

MANIFESTO

**FOR THE REFORMATION
OF THE O.T.O.**



BY RICHARD V. GORTON

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This pamphlet is dedicated to the memory of
Adam Who Walked Between Worlds
a.k.a. Duane Adam Rostoker
(1961–1998 e.v.)

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POETRY: DIMENSION IN RHYME, RHYTHM AND TIME

DESTINY OF AN INITIATE

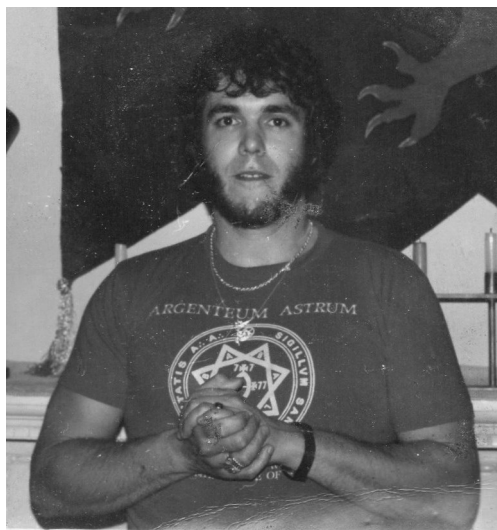
I walked with a man who was known as Jeshua upon a God-Forsaken Hill
And I died with Buddha as he told me how to doubt.
I went to school with Plato, Aristotle and Confucius
And I gave the nail to Luther to hang the Theses on the door.

I froze with Napoleon upon the blood drenched banks of Moscow
And I fought with Charlemagne.
I rode with Bismark to reunite the Grand
I sailed with Columbus, I handed the pen to Nostradamus
And I made the sword for Alexander.
I waived to Merlin as he went through the valley for us
And I searched for the Grail.

Over 80 years ago, I turned the lights out over Europe
And I marched with Germany into the Rhineland.
But, when that went out-of-hand, I sent a farmer's son to put a stop to it

For now I ride again.
The world being divided for love's sake, for love's sake shall be reunited.
Destiny is with us
History awaits us
For I am "He who has Come."
Being a part of the company
The Earth keeps for her own.

Winter, 1981
Richard Vaughan Gorton



My name is Rick Gorton. I have been a member of the O.T.O. since 1979 when I became an Associate Member of Ra-Hoor-Khuit Lodge in Syracuse, New York. I ran Nefretiti Camp in San Francisco from 1984 to 1994, performing Gnostic Masses and the Rites of Eleusis on a monthly or bi-monthly basis. Since my Temple was portable, I would have it transported for outdoor Masses in a variety of locations in the San Francisco Bay area. We would use buckets of sand to hold the pillars in place with makeshift tombs for the priest and black cloth for the temple to veil the priestess. There were no chairs for the congregation, so everyone sat on the ground.

In those days the E.G.C. (Ecclesia Gnostica Catholica) was a separate entity from the Order; in my particular Camp I worked with members of the Order of Melchizedek. I started out as a Deacon.

Finally, in 1985, shortly after the Greater Feast

for H.A. 777 (Grady L. McMurtry), I performed as Priest, which was witnessed by the soon to be Hymenaeus Beta.

For most of the Masses held at 293-A Divisadero Street, I would prepare turkey feasts as I had a Weber cooker on the porch. We simply passed a bowl for donations. Many of the members at the time were not financially well endowed; I being one of the few with a decent job, a car and an apartment large enough to hold upwards of 50 souls on some Friday evenings, when Mass was performed. I estimate that I spent around \$25 to \$50 of my own money for each Mass, and was happy to do this so the work would continue. I took it to heart that I had joined a group of initiates that claimed within its bosom reposed the Great Mysteries; its brain had resolved all the problems of philosophy and life, and it possessed a Secret capable of realizing the world old dream of the brotherhood of man.

After a brief hiatus where I joined the Navy in 1987, I returned to San Francisco to take possession of my Temple, which sadly had been heinously abused by an initiate for crimes against children during my departure. Although I knew the police were looking for it, I took the risk to continue to perform Masses in Oakland where I lived and then back to San Francisco in another spacious apartment. I believed in the protection of Ra-Hoor-Khu it then as I do today. Although we face danger and trouble, Ra Hoor Khu has always been with us during these trials

and protects us.

