the black candle and the blue candle you will place a glass of water. You will write out on a small piece of paper or index card what you wish to gain and place this request between the red candle and the black candle. Now, your altar is set up for your work, and it should look just like this:



"AND IT IS DONE HOLY SPIRITS OF LUCKY HOODOO."

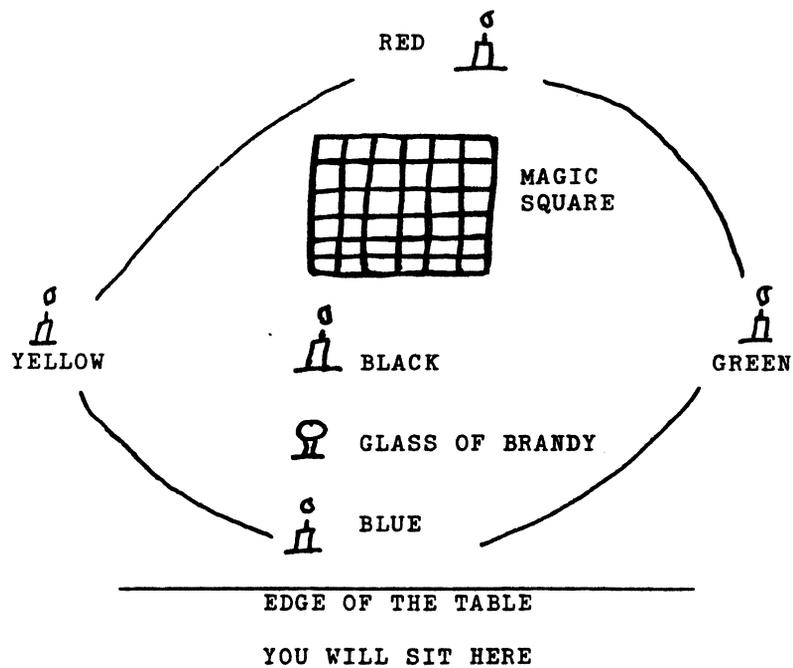
Put your candles away if you store them and keep the request written out on card or paper to think about each day. You may do this ritual as often as you like. Be sure of good luck, for you are a Hoodoo.



Chapter one, lesson three



Chapter one, lesson four



Chapter one, lesson five

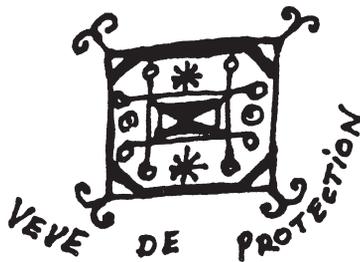
"A"

"B"

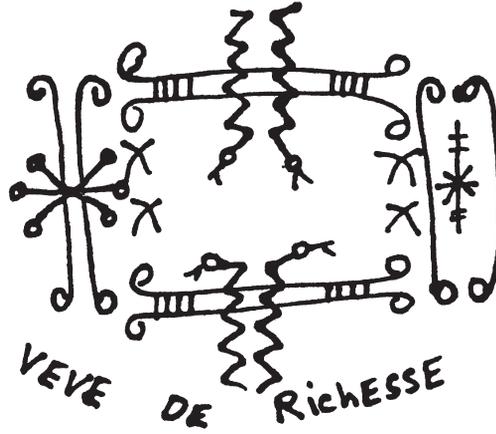
1. Sun in Capricorn	5. Bon - Pa	9. Attract gold	13. Sun in Cancer
2. Sun in Virgo	6. Huna and Voodoo	10. Lucky Silver	14. Sun is Pisces
3. Sun in Taurus	7. Witchcraft	11. Attract liquid or fluid money	15. Moon in Taurus, Virgo, Capricorn
4. Moon in Scorpio, Pisces, and Cancer	8. Shamanism	12. Attract invested Funds	16. Sun in Scorpio

