

**A BRIEF HISTORY
OF WESTERN
MAGICK
&
THE MODERN
MAGICKAL LODGE.**

(Combined in One Volume)

**BY:
FRA. ZARATHUSTRA**

A BRIEF HISTORY OF WESTERN MAGICK
and
THE MODERN MAGICKAL LODGE
Combined into one volume

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PREFACE

When the concept of the Ritual Magick Series was first formed (circa 1970), it was intended to produce seven volumes on various aspects of Modern Western Ritual Magick.

After Volume 1, "An Introduction to Magick" had been finished, it became apparent that with so many excellent works concerning the early history of Magick already available, another such work solely on that subject, would not be a great contribution.

It was then decided to combine a very brief history of early Magick with the next in the series, which would focus on the more modern history of Magick, and particularly on the history of The Art as practiced in the United States today.

It is our intent therefore, to skip rather lightly over the early history of The Art, but with sufficient detail to show the connection and derivation of the modern Art. An annotated reading list is provided in the Appendix, for those who wish a more comprehensive exposition on the early segments of the history of Magick.

**A Map showing the History of
Magick is included in the Appendix.**

FOREWORD

At the outset I shall probably irritate a good many people, when I say that I do not subscribe to the popular (and in some cases almost religious) belief that "It all started in Atlantis or Lemuria or Mu (or whatnot)". The persons who do believe such are of course entitled to their own opinions, however I have not seen sufficient evidence to support such a view, and a good deal of evidence does exist in hard physical reality and artifacts to refute such a view.

In the one hundred odd years that have elapsed since these popular fictions were originated, the physical sciences have made tremendous leaps and among those are Oceanography, Geology and Cartography (mapping). What was once mysterious and unexplored "Terra Incognita" is now well mapped and charted and even photographed and explored, and this includes the bottom of the oceans, world wide.

Satellite reconnaissance alone would have revealed any "sunken continents" or "ruins" or other evidence of an "advanced civilization", particularly one that had the advanced science and technology and artifacts as had been alleged. Allegations that such "advanced civilizations" had anti-gravity flying machines, atomic power, etc, etc, and left no traces or artifacts whatsoever, are today just not supportable.

Furthermore, the alleged atomic war that was supposed to have destroyed this or that civilization would have left large scale evidence, not to mention radioactivity. Since cartographers have discovered meteor impact craters, some as large as 300 miles in diameter, and since other scientists have taken very deep ice cores from Arctic, Antarctic and Greenland ice caps, and biologists have taken ring cores from bristle-cone pine trees (the oldest living things on the planet), science has a very good idea of what the climate, radioactivity and pollution situations were, going back something like 100,000 years. Geologists have also contributed considerable evidence that such alleged atomic wars never happened.

Likewise, I do not consider the "Secret Masters" ploy to be valid, no matter under what disguise it appears.

The above allegations deny several basic Magickal Truths, including the ability of Western Man to improve his lot, without

FORWORD

outside help and/or supervision (as portrayed in the film "2001" and elsewhere). Arguments of this nature really have no place in a History of Magick, but will (hopefully) be discussed at some length in later volumes of this series.

On the other hand, I do not rule out the possibility of extraterrestrial visitors from time to time. However, if any such Ex-Te contact did occur, it was just that, visitation, not colonization. Most certainly not during the period of time with which we are concerning ourselves.*

Those readers not yet irritated will probably shortly become so, when I say that I do not accept The Bible as a historical record, but view it as Jewish and Christian myth and propaganda. Several good books have been written on this subject, among them "Deceptions and Myths of the Bible" by Lloyd M. Graham (1979, New York, Bell Publishing Co, ISBN: 0-517-27834-0, LC# 79-103).

James A. Michener, in his epic novel "Space" has a delightful 16 page expose of a huckster running a pseudo Occult Flying Saucer group, as well as a description of the basically hysterical personality type that joins and supports such an outfit, (pages 244 to 260). Michener also correctly details how such a true believer is totally immune to scientific truth, or even the real world.

* 3,000 B.C. onward.

TABLE OF CONTENTS

PREFACE	iii
FOREWORD	iv
Part One: A Brief History of Western Magick	
Chapter One	1
Chapter Two	4
Chapter Three	9
Chapter Four	17
Chapter Five	21
Chapter Six	23
Chapter Seven	26
Chapter Eight	32
Chapter Nine	39
Part Two: The Modern Magickal Lodge	
Chapter Ten	43
Chapter Eleven	48
Chapter Twelve	51
Chapter Thirteen	54
Chapter Fourteen	56
Chapter Fifteen	58
APPENDIX	61

A BRIEF HISTORY OF WESTERN MAGICK

CHAPTER ONE

The actual origins of Western Magick are lost in the mists of antiquity, but we do know that by the IVth. Dynasty in ancient Egypt (Circa 3,000 B.C.) the practice of Magick was wide spread and institutionalized, with a Priestly Class (or caste) of considerable actual and political power. The practice of Magick in Egypt was primarily an adjunct to their Religion, as was their Medicine, Astronomy, Engineering, and so on, and most especially their art of Embalming.

It is here in Egypt that we find the root of the term "Black Arts". Due to the annual flooding of the lower Nile, which brought vast quantities of dark silt covering the fields of the Egyptian farmers, these farmers were able to raise the same crop year after year on the same plot of land, with no loss of fertility. This seemed un-natural and magical to the farmers, merchants and scholars of other lands, as it was well known in all agricultural areas that farms had to be re-located every few years, especially with crops that depleted the soil heavily, such as cotton (a major export of Egypt).

Furthermore, the Egyptian Priests and Magicians claimed to cause (or at least control) these floods, hence Magickal arts (the control of Nature) became the Black Arts, from the black silt of the Nile.

This was much later modified (in retrospect) by the association of Necromancy, as practiced by the Egyptian Priests (as related in Budge's "The Egyptian Book of the Dead"). The Black Arts then (later) meaning Necromancy, a branch of Magick.

The ancient Egyptian religion was complex and involved. It made use of Anthropomorphic, Totemic figures, with animal, bird or insect heads. It is now thought that these figures actually represented various aspects of the human personality, or what would be called nowadays Archetypes. It also appears that the common Egyptian citizen was not aware of these higher (Occult) meanings, but worshipped these figures as Pantheistic Gods. At least this is what we are told by mostly Christian historians.

Part of the problem is that we actually know so little about Ancient Egypt. Up until quite recently, virtually all we knew concerning the ancient Egyptian religion came from a small handful of authors, the best known being E. A. Wallace Budge, former curator of Egyptian antiquities at the British Museum.

With the help of computers, The University of Chicago's "Chicago

A BRIEF HISTORY OF WESTERN MAGICK

House" project in Egypt is compiling large amounts of information. Modern Egyptology may only now be hitting its' stride, but the information recovered is not being widely distributed. Bits and peices occasionally do find there way into public view, largely by way of Public Television. Several very good PBS/BBC films on the subject of Ancient Egypt have come out in the last decade or so.

There are still dozens of warehouses full of artifacts just sitting, mostly in Cairo, that haven't even been cataloged yet. The same for the British Museum in London. The progress in Egyptology is so slow at least partly because funding is slow. Those funds being largely controled by Christian insititutions and individuals, many of which do not wish to have this information made available to the public (for reasons that we will discuss later).

Getting back to our subject, it is also believed by most people who studied the origins of what later became known as "The Kabalah", that what we now know as Tarot Cards (the major arcanum), originated in the initiation glyphs of the inner organizatons of the ancient Egyptian Religion.

The next major event in the History of Magick (as far as we will concern ourselves in this work) is the reign of Amenophis IV (1380 to 1363 B.C.*) Amenophis the IVth, who was the husband of Nefertiti, was aparently not satisified with the way that the Priestly Class was running the National Religion, and though he was both ruler of the country and titular head of the religion, he took it upon himself to reveal to the common people some of the inner teachings, and particularly he attempted to promote the worship of the Sun God, Aton. He therefore took the name Ikhnaton -- "He in whom Aton is Satisfied" -- and relocated the Capitol to a place he named Tell-el-Amarna.

In doing so, he was seriously challenging the authority and power of the formrly all-powerful Priestly Class, which had become deeply entrenched in the Egyptian government bureaucracy and affairs at Thebes.

A seditious, homicidal conspiracy developed between the Priestly Class and the Military, which ended in Ikhnaton being assasinated at age 22. His step-son Tutankhamen took over and moved the Capitol back to Thebes.

* As in any work concerning this era, the dates given are subject to a certain inaccuracy, depending upon which sources are used.

A BRIEF HISTORY OF WESTERN MAGICK

It is at Thebes, at approximately this time (Circa 1200 B.C.) that the Mystery Schools, or more properly Metaphysical Universities, began to accept persons of other than Egyptian descent as students. These Metaphysical Universities, which later became known as the Thoth-Hermes schools, had been functioning since about 2000 B.C, and it was these schools that virtually all of the great scholars of the Ancient World attended at one time or another, and these schools continued to function (after a fashion) until as late as 400 A.D. These schools, coupled with the schools and library at Alexandria, formed a State supported educational and research system unprecedented and unequalled in all the world, before or since.

These foreign students (of course) took these teachings home with them, and so what had once been closely held secrets began to percolate (rather slowly) throughout the world. A good many of these scholars were Greek, others were Hebrews.

In spite of the frantic and even frenetic Jewish propaganda on the subject, in the Bible and elsewhere, there is absolutely no historical proof that the Hebrews were ever "enslaved" in Egypt (or anywhere else, for that matter).* What historical records that do exist clearly show that the Hebrew peoples were well intergrated into Egyptian society including the religious hierarchy.

* I told you I would irritate a lot of people.

A BRIEF HISTORY OF WESTERN MAGICK

CHAPTER TWO

The most famous Magician-King of Hebrew mythology was of course King Solomon. What is not generally known is that Solomon is alleged to have built two temples, one to Yatveh and one to Astarte, the later being the larger.

As with any case of religious evolution, when one religion overlays a previous one, the worship of the former Entities is condemned by the newer religion (along with everything else). Hence, King Solomon's alleged attitude toward several other local Gods is condemned quite heavily in the Bible. Of course the fact that the Bible is definitely not historical, but was written long, long after the alleged happenings, helps to explain this ex-post-facto condemnation, as well as the paeans of praise for the Hebrews and their rather minor civilization and God, and their entirely fictitious military accomplishments.

It is simply a case of who wrote the histories (or in this case the legends). Anything different, strange or un-orthodox (or invented by somebody else) is always equated to "evil", and for that reason alone, regardless of the merits (or lack of them) of the situation, subject or idea. This same mechanism is still in existence today, as almost any student of Magick or Occultism is (or should be) well aware.

The Hebrew religious and Magickal attitudes and teachings (originally gleaned from the Egyptians) during this period (c. 800 B.C.) were not either independent nor original. Writings both actual and purported from this period, show considerable communication, travel and commerce between the Hebrews and their neighbors. In some rare cases the neighboring religions (or portions of the neighboring religions), were evil (or at least negative). Considering the length of time during which such cultural diffusion was possible, the Hebrew beliefs and teachings changed very little.

Later, during the alleged Babylonian "captivity", this diffusion occurred more readily, in spite of the fact that the Babylonians (and several others), unlike the Egyptians, had some, what would today be called "evil", Gods. Hebrew allegations as to the use of human sacrifice by the Babylonians (and others), probably are not accurate.*

* Much as early Christian allegations that Jews killed and ate Christian babies.

A BRIEF HISTORY OF WESTERN MAGICK

Such alligations are more likely to have been defensive mechanisms created by the Hebrew religious authorities in an effort to retard the ongoing cultrual diffusion, or to discredit that which had already happened.

That such diffusion existed, there is no doubt whatever, and it was during this period of time that the Hebrew Kaballah (also sometimes spelled Qwaballah and refered to by it's Hebrew designation: Q.B.L.) was expanded to include certain aspects of Babylonian Astrology and Demonology.

At aproximatrely this same time, the first books of the Q.B.L. were committed to writing. Prior to this time, virtually all the curriculum was verbal, with only an occasional diagram or example or outline in writing.

When it became apparant that the Hebrew peoples were in fact being scattered (or assimilated into other cultures), the college of Rabbins decided to break with tradition and write at least some of it down, so that the teachings (propaganda) would not be lost, and could be taken with the various factions if and when they left. Perhaps various groups had already left, and had written back asking for copies of certain books. With the expansion of trade and commerce, the Hebrew peoples did indeed scatter themselves about, probably for commerical reasons more than military or political ones.

This happened again in Spain, circa 1200 A.D., when even more of the teachings were written down.

The Kabalistic books that are of interest to the Magickal Historian are primarily the Sephera Yitzirah and the Sephera Zohar. There are many more Kabalistic books, but these are the most magickal, although they don't seem to be if simply read. One needs to be an experienced Magician before one can extract the magickally significant data. Unfortunately this hold true of a great many ancient books; the usable information is very heavily diluted.

The Hebrews were not astronomers, per se, and as a result their concept of the earth and the heavens at that time, are by modern standards, laughable. This same earth-centered universe concept was (until very recently) also taken over by the early Christians.

It is interesting to compare these early Hebrew writings with the Greek writings of aproximately the same period. A good many Greek scholars did attend the Thoth-Hermes schools, the most noted being Plato and Pythagorias (circa 500 BC). Those Greek writings of a Kabalistic nature which pre-date the (first) distruction of the Alexandrian Library* show very little Babylonian influence.

* The library at Alexandria was sacked 3 times [that we know of].

A BRIEF HISTORY OF WESTERN MAGICK

The primary Greek contributions to the Kabalah stems from Pythagoras, and consists (as one might expect) largely of mathematical and geometric concepts and discoveries, which were later added to what Hebrew works survived the Alexandrian Library's destruction. Today, the older Kaballistic works show a heavy Greek influence, not so much because the Greeks invented the concepts, but rather because it was the Greek versions that survived.

This is best exemplified by the book known as The Book of Enoch. One version, based upon Greek versions, has been around for several hundred years, but another version, based on an Abyssinian version, has only lately (c. 1930) come to light. If it were not for the title of these works, (both labeled as the book of Enoch) virtually no-one would believe that there was any connection, the two versions have almost nothing in common. This is particularly true of the Greek version of almost anything, and why solely Greek sources can not be relied upon very much. For example: "The Emerald Tablet of Hermes" is but a few lines in English (or German) but goes for several pages in the Greek, without saying anything that is not already contained in the English version.

In modern times, Jewish scholars seem to be turning away from the Kabalah for some reason, and now there are many more Christian Kaballists than there are Jewish ones. Of course, there never were that any Jewish Kaballists to start with. By far the largest portion of Rabbis were not Kaballists. To begin with, one could not be accepted into the Rabbinical Colleges until one was over 30 years in age and usually married with 2 or more children. Stability was what was desired. After spending 8 or 10 years becoming a Rabbi, almost no-one wanted to go on into deeper subjects. As we said before, almost none of the (Kaballistic) material was written down, and only a small part of that has survived to modern times. Consequently, (in bygone times), even if one wanted to study the Kabalah, one had to find a Kaballist to teach it to you, and you had to support yourself and your family while studying (as well as pay your teacher).

We now come to the question of who wrote the "Keys of Solomon" and other similar works. It is our belief that the Greater and Lesser Keys of Solomon may have been written in (or prior to) Medieval or Dark Ages Europe, perhaps Spain. All these books or Grimories have a family resemblance, and many are in fact mis-translations of (usually) the Greater Key. Fragments of the Lemegeton or Lesser Key turn up in the British Museum as early as 1311, and were undoubtedly written some time prior to that. Since many of the magickal texts in the British Museum were bequests or gifts from the estate of this or

A BRIEF HISTORY OF WESTERN MAGICK

that scholar, some of these documents may have been in private collections for quite some time before being given to the British Musuem. The Sloane collection alone contains thousands of folios, and there are hundreds of such collections, and an unknown mass of material that as not even been cataloged (much as the backlog of work in Egyptology).

To make matters still more confusing, many if not most of the scholars working with these documents, not only today but in the past as well, were not magicians, and had no real knowledge of Magick, and consequently were incapable of making any judgements as to the truth, accuracy or value of the documents. I fear that decisions as to retention and so on were made from the physical condition of the documents alone, and whether or not they appeared to be complete, rather than from any knowledge of the content or uniqueness of the information they contained. Much as papers found in a British butcher shop, being used to wrap meat, turned out to be fragments of the missing diary of Elias Ashmoe, the founder of English Free Masonry. No-one knows how much was lost, partly because no-one knows how much was there to start with.

This same sort of mix-up aparently happens rather frequently in the British Musuem, largely because these documents are loose leaf folios, tied with string. Many have no page numbers and others have no page headings, so once pages are mixed up, from one folio to another, there is no quick way of straightening them up. Even reading the documents in question dosen't do much good, if the person doing the reading has no expertise in the subject matter. This explains how pieces of the Lemegeton turn up in folios alleging to be Honorius.

