



IN THE CONTINUUM

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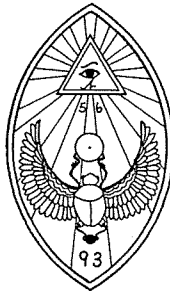
Do what thou wilt shall be the whole of the Law.
Love is the law, love under will.

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

COLLEGE of THELEMA



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to the A.:A.:

P.O. Box 415
Oroville, CA.
95965
June 21, 1981

Cari Fratres et Sorores,

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

There is a movement afoot within the ranks of the Ordo Templi Orientis to bring the organization closer to what has been written for it in THE BLUE EQUINOX, which is, THE EQUINOX, Vol. III No. 1. Liber LII, The Manifesto of the O.T.O. is reproduced in these pages to bring this effort some assistance. THE BLUE EQUINOX sometimes remains very difficult to procure as it goes out of print rather rapidly whenever it is published.

To date, the O.T.O. has incurred a deplorable reputation in some quarters due to the unknowledgeable and bumbling work of some of its adherents. But some of the Order's "children" have begun the process of growing up and are now involved in freeing it from undesirable and unthelemic codes and behaviour. These are working to bring it into some maturity so that it may function as a true initiative body.

To date, some ridiculous mistakes have been made in the Order which would move the true scholar and adherent of Thelema either to bouts of laughter, despair or scorn as the case may be. The only remedy, of course, is the careful training of those who are interested in Thelema and in either of Crowley's two Orders, or those who are outside of these. The College of Thelema has endeavoured to supply this training as there are only too few people who are interested in training themselves, or are even able to do this. To know and apply self-discipline, one must first experience discipline, either from teachers or parents or the community. If we are to know how to live as Thelemites, we must first of all gain knowledge of what it means to be a Thelemite.

For instance, the greeting and admonition at the top of this letter turns out not to be so easy to live and incorporate into one's life as it might seem at first sight. For one thing, does everyone truly allow other persons to go their own way unopposed? As is usual, there is plenty of interference one with the other in vain scrambles to gain titles and grades that have never been earned. In the overweening ambition which we often view, it is very obvious that this political manoeuvring has very much interfered with the True Wills of the persons concerned. The rituals of their lives are scarcely dedicated to Nuit, as we are told to

do so clearly in LIBER AL VEL LEGIS and in The Master Therion's comments and other writings.

In Thelema, in ~~the~~ O.T.O., no person should be trying to exert political, mental or moral thralldom over other persons and yet this sometimes happens in groups and sub-groups. The challenge for some would-be Thelemites is to try to free oneself from the desire to exert power over brothers and sisters through the claim of somehow superior status by the use of various titles, some of them made up out of thin air. Such uses of titles and spurious Grades are thinly disguised attempts of a wrongly directed ego to lord it over others and somehow get them to adopt one's own pattern of thinking or behaving.

In a few quarters the effort to become a Thelemite has been more honest and the work has been started to gain spiritual illumination and to achieve the Knowledge and Conversation of the Holy Guardian Angel. This is no light task and demands a great deal of work and self-discipline and may take one or several incarnations, but at least the Path to enlightenment has been entered upon with serious intent. One such person may inspire others to turn from their doubtful ambitions and start for themselves the Great Work.

The O.T.O. should rightly support and encourage such serious intent of purpose, as it is upon these students and aspirants that the future good name of the Order shall depend. Unfortunately, there is much at the present moment in the O.T.O. to discourage such persons, as the play of politics is nearly overwhelming the Order and its purposes.

The finest of Occult Orders throughout all times have always depended for their growth, their leadership and government, upon true Adepts. Can the O.T.O. raise these Adepts from its ranks? There are encouraging signs that this may be possible should the present members of the O.T.O. put aside their silly political ambitions, recognising them as nothing more than a child's toy. The Order needs to be governed by those who hold the attitudes of Adepts, and not by the present "Men of Earth". The Master Therion wrote in such a fashion that it is very obvious, even to the merest tyro, that the O.T.O. should be run and governed by Aristocrats in spiritual attainment.

In due time, if this author is not too sanguine, we can all look forward to viewing the present parading "Bottoms" (as in Shakespeare's "A Midsummer Night's Dream") as but clowns upon the scene, who, when they perceive the laughter directed their way, can be expected to fade from the scene, outnumbered by serious seekers for Truth and Illumination.

Love is the law, love under will,

Soror Meral

GOOD HUNTING!!

(An essay on the Nature of Comedy and Tragedy.)

By BAPHOMET, Grand Master of the Knights of the Holy Ghost.

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

"Bye Baby Bunting!

Daddy's gone a-hunting - - - "

Such is the sole stuff of art, as it was the sole occupation of primitive man. Hunting is the one real passion of man. Love, the desire of wealth or power, are only branches of the sport. For it is directly related to the first of all passions, hunger; and it is an exciting sport; it is gambling for the highest of all stakes. Now, art is primarily the celebration of excitement, the record of some stimulus of the soul. Dramatic art, which represents drama, action, consequently concerns itself with hunting - and with nothing else.

When daddy came back with a deer, there was great rejoicing in the tribe. Every one filled himself with meat; the cockles of his heart grew warm; he began to laugh. You can do the same today with a very hungry man, without the aid of alcohol. This expansive state being clearly associated causally with the killing of the deer, and the sportsman excitedly recounting his exploit, the story itself was food for laughter. And the key of the jest soon discovered itself as contempt for the foolish victim. "What a fine stag he was, how proud and swift! Nothing could catch him, and, if he wished, how sharp were those great, branching horns of his! And all the while there was I tracking him with my little flint axe - ha! ha! ha!"

All these points were seen and seized on by the old comedians. They would always accentuate the self-esteem of the victim. They would dress him up as a king or a God, and hunt him down. A still funnier elaboration of the joke was to persuade him that he was the hunter.

"Come", say they to Pentheus in the Bacchae, "come, great king, adorn thyself according to thy dignity; come, arm thyself, slay these wild creatures!" and aside: "And when we've got him there his own mother shall kill him in her madness, and run about with his head under the impression that it is a lion's!" This further development of humor was doubtless due to Dionysus; even the hungriest man could hardly think that out on mere venison.

I read my Agamemnon through the spectacles of Dr. A.W. Verrall, and it seems to me that the play is a comedy. The incident of the

carpet is very like adornment of the victim. Agamemnon, however, is not taken in the snare; he does not show "Hubris," but modesty; and this makes the play more serious. Still, no doubt, it ends on the comic note - Aegisthus chuckling over the success of his clever stratagem. This Hubris hated of the Gods is the root of many a proverb. "At the hour of triumph sacrifice the dearest thing thou hast to the Infernal Gods" - the case of the play "Jephthah." "Beware of the moment of success." Think of Ajax flattered into the madness wherein he kills the sheep - what a superlative jest for the on-looker! Alternative themes lead surely to anti-climax. Consider Abraham's sacrifice - what a typically inartistic ending! The whole passion and beauty of the drama is destroyed by the sneaking subterfuge of the substitution of the ram for the heir of promise.

Let us glance now at the Crucifixion. Here we have comedy in its fullest flower. "Hail, King of the Jews!" Triumphant entry into the capital; robing in purple, crowning in mockery, barbarous murder at the close. The ritual is that of all ancient comedies of initiation, with mere local variations. Now why do not we laugh! They did at the time. "Let us see whether Elias will come to take him down!" "He saved others, himself he could not save." The answer follows easily, and we shall see incidentally why we are a little doubtful as to whether Agamemnon is a comic figure.

When Daddy goes a-hunting he does not always bring home a deer. Sometimes he meets a diplodocus, and does not come home at all. Then, what do the tribe do? They squat and hug their empty bellies. There is no laughter. There is one long wail. There is no food, and the man that used to get it has been eaten alive. This is no joke, no joke at all. Presently the wail becomes articulate; some one recounts the heroic deeds of the dead hunter. How skilful he was! How cunning! How swift and strong! How accurately he swung the axe! And now "he is gone on the mountain, he is lost to the forest!" He died fighting heroically against enormous superiority of force - - - and so on. Anyhow, he's dead, and we're without food, and what can we do but weep? It is a tragedy!

Just so; that is the definition of tragedy. The primitives of the next tribe probably are laughing to split their sides. Their hunter has brought in a wild bull, and they are having a glorious time. "And that fool across the valley who fancied himself so at hunting went out after rabbits and got a diplodocus - ha! ha! ha!"

It is all a question of our sympathies. The event described is always the same. Whether it is a tragedy or a comedy depends on the point of view. The Agamemnon is a tragedy for the family

man; for the young sport who wants to beat him out of his wife and his kingdom, it is a romantic comedy.

So when we come to consider plays about Hecuba and other people that in no wise concern us personally, we judge by our own sympathies, and laugh or cry accordingly. Thus the sympathy of mankind has been secured, in the case of the crucifixion, for the figure of Jesus, so we call the story a tragedy. We have been told to identify him with Everyman, who is doomed to suffer a barbarous death sooner or later. It is the same with the stories of the murders of Osiris and Hiram. (Footnote: Observe, dear brother, the hunter's ritual in this last story; the stationing of the hunters, and the way they head off the game in turn.)

In other words, man began to think of himself no longer as a hunting animal, but as a victim. In the second stage of human thought, man is the sufferer. (Compare William James, and his remarks on the once-born and the twice-born.) Man has begun to fear Nature, to wail over his own fate symbolically in lamenting the deaths of the great heroes of the past. It no longer seems funny to us to adorn a man as a God, and eat him, for that is just what life is doing to all of us.

To recover the comic spirit, therefore, we must acquire a new view of death.

II.

