



# IN THE CONTINUUM

Vol. I, No. 5

Do what thou wilt shall be the whole of the Law.  
Love is the law, love under will.

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The College of Thelema  
Founded in Service to  
the A.:A.:.

## THE MAGICIAN

(Translated from Eliphaz Levi's version of the  
famous hymn)

O LORD, deliver me from hell's great fear and gloom!  
Loose thou my spirit from the larvae of the tomb!  
I seek them in their dread abodes without affright:  
On them will I impose my will, the law of light.

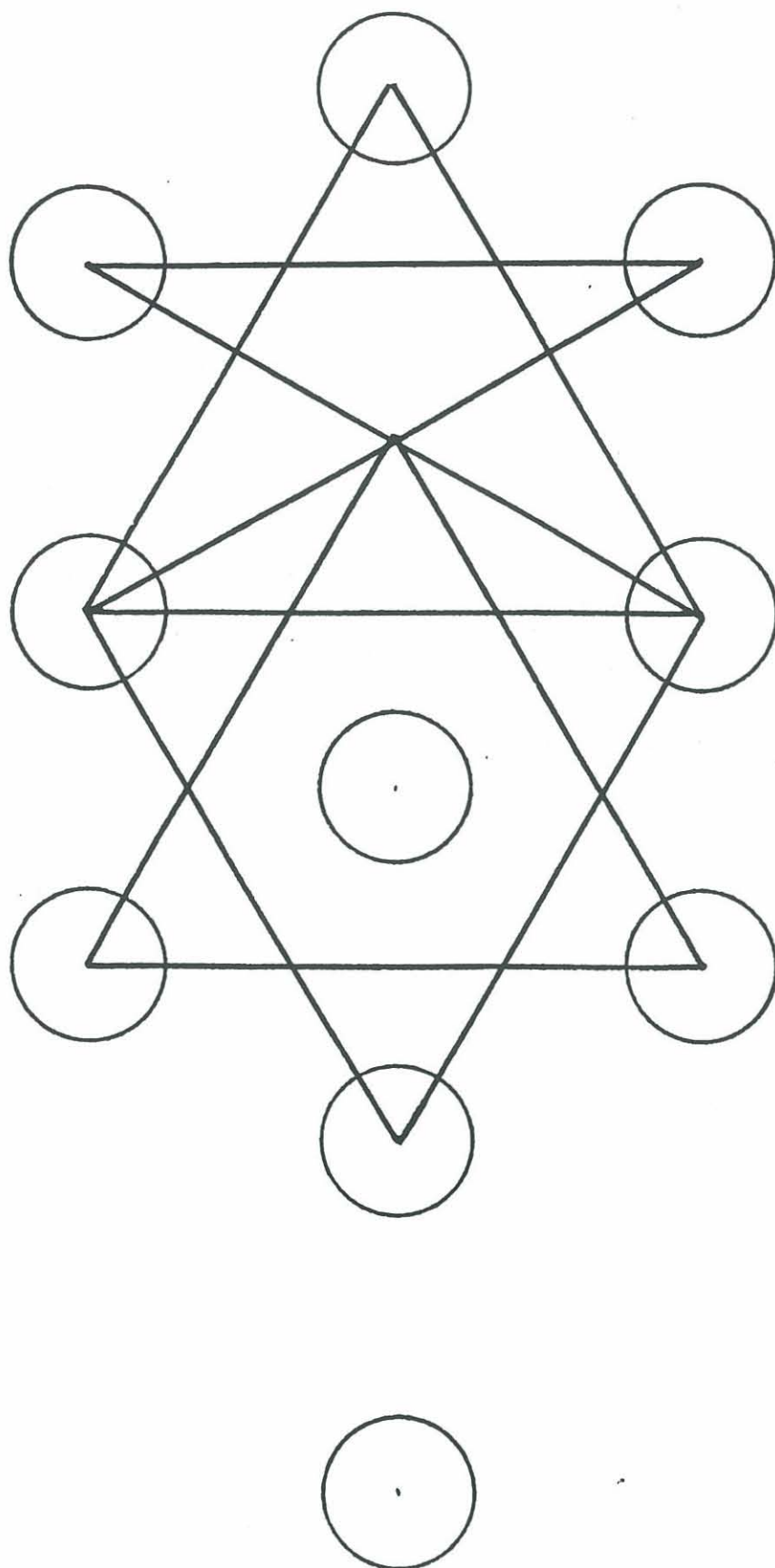
I bid the night conceive the glittering hemisphere.  
Arise, O sun, arise! O moon, shine white and clear!  
I seek them in their dread abodes without affright:  
On them will I impose my will, the law of light.

Their faces and their shapes are terrible and strange.  
These devils by my might to angels I will change.  
These nameless horrors I address without affright:  
On them will I impose my will, the law of light.

These are the phantoms pale of mine astonished view,  
Yet none but I their blasted beauty can renew;  
For to the abyss of hell I plunge without affright:  
On them will I impose my will, the law of light.

Aleister Crowley

Taken from The Winged  
Beetle





# COLLEGE of THELEMA



Founded in Service  
to the A.:A.:

Care Fratres,

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

The question has come up about astral entities and whether they can be inimical to man; whether a man can be influenced to do that which he would not normally do, and whether he can be harmed by these entities from other planes.

There is enough material in occultism in general which would make it pointless for us to argue whether astral beings exist or not. Surely such phenomena has been talked and written about endlessly. What is not very clear is whether the individual concerned with astral manifestations is responsible for the event which startles and appalls him and which may even obsess his imagination to such a degree that he is sure the astral happening is real beyond any doubt.

It is also pointless to argue whether the astral entities are outside of ourselves or are inside and are a manifestation of unconscious powers of which we are for the most part in woeful ignorance. Perhaps both things are true, perhaps not. Perhaps it is the adept who can settle this question satisfactorily for himself. But this does not mean that we should not try also to settle it. Each of us must struggle towards the Light. As Thelemites we must ever be conscious that we are working by the method of science and that our aim is a religious one, the knowledge of the true Center of our own Being. As workers in the scientific method we ought not to become emotionally involved about the existence of astral entities inside or outside of ourselves. We should take a detached, scientific view of "astral happenings" and, most important of all, of ourselves. Indeed, this latter point, that of ourselves, becomes the most important element in our consideration.

We each see the world only through our own eyes, our own senses, our own emotional, physical and mental patternings. In one sense, everything any other Star sees or feels is very unreal to us.

It is a known psychological fact that the unconscious mind



will produce phenomena according to the pictures offered to it by the conscious thought and emotions. It won't produce events by intellect or reasoning in particular, but according to the strength of emotional pictures. Thought pictures of positive emotions and feelings and aspirations will produce positive results. Thus, in the Banishing Ritual, you are presenting the unconscious with a series of pictures and symbols which, if done carefully, with full attention to the picturing and imagining of the Cross of Light, the Pentagrams in blue fire, the thought-forms and imaginings of the Gods, the Presence of the Archangels and how they look, and so forth, can never fail to impress the unconscious mind with what you want. Likewise, Liber 7 and Liber 65 are full of pictures which impress the unconscious and this is why memorizing these books will prove an invaluable aid to you.

Consider, on the other side of the coin, how fear manages to produce in the life happenings just that thing which is feared. Fear is so powerful an emotion it easily impresses itself upon the astral light. What do you think a person could produce on the emotional or astral plane through fear? Anything he believes in must be the answer to this.

In "The Magical and Philosophical Commentaries on the Book of the Law" we might quote from p. 214. "46. Dost thou fail? Art thou sorry? Is fear in thine heart?" "This verse brings out what is a fact in psychology, the necessary connection between fear, sorrow, and failure. To will and to dare are closely linked Powers of the Sphinx, and they are based on - to know. If one have a right apprehension of the Universe, if he know himself free, immortal, boundless, infinite force and fire, then may he will and dare. Fear, sorrow and failure are but phantoms."

Also, this is probably why "The Book of the Law" is so vehement that we must "Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth."--- Cap. III, v. 17.

