

THE OFFICIAL ORGAN OF THE U.S. GRAND LODGE OF ORDO TEMPLI ORIENTIS

AGAPÉ

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SUMMER, 2012 EV



CELEBRATING OUR CENTENNIAL YEAR



*The Official Organ of the
United States Grand Lodge of
Ordo Templi Orientis*

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Cover: Sarah Mooshian dances at the centennial celebrations at William Blake Lodge.
Photo by Terry Murdock

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FROM THE EDITOR

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

Care Fratres et Sorores,

Most magical orders don't last very long. For one reason or another they either blow up like over-pressurized water heaters or split apart like so many amœba. Yet here we are: celebrating one hundred years of the M.:M.:M.: (the modern O.T.O.) Despite assorted crises and near-death experiences our order has not only survived but grown into a worldwide organization that actually seems capable of fulfilling even the more grandiose dreams of our founders. This is all the more remarkable when you consider that we are Thelemites: notoriously cantankerous and anarchistic as a litter of kittens. How did we manage it? Could we really be doing something right?

Maybe there is something to this New Æon business after all.

So, for our next issue we are planning a special feature: a timeline of O.T.O. history, and we'd like you to help. We already have the obvious milestones like the founding of grand lodges and the transitions of grand masters. What we're after now are the events that are less obvious. What do you think are the significant milestones in the history of our most holy order? The publication of certain books? The establishment of such-and-such a governing body? The chartering of a new lodge where none had existed before? Please log on to the *Agapé* Facebook page and tell us! Our editorial team will sift through your suggestions and you will see the results in our Fall issue.

Love is the law, love under will.

Fraternally,
Frater Julianus
Editor, *Agapé*

SUBMISSION DEADLINE FOR
AGAPÉ VOLUME XIII, NUMBER 3:
Ⓞ IN Ⅲ • Ⅱ IN Ⅱ • Dies Ⅹ • Anno IV:XX
(Wednesday, October 31st, 2012 EV)

We want: news and articles, original rituals and artwork, temple photos, reviews of all kinds, local body reports, local body publication reports, publication announcements, and anything else pertinent to Thelema, Ordo Templi Orientis, and the activities of our members.

See our submission guidelines at www.oto-usa.org/agape.html. Contact agape@oto-usa.org for more information.

FROM THE GRAND MASTER

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

2012 ANNUAL MEETINGS

Many thanks to Soror Lutea and Golden Lotus Oasis for hosting our annual United States Grand Lodge joint governing body meetings over the weekend of July 14-15th. All went quite smoothly, and a great deal of good work was accomplished.

NEW SOVEREIGN GRAND INSPECTORS GENERAL/BISHOPS

On the evening of Friday, July 13th, three new Sovereign Grand Inspectors General and Bishops of the Ecclesia Gnostica Catholica were made: Brother David Shoemaker, Sister Genevieve Mikolajczak, and Sister Kerry K. Congratulations to all three.

MAN OF EARTH DELEGATE SELECTION: UPDATE

Regarding the revised process for selection of Man of Earth Delegates, 22 out of 48 local bodies have selected their representatives to the Man of Earth Delegate Nominating Panel as of the date of this writing, and two local bodies have declined the privilege. The Panel will commence operations when two more representatives have been selected, which will likely be the case by the time of this issue's publication.

MEDIATION TRAINING MODULES

The Mediation Training Development Committee has completed a series of modules which provide guidance on how to approach and conduct mediation among our brothers and sisters. These modules are currently available to local body masters, members of R+C Chapters, and members of the Senate; and may be obtained from the document control officer.

PRISON MINISTRY

The U.S. Grand Lodge Prison Ministry was established, as such, in 1997 EV. Prior to that time, Brother Bill Heidrick had operated an informal correspondence program in which he personally conducted most of the correspondence with prisoners, and delegated some of it to volunteers in different parts of the country. At that time, prison inmates could request "A.D.V." status at no charge, which stood for "Association in Durance Vile." It was a form of Associate Membership in Ordo Templi Orientis, and offered a free subscription to *The Magical Link* and correspondence with volunteer O.T.O. members. Associate Membership, including A.D.V. status, was abolished by the Areopagus in 2003 EV and replaced by International Headquarters' "Corresponding Associate"

program. The form letter received by all Corresponding Associates from I.H.Q. makes it quite clear that they have no special status or privileges in O.T.O., and are not to consider themselves O.T.O. "members" in any sense.

Partly to clarify some persistent misconceptions about U.S.G.L.'s Prison Ministry program (both inside and outside the program), I published a brief article about it in the May 2006 EV issue of *Agapé*, which set forth the mission of the Prison Ministry, as I intended it, as follows:

1. To minister to the spiritual needs of Thelemites in prison, through correspondence and, where possible, pastoral visits.
2. To represent Thelema as a valid and positive form of religious expression to corrections officials.
3. To help prevent prisoners from misrepresenting Thelema to corrections officials and to other prisoners, through correction of prisoners' own misconceptions and through direct communications with prison officials.

From our perspective, recruitment has never been a goal of the Prison Ministry. Upon their achieving their freedom, former inmates become eligible to apply for initiation in O.T.O., *just like anyone else*—but any past participation in the Prison Ministry program gives them no special privileges in that regard. Over the years, we have noted that the rate of Prison Ministry correspondents pursuing further contact with O.T.O. after their release is actually very low. A few do seek out the fellowship of their fellow Thelemites after their release, and of those, a still smaller number decide to apply for initiation.

There is a special procedure that must be followed when anyone who has been convicted of a felony applies for initiation in O.T.O., whether they have been involved with the Prison Ministry or not. Around 1999 EV, I instructed the Initiation Secretaries at the time that each Minerval application that came in with the "Have you ever been convicted of a felony?" blank filled in with anything other than "no" would require my personal review and approval before the initiation could be scheduled. In such cases, the applicant is required to provide a brief letter describing their case, and justifying why he or she should be admitted to our order. Each sponsor must individually provide a similar letter, indicating that they are fully aware of the candidate's history and deem him worthy of initiation anyway—and why. In addition, for the last few years, the Initiation Secretaries have been performing background checks on all felony applicants using official data obtained from state websites and/or officials. If the applicant is found to have provided false information, their application is denied without any further consideration.

Continued on next page ~

Further, as will be shown in the next revision of the *C.O.L.M.H.*, it is our policy that any individual who has been convicted of murder, attempted murder, rape, or child sexual abuse is automatically on Bad Report until such Bad Report is lifted by the Executive.

In 2010 EV, partly as a result of negative experiences with a few individuals with past felony convictions interacting with our local bodies (one of whom was an initiate member—initiated in 1993 EV) we instituted some changes to the way the Prison Ministry program is operated. Primarily, we began asking correspondents about the crimes of which they had been convicted, along with particulars of their incarceration. Under the program established prior to U.S.G.L., making such inquiries was not allowed; and U.S.G.L. dutifully continued that custom until it became quite clear that the information was necessary. Upon receiving an inquiry, we now send each inmate correspondent a questionnaire requesting information about their case and current situation. If they choose not to return a completed questionnaire (which is their right), then the Prison Ministry has no further dealings with them. If they do, their information is recorded and they are subscribed to a newsletter specially prepared for the Prison Ministry program. Information provided by the inmates is spot-checked against the on-line databases to ensure accuracy. Providing false information results in termination of communications and non-member bad report. We provide no support for study groups

in prison facilities, and we discourage correspondents from forming them. Performing pastoral visits to prison facilities is no longer a priority for the program, and will only be considered under rare circumstances.

