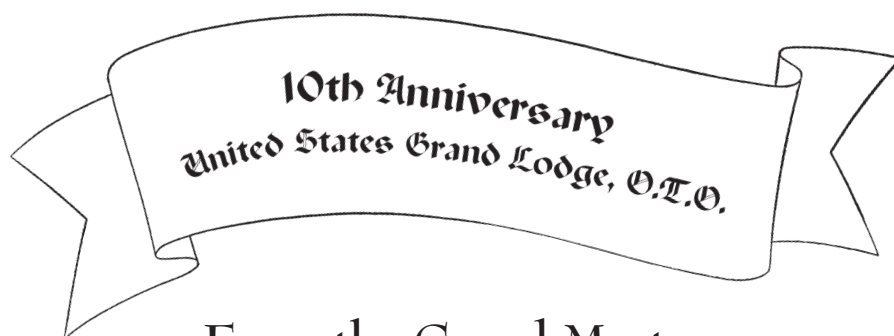


AGAPÉ

Agapé is the Official Organ
of the U. S. Grand Lodge of
Ordo Templi Orientis



Volume VIII, Number 1
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May 1, 2006 EV



From the Grand Master

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

The following is adapted from a speech I gave on the occasion of a celebration of the tenth anniversary of the formation of U.S. Grand Lodge.

I would like to go over some of our accomplishments of the past ten years, and also point out a few things that remain to be done.

Governing Bodies

Each Grand Lodge has three Governing Bodies, the Supreme Grand Council, the Grand Tribunal, and the Electoral College.

Supreme Grand Council

In the last 10 years, our Supreme Grand Council, which is the first fully-staffed Supreme Grand Council in O.T.O.'s history, continues to develop according to the model set forth in the Blue Equinox and the 1913 EV M.:M.:M.: Constitution. It has opened 11 new Rose-Croix (R+C) Chapters for a current total of 14, and, in cooperation with the Electoral College, it has developed a set of consistent and reasonable procedures regularizing the process of inviting members to the Fifth

Degree. Our R+C Chapters have gained strength and direction. Template Bylaws for R+C Chapters, based on the Blue Equinox documents, have been prepared and issued to the Chapters. So far, 9 of our Chapters have submitted their Bylaws and implemented such Blue Equinox provisions as the "Committee of Four."

Grand Tribunal

Our Grand Tribunal has also become the first fully functional, independent Grand Tribunal in O.T.O.'s history, with its own bylaws and standing rules designed to implement the model sketched out in the Blue Equinox. It has developed a "Path of Mediation" document, summarizing our mediation and dispute resolution procedures, for use by all members, and it regularly reports its activities in *Agapé*.

Electoral College

Our Electoral College has come together over the past 10 years as a cohesive, fully-staffed and fully-functional body, with its own bylaws, standing rules, and

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written policies and procedures. It has developed a number of programs designed to assist local bodies of the Man of Earth Triad, including the local body mentorship program to provide assistance to local body masters and to help ensure that local bodies are operating in accordance with Grand Lodge policies.

Local Bodies

Over the last 10 years, the Electoral College has chartered 48 new Camps, has re-chartered 28 Camps as Oases, and has re-chartered 11 Oases as Lodges. Naturally, some local bodies have been closed, and currently, we have 14 active Camps, 18 active Oases, and 10 active Lodges.

In the summer of 1995 EV, shortly before the formation of U.S. Grand Lodge, we had 55 Camps, 13 Oases, and 15 Lodges. This may look, on the surface, like we are going backwards, but what it represents is that we have significantly raised our standards and expectations for local bodies. Many Camps in 1995 EV were composed of a single member, and some of them were but initiates of the First Degree.

One of the ways we have raised our standards for local bodies is that we have redefined what it means to be a Camp, an Oasis, or a Lodge. We have adopted the Blue Equinox Lodge as the basic model for all local bodies, with Camps and Oases being considered stages of development on the path to the Lodge. Camp Masters are no longer allowed to be initiates of less than the Third Degree, and regular rotation of local body



Mysteria Mystica Maxima ☞ *Ecclesia Gnostica Catholica*

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offices is encouraged. Local bodies are now required to have treasurers and secretaries, to keep membership records, and to report their activities and their financial transactions regularly to the Electoral College. Oases and Lodges are now required to maintain bank accounts. Lodges are now required to have temple spaces, other than the Lodge Master's living room or garage; to meet and to hold initiations and Gnostic Masses; and to support themselves with local dues, pledges, and contributions from their members. All local bodies are expected to hold a minimum number of classes and Gnostic Masses per year. Template bylaws have been issued to all Oases and Lodges, and nearly all of them have submitted their bylaws for approval. All local bodies have been encouraged to implement a system of local dues or pledges to support their activities, and, of the bodies reporting in 2005 EV, 88% of Camps, 93% of Oases, and all Lodges have established some kind of local dues or pledge structure acceptable to the G.T.G. Eight of our 10 Lodges, eight of our 18 Oases, and even one of our Camps currently operate in non-residential temple spaces. By the way, if you haven't done so by now, please contribute to this effort by joining and actively participating in a local body. Most of our work gets done at the local body level, and our local bodies need and deserve your full support.

The Executive

In addition to the three governing bodies, each Grand Lodge has an administrative body in accordance with the 1913 EV Constitution. This administrative body is called the Executive Council of the Supreme Grand Council, or, for short, the Executive. It consists of the National Grand Master General, the Grand Secretary General, and the Grand Treasurer General. Our Executive serves as the board of directors of the not-for-profit corporation named Ordo Templi Orientis U.S.A.

Over the last 10 years, the Executive has served to facilitate and coordinate the operation of U.S. Grand Lodge's governing bodies, to coordinate between U.S. Grand Lodge and International Headquarters, and to establish a firm legal footing for building a stable Grand Lodge. It has implemented policies ensuring that O.T.O. U.S.A. operates in accordance with applicable nonprofit

laws and regulations, and it has secured liability insurance for U.S. Grand Lodge and its officers. It has standardized accounting and reporting procedures, and has streamlined the process of certificate and charter processing. It has established the NOTOCON Committee, Education Committee, Finance Committee, and Planning Committee, and created and filled a number of special-purpose volunteer offices such as Initiation Secretary, Corresponding Secretary, Public Information Officer, Parliamentarian, Ombudsman, Volunteer Coordinator, State Registration Coordinator, *Agapé* Editor, and, most recently, Document Control Officer. We are now formally registered to do business in 12 states, and we have secured group tax exemption status with the I.R.S. which covers most of our Oases and Lodges.

Publications

Over the last 10 years, we have issued the *Minerval Guide*, a reference document for all members under U.S.G.L.'s jurisdiction; several revisions of the evolving *Camp, Oasis, and Lodge Master's Handbook*, the *E.G.C. Manual*, and study guides for every degree in the Man of Earth and Lover Triads; 23 issues of *Agapé*—which is now mailed quarterly to every member within the U.S.—and a hardcover edition of the *Book of the Law*, designed especially for O.T.O. initiates within U.S. Grand Lodge. We have also established a number of online official communication channels and have created a first-rate website.

Conferences and Workshops

Over the last ten years, we have held five National Conferences, all of which were remarkable successes. We created a traveling local body leadership workshop called the *Kaaba Colloquium* in the year 2000 EV, and we have since held seven of these workshops at various locations across the country. Last year, we worked with the Psychology Guild to create a traveling workshop on pastoral counseling, and we have held three of these so far.

