

The background of the entire cover is a solid, vibrant red. Overlaid on this background are dark, silhouetted branches of a thorny plant, possibly a rose or a similar species. The branches are intricate, with many small thorns visible. Some branches have small, dark leaves or buds. The overall effect is one of sharpness and potential danger, which complements the title 'INQUISITION' which suggests a theme of investigation or persecution.

INQUISITION IN 21ST CENTURY AMERICA

Allen H. Greenfield

First they came for the Communists,
and I didn't speak up,
because I wasn't a Communist.
Then they came for the Jews,
and I didn't speak up,
because I wasn't a Jew.
Then they came for the Catholics,
and I didn't speak up,
because I was a Protestant.
Then they came for me,
and by that time there was no one
left to speak up for me.

by Rev. Martin Niemoller, 1945

"Nullum crimen sine lege, nulla poena sine lege"

"HALE: Mister, I have myself examined Tituba, Sarah Good, and numerous others that have confessed in dealing with the Devil. They have confessed it.

"PROCTOR: And why not, if they must hang for denyin' it? There are them that will swear to anything before they'll hang; have you never thought of that?" Arthur Miller's "The Crucible"

"In the chaos now roiling the Western world, does any of this sound familiar?

"It is time to ask whether the United States, with some of these same touchstones, is entering a period of its own peculiar Inquisition. Of course, there are no burning places for heretics in America now. No Tomás de Torquemada presides over this period of internal anxiety and investigation.

"But the word, inquisition, is not exclusive to Spain in the Middle Ages. It is a useful term for historians to characterize phases of history that are distinguished by religious intolerance, by Christian holy war and Islamic jihad, by racial profiling and xenophobia, by show trials, and by snooping of secret police."

James Reston Jr., USA TODAY

"The 'American Inquisition'

Posted 4/17/2006 8:42 PM ET

At the end of February, 2006, after much consideration and ample notification of the present management of U.S. Grand Lodge, I resigned from all positions of management held by me at that time in Ordo Templi Orientis. **The following statement is an effort to explain my actions**, further elaborated upon in the Revised Second Edition (2006) of my anthology, *The Roots of Magick*, as published by [Manutius Press](#) on April 8th, 2006.



"Civilization is crumbling under our eyes and I believe that the best chance of saving what little is worth saving, and rebuilding the Temple of the Holy Ghost on plans, and with material and workmanship, which shall be free from the errors of the former, lies with the O.T.O." *Aleister Crowley, The Confessions*

"... the really vital matter is the gradual progress towards disclosure of the Secret of the Ninth Degree... I didn't invent the system; I must suppose that those who did knew what they were about." *Aleister Crowley, Magick Without Tears*

"The O.T.O. declares that Brotherhood of All Things Created is a fact of Nature ... The principal purpose of the O.T.O. is to teach True Brotherhood, and to make it a living power in the life of humanity." *OTO Constitution, Article II, Sections 1 and 2*

For my parents and their generation, coming out of the toughest raw times of the Great Depression, the devastating attack on Pearl Harbor on the morning of December 7, 1941 by forces of the Japanese Empire was a defining event in their lives, reframing all that had gone before in their lives, and profoundly influencing all subsequent events. For those of us born into the postwar world, there have been many profound events, but perhaps none has so comparably reframed our thinking as the fateful morning of September 11, 2001 when Islamist fanatics attacked the mainland of the United States, killing thousands of persons, most of them innocent civilians.

In my case the attack itself was not unexpected; indeed before the second plane struck the doomed World Trade Center in New York, I already pretty well knew who had likely launched the attack and why. But that fact did not lessen the impact of the event itself, and what it implied. It raised questions for me about what is, and is not, important and meaningful in my own life, and in the life's blood of civilization, which I consider to be under attack. It raised questions about the implications of *any* variety of religious fundamentalism and *any* variety of authoritarianism. OTO has always been rather blasé about its top-heavy autocratic structure, and has gradually moved from the Scientific Illuminism that informed its initiation rituals, and its celebratory ritual, The Gnostic Mass, towards a set of what I see as superstitious beliefs and tendencies. Was this something I could support in the wake of 9/11? I had had doubts before, but now it seemed a legitimate question in the context of what has been called — rightly, in my view — a clash of civilizations.

At the time I write this memorandum, the world population is 6,477,451,000. OTO membership is, perhaps, 3000. The population of the United States, where OTO has enjoyed its greatest success to date, is at least 298,444,062. (Reference: <http://www.census.gov/main/www/popclock.html>) OTO membership is, possibly, 2000 and not growing appreciably — at the highest levels, essentially not growing at all. There is an argument that goes that this is as it should be, that the membership needs to be "few and secret" that it may "rule" (ill-defined) "the many and the known" — but in a world of 300 billions, an organization not appreciably larger than, say, the Socialist Workers Party and much smaller than, say, the followers of [Rastafarianism](#) is not just small, but hardly around at all.

The world membership of OTO is only slightly larger than that of, say, The New York Society for Ethical Culture (http://www.adherents.com/Na/Na_470.html) of which it is tellingly said, "The New York Society for Ethical Culture grew steadily until it reached its present membership of 1150 persons." The notion that thirty-five years after McMurtry initiated the revivification of OTO that *this* is becoming the "chief

organization for world reform" is an embarrassing absurdity. Add to this the likely fact (OTO upper management seems highly resistant to any comprehensive demographic research) that most OTO members seem to be marginalized, essentially powerless individuals, and the absurdity becomes a farrago of nonsense. In the post 9/11 world, it may even be said to be a dangerous nonsense. Islamist fanatics have had far more influence on world events than the OTO has had in all of its history since McMurtry's activation of his emergency powers. It is not competitive in either the world of ideas or the world of practical activities. It has become not so much an evil as an irrelevancy under its present upper management.

I had already served the OTO in its current incarnation for nearly twenty years at the time of the attack, first as a private individual invited by the local body master to organize the *Ecclesia Gnostica Catholica* in the Southern United States, virtually from scratch, then as a Lodge Secretary, sole consecrated resident bishop for many hundreds of miles around, then as Lodge Master, and eventually, for the past decade, as Sovereign Grand Inspector General and Most Wise Sovereign of one of a handful of Chapters of Rose Croix in the world. When the individual elevated to the office of U.S. Grand Master General, Sabazius, chose to make his first VII° full tripartite member, I was the member he chose. I was for some time on good — even intimate — social terms with the Acting Outer Head of the Order, known as Hymenaeus Beta. I have been a guest in the homes of both of these men, as they have been guests in mine. It is thus not without hesitation that I have come to view their efforts at doing the particular Work uniquely charged to the OTO in its founding and most basic documents, as being a dismal, ill-conceived and ill-executed effort that has brought, under their leadership, the sort of near total failure that has characterized many marginalized societies with pretensions to occult knowledge. The decision to transform an eccentric and radical form of Freemasonic School in the very heart of the authentic esoteric tradition into a rather conventional religious society with an extremely narrow base and zero societal impact was a gradual one, and has had its critics at each level of its deviation from the core program of the society.

In the middle years of the 1980s I was already deeply involved for many years in metaphysical work, but equally in radically progressive political work that I saw as a necessity for the very survival of civilization. I came to a point where I perceived that I needed to devote my energies in one direction or the other. After a major confrontation between activists and the police in Chicago, and between activists and one another, I decided that *a conceptual basis for radical social change was a necessary prerequisite* to worthwhile change, and I chose to devote my life — essentially full time — to the radical program of the OTO.

At the time I was wrestling with this decision, the OTO was undergoing a substantial transformation. After having virtually evaporated in the early 1950s, the Order had undergone a profound and vigorous revival under the acting leadership of Grady Louis McMurtry. A veteran of the Normandy Invasion and the conquest of Nazi-occupied Europe, Major McMurtry served in both World War Two and the Korean Conflict, and having trained and been initiated directly under the greatest remaining luminaries of the

OTO system, including Crowley, McMurtry was nevertheless a somewhat haphazard eccentric by the time he began to pull the strands of the OTO back together in the 1970s.

Notwithstanding this, he took very seriously what he considered the basic essential documents of the Order as published in *The Equinox* III (1), grasped its essential evident purpose as a specialized engine of the Authentic Tradition and its far-reaching message, and with unconventional but largely effective organizing skills reinvented the OTO, without deviating from its core curriculum. He rightly saw both the spiritual implications of what was essentially a Masonic system, and the danger of calling what he was doing a "religion" in anything but the most technical legal definition of the concept. Had his Teacher not admonished against calling it "a new religion... I fail to see what you will have gained by so doing," Crowley told a student, "and I feel bound to add that you might easily cause a great deal of misunderstanding, and work a rather stupid kind of mischief." Crowley had written the Gnostic Mass with the idea of building a spiritual structure without recourse to superstition and blind faith-based beliefs as the chief celebratory ritual of the Order.

In his own fashion, and well aware of his own limitations, including his own advancing years, McMurtry attempted to preserve the core Mystery of OTO, the initiations, the advantages of civil law protections, and the division of the "spiritual" and "fraternal" functions of the Work, without introduction of any *fundamental* changes in the system he inherited which were not dictated by the exigencies of "war-time" survival conditions. Under his leadership, a tiny knot of seven or so became about seven hundred in perhaps fifteen years, at the time of his death, with studies under way to more fully explore and implement the ideas expressed in the basic documents. His successor was drawn up from the ranks of the intelligent younger members, committed to sticking to and clarifying the essential program, but his successor was a compromise candidate picked by an irregular college, and it was just not to be.

The principal mistakes that I cite below are not exhaustive. I have attempted to avoid failures on a personal level by persons in upper management, though such mistakes have, in my opinion, been at times exceptionally glaring and telling.

1. **INCORPORATION:** The move towards incorporation was something I always viewed as in conflict with the radical postulates of the essential program of OTO. Incorporation, it is true, does offer certain tax-related benefits and, more questionably, legal protections, but *it makes the organization a part of the very social paradigm its program seeks to supplant*. By placing itself within the System, a body tends to become absorbed into the system. The OTO program, its central gnosis and conceptual framework are not amenable to social conformity. It might — it *might* — be able to be a "legal entity" without gradually compromising itself into being a part of the very paradigm it postulates as that of an antiquated "Aeon" but this would require extraordinary and clear-headed management. It has not had that, and seems to consist largely of socially marginalized members attracted to the essential program which has been gradually gutted into a hollow shell of its intended realization.

2. **LITIGIOUSNESS:** Without discussing the legal merits or tactical usefulness of any individual legal cases the OTO has involved itself in, by so involving itself repeatedly the upper management appears to have blurred the line between the essential purposes of the Order as described in the basic documents and its legalistic objectives. No efforts to control the flow of information, confidential or otherwise, has resulted in any true control the Internet has more or less made a mockery of any such efforts, even supposing that the restriction of the flow of information is advantageous to the purposes of the Order, itself a debatable proposition. Further, the upper management has seemingly in the process of conducting itself as what appears to some — myself included — a litigious corporate entity, fallen into an excessively self-conscious body, unduly worried about potential legal actions against it, including concerns that are, in my view, inconsistent with the Order's history and any legal precedent. This, in turn, has weighed down the operative local bodies of the Order with a mass of bureaucratic rules, a mountain of paperwork, and even a presumptuous gutting of both the initiation rituals and the Order's primary public interface, The Gnostic Mass. As one rather ranking member observed to me, "The OTO is now run by its lawyers." This is utterly unacceptable in that it is completely incompatible with the numinous and progressive goals and methodology described in the basic documents.
3. **HUBRIS AND CAPRICIOUS INNOVATIONS:** The present upper management does not consist of the founders of the OTO. It was inevitable, of course, that this would eventually be the case. But under an *acting* Frater Superior with no established prior reputation, even within the narrow community of metaphysicians, and little to recommend his breadth of knowledge or skill, the initiation rituals have been changed in fundamental ways, according to his personal perceptions, for example, of the relationship to Freemasonry of the Order. I consider, and have so told him, that these perceptions are unwarranted and certainly not necessary. They may have irreparably disrupted the original intent of the system. Certain degrees and ritual practices have been completely made up by the present acting outer head of the Order or his designated managers, while other established rituals have been radically altered. This is not based on new archival discoveries nor upon any practical necessity but, rather, upon the personal perceptions of the acting Frater Superior. Even (rather thin, in my opinion) legalistic considerations have dictated one radical and a number of lesser changes in the conduct of The Gnostic Mass as a public ritual of OTO for which it was designed. The Frater Superior and his inner management team have also seen fit to change the clear intent of the basic documents of the Order. Book 194, which includes a set of checks and balances on absolute power, has been undermined by modifications in practice which effectively guts the authority of the Grand Tribunal in provision 16 ("All members of the Order, even of higher grades, are subject to the Grand Tribunal"), the "independent Parliament of Guilds" of provision 21, which makes such guilds self-organizing, and they are to "... prosecute their own good in all matters relating pertaining to their labour and means of livelihood" — each guild choosing its own representative, rules, et al. Current policy effectively turns this on its head, entirely missing the point, and

organizes the guilds from upper management down; provision 25, etc. Book 194 is clearly designed to act, among other things, as a check upon Authority. Present upper management has seen to it that this is not possible based on nothing I can see other than its own interests.

4. **FINANCIAL CONSIDERATIONS:** While demands by upper management upon the local chartered bodies are ever increasing, including financial demands of a direct and indirect nature, a careful reading of the OTO annual budget will show that much of the money raised goes to pay a de facto salary to the acting Frater Superior. The OTO being a rather small organization, the majority of its members being, insofar as I can assess, of relatively modest means, it would seem that this essentially all-volunteer body should remain such until and unless its size and material income become much larger than it presently is. Local body officers, Grand Lodge officers and scores of ordinary members without special portfolio do their work for the Order — the vast bulk of the Work of the Order, on a volunteer, *gratis* basis. There is every reason that this should be true for the Acting OHO as well, and no reasonable justification for such being otherwise. The same funds could serve the very policies (such as free-standing no-residential local meeting space and insurance for such spaces) advocated by U.S. Grand Lodge and many local body officers. If **any** funds should be devoted to paid services, perhaps the most effective and best use of such funds would be for a transparent, outside audit of the financial ACTIVITIES OF Grand Lodge, both National and International.
5. **INITIATION:** Most damning is the failure to initiate by the present upper management. A study of the statistical breakdown of degrees shows nearly flat growth, if it can be so called at all, in recent years, and virtually no growth at all in the highest degrees. If, as Crowley indicated, the evident purpose of the Order is to prepare individuals for initiation, the present management is a failure and should step down. Aleister Crowley stated that "... the really vital matter is the gradual progress towards disclosure of the Secret of the Ninth Degree". If one discounts those acting ninths conferred by Major McMurtry prior to the mid 1980s, of the several thousand members who are or have been in OTO under the present Acting Frater Superior, only a tiny fraction of 1% have been so elevated on his watch. It is statistically nearly impossible to become a Ninth Degree in the OTO, and the grounds for conferring it are, at best, subject to close questioning and scrutiny.
6. **FRATERNITY:** The fraternal spirit which informed the OTO body which I first joined, and the Order in general in theory, has gradually been eroded. Until it is restored, I cannot, in good conscience, serve an upper management which has presided over the undoing in the last twenty years of the promising, if faltering beginning of the revived Ordo Templi Orientis initiated by Major McMurtry.
7. **SUPERSTITION:** In the McMurtry era, an emphasis began to be placed upon the "churchy" aspects of the EGC, even a move to separate it out from OTO but, as it were, under the same management. This itself may have been a profound error, simply because OTO then and, as far as I can tell, now, *tends to attract to its ranks spiritually disaffected people* — firstly, from "New Age" counter-culturalists of the 1960s-70s era, and, increasingly, disaffected Wiccans,

Neopagans and others of similar ilk looking for something more in the Western tradition. Many of these people are sincere, but they came to OTO *alienated from a particular superstition, not from superstitious values per se*.