As the program goes forward, we will be instructing participants that if they are ever to approach a local O.T.O. body after their release, they are to first send the local body master a letter introducing themselves, and identifying themselves as former Prison Ministry participants. Failure to do so would be grounds for non-member bad report. Having received such a notification, the local body master could request pertinent information on the person from the Prison Ministry coordinator, and then decide whether to allow the person to participate in their activities.

Also, I have recently instituted an advisory panel for the Prison Ministry, comprising the past two Prison Ministry coordinators, an attorney, a law enforcement officer, the Public Information Officer, and myself.

I'd like to thank Father Solomon (Brother Erik F.) for his service as Prison Ministry coordinator for the last three and a half years, and welcome Brother Chris G. as the new Prison Ministry coordinator. If any readers are interested in helping with the Prison Ministry newsletter, please write to the Volunteer Coordinator. Note: those who have served time as prison inmates are not, at this time, eligible for service as Prison Ministry volunteers.

Love is the law, love under will.



Fraternally,
Sabazius

FROM THE ELECTORAL COLLEGE

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

NINTH DEGREE REVOLUTIONARY

Members in good standing of the Sovereign Sanctuary of the IX° in the United States (who are not serving as an officer or voting member of any Governing or Administrative Body under the jurisdiction of U.S. Grand Lodge) wishing to volunteer to stand for election to the office of Revolutionary by the Electoral College are encouraged to write the President of the E.C. See page 19 for contact information.

SANCTION FOR APPEAL

Brothers or sisters of our order who wish to pursue appeal of a verdict of the Grand Tribunal may write to individual members of the Electoral College to request sanction be given to take their case to the Areopagus of the Eighth Degree (per *Liber CXCIV*, section 16) via email links found at:
ec.oto-usa.org/ECelectors.html.

HOSTING

ELECTORAL COLLEGE MEETINGS

Local bodies that are interested in hosting meetings of the Electoral College are encouraged to write the President of the E.C. See page 19 for contact information.

UPCOMING

ELECTORAL COLLEGE MEETINGS

- The Fall 2012 EV Electoral College meeting is to be held on Saturday, October 6th at Sekhet-Maat Lodge (Portland, Oregon).
- Winter 2013 EV Electoral College meeting is to be held on Saturday, January 12th via online medium.

The deadline for submission of items to be considered (for the Fall 2012 meeting) is September 15th, 2012 EV. Please mail

The Electoral College, at its **Summer meeting**, held on July 14th, 2012 EV, took the following actions concerning duties in its charge:

Local Body Closures

None.

Mastership of NOX Oasis in the Valley of Ogden, Utah was transferred from Soror Babalon to Brother Gawain effective July 14th, 2012 EV.

Change of Body Status

None.

New Local Body Charters

ANABAΣIΣ Camp was chartered in the Valley of Indianapolis, Indiana with Brother Jay Michael Lee as Master, effective July 14th, 2012 EV.

Change of Body Masters

Mastership of Aum. Ha. Lodge in the Valley of Chicago, Illinois was transferred from Brother Henry Anderson to Brother Gordon Kinloch effective July 14th, 2012 EV.

Glory of the Stars Camp was chartered in the Valley of Asheville, North Carolina with Sister Ananael Agape LVX as Master, effective July 14th, 2012 EV.

Mastership of Vortex Oasis in the Valley of Tacoma, Washington was transferred from Brother Ted Gill to Soror Diana effective July 14th, 2012 EV.

The College wishes to express its appreciation to the past and present masters of each of these bodies. We wish each of them the best in their new offices and endeavors.

submissions to the Secretary of the Electoral College. See page 19 for contact information.

ELECTORAL COLLEGE WEBSITE

The official Electoral College website can be found at: ec.oto-usa.org.

ATTENDING

ELECTORAL COLLEGE MEETINGS

Dues-current members in good standing of V° and above are welcome to attend and observe the in-person Electoral College meetings. We request that those planning to attend contact the master of the hosting body so that adequate arrangements can be made.

COMMUNICATION WITH THE ELECTORAL COLLEGE

I would like to invite any initiates with specific concerns or questions regarding the operation of the Electoral College, to write to either the President or Secretary of the E.C. For contact information, please see page 19.

FORMS

Bodymasters seeking up-to-date forms for the Annual Report, Change of Mastership Application, Application for Oasis Status, Application for Lodge Status, or closure forms, will find them by contacting the document control officer at doc_control@oto-usa.org.

It is my goal as President of the Electoral College to take effective measures bringing about better communication between the E.C. and the membership of all local bodies. Any input provided to this end is warmly welcomed. I believe that communication is of benefit to the entire order in our mutual goals and aspiration toward enlightenment in all forms. All postal mail correspondence with the Electoral College Secretary should be sent to the address listed on page 19.

Love is the law, love under will.

In the Bonds of the Order,
Dnn Bvchnn
President, Electoral College O.T.O. U.S.A.

Speech in the Silence is the official podcast of Blazing Star Oasis in the San Francisco Bay Area. We focus on the topics of Thelema, Aleister Crowley, and Ordo Templi Orientis while also touching upon the subjects of Magick, Yoga, and Initiation. The podcast includes lectures, music, interviews, discus-



sions, and readings of the Holy Books of Thelema and other important texts written by Aleister Crowley.

Download or subscribe at iTunes or at speechinthesilence.com or visit our YouTube channel at youtube.com/speechinthesilence.

A NOTE TO THE CLERGY

by Frater FreeShadow, U.S. E.G.C. Secretary

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

While International Headquarters has had an Ecclesia Gnostica Catholica Secretary for decades, the office of the E.G.C. Secretary under U.S. Grand Lodge was first announced by Grand Master Sabazius in the Volume V, Number 1 issue of *Agapé* on May 1, 2003 EV. This office has kept a record of all E.G.C. ceremonies reported to it since that time.

However, while there is certainly vibrant activity with regard to the E.G.C. ceremonies performed under U.S.G.L., the reporting of those ceremonies has not been as diligently performed. Therefore, this note is submitted as a reminder to officiating clergy that this office requires reports of the ceremonies performed *within 30 days* of the event. Also, this office is always in need of *all previously unreported* E.G.C. ceremonial activity.

Officiating clergy are requested to report their ceremonial activities to this office by email at egc@oto-usa.org. Such reports should be carbon copied to their supervising bishop and all the pertinent local body officers (master, secretary, and/or E.G.C. secretary) where the ceremony was performed. Officiating clergy are required to report their performance of the following ceremonies: baptism, confirmation, ordination(s), marriage (both non-legal and legally recognized); reports are also required on the supervision of novices (initial reports and changes). Officiating clergy have the option to report their performance of the following ceremonies: last rites and feast for fire, water, life, and death.

Reports of baptism, confirmation, and ordination should include:

- Candidate's full legal name, ceremonial name (if any), and M.M.M. degree (if any).
- Nature of ceremony performed. [Note: this office as-



The Gnostic Mass temple at William Blake Lodge, in the Valley of Baltimore, Maryland. Photo by Robert Brett Sherry

sumes baptism and confirmation ceremonies are performed for adults, unless otherwise informed. Reports of such ceremonies performed on persons under 18 years of age must include the candidate's date of birth and an acknowledgement that the parental/guardian consent letter was obtained and submitted to the local body where the ceremony was performed to be kept in their local files. Baptism is open to any person at least 11 years old; confirmation is open to any person who has been baptized and attained the age of puberty.]

- Date of the ceremony.
- Local body or location of the ceremony.
- Full legal name and E.G.C. rank of the officiating officer.
- Supervising Bishop of the officiating officer (if applicable).

Reports of marriage ceremonies should include:

- Full legal names of those being married, their E.G.C. rank (if any).
- Date of the ceremony.
- Local body or location of the ceremony.
- Full legal name and E.G.C. rank of the officiating officer.
- Supervising bishop of the officiating officer (if applicable).
- Scan of the officiant's registration to perform marriages from local government. [Note: this is necessary if the officiant's authorization from the local government is a separate registration document from the marriage license itself (a situation which varies by locality), but is not required if the officiant is only solemnizing a marriage without governmental recognition.]

