



ARACHNY'S WEB

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ARACHNY'S WEB

Solstice LXXVIII AN.

January 83 ev.

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Editorial

Do what thou wilt shall be the whole of the Law

Welcome to the first issue of Arachny's Web, a Quarterly Journal of Magick. This is a rather momentous occasion since Canada has had a long history of Magickal tradition but that has remained repressed and very secretive even into the Seventies and Eighties.

Members of both the Golden Dawn and the O.T.O. emigrated here between 1890 and 1920 sowing the seeds for a Magickal revival. We hope our publication will be a modest attempt at publically beginning an Occult Revival in this backwards country.

We know that several people have tried to launch Magickal publications/magazines but to date we have seen none of them. Though there are several magazines published here serving the growing Wiccan and Pagan community, we have yet to see a Canadian Journal dedicated to Magick in general, and particularly Thelemic Magick.

While this publication is the official "magickal childe" of the Nephthys Chapter of Ordo Templi Orientis, we welcome contributions from all Thelemites, Pagans and Wiccans. We will edit but not censor articles. Copyright on articles, photos and artwork revert to the author/artist/contributor. All articles, comments and opinions are solely those of the author and not necessarily representative of the opinions of the Nephthys Chapter per se or of Ordo Templi Orientis.

We are charging \$5.00 for this issue, with a yearly subscription rate of \$25.00 for four issues. Contributors will receive complimentary issues in lieu of payment for items received and published. Some of you will have received your first issue free. These fall into two categories: chapter members and interested persons. Chapter members associated with Nephthys will receive Arachny's Web free as they have paid funds into its publication.

Those of you who have received this issue as a complimentary must subscribe or be dropped from the mailing list. In lieu of subscription, we

will gladly exchange copies of our publication with other publications, groups, or Chapters/Lodges in the Order. However, we must hear from you before our next issue or you will be dropped from the mailing list.

Advertising

For our second issue we welcome advertisements of two sorts: commercial and exchange. Commercial ads are \$10 for a business card sized insert, \$25 for a 1/4 page ad, \$50 for a 1/2 page ad or \$100 for a full page ad.

Exchange adverts with publications means you mention our publication and we will list yours as well.

We are not planning on classifieds as of yet.

Upcoming Issue

Our next issue will be out March 21, the Equinox of the Gods. Our deadline for that issue is the first week of February, 1983 ev.

We shall have several interesting articles including: "Occultism and Music," "A Comprehensive Listing of Magickal/Pagan/Wiccan Groups and Resources in Canada," "Anarchism and Magick," "Magickal Cubes," more on the MA'AT-ian current, Thelemic-Wiccan Rituals, and more. We welcome all submissions; the more the better.

O.T.O. Lodges, Chapters and Camps

We are opening our publication to all Canadian O.T.O. groups in order to encourage a national network. To this end we offer you two pages for your own use, which we will neither edit nor censor. However we ask that you send us articles, reports, etc. as camera ready copy 8.5" x 11" as close to the format of this issue as possible. We feel this will help facilitate communication between groups over long distances (this is a damned big country) and with groups outside the Order that are interested in our workings.

Reports on rituals, group or individual work, and whatever seems important to relay will be published in a special section of Arachny's Web.





This doesn't mean you shouldn't be considering longer articles of a more general nature or submissions of photos and artwork.

Networking/Webworking

We would also like to encourage other groups of pagans, Wiccans and Thelemites to feel free to help expand our sections of information on all these areas, as we hope to be a nonsectarian forum of discussion between divergent yet harmonious magickal groupings. We are too small a community spread too thinly in Canada facing the most backwards and reactionary forces of Church and State to begin bickering and backbiting before we are even born. With the new Canadian Constitution we face a genuine battle to finally free people from the dogma of patriarchal religion and politics; let us not make the mistakes common in other countries of sectarian squabbling in the face of the current right-wing evangelical revival happening in this country. We hope our Web will work to encourage mutual aid.

We have been planning this journal for a year now; we hope that you will support our endeavours now and in the future.

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Love is the law, love under will.

Blessed Be.

RAFAŁ T. PRINKE

60-115 Poznań, Leszczyńska 25, Poland

25 September 1982



Care Frater,

I have been advised to write to you by Fra. S.M.Ch.H. 353 of the Cincinnati Journal of Ceremonial Magick who tells me you are "an excellent person" and may help me.

I am greatly interested in magic(k) in the widest sense of the word, and especially in the system started by the Golden Dawn and brought to its full blooming by Aleister Crowley. As you may know it is not an easy matter for me to obtain foreign books and there are virtually no books on that subject published in Poland. Until recently I have been obtaining occult books via exchange for various things from this country and have been able to gather a small collection of valuable items, including quite a number of works by Crowley. However there is still an important gap in the latter formed by the lack of the Equinox materials. Of course in my situation getting the whole of Vol. I is out of question but I hope to obtain Regardie's Gems from the Equinox. Needless to say I would like to pay for it by sending something from Poland which would be of equal value (money cannot be sent). At present it is still impossible to send anything abroad except letters, but I hope it will be as it used to be soon. Of course any other occult/magical publications would be of great interest and help to me. If, by any chance, you have any spare items (perhaps damaged or incomplete) that you might send me, I would be only too grateful.

I have one more question, if you do not mind. Do you know the address of Sunspots, the magazine of the Gnostic Catholic Church of Canada? Their advertisement says they send copies free to those who cannot pay for them and therefore it is interesting for me. The address I had proved invalid and my letter was returned, so I presume it must have been changed recently.

Love is the law, love under will.

Very sincerely yours,

Rafał T. Prinke





Editor's reply to Fr. Prinke's Letter from Poland:

With regard to the Gnostic Catholic Church and its spurious publication, Sunspots, neither of these are existing at this time.

Let us say simply that the man who registered himself as the Gnostic Catholic Church of Canada is a con artist. He goes by several pseudonyms including Harlequin 0° but his real name is Brian Edwin Ferguson. We first came to know Mr. Ferguson when he came to Edmonton from Winnipeg in 1971, where he claimed to have been involved in a half-way house aptly entitled CRYPT. Actually he had just been released from the Stoney Mountain Federal Penitentiary for fraud and embezzlement, a criminal pattern he would repeat over the next ten years. He claimed to be a priest under the auspices of one of the breakaway "liberal anglican" pentecostal missions that exist here in Canada and the U.S. At that time he "conned" several government social service agencies into funding his "Church In the Streets" Agency.

In 1972 he took the funds entrusted to him and his pseudo-church and travelled to England and across Canada both passing off forged cheques and using public funds to pay for his hotels and air fare. This is fairly easy to do if one is already an accomplished con artist and if one has a semi-legitimate status as a priest. He was arrested and incarcerated in Okala Penitentiary in B.C. in 1974.

He returned to Edmonton in 1976 and began to start his routine again, except this time he teamed up with a local Thelemite and Ceremonial Magickian in order to form the Gnostic Catholic Church of Canada. His ideas were still Christian and far from Thelemic, as documents of his show. However he also decided that, because he was bald and overweight, he was a physical reincarnation of A.C. This, of course, was a ruse that was easily seen through. Ferguson's main reason for forming the G.C.C. and publishing one issue and one issue only of Sunspots, its official organ, was again to gain funds from unsuspecting and sincere individuals. He also specialized in vampirizing ex-cons by dosing them with large quantities of LSD and



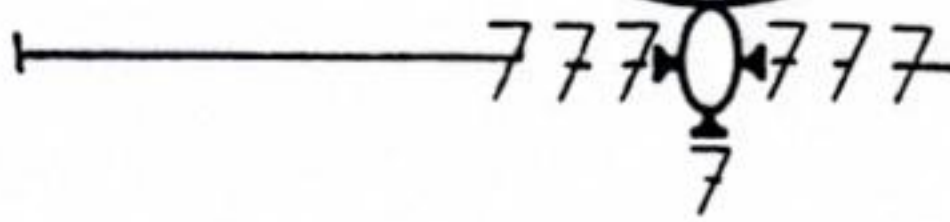
performing homosexual sex rituals with them. In 1977-1978 Ferguson used the G.C.C. as a front to make money for himself, and ultimately "rented" a house (which he never paid rent for) and sponsored a rock benefit from which he absconded with the funds, leaving the G.C.C. holding the bill for both the bands and hall space rented as well as house bills. The G.C.C. Board of Directors canned Ferguson in 1979-1980 and attempted to clear up the debts he incurred. No charges were pressed against him. In 1980 Ferguson formed a provincially registered society called O.T.O. (thus successfully thwarting anyone else using that name) which was composed not of thelemites but of members of his family who are absolutely terrified of Magick. He used this society to link up with another con man, Marcelo Motta, who made him National Director for Canada for his so-called "Society O.T.O.". Ferguson, up to his old tricks, distributed several hundred dollars worth of Motta's material across Canada and of course pocketed the funds. (See Motta's Editorial in his Equinox Vol. V #4).

Birds of a feather, as the saying goes, flock together. Ferguson is neither a Thelemite, Magickian, nor a real priest (he actually married several local people who later discovered he had no legal right to do so); he is a con artist and psychic vampire who should be shunned. He is doomed to repeat his actions forever, until the day of his passing, which should be soon.

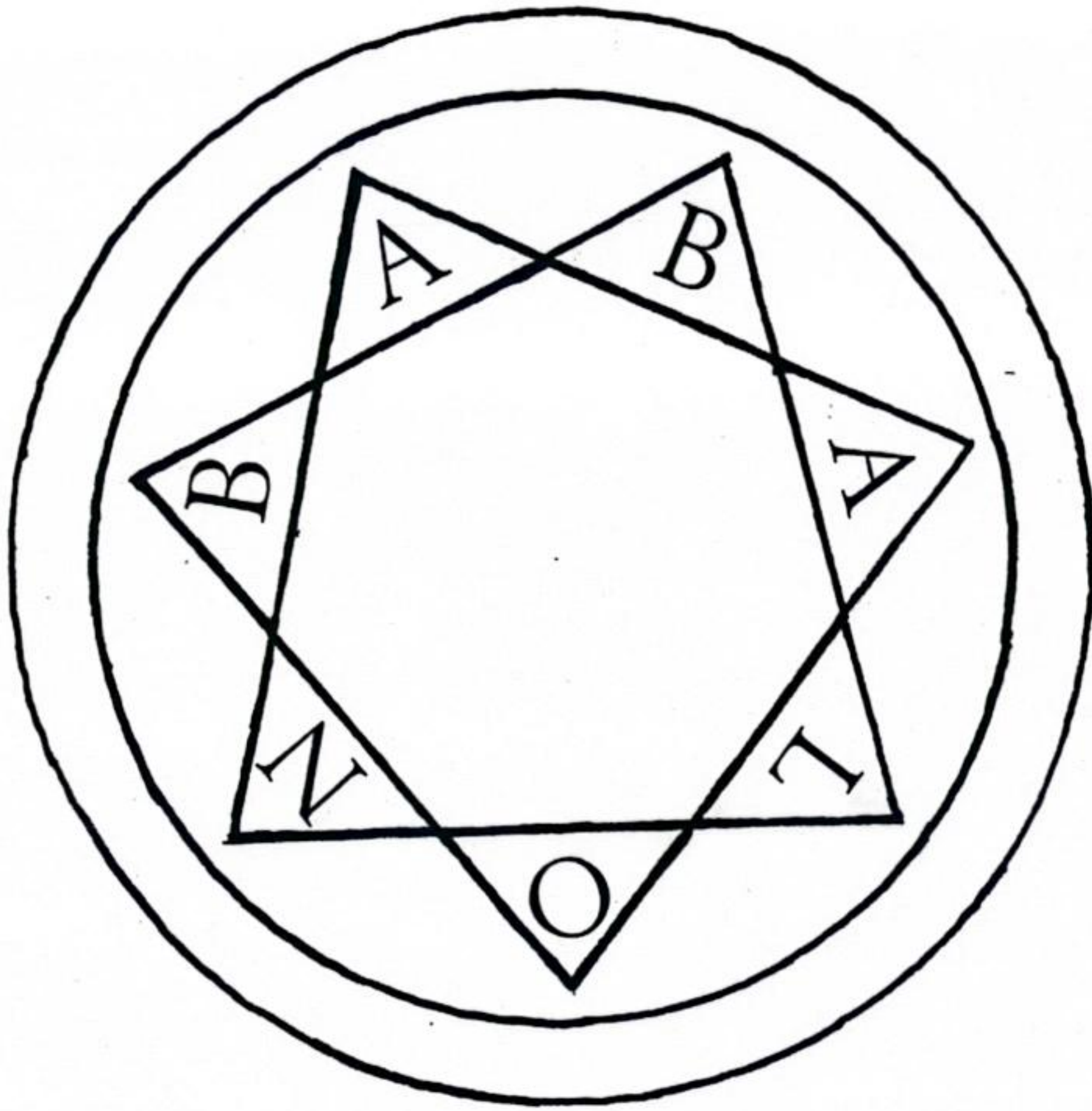
Those of us in Ordo Templi Orientis and Ecclesia Gnostica Catholica will have nothing to do with this man nor do we accept any of his claims that he has made or may make. He is a traitorous viper that can only poison the minds of those naive enough to trust him.

Anyone wishing to see documentary evidence that we have collected on Brian Edwin Ferguson can do so by writing to the address of this publication.

For further information on the Order or the Ecclesia Gnostica Catholica, please read on in this issue.

