

Agapé

From the Grand Master

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

The Vernal Equinox this year represents the centenary of the writing of the Book of the Law in Cairo. Using Crowley's Thelemic Chronometric System employing 22-year cycles, the 100th anniversary corresponds to Year IVxii, the 13th year of the fifth cycle. This year also represents another important anniversary for O.T.O.: twenty-two years ago, in 1982 of the common era (Anno IIIxii), O.T.O. achieved non-profit status.

In celebration of the centennial, O.T.O. members from all over the world will be converging on Egypt this April. A visit to the Egyptian Museum to see the Stele of Revealing is planned, followed by readings and rituals for the Three Days in a garden overlooking the Pyramids at Giza. Contingents from Australia, Europe, Israel, New Zealand, and the United States are expected. Further information is available online at <http://groups.yahoo.com/group/pilgrimage>.

Special events commemorating this occasion are also planned in the Chicago area by Aum Ha Encampment; in Portland, OR by Sekhet-Maat Lodge; in Las Vegas by Serpentine Splendour Lodge; in the Washington, D.C. area by William Blake Oasis; in Northern California by Mons Abiegnus Oasis; and in the Los Angeles area by Blue Horizon and LVX Oases. In addition, two of our lodges are celebrating their own 20th anniversaries this year: Sekhet-Bast-Ra Lodge in Oklahoma City, OK, and Coph-Nia Lodge in Eugene, OR. For more information on any of these events, please contact the respective local bodies directly. Contact information is available at our website: <http://oto-usa.org/bodies.html>.

Ordo Templi Orientis is also proud to announce the publication of two very special centen-

nial editions of the *Book of the Law*. Both editions feature the full text of both the 1926 Tunis and 1938 London versions, a detailed bibliography and references, and high-quality reproductions of the original manuscript. See the announcement later in this issue for more information.

The *Minerval Guide* is a reference document that is available free of additional charge to all O.T.O. members within U.S. Grand Lodge. It provides basic information about O.T.O. in general, and U.S. Grand Lodge in particular, including information on structure, policy, customs, and conventions. It is roughly parallel to the *U.S. Camp, Oasis, and Lodge Master's Handbook*, but intended for individual members rather than for local body officers. It is sent to each new member upon receipt of report of their initiation, and was distributed in 2002 EV to all current members of U.S. Grand Lodge. If you are an O.T.O. initiate member (Minerval or higher) in good standing within U.S. Grand Lodge, and have not yet received your copy of the *Minerval Guide*, please write to the Grand Treasurer General at the address provided herein.

Love is the law, love under will.

Sabazius

October 1, 2003 EV &
February 1, 2004 EV
Volume V, Number 3 & 4

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From the Grand Treasurer General

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

As Grand Lodge's fiscal year came to a close at the end of February, I am happy to report another financially successful year for the Order in the United States in 2003. Income from dues and donations soared by over 20%, resulting in record-breaking revenue for the year. This revenue helped to fund worthwhile new programs such as the Kaaba Colloquium Seminars and Grand Lodge's own edition of Liber AL. Details will be available in the Grand Lodge financial report released at the end of April. Any active member may examine this report (and those for past years as well) by e-mailing or writing to me at the address given elsewhere in this issue.

In other news, we are finally nearing completion of our Federal Group Tax Exemption for local bodies. As part of this process, Oases and Lodges have been furnished with legal documents including Articles of Association and By-laws. These documents establish formal legal identity for local bodies that allows them to open bank accounts, sign leases, obtain insurance, etc. in the body's own

name, and confers other benefits as well. This is an important milestone in the ongoing development of the Order in the United States. All members are encouraged to familiarize themselves with the bylaws for their local body in particular; check with your Oasis or Lodge Master for details.

Finally, earlier this year the Ar-eopagus authorized the expansion of the Grand Lodge Financial Committee as described in Liber 194: "[The GTG] will appoint a committee to assist him and advise him in his work." This committee currently consists of representatives from the various governing bodies in the Lover Triad. I am now seeking volunteers from the general membership to serve on the committee, especially those with professional experience in the areas of accounting, insurance, investing, and other finance-related fields. Please e-mail me at gtg@oto-usa.org if you are interested.

Congratulations, fellow soldiers, for helping to make last year a productive and profitable one. Keep up the great work!

Love is the law, love under will.

Vere Chappell
Grand Treasurer General

From the Electoral College

Dear Sisters and Brothers,

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

On behalf of the E.C. I would like to thank Camp of the Golden Lotus for their exceptional hospitality in hosting our Fall 2003 *EV* meetings.

Change of Master

Effective October 15, 2003 *EV* Mastership of Sekhet-Bast-Ra Lodge (Oklahoma City, OK) has been transferred to Sr. Molly Ware. The status of Sekhet-Bast-Ra has been reclassified as Oasis; however, all activities will continue with the same level of excellence.

The following actions concerning local Bodies were taken by the Electoral

College at its Winter 2003 *EV* Meeting:

Transfer of Mastership of Blue Equinox Oasis (Royal Oak, MI) from Fr. Richard Kaczinsky to Sr. Shivani.

Transfer of Mastership of Bubastis Camp (Dallas, TX) from Fr. Bluegod to Fr. Iamblichus.

Transfer of Mastership of Vortex Camp (South Puget Sound, WA) to Sr. Brandy Williams.

The College wishes to express its appreciation to the past and present Masters of each of these Bodies. We wish you all the best in your new offices and endeavors.

Status Change

Blue Horizon (Glendale, CA) has changed from Camp to Oasis. Congratulations to the Master and officers of Blue Horizon Oasis in this advancement.

Continued on next page...

Agapé

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Volume V, Number 3 & 4
October 1, 2003 & February 1, 2004 *EV*

E.C. Secretary Change

Effective January 18, 2004 EV, Fr. Dann Buchanan is serving as the Secretary of the Electoral College. All correspondences should be sent to:

Secretary, O.T.O. Electoral College, U.S.A.
5030 N. May Ave. #252,
Oklahoma City, OK 73112-6010

The E.C. Secretary email address, electoral_college@oto-usa.org, remains the same.

I would like to invite any initiate with suggestions as to how we can do our job better, or who has a specific concern that they feel should be brought to the College's attention, to write to either the President of the College, ec_president@oto-usa.org or Secretary, electoral_college@oto-usa.org, at any time.

It is my goal as President of the Electoral College to strive to take effective measures bringing about better communication between the E.C. and the membership of local bodies. Any input provided to this end is warmly welcomed and I believe that communication as such is of benefit to the entire Order in our mutual goals and aspiration toward enlightenment in all forms.

Love is the law, love under will.

Douglas James Blake
President, Electoral College
O.T.O. U.S.A.

The Psychology Guild Address Change

The Psychology Guild has a new mailing address effective immediately.

O.T.O. Psychology Guild
P.O. Box 661536
Sacramento, CA 95860-1536

The website and email contacts remain the same:

www.blueequinox.com/psychguild.htm
and dgsaa@winfirst.com

From the Office of the Initiation Secretary

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

First I want to say thank you to our local body masters and secretaries involved with initiation paper work. I have been receiving the Indemnity forms with the applications like clockwork. I'm so thankful of you for responding and acting so fast to this policy! However, there are still many small errors that consume vast amounts of time researching for both local body and Grand Lodge officers.

There have still been a number of errors concerning paperwork as of late. I thought it best to go over the points that have been problematic lately. Please review.

1. Please make sure that all paperwork is legible. If you can't read it, I probably can't either. Please do a quick read through to make sure the application is complete. Please do not leave any blanks. Put "N/A" in areas that are not applicable.

2. Please make sure that the sponsors and candidates print their civil names. There are no exceptions to this rule.

3. If you have changed your legal name or if you get married, etc., please let the G.T.G., the G.S.G., and the I.S. know. If you are involved with local body management, please inform the E.C. Secretary in addition. This also includes address changes.

4. Please send all changes of address to me by email if possible. Using email decreases the likelihood of typographic errors. Please use PGP to encrypt your messages to ensure our privacy.