In certain previous essays of the writer it has been pointed out that desire or love must be held to include such phenomena as chemical change. All true acts of love produce or consume energy in some form, that we have explosive disintegrations and violently rapid oxidations which disengage heat, light, electricity, and other forms of matter and of motion - regard them as you please - which are (on the surface) of a different order of Nature to the ingredients of the operation. Similarly, by putting the right pair of featherless bipeds together, there are explosions and emotion, poetry, perhaps spiritual growth, as well as the phenomenon which is obviously of the same order - a baby.

In all such acts, chemical or physiological, there is a true transmutation, therefore, and we may class these things as genuinely partakers of the Ineffable Mystery of Godliness. In mere admixture we do not get this transmutation. Mix hydrogen and oxygen; they remain the same; nothing at all happens. Combine them and you get not only a transformation of the very nature of the molecules, but numerous physical phenomena - flame, heat, moisture - which were not there before.

Now let us take another issue. All conscious, self-willed

motion implies life, and all such motion being accompanied with chemical change and (as Buddha insisted) with the partial disintegration of the individual, we must define life as something quite beyond the crude conception which is usually formed of it. Every true phenomenon, whether it be the haemoglobin-oxyhaemoglobin-carboxyhaemoglobin cycle in the blood, or the changes in the brain which we call philosophy from a consideration of their effects, may be thought of as a form of copulation, atom seeking atom, and producing molecule, just as woman seeks man and produces offspring. Now every such act of copulation involves the death of the partakers. True, the hydrogen can be recovered from the water; ultimate simplicities are in some sort immortal, but (again we quote Buddha) all complexities perish and are not recoverable in their integrity. We cannot suppose that by recombining the recovered hydrogen and oxygen into water each atom in the original water will find the self-same mate. We cannot recover the father in the child, though we may perceive many traces of him; and the persistence of the father himself is due to the fact that only a minute percentage of his life is used in the production of the child. His quintessence vivifies any amount of other matter and transmutes it to his likeness; this is the Alchemical miracle, to produce some such process in the mineral kingdom. If one possessed the quintessence of gold, the unknown 'seed of gold,' that which makes gold gold and not silver, it might impregnate other elements and make them grow into its own nature. This at least was the theory evolved by the fathers of chemistry, and (I doubt not) will be the practice of their descendants in a year not distant.

Now to return, since every copulation may be considered as involving death, we may say (at the risk of appearing to convert an A proposition) that every death may be considered as a form of copulation. The chemical changes of disintegration are in no way distinguishable from those of life. We cannot call one set synthesis and the other analysis, even. We merely make a false distinction on account of the fact that our personal prejudices are involved - - - just as we were in doubt whether to laugh or to cry at the Agamemnon.

Now, it is to be noted that certain people take the sexual view of death. To this day the peasants in some parts of Greece regard the death of an individual as his marriage to that deity, Artemis or Aphrodite, to whom he was most devoted during life. Mohammed taught that death was the key to the enjoyment of the Hur al' Ayn. Even in Christian mysticism we find the death of the saint equivalent to his marriage with the Saviour. We are "waiting for the Bridegroom." In fact, this idea is almost universal in all true religion. (Buddhism, an exception, is more a philosophy than a religion.)

Now, we have no means of telling what occurs in the "soul"

at the time of death. Whatever may be the approaches to the pylon, we have no evidence with regard to the Door itself. But we have certain analogies in the experience of mystics. We have the "Dark Night of the Soul" breaking in the "Dawn of the Celestial Bridal." And we have in physical life an exact counterpart in the fear of Love which is characteristic of the Virgin. This is especially marked in the case of boys. There is an instinctive fear, repulsion and anxiety, which must be overcome before the soul swoons in bliss. Is it racial experience that tells him that love is the twin brother of death? Love and Death are the levers of that universal life which we saw to be the Name of the Universe. Each is an annihilation of an individual in the interests of universal Energy. Thus, as we have seen in a slightly different shape, when referring to the quintessence of comedy, Love and Death are the sole preoccupation of the artist, whose subject is Life. There is no other real interest, for there is nothing else in which to delight.

If, then, we can take the view that Death is an intense form of Love, in which the individual is permanently destroyed, as he is temporarily destroyed during the act of love, then this Life is universal Joy, a Divine Comedy, whose soul is Laughter. We can even explain the joy of cruelty, as a piquancy, a sting, in what would otherwise be a detestably sweet wine.

But if we fail to grasp this view, then we are forced to the alternative that Love is only a form of Death. The universe is an abyss of agony. "The mystery of the cruelty of things" is as terrible as Swinburne's "Anactoria" makes it. Everything is sorrow, we are Buddhists, and only in utter cessation is there peace. Buddha himself recognized this clearly enough; his intense distaste for sex is our witness. He saw that it was playing the game of Life to love; it was allowing oneself to be dragged deeper and deeper into the mire of Existence. A monotheism with any perception of the facts of nature - hard nowadays to escape some such perception! - may make its God in the image of the Marquis de Sade. The whole of organic nature is an orgy of murder and lust. There is only one escape from this position: to accept the unity of Love and Death, and to regard Death as mere Delight. Such a realization avoids the snare of Dualism, lays its axe to the root of the problem of the Origin of Evil, and renders Existence possible and desirable for the thinker as well as for the sensualist.

III.

To the blessed ones who have accepted the Law of Thelema these words will hardly have been necessary. The doctrine is plainly stated in the Book of the Law.

"For I am divided for love's sake, for the chance of union.

"This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all."

"Now let it be understood, if the body of the king dissolve, he shall remain in pure ecstasy forever."

"Aye! Feast! Rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu."

"Thrill with the joy of life and death! Ah! they death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our agelong love."

"Strive ever to more! and if thou art truly mine - and doubt it not, and if thou art ever joyous! Death is the crown of all."

This then, is the will of the Universe; Life eternal and universal, not petty, individual and transient; Life of which we are only conscious when in trance; Life whose consciousness is gained perfectly and permanently by the adept in virtue of his trance in proportion as he becomes fixed therein and makes his daily life partake thereof; Life that works inexorably and deliciously through Love and Death, which are Love. And this is expressed simply, succinctly, perfectly, in that transcendent phrase, the greeting wherewith we close our writings:

Love is the law, love under will.

Note - Taking a few plays at random, we see in every one the description of a hunting. Note that the strongest dramas are those in which the hunt is keenest. Where the hunting interest is weak or masked, the play becomes frivolous and lacking in the stuff of greatness.

Ajax - The hunting of Ajax by Ulysses.

Agamemnon - Agamemnon by Aegisthus.

Oedipus - Oedipus by Fate. Karma is very frequently taken for the hunter. The man's being hunted by himself is particularly funny!

Orestes trilogy - Orestes by Fate.

Bacchae - Pentheus by Dionysus.

Hamlet - Claudius by Hamlet. Here the motive is weakly carried out, and so the play is only interesting for the revelation of Hamlet's soul.

Lear - Lear by Madness.

Macbeth - Macbeth by his conscience, or by the Witches.

Othello - Othello by Iago.

Twelfth Night - The Duke by Viola (note hunter's disguise).

As You Like It - Orlando by Rosalind (ditto).

Romeo and Juliet - Love by Heredity.

Coriolanus - Coriolanus by the mob-spirit.

Julius Caesar - Caesar by Cassius.

Ghosts - Oswald by Heredity.
 Hedda Gabler - Hedda by Breck.
 Rosmersholm - Rosmer and Rebecca by the wife's ghost.
 A Doll's House - Nora by her nascent individuality. (The lack of personal struggle makes this a weak, silly play.)
 The Master-Builder - The Builder by Hilda.
 An Enemy of Society - Society by Stockmann. (He conquers it, so this is a comedy.)
 Brand - Brand by the Hawk.
 Peer Gynt - Peer Gynt by Solveig. (Note the way she lurks silent throughout the play. Other exciting episodes are all huntings.)
 Mortadello - Mortadello by Monica. (Note disguise at banquet.)
 Snowstorm - Nerissa by Eric; Eric by Maud. (Observe hunter's disguises again.)
 The Scorpion - Laylah by Rinaldo; their love by the Scorpion. (This is a romance, and neither comedy nor tragedy in the best sense.)
 Household Gods - Crassus by Alicia. (Note supreme disguise.)
 A Night in an Inn - the Thieves by the Idol.
 The Gods of the Mountain. - The Beggars by the Gods.
 The Blind Prophet - The Prophet (individual life) by Universal Life.
 The Argonauts - Jason by Ares.
 Adonis - Adonis by Psyche.
 Atalanta in Calydon - Meleager by Circumstance. (Here the hunter is not personified, and so the play is weak. But note the comedy of the hunter hunted.)
 The Mother's Tragedy - Cora by Karma.
 The Fatal Force - Ratoum by S'afi (disguise again).
 Jephthah - Jephthah by Jared. (Crude and undeveloped form of the idea.)
 The World's Tragedy - Fate by Alexander.

By Aleister Crowley
 From THE INTERNATIONAL, March 1917

JANE WOLFE

Hammer and Anvil, Part III

The Great Work

There had been some discussion as to whether Jane would be able to take a retirement before long and where this should be done. In the winter, she had inspected a boarding house but this proved to be impossible. She was getting anxious about this as the days flowed by. On April 15, she wrote about this.

April 15 A.M. I ask Yi: "Shall I have my Retirement in May?" And receive XIII.
It has occurred to me that I may know "Rich man from the West", and I therefore ask Yi. And receive that symbol which says "Oracles of the Sun." This seemed to me at the time so far away from my question, I made no note of interpretation. Wrong.

5:50 I feel like pulling out the cornerstone, watching the building topple over, and sitting down in the midst of the ruins, the better to become one with it. This takes me back to childhood, when a pastime on warm days was to select a fine pile of warm earth, sit in the midst of it and pour the whole heap over head, shoulders and body. Sounds demoralizing enough!