The present upper management moved from considering OTO *pragmatically* a "religious" entity (in the technical, legal sense) to being a religious entity proper. See Crowley's dire warning about this from *Magick Without Tears* quoted elsewhere in this memorandum. I know the individuals involved, but I obviously can't know their innermost hearts. My perception is that some upper managers are utterly cynical about this, others are sacred humanists of a sort, while still others have drifted into being believers in their own myths.

I always regarded the "church" aspect as, arguably, a form of empowerment, as with all things magical ... a working with that energy variously referred to as Od, Orgonne, Chi, Prana, *et al*. As a Scientific Illuminist, for me, each aspect of this, including the premise itself, should be something amenable to, and subjected to, scientific investigation, not credulous awe nor belief. The "churchy" aspects, in which I have been deeply involved, was not my "religion" but, as Crowley put it,

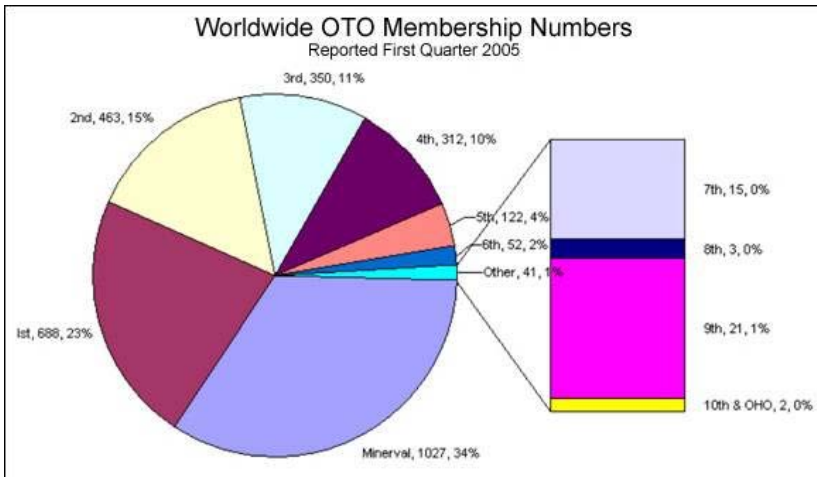
"Human nature demands (in the case of most people) the satisfaction of the religious instinct, and, to very many, this may best be done under the influence of appropriate ritual ... I resolved that my Ritual should celebrate the sublimity of the operation of universal forces without introducing disputable metaphysical theories, I would neither make nor imply any statement about nature which would not be endorsed by the most materialistic man of science ... On the surface this may sound difficult; but in practice I found it perfectly simple to combine the most rigidly rational conceptions of phenomena with the most exalted and enthusiastic celebration of their sublimity."

The ritual referred to is Liber XV, "The Gnostic Mass" of the OTO.

Whether the present upper management encourages an illogical interpretation of what essentially is an expression of the radical concept of the union of sexuality and spirituality, or whether it merely presides over it, EGC *has become just another church*, another "religion" (and a miniscule one at that) in a world increasingly dominated by "Christianists" in America and Islamists virtually everywhere, in a dangerous fundamentalism. In the post 9/11 world, "Thelemists" are no more acceptable than Islamists, but upper management of OTO has utterly failed to address and underscore the original purpose of EGC aspects of OTO at a time when such is of extreme urgency.

8. **PURPOSE:** The program of the OTO is, properly, continuation of the Authentic Tradition of the Hermetic Brotherhood of Light, to which it is legitimately (if not uniquely) heir, in the service of effective world reform in what is rightly assumed to be a New Aeon for humanity. It is neither a religious superstition nor a social club. Since the present upper management either does not understand this, or does

not have a serious clue as to how to go about its proper Work, *twenty years is enough*; it is time that the Acting Frater Superior, the U.S. Grand Master General, and any other putative national grand masters under this regime to do the honorable thing, and step down.



POSTSCRIPT: The world of magical practice, of esoteric metaphysics and self-realization through initiation and empowerment remains a rich one. Its potential for serving as a source for the revivification of Western Civilization in the face of a grim medievalist onslaught based in superstition, fanaticism and authoritarianism remains a real one, and I continue the Work on a number of fronts. It is not a belief system, but an experiment. It is unfortunate that the current leadership of OTO has dropped the ball, if it ever had it, but it has, and the first thing that needs doing is to acknowledge this without ourselves putting The Great Work aside. I have stepped down from management, not from the Work. It is part of that Work to resist the forces of superstition, tyranny and reaction. This memorandum is a part of this Work.

Ⓞ in Ⓜ ⓓ in Ⓟ
Anno IVxii e.n.
5 March 2006 e.v.



Grand Lodge
of the United States
of America

Certificate of Appreciation

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

We, the Supreme Grand Council of the Grand Lodge of Ordo Templi
Orientis in the United States of America, hereby offer our sincere
appreciation and commendations to

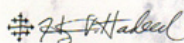
Allen Greenfield

for his dedicated service as Most Wise Sovereign
of Hagia Sophia Chapter Rose Croix
from 8 February 1998 e.v. through 5 March 2006 e.v.

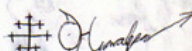
Love is the law, love under will.

Witness our hand:


National Grand Master General


Grand Treasurer General




Grand Secretary General

O in D D in M
Anno IVxiv e.n.
24 April 2006 e.v.

Ordo Templi Orientis



Grand Lodge
of the United States
of America

Certificate of Appreciation

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

We, the Executive Council of the Grand Lodge of Ordo Templi
Orientis in the United States of America, hereby offer our sincere
appreciation and commendations to

Allen Greenfield

for his service as Correspondence Secretary
from 24 April 1999 e.v. through 19 April 2006 e.v.

Wye is the law, love under will.

W Unites our Hand!

Salmon
National Grand Master General

High Priest
Grand Treasurer General



High Priest
Grand Secretary General

PART ONE – THE PURPORTED “RESOLUTION OF DETERMINATION” &
PROVISIONAL COMMENTS BY T ALLEN GREENFIELD-

Complaint

On August 4th, 2006 e.v. a Court of Inquiry was convened to hear a complaint brought against Bro. Allen Greenfield VII° by the National Grand Master General Sabazius X°. The complaint alleged the following actions by Bro. Greenfield:

The complaint is front-loaded if filed by the NGMG himself, whose resignation I had called for on grounds cited in my "Statement on OTO". Further, given that the position of any USGL Col is subject to the authority of Mr. Scriven, who was in an exceedingly and obvious and suddenly angry mood, I find it hard to believe that any Col subject to his jurisdiction could do other than render validation to the "King's" wrath, or risk becoming the object of that same wrath. He should have recused himself, and handed the matter over to those, such as yourself, not subject to his authority to lodge or not lodge such a complaint.

1. Repeated failure to abide by the rules and regulations of the Order, specifically, failure to abide by the directives issued on the Kadosch group on July 27th;

July 27, 2006? The date of the Col is given as August 4, 2006. These "rules and regulations of the Order" had only been in existence for a week, were still under active discussion on the SGIG list, a discussion I was, until abruptly cut off, participating in at the time. I know of no precedent for promulgation of a ruling still being clarified without a considerable period of time to allow full understanding and clarification of said ruling being *enforced* in such a way as to construe my activity - or any member's activity, as being "repeated failure...to abide by the directives..." It seems inescapable to me that said rules were designed to entrap me, personally (and a concomitant rule to entrap certain other dissenters) before the ink on the draconian edicts had dried on the paper they were written on. That is, in specific, David Scriven issued the edict with the *intent* to entrap me into violation long before the policy had become settled policy. This violates every rule of fair and just jurisprudence, deliberation and equilibrium. In modern OTO precedent, I know of no prior instance or call for, such swiftness, except in emergency cases of violence, threats of violence or other extreme circumstances where life and limb might be in danger. I do not stand accused of this. I stand accused of what amounts to "unauthorized dissent" which was not policy at the time I published my "Statement on OTO" – nor was there any of the customary warnings in the subsequent five months to cease and desist from anything perceived as contrary to policy, despite continuous contact with Grand Lodge officers including David Scriven. To the contrary, I was repeatedly commended in writing for past service and authorized to perform sensitive official functions for months thereafter.

2. Acts greatly prejudicial to the purposes of the Order, as follows:

A. Perfidy-- specifically, intentional betrayal of the Order and/or its officers by waging a campaign of disinformation in various online forums and websites

Comment - "Perfidy" is defined as

" Deliberate breach of faith; calculated violation of trust; treachery"; or "The act or an instance of treachery." It is not a breach of faith or treachery if I believe that what I am saying is in the interest of the Order and in accord with my obligations, which I do affirm, nor can it be a "campaign of disinformation" if the information is true, or can be construed by a reasonable individual as true. I affirm that what I have said - not cited specifically in the above, has always been the truth, to the best of my knowledge, and I affirm that it has always been in the best interest of the Order, according to my best judgment of the matter.

B. Violation of Official Trust-- specifically, public misrepresentation of the Order on his website

I assume this to refer to my site at <http://www.mindspring.com/~hellfire/bishop/> in general, and my "Statement on OTO" in specific. Most of my web site deals with matters not related to OTO work, and it is not an OTO web site. The Statement can be judged to be in violation of Trust only if one defines critical self-censorship on matters other than degree secrets to be, ipso facto, violation of official trust. As the job of an SGIG is, in my understanding, quality control within OTO, and the statement contains no personally defamatory language nor deliberately false data designed to harm the order, the worst that can be legitimately said of it is that one disagrees with some or all of it. I affirm that the intent of said statement is to be truthful and constructive criticism of the course the Order has taken under the direction of its present Executive Management. I affirm that all data was culled from official OTO sources, and that interpretation of this data was in consultation with MBA-level experts on business matters, and involved years of careful research. Further, if he keeps such records, I believe that Brother Bill Heidrick will confirm that for at least the last dozen years, I have asked him each year for demographic and financial data on OTO. My interest was to fix serious problems, which I see as my sworn duty.

C. Perjury-- specifically, failing to abide by his obligation of obedience to the Grand Master after having sworn to abide by it

I have also sworn to not fall unduly under the influence of any person. If I find these oaths in conflict, I must decided to act as best I am able under my best understanding of the great principles of the Order. Further, I know of no instance where I have, in specific, violated any obligation to the Grand Master. It is always possible to respect the office, while not considering the present holder of the office to be competent. But this is not to say that I have defied any lawful order of the present holder of the office. I have not, to my knowledge, and certainly not intentionally, except perhaps his demand that I resign from the order, which I consider his right to request, and my right to contest, under OTO rules and regulations.

D. Lèse-Majesté-- specifically, expressed or demonstrated rejection of the

authority of any duly elected or appointed officer or governing body within O.T.O., in this case, the Grand Master and the O.H.O.

It is not lese-majeste to ask someone to step down from office, if you perceive them as incompetent. In fact, on 24 May, 1997, I told David Scriven in his own living room one on one that I thought Bill Breeze was incompetent to hold the office of OHO of OTO. The next day, 25 May, 1997, he initiated me, with the assistance of Soror Helena, to all three portions of the VII* OTO, and has subsequently entrusted me with the installation of Lodge Masters, inspection of OTO bodies, authorization to initiate multiple times to IV/PI, KEW, V and KRE Degrees, as recently as May of 2006, commended my work in writing, and installed me as Most Wise Sovereign of Hagia Sophia Chapter, an office I held until my resignation in February 2006, all after I had told him of my perception of Mr. Breeze's incompetence. At no time did either Mr. Scriven or Mr. Breeze subsequently indicate to me that my objection was out of line – to the contrary, Mr. Scriven acted as above countless times, and Mr. Breeze subsequently interviewed me and installed me as Secretary for Correspondence and wrote me a number of laudatory notes for my work.

E. Serious Violations of Order Confidentiality -- according to Bodymaster of William Blake Oasis, Kerry Kurowski, Bro. Greenfield gave a copy of The Pelican to a 2nd degree there.

I receive perhaps a hundred miscellaneous books and magazines from OTO bodies and other societies in the average year. A few are read, some are filed, some are thrown away. I had never heard of "The Pelican" when it (as far as I can recall) arrived in a pile of mail, with no indication on either the envelope or the cover that it was either (A) an official OTO journal, or (B) that it was a restricted document. I assumed it to be an uninteresting publication from some local MoE body, and indeed gave it to a local OTO member. Upon notice from Ms. Kurowski that it was a restricted document, I immediately asked that it be returned to me by the person in question, who indicated he had only leafed through it. This was, at most, an error of judgment on my part, and, arguably, an error on the part of the sender for (1) not putting an indication of official business on the envelope, and (2) not putting such an indication on the cover of the document. This is a *de minimus* matter clearly used as a tack-on. I am pretty sure that such mistakes happen every day, and the charge should not even enter into a consideration of possible expulsion.

Charges and Specifications

On September 3rd, the Court of Inquiry proffered the following charges against Bro. Greenfield (as subsequently revised on September 9th, October 11th and October 25th):

Charge 1. Expressed rejection of the authority of the Frater Superior and the U.S. Grand Master General (Lèse-Majesté), thereby breaking the oaths of fealty and obedience sworn to them.

Specification. That he posted on May 2006 e.v., on his website (<http://www.mindspring.com/~hellfire/bishop/statement.htm>):

"I cannot, in good conscience, serve an upper management which has presided over the undoing in the last twenty years of the promising, if faltering beginning of the revived Ordo Templi Orientis initiated by Major McMurtry." This excerpt, as can easily be seen from a reading of the document in question, is not only out of context, but not even correctly dated. In context, it was published in February, 2006 on said site, at the same time that I stepped down from all non-initiatory managerial offices I had held at that time, in a letter to David Scriven at that time. Subsequent to this perfectly reasonable notice, in the following month I received a written commendation from Scriven and the other executive officers of USGL for my service as long time Secretary for Correspondence, and in April a written commendation from same to me for my many years of service as Most Wise Sovereign of Hagia Sophia Chapter. In that same month Scriven authorized me to perform IV* PI* initiations, and, in May 2006 Scriven and I discussed, per policy, a nomination I made to him for KEW Degree, which he approved of and authorized me to perform. AT NO TIME PRIOR TO LATE JULY was I ever given any official (or unofficial) indication of displeasure with my February actions, either the Statement or my stepping down from said management positions. I had a considerable number of communications from Scriven in which no warning or opportunity was given to "correct" any purported "wrongdoings" on my part. In late July the edicts were issued on the SGIG and GT lists, and were under active discussion for less than a week before my access to USGL lists was terminated and my resignation called for, and, according to the present document, a Court of Inquiry was formed. In short order, without interviewing me or contacting me, recommended my expulsion from the Order. The edict, cut-off, demand for resignation, suspension accusations and convening of the supposed "court" all happened in the space of one week. If this is not at minimum a "rush to judgment" and looking suspiciously like a sham processing of a matter, I don't know what is. It appears to me that my supposed "offenses" (which amount to written, considered dissent) seemingly did not exist until - in an altogether draconian manner - David and his immediate personal entourage decided it existed and wanted me out, but under color of pseudo "due process". If the latter is true, this itself is a gross violation of OTO policy, corporate and traditional.