5. Please make sure that all the necessary information is filled out on the application including initiating body data. Without this data I cannot approve the application. Also, if the application is not complete, I will send it back to the local body. If you're not sure about the date, please put an estimated date that is the earliest the initiation might happen and is more than thirty-days away. This does not mean that you have to do the initiation on that date but you at least have the candidate approved for initiation when you do decide to have the initiation. If you're not sure of the initiator, list the Local Body Master's name as a contact with his/her phone number. You can email me when you decide to have a finalized initiation date and Initiator.

6. Always give me a phone number in the initiating body data area where I can reach the local body for the initiation. Even if you have to give me the local body master's number or the secretary's number, give me a number as a default until you decide on an initiator. This is extremely important!

7. Please send certificates with Initiation Summary Reports. If you send the certificates with the Initiation Summary Reports, you are less likely to forget the certificates. Also, please make note from now on I will warn you if you don't send me certificates. If you don't send certificates with the Initiation Summary Reports for a third time, I will notify the Electoral College.

8. When sending me paperwork, please always put the address of the local body on the envelope.

I realize that most of this is common sense and that we are all very busy. However, if we work together to submit and keep our records up-to-date, then we will be able to effectively track and support our Brothers and Sisters and offer prompt application approval. As always I am available for questions via email and phone.

Love is the law, love under will.

In the Bonds of the Order,
XL BLMK

The Invitational Degrees: Desired Characteristics & Skills

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

When advancing through the Man of Earth degrees, initiates often hear references to the invitational degrees of Knight of the East and West (K.E.W.) and higher. Members of these degrees devote themselves in various ways to the promulgation of Thelema, the Order in general, and to service to those within the Order. However, what is rarely spoken of is the attributes looked for in potential candidates for the invitational degrees. In a few places these qualities are made reference to, either directly or indirectly, but they are seldom clearly and independently stated as important attributes essential for growth and advancement in Ordo Templi Orientis.

In high school and during my college years, I joined a number of organizations for a variety of reasons. One area they all had in common was a clearly stated criterion for abilities members were to have or were to gain during membership. Sometimes these were very practical skills such as financial management or leadership training. Other times they were more subjective qualities like trustworthiness, loyalty, and honor. Objective skills are easy to test such as someone's knowledge of the Qabalistic Tree of Life. However, the subjective characteristics are more difficult to judge and require a longer time to develop and demonstrate.

Without a doubt, the subjective qualities listed below are difficult to acquire but are essential for the initiate to grow within and externally to the Order. An initiate looking to count themselves among the ranks of those within the invitational degrees should take a hard and truthful look at themselves. One should see where they fit in the following list of attributes. Characteristics like self-control and virtue take time to cultivate and cannot be faked, at least not for long. Our initiatory system is a slow and deliberate process. We aim to help the individual grow within their own Body of Light. This cannot happen overnight. Even if a person took initiation the first day they were eligible for each degree, it would take almost three years to complete the Man of Earth alone. However, in practice it almost always takes longer and should never be rushed.

During the time spent within the Man of Earth is when initiates should cultivate and demonstrate their abilities and skills. The list below has been compiled from a number of public and semi-public sources. It lists in a clear and concise way the minimum characteristics an initiate should honestly compare themselves to, and determine where they have areas to improve upon. Only by unambiguously and directly expressing the qualities Grand Lodge looks for can we expect the future second and third triad initiates to know what characteristics are expected as well as having a clear list of qualities and attributes that Man of Earth initiates can expect from those who are in the invitational degrees.

Always demonstrating and maintaining these qualities is very difficult. Nevertheless, no one ever said personal growth and service is easy. It is through the plain statement of what is expected that we can start demonstrating what is different

about the second and third triad initiates and start to clearly instruct those who look on high of what is expected. There will be many times that any one person will fall short of expectations for we all are human and make mistakes. However, if we do not start stating what we strive for then we will never how far we need to go and how far we have come.

Love is the law, love under will.

John Crow (Frater 117)

Minimum Desired Characteristics and Skills for Knight of East and West:

1. Good fraternal behavior
2. Dedicated, active, helpful participation in local M.:M.:M.: & E.G.C. activities (to the extent possible)
3. Having made a sincere attempt to adhere to the terms of their initiatory oaths
4. Be familiar with the M.O.E. initiation rituals
5. Be familiar with the E.G.C. Gnostic Mass
6. Be able to demonstrate all the modes of recognition from Minerval through P.I.
7. Be conversant with Crowley's writings in general
8. Be conversant with the basics of theory and practice of Magick & Yoga
9. Be conversant with the principles of the Qabalah
10. Be conversant with at least one system of divination
11. Be conversant with the structure and operating principles of the Order as set forth in Liber 194, Liber 101, Liber 52, and the O.T.O. constitution of 1917

Minimum Desired Characteristics and Skills for Prince & Princess of Rose Croix:

1. Exemplify the qualities set forth in Liber LII:
 - a. Devotion to the Order
 - b. Intelligence in apprehending the nature of its teachings
 - c. Zeal in spreading the principles of the Order so far as they understand them, though always with the discretion inseparable from the due guarding of the secrets
 - d. Courage
 - e. Honor
 - f. Virtue
2. Knowledge
3. Leadership
4. Dependability
5. Harmony
6. Helpfulness
7. Self-Control
8. Knowledgeable of matters of the history, policies, and administrative & initiatory structure of the O.T.O. & E.G.C.
9. Knowledgeable of matters of the theory and practice of both Magick and Yoga
10. Knowledgeable of matters of the history and literature of Thelema
11. Good general knowledge of such fields as history, philosophy, comparative religion, and critical thinking

Sexual Harassment: Approaches to a Reported Problem

by Paul R. Hume, President-Emeritus, U.S. Electoral College & Sabazius, U.S. National Grand Master General

The term sexual harassment originates in civil law. The governing statute is Title VII of the Civil Rights Act of 1964, which prohibits employers from discriminating against employees “on the basis of race, color, religion, sex, or national origin.”

Based on the subsequent case law, sexual harassment is specifically defined by the U.S. E.E.O.C. as: “Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature constitutes sexual harassment when submission to or rejection of this conduct explicitly or implicitly affects an individual’s employment, unreasonably interferes with an individual’s work performance or creates an intimidating, hostile or offensive work environment.” Cases involving sexual harassment outside the work place have led to expansions of the legal scope of sexual harassment, for example, in the case of schools, especially public schools, from the elementary to the university levels.

The term “sexual harassment” has entered our common language, and outside of the legal context has come to refer to almost any form of sexual intrusion, intimidation, exploitation, or even minor assault that is either repeated after the harasser is asked to stop, or is so egregious that it is seen on its face to be an unacceptable intrusion on the target’s privacy.

Incidents within the Order

The complaints don’t come in in an endless stream. The severity and frequency of incidents compared to a decade ago are way down. But still the complaints come in. Some incidents are egregious. Some may be a misunderstanding. Some are clearly described and openly raised as issues. Some are never mentioned except in back channels, often years after the fact.

Be all that as it may, it is clear that from time to time, people overstep their Brothers’ or Sisters’ sexual boundaries, and that this happens in an Order setting, and less frequently but more egregiously, in a ritual setting.

What is Not Harassment

It is not desirable or possible to spell out a list of what is and is not harassment, but there are some guidelines you might keep in mind.

Quiet Admiration

You may find a member or guest attractive, on a number of planes. That admiration is yours to enjoy, but it isn’t license to try and make the other person respond to your admiration.

Courteous Query

Politely asking someone out is not harassment, even if they turn you down. Repeated invitations in the face of refusal, especially if the other person has asked you to stop inviting them out, usually is.

Mutual Delight

Many members of the Order find partners within the Order, and this is no surprise. Where people share passionate interests, it is natural to look for intimacy with these same people; to hope, perhaps, that you will find a sexual partner who shares your own commitment to Thelema.

The existence of a consensual sexual relationship among other adults that offends you is not harassment. Actually, it is not even your business.