Committees

So far, our Strategic Planning Committee, established last year, has developed and issued a formal Program Synopsis and Mission Statement, has completed situational analysis, has developed a draft Vision Statement, and is in the process of developing a Statement of Principles and a list of Strategic Goals for

the first three years of the next decade of U.S.G.L. Our Education Committee, also founded last year, has set up a series of subcommittees by topic, is compiling a list of traveling guest lecturers, and is preparing to issue a collection of lessons on various topics of interest for use by local bodies. Our Finance Committee, instituted by the Grand Treasurer General two years ago, is about to issue a manual, covering the basics of accounting and QuickBooks usage, for local body masters and treasurers.

Prison Ministry

Our Prison Ministry Program had its origins well before the formation of U.S. Grand Lodge. Initially, it consisted of a few members helping Bill Heidrick deal with correspondence from incarcerated Thelemites, but over the last 10 years, it has developed into a formal program that is currently staffed by over thirty dedicated volunteers, with a stated mission to:

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

Library

In the last 10 years, we have begun compiling a Grand Lodge library. We began by purchasing the library of the noted author on Tarot, Robert Wang. Since then, we have, through purchases and donations, developed a library with about 730 titles. We expect the library to begin lending by mail by the end of this year.

Initiations

One of the most fundamental functions we perform is initiation. Over the last ten years, we have performed over 5,580 initiations, including over 2,080 Minervals, 1,240 First Degrees, 780 Second Degrees, 470 Third Degrees, 250 Fourth and P.I. Degrees, about 200

Continued on next page ➤

Knights of the East and West, over 110 Fifth Degrees, 52 Sixth Degrees, and 16 Seventh Degrees. One hundred of the 129 active Man of Earth initiation charters in the U.S. were issued by me during the last 10 years.

We have held two convocations of Sovereign Grand Inspectors General to discuss standards of performance for initiation rituals, which resulted in a Ritual Addendum, distributed to all chartered initiators. We have implemented a formal initiator training program, and we have made memorization of the Minerval Degree mandatory for initiators working that degree.

We have revised the degree study guides to include cipher-text degree oaths to enable every initiate to memorize the oaths they have taken, and we have clarified the responsibilities of sponsors in the initiation process.

Gnostic Mass

Another of our fundamental functions is the regular performance—with joy and beauty—of our Gnostic Mass. Over the last five years, we have celebrated the Gnostic Mass over 2,680 times. Masses were not reported before 2001 EV, but I estimate—very conservatively—that we have collectively celebrated the Gnostic Mass approximately 5,000 times over the last 10 years.

E.G.C.

We have regularized E.G.C. administrative procedures with a view towards quality control and training of competent clergy, and we have developed and implemented rites for baptism, confirmation and ordination suitable for use throughout the U.S. In the past 10 years, we have held two convocations of E.G.C. Bishops to discuss E.G.C. management and standards of performance for the Gnostic Mass.

Credit

When I say that “we” have done these things, I do mean “we” in its usual sense. We—all of us—have accomplished these things together. This is truly a collective effort, and I offer my heartfelt thanks to all of you: Grand Lodge officers and assistants; members of the Supreme Grand Council, Grand Tribunal, and Electoral College; officers of Chapters, Lodges, Oases, and Camps; mentors; workshop presenters; committee members and Prison Ministry volunteers; and all of you who have contributed your time, money, and energy to this effort. It is you who truly deserve the credit for the progress we have made.

The Next 10 Years

We are really a unique organization—there is no other organization that operates by quite the same complex of parameters that we do; so many of the lessons we have learned over the past 10 years have required trial and error and first-hand experience. We have learned a lot. Of course, we have much more to learn, but over the next 10 years we will have many opportunities to apply what we have learned so far. We will, of course, continue to refine, streamline, and generally improve our internal procedures, communications, and fund-raising practices, and there are still a few important features of the Blue Equinox “blueprint” that we have yet to implement. Two of note are the IX° Revolutionaries and Profess Houses.

Simply put, we will have our Revolutionaries when we have achieved critical mass in the number of members of the Sovereign Sanctuary. This is something that will happen when it happens, and it can’t be pushed. Nevertheless, I anticipate that it will happen within about three years.

Given the state of development of our local bodies and our legal structure, I think we are now at the point where we can seriously begin considering the establishment of Profess Houses. I envision the establishment of Profess Houses as being a collaborative effort between the Executive and individual local bodies, or groups of local bodies, with the local bodies taking the initiative when they have reached a level of reliable membership support sufficient to prepare them for such a venture. I would like to see at least one official Profess House established during the next decade.

Although we are not completely there yet, we have come a long way in building a strong community along Blue Equinox lines. Of course, we need to continue that work, and continue to become more efficient in it. I think, however, that we are now on the verge of leaving a period of incubation, as it were. We need to remember that there is more to our Work than community building. We have all been given the gift of the Law of Thelema, which is the Law of Liberty. This Law is for All. We must remain mindful that we have been charged with the duty to share this gift with the world, each as we personally understand it, and each according to our individual talents and abilities; whether we do this through activism, or artistry, or involvement in politics, or rhetoric, or ritual, or through some other work to which each of us, as individuals, are particularly well-suited.

The world is in darkness, Brothers and Sisters. Go out and give it your Light.

Love is the law, love under will.

Sabazius

From the Grand Tribunal

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

During the years that Hymenæus Alpha was Outer Head of the Order (O.H.O.), the Supreme Council managed all cases that would have constitutionally been under the purview of the Grand Tribunal (G.T.). Previous to the formation of this Supreme Council, cases were typically addressed directly by the O.H.O. During Hymenæus Beta's early years, the newly instituted Electoral College initially had responsibility over Man of Earth disciplinary cases; later, the newly-formed "National Supreme Council" and International Supreme Council would assume responsibility for such cases, each acting as a *de facto* Grand Tribunal. This remained the standard operating procedure until the formation of U.S. Grand Lodge in 1996 EV, when a concerted effort was made to begin organizing the Grand Tribunal as a

separate, functional governing body along constitutional lines. Consequently, there are a number of past cases that need to be reviewed, classified, stored and possibly pursued (if the details warrant this) by the G.T. Currently, the G.T. is in the process of initializing this endeavor with the objective of obtaining a continuous listing of cases firmly linking the G.T.'s present with its past and its predecessors.

Furthermore, it is my duty to notify the membership at large that [name redacted for internet distribution] is no longer a member of Ordo Templi Orientis.

Love is the law, love under will.

In the Bonds of the Order,
Dathan Biberstein

Local Body Reports

SET Triumphant Camp ☿ Orlando, Florida

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

An original Invocation of SET was performed on September 17, 2005 EV. A performance of *Liber Reguli* preceded the SET Invocation. That evening was the magical incarnation of our Camp-in-formation. The ritual ended with the figurative and literal planting of the banner of *θελήμα* in the sand of Orlando, Florida.

In the six months between the Equinoxes we hosted Initiations for two Minerval candidates and a celebration of *Liber XV*. We also celebrated the Solstice with an original ritual, began a monthly study group (first topic: *Liber O*), held a *Gnostic Mass* training session, and managed to host Lon DuQuette for Order and non-Order guests from across Florida. Our Mentor & Initiator, Soror MARA, and the members of SET Triumphant demonstrated a commitment to doing the Work.