1	5	9	13
2	6	10	14
3	7	11	15
4	8	12	16

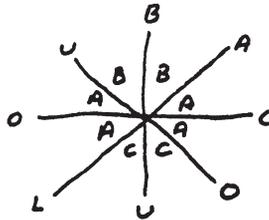
Chapter one, lesson six



Chapter one, lesson seven



Chapter one, lesson eight

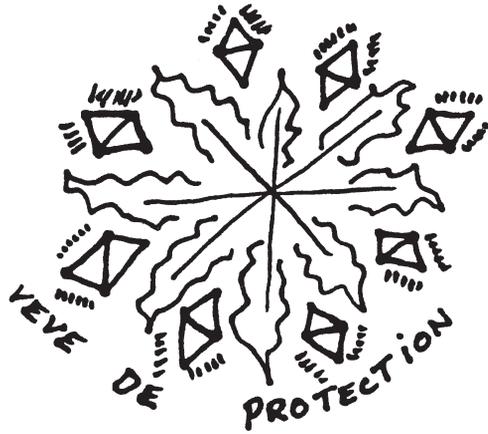


Then you will say the following magical prayer to invoke the spirits of Hoodoo love and sex to come to your aid in this matter.

HOODOO AND RECEIVE THE REWARDS OF THIS SERVICE.



Chapter one, lesson nine



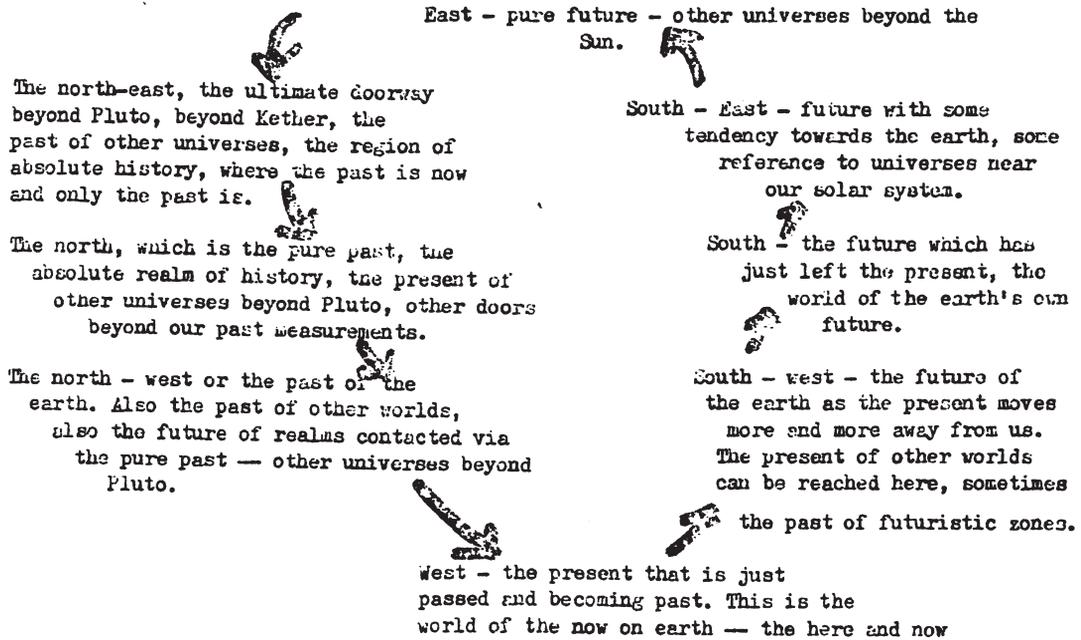
Chapter one, lesson ten

BACALOU BACA



Lesson on the "Points-Chauds" Le Temple-Des-Houdeaux

I want to close this lesson with a diagram which will explain the time zones and other regions of space-consciousness as they are manifested in our being.

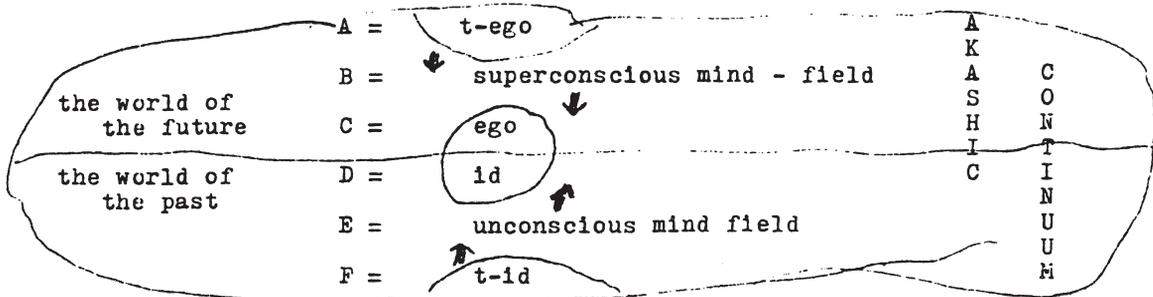


You will understand that your own magical mandalum instrumentum is simply this map of time, and when you do, all universes then are open to you.