Any relationship between or among initiates that fulfills their mutual delight is worthy of respect. No particular form of consensual sexual expression is particularly “Thelemic” or “Unthelemic” in itself: monogamy, serial monogamy, polyamory, hetero, gay, bi, auto, or non-sexual. Unlike Old Aeon values systems, the act is not classified in itself, but always in the context of the Will of the participants. As Crowley wrote in the Comment on *Liber AL I*, 41:

“To us, every woman is a star. She has therefore an absolute right to travel in her own orbit. There is no reason why she should not be the ideal hausfrau, if that chance to be her will. But society has no right to insist upon that standard.”

The systems of sexual mores that

are violently and frequently attacked in Thelemic texts bounded the human sexual universe with rules: lock up the women, all the time or during their menses; you can have sex this way but not that way, on this day but not that day; it doesn’t matter what you want or will, you must engage in sex with this person but never with that one, and so on *ad nauseam*.

It seems to be a very different matter to say: If someone does not will to do something, don’t do it to them. *Liber OZ* speaks of many rights, including the right to love as one wills. But these rights must include the imperial right *not* to do what one does *not* will.

At the same time, excessive physical expression of sexual attraction during public events can impose on others. Don’t leave a wet spot on the sofa where others may have to sit.

What is Harassment

Quid Pro Quo

This is the most obvious form of harassment in the workplace, and was the initial target of Title VII. Give the boss sex or lose your job, forget about a raise or promotion, etc.

There have been occasions within the Order where harassers have claimed or implied to potential candidates that unless they have sex with them, their standing in the Order will suffer. This is an egregious example of quid-pro-quo sexual harassment in an O.T.O. context, and will not be tolerated. Persons making such a claim are subject to strict sanctions by the Order.

Exploiting Ritual

Taking advantage of ritual to grope someone, to make irrelevant personal comments about their appearance, or to otherwise indulge in harassment under cover of participating in the ritual is a gross violation of *pax templi* and will not be tolerated. This is squared and cubed when the ritual involves physical contact, intimacy, ritual nudity or other vulnerability by an officer or candidate that someone exploits for their own pleasure.

Persistent Intrusion

The math isn’t hard: after being refused once, don’t keep pushing, even if the refusal was gentle. After being told unequivocally to cut it out, then cut it out. The clock doesn’t start again at the

next local event. If someone told you to keep your hands off at last week's Mass, assume they want you to keep your hands off at this week's business meeting, next week's initiations, and the party at Brother Joe's house next month.

Responsibility

Who has responsibility when it comes to resolving an incident of sexual harassment within the context of Ordo Templi Orientis?

The Offender

If you unwittingly bump into a stranger on the street, or tread on their foot, or otherwise intrude on them, you apologize and refrain from intruding on them further. This is common courtesy. If you unwittingly offend a Brother or Sister, or a visitor to the confines of the Order, why would you give them less courtesy than you would a stranger?

Or if you let the stranger upon whose toe you have trodden make what he will of it, what makes you think you can treat a Brother or Sister in the same cavalier manner?

If you thought you were just being friendly, or that your touch or flirtation were welcome, and you are suddenly told to stop it, it is not the time to explain that it was harmless, or only meant in fun, or to tell the person who is telling you to take your hands off them that they are over-reacting. It is time to stop what you are doing to the person in question, and to apologize for intruding on them.

The Person Offended

Someone who feels that an action or statement imposes on them, especially sexually, should say so at the time, or as soon as circumstances permit.

Circumstances alter cases. If someone gives you a well-meant but unwelcome hug, a polite "Please don't hug me—can't stand hugging" seems reasonable. If someone grabs your ass and tries to kiss you without invitation, a loud "Get your hands off me NOW" is perfectly proper.

One warning is all that should be needed, ever. If someone persists in touching you, flirting with you, coming on to you, after you have told them to stop, it is entirely appropriate to complain to the local Master.

Ideally, all of us are assertive enough

to tell someone that what they are doing is unwelcome, but people do freeze up. Targets of harassment may think they have to go along to fit into the group, or to be truly "Thelemic." This is not so, but if the target does not speak up until after the fact, it does not mitigate the offense significantly. One S.G.I.G. remarked:

"Of course it's desirable to be well-introspected and assertive, willing to confront difficult issues with candor the moment they come up. But everyone isn't in that position all the time. Regardless, when these issues come up at O.T.O. bodies, not only is the (person who is offended) in a position to confront the problem, but so are the Body officers. If they are aware of it, they have an obligation to do so, since to be silent could be construed as giving tacit approval. Moreover, ideally, officers will inculcate an attitude of ultimate respect for each person's expression of their sexuality, period. The best way to do this is by example.

"We have far too many complaints to foist this off as the victims' problem for allowing themselves to be manipulated or bullied. At the same time, O.T.O. is made up of free men and women who must indeed learn to be their own best defenders. I believe we shouldn't expect that people will necessarily come to us perfected, but are going through the degrees of initiation in order to work on themselves. I suggest we give them space to do so."

Local Officers

Dismissing or discounting reports of sexual harassment in your Body gives it tacit approval. In workplace incidents, this makes immediate managers AND the larger company liable in a lawsuit. Let's not find out if the O.T.O. is similarly vulnerable.

Regardless of the legal ramifications, persistent sexual harassment means that the harassers are abusing the temple to gratify their particular needs at the expense of other initiates or the non-initiate guests of the Order. Excuses like "Oh, he always hits on every new woman who walks through the door" or "She likes to check out new guys' laps for size and comfort" don't cut it.

The Order's hospitality requires that we extend the same courtesy in this regard to visitors, people who want to see if the Order is where they belong, that we do to initiates. The local Body

and the Order as a whole will be viewed according to how we treat the traveller in our midst, the pilgrim whose progress we claim to honor and protect.

Solutions?

Respect

Respect the boundaries others put on their bodies, as you expect them to respect yours. Do not presume to dictate to someone else what they must allow you to do to them. Before, during, and after ritual is a unique time and demands the respect of all magicians. Magicians are pursuing results which are subtle, often intangible even in terms of conscious thought, and this process can be derailed by unwelcome intrusion on their personal integrity.

It is unconscionable to take advantage of our rituals, the initiations, the Mass, or other rituals mounted by local Bodies, to impose on another; it is beneath contempt to intrude on another magician's inner work in this manner. It is particularly egregious within the context of our Order to exploit a candidate for initiation, including passing covert remarks about their appearance. It is similarly egregious to try and impose on officers of the Mass, and particularly upon the priestess, during ritual.

Courtesy and Authority

As a fraternal organization, it would seem that the best way to address actual or potential conflict is by honest communication. If someone does something to you that you dislike, tell them so, with the courtesy that a Brother or Sister deserves.

If they persist, thus abusing the relationship the two of you enjoy within the Order, it is appropriate to turn to the Order for help in resolving the situation. Both of you will be required to show the courage that is expected of initiates in discussing the matter, and in facing any official action which may follow.

If you find that you must make a formal complaint concerning sexual harassment within the Order, the appropriate channels are:

- 1) The master of the local body where the incident occurred, or of which you are a member. The master would be expected to try and determine the facts of the case and may

take steps locally to prevent future incidents, or escalate the matter.

- 2) If you feel you cannot complain to the master, or if you feel that the local master has not acted appropriately, or if the local master wishes to escalate the complaint, then the matter should be reported to the Electoral College and the Grand Tribunal. A Sovereign Grand Inquisitor

General or other Grand Lodge officer will investigate the situation.

As noted in the Camp, Oasis and Lodge Masters Handbook, "Anonymous charges against O.T.O. members cannot be accepted and will not be considered by the Executive, the Grand Tribunal or the Electoral College. If an offended member feels he or she has a legitimate need for confidentiality due to fear of violent re-

prisal or blackmail, the local body master should submit the complaint on behalf of the offended member with a cover letter confirming his or her judgment that the need for confidentiality is legitimate."

