

REVISED EDITION

**THE  
ROOTS  
OF  
MODERN  
MAGICK  
1700  
THRU  
2000**



**ALLEN H. GREENFIELD**





The Roots  
of  
Modern Magick  
Glimpses of the Authentic Tradition  
from  
1700-2000

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Allen H. Greenfield

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*"What Secret Power Did This Man Possess?"  
An "ad parody" by Jonathan Sellers.*

# The Roots of Modern Magick

Glimpses of the Authentic Tradition

from  
1700-2000

An Anthology by  
Allen H. Greenfield

[illustrated and introduced by Jonathan Sellers]

Manitius Press

2006  
Second Revised Edition

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Graphic Design by Jonathan Sellers.

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# Acknowledgments

**T**HIS book is unique in a number of ways, and could not have been so without the assistance and generosity of a number of persons and institutions. For one thing, most past histories of the authentic occult tradition, including Freemasonry, have been heavily tilted towards that tradition in gentile Europe, although both the utterly crucial ecstatic and Cabalistic aspects should by themselves have made obvious that much of that tradition comes from “the other side of the ghetto wall” – from European Jewry, including and especially those elements linked to the teachings of the Caballa, or hidden tradition in Judaism. The first Masonic inspector-general of America was a Jewish Mason named Stephen Morin, and the author finds this not coincidental. If nothing else, I have endeavored to tell the story of the roots of modern occultism with an eye on each side of the ghetto wall.

The author wishes to thank John Crow the front cover design of this volume.<sup>1</sup> The outstanding painting “The Burning Bush” which appears on the cover is published with the approval of both the father of the late artist Daniel Eisman, Dr. Michael Eisman, and the Board of Congregation Beth Or of Springhouse Pa., the current owner of the painting, and especially Liz Hirsch, Executive Director of Beth Or. A word must be said about the remarkable young man who painted “The Burning Bush”. I first saw this painting as reprinted in the Fall 2004 issue of *Reform Judaism*, page 80. *Reform Judaism* was also kind enough to give its permission to access their high resolution scan of the painting for our cover.

“Daniel Hirsh Eisman was a Down Syndrome man who graduated from the Special Education department of Norristown High School, Norristown PA. Until the onset of leukemia he worked at the North Penn Training Center in Lansdale, PA., and was a member of Temple Sinai in Dresher, PA.... Danny steadfastly refused to explain any of his works or, with a few exceptions, even to give them titles. The titles that have been given are barely evocative of the wide range of emotions indicated in these colorful canvases. Rather than explain, he suggested that we enter into the painting and see beyond the color and form for our own interpretation.”

We suggest our readers do the same.

---

1. The typestyle for the cover has changed in this Second Revised Edition, executed by Mr. Sellers, with due acknowledgment to Mr. Crow, for his original cover.

Also to be thanked are the past editors of *Agape*, the journal of U.S. Grand Lodge of The Ordo Templi Orientis, Content Love Knowles and John Lowell Crow, who first published several of the essays that have become chapters of this book. In similar fashion, my thanks go to David Scriven, on whose web site several other essays first appeared that have found there way here. Similar thanks go to Gerald del Campo for first publishing “the speech never delivered” on contemporary Gnostic practice. All of these are chapters in the saga of occultism in the three centuries I attempt to illuminate here. I must single out the research work done in conjunction with David Zietz Dipl, AP, Acupuncture Physician, my primary consultant on acupuncture, for his invaluable contribution. The staff of Antiquities of the Illuminati were helpful in many ways. Finally, I wish to thank James Baker, Martin Starr, William Breeze, and Joscelyn Godwin, without whose wise counsel and assistance in research and in the field, I could not have produced nearly as accurate a picture of the seminal Hermetic Brotherhood of Light.

# Dedication



THIS VOLUME  
IS DEDICATED  
TO  
B.Z. GOLDBERG,

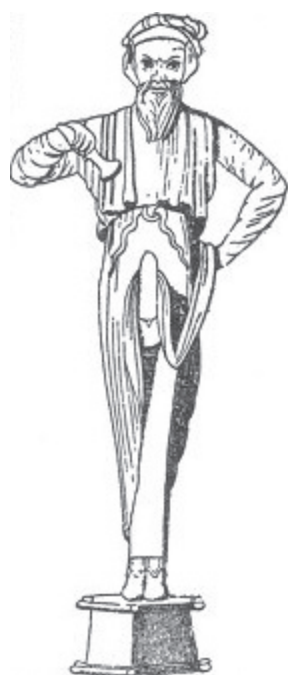
WHOSE VOLUME

“THE SACRED FIRE”

FIRST INTRODUCED ME AS A YOUTH TO THE AUTHENTIC TRADITION OF SPIRITUAL ILLUMINATION LYING AT THE CORE OF THE GREAT RELIGIONS AND PHILOSOPHIES OF THE WORLD.

— ALLEN H. GREENFIELD





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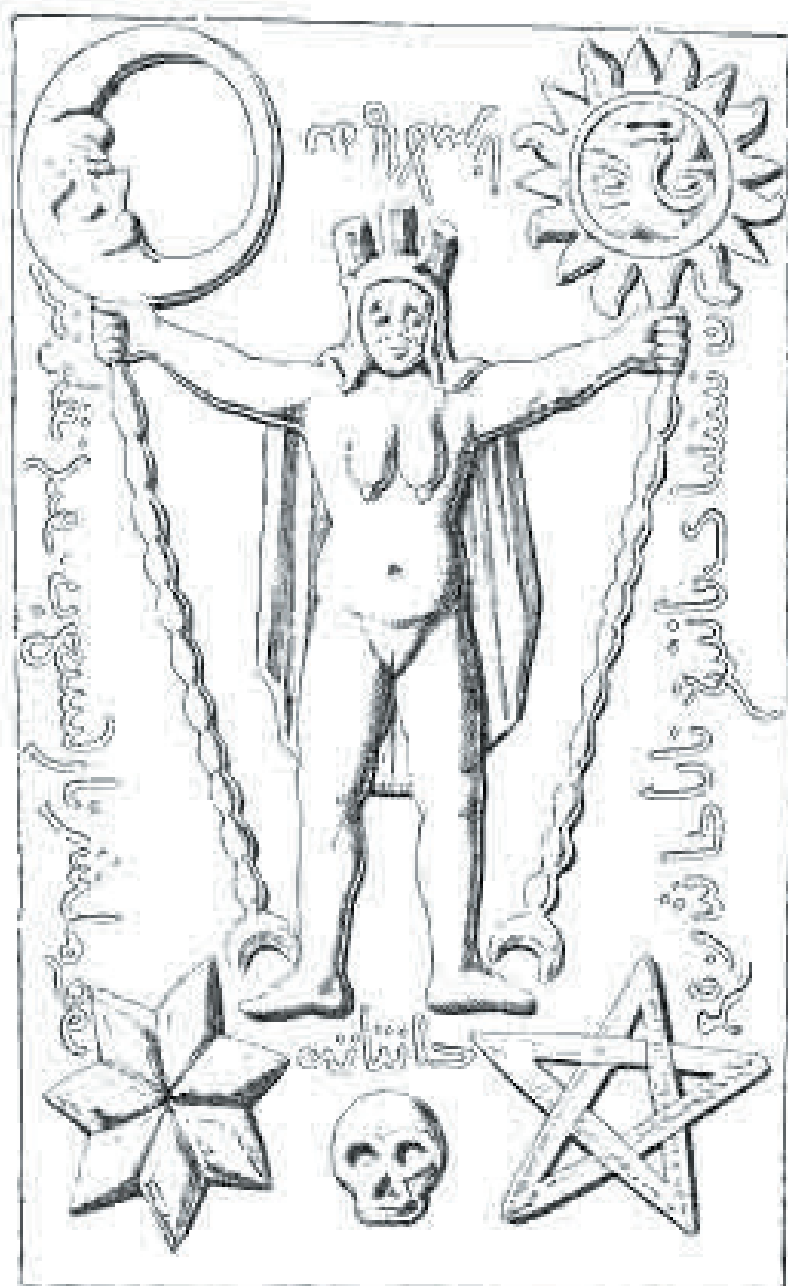
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# Introductory Remarks