There is also the question whether obsession by astral beings or their manifestation to the mind of the beholder could have a physical basis. Undoubtedly, in some cases, it does. We are all aware of how the unmated adolescent can produce poltergeist phenomena. This would be based upon the non-satisfaction of the sex urge. This is one of the most powerful emotions known to us and the drive to sex can build up emotional states which are so powerful they can actually produce phenomena very much out of the ordinary.

The alcoholic in advanced stages also produces things on the astral plane. The same is true of those who partake of drugs in an uncontrolled fashion. Think of the astral plane as rather like an unseen Light which is extremely plastic and which can be formed



at the will of the operator into that which he desires. Then we will have the usual occult phenomena which abounds in novels, accounts of mystics and religious persons, those who see ghosts, spiritualists, and hundreds of other types. In this extremely plastic light everyone goes on creating, whether he knows of it or not. Sometimes his creations have such a force of emotionality that they stay alive for a long time. These are the "dead shells" of the Qliphoth or of the lower astral realms. Often psychics invite these dead shells into their auras deliberately and, since the shells have no vestige of the soul who created them, the psychic can be dreadfully harmed.

Then there are astral manifestations which might occur to sick persons. Some persons can also produce this type of event by deliberately sleeping too much. Dreams and astral occurrences can be the result if the body is prevented from carrying out its will towards action and movement. Certain persons, in oversleeping too much slow down the action of the heart and this affects the blood surge to the brain. This in turn will produce phantasms which the person has in his unconscious mind, frightening or not, and which he himself has put there.

Today hyper-insulinism due to a surfeit of sugar and starches, alcohol, depleted white flours, food additives and other poisons can lead to very deleterious effects. It is now known, for instance, that schizophrenia can be cured by taking the person affected off all of the above items and feeding him a natural diet fortified with certain large doses of vitamins and minerals. How many other mental illnesses could be treated in this way is anyone's guess. And how many astral influences could be circumvented by such a regimen as given to the schizophrenic should perhaps also be our study. We should ask ourselves if our temporary aberration from our true Star light was caused by some physical condition.

How much then, of any persons's "astral visions" or encounters with astral entities depends on bodily conditions and how much of these events would depend on emotional or mental set?

The person who spends his time hating, should conditions warrant an astral experience, will meet his hate face to face. He has, after all, created it. The person who spends a great deal of time with science fiction, should he also delve into subconscious or astral realms, will meet there just what he has programmed into it; which is, astral experiences which sound like science fiction when he comes to retell the event.

We all know that the person who religiously inclines to the Jesus theory, will see that person on the astral if they enflame the emotions and mind sufficiently to do this. The religious experience is known to exactly fit the aspirant's thoughts, emotions, and mental pictures which he has presented to the unconscious.



I hope that by now you have read William James "Varieties of Religious Experience" and Dr. Bucke's "Cosmic Consciousness". Both of these books will give you quite an insight into the workings of the human mind. Though they do not give much information on astral entities, still such apparitions are affected by our own minds. This is an extremely important point and we need very much to study the mind in order to understand and even to control what we term astral events. In short, hauntings can occur very easily because of our ignorance of natural Laws. Let us, then, try our best to discover what these laws are.

I shall quote again from the Commentary on Liber AL. "25. Ye are against the people, O my chosen!" - "Still deeper, there is a meaning in this verse applicable to the process of personal initiation. By 'the people' we may understand the many-headed and mutable mob which swarms in the slums of our own minds. Most men are almost entirely at the mercy of a mass of loud and violent emotions, without discipline or even organization. They sway with the mood of the moment. They lack purpose, foresight and intelligence. They are moved by ignorant and irrational instincts, many of which affront the law of self-preservation itself, with suicidal stupidity. The moral Idea which we call 'the people' is the natural enemy of good government. He who is 'chosen' by Hadit to Kingship must consequently be 'against the people' if he is to pursue any consistent policy. The massed maggots of 'love' devoured Mark Anthony as they did Abelard. For this reason the first task of the Aspirant is to disarm all his thoughts, to make himself impregnably above the influence of any one of them; This he may accomplish by the methods given in "Liber Aleph", "Liber Jugorum", "Thien Tao", and elsewhere. Secondly, he must impose absolute silence upon them, as may be done by the 'Yoga' practices taught in "Book 4 (Part I)", "Liber XVI", etc. He is then ready to analyse them, to organize them, to drill them, and so to take advantage of the properties peculiar to each one by employing its energies in the service of his imperial purpose." (p. 201)

With all this laboring then, let me just state that we are all responsible for events in our own lives, whether astral or physical, to a startling degree. One of the differences between an initiate and an uninitiate is that the former knows this and takes on the responsibility for his creations. He becomes as Nemo and tends his garden. He prunes some tendencies and emotions, cuts out some altogether and encourages others - all according to the dictates of his True Will.

The uninitiate, on the other hand, is likely to blame any other source than himself for what happens. It seems to him easier this way if he becomes the pawn of Fate. He does not have to take on the responsibility for what happens. He can say the whole event was due to conditions beyond his control. Unfortunately, this attitude can lead to insanity if the astral event was horrendous enough. It harms no one to admit that his own mind may have been responsible



for the astral incident. If one had a hand in it then what can one do to dispell the effects? This way, you have given yourself a path out of any difficulty. You have begun to think in terms of the warrior, ready to do battle against your own debilitating tendencies, whether physical, emotional or mental. As Thelemites, we ought not to forget that we are fighters and that part of our fight (nay, a good deal of it) is against those parts of ourselves which interfere with the True Will. This is probably why the third chapter of "Liber AL" is so full of the sound of battle. As humans, we are the 'child', the product of the play of Hadit with Nuit.

In the "Commentary to Liber AL" we read in Cap. II, v. 19-  
"Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen, who sorroweth is not of us."

"A god living in a dog would be one who was prevented from fulfilling his function properly. The highest are those who have mastered and transcended accidental environment. They rejoice, because they do their Will; and if any man sorrow, it is clear evidence of something wrong with him. When machinery creaks and growls, the engineer knows that it is not fulfilling its function, doing its Will, with ease and joy."

And in "Liber Aleph", Cap. "De Hoc Modo Dissolutio" there is this wisdom. "Here therefore will I write down the Answer to this Indictment of our Wisdom, that every Act of Will is to be made in its Perfection, which State is to be attained according to these Conditions: first, those of its own Law; second, those of its Environment. Judge thine own Case individually, each as it pleadeth; for there is no Canon or Code, since every Star hath its own Law diverse from every other. Now there is the Restraint of Conflict, which is Impotence and Disruption; but the Restraint of Discipline is a Fortification of the Will by Repose and by Preparation, as a Conqueror resteth his Armies, and feedeth them and looketh to their Furniture and to their Spirit, before he joineth the Battle. Also, there is the Restraint of Art, which includeth that other of Discipline, and its Nature is to adorn the Will and to admire its Strength and its Beauty, and to enjoy its Victory by Anticipation in full Confidence, not fearful of Time that robbeth them that are ignorant concerning him, ~~-----~~, how he is but Mirage and Illusion, incapable to besiege the Fortress of the Soul. Work thou thy Will, knowing (as I said aforetime by the Mouth of Eliphaz Levi Zahed), thyself omnipotent, and thine Habitation Eternity. O my Son, attend well this Word, for it is an Heirloom, and a Ring of Ruby and Emerald in thine Inheritance."

Here then, is a path out of difficulties with astral entities. One must first clean up one's own house and attend to the work of the various tendencies. Then one must seek to know and to accomplish the True Will. Set your feet on this Path and no astral creature or force can interfere with you. Is it not said in "Liber AL" Cap. I, v. 42 "Let it be that state of manyhood bound and loathing



So with thy all; thou hast no right but to do thy will."  
43. Do that, and no other shall say nay."

And in the Commentary to Liber Al under Cap. II, v. 7 we might quote this. "Hadit is both the Maker of Illusion and its destroyer. For though His interplay with Nuit results in the production of the Finite, yet His withdrawing into Himself is the destruction thereof." And further for verse 9. "Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains."