Have we slowed down? No. SET Triumphant is hosting a *Gnostic Mass* in Jacksonville, Florida in April to help reintroduce the O.T.O. to northern Florida. We will continue our monthly study group in Orlando; Jacksonville will also host a study group. We will begin performing the *Gnostic Mass* without any outside assistance by this summer.

We continue our monthly ritual schedule. Are we not ceremonial magicians? The current ritual cycle is based on Tarot Trumps drawn by each member. Each of us works with other members to write and perform the ritual. The latest ritual was based on the Hanged Man and involved a large hangman's scaffold made by the husband of one of our members!

We are working to host another all-day speaker workshop for members and guests throughout the state. Our Charter application, signed by dedicated founders, was presented to the Electoral College and we hope to hear positive news in April. [SET Triumphant Camp was chartered by the E.C. at their Spring meeting—Ed.]

SET Triumphant continues to work closely with our excellent and helpful Mentor, and with Swirling Star Oasis in Miami and Nu Aeon Camp in Land O' Lakes, to build the Order in the Sunshine State. If any members plan to be visiting, we welcome you to contact us through our website:

set-triumphant.org

Love is the law, love under will.

NEMO,
SET Triumphant

Agapé Volume 8, Number 2 submission deadline:

☉ in ☿ • ☿ in ♀ • dies Saturnii • Anno IV:xiv

Saturday, July 1, 2006 EV

Please send your local body reports and governing body reports to:

agape@oto-usa.org

We will also accept other kinds of work, including essays, art, and photography.

Submission guidelines are available at www.oto-usa.org/agape.html. For more information contact agape@oto-usa.org.

From the Electoral College

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

The following actions concerning local Bodies were taken by the Electoral College at its Winter meeting, January 14, 2006 EV:

Closure

Laughing Serpent Camp (Bayonne, NJ) has been closed at the request of the Camp Master, Fr. Clavis.

Starry Arch Camp (St. Louis, MO) has been closed at the request of the Camp Master, Fr. Eric Bussen.

Change of Master

Mastership of Blue Horizon Oasis (Glendale, CA) has passed from Sr. Lilavati to Fr. Seraphino.

Mastership of Sekhet-Maat Lodge (Portland, OR) be passed from Br. Mick Taylor to Br. Joseph Thiebes.

Change of Body Name

RPSTOVAL Camp has been renamed The Star and The Snake Camp at the request of the Camp Master, Sr. Ashera.

New Charters

Fr. Khut-em-Abt has been granted charter as Master of Therion-Babalon camp (Berkeley, CA).

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

Bylaws Approved

The Bylaws of Sekhet-Maat Lodge (Portland, OR) have been approved by the Electoral College and Fr. Sabazius X°.

Hosting E.C. Meetings

Local bodies that are interested in hosting the Spring and Autumn meetings of the Electoral College (as well as Summer meetings in even numbered years) are encouraged to write the President of the E.C. — see p. 2 for contact information.

Upcoming E.C. Meetings

Summer, 2006 EV meeting: tentatively scheduled for Saturday, July 22nd, 2006 EV, to be hosted by Blue Horizon Oasis (Glendale, CA).

Fall, 2006 EV meeting: tentatively scheduled for Saturday, October 14th, 2006 EV, to be hosted by Serpentine Splendour Lodge (Las Vegas, NV).

Attending E.C. Meetings

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

Communication with the E.C.

I would like to invite any initiates with suggestions about how we can do our job better, or who have specific concerns or questions regarding the operation of the Electoral College, to write to either the President or Secretary of the E.C. For contact information, please see p. 2.

It is my goal as President of the Electoral College to take effective measures bringing about better communication between the

E.C. and the membership of all local bodies. Any input provided to this end is warmly welcomed. I believe that communication is of benefit to the entire Order in our mutual goals and aspiration toward enlightenment in all forms.

All postal mail correspondence with the Electoral College Secretary should be sent to the address listed on p. 2.

Website

The official E.C. website can be found at:

ec.oto-usa.org

Forms

Bodymasters seeking up-to-date forms for the *Annual Report*, *Change of Mastership Application*, *Application for Oasis Status*, *Application for Lodge Status*, or closure forms will find them (exclusively) at:

ec.oto-usa.org/ecservices.htm

Bodymasters not already in possession of the username and password (distributed on August 18, 2004 EV) will be granted them upon request (see E.C. contact information on p. 2).

All other previous versions of these forms are now obsolete and should not be used.

Love is the law, love under will.

In the Bonds of the Order,
Frater Dvgls Jms Blk

Obituaries

Jayne Marie Correll

On or about Halloween, 2005 EV, the body of Jayne Marie Correll was discovered under circumstances currently under investigation by the Georgia Bureau of Investigation. Her remains were cremated. Born Jayne Marie Elizabeth Anne Sweatman at Jamaica Queens, New York in December, 1956 EV, she was initiated to her Minerval in Syracuse, NY in November 1976 EV. She was created 13th Bishop Ecclesia Gnostica Catholica by Patriarch Hymenaeus Alpha, and rose to the rank of Sovereign Princess Rose Croix.

She graduated from Pace University, New York, NY with a degree in Electrical Engineering in the fall of 2004 EV. A founding Member of the O.T.O. Senate, she served in the Electoral College and was instrumental in the modern establishment of the Ordo Templi Orientis. She was no stranger to controversy, and she will be remembered for her sharp wit and prodigal generosity. She is survived by her husband, three daughters, one son, and two grandchildren.

A fund is being set up for the education of her children. For information contact:

corred@adelphia.net

*The keen stars were twinkling,
And the fair moon was rising among them,
Dear Jayne!
The guitar was tinkling,
But the notes were not sweet till you sung them
Again.*

*As the moon's soft splendour
O'er the faint cold starlight of Heaven
Is thrown,
So your voice most tender
To the strings without soul had then given
Its own.*

*The stars will awaken,
Though the moon sleep a full hour later
To-night;
No leaf will be shaken
Whilst the dews of your melody scatter
Delight.*

*Though the sound overpowers,
Sing again, with your dear voice revealing
A tone
Of some world far from ours,
Where music and moonlight and feeling
Are one.*

—Percy Bysshe Shelley
To Jane: The Keen Stars Were Twinkling
(spelling altered for Jayne Correll)

Jeremy Dennis Day

Brother Jeremy Dennis Day, a member of the Portland O.T.O. community since 1997 EV, passed into the arms of Our Lady Babalon in December 2005 EV. He was buried with full military honors at Willamee Memorial Cemetery on the afternoon of December 16th. A Requiem Mass and Greater Feast Ritual, well attended by Jeremy's friends and fellow O.T.O. initiates alike, was held on the evening of December 22nd.

"I first met Jeremy at our Minerval initiation. I soon found him to be a man of great depth of intelligence and character. Whether we were talking philosophy or shooting pool and drinking beer, I always learned much from Jeremy. At his Greater Feast Ritual, many others testified that he had touched them deeply. Wise, gentle, kind, learned, creative, and caring—Jeremy was all those things. He is greatly missed."