by Jonathan Sellers

*“Just call me Billy: Everybody else does!”* — line from “Creepshow” (1982).

**M**Y first exposure to the name “Hermetic Brotherhood of Light” came, as did a lot of other things, via Robert Anton Wilson’s crucial and still vital work, *Cosmic Trigger: The Final Secret of the Illuminati*.

“... Lovecraft has written several stories and novelettes in which the “Cthulhu cult” or some other secret society was aiding the schemes of hostile Aliens; I had attached this theme to the Illuminati as a kind of dead-pan put-on and laughed like hell at the thought that some naïve readers would be dumb enough to believe it. Now here it was being proclaimed by Kenneth Grant, who alleges that the Ordo Templi Orientis was formed in the 1890s by amalgamating P. B. Randolph’s Hermetic Brotherhood of Light with the original Bavarian Illuminati. I thought for the first time (as I was to think again, many times, during the Watergate Scandals), ‘My God, can’t I invent any preposterous paranoid fantasy that doesn’t have some truth behind it?’” – *Cosmic Trigger*, p. 89 (1977 edition).

At the time (early 1988), the name of this hard to track organization slipped past me – since there are numerous subjects in that excellent book to keep the mind busy! A couple of years later, I obtained my copy of that particular book that not only is not supposed to exist, but is not supposed to be possessed or read by anybody who does not belong to the O. T. O. :::: “*The Secret Rituals of the O. T. O.*” In the historical introduction is quoted one of Theodor Reuss’ manifestoes in which he names the Hermetic Brotherhood of Light as an original name for the Ordo Templi Orientis. Later, I would read the Secret Societies issue of *GNOSIS* Magazine (Issue 6, winter 88). In it, is an article by Wilson on the Priory of SION. In there he stated that the group behind the Priory of SION and the occultists in Paris was none other than the Hermetic Brotherhood of Light. That was important to me at the time, since I’d recently read *Holy Blood, Holy Grail* for the first time and found it to be a very interesting story.

In fact, there were offshoots of that work, like David Wood’s *GENESIS*, that made connections to Crowley and Crowleyan concepts and suggested that these things might be at the core of the mystery of Rennes le Château.

## Introductory Remarks by Jonathan Sellers.

Perhaps that is a bit too bold, or perhaps it is a bit too optimistic for those of us who are practitioners of Thelema. Looking back on it all, it's a bit childish, isn't it? Well, not entirely, but still... The Crowley connection in *GENESIS* is none other than the Kenneth Grant variety, which is not what I regard as Authentic Tradition Crowley. True, it's a bit campy and off the wall, but it's really such morbid sop!

Next, I obtained Kenneth R. H. Mackenzie's *Royal Masonic Cyclopædia*. That is a book that needs to be made available every generation, because it is a classic, and a very important sourcebook, particularly for those of the Craft who are esoterically inclined. In that work are several enigmatic entries, such as the Asiatic Brethren, the Brothers of Light (Fratres Lucis), Hermetic Brothers of Egypt, et cetera. Who can forget those Rosicrucian charts in his entry on Rosicrucianism, complete with the grade schema of the Gold Rosicrucians? (See the frontispiece to our Appendix, in the present volume.)

\*

\*   \*

In those days, we had just begun studying Crowley, the Golden Dawn, Freemasonry, and related subjects. We had not yet come into contact with groups such as the Asiatic Brethren, or the New and Gold Rosicrucians. We had just begun to get acquainted with the controversial (even to this day) – history of the Golden Dawn. It's funny that the apologists for the Golden Dawn condemn Ellic Howe's treatment of their story, yet it is probably the most accurate representation of what took place! We find more clues in books like *The Magicians of the Golden Dawn*, in *Fringe Masonry in England*, in his Theodor Reuss paper, than we do in those written by apologists. Certainly, we have gotten more out of works like *Occult Theocracy*, Nesta Webster's *Secret Societies and Subversive Movements* and *Light-Bearers of Darkness* by "Inquire Within" than we have out of "*Rosicrucian Questions and Answers*"! "*My Rosicrucian Adventure*" or "*What You Should Know About the Golden Dawn*" by Israel Regardie contain some interesting and useful information, but is not really a history, though it IS a historical document.

We were loaned a copy of Howe's book *The Magicians of the Golden Dawn*, in which he demonstrated that Westcott had two distinct handwriting styles, that perhaps he was a wee bit schizophrenic, and that he forged the whole thing. Well, that's not really good enough. It might be a part of it, but there were antecedents to the Golden Dawn that had less to do with Westcott and more to do with Mackenzie, Yarker, and their associates, including the people involved with the Grand Lodge of England, who were "ransacking the Read-



ing Room” at Freemasons Hall: persons like William Henry White, John Hervey, and Robert Wentworth Little, who goes down in the annals as having founded the Societas Rosicruciana In Anglia. Westcott may have been Senior Magus of that Body, but he was not invited into the Fratres Lucis, which persons like Yarker and Mackenzie were members of.

As time went on and the Library grew, it became clear to us that the H B of L was a most important connecting Link in the Authentic Tradition, and may indeed have had some kind of controlling interest in the group(s) operating in France, of which the “Priory of SION” was supposed to be the big grand-daddy of them all! After all, the esoteric circles in Paris, that the strange parish priest, Beranger Saunière, was supposed to have had traffic with, and those in the Languedoc that he knew and communicated with, such as Hoffet, Doinel, the Abbé Roca and others — these same circles were connected to the widely flung organization that Gerard Encausse (Papus) had established.