April 16 A.M. Perhaps I was too apprehensive about the future of the Abbey, that time when more students should be here and therefore greater danger of shipwreck if we are a Community. Autocracies live - Communities, sooner or later blow up violently or disintegrate and fall apart. The nature of the training necessary for the Aspirant, it seems to me, precludes aught but autocracy. My questions resulted from A.C.'s calling us a "Community". The peoples of an autocracy - Benevolent Despotism, let us say, give their love - if necessary, their life, their all, to the welfare and maintenance of that Despotism. The peoples of a Community are never satisfied. (Witness America!!)
(But a ship is a Community, though autocratically governed, A.C.)
I find I rebel at "fixed principles", "fixed standards". I am well aware they make association easier, life more simple; for there would not be all this misunderstanding, this useless chatter. Yet, notwithstanding, why should there not be diversity here also?
Is this too, "idiocy" on my part?
"You do not realize who I am."

How can I express what is in me? I do not use the Babalon explanation in the Second Aethyr, but that which I love, that which I venerate, that which permeates me and has the power to fill me with ecstasy; has naught to do with output! It has naught to do with caste, naught to do with education, naught to do with anything the world esteems. Were there none of these but instead a toothless, senseless, gibbering imbecile, it would be the same. It is all the Elements combined in one. It is All-Yielding, All-Absorbing. It is Completion. What feeble language! When shall I express Myself?

Nor can I look out on any other than on a level of perfect equality: it is not possible. It is not possible for it would not be worthy.

(And here I note that although, in the past, I have used that term - "perfect equality" - I never before felt it; there was always a barrier.)

Is aught degrading but thinking makes it so? Does not herein lie one reason for the strength of Japan? In California I have seen well trained, well born, well educated Japanese, doing the most menial work - for the time being, at least - without loss of manhood, loss of dignity or self-respect. When did they arrive at this Truth?

A dream which should have been entered yesterday. I was in an unusually large square room in an hotel. A.C. and Leah were there, seated at a table in one corner, near a window, and to my left, I seated on the foot of the bed, which position placed me toward centre of room. I then found myself enveloped in a black lace mantilla. It fell from over my head. With its wearing I became coquettish, using my arms as a dancer might in handling the lace. Evidently no one in the room paid the slightest attention. I found myself on a picturesque street in a strange city, buildings close and compact, and undoubtedly European. The street on which I walked ascended, another street falling away from it but leading in same direction, my street above being balustraded. I then realized I was to meet a youth of twenty, or thereabouts: he waiting for me somewhere. Arriving at "A", I seated myself at a small table of an outdoor restaurant. The youth was seated, I knew just below, though like a cat with a mouse I did not see him at all. He became more and more impatient, and then a note was placed in my hand which was sent by him. It was folded square, I was quite conscious of this. I opened my hand to read and found a bill of a 20 denomination. This bill was about the size of a French 100 franc and of a similar blue &

pink. In this dream my name was Lola.

- April 26 12:30 p.m. "Talk not overmuch", but when one does talk, for heaven's sake, let it be to the individual involved or accused! One word then might eliminate all misunderstanding. (This includes myself - too bad I have to so note).
Many things I noticed on my arrival at the Abbey. One of them was this damnable beating about the bush - no one able, it seemed to me then, to say a straightforward "Yes" - "No". Then after the occurrence, or lack of it, recriminations. "If you had done what I said," etc. - an attempt to shift the responsibility. This not yet weeded out.
(Please give concrete facts when accusing people. Your own note has just the defects you observe in others. A.C.)
- April 28 I cannot see myself on the Rock: I doubt if I shall go there at all. And I am wondering if my "Retirement" will take place right here in the Abbey? Of course, May, 1921, may not be correct after all.
- May 10 P.M. I realize now how doing a thing without "Why?", "Wherefore?" prepares one the sooner for the service of the Gods - the elimination of the personal. This has arisen in connection with flagellation, recommended by A.C. after hearing my dream of May 8.
(Flagellation as a joke. Not asking why is the great secret. A.C.)
The peculiar thing about this, it seems to me, is that something within desires this experience, and immediately I say "Why!"
To start things going - if it will?
Curiosity - to have first hand experience? Or, is it fundamental?
I have begun to suspect that I take pleasure in inflicting pain by word. No, I do not. I do it, but not for pleasure; no, it is not my Will. (I think I can trace this to my early twenties. I shall see.)
Shall I discover an enjoyment of physical pain?
Have read "Flagellation in France."
To widen my experience?
This wanting the experience is extremely subtle. One can be restless for days then suddenly realize, say, a necessary ingredient is missing from one's diet. But this is not of the physical. It seems too subtle to be of the astral. Is it the soul? Has the mind aught to do with it?
(Its an obscene sexual complex. A.C.)
- 8:45
9:00

May 14
10:30

The Pure Fool has no objective.
That must be correct, yet how about Will?
Will says: "Travel from A to M". Therefore, M is an objective and one's destiny is not accomplished unless one achieve M. Make this duality one - how?
(Indeed, how? A.C.)
This also takes me back to a discussion with Leah, about "watching each step".
It strikes me Russell works with lust of result. He climbs the rock, he takes grass, to get to the top, the quicker he gets there the better. Would not the Fool forget about the top? Would not he see all the detail en route, indifferent as to whether he achieved the top in a day, a month, a year?
(Right. A.C.)
I see that the use of the word "watch" might easily mislead one as to my meaning - it was not a happy selection.

May 15
A.M.

I have got to what for me is a demoralizing point, the challenging of everything I think or do to detect lust of result. Everything, from one angle is just that thing - aspiration for union, the preparation for the Work assigned one.
I am in Midwinter's shoes.
(Yes, but you must pass that point. Its an Ordeal. A.C.)

P.M.

9 drops of grass.
Two flashes of unadorned Desire - not pretty.
Money just clearing water front of U.S. - perhaps one day out.

May 17

Shall I find the voluptuary in myself, that which is best illustrated by the cat luxuriating in warmth and lazily stretching itself in a physical ecstasy?
(Probably. A.C.)

May 18
P.M.
4:20

Another instance of losing a proper focus through haste? Getting one thing & assuming that one thing to be all?
I have said; "I cannot see myself on the rock". Should I have said: "I cannot see myself in the little house at which A.C. & I looked?" (I stick to the former, May 29. J.W.)
Just returned from a climb to High Boy with Genesthai and on the opposite side from our abode, directly over the water, in the Temple of Jupiter, is a house with roof intact, without doors or windows, put up by the Italian government during the war, no doubt, as it is modern.

May 19
P.M.
6:00

May 14 I was given distinctly: "The Pure Fool has no objective." For days I have been restive, impatient, chafing at the bit. I have realized Desire must be at the root of it, the fact that it was for Understanding, power, to go ahead and achieve, to help out in the present dilemma, makes no difference. Today, not being dressed warmly enough coming from the bath, I chilled, went to bed and all afternoon lay in a fever. At the supper hour I heard A.C.'s voice: "I have been thinking of Jane's retirement: it seems impossible."
(I have been thinking of it a good deal. A.C.)
This broke me down. I lay still for some time with the tears rolling down my cheeks, my pride was gradually eliminated, and I finally said: "Fee Wah, Elder Brother, Gods, take me as I am; purge me." I found myself high on a rounded hill. Straight ahead, some distance away and seen over the tops of trees growing below the curve of the hill, lay the sea, high mountains at either side of it, though the left line of ridges filled more of the picture, the right frame of the sea being a tall, spire-like rock. The path on which I stood, though clearly enough defined, was completely covered with dead grass. To my left, outlining the path, dead briars of the berry variety, growing a trifle higher than the knee. The ground rolling up and back of them covered with dead grass. Then to my right appeared Elder Brother (?), the earth back of him falling directly into a ravine. We stood in the sunlight. All Desire by this time had dropped from me. I felt for this being a great love and I yearned earnestly to merge my being in his - to lose myself. But I did not. I rested against him till thoroughly imbued with the "stooping Starlight", and then went on alone; for one second, when realizing I was alone, a timorous feeling, which I was able to conquer. I then passed on a few yards and began the descent on the path, slightly curving to the left and now closed in by a pine forest, so that the path was lost in darkness. I then realized Elder Brother was clothed in black.
I next found myself on the floor of the valley below the path where I first stood. I found here dead vegetation growing low on the ground, the valley narrow like a hall almost, while all round the cliffs rising high. And I said: "My way the valley, not the peaks." And I went forward, simply and without aim, in the direction of the sea, though I saw no distance ahead.
(I did the same thing May, 1918, when, having been led up on a high mountain, I saw before me a scene of ravishing beauty - a basin, the sun shining through silvery mists lying below and bringing into view an exquisitely

beautiful landscape. I gazed, intoxicated, then turned my back and said: "I choose the valley", which lay dark and drear in front of me, and descended into it.) L.V. Jefferson, through sister's letter dated April 28: "Jane is marking time; will shortly leave there - I get Burma: a tall man in belted robe, double turban effect, standing in belt of sunlight, back to me. Jane comes up behind. After coming into sunshine she becomes very happy - the first time since leaving California, and starts out as though she had a definite aim, springy-footed, her whole attitude expressing eager joy in mission. There is much growth, but not the tangled untrodden jungle. Will not return to the United States under two years."

(Bad. A.C.)

I cannot see a Great Magical Retirement. I had the impression as I stood on the path first and alone, that the plan outlined was too much - I had not the strength? It was then I said: "Take me as I am," etc. Or is it not the Plan? A Tarot divination by Genesthai says it is not my will nor the will of the Lords of the Aeon.