Charge 2. Intentional betrayal of the Frater Superior and U.S. Grand Master General (Perfidy).

Denied. One does not betray an *office* by questioning the competence of the holder of an office. Certainly, David Scriven did not think it was such, ipso facto, when I told him ten years ago, in his own living room, that I thought Bill Breeze was the wrong man for the office of OHO. The next day he and Soror Helena initiated me to the VII* in all three parts, in full knowledge of my view re Mr. Breeze. Apparently, free speech is only an issue to him when he is the subject of criticism.

Specification 1. That he grossly misrepresented the U.S. Grand Master General's clearly

stated reasons for asking him to resign., when he replied on 1 August 2006 e.v to a public Live Journal post in which someone asked why he was asked to resign, and stated "I cannot imagine what would motivate the leadership to make such a request of you, unless, as I fear, it is your recent vocal criticism of their management of the Order." He replied: "It was...specifically that." (<http://tristan-moore.livejournal.com/556651.html?thread=2168683>)

Denied. Further, I think the Statement on OTO and the above information indicates strongly that a reasonable person can conclude honestly that this is the reason. I maintain the statement (again, it is so extracted from an answer to someone else's comment that I can't even trace the context from the single phrase they quote) is a statement of my honest opinion, which has only been reinforced since.

Specification 2. That he posted on May 2006 e.v., on his website (<http://www.mindspring.com/~hellfire/bishop/statement.htm>):

"It is neither a religious superstition nor a social club. Since the present upper management either does not understand this, or does not have a serious clue as to how to go about its proper Work, twenty years is enough; it is time that the Acting Frater Superior, the U.S. Grand Master General and any other putative national grand masters under this regime to do the honorable thing, and step down."

Again, this is out of context, artfully or ineptly failing to consider why I suggested (not demanded or insisted upon) that they step down. It is a controversial opinion on which people of good will can disagree, but it is, in context, well thought out, includes no personal attacks and is stated as moderately as was possible. It shows no disrespect for the offices or the order or, for that matter, the intentions of the individuals in question.

Charge 3. Public misrepresentation of the Order (Violation of Official Trust).

Specification. That on 2 August 2006 e.v., he posted a public Live Journal comment

(<http://tristan-moore.livejournal.com/556651.html?thread=2189163>) in which he claimed that membership in the Order is declining:

"Correct me if I'm wrong, but membership is down."

*“Yes. The core of my statement was a series of charts, based on MBA-level numbers crunching, that shows the decline of the Order under present Upper Management, and the lack of progression within the membership based upon merit, and calling for the two chief culprits to step down.”
This is false according to figures from the U.S.G.L. and I.H.Q. membership databases.*

See reference above. As any MBA can tell you, numbers can be crunched in various ways, but my honest belief then and now, based largely on IGL and USGL figures and other official sources, is that USGL membership has declined in the ten years it has been in existence. See attached chart for additional reference.

Notification

Notification of these charges was mailed to Bro. Greenfield's last known address (306 Westridge Drive, Acworth, GA 30101) via registered mail on October 25, 2006 e.v. but was returned by the post office because the addressee moved and left no forwarding address.

This statement is, on the face of it, untrue. I was in residence at 306 Westridge Drive, Acworth, GA 30101 at that time, and received no such registered letter.

On November 6th email messages were sent to bishop17@mindspring.com and slgreenfield@mindspring.com in an attempt to ascertain his current mailing address, but these messages were unanswered. Therefore, no response was forthcoming from Bro.Greenfield regarding these charges.

I received no such emails. However, I take note of the fact that the supposed CoI was allegedly convened August 4th, 2006, but these comments refer to alleged communications of October 25 and November 6, 2006. Obviously, if I had received such, I would have responded to it. I did receive a letter from Mr. Biberstein in December (dated November 30, 2006), which gave me ten days to (actually seven) to answer the "charges" or face summary expulsion. This was received at the same address they allegedly sent earlier official documents to. I was at that address throughout this period. To be clear, I have received no other communication from the Grand Tribunal, and have no indication of any problems either with receipt of mail or electronic mail. I saw the charges and specification for the first time on January 19, 2007, and then only by virtue of a third party sending it to me; again, this was the first time I had seen or heard these charges and specifications, and that my accuser is, in fact, the man whose resignation I had called for, Mr. Scriven. I have no reason to believe these earlier communications were ever sent....they certainly were not received.

Investigation and Findings

The Court of Inquiry examined evidence consisting of primary sources, undisputedly authored by Bro. Greenfield and published on his website, Wikipedia, Live Journal, official O.T.O. egroups, and in email correspondence. Based on due consideration of the evidence, the Court found Bro. Greenfield guilty of the charges and specifications as presented.

This list is so non-specific that it is virtually impossible for me to comment on their sources. Which comments did they review? It should be abundantly clear that I am responsible only for what I myself say, and sources such as "Wikipedia" and "Live Journal" include much material about OTO neither authored, under the control of, nor in accord with me, and my opinions. If the supposed CoI did a thorough job, and all that they could come up with was that I called for certain resignations (my reasons left out), wrote or read (not clear from the above) certain emails, unspecified, think the OTO membership has declined (as I do based on official figures), and "worst of all" gave somebody a magazine by mistake, then what follows is, to me, an obviously predetermined "Recommendation" in clear defiance of the oath of a Grand Inquisitor Commander. I say this having served myself as a GIC for many years, and having sat on probably the most sensitive Court of Inquiry in modern times, that of James Graeb. This is highly suspect and most irregular.

Recommendation

Violations of this nature and severity are incompatible with continued membership in Ordo Templi Orientis, especially for a member of the VII^o. The Court of Inquiry hereby recommends that Allen Greenfield be expelled from Ordo Templi Orientis.

Having established nothing, including the reasoning that went into the predictable recommendation, once again suggests that the whole process is suspicious (to say the least), should be thrown out and itself investigated. Whether OTO has the machinery for such a process I am at a loss to say.

PART TWO – MY CONCLUSIONS BASED ON THE FACTS AS I KNOW THEM

- (1) The "Resolution of Determination" (so-called) dated 14 November 2006 and not received at any time by myself is an irregular document, indicating irregular and improper procedures. The supposed Court of Inquiry was assembled in haste within days of the promulgation of an unusual set of edicts, still being discussed and debated on the SGIG list at the time the alleged CoI was convened. I was cut off from this discussion without notice.
- (2) The research in the "Resolution of Determination" is generally, too vague to analyze, let alone respond to. It repeatedly gives the date of my public "Statement On O.T.O." publication as "posted May 2006" when, in fact, it was posted in February 2006, coinciding with my

resignation from all managerial positions within OTO in a letter to David Scriven, and prior to many communications to and from US Grand Lodge in general and David Scriven in particular which included, but were not confined to (A) a certificate of commendation and appreciation for my service as Correspondence Secretary for a number of years, signed by Scriven and both other ex officio officers of USGL; (B) a certificate of commendation and appreciation for my service as founding Most Wise Sovereign of Hagia Sophia Chapter for many years, signed by Scriven and both other ex officio officers of USGL; (3) Authorization to perform IV Degree and P.I. initiations; discussion of, and authorization to perform a K.E.W. initiation in May of 2006. These are all, ipso facto, affirmations of trust, well after my "Statement on OTO". It is a basic principle of jurisprudence that no crime is committed if no law exists, and, therefore, charges and specifications related to my February public statement published before the July 27th 2006 edict are null and void. It should be noted that at no time to the present day have I ever been asked to remove, retract, or withdraw said Statement, nor told that it was even an impropriety. To the contrary, while the matter was still being discussed on the SGIG list, I was, in a matter of days, suspended from membership, cut from all USGL lists without prior notice, charged by Scriven, and a Court of Inquiry convened. The rapidity is unjustified by any emergency situation, and is therefore, manifestly, a rush to judgment totally uncharacteristic of precedent in OTO jurisprudence. I would remind anyone needing to be reminded that I served on the Grand Tribunal for almost ten years, and sat on, arguably, a highly select Court of Inquiry of the Grand Tribunal hearing the case of James Graeb, IX*.

- (3) To the specific charges and specifications, see above comments and attached exhibits, but to answer each in brief:

Charge 1, Specification 1 – DENIED. The Statement is taken totally out of context, and, see above, critically misdates the "Statement" it is extracted from to May of 2006, though it was published coincident with my resignation from managerial posts in February 2006. The date is critical, because USGL subsequent interactions, cited above and proven in the enclosed exhibits, strongly indicate that there was, if, understandably, no necessary agreement with all or part of the statement, USGL in general and Mr. Scriven, neither publicly nor privately indicated any objection. The ruling of July 27, 2006 cannot be applied to statements made prior to that date. No rule, no rule broken.

Charge 2, Specification 1 – DENIED – The premise is wrong – one can respect an office while genuinely thinking that the present holder is not competent. Historical citation, Reuss, as sitting OHO was considered incompetent in office by Crowley-Reuss neither called for Crowley's expulsion, nor was he expelled. Personal citation, see above

comments on Bill Breeze and my statement to David Scriven on his incompetence, and the subsequent interactions between Scriven and myself and Breeze and myself for many years thereafter. Further, the quotation cited by the Court of Inquiry, so-called, *is a fragment of a sentence* from a reply to a third party response to someone else's Live Journal. Obviously, no context is given in the "Resolution" (so called).

Specification 2. DENIED – I deny that the quotation betrays anyone. It gives an honestly held opinion, some of which Mr. Scriven knew of for approximately ten years. Further, see Charge 1, Specification 1—the charge is invalid because the statement cited precedes the rule it purports to speak to.

Charge 3 DENIED – The figures I used to make this assertion I stand by and were furnished to me, at my request, for a dozen years by William E. Heidrick and are official figures. If they are wrong, the wrong is in the figures, not in my assertion. The most recent USGL figure was taken from a notice in rebuttal to my own figures, by former USGTG Vere Chapell. I cannot conclude this point without noting that intent plays a role in this and in this entire matter. Persons of good will can perhaps disagree with my conclusions, but that my numbers were taken from easily accessed IGL figures for the years in question cannot be denied. I honestly believed – and still believe – my assessment is accurate, erring, if anything, on the side of generosity (I have some significant evidence that the figures are overestimates), and if this does not look good for the performance of present upper management, then I believe it is very much in the interest of OTO to examine the figures, question authority, and rethink the question of present management.

I ask that the charges be summarily dropped and a letter of apology be issued to me for my suspension.

A RELIGIOUS INQUISITION IN AMERICA? - PART ONE

8 DAYS LAST SUMMER

“This Order has existed already in the most remote times and it has manifested its activity secretly and openly in the world under different names and in various forms: it has caused social and political revolutions and proved to be the rock of salvation in times of danger and misfortune. It has always upheld the banner of freedom against tyranny in whatever shape this appeared, whether as clerical or political or social despotism or oppression of any kind.” OTO Constitution



Eulis Lodge, circa 1988. OTO Members from Southeast USA. All are gone.

Unfortunately, by the early years of the 21st Century, OTO policies had rendered it a more and more bureaucratized, less effective, and, frankly, more dog-eat-dog body. It was destined for the usual one generation “old boy” system that tends not to last any longer than the generation that abuses its prerogatives. By the time I was prepared to speak at NOTOCON 2005 in Virginia, I was determined to draw a firm line by (A) Presenting a to-the-point talk, and ensure I earned my keep as a four-time guest speaker at NOTOCONs; (B) Make a ‘social statement’ about the OTO I joined and the OTO today by wearing a tee shirt with “I JOINED FOR THE SEX MAGICK” emblazoned on its front; (C) To throw the best damn NOTOCON party ever. This was intended to make a ‘social statement’ about the true purpose of OTO, built around the themes of ‘the green goddess’ absinthe, and “Carnivale” and (D) Have a one-on-one meeting with “King” Dave Scriven. At this meeting, I intended to present him with what became my [“Statement on the OTO”](#) and resign all managerial offices in protest

of failed and ill-developed policies. I was successful in all but the last, thrown off track by a very senior brother and friend who asked to speak with me privately, and told me of his own disillusionment. We agreed to see Scriven together on Sunday Morning, but after hours of searching for him, as I later found out, he had left town, and when I ran into Scriven, after a most demanding morning of a most demanding weekend, I was not up for doing my original plan at that time. This was August of 2005.

The same brother offered to pay my way to California for both of us to have the meeting in October. I couldn't go at that time, but gave him my statement, and charts, and explicit warrant to speak for both of us. If he did what we agreed to, then I assume Scriven was clear on my point of view as of October 2005. I would believe this brother over Scriven in a heartbeat after the subsequent events.

My statement appeared on my widely read web site in February, 2006. I forthwith stepped down from all management positions in OTO not directly associated with initiation. There was no hand slap from Scriven, or anyone else. In fact, in subsequent months, I was given commendations for my work as Secretary for Correspondence and my long service as Most Wise Sovereign of Hagia Sophia Rose Croix Chapter (I was founding Sovereign and longest-sitting officer). In March and April 2006, I was explicitly given permission to perform a number of IV*/PI initiations, and, in May 2006, had a considerable exchange of correspondence with Scriven on a candidate for the KEW degree which he both approved and called upon me to perform, which I did. In June I had an extended meeting in person with Frater Bob S., newly made Revolutionary and IX*. We covered a broad range of topics, but there was no mention of objection to my Statement or analysis.

In July I was invited to speak at the *next* Notocon (at Notocon 2007). The following exchanges of letters are all from a **very** short period of time from an e-list aimed at the Sovereign Grand Inspectors General of the Order. Comments by third parties, other than King Dave and myself, are minimized for privacy and clarity. This illustrates the creation of ex post facto 'decrees' designed, as Scriven admits, with me in mind. It was a sudden and suspiciously belated stab at me, and other dissenters, which was immediately followed by a demand for my resignation. The implausible "reasons" stated for said suspension and demand for resignation were delivered, as you can see, heatedly, and based on false premises.