In Papus’ hierarchy, the bottom tier was the Martinist Order. Following that was De Guaita’s Kabbalistic Rose + Croix Order. Next came “Gnôse et Temple”, the Ecclesia Gnostica, and the survival of the Templar Order of Fabr  -Palaprat. At the top was the H B of L, the Hermetic Brotherhood of Luxor.

In the Hermetic Brotherhood of Luxor not only were such luminaries as Papus, Charles Barlet, and the rest of the crew members. It was connected to the Hermetic Brotherhood of Light, Light – Lux and even OR (Gold) – being a sort of pun. Notable persons included Mackenzie, Hargrave Jennings, John Yarker, W. A. Ayton, Benjamin Cox and F. G. Irwin, even Bulwer-Lytton. This is the Mid-19th Century.

At first, we knew nothing about any of these personalities. Much later they would become regular guests here at the keyboard!

When we started seeing the Fratres Lucis name showing up more and more, it became clear to us that this was a term used to denote what originally was meant by Asiatic Brethren, or Knights and Brothers of Asia (as per Mackenzie). It is said that the original Fratres Lucis was founded at Venice in the late 15<sup>TH</sup> Century. This would be the time of Marsilio Ficino, Aldus Manutius, and others, who formed a cell of Initiates in that City, from the middle of the century on, when the survivors of the Platonic Academy of Plethon at Mistra and Constantinople fled the onslaught of the Ottoman Turks. Others have referred to this group as the Brothers of the Holy Land, and the Brothers of the East (Fr  res de l’Orient), established circa 1090.

We found that the Asiatic Brethren were derived from the Rosicrucian current that ended with the Gold R+C. Later on, we found out that this was only half-true. The other half? It was also derived from the heterodox form

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of Judaism propounded by Jacob Frank, a successor to Sabbetai Zevi the Mystical Messiah of the 17th Century.

Ultimately we would find two strong connecting links to two different strands of the Authentic Tradition: The Asiatic Brethren link to Authentic Kabbalah, and the Rosicrucian link, going from the Gold R+C of the late 18th Century back to the Old R+C that first found roots in Swabia at the time of Agrippa and Reuchlin. This, even if the “purists” are convinced that there is no possible connection between the “Protestant Rosicrucians” and the Masonic Gold Rosicrucians. All one has to do is consult the encyclopaedias and assorted histories to find enough connecting threads. This can be filled in with documentary evidence.

Going forward, these evolved into several Knights of Light, Knights of True Light, Brothers of Light, Fratres Lucis, the SRIA, and the Golden Dawn; the H B of L, the OTO, the AA, and finally their present day successors.

On the Jewish side, the Melchizedek Lodges in Germany and France, peopled in some cases by emigrants from Poland, represented a continuation of the Asiatic Brethren, post-Christianization by Prince Karl von Hesse-Cassel. The Nascent Dawn Lodge at Frankfurt - am - Main was one such Lodge, until it, too, was Christianized by Prince Karl. Westcott, in one of his “historical” articles on the Rosicrucians mentions this Lodge, that it was closed after 1850, naming Bulwer-Lytton as a member. Could be. Remember that Wagner staged Bulwer-Lytton’s *Rienzi* as an opera, an early Wagnerian opera. It’s been suggested that Wagner was connected to an R+C Lodge in Munich.

I had discovered a lot of this prior to my first correspondence with Allen Greenfield. I did not know that these were practically every-day conversational subjects with anybody outside of my own circle of Adepts. It was a weird combination of relief tempered with that kind of feeling one gets when one discovers that one is not the first to come to these conclusions! Yet, not many other people at the time (we are talking 1999-2000, mind you) – HAD made these connections. Nowadays, it’s a bit more commonplace, but outside of people like Jacob Katz (*Jews and Freemasons in Europe*), Bramley (*The Gods of Eden*), Gershom G. Scholem, this material was not being discussed by any, save for Allen, the Kheper site “down under”, and, later, myself.

\*

\* \*

I can recall first seeing the “Official History” page on the Ordo Templi Orientis website when I first started surfing the internet. Interesting stuff, but if we take it backward, say, from Crowley’s time, to the 18th century, we hit a snag. It’s like the Palmdale Bulge. The Palmdale Bulge is a portion of the San Andreas Fault-line in California, that is caught on a snag. Normal fault-displacement is supposed to be something like 1 inch a year, but because of this bulge it holds everything back! The analogy here is that there is a time-period in which a Missing Link exists in the History of the Western Esoteric Tradition. This is the late 18th to mid 19th Centuries. There are other missing link periods, which we discuss in *The Brethren of the GIFT*. It is not good enough to say that it’s all descended from the Rite of Memphis, or the Templars or the Rosicrucians or the Illuminati, because anyone can say that! Which lineages are we talking about? A person can say that they are related to John Charles Fremont, or Daniel Boone, or the de Bar family or whatever Priory Shmyory! shtuffola they care to — but — in the end, what does it matter?

Tracing the History of the Illuminati traditions over the past several millennia has been my beat for quite some time. This line is directly connected to the Illuminati. Forget what they say in the tourist guides. One must really be a traveller, a fellow-traveller preferably! The Illuminati is to be regarded in the present context as those schools which have taught Illumination, Interior Illumination. Going back, at least, to the Alumbrados of northern Spain in the 15th Century. Some will say, going back to the Roshanayya Society of Afghanistan, which might be true, considering the story of the origins of the Isma’ili, AND the legends concerning the Sarmoung Brotherhood, a Lodge of which did exist at least as late as the 1970s in the border area between Afghanistan, Pakistan, China, and India. This is a long story that is best read in my massive study, *Qadosh: the Johannite Tradition*, available presently on the Antiquities of the Illuminati website. If we look at this issue objectively, we shall see that what calls itself the custodians of the Authentic Tradition, in this day and age may not actually be so. Remember the old saw, you can’t call yourself a Rosicrucian!

Perhaps we need to define what we mean by Authentic Tradition? Aye, but it is not something one puts words to, as it is something apprehended intuitively!

Consider the idea of a fraternity (regardless of gender) – that has existed since the Ancient World. Say, going back to the time of the Essenes, in Palestine, and to various circles in Egypt, Syria, and other places such as Euboea,

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Persia, Kurdistan, Northern India, Tibet. A lot of history has occurred since the period known as the “Ancient World”. The persecutions of these Adepts by rulers, by the Christian Church, by Moslems, and others led to the creation of a very tenacious strain, a rough weed, as it were. Through the Dark and Middle Ages, Crusades, Renaissance, Reformation, Counter-Reformation, Ages of Reason, Enlightenment, and the Revolutionary eras, down to the “Modern World” (so-called): these lineages survived, handing down the secrets to the next generation, who did the same. So, how is it, that it ends up coming to where it has, by “official” standards — such as a weekend Scottish Rite Masonry, groups that keep the membership in the lower triad of its hierarchy, whilst inventing intermediate degrees to keep a buffer zone between the *hoi polloi* and the upper management(so-called), which is said to constitute the “True Order”; Golden Dawn groups that hate and excommunicate each other regularly, including at least one personality that is nothing but a neo Nazi confidence artist? It’s like getting an invite to join the oldest fraternity in the world, only to show up and find a pack of trailer-trash templars!

