

Asapé

The official organ of the U.S. Grand Lodge of O.T.O.



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Ordo Templi Orientis, U.S.A.



Ecclesia Gnostica Catholica

Agapé

The official organ of the U.S. Grand Lodge of O.T.O.

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FROM THE EDITOR

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

Per the U.S.G.L. Education Secretary: "Effective immediately, the U.S. Grand Lodge Education Committee will offer its services to proofread, fact-check, and critique any publications or presentations which the membership of U.S. Grand Lodge would like to send us. This is a strictly voluntary service, and all input on the materials will be both a collaborative effort of the Committee and would be offered only as a service, not as required changes. If interested, please contact education@oto-usa.org for more information."

The deadlines for article submission for Agapé this year are:

January 14, 2023 EV

April 22, 2023 EV

August 5, 2023 EV

October 7, 2023 EV

Love is the law, love under will.

Andrew
Editor, *Agapé*

FROM THE GRAND MASTER

Do what thou wilt shall be the whole of the Law

An Erratum for Mystery of Mystery

There is a typo in *Liber XV* included in published editions of *Mystery of Mystery* that I'd like to point out. In the collect *The Saints*, the phrase "manifest they glory unto men" should be "manifest thy glory unto men." This typo does not occur in the online edition of *Liber XV* included on the Invisible Basilica site, but it has, unfortunately, been propagated widely around the web from the original in *Mystery of Mystery*.

Quartermaster Transition

I'm pleased to announce that Sister Vicky Stuart has assumed the duties of U.S.G.L. Quartermaster. Many thanks to Frater Mesniu for his years of dedicated service in that office.

NOTOCON 2023

We are proceeding with plans for NOTOCON XIV in Denver (NOTOCON XIII was the "Lost NOTOCON" of 2021). The dates are August 4-6, 2023 EV, and the theme is "From Gold Forge Steel." Mark your calendars.

The Great Conspiracy

We are currently experiencing a resurgence of paranoia, propaganda, and rhetoric about conspiracies to subvert Christian dominance and place the world under the control of sinister powers. As everybody knows, the two great targets of this rhetoric have been, throughout the 20th and 21st centuries, the Freemasons and the Jews. In the U.S., though, conspiracists seem to have gotten fairly bored with the Freemasons and have largely replaced them with "The Occult." Both the Jews and "The Occult" are suspected of having infiltrated the "deep state" to accomplish their nefarious goals. Tragically, violent and even deadly attacks against Jews have been increasing in recent years, perpetrated by conspiracist fanatics driven by this escalating rhetoric.

Antisemitism goes way back in Europe, of course. The "blood libel," in which Jews were falsely accused of ritually sacrificing Christian boys

(among other atrocities), dates back to early Christian communities of the Roman Empire. It experienced a major flare-up in medieval Europe, leading to organized persecution of Jews that has never actually ended, although it has frequently changed form and multiplied into new forms. For modern conspiratorial antisemitism, however, one document truly stands out: "The Protocols of the Elders of Zion." Originally published in Russia in 1903, it purports to be a secret document detailing a plan by which the "hated Jews" would achieve world domination. Henry Ford was a big fan of the document and publicized it. It was criticized by several prominent newspapers in the early 1920s and shown to have been plagiarized from earlier political satires that didn't pertain to the Jews. Nevertheless, it was later accepted wholesale by the Nazi regime, which published many editions of it and taught it as fact in some of their schools. Ever since, it has remained highly influential within the wide world of antisemitic conspiracism, even after a 1964 U.S. Senate report found it to have been fabricated.

People who deal in such malevolent and paranoid claptrap, about either The Occult or The Jews, are not our friends—and this may become increasingly apparent in the coming years.

Love is the law, love under will.

Sb



UPDATES FROM THE ELECTORAL COLLEGE

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

The Electoral College took the following actions pertinent to local body leadership at the Fall meeting held at 718 Camp (San Antonio, TX) on October 1, 2022 EV:

- Passed mastership of Abrahadabra Oasis (Portland, ME) from Sr. Cheri G. to Br. Casey Dunham.
- Chartered Coph Nia Lodge (Eugene, OR) as Coph Nia Oasis and passed mastership from Sr.

Darla to Br. Salvatore Leodoro.

- Passed mastership of Sekhet-Maat Oasis (Portland, OR) from Fr. Phoenix Oz to Sr. Jayleen Emmert.
- Extended the tenure of the master of Horizon Lodge (Seattle, WA) for one year.
- Suspended the charter of ARARITA Oasis (San Diego, CA).

The Electoral College wishes to thank the outgoing masters for their years of service and to congratulate the new masters on the trust placed in them.