Since virtually all the clues point to the fact that "King Solomon" (as well as most other similar mythic figures) probably never existed, these alleged Keys of Solomon, are at least partly the result of another old world habbit, that of attributing your work to your teacher. Originally done partly as a mark of respect, and partly as a mechanism to get your work read by important scholars, this attributing of works to long dead persons or ledgends has greatly confused the issue of who actually wrote what, and when it was written.

Huge numbers of works, some good some stupid, have been attributed to people like Plato, Pythagorias, Solomon, this or that Saint, Jesus, Moses and so on. Well over 90 percent of these are frauds or forgeries. Modern examples of this are usually deliberate frauds, designed to gain money or have some idiotic view or opinion supported or defended by some famous person, preferably dead and

A BRIEF HISTORY OF WESTERN MAGICK

unable to expose the fraud.

The reverse also happens, a person with an axe to grind, generates something vile, stupid and disgusting, and then puts his enemy's name on it. This is a very old ploy and is today called "Black" propaganda or "Dis-information". This explains how such a large mass of negative material has been accumulated by the Church against "Witchcraft" and "Satanism" and so on.

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A BRIEF HISTORY OF WESTERN MAGICK

CHAPTER THREE

Magick has never been extremely popular. Even today, probably less than 2 percent of the persons in the Occult are serious students of Magick. There may have been more Magickal practitioners, or at least students, (on a per capita basis) during Medieval times than there are now. There certainly appears to have been something of a Magickal explosion during the 13th. and 14th. Centuries, judging by the number of Magickal texts that have survived to modern times.

These students, scholars and practitioners in Medieval times, were virtually all churchmen of one sort or another. They were almost the only literate people in Europe at the time, they had the lesiure time, and most important, they had access to all these Magickal texts. Some of them also had the curiosity and the slight beginings of the Scientific Method. A very few of them had the common sense to write down what they did and what they obtained.

One of the more grotesque aspects of this, is that at least some of the people involved in the Inquisition were themselves practitioners of Magick. Whether or not some of these people actually believed that Magick was the "Work of the Devil" they certainly did not denounce themselves or each other, while at the same time burning some poor peasant for alleged "Witchcraft", etc.

What is not generally known, is that the person who denounced some one else for being a "Witch" or "Consorting with the Devil" was rewarded with one-third (1/3) of the denounced persons wealth, land and property. The church got 1/3rd, and the prince or ruler of the area got the other third. Thus it was money not piety, greed and jealousy not righetiousness that ran the inquisition. This fact has been carefully camouflaged by church historians and is a subject carefully not taught in high school history classes..

The "Templar (also sometimes spelled Templar) Question" has plagued and intrigued historians and Magicians for Centuries. Considerable effort has been expended over the years to link the Templars with other earlier and later organizations, some Magickal some not. Because there has been so much wrong information written about the Templars, we will go into the subject somewhat, here in this chapter.

The Templars began simply as a military arm of the Church, during the early Crusades, which later developed one of the very few International (and Supra-National) military forces of the time. The

A BRIEF HISTORY OF WESTERN MAGICK

destruction of the Order of the Knights of the Temple of Jerusalem, which began in 1307, was un-precedented in History, and marked the beginning of what is usually referred to as "modern" Police-State methods and techniques.

The rise of the Knights Templar is almost as spectacular as their destruction. From a very meagre beginning, "The Poor Knights of Christ" as they were often referred to, amassed a fortune that was literally beyond counting in approximately 75 years. So great was their wealth and so vast were their holdings, that in later years a subservient branch of the Order was established, consisting of Serving Brethern. These Serving Brethern, while not combatants or Knights, enjoyed nearly all immunities of the regular members of the Order, and frequently out-numbered the Knights by 10 to 1, and occasionally 20 or 30 to 1.

The interest in the Templars is today centered about what it was that they did that caused their destruction. None of the alleged Templar documents or artifacts mentioned in the Church records has survived to modern times, although many interesting forgeries exist, some purporting to be the "Secret Rule of the Templars" and so on.

There are three basic arguments concerning the Knights Templar; (1) That they were in fact guilty of the various and assorted heresies and obscene practices, of which they were all accused, and were prosecuted for that alone; (2) That they were largely not guilty of the crimes for which they were charged, and were destroyed because of the greed of certain officials in the Church and in the various governments involved; and (3) That a few of them may have been guilty of certain of the charges, but that the real reason for their destruction was Political, Financial and Military, envy, greed and corruption in both Church and Government. Of these the last seems the most likely.

Briefly, the situation was as follows: In the early 1300's, the Knights Templar as an organization was rich and powerful, both militarily and politically, immune from nearly all local laws and taxation, and likewise immune from most forms of national governmental control. In addition to being empowered to solicit funds and accept donations for various purposes in the name of the Church, the membership, both individually and as a whole, were only accountable to their Grand Master, who was in turn only accountable to the Pope.

The Templars invented the banque check, and rich merchants could deposit gold at one Templar facility and withdraw it at a different one. The Templar's banking activity alone was one of the more important factors in the growth of trade and commerce (and hence

A BRIEF HISTORY OF WESTERN MAGICK

wealth and well-being) through-out the entire Empire. The lands and holdings under Templar administration were well run and prospered greatly, partly because the Templars did not tax their peasants anywhere nearly as heavily as the local secular governments did. Templar military outposts actively patrolled their holding, thus reducing banditry and other forms of crime, likewise much more efficiently than did local or national governments. In short, the Templars were the focal point for much envy, greed and rage on the part of local and national government and Church officials. In addition, there had been several military reversals in the Holy Land, and a few outright revolts against the other Knights and Crusaders, and an occasional armistice with their supposed enemies, the Saracens.

The Templars were not well liked by the common man either, particularly those that did not or could not align themselves with the Templars and seek their protection. Because the Templar holding were tax-exempt, the Landed Gentry were taxed heavily, and in the case of France, there was run-away inflation, a debased currency, and an extremely corrupt and indebted national government. The rich deposited their money with the Templars, who loaned it out at very high interest. Much of the Nobility of several nations were deeply in debt to the Templars.

Phillipe the 4th, King of France, who had absolutely no legal control over the Templars, prevailed upon the Church's Inquisitor General for France, to authorize him (Phillipe) to order the arrest of all the Templars in France. Aside from the usual envious spiteful rumors and tales which accrue to any large and powerful organization, Phillipe had only the doubtful (and anonymous) testimony of two allegedly former Templars, on which to base his actions.

Operating under sealed orders, sent out months in advance, only to be opened on October 12th, on pain of death, all of the Seneschals of the French Empire were instructed to arrest every Templar in the Empire at dawn the following day, Friday, the 13th. of October, 1307. (This is most likely the source of the Friday the 13th. legends). Under conditions such as this, the first co-ordinated nation-wide raid in history, the Templar's intelligence network, was of course, not prepared. In an age where communications took years to reach from one end of the Empire to the other, such a stroke was literally unheard of.

There are several interesting irregularities which come to light concerning the Templar trials, when compared to other prior and subsequent Heresy Trials. Firstly; Of the high ranking officers of the Order, a surprisingly large fraction confessed before being tortured, so great was their fear (and so great was the reputation) of the

A BRIEF HISTORY OF WESTERN MAGICK

Inquisitors. Secondly; Of all of the Templars captured throughout the Empire, not one refused to confess, or having confessed, rescinded his confession. Furthermore, all who were captured and subsequently confessed, all abjured their alleged heresy. There were no martyrs, no defiance, no hold-outs. Thirdly; The confessions were remarkably uniform, for such a wide spread and somewhat unruly organization, very much as though the "confessions" had been written up in advance. In fact, in at least one particular, every confession was identical, word for word, in each one of the more than five thousand confessions which were obtained in mainland France alone. In spite of the fact that 1/4 of all those captured, died under torture, all of the confessions purport to have been given voluntarily, including those of the persons who died. Finally; All those who were captured were executed. None were acquitted, none were given lesser sentences.

The list of crimes of which the Templars were accused, is lengthy and in some cases trivial and even contradictory. These charges, some of which were obviously made up in advance, were modified, based upon the confessions extorted from the initial group of Templars captured in Paris, and later "corrected" (retroactively) to include items which others in more remote locations confessed to. However, the actual crimes of which they may have been in fact guilty of, were not charged (such as usury, military revolt, and so on). Likewise, the catch-all charge, generally used in those times -- Treason and Plotting against the Crown -- were not used either.

What is of interest to Magicians concerning the Templar Trials, is the rather weak showing made for charges of Pagan Worship and Idolatry. No document or artifact (in fact no independant evidence at all) was uncovered at the time of the Trials, nor has any such genuine evidence been discovered since then to support these charges. Several somewhat obvious forgeries do exist, but none of these items stand up to modern scientific investigation. Not one Idol or "head" was ever found, yet if the charges are anywhere near correct (not to mention the confessions) dozens, if not hundreds of both must have been in use. There is likewise no evidence to support later suppositions that the Templars were a Magickal Order. Such a charge would have been made at the time, if there had been one shred of evidence to support it. Similar attempts to link the Templars with the Gnostics, rests at best upon very slim evidence, and likewise would have been charged at the time.

It is quite possible that various individuals in the Templar organization may have been tainted with or even converted to Islamic beliefs. It is highly unlikely that such a heresy could have been

A BRIEF HISTORY OF WESTERN MAGICK

Official Templar Policy, nor could it have been practiced or enforced in such a wide spread organization, without leaving some sort of written record or artifact.

Since book burning was and still is a favorite Christian sport, the only records of this are those of the Church. Just as with the alleged histories concerning "Witchcraft" and "Satanism" in the dark and middle ages Europe, the only records from the Templar era are the Church's, which obviously seek to justify their robbery and murder, just as they sought to justify their robbery and murder of harmless Pagans.

The same goes for the "suppression" of the Gnostics in 400 A.D. The only records are those of the Christians, although they did slip up and didn't destroy the valuable jewels that had Gnostic symbols carved on them.

This orgy of destruction, robbery and murder seems to have been a frantic effort on the part of the Church to conceal its Gnostic (and Pagan) background. They took everybody else's ideas and re-labeled them "Christian", and then attempted to destroy the existing records to conceal their theft and plagiarism. For Centuries, they had a shameful degree of success in their camouflage efforts. When camouflage didn't work, death, destruction and terror often did.

The same holds true for their Magick. Christian additions to older works (or at least alleged older works) is sometimes quite obvious. What is not so obvious, and sometimes even impossible to detect, is what has been omitted by the Christian monks, translators and scribes.

This is not counting the unintentional error and translation or transcription errors that always slip in. Particularly when these scribes and so on are not well versed in the subject matter. There are stories about ignorant monks copying Hebrew letters as artistic design and not language, and hence screwing things up to a large extent.

Other scribes, frightened or bigoted, intentionally screwed things up, or added entirely spurious things, and it is these people that may have been the ultimate source of the "Faustian School" of Magick. This bogus tradition, named by modern Magicians after the Faust myths, involved doing something ugly, vile, cruel or grotesque in order to obtain "Magickal Powers". A typical example might be signing a "pact" with "The Devil" and other similar garbage. It is even possible that the Faust myths grew out of these adulterated documents and phoney ideas.

Now a days, we call this intentional inclusion of errors "Fool Traps", and they work very well. In times gone by, many if not all

A BRIEF HISTORY OF WESTERN MAGICK

Magickal Scholars would booby-trap their written records, journals and such, with important but well disguised technical errors, all designed to cause the ignorant and the mis-guided to fail, if such a person were to follow the instructions to the letter. This is most easily seen in "The Sworn Book of Honorius the Magician" where several lines from the Exorcism are inserted rather cleverly into what is supposed to be an invocation. Of course, this destroys the usefulness of the incantation, unless the student has sufficient technical competency to spot the inclusion and take it out again.

Modern Magickal writers do the same to a large extent. Others, like Crowley, also play Magickal practical jokes on their unsuspecting students or readers.

The Faust myth and the bogus negative school of Magick that grew out of it -- as well as the vast amounts of similar more modern negative ideas about Magick and Occultism -- all deny several basic Magickal truths, and these negative, anti-Occult ideas are as silly Theologically as they are scientifically.

All this ridiculous balony can be thrown out completely, once an individual realizes several things. The first and most important is that Humans are superior to any and all alleged demons, devils and the like. It is the inversion of this truth, that is the basis for all the modern horror stories, like "The Omen" and "The Shining" and others of this type. Many authors, producers and screenwriters promote this false idea because it SELLS. It brings them Big Money, and hence dozens of movies, books and T.V. specials are produced, all promoting this lie.

There is absolutely not one shred of truth to these stories. Not one speck; guaranteed! A human, any human, is naturally superior to and immune from demons, devils and yes, even angels. A discussion of this is contained in other of our works, and we do not want to get side-tracked into a theological discussion right now. We have already digressed quite a bit from the subject of Magickal History, and we want to return to that subject quickly. For the present, just take our word on it; nothing negative can hurt you or anyone else unless you want it to happen.

There is yet a second reason for the popularity of such credulous garbage, and that is that horror stories of this nature create and promote an (artificial) dependency. Exactly as similar stories in dark ages Europe, legends and stories of demons and dragons, etc, were used to frighten the populace into submission to priestly authority (and religious parasitism and taxation), modern stories of the same nature likewise debilitate any person who believes, even partially,

A BRIEF HISTORY OF WESTERN MAGICK

that what is being told is true, or even might be true. Even if the person doesn't believe that the story is true, if he or she is frightened, the damage has been done.

A frightened or scared person is easy to control or enslave. A person who can and does think for himself, and is not frightened by such horror stories, and who perhaps laughs at them for their stupidity, is not easily controlled or led, and does not make a good slave, peon or flunky.

These stories are particularly damaging to children, and pre-program them into credulous, fearful, unhealthy guilt-ridden mental patterns. (Typically Christian mental patterns in other words). It makes them easily led and forces them into the hypocritical Christian mold, of ignorance, fear and violence. Worst of all it promotes the young person's unthinking acceptance of anything negative that might be said about something or someone labeled "Occult" or "Pagan" or "anti-Christian", true or not, deserved or not.

Thus such horror stories degrade the primary advantage that humans have over the animals: rational thought. These stories promote irrational fear, hatred, violence, bigotry and worse yet, self-hate and false guilt and usually they also promote the entirely false idea that "sex" of and by itself is a "sin". This one idea, has caused more suffering, violence, rape, suicide, guilt, murder, and so on, than any other single element of Christian dogma. It is this subversion and perversion of what should be a basic human joy, that reveals the manipulative, exploitative, and even sick motives and methods utilized by the Christian church down through the centuries.

These horror stories, along with the vast majority of other stories and dogma, also promote another false concept, and that is the concept of "externalism". Externalism, is the idea that good, evil, "God", "Jesus", "The Devil" and so on exist independently and outside of the individual person, and that the individual is not responsible for his or her actions, omissions or errors. Virtually all institutionalized religion (except the Gnostic) promote this false idea of externalism because it makes "their" people easier to control. By placing the "locus of control" outside of the individual, such people are pre-disposed toward outside control, and particularly outside control by the church (or government). They have a ready-made cop-out, an excuse for their vile, nasty, thoughtless behavior.

Again, an artificial dependency is or has been deliberately created, so that the individual will have to depend upon someone else (priest, government bureaucrat, cop or "leader") to tell him what to do and when to do it.

A BRIEF HISTORY OF WESTERN MAGICK

Gnostic philosophy and Magickal thought places these values and qualities within the individual. There is no external "devil". One is good because one wants to be good, and is willing to exercise some small scrap of self-control, and take the blame for any mistakes made. There is no comfortable mindless fog to lose oneself in, there is no infallible leader or Führer, no absolutely perfect book or idea to blindly, mindlessly follow.

The self-guided individual is totally responsible for everything he or she does or does not do, and as such must make choices, hard ones. The self-guided individual can rightly assume credit for the good works done and the evil avoided, whereas the morally blind, externalizing person, bumbling along behind some "leader" can not rightly take credit for anything, even though they may claim to have been "Just following Orders," when it comes time for passing out blame for errors.

Gnostic and Hermetic philosophy postulates that within each normal human, there dwells a small spark or flame. A minute portion of the Divinity, and that this spark can be a reliable guide, source of energy, knowledge, comfort and even wisdom. Please note, this is an internal concept. The hard part comes in locating and nurturing this spark, and learning to communicate with it. Harder yet, is learning to trust it, especially when it seems to be telling you something that is at odds to what all the external "leaders", experts, politicians and pundits are saying.

