

The Occult Digest

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THE MYSTERY AND MIRACLE OF GLASTONBURY

Gavin and Yvonne

In legend and folklore, Glastonbury has always been the mysterious--yet untalked of--place; gradually, as its secrets are revealed, so we come to marvel at the capabilities and skills of the ancient men who constructed this fabulous temple to their Gods and then converted it into one of the most important shrines of christianity.

The original name of the town was Ynys Witryn, or Island of Glass, the name of the Otherworld of Celtic Wicca. The christianizing of the name did little to disguise it, for Glas-ton-bury means the Buried Glass Town. Arthur called this place Avalon, but the name unfortunately fell into disuse.

In considering the site, it is best to imagine oneself in a space vehicle approaching earth. As soon as we can distinguish features of the English countryside, the guidelines pointing to Glastonbury become obvious: one from St. Michael's Mount (or Lugh Hill) in Cornwall via Taunton Abbey through Glastonbury to the great manmade Silbury Hill at Avebury, and the other (more important) the Spirit or Thoth Line starting at Canterbury and running through Stonehenge to Glastonbury Tor. The Line is still called Dod Lane, the anglicized version of Thoth, and is the spirit path via which dead souls came to Glastonbury (Map 1).

As we approach closer in our space vehicle, we see the great Zodiac, some thirty miles in circumference, laid out for all to see who fly over at between 30,000 and 10,000 feet (Map 2). The monks of the Abbey knew of these figures at the time of its dissolution in the reign of Henry VIII. In fact, one such monk aided in excavation of the Abbey ruins in the 19th Century through spirit communication.

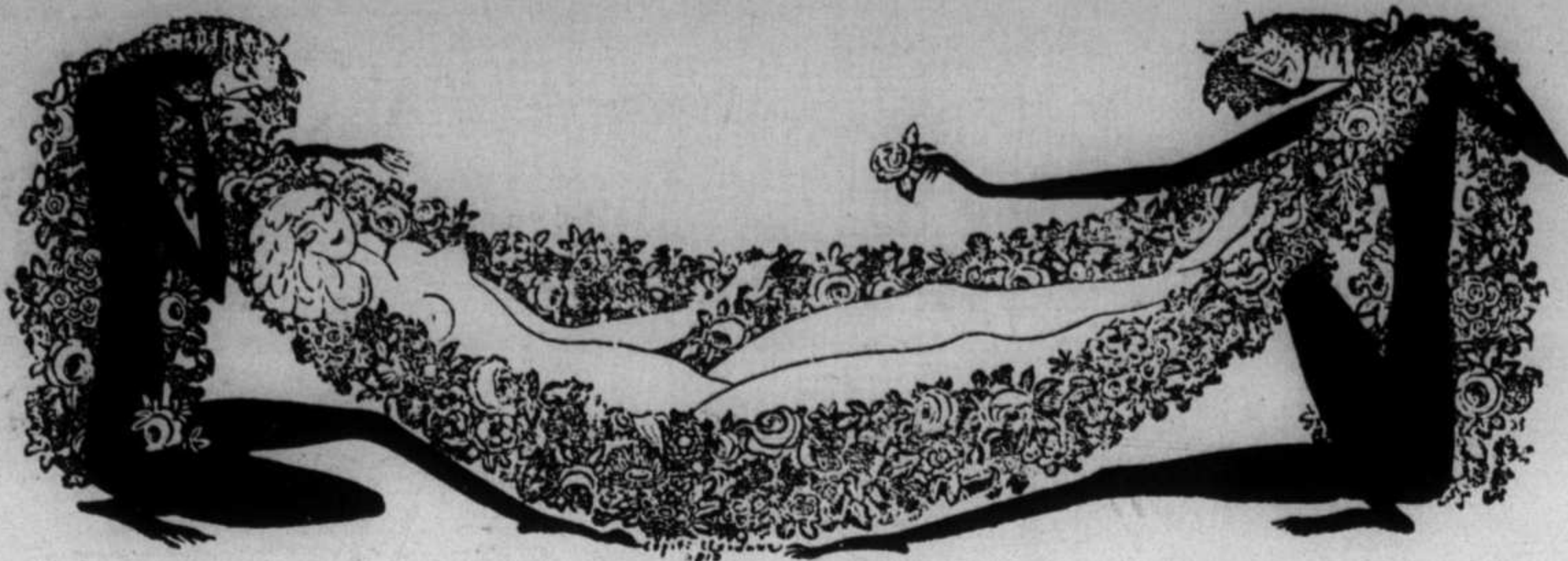
After talking to some of those retired monks in the reign of Elizabeth I some three hundred years ago, Dr. John Dee wrote,

"Thus is Astrologie and Astronomy carefully and exactlie married and measured in a scientific reconstruction of the Heavens which shews that the Ancients understood all which Today the learned know to be Factes."

Careful astrologers will note the old signs in the Zodiac: the Swan for Aquarius, and the Great Boat of Osiris. The antiquity of the figures is further illustrated by the absence of Libra and by the fact that the Scorpion's head is missing.

As we approach still closer, the unusual outlines of the Tor or hill become apparent; and we can easily perceive the shape of the Cretan Maze in three dimensions on the hillside. Figure 1a shows the Maze, and Figure 1b a sketch of the hill taken from a University of Cambridge photograph. The seven-tiered labyrinth led to the central home or Heaven wherein was kept the Cauldron of Inspiration and Plenty. The Maze, too, was christianized by later writers as the High Holy Grail--but the Tor at Glastonbury is of far greater antiquity than the christian legend.

Leaving our space vehicle, we explore the ruined Abbey on foot. This, the first christian church in Britain, is affirmed by tradition to have been founded by Joseph of Arimathea, who had previously visited this most holy place in the mystical isles with Jesus. The Abbey was constructed using the Megalithic Yard as the unit of



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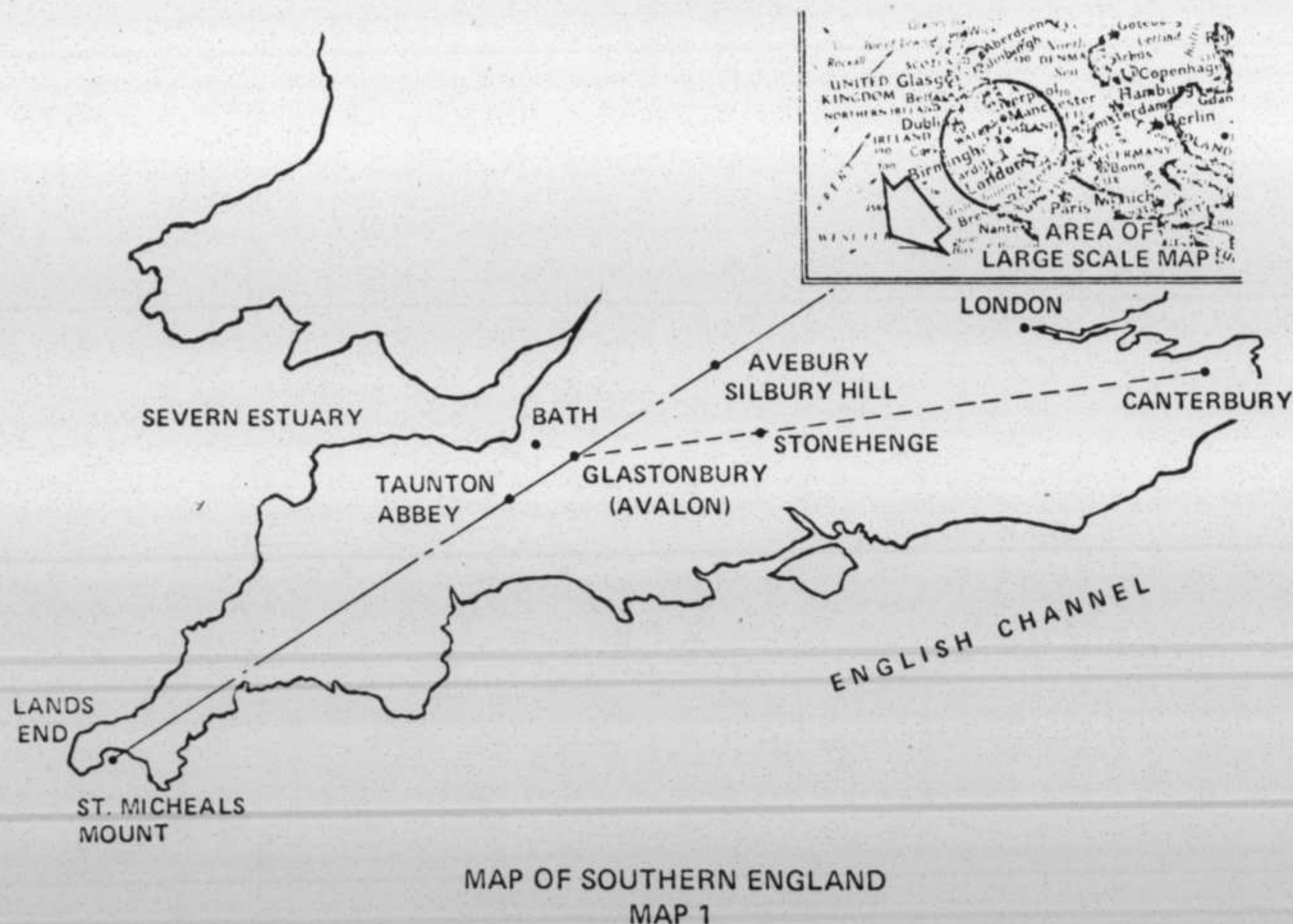
THE MYSTERY AND MIRACLE OF GLASTONBURY