"This verse is very thoroughly explained in "Liber Aleph". "The best in this kind are but shadows", says Shakespeare, referring to actors. The Universe is a Puppet-Play for the amusement of Nuit and Hadit in their Nuptials; a very Midsummer Night's Dream. So then we laugh at the mock woes of Pyramus and Thisby, the clumsy gambols of Bottom; for we understand the Truth of Things, how all is a dance of ecstasy.

Were the world understood,  
Ye would know it was good,  
A dance to a lyrical measure!

The nature of events must be "pure joy"; for, obviously, whatever occurs is the fulfilment of the will of its master. Sorrow thus appears as the result of any unsuccessful - therefore, ill-judged - struggle. Acquiescence in the order of Nature is the ultimate Wisdom.

One must understand the Universe perfectly and be utterly indifferent to its pressure. These are the virtues which constitute a Master of the Temple. Yet each man must act What he will; for he is energized by his own nature. So long as he works "without lust of result" and does his duty for its own sake, he will know that "the sorrows are but as shadows". And he himself is "that which remains"; for he can no more be destroyed, or his true Will be thwarted, than Matter diminish or Energy disappear. He is a necessary unit of the Universe, equal and opposite to the sum total of all the others; and his Will is similarly the final factor which completes the equilibrium of the dynamical equation. He cannot fail if he would; thus, his sorrows are but shadows - he could not see them if he kept his gaze fixed on his goal, the Sun."

Now, then, if these quotes have not settled your problem, may I suggest that they could be memorized and imagined about and pictures made of them, which you then present to your unconscious? Do this often enough and it won't be long before the unconscious will respond by presenting you with the series of events which you will need as a way out of your difficulties.

Further, along this line. What to do in case of attack? There are many paths. I have found the Middle Pillar Ritual in combination with the Banishing Ritual to be most efficacious. You might refer to Regardie's book, "The Middle Pillar." Then I think I have clearly given enough quotes for you to know that you must aim to the Highest within you, whatever that may be for the present. We can call it



the True Will, or the Knowledge and Conversation of the Holy Guardian Angel, depending on which stage of development you are in. You must ruthlessly weed out the unworthy parts of yourself which interfere with this high aim, and you ought willingly to work out the details of your karma, which you yourself have ordained. Thelema has the most lofty ideals, but these must be worked out by each individual to fit his own case with the guidance of "The Book of the Law".

Further along this line let me quote again from "Liber Aleph". Cap. "De Via Per Empyraeum" "Concerning thy Travellings in the Body of Light, or Astral Journeys and Visions so-called, do thou lay this Wisdom to thine Heart, o my Son, that in this Practice, whether Things Seen and Heard be Truth and Reality, or whether they be Phantoms in the Mind, abideth this supreme Magical Value, namely: Whereas the Direction of such Journeys is consciously willed, and determined by Reason, and also unconsciously willed, by the true Self, since without It no Invocation were possible, we have here a Cooperation or Alliance between the Inner and the Outer Self, and thus an Accomplishment, at least partial, of the Great Work.

"And therefore is Confusion or Terror in any such Practice an Error fearful indeed, bringing about Obsession, which is a temporary or even it may be a permanent Division of the Personality, or Insanity, and therefore a Defeat most fatal and pernicious, a Surrender of the Soul to Choronzon."

And following this, we read in "De Culto" - "Now, o my Son, that thou mayst be well guarded against thy ghostly Enemies, do thou work constantly by the Means prescribed in our Holy Books.

Neglect never the fourfold Adorations of the Sun in his four Stations, for thereby thou dost affirm thy Place in Nature and her Harmonies.

Neglect not the Performance of the Ritual of the Pentagram, and of the Assumption of the Form of Hoor-pa-Kraat.

Neglect not the daily Miracle of the Mass, either by the rite of the Gnostic Catholic Church, or that of the Phoenix.

Neglect not the performance of the Mass of the Holy Ghost, as Nature herself prompteth Thee.

Travel much also in the Empyrean in thy Body of Light, seeking ever Abodes more fiery and lucid.

Finally, exercise constantly the Eight Limbs of Yoga. And so shalt thou come to the End."

Further, when accosted by hostile spirits or forces, you should try the spirits. If you would but trace a pentagram or a cross if

it seems more natural to you and demand the spirit's name, you will find this a great help. Usually inimical spirits will dissolve before a pentagram and purity of aspiration on your part. All spirits have to obey since you are complete and they are not. All spirits whatever, no matter how frightening, are partial beings. Man is both God and animal and all in between. Man is a perfect Star in his true Nature. You literally can't be haunted, influenced or harmed by astral beings unless you yourself have cut yourself off from your true Star nature or godhead. Remember always that you are a God and that you can command and create as does a God. If you have cut yourself off from the True Self, then you can also restore the link since you are Hadit in your inmost Self and have this power.

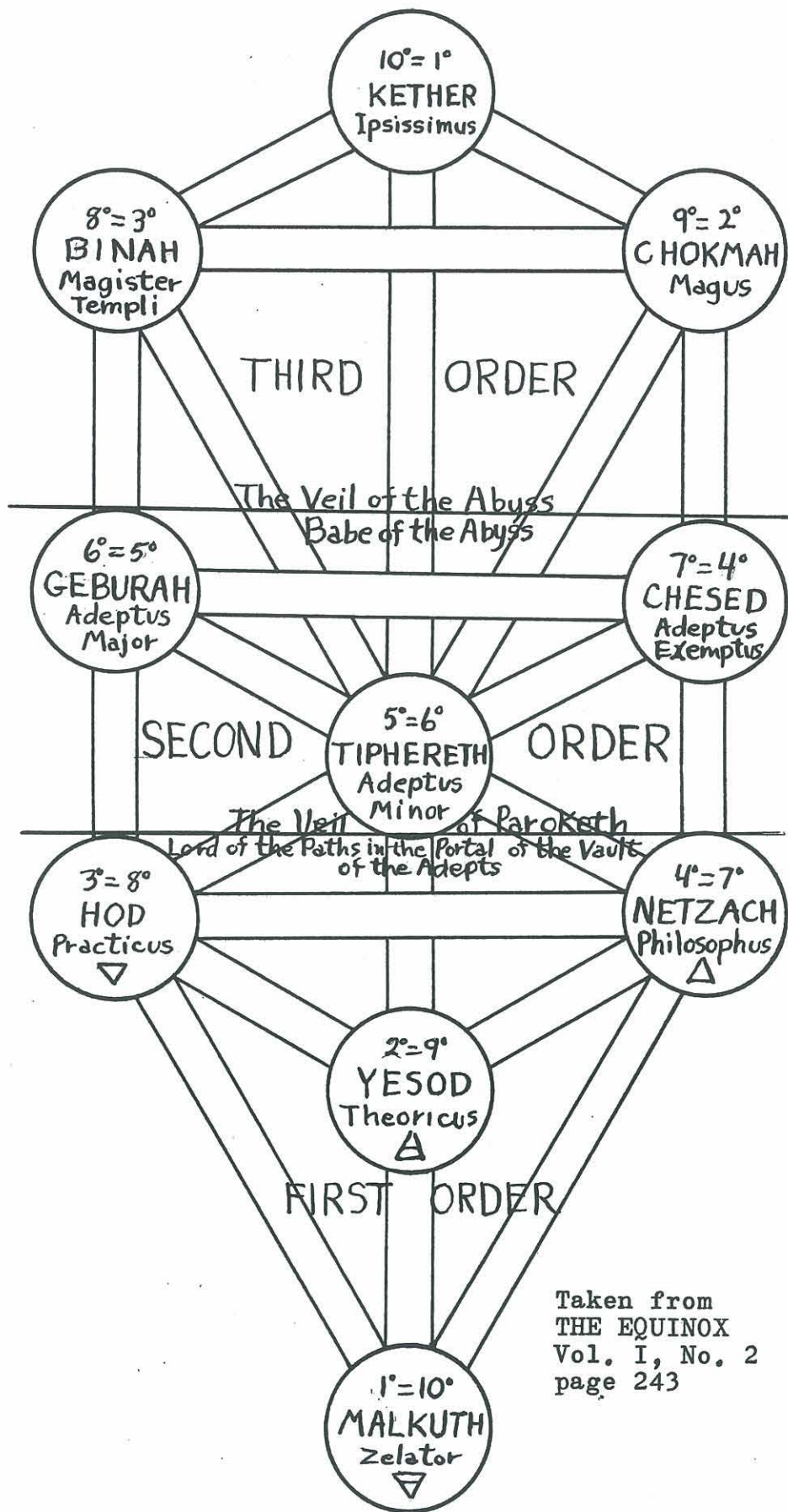
So now, dear brother, you have your work cut out for you. Do not shirk this work, for it would but hamper you on your Path to the realization of your own Starry Nature. May you win your Battle.