I had not defied any pre-existing order from King Dave, nor do I interpret either the charge of the Sovereign Grand Inspector General or the definition of “Sovereign” that King Dave suddenly produces here as definitive, nor in line with *accepted standard definitions*. Traditional rules are invoked which - as I have shown elsewhere - Grand Lodge freely interprets, and often ignores, and in general, oaths have been a *stated* matter of individual interpretation. It is certainly not customary to make such a demand suddenly and without prior warning or attempt at arbitration. Nor is it true (as Scriven seemingly asserts below) that one cannot perform as a representative of a National Grand Master while not considering him or her the best person for the job. To the contrary, Scriven tacitly acknowledged such when I *explicitly* told him, on the eve of my VII*, that I thought Bill Breeze was unfit to be Frater Superior of the Order. In full possession of that knowledge, he made me a Sovereign Grand Inspector General the next day, and for many years praised – often in writing - virtually all of my Work in that office, often on his specific orders.



BILL & DAVE, CHIEFS ETCHED IN STONE

All of it is a lie.

[My statement](#) had been publicly posted since February 2006. It was muted and non-personal, but was treated as if it were personal defamation, though the statement is **explicit** in saying it is a judgment about failure to perform in office, not a judgment of the heart or intent of either Mr. Scriven or Mr. Breeze.

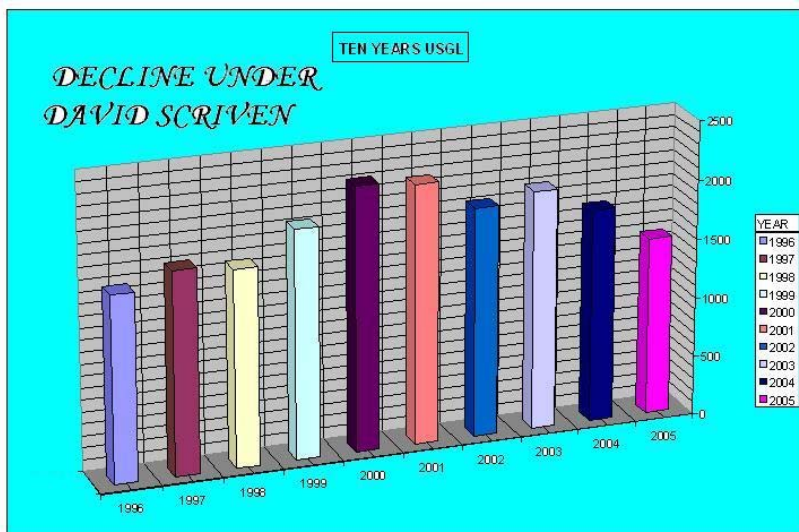
Note that OTO claims to be a not-for-profit religious body under California law. With the arguable exception of Bill Breeze, it employs nobody. Almost all Work at all levels is done by volunteers on a gratis basis. Initiation per se is a separate issue, but the notion that I have ever been an “employee” of OTO subject to for-

profit-business practices is absurd...or where ARE my paychecks and W-2s for the last twenty years?

I share this correspondence for those who have heard about this matter in edited form, without either seeing what was said or when, or in what manner. The day after the abrasive and personally abusive *Frater Ad Veritatem* admitted to what I always knew - that he was laying in wait for something like this, on the premise that I had "lied" about him and his future wife some dozen years before (untrue then and still untrue, btw...unpleasant truths were brought up in emergency circumstances, but truths unpleasant do not constitute lies).

A few notes. I hope some of you find this shocking. It could not have come at a worse time in my life, but I stood up and have continued to call this for what it is - a cultic purge of honest senior dissenters within OTO which further threaten the Order's integrity and existence.

reference "Rule By Decree" http://en.wikipedia.org/wiki/Rule_by_decree



A "FLAT EARTH" VERSION OF OTO. IN A RAPIDLY GROWING COUNTRY, U.S. GRAND LODGE HAS TEN YEARS OF NO NET GROWTH, DECLINE RELATIVE TO THE SOCIETY AROUND IT. NO GROWTH IS PROJECTED IN THE NEXT TEN YEARS.

"An ex post facto law is a law passed after the occurrence of an event or action which retrospectively changes the legal consequences of the event or action."

<http://www.lectlaw.com/def/e086.htm>

"aliquis non debet esse iudex in propria causa" David Scriven cannot preside over an inquisition in which he is the object of the defendant's alleged offense

AC's Tribunal intent, from English Common Law

"nulla poena sine lege" - "no punishment without a law"-See also

"nulle crimen sine lege". It is more popular, if slightly less

accurate in this form. Kokkinakis v Greece (1993) 17 EHRR 397, para 52;

SW and CR v United Kingdom (1995) 21 EHRR 363, para 35/33

"nulle crimen sine lege" "No crime without a law." Whatever you do, if there isn't a law which says it is criminal, it isn't a crime. This predates the Protection from Harassment Act 1997.

<http://www.swarb.co.uk/lawb/genLegalLatin.shtml>

NOTE _ BLACK TYPE: TAG BLUE TYPE: EVERYBODY ELSE

FIRST HINTS OF TROUBLE-NOTE THE DATES -THE LULL BEFORE THE STORM

-----Forwarded Message-----

>From: gt_secretary <grand_tribunal@oto-usa.org>

>Sent: Jul 14, 2006 2:11 PM

>To: USGL-GT@yahoogroups.com

>Subject: [USGL-GT] Grand Tribunal 06 e.v. Agenda

>

>I. & J. S. K's & D. K's,

>

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

>

>The Agenda for the July 22nd, 2006 e.v. meeting of the Grand Tribunal

>has been uploaded into the "G.T. Meetings" file folder.

>

>Love is the law, love under will.

>

>In the Bonds of the Order,

>

>Dathan Biberstein, Secretary

>U.S. O.T.O. Grand Tribunal

Richard Kaczynski <rkaczynski@earthlink.net>

Subject: Re: NOTOCON VI Workshop Proposal Form

Date: Jul 15, 2006 12:21 AM

93 Richard,

re

"As a Thelemic author and esteemed initiate of OTO, I'm passing along to you the Workshop Proposal form for NOTOCON VI, to be held next year in Salem, MA. Feel free to pass it along to anyone else you know who may be interested, with the proviso that they not post it in any public forum."

Dear Allen,

93

Thanks for offering, but I'm going to try to find someone else to do

it. I'm busy preparing for the meetings and Sevenths this weekend,
but I'll write to you later with more.
93, 93/93
David

-----Forwarded Message-----

>From: Craig Berry <cberry@cine.net>
>Sent: Jul 25, 2006 1:35 PM
>To: USGL-SGIGs@yahoogroups.com
>Subject: Re: [USGL-SGIGs] Another new officer
>
>On Tue, 25 Jul 2006, Sabazius wrote:
>
>> I'd also like to announce that the EC elected a Revolutionary on
>> Saturday. He's on the list, so I'll let him reveal himself if
he wants
>> to.
>
>What exactly is the policy regarding anonymity of Revolutionaries?
It's
>not really addressed in 194, and I can see reasonable indirect
arguments
>supporting both openness and secrecy.
>
* 93s,
* Craig

A RELIGIOUS INQUISITION IN AMERICA? - PART TWO

8 DAYS LAST SUMMER

THE EDICT AND CURIOUSLY LITERAL INTERPRETATION OF THE "MILITARY BODY" CONCEPT

(Again, note date, note the understanding of term "amenable", see below)

[USGL-SGIGs] Sovereign

Date: Jul 26, 2006 10:52 PM

VISKS,

93

There's some ambiguity about the significance of the word 'Sovereign' in the term 'Sovereign Grand Inspector General' that, in light of some recent events, needs to be cleared up. The term, as an adjective, typically means self-governing or independent. However, the term needs to be taken in context with the following passages of Liber 194:

15. The Sixth Degree is an executive or military body, and represents the temporal power of the Supreme and Holy King. Each member is amenable to military discipline. Singly or in concert with his comrades, each Knight is vowed to enforce the decisions of authority.

18. The Seventh Degree is, in military language, the Great General Staff of the Army of the Sixth Degree. [...]

19. [...] All members of the Seventh Degree travel as Sovereign Grand Inspectors General of the Order, and report, on their own initiative, to the Supreme and Most Holy King, as to the condition of all Lodges, and Chapters; to the Supreme Council, on all affairs of the Second Triad; and to the Electoral College, on those of the Third.

It also needs to be taken in context with the specified duties of the other officers and Governing Bodies of the Order, and with the several oaths of the Seventh Degree.

Clearly, the SGIGs are at an intermediate position in the Grand Lodge hierarchy. First, they serve as the Great General Staff of the Army of the Sixth Degree. As such, they would be expected to have some level of command authority over members of the Sixth Degree. We can see this in the relationship between the Episcopate and the Priesthood in the EGC—and perhaps they may be some additional examples of this level of authority that have not manifested yet. On the other hand, generals in any decent army are subject to the same military discipline as that army's foot soldiers. The members of both the Sixth and Seventh Degrees represent "the temporal power of the Supreme and Holy King," with the oaths of both degrees placing them under the command authority of the X° and the OHO. They are not, however, under the explicit command authority of any other officer or governing body (other than the general authority given to such officers and bodies in the Bylaws). Furthermore, Liber 194 specifies that they report on their own initiative to the X°, S(G)C and EC regarding the results of their inspection activities.

In conclusion, I think the term 'Sovereign' as applied to SGIGs should be interpreted to mean that SGIGs:

1. take direct orders only from the OHO (or, within a Grand Lodge, a X°)
 2. have the authority to independently inspect and investigate any local body or situation on their own initiative and recognizance, subject to any guidelines or directives issued by the X° or OHO
 3. are accountable directly to the X° or OHO for their performance
- One corollary to this line of reasoning would be that the EC, GT, or SGC may request an SGIG to perform an investigation, but they cannot so command. Further, any guidance or specific requests made by these governing bodies to an SGIG regarding inspections would be of the nature of a recommendation, not a requirement. The governing bodies would, of course, be within their rights to petition the X° for a directive.
- 93, 93/93
ITBOTO,
Sb

THE CLEVER PLOY - YOU CAN'T SERVE IF YOU DISAGREE

Jul 27, 2006 12:13 AM

93

For SGIGs, disagreement with the X° and the OHO over policies and "the direction of the Order" is, of course, permissible—even expected. I think you've all probably disagreed with at least one decision I've made.

Such disagreement may legitimately be expressed to the X° personally, or to ones peers in a restricted forum such as this (on the other hand, it would be entirely inappropriate for an SGIG to air his disputes with the X° before the Man of Earth Triad, and even more so before the general public). As I see it, any X° is obliged to listen to the opinions of his SGIGs, and to give them due consideration; but he also needs to make his own decisions according to his own calculus. A X° may decide to act in a way that is contrary to the way one—or all—of his or her SGIGs think he or she should act. Regardless, the SGIGs are oath-bound to abide by the final decisions of their X°.

Now, if things should get so bad that an SGIG finds himself at such severe odds with his X° that he is no longer able to serve, in good conscience, as the faithful representative of his X° to the Men of Earth—then, obviously, a working relationship is no longer possible. In such a case, given the oaths he has taken, there are really only two honest and honorable courses of action available to the SGIG: he may quietly retire from active service and conspicuous participation in OTO activities; or he may resign in protest from his offices of SGIG and EGC Bishop. Due to the nature of these offices, resigning from them can only be done effectively by withdrawing from active membership in the Order.

To publicly attempt to sever his ties with his X°, and yet retain the offices, titles, and privileges of SGIG and EGC Bishop, would not be an honest course of action, nor would it be honorable.

93, 93/93
ITBOTO,
Sb

THIS ONE APPEARS AIMED AT SIXTH DEGREE DISSENTERS

Jul 27, 2006 10:45 AM

IS(D)Ks,
93

One of the issues that came up at the recent plenary session of USGL governing bodies and officers was the damage being caused by the on-line behavior of a small number of members of the Lover Triad. There was unanimous concern about this issue, and I was strongly encouraged to personally exercise my authority to reign in some of this behavior. I intend to do so.

From Liber 194:

15. The Sixth Degree is an executive or military body, and represents the temporal power of the Supreme and Holy King. Each member is amenable to military discipline. Singly or in concert with his comrades, each Knight is vowed to enforce the decisions of authority.

18. The Seventh Degree is, in military language, the Great General Staff of the Army of the Sixth Degree...

I am going to be making a series of posts that are founded on the above language. These posts will include several specific directives, with which compliance is required under the oath of the Sixth Degree. These directives are aimed primarily at those members of the Sixth and Seventh degrees who have not yet advanced to the Eighth Degree, i.e., those who are still part of the USGL "army." Members of the Eighth Degree and up are accountable more to the Frater Superior than to me (unless they are serving as an appointed USGL officer, then it's about equal). However, I expect that the Eights and Ninths on this list will recognize and generally concur with the principles I will be setting forth.

93, 93/93

In the Bonds of the Order,
Sabazius



John, Gerald, Allen.

INCLUDED ONLY TO CLARIFY MY RESPONSE THAT FOLLOWS PRESENTLY

Jul 27, 2006 11:07 AM

93

Next thing ya know, you'll be expecting people to remember their oaths!

93, 1
LeRoy

15. The Sixth Degree is an executive or military body, and represents the temporal power of the Supreme and Holy King. Each member is amenable to military discipline. Singly or in concert with his comrades, each Knight is vowed to enforce the decisions of authority.

>

18. The Seventh Degree is, in military language, the Great General Staff of the Army of the Sixth Degree...

> I am going to be making a series of posts that are founded on the above language. These posts will include several specific directives, with which compliance is required under the oath of the Sixth Degree. These directives are aimed primarily at those members of the Sixth and Seventh degrees who have not yet advanced to the Eighth Degree, i.e., those who are still part of the USGL "army." Members of the Eighth Degree and up are accountable more to the Frater Superior than to me (unless they are serving as an appointed USGL officer, then it's about equal). However, I expect that the Eights and Ninths on this list will recognize and generally concur with the principles I will be setting forth.

BILL HEIDRICK'S SENSIBLE MIDDLE GROUND

Jul 27, 2006 8:48 AM

93 Craig and Sb,
At 09:32 PM 7/26/2006 -0700, Craig wrote:

...

>Those explanations accord perfectly with my previous understanding of the matter. It's good to see these interpretations made explicit. I have a couple problems with the language, although probably not with the intent.

Notably, OTO initiations do not provide power and authority to do initiations—they do provide a qualification to do initiations in cases of some degrees received, when properly chartered. The term "power" is prone to misinterpretation. That's why I would prefer to see "qualification" used instead.

On the point of voicing disagreement, I consider that I have the inalienable right to complain about anybody, anything and anything from anybody to anybody. I do not consider that I am bound to limit such complaints to certain people, regarding certain other criteria.

However, this does not extend to lying, muckraking, or fomenting a whole line of difficulties. Notably, I do not agree with several of the rules for things like appeal of judgment against individuals, secrecy of tribunals, conditions for advancement, requirements for official bodies etc. I consider that I have an absolute right to say so, to anybody, except in regard to matters properly secret. I do not consider that I have any right at all to council violation of those rules. As a SGIG, I consider that I must enforce those rules in such capacity as I have. The formula I use when I disagree is in the line of:

"I would personally prefer xyz, but the rule is abc, and that's the way it is for the present. If you find that impossible or wish to see a change, I would be happy to forward your comments on to Fr.... etc."