Finally, in 1994 my Temple was consumed by fire while I was in Hawaii on a film location assignment, and visiting a Camp on the Big Island, where I performed Mass as Priest as well as baptizing members into the E.G.C. As I had recently joined the Screen Actors Guild, I made the decision to move to Los Angeles to start a career as an actor and Associate Producer, which I do to this day. In 1995 I moved to a magical building called The Haunted Studios in North Hollywood. James Albright was the resident wizard, and I rented a room near the kitchen. At the time, live theatre was performed there, and the place was full of costumes, masks and wigs. I was able to use the various costumes for acting work, and was able to practice various magical invocations at night. I hosted a magical ceremony during my first tenure there along with an initiate using the building with his rock band for a party. James would of course have his own events, and acting classes along with feature films were performed. I moved out in 2000 only to move back in during 2003. In this tenure I hosted a Gnostic Mass and gave shelter to several Sorors of the Order who needed it. My relations with these Sorors were always platonic. I had the space, and was able to provide quarters to sisters in need. James was very liberal with rent, and understood I was helping friends.

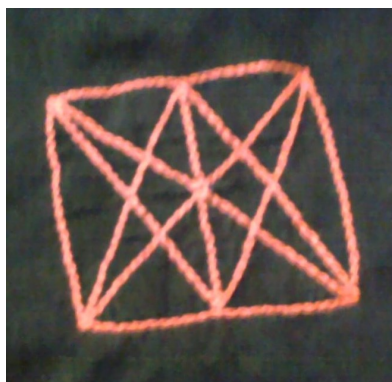
During these years I became a Master Mason, and then a Scottish Rite Mason. I had to switch lodg-

es after my Entered Apprentice degree as members of the Lodge objected to my being an initiate of The Order. Since the time I became a Master Mason, I have sponsored around a dozen Thelemites who became members of The Craft, including two Masters of my Lodge. I was also the last initiate to have a copy of *Liber Al vel Legis* on the Masonic Altar for my Master Mason initiation. It came as a total surprise, and caused a stir at the time. Although *Liber Al* has been taken off the list of approved books by the Grand Lodge of California, I was asked by a Past Master to provide a copy for our Lodge's Library. It is hoped the day will come soon when *Liber Al* is allowed back on the approved list of books for Masonic initiation as more Thelemites are now Masons.

Since moving to Los Angeles, I have been active in Order events, participating in the Production of 'The Ship' as the Chief Assassin in 2001. I have performed in the occasional Gnostic Mass as Deacon or Priest, and contributed as Wazir in Man of Earth Degrees. I did quite a bit of this during my time in San Francisco. I have kept up on my National Dues and until recently local dues as well. I have always been generous with donations of food and money for Order events, and over the years have donated compasses along with a copy of my CD Collection of Order History to be used as gifts for auctions during the Massathons held each year. I have also purchased a rather large amount of books and other items for sale as well.

It therefore came as a shock to be informed I

have been put on National Bad Report. My 'crime' as best I understand it was wearing a design I have had on the back of my Magickal robe for the past 30 years to a III^o initiation ceremony.



My bishop who was present at this initiation told me it was no longer allowed and I agreed to have it covered for future initiations. The Lodge Master at the time said nothing.

I believe, however, that the real reason for my being put on Bad Report is the booklet I had published in 2011: *OTO and CIA*. This book, which took nearly five years of research, came about from a FOIA (Freedom of Information Act) inquiry directed to the Defense Intelligence Agency (DIA) in 2005. I made my inquiry after reading Craig Heimbichner's book, *Blood on the Altar: The Secret History of the World's Most Dangerous Secret Society*. This book made the accusation that the Order was a CIA front organization. I was outraged at the accusation along with other claims made against both the Order and the Craft by the author who belongs to a quasi-

Christian think tank called Independent History and Research. I reported my findings to both Beta and Sabazius and stated in a letter to them that the Order cannot serve another Master, and cannot be beholden to the will of non-Thelemites. No response was received, although Sabazius found the initial findings interesting. With the recent revelations by Edward Snowden that 'Uncle Sam' has access to our email, our phone records along with all social media communications, I believe my book holds more credence that we are under Company surveillance and will continue to be so. This surveillance includes the use of personnel as well as electronic.