Reports of supervision should include:

- Novice's full legal name, ceremonial name (if any), and M.M.M. degree.
- Type of novitiate training being provided by the supervising bishop [priestess, priest, or deacon].
- Date the supervising bishop accepted the novice for training.

Reports of last rites should include:

- Full legal name of the communicant, E.G.C. rank (if any), M.M.M. degree (if any).
- Date of the ceremony.
- Location of the ceremony.
- Full legal name and E.G.C. rank of the officiating officer.
- Supervising bishop of the officiating officer (if applicable).

Reports of feasts (i.e. of fire, water, life, and death):

- Full legal name of candidate, E.G.C. rank (if any), and M.M.M. degree (if any).
- Nature of the ceremony performed [Note: reports of ceremonies performed for the feast days of fire, water and life must include the candidate's date of birth and an acknowledgement that the parental/guardian consent letter was obtained and submitted to the local body where performed to be kept in their local files. Reports of the greater feast for death must include the date of death.]
- Date of the ceremony.
- Local body or location of the ceremony.
- Full legal name and E.G.C. rank of the officiating officer.
- Supervising bishop of the officiating officer (if applicable).

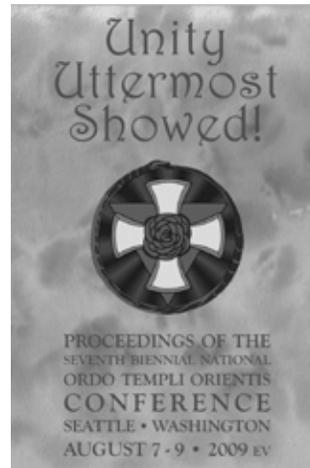
To aid presiding clergy with reporting, this office will make available a ceremonial report form and a parental/guardian consent form, both of which can be obtained through the document control officer.

Thank you for your assistance in these matters.

Love is the law, love under will.



NATIONAL CONFERENCE PROCEEDINGS BOOKS



**UNITY UTTERMOST
SHOWED!
PROCEEDINGS OF THE
SEVENTH BIENNIAL
NATIONAL ORDO
TEMPLI ORIENTIS
CONFERENCE:
SEATTLE,
WASHINGTON,
AUGUST 7-9, 2009 EV**

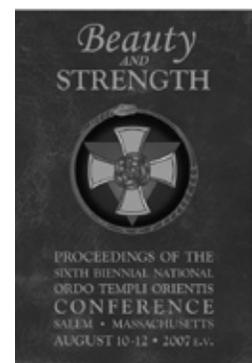
United States Grand
Lodge, O.T.O.,
2011 EV

Unity Uttermost Showed! offers a selection of papers from the seventh biennial National Ordo Templi Orientis Conference (NOTOCON) of the United States Grand Lodge of O.T.O., held in the Valley of Seattle, Washington, in 2009 EV. The papers cover diverse topics including Enochian magick, sacrifice in Aztec mythology, the sacred geometry of an astral cathedral, producing ritual theater, personal responsibility in magick, promulgation of the Law of Thelema, textual analysis of *The Book of the Law*, and more. Other highlights include the original ritual, the "Feast of Babalon," and the address given by U.S. National Grand Master Sabazius.

STILL AVAILABLE:

**BEAUTY AND STRENGTH:
PROCEEDINGS OF
THE SIXTH BIENNIAL
NATIONAL ORDO TEMPLI
ORIENTIS CONFERENCE:
SALEM, MASSACHUSETTS,
AUGUST
10-12, 2007 EV**

United States Grand Lodge,
O.T.O., 2009 EV



Includes addresses and articles by Sabazius X°, Richard Kaczynski, Lon Milo DuQuette, James and Nancy Wasserman, Dionysius Rogers, Frater Hrumachis, and many Others of equal Merit, if less Fame.

Both collections are available from
Amazon.com and CreateSpace.com.

ORDO TEMPLI ORIENTIS CENTENNIAL AND WILLIAM BLAKE LODGE TWENTIETH ANNIVERSARY CELEBRATION

by Brother Robert Brett Sherry

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

During a decade of immense political and social unrest, declining European empires, a war engulfing the continents, and the ill-fated loss of an unsinkable giant, a progressive esoteric society was emerging. This child of two men, Carl Kellner and Dr. Theodore Reuss, would flourish into something greater than either could ever have imagined when a young occultist named Aleister Crowley appeared, bringing with him a New Æon of Love and Will that opposed the restrictions of earlier times. 2012 marks the official one hundredth anniversary of the M.:M.:M.:, the British Section of this noble order fondly known to us as Ordo Templi Orientis.

What better place to celebrate this huge milestone than at William Blake Lodge in Baltimore, Maryland, where a momentous commemoration was already underway—twenty years of successful contribution to the Thelemic community.

In usual O.T.O. style under the auspices of Sister Kerry K. (event director) and Frater FreeShadow (lodgemaster), fellow initiates from across the country and even abroad enjoyed a weekend filled with fraternity, formal dining, a themed gala, the Gnostic Mass, book signings, rituals, and scholarly presentations. From the start, the lodge was abuzz with excitement awaiting the arrival of Frater Superior Hymenæus Beta.

The kickoff started Friday night with a salacious “Heaven and Hell” party boasting cocktails, hors d’oeuvres, and yes—belly dancing! On Saturday after a zesty Mexican lunch, Grand Master Shiva X° from Grand Lodge Australia delivered a potent podcast message (available at www.otoaustralia.org.au/flow) detailing exciting O.T.O. development in the lands



Whose side are you on? Sarah Mooshian and Soror Threnoidia offer centennial attendees a tough choice at William Blake Lodge’s “Heaven and Hell” party. Photo by Robert Brett Sherry.

down under and within the Asian Pacific. The Grand Master declared this the “Century of the Priestess.” Sister Kerry K. followed with a heartfelt recollection of William Blake Lodge history and pictorials showing the construction of their exquisite new lodge facility. Afterwards, a group of ritualists led by Brother Terry Murdock performed a Centennial rite spotlighting the initiatory grades of O.T.O.

Saturday afternoon continued with a lecture by notable author James Wasserman titled “A Contemporary History of Thelema” in which Brother Jim described past O.T.O. copyright struggles, great friendships within the order, his days at Weiser Books, and the great loss of Jack Parsons. Next on the list of distinguished presenters (via Skype) was U.S. Grand Master Sabazius X° who remarked on the “continued posterity” of U.S. Grand

Lodge and the newly forming Man of Earth delegate selection panel consisting of representatives from all 48 U.S. local bodies. Frater Superior Hymenæus Beta brought the day’s lectures to a close with a riveting presentation on “Talismans and Trusts: Mystera Mystica Maxima at 100.” Additionally, the Frater Superior shared a captivating collection of photographs revealing many glory days of the Order.

Evening arrived and William Blake Lodge quickly transformed from classroom into a fine dining experience with a banquet based on the first class menu served aboard the R.M.S. *Titanic* on April 15, 1912 complemented by Edwardian period cocktails including “The Side Car” and “Hanky Panky.”

A restful night’s sleep at the Hyatt, coupled with Sunday

brunch and mimosas at the temple, invigorated the brethren for another day of activities commencing with a book signing by renowned authors and initiates Richard Kaczynski, Vere Chappell, and James Wasserman. Giving his sore hand a rest, Brother Richard offered a lecture based on his new book, *Forgotten Templars: The Untold Origins of Ordo Templi Orientis*, preceded by celebratory remarks from United Kingdom Grand Master Hyperion X°. Brother Tony Iannotti, O.T.O. Archivist, concluded the lecture series with a touching presentation entitled “The Warrior, the Troubadour, and the Lady: Themes in the Life and Times of Grady L. McMurtry.”