Love is the law, love under will

Fraternally,

*Meral*

# THE GRADES



Taken from  
THE EQUINOX  
Vol. I, No. 2  
page 243

0°=0° Neophyte





LIBER RESH vel HELIOS  
Sub Figura CC

0. These are the adorations to be performed by aspirants to the A.:A.:.

1. Let him greet the Sun at dawn, facing East, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Ra in Thy rising, even unto Thee who art Ra in Thy strength, who travellest over the Heavens in Thy bark at the Uprising 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 Night!

2. Also at Noon, let him greet the Sun, facing South, giving the sign of his grade. And let him say in a loud voice:

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!

3. Also, at Sunset, let him greet the Sun, facing West, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Tum in Thy setting, even unto Thee who art Tum in Thy joy, who travellest over the Heavens in Thy bark at the Down-going 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 Day!

4. Lastly, at Midnight, let him greet the Sun, facing North, giving the sign of his grade, and let him say in a loud voice:

Hail unto Thee who art Khephra in Thy hiding, even unto Thee who art Khephra in Thy silence, who travellest over the heavens in Thy bark at the Midnight Hour 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 Evening.

5. And after each of these invocations thou shalt give the sign of silence, and afterward thou shalt perform the adoration that is taught thee by thy Superior. And then do thou compose Thyself to holy meditation.

6. Also it is better if in these adorations thou assume the God-form of Whom thou adorest, as if thou didst unite with Him in the adoration of That which is beyond Him.

7. Thus shalt thou ever be mindful of the Great Work which thou hast undertaken to perform, and thus shalt thou be strengthened to pursue it unto the attainment of the Stone of the Wise, the Summum Bonum, True Wisdom and Perfect Happiness.

from Magick in Theory and Practice  
by Aleister Crowley. Pp. 425-6

"38. So that thy light is in me & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters (these are the adorations, as thou hast written), as it is said,

The light is mine; its rays consume  
Me: I have made a secret door  
Into the House of Ra and Tum,  
Of Khephra and of Ahathoor.  
I am thy Theban, O Mentu,  
The prophet Ankh-af-na-khonsu! "

from Liber Al vel Legis, Cap. III

"37. I adore thee in the song-  
I am the Lord of Thebes, and I  
The inspired forth-speaker of Mentu;  
For me unveils the veiled sky,  
The self-slain Ankh-af-na-khonsu  
Whose words are truth, I invoke, I greet  
Thy presence, O Ra-Hoor-Khuit!

Unity uttermost showed!  
I adore the might of Thy breath,  
Supreme and terrible God,  
Who makest the gods and death  
To tremble before Thee:-  
I, I adore thee!

Appear on the throne of Ra!  
Open the ways of the Khu!  
Lighten the ways of the Ka!  
The ways of the Khabs run through  
To stir me or still me!  
Aum! let it fill me!

from Liber Al vel Legis, Cap. III

(Note: the middle verse of the above is a most holy and powerful adoration. It may be said thus:

"A ka dua  
Tuf ur biu  
Bi a'a chefu  
Dudu nur af an nuteru!") See Magick in Theory and Practice  
p/ 352



For the Signs of the Grades please refer to Magick in Theory and Practice, p. VIII.

"Ra Hoor is the Sun God; Tahuti is the Egyptian Mercury; Khephra is the Sun at midnight."

From Magick Without Tears, by A.C. p. 8

"Note the Four Quarters or Four Solar Stations Enumerated in lines 3 and 4 of the first Stanza, and compare the ritual given in Liber Samekh." \*~~Notes~~

From Commentaries on the Book of the Law.  
P. 275

Compare the four quarters as used in The Banishing Ritual.

- "1. By thy name of Ra, I invoke Thee, Hawk of the Sun, the glorious one!
2. By thy name Harmachis, youth of the Brilliant Morning, I invoke Thee!
3. By thy name Mau, I invoke Thee, Lion of the Midday Sun!
4. By thy name Tum, Hawk of the Even, crimson splendour of the Sunset, I invoke Thee!
5. By thy name Khep-Ra I invoke Thee, O Beetle of the hidden Mastery of Midnight!"

From The Equinox of the Gods p. 81

"Our religion, therefore, for the People, is the Cult of the Sun, who is our particular star of the Body of Nuit, from whom, in the strictest scientific sense, come this earth, each chilled spark of Him, and all our Light and Life."

From Commentaries on the Book of the Law.  
pp. 267-8

\* Liber Samekh is to be found in Magick in Theory and Practice Pages 265 to 293.

## ONE STAR IN SIGHT

Thy feet in mire, thine head in murk,  
O man, how piteous thy plight,  
The doubts that daunt, the ills that irk,  
Thou hast nor wit nor will to fight --  
How hope in heart, or worth in work?  
No star in sight!

Thy Gods proved puppets of the priest.  
"Truth? All's relation!" science sighed.  
In bondage with thy brother beast,  
Love tortured thee, as Love's hope died  
And Love's faith rotted. Life no least  
Dim star descried.

Thy cringing carrion cowered and crawled  
To find itself a chance-cast clod  
Whose Pain was purposeless; appalled  
That aimless accident thus trod  
Its agony, that void skies sprawled  
On the vain sod!

All souls eternally exist,  
Each individual, ultimate,  
Perfect - each makes itself a mist  
Of mind and flesh to celebrate  
With some twin mask their tender tryst  
Insatiate.

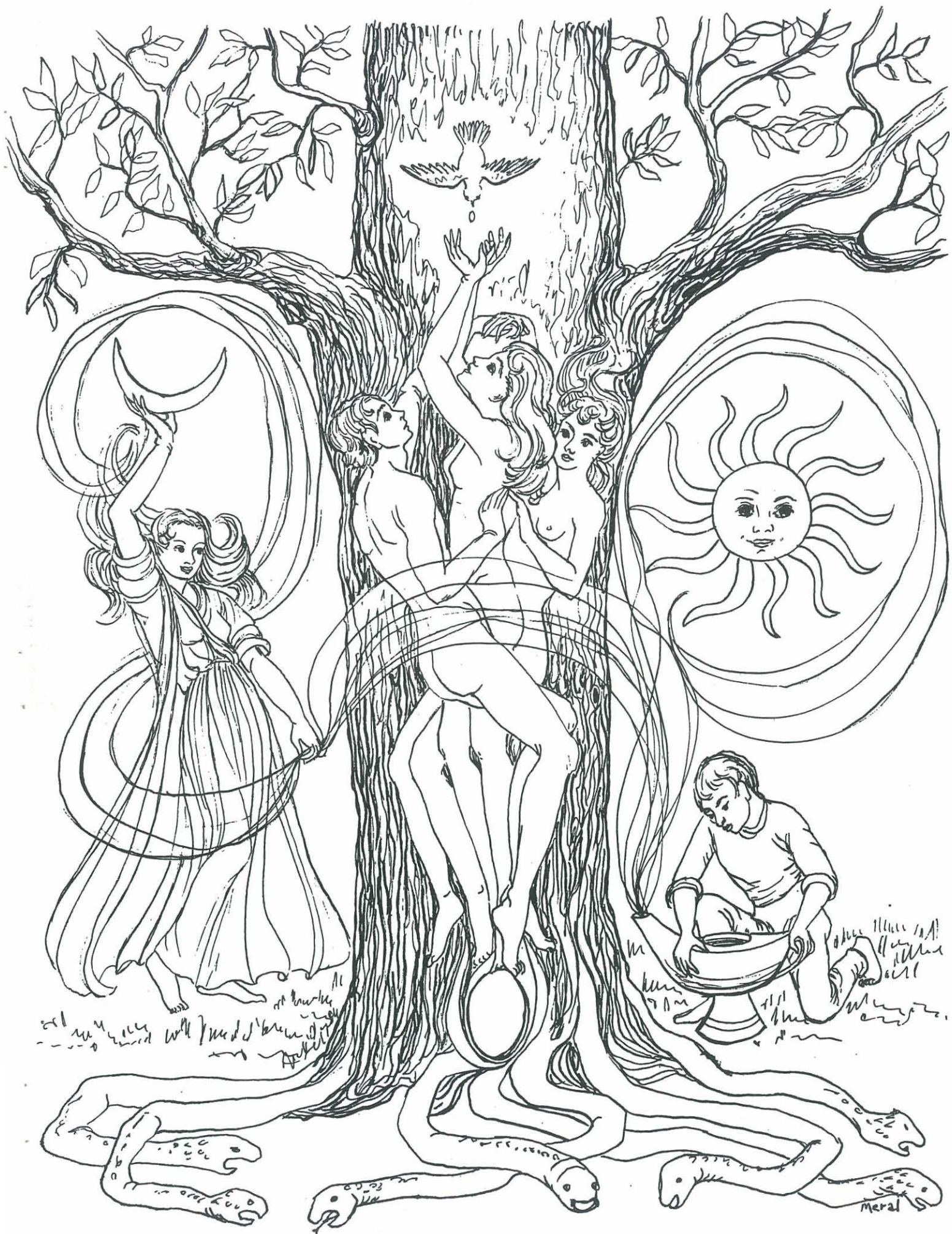
Some drunkards, doting on the dream,  
Despair that it should die, mistake  
Themselves for their own shadow-scheme.  
One star can summon them to wake  
To self; star-souls serene that gleam  
On life's calm lake.