What other designs the Company has for the Order only they know. The information on the Order was deemed classified by two exemptions listed by the Company.

I appealed their decision, and after much help from Senator Diane Feinstein's office, was informed that the information on the Order still must be deemed classified by the same exemptions. As I cannot afford a judicial review in a US District Court, the material I had the DIA uncover still remains classified.

If it upsets you as a member of our Holy Order that we may well indeed be a CIA front, may I suggest writing a letter to the Director, John O. Brennan, and telling him that! Perhaps if enough of the membership writes, he might respond. It is worth the effort to try and maintain our independence, or forever be slaves to the CIA.

Should you wish to order my book, write to me in person or go to <http://www.luminist.org/bookstore/#RVG>. This is Brother Dale Gowin's virtual bookstore, Luminist Publications. The cost is \$9.99. You may email Dale at dale@luminist.org and use PayPal for payment.

In regards to the Reformation of the Order, I believe we should go back to our past in certain areas. When H.A. 777 was Caliph, oaths were taken to "the Grand Master Baphomet and his appointed assistants"; the oath was taken to the office. After the election of Hymeneus Beta, the oaths were changed to first be taken to Beta, and then to 'the Grand Master Sabazius'. The oath is now taken to the X^o in each country. Although Sabazius and the other X^o in each country are devoted members and are well intentioned, what may future generations bring? Adolph Hitler, after he became President and Chancellor of Germany, made each member of the armed forces swear an oath of allegiance to him personally where each member would be willing to sacrifice his life to the Furher. Our oaths are such that we are already willing to sacrifice our lives in defense of the Order. We should not be required to take an oath of allegiance to an individual. This smacks of fascism, and is in violation of part of the oath of a Frater or Soror who is a I^o initiate. It should not be difficult to figure this part out.

And what, pray tell, became of the two Revolutionaries? Crowley considered them an integral part of a check upon the O.H.O. Their duties were to

criticize our Supreme and Holy King should he/she exhibit signs of weakness or mismanagement of the Order. Sadly, although some efforts may have been made to establish this office, the Revolutionaries lack a forum to disseminate any findings to the population of the fraternity. Might I suggest that not only there be Revolutionaries for the O.H.O., but also for each country where a X^o resides, so that they be under scrutiny for their policies and conduct as well. Of course, the Revolutionaries are barred from succeeding either the O.H.O. or a X^o as Crowley mandated. We must maintain to the world that we are not a dictatorship, as most democracies frown on organizations within their borders that are not democratic.

Aleister Crowley made a Vow of Poverty necessary for those Knights or Dames entering the VII^o. This has now been done away with. As virtually every serious religious institution mandates that its Priesthood or Monks have a similar vow or places severe restrictions on their finances, we should do the same. Crowley knew that too much wealth placed in the hands of its most devoted members would be a spiritual cancer upon their souls. Money, if not used wisely, corrupts as absolutely as power. We also should become more charitable to society. One criticism I hear from Masons about us is that we care for only ourselves. We need to have philanthropic causes outside of the Order. How can we possibly state we have a secret capable of realizing the Brotherhood of Man when our actions speak

louder than our words? At the very least, the new Knight upon entering the VII^o (or perhaps sooner) should draw up a will or Living Trust donating his entire estate upon his or her Greater Feast. Should the Knight have a family to support, then a reasonable ceiling should be put in place and any income that exceeds this amount should immediately go to the Order's treasurer.

As we are a 501(c) 3 tax exempt religious institution, we need to start acting like one. The current policy of the Lodges in Los Angeles mandates that a member be dues current on both a National and a local level to participate in the Mass or Order Celebrations like the Rites of Eleusis. This freezes out those members who are sincere in their studies and devotions but who due to economic conditions are not able to keep up with both sets of dues. Instead, this policy favors people who literally buy their way in, while giving lip service to the disciplines necessary for advancement (which is why I sometimes refer to the Order as the "Ordo Templi Orientology"). As salaries are now paid to initiates (including the OHO) for work done on behalf of the Order, I believe it is important that the membership be entitled to a transparent accounting of the Order's expenses and income in an annual report issued by the Treasurer of each country. Truly, "all must be done well and with business way" (*Liber AI*, III.41). Our financial records should be audited by a CPA for accuracy.

