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U.S.A.

Ordo Templi Orientis



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O. T. O. NEWSLETTER

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

-- Liber AL:I, 40.

At Noon, facing South:

Hail unto Thee who art Ahathoor in Thy triumphing, even unto
Thee who art Ahathoor in Thy beauty, who travellest over the
heavens in Thy bark at the Mid-course of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor
abideth at the helm.

Hail unto Thee from the Abodes of Morning!

-- from Liber Resh

(This is the second of the four daily Thelemite invocations. The
above is the adoration to be said at Mid-day. The first of these rituals
appeared in Issue number 1; the rest will follow in the next two issues.)

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Caliph Hymenaeus Alpha

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copies of Vol. I, # 1 free on request. One year's subscription includes
mailing expense and follows the following rate:

\$3.00 North American; \$5.00 International
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MAGUS

One is the Great Man
three his ways
eight his powers,
many his followers,
one is true.

His robe is the night
his creed to fight
the will his armor
and the mind his sword

The trace of his steps
lies below the moon

The gem of his triumph
is an empty throne

Pursue this riddle
when resolved it is many
when dissolved it is one

Nothing is done
every child is a sun

****by Christopher Gait

Tales from the Caliph:

* Continuity in the Order *

It just so happens that I am perhaps the only person who knows the exact story on this. Aleister Crowley's Number Two Man in the O.T.O in the 40's - 50's was Karl Johannes Germer, otherwise known as Frater Saturnus. Karl was a Prussian and a veteran of 5 years service in the German army in War I. He was the typical Dutch Uncle and nobody, except Crowley, could ever tell Uncle Karl anything. His position in the Order was that of Grand Treasurer General, as I said, the number two position to A.C. as Outer Head of the Order. There is no doubt to his sincerity as a Thelemite. In fact, he was a hero, perhaps a martyr of Thelema in a way, because as a Thelemite and associate of the notorious Aleister Crowley, he was thrown into a concentration camp by the Nazis. (Many of us have forgotten that before Hitler started liquidating the Jews and others, the Nazis had to first eliminate their native German opposition.) Indeed Karl had the sublime experience of the "Knowledge and Conversation of his Holy Guardian Angel" while in that Nazi concentration camp. The fact that due to his "anality" (a fact confirmed by F. R. who, as Crowley's secretary in Paris in the 20's, had of necessity to read Germer's diaries as they were mailed in.) his "Angel" turned out to be somewhat of a faggot (his advice to myself and others as a result of this experience was, and I quote, "One must allow one's self to be the boy to one's Angel!" ... surely a specious application on a universal level to a special situation.) But anyway ...

His primary claim to fame, so far as Aleister Crowley and the O.T.O. are concerned, is that for many years while living in New York in the 40's and 50's (where I met him once on my way overseas to England in 1943 and once on my way back in 1945) he was able to transmit -- this was known as the monthly transfer -- \$200 a month every month for several years to Aleister Crowley who by then was living in England. This money was not, strictly speaking, considered to be for A.C.'s living expenses. In fact, there is a rather poignant record that when Aleister Crowley was dying in Hastings in 1947, in abject penury so far as earthly goods were concerned, that he had to be reminded that he had several hundred English Pounds in a box under the bed. This was the Aleister Crowley Publication Fund. (To relieve your anxiety, yes, he did use some of it out of necessity for medical expenses at or near the end.) The way it came into being was this: There had been a number of O.T.O. Lodges under Crowley's jurisdiction in various English speaking countries in the 20's and 30's -- in Canada, the United States, Australia etc.; but these had somehow disappeared -- I remember seeing a file of letters from those days and one of the curious things that struck me at the time was their way of addressing each other; "From the valley of Vancouver to the valley of Los Angeles" -- anyhow by the late 30's these had all died out and the only operative Lodge under Crowley's control was Agape Lodge in Hollywood-Pasadena. I myself was initiated into Agape Lodge when it was still on Winona Blvd. in Hollywood in the late 30's -- but that's another story. I must sometime tell you about Ray Bradbury and the Los Angeles Science Fiction Club. Also about Wilfred Smith and Liber 132 ... Anyway ... The way the Aleister Crowley Publication Fund came into being was that a small number of dedicated Thelemites ... Jane Wolfe, Wilfred Smith, Regina Kahl, Ray and Mildred Burlingame, Roy Leffingwell ... we really must get the list together some day.. were mostly living in the Los Angeles area at the time. Jane Wolfe had been a feature player. Wilfred was an accountant until his association with Crowley became known, whereupon he was demoted to bookkeeper. Roy was a bartender. Mildred was a waitress. Lew was a sometime bit player in Hollywood. Regina taught Drama at U.C.L.A. -- These people literally went without (passed up "that better house" or that "better car") during the Depression to contribute a few dollars a month. This money was given to Wilfred Smith as the head of Agape Lodge. He would transmit it to

Germer, who would put it together with whatever other money he could to see to it that Crowley got \$200 every month. As I said, this went on for years. Obviously Karl Germer was a dedicated man. Crowley died in 1947 e.v.

According to the constitution of the O.T.O. (See the Blue Equinox); the O.T.O. is an international body and the O.H.O. (Outer Head of the Order) is elected by a convocation of National Heads, i.e. Xth Degree members. However, as there was only one operative Lodge at the time, the one here in the United States, special provision had to be made. This was done by Crowley himself who instructed Karl that "a year and a day" following his, i.e. Crowley's, death, Karl as Grand Treasurer General of the Order, was to call a convocation of the IXth Degree members of O.T.O. -- of which I would certainly have been included -- having been elevated to the IXth Degree by Aleister Crowley himself in London in the 1940's -- and this convocation of IXth Degree members would choose a new Outer Head of the Order. I still have my copy of the notice.

Now there is no doubt that Karl Germer would have been elected O.H.O. There was simply no one of stature to oppose him. I was living in San Francisco, using my War II GI Bill at the University of California across the Bay in Berkeley, and certainly had no such ambitions. I was much too involved with my own affairs to worry about it. Wilfred Smith had been removed from consideration by the strictures of Liber 132. Jack Parsons was out of it due to the investigation -- of which I had been a part -- into his Babalon Operation. Roy Leffingwell? Ray Burlingame? Wonderful people and dedicated Thelemites; but no one thought of them in terms of Outer Head of the Order. Lou Culling. A joke. That left only Germer. So we went on doing our trip and waited for Karl to call the convocation. You can imagine how surprised we were one day to receive a letter from Karl saying that he was now Outer Head of the Order! What to do? Obviously there was nothing we could do. Karl Germer was the highest ranking member of the Order, short of revolt (no one could imagine that) there was no recourse. I remember that we wrote and talked to each other and wondered why Karl would disobey Crowley's instructions, but it was his karma -- we had to let it go at that. True, it was unfortunate that Karl was only de facto O.H.O. instead of de jure O.H.O. as Crowley had meant him to be; but it was no matter. Karl was obviously O.H.O. either way.