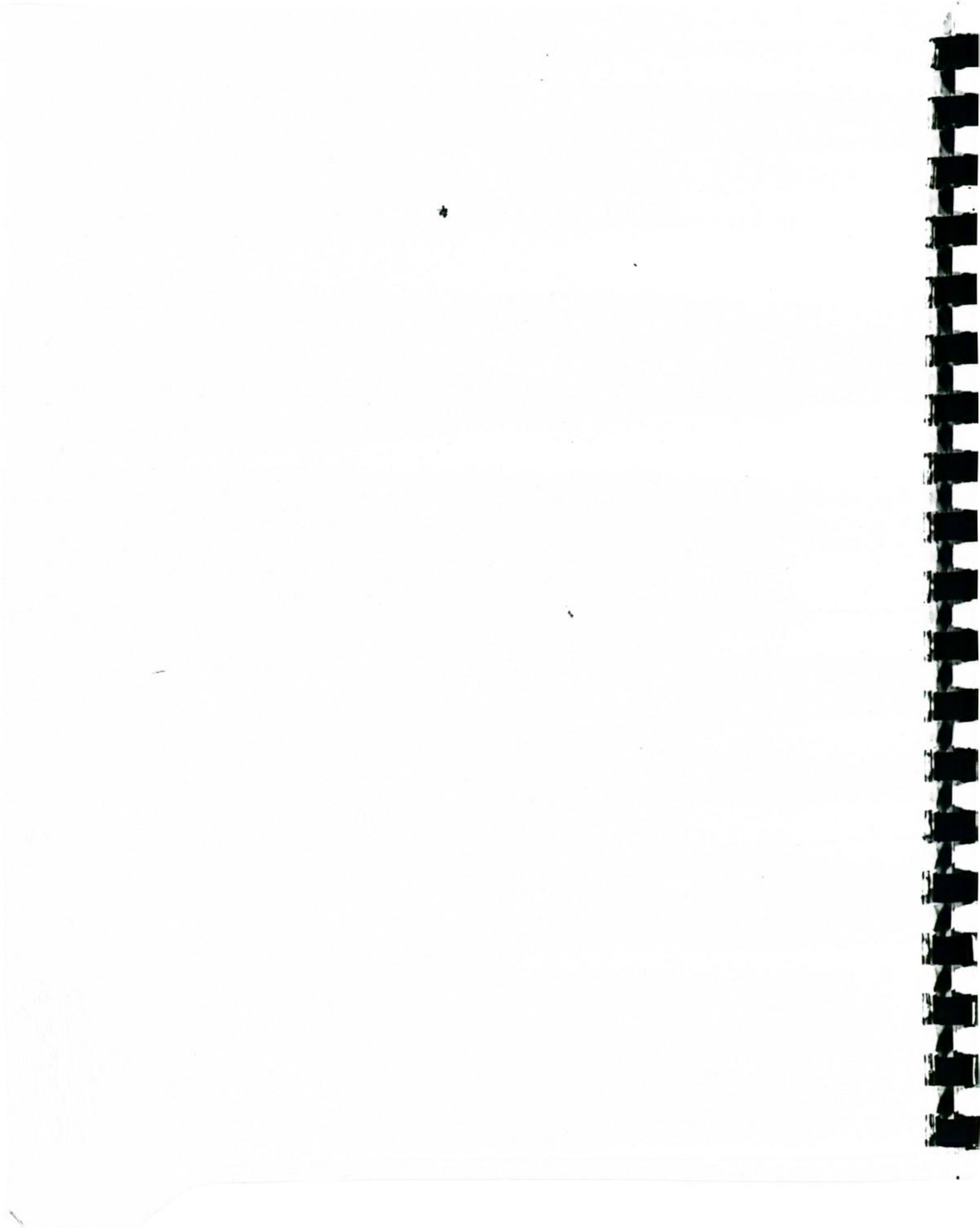


LÍBER 49



FRATOR 210

JACK PARSONS





COMMUNICATIONS

On February 27 my magical partner went East for a visit, and on February 28 I went back to the Mojave, invoking BABALON. During this invocation, the presence of the Goddess came upon me, and I was commanded to write the following communication:

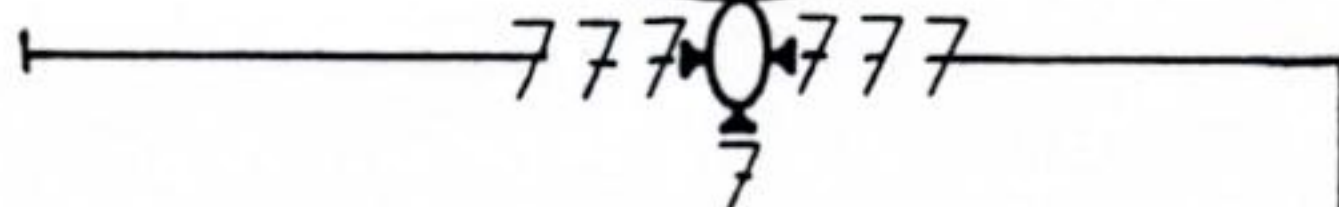
LIBER 49

1. Yea, it is I, BABALON.
2. And this is my book, that is the fourth chapter of the Book of the Law, He completing the Name, for I am out of NUIT by HORUS, the incestuous sister of RA-HOOR-KHUIT.
3. It is BABALON. TIME IS. Ye fools.
4. Thou hast called me, oh accursed and beloved fool.
(Note: One page containing verses 4 to 8 inclusive is missing.)
9. Now know that I, BABALON, would take flesh and come among men.
10. I will come as a penelous flame, as a devious song, a trumpet in judgment halls, a banner before armies.
11. And gather my children unto me, for THE TIME is at hand.
12. And this is the way of my incarnation. Heed!
13. Thou shalt offer all thou art and all thou hast at my altar, withholding nothing. And thou shalt be smitten ³ full sore and thereafter thou shalt be outcast and accursed, a lonely wanderer in abominable places.
14. Le Dare. I have asked of none other, nor have asked. Else is vain. But thou hast willed it.
15. Know then that thus I came to thee before, thou a great Lord, and I a maid enwrapt. Ah blind folly.
16. And thereafter madness, all in vain. Thus it has been, multiform. Now thou hast burned beyond.
17. I shall come again, in the form thou knowest. Now it shall be thy blood.

3. "It may be unto death" is scratched out on the original.



18. The altar is aright, and the robe.
19. The perfume is sandal, and the cloth green and gold.
There is my cup, our book, and thy dagger.
20. There is a flame.
21. The sigil of devotion. Be it consecrated, be it true,
be it daily affirmed. I am not scorned. Thy love is to me.
Procure a disk of copper, in diameter three inches paint thereon
the field blue the star gold of me, BABALON.
22. It shall be my talisman. Consecrate with the supreme
rituals of the word and the cup.
23. My calls as thou knowest. All love songs are of me.
Also seek me in the Seventh aire.
24. This for a time appointed. Seek not the end, I shall
instruct thee in my way. But be true. Would it be hard if I
were thy lover, and before thee? But I am thy lover and I am
with thee.
25. I shall provide a vessel, when or whence I say not.
Seek her not, call her not. Let her declare. Ask nothing.
Keep silence. There shall be ordeals.
26. My vessel must be perfect. This is the way of her
perfection.
27. The working is of nine moons.
28. The Astarte working, with music and feasting, with
wine and all arts of love.
29. Let her be dedicated, consecrated, blood to blood,
heart to heart, mind to mind, single in will, none without
the circle, all to me.
30. And she shall wander in the witchwood under the Night
of Pan, and know the mysteries of the Goat and the Serpent, and
of the children that are hidden away.
31. I will provide the place and the material basis, thou
the tears and the blood.
32. Is it difficult, between water and spirit? For me
it is ecstasy and agony untellable.. But I am with thee. I
have long strength, have thou likewise.
33. Thou shalt prepare my book for her instruction, also
thou shalt teach that she have captains and adepts in her
service. Yea, thou shalt take the black pilgrimage, but it
will not be thou that returnest.



34. Let her prepare her work according to my voice in her heart, with thy book as guide, and none other instructing.

35. And let her be in all things wise, and sure, and excellent.

36. But let her think on this: my way is not in the solemn ways, or in the reasoned ways, but in the wild free way of the eagle, and the devious way of the serpent, and the oblique way of the factor unknown and unnumbered.

37. For I am BABALON, and she my daughter, unique, and there shall be no other women like her.

38. In My Name shall she have all power, and all men and excellent things, and kings and captains and the secret ones at her command.

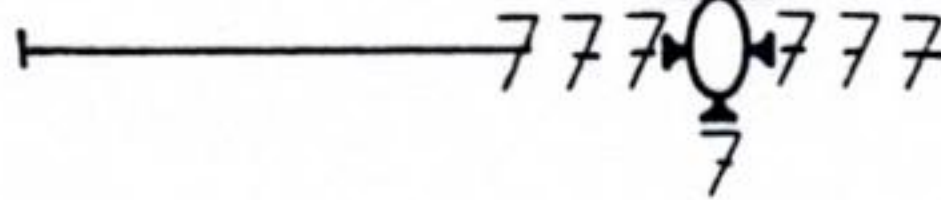
39. The first servants are chosen in secret, by my force in her - a captain, a lawyer, an agitator, a rebel - I shall provide.

40. Call me, my daughter, and I shall come to thee. Thou shalt be full of my force and fire, my passion and power shall surround and inspire thee; my voice in thee shall judge nations.

41. None shall resist thee, whom I lovest. Though they call thee harlot and whore, shameless, false, evil, these words shall be blood in their mouths, and dust thereafter.

42. But my children will know thee and love thee, and this will make them free.

43. All is in thy hands, all power, all hope, all future.



50. Stand thou fast, and I shall pass the first veil to speak with thee, though the stars shake.

51. Stand thou fast, and I shall pass the second veil, while God and Jesus be smitten with the sword of HORUS.

52. Stand thou fast, and I shall pass the third veil, and the shapes of hell shall be turned again to loveliness.

53. For thy sake shall I stride through the flames of Hell, though my tongue be bitten through.

54. Let me behold thee naked and lusting after me, calling upon my name.

55. Let me receive all thy manhood within my Cup, climax upon climax, joy upon joy.

56. Yea, we shall conquer death and Hell together.

57. And the earth is mine. .

58. Thou shalt make the Black Pilgrimage.

59. Yea is it even I BABALON and I SHALL BE FREE. Thou fool, be thou also free of sentimentality. Am I thy village queen and thou a sophomore, that thou shouldst have thy nose in my buttocks?

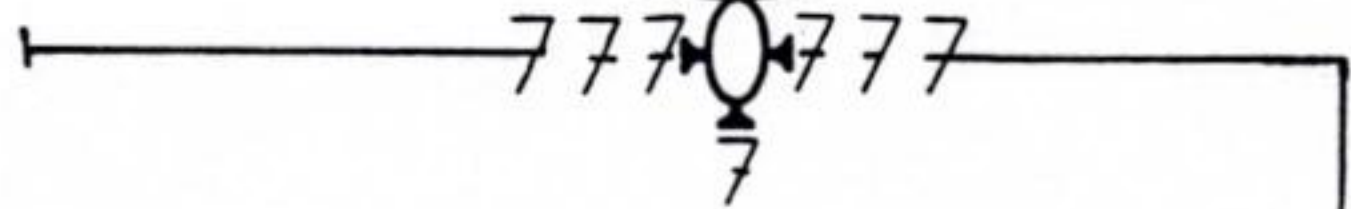
60. It is I, BABALON, ye fools, MY TIME is come, and this my book that my adept prepares is the book of BABALON.

61. Yea, my adept, the Black Pilgrimage. Thou shalt be accursed, and this is the nature of the curse. Thou shalt publish the secret matter of the adepts thou knowest, withholding no word of it, in an appendix to this my Book. So they shall cry fool, liar, sot, traducer, betrayer. Thou art not glad thou meddled with magick?

62. There is no other way, dear fool, it is the eleventh hour.

63. The seal of my Brother is upon the earth, and His Avatar is before you. There is threshing of wheat and a trampling of grapes that shall not cease until the truth be known unto the least of men.

64. But you who do not accept, you who see beyond, reach out your hands my children and reap the world in the hour of your harvest.



65. Gather together in the covens as of old, whose number is eleven, that is also my number. Gather together in public, in song and dance and festival. Gather together in secret, be naked and shameless and rejoice in my name.

66. Work your spells by the mode of my book, practicing secretly, and inducing the supreme spell.

67. The work of the image, and the potion and the charm, the work of the spider and the snake, and the little ones that go in the dark, this is your work.

68. Who loves not hates, who hates fears, let him taste fear.

69. This is the way of it, star. star. Burning bright, moon, witch moon.

70. You the secret, the outcast, the accursed and despised, even you that gathered privily of old in my rites under the moon.

71. You the free, the wild, the untamed, that walk now alone and forlorn.

72. Behold, my Brother cracks the world like a nut for your eating.

73. Yea, my Father has made a house for you, and my Mother has prepared a Bridal Bed, and My Brother has confounded your enemies.

74. I am the Bride appointed. Come ye to the nuptials - come ye now!

75. My joy is the joy of eternity, and my laughter is the drunken laughter of a harlot in the house of ecstasy.

76. All your loves are sacred, pledge them all to me.

77. Set my star upon your banners and go forward in joy and victory. None shall deny you, and none shall stand before you, because of the Sword of my Brother. Invoke me, call upon me, call me in your convocations and rituals, call upon me in your loves and battles in my name BABALON, wherein is all power given!



Handwritten signature or mark.



WEBWORKINGS

THE CHILDREN OF MA'AT

"Behold! the rituals of the old time are black."--Liber Al II, v. 5.

"But thou hast all in the clear light, and some, though not all, in the dark."--Liber Al I, v. 56.

* * *



In 1974, Sr. Andahadna had transmitted to her/through her the word and book of the Aeon of MA'AT. The word was IPSOS; the book was Liber P .°. P .°. This was the culmination of the workings performed by Fr. Achad when he declared himself a Master of the Temple and declared the Aeon of MA'AT in 1948. In that same year Fr. Belarion 210 declared the advent of the Goddess BABALON and wrote Liber 49.

Sr. Andahadna had received communications from an extraterrestrial/interdimensional being, a "black flame of devouring truth". Invocations and rituals as performed by the Fraters in the 1940's finally showed concrete results through the skilful and articulate voice of our sister. The Aeon of MA'AT had passed through the veils of misconceptions to arrive in time for the eighties.

"I am the warrior lord of the Forties: The Eighties cower before me, and are abased."--Liber Al III, v. 46.

The Aeon of MA'AT runs concurrent to the Aeon of Horus, as MA'AT is not only the Goddess of truth but of time itself. As Sr. Andahadna and Fr. Achad have shown all aeons run concurrent, but MA'AT embodies them all; she is ever-present, ever-past, ever-future.

The children of MA'AT are Thelemites who view the Aeon of Horus as preparing us for the evolutionary jump into the androgynous/gynanderous future of MA'AT. Their background is politically anarchist and feminist, their magickal traditions are those of ceremonial magick, Wicca, and working with the dark "rituals of the old time". MA'AT is the balance between darkness and light, male and female and the synthesis-transcendence therein. There are no grades or degrees in the cabals and associations of MA'AT: initiation is the path of self; work is on the physical and astral planes.



Since 1974 several groups and associations of Thelemites have begun working with the word of the Aeon of MA'AT and with the formulae as enunciated through Sr. Anahadna. Nephthys has been in contact with these currents both physically and astrally for the past year now. In 1981 Sr. K-Shegal and Fr. ByThOr performed rituals dedicated to the furthering of the B.B.L.N.-M.A.A.T. formula on their own and independent of complete knowledge of the Maatian formulae. However "success is your proof", and we have firmly merged both the aeons of Horus and his sister, MA'AT, in Canada through the work of our local brother and sister and with our fall invocation of MA'AT using Liber P . . . P . . . and the word: IPSOS.

Since these operations our ties and contacts with the Maatian current have strengthened and we look forward to further success in this Great Work.





CHILDREN OF MAAT CONTACT LIST

United States:

*Sr. Andahadna, c/o Cincinnati Journal of Ceremonial Magick, Box 1343,
Cincinnati, Ohio, 45201.*

*Horus MA'AT Lodge, c/o Mandragore, Box 3504, Grand Central Station, New York
City, New York, 10017.*

*Ordo Adeptorum Invisiblum (O.A.I.), 5907 North Winthrop, Apt. #1, Chicago,
Illinois, 60660.*

England:

*British Journal of MA'AT (formerly Ordo Occultus Dea), BM Box 8640, London,
WC1N 3XX, England.*

O.A.I. (England), c/o Stellium Press, Box 86, Canterbury, Kent, CT1 2Y2.

Canada:

*Sr. K-ShEGAL, c/o Nephthys Chapter O.T.O., Box 1075, Edmonton, Alberta,
T5J 2M1.*

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Babalonian Talismans



By Mark Krubsack



I have been intrigued by the magickal system of the Babylonian people for quite some time. In particular, their idea of devil-traps sounded interesting, and I decided to start out on a program of experimentation. What follows is an idea of the gist of that research.

My original source of information on this matter is E.A. Wallis Budge's book, Amulets and Superstitions. The chapter on devil-traps in this book is quite interesting, and I presume historically accurate (my knowlege on this aspect is nowhere near Budge's). However, I was struck with the idea that the idea of devil-traps needed updating to be of any use to the practising magickian utilizing the Double Current. It appeared to me that this was too foreign a system to obtain the results I desired.