—Fr. Mick Taylor

NOTOCON Request for Proposals

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

Proposals are requested for presentations at the sixth National O.T.O. Conference, to be held in Salem, MA, August 11-13, 2007 EV. Although workshops are welcome on all topics, we encourage presenters to address the conference theme, which is "Beauty and Strength."

"Beauty and strength, leaping laughter and delicious languor, force and fire, are of us." —AL 2:20

One of the fundamental advantages of a fraternal organization over solitary work is the ability to come to together as a community and to share our insights with each other. We envision a series of

lectures that will dare us, educate us, and motivate us with visions of what Thelema means here and now, and of what our Order can become. By partaking of our collective beauty and strength, attendees will come away from NOTOCON VI with inspiration and tools to make real change in their lives.

Full instructions for submitting a presentation proposal will be available at:

www.notocon.org

Information requested will include the title of the presentation, outline, speaker biography, and degree requirement if any.

**The deadline for proposals is:
September 1st, 2006 EV**

Each workshop will receive one full comp (i.e., the conference registration fee will be waived and the hotel room will be paid for at the rate of one person per double-occupancy room for two nights). Presenters can help make this event financially more successful and secure by volunteering to waive their comp. The on-site NOTOCON planning committee reserves the right to alter this policy on a case by case basis.

Love is the law, love under will.

Richard Kaczynski,
Speaker Coordinator
speakers@notocon.org

! O.T.O. Women's Symposium deadline for registration is June 30. All female and male initiates of the O.T.O. are invited to join us as we celebrate and explore the Divine Feminine in the context of our Order. More info and online registration at: notocon.org/otows/2006/



Thresholds

"Initiation of any degree represents for the being who receives it a permanent acquisition, an inward state that virtually or effectively it has reached once and for all and that nothing can ever take away."—Rene Guenon

by Brother Breck Outland

graphite pencil and ink, 22x14"

Helios

or

The Future Beyond Science

by 666
The Prophet of the New Aeon
Raise the Spell of Ra-Hoor-Khuit

Transcribed and annotated by
Frater Ad Consummationem Mundi

Preface

"Also reason is a lie; for there is a factor infinite and unknown, and all their words are skew-wise." — *Liber Legis* Cap II V 32

The first, and sooth to say the most abiding impression made by "Daedalus"¹ and "Icarus"² is that both authors know their subject admirably and nothing outside it, and that their subject is a merest froth upon the great tides of the question which they wrongly suppose themselves to be discussing.

They have both lived too long in an extraordinarily narrow environment which their evidently desperate attempts at wide reading has done nothing to enlarge. The education of both has lacked the advantages of travel and failed to instill the habit of reflection. It is perfectly true that Mr. Russell has travelled many thousand miles but he has apparently never, for as much as one week, gone off the track of the type of mind familiar to him, whether in Japan or Wilsonia.

The result is that both writers show an extraordinary lack of perspective. The first chapter of *The Napoleon of Notting Hill*³ should have been read more carefully by Mr. Haldane, for his whole thesis is an elaboration of the most absurd mistakes of science, its bad mathematics. From the earliest days, science had always been promising to produce something devilish which will upset the equilibrium of the Universe, and the Universe has always been too much for it. They start to expand ($x+1$) and they scream with delight as they observe that in every term the coefficient gets bigger and bigger. Caught up into a holy phrenzy, they begin to prophesy.

This conception is really too painful. Let me rather give a list of the Kings of Israel and Judah! At least let us examine this bogey of progress.

1. J.B.S. Haldane, "Daedalus, or Science and the Future," 1923 EV. Haldane (1892–1964 EV) was a British geneticist and evolutionary biologist.

2. Bertrand Russell, "Icarus, or the Future of Science," 1924 EV, a response to Haldane's "Daedalus." Russell (1872–1970 EV) was a British philosopher, mathematician, and social activist, author of *Why I Am Not a Christian* (1927 EV), *A History of Western Philosophy* (1945 EV), and many other books; co-author (with Alfred North Whitehead) of *Principia Mathematica* (first edition in three volumes, 1910–1913 EV).

3. A novel by G.K. Chesterton, 1904 EV.

Section 1

"There is none that shall be cast down or lifted up: all is ever as it was . . ." — *Liber Legis* II 58

In the last 13 months, I have lived mainly in three highly civilised places. The first is Sicily. The scene is a prosperous fishing town with 14,000 inhabitants; it boasts one of the two finest cathedrals south of St. Peter's; it is connected by a first-rate railway service with the capital and boasts the other appurtenances of modern science. But there is no one in the whole town who knows anything at all about science, who could repair any single piece of apparatus if it went wrong, which it usually does. The very University students possess the most rudimentary attainments in even the commonest knowledge. Danté is however slowly penetrating to the more cultured circles.

Above the town rises a great rock covered with the ruins of a whole series of civilisations, beginning many hundred years B.C., and the hillside is everywhere dotted with tiny cottages which serve for farms of one sort or another. Their nearest advance towards modern science is that sometimes there is glass in the windows.

This peasantry constitutes the whole real support of the town, and the manners of the peasants have not changed essentially in any way since the first record of them in the *Odyssey*.

Scene two. Tunisia. Tunis itself is a bifurcated town. It has a European quarter modelled as closely as may be on Paris; almost anyone who had been to Paris would notice the fact quite soon; and there is a native quarter which has not changed in any important feature since the time of Harun al-Raschid⁴. An enterprising person can have the same adventures as he could a thousand years ago. Outside the city itself are minor towns, a few of which possess noticeable European excrescences upon the original plan, and it is laughably evident that this grafting is an artificial hybridism of the most comically futile sort. The European population only survives by the most drastic forcing measures on the part of the authorities in Europe. There is no faintest symptom of any natural growth.

Continued on next page ➤

4. Ca. 763–809 EV, the fifth and most famous Abbasid Caliph; he and his court at Baghdad are immortalized in the *Book of a Thousand Nights and a Night*.

Even these towns are few and scattered; a lamentable railway staggers along to Tozeur, the terminus less than 200 miles from Tunis itself. Beyond Tozeur there is nothing but a sporadic near-motor service to Nefta, an enormous oasis supporting many thousand people of whom four, including officials and their wives, are European. Some authorities vigorously claim there are six.

But it was at Nefta, despite this deplorable backwardness, that I was granted a vision of Science and the future.

At half past twelve one night I was awakened by what I thought must be the near-motor arriving. What on earth could have brought it in at such a time? I went out onto the balcony; no car to be seen. It then seemed that the noise was in the wood-work of the hotel itself, which was still more impossible. Sleepy voice

patterns which are so unfortunately flaws in the objectives of Messrs. Haldane and Russell's microscopes, and not in the slide at all, observation becomes almost barren. There is a telephone in this combination of farm and inn but I have never heard of anyone using it. Motor cars pass now and again but only stop on Sundays and feasts. They belong to people who have come here to try to save themselves from being driven mad—exactly by the car itself and what it represents.