Some time in here, '47 or '48, Karl got Crowley's library from England and decided he needed larger quarters; so he bought a substantial house with grounds outside Hampton, N.J. Whether he used any of the money from the Aleister Crowley Publication Fund for this no one could ever prove. Anyway, I visited him there several times in '51. Later he and his wife Sascha would come to California, and ultimately he bought a two story farm house outside West Point, which is up in Calaveras County in the gold rush country. By then I was back from the Korean War, living in Berkeley, and doing the graduate student trip in political theory at U.C. Later I moved to Sacramento.

Anyway, about this time -- the mid '50's -- I came to realize that the Order was dying because Germer wasn't initiating people. So I brought this up in one of my periodic visits up to West Point to see him. His reply, which I have in writing, was that, and I quote, "I consider all that to be the lower magick." Well, lower or not, and human mortality being what it is, you still have to have a supply of new members if an Order is to survive. Besides, to deny true Thelemites the opportunity in their incarnation to become a part of Aleister Crowley's Ordo Templi Orientis is in my opinion a crime. (See the discription of grades of the O.T.O. on page 246 of the Blue Equinox where the indefesible right of initiation up to and including IXth Degree is emphatically stated. -- ~~C. G. Llewellyn~~, Ed.). So I decided to do something about it. I was just another IXth Degree Indian running around the old O.T.O. reservation; but there was the old problem -- I had no money. I had used up my War II GI Bill taking my B.A. in Philosophy, and the only thing I got out of the Korean GI Bill was that they would pay my tuition and by my books. Stated simply

I was flat broke. Something had to be done. Now at that Time, there were still enough survivors of old Agape Lodge living in S. California that, I thought, it was just possible we could get together and say to Uncle Karl; "Look Karl, we love you; we just don't understand you!" At least that is what I had in mind. So, by hook or crook I was able to make four trips to S. California -- Once to Barstow to see Jean Sihvonen (widow of Max Schneider) -- Twice to see Helen Parsons-Smith, who was living in Malibu at the time -- and finally I got them all together in the Burlingame's place in Lakewood one night. Brother Montenegro came in and I pulled a chair out into the middle of the room and said something to the effect; "Well, now that we are all here, let's get started." Whereupon Brother Monty completely blew my mind by grabbing another chair, planting it in front of me and saying; "Grady, you must stop what you are doing and promise never to do anything like it again!" Since what I was trying to do was get the O.T.O. back together again, my agreement was unlikely. Even more unlikely was that nobody had said anything. So I looked around to see what was happening. Jean Sihvonen and Aleister Ataturk MacAlpin and Rhea Leffingwell -- the Barstow contingent -- were standing behind me over against the wall looking as if they had been frozen in time. On my left, Ray Burlingame was sitting there smoking a cigarette -- he would die of emphysema a few years later -- with Mildred sitting next to him and their daughter Layla standing behind them. Were it not for Ray's cigarette smoke, you would have thought they were sculptured in wax! What I was looking for was some recognition that they understood what had just been said. For what Monty had just said to me was that he knew better than I did what my Will was, and no Thelemite can say that to another Thelemite. At that point I had a choice ... I could wake them up, point out the impossibility of what Monty had said, and demand backing in my attempt to get Germer to reconsider his policy of 'no initiation,' or I could recognize that some things have to die before they can be reborn. I chose the later. I turned back to Monty and said, "Not under any circumstances!" The group broke up in a smattering of small conviviality, and that was the end of that. In later years I would think that perhaps I had made a mistake; that maybe I should have argued it out with them and gotten their backing against Karl. But to what odds? It would have been like winning a battle only to lose the war. I also have correspondence from Germer at the same time telling me about how he knows about my visits to the South and how he knows about the 'conspiracies' against him. If I had gotten the S. California people together, Karl would have expelled me from the Order as the head of a conspiracy -- just as he expelled Kenneth Grant at about the same time. True, he was not de jure Outer Head of the Order; but, like it or not, he was functioning as Outer Head of the Order. So I took a job in Washington D.C. in 1961 and disappeared for about 10 years.

Karl Johannes Germer died in 1962 e.v. without having made provision for a successor as O.H.O. In his Will he left Aleister Crowley's library in the hands of his wife, Sascha, who was not and had never been a member of the O.T.O. A few years after, the house at West Point was raided by an outlaw gang from Los Angeles calling itself the 'Solar Lodge of O.T.O.' and much of Aleister Crowley's library was gutted and dispersed. Karl Germer's policy of not initiating new members into the O.T.O. had yielded a bitter harvest. That's why there has been a seeming discontinuity in the Order -- why people haven't been able to find viable Lodges of the O.T.O. Karl Germer willed that it be so.

With the publication of the Thoth Deck, however, I came to realise the necessity of activating the documents of authorization Crowley had given me, and of acceding to his plan. Laid out in his letters to me, Crowley indicated that I should act as his Caliph following the death of Karl Germer. Thus, like the Phoenix the O.T.O. rises again. This time the Order is under the aegis of the Caliphate. The criterion of legitimacy is continuity, and this is supplied by the Caliphate letters, and my documents of authorization from Aleister Crowley. Despite silence and suppression, Aleister Crowley's Ordo Templi Orientis remains alive and well and initiating in Berkeley.

A Question from an Associate:

Christopher Gait, whose poetry introduces this issue, recently asked the following in his correspondence with the Order:

"...Do you know who has the ashes of Crowley? I read that they were taken to America after the funeral in England. It seems to me that they, along with the Stela of Revealing and its sundry instruments should be kept in a central temple around which the power of the Order could be based. Ideally this would be at Boleskine, although if this is not possible, California would seem the next likely place."

Chris has an unusual ability to reach into the heart of a matter by divination. This inquiry of his came just as the Newsletter entered the final stages of editing. It relates to the theme of "Continuity in the Order", so we have decided to answer this matter in print. A copy of Crowley's L^W.T., and a related portion of Liber CCCXXIII have also been added to the present selection at the suggestion of the Caliph, and the prompting of several of our San Francisco Initiates. -- B.H.

The Caliph's answer:

* What happened to Aleister Crowley's ashes? *

We know from Crowley's Last Will and Testament that he instructed his executors to preserve his ashes and give them to Karl Germer (Frater Saturnus), Grand Treasurer General of the Order. Fr. Saturnus was to preserve them for posterity (and certain operations suggested in Crowley's comment to his poem, WADIR). A.C. also placed considerable emphasis in his Will upon the fact that his Seal Ring should be preserved. His Seal Ring was preserved -- though under the most unlikely of circumstances -- it was found by the Coroner of Calaveras County in Sascha Germer's purse. Apparently it never occurred to the "Solar Lodge" outlaw gang while they were gutting Crowley's library at West Point and walking all over her in the process, to ask about the only thing of real value in the library -- namely Crowley's Seal Ring. Probably they didn't even know that it existed... Anyway, we know from several sources that Crowley's body was cremated in Brighton, England, in 1947. So what happened to the ashes? Why have they not also survived? The answer is rather simple and completely stupid.