Our Winter meeting will be held online on January 14, 2023 EV. The deadline for submission of items to be considered is December 3, 2022 EV.

Love is the law, love under will.

Fraternally yours,
Mike Estell
President
U.S.G.L. Electoral College

A RITUAL PROPER FOR THE CONSECRATION OF A TEMPLE OF THE MYSTERIES

by Frater αει αιθης

(This ritual was originally written for the consecration of the Temple space at Black Sun Lodge in 2011.)

The Temple to be consecrated should be prepared as for a Gnostic Mass, except that the altars and superaltar are bare and the candles unlit. Only the empty Cup is on the altar.

The officers and participants in the ritual are to gather outside the Temple¹, which is shut or veiled. In the center of the space outside the Temple stands a simple offeratory table or altar, on which is placed:

The Stele of Revealing
Two Great Candles
The Book of the Law

A bell

Oil of Abramelin (or olive oil)

In the four quarters of the space outside the Temple (directions defined by "Temple East"):

North: A Censer and Incense

West: A ewer of Water

East: A dish of Salt

South: A ewer of Wine

The officers of the ritual are ideally the officers of Liber XV, the Gnostic Mass: The Priest, The Priestess, The Children, The Deacon, and The People.

I. Proclamation

The Deacon stands behind the altar, with the Priest on his right hand side and the Priestess on his left.

The People stand before the altar.

The Deacon strikes the battery on the bell: 1-3-3-3-1.

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

People: Love is the law, love under will.

Deacon: Brothers and Sisters, we are gathered to consecrate this Temple of our Mysteries, to dedicate it to the most sacred work of Initiation, and to joyfully celebrate the culmination of our labor of many years.

II. Evocation of our Forebears

Priest: This Great Work is not ours alone; we stand here as the recipients, the bearers, and the bestowers of a gnosis older than the memory of Man. As such, we remember those who have followed the golden thread² before us.

Deacon: Lord of Life and Joy, that art the might of man, that art the essence of every true god that is upon the surface of the Earth, continuing knowledge from generation unto generation, thou adored of us upon heaths and in woods, on mountains and in caves, openly in the

marketplaces and secretly in the chambers of our houses, in temples of gold and ivory and marble as in these other temples of our bodies, we worthily commemorate them worthy that did of old adore thee and manifest thy glory unto men, Laotze and Siddhartha and Krishna and Tahuti, Mosheh, Dionysus, Mohammed and To Mega Therion, with these also Hermes, Pan, Priapus, Osiris and Melchizedek, Khem and Amoun and Mentu and Heracles, Orpheus, Odysseus, with Vergilius, Catullus, Martialis, Rabelais, Swinburne, and many an holy bard; Apollonius Tyanæus, Simon Magus, Manes, Pythagoras, Basilides, Valentinus, Bardesanes, and Hippolytus, that transmitted the Light of the Gnosis to us their successors and their heirs; with Merlin, Arthur, Kamuret, Parzival, and many another, prophet, priest and king, that bore the Lance and Cup, the Sword and Disk, against the Heathen; and these also, Carolus Magnus and his Paladins, with William of Schyren, Frederick of Hohenstaufen, Roger Bacon, Jacobus Burgundus Molensis the Martyr, Christian Rosencreutz, Ulrich von Hutten, Paracelsus, Michael Maier, Roderic Borgia Pope Alexander the Sixth, Jacob Boehme, Francis Bacon Lord Verulam, Andrea, Robertus de Fluctibus, Giordano Bruno, Johannes Dee, Sir Edward Kelly, Thomas Vaughan, Elias Ashmole, Molinos, Adam Weishaupt, Wolfgang von Goethe, William Blake, Ludovicus Rex Bavariae, Richard Wagner, Alphonse Louis Constant, Friedrich Nietzsche, Hargrave Jennings, Forlong Dux, Sir Richard Payne Knight, Paul Gauguin, Sir Richard Francis Burton, Doctor Gerard Encausse, Karl Kellner, Doctor Theodor Reuss, Sir Aleister Crowley, Karl Johannes Germer, and Major Grady Louis McMurtry.³

Priestess: We now join with this procession of great souls to bring the glory of the stars into the hearts of men⁴, as it is written in the Book 418: "And upon their breasts shall be the Rose and Cross of light and life, and in their hands the hermit's staff and lamp. Thus shall they set out upon the never-ending journey, each step of which is an unutterable reward."⁵

III. The Procession

They form the Procession, the Priest leading, followed by the Priestess, holding the Stele of

Revealing before her. The Children take up the Great Candles and stand at her left and right. The Deacon takes up the Book of the Law and the bell and follows, the People behind him.