Initially, devil-traps were utilized as a means of protection. They consisted of clay bowls with a spell or incantation written on the concave surface and spiralling inwards toward the center of the bowl. These bowls were buried around the dweller's house and formed a psychic shield of security. Whatever baleful entities would come across such a protected abode would get caught up in the spirallings and be imprisoned.

My notion was that this general system could be applied as a form of skrying, similar to deep sea fishing looking to catch a monster from the depths. With a change in the wording of the original spells, and a more updated conjuration substituted, the devil-traps could serve as an admirable gateway to other dimensions that also provided a relatively safe position to work from.

The actual technique that I have used, and that produced tangible results, is as follows. In place of the earthenware bowls, I use a concave black mirror. This makes a fine skrying instrument and works similar to a black hole in that in a very short time, the entity so desired, is sucked into it and cannot escape until the magickian licenses it to depart. On the exact center of the mirror goes the sigil. If this is a particular entity that one knows the name of, then the sigil can be devised from traditional means such as the Quabalah of Nine Chambers. If one desires to go fishing, an excellent beginning to find a sigil can be by looking at the kameas and



seals of the planetary attribution of the Qabalistic Sefhirah you desire to investigate. The sigil determines the type of entity that will be bound in the mirror, and an educated choice is desirable. This sigil should be traced on the mirror by a wax pencil in an appropriate colour of the sphere being worked.

Now comes the conjuration. This is written using the same colour wax pencil as the sigil. One's creativity comes into play here, as there is ample room for experimentation. Good choices for languages to use in writing the conjuration are Hebrew, Enochian, and even English. It should be noted that the language used plays a very important role in the operation. The conjuration and sigil act as keys in unlocking certain parts of the mind and making them receptive to the subtle influences emanating from the mirror.

One such conjuration that I have achieved particularly good results is as follows--

IPSOS MAAT!

Hail Nuit!

Thee I evoke Spirit of (either Sefhirah or Qliphoth worked)

Thee I evoke Spirit (name of entity)

Come Manifest by the word IPSOS!

Enliven thyself in that ever burning Black Flame within me

In the name of Ra-Hoor-Khut dash the blinds so that I may see

In burning hunger I yearn for your satiation

Like the Bee seeking Comm-Union with the Hive, Come!

In the name of the Son and Daughter hear the word and come.

IPSOS!

This should only serve as an example, and is certainly open to individual alteration. One is only limited by the size of the script and diameter of the mirror, or object used to scribe. One begins at the outer rim and working either towards the left or right writes the conjuration in a spiral until the sigil is reached. Whether one should proceed in a right- or left-spiral is up to the operator and most importantly it should be in harmony with the nature of the entity.

The foregoing now has little resemblance to the original devil-trap. The original trap was a protective repelling device. Modified for use in the New Aeon, the trap acts as a receiver for communication. The major modification of the incantation has significantly altered the purpose of the device.

There are a number of ways in which this device can be used. One way which I like is this ceremony;

Opening of the temple by a statement of purpose to the God/Goddess of your particular Universe.

Banishment of unclean influences by rites similar to Space-Marks Banishing, Pentagram Ritual, Star Ruby, etc.

Preliminary meditation such as on Liber AL or Pemmae Praenumbra verse(s).

Skrying and contact with entity.

Banishment

Closing.

The placement of the mirror in respect to the compass quadrants also has an influence upon the entities that can be successfully evoked. If one uses the Space-Marks Banishing, the areas of Northeast, Northwest, Southwest, and Southeast are especially ripe. It is in these areas that ancient atavisms will emerge from when properly evoked. There are many uses for this device, the experiments continue, we go on as new work is built upon the foundation of the old. Who falters in the flight must thereby fall: the greatness of the gods is in the Go-ing.-PPN v. 20.





WEBWORKINGS

Fellowship of ISIS

As on the autumnal Equinox, 1982 ev. LXXVIII AN, in Eire stands a six hundred year old castle. It is the headquarters and main temple of the Fellowship of ISIS coordinated by Sister Olivia Robertson and her husband. The castle stands as a pagan monument to the past and current living tradition of celtic-paganism in Eire. But the Fellowship itself has spread, around the world, growing into a pan-pagan association with members in 47 countries, from every culture and race have come renewed worshipers of the "Goddess in her many guises".

The Fellowship this fall initiated a new Canadian Sister temple: Nephtys. We were fortunate enough to receive this honor having had several years contact with the Fellowship by mail and by virtue of finally having a physical/spiritual center in which to work ceremonial magick. Until now the Fellowship has had members in Canada but only one sister temple, that of The Green Goddess, in Prince Edward Island. Now there are two temples dedicated to the Goddess currently operating in Canada.

While Nephtys is a Thelemic Temple, broader associations and uses of our magick have been our major focus. Living in Canada is to suffer from isolation and thus to fall prey to insular feelings of alienation. We have tried to breach this physical/geographic limitation by reaching out and contacting as many pagan, Wiccan and Thelemic groups as possible. The Fellowship is one of these.

It is open to all who worship the Goddess, in all her myriad forms; research has been conducted by the Robertsons on Goddess Worship for over twenty years. As well they produce a fine selection of modern ceremonial magickal invocations of the Gods and Goddesses which are included in their newsletter.

The newsletter contains rituals, contacts internationally, a review of what the various members are doing (art, writings, press contacts, publications dedicated to Goddess worship). As well the Fellowship has published

an excellent hardcover reference work on Goddesses of all cultures, as well as a series of monographs on rituals.

We are pleased to see the web spinning out even over the long distance between Canada and Eire, regenerating "the world, the little world my sister, my heart and my tongue, unto whom I send this kiss." We send our love and regards to our brothers and sisters in the Fellowship of ISIS.

(For further information on the Fellowship, see the announcement in this newsletter.)



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The Fellowship of Isis



Aset t fem. det. shm s w "go, walk" det. plural sign

Aset Shemsu - The Retinue of Aset

Foundation Centre: , Clonagal Castle, Enniscorthy, Eire

Growing numbers of people are rediscovering their love for the Goddess. At first, this love may seem to be no more than an inner feeling. But soon it develops; it becomes a longing to help the Goddess actively in the manifestation of Her divine plan. Thus, one hears such enquiries as, "How can I get initiated into the Mysteries of the Goddess? How can I experience a closer communion with her? Where are her nearest temples and devotees? How can I join the priesthood of the Goddess?", and many other such questions.

The Fellowship of Isis has been founded to answer these needs. Membership provides means of promoting a closer communion between the Goddess and each member, both singly and as part of a larger group.

The Fellowship is organized on a democratic basis. All members have equal privileges within it.

The Fellowship respects the freedom of conscience of each member. There are no vows required or commitments to secrecy. All Fellowship activities are optional; members are free to resign or rejoin at their own choice.

The Fellowship reverences all manifestations of Life. The Rites exclude any form of sacrifice, whether actual or symbolic.

The Fellowship accepts religious toleration, and is not exclusivist. Members are free to maintain other religious allegiances.

The Fellowship believes in the promotion of Love, Beauty and Abundance. No encouragement is given to asceticism.

The Fellowship seeks to develop knowledge and wisdom.

The Fellowship also aims at informing the public about the Religion of the Goddess; presenting the views of Her followers on current social affairs; working for a fair representation of the religion of the Goddess at local and national levels; communicating with members of the Press and other media, and with our political representatives and others.

The Manual of the Fellowship, "Communion with the Goddess", is appearing in installments. It is planned to include the following: The Vital Elements; Initiations and the Mysteries; the Occasional Rites; Marriage; the Priesthood; Temples; Spiritualism, Occultism and Magic; the parts of the Body; Physiological and Mental functions; Food and Drink, The Arts, Professions and Crafts; the Virtues, Fate and Destiny; Symbols and Attributes: Animal, Vegetable, Mineral, Geometrical, Domestic, Geographical and Miscellaneous; Colours, Numerology; the Alchemical Elements; The Seasons; The Calendar; Astronomy and Astrology; Place Names; The Other Worlds; Cosmology.

The Magazine of the Fellowship, "Isian News", is published quarterly. This includes news of members, Fellowship and other events of interest to members, lists of new members, centres, temples, shrines and centres associated with the Goddess, and of members' publications, artistic works, crafts, etc. The magazine will also include articles on subjects of general interest to members such as the formation of a temple and the hallowing of temples, shrines and ritual objects. The Fellowship of Isis Directories give the Festival Calendar and full lists of Centres, priestesses and priests, members, etc.

A series of books giving the Rites connected with the Goddess is now being written. "The Isis Wedding Rite", "Ordination of a Priestess", "The Rite of Rebirth" and "Dea: Rites and Mysteries of the Goddess" have already been published.

Membership of The Fellowship of Isis is open to all, of every religion, tradition and race. Children are welcome as members, subject to the consent of parents or guardians. There is no fee or subscription. Those applying for admission are asked to complete and sign the attached form. After enrolment in the list of members, which is kept in the Temple of Isis at Clonegal Castle, a certificate will be sent to the new member. Unless instructions are given to the contrary, the names and addresses of members are printed in "Isian News" and the Directory.

Circle of Cerridwen

10196 - 152nd Street, Surrey, B.C., Canada V3R 6N7

WHAT WE'RE UP TO

Recently, in our collective readings on wicca/paganism and in our serendipitous encounters, we've found ourselves saying more and more frequently: "What! THAT'S not Wicca!" Margot Adler's recent book, Drawing Down the Moon (Adler 1979) has helped put our view back in perspective, reminding us of several things that we should have been more aware of all along.

It seems that every major religious movement has attracted several basically different types of individuals, right from the outset. Different people with different needs find different aspects of a single belief system most appealing and quite naturally will emphasize them. These different emphases later turn into formal variants on the basic theme, and become discrete sects, or even separate religions. Wicca is now at the point when several various perspectives are starting to crystalize and become recognizable. We can see several basic variations in North America:

- 1) Those who see active magick and psychic work as an integral part of a Wiccan religion, especially used among the most intense practitioners (witches);
- 2) Those who generally place almost the entire emphasis on environmental concerns, limiting the use of magick to prayer;
- 3) Those who treat Wicca primarily as a social occasion in which religious or psychic content is secondary;
- 4) Those individuals philosophically attuned with Wicca but who have not formally affiliated themselves with any group;
- 5) Those who view membership as hereditary;
- 6) Those who admit only members of one sex--either as members or gods;
- 7) "Vaudeville" practitioners, whose practices often verge on the satanic, or at least the sick.

As Maclean's recently described it, the broad class of things called "Wiccan" is unusual because "so much is optional" (Brissenden 1980:49). Given this situation, we thought we should let you know exactly where we stand.

To us, the worship of both a God and a Goddess, together with their changing seasonal influence is the core of Wiccan philosophy, as is the respect for natural/supernatural forces (spirits), especially those of the basic elements.

To us, the ultimate goal is to understand what the universe and all living beings are and how to function in harmony with them, with emphasis on the creative aspects and respect for balanced decay aspects.

To us, magick and psychic development are one of the main tools for understanding the universe and all living beings and for acting in harmony with them. Magick is the medium used by gods and spirits; it is the engine of evolution, and the essence of creativity.

To us, although all individuals should be priests and priestesses in their own homes, the term "witch" is reserved only for pagans who know the craft of magick well and who are most knowledgeable in related matters. The terms "wiccan," or "pagan," apply to any person who shares the same, or a similar belief system as the witch, but who does not necessarily know the craft. While all wiccans and pagans (including witches) and sympathetic friends should celebrate the great festivals together in large gatherings and feasting, as in the old days, only witches should be involved in the most sacred magickal aspects of the ceremonies.

In accord with our viewpoint, our articles will be aligned with the first type of Wicca that we described—those who are more seriously involved in the 'working' side of Wicca, rather than the lighter 'social' side. We feel there is a definite need, and demand, for more information, and discussion, and debate even, on these deeper areas. These are simply not available in most of today's books, and it is this need we will try to fulfill. Although the roots of Wicca are too obscured for anything to be stated as 'fact', we will attempt to present what we feel are reasonable ideas on the historical origins of the various rituals, workings, beliefs and practices, as well as their original intent and meanings. Interwoven with these more serious articles will be poetry and prose with which we hope to show Wicca's other side.



Circle of Cerridwen is published at each sabbat, eight times a year. Subscriptions are \$5 per year beginning with Samhain and ending with the fall equinox. Previous volumes may be obtained on request. Articles, poetry, creative prose, letters of opinion, drawings or other material related to Wicca or paganism will be gladly accepted for consideration, although space limitations make it impossible to accept all such contributions. Unless specifically requested, articles and other materials will be published without identifying individual contributors. All contributions, subscriptions, and correspondence should be sent to: Circle of Cerridwen / 10196 - 152nd Street / Surrey, B.C. / Canada v3r 6n7.

NOTES ON THE ENOCHIAN TABLETS: I

The blank Enochian tablet on the following page is for your use, and permission is granted to copy it for private use. The original workings in this system of Magick were performed by John Dee in the 1580's of the common era, with Edward Kelley acting as medium. The tablets initially consisted of four twelve-by-thirteen rectangular grids of letters. In the late nineteenth century members of the Order of the Golden Dawn (principally G.H. Frater S.R.M.D., a.k.a. Samuel MacGregor Mathers) worked out complete Qabalistic attributions for the tablets, bringing them to their present form, with each square containing a truncated pyramid as can be seen in the tablet blank.

The Enochian System is exceedingly complex and requires considerable skill in Qabala and ritual to use safely and effectively; the Golden Dawn taught its use only to Adepts. However, study of the system can be most rewarding in terms of acquiring a general understanding of Qabala and in particular the magickal universe of the Golden Dawn.

Each of the four tablets, or Watchtowers, is different, being ascribed to one of the four elements, but all are laid out and coloured according to the same general schema. This pattern is all that will be discussed in this issue; later issues will continue with more detailed descriptions of the attributes and uses of the tablets.

Each Watchtower is divided into four quarters of five squares by six, separated by a "Great Cross". The centre (seventh) row is attributed to the fixed signs of the Zodiac, each square representing a decan. Similarly the centre two (sixth and seventh) columns are attributed to the cardinal and mutable signs respectively. The sequence of these signs is different on each Tablet.

Just as each of the four Watchtowers is attributed to one of the four elements, so each quarter is attributed to a "sub-element" and to a court card of the Tarot. Each quarter contains a "Calvary" cross of ten squares, attributed to the ten Sephiroth of the Tree of Life. The four squares above

the arms of the Sephirothic Cross are called Kerubic Squares, and correspond to the four elements once again. The remaining sixteen squares in each quarter represent a further permutation of the four elements with each other.

The four tablets are also linked by a fifth tablet of twenty squares, called the Tablet of Union; each row of this Tablet can be visualized as forming margins linking the Watchtowers to each other. This completes the overall design of crosses separating the four elements: first the Watchtowers separated by the rows of the Tablet of Union; then the quarters separated by the Great Cross of each tablet; and last the Sephirothic Crosses in each quarter superimposed on the four-by-four grid indexed by the Kerubic Squares.

In the next issue the second part of these notes will discuss the breakdown of each square of the tablets into its five sections, and the colour schemes used to represent the attributions of these sections.