It is not a pretty picture when a once-brilliant Occultist, or Publishing House, or Occult Group loses its way, and becomes a tool for the Black Lodge. There is a big difference between Black Magick, Black Traditions, and the Black Lodge or Black Order. The latter may use elements of the former, but the former two are not always controlled by or find their representatives in, the latter. In such a case, natural evolution, or progress, is no longer possible within the confines of such a model. Even if the person or group in question was once a beacon of light for the Authentic Tradition, times change, evolution happens, and the Invisible Superiors move on and attach themselves to the next person(s) and/or group(s). This is not merely an opinion. It is demonstrable by studying the histories of the various groups that make up the Authentic Tradition, going all the way back as far as we can trace.

Dion Fortune, in *Esoteric Orders and Their Work* lays it on the line, as far as what constitutes the “esoteric concept of evil” ~

“The initiate takes as standard, not an ethical foot-rule, but movement and direction. He measures all things against the current of evolution. He asks of any given action or set of circumstances: Is it moving in the same direction as evolution, and is its pace faster or slower than the normal tide? And he will judge relative rightness or wrongness by the answers to these two questions.

“For instance, he might consider the work and teachings of some narrow and bigoted sect, and ask himself: Can I condemn these people who are so obviously full of good intentions? And if he saw that they darkened the human spirit and prevented it from reaching the stature of manhood which it normally attains, he would judge that sect to be moving at a slower pace than the current of evolution, even though going in the same direction, and therefore not to be beneficial to man or God.

“Or again, he might study some unorthodox teaching on morality, and, wanting to

discover its trend, view it in the light of biology, and find it to be a deviation from the line by which life has come; he would then declare that, although it might be progressing at a greater speed and producing changes more rapidly than the slow amelioration of human conscience, yet it was not moving towards the goal of Divine Union, but diverging at a greater or lesser angle from the path of normal advance as determined by prolonging the line by which the race has come. He would then condemn it as out of alignment with evolution.

“Or, finally, he might find that different standards prevailed in societies and among men of different states of development. If he were to assess them justly he would have to take into consideration the step of the evolutionary ladder upon which they stood, for principles have to be applied differently at different stages of development, although themselves unchanging. For instance, every primitive man has to be a warrior and a hunter if he is to do his duty to society, but if the predatory impulses persist in civilised society they lead to crime; it was noticeable how many habitual criminals distinguished themselves in the war, and the remarkable freedom from crime that prevailed while that outlet was available for the adventurous impulses of the race. The professional criminal is by no manner of means invariably a man of ugly temperament or nasty disposition; he will frequently have heroic virtues. Often he is a man whom civilisation has not suited and who is in rebellion against the cramping conditions of modern life. Had he been the citizen of a frontier colony he might have made good and achieved distinction. He is evil because he is out of date. The impulses which actuate him have ceased to serve a social purpose. He is atavistic, a ‘throw-back’ to primitive conditions.

“These principles enable us to estimate the Right- and Left-hand Paths and Black and White Occultism. The Right-hand Path is that which prolongs the line of evolution and leads by the most direct route to its goal; it is the shortest route between the stage at which a man has arrived when he hears the Call, and Divine Union. It will therefore be seen that no one particular route can be laid down as the true Path or system by which every man must come. ‘The ways to God are as many as the breaths of the sons of men.’ It is the directness or indirectness of the route that counts.

“And again, with regard to Black Occultism, it is impossible to label any operation as at all times and under all circumstances definitely Black or definitely White; all we can say is, that under certain circumstances it is black or white. Dirt has been defined as misplaced matter, and evil can be defined as misplaced force. Force can be misplaced in time or in space. A thing may be right at one time which is wrong at another. Black Occultism, then, may be defined as misplaced force or out-of-date methods.” — *Esoteric Orders and Their Work*, pp. 103-105.

We now take leave of this work, but recommend it for what it says, though that recommendation comes with a HEFTY grain of salt, since Dion Fortune, for all her virtues, was a very bigoted person when it came to what people term “The Rejected Knowledge,” or for that matter, persons of Celtic descent. If it isn’t mediocre (i.e. in step with the evolution of the race), then it’s evil. Well, that is simply not good enough. What is valid, though, is that once a leader or a group loses its way, then it’s time to move on to something else. The truth of the matter is that the prevalence and perpetuation of mediocrity-oriented pabulum has kept Magick in the Dark Ages of the Victorian Era,

Introductory Remarks by Jonathan Sellers.

rather than bringing it forward into the 21<sup>ST</sup> Century, where we are, today.

It's not good enough to claim that Akhnaten, Moses and Hermes were the same person and that those antiquated Victorian era methods are valid today. We live in a different age, do we not? This is the age of Digital Magick.

Be all this as it ever may, Dion Fortune is emphatic about two things: If an individual and/or group is using methods that are not in step with the evolutionary current of the Authentic Tradition, this is evil. For one thing, it is likely that two things will happen: a number of aspirants will be "initiated" and go no farther. They will be collected in a sort of mystical holding tank, like a certain outfit in northern Arizona, and the persons will stay for decades and not develop an iota. However, some might be attracted to the outfit, that constitute "new blood" — fresh victims, as it were. If they see the light and get out, they shall have learned a vital lesson. If not, their esoteric career in the present lifetime is halted and their development at an end, until the next ride.

Also, if the individual/group is unconventional, or even cutting-edge, this might not be for the *hoi polloi* of the esoteric racket. That's what the Illuminati is for. Leave the *hoi polloi* to the Golden Dawn level, and don't press for anything radical or revolutionary!

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Yet, the Authentic Tradition continues, and the Children of the Future who constitute its succession of transmission may not come from any particularly expected house!

There are many avenues by which the Authentic Tradition continued, post-Crowley. There are many avenues by which it continued, post-1900, period. Some of these are discussed in the present volume. Some have been discussed in Allen's other books, such as *The Secret Rituals of the Men in Black*, and *Secret Cipher of the UFOonauts*, both recently released. Some have been discussed in our series "The Second-hand Book-stall".

Continuing with the narrative concerning our research into the Hermetic Brotherhood of Light, it was Allen who pointed out the importance of Max Theon. Max Theon is important in more than one way. First, he comes from that Polish Jewry that was instrumental in inspiring the French Occult Revival of the 19th Century. Next, he really was associated with the Hermetic Brotherhood of Luxor. Whether or not he actually got initiated by a surviving member of the older Orders, such as the Fratres Lucis, the Knights of the True Light, Knights of the Light, Asiatic Brethren et al., we still have no clue. It

is instructive how irritated the “serious” scholars of the Tradition get, when they read Allen’s theory concerning Max Theon being originally known as Bimstein. Why should that be?