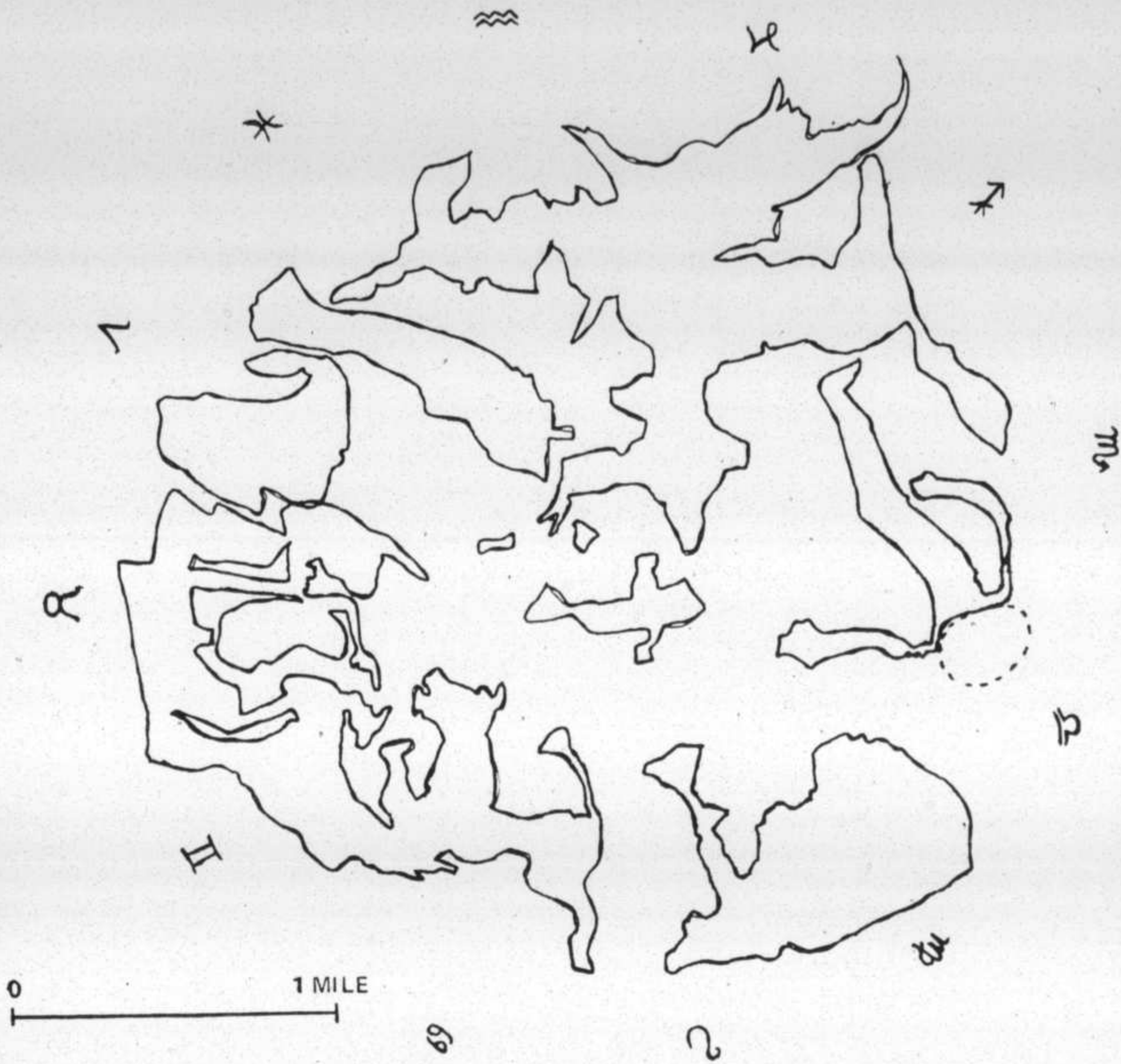
measure (for the resurrection of which measure we are indebted to Professor A. Thom's analysis of over 350 megalithic sites in the United Kingdom, where he found that one megalithic yard equals 2.72 feet.) Glastonbury Abbey is built on a plan which uses 74-foot squares. 2.72 squared and majored gives the basic cathedral measure ($2.72 \times 2.72 = 7.4 \times 10 = 74$). Further, the Abbey is nine 74-foot sections long, and $9 \times 74 = 666$. I am certain no Digest reader need be reminded of the significance of 9 or of 666 showing up in such a building. Glastonbury Abbey shares with Stonehenge and Avebury this megalithic yard as its basic unit of measure. As with the Pyramids, the closer one looks, the more one beholds of the miracles and mysteries. Not only the Abbey, but also the Chapel, with its design incorporating four perfect cosmic eggs, is still little understood.

Who conceived these marvels? What great mathematicians and surveyors laid out the alignments? Perhaps our space vehicle approach was the intended way: the King arriving from afar honored by the work of his envoys just as a colony today spruces up and prepares for the arrival of the Queen.



Thanks to Gavin and Yvonne
of the Witches Broomstick



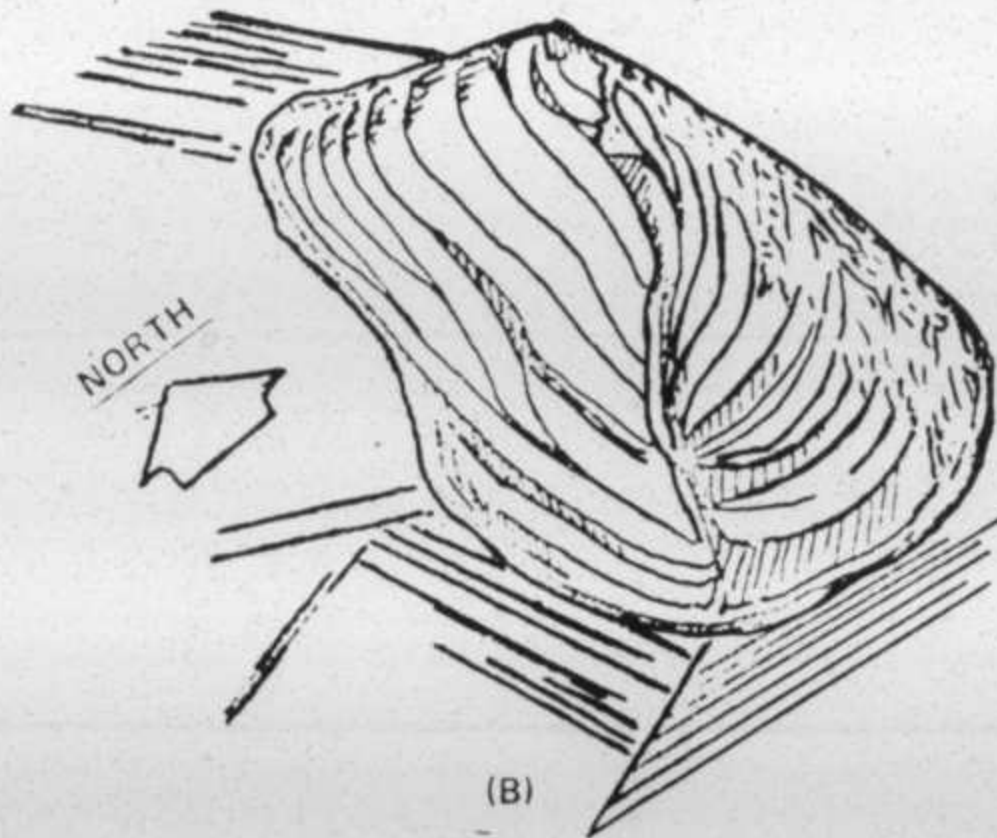


PATTERNS ON THE GROUND NEAR GLASTONBURY

MAP 2



(A)



(B)

COMPARISON OF GLASTONBURY TOR AND CRETAN MAZE
FIG. 1



THE STRANGE WORLD OF BRAD STEIGER

Trouble at the Fairy Mound

Copyright Brad Steiger - 1971

The townspeople of Wexford, Ireland, take their fairies seriously, as do all good Irishmen. They know, for instance, that the "Little People" reside in raths, or mounds, and to disturb the supernatural folk is as unwise as stepping in front of a speeding locomotive.

In May of 1958, workmen from the state electricity board found out that the fairies are not to be trifled with. And the villagers at Wexford say that the men were lucky that they were let off with only a "wee bit of mischief".

The trouble at the fairy mound started on that morning when the workmen began digging a hole for the erection of a light pole in a little mound.

"That pole will never stay there," someone warned the workmen.

"And why not?" the men from the state electricity board wanted to know.

"Because," they were told, "that mound in which you're digging is a fairy rath. Everyone in Ireland should know that fairies cannot abide a disturbance on their rath."

The workmen had a laugh at the expense of the villagers and said uncomplimentary things about the level of intelligence of the townsfolk of Wexford. They finished digging the hole to the depth that experience had taught them was adequate, then they dropped the post in the hole and manfully stamped the black earth in around the base.

"No fairy will be moving that," pronounced the foreman as he surveyed their handiwork.

The next morning the pole tilted unattractively in the loose earth.