That shall end never that began.  
All things endure because they are.  
Do what thou wilt, for every man  
And every woman is a star.  
Pan is not dead; he liveth, Pan!  
Break down the bar!

To man I come, the number of  
A man my number, Lion of Light;  
I am The Beast whose Law is Love.  
Love under will, his royal right --  
Behold within, and not above,  
One star in sight!

Aleister Crowley,  
Taken from Magick in  
Theory and Practice.









"Debate not of the image, saying  
Beyond! Beyond!

One mounteth unto the Crown by the  
moon and by the Sun, and by the  
arrow, and by the Foundation, and  
by the dark home of the stars from  
the black earth."

Aleister Crowley

Liber 65,

Liber Cordi Scincti

Serpente. Cap/I,v.9

## THE LADDER

"I will arise and go unto my Father"

### MALKUTH

Dark, dark, all dark! I cower, I cringe.  
Only above me is a citron tinge  
As if some echo of red, gold, and blue  
Chimed on the night and let its shadow through.  
Yet I who am thus prisoned and exiled  
Am the right heir of glory, the crowned child.

I match my might against my Fate's,  
I gird myself to reach the ultimate shores,  
I arm myself the war to win: -  
Lift up your heads, O mighty gates!  
Be ye lift up, ye everlasting doors!  
The King of Glory shall come in.

### TAU

I pass from the citrine: deep indigo  
Is this tall column. Snakes and vultures bend  
Their hooded hate on him that would ascend.  
O may the Four avail me! Ageless woe,  
Fear, torture, throng the threshold. Lo! The end  
Of matter! the immensity of things  
Let loose - new laws, new beings, new conditions; -  
Dire chaos; see! these new-fledged wings  
Fail in its vaguenesses and inanitions.  
Only my circle saves me from the hate  
Of all these monsters dead yet animate.

I match my might against my Fate's  
I gird myself to reach the ultimate shores,  
I arm myself the war to win: -  
Lift up your heads, O mighty gates!  
Be ye lift up, ye everlasting doors!  
The King of Glory shall come in.

### YESOD

Hail, thou full moon, O flame of Amethyst!  
Stupendous mountain on whose shoulder rest  
The Eight Above. More stable is my crest  
Than thine - and now I pierce thee, veil of mist!  
Even as an arrow from the war-bow springs  
I leap - my life is set with loftier things.

I match my might against my Fate's,  
I gird myself to reach the ultimate shores,  
I arm myself the war to win: -  
Lift up your heads, O mighty gates!  
Be ye lift up, ye everlasting doors!  
The King of Glory shall come in.

SAMECH (and the crossing of the Path of Pé)

Now swift, thou azure shaft of fading fire,  
Pierce through the rainbow! Swift, O swift! how streams  
The world by! Let Sandalphon and his quire  
Of Angels ward me!

Ho! what planet beams  
This angry ray? Thy swords, thy shields, thy spears!  
Thy chariots and thy horsemen, Lord! Showered spheres  
Of meteors war and blaze; but I am I,  
Horus himself, the torrent of the sky  
Aflame - I sweep the stormy seas of air  
Towards that great globe that hangs so golden fair.

I match my might against my Fate's,  
I gird myself to reach the ultimate shores,  
I arm myself the war to win: -  
Lift up your heads, O mighty gates!  
Be ye lift up, ye everlasting doors!  
The King of Glory shall come in.

TIPHERETH

Hail, hail, thou sun of harmony.  
Of beauty and of ecstasy!  
Thou radiance brilliant and bold!  
Thou ruby rose, thou cross of gold!  
Hail, centre of the cosmic plan!  
Hail, mystic image of the Man!  
I give the sign of slain Asar.  
I give the sign of Asi towering.  
I give the sign of Apep, star  
Of black Destruction all devouring.  
I give thy sign, Asar re-risen: -  
Break, O my spirit, from thy prison!

I match my might against my Fate's,  
I gird myself to reach the ultimate shores,  
I arm myself the war to win: -  
Lift up your heads, O mighty gates!  
Be ye lift up, ye everlasting doors!  
The King of Glory shall come in.

GIMEL (with the crossing of the path of Teth)

Hail, virgin Moon, bright Moon of Her  
That is God's thought and minister!  
Snow-pure, sky-blue, immaculate  
Hecate, in Thy book of Fate  
Read thou my name, the soaring soul  
That seeks the supreme, sunless goal!

And thou, great Sekhet, roar! Arise,  
Confront the lion in the way!  
Thy calm indomitable eyes  
Lift once, and look, and pierce, and slay!

I am past. Hail, Hecate! Untrod  
Thy steep ascent to God, to God!  
Lo, what unnamed, unnameable  
Sphere hangs above inscrutable?  
There is no virtue in thy kiss  
To affront that soul-less swart abyss.

I match my might against my Fate's,  
I gird myself to reach the ultimate shores,  
I arm myself the war to win: -  
Lift up your heads, O mighty gates!  
Be ye lift up, ye everlasting doors!  
The King of Glory shall come in.

DAATH

I am insane, My reason tumbles;  
The tower of my being crumbles.  
Here all is doubt, distress, despair:  
There is no force in strength or prayer.  
If pass I may, it is by might  
Of the momentum of my flight.

I match my might against my Fate's,  
I gird myself to reach the ultimate shores,  
I arm myself the war to win: -  
Lift up your heads, O mighty gates!  
Be ye lift up, ye everlasting doors!  
The King of Glory shall come in.

GIMEL (and the crossing of Daleth)

Free from that curse, loosed from that prison;  
From all that ruin am I risen!



Pure still, the virgin moon beguiles  
My azure passage with her smiles.

Now! O what love divine redeems  
My death, and bathes it in her beams!  
What sacring transubstantiates  
My flesh and blood, and incarnates  
The quintessential Pan? What shore  
Stretches beyond this secret door?  
Hail! O thou sevenfold star of green,  
Thou fourfold glory - all this teen  
Caught up in ecstasy - a boon  
To pass me singing through the moon!

Nay! I knew not what glory shone  
Gold from the breathless bliss beyond:  
But this I know that I am gone  
To the heart of God's great diamond!

I match my might against my Fate's,  
I gird myself to reach the ultimate shores,  
I arm myself the war to win: -  
Lift up your heads, O mighty gates!  
Be ye lift up, ye everlasting doors!  
The King of Glory shall come in.