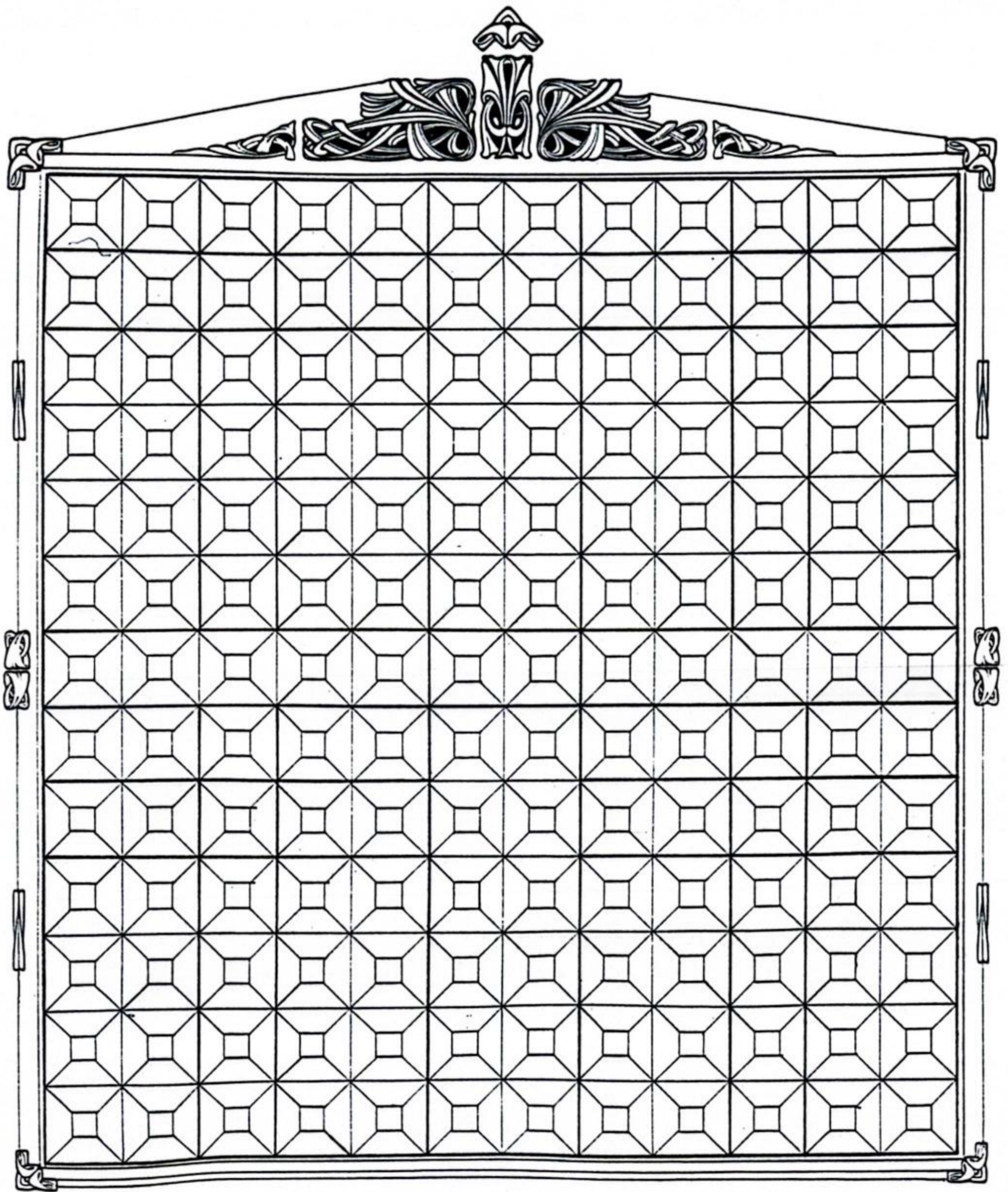
If you would like to read up on the Enochian system, the following sources are recommended:

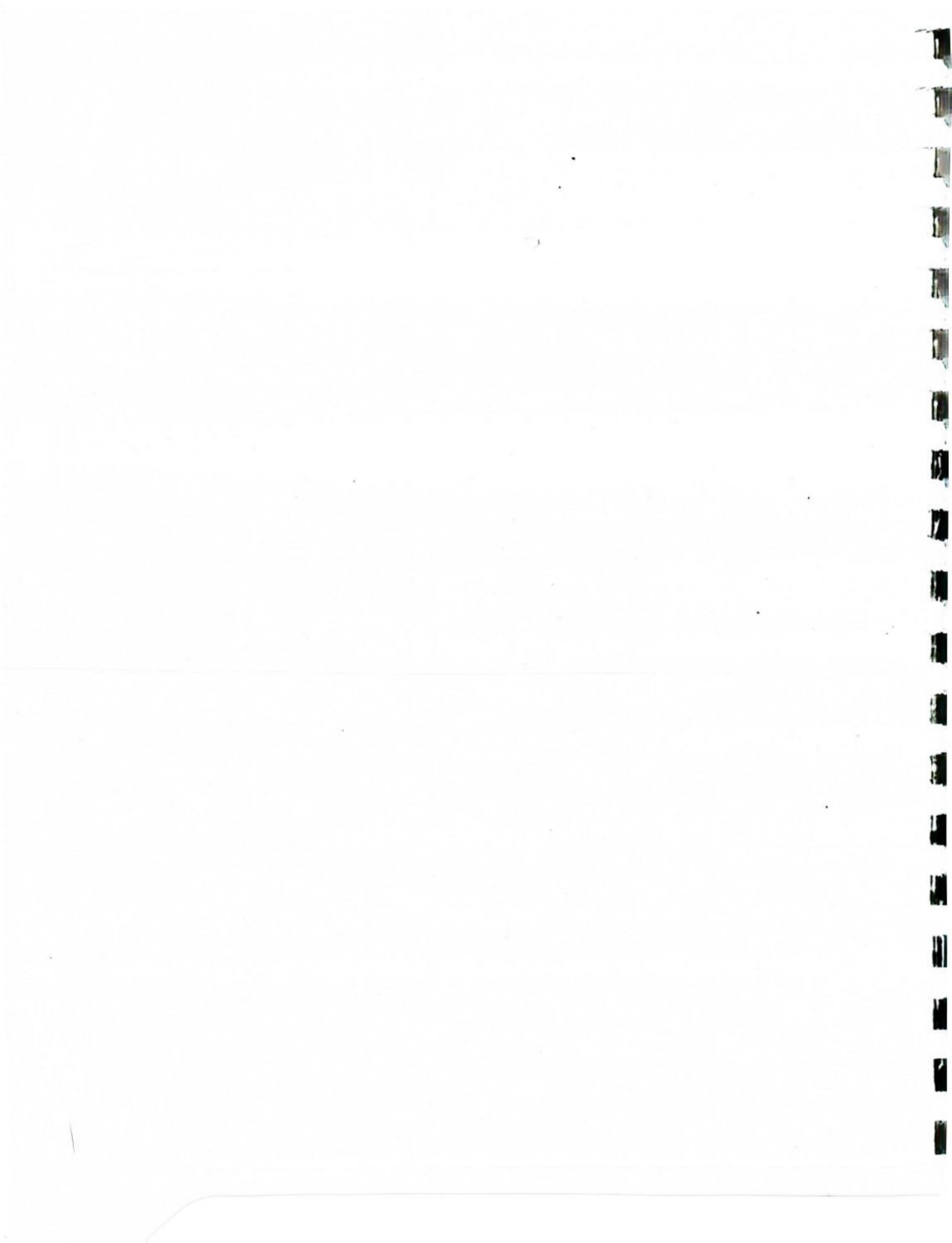
Causabon, Meric, A True and Faithful Relation of What passed for many Yeeres Between Dr. John Dee and some Spirits, 1659. Republished by Samuel Weiser, 1974.

Crowley, Aleister, Liber LXXXIX vel Chonokh, from *The Equinox* v. I. no. 7-8.

Regardie, Israel, The Golden Dawn, v. 4, revised edition, Llewellyn, 1971.

--Frater 77





THE ENNEAGRAM: EIGHT, AND ONE IN EIGHT

by

Burton Voorhees

The enneagram is a diagram on nine points which allows analysis of any natural process. This includes social processes and psychological processes. Thus it is an analytic tool of supreme power. It is not known how long ago the enneagram was discovered. Raphael Lefort reports in The Teachers of Gurdjieff that the city of Baghdad was originally constructed on this model, and the ancient Egyptians had a propensity for groups of nine deities.

This diagram was unknown in the west, however, until it was introduced by Gurdjieff in the early part of this century. (Rumor has it that its secret was held in certain Sufi monasteries located in the Pamir region of the Hindu Kush.) It seems certain that none of the western magical orders knew of the enneagram, although there is a very interesting passage in Crowley's magical diary which indicates that he had taken the first step toward its discovery.

Today the enneagram is used by various groups following the teachings of Gurdjieff, although in a rather mechanical way. It is most fully elaborated in the publications and training programs produced by Africa Institute, a modern esoteric school.

The enneagram (sometimes called enneagon) is shown in figure 1. According to Gurdjieff, the diagram incorporates the two universal laws which he called the laws of three and seven. It has the following very interesting mathematical property: Consider figure 2: The first number at each point labels the point. The second labels the points except that points 3 and 6, called the shock points, have been left out. Dividing the second number at the non-shock points by seven, we obtain:

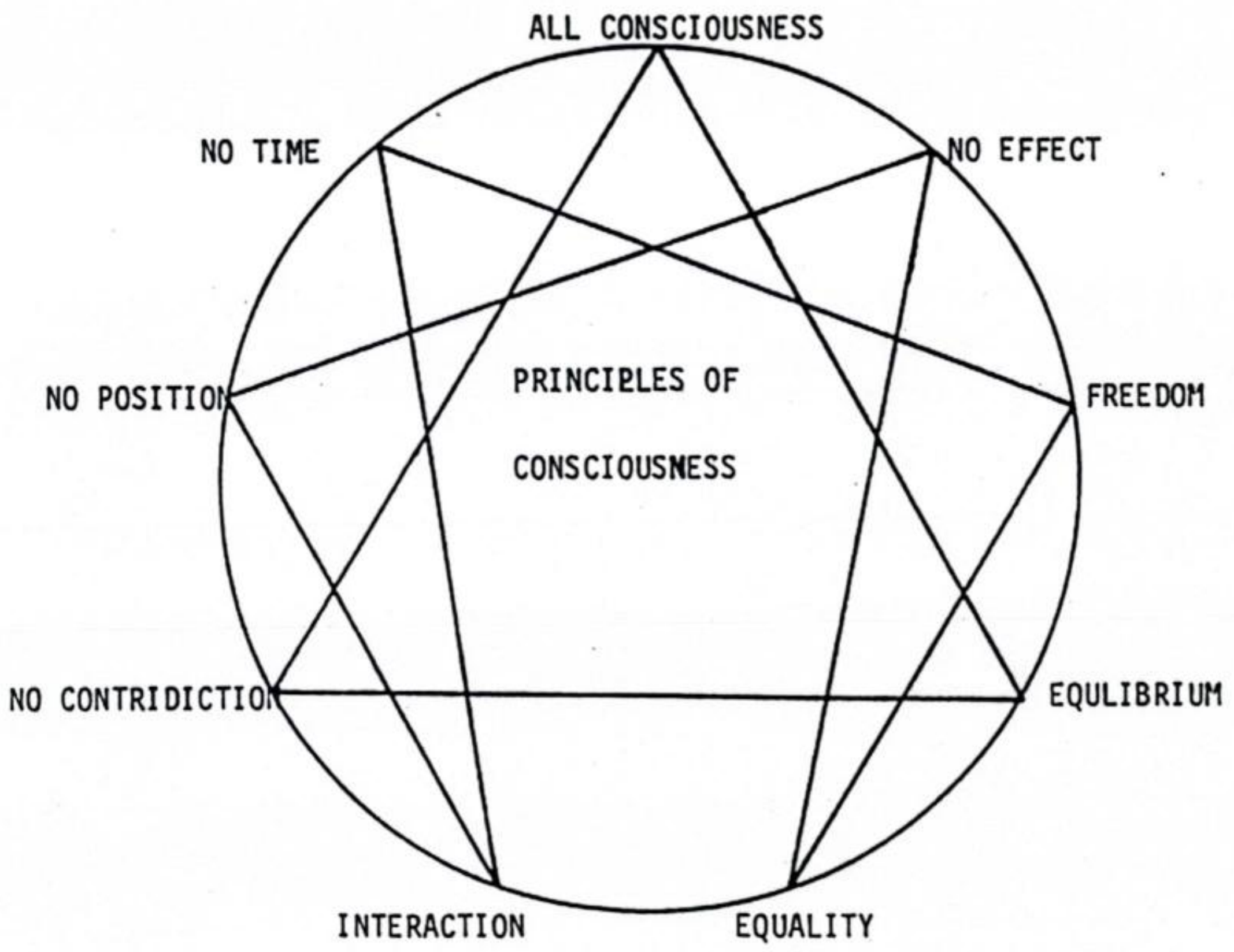
1,1:	.142857...	repeats
2,2:	.285714...	"
4,3:	.428571...	"

5,4: .571428... repeats
 7,5: .714285... "
 8,6: .857142... "

In each case there is a repeating decimal with a cycle of length 6. The law of seven is found in the order of the decimal. Starting at a given point this order provides the movement along the internal lines. Thus, from point 1 we move to points 4, 2, 8, 5, 7 and back to 1, from point 5 we move to 7, 1, 4, 2, 8 and back to 5, and etc. Compare Crowley's magical diary for 4 a.m., September 29, 1923.

The points 9, 6, 3, in that order, give the sense of movement on the triangle; dividing each of these by 9 gives 1, .6666..., .3333... Thus, keeping the first three digits in the repeating decimals, the triangle points represent the unity of 666 and 333, or, the dissipation of the solar-phallic energy in maintaining a stable point of material manifestation. (This relates to the concept of dissipative structures in modern physics; e.g. *Physics Today*, November and December 1972.) Also, $1 = .99999\dots$, that is, these laws apply on all levels (e.g., each of the nine points of the enneagram may be further analysed as a complete enneagram at a lower level.)

In terms of movement, the circle is called time, the internal lines space. Clockwise movement from point 1 to point 9 is called the descending cycle while counterclockwise movement from point 8 is called the ascending cycle. Descending is for bringing energy down into manifestation. Ascending is for raising ourselves to higher realization. The shock points are where external energy is required if a process is to continue. For example, where we must put in work (point 6), or be receptive to inspiration (point 3). Internal lines indicate acausal feedback and feedforward connections between stages of the process. The idea is that any stable point of manifestation, any event, is a result of a process in which energy is transformed. The ninth point is really the unity of the previous eight, hence: nine for the fools, but to the knowing--eight, and one in eight. And, following the ascending cycle one can return to the void, i.e., $1 = 0$; none indeed.