It is true that there is occasional iron-work in bridges and fences, and passing fashions in Architecture which would have aroused the interest of Julius Caesar. On the other hand, the river traffic is of far earlier! Most of the boats—or punts—or whatever they are, are pure Cro-Magnon. Sanitary arrangements pertain to the lowest igneous strata if

It is, in short, only in Europe and North America that there is even any overt pretence of railway communication. If we look at the economics of the matter, we perceive an even more menacing fact. In December 1919, I travelled from Detroit to New York in the best sleeping car of the best train. I lay all night fully dressed with my fur coat on under as many bedclothes as I could bribe out of the porter. In January 1924 I travelled from Nice to Paris in a wagon-lit, which was, if anything, over-heated. But the journey thence to the restaurant car aroused a feeling of classic contempt for the achievements of Amundsen⁷ and other molly-coddles. Since then, the railway fares all over France have been drastically raised to a point at which travel begins to feel the inhibition. The same applies to London trams and buses. They cannot be made to pay. They are no

I insist on the newspaper as the most dangerous form of the general menace to social stability.

from a bed-room: "That's not a car, it's an aeroplane." Well, why not the sea-serpent? However, I looked up; and there, sure enough, sailing along triumphantly in the moonlight, heading southwest, was a gigantic dirigible. I watched it with interest, and without any suspicion that I was destined to be the last European to set eyes on it. Yet something made me smile, and I fancied that I had heard the answering laughter of the Desert Jinn. On awakening again, we found a sand-storm had arisen—just a flurry—not enough to hide the houses on the other side of the market-place, still less to interfere with the camels and the merchants, but it was enough to catch the *Dixmude*⁵, probably within half an hour of her reaching her hangar at Ourgla, and blowing her to hell and ribbons.

Scene three. Chelles sur Marne. This time we are only 19 kilometers from Paris. The station is a mile and a half away, with an excellent service on one of the main lines of France. Yet when I look for evidence of progress and science, and all those pretty

that. The inhabitants speak a language to which twenty-five years constant use of French affords no clue.

This is no mere accident. At Moret, an important junction of the P.L.M.,⁶ I asked the waitress, a thoroughly intelligent girl who spoke good French, for her impressions of the War. She brightened up at once. It had been an immense stimulus on the monotony of her life. "Yes," she admitted, "we hear of it sometimes," and then after a moment's thought, "Sometimes soldiers come through."

Section 2

Let us extend for a moment our survey. Let us take the question of the railway, which is certainly the basis of all scientific progress. Most readers of this essay will of course be intimately familiar with the great main roads between Turkestan, China, Tibet and India. They will doubtless recall pleasurably the remarkable speed and comfort of the trains connecting those great countries. It is only a bad dream of mine that on most of those main arteries of traffic I was hard put to it to get a pony to travel. Similar remarks apply to communications in Africa, Australia, and South America.

longer economical, and transport being the very first condition of life in big cities which are of necessity not self-supporting because they cannot grow their food, transport will have to be subsidised more and more as the conditions grow more and more acute. Ultimately that means throwing more and more taxation on the actual producers of the real wealth of the world at the same time as their numbers tend to diminish; for the very reason that conditions of country life become constantly more onerous, the life-blood being drawn from them by the cities.

It is very doubtful whether the alleged economic advantages of scientific invention really exist. It is easy to "prove" them, but one may suspect that the process is somewhat analogous to that by which an imaginative cashier conceals defalcations.⁸ Everything shows a profit—how true and how beautiful! Then how is it that the municipal and national debts have everywhere been multiplied, some forty-fold, some sixty-fold and some an hundred-fold? And what has become of all the profit when the purchasing power of money is daily dwindling?

5. A German zeppelin of the First World War, given to the French in war damages, famous for breaking the world record for longest continuous flight time. It crashed in North Africa between 21 and 23 December 1923 *ev.*

6. The Paris-Lyon-Marseille train.

7. Roald Amundsen (1872–1928 *ev.*), Norwegian explorer of the North Pole.

8. Embezzlements.

Mr. Russell appears to see dimly that the prosperity of England in Victorian times was due to the introduction of railways and industrial machinery combined with the spirit of adventure in foreign markets; also that the imitation of England by other countries has left us very flat. But he cherishes, on what ground I entirely fail to perceive, the belief that if only industrialism could be made universal, a profit would again appear.

There is an alternative view. Consider lighting. A hundred years ago, the citizen who wished to visit a neighbour at night either lit a torch and went forth rejoicing or groped his way without one. It was his business; and his economic situation had to reckon with that torch. But nowadays every street of every big town must be brilliantly illuminated in the most expensive way. Not only is there 95 per cent of waste in the energy itself, but probably 95 per cent of that remaining 5 per cent is wasted. There are similar questions such as of the street paving required by motor cars; of the enormous waste of bureaucratic administration due to the shifting of the responsibility of his safety and welfare from the individual to the government. Instead of the armed citizen who had a short way with burglars and assassins, we have a large police system which actually supports a large population of criminals. The principal function of the police is to interfere with the private business of the honest man in enforcing a million trumpery regulations. So far from being able to defend himself against the robbers, he is hard put to it to keep off the police, for he can never be sure when he is breaking the law.

It is true, of course, that the plain citizen does feel himself protected from immanent outrage, but the price of this security is absurdly high, partly fallacious, and fatal to his moral well-being. The very idea of independence has been eliminated from city life. The only surviving person who retains the idea is the explorer, for independence is inseparable from vigilance and the presence of immanent danger.

Section 3

To return again to the limits of scientific invention. Nature is a good deal older than even our youngest professors. It would be presumptuous to suggest that she is wiser. Better say in fact straight out

that she is a cantankerous old cow, for she invariably acts in the most annoying way when energetic people with lofty ideals and occult powers try to interfere with her routine. What is the use of getting rid of disease, which on the whole tends to improve the race by eliminating the weak, the imbecile, the unattractive? The only result of clogging her system is to eliminate the strong, generous, and noble for the benefit of the unfit. It is true that in the last war she mercifully put things as straight as she could by inventing the so-called Spanish influenza and wiping off a lot of people whose digestions could not assimilate war bread. But even to war there seems a natural limit. Foch⁹ failed to push home his victory, apparently from sheer sickness of heart at the slaughter, thus leaving Germany in an excellent position to retrieve the disaster and make another attempt to wipe out civilization within the next ten years. That project, again, if successful, would probably break down for some similar reason.

There is only one way to win a war, and that is to exterminate the males, capture the females, and give each soldier enough of the conquered country to cultivate as a prosperous peasant proprietor. That should have been done in 1919. Such a course would have re-established the equilibrium between town and country which industrialism has upset.

Once again we come to the bed-rock economic problem. Who is to pay for what we call the necessities of civilized life—street paving and lighting, poor relief, housing, armies of officials and the rest of it? In a really stable form of society, such as one finds in Baltistan or, say, Sze-Chuan,¹⁰ no such problems can arise. Everyone lives within his means whether he likes it or no. Consider the legendary thrift of the French peasant. Not half a generation ago, he was able to put by his profits in the celebrated stocking, and used them as he chose, when he chose. Today, no matter how prosperous he may be, he cannot possibly save. He cannot get gold or even silver coin. He is compelled to gamble. He can put away thousand-franc notes to his heart's content, or buy government bonds with them, but for all he knows he had better use them to thatch his roof, for at any moment the exchange

may collapse or the value of the securities tumble to nothing without a word of warning. So far as he is prosperous, in fact, it is just so far as he keeps outside the market, living on his own produce as best he can, and only selling the surplus. But even so, times become constantly worse for him because of increasing taxation which he can only pay in the depreciated currency, which even at that is so much harder to get than before. So far as science has helped him economically at all, it is by a sort of temporary make-shift. So long as he is first in the field to exploit a new invention, it may advantage him for the moment, but the others soon catch up and he is no better off than before; in fact, worse; for the new machine is an added responsibility and ultimately an added expense, for the production of that machine would have contributed indirectly to increasing his taxation.