Trusting your internal spark, will be a little less difficult, once you realize that the self-guided individual is always at odds with the manipulative, exploitative, enslaving effects of virtually all social organizations, institutions and governments. Becoming a self-guided individual is the essence of personal liberty and freedom -- including the freedom to make mistakes, and suffer from such mistakes, and hopefully learn not to make the same mistake again. It can be rather cold and lonely out here in front of everybody, there is no warm comforting mindless flock or herd to mingle with and to hide in. The self-guided individual is an attractive target, being conspicuous right out here all alone, and likely to be picked on by the insecure vicious bureaucrat who can't stand the thought of someone, anyone escaping the clutches of government or the church, (or whatever).

Again we have digressed from our subject, but these concepts are important.

A BRIEF HISTORY OF WESTERN MAGICK

CHAPTER FOUR

The next important happening in the History of Magick occurred in the 16th. and 17th. Centuries with the establishment of the Rosicrucian movement in Germany and the Free Masons in England. Both these organizations had Magickal overtones and were certainly Occult and Mystical organizations, however the Magick was quickly submerged in other activities, and in the case of the Free Masons, secular politics and business became a very large part of their activities. This undoubtedly irritated a lot of Rosicrucians and Masons who had joined because of the Mystical and Magickal image projected, which turned out to be somewhat fraudulent.

In the 19th. Century, two splinter groups were formed, mostly by dis-enchanted Masons or Rosicrucians. In England, the Order of the Golden Dawn (O.:G.:D.:) was formed by a group of Master Masons in 1873, for the express purpose of studying and practicing Magick. The same occurred in Germany a few years later, when a group of Rosicrucians formed the Ordo Templi Orientis (Order of the Temple of the East or O.:T.:O.:), in 1898. These O.:T.:O.: types did get into practicing Magick and particularly did a lot of good work in Sex-Magick, prior to being taken over in the 1920's by Alister Crowley who changed everything to Thelema (more on this subject shortly).

Alister Crowley was no doubt the "Enfant Terrible" of the Golden Dawn, and equally without doubt one of the major factors in its eventual destruction.

The Golden Dawn has started out to be a Magickal Lodge, but since all of its founding members -- and a good many of its early recruits -- were all Master Masons, there was a heavy Masonic flavor or tone in its attempts at Magick.

The history and the destruction of the Golden Dawn offer many important lessons to the magickal student of today, perhaps the most important of which is the fallacy of the "Secret Masters" ploy.

For some utterly unknown reason, those Masons who wished to form a Magickal Lodge in late 19th. Century England, believed that they simply could not just open up a lodge just like that. They apparently believed that no-one would take them seriously, if they did not have a "Charter", or some sort of Mystical Authority (with a capital "A") for doing so, and consequently an entirely fictitious "Fra. S." was invented, who was supposedly to have discovered some mystical document in a book shop. This document alleges the existence of a group of "Secret Masters" or discarnate master magicians, or teachers

A BRIEF HISTORY OF WESTERN MAGICK

(and so forth) who were supposed to be the Guardians and Directors of the fledgling Golden Dawn.

Perhaps the founders and early members of the Golden Dawn were pre-disposed to think in this direction by their Masonic background, or perhaps it was something social. "Charters" were very big in England at that time; the Chartered this or that, the Royal something or other, etc. were all over the place (and still are). In any event a "Charter" was flanged up, including references to the "Secret Masters" and the Golden Dawn was in business. It was almost an instant success. In very short order, virtually anybody who was anybody in the creative arts in London was a member.

Being considerably more Mystical and Occult than the Masons, the Golden Dawn attracted a rather large ratio of kooks and nuts, but these people were also usually moderately rich and usually behaved in a civilized manner, and in English society of the time, simply being mad or nutsy wasn't considered disqualifying, especially if one had a good education and came from a good family, and had a good pile of money. Especially if one was eager and would do what one was instructed to do.

The Golden Dawn started off quite well and was at least initially a financial and social success. The fact that it was not a Magickal success did not become apparent for quite a while. The Golden Dawn leadership quickly got in a jam. The members were expecting Magick, or at least some of them were, and they were quite vocal about it. Since the leadership for the most part were not magicians but Masons, they flanged up a whole bunch of very masonic initiation rituals, one for each grade (on the Tree of Life) and one or two extras. For a time at least this seemed to do the job, and the membership was partly satisfied, studying excerpts from dozens of different documents scrounged from the British Museum, and getting themselves initiated into higher and higher grades (just like the Masons do).

The Golden Dawn leadership had a ready made excuse for the lack of real Magick in the Order's day to day activity: The membership wasn't highly advanced enough (in grade) to tackle these mystical goodies just yet. This also concealed the fact that the leadership didn't know what they were doing (from a Magickal standpoint at least). This same mechanism is present in most allegedly Magickal Orders and Lodges today.

Eventually a Magickal curriculum of a sort was flanged up, mostly from hurried research in the British Museum. Several individual members of the OGD were Magickal students on their own time, and so there was some sort of direction, feeble as it was. Again, for some

A BRIEF HISTORY OF WESTERN MAGICK

unknown reason or another the OGD went about their Magickal training in what we would consider today as a backward manner.

They chose to tackle Angelic Magickal operations first. Perhaps they were scared of the allegedly "demonic" operations, or perhaps they knew or suspected that the Angelic operations would be much harder. In any event, that is what they did. The result, was of course, that nobody got anywhere. It got to the point where the nutsier members were simply faking "results" and several groups of OGD members formed their own little societies or study groups within the OGD, allegedly to practice Magick in their own private Temples.

At this point, (more or less), along comes a character named Alister Crowley. A master mason and student of the Occult. Scion of a rich brewery family, to some extent he had suffered a traumatized youth as the result of his parent's grossly fundamentalist religious beliefs, and hence he was just bursting out with energy and enthusiasm for things Occult. (What we would today call religious backlash).

Crowley's disenchantment with the OGD was almost instantaneous. They swore him to this horrendous oath, extracted a drop of blood, and then revealed to him the Hebrew alphabet and the names of the planets. Crowley's passage through the ranks of the OGD was meteoric to say the least. He probably knew as much as they did, if not more.

Mathers, Crowley and Waite, among other OGD members began a serious search for Magickally important and useable documents, to either beef up the OGD training scheme or to use on their own in their private experiments, and probably both. In only a very few years, Crowley decided that that OGD held no more interest for him, so he left and formed his own organization, the A.'.A.'. (Astrum Argentium or Silver Star). He also began to publish all kinds of things, being a very prolific writer. Some of these writings referred to his Magickal experiments, in which he claimed to have achieved all sorts of things.

One can never be sure with Crowley. He loved to pull Magickal Jokes on people and his work is loaded with fool traps. Crowley claims to have been approached by representatives of the German O.'.T.'.O.'. during this period of time, and when they discovered the extent of his work, they invited him to join. What really happened we may never know, but somehow Crowley got a hold of the O.'.T.'.O.'. and converted the whole thing to Thelema, sometime around 1920.

Thelema, refers to "The Law of Thelema" which Crowley (again) claims to have written down in Ciaro in 1908 or so, when his "wife" (read: girlfriend) was alleged to have fallen into a trance and delivered this book verbally from a spirit who said its name was

A BRIEF HISTORY OF WESTERN MAGICK

something like "Aiwass", which Crowley promptly nicknamed "Eye-Wash".

The Law of Thelema is: "Do what thou wilt, shall be the whole of the Law." and is contained in this delivered book called "Liber Al Vel Legis" or the "Book of the Law". Based upon these few short verses, Crowley developed an entire Magickal Religion and Philosophy, which he then imposed on the O. T. O.:

Followers of Crowley are now called Thelemites, after "Thelema", greek for "Will".

Crowley's career in Magick was certainly colorful and even exciting, very exciting in spots. There are several books in this area, some written by Crowley and some by his secretary, Israel Regardie. All of these books, pro and con, should be taken with a grain of salt. Indeed, "Cum Grano Salis" should be the beginning student's watchword.

It is difficult to tell just how seriously Crowley took his own creations. Sometimes he lived and acted like he took them very seriously, at other times less so. Along with Thelema, Crowley was infatuated with "Babylon", the Whore of Heaven, as he put it. His Magickal Religion embraced free love and several other then controversial subjects, such as drug use. It must be understood, that Crowley had been prescribed Heroin by his Doctor as a cure for asthma! The result (as might be expected) was a life long Heroin addiction, which eventually caught up with him and made his last few years miserable beyond belief. (We will come back to this later).

A Map showing the History of
Magick is included in the Appendix.

A BRIEF HISTORY OF WESTERN MAGICK

CHAPTER FIVE

Eventually, things became too hot in England for Crowley, so he went to Sicily and founded a Thelemic institute there. One of the people who showed up to study under Crowley was a fellow named Russell. After some time (and money) Crowley gave Russell a charter (here we go again) to found an O.:T.:O.: branch in the United States. So, sometime about 1930, Russell founds the G.B.G. (Great Brotherhood of God) in the San Diego, California area.

An interesting side light on Russell, is that his signature supposedly appears on the "Grand Charter" of the Rosicrution AMORC organization in Jan Jose, California. As a result Crowley made at least one attempt to take AMORC over, claiming that they were Thelemic, and hence his. This attempt failed.

In the mean time, the Golden Dawn had been coming apart at the seams. Mathers had moved to Paris, and had opened an Egyptian Temple there, and was trying to run the Golden Dawn by remote control, which wasn't working very well. One of the reasons that Crowley left London was that he got into a spat with Mathers. Both were claiming to be launching Magickal attacks on the other and the whole thing seems today to be totally silly and childish.

Half a dozen groups of former OGD members were trying to put the pieces back together again, and bickering between themselves: ("My Secret Masters are higher than your Secret Masters." "Are not." "Are too, nyaah, so there!")

Several groups had split off from the OGD, including Dione Fortune's group and several others. About this time Israel Regardie first published his book on the Golden Dawn, which enraged everybody.

Meanwhile, back in San Diego, one of the G.B.G.'s first members, Louis T. Culling becomes one of Russel's assistants. Later just before the G.B.G. went under, Culling moved up to the Los Angeles area.

In the mean time, Crowley had chartered an O.:T.:O.: Lodge in Los Angeles, California, in the late 1930's. Later it moved to Pasadena. Culling joins this Agape Lodge of the O.:T.:O.: and is on hand when this Lodge also comes apart, with a real bang! (More on this later). Some other old line O.:T.:O.: people are in the area, Israel Regardie for one. Although Regardie did occasionally claim that he never joined the Agape Lodge, Culling places him there. Since both men are now dead, we may never know for sure.

By this time, Crowley is back in England and not doing so well. He had been in America for a while during WWI and had written some

A BRIEF HISTORY OF WESTERN MAGICK

rather childish anti-British propoganda for the Germans at the time.

WWII was in progress, and a young American, Gradey McMurtry, stationed near London, used to call on Crowley now and then, and give him money to support his Heroin habit. O.:T.:O.: Lodges all over the place used to throw "Crowley Parties" to generate money which they would send to Crowley in London, who was now flat broke. The O.T.O. Lodge in Los Angeles used to stage Thelemic Masses and open them to the public for the same reason.

About the time that the war ended (1944?) Crowley gives McMurtry a letter appointing McMurtry to the post of Caliph (or outer head of the Order, abr: OHO) for California. It should be noted, that Crowley used to hand out charters and appointments left and right, and this later led to quite a bit of confusion when Crowley died shortly thereafter.

Crowley's death threw the O.:T.:O.: into turmoil. There was no clear line of succession, and according to Culling, the constitution of the Order called for an election of a new leader for both the inner and outer order. Again according to Culling, this election never took place. Several people including Carl Germer, just announced that they were taking over. Schisms and alliances between fractions of the O.:T.:O.: became the order of the day, and it is still going on. Like many other Occult organizations, and indeed just like the Golden Dawn, Magickal organizations that get above a certain critical mass, seem to just explode into fragments. This happened to the Golden Dawn and the O.:T.:O.: and is still happening to this day.

Shortly after the end of the war, the Agape Lodge in Pasadena litterly blew up. Culling was on hand and his notes provide an interesting illumination to the goings on, and we shall cover this shortly.

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A BRIEF HISTORY OF WESTERN MAGICK

CHAPTER SIX

Backtracking for just a bit, we want to pick up another sidelight regarding Crowley, and that is the possibility that most of modern day Witchcraft may have come from Crowley, either directly or indirectly.

During that period of time when Crowley was crashing about England, more or less at the same time that he was in the OGD or just afterward, he seems to have been approached by Gerald Gardner and asked to kludge up some "witchcraft" rituals.

Although Gardner denies ever being in the O.T.O., some historians and persons claiming to have been there at the time say that he was a member, however briefly. The self-appointed historian of the O.T.O. in England stated at one point that Gardner paid Crowley 20 pounds (or so) to flange up some rituals for him. We do know that Gardnerian Wiccans adopted a version of The Law of Thelema, and that alone is suspicious. The Gardnerian version is "And it harm none, Do what thou wilt..."

Gardner, it seems chanced upon the writings of Margret Murray (source of the "Murray Error") and decided to set himself up as a Witch, and form a Coven and so on. It is quite true that in England and Europe it is just barely possible that some few (very few) persons might actually be "hereditary witches" (at that time, the 1930s and early 40's, although Gardner was not one of them), however, there is absolutely no doubt that persons with families that have been long time residents of the United States (and most of the rest of the world) can not correctly make that claim, although this doesn't stop hundred if not thousands of would be "witches" from making that ridiculous claim.

In any event Gardner set him self up as a "Witch" and ran ads in newspapers and magazines, seeking recruits. At the present time, there are something like two dozen different varieties of Wiccans,* perhaps half of which could trace their origin to Gardner. Naturally there were off-shoots, as this or that student went elsewhere and set themselves up as witches also. A good many of these early Witchcraft groups also adopted (or appear to have adopted) the Thelemic attitude of free sex, or at least they claim to have done so (it may simply be a "sex" ploy or "honey scam" to attract new recruits).

This witchcraft became rather popular, certainly more popular

* Present day Witches call themselves "Wicca" or "Wiccans"

A BRIEF HISTORY OF WESTERN MAGICK

than Magick, (at the time), if for no other reason than it took no particular scholarship or effort to become a witch, just money (or a beautiful body). Unfortunately this continues even today.

With very few exceptions, all of the present day Wicca groups are based on an error, (The Murray Error) and some not even that, but are outright frauds. Some of them know it and are attempting to research historical backgrounds for their groups and practices, and this is fine. More power to them.

The error involved stems from some rather gross assumptions and mistakes, and just plain poor research done by Margret Murray, wherein she claims that all of pre-Christian Europe worshipped Cernunos and Diana, and so on. In actual fact, of course, only a very small section of Northern Italy worshiped Diana. There were hundreds of Pagan sects scattered about all over pre-Christian Europe, and the primary thing that they all had in common was their illiteracy and isolation. Virtually none of them could read or write their own language, much less Latin (or Hebrew). Charles G. Leland's work in the late 1800's clearly points this out, and how Murray could have missed this is beyond me. Furthermore, even if they could write, there was no way they could have communicated with each other, there was no postal service. In addition, since most of these people were ignorant peasants, there was no way they could have traveled about in person. They didn't have the money, they were virtually slaves and couldn't leave their farms without official permission, and there weren't hardly any roads, and certainly no maps. They wouldn't know where to go or whom to seek anyway.

It may have been Leland's work, especially "Aradia, The Gospel of the Witches" that Murray based her conclusions on. If so, she is guilty of gross exaggerations and very sloppy research. For further discussion of this topic see notes and comments in the latest edition of "Aradia".*

The only written records that we have concerning dark ages Witchcraft are those generated by the Church, and these are "biased" to say the least. Outright propaganda would be a better term. Equally suspect are Church accounts of the alleged satanic (or demonic) nature of witchcraft practices.