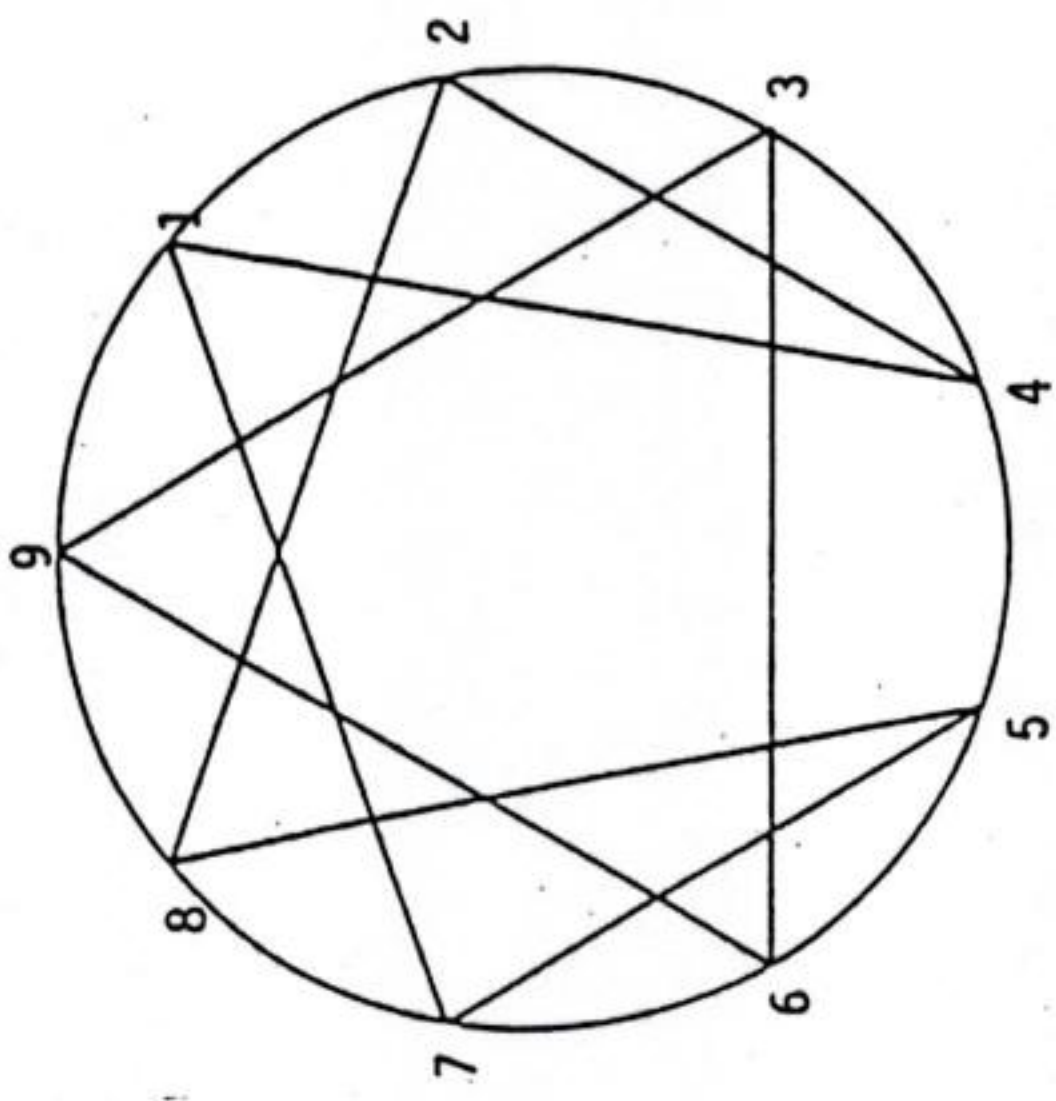


FIGURE 1

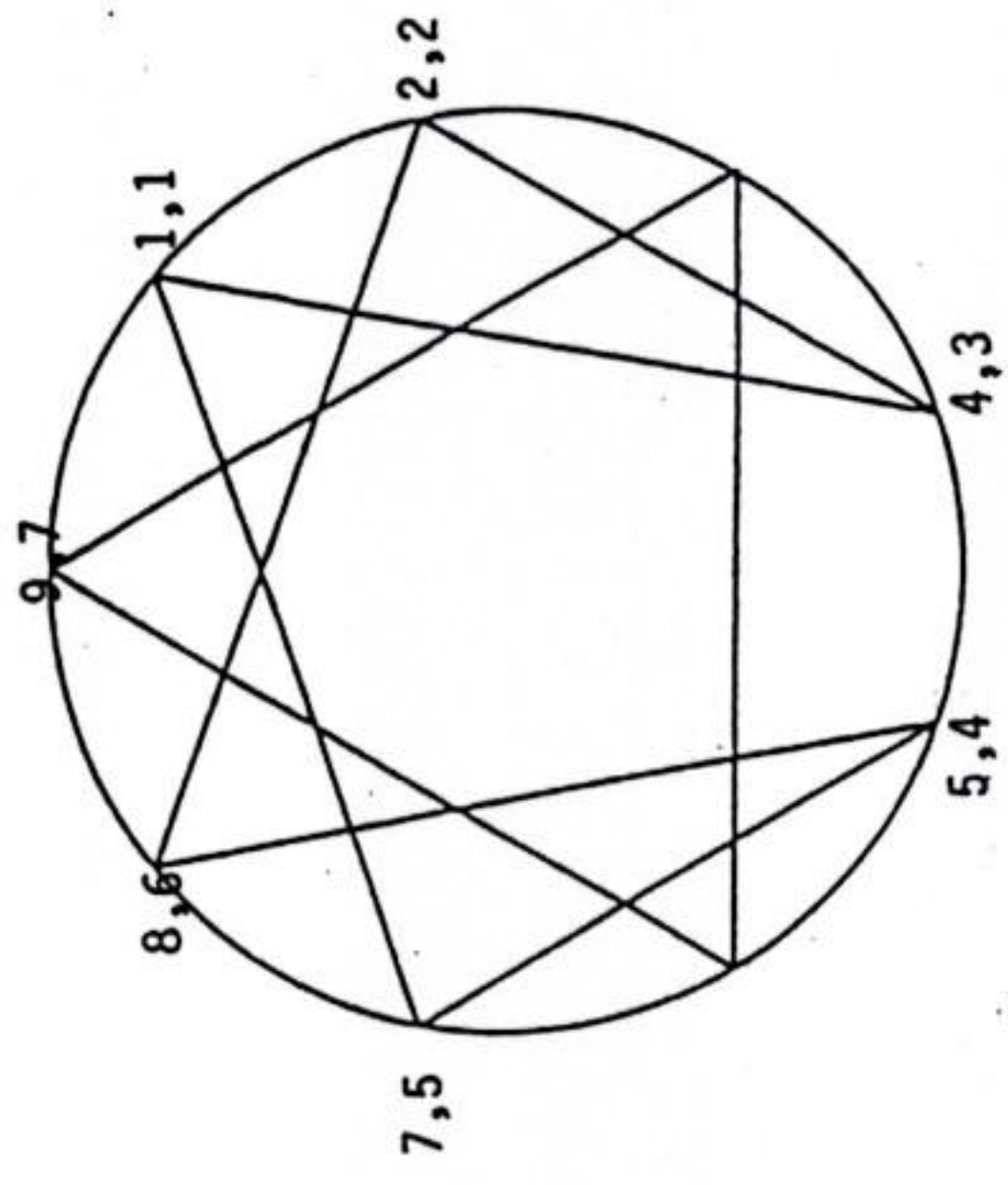


FIGURE 2

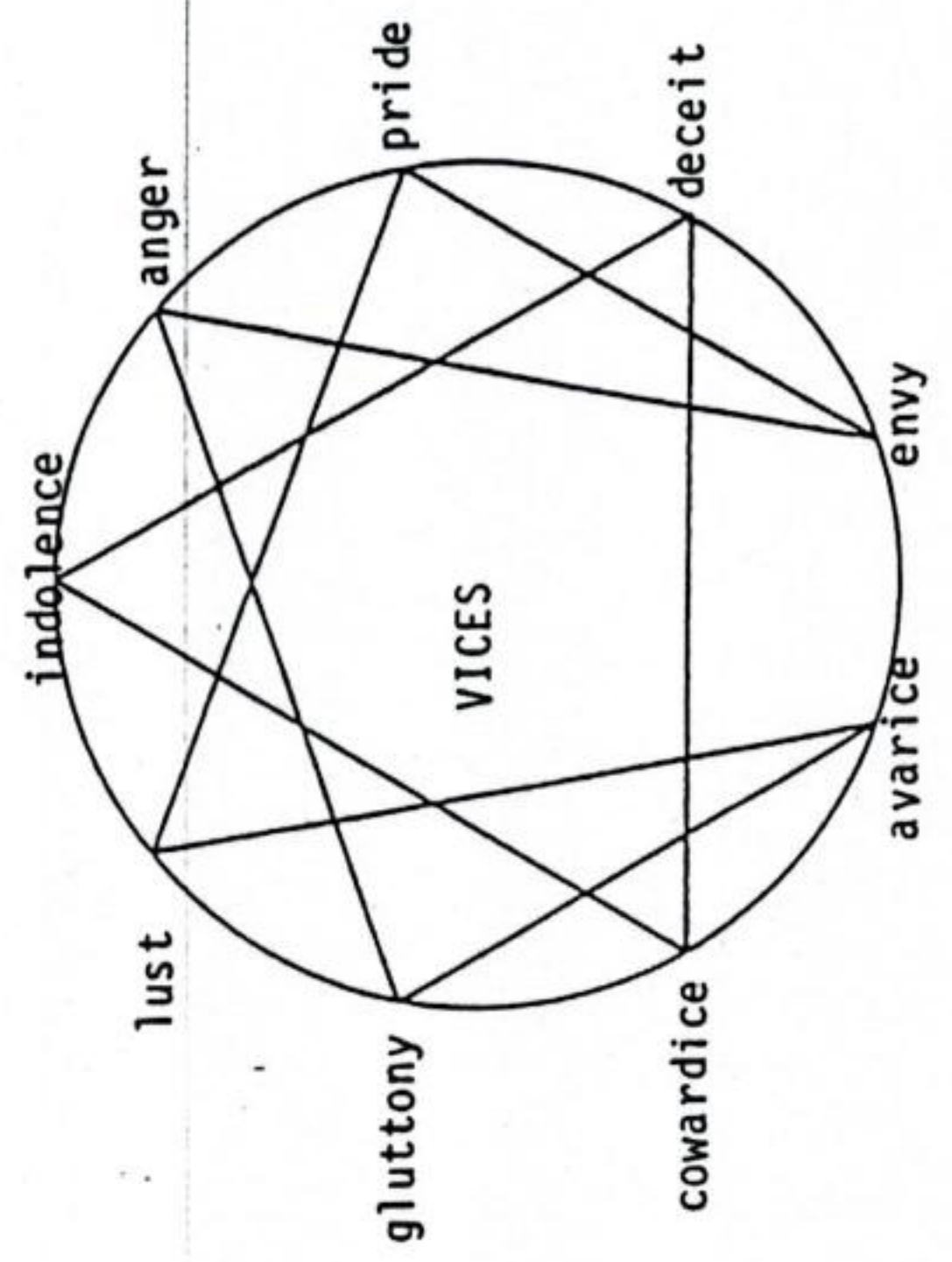
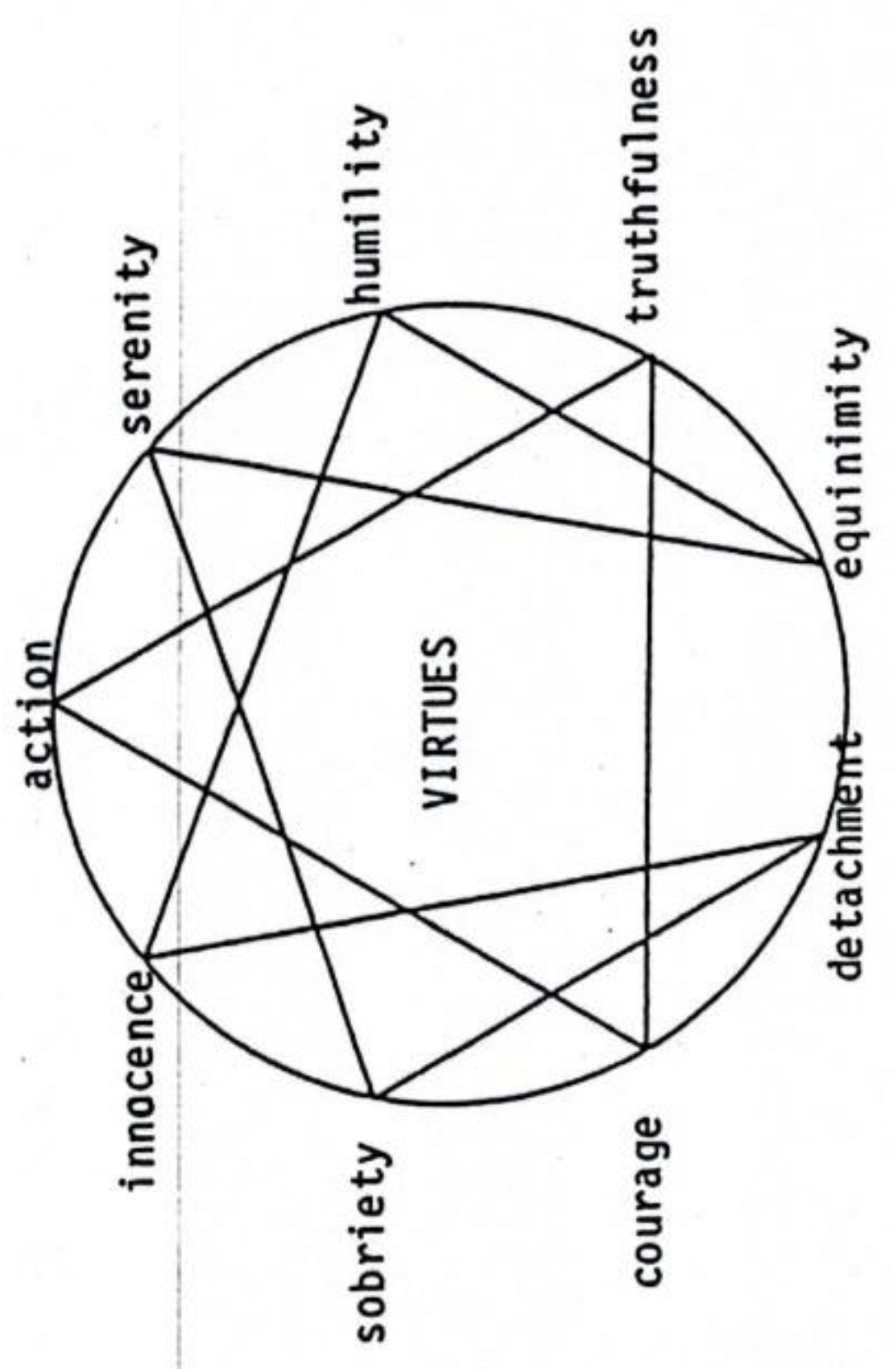