At any rate, there is a clue to the continuity of this particular strand of the Authentic Tradition from the *Fratres Lucis* current to the H B of L current. It is in one of the volumes of Max Theon’s *Cosmic Tradition*. It refers to the Initiation of the Knight Novice of the Fifth Year, which is one of the degree names in the system of the *Fratres Lucis*. This was something we came across after downloading and printing the volumes we found online of *La Tradition Cosmique*. We can see further connections to later manifestations in the Borderland Sciences Research Foundation, in that not only did the H B of L have an Interior Circle, much like the BSRF had the Inner Circle, but some of the activities are identical. From *La Tradition Cosmique*, Tome II (1904), pp. 332-333, we find the following:

“Dites aux Mages du troisième order et aux néophytes de cinquième année de venir ici avec leurs lampes allumées, pour qu’aucune place dans le cercle de l’Ame ne soit vide.”

Here is the “Google” translation:

“Known to the Magi of the Third Order and the Neophytes of Fifth Year to come here with their lamps lit, so that no place in the circle of the Heart is empty.”

Hargrave Jennings, in *The Rosicrucians: Their Rites and Mysteries*, speaks of the history of the Order of the Garter and the importance of those collars of essences: the S. S. being the Third, or Magian Order. One connection goes to Jennings, who has written of the S. S. more than once; and one goes to the *Rituals of the Fratres Lucis*, who had a degree called the Knight Novice (same thing, really, as Neophyte) – of the Fifth Year. This is not like saying Master Mason, or even 33rd Degree Mason, as a figure of speech. These are SPECIFIC terms. Clues to those of us who are looking for them. When we first discovered this passage in February of 2001, we had not seen it anywhere else. Not many people have read Max Theon’s works, mainly because they are not available in the English language, save for that one resumé of the Cosmic Philosophy, in Greenfield’s book, *The Story of the Hermetic Brotherhood of Light*.

Theon is an important character, not only because he was associated with the Interior Circle of the Hermetic Brotherhood of Luxor in Europe and met and initiated many important people in the Esoteric trade. No, he is also important because he set up shop in Algeria, at Tlemcen. A lot of the ideas and traditions mentioned in *The Cosmic Tradition* come from ideas and traditions passed on by Islamic brotherhoods, particularly Dervish Orders, like the Kelaouchins. North Africa is an important location for students of the history



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of the Rose+Croix, because Frater CRC is said to have sojourned in Fez, Morocco. Morocco is truly an important location, not only Fez, but the Rif Valley, where the Master Musicians of Joujouka exist. And, his connection to The Mother and to the current that brought us Sri Aurobindo is not insignificant!

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So, then, these are some interesting ideas, are they not? These are ideas that are not new, but they are fresh, since they have not been dealt with as often as other lineages in the Authentic Tradition, such as the Illuminati, or various branches of Freemasonry, or the Golden Dawn, or the O. T. O., even. Perhaps a hundred years from now, nobody will care that the Lurianic school at Safed inherited the rich traditions of Languedocian Kabbalah, or that it influenced the birth and evolution of the Sabbatian movement; or the Dönme, or the Frankists; or that the Bekhtashi Order is another influence in this line, and has roots in the Nusairi of Syria, themselves going back to ancient Phoenicia, and thence to the Sons of God, who descended upon Mount Hermon in those ever famous days of yore!

Yet, there are reasons why it is important that we study these currents. Particularly those of us who are carrying on The Work, since it shows where we are headed. It is not good enough to say that the Gnostic Church is a descendant of that same Gnosis that Simon the Magician preached. It is necessary to trace the roots, as this is a crucial exercise in the study of Transmission of Ideas. What good are the “Collects” in the Gnostic Mass, particularly those of the “Saints” — if they are merely read off (and probably then, only the italicized names) and not called forth from their slumbers? Again, the idea of “contact” comes into play here.

There are those who fancy themselves to be John the Baptist who have come into our midst in recent times — what a hoot, for sure! Like all those incarnations of Aleister Crowley, or the Child of the Prophet, who show up in droves, who cares? It’s much better to forge one’s identity alone in the Tradition, than to claim to be somebody else.

I can say, with full confidence, that 2005 has been for me the year of “*Roots of Magick*”, since I first received my copy of the 2004 edition at the beginning of this year, and as the year winds to a close, I am presenting the Second Revised Edition, complete with typesetting and illustrations taken from the Library. This has been a learning process. It isn’t enough to merely place text and images and make a PDF. It’s been necessary to read the material, and find an appropriate style that matches it, and supply images that match,

too. Originally, we set this book in fonts that bring to mind the fin de siècle period in France and in the Occult Revival, but we chose to go back to the Revolutionary period of Egyptienne slab serifs and Bodoni text, as these fonts are historically accurate for that period, and this book, if appreciated as well it should be — is nothing short of revolutionary in the message that it contains.

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“There cannot be much in the Rituals of the Rite, if twenty nine Degrees of it can be given in one short evening.” — Albert Pike, *Of Cerneauism, a Memoir*, p. 76.

(Our emphasis, in using this quote here, is to compare his condemnations of the Cerneau Rite with what the actual AASR of the present has become: a Rite where those same twenty nine degrees are conferred to one person in a weekend while the rest of the candidates watch the show. That is not Initiation, but Book-Masonry.)

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The warnings of the Adepti of times past are echoed by Allen in the final chapter of the book: failure to Initiate is a fatal error for any order. Witness the hand of Albert Pike, in his *Legenda* for the 28° (page numbering from the Kessinger reprint, though the First Edition published by the AASR itself is different):

“To rebuild society, shattered and decayed, we must reestablish Hierarchy and Initiation. The task is difficult and arduous, but all the intelligence of the world sees the necessity of undertaking it; and this is the great purpose of the Ancient and Accepted Scottish Rite. Woe unto it if it be found unequal to its mission!” (our emphasis). — *Legenda* 28°, p. 94 Kessinger edition.

Nearly fifty years later, in the first decade of the 20th Century, Aleister Crowley wrote the following words:

#### THE HISTORY LECTURE

7. Some years ago a number of cipher MSS. were discovered and deciphered by certain students. They attracted much attention, as they purported to derive from the Rosicrucians. You will readily understand that the genuineness of the claim matters no whit, such literature being judged by itself, not by its reputed sources.

8. Among the MSS. was one which gave the address of a certain person in Germany,

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who is known to us as S.D.A. Those who discovered the ciphers wrote to S.D.A., and in accordance with the instructions received, an Order was founded which worked in a semi-secret manner.

9. After some time S.D.A. died: further requests for help were met with a prompt refusal from the colleagues of S.D.A. It was written by one of them that S.D.A.'s scheme had always been regarded with disapproval. But since the absolute rule of the adepts is never to interfere with the judgment of any other person whomsoever how much more, then, one of themselves, and that one most highly revered! they had refrained from active opposition. The adept who wrote this added that the Order had already quite enough knowledge to enable it or its members to formulate a magical link with the adepts.