Brunch at the centennial celebration with attendees from New York, Indiana, and Ohio: Kittie Palakovich, Jay Lee, Ron Con, Eric Patter-son, and Frater Φαινολιζ. Photo by Robert Brett Sherry.

An O.T.O. event would be incomplete without a grand finale, and William Blake Lodge amazed with an inspiring performance of the Gnostic Mass with the team of Past Masters Soror Hypatia (Priestess), Brother Paul Hume (Deacon), and Brother Christeos Pir (Child), current Master Frater FreeShadow (Priest), and current Deputy Master Brother Von Hohenheim (Child).



William Blake Lodge volunteers (left to right): B.J. Swayne, Frater FreeShadow, Sherri McLaughlin, Justin Towson, Stephanie Olmstead-Dean, Kerry K., Voron Erich Langsdorf Xarya, Sarah Mooshian, and George Poute Bedi. Photo by Robert Brett Sherry.



A (Gnostic) Mass of (William Blake Lodge) Masters: B.J. Swayne, Paul Hume, Frater FreeShadow, Kerry K., and Christeos Pir. Photo by Robert Brett Sherry.

A FEW WORDS WITH THE MASTER

Following this most successful celebratory weekend, I had the privilege of chatting with current bodymaster, Frater FreeShadow about the past and future of William Blake Lodge.

Brett: Frater FreeShadow, would you share some special memories of William Blake Lodge during your tenure as Lodgemaster?

FreeShadow: My tenure has focused primarily on acclimating William Blake Lodge to a 24/7 space, instead of per-day rentals. Some of the growing pains while transitioning from rental spaces and living rooms into our current space include maintaining balance between the financial tightrope act of paying our various bills and improving our location from a bare warehouse into a habitable environment. As such, most of the special memories revolve around the work that has gone into constructing our space to suit our needs: from building our E.G.C. temple space and meeting room to adding plumbing for our toilet and kitchen, from improving the electrical circuitry for our large air conditioning units and stove to acquiring our many furnishings. I personally find the robustness of communal growth that William Blake Lodge has gone through over the course of our four years of renting our space quite fulfilling.

Brett: How do you envision William Blake Lodge over the next 10 years? Are there goals and/or important projects you would like to accomplish?

FreeShadow: Things have a way of changing over the course of a decade, but we will likely be using our current space for most, if not all, of those years. We have been slowly growing our Building Fund, which is a savings account specifically for buying our own standalone building; but it is a slow, alchemical process and will be many years yet before we have the required sum devoted toward such a purchase. In the meantime, we will remain in our current space and continue to improve and finalize construction, such as finishing our shower project for the bathroom.

Continued on next page ∞

There is also the possibility that we may be able to extend into neighboring space and thus enlarge our temple and meeting spaces; but this is solely dependent on membership growth and activity.

Brett: The O.T.O. Centennial event at William Blake Lodge was a tremendous success. Do you have a few special words for all the presenters and volunteers?

FreeShadow: I greatly appreciate all the donations and many volunteer efforts that made this event such a success from the heavy-lifting grunt work to the exhausting dish cleaning, from the maintaining of clean



The centennial celebration offered sustenance and joy courtesy of kitchen volunteers Stephanie Olmstead-Dean, Sarah Mooshian, and Frater FreeShadow. Photo by Robert Brett Sherry.

floors and tables to the providing of delicious foods. It was quite enjoyable to have so many out-of-town guests and dignitaries attending; it was especially enjoyable to have a number of them presenting (both in person and remotely via Skype or audio-visual presentation) about local, national, and international items of historical import to and for the O.T.O. as a whole.

Brett: Frater FreeShadow, I'm sure I speak for the entire order when congratulating William Blake Lodge on a

job well done. Your members and volunteers made everyone feel very welcome, and you delivered a superior level of hospitality. Hats off and Happy Centennial!

Love is the law, love under will.

NOTOCON IX UPDATE

by Anna Tsu, Onsite Chair

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

It is my great pleasure to announce that the website for NOTOCON IX is now live at the following address: ix.notocon.org.

Registration and vendor proposals are all likewise live and included within the above address.

We have the honor of hosting the 2013 NOTOCON here in Sacramento, California, from August 9th until August 11th. I, as Onsite Chair, and our dedicated and talented group of volunteers from the three Northern California O.T.O. bodies (418 Lodge, Blazing Star Oasis, and Sirius Camp) look forward to welcoming you to Northern California for a full weekend of Art, Science, Knowledge, Wisdom, and Understanding, with a good dose of Love, Fellowship, and Joy thrown in for good measure.

Our theme for this event is "Neither East nor West," which is a paraphrase from *Liber AL*, Chapter 1, verse 56, and which we are taking as inspiration to celebrate the great



diversity and depth of the traditions from which Thelema has drawn.

If you have previously attended a NOTOCON, you already understand the value of this biennial event. If you have not, please speak with those who have. NOTOCON offers an unparalleled opportunity to meet and interface with the best Thelemic hearts and minds from around the country (and perhaps a few from outside the country) a chance to be inspired by the virtue and strength of dedicated initiates outside our own locales.

Please visit our website for further details of this event's theme, location, and other particulars, and/or to investigate the possibilities for involvement as an attendee, speaker, or vendor. Further invitations and information will be posted to national lists in the coming months.

I sincerely look forward to welcoming you to Sacramento in August 2013!

Love is the law, love under will.

CENTENNIAL INTERVIEWS WITH RICHARD KACZYNSKI AND JAMES WASSERMAN

by Brothers Robert Brett Sherry and Terry Murdock

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

During the centennial celebrations at William Blake Lodge, Brother Terry Murdock and I had the privilege of chatting with two influential members of Ordo Templi Orientis—Brothers Richard Kaczynski and James Wasserman, both of whom have made significant contributions to our great order. They shared some thoughts from the past and aspirations for the future.

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Terry: Brother Richard, looking back over the great revival of O.T.O., what has been our single greatest accomplishment and what has made you the most proud of our order?

Richard Kaczynski: Without a doubt, O.T.O.'s biggest accomplishment has been establishing ownership of the Crowley copyrights. In his will, Crowley left his copyrights to O.T.O. for the express purpose of perpetuating the Great Work. This was complicated, however, by the fact that Crowley was declared bankrupt in the 1930s, and as such he did not technically *own* his copyrights. So O.T.O. had to go through some legal maneuvering to manifest Crowley's intention. Accomplishing this has put us in a position where we've been able not only to produce definitive editions of Crowley's works, but also to help serious scholars with their Crowley-related research. In the acknowledgements to the new edition of *Perdurabo*, I talk about how in the 21st century Aleister Crowley has been re-evaluated in several different scholarly fields, and this re-evaluation is due in part, I believe, to O.T.O. establishing itself as the rightful administrators of Crowley's literary estate.

In addition, I'm especially proud of the fact that O.T.O. has raised the funds—exclusively from its membership—to preserve Frieda, Lady Harris's artwork for the Thoth Tarot and save these works from further deterioration.

Terry: What do you think will be the most significant changes and challenges facing the order in the next 25 to 50 years?



Agapé's fearless Assistant Editor puts Brothers Kaczynski and Wasserman to the question at William Blake Lodge's centennial celebrations. Photo by Robert Brett Sherry.