Section 4

The fancy really revels in Mr. Haldane's vision of ectogenesis¹¹ (It is even funnier than before the prefix was attached!) It is a typical example of the extraordinary short-sightedness of the scientific enthusiast. No account is taken of striking at the very root of every man's nature, nor is there a moment's consideration of the difficulties which would arise, supposing all these embryos successfully brought to birth. Who is going to look after them? The problem is not solved in any sense at all. The reason for birth control was that to have children hampered the freedom, economic and social, of the parents, but unless his embryos are to be turned out to grass, it does not appear who is to rear them. It may have escaped Mr. Haldane in his preoccupation with echinoderms and brachiopods and the salaries of his less fortunate colleagues that children require a good deal of care if they are to be brought up properly, and that the only people available for this task would be either men or women. And as, *ex hypothesi*, those men and women have refused to be put out even to the extent of looking after their own children, it appears, perhaps superficially, a little unlikely that they will devote themselves with any enthusiasm to looking after Mr. Haldane's abortions.

Continued on next page ➤

9. Ferdinand Foch (1851–1929 EV), French marshal who halted the German advance at the Second Battle of the Marne (1918 EV).

10. Modern Sichuan.

11. A term coined by Haldane for the development of embryos in artificial wombs.

The case of *Porphyrococcus fixator*¹² is typical of the other kind of scientific blindness, the kind that fails to realize that in a finite universe all curves must be closed. There was a limit even to the rabbits in Australia and to the diseases presented by Europe to the Polynesians. It is useless to argue that any new force will go on increasing indefinitely because there is nothing in sight calculated to stop it. Nature works in roundabout ways. The end is always a compromise. What prevented the annihilation of the English people by the Norman invasion? They were absolutely powerless against their new masters. But the end was not even serfdom, it was fusion. (And later — con-fusion!)

There is a reason why this should always be the case. A great deal of the success of the invading force is due to its inherent adaptability to meet the new conditions and each such adaptation produces a radical change in its character. If it seeks to exterminate its surroundings, it destroys its own means of support, and if it settles down to live with them, it is insensibly changed by them.

The same criticisms apply to Mr. Russell's nightmares of world states. He mentions the U.S.A. Is humanity to be choked with its own excrement? If England lacks the manhood to save civilization, men of honour must fight for Satan. It is true that the invention of the telegraph and the rest has been responsible for an increase in the population and a centralisation of control; but it is just at the centre that the control is already beginning

Nature works in roundabout ways. The end is always a compromise.

to break down. In the latter stages of the war, the most obvious feature of the situation was that there was nobody at all capable of comprehending the situation as a whole, with the possible exception of Mr. Haldane, Mr. Russell, and, of course, one other. But if we three had been in office with all those papers to sign, our philosophy would have petered out in 48 hours. Mr. Russell's dilemma about injecting the philanthropists with kindness first of all is very acute; and this consideration leads us gradually to the main point of this paper. We must here quote the actual words of the essayists. It is almost startling to observe the coincidence or two such different minds arguing against each other upon one matter which is the essential factor in their equations, a factor which they hardly suspect, for it is "infinite and unknown; and all their words are skew-wise." (Haldane. Quote p 90 "From the time ha.... arisen."¹³) (Mr. Haldane writes in ignorance; it arose 20 years ago, as will appear in due course.)

12. A fictitious purple alga described in "Daedalus," envisioned as infesting the tropical zone of the Atlantic Ocean to such an extent that its entire surface was "set to a jelly, with disastrous results to the weather of Europe."

13. "The time has gone by when a Huxley could believe that while science might indeed remould traditional mythology, traditional morals were impregnable and sacrosanct to it. We must learn not to take traditional morals too seriously. And it is just because even the least dogmatic of religions tends to associate itself with some kind of unalterable moral tradition, that there can be no truce between science and religion. There does not seem to be any particular reason why a religion should not arise with an ethic as fluid as Hindu mythology, but it has not yet arisen."

14. "Science has not given men more self-control, more kindness, or more power of discounting their passions in deciding upon a course of action. It has given communities more power to indulge their collective passions, but, by making society more organic, it has diminished the part played by private passions. Men's collective passions are mainly evil; far the strongest of them are hatred and rivalry directed towards other groups. Therefore at present all that gives men power to indulge their collective passions is bad."

Icarus. Quote p 62 "Science... bad" p 63¹⁴

Both writers are perhaps subconsciously aware of the supreme limitation of science: that it is exclusively a matter of the intellect, and therefore does not touch the deeper strata of human nature at all except in the indirect way of supplying them with fresh information. The intellect is wholly indifferent to good and evil; and its fortification, as Mr. Russell is indeed at pains to point out, merely aids its possessor to fulfil his destiny. It may even subserve self-destruction, as in the case of a doctor whose knowledge of drugs leads to his abusing them fatally; or of a country squire with a good income, whose knowledge of the Stock Exchange tempts him to ruin himself. It is in no case true to say that Science as such helps us even to preserve our lives; for no matter how much we might know, we should not apply the knowledge unless our instincts of prudence and the like compelled us.

This is the real reason that the revolutionary discoveries of science have never revolutionized anything except in a temporary and local manner where the conditions happened to be favourable.

Mr. Russell does indeed point out one very serious danger: the complete amorality of Science might ultimately tend, if we could conceive of the majority of mankind becoming acquainted with its teachings, in inculcating a complete carelessness of any beyond the immediate results of any given action.

The conclusion from all this should be clear enough. The world requires two things if it is to progress in any real sense. Firstly, a religion with a spiritual theorem and an ethical basis which could be unanimously accepted. Secondly, the human brain must be definitely improved in order to enable it to cope with the present problems; in default of or in conjunction with that, it should have access to intelligences higher than its own who are willing to guide our feeble footsteps in the way of truth. Twenty years ago this double was solved at a stroke, and the remainder of this essay will be devoted to a brief exposition of the facts. I was personally concerned in the matter, though in a passive role; yet it will be more convenient if the thesis is presented by an entirely independent witness, to whom now I yield the pen.

(All the above in the handwriting of Norman Mudd, and clearly dictated to him at one sitting by A.C.)

Notes (this in pencil)

The inserted page is a suggestion for a phrase or so of the unwritten part of the essay. The one point is to prove from my writings or elsehow that the only way out is in the acquisition of the Samadhi consciousness for the Kings of Thelema. The others, of course, are mere statements for the granting of AL and a demonstration that it could not have been written by any human intelligence as we commonly understand those words.

June 5
Insert.

Science prides itself on its complete detachment from base animal instincts and from moral sanctions. But what do we say of a man whose instinct is uncontrolled by reason or whose morality is uninformed by it? We simply describe him as insane, for sanity consists in just the right proportions of the different parts of our organism. In this sense, it is perfectly correct to say that Science as such is insane. It is, in fact, the disproportionate development of science or the reasoning faculty at the expense of the rest that is responsible for such small displacements of human society as we see trumpeted everywhere as progress. The urgent need of the world is a new moral sanction adjustable to every individual case and so self-evidently rational and potent that to deny it will, in reality, constitute legal insanity.