10. Shortly after this, one called S.R.M.D. announced that he had formulated such a link, and that himself and two others were to govern the Order. New and revised rituals were issued, and fresh knowledge poured out in streams.

11. We must pass over the unhappy juggleries which characterized the next period. It has throughout proved impossible to elucidate the complex facts.

We content ourselves, then, with observing that the death of one of his two colleagues, and the weakness of the other, secured to S.R.M.D. the sole authority. The rituals were elaborated, though scholarly enough, into verbose and pretentious nonsense: the knowledge proved worthless, even where it was correct: for it is in vain that pearls, be they never so clear and precious, are given to the swine.

The ordeals were turned into contempt, it being impossible for any one to fail therein. Unsuitable candidates were admitted for no better reason than that of their worldly prosperity.

In short, the Order failed to initiate.

12. Scandal arose and with it schism.

13. In 1900 one P., a brother, instituted a rigorous test of S.R.M.D. on the one side and the Order on the other.

14. He discovered that S.R.M.D., though a scholar of some ability and a magician of remarkable powers, had never attained complete initiation: and further had fallen from his original place, he having imprudently attracted to himself forces of evil too great and terrible for him to withstand.

The claim of the Order that the true adepts were in charge of it was definitely disproved.

15. In the Order, with two certain exceptions and two doubtful ones, he found no persons prepared for initiation of any sort.

16. He thereupon by his subtle wisdom destroyed both the Order and its chief.

— *Liber LXI vel Causae* (Copyright © O.T.O.)

And, nearly 80 years later, Allen Greenfield offers essentially the same warnings concerning the O. T. O., which I shall leave you to read.

It's not that we care to tear down Orders and Organizations like the OTO. Several people have tried, and look where it's gotten them! No, we are much more interested in the big picture — the perpetuation and survival of the Authentic Tradition, something that is actually quite threatened with extinction, thanks, in part, to the doings of the humans that swell the upper ranks of these organizations and create an environment of nepotism rather than

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one that promotes Initiates on the basis of Merit. There is no longer any Golden Dawn that is worth anything whatsoever. Woe be it unto the “Hermetic Brotherhood of Light” should it be allowed to dissipate and go the way of cassette tapes, CD Players, and typewriters.

And enjoy the ride, those of you who are offended by the release of these books, because we enjoy doing what we do.

As one researcher put it so aptly, many years ago,  
“Food for thought. Ground for further research.”

So Mote It Be.

Jonathan Sellers

Twin Cedars Lodge

17 January 2006.



# ABOUT THIS BOOK

**T**HIS book was first released in December of 2004, and is a collection of essential articles written by Allen H. Greenfield over the past decade or so. Whereas the First Edition was difficult to navigate, the Second Revised Edition should be vastly improved. Not only have we included art, particularly that which appeared with the original articles, but we have divided the book into Parts. The book is organized in this manner naturally.

The first section is “Roots of Modern Magick 1700 thru 2000,” and contains a three of Allen’s older articles — that on Jacob Frank, on Emma Hardinge Britten, and on Hargrave Jennings.

The second section is a re-print of the essay that appeared in *The Story of the Hermetic Brotherhood of Light*, which we gave as the title to the section.

The third section we titled “Strands of the Authentic Tradition.” In this section are to be found articles on P. B. Randolph, The Hermetic Brotherhood Revisited, The Rosicrucian Controversy, the Secret History of Modern Witchcraft, the Parsons article: separate vignettes about separate strands of the Authentic Tradition.

The fourth (and final) section we decided, after weighing the contents, to name, “Order of Oriental Templars (O. T. O.)” because that is the subject matter presented. The Introductory Essay he wrote for his *Compleat Rite of Memphis* starts it all off, with a history of the Rites of Memphis and Misraim and their incorporation into the Ordo Templi Orientis. From there, three of Allen’s talks, presented at O. T. O. conventions. Then, we present Allen’s history of the O. T. O., which is a segue to the final chapter: “*The Failure of the O. T. O. after the Death of Grady McMurtry and the appointment of William G. K. Breeze.*”

Additionally, I’ve included an Appendix that contains items from my Library, that may be worth perusing in connection with the subject matter of this book.

# The Roots of Modern Magick ~ 1700-2000

## Part One: The Roots of Modern Magick





Jacob Frank, on the way to his prayer service at right, on horseback, the “waterman”.  
Taken from *The Militant Messiah, or The Flight from the Ghetto: The Story of Jacob Frank and the Frankist Movement*, by Arthur Mandel. (Atlantic Highlands, NJ: Humanities Press, 1979)



# Preface ~ the Roots of Modern Magick 1700 - 2000

*“The letter F, placed in the center of a Blazing Star, signifies the active principle of the Creative Elohim.”*

THE BROTHERHOOD OF THE ROSY CROSS,  
A.E. Waite

*“The female organs of generation were revered as symbols of the generative powers of nature or matter; as the male were of the generative powers of God. They are usually represented emblematically; by the Shell, or CONCHA VENERIS, which was therefore worn by devout persons of antiquity; as it still continues to be by pilgrims, and many of the common women of Italy... The male organs of generation are sometimes found represented by signs of the same sort, which might properly be called the symbol of symbols. One of the most remarkable of these is a cross, in the form of the letter T, which thus served as the emblem of creation and generation, before the church adopted it as the sign of salvation; a lucky coincidence of ideas, which, without doubt, facilitated the reception of it among the faithful. To the representative of the male organs was sometimes added a human head, which gives it the exact appearance of a crucifix...”*

Richard Payne Knight, 1786

**T** HERE is an authentic magical tradition, anchored in a specific technology of gnosis and organized in a graduated, initiatory pattern. There are byways, sideways and pitfalls, but there is no other AUTHENTIC TRADITION, at least in the West.

We refer, of course, not to *all* mysticism, but to the magical approach to *gnosis* only. Magick may be defined as “the yoga of the West” and makes use of ritual, ceremony and a traditionally secret approach to sexuality as a means of transcendence that is unique, save only for the remotely comparable Tantric Yoga of the East, to which it has often been compared.

Tracing the history of the AUTHENTIC TRADITION can be a tricky business. Ideally, it is transmitted through an organized body of manifestation with a full grasp of the sacred technology involved – including its implications, and an efficient methodology for communicating both technology and methodology. Yet, when the historian attempts to trace backwards from the present one finds the (understandable) tendency to secrecy a barrier to overcome layer by layer. This protective measure in a world often hostile to healthy sexuality of any sort almost invariably overlaps into organizational secrecy, obscure symbols and fictionalized and mythologized internal historical claims, which tend to blur the continuity of AUTHENTIC TRADITION.