Current postal addresses for the Electoral College and Grand Tribunal can be found on the Grand Lodge website at <http://oto-usa.org>. The email addresses are electoral_college@oto-usa.org and grand_tribunal@oto-usa.org.

HARGRAVE JENNINGS, PHALLICISM, AND O.T.O. PREHISTORY

By T Allen Greenfield

"The high-minded enthusiasms with regard to the great problems of society which still stirred even...half a century ago when Hargrave Jennings, Godfrey Higgins, Gerald Massey, Kenneth MacKenzie, John Yarker, Theodor Ruess, Wynn Wescott and others were seeking truth in its traditions and endeavouring to erect a temple of Concord in which men of all creeds and races might worship in amity."

—Aleister Crowley, *Confessions*

"Religion is to be found alone with its justification and explanation in the relations of the sexes. There and therein only."

—Hargrave Jennings, *Phallicism*

Hargrave Jennings (1817-1890) was one of the principle leaders of the occult revival that arose in the middle years of the 19th Century in Europe, America, and elsewhere. Like his contemporaries, MacKenzie and Yarker, he was something of an organizer of secret societies and historian. As to the latter, his influence may be assessed on the root thinking that was to eventually lead to the formation of the Ordo Templi Orientis, by mentioning that, as head of the Order of the Rose, he initiated Pascal Beverly Randolph (1825-1875) into the Rosicrucian Mysteries in 1861, and served as a mentor to Hermetic Brotherhood of Light Frontal Chief Peter Davidson (1842-1916).

He was also a prolific writer on subjects loosely described as "Rosicrucian" as well as on broader archeological and social issues. His magnum opus, *The Rosicrucians, Their Rites and Mysteries*, was praised by Sir Edward Bulwer-Lytton in his own time, and later came to be a significant literary influence on Aleister Crowley, who honored Jennings in *Liber XV* as a Gnostic Saint. *The Rosicrucians* is among the works recommended for reading by aspirants to the A.:A.: Yet,

it must be remarked in candor, his mid-Victorian turgid style of writing and his equally Victorian round-about approach to virtually unmentionable subjects (unmentionable in his era in any case) ranging from Phallicism to menstruation, limited the circulation of his major works and limited even further any understanding of what he was driving at.

In a letter to Davidson in 1884 he boasts gleefully, "...I perceive that you have read *The Rosicrucians*—possibly you have scanned the Second and Supplementary—very greatly enlarged, and 'deeply delving', to apply such a term, Second Edition—now nearly exhausted;—of which Two Thousand Copies—as also an equal number of the First Edition—were printed." One must say that, even allowing for the times in which Jennings lived, this could hardly be characterized as mass circulation. I see here reflected once again evidence, as I have contended in various essays and books, that the 19th Century occult movement can be better understood in terms of connections and relationships. We must understand that it was, at its core, a rather small interlocked com-

munity of enthusiasts, and that with the exception of Bulwer-Lytton and possibly one or two others, they belonged to societies of modest membership, and spoke to a very modest segment of the public, both in Europe and America.

Jennings was no exception but this should in no way delude us into underestimating his influence. Of those who worked with him and those who only carefully read his works, he found a receptive and perceptive following of brilliant young occultists who both got what he was driving at and were moved to integrate this with their own ideas, both in his own lifetime and in the generation immediately following his own. Reading *The Rosicrucians* is a daunting task, but even today, the careful reader is well rewarded. Those who understood in his own time, Randolph and Davidson among them, became leaders of societies that can, in my judgment, be considered direct precursors of the O.T.O.

Jennings considered fire in the macrocosm (the Sun) and the phallus in the microcosm (seen perceptively as both the male and female organs of generation) as the primordial object of worship:

"...the worshipers of the Sun, or Light, or Fire, whether in the Old or the New Worlds, worshiped not Sun, or Light, or Fire,—otherwise they would have worshiped the Devil, he being all inconceivable Light; but rather they adored the Great Unknown God, in the last image that was possible to man of any thing—the Fire..."

"The Linga, or pillar, or stone of memorial, in its material form, is the perpetuation of the idea of the male generative principle, as the physical means, in conjunction with the Yoni (Ioni) or discus, of the production of all visible things..."

It is certainly true that Jennings was much influenced by the linguistic associ-

ation theories of anthropology of Gerald Massey, later pretty much eclipsed by the groundbreaking perceptions of Frazier's *Golden Bough*. He was also enamored of now archaic ideas concerning continuous Masonic traditions from ancient times. He nonetheless managed to work his way doggedly through to the principle which has so thoroughly influenced New Aeon philosophy—the significance of the symbolism of the Sun in the Macrocosm and the Phallus in the microcosm.

This was the age of Dickens, and the stirrings in Britain (to say nothing of America) of social reform movements and Jennings did not confine his work to occultism. In *Childishness and Brutality of the Time*, he wrote “I have for a certain number of years concluded that our present age has become vastly too swift for that which, by a contradictory metaphor, may be called, ‘safe-running.’ There are various reasons for this falling off. Principally among these causes are love of show, love of money, love of self. All these are good qualities in moderation; but, exaggerated and forced to an extreme they fail.”

Simply to list some of his works (he was also a multilingual translator) may give the reader some idea of the breadth and scope of his literary career. A fair bibliography is offered at the end of this essay.

Diverse though his interests may have been, the theme of phallicism and sexuality in the roots of spirituality worldwide are his most recurrent theme. We see the foreshadowing of such works as Crowley's *Liber LXVI* in Jennings' extensive discussion of the secret inner meaning of The Order of the Garter:

“That the Order of the Garter is feminine, and that its origin is an apotheosis of the ‘Rose’ and of a certain singular physiological fact connected with woman's life, is proven in many ways—such as the double garters, red and white; the twenty-six knights, representing the double thirteen lunations of the year, or their twenty-six mythic ‘dark and light’ changes of ‘night and day’. ‘But how is all this magic and sacred in the estimate of the Rosicrucians?’ an inquirer will very naturally ask. The answer to all this is very ample and satisfactory; but particulars must be left to the sagacity of the querist himself, because propriety does not admit of explanation.”

Victorian propriety more than Hargrave Jennings is more at fault here for any perceived obscurity in this discussion for what amounts to the magical properties of menstruation. It is, in fact, remarkable that his work is as explicit as it is. At times, it borders on the ribald to the discerning reader:

“...alternately red and white, as in the *Rose of the World: Rosamond, Rosa mundi*. And here we will adduce, as our justification for this new reading of the origin of the Order of the Garter, the very motto of the princely order itself:

‘Honi soit qui mal y pense!’

‘Yoni’ soit qui mal y pense!’

“What this ‘Yoni’ is, and the changes meant and apotheosized through it, the discreet reader will see on little reflection.”

Jennings, Emma Britten and a few other writers and organizers of the period paved the way for the gnosis of sexual magick now more familiar to us from

P.B. Randolph, Peter Davidson, Max Theon and Theodor Ruess. Randolph refers to Jennings as “the Grand Master of our Order.” Davidson's “Symbolical Notes to the First Degree” draws heavily directly from Jennings and Britten. To whatever extent he may have influenced Papus and Ruess, he may even have had a bit to do with suggesting the initials of that illustrious society which carries forward and seeks to perfect his seminal ideas in our own time.

He offered the following illustration that he explains thus:

“In figure C, the union of fig. 16 and fig. 17 forms the cross. Fig. 18 is the mundane circle. Fig. 19 is the astronomical cross upon the mundane circle. The union of fig. 18, fig. 17, and fig. 16, in this respective order, gives the *crux-ansata*, so continual in all the Egyptian sculptures, which mark or sign is also the symbol of the Planet Venus...”