Richard: O.T.O. has been fortunate to have very knowledgeable, shrewd, talented, magical, organized, and committed people leading its revival from the 1970s onward. In the forty years since, we've lost some of our leading lights—like Grady McMurtry, Helen Parsons Smith, and Phyllis Seckler. Over the next 25 years we're going to lose a lot more of the people who brought us to where we are today, and that will be a huge change. The Great Work *will* nevertheless continue, as knowledgeable, shrewd, talented, magical, organized, and committed

people continue to rise to leadership in O.T.O. It's continuing knowledge from generation unto generation. But it will still be interesting to see how the order looks when the present page of history has turned.

Brett: Brother Richard, what inspired your latest publication *Forgotten Templars*?

Richard: I started out writing a paper on Henry Klein, the O.T.O. co-founder whom nobody really knew anything about. But in the course of fleshing out his story and how he fit into O.T.O. history, I uncovered a tremendous amount of additional information that had never previously been reported. It radically changed my understanding of how O.T.O. came to be, and who its founders were. I knew this was a story that had to be shared.

Brett: Brother Richard, I want to thank you for your unrelenting dedication to O.T.O. and for providing *Agapé* with an excerpt from *Forgotten Templars* [beginning on page 14]. I'm positive our readers will thoroughly enjoy it.

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Terry: Brother Jim, what do you think will be the greatest challenge facing the order in the next 25-50 years?

James Wasserman: I think the greatest challenge facing the order will be finding the right balance between creativity and regimentation. Too many rules inhibit exploration. Too few rules allow anarchy. As our property holdings

Continued on next page ∞

expand, we become more legally vulnerable to our membership's behavior. It is problematic. Our very success becomes our greatest challenge. There is also the problem of laziness and arrogance. As people and institutions age, they can lose the initial sense of experimentation that engendered their success—rigidity replacing flexibility.

Terry: Looking back over the great revival of O.T.O., what has been our single greatest accomplishment and our greatest misstep?

Jim: I think *The Holy Books of Thelema* has been our greatest single accomplishment in the religious aspect of our work. I think the unanimous election of the present Caliph was our greatest accomplishment in insuring the continuity of the order after Grady McMurtry's death. I think the copyright victories by Hymenæus Alpha and Hymenæus Beta were crucial to being able to control our message. I think the greatest failure of O.T.O. has been our unwillingness to publicly criticize the modern fallacy of A.: A.: "lineages." I appreciate the thinking behind this—allowing people maximum freedom to make choices, including bad choices. But I believe we have a doctrinal obligation to point out pretenders, misguided spiritual interpretations, and erroneous behavior.

Terry: What do you think will be the most significant changes in the order during the next 25 years?

Jim: On the positive side, I think the greatest accomplishment to come will be our own well-funded publishing imprint. Whether this is done in alliance with a commercial publisher or through the help of an acceptable financial backer, I think it is critical that we always have the ability to publish fine-quality, printed Crowley books.

I also think we need to own property where we can archive materials, establish libraries, maintain Temple space, and have classrooms. I think a central headquarters is appropriate for each country, and even each region in larger countries. This will allow decentralized and duplicate storage in the event of natural and political disasters.

On the negative side, I fear we risk becoming over-organized. If the bureaucrat and ass-kisser becomes the preferred candidate for advancement, it will spell death for the Order. We must not reward conformity, thereby losing creativity and passion.

I also fear we could begin to mistake quantity for quality—a natural tendency of groups. I don't measure success by numbers. While I am very well aware that "the Law is for all," I also know that Her servants are "few and secret." I think our job as Ordo Templi Orientis is to vibrate the Word of the Law in rituals, media, print, art, science, education, politics, and the marketplace. I think we are designed to be—and should be—the elite.

Terry: If you could pick three accomplishments, policies or projects that you would like to see completed in the next 25 years what would they be?

Jim: 1. A publishing company dedicated to keeping Crowley's books in print at all times

2. Breaking ground for the golden-domed headquarters

on a hill, as described to me in 1976 by Helen Parsons Smith as she shared her long-held vision

3. An electronic media outreach ability—either through well-connected order members or media people attracted to the order—so that we can get our message out to a wider and younger audience through film and television. And, I would like to see an even more successful popular music outreach as well.

Terry: What accomplishment in the past 25 years has made you the most proud of our order?

Jim: Hymenæus Beta's establishment of the U.S., United Kingdom, and Australian Grand Lodges with their respective X° Kings.

Brett: Brother Jim, during your presentation at William Blake Lodge, you mentioned "Grady would be proud of us." Would you share more details about this for our readers?

Jim: Grady wanted results. I think the fact that his successor as O.H.O. has managed to win copyrights and trademarks worldwide validated Grady's sacrifice. Grady died in 1985, on the very day our legal victory [over Marcello Motta] in the U.S. was declared. He died from lasting complications of a health problem that had been made worse 18 months earlier during the first battle of the 25-year copyright war.

I think Grady would have been extremely happy to see us establish three Grand Lodges and move International Headquarters to a separate status.

I think he would be proud of our publishing activities, particularly *Liber ABA*, *Liber Aleph*, and the other Crowley classics that Hymenæus Beta has issued with such amazing erudition.

I also think Grady would be happy to see some of the products from non-Crowley authors such as myself, Lon Duquette, Richard Kaczynski, Dan Gunther, and others. While none of us is at Crowley's level of spiritual attainment, Grady understood that Thelema needed to live and grow in a responsible manner.

He would have appreciated H.B.'s effort to reach out to scholars and artists and to have established O.T.O. as a research center for historians and intellectuals throughout the civilized world.

Brett: You mentioned many significant friendships that have developed over the years within the Order. Could you give a few examples?

Jim: My most important friendships in the old days are described in *In the Center of the Fire*. Certainly Bill Breeze, Dan Gunther, Richard Gernon, and Grady McMurtry were at the top of that list. They were friends, teachers, and allies. But such friendships also included Bill Heidrick, Bill Padgett, Michael Kramer, Bokar, Tony Iannotti, Kent Finne, Nancy Wasserman, Wileda Wasserman, Lola D. Wolfe, Nancy Brooks, Jim Garvey, and many others. We shared a passion for excellence. A dedication to the highest standards of Magick and Mysticism, as well as working for the highest benefit of O.T.O. and A.:A.:.

What is perhaps even more important are the friend-

ships I've formed since—with newer, younger members, whose love and dedication to the order I truly respect. Although I am forbidden from using your names because of the editorial constraints of *Agapé*, you know who you are! The fact that so many new people keep showing up year after year just fills me with hope and gratitude.

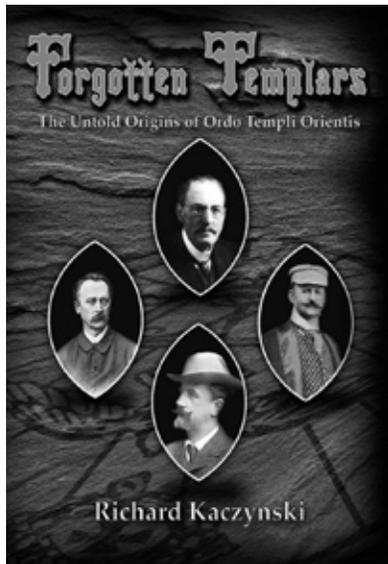
Ours is a living, breathing tradition based on *The*

Book of the Law and *Liber Oz*. If we can keep those two documents constantly in our sights, we will succeed.

Brett: Brother Jim, *Agapé* really appreciates you taking the time to answer all of our questions with such enthusiasm and detail. Your passion is inspirational. Thanks for everything!

Love is the law, love under will.