(G. can't do Taro yet. A.C.)

May 21
A.M.

All day yesterday I was free from any Desire - things looked different. I offered to take over the washing of Lulu's diapers, etc., and meant it. Two days ago I could not have done this - easily. This brings me to the Christian Science way - their expression being: "There is no need to give up anything, or worry about error: you outgrow things." I have noticed this same thing take place with me - the dropping away, the sloughing off, without thought aimed in that particular direction.

May 24
P.M.

I made the statement: "I never tire so long as I am interested." I now eat crow! I was tired today - all day; I felt wobbly in my back because of climbing up and down from tables and chairs and pulling chairs up after me. Yet I know I am interested in painting that wall. I go back to my stage days. One stands before an audience, alert, animated, because one is interested in doing the thing, when off the set one collapses in the arms of a helper or physician, or curls up in a knot on a nearby trunk, insensible to everything and everybody, till across the brain flashes the cue. Yet the interest is there.

May 26
5:10 A.M.

25' Pranayama

May 27 20' Pranayama
 4:28A.M. Typed A.C.'s poetical version of the Yi. This morning before returning the book, I open the map which shows the hexagrams placed in a circle. I run my finger around with closed eyes, and select one. Ming I, XXXVI *.

P.M. For the first in a long, long time, I turned consciously, gratefully and with love toward my Unseen Helpers, and there seemed, at a great distance away, a shimmering of vermillion and green-gold.
 (These are the Hierophant's colours. A.C.)

May 29 10' Pranayama
 A.M. Strange, on the edge of sleep last night, I was conscious of rich blues and I felt love permeate me and I exclaimed "Aiwaz". Hadit, Nuith, Aiwaz, et al, have been but names to me. Melchisedeck, Amoun - no; they have life. A far away state during the night, in which I found myself pregnant of two children. They lay side by side, not one above the other as I understand is the usual way with twins. These two symbolic of a spiritual (?) impregnation of two branches of work? of two powers?
 (Does this connect up with the "boy and a girl", I wonder?)*

Later that day Jane asked Frater Genesthai to do a Tarot divination for her and then copied his answer from his notes. For the most part, Crowley remarked "rubbish" in the margins, along with a series of question marks. At the end his comment pencilled in was: "This is the most unintelligible drivel I have read for a long time. It is wholly undesirable to confer with flesh and blood. There is only one thing to do; to stick to your Work, without lust of result."

* Ming I: Intelligence sore hurt? Reflect
 On the position rigidly correct.
 Hurt? Droop thy wings and fast, while critics leaguer.
 A horse may save one wounded in the thigh.
 Thy great foe taken, be not over eager;
 Escape from night by mind's propriety.
 Think how the court of Ki met destiny.
 At last earth swallows him that trod the sky.

** It is difficult enough to interpret visions but it may be of interest to remark that Jane was later working with two Geminis, Wilfred T. Smith and Phyllis Seckler. The work of these two was different and separated by much time, but was important to the spread of Thelema.

May 31 P.M. 11:30 Read Book of the Law and that portion of Temple of Solomon the King in No. X.
My first glimpse of Love for the Collegium ad Spiritum Sanctum at Cefalu. Heretofore reason only has acclaimed it.

11:40 "Why?", "Wherefore?" constitutes duality. Doing a thing without question eliminates it.

11:54 Bab has been here, radiantly happy. Yet there is something ominous about this - a something that almost makes me fearful.

June 1 I lay quiet for a time, then "Bab" returned. Not instantly did I recognize the imposter, but I did realize that I was not one with this one. I remained unmoved; then came gleaming teeth. It seemed something animal-man, head rounded at top like that of a cat. I did not see the eyes. I was as self-possessed as I would have been with Hansi. On my recognition and lack of fear, it disappeared.

P.M. Later Smoked opium this evening at Horsel; to my room at 10:15. Textla. The meaning of this word fully described to me, yet I can recall the name only. Also I was shown the "strength, force, vigour" of the direct line from the individual to God - no intermediaries.

June 4 A.M. P.M. I now see for myself the necessity of releasing body, mind, to the uses of the Will, without any restrictions. "The Key of the Mysteries." The "Spirit of Charity" is a real, a live thing: I grasp that. To make it a part of one's life. Attract - do not pursue. "Abandoned themselves to the delirium of a passion."

June 6 A.M. Quite without conscious thought on my part a link was established with Ra Hoor Khuit - the name has taken on a degree of life. This sort of thing has happened to me a number of times, and I wonder which is the better plan? To keep the aspiration true and let the rose unfold naturally, petal by petal? Or, by a system of willed exercises, open up to the core one side of the rose? One may say the former, but occasion may demand the latter - in which case it would be the better. This afternoon I tried to get hold of the Spirit of Truth. I was in the typing room on the floor, A.C. on the couch, Leah typing. Could I have got aught alone? I must reach this.

11:50 A long talk from A.C. regarding my Retirement - at the Caldura.

June 7
P.M.
11:45 Worked for Spirit of Truth - got hold of something but what?
Does a pinkish-lavendar mean aught?
A little later a brilliant green.
Afterwards a brilliant blue.

June 8
3 A.M.
8:45 Find myself still revolving around the Spirit of Truth, though not so deeply as last night. I have been wakeful all this time.
Read Levi's, "Key to the Mysteries till 4:00, then fitful sleep till now.
P.M.
10:00 No bathing - painted most of the day, then at 4:30 started opium. No appreciable effects except a wonderful, luminous ruby red outlined in black, the line of black against the red soft though distinct. A black line also passed through the centre of the body of red.
My thoughts passed to Del Moral, a handsome Porto Rican boy, an admirer when I was in the teens. He spoke but little English, I no Spanish, yet we passed a couple of hours together almost in silence. The turn of a hand, the use of a handkerchief, the elevation of an eyebrow of vast import: the slight turn of a foot a poem. Is this lost as one gets older? There must be mental stimulus or contact of bodies to keep two people interested. The former is called "calf love", but I am wondering if much has not been lost by being unable to take so keen a delight in watching bodily play.
Many fleeting pictures, and I am wondering if the painting of the walls does not cause these. There was one very quick flash in which a fox took the place of Leah. I found this amusing - it should have been a "monkey".
11:35 There has been a very strong Ra Hoor Khuit vibration. Shall I next find Nuith and Hadit mean life to me? All these months I have stood apart. I read the Book of the Law as I might study a mathematical problem - coldly. In the past two weeks two names have taken on life - I have got a significance of one or two statements.

June 9
A.M. I have been thinking of the R.H.K. vibration. Some pictures one sees and stands apart from. Others one sees and there seems to be a link - an electric light wire, say.
Again there is a decided response - such as last night - without the picture. (What is the colour? There must be one.)
All vibration has colour and sound also. The musician gets the harmonies of sound; the artist, the colours; the poet, the rhythm of words - the great poet, all three. Is this why poetry is the greater art?

P.M. I have felt unusually well all day. About four o'clock I lay down and consciously applied "I am the strength, force, vigour." Call down fire from heaven? Why not strength when one has need? A reservoir one can always tap, I am sure, when one knows how.

June 10 I experience the old feeling of aloofness - what seems
A.M. at times contempt - for Aiwaz this morning. The fact that the wire has vibrated, and in what seems a satisfactory manner - has made no difference, apparently. I feel that I could with safety measure swords.

June 11 I walk to the Horsel - nobody astir. So I return.
10:42 A.M. Passing the mill I suddenly realize the meaning of an entry of June 1, "no intermediaries." It stirs me so, I all but roar aloud in laughter! An aspirant for probation to A..A.., while admiring and being helped, guided, strengthened by Beast, does not set him up for worship as does a Catholic the Christ, the Virgin. So with Aiwaz, Ra Hoor Khuit, et al. "You must go to God, not to me", said Fee Wah. So would say also Ra Hoor Khuit. There is a strange happiness and exhilaration in this knowledge.

Later I also realize how much better prepared I am for the Retirement at this time. One month ago it would have been an intensely personal thing. It seems a year since then, so much has this personal attitude dropped away from me.

June 13 Only a free man knows how to love. In California I killed God. I think now I have them all killed! I go into Retirement today.

THERE IS A STAR IN YOUR POCKET!!

by Frater Ion, 66

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

Many would be astrologers are not, because they faint at the thought of the seemingly involved calculations required to cast a chart. Yet, in your pocket, you have a tool which renders such calculations very simple. This little device can be invoked by uttering the old Druid chant "Wearis Mi Kalque Lator?" three times when facing the center of Greater Downtown Burbank with the west wind blowing thru freshly washed hair. If the spell works, you shall find in either your left or right hand a simple electronic calculator which can 1) ADD, 2) SUBTRACT, 3) MULTIPLY and 4) DIVIDE. If you perform this chant wearing clean underwear, you might find that the calculator also has a memory. Remember, you need not fast for two weeks or use the blood of a left-handed black chicken and cause the calculator to possess other features, such as trig functions or the like. Just a simple hand-held, battery-operated, garden-variety dime-store calculator is sufficient, something around \$10... nothing fancy.

Now that you have conjured up some reasonable sort of a calculator, you will need a book. Bell and candle is optional... Select that old dog-eared volume your great aunt left you, the one with the personal comments in the margins by the hand of Mr. A. Crowley, the good old Ephemeris. That's right, the one you were using to press roses. While you are at your book shelf, pick up your "House of Tables", or, if you prefer, the "Table of Houses." No, not the Enochian ones, the one from the Rosicrucian Fellowship. If you are currently using that tome for support on the short leg of your desk, you can use an atlas, or the telephone call to your local library (when they are open.)