#### KETHER

I am passed through the abyss of flame;  
Hear ye that I am that I am!

#### THE RETURN

Behold! I clothe mine awful light  
In yonder body born of night.  
Its mind be open to the higher!  
Its heart be lucid-luminous!  
The Temple of its own desire  
The Temple of the Rosy Cross!  
As Horus sped the flame, Harpocrates  
Receive the flame, and set the soul at ease.  
I who was One am One, all light  
Balanced within me, ordered right,  
As it was ever to the initiate's ken,  
Is now, and shall be evermore. Amen

Aleister Crowley  
from THE WINGED BEETLE, 1910

"64 Let him come through the first ordeal & it will be to him as silver.

"65. Through the second, gold.

"66. Through the third, stones of precious water.

"67. Through the fourth, ultimate sparks of the intimate fire.

This too will be proven to him who will and can.

The "Tree of Life" in the Qabalah represents ten spheres arranged in three pillars, the central one of these containing four, and the others three each. These spheres are attributed to certain numbers, planets, metals, and many other groups of things; indeed all things may be referred to one or other of them. The four ordeals now to be described represent the ascent of the aspirant from the tenth and lowest of these spheres, which refers to the Earth, unregenerate and confused, in which the aspirant is born. He riseth in the first ordeal to the sphere called the Foundation, numbered 9, and containing, among other ideas, those of the generative organs, Air, the Moon, and Silver. Its secret Truth is that Stability is identical with Change; of this we are reminded by the fact that any multiple of 9 has 9 for the sum of its digits.

The initiate will now perceive that the sum of the motions of his mind is zero, while, below their moon-like phases and their Air-like divagations, the sex-consciousness abides untouched, the true Foundation of the Temple of his body, the Root of the Tree of Life that grows from Earth to Heaven. This Book is now to him "as silver". He sees it pure, white, and shining, the mirror of his own being that this ordeal has purged of its complexes. To reach this sphere he has had to pass through a path of darkness where the Four Elements seem to him to be the Universe entire. For how should he know that they are no more than the last of the 22 segments of the Snake that is twined on the Tree?

Assailed by gross phantoms of matter, unreal and unintelligible, his ordeal is of terror and darkness. He may pass only by favour of his own silent God, extended and exalted within him by virtue of his conscious act in affronting the ordeal.

The next sphere reached by the aspirant is named Beauty, numbered 6, and referred to the heart, to the Sun, and to Gold. Here he is called an "Adept". The secret Truth in this place is that God is Man, symbolized by the Hexagram, (in which two triangles are interlaced).

In the last sphere he learnt that his Body was the Temple of the Rosy Cross, that is, that it was given him as a place



wherein to perform the Magical Work of uniting the oppositions in his Nature. Here he is taught that his Heart is the Centre of Light. It is not dark, mysterious, hollow, obscure even to himself, but his Soul is to dwell there, radiating Light on the six spheres which surround it; these represent the various powers of his mind. This Book now appears to him as Gold; it is the perfect metal, the symbol of the Sun itself. He sees God everywhere therein.

To this sphere hath the aspirant come by the Path called Temperance, shot as an arrow from a Rainbow. He hath beheld the Light, but only in division. Nor had he won to this sphere except by Temperance, under which name we mask the art of pouring freely forth the whole of our Life, to the last spilth of our blood, yet losing never the least drop thereof.

Now once again the adept aspires and comes to the sphere called the Crown numbered I, referred to the God Ra-Hoor-Khuit himself in man, to the Beginning of Whirling Motions, and the First Mode of Matter. Its secret Truth is that Earth is Heaven as Heaven is Earth, and shows the aspirant to himself as being a star. All that seemed to him reality is not even to be deemed illusion, but all one light infusing star and star. The Many, each of them, are the One; each individual, no twain alike, yet all identical; this he knows and is, for now the Word hath lightened his soul's girders. (The logic of the Ruach - the normal intellect - is transcended in Spiritual Experience. It is, evidently, impossible to "explain" how this can be.)

In the Number 6 he saw God interlocked with man, two trinities made one; but here he knows that there was never but one.

Thus now this Book is 'stones of precious water'; its Light is not the borrowed light of gold, but is shed through the Book itself, clear-sparkling, flashed from its facets. Each phrase is a diamond; each is diverse, yet all identical. In each the one Light laughs!

Now to this sphere came he by the Path called the High Priestess; She is his Silent Self, virgin beyond all veils, made free to teach him, by virtue of this third ordeal wherein, passing through the abyss, he has stripped from him every rag of falsehood, his last complexes, even his phantasy that he called 'I'. And so he knows at last how the soiled harlot's dress was mere disguise; naked in Moonlight shines the maiden Body!

Beyond the One, how shall he pass on? What is this One, which is in every place the Centre of All? Indeed the logic-girders of our souls need lightening, if we would win to freedom of such Truth as this!

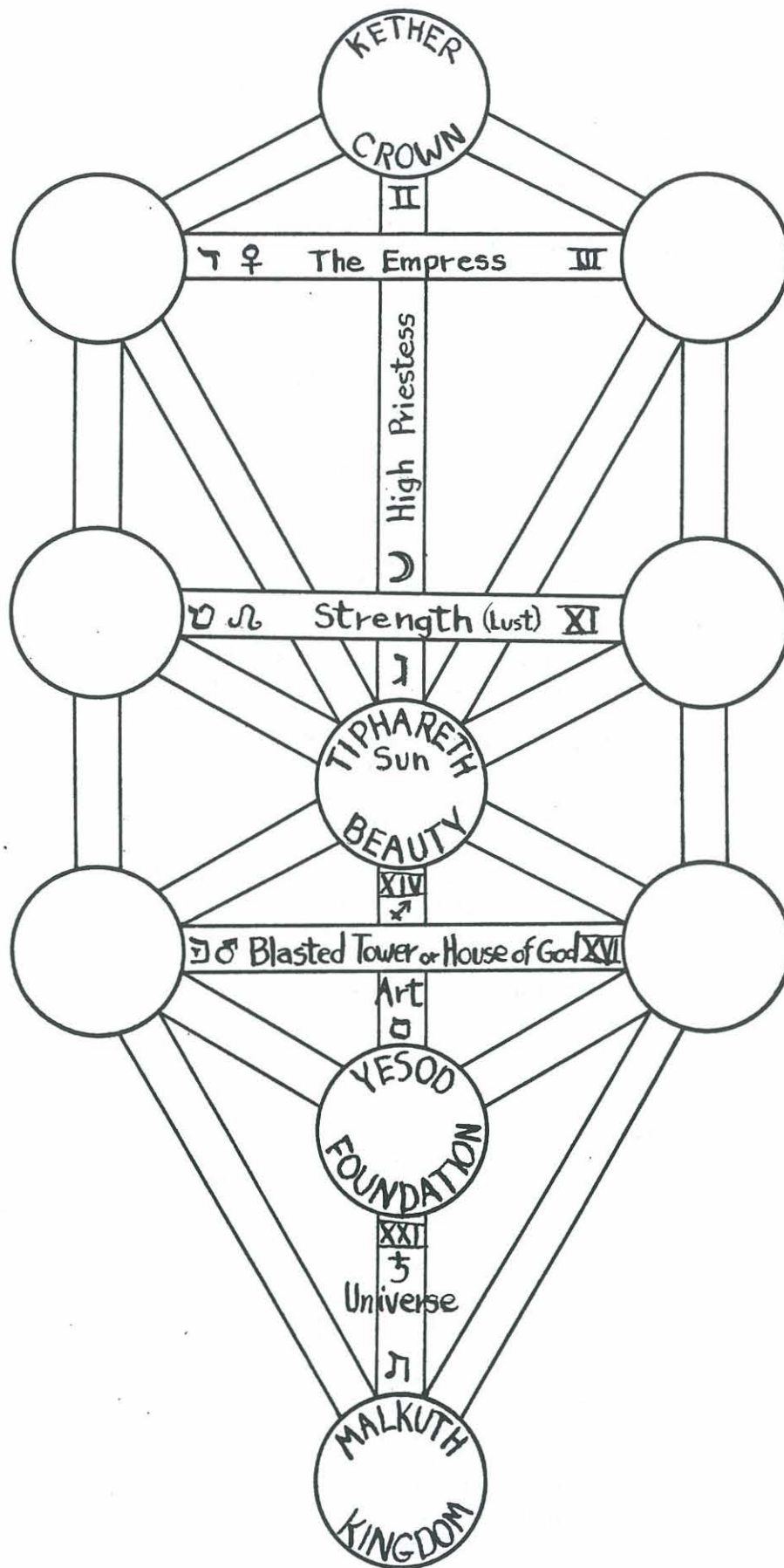
Now in the 'stones of precious water' the Light leapt clear indeed, but they were not themselves that Light. This sphere of the One is indeed Ra-Hoor-Khuit; is not our Crowned and Conquering Child the source of Light? Nay, he is finite form of Unity, child of two married infinities; and in this last ordeal the aspirant must go even beyond his Star, finding therein the core thereof of Hadit, and losing it also in the Body of Nuith.