PUBLICATION ANNOUNCEMENTS



FORGOTTEN TEMPLARS: THE UNTOLD ORIGINS OF ORDO TEMPLI ORIENTIS

by Richard Kaczynski

Published by the author, 2012

An unlikely cocktail of actors and musicians, doctors and merchants, anarchists and sexual reformers populated the occult underground of the late nineteenth century. One by-product of this strange brew was the magical order known as Ordo Templi Orientis, or the Order of Oriental Templars, with its controversial mix of esoteric Freemasonry, yoga and sex magic. While its name is familiar thanks to its second Grand Master, Edwardian enfant terrible Aleister Crowley, its origins have subsisted as shadowy mytho-history. Until now. This revelatory study brings into sharp focus the perfect storm of personalities, movements, and circumstances that gave rise to one of the largest and most influential secret societies of our time. It is a story that has waited a century to be told.

IN THE CENTER OF THE FIRE: A MEMOIR OF THE OCCULT 1966–1989

by James Wasserman

Ibis Press, 2012

The founder of New York City's TAHUTI Lodge of O.T.O., Wasserman traces its early history. In addition, he meticulously chronicles the copyright contest over the Crowley literary estate, of which he was an important participant. Long slandered for his effort to heal the temporary breach between the Orders of A.:A.: and O.T.O., James Wasserman finally sets the record straight.

Reconstructed from personal memories, magical diaries, multiple interviews, court transcripts, witness depositions, trial evidence, and extensive correspondence, this book elucidates a hitherto misreported and ill-understood nexus of modern magical history.



Agapé welcomes announcements of book and music publications by members of U.S. Grand Lodge.

Please send your copy and cover image to the Editor at agape@oto-usa.org.

“GET SOMETHING STARTED!”
AN EXCERPT FROM *FORGOTTEN TEMPLARS:*
THE UNTOLD ORIGINS OF ORDO TEMPLI ORIENTIS

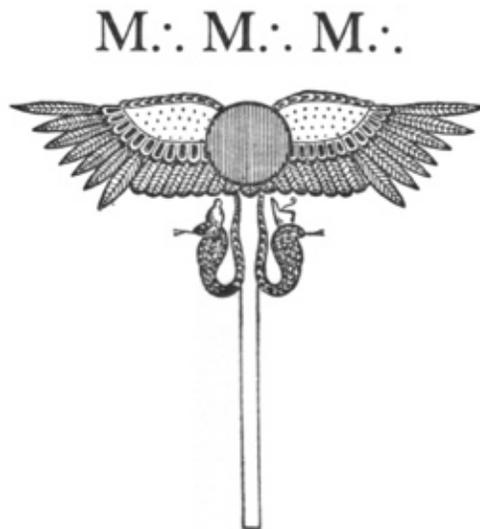
by Richard Kaczynski

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

The title of the following excerpt is taken from one of Aleister Crowley's letters where he recalls that John Yarker, Grand Master of the Ancient and Primitive Rite, chartered and charged him to “get something started.” While Yarker may have had a revival of the Ancient and Primitive Rite in mind, Crowley contends that Yarker knew and approved of his plans to incorporate those rituals into the system of *Mysteria Mystica Maxima*, the British Section of *Ordo Templi Orientis*. This extract from *Forgotten Templars* (starting on page 264) gives some insight into the tentative first steps of M.:M.:M.:, and the role that Yarker played in mentoring Crowley, from Masonic regularity to the importance of paying dues.

As early as March 1911, Yarker and Crowley were discussing the possibility of reviving some of London's dormant Ancient and Primitive Rite bodies, Mount Sinai No. 1 (Chapter, Senate and Council) and Rose of Sharon No. 6 (Chapter and Senate).¹ On August 7, 1912, Yarker wrote to Crowley enclosing “herewith a (free) Dispensation to enable you to proceed.”² While Yarker may have been looking for a literal revival of these two bodies, Crowley interpreted his dispensation more figuratively: “Mt. Ararat etc. are Fannie's Funny Little Ways, Fanny being John Yarker,” Crowley wrote.³ To A.C., it was “Just Yarker's flowery way of saying, ‘Build up the whole show afresh from the start,’”⁴ or, as he paraphrased Yarker's meaning in another letter, “Do what thou bloody well want to, only for God's sake get something started!”⁵ None of this is to suggest that Yarker did not know what was going on. Not only was he in correspondence with Crowley during this period, but he had been a contributor to both the *Oriflamme* in the early 1900s and, more recently, to the *Equinox*: his lengthy and damning review of A. E. Waite's *The Secret Tradition in Freemasonry* appeared as late as March 1912.⁶ With both journals announcing the existence of *Ordo Templi Orientis* in 1912, this could hardly have been a secret from Yarker.

Agapé wishes to thank Brother Kaczynski for permission to reproduce this excerpt from his new book.



Crowley's idea for populating the revived Rite was to draw on the ready supply of students who had proven themselves to be serious and dedicated through their work in the A.:A.:. Indeed, it was this proposal that prompted Yarker to send Crowley the previously mentioned Dispensation on August 7 so that he could do this in the proper way. As Yarker wrote in his cover letter to the Dispensation, “I quite approve of your appointing 7 members 30–90° and 12 of the 11–18°, or more if you see fit. You must levy upon them such fees as will enable you to pay working expenses, & the fees for certificates.”⁷

The names of these prospective seven and twelve new members are not given, but clues appear in the membership rolls in the Golden Book for the first meeting of *Mysteria Mystica Maxima*.⁸ Here, we find listings for three national heads—Reuss for Germany, Crowley for Britain, and James Thomas Windram (1877–1939) for South Africa.⁹ Expatriate Australian concert violinist and Crowley's lover at the time, Leila Waddell (1880–1932), was brought in as Grand Secretary General, and her name was signed to the *Mysteria Mystica Maxima* Manifesto as “L. Bathurst IX, Grand Secretary General.”¹⁰ The Supreme Grand Council of Sovereign Grand Inspectors General was constituted by the following:

1. George MacNie Cowie (1861–1948), a Scottish art editor and president of the Edinburgh Deaf and Dumb Benevolent Society, joined the A.:A.: in 1911¹¹ and would serve as Crowley's Grand Treasurer General.
2. Dutch painter Leon Engers Kennedy (1891–1970) was the adopted son of a multi-millionaire who lived on a substantial family allowance.¹² Having studied art at the Sorbonne and Académie Julian, he came to occultism in his quest to paint something deeper than merely the outward physical appearance of his subjects. The result was the psychochrome, a painting of his subject's aura or soul. He would join the A.:A.: on September 23, 1912, and prove to be an important ally of both Crowley and the Ancient and Primitive Rite, serving as Patriarch Grand Secretary General in England.¹³
3. Eduardo Frosini was Italian Grand Delegate for the

Spanish Rite, having been appointed in 1908 by Isidoro Villarino del Villar, a legate of the Universal Gnostic Church of Joanny Bricaud (1881–1934), and appointed 96° by Yarker as Grand Master General of the Philosophical Rite of Italy (a reduced version of the Memphis-Misraim Rite).

4. John Daniel Reelfs had joined the A.:A.: on July 5, 1910, and hoped to set up a Grand Lodge for Switzerland; however, Frosini had already granted this authority to Professor Emil Schaub of Basel; Crowley's suggestion was for Schaub and Reelfs to work cooperatively and establish two Grand Lodges—one serving French-speaking members, and the other serving German-speaking members.¹⁴
5. Arturo Reghini was an associate of Reelfs who would, on October 20, 1913, make Crowley an honorary member of his Rito Filosofico Italiano; in later years, Reghini would switch allegiance to Traditionalist esotericist Julius Evola (1898–1979).
6. Matthew McBlain Thomson (1854–1932) was a Scottish Freemason and editor of the *Scottish Freemason* from 1894 to 1896 before moving to the United States in the late 1890s¹⁵ and founding the American Masonic Federation and the Confederated Supreme Councils of America. He claimed to have received the Memphis and Misraim degrees in Scotland,¹⁶ and his Scottish Grand Council of Rites claimed to control, amongst others, the Rite of Misraim, the Rite of Memphis, the Ancient and Primitive Rite, and the Order of Sat Bhai.¹⁷ He was an acquaintance of Yarker, who had been a contributor and correspondent to the *Scottish Freemason*¹⁸ and who had sent Crowley a copy of the A.M.F.'s journal, the *Universal Free Mason*, with the comment, "To me its great merit is this: it is the only Yankee or Canadian [j]ournal in which I could get anything decently printed."¹⁹ At Thomson's instigation, the A.M.F. formally established friendly relations with the Order, which appointed him 33°, 90°, 96° as Grand Representative General.²⁰ As mentioned in Chapter 9, Thomson and his colleagues would be convicted of fraud in 1922, each fined \$5,000 and sentenced to two years in prison.
7. H. Breitling, of whom I have been unable to locate any information.