The calculator is used to calculate, the Ephemeris is used to locate the planets on a given day, and the Table of Houses, Atlas, or call to the librarian will give the time zone information. These are all the magickal weapons needed to determine the planetary positions at any place on any day at any hour. If you wish to record such information, the usual Goose Quill and Virgin Parchment should be obtained following the directions contained in the Ancient Writings. No need to obtain Dragon's Blood Ink as this is a minor magickal working.

THE FIRST GESTURE

Open the Ephemeris to the Month and Year in question. Determine what time the planetary positions are listed for in the book. You will find such information given in the form of statements like, "Calculated for 12^h Ephemeris Time" (in Simplified Scientific Ephemeris by the Rosicrucian Fellowship), or "0^h E.S.T." (as in the Dell Publications Magazine Horoscope), or "0^h GMT" (from the Quicksilver Productions Pocket Astrologer.) To understand these notations, which are found on the top of the page in the Ephemeris, two pieces of information must be "decoded." First is the hour used by the Ephemeris. 0^h is Midnight and 12^h is O.K. Corral Time (High Noon). Ephemeris Time is "treated exactly the same as Greenwich Mean Time...the latter does not vary from the former by more than a few seconds." (From the Simplified Scientific Ephemeris, op cit.) Greenwich Mean Time (called GMT for short) is the time in Greenwich, England. This is also time zone 0 (zero). For those who are wondering why that location would be the "starting point of all time", recall that the ancient Druid King used to visit England (possibly trying to work out some sort of peace agreement between Ireland and England) and at the time that the Druids were establishing the time zone concept, he was having tea and crumpits on his favorite rock in Downtown Greenwich. E.S.T. really means Eastern Standard Time, the time that most New Yorkers follow for at least part of a year.

The important step for you to master at this gesture is to know what time and where the planetary positions are listed in your Ephemeris. Notice that some lists use midnight and others, not so commonly, use noon. Some give the planetary positions for either midnight or noon GMT and others use another time zone noon or midnight. Once you are able to understand the hour and location of that hour which your particular Ephemeris uses you have completed the 1st gesture. But be particularly careful to avoid the confusion between 0^h and 12^h. Such a mistake can cause you to misplace the moon, and we all know of the dreaded "Curse of the missing Moon", don't we? When you understand what time and place your Ephemeris uses, vibrate the ancient Druid mantra "IGOTIT" and strike a battery of 8-8-8.

THE SECOND GESTURE

Here we will determine the TIME ZONE of a) the place the Ephemeris and b) the place of interest. Notice that part a was accomplished above. Memory is important in Magickal Matters.

Supposing you are using your Table of Houses and the place of interest is Cairo, Georgia. In the front of this book you will notice that the Longitude of this place is given as 84° West. To convert this to a TIME ZONE, just divide by 15 and round off. $84/15=5.6$ which rounds to 6. * West is + and East is - (which explains the thrill of the Oriental Woman). Shall we try another example? OK, suppose your Ephemeris says that the positions listed are for Rocky Mountain Time (really called MST), and you have discovered that you must know the TIME ZONE of MST. Using your Table of Houses, and knowing that Boise, Idaho is in that time zone, look up the Longitude of Boise. Notice that it is 116° W. $116/15=7.73333$. You might be tempted to round off to +8, but don't. All of Idaho is in MST and looking further, notice that Pocatello, Idaho is at 112° W. $112/15=7.4666$. Therefore MST is in TIME ZONE +7. If you are not sure of the Time Zone of a location and find the Table of Houses confusing, use a map which gives the time zone information, or call your librarian.

Permit, at this point, a bit of historical digression. To explain the reason for time zones we must travel back to the time of the Druids. When all of civilization was in Atlantis (Ireland, now), there was no need for time zones. But the wise Druids started to multiply and to travel. The time came when it was dangerous for all mankind to say the Noon Resh at the same time. So the earth was then made round and the sun was made to take 24 hours to traverse the earth. This made 24 little noons (for Resh) around the world. But the Druids still wished to perform simultaneous rituals, even if there was more than 15° of Longitude between groups. So they invented the time zone concept, a number which can be used to convert local time to GMT, or a pair of numbers to convert your local time to correspond with the local time in some other place.

Perhaps an example is in order at this point. Suppose you wish to find out what time in Berkeley is the same time as noon in New York. Here are the steps you would use:

- a) Enter the Time Zone of New York into your calculator (+5 in this case.
- b) SUBTRACT the Time Zone of Berkeley (+8). The answer will be -3.
- c) ADD the time in New York (12) and the result is 9.

This means that 9AM in Berkeley is the same as 12 Noon in New York.

*The solution of this equation is left to those of 1° or higher. For those of lesser grades, let it be sufficient to notice that there are 360° around the earth and it takes 24 hours for the earth to rotate. $360/24=15$ (degrees per hour does the earth turn). + for West means that, since the earth rotates such to cause the sun to travel West, we must ADD the TIME ZONE to local time to convert to GMT...

Another example... suppose you wished to know what time in Berkeley is the same as Midnight (0^h) in New York. Step c would be performed by adding 0 (or just using the -3). What time is -3, you may ask? Just ADD 24 and consider the previous day. The result is 21 hours on the previous day. For those not acquainted with military time, just SUBTRACT 12 from any answer greater than 12 and call the time PM. $21-12=9\text{PM}$. This means that 9PM on Tuesday Night in Berkeley is the same as Midnight Tuesday/Wednesday in New York. If the result is greater than 24, subtract 24 and think of the next day, as this example shows:

Suppose that you are in New York and wish to call a friend in Berkeley at 10PM on Sunday Night. Let's look at the steps:

- a) enter the timezone of Berkeley (+8)
- b) SUBTRACT New York's timezone (+5). Result is +3.
- c) ADD the Berkeley Time of 10PM ($10+12=22$). $3+22=25$ hours.
- d) convert your answer into useable time by SUBTRACTING 24 and using the following day. $25-24=1\text{AM}$

Now, 1AM Monday Morning in New York is the same time as 10PM in Berkeley.

This is the procedure used to convert the time given in the Ephemeris to our local time, the object of this 2nd gesture. This gesture is easy to use once the fundamental secrets are conquered. Let us use, now, the Druid names for the two times. The time you are going to solve for is called "TIMEHERE" and the time you know from the Ephemeris is called "THATIME". The procedure is as follows:

- a) enter the time zone of THERE. The Ephemeris Time Zone found in Gesture One.
- b) SUBTRACT the time zone of HERE, found in the beginning of the 2nd Gesture.
- c) ADD the HOUR of THERE, or "THATIME".
- d) convert to useable time as described above.

Let us use this to determine the LOCAL TIME ("TIMEHERE") for those who have an EPHEMERIS which states "12^h EST." And let us locate ourselves in Chehalis, Washington, Longitude 123°W. $123/15=8.2=8$ time zone. EST is +5, as we determined earlier.

- a) Enter EST Time Zone (5).
- b) SUBTRACT PST Time Zone (+8). Result is -3.
- c) ADD Ephemeris Time (12). Result is 9.

We have just found out that an Ephemeris written for 12^h EST tells you where the planets are at 9AM on the West Coast. The key to performing this gesture can be summarized in the saying, "Time Zone There minus Time Zone Here Plus Time There." You may now use the vibrated name "MAKESENSE" and strike a ping pong ball a battery of 8-8. But for safety, we will work one more example.

Suppose you are travelling from Chico, California to Chicago, Illinois. You have taken with you your favorite "Pocket Astrologer" which lists the planetary aspects for 12^h PST (Pacific Standard Time, or West Coast Time, time zone +8). You notice that there is a terrible aspect of Mars and your natal Petaluma at 1:23AM. You wish to perform the Greater Un-Hexing Ritual of the 10 candles held by 20 "Hands-of-Glory". But you don't know what time that would be in Chicago. Here's another example, using the same techniques above, which will solve this problem.

- a) Enter the Time Zone There (+8 for Chico, California).
- b) SUBTRACT Time Zone Here (+6, remember, you are now in Illinois). Result is +2.
- c) ADD the hour there (the minutes will not change for this example). $2+1=3$. The time in Chicago which corresponds to 1:23AM in California is 3:23 AM on the same day.

THE THIRD GESTURE

You now know what time, local time, the planets are where the Ephemeris says they are. As we approach the inner secrets of this ritual, it becomes more intense. Your next operation will be to determine the difference in time between the actual time of concern (say the birth time of the person who you are doing the chart for) and the **local** time of planetary positions determined in the 2nd Gesture. Before we do this, since all your calculators have a memory, you did remember to change your BVD's, didn't you?, commit the time from the 2nd gesture to memory. You are also, if you wish, permitted to write this down, BUT ONLY IN WITCHES RUNES!

Now we will look at the method used to convert hours and minutes into a decimal number of hours. Here is how: To convert 4:30 AM to the decimal number of hours from midnight,

- a) enter the minutes (30).
- b) DIVIDE by 60. Result is 0.5
- c) ADD the hour (4). Answer is 4.5

Let's do that again...how about changing 4:30 PM?

- a) Enter the Minutes (30).
- b) DIVIDE by 60. Result is still 0.5.
- c) ADD the hour (16. $4+12$ (for PM) = 16). Result is 16.5.

So, now you know that 4.5 hours into a day is 4:30 AM and 16.5 hours after midnight is 4:30 PM. Here comes the magick of it all...nothing remains to this gesture but two more simple steps, a) SUBTRACT the result of gesture two and b) DIVIDE this by 24. You now have a correction factor which will be used later. The factor is the fractional part of a day equal to the amount of time between your time of concern and the time the Ephemeris used to indicate planetary positions.