I absolutely do not consider that I have any right to stoke up the fires of MoE's toward a "dues strike" or any other monkey fight. It's questions like amount of dues that I would moderately address in public, as well as requirements and such like.

I'd say that sort of capability of distinction is necessary to a member of mid or higher degree. No rule can enforce it in plain language. It's too protean in instances.

93 93/93

Bill Heidrick

MY RESPONSE TO THE FURY

USGL-SGIGs@yahooogroups.com

Subject: Re: [USGL-SGIGs] Sovereignty and initiation

Date: Jul 28, 2006 12:23 AM

re - Bro Heidrick's point -

"On the point of voicing disagreement, I consider that I have the inalienable right to complain about anybody, anything and anything from anybody to anybody. I do not consider that I am bound to limit such complaints to certain people, regarding certain other criteria.

However, this does not extend to lying, muckraking, or fomenting a whole line of difficulties. Notably, I do not agree with several of the rules for things like appeal of judgment against individuals, secrecy of tribunals, conditions for advancement, requirements for official bodies etc. I consider that I have an absolute right to say so, to anybody, except in regard to matters properly secret. I do not consider that I have any right at all to council violation of those rules. As a SGIG, I consider that I must enforce those rules in such capacity as I have. The formula I use when I disagree is in the line of:

"I would personally prefer xyz, but the rule is abc, and that's the way it is for the present. If you find that impossible or wish to see a change, I would be happy to forward your comments on to Fr.... etc."

"I absolutely do not consider that I have any right to stoke up the fires of MoE's toward a 'dues strike' or any other monkey fight. It's questions like amount of dues that I would moderately address in public, as well as requirements and such like.

"I'd say that sort of capability of distinction is necessary to a member of mid or higher degree. No rule can enforce it in plain language. It's too protean in instances."

I absolutely agree. Dissent - respectfully stated - and designed to inform rather than agitate is an absolute right. One must maintain a balance between respect for the office or function and a responsibility towards the Order itself, to its best interest as one sincerely sees it. By the time one has attained VII* or higher, it is quite possible that one will find one's obligations in seeming conflict with one another. In my view, one's obligations to the Order as such trump one's obligation to any individual, and, indeed, one could argue that blind obedience to any individual itself violates, say, a provision of the oath of the 1st Degree. This is a complex question. There is also certain language within our rituals which appear to obligate one to stand up, according to one's lights, for the Rights of Man, and against superstition and tyranny, particularly in high places.

The point for me is whether my fundamental obligations are to individuals or to the Work of the Order, these are weighty questions for anyone, and should not be dismissed with dogmatic blanket statements. In particular, it seems counterproductive to seek to make a general rule out of specific - and I think personal - anger at a given individual.

To be specific, if you don't like what I have to say, don't attempt to hide behind 'impersonal' after-the-fact blanket rules. My motivations

are out of love of the essential Work of the Order, not out of personal dislike of anyone.

BTW, I entered OTO as a recognized Bishop in the Gnosis under the policy then in place, and representations directly made to me in person and in writing as to the *ad vitam* nature of this office, I cannot imagine anyone having the audacity to presume to take from me that which was not given to me by OTO, though explicitly recognized by the Acting Frater Superior in writing and in person as legitimate and as valid as his own credentials.

If you wish me to depart in peace, when I stepped down from what I consider managerial positions, in a private letter, that would have been a suitable time and place to ask for my stepping down altogether. The approach taken here is a reflection of the bad taste shown since some symbolic crowns seem to have gone to the head of some adult American citizens who should know better. Again, I will close with Bill's statement above:

"On the point of voicing disagreement, I consider that I have the inalienable right to complain about anybody, anything and anything from anybody to anybody. I do not consider that I am bound to limit such complaints to certain people, regarding certain other criteria...."

Its a sad day when this is no longer the understanding of the National Grand Master General. Perhaps it is not me who should resign.

ITBOTO

93 93/93

T Allen Greenfield

A RELIGIOUS INQUISITION IN AMERICA? - PART THREE

8 DAYS LAST SUMMER

PING-PONG

Jul 28, 2006 1:42 PM

Dear David,
re

>I absolutely agree. Dissent - respectfully stated - and designed to
>inform rather than agitate is an absolute right.

Your motivation is not that clear, however.

Well, motivation is a tricky thing, especially to non-mind-readers. I should think that people could read and judge for themselves. That's >kind of the point of free speech. The point for me is whether my >fundamental obligations are to individuals or to the Work of the Order,

The oaths you have taken are explicit. I do not accept your story that your love for the Order, or for the Work, required you to denounce me in public. Nor do I accept most of what you said about me in your denunciation.

>I did not "denounce" you—I said what I believed and believe to be true...that you are not a competent administrator, and should step down. There were no, repeat NO personal attacks, vulgar language or anything about your personal life, nor do I have much of an opinion on same. I spoke only to the same issues you addressed in your 10 year review, but from a very different point of view. Was my statement strongly worded? Moderately, but it stuck to issues of substance. Was my statement in any way an attack on you as a person? Absolutely not. >To be specific, if you don't like what I have to say, don't attempt to >hide behind "impersonal" after-the-fact blanket rules.

There was no attempt to "hide" behind anything. I knew that you would know immediately what I was talking about, and voila. Furthermore, this has nothing to do with whether or not I personally "like" what you have had to say. However, what you have chosen to say, and the way you have chosen to say it, has had specific and unavoidable effects. You have publicly broken faith with your Grand Master, and your offices in OTO depended on maintaining that faith.

It has everything to do with what you "like" and I doubt that you are so blind as not to see that, having spoken to you in person in your own home, in Austin, and elsewhere on various of these matters long before going public with my concerns, I had exhausted this possibility. When one sees the problem as upper management, who does one go to? Properly speaking, you appear so personally hot about this-as well as being the subject of my rather formally worded missive, you should recuse yourself from judging it; you can hardly be objective. Do you really think yourself so above it all that a call for your resignation is

something that you can render objective verdict upon? You should defer to others not so called upon, under, at minimum, the strictures of the oath of a GIC.

I would have been happy to have continued to work with you, and to try to work out our differences. You were once one of my closest allies, or so I thought. I will always be grateful to you for your past service, which was considerable. It was not I who cut you off—it was you who cut me off.

This is playing to the crowd, I think. I stated, in my missive, that I do not presume to know what is in your heart, nor in Bill's. You might grant me the same assumption.

I regarded you as the most competent Secretary General the Order has ever had. I believe you to be a victim of "the Peter Principle" and have on the whole served the Order poorly as USGM. This has nothing to do with personal friendship.

I didn't consider you an "ally" but a friend, a word I use VERY sparingly. Before your elevation (if that's what it was) the Caliph told me that I was your biggest booster, as you were mine. Ask him. Further, you know very well that I have harbored increasing reservations about the Order's conduct for years, expressed to you in private (shall I cite dates from my magical diary) to little effect for years, on this and other private Order lists, et al, before feeling I was compelled to become a whistleblower. Further, at another ranking brother's request, I attempted to meet privately with you on these matters at NOTOCON, hoping to avoid public confrontation. When that failed to work out, it is my understanding that said ranking brother did meet with you, and was authorized to represent both himself and me with the views expressed in my missive and current book, word-for-word essentially, SIX MONTHS before I went public. The fact that you equate "allies" with those who agree with you is itself most revealing. I cannot imagine being further apart on Thelemic philosophy than I am from John Crow - my views are actually closer to yours - but we have remained friends throughout. The old boy approach which a then very new Acting OHO once told me would be the death of the OTO if it stayed in place - is based in the idea that we cover each other's backs regardless. This kind of misses the point of the II* I think, in which the (intended) program of OTO is laid out.

My motivations are out of love of the essential Work of the Order, not out of personal dislike of anyone.

Your attempts at justification aside, the effects have not been beneficial. I heard plenty about that last weekend.

"Justification" is one of those loaded terms. This is my take...I do not have to justify free speech to you or anyone else, unless I defame your character and I have not. I merely think you and Bill are WRONG, not "evil". That said, it depends on how you define "beneficial". If it caused your immediate entourage distress, or caused some members to "Question Authority" it is good-better than I had hoped, in fact.

>BTW, I entered OTO as a recognized Bishop in the Gnosis under the >policy then in place, and representations directly made to me in >person and in writing as to the ad vitam nature of this office, I >cannot imagine anyone having the audacity to presume to take from me >that which was not given to me by OTO, though explicitly recognized

>by the Acting Frater Superior in writing and in person as legitimate
>and as valid as his own credentials.

Whatever you received outside OTO and EGC is not under discussion here. When I speak of resigning from offices, I mean offices in OTO and EGC.

Then you should so state. As I recall, among many things we have cross-consecrated, and you sought consecration yourself outside OTO, at a time when you still understood the value of such things.

Also, as you know, one can only resign outwardly from membership in the Order. Any effects on your subtle body, along with your oaths, remain for the duration of your current incarnation.

My "subtle body" is just fine. I thought it was uncouth to "engage in magical wars" whatever that may be. ;-)
>If you wish me to depart in peace, when I stepped down from what I
>consider managerial positions, in a private letter, that would have
>been a suitable time and place to ask for my stepping down altogether.

That may have been more optimal, but this will have to do. It certainly can't wait much longer, and there's no going back now.

I knew that when I wrote it David. It was a test of your chivalry and respect for dissent. You flunked it, sadly. I am the first to stand up in public, but others will follow. I think you are ruining the OTO.

As for the private letter part, your denunciation of me was hardly private. At least I restricted this discussion to the body of your peers-and I think they needed to hear it.

"Denunciation"? Well, I guess we define this very differently. I have said nothing about you personally of a negative nature, nor do I especially have anything to say of a negative nature. See above. I made every effort to air these matters privately first, at a most difficult time in my personal life.

The approach taken here is a reflection of the bad taste shown since some symbolic crowns seem to have gone to the head of some adult American citizens who should know better.

This has nothing to do with European versus American attitudes towards traditional monarchy.

In an organization founded on being a model for civilization (IMO), it has EVERYTHING to do with monarchy, government, fanaticism, free speech and democracy in the post 9/11 reality. Not understanding this is one of your most glaring failures.

In any American corporation, you would have been fired for doing to your boss what you have done to me.

This is not a corporation, you are not my boss, and in corporate America (which I grew up in BTW) it is rarely that simple. Whistleblowers have a special status under some circumstances, there are no ad vitam chairs of the board, and the board answers to the

investors. None of this applies at all. BTW, sometimes, in fact, the Boss gets fired. Today, often, in fact.

>Its a sad day when this is no longer the understanding of the
>National Grand Master General. Perhaps it is not me who should resign.

No, Allen, I'm afraid it's definitely you. It is necessary that you resign.

You may be able to execute your wish - you are in the position of advantage, but that does not, *ipso facto*, make you right.

My resignation, or lack thereof, is not going to topple OTO. Your resignation might actually save the organization. It is, therefore, necessary. Whether you do so or not, now or later, is another matter. You are not the root problem; that lies higher, and is a matter for another forum.

I suggest you do me the same courtesy I would do you, if the situation were reversed, and write me privately asking for my resignation.

ITBOTO

T Allen Greenfield, Bishop

Jul 28, 2006 10:52 PM

Dear Folks,

LeRoy's comment deserves consideration

"IMO, publishing on the web is the worst way to address any concern.

But what does one do when one has tried - to the best of their knowledge - all available routes with no success? This is not the only instance of people feeling that way, as we find out routinely. There is the point at which we address our concerns to our fellows, our superiors, Gerald, and then? Once the choice becomes suck it up or leave, it looks like a lot of people are willing to go public on their way out.

"Obviously, if a person is so convinced that they are in the right, and that their superior is in the wrong, they have the hard decision to make. I just wonder if we have enough leeway in our structure to compliment the rigidity of tent pole."

if you (I don't mean you, LeRoy) imagine that I am the only person - including people of considerable earned rank - who feel more or less as I do, you are mistaken. If you think by my resignation you will silence me, or keep others silent through fear, you are not keeping up with membership stats, nor are you perceiving how upset a good portion of the remaining membership is. Many walk away in silence. If anyone bothered to ask them why, they would often find similar reasons. Anyone who imagines that I did not make many efforts to voice my concerns before going public is just dead wrong. There is also an utterly false notion that my complaint is essentially against David....it is not. The core problem goes higher, I fear.

By my lights, David is a competent civil servant who is both a victim of The Peter Principle and - ultimately - Lord Acton's famous dictum. Both he and I think we have the moral high ground here. But the structure leaves no room for effective dissent. David once said the Order could survive much, but not a bad Grand Master (OHO). I agree. The question that this should raise, in my mind, is whether so much

authority belongs in the hands of any single individual. OTO has learned much from Freemasonry, but it has learned nothing from Masonry's structural form in America. This may be its undoing. One might do well to look at who comments here (of those who can) and...those who do not, as well. I am not alone in dissent, by any means.

I bear no ill-will towards any of you. My head is held high, and my work continues.

Fare thee all well,

Allen Greenfield

A RELIGIOUS INQUISITION IN AMERICA? - PART FOUR

8 DAYS LAST SUMMER

"AD VERITATEM'S" TWELVE YEAR GRUDGE SURFACES

Jul 28, 2006 8:53 PM

93 All

Well you know folks, sometimes a person should just keep his mouth shut.

This is one of those times for me. So in what follows, you'll understand my demon (or daemon) made me do it. I apologize in advance to my common sense which clearly tells me to shut up rather than write this or, worse yet, press the send button.

Perhaps 15 years ago or maybe a mere dozen, Mr. T Allen accused me and Nancy of lying. I had by this time developed a pretty thick skin about myself, but calling Nancy a liar really got under that skin.

And I watched the progress of Mr. T Allen ever since.

He did a credible job at Graeb's trial.

But I always knew him to be an ass-kissing, brown-nosing, lying son of a bitch.

And I knew that in time, if this was the real O.T.O., my opinion would be validated and Nancy's honor publicly restored.

And just as she takes her VIIth, this comes down the pike.

If anyone has had more violent disagreements with Sabazius than I have, I challenge him or her to say so. But I respect and love our Grand Master. And he and I continue to have our disagreements. And he is always the first to know my opinion. And that is the way it should be. Because you see, 30 plus years later, I still affirm this is the real O.T.O.

Sometimes it takes a while. But like Grady always said, we're just sorting ourselves out here.

Mr. T Allen: Goodbye and good riddance. You are an asshole.

93 93/93

AD VERITATEM IX°

KING DAVE PONTIFICATES - SEEMINGLY IN PERSONAL ANGER

Sabazius wrote:

>Dear Allen,

>93

>

>1. Calling me an incompetent leder and calling for my resignation will >do just fine for a 'denunciation.' I really don't have the time to >address any additional semantic quibbles, though.

>

>2. Yes, I actually am your boss within USGL, in terms of your offices of >SGIG, Initiator, and EGC Bishop. Personally, I think this is the root of >your misunderstanding here.

>

>3. You did not exhaust all legitimate avenues for resolution of your
>various issues before you went public with them. You did not bring all
of >them up here, certainly, and I only remember discussing some of
them with >you personally--and that rather casually for the most part--
except for the >issue of your advancement, which we discussed
frequently.