Deacon: There is joy in the setting-out; there is joy in the journey; there is joy in the goal.⁶

The Deacon hands the vial of oil to the People. They advance to the North, where is the censer and incense.

The Priest places incense on the coal.

Priest: Yea, cried the Holy One, and from Thy spark will I the Lord kindle a great light; I will burn through the great city in the old and desolate land; I will cleanse it from its great impurity.⁷

The Priest carries the censer with him.

The Procession continues deosil to the East, where is the dish of salt.

Priestess: It may be that the everlasting salt may turn to sweetness, and that my life may be no longer athirst.⁸

The Children hand the dish of salt to the People. The Procession continues to the South, where is the ewer of wine.

Priest: I came to the house of the Beloved, and the wine was like fire that flieth with green wings through the world of waters.⁹

The Children hand the ewer of wine to the People. The Procession continues to the West, where is the ewer of water.

Priestess: But for me the lustral water, the great ablution, the dissolving of the soul in that resounding abyss.¹⁰

The Children hand the ewer of water to the People. The Procession continues again to the North, and next to the threshold of the Temple.

IV. Upon the Threshold of the Temple

The Priest knocks once upon the threshold with his lance.

Priestess: Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God.¹¹

The Procession circumambulates a second time, coming again to the threshold of the Temple.

The Priest knocks twice upon the threshold with his lance.

Priest: Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418.¹²

The Procession circumambulates a third time, coming again to the threshold of the Temple.

The Priest knocks three times upon the threshold with his lance.

Deacon: Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my worship be about my secret house.¹³

V. Opening the Temple

Priest: Open the ways of the Khu, lighten the ways of the Ka!¹⁴

The Priest makes a cross over the doorway to the temple, hands his lance to a child, and opens the door to the Temple.

He then takes his lance back, and leads the procession in.

The Priest stops at the fire altar, facing West. He

places the censer and incense on the altar.

The Priestess and Children continue to the high altar. The Priestess places the Stele of Revealing on the superaltar. The Deacon hands the Book of the Law to the Priestess, who places it on the superaltar. The Priestess hands the Cup to the Deacon. The Priestess and Children then stand facing West at the bottom of the three steps.

The Deacon goes to the fire altar, facing the Priest, and sets the Cup before him.

The People place the salt, wine, water, and oil on the fire altar before the Priest, and then array themselves around the circumference of the Temple.

Priest: Yea, the House of the Father is a mighty tomb, and in it he hath buried everything whereof ye know.¹⁵

Deacon: We know why all is hidden in the stone, within the coffin, within the mighty sepulchre, and we too answer Olalam! Imal! Tutulu! as it is written in the ancient book.¹⁶

Priestess: Osiris was a black god!¹⁷

Music.

VI. Blessing of the Elements

The Deacon takes the oil and anoints the forehead and hands of the Priest with crossed circles.

Deacon: But I was anointed with the right sweet oil of the Magister; I slipped from the embrace as a stone from the sling of a boy of the woodlands.¹⁸

The Priest takes the ewer of water and pours it into the Cup.

Priest: So therefore the beginning is delight, and the End is delight, and delight is in the midst, even as the Indus is water in the cavern of the glacier, and water among the greater hills and the lesser hills and through the ramparts of the hills and through the plains, and water at the mouth thereof when it leaps forth into the mighty sea, yea, into the mighty sea.¹⁹

The Priest takes the ewer of wine and pours it into the Cup.

Priest: It is the wine that tinges everything with the true tincture of infallible gold.²⁰

The Priest sprinkles salt into the Cup in the form of a cross.

Priest: We attained to be starry grains of gold dust in the sands of a slow river.²¹

The Priest raises the Cup.

Priestess: Let him look upon the cup whose blood is mingled therein, for the wine of the cup is the blood of the saints. Glory unto the Scarlet Woman, Babalon the Mother of Abominations, that rideth upon the Beast, for she hath spilt their blood in every corner of the earth and lo! she hath mingled it in the cup of her whoredom.²²

VII. Circumambulation of the Temple

The Priestess advances to the fire altar and takes the Cup from the Priest. The Priest sprinkles incense in the censer and takes it up, following the Priestess. Together they advance to the circle in the North. They pace the Temple three times, widdershins, sprinkling the water, wine & salt and censuring the borders of the Temple.

They return to their places.

VIII. The Animadversion toward the Aeon

Deacon: Let us now manifest the energies of the Aeon!

The People: IO PAN!

They continue this chant throughout the calling of the quarters.

He goes to the North and makes the averse invoking pentagram of Air.

Nuit!

He makes the sign of Puella, as do the People.

He then goes to the South and traces the averse invoking pentagram of Fire.

Hadit!