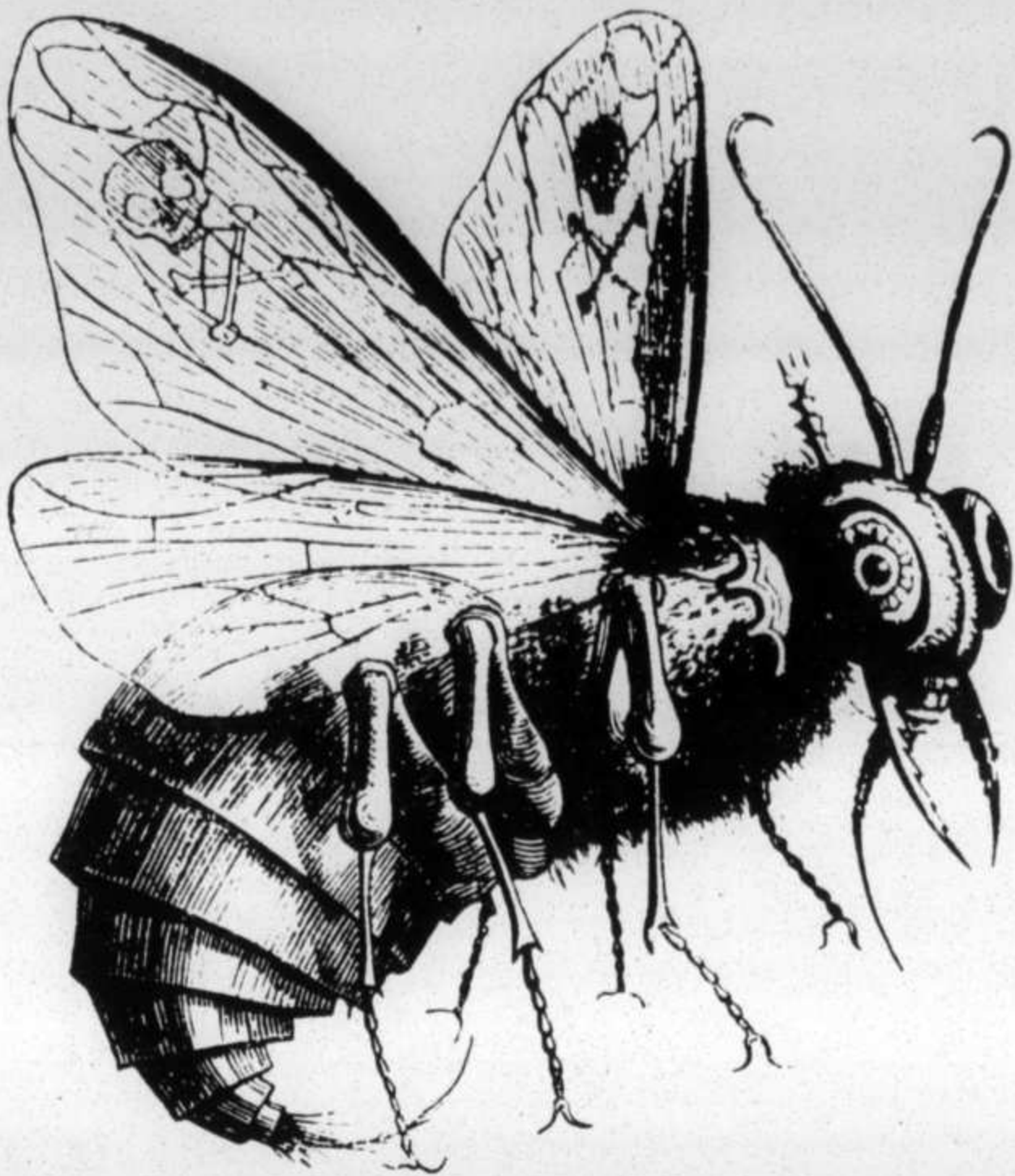
Villagers merely shrugged. "'Twas the wee folk."

The foreman of the crew frowned his suspicions and resentment, and ordered his men to reset the pole. When they checked the next morning, it was once again conspicuous by its looseness. While the other poles in the line stood straight and proud like soldiers on parade inspection, that one woe-be-gone pole reeled like a trooper on leave.

"We'll be having no more of such nonsense," the foreman decreed. At his orders, the beleaguered workmen dug a hole six feet wide, placed the arrant pole precisely in the middle, and packed the earth so firmly around the base that the foreman expressed doubts that anything short of atomic power could even budge it.

Apparently fairies have their own brand of nuclear fission, for the next morning the intruding pole had once again been pushed loose of the little people's rath.

The men from the electricity board knew when they were licked. Without another word to the grinning villagers, the workmen dug a second hole four feet outside the fairy mound, and popped the pole in there. And there it still stands, as solid as the Emerald Isle.



Beelzebub, the Biblical demon prince, Lord of the Flies (Matthew 12:24). Asmodeus, the Biblical demon of anger and lust (Tobit, 3:8)

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Michaiel	Gabriel	Camael	Raphael	Sachiel	Ana'el	Caffiel
Ⲙⲉⲗⲁⲓⲉⲗ	Ⲙⲉⲗⲁⲓⲉⲗ	Ⲙⲉⲗⲁⲓⲉⲗ	Ⲙⲉⲗⲁⲓⲉⲗ	Ⲙⲉⲗⲁⲓⲉⲗ	Ⲙⲉⲗⲁⲓⲉⲗ	Ⲙⲉⲗⲁⲓⲉⲗ
☉ ♀	☾ ♀	♂ ♀	♂ ♀	♂ ♀	♂ ♀	♂ ♀
		♂ ♀	♂ ♀	♂ ♀	♂ ♀	♂ ♀
name of the 4th. heaven Machen	name of the 1st. heaven Shamain	name of the 5th. heaven Machon	name of the 2nd. heaven Raquie	name of the 6th. heaven Zebul	name of the 3rd. heaven Sagun	no angels ruling abov 6th. heaver



BANISHING AND SEALING RITUALS
FOR THE HOME

In the common world there is the saying, "You can judge well a man by seeing his house." In the occult world, we replace "seeing" with "feeling". The feelings we receive when we enter someone's home are good indications of what is going on there. If you begin to check your inner feelings (lower self) every time you enter a house, you will soon have an inside line to the emotional and mental structures and habits of your family, friends, and neighbors.

The terms good and bad vibes are terribly overused, but they are exactly that -- vibratory rates that one can identify fairly easily. How often have you felt terrible while inside a house and so much better after leaving? Or how many times have you become nervous for no obvious reason when entering someone's house? In most cases, you were picking up the manifestations of the occupants. The opposite effects also occur; we are affected by homes with exceptionally good feelings. This article deals with the bad feelings, or "vibes" that have accumulated in and around homes. Although many people are aware of these vibes, few know what to do about them.

A part of the Pagan lifestyle is to cleanse the house before moving into it. The previous occupants, no matter who they were, have left something of themselves behind, something that is not yours. Because it is not yours, there is no reason that you should want to live with it. If you are moving into a new apartment or house, or if you have been around your place for some time and haven't cleansed it of its previous owners' vibes, it might be wise to do so now. However, if your atmosphere is extremely pleasant, or if some magickal work has been done within the premises, a banishing or a cleansing ritual may alter the composition of the atmosphere of your house, so you may wish to file this information away until the next time you move. Although several stories and poems have dealt lightly with house blessing, to my knowledge none have even begun to explain the relatively simple procedure. The types of rituals vary, and I do not claim to have the only or best system, because there is no best system. However, because this ritual is one that works, I will share it with you now.

THE BANISHING RITUAL

The tools needed are:


- A white candle with holder (any size will do)
- A censer (or burner that will hold a charcoal wafer or coal)
- Two small cups or chalices
- A large bowl filled with water, preferably pottery or glass
- Incense associated with the feelings you wish to create*
- Sea salt (regular salt will do)
- A ritual knife (if one is not available, use a knife that never has been used)

*See appendix

BANISHING AND SEALING RITUALS FOR THE HOME (Con't.)

Any time of the month is acceptable for performing this ritual, but the waning moon is best for exorcism (the end of things). The day before the new moon is ideal (the night before the beginning of new things).


Set up a table in the east and cover it with a white or black cloth, or use your altar if you already have one. Wash your hands in cold water. Place the two chalices on the table, and partially fill one with water and the other with salt. Place the candle on the table and light it. Light the charcoal and put it in the censer. Add incense (you will add incense to the coal periodically throughout the ritual, as it burns away). Place the athame or knife in your right hand and face the east.

Meditate for a few moments on the task ahead, then make a short invocation to the God and Goddess, asking for their aid and power. Hold the athame over the water, trace a solar cross (+), and place the athame in the water saying, "I cast out all impurities and uncleanness from this water." Visualize the water turning white. Repeat this sequence with the salt. Then pour half of the salt into the water and stir slightly with the athame. Repeat solar cross banishing on large bowl of water. Then place the bowl of water in the center of the room. Take the censer and face the east, tracing a pentagram in the air like so , starting and finishing at 1.

Repeat the procedure in the south, west and north. Set the censer down and repeat the same steps with the candle. Likewise with the water and then the salt. During this banishing, you are focusing your mind on removing all negative feelings from the room. Now turn and face the bowl of water. Draw any feelings or vibes left and cast them into the water by flicking your fingers at it. Repeat this motion until you are satisfied that the room is cleansed. Do not touch the water. Move the elements and the water into each room and repeat the entire ritual. After banishing in all the rooms (including closets and bathroom), you have finished. Pour out the water, perhaps into the toilet. Wash the bowl completely with cold water, with perhaps a little of the salt. Discard the towel or whatever was used for the cleaning.

SEALING THE HOME

The sealing method herein describes a way of protecting your home from outside influences. The seals, if properly attached, act as a personal talisman in the manner you form them.

Take all the elements used in the house exorcism, (coal, burnt incense, salt, water, and even wax drippings) and mix them well in a container so that they blend into a paste. Using your forefinger, apply the mixture to all the openings leading outside the house. Form an invoking pentagram, , and concentrate on

BANISHING AND SEALING RITUALS
FOR THE HOME (Con't.)

its intention, i.e., protection from theft, or to keep away evil influences, etc. If it is applied to all windows and doorways you should be well protected.

Remember -- intent is the key to success in 90% of all magickal operations. Going through the actions without will brings no results.

Blessed Be,

Namron
Order of Rhea
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APPENDIX

Incenses

The traditional incenses are best used for this particular exorcism. The astrological generalities of the various planets are listed. From them, you should be able to find the particular quality to be used. It is relatively simple to expand this list.

SATURN (Binah)--responsible for all things pertaining to form and restriction or limitation. May refer to the limitations of age, law, land, finance, etc., debts and their repayment, agriculture, death, wills, stability, inertia. In its fullest sense, it comprises the great feminine side of existence. It is the great Mother, and thus can represent a host of mundane factors from hospitals, institutions and buildings in general, to death and the grave. It represents the home and things of the home.

Roots--henbane--mandrake--black poppy--ginseng--pepperwort root

JUPITER (Chesed)--abundance, plenty, growth, expansion, generosity. Spirituality, visions, dreams, long journeys, bankers, creditors, debtors, gambling. It is the sphere of organization, whether it be geological or social. Cooperation and growth are the key concepts of this force.