Michael Bertiaux

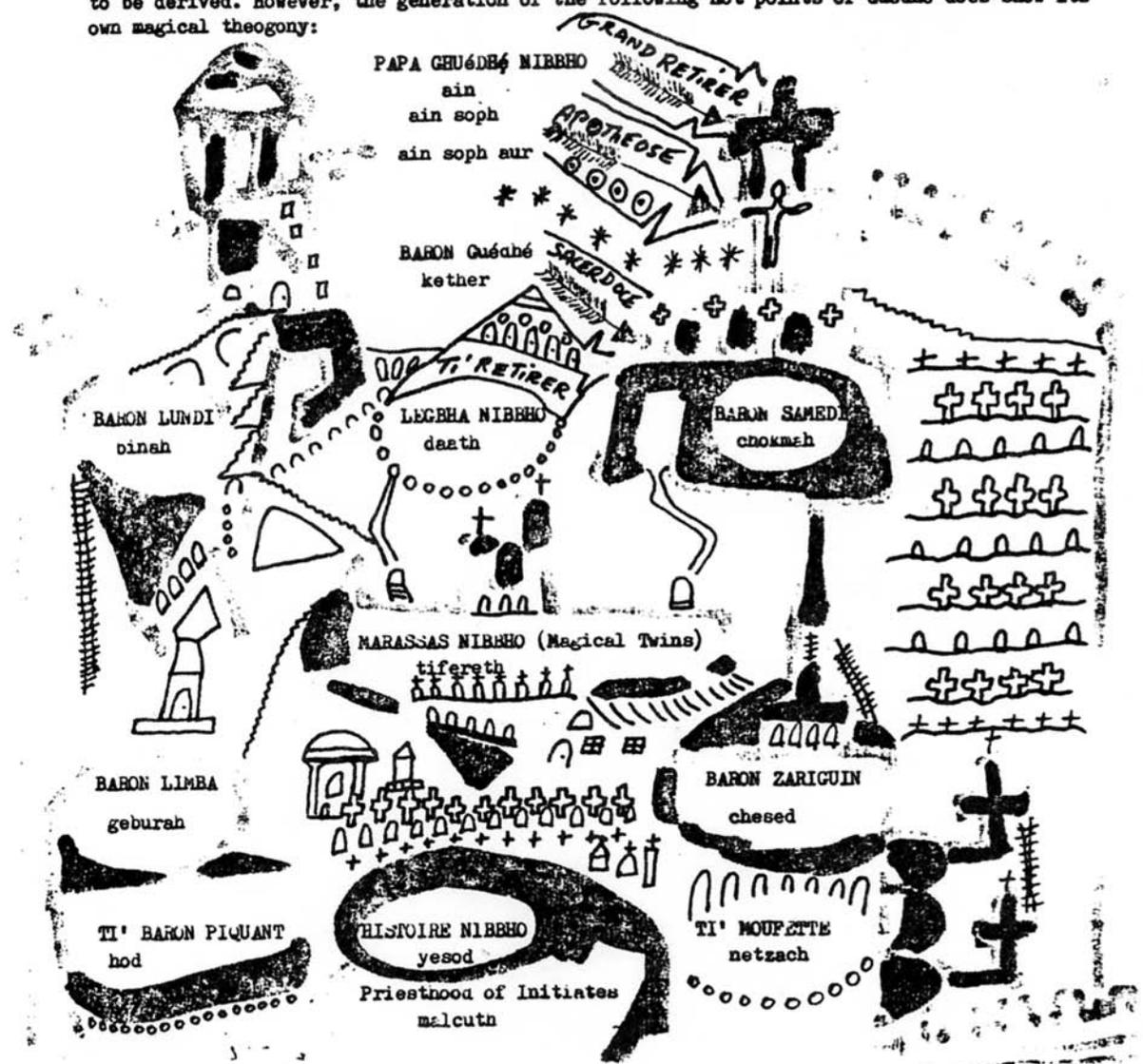
The Aiwaz Physics

- 8. Because of the 'action' of the t-id, the unconscious 'appears' as the past.
- 9. The 'action' of trying to connect with ego and id creates time-lines.