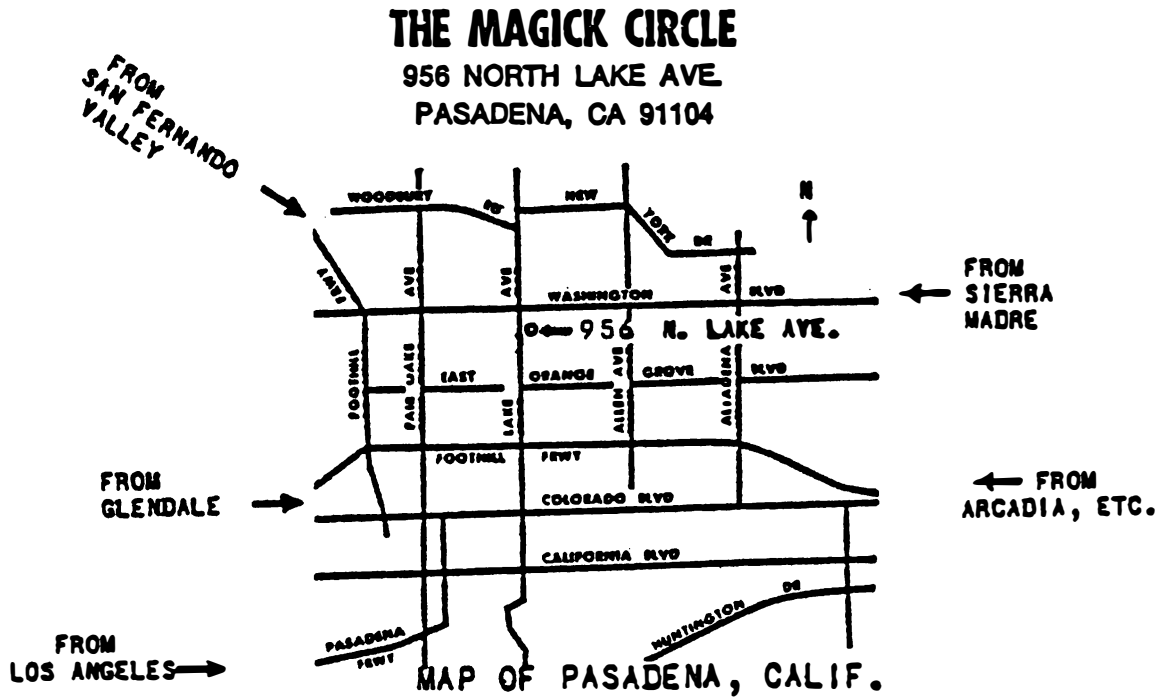
I have mentioned this mechanism before. Everybody's gods and practices are declared to be "evil", regardless. "Conversion by the Sword" usually then follows, in one form or another.

* "Aradia" Ed. by N & A White, ISBN 0-939856-54-0, Tech-Group, 1986.

A BRIEF HISTORY OF WESTERN MAGICK

It is in these fictitious Church accounts that we first find Magick linked to satanism and such. This is unusual because it was the Churchmen themselves who were experimenting with Magick, almost entirely.

HOW TO FIND US:



Pasadena Frwy to ORANGE GROVE Exit, Left (North) on Orange Grove. Continue on Orange Grove until LAKE. Left (North) on Lake (towards the mountains) to 956 N. Lake.
Foothill Frwy to LAKE AVE Exit. North (towards the mountains) to 956 N. Lake.

A BRIEF HISTORY OF WESTERN MAGICK

CHAPTER SEVEN

There are several reasons why we go so heavily into the history and destruction of both the OGD and the O.T.O.. Perhaps the most obvious is that these (and many other organizations) made serious errors, and of these more will be discussed later. The second and somewhat less obvious reason is that it from O.T.O. and OGD sources that nearly all of what we now know of Magick comes. These are important sources, and since both of them in effect destroyed themselves, we must study them to some extent, partly to prevent the same thing from happening again.

What follows is slightly out of sequence time-wise, but is an interesting view of the operations, internal strife and destruction of the O.T.O. Agape Lodge in Pasadena, California in the early 50's. This information comes from Louis T. Culling, whom I knew and studied under for some time just before his death in 1973. This information is rather condensed and in some areas does not check with other sources, furthermore the names of some of the people involved has either been changed or reduced to initials, largely for legalistic reasons (to prevent lawsuits), so you might say that the names have been changed to protect the guilty as well as the innocent.

The cast of characters includes: Jack Parsons (Fra. Bellarion), Israel Regardie (Fra. A.M.A.G. also known as Fra. 538), Louis T. Culling (Fra. Aquila), C.F. Russell (Fra. Genesthai), L. Ron Hubbard, and of course Alister Crowley, who signed himself "Baphomet" among several other pseudonyms.

We start (as indicated in prior chapters) with Crowley's "Grand Experiment", the Abby of Thelema at Cefalu, Sicily, starting in 1920. One of the early students was C.F. Russell. Crowley and Russell got along quite well to start with, and so it was not too long before Crowley gave Russell a charter to found an O.T.O. Lodge in America. Russell had some ideas of his own that he wanted to incorporate into his new lodge, and eventually he did just that.

Eventually, Russell and Crowley had a falling out, and Russell moved to San Diego where he founded the G.B.G. (Great Brotherhood of God) in 1931. Louis T. Culling was the first person to join this new Order, and consequently he soon became the "Neighborhood Primate" for the area. Culling also knew Jane Wolf, and says that Ms. Wolf verified that Russell had indeed received a charter from Crowley. In the book "The Great Beast" (an alleged expose of Crowley) Jane Wolf is called

A BRIEF HISTORY OF WESTERN MAGICK

"Elizabeth Fox". Regardie's book "Eye in the Triangle" was at least partly a reply and defense of Crowley from the allegations made in "The Great Beast".

Once the G.B.G. got rolling, all the members were supposed to perform a group ritual every week. In order to qualify for this group working, each individual G.B.G. member was required to have previously performed a four day Magickal Retirement (what we would call a Mini-Abramelin) and was also required to memorize the first chapter of "The Book of the Law" (Liber Al Vel Legis, also called "Liber Al" or "Liber 31"). The weekly working was a ritual from "Liber Samekh", also written by Crowley (as were nearly all the materials used in G.B.G. and O.T.O. rituals) and described by Crowley as: "Being the Ritual employed by the Beast 666 for the Attainment of the Knowledge and Conversation of His Holy Guardian Angel during the Semester of His performance of the Operation of the Sacred Magick of Abramelin the Mage." (Typical Crowley long title and/or joke).

Other materials, also written by Crowley were added to the ritual, and the result took two and a half hours to perform, and required 9 participants: One at each corner (or quadrant), makes 4; a King; a Queen; a Master of Ceremonies; a Deacon; and an Acolyte, who doubled as a Reader. Any other members who were attending made the proper responses and "signs" when called for in the ritual. The main idea of this operation was to receive some sort of oracular word or sign from the H.G.A. (Holy Guardian Angel) which was supposed to guide each individual member until the next weekly meeting and ritual. (Remember now, these people are Thelemites who took this very seriously).

The G.B.G. followed "The Book of the Law" and "The New Aeon" and all of the O.T.O. principles for three years, but then Russell (The grand master of the G.B.G.) began to deviate from Crowley's dogma. This deviation bothered Culling, so in 1936 he quit the G.B.G. and after corresponding with Crowley in England, he was referred to "Mister W.S." the head of the A.'.A.'. in Los Angeles, and to a "Frater 132" head of the O.T.O. Lodge, also in Los Angeles (at this time).

Culling states that he visited "W.S." and the A.'.A.'. in Los Angeles on three separate occasions, and concluded that the whole operation was a sham. Culling felt that Mr. "W.S." had "neither the attainment nor the ability" for the post that he held, and that this particular chapter of the A.'.A.'. was just an ego and prestige trip, especially for "joiners", and a money making scheme. (The O.T.O. of the time, only charged \$15.00 initiation fees for each of the first three grades.) Mr. "W.S." did however do one useful thing, in that he

A BRIEF HISTORY OF WESTERN MAGICK

occasionally took "his" people over to the O.T.O. Lodge for them to witness the Ninth Degree Ritual, (The Gnostic Catholic Mass)* and some of the spectators who wanted to really work Magick shortly joined the O.T.O. In effect, the A.∴A.∴ was just a recruiting front for the O.T.O.

The O.T.O. Temple and headquarters were located on Winona Blvd, headed by "Fra. 132" who held a quite responsible position with the Southern California Gas Company. Another member, "Fra X" held an even higher position, also at the So. Cal. Gas Co. These two had by virtue of much effort and work, built up the active membership of this lodge to over 80 members above the First Degree. (This is very unusual. Many O.T.O. Lodges were in the 10 or 20 member range. Eds Note).

Then out of the blue, a scandal broke, which virtually destroyed the Lodge. This "scandal" was largely manufactured out of thin air by some (as usual) less than honest newspaper reporters. Every Sunday evening, the Lodge held a Gnostic Mass that was open to the public (to raise money and to find new members). Crowley had approved of this. These reporters could not understand why so many people attended this mass, and so they began snooping around trying to dig up some dirt. When these reporters heard that three of the members were living at the chapter house they inflated this into a big imorality story and spread it all over the city with a big splash. (The laws on Libel at the time were a lot more relaxed than they are today, and these reporters got away with it.) Both Fra. 132 and Fra. "X", were demoted by the Gas Company (another thing that today could have been redressed by legal action). Both members and visitors stopped coming, and the Lodge never did recover it's former popularity.

(This is unfortunately a very familiar story, and has happened time and again with O.T.O. lodges and even pseudo-O.T.O. lodges, as related later. Thelemites seem to get crosswise with the legal establishment all the time. Eds Note).

In late 1940, a young Thelemite, Jack Parsons visited Fra. 132 and told him of a large but old three story house of 28 rooms and 8 baths, which might be rented very cheaply. It was on Millionaire's Row in Pasadena, South Orange Grove Blvd. The house number was 1003, so the members soon began calling it "ten-o-three". The person who had inherited the house was having a hard time paying the taxes on the property and had not been able to find a buyer, so she agreed to rent it to the Lodge for \$150.00 a month, with a five year option to buy

* Don't be confused, this is Crowley's version of "Gnostic".

A BRIEF HISTORY OF WESTERN MAGICK

the property at a price of \$25,000.

Fra. Bellarion's idea was that Fra. 132 quit the Gas Company, and that he and a dozen or so other Lodge members move into 1003 and share the expenses. This would give them cheap rent and a fine old mansion for a chapter house, and Fra. 132 could become a full time leader and instructor. Fra. 132 agreed, and the Abey of Thelema was established in Pasadena. This was a good idea, and should have worked out fine, however a problem soon developed (one of many), and Fra. 132 suddenly lost interest in presiding over an O.T.O. lodge and became interested in farming. He soon had a vegetable garden, rabbits and chickens all over the place, which occupied all his time, although he did manage to hold several initiations now and then. Eventually, Fra. 132 left the O.T.O. entirely, but not before becoming involved with a double-love-triangle mess up. (Remember the Thelemite's free-love concept?).

What happened was this: Jack Parson's (first) wife's sister came to live with them at 1003, and Jack became involved with her, while his wife became involved with Fra. 132. This caused quite a bit of trouble (as one might expect), which is a bit strange, as Thelemites supposedly accept free love and no hangups. Apparently they weren't as free of Christian sexual hangups as they thought they were.

Culling claims that he was on very good terms with the Lodge Secretary that Frater Bellarion appointed after Fra. 132 left, and Culling further claims to have seen the letters sent to Crowley (and the replies received) concerning this problem. Jack had written to Crowley complaining that his, and the Lodges, finances could not support Fra. 132 and Jack's wife, as long as they were not contributing to the Lodge. This may have been true, as salaries were not that great at the time, and several other members living at the chapter house were out of work also. Crowley's answer was a rather extensive document called Liber 132.

Briefly Liber 132 stated that Fra. 132 was the "unconscious incarnation of the Demi-Urge" and that the time had come for Fra. 132 to take the "Grand Retirement" (Full scale Abramelin Operation) to identify himself with the "Demi-Urgos" and that this retirement was to take place at Fra. "L's" country home for as long as needed, 3 or 4 months or more, and that Mrs. "L" (also a lodge member) would supply him with food and take care of his other needs, ("Other Needs" was a polite way of saying "Sex") and that until the retirement was complete, Fra. 132 was placed in "Coventry" which meant that all the other members were to ignore him totally, as though he did not exist. This plan immediately fell to pieces, largely because Fra. 132 did not

A BRIEF HISTORY OF WESTERN MAGICK

want to loose "H" (Jack's wife) and wanted her to take care of his "needs" and not Mrs. "L". Frater "L" also did not agree.

As a compromise, Culling suggested they use his cabin in the foothills near San Diego, and there was a place nearby for "H" to live, if she and Fra. 132 want to do it this way. They did, but this got Culling into some trouble with the rest of the members because he had not (totally) observed the Coventry on Fra. 132. Culling temporarily went incative until things cooled down a bit. Culling also wrote to Crowley informing him of his efforts to get Fra. 132's Retirement started and to preserve as much of Crowley's instructions as he could. Crowley replied: "I find no fault with you."

Fra. Bellarion (Jack Parsons) became the head of the Lodge.

L. Ron Hubbard appears on the scene some time later. In no time worth mentioning, he has Jack under his power. How this was accomplished is debatable. Culling thinks Hubbard used hypnosis (and perhaps drugs). Jack (Fra. Bellarion) had come into some money and had purchased the 1003 property, and then re-sold it at a (then) huge profit of over \$20,000. Hubbard took off to Florida with this money, and nobody ever saw a cent of it (or him) again.

(At this point we leave the Culling material and utilize other sources newspaper clippings and such from our collection.)

The Agape (Greek for Love) Lodge as it was now called, was nearly destroyed by Hubbard's theft, and now had an additional problem of finding a new place to live. The new owners want to tear down the building. Up steps Fra. Bellarion with a plan. He will manufacture bootleg nitroglycerine and sell it (at high prices) to several construction firms desprately in need of blasting explosives, now that the post-war construction boom in Southern California was well under way. (It's now 1952).

So here we have Jack Parsons, rocket engineer, graduate of Cal Tech and co-founder of the Jet Propulsion Laboratory (JPL) in Pasadena, making (and diluting) nitro in the basement of 1003 over an open gas flame. Of course there was an explosion. Jack was mortally wounded and the newspapers have a field day. "Slain Scientist Priest In Black Magic Cult!" shouted the headlines, followed by a lurid and highy innacurate article by a reporter named Omar Garrison, which refers to Jack as "John", and to Crowley as a "Witchdoctor" and gives the address of the Lodge as 1071 S. Orange Grove, (Los Angeles Mirror, June 20, 1952). Jack dies, his last words were reported to be "I'll get out of this."

This scandal had hardly started to die down, when another hit. "Nude Priestess Found Cowering Over Huge Cache of Marijuana" etc, etc,

A BRIEF HISTORY OF WESTERN MAGICK

(Sept. 26, 1952). Photographs. Indignant letters to the editor. The Parsons bit is raked over the coals again.

(This is what I meant when I said that the Thelemites seem to dearly love their scandals -- they have so many of them.)

Next, follows almost 20 years of not much in the way of Magickal happenings in Southern California. Culling is still around, experimenting with The Thelema Club and The New Aeon Experiment Group. There are rumors of a woman operating a Thelemic Church in the San Fernando Valley, but almost no-one has heard of or was able to locate it. Regardie is still living in Studio City and writing, and what is more, getting published. At the end of this period, Culling breaks into print with his G.B.G. book.

From all these books and accounts, and so on, it looked like the O.T.O. at least in Southern California is dead and buried.

At least partly due to the fragmentation of the command of the O.T.O. there is no set procedure for the creation of and accreditation of new O.T.O. chapters. This causes several people at various points in the USA to just open up pseudo-O.T.O. lodges and try to get recognition from anybody they could.



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A BRIEF HISTORY OF WESTERN MAGICK

CHAPTER EIGHT

During the late 60's several sincere but un-accredited O.T.O. groups attempted to get themselves set up and functioning. Some lasted longer than others. There were also some rather insincere and generally fraudulent outfits attempting to exploit the situation. Several popular books had come out concerning Witchcraft, as well as some movies and T.V. shows. There appeared to be quite a popular market for things Occult and Witchy, especially in the Southern California area.

A young man in Hollywood, an obvious death freak, opened up a basically Satanic organization called Brotherhood of the Ram and a museum of the weird in a run down upstairs of a commercial building on Hollywood Blvd. Another character calling himself "Morloch" was running half a dozen fly by night outfits all from the same P.O. Box, also in Hollywood, recruiting dingy little street people.

Down in Orange County, a bunch of speed freaks were playing around taking drugs and occasionally killing people in allegedly satanic rituals (according to the news media).

In 1969, a chap named John Good introduced me to a failing novelist (in 10 years or so he'd only sold two pot-boillers for \$1,000 -- hardly what you could call a successful writer), who needed money and wanted to sell a gun or two from his collection to pay the rent on his ramshackle beach city apartment. I bought some guns from him for \$150, and thus became friendly with him. At this time, I was teaching Electronics in Riverside, California, had my own airplane (a Cessna 172) and was making good money.

This fellow (whose name I will not besmirch these pages with) had an interesting hobby: Ceremonial Magick, which he had derived mostly from Crowley's translation of "The Goetia", Waite's "Book of Black Magick & Pacts", and Mathers' translation of "Abramelin". Richard Cavendish's "The Black Arts" had just come out and was selling well, and had been reprinted by one or another of the book clubs. He said that by claiming to be a Magician and needing someone to be his "High Priestess", that he could scoop up and make love to any number of dingy young female (would be) Wiccans, which inhabited (one might almost say, infested) the beach cities in Southern California. He had a Magick Circle painted on a wooden telephone cable reel end, a little over 3 feet in diameter, and a Magick Wand made from a wooden chair leg brace.