>

>4. You are not a whistle-blower. As far as I can tell, you are not
>accusing me of financial malfeasance, a crime, or serious misconduct
>in office. Rather, you appear to just want USGL to go a different
>direction than the way you think I am taking it. Apparently, you have
>some issues with the Blue Equinox model, as well. Nothing wrong with
>that, you're entitled to such opinions--but differing with me on policy
>matters and the direction of the Order does not make you a "whistle-
blower."

>

>5. You are correct that USGL will get along fine without you. Your
>assertion that my resignation might, on the other hand, "save" USGL
>from a terrible fate would depend entirely on the person who took my
place.
>Therefore, since you did not specify your choice for my replacement
>when you called for my resignation, it would appear that you were more
>concerned with taking a shot at me than with the Order's "salvation."
>Further, I can just about guarantee you that if I were to resign, the
>person taking my place would have views very similar to mine on just
>about all important policy matters.

>

>6. Since you asked, I will write to you privately. However, I must
>remind you that you--of course--did have many opportunities to privately
>advise me to resign. You chose instead to call for it in what would
>seem to be as public a way as you could, where Peter Koenig and
>everyone else could see it.

>

>93, 93/93

>David

TAKIN' IT TO THE PEOPLE

Jul 31, 2006 11:02 PM

A PASTORAL LETTER FROM RT REV T ALLEN GREENFIELD

Dear Fellow Stars,

I am writing this unusual pastoral letter in response to the many, many
questions I have had over the last several days from so many of you.
As you likely already know, I have, in effect, been "pushed out" of
active membership in the OTO after over twenty years of what even upper
management has often agreed, has been commendable service. Indeed,
many of you have been Baptized, Confirmed, Ordained, or initiated by
me...virtually all present active members in the Southeastern Region
have been served by me in one or more of these life passages.
To the best of my knowledge, the only reason for this action by upper
management is that I freely spoke my mind in public, blowing the
whistle with detailed facts and figures on what I consider disastrous
policies by upper management. The tone of my statement was moderate
and business-like.

I am unaware of having violated any then-existing rule, but the powers-that-be took the highly questionable step of creating what I understand as an entirely new rule, after the fact and probably directed at me personally, which made my statement a violation, worthy of demanding my resignation.

I'm not asking for a petition, letter writing campaign, boycott or anything of the sort. The present OTO, while the legal heir of the historical OTO, isn't the order I joined, nor is it likely to be such again under present upper management, and any such campaign is worth neither your effort and time nor mine.

I joined OTO as a -then- already 25 year student of the occult arts, already a consecrated Apostolic and Gnostic Bishop, and such I still am. The Work continues, but, in candor, very little of the Authentic Tradition survives now in OTO, and I have been aware of this for some time. Some chose to leave in silence, or stay; aware but silent-I chose, in the fine old American tradition of dissent, to speak my mind, and I was aware of the possible consequences. I confess only that the extreme to which upper management seemed to be driven seems to me out of place in an organization that has so benefited from the right of free speech enjoyed in this country, however flawed in these troubled times, to say nothing of an organization that supposedly represents the Law of Liberty represented in Liber Oz.. The reality is I can speak against the War in Iraq and against the government administration that launched it without consequence, but, apparently, cannot criticize the 'government' of OTO without being pushed out altogether. Let this speak for itself. What I would ask of you is simple. If you have something nice or positive and truthful to say about me personally, or my Work, or my Works, or all of these, and if you publish a blog or have a web site, I'd be very, very appreciative if you would be kind enough to devote a bit of time and space to saying something about me in that context on your blog or web site at this time. Feel free to invite others but only others who know me, or my Work well, to do likewise. If you were to send me via email a link or quotation, all the better. No reference to my disassociation from OTO or anything about OTO for that matter is necessary-anything truthful and positive will serve quite well, from the very personal to the Work which I am engaged in. Be assured that Work will continue, and I continue to be at the service of you and of the Great Work.
Agape

T Allen Greenfield
Bishop in the Gnosis

AN IMPERIOUS (BUT EXPECTED) DEMAND OFF LIST

-----Forwarded Message-----

>From: Sabazius <sabazius@oto-usa.org>
>Sent: Aug 2, 2006 9:57 PM
>To: bishop17@mindspring.com
>Subject: Your Resignation
>
>Very Illustrious Sir Knight and Dear Brother Allen,
>
>Do what thou wilt shall be the whole of the Law.

>
>You have no yet responded to my message to you requesting your
>resignation. Please respond with your resignation by midnight
>tonight, your time.
>
>Love is the law, love under will.
>
>In the Bonds of the Order,
>Sabazius



AN UNDATED THOUGHT BY ME FROM THIS PERIOD

"This does not seem to me to be an effort to start having military discipline within the 6th & 7th degrees, it is an effort to silence the critics of USGL and the OTO leadership. Instead of dealing with the problems the critics point to, you just want them to be quiet. This is one of the primary criticisms of your leadership, or lack of it.
"John and I have radically differing concepts regarding the future of the Order, but in this we are one.
"Do not hide your personal discomfort at criticism behind virtuous words.
"As often, you have misread the situation completely. To marginalize and attempt to bat down the current thoughtful criticisms - right or wrong - you are creating grist for the mill of those who consider the current upper management either incompetent or in total conflict with the law of liberty."
T Allen Greenfield

A COUPLE OF DEFINITIONS - WHISTLE BLOWING AND SOVEREIGN GRAND
INSPECTORS GENERAL

amenable

adjective 1 *willing* to respond to persuasion or suggestions. 2 (amenable to) *capable* of being acted on. (Oxford) (**capable** - able, competent)

I could find **no** indications of a definition which includes the concept "must comply with" or "under obligation of". I especially sought UK definitions in Aleister Crowley's time.

sovereign

noun 1 a king or queen who is the supreme ruler of a country. 2 a former

British gold coin worth one pound sterling. (Oxford)

adjective 1 possessing supreme or ultimate power. 2 (of a nation or its affairs) **acting or done independently and without outside interference.** (Oxford)

A "Sovereign Grand Inspector General" is, clearly, neither a king nor a coin. He or she is, however, clearly charged to act independently without outside interference". He or she reports findings at will to the Grand Master, not at the will of the Grand Master.

"In the VII°, which is tripartite, he is first taught the principle of equilibrium as extended to all possible moral ideas; secondly, to all possible intellectual ideas; and lastly, he is shown how, basing all his actions on this impregnable rock of justice, he may so direct his life as to undertake his Great Work with the fullest responsibility and **in absolute freedom from all possibility of interferences.**" AC, Confessions (emphasis added)

Clearly, we conclude, the Aleister Crowley definition of a Sovereign Grand Inspector General within OTO is a general officer operating on his or her own initiative, in absolute freedom from all possible interference, the better to report on affairs they consider of use. There is good reason for this, for what use the messenger who must live in fear of the consequence of his or her reporting? What use the Tribune, the Revolutionary, the Inspector if they do not have liberty of thought and action? Military discipline? Reference our discussion of Billy Mitchell (http://en.wikipedia.org/wiki/Billy_Mitchell), or the recent Army Times editorial call for the resignation of Defense Secretary Donald Rumsfeld (<http://www.armytimes.com/>).

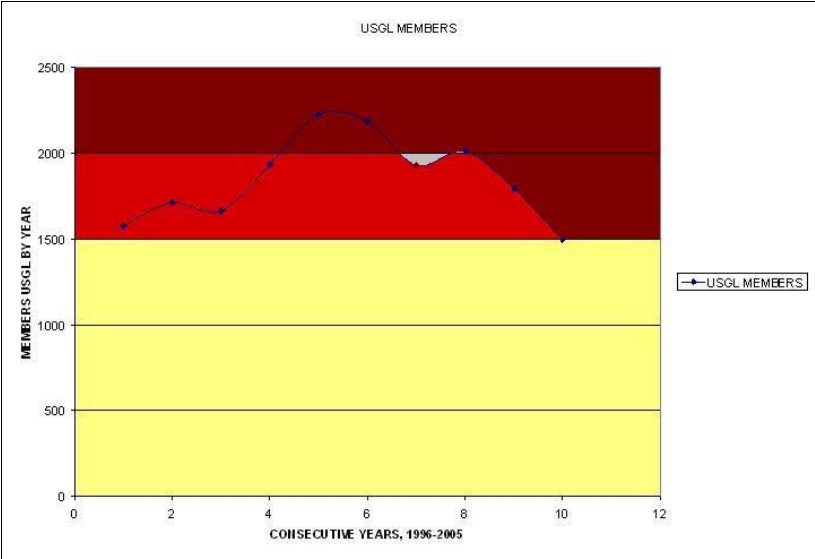
"TWELFTH HOUSE" 43. **The Brethren are bound to secrecy only with regard to the nature of the rituals of our Order, and to our words, signs, etc.** The general principles of the Order may be fully explained, so far as they are understood below the VI°; as it is written, "The ordeals I write not: the rituals shall be half known and half concealed: the Law is for all." AC, Book 101 (emphasis added)

whistle blower: an informant who exposes wrongdoing within an organization in the hope of stopping it (wordnet)

whis·tle·blow·er or whis·tle-blow·er or whistle blower Pronunciation (hwsl-blr,ws-)n.

One who reveals wrongdoing within an organization to the public or to those in positions of authority. (Free online Dictionary)

This is the precise role my "[Statement on the OTO](#)" was intended to play. Scriven is, *ipso facto*, wrong in asserting that I am not a whistle blower. I most certainly am a whistleblower, and my intent was to clarify the reasons for the decline in OTO under U.S. Grand Lodge management, as illustrated in the chart below.



STRANGE NUMBERS, STRANGER IDEAS

OCCULTISM OF NUMBERS

By T Allen Greenfield, Bishop

"You should always be skeptical about statistics, including the ones I throw at you, because it's so easy to misinterpret numbers." [BloggingWallStreet.com](http://bloggingwallstreet.com)

"All men are frauds. The only difference between them is that some admit it. I myself deny it." H.L. Menken

"The 2006-2007 fiscal year has been a significant one for U.S.G.L. We have continued our course of slow but steady growth in membership as well as in the programs and services offered to our membership...." [Sabazius X*, Annual Report, US Grand Lodge, Fiscal Year 2006](#)

"For according to a 1987 report by John Cannell, the vast majority of school districts and all states were scoring above average on nationally normed standardized tests (Cannell, 1987). Since it is logically impossible for all of any population to be above average on a single measure, it was clear that something was amiss, that something about nationally normed standardized tests or their use had been leading to false inferences about the status of learning in the nation's schools."

Report on the notorious "Texas Education Miracle"

One of the easiest ways to have statistics misrepresent a reality without actual outright fraud is to change the rules in the middle of the game, while having a solitary rule for your statistical illustration. Hence, let's say you are a state governor scoring 50th in annual standardized testing for student excellence. If the test is modified to be simpler, and the method of statistical analysis does not adjust for it, it is nearly inevitable that your results will "pick up" and **you can then claim your method 'works'**. It does, lower standards produce better results. It does not, however, present an accurate picture of your educational system.

Many years ago I started following with great interest - long before U.S. Grand Lodge of OTO came into being, the annual demographic reports on OTO membership generated for International Grand Lodge. While the system was flawed, it was, I believe, honest. There was, however, never any statistical evaluation, and some things were never brought out but were obvious -- the 'revolving door' of Minervals and I*s who provided

much of the income, but many - I have no real idea how many - did not stay with the program, though their money certainly funded it. Very few of the Minervals I saw pass through Eulis Camp-Oasis-Lodge in the 1980s and '90s are still in OTO. As a Lodge Master, I was 'privileged' to see the break-down of the degrees above V*, but this - by imperial decree - *remained concealed from the rest of the membership.*

Why these arcane rules for a mundane subject? I can only give informed speculation -- but I'd imagine the number of people just passing through leaving their money and ideals behind is *staggeringly* large. Many years later, an older and more skeptical Allen asked repeatedly - and not alone - **that there be some 'exit poling' to determine why people came - and went.** These repeated requests and other similar requests for surveys of members were resisted vigorously by upper management, I believe largely because *they didn't want to know* if they had, in some way, a pattern of alienating people. The 'party line' informally was that these were the people who couldn't handle the program, but *no evidence whatever* was offered. Indeed, with the number of misfits and crazies who stayed on, it might be that the reverse was true...in some cases, as an initiator, I knew this to be the case. People of great attainments elsewhere often left, repulsed by what was seen as a shabby third-rate organization made up (their perception) of derelicts and drug addicts and wild-eyed fanatics. This was not my assessment; it was that of people I asked, including high ranking regular Free Masons, physicians, teachers, scholars and others. Maybe Grand Lodge didn't want to know.

The other thing, the "secret numbers" lumped together in the upper degrees for everyone except the Lodge Masters and the Upper Degree members was that, aside from the Grady-appointed IX*s the numbers were slow to move indeed. For many years there was one VIII* listed...that would be Jerry, who, I think, was offended by the personal oath of allegiance given to the living grand master, a college drop-out elevated to X* from a humble initiatory rank indeed, with only marginal executive experience. I think Jerry, not a friend of mind, was offended by the idea of giving oaths to living people as a matter of principle, no matter *who* held the office. The division into USGL and 'other' allows for USGL - which by definition encompasses only M-VII* - to give stats without having to either hide or show that other big secret....the *near-stasis for twenty years* of the IX*, the making of which is a primary purpose of the Order.

Sometime in the 1990s I was approached by a friend and excellent statistician who had access to the numbers (I made sure he did), and he showed me a graphic breakdown of OTO membership that indicated a near-absolute static First Triad, and flat growth in the all important Third. We showed this to a few people in positions of responsibility, and - instead of setting off alarm bells for anyone concerned about the Order's future - there was denial, vilification and the floating of odd untruthfulness. Strangely, those blowing this whistle of distress have recently been expelled from the Order.

I myself posted some of this info - concentrating on the first ten years of USGL under the USGM Sb with and in support of my now legendary "[Statement On the O.T.O.](#)"

Denial, denial and then expulsion were to follow. Shoot the bearer of bad news is a time-honored custom of kings, usually deposed for their folly eventually. Imagine my amusement when, out of nowhere, and for the first time AFAIK, this year USGL released an annual report with their own "statistics" and claims of progress and "slow steady growth" using exactly the same chart format displayed with my "Statement". Could I be having *that much* of a effect? What raw nerve had I hit? If my conclusion, sincere though it was -- and is, that OTO is in serious - probably mortal - decline under present management wasn't at least close to the truth, why the sudden interest in reporting to the members and the world?

Let us examine this report. It clearly adopts the Orwellian approach of showing an apparent increase in membership by the time-honored tactic of redefinition of *what constitutes a member*. If I were unscrupulous, which I am not, I could show a dramatic decline in membership by, say, taking a matter sometimes seriously discussed -- whether Minervals are actual members of MMM of the OTO or "welcome guests" -- and coming down on the "welcome guest" side of the argument. I would then generate a single chart, and if I did not annotate *clearly* that these had been "dismembered" at some point, it would seem to be a catastrophic drop in membership, at whatever point I chose to consider Minervals "guests". If I wanted to really play hardball, I'd decide that at some X-point we count only people who are members of OTO *proper*. Few seem to be aware that OTO members as such are, strictly speaking, *that handful of people from VII* - IX**. Subtract from them at some point all MMM members, and the membership looks like it has all but vanished.