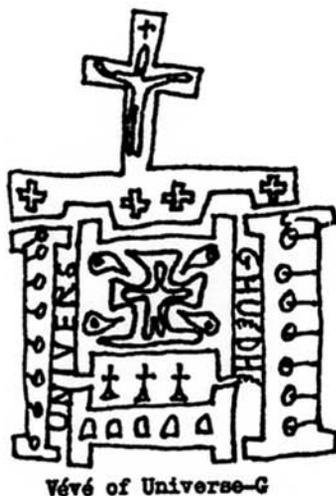
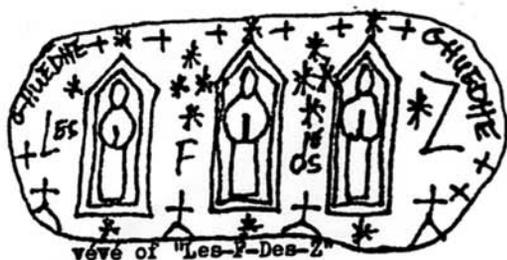
La Couleuvre Noire: Les Cadavres Piquants

to be derived. However, the generation of the following hot points of Guédhé does show its own magical theogony:

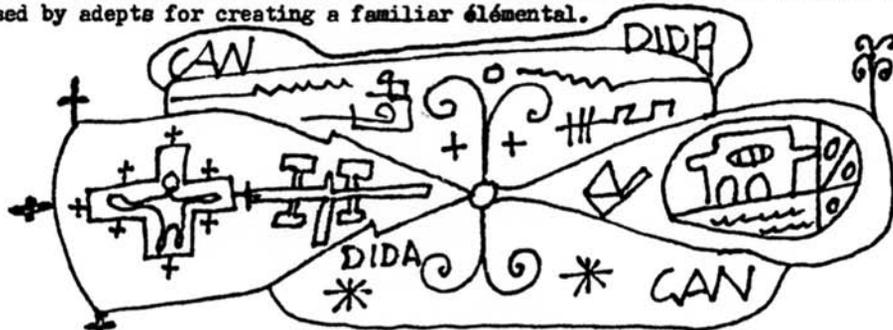


CHATEAU FAMILLE CHUÉON

La Couleuvre Noire: Les Faiseurs- Des- Zombis

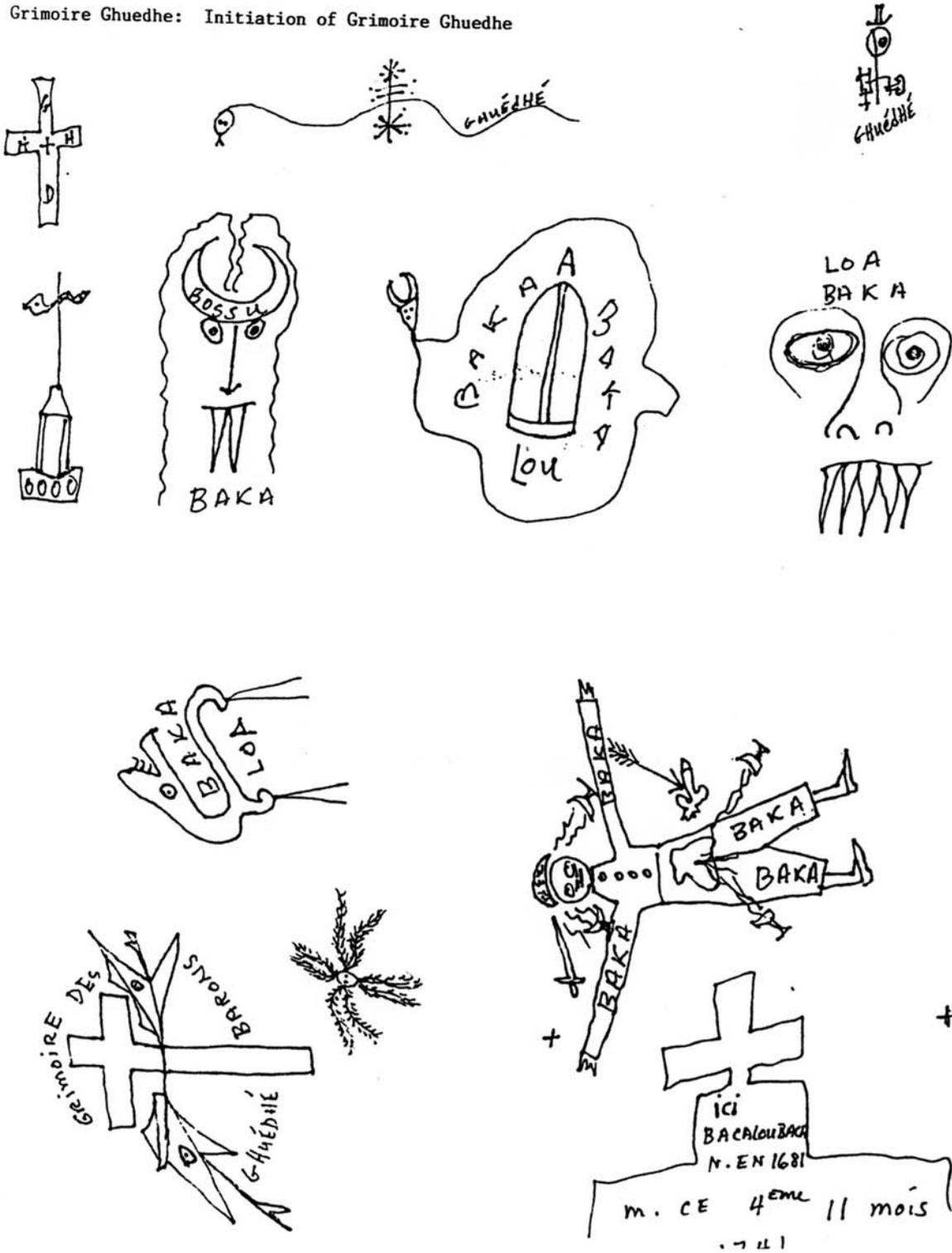


Issued with this lesson is a brief partical exercise paper from the LCR course, which is used by adepts for creating a familiar élémental.

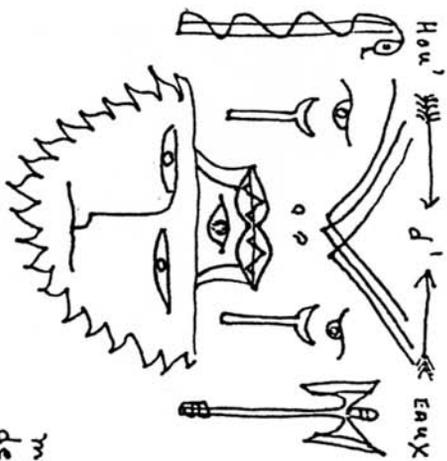


vévé de Candida Loa of the passage between Universe-A and Universe-G

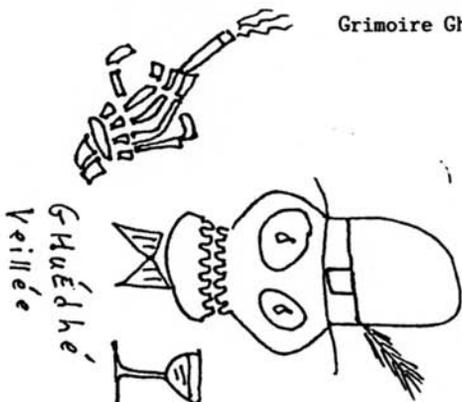
Grimoire Ghuedhe: Initiation of Grimoire Ghuedhe



Grimoire Ghuedhe: Initiation of Grimoire Ghuedhe



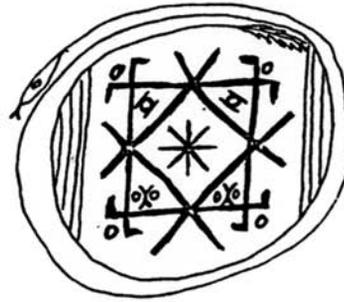
mystères-
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PLATTES

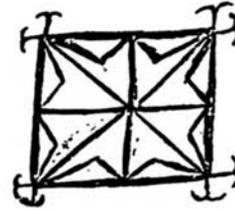
The Topological Names of the Genius of IFA: The Structure of the Atlantean History as Based on Fields of Power

the root of the powers and as such is the form for the root god of Yaksha - Prithivi, whose ruler is Vaishravana - Vessa Vana. This mystical spirit of the Houdeaux Sciences is the source of all of the initiation patterns given in our system and of the special powers, which are reserved to the priesthood of the earliest period of (Atlantean



quite impossible to attain any level of gnostic being without the pure rays of the master's identity, being one's own true identity.