In 1951 I was called back to active duty as a Captain in the American Army during the Korean "crises" ... we did not call it a war in those days, although it obviously was ... at least those of us who got to Korea quickly discovered that it was a real live shooting war. My particular piece of the action was that of Ammunition Supply Officer for the Central Front -- that would be from Chunchon north to Whacon, Kumwa and the Iron Triangle -- the Main line of Resistance being held by 9 Corps American on the left, 2nd ROK in the center, and 10 Corps American on the right, which we damn near lost when the Chinese hit the Kumwa Ridges with a human wave offensive that went on for a solid week in October of 1953 ... we never thought about the North Koreans when I was there ... so far as we were concerned we were fighting the Chinese ... but more of that another time.

Anyway, in 1951 I was assigned as Training Officer for a bunch of Reserve Unit in Baltimore, Maryland, which is not far from Hampton, New Jersey. So I found occasion to visit Karl at his Hampton address. Now, as I have said in my rap about "Continuity in the Order," Karl's place outside Hampton was a house with grounds. That means that it was a good sized residence, not a mansion, but still a good sized house, sitting on several acres of grounds. Anyhow I remember on one of the visits, Karl and I taking a walk down the driveway and into the front yard. I remember it had rained -- one of those sudden New Jersey thunder squalls that are

heralded by hot, muggy winds and high white cumulus, and followed by heavy downpour. I was walking on the right. Naturally I was in uniform. It seemed like I always was in those days. While we were walking along -- unusual I had lighted my pipe -- Karl suddenly pointed to a scroungy tree and said; "And that is the Aleister Crowley tree!" Being a little slow on the uptake, I said; "What?," and he repeated with somewhat more emphasis; "That is the Aleister Crowley tree!" I still didn't get it and said something like; "What do you mean," and he said (obviously I am paraphrasing as I have no tape recording of the conversation); "Well one day Sascha and I were discussing what to do with Crowley's ashes (which completely blew my mind, because what was there to do with them other than to comply with his Last Will and Testament and keep them) and suddenly she took the urn in which they were kept and dashed them at the foot of this tree and said, "This is the Aleister Crowley tree!" So I looked at the stupid tree and I looked at the muddy ground at the base of it. Obviously there was no sign of the ashes and obviously there was no way they could be recovered, and I was sick in the stomach. But what the hell could I do about it? Nothing was possible but to remember the incident. Years later I would write to Gerald Yorke, and he would wite back saying that I must be mistaken, because Karl had written to him saying that the reason Crowley's ashes could not be recovered when he left the Hampton address was that he had buried them in a wooden box at the base of a pine tree -- when he went to dig them up the box had disintegrated and the ashes were unrecoverable. Personally I consider this story to be a crock of horse-shit. Apparently it had ocured to Karl some time after he told me the true story that letting Sascha strew Aleister Crowley's ashes in the mud at the base of any tree was not the brightest of all possible things to do; so he invented a story to cover his actions. In any case, to the best of my knowledge, that is the true story of what happened to Aleister Crowley's ashes; and why they have not been preserved today as it was specified in his Last Will and Testament they should be.

The following text is Crowley's Last Will and Testament -- as preserved in a typed copy in the archives of the Order here in California. This is not a holographic copy, but we have every reason to believe that it is correct in verbo.

"THIS IS THE LAST WILL of me EDWARD ALEXANDER CROWLEY commonly known as Aleister Crowley of "netherwood" The Ridge Hastings Sussex England I HEREBY REVOKE all wills and testamentary dispositions at any time heretofore made by me I DIRECT that my executors shall ascertain as they may think fit beyond all possibility of error the fact of my death I DESIRE that on my decease my body shall be cremated and that my ashes should be preserved in a casket together with my seal ring and entrusted to the Grand Treasurer of the Ordo Templi Orientis I APPOINT Karl Johannes Germer of 260 West 72nd Street New York City Lady Frieda Harris the wife of Sir Percy Harris of 3 Devonshire Terrace Marylebone High Street London W.1. and Louis Umfraville Wilkinson, Doctor of Letters whose address is care of Westminster Bank Limited Sgaffebury Avenue London W.C.1. to be the Executors of this my will (hereinafter referred to as my Executors) except for the purposes property and effect (including copyrights) of and in connection with my profession of an author for which purposes property and effects I APPOINT the said Louis Umfraville Wilkinson and John Symonds of 121 delside Road London W.C.3. the executors hereof (hereinafter refered to as "my literary executors") I DIRECT my literary Executors to collect as soon as practicable after my death all my books writings and effect of a literary nature whatsoever and wheresoever

including all such effects over which I may at the date of my death have any power of disposition or appointment and I GIVE AND BEQUEATH my books and writings and literary effects so collected to my literary Executors free of all death duties ON TRUST that they shall hand the same to the Grand Treasurer General of the Ordo Templi Orientis (Order of the Temple of the East) at 260 West 72nd Street New York City with a request that the collection shall be for the absolute use and benefit of the said Order and I DECLARE that the receipt of the Grand Treasurer General of the said Order shall be a sufficient discharge to my literary Executors subject to the payment of my debts and funeral and testamentary expenses I GIVE DEVISE BEQUEATH AND APPOINT all the rest residue and remainder of my property estate and effects whatsoever and wheresoever unto such of the said of the said Karl Johannes Germer Lady Frieda Harris and Louis Umfreville Wilkinson as shall be living at the date of my death and if more than one equally between them for their or his or her absolute benefit but with a request that they he or she will dispose of the same amongst my faithful friends in accordance with any wishes expressed by me during my lifetime or set out in any memorandum written or signed by me or left amongst my papers at my death but I declare that no such memorandum shall be deemed to form part of my Will nor shall the foregoing expression of my wishes create any trust of legal obligation.

IN WITNESS whereof I have hereunto set my hand this nineteenth day of June one thousand nine hundred and forty-seven.

SIGNED by the Testator in the hoint presence of us who in his presence and the presence of each other have hereunto subscribed our names as witnesses-

(N.B. This copy is unsigned. B.H.)

OBSEQUIES

1. No religious service.

I should like either Capt. Gerald York of 5 Montague Square, W.I. or Dr. Louis Wilkinson to read at an appropriate moment, first the Hymn of Pan, secondly The Book of the Law, thirdly the Collects from the Gnostic Mass (pp. 353 and 354). Finally, the Anthem at bottom of p. 357 to top of page 359.

2. Duties of Executors.

L. Pay any local debts either from cash found among my possessions, or from funds to be supplied by the Order.

B. Attend to the welfare of the O.T.O.

Y. Assure, so far as in their lives, the welfare of the natural son of my body, Aleister Ataturk, at present residing in charge of his mother Patricia Deirdre MacAlpine, at "Weal", Betsy Newlyn, Cornwall.

An Item from The Book of Lies, Liber 333 by Aleister Crowley.

L1

KEQAAH MA

CORN BEEF HASH (I.e. food suitable for Americans.)