FIGURE 3



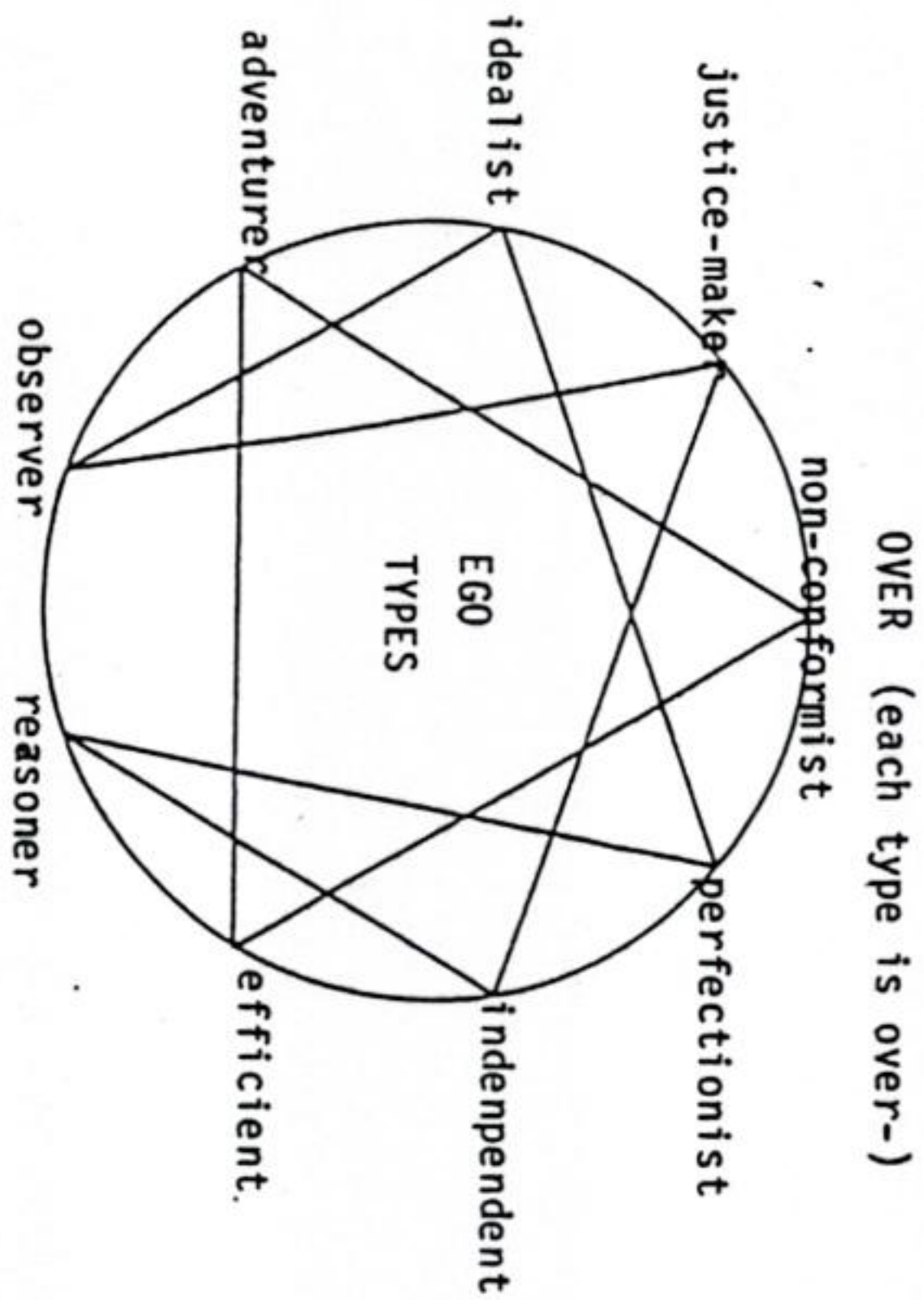


FIGURE 4

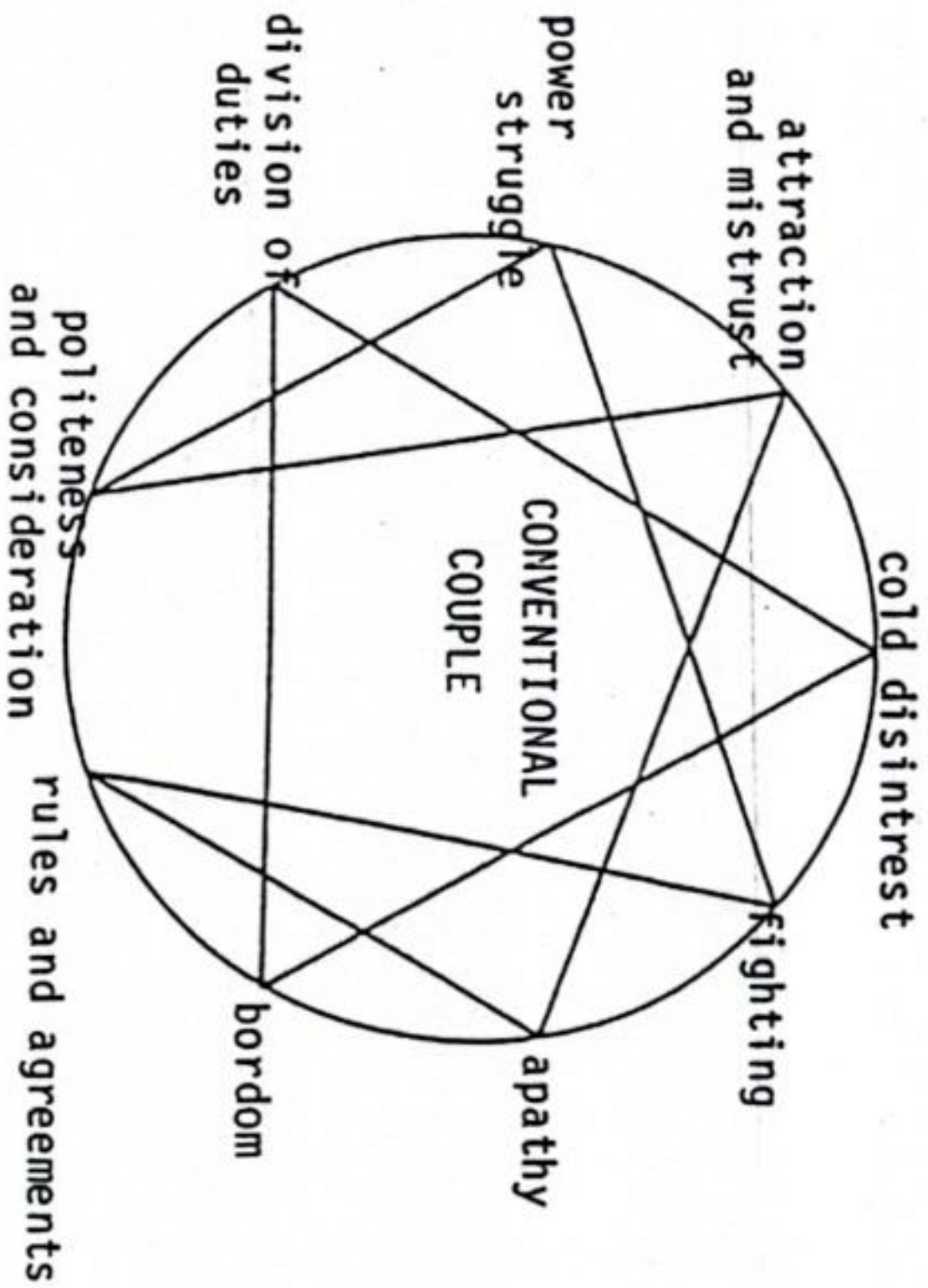
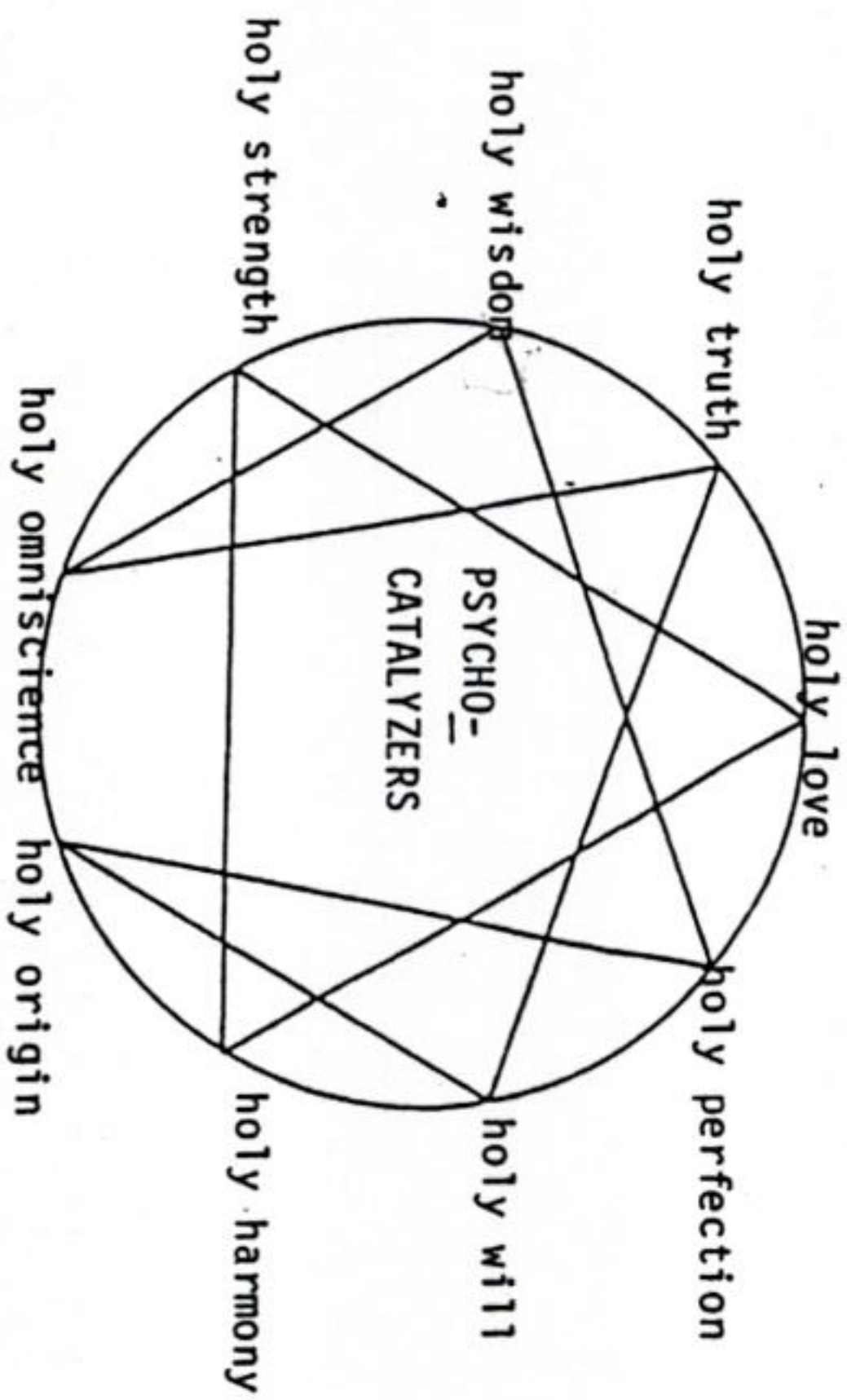
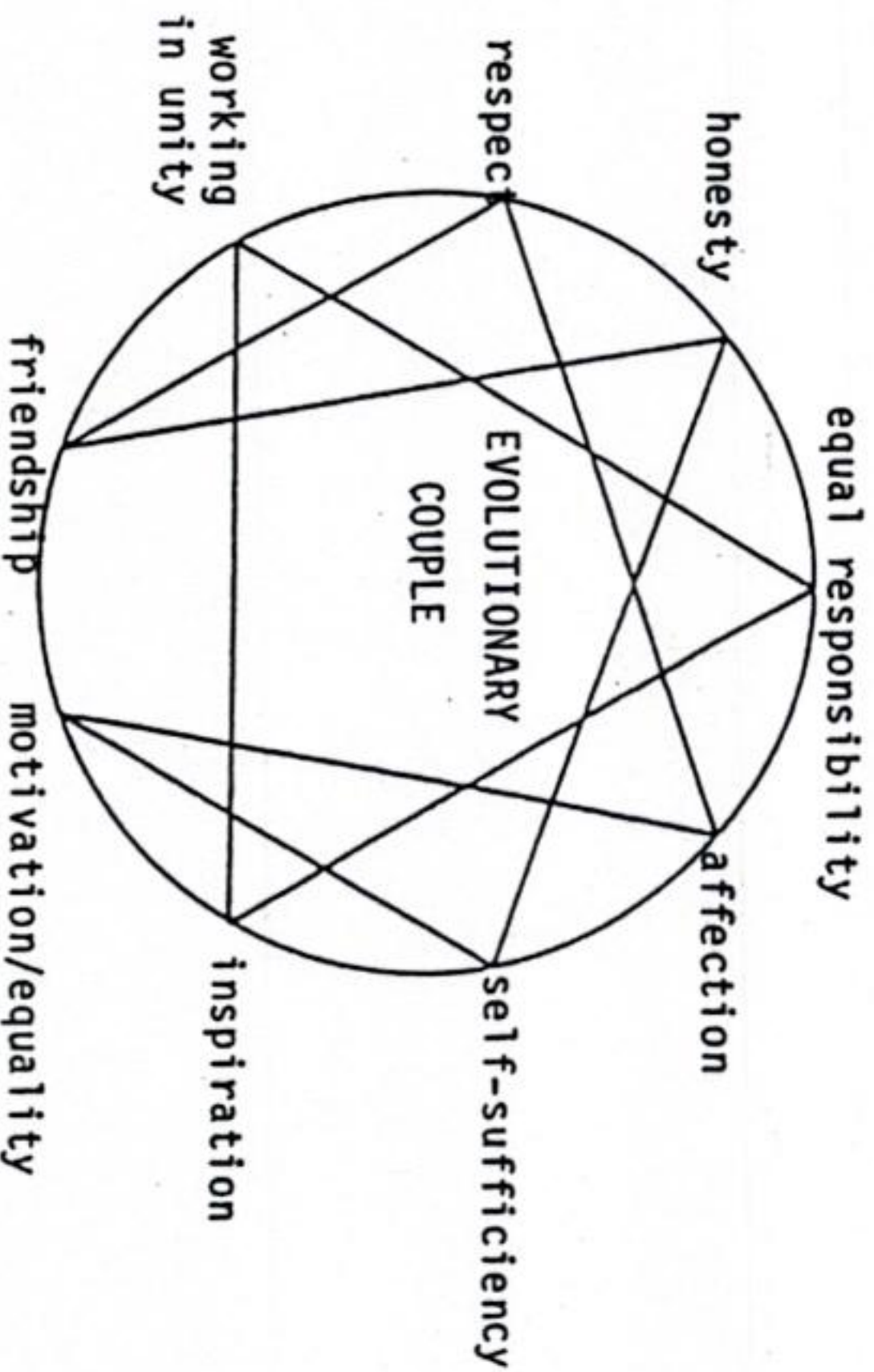


FIGURE 5



Ecclesia Gnostica Catholica

Notes on the Origins and Structure of Ecclesia Gnostica Catholica

Excerpted and edited from a letter by Bill Heidrick, Bishop of Marin.

The Gnostic Catholic Church is a lineal descendant of the "Wandering Bishops" phenomenon. This is the line of descent: Roman Catholicism until 1739 e.v., and Dutch Old Catholic beginning in that year with the schism from Rome. The lines of D.O.C. Bishops, consecrated out of Utrecht mostly by Peter the Humble, Jacobite Bishop of Antioch; Mathew (co-consecrating line); Mariavite (co-consecrations). The Gnostic Catholic Church received its name from the founder of name, Julius Hussay, a bishop of the Villate line of 1904 e.v. Hussay consecrated the French Gnostic bishops who already held "consecrations" under A. Doinel, who believed that he had been personally consecrated by Jesus Christ once and by the ghosts of two Cathar Bishops. Needless to say, the Hussay connection is considered the more significant. One of these Gnostic Bishops was Geral. Encausse, also known as Papus, who consecrated Theodor Reuss around 1920 e.v. or a bit before. Reuss was of course the OHO of the O.T.O. at the time. Very shortly after that, Reuss resigned in favour of Aleister Crowley as OHO, consecrating him a Bishop of the Church in the process of elevating him to rank. Crowley rewrote the rituals of the O.T.O. to include the sacraments of the church, and added the Latin form of the title which we now use.