Fruits--oak--acorn--nutmeg--cloves

MERCURY (Hod)--business matters, writing, contract judgment and short travels. Buying, selling, bargaining. Neighbors, giving and obtaining friends. Books, papers, intelligence, and the ability to pass on what you know--communication. Magic comes under this sphere and all mental matters.

Seeds and berries--mace--bayberries--cinnamon--almond--pairings of wood or fruit

MOON (Yesod)--the general public, women, sense reactions, short journeys and removals, changes and fluctuations. It covers the

subconscious, psychism, and the etheric and biological functions of life. It can also refer to the crowds of mankind in the mass. The personality in general.

Leaves and all veg.--camphor--acacia--white opium poppy--onycha--
the leaves of all veg.--myrtle leaf--bay leaf--leaf indum

MARS (Geburah)--energy, haste, anger, construction or destruction, danger, surgery. Courage, action, strife. Strength, force, and activity. It signifies matters of initiative, critical judgment, and action thereon, in all spheres of life. The activating, growing forces often result in warlike or contentious action.

Woods--dragons blood (galbanum)--black pepper--wood or sawdust--
--cypress--lignum balsam--lignum aloes

SUN (Tiphareth)--all matters of healing, of life, abundance, and success in all things. It signifies financial success as well as the inner success of realization and mystical illumination. Superiors, employers, executives, officials. Power and success. Money, growth of all kinds. Health.

Gums--olibanum--frankincense--ambergris

VENUS (Netzach)--social affairs, affections and emotions. Women, younger people. All pleasures and the arts, music, beauty, extravagance, luxury, self-indulgence.

Flowers--rosefern--red sandal--violet--myrtle--rose--saffron

ADDITIONAL NOTES

After reading this ritual, you will hopefully obtain positive results when performing it yourself. If after trying it, you perceive no change in the atmosphere, or the negative feelings persist or grow, you should abandon further practice until you have consulted your local priest/priestess or this organization.

On rare occasions, spirits of one sort or another reside in dwellings, and a ritual of this sort usually disturbs them. Do not, and I repeat--do not--attempt exorcism of a spirit form without a thorough understanding of who/what it is and why it is in your dwelling. It is both unfair and dangerous to attempt such a thing, and I strongly urge you to contact someone who has a working knowledge of this little-known subject.



THE RETURN OF THE TRUE LIGHT
FROM THE WEST

The Supreme Mystery Cult of Ancient Egypt Survives
in Polynesia

Reprinted from Occult Digest, July, 1941
by Max Freedom Long

II

Huna is not a complicated science in so far as understanding its principles and mechanisms is concerned. It is only complicated when one undertakes to find in himself native abilities to use that knowledge to perform the "magic" of the "high Huna". The "low Huna" is easier to learn to use, falling as it does into a class not far advanced past modern "mental healing".

To begin with, a check list of the ten basic elements in Huna will be given. It should be preserved for constant reference by the student-reader of these articles.

CHECK LIST OF HUNA ELEMENTS

1. The physical body.
2. The "subconscious" (unihipili)
3. The low voltage of nervous force used by the "subconscious" (low mana, animal magnetism, Mesmerism)
4. The astral body of the "subconscious" (Kino Aka, densest of the three similar bodies used by the units of consciousness in human composition)
5. The "conscious" entity or unit of "mind" (Uhane)
6. The middle voltage of vital or nervous force--electrical in its nature, known as the "mind wave" as against the lower voltage "body wave" or the "subconscious" (mana-mana). The hypnotic voltage, a grade higher than that of No. 3.
7. The "astral" body of the "conscious" entity, less dense than that of the "subconscious" (Middle Kino aka).
8. The "superconscious" entity of part of "mind" (Aumakua). This is new to psychologists but has long been postulated by students of the Occult.
9. The high voltage of vital force used by the "superconscious" (Mana Loa or "strongest mana"), ranging in voltage above the hypnotic and similar to voltages used in "atom smashing". The force used in making all instant changes in matter, heat and the like, in the "high magic".
10. The "astral" body used by the "superconscious" (High Kino Aka). Really two of these shadow bodies, as the aumakua is a "pair"--a male and a female entity combines, not always "united" for creative work of a "magical" nature).

PRESENTATION UNIT No. 1

THERE ARE THREE CONSCIOUS ENTITIES which make up the man. There are separate and independent units. The unihipili is not "sub" to anything. It is a "spirit" in its own right. It can exist alone, and often does so after death or in the insane; however, it is under the nominal control of the conscious entity of uhane.

Each of the three entities, although independent and of a different stage of evolution, works as a wheel in the human "con-

sciousness-as-a-whole". The three wheels work so smoothly together that we cannot sense in ourselves more than ONE.

EACH OF THE THREE ENTITIES HAS ITS OWN FORM OF MENTATION. The low entity (subconscious) has evolved to the high level of the animal kingdom. It remembers better than a horse or dog, but can reason only DEDUCTIVELY, as do the lower animals. It is the REMEMBERER FOR THE MAN.

The middle entity (conscious) CANNOT REMEMBER. It has evolved above the animal level and has for its form of mentation the ABILITY TO USE FULL OR INDUCTIVE REASON.

It cannot remember a thing after it once is let go from the focus of consciousness. It must call upon the low entity to give back all memories as needed. It uses such memories--together with sensory impressions which also come via the low entity--as the materials of reasoning activities. The high entity (superconscious) has a form of mentation still higher in the scale of evolution than that of the conscious. This fact was a remendous discovery in the dim past. It is impossible for the two lower entities to imagine the form of mentation used by the high entity. But while we cannot understand such a superior form of mentation, we can recognize its existence by the results it obtains. For instance, we lower entities cannot see into the future, no matter how much we will do so. BUT FROM SOME UNSEEN CONTACT WE GET A VISION OF THE FUTURE. We get the IMPOSSIBLE--we see things which HAVE NOT YET OCCURRED!

Huna tells us that the high entity has the mental ability to see the future and that all our visions and premonitions come FROM IT. (Scientists have played with the excuse-idea that all premonitions come from the subconscious--even while they deny premonition and try to deny a subconscious. This applies particularly to psychic phenomena, upon which Science elects to make war.)

There are other things made possible by the high form of mentation used by the high entity. In due time we will come back to this subject for careful and detailed examination.

.....

PROOF POINTS:

The only possible way to explain dual and multiple personality cases is to consider (as Dr. MacDougall tentatively does in his book, Abnormal Psychology) the conscious and subconscious to be separate entities which can and do trade places with obsessing entities of their own grade.

If the reader will check such cases in any good text (as MacDougall's mentioned above) he will find that the subconscious alone can trade places in the patient, causing a CHANGE IN MEMORIES, often bringing with it foreign memories of the former life in the flesh of the subconscious invader. If the conscious entity alone trades places with one of its own class, the only change noticed is one of "personality" or general logical mind characteristics, will power, tastes, and so on. If both entities change places, changes of memory and personality result.

In spiritualistic seances subconscious entities--which have been separated from their companion conscious and superconscious entities after physical death--often appear and are mistaken for normal spirits. Their lack of reasoning power makes them appear to be liars and worse, but their possession of memories and animal cunning enable them to make a good pretense of being the spirit of some dead relative of the sitter. The subconscious entity is a good mind reader, as will later be explained. The kahuna tests for such a spirit is its response to hypnotic command. The sub-

conscious is suggestible or controllable by the middle mana of the conscious entity.

It is more difficult to find direct proof of the existence of the superconscious or high entity in mana's triune consciousness. Psychic realization of its verity is possible only to those trained in that line, as were the higher grades of kahunas.


For our purpose we can make this approach. Under hypnotic influence, when the subconscious is under full control of the operator (except for its complexed ideas which it hides), the command to SEE INTO THE FUTURE cannot be obeyed. Only on rare occasions and as if by accident does the hypnotized subject report visions of future events. We may conclude that the ability to see the future DOES NOT BELONG TO THE SUBCONSCIOUS. As conscious entities we know that we cannot in any way force ourselves to see the future. That leaves this premonitory ability to be explained only by the existence of the superconscious.

Efforts to say that premonitions are given by the spirits of the dead fall flat. The dead are not changed by death in so far as gaining ability to see into the future is concerned. We can safely say that spirits of the dead must also get premonitory impressions from their own superconscious units in the spirit-plane of living.

Two instances have come to record in which multiple personality cases have divulged the presence (rare instances) of an entity which had such superior mental powers, including premonitory, that it is to be guessed that superconscious entities connected with the patients were contacted.

When we come to take up high magic and instant changes in physical matter, however, further proof of the fact of the aumakua will be presented. But before that approach we need to have at least an outline knowledge of the astral bodies and the three voltages of vital force--all inescapably involved in any use of "magic", high or low or intermediate.