## The Roots of Modern Magick • 1700~2000

At the same time, and equally consistent, we find sound organizational structures evaporate after a generation or two, due largely to emergent administrative bureaucracy, a tendency to descend into puerile and insipid self-caricature of the original purposes, incompetent and often authoritarian leadership formations, and the inevitable death of the body of manifestation. The tradition is then carried on by either surviving members true to the AUTHENTIC TRADITION some years later and under a different or variant name, or, in the fullness of time, a rediscovery and recreation of the tradition by a new generation of idealists, who then pull together the surviving remnant of the tradition. Following the unique continuity of ideas is the only reliable method of assessing whether a given manifestation is in the tradition or not.

In the Eighteenth Century, *everything* changed. This statement could be made, perhaps, of any time, of any century, but certain time periods – brief as these things go – start out in one way and end in another, starkly different from the previous era. The Eighteenth Century started out as a continuation of the great age of monarchies and empires and exploration and lingering medieval superstition, and, by the end, had transformed into an age of reason and revolution.

The occult world of 1700 was much the same as that which had preceded it going back to the ancient ideas of Greece and Rome, traces of European paganism and magical notions that probably stretch back to Egypt and Sumer. How much of the occult there was in the trade guild signs, passwords and initiation rituals that existed as the century began is an object of some dispute. Certainly, Craft Masonry, which dated from antiquity, unquestionably had some sort of system of guild recognition and admission procedures. Whether this was merely a form of protection for guild proprietary secrets and wage concerns, perhaps mixed with bits of conventional moral piety, or something more in line with the occult Speculative Masonry that arose and quickly spread and grew more and more elaborate early in the 1700s, has proven grist for many mills without satisfactory resolution.

In any event, it was at this point in history that Speculative Masonry arose, along with sophisticated ideas concerning earlier concepts of Rosicrucianism and Speculative Alchemy, which quickly intermixed one with the other in rich if enigmatic blends. Along with this, and coincident with it were ideas about human liberty that would come to a head only in the last years of the century. These concepts also influenced both mainstream and what came to be called “fringe Freemasonry” in the form of Illuminism and a curious synthesis of occult bunkum, genuine mystical philosophy, a spiritual vision of liberty, equality and fraternity based in that philosophy, and a host of rumors that amazed and amused the aristocracy on the eve of their destruction.

Enlightened Despotism led to a liberalization of attitudes towards the much-beleaguered Jews of Europe, known in Hebrew as the *Haskalah* or enlightenment, notably in Germany, Austria, Poland and Russia. While this produced, on the one hand, a marked tendency among Jews towards as-

similationism and by religious reform, the *Haskala* arrived in the middle of a mystical revolution that had been going on in Judaism behind the ghetto walls for a hundred years. This was a war between the messianic visions of Shabbati Tzvi and Nathan of Gaza, and later Jacob Franck and his daughter Eva; the ecstatic Qabalistic mysticism of Israel Baal Shem Tov and the first generation of Hassidism in the middle; with traditional Orthodox Judaism at one end of the spectrum, and early Reform Judaism at the other.

The Qabalistic mysticism, mostly understood (or misunderstood) from the interpretations of renegade Jewish converts, had long intrigued the world of gentile metaphysicians in much the same way that Eastern Mysticism would titillate later generations. The *Haskala*, with its opening across the ghetto wall, produced eventually an odd synthesis of Speculative Freemasonic, Political Revolutionary, Rosicrucian and alchemical ideas, gradually incorporating Jewish Qabalism, as some Masonic bodies began to admit Jews, and Jews began to influence the fundamental ideas of Speculative Freemasonry. Organizations such as The Knights of Light, the Fratres Lucis or Brothers of Light, and the Asiatic Brethren began to appear in “high degree” Freemasonry, even as Steven Morin introduced Scottish Rite Masonry to America. It is important to our thesis to understand that the European Masonic experience and that in America were quite different.

From its earliest origins, the Ethical Deism and egalitarian ideals of Freemasonry in America attracted and was influenced by Jewish Brethren. As Paul Bessel put it,

“Jews were actively involved in the beginnings of Freemasonry in America. There is evidence they were among those who established Masonry in 7 of the original 13 states: Rhode Island, New York, Pennsylvania, Maryland, Georgia, South Carolina, and Virginia. A Jewish Mason, Moses Michael Hays, helped introduce the Scottish Rite in America. Hays was also Deputy Inspector General of Masonry for North America in 1768, and Grand Master of Massachusetts from 1788 to 1792. Paul Revere served under him as Deputy Grand Master. There were several other Jews who held the title of Deputy Inspector General of Masonry in the late 1700’s: Solomon Bush in Pennsylvania, Joseph Myers in Maryland and later in South Carolina, and Abraham Forst of Philadelphia in Virginia in 1781. Another Jewish Grand Master was Moses Seixas in Rhode Island from 1791 until 1800. There were many other American Jewish Masons in early American history, including one in George Washington’s original Fredericksburg Lodge.”

Herbert S. Goldberg, 33° put it this way:

“Jewish Masons played an important part in the American Revolution, with 24 of them serving as officers in George Washington’s army. In addition, several helped finance the American cause, including Haym Salomon, a Philadelphia Jewish Mason who, with others, contributed and raised money for the American war effort and loaned money to Jefferson, Madison, Lee, and others for their personal expenses. Salomon was imprisoned by the British and died in his 40’s bankrupt and with penniless heirs.”

“The Scottish Rite was founded on May 31, 1801... There were eleven gentlemen

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of Charleston who founded the Supreme Council. Four of these founders were Jewish and are buried in the Jewish Cemetery on Coming Street in Charleston. The four Jewish founders are Israel De Lieben, First S.G.I.G.; Emanuel De La Motta, First Grand Treasurer General; Abraham Alexander, Sr., First Grand Secretary General; and Moses Clava Levy, Treasurer General.”

The European Masonic experience was somewhat different, as noted, with Masonic ideals and interest in Jewish Qabala clashing inside the fraternity with the all too familiar old and deep strains of anti-Semitic views and attitudes. The difference between American Masonry and the European brand, though varied by country, can best be understood against this background. Certainly, some of the early Jewish brethren were essentially ordinary Jews seeking to meet with non Jewish peers on an equal basis. Others were mystics with decidedly heterodox views. These trends came together and ‘regularized’ first in the German “*Judenloge*” and still later in a genuinely integrated Freemasonry in other European countries. As the distinction was lesser in America, so was the influx of Jewish dissidents and mystics, as opposed to rather ordinary Jews and non Jews interested in fraternity, ritual, ethics and philanthropy. We shall return to the mystical trend, of Frankists and Qabalists in Freemasonic bodies in Europe presently. It forms a key bridge in the AUTHENTIC TRADITION of the 18<sup>TH</sup> and 19<sup>TH</sup> centuries.