SELECTED WORKS OF HARGRAVE JENNINGS

Archaic Rock Inscriptions (1891)

Childishness and Brutality of the Time

Cultus Arborum: A Descriptive Account of Phallic Tree Worship with Illustrative Legends, Superstition, etc.; Exhibiting Its Origin and Development Amongst the Eastern and Western Nations of the World, from the Earliest to Modern Times (circa 1890)

Fishes, Flowers, and Fire as Elements and Deities in the Phallic Faiths and Worship of the Ancient Religions of Greece, Babylon, Rome, India, etc., with Illustrative Myths and Legends (circa 1890)

Indian Religions or Results of the Mysterious Buddhism

Live Lights or Dead Lights: Altar or Table (1873)

Masculine Cross (1891)

My Marine Memorandum Book (August 23 1845)

Mysteries of the Rosie Cross, or the History of that Curious Sect of the Middle Ages, known as the Rosicrucians, with Examples of their Pretensions and Claims (circa 1891)

Nature Worship: An Account of Phallic Faiths and Practices Ancient and Modern (1891)

Obelisk, The (1877)

One of the Thirty: A Strange History

Ophiolatrea: An Account of the Rites and Mysteries Connected With the Origin, Rise and Development of Serpent Worship

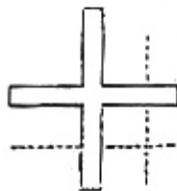
Phallic Miscellanies: Facts and Phases of Ancient and Modern Sex Worship, as Explained Chiefly in the Religion of India: an Appendix of Additional and Explanatory Matter to the Volumes Phallicism, and Nature Worship (1891)

Phallic Objects, Monuments and Remains (1889)

Phallicism: Celestial & Terrestrial; Heathen & Christian & Its Connection With the Rosicrucians & Gnostics & Its Foundation in Buddhism (Privately Printed 1889, Published 1891)

Ship of Glass, The (September 19, 1846)

Fig. 15. (B.) “Cross.”



(C.)



Fig. 16.



Fig. 17.

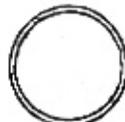


Fig. 18.



Fig. 19.

The conscientious reader should take note that there has been some difference of opinion among bibliophiles concerning the so-called “Nature Work and Mystical Series” of several works published during the 1889-1891 period. This series, published at the end of the life of Hargrave Jennings, is almost certainly entirely the work of Jennings. Since some were published immediately after his death, it is possible he did not have editorial control of either the titles or the attribution of the works, but even this short essay should make it clear to the reader that his writing style, for better or worse, is truly unmistakable.

Liber AL vel Legis, The Book of the Law: The Centennial Edition

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

To commemorate the momentous occasion of the centennial year of Aleister Crowley's reception of *Liber AL vel Legis*, Ordo Templi Orientis is proud to announce two very special editions of *Liber AL vel Legis, The Book of the Law*. The first is a new hardcover trade edition published in conjunction with Red Wheel/Weiser. The second is a leatherbound edition, limited to 418 copies. Both are 160 pages, printed on heavy, acid-free paper, reproduced in red and black inks, with high quality versions of the AL manuscript and a detailed bibliography of the principal editions. In addition, the leather limited edition is numbered, bound in crushed Levant Moroccan goatskin, with handsewn binding, and gilt title blocking.

The Red Wheel/Weiser hard cover edition can be obtained from better bookstores or online with a retail price of \$17.95. The limited leather edition can only be obtained from Thelema Media LLC for \$220.00. Thelema Media can be contacted at sales@thelemamedia.com or 866-467-4749 within the U.S. and 708-587-4147 outside the U.S. A special offer for O.T.O. members is available until June 21, 2004 EV: receive both editions for \$156.00 plus shipping. Contact Thelema Media for more details.

Love is the law, love under will.

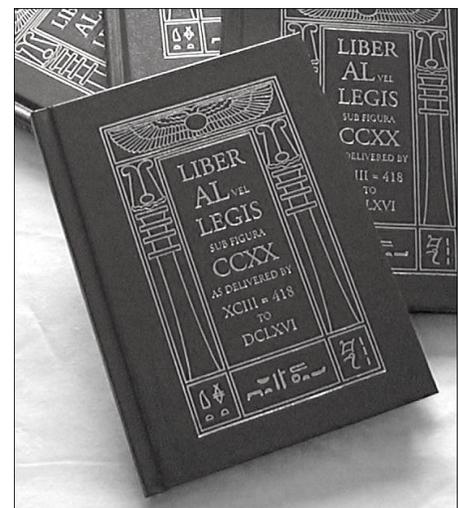
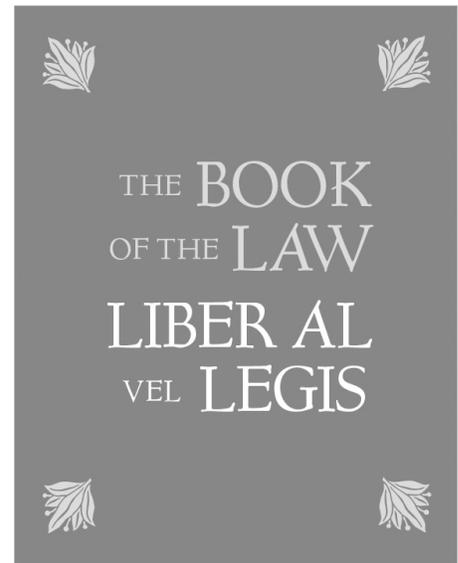
Liber AL vel Legis, The Book of the Law: The O.T.O. U.S. Grand Lodge Presentation Edition

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

The O.T.O. U.S. Grand Lodge Presentation Edition of *Liber AL vel Legis, The Book of the Law* are still available. The edition is exclusively for O.T.O. members and has been designed with the O.T.O. initiations in mind. It measures 4 1/4" wide, 5 9/16" long. It has a red faux leather cover with gold foil stamps on the front and spine, a front presentation page, and space in the back for noting one's advancement in the M.:M.:M.: and E.G.C. Each copy is only \$5.00 plus shipping.

For both individual and local bodies to obtain copies of the presentation edition, please call 800-99-MAGUS (62487) or visit <http://www.magusbooks.com/main/otobotl.htm>. To order you must be an active member of the O.T.O. Membership subject to verification.

Love is the law, love under will.



Hypnotism

By Frater Diapason

*Hypnosis—the word summons a number of stereotyped images and associations—a gold pocket watch swinging from a chain, an ominously soothing voice intoning ‘look deep into my eyes,’ sleepiness, dwindling will power, faulty self-control, amnesia, a flood of vivid memories, an unleashing of primordial impulses, mindless obedience, reincarnation, Dracula...magic.*¹

The term hypnotism has been in common use since the mid-19th century. Although its basic meaning simply denotes a method of trance induction, a survey of medical and popular usages of the word reveals a range of associated connotations that have varied considerably over time.

Medical hypnotism has its root in the late 18th century studies of animal magnetism conducted by the Austrian physician, Franz Anton Mesmer. Influenced by Renaissance theories of cosmology, human physiology, and natural philosophy, he claimed to be able to cure various nervous disorders by using magnets passed over patients' bodies to manipulate subtle fluids existing in the Universe and in the human body.²

Doctors originally linked the practice of mesmerism with occult philosophy and physiology. Toward the mid-19th century, however, their focus of interest shifted more to human neurology and psychology. The original term was replaced with the more scientific-sounding word hypnotism (from the Greek god of sleep, Hypnos) by James Braid in 1843. Subsequent adoption of the new name by the medical community signaled the beginning of a move toward a greater emphasis upon the behavior of subjects in the trance state, rather than upon the manipulation of forces by the mesmerist/hypnotist. (Although Braid is usually credited with coining the term, it was actually employed earlier in the 19th century by the French mesmerists d'Henin de Cuvillers and Simon Mialle.)³

The shift toward psychology and an interest in trance state behavior eventually ushered in the so-called golden age of hypnotism during the 1880s and 1890s.⁴ In the early years of the 20th century, however, doctors began to debate whether or not the technique was sufficiently effective as an anesthetic and as a treatment for disorders associ-

ated with the new field of psychoanalysis to continue its use. Freud's abandonment of the practice as a viable psychological treatment, coupled with the introduction of chemical anesthetics for surgical procedures, led to a period of dormancy for medical hypnotism that lasted until the early 1920s.⁵