To practice this little trick, let us suppose that your Ephemeris Hour is 9AM, and you are concerned with 11:45 AM. Here are the steps needed to compute your correction factor:

- a) enter the minutes of concern (45).
- b) DIVIDE by 60. Result is 0.75.
- c) ADD the hour of concern (11). Result is 11.75.
- d) SUBTRACT the Ephemeris hour (9). Result is 2.75.
- e) DIVIDE by 24. Result is 0.1145833.

Since the result is positive, this means that the time of concern is AFTER the Ephemeris hour. How about trying it again, this time making the time of concern 6:15 AM?

- a) Enter the minutes of concern (15).
- b) DIVIDE by 60 resulting in 0.25.
- c) ADD the hour of concern (6), resulting in 6.25.
- d) SUBTRACT the Ephemeris hour (9), yielding -2.75.
- e) DIVIDE by 24 and your answer is -0.1145833.

Notice the amount of the correction factor is the same (the difference of time, 2 hours and 45 minutes, was the same) but the value is now negative. This negative factor means that the time of concern is BEFORE the Ephemeris hour.

Let's try it again. Still using the same Ephemeris hour of 9AM, solve for the correction factor when the time of concern is 10:20 PM.

- a) Enter the minutes of concern (20).
- b) DIVIDE by 60. Answer is 0.3333333
- c) ADD the hour of concern ($10+12=22$), and you have 22.3333333.
- d) SUBTRACT the Ephemeris hour (9) yielding 13.3333333.
- e) DIVIDE by 24 and you find the answer of 0.5555555.

Since you are half way through the ritual, it is time to kiss the mistress, bathe the dog, perform the Mass of the Canary and visualize the burning Godname "ITWORKSFORME". Strike a battery of 8-1-1 on your tummy.

THE FOURTH GESTURE

Perform the lesser Octogram Bah-Humbug Ritual and prepare to calculate the positional difference of the planet(s) during the day of concern. During this process preserve the results of the 3rd gesture. THIS IS OF UTMOST IMPORTANCE. The success of the entire ritual depends on this!!!!

The procedure for calculating planetary positional difference is much like that procedure used to calculate differences in time, from the above gesture. The key lies in converting degrees, minutes and, in some cases (like the Sun) seconds into a decimal number of degrees. Just like above, you will SUBTRACT the earlier position from the later position, as given in your Ephemeris. For this example, we will use the "Simplified Scientific Ephemeris" because, a) it happens to be on the desk right now, b) it is universally available, and c) the cover is a delightful blue color which is pleasing to the eye. Look on the page for the Month of February 1981. Using the 10th of that month as our day of concern, and the Moon as the planet of concern, we observe the following:

<u>DAY</u>	<u>Lunar Position</u>	<u>Solar Position</u>	<u>Mercury's Position</u>
10	5°15' Taurus	21°40'22" Aquarius	4°34' Pisces
11	19°29'	22°41'04"	4°08'

First, the Moon.

- Enter the minutes of the earlier (10th) day (15)
- DIVIDE by 60, resulting in 0.25
- ADD the degrees of the earlier day (the 10th) which is 5. result is 5.25.
- STORE THIS IN MEMORY. (or write it down).
- Enter the latter minutes (from the 11th) (29).
- DIVIDE by 60, yielding 0.4833333
- ADD the Latter Day's (11th) degrees (19) resulting in 19.4833333
- SUBTRACT the earlier position (5.25) and you now have 14.2333333

Would you believe that the Moon moved 14.2333333 degrees in one day? Looking at just the degrees, from 5° to 19°, we find a difference of 14°. The difference between 15' and 29' is 0.2333333 degrees, isn't it?

Now for the Sun. We have seconds to contend with, and unlike the seconds used in a duel, these are much easier to handle, as this example shows:

- a) enter the seconds of the earlier day (the 10th). Enter 22.
- b) DIVIDE by 60. Result is 0.3666666.
- c) ADD the minutes of the 10th (40), yielding 40.3666666.
- d) DIVIDE this by 60 producing the result of 0.6727777
- e) ADD the degrees of the 10th (21) and you now have 21.672777
- f) STORE this in memory.
- g) enter the seconds of the 11th (4)
- h) DIVIDE by 60 finding the answer of 0.0666666
- i) ADD the minutes of the 11th (41) and now you have 41.066666
- j) DIVIDE this by 60 and now the calculator reads 0.6844444
- k) ADD the degrees of the 11th (22) and your answer is 22.684444
- l) SUBTRACT MEMORY (the 21.672777) and the planetary motion is 1.011667.

Or, we have determined that the Sun travelled 1.011667 degrees between the 10th and 11th of February, 1981 e.v.

How do we handle a planet which is displaying retrograde motion? Look at Mercury and the following example: (USE THE SAME TECHNIQUE)

- a) enter the minutes of the 10th (34)
- b) DIVIDE by 60 yielding 0.5666666.
- c) ADD the degrees of the 10th (4) and you have 4.5666666.
- d) STORE THIS RESULT.
- e) enter the minutes of the 11th (8)
- f) DIVIDE by 60 and see the answer of 0.1333333 in the little window.
- g) ADD the degrees of the 11th (4) and your answer at this step is 4.1333333.
- h) SUBTRACT MEMORY (4.5666666) and you have -0.4333333.

Before, with the Sun and Moon, the planetary motion was positive which indicated forward (Direct) motion. Now the planetary motion for Mercury is negative, and this means Retrograde (or backward) motion.

You may now light the incense and know that only two little gestures remain. The next of which is

THE FIFTH GESTURE

MULTIPLY the correction factor, found in the 3rd gesture, by the planetary motion found in the 4th gesture. This produces the amount of motion the planet of concern made in the time difference between the time of concern and the Ephemeris hour.

Let's tabulate our results from Gesture Three and Gesture Four and use these as examples of the current Gesture.

<u>CORRECTION FACTOR</u>	<u>PLANETARY MOTION</u>	<u>ACTUAL MOTION IN TIME OF CONCERN</u>
0.1145833 (the Ephemeris hour of 9AM and 11:45 AM)	14.2333333 (Moon) 1.011667 (Sun) -0.4333333 (Mercury)	1.6309022 degrees 0.1159201 degrees -0.0496527 degrees
-0.1145833 (Ephemeris hour of 9AM and time of concern 6:15AM)	Moon above Sun above and Mercury	-1.6309022 degrees -0.1159201 degrees 0.0496527 degrees
0.5555555 (9AM Ephemeris Hour and 10:20 PM)	14.23333333 (Moon) 1.011667 (Sun) -0.4333333 (Mercury)	7.9074064 degrees 0.5620371 degrees -0.2407406 degrees

Let us pause now and take the time to notice that the positive motion in column three above indicates the planet moved forward (Direct) in its orbit while the negative motion really means it is in a position behind where the Ephemeris says it should be. This negative number can be produced EITHER by a retrograde planet (such as Mercury in our examples) or by a negative correction factor. Once you understand the meaning of a negative motion you are almost home free. There is but one more operation to perform and it is

THE SIXTH GESTURE

Once you find the amount of motion the planet of concern had during the period of time between the Ephemeris hour and the hour of concern, only the ADDING of the earlier position of the planet is needed to give you the actual planetary position at the time of concern. Recall that one whole step was devoted to the STORING of the EARLIER position of the planet in the FOURTH gesture? Here is why...once you determine the amount of planetary motion during the time of concern (and that is what the multiplication of the correction factor by the daily planetary motion produced, the result of the 5th gesture), this value needs only to be added to the earlier planetary position. Here's how:

<u>ACTUAL MOTION OF PLANET (5TH GESTURE RESULT)</u>	<u>EARLIER POSITION OF PLANET (FOUND IN 4TH GESTURE)</u>	<u>POSITION OF PLANET NOW!!!</u>
	MOON	
1.6309022 (@11:45AM)	5.25 (Taurus)	6.8809022
-1.6309022 (@6:15AM)	same	3.6190978
7.9074064 (@10:20PM)	ditto	13.157406

Before going any further with the other two planets we used, let us now convert the actual positions, expressed in a decimal value of degrees, into degrees, minutes, and seconds... as follows: 6.8809022 degrees of Taurus really is

- a) SUBTRACT the whole number (6) as that is DEGREES
- b) MULTIPLY the result (0.8809022) by 60 resulting in 52.854132
- c) SUBTRACT the whole number (52) as that is MINUTES
- d) MULTIPLY the remainder (0.854132) by 60, getting 51.24792
- e) ROUND OFF TO THE NEAREST WHOLE SECOND, 51 in this case.

So, 6.8809022 degrees of Taurus is really $6^{\circ}52'51''$

Let's convert 3.6190978, shall we? Here's how:

- a) SUBTRACT the whole number (3), calling that DEGREES
- b) MULTIPLY the remainder by 60 getting 37.145868.
- c) SUBTRACT the whole number (37) MINUTES.
- d) MULTIPLY, again, by 60 and with the answer of 8.75208,
- e) ROUND OFF to 9 SECONDS.

ANSWER = $3^{\circ}37'09''$

Now try 13.157406.

- a) 13°
- b) $157406 \times 60 = 9.44436$
- c) 9'
- d) $0.44436 \times 60 = 26.6616''$ or 27''

$13.157406^{\circ} = 13^{\circ}09'27''$

SPECIAL CASES: If, for some reason, you find more than 30° as the final position of the planet of concern, you need only subtract that 30° and use the next sign of the zodiac.

Now let us repeat the 6th gesture to find the actual position of the Sun using the same 3 correction factors.

<u>Actual Motion</u>	<u>Earlier Position</u>	<u>Resultant Position</u>
0.1159201 (@11:45AM)	21.672777° Aquarius	21.788697° Aquarius
-0.1159201 (@6:15AM)	didn't change	21.556857°
0.5620371 (@10:20PM)		22.234814°

Now, for Mercury:

<u>Actual Motion</u>	<u>Earlier Position</u>	<u>Resultant Position</u>
-0.0496527 (@11:45AM)	4.5666666° Pisces	4.5170139° Pisces
0.0496527 (@6:15AM)		4.6163193°
-0.2407406 (@10:20PM)		4.325926°

Let us now convert these decimal numbers into degrees, minutes and seconds.