A couple of years ago, the Thelemic form of the Church was established as a separate institution from the O.T.O.; although the Order still retains full sacred rights and succession to the Gnostic Catholic Church within itself, it has no control over this separate Thelemic Church. The intention behind this establishment was to promote a popular Thelemic religion outside the more rigid structure of the O.T.O. The E.G.C. actually has more solid credentials than does the O.T.O. (aside from the G.C.C. element within O.T.O.), in terms of length of establishment and legal claims based on validated documentation. Strictly speaking, the E.G.C. can be traced back to the earliest historical period of the Roman Catholic Church without a



single interruption in the record of consecrations held by the precedent bodies. O.T.O. traces itself back to the late 19th century and the Hermetic Brotherhood of Light. Beyond that, there is circumstantial evidence connecting O.T.O. to the Weishaupt Illuminati of the late 18th century, and to a Tantric cult in India, but none on paper.

The Gnostic Mass is the chief regular ritual of both the O.T.O. and the E.G.C., according to Crowley. The Church is presently operating on an absolute minimum level: just consecrations and Masses in most places. The proper business of the E.G.C. should cover a much broader range: there should be a publication of the Church and full development of a Gnostic Community.

The organization of the Church is hierarchical with the proviso that no person of good report who is capable of fulfilling in good or better form a role in the Gnostic Mass should be refused a place in the hierarchy correspondent to that role in the Mass. In like manner, need and application by a competent individual should be deemed mandatory justification for the consecration of a Bishop in the place of need. In other words, the structure is absolutely hierarchical but entrance into it is entirely based on community needs and personal qualifications of minimal functional ability.

The hierarchy is like that of the Roman Catholic Church because it is directly and historically descended from that body. This is a matter of terminology only, and to change it would be effectively to make a mockery of the history of the E.G.C. The levels of membership in the Church are: Associate, Baptised, Confirmed; ordained Deacon, Exorcist, Priest, Priestess; Bishop, Archbishop and P/Matriarch. There are other titles in the Church, but most of these are not currently in use owing to the small size of the organization. A Bishop is a prince(ss) of the Church and has the fundamental power to establish a totally independent religion with apostolic succession. Otherwise, a Landed Bishop has powers of inspection and cancellation within his/her bishopric. A Wandering Bishop is essentially a missionary empowered to act outside the domain of a Landed Bishop, or within such a domain with the permission of that Bishop. Archbishops are Bishops



of larger areas than cities, and Primates (only one, the Patriarch, as yet) are heads of established national churches. The Caliph of O.T.O. is automatically the Patriarch or Matriarch of E.G.C.

There is an urgent need for legal establishment in areas of significant activity, to wit, the filing of Canons and the establishment of the Church in local governmental records. In Canada, there is a waiting period of more than ten years after registration in government records, before that religion can legally conduct marriages or other rites; the sooner papers are filed, the sooner the Church can fully and legally operate in your home town.

- prepared for publication by Frater 1479.

THE ECCLESIA GNOSTICA CATHOLICA SOCIETY OF ALBERTA.

On November 26th of this year 82 ev. /LXXVIII AN the Ecclesia Gnostica Catholica was registered in the province as a Church and religious society. This is a great advance for the work of Thelema and as a development of a Gnostic community to sanction various pagan faiths within its boundaries.

The E.G.C. has also requested and been granted a Bishopric for this region.

The church remains small at this time but, with an initiating Bishop present, we feel that there will be potential to expand and develop teams of Priestess/Priest and Deacon for the Western Canadian region. For more information on the E.G.C. Society in Alberta, please write c/o Box 1075, Edmonton, Alberta, T5J 2M1.

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Legal News

Many of you have heard of the criminal charges laid by the R.C.M.P. against Grady McMurtry, Caliph of the O.T.O., and against Eugene Plawiuk and Helene Schuld, Nephthys Chapter Master and Mistress. When the Caliph arrived in Edmonton, he was interrogated for two hours by Immigration officials about his religious and political attitudes. Customs subsequently searched his luggage, taking another two hours, and finding a pipe which they suspected of having been used for the consumption of certain herbal extracts that we regard as sacraments. They charged Grady with possession of illegal narcotics. When Eugene and Helene vociferously protested the absurdity and injustice of the situation, Grady having evidently been singled out for persecution, first Helene and then Eugene were arrested (without regard to legal arrest procedures) and charged with obstructing a police officer in the course of his duty in arresting Grady, who had already been arrested and was in fact in a different room, under guard, the whole time.

The charges against the Caliph were thrown out of court as soon as they came up, under the principle "*maxim de minima non curat lex*", or "the law does not concern itself with trifles".

At a preliminary hearing, additional charges were laid against both Helene and Eugene, to wit "creating a public disturbance", and in Helene's case "assault while resisting arrest". In fact the arresting officer in Helene's case used unnecessary force to the extent that she sustained neck injuries due to the use of a choke-hold; this particular form of brutality has already resulted in the death of more than one victim in the United States. Crown witnesses grossly exaggerated the extent and "violence" of Eugene and Helen's protest in their testimony. "Special Constable" Tucker, who arrested Helen, testified under cross-examination by defense lawyer Brian Holtby that he had clearly stated to Helene that she was being arrested for disturbing the peace. The judge, an ex-R.C.M.P. officer himself, ignored defense testimony to the contrary, and considered unimportant the fact that this was not what Helene was initially booked for! The Crown read from Liber CCXX, The Book of the Law, as additional "evidence", over

defense objections, making it quite clear to all present that Helene's principal crime was being a Thelemite. In the prosecution's closing remarks, it was claimed that "society must be protected from those who believe 'there is no law beyond Do what thou wilt'." Helene was convicted of disturbing the peace and assault through resisting arrest, the other charge having been altered and then dropped. Ignoring a pre-sentence report recommending probation, the judge levied \$400 fines on each count, which we understand is unheard of in the summary conviction of a "first offender".

Eugene pled guilty to disturbing the peace in order that the obstruction charge (which had been altered in his case as well) be dropped. After Crown statements to the effect that Grady was suspected of being a narcotics importer, with Eugene and Helene his presumed local distributors, Eugene was also fined \$400.

The implications of this case are frightening. Firstly, it demonstrates how casually "law officers" will commit perjury to obtain convictions in the absence of good evidence. This, however, is commonplace and can be expected in our wonderful "justice" system. What is more disturbing is that the whole incident arose from, and was prosecuted on the basis of, the suspect "religious" or "moral" convictions of the parties involved. Incidentally, when the defense responded to the prosecution's quotations from The Book of the Law by attempting to cite equally "violent" or "blood-thirsty" passages from the Xian Bible, it was promptly quashed.

Without wishing to burden the reader with further rhetoric, it is abundantly clear that, despite hypocritical guarantees of "freedom of conscience and religion", the cult of Xianity has infiltrated our political systems to the extent that suspected holders of dissenting ideologies, dogmas or catmas will be harassed and persecuted at every possible opportunity on grounds of "majority rule". This may sound paranoid, but I can only advise Thelemites, Wiccans and Pagans everywhere to "WATCH YOUR ASS" because Big Brother wants it!

Ordo Templi Orientis has instituted a fund for helping our brothers and sisters facing legal hassles arising from their moral and religious beliefs.

If you feel this cause worth contributing to, please send donations to the CALIPH'S DEFENSE FUND, care of either Thelema Grand Lodge in Berkeley or Nephthys Chapter in Edmonton; addresses for both may be found elsewhere in this issue.

--Prater 3388.

Liber LXXVII



Z:

"the law of
the strong:
this is our law
and the joy
of the world."

AL. II. 21

"Do what thou wilt shall be the whole of the law."

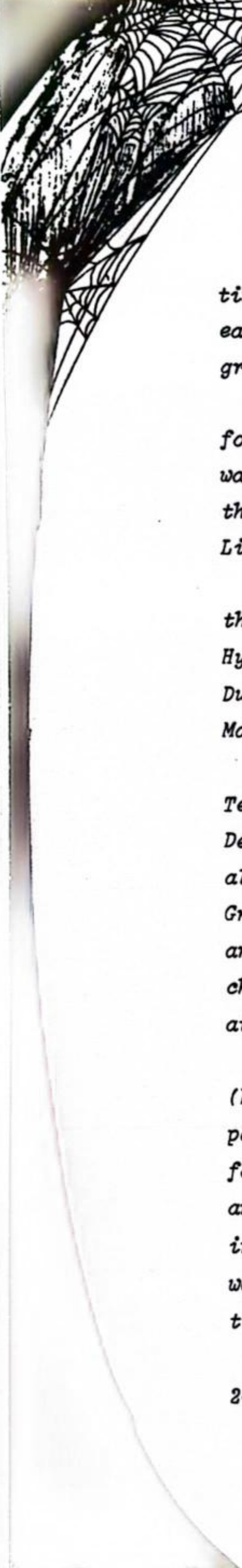
—AL. I. 40.

"thou hast no right but to do thy will. Do that, and no other shall say nay."—*AL. I. 42-3.*

"Every man and every woman is a star."—*AL. I. 3.*

There is no god but man.

1. Man has the right to live by his own law—
to live in the way that he wills to do:
to work as he will:
to play as he will:
to rest as he will:
to die when and how he will.
2. Man has the right to eat what he will:
to drink what he will:
to dwell where he will:
to move as he will on the face of the earth.
3. Man has the right to think what he will:
to speak what he will:
to write what he will
to draw, paint, carve, etch, mould, build as he will.
to dress as he will:
4. Man has the right to love as he will:—
"take your fill and will of love as ye will,
when, where, and with whom ye will."—*AL. I. 51.*
5. Man has the right to kill those who would thwart these rights.
"the slaves shall serve."—*AL. II. 58.*
"Love is the law, love under will."—*AL. I. 57.*



NEPHTHYS

It has been a busy year for us at Nephthys Chapter. While much of our time and energy went into planning the Caliph's visit through the spring and early summer, we were still able to perform some magickal workings as a group, in addition to a number of workshops.

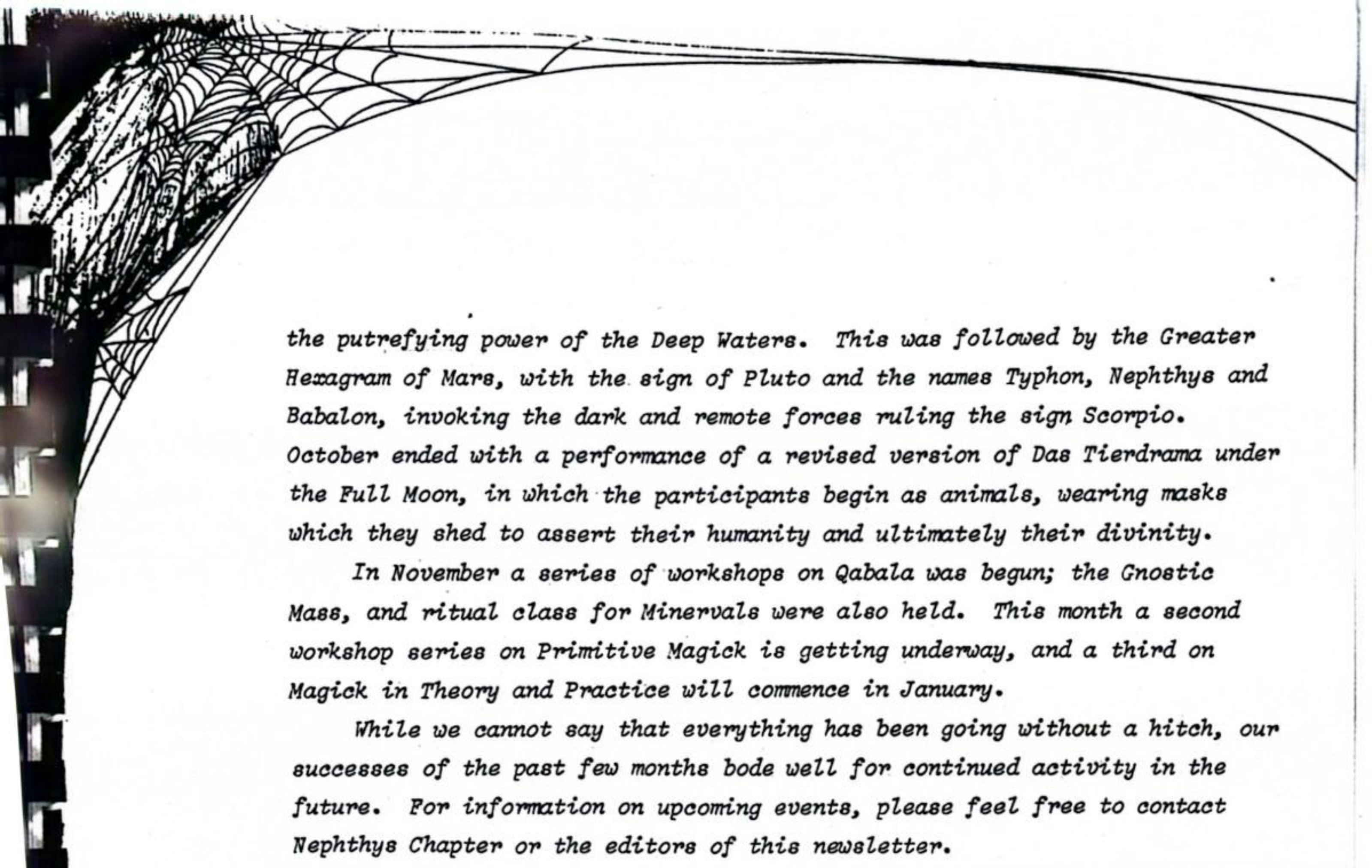
For the Spring Equinox an invocation of the forces of Aries was performed, including the charging of appropriate talismans. The intent of this was largely to generate and concentrate fiery and creative energies to last through the Spring and Summer. In April Fr. Bythor conducted a workshop on Liber XLIV, the Mass of the Phoenix.

On Beltane, or May Day, 13 celebrants proceeded to the river valley in the early hours to burn the relics of the previous Winter Solstice. The Hymn to Pan was read, and most of us were still up to greet Ra at dawn. During the remainder of May and June, workshops were held on the Gnostic Mass, the Bornless Ritual and Astrology.

By the time the Caliph arrived in August, we had, mirabile mirabilis, a Temple for holding rituals and initiations; 13 Minervals and five First Degrees were initiated, on two successive weekends. The Gnostic Mass was also performed on each of these weekends, and as Patriarch of Ecclesia Gnostica Catholica Grady ordained two Priests, a Priestess and two Deacons, and performed a Baptism. Four Encampments of Ordo Templi Orientis were also chartered under the aegis of Nephthys Chapter, all being run by new initiates.

While things became somewhat less hectic on the Caliph's departure (besides the legal hassles described elsewhere), several group rituals were performed through the fall months. In September another Mass was held, and for the Fall Equinox the Temple was decorated with harvest symbols for another ritual. This was partly impromptu and very Pagan in character; an invocation of the Horned God (Pan again) was followed by one of Maat, by the word IPSOS. Crowley's Eve was celebrated with a party (a hallowed local tradition) at which selections from Uncle Aleister's poetry were read.