To be continued next issue



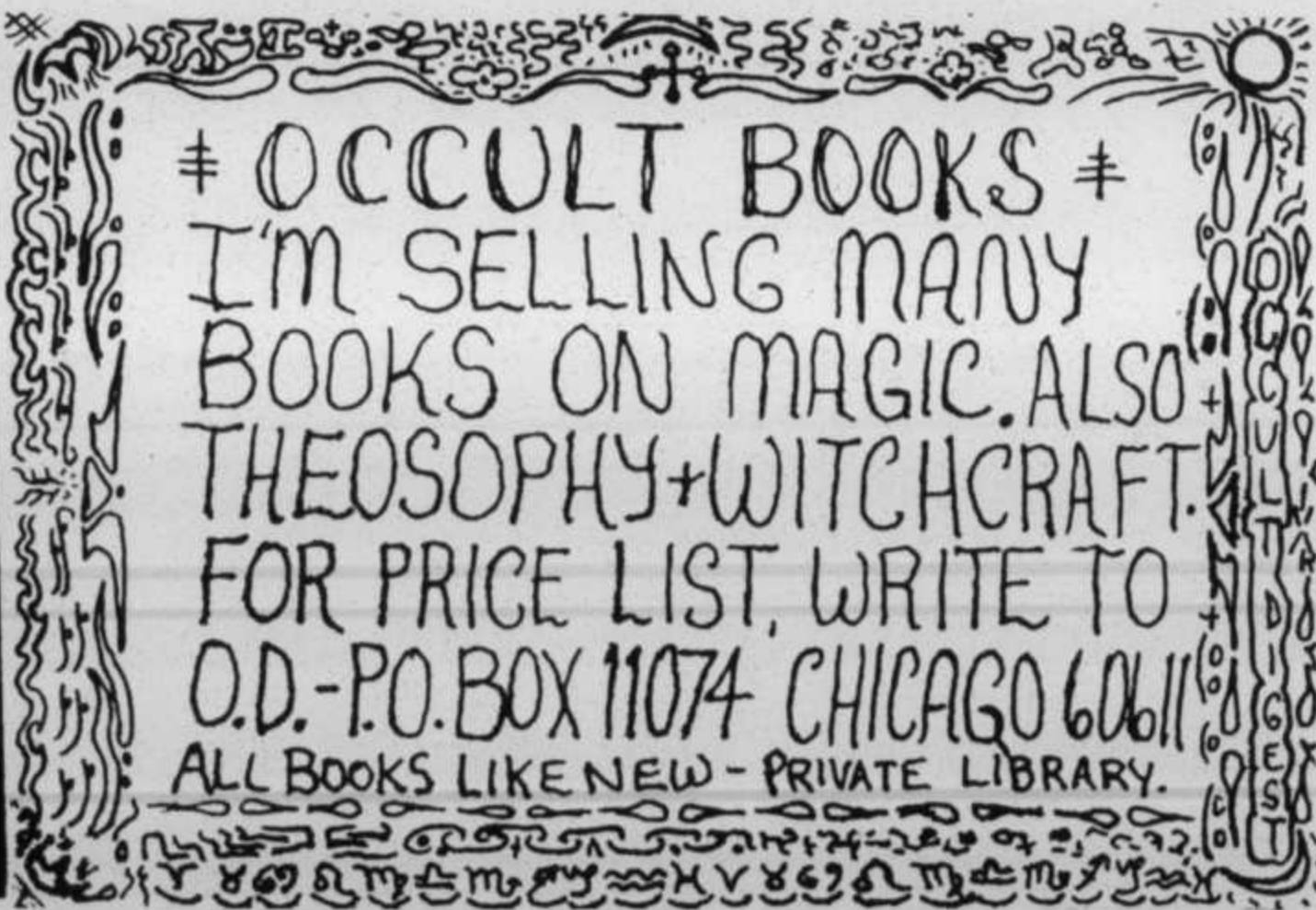
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"Morning is when I am awake and there is dawn in me."

--Thoreau

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STELLAR INFLUENCES
by Toni Meier

Oct. 7 NEW MOON in ♌ 3:09 AM

OCT. 8 ♀ □ ♄
Changes and sudden events concerning friendships.

OCT. 10 ♃ enters ♍

OCT. 11 ☉ ♄
You make a change of plans, aims and goals under question.

OCT. 13 ☉ △ ♃
Good dealing with older people. Some long-standing plan culminates.

OCT. 15 ☽ □ ☉
Inner conflicts, interests vs. hobbies. Torn between likes and duties.

OCT. 18 ♃ □ ♀
Desires for luxury and easy living. Don't spend foolishly.

OCT. 20 ☽ □ ♀
You feel no one loves you, emotional discontent.

OCT. 22 FULL MOON 8:27 AM

OCT. 23 ☉ enters ♍ 2:37 AM

OCT. 25 ☽ ♃
Depression. Possible difficulty with mother or older woman.

OCT. 27 ☉ * ♃
Good luck. A day to take a chance.

OCT. 29 ♃ * ♀
Good for fortunate communication.

OCT. 31 ♂ ♄ ♄
Accidents possible. Take precautions. Car trouble or machine hassles. ♀ enters ♌ and ♀ enters ♏.

NOV. 3 ♃ * ♀
Very good for creative endeavors. Artistic touch.

NOV. 5 NEW MOON ♍ 8:22 PM

Ms. Toni Meier, Astrological Consultant for the Occult Digest. Contact this publication for information.



THE POE

MASTER THERION

(I)

MASTER of Mind,
the KING
of
NIGHT

TEACHER of Ways,
HE fool you
in a "PLAY".

MASTER of Robe,
the Lord
of LOVE.

TEACHER of Souls,
Fire in grow,
the Man of
OLDS.

MOSES of the
!!!NEW AEON!!!
the Great of you,
THE WILL of YOU.

MOTHER & FATHER?
THOU, the SON!
STAR from highs,
THOU,
the SON of

PAN!

GOD in Head,
GOLD after Death
YOU...
THE SOUL,
of
"US".

"Thou what you will,
must be the whole of the LAW."

--- to the BEAST,
(666)

Jose F. Alegria

ETERNITY (1942)

by Donald Montgomery

The lake meets with the lights
on the shore, --
Like a crescent of diamonds that
curves in splendid brilliance.
The lake meets with the lights
on the shore, --
And is met with the skyscraper's
radiance.
Gently it swerves the sheen and
refulgence
Into eternity.

Along the beach where the black
brush of trees
Is contrasted to the golden glare--
Along the beach where the black
blotch of trees
Sighs and sings with the wings
of warm, wafted air--
Here lie the puny lovers eternal
and bare--
Speck jewels of infinity.

But the moon looks down through
the cool, balloon ether,
Rippling along the waves with
silver sheen,
Like a devil from the blue world
of nether,
Looking sad with things that
ghastly melancholy mean.
Yet the jewels along the shoreline
beautiful are and serene,
Stretching along the curved shore
like diamonds into infinity.

*"Wake again, Teutonic Father ages,
Speak again beloved primeval creeds;
Flash ancestral spirit from your pages,
Wake the greedy age to noble deeds."*

"Nature has a higher end, in the production
namely, ascension, or the passage of

T S ' PAGE

Night

SAND DUNE SAGE

Night is when the elfins dance,
Dervish-like in wild romance,
Drinking cocktails from a star,
Lilting lyrics from afar,
Telling mortals they are fools
When they waste their time in schools.
All that ever can be sweet
Is when love and fancy meet
Whirling through the sky at night
Till their spirits both ignite.
And in flames they wrap as one
While night's cosmic dream is spun.

REALITY

Now you see it,
And now you don't.
God breathes,
And His exhalation is Creation,
And His inhalation is Cessation.
That's all there is to it.
(For details, see inside.)
And if you don't like it --
What are you going to do about it?

--Harold G. Miller

IN MY END IS MY BEGINNING

In memory of Fred

I was born after sundown
And died after sundown.
I am Matka's son,
Her only child,
On the return road,
From a fiery ending
To a watery beginning.

--Harold G. Miller

I stood before the god Neptune
tonight
I felt his power swell up inside me
and echo through my mind

I held out my hands and he swept
over me

He gave me gifts of shell-pearl and
driftwood
of rock and of sand
of coldness

I gave him stones and he was
exaltant

The seabird called and I begged him
to come near
but he refused me shyly

I wandered slowly down the beach
A golden-green image followed at
a distance

--Susan E.M. Stemont

from A SHADOW-CASTING CEREMONY

This time: your turn.
Your turn: this time.
This time: your turn.
Your turn: this time.
What was Spirit becomes Matter.
What was Matter becomes Spirit.
This time: your turn.
Your turn: this time.
This time: your turn.
Your turn: this time.

Out of the Sorrowful Circle,
The flight of the Alone back to
the Alone.
And that one shall go out again,
And that one shall go out again.

--Harold G. Miller

production of new individuals, than security,
e of the soul into higher forms."

--Emerson



This month's Book Beat salutes the many publishers who grind out millions of magazines every month, and especially those who use the occult to increase sales while confusing not only occultism but many people. The damage cannot clearly be estimated, at least not as easily as profits, so I won't try to judge it as such. What I would like you to do is to take a walk to your neighborhood drug store or food market and go to the magazine racks. You will find out fast enough just how the occult is being used to further the monetary gain of the sleezo publishers. Let's take a look now at what you see in front of you every month.

First and possibly worst, is an 8 1/2" x 11" black-covered magazine entitled, "Witchcraft U.S.A.", which is put out by the Peacock Publishing Co., who know as much about witchcraft as Art Linkletter. There is nothing at all new in the approach which covers "Satanism" in America and warns that the person next door is probably sticking pins in a waxen image of your plump little boy Joey. The only thing worthwhile here is the dollar you can save by avoiding it.

Just as bad, perhaps worse, is Eerie Publications, which is a business that puts out three mags bi-monthly entitled, Eerie, Tales of Voodoo and Weird. Their occult smut is in the form of comic strip characters who eat, tear apart and kill each other for the pure pleasure of it. The rags are youth-oriented and probably some kid on your block has the full set in his toy box. The plots all run the same: a girl is kidnapped by a dead Zombie or Dracula himself and is put through sadistic torture, during which she always gets her clothes torn off. She is usually eaten or stabbed with a stake, but not before exhibiting her naked breast to the eager reader. It's sick, I guess, but kids love it and it makes good john material (and cheaper than National Geographic). I wonder if Mr. Eerie lets his goulsh children read his stuff?

Next in our Bogus Books of the Month Selection is the so-called adult literature. If you're still in the Jewel or National, crack open the covers of the Enquirer or Examiner up there by the cashier's counter. Bet ya a dead dog's eye if you don't find NAKED WITCHCRAFT ORGY IN CEMETERY. You'll find TONY- WONDER HEALER - PALMS HEINZ '57' TO IMITATE BLOODY HEALINGS. I've been watching them now for a year and almost every issue has at least one "occult" story to help sales. There are many more of these "newspapers", but of a more visual type, and they usually offer naked women on gravestones doing a number with Beelzebub himself or some such rot.

The following publications should be in front of you unless they are all sold out (they go fast nowadays). In case they are, here are some cover page headlines:

KEYHOLE - Sept. 28 - "Faith Healer Claims to Cure V.D. by Making Love to His Patients"

FORUM - Oct. issue - "Can Acupuncture Solve your Sex Problem?"