Alongside medical usages of the term, there were variant meanings ascribed to hypnotism by popular culture and the occult subculture. Perhaps the most typical image was that of the hypnotic subject under the complete and utter control of the hypnotist.⁶ This belief that hypnosis consists of one mind dominating another, with the hypnotist's will replacing that of his subject, was due in part to an enthusiastic embrace of many of Mesmer's most controversial ideas by the general public in Europe and the United States.⁷ Although the medical community had effectively discredited the supernatural aspects of his theories (such as subtle fluids, planetary influence, clairvoyance, telepathy, and action at a distance), the belief in such phenomena remained strong within the occult world and contributed to the popular image of the mesmerist as someone wielding strange powers over helpless, hysterical subjects. Indeed, "the psychological characteristics of successful magnetizers came to be seen as opposite to the psychological characteristics of the patients they treated. Patients (who were frequently women) were seen as passive, fragile, and weak in both mind and body, whereas magnetizers (who were almost always men) came to be seen as strong, powerful, and intelligent."⁸

By the mid-19th century (when Braid first introduced the new nomenclature), animal magnetism and mesmerism, already familiar for decades, had become very much the vogue in European salons.⁹ Practitioners of the art uniformly emphasized the strength of

their own wills in overcoming those of their patients.¹⁰ And although Braid and his contemporaries had already begun to successfully reinterpret mesmerism along psychological rather than mechanistic/occult lines, his belief at the time that it was still the hypnotist who originally set these forces in motion within the patient did little to assuage the popularly entrenched image of the powerful, will-sapping mesmerist/hypnotist.¹¹

The same can be said of the early pioneers of psychoanalysis in their initial embrace of hypnotism as a viable therapeutic technique. Freud considered the phenomenon to be similar to a distorted love relationship, where the patient, like a lover to the loved object, adopts a submissive, uncritical, compliant stance toward the hypnotist.¹² Ferenczi compared it to a parent-child relationship, with the child-patient carrying out the parent-hypnotist's wishes unquestioningly.¹³

This conventional image was further reinforced within popular culture by various representations in literature. The quintessential depiction is perhaps in George Du Maurier's novel *Trilby* where the evil Svengali is described as putting a girl into a trance by waving his long fingers at her while intoning *Et maintenant dors, ma mignonne*.¹⁴ Similar portrayals can be found in Hawthorne, Dickens, Poe, Melville, and Henry James.

In addition to literary depictions, the Svengali stereotype was also strengthened by the enormous popularity of stage hypnotists. Audience members were enthralled by the vision of their friends and neighbors barking like dogs and exhibiting other bizarre and uninhibited behaviors at the behest of the hypnotist. They typically walked away from performances with the perception that the hypnotist's commands were irresistible.¹⁵

The following definition from H. P. Blavatsky's *Theosophical Glossary* captures the essence of the prevailing view (most prominent occultists of the period, such as Aleister Crowley, would have been very familiar with Blavatsky's writings):

Hypnotism (Gr.) — A name given by Dr. Braid to various processes by which one person of strong will-power plunges another of weaker mind into a kind of trance; once in such a state the latter will do anything suggested to him by the hypnotiser. Unless produced for beneficial

purposes, Occultists would call it black magic or Sorcery. It is the most dangerous of practices, morally and physically, as it interferes with the nerve fluid and the nerves controlling the circulation in the capillary blood vessels.¹⁶

In short, when someone within popular and occult spheres used the term hypnotism during the late 19th and early 20th centuries, they were, in all probability, referring to a phenomenon that closely resembled the mesmerist stereotype, and which relied on techniques and premises that emphasized the dominance of the hypnotist's will over that of the patient/subject in inducing the so-called hypnotic trance state.

From the 1920s forward, however, this image of the mesmerist/hypnotist began to lose its popular currency, largely due to the influence of Milton Erickson, who began to revitalize interest in the psychotherapeutic application of hypnosis within the medical community and the public-at-large. In contrast to the view that the hypnotized subject was a passive automaton under the sway of an all-powerful hypnotist,¹⁷ Erickson and his successors asserted that "therapeutic suggestion is not a process of programming the patient with the therapist's point of view; rather, it involves an inner resynthesis of the patient's behavior achieved by the patient himself or herself."¹⁸

Although numerous theoretical and clinical approaches within the field have arisen since the emergence of the Ericksonian revitalization, they all generally share in an attempt to dispel the image of the passive automaton-subject. Consequently, although theories and techniques developed since the 1920s still retain some surface similarities to earlier approaches, they bear little resemblance to the mesmerist stereotype. Instead, they more closely adhere to the following definition:

"[H]ypnosis is that state of consciousness which occurs in the setting of willing participation in a hypnotic induction."¹⁹ Or, as the editors of a recent sourcebook on contemporary theoretic developments in the field of hypnosis state in reference to passive automatons under the sway of powerful hypnotists: "this rather extreme position is not en-

dorsed by any of the theorists whose ideas are represented in our book."²⁰

In summary, although during its early history the term hypnotism was largely interpreted to connote a form of psychological enslavement, there are many other more recent applications of the trance induction method which do not rely upon or give credence to theories that necessitate the surrender of the sovereignty of the will of the hypnotic subject to that of the hypnotist. This is, of course, particularly relevant to Thelemites, who, when considering treatment options for various medical and psychological conditions, may be tempted to summarily reject hypnosis therapy because of earlier, but now largely outdated, assumptions about its purpose and methods of operation.

- 1 S.F. Kelly & R.J. Kelly. *Hypnosis: understanding how it can work for you.* (Reading, MA: Addison-Wesley, 1985) 3
- 2 G. Rosen. *History of medical hypnosis: From animal magnetism to medical hypnosis.* In J.M. Schneck, (Ed.), *Hypnosis in modern medicine.* (Springfield, IL: Charles C. Thomas, 1963) 4-5
- 3 M.A. Gravitz. *Early theories of hypnosis: A clinical perspective.* In S.J. Lynn & J.W. Rhue (Eds.), *Theories of hypnosis: current models and perspectives.* (New York: Guilford Press, 1991) 29
- 4 S.J. Lynn, & J.W. Rhue, *Hypnosis theories: themes, variations, and research directions.* In S.J. Lynn & J.W. Rhue (Eds.), *Theories of hypnosis: current models and perspectives.* (New York: Guilford Press, 1991) 606
- 5 M.A. Gravitz. *Early theories of hypnosis: A clinical perspective.* In S.J. Lynn & J.W. Rhue (Eds.), *Theories of hypnosis: current models and perspectives.* (New York: Guilford Press, 1991) 34-38
- 6 Kelly & Kelly, op.cit., 3
- 7 H.B. Gibson. *Hypnosis: its nature and therapeutic uses.* (New York: Taplinger, 1980) 12
- 8 N.P. Spanos & J.F. Chaves. *History and historiography of hypnosis.* In S.J. Lynn & J.W. Rhue (Eds.), *Theories of hypnosis: current models and perspectives.* (New York: Guilford Press, 1991) 54
- 9 J.P. Deveney, *Paschal Beverly Randolph: A nineteenth-century Black American spiritualist, rosicrucian, and sex magician.* (Albany, NY: SUNY Press, 1997) 52
- 10 A. Meares. *Theories of hypnosis.* In J.M. Schneck (Ed.), *Hypnosis in modern medicine.* (Springfield, IL: Charles C. Thomas, 1963) 391
- 11 Gravitz, op.cit., 31
- 12 M. Brenman, & M. M. Gill. *Hypnotherapy: a survey of the literature.* (New York: International Universities Press, 1971) 103.
- 13 Meares, op.cit., 397
- 14 Gibson, op.cit., 35
- 15 Kelly & Kelly, op.cit., 8
- 16 H.P. Blavatsky, *Theosophical glossary.* (London: Theosophy Publishing Society 1892) 147
- 17 Lynn & Rhue, op.cit., 606
- 18 Gravitz, op.cit., 39
- 19 Kelly & Kelly, op.cit., 12
- 20 Lynn & Rhue, op.cit., 606

Book Review: The Unknown God: W.T. Smith and the Thelemites

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

Firstly, the important items: It's a hardcover as befits this type of material. A substantial hardcover, with sewn signatures, and headbands. Footnotes that inform the reader immediately, rather than making him flip to the back of the book. Eight appendices, a list of works cited, and an index. A beautiful dust jacket with *The Dweller on the Threshold* on the cover by Arild Rosenkrantz, and a drawing of Wilfred T. Smith on the backcover by Jimmy Calhoun. Seventeen pages of photographs and illustrations, many never before published. Although missing a colophon; clearly, this is a publisher that appreciates its customers.