Here is no Path that he may tread, for all is equally everywhere; nor is there any sphere to attain, for measure is now no more.

There are no words to make known the Way or the End, where the End is one with the Way; this only is said, that to him that hath passed through this fourth ordeal this Book is as 'ultimate sparks'. No more do they reflect or transmit the Light; they themselves are the original, the not-to-be-analysed Light, of the 'intimate fire' of Hadit! He shall see the Book as it is, as a shower of the Seed of the Stars!"

Taken from the Magical and Philosophical Commentaries on The Book of the Law. pp. 294 - 297.





## THE FLOWER OF EROS

With a torn and bleeding heart  
And bowed head I pass by  
On eternal course; as a star that wheels  
Through the naked, tortured sky.  
Oh, Eros, pitiless God, that set  
The stars and I amid the glitter  
Of fallen tears and the fret  
Of an anguished cry.

Oh, Eros, pitiless God! no end is there  
To Thy flaming dart which pierces  
The center of my being and sends  
Me reeling along my course, like Circe's  
Lover transformed into swine; blindly  
Caught and enmeshed in desire with faces  
Set against the divine. Oh, Eros! see  
Thy ravaging traces!

And yet there lies hidden in Thy play  
A breath from the heaven of soul.  
A breath which whispers through shadow  
And tears of a shining magical Whole.  
If the pain of love is so great and it kindles  
The heart into flame so that life  
And death are the same and mingle  
As joy and sorrow unroll;

If there is heard a call from the forces  
Which unwind the unraveling thread  
Of light and darkness; the spiral of play,  
The pathway of life on which the feet tread:  
If the call is so great that it shatters  
The tower of living so carefully built:  
If love becomes all that matters  
And the sacrifice is blood:

And Thy face, Eros, once laughing and gay  
Behind the poisoned darts, changes and grows  
Into a whispering roar, a presentiment  
Of that greater God, the One that goes  
From tower to tower and razes them all  
With laughter divine and crazy and plays  
A song of silence and speech and His call  
Like Light through eternity flows:

And Death is nearest to Love and embraces  
The living heart; and the spirit is torn  
By the struggle of forces and the fire  
Has left nothing but ashes. Within is born  
Unshadowed Light, Godlike, virgin and pure,  
Rooted among the swine, but the Spirit  
Enflamed to Nirvana. Then Thy flower,  
Oh, Eros! life's Cross adorns!

Meral



O.T.O.



LIBER CLXI

CONCERNING THE LAW OF THELEMA

## LIBER CLXI

O.T.O.

### CONCERNING THE LAW OF THELEMA

*An Epistle written to Professor L—— B—— K—— who also himself waited for the New Æon, concerning the O.T.O. and its solution of divers problems of Human Society, particularly those concerning Property, and now reprinted for General Circulation.*

My Dear Sir,—

Do what thou wilt shall be the whole of the Law. I was glad to receive your letter of inquiry with regard to the Message of the Master Therion.

It struck you naturally enough that on the surface there is little distinction between the New Law and the canon of Anarchy; and you ask, "How is the Law to be fulfilled in the case of two boys who want to eat the same orange?" But since only one boy (at most) can eat the orange, it is evident that one of them is mistaken in supposing that it is essential to his Will to eat it. The question is to be decided in the good old way by fighting for it. All that we ask is that the fighting should be done chivalrously, with respect to the courage of the vanquished. "As brothers fight ye!" In other words, there is only this difference from our present state of society, that manners are improved. There are many persons who are naturally slaves, who have no stomach to fight, who tamely yield all to any one strong enough to



## THE EQUINOX

take it. These persons cannot accept the Law. This also is understood and provided for in the Book of the Law: "The slaves shall serve." But it is possible for any apparent slave to prove his mastery by fighting his oppressors, even as now; but he has this additional chance in our system, that his conduct will be watched with kindly eye by our authorities, and his prowess rewarded by admission to the ranks of the master-class. Also, he will be given fair play.

You may now ask how such arrangements are possible. There is only one solution to this great problem. It has always been admitted that the ideal form of government is that of a "benevolent despot," and despotisms have only fallen because it is impossible in practice to assure the goodwill of those in power. The rules of chivalry, and those of Bushido in the East, gave the best chance to develop rulers of the desired type. Chivalry failed principally because it was confronted with new problems; to-day we know perfectly what those problems were, and are able to solve them. It is generally understood by all men of education that the general welfare is necessary to the highest development of the particular; and the troubles of America are in great part due to the fact that the men in power are often utterly devoid of all general education.

I would call your attention to the fact that many monastic orders, both in Asia and in Europe, have succeeded in surviving all changes of government, and in securing pleasant and useful lives for their members. But this has been possible only because restricted life was enjoined. However, there were orders of military monks, like the Templars, who grew and prospered exceedingly. You recall that the Order of the Temple was only overthrown by a treacherous *coup*

## CONCERNING THE LAW OF THELEMA

*d'état* on the part of a King and of a Pope who saw their reactionary, obscurantist, and tyrannical programme menaced by those knights who did not scruple to add the wisdom of the East to their own large interpretation of Christianity, and who represented in that time a movement towards the light of learning and of science, which has been brought to fruition in our own times by the labours of the Orientalists from Von-Hammer-Purgstall and Sir William Jones to Professor Rhys Davids and Madame Blavatsky, to say nothing of such philosophers as Schopenhauer, on the one hand; and by the heroic efforts of Darwin, Huxley, Tyndall, and Spencer, on the other.

I have no sympathy with those who cry out against property, as if what all men desire were of necessity evil; the natural instinct of every man is to own, and while man remains in this mood, attempts to destroy property must not only be nugatory, but deleterious to the community. There is no outcry against the rights of property where wisdom and kindness administer it. The average man is not so unreasonable as the demagogue, for his own selfish ends, pretends to be. The great nobles of all time have usually been able to create a happy family of their dependents, and unflinching loyalty and devotion have been their reward. The secret has been principally this, that they considered themselves noble as well in nature as in name, and thought it foul shame to themselves if any retainer met unnecessary misfortune. The upstart of to-day lacks this feeling; he must try constantly to prove his superiority by exhibiting his power; and harshness is his only weapon. In any society where each person has his allotted place, and that a place with its own special honour, mutual respect and self-respect



## THE EQUINOX

are born. Every man is in his own way a king, or at least heir to some kingdom. We have many examples of such society to-day, notably universities and all associations of sport. No. 5 in the Harvard crew does not turn round in the middle of the race and reproach No. 4 for being merely No. 4; nor do the pitcher and catcher of a crack baseball nine revile each other because their tasks are different. It is to be noted that wherever team-work is necessary social tolerance is an essential. The common soldier is invested with a uniform as well as his officer, and in any properly trained army he is taught his own canons of honour and self-respect. This feeling, more than mere discipline or the possession of weapons, makes the soldier more than a match morally for a man not so clothed in proper reverence for himself and his profession.

University men who have passed through some crisis of hardship or temptation have often told me that the backbone of their endurance was the "old shop." Much of this is evidently felt by those who talk of re-establishing the old trade guilds. But I fear that I digress.