Finally, the members of the Mystic Temple in the M.:M.:M.: Golden Book included Benjamin Charles Hammond, who remained active in England during the 1910s while A.C. was in U.S.A.; Robert John Adams, who would join the A.:A.: on March 14, 1913; Lewis Bertram Yardley, who joined the A.:A.: on September 4, 1913, and would subsequently serve as Grand Secretary General in South Africa under Windram;²¹ and Anna Wright, to whom Crowley would dedicate his translation of Baudelaire's *Little Poems in Prose* "for her brilliant and intoxicating assistance in the task of revision"²² and to whom he would address his epistle "Concerning Death."²³ She was evidently confronting her own mortal-



John Yarker as Crowley knew him. This photograph appeared in "From the Master's Chair: In Memoriam. Very Illustrious Brother John Yarker, VII° (Guild); 33° S. R.; 97° A.A.P.R.," *The Co-Mason*, April 1913, 5(2): 65 - 71.

ity—either through sickness or age—because during his 1917 Amalantrah Working in America, Crowley would ask the astral wizard, "Is Anna Wright alive?"²⁴ Another prospective member mentioned in Yarker's correspondence (but not the M.:M.:M.: Golden Book) was Reginald Berti Haselden (b. 1881), a Cambridge alum²⁵ and one of the earliest applicants to the A.:A.: He joined on August 4, 1909, and was one of the few to pass to Neophyte.

In August 1912, however, populating the rite was still just a plan. And, as Crowley laid out the specifics to Yarker, it seemed like a plan doomed to failure. The details are not recorded, but the surviving correspondence indicates that it involved Crowley waiving the fees for all new members. Yarker would have no part of it, telling his protégé on August 12,

I do not care to be grand Hierophant of a Falstaffian "Ragged Regiment." [...] If the body can only be formed in the way you propose, I must withdraw the Dispensation, for you would by the method you propose only bring the Rite into contempt. I would therefore rather it should expire altogether in honor. I can go no further than this, that you receive as many Rose Croix as you like at a fee of 2 guineas of which

Continued on next page ∞

10/6 is payable for [the] Certificate, then we can talk about the higher degrees for those who deserve advancement, and the fees to be charged. If they are so mean as to begrudge 2 guineas for a degree in which 5 guinea[s] is the price, do without them. No certificate leaves my hands 'til the recipient has been registered in the Golden Book with a proper description, upon payment of the fee.²⁶

Yarker followed up the next day with another letter reiterating his feelings.

You seem to be acting with great liberality yourself, but I do not see in your letters how it helps to establish “in good order” the A&P Rite, except so far as to provide a home for a Rite in which there is *no regularity* in the establishment. [...] I wish I could get you to understand the importance of this; let the beginning be with regular Craft Masons, however small their number, & a fee of 2 g[uinea]s for 11–18°. [...] The certificates are costly, besides the parchment we have to pay 1/ each for printing. I cannot afford the expense.²⁷

A second—and major—problem was that most, if not all, of Crowley’s proposed candidates were not even Masons. Since the high degree rites of Scotland, Memphis and Misraim were open only to Master Masons, this rendered Crowley’s candidates ineligible for membership in Yarker’s rite. While Yarker maintained that he *technically* had the power to confer the three Craft degrees, he voluntarily abdicated this power in the interest of keeping peace with the United Grand Lodge of England. Yarker, however, had a solution to the conundrum: “If you can get Reuss in his German Lodge to Certificate your men as M[aster] M[asons] as if they were recognized on German soil, I can accept them, because I myself gave Reuss and the others power to receive Craft Masons.”²⁸ However, given that not only Reuss but Crowley’s nineteen prospective members were in London, not Germany, this was impractical. Fortunately, Yarker had a solution for this, too:

To get a Craft Warrant from either Germany or France *will not do at all*. Grand Lodge would at once anathematize you and damn the whole thing including your A[ncient] & P[rimitive Rite] members, which we are bound to follow by charge. The only thing I can see *for you* is to get Reuss to Initiate the whole series *en bloc*, declaring your meeting place for the day German soil and in his jurisdiction, & grant them German certificates as if received in Germany. I think he would do it. No doubt he may require *some* fee for the lot, he would be entitled to it, and all that I can say is that if any refuse to pay it they are unworthy of *any* degree; and if they are so very poor that they cannot afford to pay anything, they are (by all Constitutions) utterly unfit for acception.²⁹

This is evidently exactly what happened next, as on Au-

gust 18, 1912, British artist Eugene John Wieland (c. 1880–1915) was among those that Reuss and Klein received to the 18° as a Knight of the Rose Croix at Heiligen Gral Loge. He and his wife, Ethel, were also among the early participants in Crowley’s circle in London; with Crowley’s help, Eugene set up the publishing imprint Wieland & Co. for Crowley’s works at this time, while Ethel contributed her poems to the *Equinox*. With the question of membership eligibility resolved, all was able to proceed.

Notes

- 1 John Yarker to Aleister Crowley, 31 Mar. 1911, O.T.O. Archives, reads, “I would give a Dispensation to receive up to 30–90°, to revive last named body [Rose of Sharon No. 6], at say £3.3.0 (or as desired) of which 21/- would be remitted me cash for certificate, the balance retained for expenses.”
- 2 John Yarker to Aleister Crowley, 7 Aug. 1912, O.T.O. Archives.
- 3 Aleister Crowley to W. B. Crow, 3 Jul. 1944, Yorke Collection, Warburg Institute.
- 4 Aleister Crowley to W. B. Crow, 16 Jul. 1944, Yorke Collection, Warburg Institute.
- 5 Aleister Crowley to W. B. Crow, 21 Jun. 1944, Yorke Collection, Warburg Institute.
- 6 John Yarker, “Reviews,” *Equinox*, Mar. 1912, I(7): 413–7. Arthur Edward Waite, *The Secret Tradition in Freemasonry* (London: Rebman, 1911).
- 7 John Yarker to Aleister Crowley, 7 Aug. 1912, O.T.O. Archives.
- 8 R. A. Gilbert, *Baphomet & Son: A Little Known Chapter in the Life of the Beast 666*, Darcy Küntz (ed.), 3rd ed. (Edmonds, Washington: Sure Fire Press, 1997).
- 9 Windram was an accountant who became a Probationer of the A.:A.: on August 11, 1910, and was one of the very few who passed to Neophyte. As national Grand Master of South Africa, Windram took the motto “Mercurius.”
- 10 L. Bathurst, IX°, “Manifesto of the M.M.M.” (London: Mystera Mystica Maxima, [1912]). For more on Waddell, see Kaczynski, *Perdurabo*.
- 11 For dates of A.:A.: membership given in this section and elsewhere, see Mortlake Collection of English Life and Letters, 1591–1963, Accession 1969-0024R, Rare Books and Manuscripts, Special Collections Library, University Libraries, Pennsylvania State University.
- 12 Crowley, *Confessions*, 779.
- 13 For more on Kennedy, see Kaczynski, *Perdurabo*.
- 14 See “Materials Toward a History of O.T.O. (1),” *Magical Link*, spring/summer 1995, 9(1): 3–9.
- 15 Thomson appears in the 1900 U.S. Census, Montpelier, Bear Lake, Idaho, roll T623: 1B, enumeration district 14.
- 16 [Matthew McBlain Thomson], “In Explanation,” *Universal Free Mason*, Jan 1909, 1(8): 126–7.
- 17 Scottish Grand Council of Rites, *Proceedings of Sup. Council Sov. Grand Ins. General 33°* (Ayrshire, Scotland:

Grand Council, 1908), 5.