A BRIEF HISTORY OF WESTERN MAGICK

Later, in the Summer of 1969, while I was attending some Graduate School classes at U.C.L.A., I helped him move up to Topanga Canyon with my Internatonal 4 wheel drive truck. The apartment he had found was dinky, only about ten feet from a horse corral, but he wanted to live there in the canyon because that is where all the really avant guard types were supposed to live. He was working off and on as a technical illustrator, (mostly off). He had a B.A. in Advertising Design from Florida, and was a fairly good cartoonist. His two novels were green beret shoot-em-up types and he claimed to be an ex-green beret officer himself, which I now doubt, because of his lack of height.

During that summer session at UCLA, he would lend me books from his Magickal library, expecting perhaps for me to take a week or so to read them. I'd bring them back the next day. I went through Wm. G. Gray's "Magickal Ritual Methods" in a day and a half, in between classes. I bought a used copy of Crowley's "Confessions" and read it in one day. I told him that I thought Crowley was a nut, which got a big laugh.

I may have surprised him by the way I sucked up information. I guess he had never seen a MENSA type at work before. This may help explain his later hostile attitude towards me.

That fall, we had decided to form a Magickal Lodge. We didn't want to call ourselves O.T.O. largely because we didn't want to alienate any old line O.T.O. types, especially Regardie, whom we knew was living in the area, even if we didn't have his address at the time. Consequently we formed out of thin air the (Deleted by censor) Order right there on the spot in Topanga Canyon. I became the Inspector General and second in command, the other fellow became the Grand Master.

I went to work as a U.S. Customs officer that fall, and using the Customs typewriter during lunch breaks, I wrote up the Articles of Incorporation and By-Laws for the incorporated church that I insisted we also form as a legal umbrella for our Magickal Lodge. During this time we also started our first recruiting drive, plastering UCLA, USC and several other colleges and Junior Colleges with spookey looking posters.

This first group of members that we recruited in late 1969 were some of the best, and some of them stayed active for several years, one of them outlasting me in that organization.

Although it wasn't until October of 1970 that we finally received our Incorporation, the Order had been in operation for over a year. We picked one of the early recruits that we had initiated up there in

A BRIEF HISTORY OF WESTERN MAGICK

Topanga Canyon to be our third incorporating member.

It looked like I had a career at Customs, so he and I started looking for a place to rent that would be large enough for both of us to live in and have a Temple as well. We found a 2 bedroom house with a large outbuilding on Lake Ave. in Pasadena. It had been a 4 Square Church at one point, and the rent was only \$250 a month. The place was rather beat up, but we had a gang of eager members to help us. I moved out of my apartment in Riverside and into the Lake Ave. house. Almost immediately, my job at Customs evaporated. I still had my teaching credentials, so I began to substitute teach in several of the nearby high schools.

At this point, this other fellow took an unauthorized vacation to go back to Florida for Christmas with his mother. While he was gone, several of the members and myself built the Temple in the rear building of the Lake Ave. location. When he got back from Florida, this chap didn't have a job any more.

Since my mother had just died, I had some inheritance in the bank, and so I supported the whole lodge, rent, utilities and operations for over three years.

We began to hold "Open Classes" at the Lake Ave. house. We would hold the first class in the living room, mostly to protect the location of the Temple and allow us to screen out the clods. We didn't make that much money on the open classes, only a buck or two per head, and we provided the wine and cookies. Only those that we liked were invited back for the second class. The second and third classes we would hold in the common room of the Temple, which was nicely decorated in an Occult way, with the Veil of Isis hung about with glass "jewels" separating the common room from the Inner Sanctum which was dark but illuminated with several U.V. lamps which caused all the fluorescent paints that we had used to glow brightly.

This setting was very effective and we recruited several dozen people over the next two and a half years. Since we had such a snazzy Temple and complex, we put the initiation fees quite high (\$50 or so) and the monthly dues up to \$20 or so.

It was here in the Lake Ave. house, that we decided to publish a magazine, it was a quarterly, and free to all members (partly because they were paying such high dues). Back issues were also sold at open classes, and this helped immensely in putting forward the idea that we were a going outfit (which we were at the time). We already had several handout sheets and such, including rather clever little test that I had written to help screen out clowns and trouble makers. We also used the Lücher Color Test as a psychological test, for the same

A BRIEF HISTORY OF WESTERN MAGICK

reasons.

Dr. Robert S. Ellwood, professor of Comparative Religion at USC came out to visit us and eventually mentioned our organization in his book "New Religions in America". Shortly thereafter Hanz Holzer came by for a visit, and we staged a BAAL Contact for him. As a result, he did a nice bit on us in his book "The New Pagans", and some time later came out to film a segment at our Temple. Unfortunately he broke both his movie lights and our flood lamps may not have been powerful enough to get good pictures. Also perhaps it was the rather restrictive contract we had Hanz sign -- in any event the footage was never used. He also may have had trouble getting financial support for his proposed movie.

Out of the blue, I received a letter from Louis T. Culling, an old line Thelemite, former member of the Agape Lodge and former Officer in the G.B.G. We knew his name because we had copies of his G.B.G. book, but we didn't know he lived in Los Angeles. We went down to visit him, and Louis gave us so much information that the next two times we visited him, I took along and used a tape recorder.

Louis was living in what amounted to a piano box, and wouldn't move into better quarters, even after the royalty checks started coming in from his books, partly I suspect because that location had a 666 telephone prefix (no kidding). We invited Louie out to the Lake Ave. house and Temple and staged (or at least tried to stage) a ninth degree for him. We had the place packed with as many of our cute young kids as we could, a dozen or so as I remember. Louis took to us rapidly, and shortly there after gave us a letter of charter. He had a tremendous amount of information, dirt and gossip about the O.T.O. in general and the Agape Lodge in particular. Some of his information is presented elsewhere in this book. Louis cleared up a lot of questions for us, mostly concerning inconsistencies in the O.T.O. material that we already had.

"Oh that's not important, throw it out..." he'd say, "Crowley was bugging evrybody in those days..." Louis definitely placed Regrdie as a member of both the Agape Lodge of the O.T.O. as well as the A.A. -- that's how Regardie got two magickal names.

Louis was in rather bad condition, health wise, when we first met him, but once the checks started, he picked himself up quite a bit, although he never did completely regain good health. A few years after we met him, he died.

At approximately this time, 1970-71, Richard and Georgina B----- and some other people tried to start up an O.T.O. Lodge in the Los Angeles area. They were unable to get the backing of any of the old

A BRIEF HISTORY OF WESTERN MAGICK

line O.T.O. types and so they simply went out and stole things from the homes of various magickal students and Thelemites. Those people burgled included Regardie, who lost some really irreplaceable items.

This bogus O.T.O. lodge called the "Solar Lodge" was located for a while near USC. After some drug raids by the local cops, they moved out on the desert in Riverside County. A rather bizzare story then unfolds, the story being a little confusing, depending upon who is doing the telling. One of the children of one of the Solar Lodge members was disciplined by locking him in a tin shed, either before or after he had burned down the Solar Lodge's library, and in the process destroying all the items they had so carefully stolen. As the outside temperature was over 100 degrees that summer, the Riverside Sheriff's Department got wind of this "Child Abuse" and raided the place. Somehow Richard B----- escaped being arrested during the raid, and shortly was on the FBI's wanted list as an interstate felon, on a variety of charges including some drug related ones. Dick B----- stayed on the dodge for quite some time.

One evening, while I was having dinner at Regardie's house in Studio City with some other people, Grady McMurry (Fra. Hymanus Alpha) from Dublin, California, Caliph of the California O.T.O., comes charging in the door waving a letter and shouting, "I've got this letter from B-----..." Grady didn't know me from a hole in the ground at the time, I could have been anybody, including F.B.I. It seems that Dick B----- was afraid of being assassinated while turning himself in to the FBI, and was trying to arrange a surrender.

Grady was quite a character in his own right, his favorite expression was "Farr Outt". Not only did he sound like a spaced out over age flower child, he looked like one also. His wife (Phyllis was her name, I believe) was a hard case if I ever saw one. I detected an iron will and a large temper not that far beneath the surface, and I was an ex-deputy sheriff and don't frighten easily. Maybe she just didn't like non-thelemic magicians, I don't know. I don't think I spoke 10 words to her the whole time.

(Grady's magickal name, Hymanus Alpha, gave rise to a humorus satire, "Pederastus Omega", complete with a symbol based on the Diving Dove of the O.T.O. logo, but this time the dove is diving into a toilet bowl, etc, etc.)

The meeting at Regardie's was to try to hammer out some sort of an agreement between several people, so that a genuinely chartered O.T.O. Lodge could be re-constituted here in the Southern California area. Perhaps fortunatley this agreement was never worked out to everybody's satisfaction. The meeting itself was a bit unusual,

A BRIEF HISTORY OF WESTERN MAGICK

Regardie generally didn't have much to do with the local Occult Community. (Especially after being ripped off by the B-----s). Perhaps Culling had prevailed upon him to call the meeting.

One of the people at this meeting was a very tall and thin woman who was a part time witch. This person had initially been with Elenor P-----'s coven in Los Angeles, and had allegedly been sacked for stealing. She opened up a training coven in Pasadena, in 1968 or so, and this gives rise to an interesting story.

In 1969, while the Order was still located in Topanga Canyon, this witch put out a call for help to us, because she claimed that she had an oil painting that was haunted by a ghost of a matricide. So a gang of us from the Order loaded up a full temple set-up and we trekked over to Pasadena to do a Magickal Contact and exorcism of this alleged ghost. This gal's house was on Wilson Street in Pasadena. She had a bunch of her students there and we all went upstairs to her Temple. At the last minute she backed out of being the receiver, so we substituted one of our people instead. Our receiver, an excellent receiver and scribe by the way, didn't get anything, largely due to the fact that the whole thing was a hoax that this witch had invented to give her and her house a spookey reputation. Apparently she had expected us to be just as phoney as she was, because she did not tip us off to the gag, so we did a straight honest job of contact and exorcism. We had a hard time concealing our chuckles when we figured out what had happened and we laughed like heck on the way home. This put her in a bad light with her students, even though we didn't blow the whistle on her at the time, which probably explains why she disliked us so much thereafter.

This witch used to switch back and forth from Wicca to Ceremonial Magick about every six months or so, completely confusing her dingy little followers. Several months later, she and one of her students opened up an Occult Shop in Eagle Rock (a sub-urb of Los Angeles) using the Student's money (of course). Shortly thereafter they moved it to the down stairs of the Green Hotel in Pasadena. The place was a wreck, the ceiling was coming in and the floor was warped, and they painted it black on the inside. Large and dank as an old cave, they did fairly well. There was another Occult shop just up the street as well, this one run by three apparently gay fellows who called themselves Wizzards, but in actual fact were closer to witches.

Later this female witch, bought some property up in Oregon to be a Covenstead using money donated by her members. This also turned out to be something of a scandal, as she then decided that she owned the farm and refused to give any of the money back, and further demanded

A BRIEF HISTORY OF WESTERN MAGICK

that members visiting the farm had to work on it or pay to stay there. In the mean time, her shop in Pasadena went broke due to employee stealing, (Karma?) and the State closed it down for non-payment of sales taxes. Shortly thereafter the block was demolished for a new mall.

Eventually the farm went under also, and this witch tried to run a shop in Denver. She also tried again briefly in Santa Monica. She really had quite a good talent for blending oils and incense. Why she couldn't do this and live off of it in an honest and straight forward manner, I'll never know.

Getting back to the subject and time: Eventually Dick B----- did turn himself in and took his medicine, which wasn't that bad, and the story dropped out of the news (thank heaven). The real loss was the destruction of all that rare material that the Solar Lodge members had stolen.

This story about the B-----s, is just another illustration of what happens when a person (aparently) really believes in the Law of Thelema. They will do absolutely anything at the drop of a hat. I don't think that this is exactly what Crowley had in mind, and there are comments in "The Law is For All" by both Crowley and Regardie about not impinging upon another Thelemite's will. This seems to have completely escaped most Thelemites. All they seem to care about is the satisfaction of their will, as quickly as possible, and that's all. At least that is how virtually all of the newcomers act. I also believe that at least half of the newer crop of Thelemites are using Crowley and Thelema as an excuse and as a cover for previous decisions to revolt, take druggs, etc. They really have no idea at all of what Crowley and Regardie were really talking about.

Today (1986) there are several O.T.O. lodges struggling along, Dublin California of course, There is a Newport Beach bunch that used to publish a delightful magazine called OYEZ, the editor of which used to be a lodge brother of mine, there used to be a group in Ft. Myers Florida and another in New York, both of which may have gone under by this time. Carl Germer's group that was in Switzerland for a while is now rumored to be back in Austria. Aparently the Swiss don't care for the O.T.O. either.

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A BRIEF HISTORY OF WESTERN MAGICK

CHAPTER NINE

In late 1971, I had a falling out with this person with whom I was supposed to be an equal partner (he pulled a gun on me) so I moved out of the Lake Ave. house and into an apartment across the street. I kept on supporting this clod, paying all the bills, because I still believed that the Order could and would accomplish great things. While living in that apartment I wrote my first book, "An Introduction to Magick" which also was sold at Open Classes or as a last resort, given away. At this same time I met the woman who would later become my wife.

Things went along sort of so-so for a while, and then in the Summer of 1972 Fred Adams the founder and leader of Feriferia took a vacation and went back to Europe to do some more research. Fred make a big mistake, he put this former partner of mine in charge of an organization that he was trying to build called "The Council of Themis" while he (Fred) was away.

The Council of Themis, was a sort of new age organization made up of other organizations, or at least representatives of other organizations. The idea was that Themis could or would recognise and give credentials to positive, non-coercive outfits, adjudicate disputes, and so on. It was a good idea, and the Occult in the U.S. still needs something like this, but it didn't work out.

In almost no time at all, this clown that Fred had left in charge, started a big internal fight in The Council of Themis, over his autocratic expulsion of two organizations from Themis. That these two outfits were dangerous and could have discredited Themis and the Occult in general, there is not much argument. The problem was the way in which it was done.

One of these outfits was the Psychadelic Venus Church (PVC) located in Berekely (of course) and the other was the Helenic Goup (Church of Aphrodite) in England. The PVC, as the name might imply was advocating the use of illegal drugs and trying to legitimize the same by calling it a religious sacrament. The Helenic Group was advocating blood sacrafice and the public killing of a lamb. Both were advocating and attempting to exploit free sex, principally for media coverage.

Both were expelled from Themis by my ex-partner without any kind of a vote or consultation with anybody. This sparked what I called the Themis Wars. Dozens of letters, tens of thousands of words back and forth, the file was almost an inch thick. Themis was torn with

A BRIEF HISTORY OF WESTERN MAGICK

arguments pro and con.

When Fred got back from his vacation, he was stuck. He had appointed this fellow, and more or less had to back him up, and by implication his methods as well. Themis never recovered.

While Fred was away, my wife and I rented Fred's house, and it was there that we met a sterling scholar and historian of the Occult, Dr. J. Gordon Melton. Dr. Melton is the author of that monumental work: "The Encyclopedia of American Religions" (A second edition of this is due out shortly).

Dr. Melton is probably the leading historian and scholar in this field, and though he doesn't participate to a large degree in the various organizations, his knowledge and collection of writings and publications from all branches of the Occult (and his discretion) is vast. He has been very careful to keep confidences, and hence has found acceptance (and even trust) in a wide variety of organizations, that publicity seekers like Hanz Holzer could never get.

Another interesting story concerns the "Chronzon Incident" which occurred at the Lake Ave. house and Temple. This occurred before either of us had found girl friends. Since so many of the females flitting around the Occult in Southern California claimed to be looking for something on the "Dark Side", we set up, as an experiment, a completely bogus "satanic" cult called the Chronzon Society. Chronzon is the alleged demon that Crowley is supposed to have conjured at one time. Two cute young things said that they would be interested in being "initiated" into this society. So this other fellow whipped together a rather demonic ritual which we staged, which included having the girls disrobe and drink synthetic blood, etc, etc. Since we gave the girls exactly what they said they wanted, we were rather surprised when they never came back. Word of this got out and caused some trouble with the regular members of the Order.

On another occasion, we ran across a woman who said she wanted to join an O.T.O. Lodge, and wasn't interested in joining the order we already had, so we whipped up an "Independent Sultanate of Southern California of the O.T.O." partly based on Louis T. Culling. This woman also didn't last long and neither did the Sultanate. What is strange, is that for years we had been saying how non-Thelemic we were.

In the summer of 1972, my former partner married his high priestess, and shortly thereafter the Order moved out of the Lake Ave. house (it was being sold) and he moved in with his in-laws. To all intents and purposes the Order ceased to function for over six months. My ex-partner found a house that he expected me to buy for him to live in. This I did but not being the complete fool, I put it in my name. I

A BRIEF HISTORY OF WESTERN MAGICK

also paid for something over 3/4ths of the modifications and Temple construction at that location. The order started up again and several initiations were held there.