An impromptu invocation of Scorpionian energies was performed on the 24th of October; the Greater Pentagram of Water was used to invoke Draconis,



the putrefying power of the Deep Waters. This was followed by the Greater Hexagram of Mars, with the sign of Pluto and the names Typhon, Nephthys and Babalon, invoking the dark and remote forces ruling the sign Scorpio. October ended with a performance of a revised version of Das Tierdrama under the Full Moon, in which the participants begin as animals, wearing masks which they shed to assert their humanity and ultimately their divinity.

In November a series of workshops on Qabala was begun; the Gnostic Mass, and ritual class for Minervals were also held. This month a second workshop series on Primitive Magick is getting underway, and a third on Magick in Theory and Practice will commence in January.

While we cannot say that everything has been going without a hitch, our successes of the past few months bode well for continued activity in the future. For information on upcoming events, please feel free to contact Nephthys Chapter or the editors of this newsletter.

- Fr. 77

Chapter Secretary



MYTH-AL-ANEOUS

By Fr. GRE- M.M.-LYN

This is a column of irreverent, irresponsible and sometimes incoherent comments by your much esteemed author. All opinions herein are probably someone else's and he is afraid to give credit where credit is due.

* * *

Modern Rituals For Modern Times:

The problem I find is that, when you really need to deal with the frustrations of modern life--vending machines, video machines, bureaucrats or the plumbing--you can't just turn to any old Grimoire and find an appropriate spell. Certainly, if you lose your keys, it would be helpful to be able to just whip out your Abramelin Talisman for Locks, but of course that would probably backfire as old A.C. found out, and you probably wouldn't be able to get back into your house or car, although the neighbour's house or car doors would more than likely never be able to be locked again.

But fear not; after several years of tireless research and meticulous practice, we have found one ritual that can be guaranteed to work; we call it the Bus-Waitress spell. It is very easy to perform, looks very casual and unobtrusive and is absolutely fool-proof.

Say you are waiting for a bus or the waitress to bring you your meal, you have been waiting for what seems hours and nothing is happening. Now, in the case of the bus, we recommend that you check up and down the street just to make sure one isn't coming. Nope, absolutely no bus. So, with a deft and occult pass of your fingers, you remove a cigarette and proceed to light it up. Voila! Half-way through your smoke, the bus arrives. This also works on waitresses for, like buses, they are produced by the martial element of tobacco and, just to ruin your pleasure, they arrive with your food. The only drawback to this is, of course, those magickians that don't smoke are just out of luck. But we absolutely guarantee this little ritual

will work, especially if you have waited till the very last possible moment and now merely have given up and want to smoke that cigarette without "lust of result".

Did You Know Department:

- That the Great Beast is alive and well and disguised as a car? That's right, a car, to be exact a sporty little car driven by our own Prime Minister, Pierre Elliot Trudeau. His Imperial Majesty's license is 666. Only in Canada you say? Pity.

- That both the City of Edmonton (our home base) and our sister city to the South, Calgary, were chartered as cities when both the Moon and Sun were in Scorpio. We often wondered why we had the highest suicide rate in Canada, only followed by our sex crimes and murder rate, now we know.

- That the Province of Alberta was founded in 1904 but officially became part of "Canada" in 1905. Somewhere buried in the base of our 1904-built Legislative building is a copy of Liber Al. Sorry, it wasn't placed there then but many years later, about 1980 ev.

It's Been Nice To Know Ya:

Word has reached my gremlin ears that Mr. Kenneth Grant, world famous author, has recently been ousted as so-called O.H.O. of the so-called O.T.O. Now we must remind the unfamiliar reader that Mr. Grant has authored many books of magick that are very good, however, as it would be, he seems to believe this justifies him claiming to be X°. Actually Mr. Grant is only a III°, and Fr. Saturnus withdrew his Lodge charter many years ago, and booted him out of the Order. The reason? Well, Mr. Grant believes that the O.T.O. should not grant degrees, via the Masonic structure, but rather give degrees out via astral contact. Well, this is all fine and good but that is not what Fr. Perdurabo had in mind when he wrote the Constitution of our Order.

So, for lo these many years, Mr. Grant has been operating out of England, writing books which claim he is the "head of the O.T.O." but of course not pointing out the discrepancy between an initiatory Order and his

"astral initiations". I mean anyone could claim any grade he/she chooses in Mr. Grant's system. And apparently someone recently has.

In a repeat of "past karma", a notice has been circulating in England and the U.S. to the effect that one Mr. Michael James VII°, a representative of Grant's "O.T.O." in the U.S., has declared himself X°, O.H.O. of Grant's Order, displacing Grant, but wait--he goes even further: he has disbanded Mr. Grant's O.T.O. and made all its members automatic VII°.

One could say that this is the logical outcome of Grant's formula anyway and, like Victor the RCA Dog, Mr. James was merely listening to his master's voice and taking him seriously. Obviously, if one reads Mr. Grant's works: Aleister Crowley and the Hidden God, Nightside of Eden, The Magickal Revival, that is exactly what Grant takes pains to point out; his O.T.O. is on the astral. Would anyone care to buy a used O.H.O.?

Did You Know?!

In the latest issue of the D.C. comic "Moonknight" #29, Moonknight, who is possessed by the spirit of the Egyptian God Khonsu, faces a satanic cult whose leader is named Belial and looks surprisingly like Aleister Crowley. The members of this cult wear black sheets and KKK style conical hats with 666 emblazoned on them. Interestingly, Marvel Corp., which published the comic, claims that Belial's secret satanist headquarters is at 666 Fifth St. West in New York. That is also the address of Marvel's competitor, D.C. Comics, as well as Ballantine Books: amazing what you can find out in comics. I wonder if the D.C. line of comics may contain subliminal messages; the only problem is that it's hard to play a comic backwards on your record player.

Foolish Foibles:

The right wing evangelical x-ians, who are all up in arms about subliminal satanic messages on the records that are heard on rock stations, really ought to quit engaging in paranoid conspiracy theories. We all know that most of the bands mentioned have definite occult shows on stage or else,

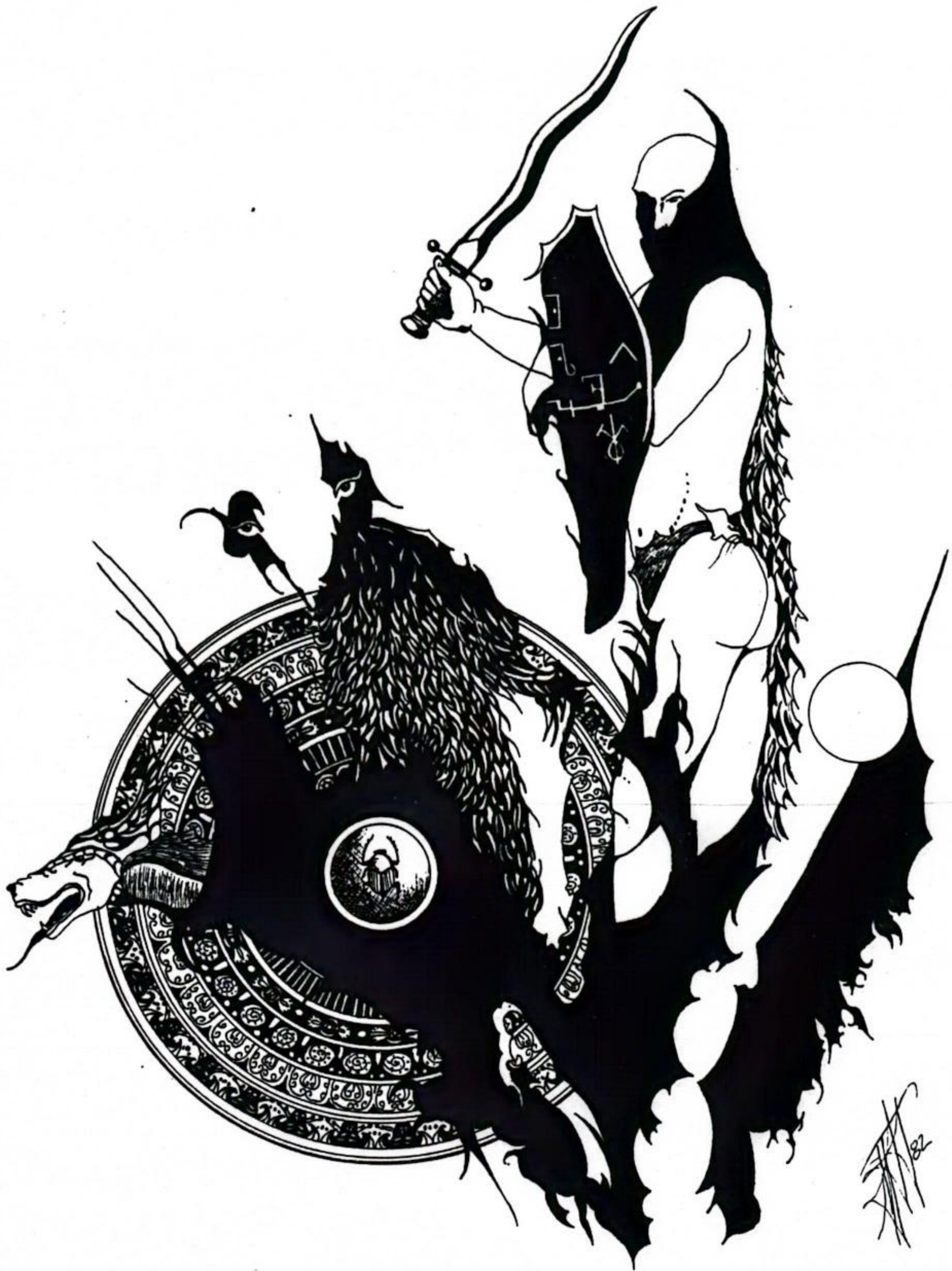
like Led Zeppelin, are avowed Magickians. Who has to listen to Led Zeppelin backwards anyway? Just take the song, The Battle of Evermore; there Jimmy Page tells us all about the sister of the dark night who is the morning star, The Angel of Babalon, come on now, Led Zeppelin is blatant. Of course these same Christians never listen to the records they are so busy burning. Actually I suspect that most of them are paid off by the companies that make turntables and stereo needles. I mean, if you start playing your records backwards, you ruin your turntable and needle fairly fast and, voila, have to go out and buy a new unit. Pretty clever fellows! When the economy is declining and stereo sales are down, get people to ruin their current equipment doing stupid things to it. It's a sin what people do to records and stereos nowadays.

--30--



666





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Aleph Camp (Edmonton), Anubis Camp (Calgary), Quetz-Al-
Coatl (Vancouver--All Western Canada, c/o Nephthys Chapter.

Beezlebub Camp, c/o Lindenstr. 50, D-5100 Aachen, West
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DeMolay Encampment, P.O. Box 10877, Glendale, CA 9109,
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Fenris Camp, c/o Tahuti Lodge in New York City.

Maat Camp, P.O. Box 37382, Phoenix, AZ 85069, USA.

Dragon's Electrum Arc Encampment, c/o Phoenix Lodge,
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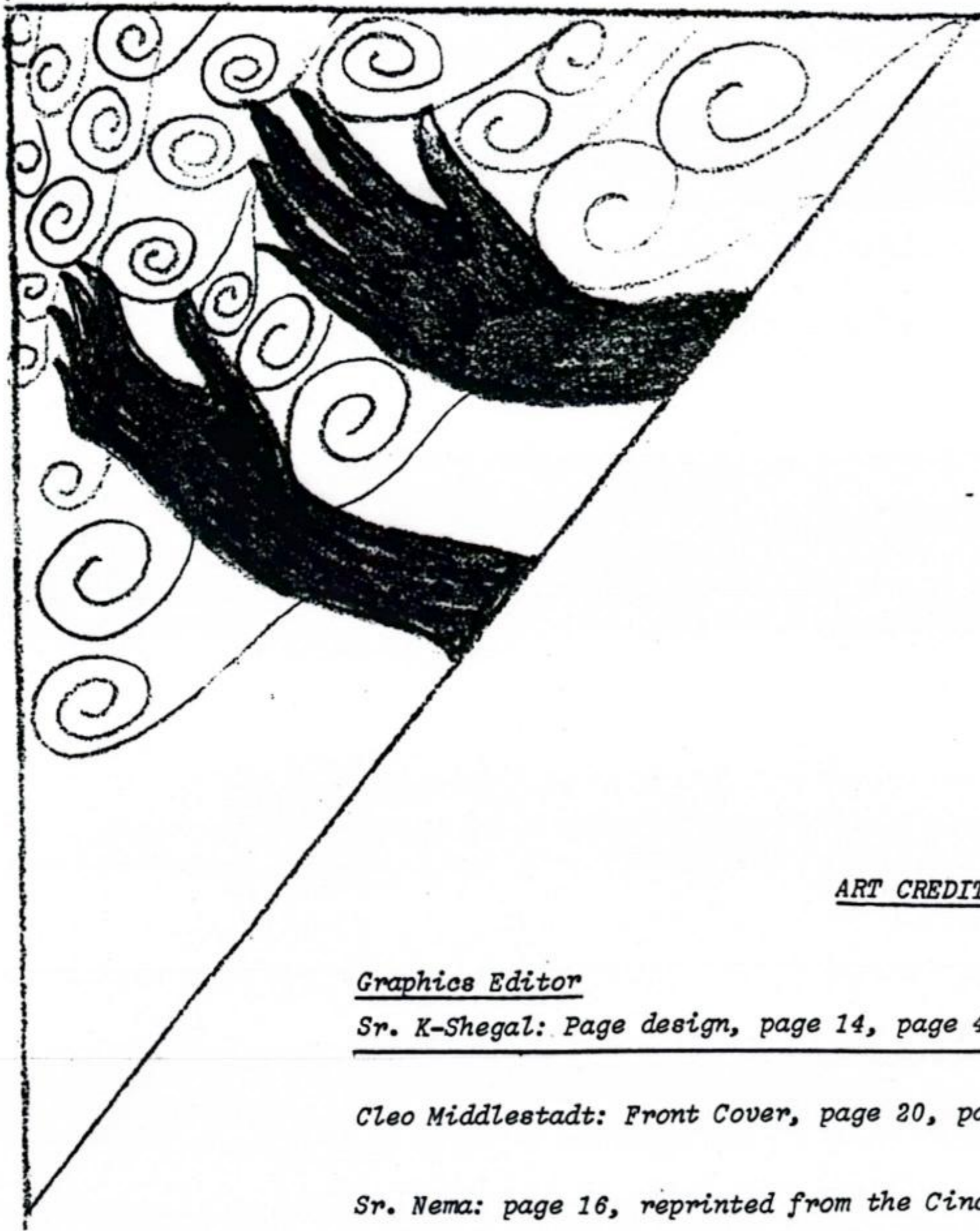
Clear Light of the Void Camp, c/o Hrumachis Chapter.

Hoor Camp, Argentina, c/o Tahuti Lodge in New York City.

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O.T.O.





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Sr. K-Shegal: Page design, page 14, page 48, Enochian Tablet Insert.

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EVERY MAN AND EVERY WOMAN IS A STAR AL 1.13

thou hast no right but to do thy will

do that and no other shall say nay Az 1.42.3

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