Quote pass. from Revelations about anyone not being allowed to buy or sell who hasn't the mark of The Beast.¹⁵

15. Rev. 13:16–18: “And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.” (King James Version)

Helios. (Footnote.)
July 1924. 12.30 P.M. Chelles.

At Amiens, vegetables are being thrown into the river. At the same time, the price of those vegetables in Paris is almost prohibitive. The explanation of the paradox is that the cost of transport is actually prohibitive.

This again means that the coast of labour, coal and iron is prohibitive.

The upshot is that civilization has reached a stage when the proportion of city dwellers to country dwellers has become too great, with the result that both parties are starving in the midst of plenty. The actual producers, however, will manage to survive physically, although deprived of the so-called benefits of civilization; but the town dwellers, whose physique is already impaired by their unnatural mode of life, will go under entirely.

Artificial solutions of the problem, such as subsidizing transport, cannot change the situation. It is necessary first of all to establish a type of peasant mentally and physically capable of holding his own. *Pari passu*,¹⁶ the condition of town dwellers must be fundamentally altered in the matter of diet and mode of life. Thirdly, the strain on transport must be relieved by lessening the amount necessary. Finally, it must be discovered what is the ideal proportion between town and country dwellers.

Most of the existing difficulty is due to two main causes. The first is the false theory of education, and in particular the corruption produced by sensational

newspapers, which tend to make country life impossible. (It will make bad worse to “alleviate the tedium of country life” by the development of radio and cinema. The tiger that has tasted blood is not to be converted to vegetarianism by exciting his imagination by pictures of orgies.)

I insist on the newspaper as the most dangerous form of the general menace to social stability.

The effect here is duplex. There is the morbid excitement of the news, which is deliberately printed, false or true, with the object of increasing circulation. But as a paper depends on advertisements chiefly for revenue, the whole economic influence is directed towards creating abnormal appetites, so that, in their turn, the products of manufacturers may bring the maximum profit. The circle is entirely vicious, because as the cost of material and labour increases, the selling price must increase, and the output also. Any business which fails to keep on increasing in this morbid way is bound to break down, as we see happening daily. The destruction of the vegetables at Amiens, of herrings at fishing towns, and the like, are equivalent to the bankruptcy of small producers, middle men, and consumers, and to the breaking down of newspapers.

It seems from the above as if education, journalism, and advertisements must be abolished if society is to continue at all on its present lines. This is to go too, but it should be understood that they must

be completely remodeled. Education, for example, should be, as of old, a privilege to be attained by those who show aptitude for learning and who are able to continue their studies up to a point when their victim becomes useful to society, instead of leaving him, as at present, when his ability to read merely stimulates his criminal instincts.

Advertisement should be controlled by confining it to a statement of demonstrable facts. It should be censored by authorities beyond the reach of corruption. Journalism should be restored by prohibiting *ad captandum*¹⁷ and dishonest contents.

One may sum up the proper programme by saying: “Education must be replaced by initiation. Knowledge and power should be the privileges for those who show themselves capable of them.” This is probably impossible until authority is disassociated from wealth. Some such idea is presumably at the basis of the best type of anarchist theory. (Let there be no confusion of thought here. The patriarchal and feudal systems are anarchistic in theory. Some modification of these systems is clearly indicated as the only solution.)

In other words, the fable of the belly and the members must be brought up to date on scientific lines; or to summarize the matter in one perfect phrase, “Do what thou wilt shall be the whole of the Law.”

(Copied from MS in Alostrael's hand, as dictated to her by A.C.)

16. Latin, “at the same pace.”

17. “*Ad captandum vulgus*,” Latin, “to win over the crowd,” i.e., the use of rabble-rousing.

The Path of Mediation, Part 5

Frater Hrumachis

The Ninth Step: formal Appeal to the Grand Tribunal—what’s appropriate & how it works

Liber 194, paragraph 16 states, “The Grade of Grand Inquisitor Commander follows. Here every member has the right to a seat on the Grand Tribunal, which body decides all disputes and complaints, which have not been composed by the Chapters of Rose Croix or the Lodge Masters.”

If a matter still has not been resolved after mediation at each of the previous levels, the member may compose a formal letter or statement of grievance, along with a Grand Tribunal complaint tracking form, available from any local body master. The member then forwards this to the Secretary of the G.T. who will review each grievance with the President of the Grand Tribunal, i.e. the Grand Master. A copy of the grievance must also be submitted to the member who is the subject of the complaint.

The G.T. Secretary and President together then determine if the matter warrants arbitration by the Grand Tribunal. There may be certain cases where G.T. involvement would not be warranted; for example, matters considered *de minimis* by the G.T.—in other words, matters determined to be insignificant and therefore unworthy of formal arbitration or mediation by the Grand Tribunal.

The G.T. also does not deal with lawsuits regarding domestic disputes, such as divorce, between Order members. The G.T. can give dispensation for members to seek redress of grievances in the secular courts as well, if deemed necessary or appropriate.

The Grand Tribunal exists specifically to serve the Order in the following manners:

1. To mediate and/or arbitrate disputes between members of Ordo Templi Orientis in the U.S.A., on request of one or more of the disputing parties.
2. To hear complaints and grievances filed against members of the Order by either individual members of the Order residing in the U.S.A., or by governing or administrative bodies of O.T.O. U.S.A.; to investigate and make findings of fact regarding same; and to prescribe appropriate remedies and/or disciplinary actions, subject to the limits of applicable law.
3. To hold members of the Order residing within the U.S.A., together with their sponsors, strictly to account for any abuse of membership privileges.
4. To impose sanctions as it deems necessary, should a member of the Order residing within the U.S. refuse to accept a decision of the Grand Tribunal.

G.T. Dispute Resolution and “Binding” Arbitration

Essentially, the Grand Tribunal deals primarily with two types of issue:

1. Dispute resolution and arbitration between members.
2. Instances of abuse of membership privileges by individual members.

Remember, too, that while the local body master may call upon the sponsors of a member to solicit their aid in effecting an appropriate remedy, the Grand Tribunal can also call sponsors to account. This can include assisting directly in resolving matters of conflict or dispute in a variety of possible ways, if deemed necessary and appropriate. For the intent and purpose of this paper, we will look primarily at dispute resolution, arbitration, and mediation.

Since members of the First Degree of O.T.O. and above consent to the “binding arbitration” of the Grand Tribunal in resolving civil disputes between them, civil lawsuits between members of O.T.O. are forbidden on pain of expulsion. Instead, matters that would normally go to the civil courts would be taken to the G.T. if they cannot be resolved amenable by the two parties concerned. Matters that would normally go to small claims court, for example, can effectively be handled by the G.T. and should be referred there when necessary. Cases potentially involving criminal matters, however, should be referred directly to the civil authorities, such as the police or criminal courts. In the rare instance that a criminal matter involves members, anyone aware of it should notify their local body master and the Grand Tribunal Secretary, so that the Order is at least aware of the matter.

Issues involving abuse of membership privileges or violations of O.T.O. policy should be referred to the appropriate governing bodies or authorities, i.e. the Grand Tribunal, or the Electoral College in the case of body masters and officers.