In V.V.V.V.V. is the Great Work perfect.
Therefore none is that pertaineth not to V.V.V.V.V.
In any may be manifest; yet in one hath he chosen
to manifest; and this one hath given His ring as a
Seal of Authority to the Work of the A.: A.:
through the colleagues of FRATER PERDURABO.
But this concerns themselves and their administration;
it concerneth none below the grade of
Exempt Adept, and such an one only by command.
Also, since below the Abyss Reason is Lord, let men
seek by experiment, and not by Questionings.

Be it known that the ring mentioned in this passage, elsewhere
in this Newsletter and elsewhere in other writings, including those of Frater
Paragramus came into existence through the craftsmanship of Brother Max Schneider.
It is of red and yellow gold, a figure of Nuit as the band, the name of ANKH*F*N*
KHONSU after the Egyptian manner upon the signet. This ring passed from Crowley
in the manner described above to the hand of Hymenaeus Alpha, Caliph of Ordo
Templi Orientis, where it now remains. This passage came in accordance with the
forces at work with the ring and those at law in the State of California.

A Study Guide for Magick in Theory and Practice

by Bill Heidrick

Many Thelenites are a bit appalled by the evident complexity of this work.
Crowley wrote it in obedience to an injunction in The Book of the Law: I,35-37:

"35. This that thou writest is the threefold Book of Law.

36. My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one
letter change this book; but lest there be folly, he shall comment thereupon by
the wisdom of Ra-Hoor-Khu-it.

37. Also the mantras and spells; the obeah and the wanga; the work of the wand
and the work of the sword; these he shall learn and teach."

It is the last of these verses that prompted Crowley to write Book Four -- the
fourth book to The Book of the Law, but not the fourth Chapter or Book of the same;
for verse 35 clearly declares that there are only three parts of Liber AL. The
closing verse of Liber AL also leaves no possible doubt that the Book itself is
ended. There is no Fourth Book or Chapter to Liber AL, and there never will be;
efforts by such as James Beck and his "Book of Codes" published in the recent
Book of Perfection are misguided in claiming this. Such works can be of considerable
value, but cannot rest on a par with The Book of the Law -- more on this subject
in another place.

In addition to several other aids, The reader of Magick in Theory and Practice will be better armed for the fray with a copy of Magick Without Tears (Letters written by Crowley to explain M in T and P.) and a slender volume sometimes published separately from M in T and P and titled Book Four. This latter is an introduction to the technical aspects of Magick. Actually Magick in Theory and Practice, taken together with this little book, comprise Book Four.

Magick in Theory and Practice is roughly divided into two parts: Theory and Practice -- hence the title. This Study Guide will chiefly concern itself with the Theory part. Notes will be added on some of the Rituals, but they require a more extensive discussion than is possible here. Membership in the Order makes possible further instruction.

Obviously the first thing to do with the book is to have a good look at it. Mark especially the diagrams of the signs given at the beginning and the list of recommended reading found about in the middle. These two short items are doors to understanding the rest.

INTRODUCTION -- intended to perform several functions. For a person already able to confront Magick without undo scepticism, it may be unnecessary. For the beginner, it includes a pseudo rational exposition of the magical world view. Actually, this introduction is a series of images and tropes -- it is intended to begin an opening of the more closed minded readers and to trap the minds of those who should not study this Work -- so that they will not enter into danger.

Chapter 0 -- basic philosophy and method. The real introduction to the Work.

Chapter 1 -- Definition of terms and fundamental advice. Learn this before going further. The material is relatively light. Any difficult points may be returned to later -- such difficulty will be more a matter of trying to find problems that aren't there, than it will be one of confronting real obstacles.

Chapter 2 -- through Chapter 7 -- Magick formulas. These are mental ways of organizing thought and ritual. The reader will not be able to understand them perfectly at first. They must be firmly understood before any of the rituals can be consciously mastered. Each of these chapters should be studied and learned in succession before any but light reading of the rest is undertaken.

Chapter 8 -- This sets the method for the whole of the work. It must be studied well. It may be studied along with Chapters 2 through 7.

Chapter 9 -- Basics of use of sound and general notes on working. Necessary for ritual, but not absolutely needed for understanding of general theory. Some valuable points of philosophy are to be found here, none-the-less.

Chapter 10 -- Method of physical action in ritual. Necessary for the rituals.

Chapter 11 -- The Critical work of performing Magick rests in development of the Body of Light. This Chapter introduces the method and concept. Study this before reading further

Chapter 12 -- Technical instruction. Not all of this material is to be taken literally. Those who wish to become involved in this level of working should proceed cautiously and with instruction from those they can accept as teachers.

Chapters 13 and 14 -- This must be studied closely. The material here is of very wide application in all workings.

Chapter 16 part I -- The main point is not to take a Magick Oath until you are ready to set the pattern for your life's work.

Chapter 15 -- Read and reread this material until it becomes an integral part of your thought. This is absolutely basic technical and attitudinal orientation.

Chapters 16 part II and 17 -- Not generally important unless it is desired to take on specialized work of this kind.

Chapter 18 -- Very important. Study closely. This material is essential to successful working and control. Without the knowledge presented here, your body of light will be effectively blind and blundering.

Chapter 19 -- Specialized work again. Study if it appeals to your interest.

Chapter 20 -- This will appear obscure at first. It is the advanced theory of ritual design. Without this material, one cannot really understand some of the shorter rituals given in the rest of the book. Some of the ideas presented here are misleading if looked at lightly. Study of this chapter should come after work with the earlier part of the book. The advise of a teacher may be needed.

Chapter 21 -- The material here is mostly advanced philosophy of Magick. Some parts will appear clear on a first reading. This chapter may be read chiefly for entertainment until one has studied The Book of the Law.

While the theory chapters of Magick in Theory and Practice are being studied one should practice several rituals. Study of Appendix III on pages 245 and 246 of the shorter edition of the book is advised. Rituals for special attention include Liber E (general exercises), Liber O (especially the Lesser Pentagram Banishment), Liber Resh (daily). The Student is advised against performing Liber II in instruction #2 -- the basic method is excellent, but this particular technique is not for most people (Or necessarily the most promising students).

In the process of reading Magick in Theory and Practice, one comes across many references to the Equinox and other writings. In most instances, the point to be found in the reference is unnecessary for the average student. When unusual difficulty arises, Associates and Initiates of the Order may apply for specific instruction. Inquiries by others will be handled as time permits.

Here is a brief note on some of the rituals in the "Practice" portion of the text:

Liber Samekh -- excellent for gathering magical force. Should be performed only in conjunction with banishing rituals. The injunction that no names be used unless understood perfectly may be considered as a trope.

Appendix VI "Grimorium Sanctissimum" -- the Latin portion beginning this section. This material may be interpreted as a method for securing the fluids of the sex-act for magical application. It is unwise to attempt this work without instruction and an effective body of light under control.

Liber XXV -- advanced form of the Pentagram banishment. Should only be undertaken after study of The Book of the Law. Another version is to be found in The Book of Lies.

Liber V -- difficult. Successful performance of this ritual may be a goal to set in testing your own comprehension of the book.