This is the first book to cover the followers of Aleister Crowley, and the O.T.O. in the United States during its early years. It is told through the life story of Wilfred T. Smith. Of whom, Crowley



The Unknown God : W.T. Smith and the Thelemites
by Martin Starr
432 pgs • ISBN: 093342907X • List Price \$49.95

once wrote in a letter to C. S. Jones [Frat-er Achad] “that he had been seeking his own St. Paul, but in Smith he had unknowingly found his St. Peter, a rock on which he could have built his church, if he had the will to do so.”

Martin P. Starr had been researching this book for fifteen years, and had access to Smith’s papers. He also interviewed all the major living witnesses to this time period. There were long delays in its publication, as new material became available, but it was well worth the wait.

We see in this book the fledgling attempts at starting the O.T.O in the United States. There were many times it could have easily gone extinct due to the interpersonal conflicts, intrigue, and dramas in the lives of the key players. The fact that it still exists today is a testament to the sheer will of the people involved, and their belief in the system. Crowley’s attempts to play people off of each other and to manage the O.T.O. from across the Atlantic is documented and preserved in the many letters from various archives. It is a fascinating story.

In *The Unknown God* we read about life in the first profess house, the first public performances of the Gnostic Mass, the first initiations and how they were read rather than performed in certain cases, and complete records of the early initiations. We see the intersections of the order with Freemasonry, Rosicrucionism, the G.B.G, the A.:A.:., and other orders. Detailed accounts of the work of Jane Wolfe, Jack Parsons, C.F. Russell, Louis Culling and many others complement the story.

I walked two miles through the biggest snow storm of the year to get my copy, and would recommend that people buy it even if only to support this type of research. That *The Unknown God* is a captivating, well written and carefully documented book is all the more reason. Highly recommended.

Love is the law, love under will.

Steven Ryan
Knights Templar Oasis

Establish Thyself a Clerkhouse: The Kaaba Colloquium

On the first weekend of December 2003 *EV*, LVX Oasis had the unparalleled pleasure of hosting the Kaaba Colloquium—Thelemic Leadership Seminar. This was an expanded version of that which was presented at NOTOCON 2003. Seven presenters—six highly successful past local body masters and one member of the Electoral College—pooled their vast resources and knowledge in order to bring us what amounted to a primer for running a local body.

Months ago, I began talking with Sister Eliza, chair of the Kaaba committee about hosting this event. I was at the time, and remain, a new body master with new officers charged with running LVX Oasis, a very active and comparatively old local body with a rich history. The prospect of hosting the Kaaba over those three days was daunting, and while I had access to some of the best minds and experience in the Order, I had a sense that there were questions I didn’t even know to ask. If I was feeling that way then my officers must have been feeling the same and looking to me for leadership. So my first goal was to find a way to provide all of us with the guidance that we needed to lead LVX into its future.

My second goal was to infuse the Oasis, currently in a slump, with new life; the phoenix had to rise again. I wanted to bring in and visibly show the community the people and organization that we were working within and the resources that we had to support us in our lofty goals and Work. I wanted to give the community a way to forge bonds with other local bodies in the area and stoke the fires of service and fraternity.

The Kaaba team of presenters exceeded all my goals. The opening ritual, penned by our absent Brother Dionysus, was moving and powerful and set the tone for the weekend. In the opening section, Brother Hank Hadeed, Master of

Sekhet-Maat, spoke on the importance of finance. Then Brother Vere Chappell (founding Master of LVX Oasis, mentor, and Grand Treasurer General) along with Sister Helena (Grand Lodge Parliamentarian) presented what amounted to volumes of information of the nuts and bolts of the legal structure along with bylaws and procedures. Sister Content Love Knowles gave us an in-depth discussion of what makes an effective body master as well as presenting numerous methods for fundraising that many of us never even considered. Sister Eliza McBryde provided us with a practical and invaluable template for looking at the skill sets within our local bodies and how to tap them. Brother Merrill Ward expounded on what is often the confusing “path of mediation” and its proper channels in our Order. Brother Kent Finne patiently and deftly led a question and answer session that could have lasted the weekend all by itself.

It is impossible, within the confines of this short article, to even give a glimpse of all that was gained from this information-intense weekend. The Electoral College, which sponsors the Kaaba, and Sister Eliza did an exceptional job of enabling us to provide an event that will fuel the local community for a very long time to come. They were organized, professional, timely, and overall an enormous pleasure to work with. In encouraging anyone else to invite this event to your Valley I will also say—We are magicians, and mystics, and seekers after a lofty vision. In order to accomplish the magic and mysticism, in order to truly see and accomplish our vision, we need to remember that we do our work here in the realm of manifestation. Manifestation has rules and limitations. To be able to master those rules and mold the limitations and infuse them with the light of the philosopher’s stone takes real live sweat, and muscle, and brains, and skills, and yes, even money. The Kaaba was an exercise in learning how to ground our dreams in reality and make them manifest here and now. Abrahadabra.

Soror Magdalena
Master, LVX Oasis

In Memoriam



Sister Helen Parsons Smith, IX°

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

Sister Helen Parsons Smith, IX°, passed away in Northern California on Sunday, July 27, 2003 EV, at the age of 93. At her request, there was no service. She was cremated and her ashes were scattered over Lake Tahoe.

Sister Helen took her Minerval and First Degrees in O.T.O. at Agape Lodge in Los Angeles on February 14, 1941 EV. At the time, she was married to Jack Parsons, but they divorced shortly thereafter. She became the principal Priestess at Agape Lodge and later married its founder, Bro. Wilfred T. Smith. Her Thelema Publishing issued fine editions of *Liber AL*, *Liber XXI (Khing Kang King)*, Crowley's *Shih Yi* and *Amrita*, and other titles. She was one of the handful of surviving Agape Lodge members who helped Bro. Grady McMurtry to revive O.T.O. in the 1970s, and her participation was of inestimable value.

I was privileged to have Sister Helen as a house-guest for several days in April, 1993 EV, and she was one of the officers at my VII° initiation. She was a woman of strong character and strong opinions, and disagreements with various officers led to her withdrawal from active participation in O.T.O. during the last few years of her life. Nevertheless, her stamp was pressed firmly upon the modern O.T.O., and we are all in her eternal debt. She will be remembered as one of the guiding lights of the modern Thelemic movement.

Love is the law, love under will.

Fraternally,
Sabazius

From the Grand Tribunal

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

Complaint Procedure

There has been a new policy enacted in regard to the proper method of filing a complaint to the Grand Tribunal. First and foremost, the problem should be attempted to be resolved between the interested parties. If this is not practical, the Bodymaster and/or Most Wise Sovereign and/or High Priestess should attempt to mediate the dispute. The sponsors from both sides could be brought in to assist at this point. If no resolution is possible then it may be brought to the Grand Tribunal. A signed statement from the Bodymaster indicating a failure to mediate the problem must be included with the complaint, or a statement indicating why you could not obtain mediation from the previously mentioned individuals. This form will be available from

your Bodymaster. Of course more serious complaints could be brought straight to the Grand Tribunal.

Grand Tribunal Assistant Secretary

I am pleased to announce that Fr. AISH MLChMH has been assisting me as Assistant Secretary for almost a year and he is currently maintaining the sponsorship database. Fr. A has been a member of the Order since 1990 EV and will also assist me in receiving and reviewing complaints and disputes. His email address is gt_as@oto-usa.org. Address all correspondences to him c/o:

Grand Tribunal Assistant Secretary
PO Box 17462
Minneapolis, MN 55417.