- a) 21.788697° Aquarius is 21°
- b) 0.788697° x 60' = 47.32182'
- c) 47' . . .
- d) 0.32182' x 60" = 19.3092" or 19"
- e) 19" ANSWER IS 21°47'19" of Aquarius.

Work the following on your own. The answers are as follows

- 1) 21.556857° Aquarius = 21°33'25" (really 24.6852")
- 2) 22.234814° Aquarius = 22°14'05" (5.3304")
- 3) 4.5170139° Pisces = 4°31'01" (1.25004)
- 4) 4.6163193° Pisces = 4°36'59" (58.74948)
- 5) 4.325926° Pisces = 4°19'33" (33.3336)

You are now able to predict the planetary positions provided you have a calculator, Ephemeris, and time zone knowledge. Let us now review what we know.

THE SEVENTH GESTURE

Gesture One was used to determine the TIME and PLACE (really the Time Zone) which your personal Ephemeris uses. This information was found on the top of the page, on each page. Notice that you have the freedom to chose whatever Ephemeris you wish, something Good Ole A.C. forgot to include in Liber Oz!

Using the Time Zone information obtained from a variety of methods, and the mathematics of the Second Gesture, you found out what Local Time the Ephemeris listings of the planetary positions are valid. Of course, Local Time could be anyplace of concern. This procedure can be used to determine the local time in one place which corresponds to a given time elsewhere.

The 3rd gesture determined the difference between the "time of concern", the time which you are determining the planetary positions, and the Ephemeris hour, found in the 2nd gesture. Dividing this by 24 (hours) gives you the all important correction factor which you will apply to:

The planetary motion for the day of concern which was determined by the 4th gesture was found by subtracting the position of the planet on the day of concern from it's position on the following day. In this gesture you stored the earlier position in memory.

The result of multiplying the correction factor and the amount of planetary movement, the operation of the 5th gesture, results in the amount of movement the planet had during the time difference between the time of concern and the Ephemeris hour. A negative result means that the planet will be in front of the position listed in the Ephemeris while a positive result indicates the planet will be further on it's orbit than the Ephemeris states. A negative movement can result from either the planet being retrograde, or the time of concern being prior to the Ephemeris hour.

All that remains, now, is to add the earlier position of the planet to the amount of movement found above. The process of converting this final planetary position, expressed in a decimal value of degrees is also very simple. You now have the position of the planet of concern for the time and day of concern on your calculator. You truly have a star in your pocket.

To seal this ritual you should have business cards printed which proclaim "Have Calculator, Will Cast.*" There is, of course, one more process which you must master, being able to calculate the local sidereal time, before you can determine such things as Rising Signs and the cusps of the Houses. But this is another quite similar operation. Once this is accomplished, you can learn the meanings of planetary positions in zodiacal signs and the interpretation of the aspects. Then you will be an accomplished astrologer... good luck, and remember,

Love is the law,, love under will..

SEKHET

Eatest thou me, O Sekhet, cat of the Sun?
O thou that hast eaten up the Apep-snake!
O thou that hast passed the pylons one by one
Til the nineteenth God came wallowing in thy wake!
Thou hast whispered me the wonder unknown of them
That I am Amoun, that I am Mentu, that I am Khem!

Thou hast eaten the snake, O Sekhet, cat of the Sun!
Thou hast led me about the earth in a wizard walk;
Thou hast loved me at every pylon, one by one,
Thou hast - hast thou armed me Sekhet, against the hawk?
I am winged and erect and naked for thee, my Lord.
Have I any shield, have I any helm, have I any sword?

Thou hast eaten the snake, O Sekhet, cat of the Sun!
Shall I be strong to strike at the black hawk's throat?
Shall we tread on the Sebek-crocodiles, one by one?
On the Nile, the Nile of the Gods, shall we sail in
our boat?
Yea, we are strong, we are strong, we shall conquer them!
For I am Amoun, for I am Mentu, for I am Khem!

A VISION OF THE EUCHARIST

I stood upon the mountain at the dawn;
The snows were iridescent at my feet;
My soul leapt forth immaculate to greet
The sunrise; thence all life and sense were drawn
Into the vision. Limpid on the dawn
The fount of Godhead flowed - how subtly sweet
That distillation of the Paraclete!
I drank; the angel flowered in the faun.

Transfigured from the struggle to success,
I was abolished in mine happiness.
I find no word - in all my words! - but one.
Supreme arcanum of the Rose and Rood,
Sublime acceptance of the Greatest Good,
Only one word - thy name - Hilarion!

Aleister Crowley
From THE INTERNATIONAL, February, 1918

NUIT'S LOVE

Ah, dare if you will, in the body of Nuit
And give all and take all in one moment
Of time and event and make all in feat
Of Magick. Ever thus do we foment

Events in space, in never-ending dance
Of momentous phenomena. Did you know then
That in a short and electric glance
Of Her who is all power, is penned

The events of eternity? Forever willed
And known aforetime by you and loved apace;
Foreordained and fashioned and filled
With love for Nuit in her fathomless space?

Let us all then, in true Thelemic guise
Accept and welcome this Lady of Infinity,
Of space immeasurable, her distance a disguise;
And immolate our souls on Her whole Tree.

Oh, illimitable space, we are guided by thread-like
Intimations of our immortality against time
And event. Secure ever in the god-like
Knowledge of light, life, love and liberty sublime.

In the course of the soul everlasting, afar
Glimmers ecstasy on the cross of life;
No matter the sorrow, no matter the bar
To final dissolution and end of strife.

Ah, Nuit, of all the lives I lived alone;
Be in all these thine adoration and bliss
Of life supernal. Thy full love blown
Into far empyrean, into eternal kiss.

My ability to love is challenged and I throw
The whole of myself into the abyss of dark.
The motion unites the inner unknown gods
Of light-dark twins, their love's spark

Lighting my existence and enflaming
Soul in love divine, ancient and foreordained;
Hidden and deep within unconscious striving
For completion, and even though life maimed

This inner innocence, I travel triumphant,
Secure and knowing of the glorious light, rare,
Singular, alone, forever knowingly ancient
In Nuit's love all that may be or is or was, eternal Star.

Meral, August, 1980

AGAPE ANNAKRIA

A remembrance to T_____

on the occassion of our

FIFTH ANNIVERSARY TOGETHER

in the last half of the 20th Century

Again we touched,
As lips and rod rekindled a love
whose origins defy my search.

Again we touched,
And melded souls that soared above;
and in my love I built a Church,
A Temple proud on Greecian hills,
amidst fair Hellas' grassy plains,
A monument to outlast the years;
and then those years came 'round again.

Life had come forth:
A single ray, of emerald hue,
dividing into infinite parts.

Life had come forth:
Twin sparks on common courses flew
and, forming hearts, we shared our hearts,
And minds and bodies, when such we had,
or joined in disincarnate bliss.
We paired our souls and goals in troth,
and passed through flesh to share a kiss.

Last time I died,
It was a cold, late Autumn morn,
though winter of a fruitful life.

Last time I died,
In glory strong the veils withdrew
and drew me from a land of strife
With freedoms few, to lands of song
and rest on such a fairer plane.
But then I knew my rest was short!
I had to fly to Earth again.

We'd been apart.
By ancient plan you'd gone ahead
to start the work we have in store.

We'd been apart.
For while I strove to seed our task
you rested, then were born a score
Of years before I died so that
I could be welcomed, taught & led.
We met. We saw through specious mists.
We touched & loved. And we were wed.

Ordeals & Joy
Have mingled in the five years past
while love endured through trial & pain.

Ordeals & Joy
Have driven & blessed, and awakened vast
majestic forces to unite the twain,
To prepare us both for the years ahead,
the unfolding of our centuries-old plan;
To prepare us both for the years to come
and the pleasure of bonding as woman & man.

11/16/80
2:05 A.M. PST
34N05 118W19

LIBER LII

MANIFESTO OF THE O.T.O.

PEACE, TOLERANCE, TRUTH; SALUTATION ON ALL POINTS OF
THE TRIANGLE; RESPECT TO THE ORDER. TO ALL WHOM IT
MAY CONCERN: GREETING AND HEALTH

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

1. The O.T.O. is a body of initiates in whose hands are concentrated the wisdom and the knowledge of the following bodies:

1. The Gnostic Catholic Church.
2. The Order of the Knights of the Holy Ghost.
3. The Order of the Illuminati.
4. The Order of the Temple (Knights Templar).
5. The Order of the Knights of St. John.
6. The Order of the Knights of Malta.
7. The Order of the Knights of the Holy Sepulchre.
8. The Hidden Church of the Holy Graal.
9. The Hermetic Brotherhood of Light.
10. The Holy Order of Rose Croix of Heredom.
11. The Order of the Holy Royal Arch of Enoch.
12. The Antient and Primitive Rite of Masonry (33 degrees).
13. The Rite of Memphis (97 degrees).
14. The Rite of Mizraim (90 degrees).

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15. The Ancient and Accepted Scottish Rite of Masonry (33 degrees).
16. The Swedenborgian Rite of Masonry.
17. The Order of the Martinists.
18. The Order of the Sat Bhai, and many other orders of equal merit, if of less fame.

It does not include the A.:A.:, with which august body it is, however, in close alliance.

It does not in any way infringe the just privileges of duly authorized Masonic Bodies.