Liber XV -- The principal group ritual of the Order in the Outer.

Appendix VII, Liber HHH. This material is in the line of the Order of the Golden Dawn to some extent. Alteration and adaptation to circumstance is valid.

Liber E -- Very important to take up with the study of theory sections.

Liber O -- Basic Golden Dawn rituals for practical working. This material should be relatively easy to understand. It is assumed knowledge for the more elaborate workings presented before and after it in the text.

Liber Astarte -- Very useful. It may be undertaken without reading the rest of the book.

Liber RV -- Yoga instruction. Should be taken up as an independant practice throughout one's working and study. It furthers all efforts.

Liber YOD -- another item that may be considered a sort of self-proficiency test. Very good mental Yoga when attained. It furthers all efforts.

Liber Thisharb -- for very advanced working only. Do not attempt it until skilled in all other workings and experienced by several years of magical practice. It may be studied, if the temptation to practice it can be mastered, at any level.

Liber B -- Its value is wasted on those who are not ready for it.

Liber Resh -- For daily use by all.

Liber III -- Excellent discipline, if the part about the razor is not taken rashly.

The facsimile on the facing page was taken from a flyleaf in Crowley's personal copy of his play Mortadello. It combines an entry from a specialized Magical Diary with an entry for a mundane-magical journal.

Those who may be having some difficulty with the keeping of such records should consider this one. Crowley was without his "Oath-Book", so he took the nearest bit of paper and wrote anyway. Such an entry should be transferred to one's proper book when time permits. The idea is to maintain the practice regardless of circumstance.

The Oath has a simple structure: the four elements and spirit are woven into free-verse in a pattern that strikes to the heart of the intent. That intent is a continuing renewal of the link with the Angel. Such links must be forged anew often.

The second entry provides some candid glimpses of Crowley the man -- subject to all mortal complaints despite his attainment -- yet when any energy passes to him, no matter what kind, he is caught up into the labor of Will and union with the Angel.

Transcription

An Oath written during the Dawn Meditation (vide Liber Resh)

An XXI Sun in 26 degrees Libra Moon in 28 degrees Scorpio (Oct. 20, 28E)

Aiwaz! confirm my troth with Thee! my will inspire With secret sperm of subtle force, creating Fire! Mould thou my very flesh as Thine, renew my birth In childhood merry as devine, enchanted Earth! Dissolve my rapture in Thine own, a Sacred Slaughter Whereby to capture and atone the Soul of Water! Fill Thou my mind with gleaming Thought intense and rare To One refined, outflung to Naught, the Word of Air! Most, bridal bound, my quintessential Form thus freeing From self, be found One Selfhood blent in Spirit-Being!

(The previous day & night I nearly died from ptomaine poisoning; or, lack of the secret of Jupiter; or both. This was in Cassis; I got into Marseille by a miracle of will-power. I came slowly round, went to the Am. Exp. Co. & found a letter promising 70 Pounds. I found myself flooded with energy, creative, & wrote 52 pp of letters! I then went to sleep, in aspiration to Aiwarz; & woke at 3A.M. to find myself in sherasana, but with my finger-tips touching on my breast. I instantly fell into meditation on the meaning of this Iudra: will to perfect Union with Him in Each of the Five Elements. Then I could not refrain from putting this into verse; having left my Oath-Book in Cassis, I used this fly leaf. 666)

This particular copy of Mortadello contains other curiosities in Crowley's hand and in the hand of others. It is one of the many volumes which survived the raid on the library in the last decade. Crowley's copy of Mortadello and other books and documents are being committed to micro-film. This film archive will act as insurance against further loss. In time, selected reels of film will be made available to Lodges and places of learning -- for the further dissemination of this primary material. The Order is aware of the location of some of the stolen material (Longitude 105°17', Latitude 40°02'). We caution those who may wish to recover it to take no violent action -- much has been lost in fire through improper handling on the part of J. We wish to advise the holders of this material that a distinct change has taken place in the Magical balance which enabled them to obtain the material. This change will make the material very dangerous beginning Oct. 12, 1977e.v. to any but the lawful owner. We have not set any trap or proposed any form of attack; but we advise an immediate effort at microfilming or other duplication of the material -- unless it is returned to the proper hand.

A Diary Entry by Aleister Crowley

An Oath written during the Dawn-Meditation

An XXI O in 26° ± 6 in 10° W (on 20, 1911)

Obvay! confirm my truth with Thee! my will will fire
With secret spores of subtle force, creating Fire!
Mould Thou my very flesh as Thine, renew my birth
In childhood merry as divine, enchanted Earth!
Dissolve my nupture in Thine own, a sacred slaughter
Whereby to capture and store the Soul of Water!
Fill Thou my mind with gleaming Thought intense and rare
To One refined, outflung to Naught, the Word of Air!
Most, bridal bond, my quintessential Form thus freeing
From self, be found One Selfhood blest in Spirit-being!

[The previous day & night I nearly died from ptomaine poisoning; or, lack of the secret of H; or, both. This was in Cassis; I got into Marseille by a miracle of will-power. I came slowly round, went to the An. Exp. Co. & found a letter promising £70. I had myself flooded with energy, created, & wrote 52 pp of letters! I then went to sleep, in aspiration to Him; & woke at 3.4 A.M. to find myself in Sheerance, but with my finger-tips touching a my heart. I instantly fell into meditation on the meaning of this Miracle: will to perfect Union with Him in each of the Five Elements. As I could not refrain from putting this into verse, I sang it at my O.A.U. - Bond in Cassis; I need not say the date, 1911.]

Written on the flyleaf of
his personal copy of Mortadello.

The Thelemic Salutations

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

-- Liber AL; I, 40.

"Love is the law, love under will."

-- Liber AL; I, 57.

These are the salutations of Thelemite to Thelemite. They begin and close letters. They are given in greeting and return. Many have pondered their meaning; and some, in open defiance of The Book of the Law, have seen fit to change them. The following is a consideration of the meaning of these statements from the view of one person. No authority is claimed, and none can be claimed. "Every man and every woman is a star."

It is the stand taken by the Order under the Caliph that no change be made in the text of The Book of the Law. Those who are initiated into O.T.O. are required to affirm this. Acceptance of Liber AL in whole or in part is another thing entirely; yet without the tradition of the veridical text, such an acceptance is impossible. To preserve the form of our Sacred Book, we must guard it against decay. Many abuses have arisen of late, especially in the use of the salutations.

A particularly common change is current among our kindred of the Wicca. "An it harm none, do what thou wilt shall be the whole of the law." A sound qualification in ordinary opinion, surely. Is this a case of common observation? No, this versicle is not a vague "hello, have care and be at ease." It's every bit as poignant as the greeting of the Christian monastics; "Remember Brother, thou must die!" -- and far more positive. The "what" is the why you are alive. Even if doing that "what" in accord with your True Will threatens a nation, do it. There is nothing to fear. When you do what you have incarnated to do, no harm will come to any acting in their own Great Work.