I have, however, now placed before you the main points of my thesis. We need to extend to the whole of society the peculiar feeling which obtains in our most successful institutions, such as the services, the universities, the clubs. Heaven and hell are states of mind; and if the devil be really proud, his hell can hurt him little.

It is this, then, that I desire to emphasize: those who accept the New Law, the Law of the Æon of Horus, the crowned and conquering child who replaces in our theogony the suffering and despairing victim of destiny, the Law of Thelema, which is Do What Thou Wilt, those who accept it

## CONCERNING THE LAW OF THELEMA

(I say) feel themselves immediately to be kings and queens. "Every man and every woman is a star" is the first statement in the Book of the Law. In the pamphlet, "The Law of Liberty," this theme is embroidered with considerable care, and I will not trouble you with further quotation.

You will say swiftly that the heavenly state of mind thus induced will be hard put to it to endure hunger and cold. The thought occurred also to our founder, and I will endeavour to put before you the skeleton of his plan to avert such misfortune (or at least such ordeal) from his adherents.

In the first place he availed himself of a certain organization of which he was offered the control, namely, the O.T.O. This great Order accepted the Law immediately, and was justified by the sudden and great revival of its activities. The Law was given to our founder twelve years ago; the O.T.O. came into his hands eight years later, in the vulgar year 1912. It must not be supposed that he was idle during the former period; but he was very young, and had no idea of taking practical measures to extend the Dominion of the Law: he pursued his studies.

However, with the sudden growth of the O.T.O. from 1912 E.V. onward, he began to perceive a method of putting the Law into general practice, of making it possible for men and women to live in accordance with the precepts laid down in the Book of the Law, and to accomplish their wills; I do not say to gratify their passing fancies, but to do that for which they were intended by their own high destiny. For in this universe, since it is in equilibrium and the sum total of its energies is therefore zero, every force therein is equal and opposite to the resultant of all the other forces combined. The Ego is therefore always exactly equal to the Non-Ego,



## THE EQUINOX

and the destruction of an atom of helium would be as catastrophic to the conservation of matter and energy as if a million spheres were blotted into annihilation by the will of God. I am well aware that from this point you could draw me subtly over the tiger-trap of the Freewill Controversy; you would make it difficult for me even to say that it is better to fulfil one's destiny consciously and joyously than like a stone; but I am on my guard. I will return to plain politics and common sense.

Our Founder, then, when he thought over this matter from a purely practical standpoint, remembered those institutions with which he was familiar, which flourished. He bethought him of monasteries like Monsalvat, of universities like Cambridge, of golf clubs like Hoylake, of social clubs like the Cocoa-Tree, of co-operative societies, and, having sojourned in America, of Trusts. In his mind he expanded each of these to its *n*<sup>th</sup> power, he blended them like the skilled chemist that he was, he considered their excellences and their limitations; in a word, he meditated profoundly upon the whole subject, and he concluded with the vision of a perfect society.

He saw all men free, all men wealthy, all men respected; and he planted the seed of his Utopia by handing over his own house to the O.T.O., the organization which should operate his plan, under certain conditions. What he had foreseen occurred; he had possessed one house; by surrendering it he became owner of a thousand houses. He gave up the world, and found it at his feet.

Eliphaz Levi, the great magician of the middle of the last century, whose philosophy made possible the extraordinary outburst of literature in France in the fifties and sixties by



## CONCERNING THE LAW OF THELEMA

as any member of the Order wills is handed over to the Great Officers either as a gift, or in trust. In the latter case it is administered in the interest of the donor. Property being thus pooled, immense economies are effected. One lawyer does the work of fifty; house agents let houses instead of merely writing misleading entries in books; the O.T.O. controls the company instead of half-a-dozen isolated and impotent stockholders. Whatever the O.T.O. findeth to do, it does with all its might; none dare oppose the power of a corporation thus centralised, thus ramified. To become a member of the O.T.O. is to hitch your wagon to a star.

But if you are poor? If you have no property? The O.T.O. still helps you. There will always be unoccupied houses which you can tend rent-free; there is certainty of employment, if you desire it, from other members. If you keep a shop, you may be sure that O.T.O. members will be your customers; if you are a doctor or a lawyer, they will be your clients. Are you sick? The other members hasten to your bed to ask of what you are in need. Do you need company? The Profess-House of the O.T.O. is open to you. Do you require a loan? The Treasurer-General of the O.T.O. is empowered to advance to you, without interest, up to the total amount of your fees and subscriptions. Are you on a journey? You have the right to the hospitality of the Master of a Lodge of the O.T.O. for three days in any one place. Are you anxious to educate your children? The O.T.O. will fit them for the battle. Are you at odds with a brother? The Grand Tribunal of the O.T.O. will arbitrate, free of charge, between you. Are you moribund? You have the power to leave the total amount that you have paid into the Treasury

## THE EQUINOX

of the O.T.O. to whom you will. Will your children be orphan? No; for they will be adopted if you wish by the Master of your Lodge, or by the Grand Master of the O.T.O.

In short, there is no circumstance of life in which the O.T.O. is not both sword and shield.

You wonder? You reply that this can only be by generosity, by divine charity of the high toward the low, of the rich toward the poor, of the great toward the small? You are a thousand times right; you have understood the secret of the O.T.O.

That such qualities can flourish in an extended community may surprise so eminent and so profound a student of humanity as yourself; yet examples abound of practices the most unnatural and repugnant to mankind which have continued through centuries. I need not remind you of Jagannath and of the priests of Attis, for extreme cases.

*A fortiori*, then, it must be possible to train men to independence, to tolerance, to nobility of character, and to good manners, and this is done in the O.T.O. by certain very efficacious methods which (for I will not risk further wearying you) I will not describe. Besides, they are secret. But beyond them is the supreme incentive; advancement in the Order depends almost entirely on the possession of such qualities, and is impossible without it. Power being the main desire of man, it is only necessary so to condition its possession that it be not abused.

Wealth is of no account in the O.T.O. Above a certain grade all realisable property, with certain obvious exceptions—things in daily use, and the like—must be vested in the O.T.O. Property may be enjoyed in accordance with the dignity of the adept of such grade, but he cannot leave it idle



## CONCERNING THE LAW OF THELEMA

or sequester it from the common good. He may travel, for instance, as a railway magnate travels; but he cannot injure the commonwealth by setting his private car athwart the four main lines.

Even intellectual eminence and executive ability are at a certain discount in the Order. Work is invariably found for persons possessing these qualifications, and they attain high status and renown for their reward; but not advancement in the Order, unless they exhibit a talent for government, and this will be exhibited far more by nobility of character, firmness and suavity, tact and dignity, high honour and good manners, those qualities (in short) which are, in the best minds, natural predicates of the word gentleman. The knowledge of this fact not only inspires confidence in the younger members, but induces them to emulate their seniors.

In order to appreciate the actual working of the system, it is necessary to visit our Profess-Houses. (It is hoped that some will shortly be established in the United States of America.) Some are like the castles of mediæval barons, some are simple cottages; the same spirit rules in all. It is that of perfect hospitality. Each one is free to do as he will; and the luxury of this enjoyment is such that he becomes careful to avoid disturbance of the equal right of others. Yet, the authority of the Abbot of the House being supreme, any failure to observe this rule is met with appropriate energy. The case cannot really arise, unless circumstances are quite beyond the ordinary; for the period of hospitality is strictly limited, and extensions depend upon the goodwill of the Abbot. Naturally, as it takes all sorts to make a world—and we rejoice in that diversity which makes our unity so



## THE EQUINOX

exquisite a miracle—some Profess-Houses will suit one person, some another. And birds of a feather will learn to flock together. However, the well-being of the Order and the study of its mysteries being at the heart of every member of the Order, there is inevitably one common ground on which all may meet.

I fear that I have exhausted your patience with this letter, and I beg you to excuse me. But as you know, out of the abundance of the heart the mouth speaketh . . . you are perfectly right to retort that it need not speak so much!

I add no more, but our glad greeting to all men: Love is the law, love under will.

I am, dear sir,

Yours in the Bonds of the Order,

J. B. MASON.