VI. It is the special power of chelaship initiation, or the mystical power of being expressed as the mind-energy of the master. The physical being of the chela will no longer exist



The Topological Names of the Genius of IFA: The House of the Spirits



(Sigil of Yaksha-Apas)

Grimoire Ghuedhe: Saturn in Scorpio and Sun in Scorpio



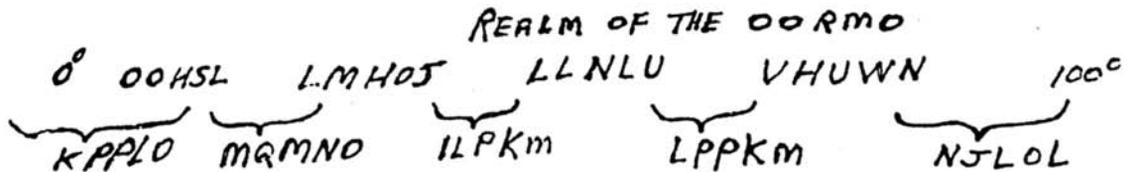
From Hector-François Jean-Méine



Grimoire Ghuedhe: Psychological Exercises of Zom-OVIZ

There are four types of sexual magic:

oral/anal	-	power is	0 to 25.
anal/genital	"	"	25 to 50.
oral/genital	"	"	50 to 75.
genital/genital	"	"	75 to 100.



The I- Ching Diary and Chinese- Gnostic Magickal Algebra

may be said to correspond the I-scale, or Moon in Scorpio level:

$$\{\nabla, \equiv [(0 \nabla_{-1} \nabla + \nabla_1) \wedge (0 \nabla_1 \nabla_0 \Delta_1) \wedge (0 \nabla)]\}$$

Now because there are sixteen axioms there must be metamathematical and

the Scale I or "Moon in Scorpio" level for this axiom:

$$\{\nabla, \equiv [(0 \nabla_{-1} \nabla + \nabla_1) \wedge (0 \Delta_1 \nabla_0 \nabla_1) \wedge (+ \nabla)]\}$$

Now because this interpretation is one of sixty-four, we can also say that what it means in terms of the language of the I-Ching is the following figure or hexagram:

according to ruling planet and the element of the ruling planet that Ojas will be localised between the sexual area and the solar plexus. What we did was to pick up on a field for a magical student born at the Virgo/Libra cusp. This appeared to be a normal reading of what the field was like. Now, we wanted to do an experiment to test for Ojas-activity under conditions of amplification.

EXPERIMENT II. The subject was born 9/15/1948 and the experiment was conducted on 4/18/1979 at 7:30 P. M. We immediately got the same response from the radionic instruments as in the previous experiment covering the broadcasting of O-energy from the sexual area and it registered at the 6 = yellow area (another person ruled by Hermes) This time we decided to test amplification of the field to see if it would affect the measurement of the broadcast.

(1) The field was amplified first of all by means of the use of the Eeman screens where the yellow-insulated screen was placed below the base of the spine and upper legs. The green-insulated screen was placed below the upper part of the body, chest to the top of the neck. The electrode from the yellow-screen was in the left hand, the electrode from the green-screen was in the right hand. This was the first part of the experiment.

(2) Next, the computer marga was connected to the yellow-insulated screen by an induction line. We used the "present-time zone" of the computer-marga for field-amplification. The past-time and future-time zones are, of course, used for time-travel. NOTE: What I am saying about these machines is not intended to explain their only types of use, only what we used the computer-marga this time to effect.

(3) Readings were taken in two areas: the sexual area and the head area. The results were identical and verify the hypothesis of inter-action between genital and cerebral chakras. There wasn't any reading taken or given for the head without amplification. When system of computer-m is off we get 6 = yellow. When system is on at .1 we get 7 = orange in both places. When system is set at .2 we get 8 = just below infra-red in both places. OBSERVATION: it appears that the cerebral chakras can be examined under amplification. It appears that setting the amplification at .11 of the past-time might result in a reading of 6 = yellow for the cerebral area. In any event, Ojas can be measured and exists as a magical objectivity for further exploration. There is a science circle for those who wish to go more deeply into the methodology of the quest for Ojas.