Another alteration long in vogue is "Do as thou wilt ... " Crowley himself objected to this. It's merely libertine slithering. To do as you please is not Thelema. Such a philosophy accomplishes nothing (small "n" at that). There is no practical merit in it. "what" means some definite thing. That definite thing can be a deed, a role in life, a work of art or any tangible accomplishment. It may change its appearance from time to time, but it will remain true to its essence. That is the Law, the order of life in the Aeon of Horus. It is the whole of the Law, there are no exceptions or vague "outs."

So, what do we do; declare that the pet project of the day takes precedence over the needs of others? Nope. First find the nature of your True Will. The versicle doesn't say "... is the whole of the Law." It says "...shall be the whole of the Law." This passage cannot actively apply until you know what your True Will is in a given situation. Once you have caught the essence of your Will, the deed will take no more than an instant. "This is my Will," says the waster of time. "It was done quickly and in silence," is the thought of an observer of Thelema in action. What do you do until the Angel comes? "Love is the law, love under will." Follow the leanings of your heart; Agape and Thelema are both 93.

Too many would-be-Thelemites feel bound to be on top of their Will all the time. It's far better to be a loving mortal part of the time than to be half divine king and half-ass. If you don't know what to do, always take the path of love. Love is the gentle sleep of Thelema, even as doing the Great Work is the wakeful labor.

The most common change in Liber AL is alteration of Capital and small letters in the text. Changes of punctuation are also frequent. Some of this is understandable. Many parts of the manuscript of Liber AL are ambiguous. Crowley's handwriting was not his most shining perfection by any means. However, with regard to the salutations, there is little doubt as to the correct form. These passages are relatively clear in the MS. Where a capital letter begins a sentence, that may be considered simple grammar (In other words, the essential mystery may be the common one of the language.). Where a capital letter appears in an unlikely place, look for special meaning. "Law" is capitalized in the first versical of the salutation, but not in the second. Active in the first and passive in the second, or emphatic and then subtle -- the gist of possible interpretation should be obvious. To sprinkle capitals about at random is to muddy the water.

Occasionally one may make a simple typo in using these salutations. Such errors may generally be ignored, but they can be revealing. In the first issue of this Newsletter, the opening salutation came out "Do what thou will ..." May one suppose an earnest grammarian at work? Could be, but I've noticed something about my own typo's. When I have a lover in the house, I have to fight against typing: "Love is the law, lover under Will," on letters. Doubtless, a tendency to brag; but that's show biz -- not Thelema.

"So what if there is a little looseness, that won't change the spelling of a book already printed." -- True up to a point, but books wear out and get reset and reprinted. For a Thelemite in O.T.O., it's not valid to let things take care of themselves and "Do as thou jolly well might," about The Book of the Law. For some Thelemites, this is not a major concern. They are into their Wills and don't really read Liber AL anyway. For those of us who pursue Thelema through Aleister Crowley's Ordo Templi Orientis, the instructive nature of the Order requires safeguarding of the Book. Any Thelemite with the Will to do a book knows that nothing can stop the appearance of that book in print. Some have rewritten or augmented Liber AL with their own writings. Such things are fine for those people and their followers; but we have Crowley's version, and we are going to make sure it remains accessible throughout the Aeon of Horus. That's simple. Writing this article is part of making it work. Calling attention to slips, slides, typo's and deliberate changes is also part of making it work.

Carelessness in using these salutations often stems from something in the understanding of the meaning. Those who substitute "Do as thou wilt" for "Do what thou wilt..." generally tend to understand that this passage means freedom from all restraint. That's true as far as it goes, but it doesn't even go as far as the skull. When you are linked to your True Will consciously, you are indeed totally free to do your Will. The way you do it is not generally free at all. If you will to act as president of the country, you may be able to shoot the incumbent and take his place; but if you think that you have a right to do that, you are sick. Circumstances may justify such an action, but very rarely. At times, there may seem to be several ways to do your Will. Actually, there is only one -- and "success is your proof." If you don't meet with success, you tried to force the wrong way to your goal. The theory is infinitely complex, but its manifestation is always sublimely simple.

The worst possible abuse of these salutations comes dangerously close to their best outward use. Many of us are teachers. We are often in a place of power to dictate to others. When this power is used to try to tell someone what their will is, that is Restriction and the Word of Sin. When this power is used to tell willing people what to do, that's all part of normal living. If they do it, fine. If they don't do it, it's not their will. All this can be frustrating to someone who is trying to get a commune together. Periodically, some test must be made to separate the subhuman sluggard from the Thelemite who doesn't do things the way the rest do. The basic trick is not to bluster and shout, but to simply tell the person to do something interestingly stupid. If this suggestion is ignored, fine. If this suggestion is followed, serious doubt is thrown on the Thelemite convictions of the person tested. For an example, consult Liber Jugorum, Section I, paragraph 2. A second test may well consist in warning the person not to do a particular thing that is obviously pleasurable but probably harmful. If the thing is done anyway, with harmful result, evidence is strong against active awareness of True Will. Generally speaking, such tests are only rarely necessary. Their extensive use is cause to suspect the teacher of having a mildly sadistic sense of humor.

The salutations of Thelema have curious parallels to other traditions. Consider the four injunctions of the Sphinx:

"Do what ----- to know
 thou wilt ----- to will
 shall be the whole of the Law."
 "Love ----- to dare
 is the law, and
 love under will." ----- to keep silent.

When you know your Will, that knowledge is essentially of "what" to do. It is not a vague inclination that doesn't come to any active release. Neither is it a sense of the presence of the Angel. It's as pure and simple as a mechanic knowing what wrench to use to tighten a particular bolt. A magician in practice knows exactly what energy or entity is needed.

The active will that you possess is not desire alone, for that may be frustrated any number of ways. It is that mysterious force that moves the arm on command from the brain. Will is a pressure and a direction -- very much like the concept of a single vector of force as used in physics. The only difference is that the force is drawn not from a discrete cause, but from the field of power that is your Genius. The presence of this Genius is not in itself the active will, but that presence is prior to manifestation of will.

Love is an ultimate act of daring. Love cannot effectively act within a person. It must be directed toward another. Inactive love, like the presence of the Genius, is prior to outward love. Unless you love yourself, you cannot love another in any way. Once the inner Love is established, it may be projected outward. This active form is a giving of energy without fear of loss or abuse. You simply add without condition to the life force of another in any manner that can work. There is no forcing. The transfer of life energy must flow according to the True Will of the Other -- which is ultimately in harmony with your own. Sexual love making may be involved, or it may not.

The injunction to keep silent is quite profound. This means nothing so obvious as the deliberate concealment of one's secrets. This silence is the ultimate respect for Truth. If a thing is spoken or written, it is half a lie. Make no attempt to explain an act performed according to True Will. Inform if you will, should such information be a part of the act; but do not try to play at "because" when the source of your deed is the outpouring of your Will. There are other forms of legitimate silence, but this one is uniquely important to Thelemites.