In either case, the G.T. will then form a Court of Inquiry, consisting of three of its seated members, to investigate the case. Once its investigation is complete, the Court of Inquiry will formulate its decision, which generally includes the Court’s resolution for the issue at hand. If accusations of member misconduct are involved, charges are formulated and presented to the accused, who may respond to them. In certain instances, the accused can request a formal hearing or even a full trial of the G.T., at which he or she will be assigned representation. The Court of Inquiry submits its decision to the full Grand Tribunal for ratification, and then to the Executive for final action.

Final action includes notifying the members involved of the G.T.’s decision. Members must then abide by those decisions regarding the matter, or, if they are still in disagreement, the following appeals process may be utilized.

The Tenth Step: The Appeals Process

Liber 194, paragraph 16 further informs us, “[The Grand Tribunal’s] verdicts are without appeal, unless a member of the Electoral College gives sanction to take the case to the Areopagus of the Eighth Degree. All members of the Order, even of higher grades, are subject to the Grand Tribunal.”

In order to effectively appeal the decisions of the G.T. a member of the E.C. must certify the appeal. This is accomplished by forwarding a formal request to the Electoral College Secretary who will in turn pass that request on to the members of the College for individual consideration. If certified, the case will then pass to the Areopagus of the Eighth Degree. This is the final and ultimate step in the process of dispute resolution and mediation within our Order, which takes the matter to the fifth and final level, the “international” level.

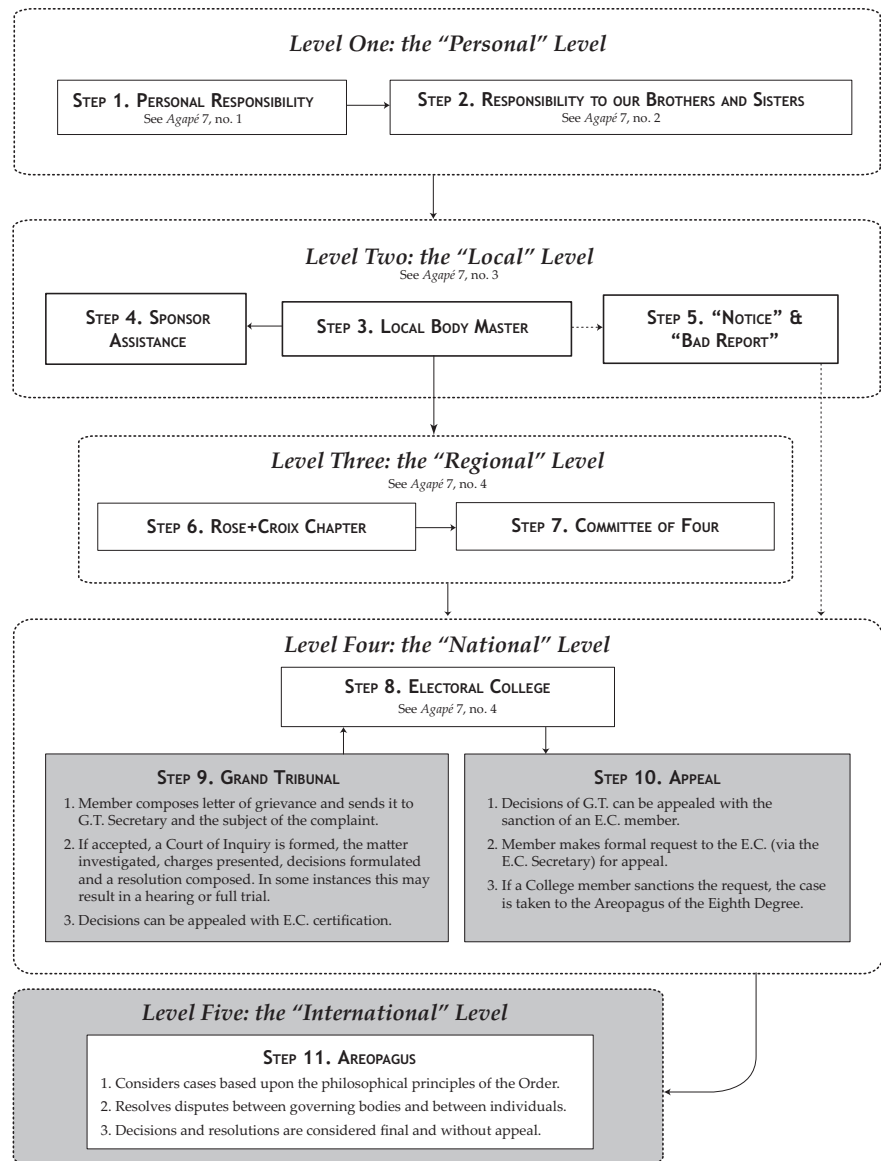
The Eleventh Step: The Areopagus' Role (The Fifth or "International" level)

Liber 194, paragraph 20 tells us, "The Eighth Degree is a Philosophical Body. Its members being fully instructed in the Principles of the Order, save in one point only, devote themselves to the understanding of what they have learned in their initiation. They have power to reverse the decisions of the Grand Tribunal, and to compose all conflicts between any of the governing bodies. And this they do upon the great principles of philosophy. For it will often occur that there is contention between two parties, both of whom are right from their own point of view. This is so important that an illustration is desirable. A man is smitten with leprosy; is it right that men should circumscribe his liberty by isolating him from his fellows? Another holds back land or some other necessity from the common use; is he to be compelled to surrender it? Such cases of difficulty involve deep philosophical principles; and the Areopagus of the Eighth Degree is charged with the duty of resolving them in accordance with the great principles of the Order."

The Areopagus thus represents the 11th or final step on the *Path of Mediation*, and is in every sense the "Supreme Court" of our Order. Should a conflict or dispute make it this far along the path, it is weighed and considered utilizing the philosophical principles of this dignified body, which is constituted under the authority of O.T.O. International. Not only is this body charged with resolving the disputes of individuals in this manner, but it also composes disputes between the governing bodies within the Order. Once its decision or resolution is formulated and delivered to the members in question, the matter is considered closed. Members must abide by its decision or face expulsion from the Order.

Conclusion

Such is the *Path of Mediation* within our august and sacred Order. It involves self-examination and responsibility, in addition to honesty, integrity, accountability, forthrightness, and discretion between us and our brothers and sisters. It offers a variety of useful steps and



resources that can be utilized at every level in the processes of mediation and dispute resolution, and in fostering and developing a greater sense of harmony and fraternity among our ranks. It utilizes an intricate and integral system of checks and balances incorporating justice and equity while allowing for an effective appeals process where the matter may be referred and considered unto the highest grade of our Order. It is my sincerest hope, my brothers and sisters, that you may never have need of this *Path* as you sojourn among us. Yet, should you find that you do, it is my sincerest wish that this series will have assisted you in the Way of your Going.

Should any member wish to learn more about the *Path of Mediation* or require assistance about how to proceed in a specific matter of mediation or dispute resolution, they are strongly encouraged to contact me via my office of U.S. Grand Lodge Ombudsman at:

ombudsman@oto-usa.org

541-488-1257

Love is the law, love under will.

In the Bonds of the Order,
Fratr Hrumachis
Ombudsman, U.S.G.L.

AGAPÉ

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