My wife and I were married in Fred's house in a ceremony that I wrote. This put the finishing touches on my relationship with my former partner, he didn't want me to marry, because he thought I would give (or will) the house to him. (After all that he had done to me???) He lived in that house for over 14 months at dirt cheap rent, and of course he didn't fix it up like he had promised. When they moved out in 1974 (without notice) it took over 6 months to fix the place up.

In the mean time, my wife and I had formed our own Lodge and had opened up a shop in Pasadena in 1972 and a year later we started our own publication.

All this made my ex-partner intensely jealous. Eventually he kludged up a law suit against us, which he used as an excuse to interfere in our affairs as much as he could. This went on for close to 5 years. I knew he didn't have the money to hire a lawyer, and as it happens he hadn't. Instead he had promised this female lawyer a membership in his outfit. She took the case on a contingency fee basis, which means that when they lost the case, she didn't get a cent. Since our enemies had more or less staked their reputation on being able to beat us in court, their loss virtually destroyed them, and their order went down hill from there. Within a year after the court trial, they had divorced, giving a lie to their sworn testimony that they had made in court.

Since they lost the court case, we haven't seen hide nor hair of them, and they used to be hanging around something terrible. They would follow us into department stores, just to harass us, leap out from behind stacks of canned goods at the supermarket and shout "BOOO!" and other childish tricks, too numerous to mention. Good riddance!

This brings us almost up to the present. Over the last dozen years, we have written over 50 books, 40 odd of them on Magick and related subjects. Almost nobody in recent times has even come close to this. Manley P. Hall has written a great many books, but virtually nothing on Magick. Crowley wrote a lot, but likewise not all on Magick. Unlike Crowley, we have not Fool Trapped our books, we have likewise not taken ourselves terribly seriously, and have managed to preserve our sense of humor, something a great many people in the Occult rapidly lose.

Our order is flourishing, and we have graduated a good many journeyman magicians, some of which have gone out and formed their own organizations.

A BRIEF HISTORY OF WESTERN MAGICK

Now we are ready to discuss the Modern Magickal Lodge in some detail, which will start with the next chapter.

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THE MODERN MAGICKAL LODGE

Part II

The Modern Magickal Lodge

CHAPTER TEN

One might well ask "Why have a Lodge at all? In times gone by, this question would only bring a snort of derision from the aristocratic nose of some Lodge member or other. Yet it is a valid question.

Since virtually all Magickal Lodges of the last century or so are or were based upon the Golden Dawn or the O.T.O. in one form or another, it has usually been easier to follow tradition, and perhaps safer as well. Most Lodges had sponsors of one sort or another, usually churches. This gave many advantages. Of course in past centuries, it was the Church that had custody of the books that a Lodge would need. Such churches also usually had facilities and occasionally personnel that would also be needed. But more than just that, Churches usually had privacy and immunities that were (then) essential for the practice of Magick. Churchmen usually also had a pre-disposition toward secrecy or at least discretion, and in times gone by this was essential, if you expected to live long enough to get any serious research and study, much less actual practice or experimentaton, done.

In modern times the reasons for having a "Lodge" are entirely different, being largely social, psychological and financial. Over the last 50 years or so a scant dozen Magickal Lodges have formed, perhaps half of these never really got off the ground, and virtually all of the rest crashed and burned sooner or later, many only lasting a year or two. The G.B.G. only lasted 7 years; the (deleted by censor) only lasted 10 years, most of the last half of that time it struggled along with something like 6 or 8 active members.

Nearly all of these very few Lodges were "Secret and Initiatory" and also heavily structured, and until we started publishing our books, nearly all of them didn't know what they were doing from a Magickal standpoint.

Although there may still be some valid reasons for a Magickal Lodge to be "Secret", most of these reasons (and hazards) can be

THE MODERN MAGICKAL LODGE

reduced to a minimum if the organization is itself a legal, licensed, non-profit (usually religious and tax-exempt) organization, or a branch of such a legal organization. Outfits like the Solar Lodge, of course didn't even come close, being essentially underground and clandestine.

In order to obtain and maintain one's legal status, the organization can not engage in or advocate anything illegal. Likewise it can not engage in local politics. Furthermore there are only a limited number of fund raising activities such an organization could engage in and still maintain its tax exempt status. (For a lengthy discussion of these and other legal questions, see the "Magick & The Law" series of books, advertised in the back of this book.)

The modern and real reason that nearly all Magickal Lodges are "Secret and Initiatory" is social and psychological: It appeals to a rather juvenile mentality. The members are told (by the management of the "Order") that they are members of an exclusive, powerful and ancient Magickal Order. It makes them feel important, daring, and engaged in something secret and spookey. It gives their wretched little egos a boost. They feel "stroked". This ploy also gives credence to the claim by the management, that the members must do what they are told without question.

The members are of course sworn to secrecy as far as talking about the order to outsiders is concerned, and in this regard the management is exhibiting a considerable amount of Double-Think, as it is exactly this -- whispers about the such-and-such Order, leaked to potential new members -- that comprise nearly all their recruiting effort. Even more double-think is involved when an allegedly "secret" order plasters spookey or grotesque advertisements or posters around all over the place.

These Orders and Lodges are also Initiatory, but for an entirely different reason, that reason being the subjugation of the new member to the "discipline" of the Order and to the "Will of the Grand Master..." as well as an excuse to charge a big slug of money. Claims by the organization and its management as to the Psychic or Magickal necessity for the new member to submit to their initiation are TOTALLY FALSE.

There is no such thing as a genuine initiation any more. Anybody who says otherwise is a fake. Everybody's apolistic succession is and has been broken dozens of times, and certainly no outfit that has just started up could have any continuity worth mentioning, and I include absolutely every Magickal order past, present or future. Even the Catholic Church's succession has breaks in it, so certainly no Lodge

THE MODERN MAGICKAL LODGE

that has only been around for 10 or 20 (or even 50 or 100) years has anything genuine to pass on. (Assuming that they claim to pass on anything in the first place -- many don't.)*

The only initiation that has any validity is self-initiation, and even that usually doesn't come to the intensely juvenile. Going through some self-initiation ritual doesn't guarantee anything, any more than going through some idiotic ritual imposed by someone else. Both are substitutes for and symbols of the genuine self-initiation which the person will hopefully someday experience. Of course 99 percent of Magickal Lodges aren't even aware of this, much less admit it to new members.

This is not to say that an Initiation ritual isn't extremely useful to the Order or Lodge that gives it to their members (uses it on the new members might be closer to the truth). This is the real reason for the imposition of initiations, that it benefits the Order or Lodge, usually at the expense of the new member. Such rituals can also be beautiful, exciting and memorable, and even good theatre, and sometimes far-out or even wild, but usefull and beneficial to the new member? Not a chance.

Such rituals are also usefull in getting the full attention of the new member, so that the Lodge's propaganda can strike home, and to re-enforce the same propaganda in the older members. By adding naked Priestess or even sex to the ritual, the new member is given the impression that he or she is now a co-conspirator (etc.) and that the Lodge (or Coven) now has something on him or her, thus insuring loyalty, obedience and silence. Many terrorist groups use this same psychology, requiring a new member to commit a crime (usually murder) in order to gain acceptace or admision.

A Lodge may also be an Order. "Order" implies a rank structure or pyramid, with the new member, naturally, on the bottom. The new member is then supposed to "work" his or her way up the ladder. Sometimes the "work" involved is just showing up at the appropriate occasions, other times it's donating a lot of money, or if poor but pretty, your body. Sometimes the work is just that, work; cleaning up the place, repairing things, doing the High Priest's laundry, etc, things not usually related to Magick or Ocultism.

In some rather rare occasions, some Orders do have a training programme that is thought out in advance, not just kludged up off the cuff. Even rarer is a training scheme that works and is of any use at

* See sample Lodge Initiation Ritual in "Secret Magick Revealed"

THE MODERN MAGICKAL LODGE

all to the members. The "work" then is usually progressing through the training programme, what ever it is. Reading the assigned books and taking tests is fine, up to a point, but there has to be some practical "Hands On" training as well, and here is where all the mail-order Orders fall apart. Most of the usual sort of Orders also fall down when it comes to practical application -- because inspite of all the propoganda and whoop-te-doo, virtually no Orders actually practice Magick. Oh yes, they study it, they may even talk about it, or maybe put on a demonstration (carefully staged) now and then, but let the student try his hand at it? Never! Encourage the student to do it on his own time, without Lodge supervision? Absolutely Never!*

But by holding out the "Carrot" of "Keep on studying, and someday you'll be a Magician" along with the "Stick", "Pay your dues and keep up your attendance or you'll get left behind" these Lodges and Orders keep their flocks carefully shorn. More importantly, as far as the Lodge or Order is concerned, the training scheme insures that the members, students or whatever, never equal or surpass the management, officers, or teachers. Such a thing would naturally be a disaster for the Order or Lodge that purports to be so darn all-powerfull and the fount of all knowledge, etc, etc.

This is what I mean when I say that the usual Lodge and the usual Initiation it imposes, does not benefit the member, particularly in the long run. This is especially true if one joins an Order as a begining student.

It is quite true that a genuine functioning** Magickal Lodge or Order can be a help to an intermediate student, if for no other reason than having some other students handy to help out with rituals. However if you are lucky enough to have a companion or mate who is at least somewhat interested in Magick, you have the same advantage, without the risk.

What is of utmost importance to the beginning and even the intermediate student is that virtually ALL "Magickal Lodges" or "Orders" were originally conceived, organized and operated for reasons OTHER THAN the practice or study of Magick. The real reason that an "Order" or "Lodge" was started usually has nothing to do with Magick, but usually has to do with Money, Power, Ego Fulfillment or Sex. Please believe me, I know, I've been there myself.

* With one exception, discussed later.

** These, however are extremely rare.

THE MODERN MAGICKAL LODGE

What usually happens is something like this: One or two people who have read a book or two (or even twenty) decide to start up a Lodge, either to get themselves some cute young things to play around with, or to generate some money or prestige, or to have a ready supply of experimental subjects handy, or whatever. Note: Original motivation has nothing to do with Advancement of the Art, or Self-improvement (if they are starting an Order, they may consider themselves beyond improvement already -- many do, so watch out), or Knowledge of and Conversation with one's Holy Guardian Angel. These are the only valid reasons for starting a Magickal Organization, and they are almost never the real, actual reasons involved (at least to begin with).


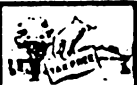
To the extent that the motivation of the founders or leadership change into something approximating those given above, then that organization has at least a chance of becoming a genuinely functioning positive magickal organization, and the founders or leadership may evolve or grow to be genuine Magicians and teachers. To the extent that the motivations of the founders or leadership does not change into something approximating that given above, then to that extent the organization and its leadership and founders are and will remain fakes and phonies, exploitative hucksters and pseudo-Occult frauds at best.

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THE MODERN MAGICKAL LODGE

CHAPTER 11

In times gone by, there was a valid reason why a beginning student should (or even had to) join a Lodge or Order, and that was the Magickal Library that such a Lodge or Order should possess -- some did and others did not. In those days, not that long ago, the really good books on Magick were quite scarce, hard to find and expensive.

Today, in the midst of the paperback book revolution, many of these books are available, some new others used, in paperback. Even with the increase in the price of paperback books, this reduces the cost of a usable Magickal Library quite a bit. The other reason was that the Lodge or Order could tell you which books to read -- if they knew themselves, that is. Once again, a few did know, most didn't. We have covered that with the annotated reading list in the Appendix.

However, a collection of credulous and spookey books does not a Magickal Library make. Until quite recently, well over 3/4ths. of the people writing books on Magick had never tried to do it themselves. This includes several moderately well known authors, like Eliphas Levi, Richard Cavendish, Collin Wilson, and I suspect David Conway. This is not to suggest that the books written by these people are not usefull, most of them are usefull, but the student or reader is not usually told (particularly by the author of the book) that the author has never tried to actually use the information or data that he is writing about. (Which is why the recommended reading list is annotated).

There is yet another problem, and that is apparently false (or at least misleading) claims by some authors that they are or have been members of functioning Magickal Orders. This might lead you to believe that they knew what they are talking about. Unfortunately this is usually not the case. Alleged membership does not guarantee that these people ever even attended a Magickal Ritual, much less participated (or better yet lead the ritual). Unfortunately this includes one of the most widely promoted series of books, alleged to be a complete curriculum on Magick, they were nothing of the sort. Likewise, even the genuine and usefull books by Culling and Regardie are not as complete as their titles might sound. In these cases however, it usually takes a trained Magician to see the holes and omissions.

For example, the Llewellyn editions of Regardie's "The Golden Dawn" actually only contain grade materials for two grades (out of 11), Neophyte and Zelator Adeptus Minor -- that's it. A beginner

THE MODERN MAGICKAL LODGE

reading this book might not realize what a huge lot of material was missing. Likewise with Culling's "Complete Magickal Curriculum of the Secret Order G.B.G.", the material is far from complete. Granted that Culling gives us material not available anywhere else, and is useful and even interesting, it is still not anywhere as complete as the title sounds.

Of the three or four hundred books alleged to be about Magick, perhaps 20 to 30 are useable, and a dozen or so required. With only 3 to 5 percent of the material floating around actually needed, it is easy to see why some sort of guidance is needed. Well over half of the rest of the material floating around is actually anti-Magick (or anti-Occult) propaganda, of the type mentioned on pages 13 through 16, in various disguises. Some of these books have been reviewed in our magazine: "The White Light". We tend to review bad books rather than (the very few) good ones, because it is more instructive to the student, and there are many hundreds of times more bad ones than good ones.

One of the other reasons for having a Lodge that is still of some importance today is the purely social reason. It is fun to get together with other students and yack, party, and so on. This can still be done today but without all the repressive claptrap and credulous baloney.

Another reason that might still be somewhat valid today, is the question of physical facilities. If you and all your friends have no place to build a Temple, then (and only then) might be a good idea to join an organization that does have a Temple -- provided they would let you use it, some won't. Still, for the money it would cost you, you might be better off moving to larger quarters and using a spare bedroom or garage for your Temple.

It is entirely possible that you might be better off starting your own Lodge, rather than joining one already in existence. If you and some other Occult students and friends wanted to pool your resources, you might be able to get one started. You wouldn't be subjected to their baloney initiation rituals, you wouldn't get yourself shoved into their little mold and bent in their direction, which might not be the direction that you wanted to go. This is the real hazard for the beginning student, getting himself bent and molded before he knows enough about the subject to decide where and what he wants to study.

This is why I recommend that the beginning student, and even the intermediate student as well, avoid joining just any Lodge or Order that happens to be around. Ninety-nine times out of a hundred you will

THE MODERN MAGICKAL LODGE

be better off in the long run if you study by yourself or with just a few like-minded friends. Read, study and work, to be sure, but do so for your own advancement and benefit, not for the aggrandizement or enrichment of some egoistic clod, calling himself the "Grand Master", or whatever title he has give himself.

It is quite true, that the prospect of joining a Secret Order is very seductive, almost intoxicating, especially if the outfit uses sexy posters and ads. The people running the outfit know this very well, and that's why they do it. Just remember, that when you join such an outfit, you are giving up more than mere money, time and energy. You are giving up at least some of your freedom.

Virtually all of such Magickal Lodges are to some extent Extrernalist, and hence automatically repressive and autocratic (see comments on externalism on pages 15 & 16). Regardless of how benign the Lodge may seem, any structure at all is eventually detrimental to the student. Any thing that places the Locus of Control outside of the individual student is suspect and potentially dangerous.

There is a second hazard with a structured Lodge, and that is that the training schedule is usually quite ridgid. Classes, lectures and worsde yet mail-order lessons, are all structured, paced and ridgid. They have to be, if they are applied to any number of students at the same time.

We have already discussed structure, but pacing is almost as important. If the classes are paced at the median student, then the bright students are bored and the dull students are overwhelmed. Worse yet, if the classes are paced at the rate of the slowest student, which many Lodges do in order to keep paying students on the books, then all the rest of the studets are bored. Virtually all the mail order lessons are paced very slowly.

Many people have an intense interest in things Magickal and Occult, but virtually no talent or intelect. Some of these people happen to be rather wealthy, and there are those Lodges (usually of the mail-order variety) that cater to these persons. In all likelyhood, these rich dullards will never achieve anything significant, but they are easy prey for the less than honest operator.

One rather quick way to separate out the money hungry phonies is to observe to what lengths these phonies will go to in order to keep a failing student. The one thing that they absolutely never tell such a student is that the student is too dumb to get anything meaningful from the course. Yet these hucksters all claim to be Secret Initatory Magickal (or Occult) Lodges or one sort or another.

THE MODERN MAGICKAL LODGE

CHAPTER TWELVE

One of the very seductive ploys used by many if not most "Secret Lodges" is the allegations as to "Sex Magick" that their members supposedly practice. Depending on just how blatant their use of "Sex" in their recruiting is, a given Order may or may not mention this early in their recruiting effort. They may not mention it at all, unless it appears that a particular would-be member is reluctant to join. Other organizations may use this as a major drawing card to get new members.