At some time or another, every Thelemite has to face the familiar question: "If you are so smart, why ain't you rich?" If such a question or its kindred troubles you, take a little time to meditate on the Thelemic salutations. If you are doing your Will and loving under will, you are rich. The perfection of these things is only known to the one doing them.

All Thelemites display imperfection. At its best this is a defense mechanism to avoid the local equivalent of crucifixion. At worst this is only the part of the self that is not fully functioning. Let those who would take the Oath of the Abyss beware, the entire mortal self cannot attain to perfect knowledge and remain alive in the lower world. Such an attunement with Will means an end to doing -- there is no "what" left undone. In the main flow of life expect confusion. Hide it only from the more stupid of your enemies. When a student asks for something that you cannot give, follow the manner of the fellow who said: "Expect an occasional snort; but I'm an addict, not a peddler." Leave room for the other's doing and loving under will.

-- by Bill Heidrick

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* Some Errata in Liber 777 *

Many editions of Liber 777 contain a few slips in the typesetting on some Hebrew entries in Columns. Here is a brief list of the more common errata:

Column LVI, # 23, first letter is Gimmel, not Vau.

Column XCIX, # 1, second and third letters are Teth's, not Mem's.

Column XCVII, #1, second letter is Hay, not Chet.

Column XCVII, #2, first letter is Hay, not Chet.

Column CXXXII, #9, The two Hebrew words in this entry should be switched around, left word exchanged for word on the right. Also, the word beginning "Aleph-Lamad" should instead be "Hay-Lamed."

Column CXL, There is some reason to believe that # 20 and #29 should be switched (in all editions). This exchanged is suggested via analysis by mathematical group theory based on cyclic permutation.

N.B. In making these text corrections, remember that Hebrew is written from ~~left to right~~ -- the words begin with the ~~left~~ most letter.
right left *right*

Other notes on 777 will continue to appear in future Newsletters. Some of these will include further errata as it is discovered, some will be studies and explanations of particular columns, some will be additional columns.

--B.H.

Errata in this Newsletter

In addition to a few typos, some more serious errors have popped up. It's too late to change the pages already run to this point, so please note the following:

On page #4, the Editor of the "Continuity in the Order" article is not Graham Ashcroft, as indicated in the text, but Brother Al Gregorie. Brother Graham has been of notable assistance in other matters, but this is Brother Al's work.

On page 5, Sister Jean Sihvonen is definitely alive, not "late." -- BH

News

Initiations and Banquets:

To the 14 Minervals recorded in the last Newsletter, have been added:
July 16 -- 3 Minervals/ August 13, -- 8 Minervals/ for a grand total of 25 0°
August 20 -- 2 First Degree initiations and 1 Second degree initiation -- growth since April of this year. During the same period more than 30 Associates have joined the Order.

As part of our efforts to follow A.C.'s admonishment that things must be "nobly done" some of us in Berkeley have taken upon ourselves the task of making the Banquets which follow the initiations as magnificent a feast as circumstances permit. As examples, two of the Banquets have had specific themes:

May -- a Medieval feast (from To the King's Taste)
-- Gourdes in Potage (Squash cooked in Sweet ginger broth) -- Douce Ame (Chicken cooked in milk & honey with pine nuts) -- Aquapatys (boiled garlic) -- Funges (leeks & mushrooms sauteed with ginger) -- Sawse Galyntyne with Pork Filets
-- Salat (fresh herbs, vegetable & flowers).

August -- a Middle Eastern feast (from Foods of the Middle East.)
-- Cacik (cucumber & Yogert Salad with nint & garlic) -- Roz Pilav (Saffron Rice with nuts) -- Batilla (filo Chicken pie) -- Kousa Bi Gebna (Zucchini with cheese)
-- Kadaif with Atr (ricotta pastries with Orange flower syrup) -- Zhourat (Mint tea) and Arasous (Rose Water syrup sherbet).

Other banquets were organized "pot-luck" affairs, which were coordinated in advance and maintained the tradition of excellence which we were attempting to set. Planning and most of the cooking was done by Sister Linda, with able and energetic assistance from Sister Shirine and Sister Patricia.

Associates:

In the previous issue of the Newsletter we instituted a policy of accepting as Associate Members those who could not be present for physical Initiation, but who wished to obtain close contact with Aleister Crowley's O.T.O. This has been successful beyond what many of us imagined possible. We now have more than thirty Associate Members, including some in such countries outside the U. S. as Australia, Canada, Sweden, Denmark, Norway and Germany.

There are also a few Associates who for various reasons are in "durance vile" (prison). Recognizing that they have as much a right to access to O.T.O. as anyone else, and that their means are somewhat limited, we have accepted them as Associates without payment of fees. Some are in need of contact from other Thelemites -- anyone wishing to correspond with one of them should get in touch with Sister Linda c/o the O.T.O. P.O. Box 2 303 in Berkeley, CA 94702 U.S.A. She will be coordinating correspondence for them.

Ambassador in Europe:

Our roving Ambassador in Europe, Steve Englehart, has been touring Scotland, and was received at Boleskine by the caretaker. He was able to see many of the rooms used by Crowley, and chatted amicably with the caretaker. He later had a nice chat and visit with Nessie down at the Loch while sitting on a rock and partaking of a sacrament. --- on to Amsterdam!

LATE DEVELOPMENTS: While this Newsletter entered final stages of production, the Order received another letter from Brother Steve. Our Ambassador passed through England briefly (he will return later), enjoyed two hours of 3AM solitude at Stonehenge after climbine the barbed wire fence, pondered the Zodiac of Glastonbury Tor and generally met and traveled about. Rock carvings in Sweden provided insights into other worlds. The elementals gamboled with the Angel in Norway, and

Brother Steve continued on his way. The Order in Berkeley will be bringing him up to date on inquiries, along his itinerary. France and Spain are next, with England again in Feb. and Switzerland with its Lodge at an undetermined date.

Crowleymass and Dedication of Thelema Lodge:

Plans for Crowleymass (A.C.'s Birthday) in Berkeley on October 12th are proceeding. We intend a formal declaration of Thelema Lodge and signing of the Lodge Charter at that time. Thelema Lodge has been in operation informally for some time, but the Rite of Chartering of the Headquarters Lodge will be done as the Sun emerges from partial Solar Eclipse on Crowley's Birthday. Thus again the Phoenix rises!

Weekly rehearsals of the Gnostic Mass are underway, and preliminary work on the robes and instruments has been done. We will present the Mass in semi-dress form at Crowleymass.

Chapters of the Order:

New York State.

The Initiate & Associate Chapter of the O.T.O. of Aleister Crowley in Syracuse, New York is progressing toward formal Chartering as a Lodge. The Caliph will be at Syracuse for Minerval initiations in the Month of November (about the 19th). The success of this venture is due to the efforts of our representative Michael Ripple and several initiates and associates in the area. A travel fund has been established for the visit of the Caliph. for more information on East Coast activities and initiation, please write to Br. Michael, P.O. Box 6018, Teall Ave. Station, Syracuse, NY 13217.