2. The dispersion of the original secret wisdom having led to confusion, it was determined by the Chiefs of all these Orders to recombine and centralize their activities, even as white light, divided in a prism, may be recomposed.

It embodies the whole of the secret knowledge of all Oriental Orders; and its chiefs are initiates of the highest rank, and recognized as such by all capable of such recognition in every country in the world.

In more remote times, the constituent originating assemblies of the O.T.O. included such men as:

Fohi	Hippolytus
Laotze	Merlin
Siddartha	Arthur
Krishna	Titarel
Tahuti	Amfortas
Ankh-f-n-khonsu	Percivale
Herakles	Mosheh
Orpheus	Odysseus

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Vergilius	Mohammed
Catullus	Hermes
Martialis	Pan
Apollonius Tyanæus	Dante
Simon Magus	Carolus Magnus
Manes	William of Schyren
Basilides	Frederick of Hohenstaufen
Valentinus	Roger Bacon
Bardesanes	Jacobus Burgundus Molensis
King Wu	Ko Hsuen
Christian Rosenkreutz	Osiris
Ulrich von Hutten	Melchizedek
Paracelsus	Khem
Michael Maier	Menthu
Jakob Boehme	Johannes Dee
Francis Bacon	Sir Edward Kelly
Andréa	Thos. Vaughan
Robertus de Fluctibus	Elias Ashmole
Chau	Comte de Chazal
Saturnus	Sigismund Bacstrom
Dionysus	Molinos

And recently:

Wolfgang von Goethe	Friedrich Nietzsche
Sir Richard Payne Knight	Hargrave Jennings
Sir Richard Francis Burton	Karl Kellner
Forlong Dux	Eliphas Lévi
Ludovicus Rex Bavarix	Franz Hartmann
Richard Wagner	Cardinal Rampolla
Ludwig von Fischer	Papus (Dr. Encausse)

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The names of women members are never divulged.

It is not lawful here to disclose the name of any living chief.

It was Karl Kellner who revived the exoteric organization of the O.T.O. and initiated the plan now happily complete of bringing all occult bodies again under one governance.

The letters O.T.O. represent the words Ordo Templi Orientis (Order of the Temple of the Orient, or Oriental Templars), but they have also a secret meaning for initiates.

3. The Order is international, and has existing branches in every civilized country of the world.

4. The aims of the O.T.O. can only be understood fully by its highest initiates; but it may be said openly that it teaches Hermetic Science or Occult Knowledge, the Pure and Holy Magick of Light, the Secrets of Mystic attainment, Yoga of all forms, Gnana Yoga, Raja Yoga, Bhakta Yoga and Hatha Yoga, and all other branches of the secret Wisdom of the Ancients.

In its bosom repose the Great Mysteries; its brain has resolved all the problems of philosophy and of life.

It possesses the secret of the Stone of the Wise, of the Elixir of Immortality, and of the Universal Medicine.

Moreover, it possesses a Secret capable of realizing the world-old dream of the Brotherhood of Man.

It also possesses in every important centre of population a hidden Retreat (*Collegium ad Spiritum Sanctum*) where members may conceal themselves in order to pursue the Great Work without hindrance.

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These houses are secret fortresses of Truth, Light, Power and Love, and their position is only disclosed under an oath of secrecy to those entitled to make use of them.

They are also temples of true worship, specially consecrated by Nature to bring out of a man all that is best in him.

5. The authority of the O.T.O. is concentrated in the O.H.O. (Outer Head of the Order), or Frater Superior. The name of the person occupying this office is never disclosed except to his immediate representatives.

6. The Authority of the O.H.O. in all English-speaking countries is delegated by charter to the Most Holy, Most Illustrious, Most Illuminated, and Most Puissant Baphomet X° Rex Summus Sanctissimus 33°, 90°, 96°, Past Grand Master of the United States of America, Grand Master of Ireland, Iona, and All the Britains, Grand Master of the Knights of the Holy Ghost, Sovereign Grand Commander of the Order of the Temple, Most Wise Sovereign of the Order of the Rosy Cross, Grand Zerubbabel of the Order of the Holy Royal Arch of Enoch, etc. etc. etc., National Grand Master General *ad vitam* of the O.T.O.

7. The National Grand Master General *ad vitam* is assisted by two principal officers, the Grand Treasurer General and the Grand Secretary General.

There are many other officers, but they do not concern those to whom the present manifesto is addressed.

8. The whole of the Knowledge dispersed among the bodies mentioned in paragraph 2 has been sifted and concentrated in the following degrees.

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- O° Minerval.
- I° M.
- II° M..
- III° M.:
P.: M.:
- IV° Companion of the Holy Royal Arch of Enoch.
Prince of Jerusalem.
Knight of the East and of the West.
- V° Sovereign Prince of Rose Croix. (Knight of
the Pelican and Eagle.)
Member of the Senate of Knight Hermetic Philosophers
Knights of the Red Eagle.
- VI° Illustrious Knight (Templar) of the Order of
Kadosch, and Companion of the Holy Graal.
Grand Inquisitor Commander, Member of the
Grand Tribunal.
Prince of the Royal Secret.
- VII° Very Illustrious Sovereign Grand Inspector
General.
Member of the Supreme Grand Council.
- VIII° Perfect Pontiff of the Illuminati.
- IX° Initiate of the Sanctuary of the Gnosis.
- X° Rex Summus Sanctissimus (Supreme and Most
Holy King).

9. Every man or woman that is of full age, free, and of good report, has an indefeasible right to the III°.

Beyond this, admission is only granted by invitation from the governing body concerned.

The O.T.O., although an Academia Masonica, is not a Masonic Body so far as the 'secrets' are concerned in the

MANIFESTO OF THE O.T.O.

sense in which that expression is usually understood; and therefore in no way conflicts with, or infringes the just privileges of, the United Grand Lodge of England, or any Grand Lodge in America or elsewhere which is recognized by it.

10. Application for admission to the Order may be made personally at headquarters, between the hours of Ten A.M. and Twelve Noon on week-days, or by letter to the Grand Secretary General. In the former case, applicants should be provided with the Twenty Dollars entitling them to the Third Degree; in the latter, it should be enclosed with the application.

The First Annual Subscription is payable on taking the Third Degree; if this is taken after June 30 in any year, only half the amount is due.

Subscriptions of old members are due on January 1, but the Brother is considered in good standing, and he does not lose his rights, if it is paid by March 1. Should he fail to discharge his obligation by this date, he ceases *ipso facto* to be a member of the Order, but may be reinstated on paying arrears and Five Dollars extra. If his lapse extend to the next year following, he can only be reinstated under special conditions, and by the express consent in writing of the National Grand Master General *ad vitam*.

11. The Constitution, Trust Deeds, Charters, Warrants and all other documents, are exhibited to candidates on their exaltation to the IV°, should they desire it.

12. Besides the free certificate of membership, special diplomas for framing are granted to all members at a uni-

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form price of Ten Dollars. Special diplomas of the IX°, Twenty-five Dollars.

13. The privileges of members of the O.T.O. are very numerous. These are the principal:

1° They have not only access to, but instruction in, the whole body of hidden knowledge preserved in the Sanctuary from the beginning of its manifestation.

In the lower grades the final secrets are hinted, and conveyed in symbol, beneath veil, and through sacrament.

In this way the intelligence of the initiate is called into play, so that he who well uses the knowledge of the lower grades may be selected for invitation to the higher, where all things are declared openly.

2° They become partakers of the current of Universal Life in Liberty, Beauty, Harmony, and Love which flames within the heart of the O.T.O., and the Light of that august fraternity insensibly illuminates them ever more and more as they approach its central Sun.

3° They meet those persons most complementary to their own natures, and find unexpected help and brotherhood in the whole world wherever they may travel.

4° They obtain the right to sojourn in the secret houses of the O.T.O., permanently or for a greater or lesser period of the year according to their rank in the Order; or, in the case of those of the Fifth and lower degrees, are candidates for invitation to these houses.

MANIFESTO OF THE O.T.O.

- 5° The Knowledge of the Preparation and Use of the Universal Medicine is restricted to members of the IX°; but it may be administered to members of the VIII° and VII° in special circumstances by favour of the National Grand Masters General, and even in particular emergency to members of lower degrees.
- 6° In the V° all members are pledged to bring immediate and perfect relief to all distress of mind, body, or estate, in which they may find any of their fellows of that degree. In the higher degrees the Bonds of Fraternity are still further strengthened. The Order thus affords a perfect system of insurance against every misfortune or accident of life.
- 7° Members of the IX° become part proprietors of the Estates and Goods of the Order, so that the attainment of this degree implies a return with interest of the fees and subscriptions paid.
- 8° The Order gives practical assistance in life to worthy members of even its lower degrees, so that, even if originally poor, they become well able to afford the comparatively high fees of the VII°, VIII°, and IX°. On exaltation to the IV° each Companion may file an account of his circumstances, and state in what direction he requires help.

14. In selecting members for advancement, attention is paid to their devotion to the Order, to their intelligence in apprehending the nature of its teaching, to their zeal in spreading the principles of the Order so far as they themselves understand them, though always with the discretion inseparable from the due guarding of the secrets, and to all

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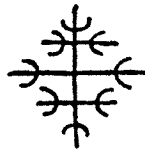
those qualities of courage, honour, and virtue without which man is not worthy of that name.

15. The O.H.O. is only known to members of the VIII° and IX°.

The National Grand Master General *ad vitam* is not approachable as such by any person who has not reached the VI°.

All communications should be addressed to the Grand Secretary General, and all cheques drawn in favour of the Grand Treasurer General.

Issued by Order,



L. BATHURST,

IX° Grand Secretary General.

All enquiries should be addressed to

The Grand Secretary General

of the O.T.O.

Care of the publishers of THE EQUINOX.