Love is the law, love under will.

In the Bonds of the Order,
James Nobles VII°, Secretary
U.S. Grand Tribunal
Ordo Templi Orientis

Local Body Reports:

Onnophris Oasis, Indianapolis, Indiana

Onnophris Oasis and St. Roderick Borgia Sanctuary have continued our celebration of the Gnostic Mass on the first and third Saturday of each month. In the past few months several people have been baptized and a few have expressed interest in confirmation. We welcome these individuals into the knowledge, fellowship, and sanctuary of our congregation. After the Deacon workshop we offered in October, several of our members have expressed an interest in serving the congregation. We are thankful for these new Deacons' contribution to our community.

In December, we held our annual Winter Solstice party. This event featured a buffet dinner prepared by our members, a gift exchange, and an opportunity for members to pledge their financial support to the Oasis for the coming year.

In the coming months we will be hosting classes and discussion groups instead of celebrating the

Gnostic Mass, as our priestess recovers from childbirth. Congratulations to Soror Ananyelka and Frater David.

We have once again begun planning for "Minervals Under the Stars" to be held Memorial Day weekend. This fun-filled annual camping event is held at our 86 acre wooded initiation site in southern Indiana. The weekend includes Minerval initiations, an open discussion the following day, and celebration of the Gnostic Mass. Other classes, rituals, and discussions may be offered if there is interest. Contact the Oasis for more information.

Sol Invictus Camp, Fayetteville, Arkansas

The past year has been defined by transformation of format for Sol Invictus Camp. Many of our members are now located an inconvenient distance away from our current location for us to hold regular events. The performance of the Gnostic Mass has slowed down to approximately once a month. With this in mind, we've changed our focus from quantity of events to quality of events and promotion. Frater Horus Narmer ar-

I would also like to extend a special thank you to Tahuti Lodge; we have mad love for you though Fr. Roncelin!!

Finally I would like to thank Grand Lodge and the Electoral College for their patience, support, and understanding on behalf of most of us bodymasters who de-

pend on their wisdom to guide us through what no handbook could possibly have prepared us for. This has only helped me to gain a greater understanding of our roles as a spiritual body of initiates as well as leaders of the new millennium.

Next on our agenda includes work-

ing on extending and strengthening the boundaries of our Order by reaching out to the Latin Americas as well as the Caribbean Islands including the Bahamas/Virgin Islands.

Fr.ASIF

From the Agapé Archives

[The following two essays were originally published as *From the Grand Master* in *Agape* vol. 3., no. 1. and vol. 1., no. 3. We feel that the messages are still very relevant and since these volumes of *Agape* were not distributed nationally, we wanted to republish them for everyone's benefit.]

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

As most probably realize, the Law of Thelema was not entirely the result of praeterhuman forces. Crowley, as a scholar and even in his role as Prophet, was strongly influenced by the lives, ideas and works of many men and women who came before him. The road to *The Book of the Law* was built over many, many years by many, many hands now long stilled. So it is with all the Great Principals of our Order, spiritual, philosophical, and practical.

The roots of our Order extend deeply into history, well before the advent of the New Aeon and the birth of such men as Crowley, Reuss, Kellner, and Doinel. It is these roots which have provided, and continue to provide, food and water to the Scarlet Flower that grows in the enclosed garden of our Order; and we must know and appreciate those roots if we are to truly know and appreciate that Flower.

With this in mind, I have decided to establish a program within the U.S. Grand Lodge which will formally recognize men and women of the past who have contributed in diverse but important ways to the development and advancement of the great principles of our Order. Men so recognized will receive an honor called the Order of the Lion; women will receive the Order of the Eagle. Nominees for these honors must be historical (as opposed to purely mythological) men and women, and must have died at least eleven years before award.

Any member of U.S. Grand Lodge in good standing of at least Third Degree may submit a nomination to any Sovereign Grand Inspector General in the U.S. (directly or indirectly); but all such nominations must be accompanied by a thorough, well-researched and documented essay defending the nomination. Such essays must be type-written or printed, must include a brief biographical profile of the nominee, and must clearly and eloquently demonstrate why the nominee should be considered for the Order of the Lion or the Order of the Eagle. Meritorious nominations will be forwarded to the Supreme Grand Council for further consideration. Notification of awards, along with selected nomination essays, will be published occasionally here in *Agape*.

Love is the law, love under will.

Sabazius

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

On Sponsorship

Every man and woman that is of full age, free, and of good report, has an indefeasible right to the III^o — Liber LII

The above quote appears to ensure universal access to the Man of Earth degrees of our Order, but on closer examination, it includes a number of conditions. Men and women are not “free” if they are incapable of travelling to one of our Lodges to be initiated, or if they are incapable of voluntarily taking and keeping a binding oath to the Order. Men and women are not “of full age” if they are too young to participate in our Mysteries with the full legal rights of a citizen of their country. Men and woman are not “of good report” if the Order has determined that they are of “bad report,” or if they cannot find two members in good standing willing to vouch for them.

Your sponsorship is your solemn attestation of an individual's good report. Therefore, before you sign your name in sponsorship of a candidate, it is your duty and responsibility to verify with the Master of your Oasis that Grand Lodge has not recorded the candidate as being of bad report. But further, as you may have read in *Liber CI* (Twelfth House), “it is incumbent upon the honour of every Brother not to abuse [the privileges of membership], and the sponsors of any Brother who does so, as well as he himself, will be held strictly to account by the Grand Tribunal.” Members who sponsor a candidate who then abuses the privileges of membership are partly answerable for his transgressions, and they partake of his dishonor. The Grand Tribunal can suspend, or even revoke, any member's privileges of sponsorship if it determines that these privileges have been used recklessly. Therefore, it is your additional responsibility as sponsor to familiarize yourself with the background, character, sense of honor, and mental and emotional stability of the candidates you sponsor. Do not allow sympathy, personal affection, pressure from others, or idealism to cloud your judgment.

When sponsoring candidates for full membership in our Order, who are to become Men and Brothers, or Women and Sisters, consider whether they are truly worthy of your fraternal trust, and the fraternal trust of all your sworn Brothers and Sisters in the Order. Consider whether they are worthy to be admitted into our homes, our temples, and our lives; for once they are sworn to us, we are all sworn to them.

When sponsoring candidates for higher degrees, consider whether they have taken their oaths and obligations seriously. Consider also whether they have comported themselves as befitting true Brothers and Sisters of their degree. If they have not yet learned the lessons of their own degree, how shall they

learn the lessons of higher degrees?

The candidate for Minerval, on the other hand, is a stranger, who is to become our welcome guest. It would be dereliction of our First Duty to admit a known thief or murderer or psychopath unquestioned and unguarded into our Camp; but it would be contrary to the law of hospitality to refuse a guest because we do not know him well enough to determine whether he will become a worthy Brother. The Grand Tribunal will be more lenient with the sponsors of a Minerval who violates the privileges of membership than with the sponsors of a Man and Brother who does the same, because the privileges of Minerval membership are not as extensive as those of full membership. Therefore, as a prospective sponsor, you should verify with the Master of your Oasis that your Minerval candidates have never been expelled from the Order or placed on bad report. You should carefully review their completed application forms, and you should communicate with them and do your best to assess their general character and mental stability; but the standards

applied need not be so strict as those applicable to candidates for higher degrees.

The duties of sponsorship, however, do not end with the placement of your signature on an application form. As a sponsor in our Order, you are not placed in the position of superior, or spiritual teacher, as is done in certain other societies. Nevertheless, your honor within the Order will be magnified or diminished according to the quality of the deeds of those you sponsor within their degree. Therefore, it is incumbent upon you as a sponsor to assist the initiates you sponsor in learning the catechisms and oaths of their degrees, to see that they are provided with Grand Lodge's latest study materials, to encourage them to participate in the activities of their Local Body, and to educate them—by example—in the Way of Fraternity.

Love is the law, love under will.

Sabazius

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