BILL & DAVE

The OHO has the “authority” to redefine membership at the stroke of a pen. About ten years ago, I ran into him at a party in Austin, TX during some OTO administrative gathering or other, and he sounded me out on redefining membership. I thought his reasoning was (as is often the case) flawed and based on his own prejudices, and told him so. Then we got diverted into one of his more bizarre tangents, where he kept insisting I had done a lot of psychedelic drugs. I told him the simple truth, that I have *never even once* done psychedelics, and that perhaps he was thinking I am more like him than I am. “Well,” he said, “you used to do them.” I don’t and I didn’t. I merely shrugged. Some time later, at another IGL-USGL event which I was at to spearhead a Tribunal on a IX* member, he brought up the subject of membership definition again, saying he had Bill H. “almost convinced” *to change the definition of members*. I understood but disagreed; but I knew the inevitable once the OHO makes up his mind.

What he does not have is the power to change the past. And yet, the supposed “gains” in USGL membership – tiny though they are – touted in the current “report” retrofit the 2007 definition of “membership” backwards to 1996 and subsequent years. “Dismembered”, and serving the interest of a USGL desperate to refute my figures, though they are based entirely on IGL and USGL figures *as issued*. I would be open to adjustment for error, but not for revisionist history.



What USGL has done to beef up present membership is *to redefine the past in an eerie Orwellian manner. One cannot change the past.* People considered members by IGL figures in 1996, 1997, 1998, 1999, 2000, 2001, and 2002 are, quite simply, obliterated from the earlier statistics, and a pseudo total is then generated. Again, *we are speaking entirely of statistics from official OTO sources.* I have done no guessing or using other sources. What I have done is, first, to understand the membership of OTO, Inc. and OTO USGL, Inc. after its formation to be, allowing for their own errors, what they defined as OTO membership at the time. When the “deciders” at the top of the structure expel a member, that person is subtracted. But he or she is not subtracted from the previous years in which they were defined as current members. These people may be thought of by some as in possession of superhuman powers (they are *not*), but they do not and

cannot change the past, and the past figures are readily available – I have them, going back to the 1980s.

One other curiosity of some interest – make of it what you will – the *unadjusted official IGL figure for U.S. Membership for 1995 is 1496. The USGL Report for the year ending at the end of February, 2006 is...1496.* Seems odd that the *exact* number would show up for the same population ten years apart.

To clarify matters, let us look at the following chart. In this chart, I have the figures derived from IGL and USGL without attempting to alter the past. I will call these the “blue line” figures. They are correct, insofar as the Grand Lodge was correct. The red line for the same period shows the past two years when USGL generated their own numbers, and earlier years approximating their retro-fitted figures that “beef up the present membership” as nearly as I can reconstruct them. We will call these the “red line” figures.



Since an independent public figure for USGL was not generated until this year, and I happened to see the figure generated last year, for “red line” purposes I can only take earlier IGL figures and subtract from them what seems a prudent guess as to the voodoo done to creating the “glowing picture of health”...Sb’s “slow steady growth” of **35 members on average per year, net, nationwide.** By their own numbers, they convict themselves of **flat growth.** By my “blue line” calculation which takes the numbers for what they are, there is a net loss of members, which was my point to begin with.



Grady in Korea - He saved the Order from extinction



Bill - led it back to the brink

Either way, it is a dismal record, and, clearly, those who think the OTO has some value have something serious to worry about in the numbers, and probably something more serious to worry about in the way those numbers have been manipulated for propaganda purposes.

To summarize, it *appears* that the Annual Report was published in reaction to our “audit” of membership figures, that the claims of “slow steady growth” do not stand up to their own numbers, and the relationship to earlier numbers issued by International Grand Lodge sources without further explanation of “adjustments” raise legitimate questions about the accuracy of the statistics now offered. In any case, growth is flat and, if our figures are correct, down after a decade of the same management team.

Make no mistake about that team, either. Sabazius made clear in his [August 2007 address to NOTOCON](#) that, in direct contradiction to AC's advice, he was unambiguously not only *defining* Thelema not **just** as a religion (rather than a spiritual communion, philosophy of life or a quest for truth), but deigned to violate the tenets of the "Short Comment" by having the *hubris* **to define what approaches to that religion one may or may not take**, at least for members of his order. He tells his listeners what system of interpretation one is to use or not use, and what type of conception of Thelema one must have to be acceptable. This is the line, my friends, where he redefines everything individualistic and experimental that brought the Order out of near extinction under Grady McMurtry and for a few years after his death on momentum, and has put it on a crash course with extinction once again, as the undoctored figures show all too well.



"We are a religious Order. Our religion is that of Thelema. Our Thelema is not some meaningless diversion like this so-called 'Rabelaisian' Thelema—Saint Rabelais never intended his satirical, fictional device to serve as a practical blueprint for a real human society. And it is not some revisionist imposture, such as that put forth by some of the proponents of the so-called 'New Aeon English Qabalah.' Our Thelema is that of the Book of the Law and the writings of Aleister Crowley—the Master Therion, the Prophet of the Aeon of Horus."

[Sabazius USGM Address to NOTOCON 2007](#)

References

<http://www.physics.smu.edu/pseudo/LieStat/>


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"How To Lie With Statistics" by Darrell Huff


"How to Lie With Charts" by [Gerald E. Jones](#)

degree	class	% members	init	members	init init	total class	not-init class	not class
Initiation	\$38	0.3	165	441	278	11878	8686	3192
I	\$38	0.21	88	308	224	11124	8064	3060
II	\$72	0.13	68	288	188	18883	13323	5560
III	\$108	0.12	38	177	141	18118	16238	1888
IV	\$144	0.12	24	177	183	28488	22032	6456
V	\$180	0.08	31	74	43	13333	7743	5590
VI	\$216	0.02	8	28	28	8284	8814	648
VII	\$252	0.01	8	18	18	9188	2838	1288
TOTALS:		1	474	1472	1388	112888	84458	28432
not					% paid	88.81	18.22	
not					% paid	88.81	18.22	

degree	class	% members	init	members	init init	total class	not-init class	not class
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TOTALS:		1	474	1472	1388	112888	84458	28432
not					% class paid	23474		80982
\$3104					% paid	78.27	72.21	
\$4747								

These spreadsheets are the work of  [lvxluther](#). See our *very* lively comments section for details. If you can't read it here, (I wasn't able to reproduce it as clearly as I would like, my apology) write me at [my email address](#). The first was an initial estimate, and, following some very useful input including that of

 [salimondo](#) (see letters below) the lower chart with corrected figures was generated.

 [lvxluther](#) and I agreed that the fact that - depending on whether one is looking at members who took or did not take an initiation during this year - one in four to one in five members are "awol" deserves careful scrutiny.

Tuesday, November 06, 2007

My Dear Brother Paul Hume:

As you indicated to me that "...The Areopagus has requested that members seeking to appeal a decision of the Tribunal write the Appeal in their own words and submit that to the Elector whom they hope will certify it..." I am addressing this to you, although (A) having been found guilty of some charges (unknown to me) by a Grand Tribunal held on 30 June 2007 (as I understand it) and recommended for expulsion, and having had Mr. Scriven, both my accuser and judge apparently, having certified said recommendation, I do not know that I am regarded by Upper Management a member of the OTO at this time, and (B) you had already indicated your intention to appeal the matter. I do so under protest of yet another twist and turn in Grand Lodge policies. To my way of thinking, the appeal should be certified by you on such grounds as you have indicated to me and then the Areopagus should contact me directly as to what input, if any, I have in any deliberations on this matter under their standing rules and according to applicable law, rules and regulations. It would then, and only then, be appropriate for me to respond as allowed.

In any case, the entire point of an appellate review process is not to debate the merits of the case for or against me, but to examine the procedural details to determine if appropriate procedures were followed in the run-up to, and in the Tribunal process which, I am informed by multiple official sources, found me guilty of certain charges and recommended my expulsion. I contend that, on a number of grounds, the process followed by U.S. Grand Lodge from start to finish, was conceived in anger (contrary to the oaths of the GiC in my view) and executed ex post facto under color of due process where possible, but, in fact, in highly irregular processes and procedures.

Your reasons for certifying the review, apart from your prior pledge on the public record to do so, I cannot do better than quote your own suggested reasons, commenting as necessary:

- *I feel strongly that cases involving the expulsion of senior initiates should be subject to escalation and review as a matter of course.*
- *Since the matter involved conflict between your views and those of the National Grand Master General, Br. Sabazius, and since you observed that all members of the Grand Tribunal owe particular allegiance to the NGMG, review by the Areopagus, who are not directly subordinate to Br. Sabazius' authority, seems to me to be a reasonable means of reviewing the case without that concern in play. The question of whether some or all of the charges were made after the regulations governing public utterances by initiates of the Vto and up were stated, or clarified, should be reviewed by the Areopagus. The Court found that existing policies made your statements actionable, and if that is the case, then of course this is a non-starter, but since the question arose, review by the higher level of management would seem to me to be called for.*
- *I myself would like the Areopagus to verify whether any members of the Court were SGIGs who signed the declaration of support for the NGMG that was written about the time this case was opened. Without impugning the signers for their opinion, the phrasing of that declaration suggests that its signers would be predisposed to find against your or other senior initiates who criticize the Order publicly. Thus if any of the signers were on the Court, there is a possibility of bias which the Areopagus should examine very closely.*

The first point hardly requires comment. I served the OTO from the time Bil Padgett asked me to help organize the EGC in the Southeastern States (September of 1983) in various volunteer capacities until suspended from membership abruptly after an angry demand from a self-admittedly wounded National Grand Master General that I resign

from the Order. At times, during this twenty three year period, I worked for OTO on a full-time volunteer basis (20 hours or more weekly) as a Lodge Secretary, Lodge Master, Secretary for Correspondence, traveling initiator, Coordinator of the USGL Prison Ministry, Bishop of EGC, Most Wise Sovereign of a Rose Croix Chapter and in other, more humble capacities. As late as April and May of 2006 I was performing initiations as high as IV/PI and KEW in direct consultation with the U.S. Grand Master. Two months later, without anything like a warning, offer of mediation or consultation with a superior indicating displeasure, the USGM abruptly demanded my resignation on the SGIG mailing list, and again as I requested in private; then shut me out of an ongoing discussion on said list of the just promulgated measure requiring SGIGs to refrain from public criticism of the Grand Master, and forming a GiC on his complaint solely (so I am informed unofficially) which, in short and predictable order, called for my expulsion. No member, let alone member with my background of service and no previous charges ever leveled against me at the local or Grand Lodge level (to my knowledge), should be treated in so cavalier and overzealous, non-deliberative fashion, without the process being meticulously reviewed at the highest level. To the very best of my knowledge, I have not at any time stood accused of theft, violence, sexual harassment or other due cause for emergency rapid action by the USGM or OHO. The charges are based, however right or wrong I might or might not be, on purely philosophical and intellectual differences, and should have been, procedurally, subject to the path of mediation and, at minimum, a direct, private contact from the USGM or OHO demanding I cease and desist from whatever wrong I was seen as doing. This was not the case. The only case precedent I know of in USGL – and I am told the only case precedent involving an actual member of Ordo Templi Orientis (as opposed to simply MMM) was a court I myself sat on, that of Brother James Graeb. I was told at the time by both the OHO and USGM separately that the job I had done would set the precedent for future cases. In light of the more recent case where I was, as it were, on the other end of the bench, this now seems ironic, if not sardonic. One should expect to be at least afforded the same due process face-to-face as Brother Graeb; I was not.

On your second point, the issue of how one performs one's duty to the Order where perceived incompetent or inappropriate or even unlawful behavior involves one's superiors or the ultimate superiors of the Order who can, at will, cast anyone including Tribunes out except under the most rarified of circumstances, is a question of crucial importance, one which Aleister Crowley himself faced in the last years of Dr. Ruess's Grand Mastership, and in the type of situation he discusses in Liber CXIV, with respect to the Areopagus in specific:

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

To pose this in a theoretical manner – deliberately an extreme – suppose one witnessed a superior official engaged in an act of extreme sexual harassment or embezzlement of Order funds or worse acts contrary to Order policy and contrary to profane law? Suppose said superior is of the highest rank? Does one remain mute, go to an arbitration process, go to the profane authorities, speak out privately, speak out publicly or what? The matter is unclear to me, and is in an unresolved state as far as I know. What if the matter involves said high official or officials, but is of a lesser nature? How *de minimus* must it be to merit private report only? These are important questions, because they can and have happened, in both the OTO historically and in the A.:A.: with which, I am told, OTO is formally allied. In the former case, Mr. Scriven himself describes the situation as follows:

There is some reason to believe that Reuss suffered a stroke in the Spring of 1920, but this is not entirely certain. Crowley wrote to W.T. Smith in March of 1943: "the late O.H.O., after his first stroke of paralysis, got into a panic about the work being carried on... He hastily issued honorary diplomas of the Seventh Degree to various people, some of whom had no right to anything at all and some of whom were only cheap crooks." Shortly after appointing him his Viceroy for Australia, Crowley appears to have corresponded with his student Frank Bennett and discussed with him his doubts about Reuss's continuing ability to effectively govern the Order. It would appear that Reuss discovered the correspondence; he wrote Crowley an angry, defensive response on November 9, 1921, in which he appeared to distance himself and O.T.O. from Thelema, which, as shown above, he had previously embraced. Crowley replied to Reuss's letter on November 23, 1921, and stated in his letter, "It is my will to be O.H.O. and Frater Superior of the Order and avail myself of your abdication -- to proclaim myself as such." He signed the letter "Baphomet O.H.O." Reuss's response is not extant, but Crowley recounts in his Confessions that Reuss "resigned the office [of O.H.O.] in 1922 in my favour." However, it does not appear that Crowley waited for Reuss's response to assume his duties. In a diary entry for November 27, 1921, Crowley wrote: "I have proclaimed myself O.H.O. Frater Superior of the Order of Oriental Templars." Reuss died on October 28, 1923. In a letter to Heinrich Tränker dated February 14, 1925, Crowley stated the following: "Reuss was very uncertain in temper, and in many ways unreliable. In his last years he seems to have completely lost his grip, even accusing The Book of the Law of communistic tendencies, than which no statement could be more absurd. Yet it seems that he must have been to some extent correctly led, on account of his having made the appointments of yourself and Frater Achad, and designating me in his last letter as his successor." In a letter to Charles Stansfeld Jones dated Sun in Capricorn, Anno XX (Dec. 1924 - Jan. 1925), Crowley said, "in the O.H.O.'s last letter to me he invited me to become his successor as O.H.O. and Frater Superior." Reuss's letter designating Crowley his successor as O.H.O. has not been found, but no credible documentation has surfaced which would indicate that Reuss ever designated any alternative successor.