In either case, what these outfits do not tell you, is that you will have to dig up your own Sex-Magick partner for yourself, and hopefully get him or her admitted to the Order.

A variation on this is the "Honey Ploy" where cute young things are paraded out as already being members of the outfit. This is particularly effective in snaring older, more successful (and rich) men. Single men however tend to be joiners much more readily than single women are, and many outfits quickly become largely male. In some Occult organizations this would not be a problem, but in a genuine Magickal Lodge, the ratio of men to women should be kept as nearly equal as possible.

Another recruiting ploy is the "Secret Book" routine, wherein the Lodge claims to have some sort of secret goodies that nobody else has. Baloney! This is how the "Necronomicon" hoax got started. A science fiction buff copied down all the alleged quotes from the "Necronomicon" mentioned simply as stage dressing in Lovecraft's novels onto some parchment, smeared it in olive oil, baked it in an oven, and then presented this forgery to a SiFi convention as "...being written on human skin...", etc, etc. The lovers of the grotesque, fell for the gag hook, line and sinker. The "Necronomicon" is a prime example of the "Faustian School" of Magick run hog wild. Alleged to be written by a mad Arab, Abdul Alhazred, in actual fact the whole thing is a hoax or fraud. It certainly wasn't written in the "Eighth Century" and it certainly isn't Arabic. The Sufi tradition is nothing like this, and anyone who has studied Suifism to the slightest extent can spot the Necronomicon as a Fraud instantly. Since copies of this fraud sold for as much as \$100 each, it is easy to see why it was (and still is) being pushed.

There are no "Secrets of Magick" especially not since our books

THE MODERN MAGICKAL LODGE

appeared. What one person can dig up in the Library, other people can also dig up. Furthermore, finding something obscure doesn't guarantee that it is true, accurate or even sane. Any insane clod can write something grotesque, and many get themselves published. Just because it is in a book doesn't make it right, inspite of all the propaganda put out by the public education system. Especially here in the USA where the First Amendment protects the right to say and print anything at all, no matter how crazy or stupid.

Oh, there might be a secret ritual that someone has invented, but even these eventually leak out, and most people trying to write "secret" magickal rituals don't know what they are doing anyway. Furthermore, anything that you may see on T.V. or in the movies alleging to be a Magickal ritual (or worse yet alleging to be Witchcraft or Satanism) is grossly exaggerated and inaccurate.

One thing is for sure: If you saw it on the tube; you know it's wrong.

Other recruiting gimmicks range from pseudo-levitation to the "Test of Fire" trick, and the "Stop your Heart" trick. These (and several more) have been covered in articles in "The White Light" magazine.*

There are still more things to look out for when and if shopping around for a Lodge to join (even though I recommend against joining any Lodge). One of the first things you should find out is: Just exactly how much money are they really talking about? How much are the initiation fees? Monthly Dues? Assessments? Are they really tax-exempt? Will they show you their letters of detemination from both the State and the Federal government? Who controls the money? Does the membership have any vote at all in the functioning of the Lodge or it's parent organization? Is the whole thing run by just a few people? Who are they? Do they give you their real names? -- "Fra. XX" has no standing in court. What form is the organization? An Incorporated non-profit church? Where do they bank? Are financial statements ever issued? Or is the membership just supposed to take the officers' word that the outfit is nearly broke (or whatever)? Do they have a membership agreement or contract? Are new members required to sign it? Will they give you a blank copy to take home and study or give to your

*"The White Light" Box 93124, Pasadena CA 91109. Now in its 12th. year of publication. [\$5/year, \$1.25 sample copy].

THE MODERN MAGICKAL LODGE

lawyer? Are there any legal actions either pending or ongoing involving the organization in any way? What are they? How would or could these effect the membership? Is the membership liable for the debts of the organization or judgements against it?

How many members have ever been expelled and how many have quit? Who were these former members? Is the organization or it's officers/founders listed in any of the standard references? (Such as Who's Who, etc.) Which ones? What (if any) credentials do the officers/founders of the organization have?

Is the organization Licensed? By whom? Does that particular location have a business license from the City (or County)? or is this just someone's residence? Does the organization have any insurance? Liability Insurance that covers members and guests? How much? Medical or accident insurance? Who is the insurance carrier or agent? Whose name is the Insurance in? Whose name are the licenses and permits in? Whose name are the utilities in? Does the organization own the property or just rent/lease?

As you can see, there is a lot of information that potential members could or should be given, that most outfits wouldn't dream of giving out.

The one biggest question that you need to find out is: Do they expect you to divest yourself of all your physical property and goods? ("Worldly Goods" is the term sometimes used). Some outfits do this or try to sneak it in later. Watch out! Particularly if they expect you to donate all your property and money to them. If there is any hint of this, get out fast and don't look back!!

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CHAPTER THIRTEEN

Even if you are able to get answers (assuming that they are honest answers) to some of the foregoing questions, it might be a very good idea to go down to the local Police Department or Sheriff's Office and ask some questions.

The front desk may not know whom you are talking about so ask to speak to the Detective division or Bunco section. Ask them flat out: Have there been any complaints or negative reports concerning the Lodge or the people who run it? Tell them that you are considering joining, and see what they say.

Simply walking in off the street and asking the first Lawyer you run across about what the legal pitfalls of joining some Lodge might be, will probably get you incorrect information. I have noticed this several times, that some lawyers give out wrong information -- even when they are paid for this information -- because they know that if this information is acted upon the client will get into a jam and have to hire him (or some other lawyer) to get them out of trouble. This seems to be a deliberate policy on the part of virtually every lawyer I have ever run across.

The same goes for books written by lawyers. Don't trust them. Get a second opinion or book by some other lawyer, and still don't trust it. If the question is important, look it up yourself in the Law Library. The Law Library is a resource most people don't even know exists. Virtually all court buildings have law libraries, and most of these are technically open to the public. Especially those maintained by tax monies. If they give you a hard time, you might check out the local public library. May have legal sections. In addition to statutes and decisions, you will need to "Shepardize" any case citations found.

"Shepard's Citations" is a large book that contains nothing but case numbers. These numbers are the cross-indexing of cases that either support or refute whatever case you are looking up. (See the discussion in "Magick & The Law" series of books.) This is what lawyers get paid \$300 an hour to do -- look up things in Shepard's. You can do it for free.

If the Lodge tries to spring a contract or membership agreement on you without warning, be careful. To be legally binding a contract must represent a meeting of the minds, freely arrived at without coercion; the rule of thumb is: Consent, Capacity, Consideration, Lawfull Object, and In Writing.

THE MODERN MAGICKAL LODGE

"Consent" means that there is an agreement, usually arrived at by negotiation between equals. No agreement, no contract. No side deals, that are not included in the written instrument. No verbal promises that are likewise not contained in the written instrument. No threats, no coercion. Watch out for rush jobs. If they try to hurry you into signing something, slow way down and read everything twice. If you don't understand it, DON'T SIGN.

"Capacity" means that you are legally able to enter into a contract. A minor child or a person adjudged an incompetent does not have this capacity. Likewise if they get you drunk or spaced-out on something, whatever it was that you signed is worthless -- but you might have to go to court to get it declared so.

"Consideration" means that money (or credit) must change hands. This is where the old "For one dollar received....." business comes from. Some old English wagers or contracts used to have "One barley corn" or "One pepper corn" as nominal consideration.

"Lawful Object" is fairly simple. You can't enforce a contract for an illegal object.

"In Writing" means that you both get a full and complete, finished, dated, contract, with the signatures of both (or all) parties involved. No blanks to be filled in later. Anything that you sign, you are entitled to an exact copy of. Photo copy would be better. Xerox is fine as long as both signatures show up OK.

Yes, I know that all this going on about contracts and law libraries, and so on, does not seem to have that much to do with Magick and Magickal Lodges, but it is important. A good many organizations have crashed and burned because of legal problems.

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THE MODERN MAGICKAL LODGE

CHAPTER FOURTEEN

As far as the longevity of the organization is concerned, and of course it is to the advantage of the members to have a Lodge that lasts for a while, the single largest mistake probably comes under the heading of "Taking in the wrong people."

The "Wrong People" would be anyone who is or later becomes an embarrassment (or even a hazard) to the Lodge or its membership. Anyone who has to be kept away from public view, any "Igor" that have to be hidden from visiting firemen, police or other members.

Here is where a great many Thelemites and Thelemic Lodges fail, as well as others. Having all those cute little spaced-out flower children hanging around may be fun, especially if they jump into bed with anyone who asks, but Magickally speaking, people like that are a big zero. Remember now, I am talking about a Magickal Lodge and not a free love cult. (Not that I have anything against free love, you understand, provided everyone involved takes adequate precautions and is in good health).

Unfortunatly, in a high proportion of cases, the "Wrong People" turn out to be the original founders or present officers of a given organization. The organization may indeed test and screen current or new members, but the original founders or officers were never tested or screened to begin with. As with the (deleted by censer), the original founders just opened up, without any prior experience or training whatever. The lord high Poo-Ba turned out in the long run to have no Magickal talent at all and serious personality defects as well. Apparently he became aware of this, and was intensely jealous of those under him who did have some talent and ability. (This is also part of the hazard involved with rank structure.)

Just reading a few books dosen't qualify someone to lord it over anybody else, or put on phoney airs. It is another matter entirely, if the membership is told at the outset, that the organization is an experiment, and that neither the officers nor the incoming members know what they are doing. This is virtually never done, and certainly not in the case of the (deleted) order.

An outfit that has been in existance one week, and has two original members, puts out a flyer that makes it sound like they have been in operation for 2,000 years. This certainly seems to be the standard rather than the exception. Of course any incoming members have no idea what is really going on. They have only the word of the

THE MODERN MAGICKAL LODGE

founders or original members to go on.

The next important question is: What if any standards for advancement does the organization have, and how strictly and impartially are they applied? Some outfits have not even thought out the advancement question. Others claim to have standards but apply them only to hold someone back. Still others ignore the standards for special situations, like when the vacuous little twit who is screwing the Grand Master is instantly promoted to High Priestess, or when the Grand Master in his paranoia suddenly perceives that brother so-and-so is a threat to him and hence kicks him out, simply because this person might someday excell in Magick and surpass his high and mightyness.

The more ridigd and structured an organization is, the more susceptible it is to illls of this sort. What in some less structured outfit would only be a pleasant or amusing excentricity, can become an intollerable flaw or threat. Of course, this partly depends upon how insecure and phoney the officers or founders are, and whether or not they perceive ability and talent on the part of some member as a personal affront or challange. Many do.

One clue to the degree of insecurity of a lodge officer, is how well does he (or she) deligate authority? If the person in question almost never deligates any real authority or responsibility, but insists on doing it all himself (whatever it is), then you have a good clue. Of course, his also partly depends upon who it was that would have been deligated. If the would be assistant is an idiot, perhaps the officer is correct in not deligating responsibility to this person. (And perhaps their member selection proceedure needs working on.) On the other and, if the objection is that so-and-so isn't trained, whose fault is that? Outfits that make no effort to train replacements are showing their insecurity, or defects in their training programme (if any), or both.

Another hazard of joining just any Lodge, is the fall-out from the actions of other members. Suppose someone in the Order goes out and murders somebody, or gets arrested for child abuse, etc, etc. Everybody associated with this person would come under suspicion and/or be investigated or arrested. Look at the "McMartin Pre-School" case. Suppose there was a notation on your police record that you were a former member of (for example) The Manson Family, or something similar. What a millstone around your neck that would be!

THE MODERN MAGICKAL LODGE

CHAPTER FIFTEEN

So, after all of the foregoing, what would a Modern Magickal Lodge be like? IS there anything left? Yes there is, quite a lot in fact.

Of foremost importance in my opinion is that the Lodge should be un-coercive and non-exploitative. The members should indeed be friends, no petty jealousy, not too much rivalry, and not overly structured. Yes, it is (unfortunatly) quite true that many Magickal students expect a rank structure, and perhaps some of them would be uncomfortable with out it. Student of thus type tend to be the low to marginal group, and usually don't make good magicians anyway. They soon drop out.

The more mature and advanced student really dosen't need a rank structure that much and at the same time a less than ridgid training schedule can greatly assist the individual student -- even though it makes things a little tougher on the instructor. Better yet would be a totally un-structured training situation, where the student decides what and how fast to persue something. This really places a load on the instructor or advisor, who either has to know more than the student in every field, or be willing and able to say: "I Don't Know. Let's find out together." The vast majority of persons holding themselves out to be "Master Magicians" and so on, are totally unwilling to say this, at least partly because they have fraudulently claimed to be the Fount of All Knowledge, and Source of All Power, etc, etc.

We here at the T.'.O.'.T.'. have not done this, but rather we have taken the un-structured route to it's logical conclusion. We have no structure at all. We have no fixed curriculum, no rank or grades, no training schedule. The individual student is free to pursue what interests him. We have no membership requirements as far as the outer circle is concrned. Any student can become a member if and when he or she believes him or herself to be a member. Likewise they cease being members when they decide to. No student is ranked or graded against any other student or member, partly because each student is following a somewhat different path from every other student.

We require no initiation ceremony, we charge no membership fees or dues. We issue no membership I.D. cards or certificates of any kind. We do have a recommended reading list (in the appendix) but we don't

THE MODERN MAGICKAL LODGE

test anybody or require reports or presentations. We don't even have membership meetings. When we say "no structure" we mean it. We don't coerce anybody. We don't fill up a hall and preach at people. All of the advising and counseling we do on a one-to-one basis. All of these benefits are available to any student, including non-members for free. We do not hold classes, nor do we conduct training by mail. Our books take the place of both.

Our "non-organization" is more of an association of independent students than an "Order", very much like "Independent Study" in College. We are simply your Faculty Advisors that you come to when you have a problem or have hit a snag. Otherwise, you are on your own. You make your own choices, you set your own goals, and you decide at what rate you will work toward those goals.

There are no deadlines, there are no assignments, no homework (or perhaps it's all homework, you decide). If you want to change direction in mid-stream, you can.

If some of the students want to form their own Lodge, they can. We will help them if they wish us to.

We do have a publication (The White Light) and students or groups can submit papers to be published if they want to. They don't get any pay, but they do get some gratis copies of the final product. We do expect the students to purchase at least some of their supplies and books from the bookstore (The Magick Circle) but we don't require them to. If and when they do so, they are supporting the T.:O.:T.: and the unstructured approach to Magick.

Yes, our approach is somewhat unusual, but offers the student the maximum freedom in the pursuit of his or her goals. This approach is not designed to prop up failing students, it doesn't have to. Any student can go as slowly or as rapidly as he or she wishes, so there really aren't any "failing students" unless they decide to quit. They can always start again if they want to. This approach likewise does not repress or restrict the good student. They are free to advance as rapidly as they care to.

Patrons of the Magick Circle reap a side benefit, all monies paid to the Church, the T.:O.:T.: or the Bookstore are tax-deductable from both State and Federal Income taxes, which is not the case with most other Occult Shops.

So, there you have it. A Modern Magickal Lodge can be anything the membership wants it to be. As structured or as unstructured as they feel that they need, as open or as secret as they wish. Either following any tradition they desire or exploring new territory and creating new traditions as needed.

THE MODERN MAGICKAL LODGE

You need not have a Charter from anyone. Let your accomplishments be your vindication and your credentials. For it is not the "papers" that make the difference between a successful Lodge and an un-successful one, it is the people that make the difference.

We encourage all students to persue their goals in a positive manner and advise everyone to strain at their limitations and to grow and progress. Excelsior! Onward and upward! There are no limits unless you choose to set some limits on yourselves. Be what thou art! Become what thou wilt!!

APPENDIX

RECOMMENDED READING LIST with Notes and Comments.