It is also the policy of the Lodges in Los Angeles not to require candidates for Minerval to actually

read *The Book Of The Law*. In past years, we had cheap paper copies of *Liber Al* ready to pass out to all newcomers. For a candidate to take their Minerval without mandating reading *Liber Al* is courting disaster. It should at least be read after the initiation to the newly made Minerval. He/she must know that this document is the Bible of all Thelemites, and they cannot change it by the style of a letter or add to it. Its importance is paramount. Upon the first visit to a body, *Liber Al* must be available to all.

I took the Magickal name Riotimus, for my 1st after doing some research into English history. Riotimus lived in the 5th Century AD, and invaded Gaul, or Northern France from England. Historians believe he may be the basis for the King Arthur mythos. His name means High King. We are all Kings and Queens in our Holy Order.

I do not know at present what will become of me. For 35 years I have devoted myself to this Order to the best of my ability, and gave what I had to Fraters and Sorors in need when I could.

As many of the older members of the Order are now in our 60s and 70s, it will be up to the next generation of Thelemites to determine how they will that the Order be maintained. Our survival is only assured by the constant vigilance of maintaining those spiritual principles that illuminate the path we have chosen.

To choose truth instead of coercion; to choose valor and courage instead of cowardice; to choose freedom from slavery, and to aid those sincere

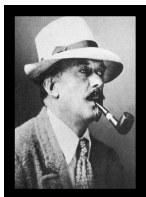
brethren in time of need; I believe these principles are as clear as bolts of lightning upon the blackest night!

Do what thou wilt shall be the whole of the Law. Love is the law, love under will.

Yours in the Bonds of our Holy Order,

Frater Riotimus K.E. W. 93 93/93

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Cocaine — An essay first published in 1917 in *The International*, shortly after the Harrison Act first prohibited use of cocaine and opiates in the USA. Based on his own experience, Crowley describes the allure of cocaine as a source of “happiness” — and the way that happiness can turn to horror as addiction manifests. \$4.99

The Great Drug Delusion and The Drug Panic — Two essays on the psychology of drug addiction, first published in *The English Review* (London) in 1922 under two different pseudonyms. Crowley is highly critical of the “medical model” of drug addiction, and suggests an approach based on strengthening the moral character of the individual. \$4.99

The Poem of Hashish by Charles Baudelaire — Translated from the French by Aleister Crowley for *The Equinox*, March 1910. Charles Baudelaire (1821-1867), author of the 1857 collection of poetry *Les Fleurs du Mal*, participated in the infamous “Club des Hachichins” along with such literary figures as Théophile Gautier, Alexandre Dumas and Honoré de Balzac in the 1840s. In this essay he recounts his observations of the effects of the herb, along with his critical evaluation of the spiritual and moral dangers of hashish. \$9.99

The Psychology of Hashish — Crowley’s classic account of the search for a drug that would “loosen the girders of the soul” and aid the devotee in the practice of yoga and meditation. First published in 1909 in *The Equinox*. A pioneering work on the spiritual use of entheogens. \$9.99

Liber AL vel Legis: The Book of the Law — The Book of the Law was received by Aleister Crowley during three one-hour sessions on April 8, 9 and 10, 1904, in Cairo, Egypt. The voice of an unseen entity dictated the text, and Crowley transcribed it by hand. It purports to be the spiritual Law for the New Aeon, the next 2,000-year phase of history; and it transmits the magical formula of Thelema: “Do what thou wilt shall be the whole of the Law.” \$9.99

Liber LXV: The Heart Girt with a Serpent — One of Aleister Crowley’s most powerful works of spiritual poetry, this “Class A” epic describes the stage of spiritual initiation in which the Aspirant attains the Knowledge and Conversation of the Holy Guardian Angel. This is considered to be one of the “Holy Books” of the Thelemic canon. \$9.99

*“To choose truth
instead of
coercion; to
choose valor
and courage instead of
cowardice; to choose
freedom from slavery,
and to aid those sincere
brethren in time of need;
I believe these
principles are as clear
as bolts of lightning
upon the blackest night!”*