He makes the sign of Puer, as do the People.

He then goes to the East and makes the averse invoking pentagram of Earth.

Therion!

He makes the sign of Vir, as do the People.

He then goes to the West and traces the averse invoking pentagram of water.

Babalon!

He makes the sign of Mulier, as do the People.

He then goes to the center again, and facing Boleskine, traces the Mark of the Beast.

Aiwaz!

He traces the invoking hexagram of the Beast and gives the sign of Mater Triumphans.

Thelema!

The People raise their voices in the Paian until the Deacon indicates that they stop.

Deacon: Let the stars be burnt up in the fire of my nostrils! Let all the gods and the archangels and the angels and the spirits that are on the earth, and above the earth, and below the earth, that are in all the heavens and in all the hells, let them be as motes dancing in the beam of mine eye! I am he that swalloweth up death and victory!²³

LASH TAL! ΘΕΛΗΜΑ! FIAOF! ΑΓΑΠΗ! ΑΥΜΗΝ!

I declare this temple duly opened and consecrated!

He strikes the bell in the battery 3-5-3.

Priest: But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox.²⁴

IX. The Blessing of the Altar

The Priestess advances to the high altar with the cup of wine, water, and salt, and sprinkles the altar seven times. The Deacon gives the oil to the Priest, who anoints the altar with an eleven barred cross.

X. The Descent of the Light

The Children wipe the altar clean and dress it with the altar cloth, Great Candles, roses, and paten.

The Priestess places the Cup on the high altar with the paten. The Children then light the candles of the superaltar (from the top down), and then any other lamps in the Temple.

Priestess: The World is desert: but the Abodes of the House of my Father are peopled; and His Throne is crusted over with white Brilliant Stars, a lustre of bright gems.²⁵

XI. The Dismissal

Deacon: Many are they that have fought their way from mansion to mansion of the Everlasting House, and beholding me at last have returned, declaring, "Fearful is the aspect of the Mighty and Terrible One." Happy are they that have known me for whom I am. And glory unto him that hath made a gallery of my throat for his arrow of truth, and the moon for his purity.²⁶

Brothers and Sisters, let us go forth, even as written on the Stele of Revealing:

The dead man Ankh-f-n-khonsu Hath parted from the darkling crowds, Hath joined the dwellers of the light, Opening Tuat, the star-abodes, Their keys receiving. The dead man Ankh-f-n-khonsu Hath made his passage into night, His pleasure on the earth to do Among the living.²⁷

Notes

1. It would be most desirable for the circumambulations that follow to take place around the outside the temple edifice itself, but this is rarely practical. The space described is a kind of narthex or vestibule outside the door to the Temple. If circumstances or the space do not allow even for this, a separate space within the temple itself can be created by means of a veil or other symbolic division.
2. "Only if ye are sorrowful, or weary, or angry, or discomforted; then ye may know that ye have lost the golden thread, the thread wherewith I guide you to the heart of the groves of Eleusis." Liber Tzaddi v. 23.
3. Liber XV, "The Collects."
4. Liber AL I:15.
5. Liber 418, 1st Aethyr.
6. Liber Tzaddi, v. 22.
7. Liber 65, V:3.
8. Liber 65, IV:5.
9. Liber 65, IV:30.
10. Liber 65, IV:51.
11. Liber AL, I:57.
12. Liber AL, II:78.
13. Liber AL, III:9.
14. Liber AL, III:37.
15. Liber 418, 8th Aethyr.
16. Liber VII, VII:6.
17. Liber 418, 19th Aethyr.
18. Liber 65, IV:36.
19. Liber A'ash, 39.
20. Liber VII, VI:13.
21. Liber VII, V:17.
22. Liber 418, 12th Aethyr.
23. Liber 418, 25th Aethyr.
24. Liber AL, III:34.
25. Liber 418, 29th Aethyr.
26. Liber 418, 5th Aethyr.
27. The Stele of Revealing, Reverse.



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O.T.O. "does not include the A.:A.:, with which august body it is, however, in close alliance."
— Liber III

O.T.O. has long worked in close alliance with the A.:A.:, which first proclaimed the Law of Thelema to the world. The A.:A.: is a teaching, testing, and initiatory system dedicated to the personal spiritual advancement of its individual members. Within A.:A.: all services are rendered free of charge, and no social activities are held. O.T.O. and A.:A.: have jointly issued the journal *The Equinox* since 1912 EV, now in its fourth volume. Although they are distinctly separate organizations, neither including nor subordinate to the other, O.T.O. has historically assisted A.:A.: with practical matters that lie outside the latter's primary mission, which is purely spiritual in nature. Aspirants to the A.:A.: may write to:

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