After a period of informal existence, the New York Lodge will be fully chartered, with local origin initiation eventually taking place under mandate from the Caliph.

Santa Barbara.

A second chapter is being formed in Santa Barbara California. Br. Paul de Wolf and Br. Bruce Lawton of the Equinox Bookcentre (1430 San Andres St., Santa Barbara, CA 93101.) are coordinating that endeavour under written mandate. They have able cooperation from other initiates.

Costa Mesa, California.

Plans are underway for initiations in this area. For further information, address an inquiry to the Berkeley Lodge at the address on the cover of this Newsletter.

Additional groups are in various stages of organization elsewhere; activity of this sort is expected in Washington State, Minnesota and in New England. Canada and Denmark show promise.

Profess Houses:

Limited access Profess Houses are beginning to operate in Berkeley, San Francisco and San Anselmo.

Communications:

We are opening lines of exchange and communication with other Thelemite organizations, publications and individuals. The College of Thelema is well known

as a branch of O.T.O., with several IXth Degree members. Outside the direct membership of O.T.O., we would like especially to comment C. R. Runyon of the O.T.A. The O.T.A.'s bulletin, The Seventh Ray aided us measurably in their Spring issue by exposing "Frater Tzach" (Mark Schuber) -- a fraud who has claimed authorization from the Caliph. Mark has stumbled on one of the only serious bars to initiation into the Minerval Degree. He isn't a member of O.T.O., and if he again attempts fraud in our name, he has no chance of ever becoming a member. The address of Ordo Templi Astartes is P.O.Box 3341, Pasadena, CA 91103. Their basis is independent from O.T.O., but they are Thelemite.

Of interest to Australians:

A Television camera crew has filmed the Thelemic Banishment Ritual and highlights from the Bornless Ritual at San Anselmo. Associates in Australia may wish to watch this segment when it is aired either on Oct. 17 & 18 or Oct. 24 & 25 from 7:30 to 9:30 PM on the O/10 Network. The rituals were performed by an initiate and the material will probably be presented -- so the director indicated.

Membership -- Late developments:

Between typing page 18 and this page of the Newsletter, 8 Minervals have become initiated into O.T.O. in Berkeley -- Sept. 24. Before this page is stapled with the others into finished form, we will initiate another First Degree. The Order grows.

Progress

The book order department will soon become operational. It has been delayed to permit Incorporation happening first. Our first listing will include over 100 titles. The Order is printing a minimum expense edition of Liber AL -- available after checking of proof has been fully completed. Br. David Scheffler has sent us a study of discrepancies between the MS of Liber AL and printed texts found in the Equinox and elsewhere. We will review his observations and adjust the printed text where necessary.

The Articles of Incorporation and By-Laws have been drawn up; and we should have them filed and processed before the next Solstice.

Correspondence courses are firming up. In the process of preparation are: Qabalah, Simple Ritual Robe Making, I Ching, Tarot, Astrology & Tarot. Topics under consideration include:

Journal Keeping, Psychological Insights into Initiation, Ontology...

Those who wish to receive instruction in these areas before the formal completion of the correspondence section may obtain it. We can respond via letter of instruction on particular points -- this requires initiative on the part of those of our Associates and Initiates who write in. Classes are available in Berkeley, Syracuse and Santa Barbara (see above). Other areas are under consideration as teaching locations. A Brother of the Order is available in Minnesota, Louisiana is being considered.

We will provide instruction in Magick and in the seeking of the Knowledge and Conversation of the Holy Guardian Angel to those who ask for it and show initiative. Correspondence courses in these two areas are not presently planned. More personal contact through active correspondence or class-on-location instruction is required for safety. Magick in Theory and Practice is a suitable text for the former study, while The Book of the Sacred Magic of Abra-Melin the Mage provides a preliminary basis for the latter.

THE ORDO TEMPLI ORIENTIS OF ALEISTER CROWLEY

Membership and general policy

under the Caliph.

Two categories of Membership: Associate and Initiate.

Associate ----- \$10.00 per year. Informal. Structured to the extent desired by the Associate -- no more or less. Active work as an Associate can approximate that of an initiate up to the middle degrees in some matters. Association can be quiescent -- no active involvement with the formal Order beyond payment of dues. The degree or lack of involvement for an Associate depends entirely on the active will of the Associate. We will go along with most of what is asked of us. For further information see Newsletter number 1, pages 8 and 9.

Initiate ----- Fees and dues vary with degree of initiation. Entry degree is Minerval, one year only unless unusual circumstances obtain, \$30.00. INITIATES MUST BE PHYSICALLY PRESENT AT INITIATION. Anyone of good report may become initiated through the IVth Degree -- subject to the rules of the Order. The Caliph and his Council are the sole arbitrators of the meaning of "good report." -- in general, this matter is one of considerable lee-way. A waiting period of one year minimum presently is in force between each initiation (no wait for Minerval). This waiting period may be changed by the Caliph in unusual cases -- lengthing of the time is more likely than shortening. For further information, see the *News* section of this Newsletter and pages 8 & 9 of the first issue.

Outer Head of the Order -- the Caliph is acting O.H.O., with full powers. When the Order becomes firmly reestablished with properly initiated and proven National Heads, a Council of the Xth Degree will be called.

Other O.T.O. organizations -- they exist. Most are fully Bogus. Anyone can call themselves O.T.O., but we are the O.T.O. established as such by Aleister Crowley. Only the Swiss Lodge has presented anything like a valid claim to this date. Grant's O.T.O. is not Crowley's. The German and other National Lodges of the old O.T.O. fell out of communication long ago. We welcome contact with old O.T.O. Initiates and with any Thelemite organization. Official recognition of surviving fragments of the old structure of O.T.O. will proceed with caution. For the credentials of our O.T.O., please see issue number 1 of this Newsletter. Facsimilies of Crowley's letters to Hymenaeus Alpha will appear in later issues.

from

THE ANGEL AND THE ABYSS

by Grady L. McMurtry
(Fr. Hymenaeus Alpha)

"Alien Star"

Deeper by far
Than any Star
Deeper than the Unknown Night
The spaceworm spins it's prison bar
It's casement tower, height on height
"Shell by the Abyssal Crustacea"

Alien Star
Alien Light
Shine upon our Alien Fright
Alien Sun
Alien Star
Shine upon our Prison Bar

The nematodes
In their abodes
Renew the categories
The scaly reptile in the roads
Seeks on Her Lunar glories
"Shell by the Abyssal Crustacea"

Alien Star
Alien Light
Shine upon our Alien Fright
Alien Sun
Alien Star
Shine upon our Prison Bar.

(8-21-61 E.V.)

The Caliph would like to hear from those who recognize the Tarot Trump which corresponds to this poem. For that matter, any suggestions, comments, criticisms etc regarding this Newsletter and its content are welcome.

Next issue -- more of the same plus articles and poetry written by O.T.O. Associates. We continue to remain open to contributions of the like.

Love is the law, love under will.

-- Liber AL:I, 57.