ESQUIRE - Sept. issue - "The Metaphysics of Eyeglasses" (?)

MIKE SHAYNE MYSTERY MAGAZINE - Sept. issue - "The Holy Witch"

I haven't even bothered to include the many TRUE LOVE magazines that appear every month. Many of the issues carry bizarre stories that use the occult for its foundation, and in most cases, they don't know what they're talking about.

I must admit that good articles do show up at times, though they usually lack the blood, sex, death attitudes and probably sell slower. To look at it in another way, perhaps we, the consumer, are responsible for what is happening to our periodical literature. After all, we do buy it. Yet I can't help shuddering at the thought of all those people who believe everything they read.

This article, as well as some of these magazines, have been brought to you by...

Charles Levy
"Readers are Leaders"



The Quest of the Ancient Alchemists

By EDWARD DOANE

IN THIS more or less enlightened age we are prone to view those of the past as being intellectually and spiritually inferior to ourselves. Thus our egotistic urges ever tend to make us just a wee bit swell headed.

Modern science has laughed at the ancient forerunners of chemistry et al, in their supposed efforts to transmute physical base metals into the more alluring and enduring gold. And it is entirely true that by many, this was the end sought. And even in this, science is rapidly discovering that those old boys were not quite so crazy as they at first seemed, for transmutation of one metal into another is now commonly recognized as a possibility through changing the atomic weights of the component parts.

But there was yet another ancient alchemist, apparently utilizing the same means and same symbols as those who sought so mightily in the effort to make physical gold. And this branch sought to transmute the experiences of everyday life into spiritual values, which they called pure gold.

In this search, in order to protect their lives from the current murderers who hid under the cloak of religion, they allied the groups of experiences of life to the various metals, and again to various planets which they thought expressed the same qualities as the experiences and metals allied to them.

Thus experiences with political power were allied to gold, and to the Sun. Experiences with domestic life and its relationship were allied to silver and the Moon. Those with intellectual pursuits

to quicksilver and Mercury. Those having the affectional nature involved to copper and Venus. Those with construction and destruction, warfare, etc., to iron and Mars. Those with benevolence to Jupiter and tin. And those with poverty, labor and responsibility, to lead and Saturn.

By utilizing these symbols, they were enabled to converse in a language that was unintelligible to the uninitiated.

They were thus enabled to pursue their search for the universal solvent of experiences in a comparative degree of safety. Seeking the means in the laboratory of life, by which they might ally themselves closer to the Creator of all things, and they came to the conclusion, as their writings so clearly reveal to all who understand universal symbology, that Love was the common denominator that enabled the transmutation of the experiences of everyday life into eternal spiritual gold.

When one of them decided that he had not had quite enough lead, Saturn, or sorrow to enable him to make the transmutation, this type of experience was deliberately sought out, and if some other type of experience was deemed necessary, this too was sought out. The only value attached to any of them was the effect upon the Soul of man, its appearance being regarded as an illusion, and that which they viewed as permanent value sought out.

Thus to them an experience or thing was neither good nor bad in itself. It became either only as a mental attitude was taken toward it. The mental and emotional response being viewed

as the real underlying value; for this is what was thought to affect the soul and hasten or retard its progression in the Cosmic Scheme of things.

By viewing each experience in this manner, it became a very different thing than when looked at from the physical standpoint. The common method being to view each experience as it affects our physical pocketbooks and what we are pleased to call our physical well being.

Love of fellowman, love of God, ever seeking to advance their souls and comprehension so that they might better serve as constructive parts of what they called The Divine Plan; these were the ends sought in the transmutation of the metals or experiences of life into pure gold or spiritual values.

Forced, indeed, by the prevalent dogmas, to conceal beneath symbolism which had an inner meaning to themselves, the true nature of their search. Thus they sought to cultivate the soul and assist in its growth and expansion by working with natural laws; very much as a successful farmer plants, cultivates and reaps the harvest of his labors by assisting nature.

Perusing the foregoing the reader can perhaps see that these were also not quite so crazy as the appearance of their works would suggest.

And perhaps we, in our modern civilization might also learn something from them, if we can lay aside for a time the viewpoint that we are so much farther advanced and so much more civilized than were those ancient alchemists.

PART 2:

THE GREAT BEAST
ALEISTER CROWLEY

by Robert Anton Wilson

(Reprinted from The Realist,
Sept.-Oct., 1971)

III -- The Empress

This is the Harmony of the
Universe, that Love unites the
Will to create with the Under-
standing of that Creation...

--The Book of Thoth

The infant Gargantua was sent
to a school run by the Plymouth
Brethren, the narrowly Fundamen-
talist sect to which his parents
belonged. He commends the school
in these cordial words from his
essay "A Boyhood in Hell:"

"May the maiden that passes
it be barren and the pregnant
woman that beholdeth it abort!
May the birds of the air refuse
to fly over it! May it stand
as a curse, as a fear, as an
hate, among men. May the wicked
dwell therein! May the light of
the sun be withheld therefrom
and the light of the moon not
lighten it! May it become the
home of the shells of the dead
and may the demons of the pit
inhabit it! May it be accursed,
accursed -- accursed for ever
and ever."

One gathers that the boy Alick
was not happy there. In fact, the
climax of his miseries came when
somebody told the Headmaster that
he had seen young Crowley drunk
on hard liquor. Our anti-hero
was put on a diet of bread and
water and placed in coventry (i.e.,
nobody, student or teacher, was
allowed to talk to him), without
being told what offense he had
committed; this Christian pun-
ishment (for his own good, of
course) lasted one full year --
at which point his health collapsed
and a relative, not totally com-
mitted to Plymouth Brethren theol-
ogy, insisted that he be removed
from that environment before it
killed him.



This incident is a favorite
with the Beast's unsympathetic
critics; they harp on it glee-
fully, to convey that they are
not the sort of religious bigots
who would torture a child in
this fashion; and they also use it
to explain his subsequent anti-
pathy to anything bearing the
names, or coming under the auspices,
of "Jesus" or "Christ".

It was this school, they say,
which warped his mind and turned
him to the service of the Devil;
a nice theory for parlor analysts
or term papers, but it has the
defect of not being quite true.
The King of Depravity never did
embrace Satan, as we shall see,
and he kept a very nice mind full
of delicate distinctions and
discriminations; of this exper-
ience he himself says, "I did not
hate Jesus and God; I hated the
Jesus and God of the people I
hated."

But now we jump ahead, past
adolescence (skipping the time he
seduced a housemaid on his mother's
bed; sorry, Freudians), past Cam-
bridge (missing a nice 1890-
style student riot) and past
mountain-climbing (by 1901, he
and his favorite fellow-climber,
Oscar Eckenstein, held most of
the climbing records in the world
between them -- all but one, to
be exact); we come now to the
Hermetic Order of the Golden
Dawn; caveat lector; we enter the
realm of Mystery, Vision -- and
Hallucination; the reader is the
only judge of what can be
believed from here on.

THE GREAT BEAST

IV -- The Emperor

"Find thyself in every Star.
Achieve thou every possibility."
--The Book of Thoth

It seems that the Golden Dawn was founded by Robert Wentworth Little, a high Freemason, based on papers he rescued from a hidden drawer in London's Freemason Hall during a fire. No: it wasn't Little at all, but Wynn Wescott, a Rosicrucian, acting on behalf of a mysterious Fraulein Sprenger in Germany, who herself probably represented the original Illuminati of Adam Weishaupt.

No: not so either: behind the Golden Dawn was actually a second Order, the Rose of Ruby and Cross of Gold -- i.e., the original medieval Rosicrucians still in business at the old stand; and behind them was the Third Order, the Great White Brotherhood -- i.e., the Nine Unknown Men of Hindu lore -- the true rulers of earth. Considering the predicament of earth, one can only say, if the last theory be true, that the Great White Brotherhood are Great White Fuckups.

The true true story of the Illuminati, Rosicrucism, etc. -- or another damned lie -- is given in Illuminatus: or Laughing Buddha Jesus Phallus Inc. by Robert J. Shea and this writer, to be published by Dell this year, unless the Nine Unknown Men suppress it.

Well anyway, wherever the Hermetic Order of the Golden Dawn came from, there it was almost practicing in the open in London in the 1890's, with such illustrious members as Florence Farr (the actress), Arthur Machen (the horror-story writer: you must have read his Great God Pan?), George Cecil Jones (a respectable chemist by day and a clandestine alchemist by night) and William Butler Yeats (a poet who thought his verse was

superior to Crowley's, he is described in Autohagiography as "a disheveled demonologist who could have given much more care to his appearance without being accused of dandyism.").

In 1898, the King of Depravity was admitted to the Order: Crowley took the new name Frater Perdurabo which means Brother I-Will-Endure-To-The-End; he later changed it to Frater OuMh or Brother Not Yet - and began acquiring great proficiency in such arts as the invocation of angels and demons, making himself invisible, journeying in the astral body, and such-like Wonders of the Occult.

In one crucial operation of magick, the Wickedest Man in the World failed abjectly in those early days; and this was the most important work of all. It consisted in achieving the Knowledge and Conversation of one's Holy Guardian Angel--what, precisely, that may mean will be discussed later.

The usual operation, as found in The Book of Sacred Magick of Abra-Melin the Mage, requires six months' hard work and is somewhat more grueling than holding the Ibis position of Hatha Yoga for that interlude, or working out pi to the thousandth place in your head without using paper or pencil. The Beast's critics like to proclaim that he couldn't manage this because he was incapable of obeying Abra-Melin's commandment of chastity for the necessary 180 days. We will learn later how true that claim actually is.

Invisibility, by the way, isn't as hard as Lamont Cranston's Tibetan teachers implied. After only a few months practice, guided by the Beast's training manuals, I have achieved limited success twice already; and my cats, Simon and Garfunkel, do it constantly.

There is no need to look for mysteries when the truth is often right out in the light of day.



ESTABLISHING MENTAL CONNECTIONS

Part 2: Ritualizing the Sex Act

Monograph #26
Part 2

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In our last monograph, we examined the various forms of mental contact, concluding with the Magickal Mental Contact of the opposite polarities, or male (+) and female (-). Having put to the test the theories set forth, you now know one of the easiest ways of forming the connections. Let us continue now with this final installment of the series.