Crowley clearly took upon himself to judge his superior's competency to hold office....far more than I have done, he claimed the office on his own authority. I aspire to no such office, nor have I ever sought such. In deliberating for the better part of a year on whether to state my criticisms of my superiors in the most effective way that I could, I was acutely aware that either Mr. Scriven or Mr. Breeze could – if they were determined to do so – remove me or have me removed from the Order if they took the matter personally. I decided on a course of action and have no regrets whatsoever. I took the following steps. Prior to the 2005 NOTOCON, I told Mr. Scriven I would be stepping down from my post as MWS of Hagia-Sophia Chapter, and was making provision for the orderly transfer of the management of the body. I stepped down from all managerial posts for cause in a letter to Mr. Scriven in February, 2006. Coinciding with this, I issued my public "Statement Regarding the O.T.O.". Mr. Scriven had no reaction and, in fact, asked me to stay on as an initiator, and – as mentioned above, I mounted a defense of a KEW candidate to Mr. Scriven which was approved, as was my performing said initiation in May 2006.

One point aside on the issue of how one should properly criticize the highest officials of the Order. The night before I took my VII* initiation from Mr. Scriven, assisted by his wife, 25 May 1997, I told Mr. Scriven in his own living room that I did not consider Mr. Breeze the right person for the position of OHO. We discussed the matter. He initiated

me to full tripartite VII* the next morning. Taking this together with Crowley's action re OHO Reuss and other related matters (such as the present A.:A.: leadership's position on expulsions carried out by the late Mr. Motta), I had very little to guide me, and, I submit, you or any other member of the Order, placed in a similar situation, would have very little to guide him until well after the matters at hand, if even now there is a clear path of conscience available in OTO.

On your third point, I want to express the most profound concern as to the irregularity of the process running up to, and inclusive of the Tribunal and subsequent certification by Mr. Scriven. Before I close, I will say something about the irregularity of official service of charges and specifications, which I never actually received. Some things have been said by Mr. Scriven that gives the utterly false impression that I refused service of process. I will speak to this momentarily as well.

However, I could not fail to note your concern – mine also – about persons who signed the so-called “Declaration of Support for the Grand Master Sabazius” released on the *same day* as a Court of Inquiry on my alleged offenses was lodged, in the same format and obviously in answer to my “Statement Upon the O.T.O.”. While Mr. Price, among others, has admitted that “that statement was the method we came up with *ex tempore* at a moment of great stress for all of us...” those who signed it –only some of the SGIGs, by the way, were clearly placing themselves in the position of my accuser, who, according to a source unimpeachable, was Mr. Scriven himself. I do not know who served on the Tribunal, but if Mr. Scriven was both my accuser and, per ordinary procedure, did not recuse himself as President of the Court, he is in the unenviable position of Accuser and Judge in a supposedly fair process. The persons I know to have signed the “Declaration” include the following:

Glenn Alcorn
Craig Berry
François C. Cartier
Lita-Luise Chappell
Vere Chappell
Lon Milo DuQuette
Constance Jean DuQuette
M. Lisa Faulkner
Kent Finne
Norman Fleck
Hank Hadeed
Bill Heidrick
Frater Hunahpu
Soror Ixel Balamke
Doug James
Karen James
Content Love Knowles
Anita Kraft
LeRoy Lauer
James Nobles
Jeffrey Price
M. Dionysius Rogers
James Wasserman
Nancy Wasserman

In passing I point out the obvious – that this is 24 persons, many of them actually IX* doubling in brass, as it were, and five are couples married to one another, and I count

only 14 actual peer SGIGs, though the “Declaration” attempts to make it seem otherwise. In any case, those who signed were clearly and early-on taking a position against me and coincident with my suspension and formation of a CoI. These, I submit, should not have served in any capacity on a Tribunal held to judge me in this very matter, nor to act as court officers in this matter. It is, *de facto* and *de jure*, a group of interested parties. As I was not present, and have been told few details of the Tribunal (to this day I don’t even know what city it was held in), I don’t know who did what, except that a few days before the Tribunal I was contacted by Anita Kraft, who represented herself as my designated “representative” in the Tribunal. I was at first reluctant at that late date to speak with her, as I had resolved that, after seven months in the dark, I would not be party to any last minute efforts to “pretty things up” by the GT, having long since failed to give me a reasonable opportunity to know charges and specifications and time and place to raise funds to attend, to arrange certain legal precautions that seemed prudent, and to assemble evidence. But she “won me over” by saying that she would be my advocate, omitting any mention that she was a signer of the “Declaration” and – according to one usually reliable source – essentially the author of the idea of such a declaration. In any case, I should perhaps have stuck to my guns, but I gave her, in the two or three days running up to the Tribunal, my take on things. She never offered me the missing charges and specifications, never told me where the Tribunal was being held, and had I been aware she was a signer (let alone author) of the “Declaration” I would have gone with my first instinct, and stood mute in the face of a court I could not attend to answer charges I was not sure of.

Did I refuse service, as Mr. Scriven asserted?

From: Sabazius <sabazius@oto-usa.org>
To: anita kraft <anita_kraft@yahoo.com>
Sent: Wednesday, June 27, 2007 9:54:27 AM
Subject: Re: Fw: Trial
Dear Sister Anita,

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Thank you for diligently representing the interests of your client. Your concerns are duly noted, but it will be impossible to postpone the hearing at this very late date. The room is rented, plane tickets have been purchased, and we are well past the cancellation dates in both cases. Furthermore, we have documentation that the Grand Tribunal Secretary duly attempted to serve notice of the hearing on your client, and that he refused delivery of same. It is true that he was not actually served with notice, but the fault is his and his alone. This is not the first instance of your client's refusal to accept delivery of notices from the Grand Tribunal Secretary. Given all of the above, it is clear to me that we have gone well beyond what our Bylaws require of us in terms of due process in this case. Your client has responded to the various charges publicly on his LiveJournal, so you will be able to represent his positions to us even if he is not present at the hearing. If your client still believes that his case has been handled unfairly, then the appeal process is open to him. In conclusion, your request for a continuance is respectfully denied.

The hearing will proceed as currently scheduled.

93, 93/93
In the Bonds of the Order,
Sabazius X*

The term “client” is interesting, as The Grand Tribunal is supposed to be an inquisitorial, not adversarial body, to the best of my knowledge. You can’t have it both ways, and this, too, by the President of the Court, needs to be examined by the Areopagus, in my opinion. Was this Tribunal indeed an inquiry, or an adversarial hearing? If the latter, is it appropriate that even offering me the representation of an interested party proper, just or in keeping with “the highest principles of the Order”? If the former, that when did the office of “client advocate” (i.e. lawyer) come into being? In the Graeb case, he had advice on technical matters, but was neither offered nor granted an advocate, nor did he

request one. These are procedurally questionable comments, considering the source, and need to be examined most carefully, in my opinion.

“Furthermore, we have documentation that the Grand Tribunal Secretary duly attempted to serve notice of the hearing on your client, and that he refused delivery of same. It is true that he was not actually served with notice, but the fault is his and his alone. This is not the first instance of your client’s refusal to accept delivery of notices from the Grand Tribunal Secretary.”

The actuality is as follows....during the course of the proceedings from the Court of Inquiry and my suspension from membership in early August, 2006 through notice from the US GSG that I had been expelled, I had many mail exchanges with active high officers of USGL, and, for that matter, International Grand Lodge. I have at no time been incognito or avoiding of mail. Quite the contrary. I want to make several brief observations I feel are of importance here.

As background, I live in a small town, with a small town USPS post office and a small substation of UPS. In general, these days, since leaving the oto prison ministry, I have very little hard copy mail, mostly bills and a lot of junk mail. On the other hand, I have had the same email address since 1995, and I have received numerous communications from Grand Lodge officers through the years and during this period from the official demand for my resignation, both on the SGIG list and privately, from Mr. Scriven, via email. I do understand that Brother John Crow requested hard copy official communications....I do not at any time recall doing this, though I may have requested a follow up. The illicit copies of purported charges and specification I received from usually reliable but unofficial sources this Spring reached me easily enough...by email. I normally have no problem receiving hard copy mail of a routine sort.

Mr. Biberstein alleges to Mr. Scriven that he has “proof” of a repeated pattern of refused communications. The proof consists of two envelopes (content not in evidence) and a record of certification from the USPS in the Autumn and Winter of last year, and a UPS notice and envelope dating from very late in the game indeed, in late May, early June of this year.

I want to point out that none of this gives any of us any knowledge of the contents of these envelopes, at least to my knowledge. In addition, there was a letter from Mr. Biberstein received here by me and responded to immediately in early December. I have frankly been so stung by Mr. Scriven’s outrageous attempt to say that communications problems were entirely my fault that I grow weary of explaining this, but I will comment briefly on each of these four parcels on unknown content here, having examined the USPS and UPS records carefully, and examined reproductions of the envelopes Dates are important here, and, I should note, I provided my “representative” with proof positive that I was living at the address these envelopes were mailed to throughout the period in question:

- (1) Firstly, and, to my mind, most importantly, an envelope to me postmarked Minneapolis and dated October 25, 2006. As this proved to be, as I later was told by the Grand Tribunal Secretary (see item two) the date the Articles and Specifications were mailed to me, I assume, absent evidence to the contrary, that

this was what the envelope contained. It is marked “UNABLE TO FORWARD-NO FORWARD ORDER ON FILE-RETURN TO POSTMASTER OF ADDRESSEE FOR REVIEW” on an official USPS Yellow Sticker on the envelope, correctly addressed. It seems to me clear that this never got beyond the Acworth post office, was never seen by me due to an error re my address on the part of the USPS, and, according to a record Dathan Biberstein obtained 27 June of 2007, it was returned and accepted by him 11 November 2006 at 8:11 AM. It is proof alright, proof that I never received the letter and that, at the latest on 11 November Mr. Biberstein knew this.

- (2) I received a letter from Mr. Biberstein dated November 30th 2006 which states, contrary to his own knowledge (see above) he states in said letter “The Grand Tribunal found you guilty as charged and recommended your expulsion from O.T.O. on November 21st 2006 e.v...you have 14 days from the date of this letter to request an in-person trial...” The letter was not received until 4 December 2006, giving me ten days to respond to charges and specifications I had never seen and which, as demonstrated above, Mr. Biberstein knew I had not received since at least 11 November, that is 19 days before writing this letter. Not knowing the charges or specifications, I responded “blindly” and promptly by email and hard copy letter, simply asserting my innocence on grounds that I knew of no rule I had broken, and requesting a hearing, and a copy of the charges and specifications. Obviously, the GT had thought a timely service of the charges and specifications would have been in late October. I agree. But the GT Secretary knew I had not received them at all, and wrote what I feel was an entirely duplicitous letter. I should add that this was also a certified letter, and the USPS stamped on the outside “First Notice” indicating they had trouble delivering this letter as well. This begins to present a theory of sorts, speculation really, on my part, as to the break-down in communication here. Again, I was receiving email and hard copy mail in a timely fashion otherwise, and the letter was correctly addressed, once again.
- (3) I have another envelope from the GT dated December 7th, marked “Restricted Delivery” and also marked “Unclaimed”. It is correctly addressed, probably crossed in the mail with my response to Mr. Biberstein (speculation on my part) and USPS returned it to Mr. Biberstein, as I understand it, as he is the ultimate source of the envelope. I believe the term “Unclaimed” in USPS terminology, indicates mail not picked up at the Post Office. I have a mail box outside my door, and mail to me ordinarily comes to said box, or to the door if signature sensitive. I have no explanation for *why* this did not reach me, but it did not, and I can only speculate that certified mail, which I get very little of indeed, was being handled with some confusion by the little branch office of the USPS in Acworth GA. I cannot fail to note that this was holiday season, sometimes referred to as the “holiday rush” and the USPS, I trust those who live in the real world don’t need to be told, is taxed to the breaking point at this time of year. Whatever happened, I was unaware of this letter, did not hear again from Mr. Biberstein, and entered the New Year totally unaware of the charges against me, or any response to my letter to Mr. Biberstein. There is no evidence that I avoided or refused this letter, which I did not. I never saw it.

[At this point I will interject a bit of history. OTO hardly has a spotless record on getting the mail through. In the 1980s I paid a steep price for one of 22 special copies of The Equinox III 10, autographed by Mr. Breeze. It never reached me, though I was told it was mailed (belatedly as I recall), nor was I ever offered any compensation or substitute. I received my KEW certificate a year after my KEW initiation....and then received another KEW certificate, both properly signed and sealed by Mr. Wasserman and Mr. Breeze, a year after the first one. When I was asked to take over the responsibilities of U.S. Secretary for Correspondence, I was told I would have to process some back mail. Imagine my feeling when I received a box of over six hundred pieces of unanswered mail, some as old as two years prior. It took me two weeks to process all of them.

In any case, having heard nothing from the GT and having complained repeatedly to various and sundry, in February and March I received copies of what purports to be the Charges and Specifications lodged by Mr. Scriven against me, both from usually reliable but non-GT sources which I will protect. I assumed them to be accurate, but could, of course, not know that this was unrevised and current or even for certain that they were the official version. I drafted a memo, but resolved that I would welcome an opportunity to appear before the Grand Tribunal *if* I got timely and reasonable notice of the charges and specifications in order to raise funds to appear, to appear with appropriate representation and information and documentation.

In May of this year I was told by a usually reliable source that the Grand Tribunal was going to "spring" a tribunal on me in late June (no date specified), and, to give a false color of due process, give me some totally inadequate outlet to express my views in absentia, such as (this was the example given) calling me cold during the hearing and saying that I had "appeared by phone". I thought this fantastical, and told my source so, but something very close to this actually happened, though I declined, as any rational person would. No one is required to assist at legitimating their own expulsion under unjust conditions. In all events, after this tip-off, I stated in public that the GiC having decided to ask for my expulsion and having now had many months to prepare their case, if indeed their was a Tribunal to be held in June, I would not accept any communication from the Grand Tribunal at the last minute, as this would be color of due process rather than due process.]

4. Not knowing the actual date in June until Ms. Kraft notified me the week of the Tribunal, per my public notice I would have accepted no notices from the GT received less than thirty days before the first week of June.

I believe this establishes a *prima facie* case that Mr. Scriven's assertion that I repeatedly refused notice from the GT of charges and specifications to be in error at best, which assumes he took the word of Mr. Biberstein or did not examine the latter's "proofs" as closely as he should have, and that the only possible fault on my part would be very late in the game, indeed, and with extenuating circumstances. To say that I had become distrustful of Mr. Biberstein's integrity in this matter long since should be obvious from the foregoing conflicts in his behavior in what amounts to a capital trial insofar as OTO procedures are concerned.

I would ask that, if you decide to certify my appeal, you may wish to advise the Areopagus to *very* carefully review the procedures and processes here...they will, I think I can say without fear of contradiction, seriously impact future perceptions of justice and the appearance of justice within OTO.

Cordially and Fraternally,

T A l l e n G r e e n f i e l d

T Allen Greenfield