FOR THE BEGINNER:

- "INTRODUCTION TO MAGICK" by: Frater Zarathustra. (1972 Labrys Press) \$4.
I wish to correct an error in this book: It is not necessary to join a group and be "Initiated" in order to do Magick. I also appologise for the somewhat anti-wicca tone, in this my first book.
- "THE WHAT AND WHY OF MAGICK. An Introductory Book for the Non-Magician"
By: Frater Zarathustra. (1982, The Technology Group) \$4. Replaces "Introduction to Magick".
- "WHAT IF..." By: Nelson & Anne White. (1985, The Technology Group), \$1.
Excelent counter-propaganda booklet.
- "THE BEST OF THE WHITE LIGHT, The Early Years." By: Nelson & Anne White. (1981, The Technology Group); \$6. Collected articles from Volumes 1 through 4.
- "THE BEST OF THE WHITE LIGHT, The Middle Years." By: Nelson & Anne White. (1983, The Technology Group), \$8. Collected articles from Volumes 5 through 9.
- "STUDENT REPORTS & ARTICLES BY 'OUTSIDE' AUTHORS From The White Light." Ed. By: Nelson & Anne White. (1983, The Technology Group), \$8. Articles by persons other than TWL staff. Useful sidelights on Magick.
- "OPUS 50" By: Nelson & Anne White. (1985, The Technology Group)
Non-technical, general interest articles on Ceremonial Magick, not all from "The White Light".
- "THE WIZARD'S APPRENTICE" By: Nelson & Anne White. (1982, The Technology Group), \$20. Technical, how-to book, written especially for the beginner.
- "THE MAGICIAN, HIS TRAINING AND WORK", Butler, W.E.
- "THE GARDEN OF THE POMEGRANATES", Regardie, F.I.
- "THE MIDDLE PILLAR", Regardie, F.I.
- "MAGIC, AN OCCULT PRIMER" By: David Conway (1972, Bantam Books, #Y7671).
Part 1 of this book is the best I have seen anywhere. Part 2 is loaded with errors and junk. Read part 1 and save the rest for later. Should be available used. Check around. British editions contain the ~~same~~

APPENDIX

errors, but may have slightly different title.

- "THE BLACK ARTS" By: Richard Cavendish (1968, Capricorn Books #292). Used to be the best available book for beginners until Conway's book came out. One warning, Cavendish goes into "Black Magick" much more than is required. Over-all a very good book. Was published both as a hard back and as a paper back. If you ever find one, grab it.
- "THE COMPLETE EXORCIST, Or Exorcism From Scratch." By: Nelson & Anne White. (1983, The Technology Group), \$15. All you need to perform an Exorcism -- but that's all. Don't bother with it unless you need it. Read this later if you want to.

FOR THE INTERMEDIATE STUDENT:

- "SECRET MAGICK REVEALED" By: Nelson & Anne White. (1979, The Technology Group), \$25. Technical, how-to book, with plans and directions for the construction of your own temple and all equipment needed to perform Ceremonial Magick. With Rituals. Sequel to "Wizard's Apprentice".
- "WORKING HIGH MAGICK" By: Nelson & Anne White. (1981, The Technology Group), \$25. Sequel to "Secret Magick Revealed". Additional material on Magick and concerns the Angelic Operation.
- "THE TREE OF LIFE" By: F.I. Regardie. Due to be reprinted soon. Keep looking for it. Perhaps the best book he ever wrote. Good stuff, even if somewhat Thelemic.
- "THE BOOK OF CEREMONIAL MAGIC" other editions titled "THE BOOK OF BLACK MAGIC AND OF PACTS" By: A. E. Waite. Various editions, some paperback. All the same inside, just different titles and slightly different introductions. Any will do. All somewhat credulous and medieval in flavor.
- "THE SACRED MAGIC OF ABRA-MELIN THE MAGE" Tr. by: S.L.M. Mathers. Usually in hardback and rather expensive. Good but skip the introduction by Mathers until after you have read the book. Very good on dispelling any lingering doubts as to the righteousness of Magick. Methods are clumsy and impractical, but should be read for attitude and as alternate source of information. Index is available from us. (See below).
- "INDEX TO THE SPIRITS GIVEN IN 'ABRAMELIN'" By: Nelson & Anne White. (1981, The Technology Group), \$6.
- "LEMEGETON: CLAVICULA SALOMONIS; or The Complete Lesser Key of Solomon The King". Tr. By: Nelson & Anne White. (1979, The Technology Group), \$30. Exact photo copy of an ancient hand written document from the British Museum (circa 1641), written in English, with typset of each page, following the MSS page. Contains all 5 books of the Lemegeton, never before published together anywhere. This is the source of virtually all of what is known about Ceremonial Magick today. Serious

APPENDIX

students should also get the Index. (See below).

- "INDEX AND REFERENCE VOLUME TO THE LESSER KEY OF SOLOMON" By: Nelson & Anne White. (1980, The Technology Group), \$15. Alphabetical and numerical index to the complete Lemegeton. Includes notes on name duplications and errors by the original scribes. Virtually essential to the serious study of the Lemegeton.
- "SELECTED CONJURATIONS FROM THE LEMEGETON" By: Nelson & Anne White. (1981, The Technology Group), \$10. Large type edition, printed on card stock with special binding (lays flat). Suitable for cue cards under Temple conditions. Removable pages. More complete than excerpts given in S.M.R.
- "SPIRITUAL INTIMIDATION" By: Nelson & Anne White. (1984, The Technology Group), \$10. An Analysis of spiritual intimidation, who does it and why, and how to defend yourself against it. This book will irritate a lot of people as it reveals their shams and lies.
- "SPIRITUAL HEALING" By: Nelson & Anne White. (1985, The Technology Group), \$12. Discussion of subjects of interest to someone who desires to open up as a "Healer".
- "COLLECTED RITUALS FROM THE T.'.O.'.T.'. And Other Sources" By: Nelson & Anne White. (1982, The Technology Group), \$20. All rituals, not hardly any instructions. Indexed.
- "THE GREATER KEY OF SOLOMON" (Title may vary), Tr. By: S.L.M. Mathers (Various editions, prefer Weiser's). Important but seriously adulterated with credulous garbage.
- "SELF HYPNOSIS" By: Leslie M. LeCron.
- "LIBER BAAL" By: Frater Zarathustra. (1983, The Technology Group), \$5.
- "LIBER VASSAGO" By: Frater Zarathustra (1984, The Technology Group), \$5.
- "THE REVISED BOOK OF BAAL" By: Frater Osiris. (1985, The Technology Group), \$3.50.

FOR THE ADVANCED STUDENT:

- "THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC", By: F.I. Regardie. (1984, The Falcon Press), \$75. Expanded version of Regardie's "Golden Dawn". Quite usefull but not as complete as the title sounds. Heavily Masonic. See comments below.
- "THE GOLDEN DAWN" By: F.I. Regardie (Various editions, Llewellyn Pubs.) Originally published in 4 volumes, later collected in 2 volumes, then all in one. Less complete than the above book, needs to be supplemented by Torrens, (listed below). See note above.

APPENDIX

- "THE GOLDEN DAWN, THE INNER TEACHINGS" By: R.G. Torrens.
- "THE SECRET RITUALS OF THE GOLDEN DAWN" By: R. G. Torrens. The above two books are usefull if you are going into the OGD seriously. Otherwise get them later.
- "RITUAL MAGIC IN ENGLAND" By: Francis King.
- "SEXUALITY, MAGIC & PERVERSION" By: Francis King.
- "THE SECRET RITUALS OF THE O.T.O." By: Francis King. The last three will be needed only if you are going to set up an O.T.O. replica of your own.
- "THE COMPLETE MAGICAL CURRICULUM OF THE SECRET ORDER G.B.G." (Llewellyn Pubs). By: Louis T. Culling. Good but Thelemic. Not as complete as it sounds.
- "A MANUAL OF SEX MAGICK" By: Louis T. Culling (Llewellyn Pubs.) Likewise Thelemic.
- "MAGICK" (Formerly: "Magick In Theory and Practice") By: Alister Crowley (Weiser & Co.) Watchout for Crowley. He likes to play games with your head. Not all of what he says is correct. See comments on "Fool Traps".
- "7 7 7" By: A. Crowley. (Various editions). A useful handbook of tables and correspondences but with Thelemic overtones.
- "GEMS FROM THE EQUINOX" By: A. Crowley, Edited by F.I Regardie (Llewellyn or Falcon editions). Interesting if you are a Crowleyite, otherwise skip it. Very expensive and rare.
- "INITIATION INTO HERMETICS" By: Franz Bardon.
- "THE PRACTICE OF MAGICAL EVOCATION" By: Franz Bardon.
- "THE KEY TO THE TRUE QUABBALAH" By: Franz Bardon.
- "FRABATO THE MAGICIAN" (and other works, including THE GOLDEN BOOK OF WISDOM) By: Franz Bardon. If you like your Magick with a Tibetan flavor, these are for you. Clumsy due to bad translation. Originally written in German. Quite Expensive. "Frabato" includes some unfinished fragments and historical items about Bardon, previously unpublished.
- "THE COLLECTED WORKS OF PIERRE LOUIS" Very good, especially "Aphrodite". Highly recommended for the "feel" of the ancient times. Source of many ideas on Magick and how Magickal Lodges should be.
- "ARITHMANCY" Ed. by: Nelson & Anne White. (1981, The Technology Group), \$6. A divinitation system which uses numbers but is not based on Numerology.

APPENDIX

"THE SWORN BOOK OF HONOURIUS THE MAGICIAN" Tr. By: D.J. Driscoll (1977, Heptangle Books). Fragments from 2 old books, one allegedly dates to the 12th. Century. Interesting but incomplete and credulous. See comments elsewhere. Index is helpful, see below.

"INDEX TO THE SPIRITS GIVEN IN 'HONOURIUS'" By: Nelson & Anne White. (1983, The Technology Group), \$13. Used in conjunction with the above book. Important as this index lists errors in "Honourius".

"SECRET TEACHINGS OF ALL AGES" By: Manley P. Hall (various editions).

"THE BOOK OF SPLENDOURS" By: Eliphas Levi. See note below.

TRANSCENDENTAL MAGIC" By: Eliphas Levi. (Various editions). Good, as are other Levi books. Get what you can. Somewhat dated.

"ISIS UNVEILED" By: H.P. Blavatsky (Two Volume Set). Various editions. Good for background, but contains many errors and typos. Difficult reading and terribly disorganized. Attempts to "correct" her work has damaged it considerably. Get the verbatim editions.

"THE SECRET DOCTRINE" By: H.P. Blavatsky (2 volume set). See above note.

FOR THOSE WHO MAY BE SETTING UP THEIR OWN ORGANIZATIONS:

"MAGICK AND THE LAW, Vol. 1" by: Nelson White. (1976, The Technology Group) \$10.00 How to organize and operate you own Church, Coven or Lodge, with samples of all papers and forms.

"MAGICK AND THE LAW, Vol. 2" by: Nelson White. (1980, The Technology Group) \$15.00 How to keep what you've got, and how to protect yourself from assorted crooks & nuts.

"MAGICK AND THE LAW, Vol. 3" by: Nelson White. (1980, The Technology Group) \$15.00 Getting what you want from government, the courts, and private persons (Filing and winning civil anti-harassment law suits without a lawyer).

"MAGICK AND THE LAW, Vol. 4" by: Nelson White. (1982, The Technology Group) \$13.00 Keeping your church or other non-profit organization out of trouble, with how to defeat a wage garnishment and tips on bankruptcy.

"MAGICK AND THE LAW, Vol. 5" by: Nelson White. (1982, The Technology Group) \$15.00 How to set-up and operate your own occult shop.

APPENDIX

Notes and Comments.

The large majority of these books are available at The Magick Circle.

Since at least half of the Magickal Student's time is spent reading, this reading list can (hopefully) save you a great deal of time and money and frustration, which is why we give it to you. Of course no list can be totally up to date, but we try. (This list is being prepared in April of 1986.)

Equally important is a list of books and/or authors to (temporarily) stay away from. This is the result of an unfortunate fact that well over half the books written on Occult subject including Magic are pure rubbish and/or propoganda, and occasionally concealed anti-Occult propoganda at that.

After you have a good grounding in Magick, you will be able to pick out and discard the rubbish for yourself, without becoming infected by it. Examples of books to stay away from might include:

"The Necromonicon" (various editions) alleged to be written by "Abdul Alhazreid" but actually a collection of short quotes originally written by Lovecraft to spice up his fiction/horror stories; and the various "Illuminati" novels.

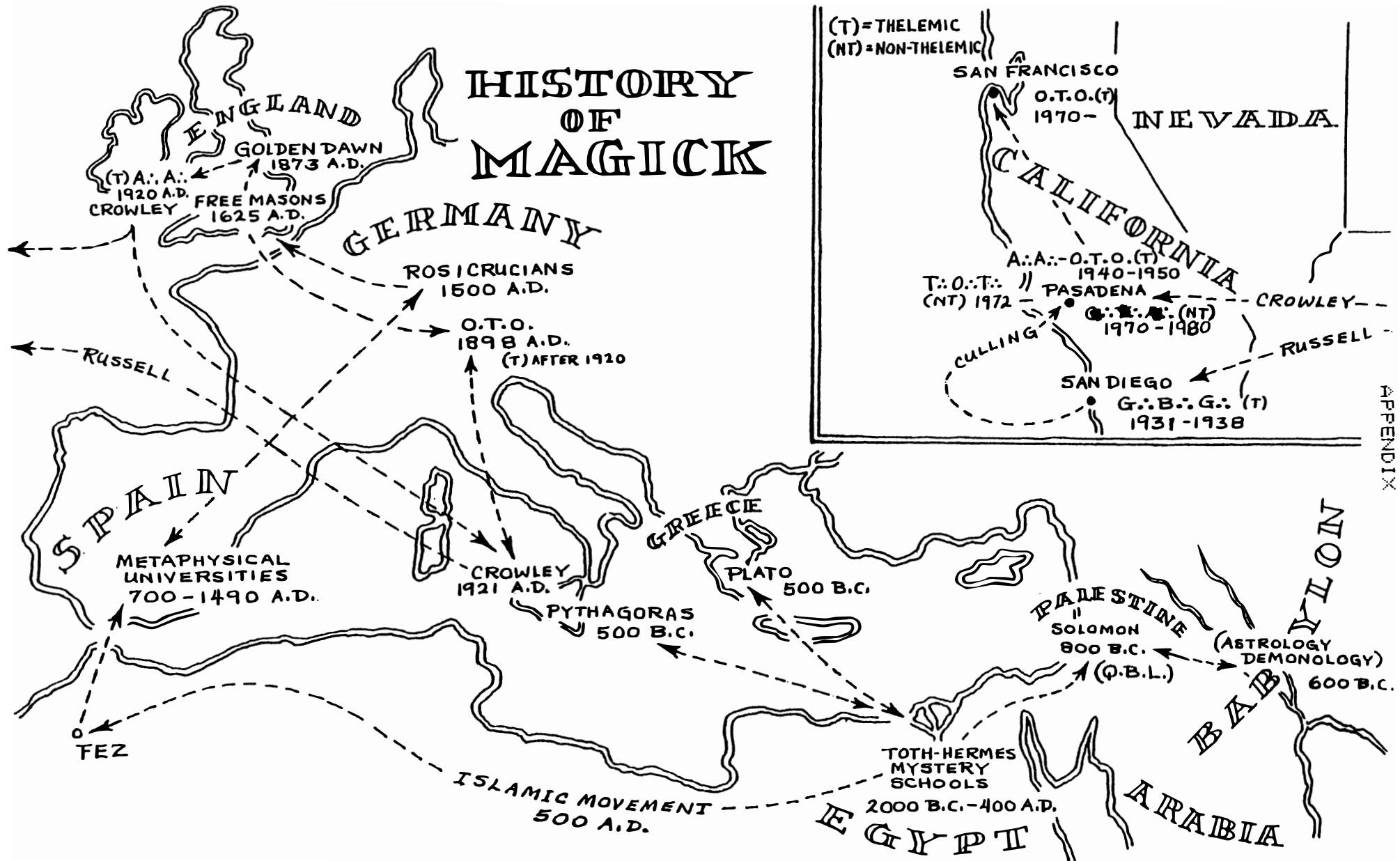
Other authors to stay away from include Denis Wheatley; Colin Wilson; L. Ron Hubbard; Robert Anton Wilson; Anton LaVey; Hans Holzer; Melita Denning and Osborne Phillips (alleged authors of the O.S.V. hoax); as well as the gaggle of "popular" so called "Witches" like Sybil Leek. See also the various book reviews printed in The White Light. None of these people know what they are talking about when it comes to Magick. A few may be useful on some other subjects. There are of course good authors on the subject of Witchcraft/Wicca and Paganism, (like Justine Glass), but the ones given above are the wrong ones to consult especially as a beginner.

For those wanting something on the subject of Paganism and/or Wicca try "ARADIA, the Gospel of the Witches" by C. G. Leland, Ed. by: Nelson & Anne White, (1986, The Technology Group) \$7.00

A publication of interest to students of Magick is: "THE WHITE LIGHT". Published continuously since 1973, and now the oldest magazine of Ceremonial Magick in the U.S.A. Subscriptions are \$5/year inside the USA, \$8/year overseas airmail. Sample copy \$1.25 in the USA only. THE WHITE LIGHT, P.O. Box 93124, Pasadena, CA 91109.

Additional copies of this Annotated Reading List are available separately as: "Magick Self-Taught", \$1.00 each, from Tech-Group.

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=page 67=

APPENDIX



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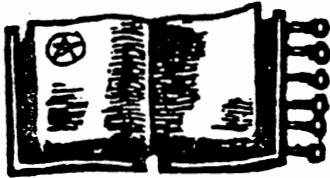
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