- ¹⁸ “Scotch Masonry,” *Universal Free Mason*, Feb. 1912, 4(8): 169–76.
- ¹⁹ John Yarker to Aleister Crowley, 15 Apr. 1911, O.T.O. Archives. For Yarker’s contribution to the Universal Free Mason, see page 184.
- ²⁰ “Ordens-Nachrichten,” *Oriflamme*, Sep. 1912, 7: 23. See also Scottish Grand Council of Rites, *Proceedings of Sup. Council Sov. Grand Ins. General 33°* (Ayrshire, Scotland: Grand Council, 1910), which reproduced a letter of reply from Paul Eberhardt of June 18, 1909, which reads “I would be pleased for you to appoint me, or else Bro. Dr. Carl Lauer, Ludwigshafen (Rhein), as representative, and to instruct me which of your Supreme Council I am to appoint as representative and Hon. Member of our Supreme Council” (23). Thomson traveled to Europe in early 1911, in the course of which he was received and entertained by Eberhardt, “S.G.C. of the Scottish Rite in Germany” (“The Editor’s Visit to Europe,” *Universal Free Mason*, Apr. 1911, 3(10): 147–52). Reuss and Klein thereafter appointed Thomson Grand Representative General of the Scottish Rite, Ancient and Primitive Rite, and of the “Orientalischen Templar Orden” in October 1912. See “Copy of Patent from the Grand Orient of the German Empire,” *Universal Free Mason*, Jan. 1913, 5(7): 144; this transcription contains numerous typographical errors, but aside from the addition of the name OTO, its wording is identical to Krumm-Heller’s appointment as Grand Representative General.
- ²¹ “Materials toward a History of O.T.O. (1),” *Magical*

Link.

- ²² Although the sheets were printed in 1913, the book was not published until 1928. For more details, see Charles Baudelaire, Aleister Crowley, and Martin P. Starr, *Little Poems in Prose* (Chicago: Teitan Press, 1995).
- ²³ Baphomet, “Concerning Death: An Epistle of Baphomet to the Illustrious Damezel Anna Wright, Companion of the Holy Graal, Shining Like the Moon, that She and her Sisters May Bring Comfort to All Them That Are Nigh Death, and Unto Such as Leave Them,” *International*, Dec. 1917, 11(12): 365.
- ²⁴ “The Amalantrah Working,” TS in OS F5a, Yorke Collection, Warburg Institute, University of London.
- ²⁵ Birth record, Q3 1881, Hackney, Greater London, 1b: 455, GRO. J. A. Venn, *Alumni Cantabrigienses* (London: Cambridge University Press, 1922–1954), lists Haselden as matriculating in 1899, working in the London Stock Exchange, and serving as a lieutenant in World War I. The 1911 U.K. Census, Kew, Surrey, England (RG14, piece 00138) lists him as an “authorized clerk to stock jobbers.”
- ²⁶ John Yarker to Aleister Crowley, 12 Aug. 1912, O.T.O. Archives.
- ²⁷ John Yarker to Aleister Crowley, 13 Aug. 1912, O.T.O. Archives.
- ²⁸ John Yarker to Aleister Crowley, 16 Aug. 1912, O.T.O. Archives.
- ²⁹ John Yarker to Aleister Crowley, 29 Aug. 1912, O.T.O. Archives.

[This excerpt © Richard Kaczynski 2012]

BOOK REVIEW

In the Center of the Fire:
A Memoir of the Occult 1966-1989
 by James Wasserman
 Ibis Press, 2012
 (308 pages, hardcover, illustrated)

For his latest book, Brother Wasserman offers his magical autobiography and winds up giving far more than simply a personal narrative, fascinating as that narrative often is. He chronicles the beginnings of his spiritual quest in the psychedelic sixties, his adventures in New York’s burgeoning occult scene in the seventies, and his successful career in the publishing industry. Along the way we are treated to guest appearances by Harry Smith, Herman Slater, Peter Levenda, Phyllis Seckler, and many other figures in the occult world. The book is positively full of anecdotes offering rare insights into people most of us have only heard about.

Also of great importance is Wasserman’s brutally honest chronicle of his struggle with drug and alcohol addiction. These sections are especially moving, as are Wasserman’s accounts of the friends (far too many) whose struggles were less

successful than his own.

As far as history is concerned, *In the Center of the Fire* is really important for its first-person coverage of the development of the modern O.T.O. Wasserman began his Thelemic career as a student of Marcello Motta and he was intimately involved in the struggle for control of Crowley’s legacy—a struggle that no book has covered in such detail before. Here Wasserman explains why he transferred his allegiance to Grady McMurtry and why he supported Grady’s legal fight over the Crowley copyrights. He also explains why the implementation of *Liber CXCV*, the blueprint of our order as it exists today, became so important. Aside from these events, he also recounts the early days of Tahuti Lodge, the growth of O.T.O. on the east coast, and the election of the present Frater Superior. The author’s insights to these events make *In the Center of the Fire* critical reading for anyone interested in the history of Thelema.

My only quibble with this book is that it is far too short. I found myself wishing for more details on almost every point and I hope Brother Wasserman will favor us with a sequel in the near future.

— Frater Julianus

BROTHER RICHARD RAVISH, 1952-2012 EV

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

At his home on September 15, 2012 EV. Reverend High Priest Richard Ravish also known as Magister Azaradel of Salem, Massachusetts, breathed his last, passed into Spirit and became his body of light. First initiated into the Wiccan priesthood in 1970 EV, and later welcomed as an Elder into an Alexandrian and hereditary lineage in Kent, England, Richard was one of the original “Witches of Salem.”

In addition to being an active Freemason (he served as chaplain of Starr King Lodge in Salem for 25 years), a Rosicrucian, a hermetic initiate, Heirophant of the Strength of Hadit (his private Enochian temple) and a Thelemic Magician, Richard attained the grade of Adeptus Major in the Thelemic Golden Dawn. Within the past eight years Richard became a member of Ordo Templi Orientis and a novice priest in the Ecclesia Gnostica Catholica.

As founder and co-owner of White Light Pentacles/



Sacred Spirit Products Inc. and proprietor of his store, Nu Aeon, Richard earned his livelihood designing and providing the tools of Witchcraft and alternative spirituality to stores and individual practitioners worldwide.

His most powerful mystical vision came into manifestation as his newly-opened gallery of stellar art, light and Magick which he named *The Cosmic Connection* [photo below]. He designed the gallery to be a spiritual condenser of the astral light and a finely tuned ritual instrument for those who are ready to believe in and work with higher spiritual realities.

Richard Ravish is survived by his wife of 31 years, Reverend High Priestess Amy “Gypsy” Ravish, his daughter Asherah Aphrodite Ravish and stepdaughter Kitoto Von Hebb, his sister Sandra McCandless, cousins, nieces and his familiar, Cosmo Skyrocket Ravish. He will be sorely missed by many as he travels beyond the veils.

—Brother Robert Brett Sherry.

Love is the law, love under will.



Photo by Jennifer Prestage

Ordo Templi Orientis

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