The sex act has been included in the Mysteries since the first adept scratched a story on rock, and with good reason. No other ritual is as easy to perform, and magickal-minded or not, the results obtained are both stimulating and satisfying. Most of the Mystery schools have ritualized the sex act and with few exceptions, have kept it hidden away from the common man. I feel this is mainly from prudish and Victorian attitudes about copulation, not because of the great power that can be raised (and used) from it. The few who have written about sex magick have done so in an obscure way so that most would not know what they were talking about. Take a look at two good examples: Alice Bailey's Cosmic Fire and Woodruff's Serpent Power. Both deal with sex in terms almost impossible to comprehend. Groups in America, England, and France have left us some information but usually it is covered with metaphors that Kafka himself would have trouble deciphering. One exception would be the O.T.O. manuscripts. Karl Kellner founded the Ordo Templi Orientis early this century and even advertised his six magick in magazines of the age - quite a daring feat. The Order is divided into nine degrees, the last three being practical knowledge of Hermetic/Masonic sexual magick. There are several organizations presently using the name of the O.T.O., though the only legitimate branch is in Switzerland, and they are quite hesitant (with good reason) to give out any information as to what they are doing.

Copulation, along with killing, was early man's essential way of asserting his influence with life and death. Yet to some, copulation is a way of influencing one's destiny. Now the magician looks at copulation something like this:

- a. polar opposites, man & woman, positive & negative, yin-yang
- b. conjoining, giving & taking, becoming one and whole, and
- c. through physical movement and mental synchronicity cause
- d. spiritual breakthrough/communication which results in
- e. bliss state or cosmic-consciousness whereby
- f. you see, feel, know what IS, and can create that IS to fit your own being.

Recently, several books have been seen on the American bookshelf that attempt to deal with sex magick. The following are still in print and will help somewhat in clarifying this mysterious subject.

1. "TANTRA: The Yoga of Sex", Omar Garrison, \$7.00, Julian Press, Inc., 150 Fifth Ave., New York, New York 10011
2. "A Manual of Sex-Magick" and "The Complete Magick Curriculum of the G.B.G.", by Louis T. Culling, \$2.95 and \$10.00, Llewellyn George Publications, St. Paul, Minn. 55165
3. "Sexuality, Magic, and Perversion" by Frances King, \$6.00, Spearman Publishers, Ltd., 112 Whitfield Street, London W1P6PD, England

I choose to leave most of the theory to these people and will try to present more of the possibilities that can occur through the practice of sex magick. I feel that most of my readers will have had some basic magickal studies behind them by now, and for those of you who have come to this chapter before all the others, simply because of your lower instincts, I must sadly admit that as long as you allow one side of your nature to have precedence over the rest, you will gain little in this ladder of life. The sex instinct is a strong instinct, and interest in this particular aspect of occult study is usually somewhat greater than let's say, middle pillar or a concentration exercise, but unless we devote enough time to each of our studies, thereby gaining the effects of same, we shall become even more unbalanced than we already are (enter black magick perhaps?).

There are, as I see it, three forms of sex magick: singular, homosexual and heterosexual. Singular involves only the attempter him or herself. Homosexual involves two persons of the same sex (polarity). Heterosexual implies one person of each sex. Unfortunately, there is little to be found in the way of information concerning singular and homosexual magickal practices, once again due to our cultural views and limitations on the subject. What has somehow slipped by is the artwork left over from various cultures. And from the art, we see whole cultures involved in both homo- and heterosexual magick.

The singular type of sex-magick, or masturbation if you wish, is totally taboo in most cultures. However, to call sex-magick masturbation, or vice-versa, is the statement of an uninformed individual. They are two separate things, and if I may say, things that each of us has knowingly and unknowingly performed many times. Masturbation, or self-gratification, is the art of trying to make yourself feel better. Sex-magick is the art of causing something to occur either inside or outside your body. Survey shows that in almost all the cases of masturbation studies, the person creates fantasies in his mind while masturbating. As to the kind of fantasies created, it depended on the person. To the sex-magician, the art is to make the created fantasies a reality. In solitary sex-magick, when you cease to fantasize, you create. Now what you create is totally up to you. The magician learns early in his studies that there are several "planes" of thought, and that there are certain techniques which enable him to project to this consciousness. And he learns very quickly that what he "sees" there, however abstract, is another reality, just as valid and real as the one

you are assuming in the room you are in right now. It is in "seeing" these realities that one learns the mechanisms of life, and hopefully starts applying what he sees to his advantage. Creative visualization is a magickal term which literally means creating a picture of something so well in your mind (using all your senses) that the picture becomes a reality. Now the part that most of these books on creative visualization leave out is how to bring this reality into your life without totally destroying your mind. Anyone, with enough patience, could visualize a horrible demon that sat on his shoulder and with a little luck, this reality could stay with him the rest of his present life. What good would it do him in trying to make you understand the nature of his little beast (no reflection, Mr. C.)? It would get him a new bed in the nearest asylum, as well as a place in which to conduct his new reality. Who's to say if he's happy or not; the point is, he did create. And the next time you are fantasizing, think of our friend here. The big secret of creative visualization, as well as some forms of sex-magick, is creating a circumstance that will benefit you in some way, either physically, mentally or spiritually. It's totally up to you and your karma.

So the solitary magick is done alone, with the advantage of a single mind focusing on the objective with no chance of interference or difference of thought from a partner. It's disadvantage is the singular polarity, which is only half of the whole, thus weaker. In homosexual magick, the polarities are still basically one-sided, but the power raised is twice as strong as one individual, thus giving the objective a greater chance to manifest. The heterosexual magick is the most understood today. In it, male and female or polar opposites, are conjoined, thus forming the whole, the universe, and through physical copulation, mental concentration and spiritual affirmation all attempt to turn the "fantasy" into reality that will aid them in their life struggle toward mastership of their destiny and will.

What we are to disclose is a ritual designed for the couple who is honestly interested in gaining knowledge of higher things. The sex act by itself is the highest point of contact two people can make. Yet this is nothing compared to the results each obtain from the study of this magickal art. We ask that the couple try this ritual in an honest attempt to transcend themselves from the physical into the spiritual. We also suggest you purchase the books mentioned herein as they are the basic tools you will need to forge the gap in your understanding of this matter. Whatever you may think of this subject is of little consequence to me. I do not know you, nor is it likely I ever shall. But by this detachment, I have nothing to gain by deceiving you or guiding you down any dark road. Even if you never bother to study this highest of magicks, you may gain a new insight into yourself as well as your mate from the ritual mentioned here. Your senses and perception will be heightened and the hynogogic* images obtained will be of great importance to the seeker of balance and truth.

*It is suggested you read "The Psychology of Imagination" by Jean-Paul Sartre, Washington Square Press, 1966.

I am not attempting any short cuts in Tantrik Yoga or sex magick, but rather offering what I can to those who feel that they must taste the nectar which they have a right to enjoy. What is presented here is a ritual that doesn't hurt the users of it. Higher forms of sex magick can and do harm many who attempt to do something their mind and body are not prepared to handle.

We begin this like all Magickal work in our place of worship. Let the Temple bell be rung. The cleansing of the bodies follows and upon entering, we perform the Banishing ritual. Next the incense is lit. For rites of this kind, we need an aromatic and sensual atmosphere. We shall prepare our incense from the equal parts of the following: saffron, orange, rose and pomegranate. If these are unavailable, let us use the combination of ambergris, civit and musk. Patchouly can be used, but there are negative aspects associated with it and it should be avoided whenever possible. The temple shall be lit with violet light if possible. Orange may also be used, as orange frequencies affect our sexual glands, as well as energizing and etheric body. Music can be monitored, preferably from a cassette or reel tape which can play for a very long time without manual help. The selection of music should be such that the emanations mingle and charge you, yet do not distract from your concentration during the ritual. Classical, as well as foreign music, such as sitar ragas and vocals are suggested.

The use of organic substance in ritual is a never-ending subject of debate. Some occultists claim that the ingestion of anything alters the state of mind, thus allowing too much room for error and uncertainty. Others allow a small amount of beverage or solid as an aid to the olfactory and sensory aspect during the communion or eucharist. My feelings are that a being is allowed to attempt any and all things that may give him greater insight into himself as well as the universe around him. The moderate use of organic foods, wines and drugs offer the individual the chance of experiencing and expanding his or her ideas onto a new level, and I respect their use as long as the result hurts no one in the attempt. Foods should include fruits, nuts and anything else pure and free of chemicals. Wine can be used as the drink, as can champagne. Cannabis increases the imagination and heightens the senses, and may be used so long as it doesn't bring on fatigue.

Whatever you decide on using, let it be brought in and placed within easy reach. A rug or pad should be placed under you, for sitting on a hard surface for any length of time is uncomfortable and will distract your concentrative powers. The couple may wear a robe or some loose garment, or remain nude after bathing. They will take their places across from each other and form the double lotus as described in last month's monograph. A mantra or silent prayer can be recited to both calm and set the atmosphere for what follows. In ritual magick, everything has a purpose and time, yet here we will allow personal choice in deciding what time is best for commencing the following:

You will decide what it is you wish to gain from the union or congress. It could be something quite simple, say a stronger love and bond between you. Or perhaps new insight into the spiritual side of each other, the true being. A somewhat harder one would be a chance to look into the future or your relationship, or Scene Forming, as it is known to some. After the decision is made, the

man offers the woman some food. The woman does likewise. The man takes the cup, the woman the wine. She pours the wine into the cup. He charges wine with intent and love, then offers it to the woman. She drinks and then he drinks. They partake of whatever remains, then begin the exercise of power exchange mentioned last time. This time, the breathing in unison is the Master Rhythm (7-1-7-1) and continues for at least five minutes. While doing this, the man is charging his electrical energies and the woman is charging her magnetic energies. The man or Shiva principle is drawn towards the power of Parashakti and after some time, she lies down and is conjoined with him in congress. The thoughts now are of all this electric-magnetic energy coursing through each other's bodies and flowing through the Chakras. As the union continues, each one is concentrating on the same objective that has been talked about and agreed upon prior to the congress.

It will help if some control is exercised in preventing a short union. The longer the congress with Will, the better the result. The mind should be allowed freedom within bounds, every so often bringing into focus the purpose. Do not try to analyze anything until after it is over, but retain it all while you experience it. Let your senses be tuned up as high as possible, making every move and thought one with your partner, though you will not be aware of him/her as such, but rather a being involved in ascension to what we shall call the higher self. Regard this and all future acts of love as a true magickal ritual. After concluding this act together, remain as one and allow the mind freedom to formulate what has transpired. After this, separate and discuss the feelings and visions to compile what has transpired. May the advancement be quick to come and with it, the understanding of what love can really become, for making love, as some call it, is just that -- MAKING LOVE -- invoking the Gods through the polarities of the universe and allowing yourself to rise unto the throne that is awaiting you. Shine on Young Star!

NOTE--This month's monograph is the final release to the public in this cycle. The serious student is, however, invited and encouraged to contact us for further research and information in the subject of his choice. We offer no initiations or Workings of the Grades, but rather, a free-form course of instruction and reflection suited to the individual. No payment of fees is expected for this, nor will they be accepted.

Presentation should be made with a short outline of your interests and information desired, together with a stamped, self-addressed envelope in which we will forward to you our reply or monograph. Address presentations to The Daliniated Press, c/o The Occult Digest, P.O. Box 11074, Chicago, Ill. 60611.





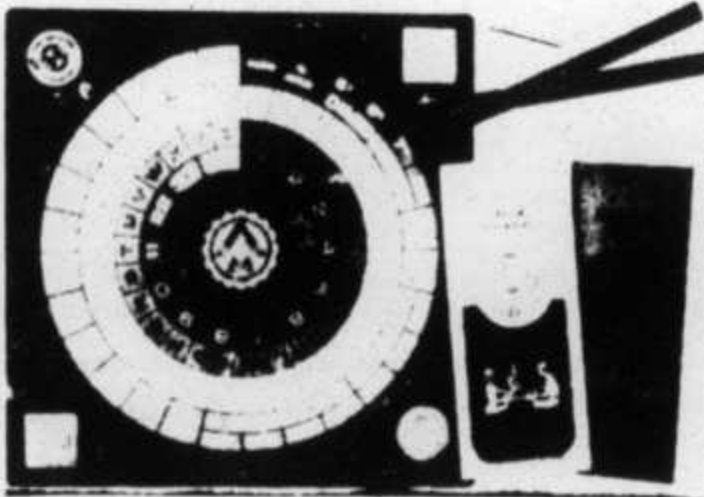
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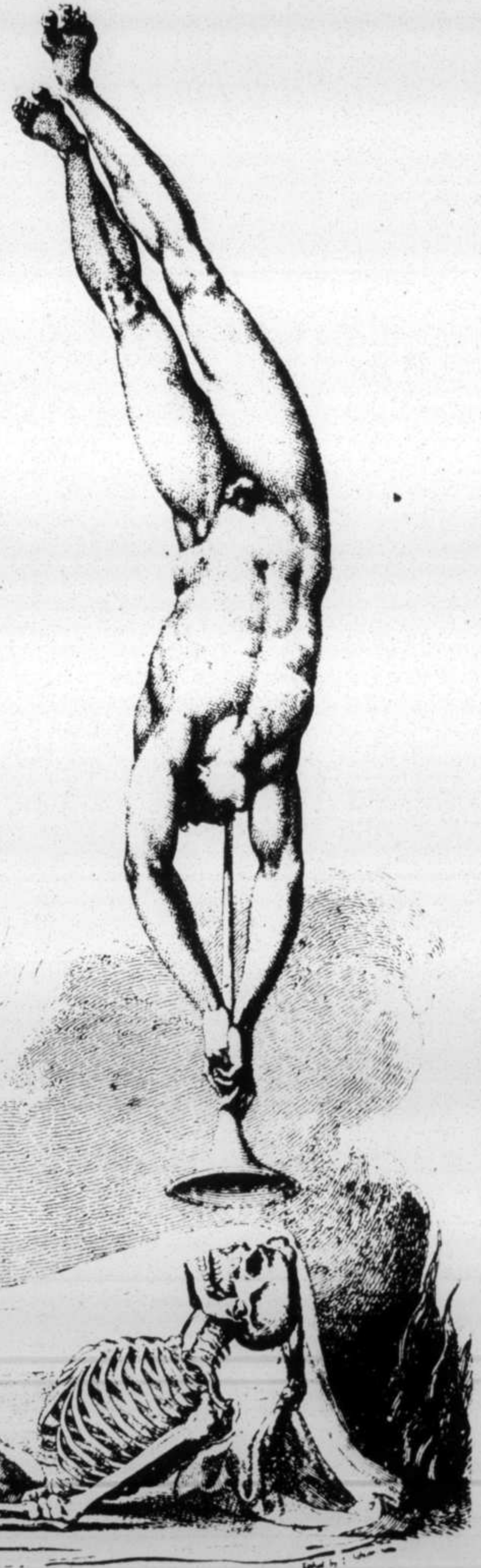
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Allegoric representation of resurrection. From Robert Blair's *The Grave*, engraved by Louis Schiavonetti after William Blake, printed by T. Bensley, London, 1808.

To The Occult Digest:

After reading Mr. Hartmann's attack on the psuedo-occultists of today, I felt that possibly I could shine some light on this edge of night, or end of an era, as he called it. Occultism is more popular now than any time in the last five centuries and there are many true occultists who prefer to remain somewhat underground, leaving the "glory" to those who enjoy that aspect of it. I feel that operating openly is suspicious and terrifying to the officialdom of this country and that doing so makes you a possible subversive in the eyes of the Law Enforcers, no different to them than a Jerry Rubin/John Sinclair type revolutionary. I also feel that at the next assassination attempt, the government will choose to revert to martial law (which is what they've been aiming at since they murdered JFK) and this policy will set the witches hammer in action which will try to wipe out "problem people" of which we are part. Occultists are not Christians in most cases, and therefore, not good Americans. I think perhaps many occultists share this stay-away policy and besides, how do we know that Hartmann isn't working for the C.I.A.?

Anonymous

Dear Mr. Carnard,

Over a year ago, Esquire magazine had an article on Charles Manson and his family. I wonder if you could tell me who wrote it as I cannot find anything out from Esquire. Thank you.

Bob Grimstone

Dear Mr. Grimstone,

Esquire published excerpts from "The Family" by Ed Sanders, who was sued for statements pertaining to The Process. The book (over 300 pp.) "The Family", is still in print and purchaseable at any

paperback store, though lacking the parts about Processians. Another man, Paul Krassner, has been working on the same case for over six months and will be publishing, "The Parts That Were Left Out of the Manson Book" in its entirety in the 13th anniversary issue of the Realist Magazine.

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EDITORIAL

I would like to take this time to give a few of my thoughts upon the closing of the Metaphysical Bookshop. Norm and I were, of course, working at the Metaphysical Book Shop, and by now it is common knowledge that it has closed, mainly for financial reasons.

The Metaphysical and what Norm and I attempted there, went well beyond the mundane realm of selling books. We were trying something that Mrs. Hazel Emerson had succeeded at for the years preceding her accident in which she broke her hip. Mainly, making people comfortable.

The Book Shop was the only and the last meeting place in the Loop, and its loss will be felt by all who enjoyed its hospitality. Hospitality is that entity of which we hear so much, but see so little. We tried, and I feel we succeeded, at helping many people deal with quite a few of their problems. And, I also feel we gave a great many lonely people a chance to talk to someone.

We made a few mistakes and lost a few people, but I feel that the overall effort was for the good of the occult in general. We attempted to revive the law of hospitality simply by the free exchange of ideas that constantly took place at the store. I can rest easy knowing that we feel we were acting correctly.

The Meta was the only place in the city where you could find a cup of tea and an interesting non-commercial bit of conversation. Norm and I only acted as curators and not as gurus, so I'm not saying that we were the masters of 36 W. Randolph. I'm saying that through our efforts to make people feel comfortable, we were able to contact some of the better occultists in the city, who would pile in at all hours and every day just to bat the breeze and add to the energy which flowed through the place.

The important thing that came out of the experience was the phenomenal exchange of ideas and energy that its patrons revealed to both of us and among themselves. It was the "occult water-hole" where medium met magician and neophyte met adept.

The only thing I can say at this point is a humble thank you to all of those individuals who helped to strengthen my trust and love of my fellow human beings. I can only hope that some day, someone will take the baton from us and continue the race.

Dan Jordan



Hello once again to Vol. 2, #6. Though our finances are shaky and our offices are on the move, we are here once again. We hate to admit it, but the lack of advertisers in #5 put us in the red and we're running it from our own pocket now, so if you know of any organization or store, why not show them your copy and ask them if they ever advertise. We will send complimentary issues to any business that asks for one, as well as distribute anywhere in the world. Acceptance and recognition of the Digest is increasing and with the expansion, we hope to be receiving more feedback from you, our readers. Why not send us a line and let us know what you are thinking/doing, etc.

We wish to thank Mr. David Techter for his kind review of the Occult Digest in the October issue of FATE Magazine. He expressed concern over the fact that we were not carrying our Calendar of Events, and we agree the Events should be included, but unless the organizations care enough to submit them in advance, we cannot print them. Please let us know what your group is doing one month in advance of publication (every twenty-eight days).

Finally, our Notaricon puzzle in #5 was too occult for most, as the printers did a number on it and it didn't print right. So if you felt real dumb for not understanding it, you can rest easy. We apologize to Mr. P. Daum, the designer of it, and we will try to run it again as soon as we know why it didn't print. If any of our readers have a puzzle or artwork suitable, why not send it to us for future publication? At any rate, see you next issue.

--Norm & Dan



The public burning of Father Urbain Grandier for signing a pact with the Devil.
From a contemporary drawing, Loudun, 1634.



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