On a different track, as early as the 1780s Richard Payne Knight began a detailed investigation of the role of graphic male and female symbolism in both ancient and modern spirituality. He documents the survival of phallic worship less than 50 miles from Naples as late as 1781. He focused on common amulets of the period, noting that the “most in vogue represents a hand clinched, with the point of the thumb thrust betwixt the index and middle finger... We have proof of the hand above described having a connection with Priapus,” he says in a letter dated December 30, 1781, “in a most elegant small idol of bronze of that Divinity... which was found in the ruins of Herculaneum; it has an enormous Phallus, and with an arch look and gesture, stretches out its right hand in the form above mentioned, and which was probably an emblem of consummation...” Knight goes on to recount an eyewitness account of a barely Christianized rite held at Isernia September 27, 1780, in which women offered wax votives of erect penises of various size, with the words ‘let it be like this’ and similar magical appeals.

His work would come to be followed up upon in the 19<sup>TH</sup> Century by such scholars of magick as Emma Hardinge Britten and later Peter Davidson.

The Asiatic Brethren, which overlapped with the *Fratres Lucis*, seem to have linked a number of these trends, including the above mentioned esoteric (and, *sub rosa*, erotic) ideas of the Zoharists (Frankists), the enigmatic Jewish messianic cult of Jacob Frank; High Degree Freemasonry, which often conferred royal and ecclesiastical titles as integral parts of their initiatory system (e.g. Prince, Levite, Priest, et al); and the radicalism of the Illuminati with their ideas of equality, liberty and fraternity which eventually profoundly

transformed the world order. Naturally, though not without opposition, the admission of Jews on an equitable basis was highly attractive to advocates of the Haskala on both sides of the ghetto walls. As the 18<sup>TH</sup> Century progressed, we thus find egalitarian, Qabalistic and esoteric “messianic” Jews exercising a significant influence on both mainstream and esoteric Freemasonry.

This movement coincides with the notorious Hellfire Clubs in France and, more notably, Britain, with their odd mixture of religious trappings, classical paganism, frank and graphic eroticism, and a creed of “Do what thou wilt”. An aristocratic indulgence, there is almost certainly an overlap with certain contemporary forms of Freemasonry, especially those with an especial taste for secrecy and the *outré*.

By mid century, certainly, some version of the Knights of Light was at work. As the world became engulfed in revolution, these movements became, at their fringes, more and more intertwined, overlapping into the 19<sup>TH</sup> century in fact.

Chris McIntosh, as quoted in *Esoteric and Science News* for March 2, 2003, describes the situation at the end of the century in this way:

“Freemasonry, according to Carl von Ecker, provides perhaps the only route to enlightenment for the Jews, and therefore it must be open to them.

“Although the Eckers had thus defended the admission of Jews, the issue continued to be a cause of dissension within the order. Some of the Schleswig members, for example, felt that, although existing Jewish members should be allowed to remain, new ones should be restricted. There was trouble also in the Hamburg branch of the order. Carl von Ecker applied for Masonic authorization from Duke Ferdinand of Braunschweig, who agreed only on condition that Jewish members be expelled from the group. Carl von Hessen proposed a compromise in which Jewish Asiatic Brethren would form a separate lodge called the Melchisedeck lodge, but the Hamburg Jewish members rejected this proposal and left the order.

“(Ephraim Joseph) Hirschfeld, meanwhile, was having his own problems in the Schleswig branch, culminating in a legal battle which began when he sued Ecker for payment of a debt. Ecker retaliated by claiming that Hirschfeld had threatened his life, and the affair quickly escalated. Hirschfeld was placed under house arrest and expelled from the order in a circular that accused him of having gone too far in imposing Jewish kabbalistic elements on the rituals of the order. Although kabbalistic meditation was valuable, the circular argued, its object was to lead the Christian beyond the limits attainable by a Jew.

“In the midst of Hirschfeld’s troubles Heinrich von Ecker died in August 1791, while the trial was still in progress. Hirschfeld was released and restored to favour with Carl von Hessen, but he was not allowed to resume his former position in the order. Resentment against him still simmered, and he was suspected of having written an anonymous polemic against the Asiatics entitled *Der Asiate in seiner Bloesse oder gruendlicher Beweis: dass die Ritter und Brueder Eingeweihten aus Asien echte Rosenkreuzer sind*, which appeared in 1790. This repeated the claim that the Asiatics were merely the Rosicrucians in a new disguise and castigated them for their unjust treatment of Hirschfeld .

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“In February 1792 a mysterious person, referred to as I. Ben Jos. appeared in Schleswig and was presented by Hirschfeld as a leading member of the order. Katz identifies him as none other than Thomas von Schoenfeld, the Viennese Jew who had played a seminal role in the foundation of the order. He paid 550 Taler to settle Hirschfeld’s debts, and the two of them travelled to Strasbourg where they made the acquaintance of Louis Claude de Saint-Martin, the “Philosophe Inconnu”, whose work had exerted such a strong influence on high degree Masonry. From here Schoenfeld went on to Paris where he tragically died on the guillotine on 5 April 1793. With the Asiatic Brethren in a state of collapse, Hirschfeld went back to his native Karlsruhe and eventually settled at Offenbach, near Frankfurt.”

Offenbach had become the headquarters of the Zoharist sect of Jacob Franck, who died there as Baron Franck and was succeeded by his daughter Eve. The martyred Schoenfeld, be it noted, had been born Moses Dobruska, of a Rabbinical family, is likely to have been associated with Franck, and, like Franck and many of his sect, had nominally converted to Roman Catholicism, thus receiving the favor, patronage and titles from the Austrian royal house.

“As late as 1817 Hirschfeld was still dreaming of resurrecting the order,” Chris McIntosh informs us. And A.E. Waite notes that an official organ of the Order, *Der Signatstern*, continued to publish until circa 1810.

Though we would do well to consider the influence at this point of Cagliostro’s Egyptian Rite Masonry and the somewhat later Rite of Memphis and Rite of Misraim in connection with Napoleon’s Egyptian expedition, the Asiatic Brethren/ Knights of Light appear to have continued more or less intact, and were encountered in both Europe and the Middle East by some of the great luminaries of occultism of the 19<sup>TH</sup> Century.

Wyants informs us: “The rituals and information of The Asiatic Brethren/ Fratres Lucis later became an inspiration for the Rose of Perfect Silence in Paris of which P.B. Randolph became a member and obtained a charter to run his own Rosicrucian organization. Randolph sold sycamore’s mirrors from the Paris motherlodge to the members of his USA branch. In London Francis Irwin S.R.I.A. members A.F.A. Woodford and S.C. Bingham had the material, and later the Golden Dawn in England and Francesco Brunelli’s *Arcana Arcanorum* in Italy, yes even Theodor Reuss’s original O.T.O. idea, all were inspired by the overrated Fratres Lucis.”

One line of selectivity needs to be noted here. In the 1700s Continental bodies with names like “Golden Lodge” or “Lodge of the Red Dawn” began to appear, and a line can be traced from these to the S.R.I.A. and ultimately the Hermetic Order of the Golden Dawn in Britain a century or more later. In between, we find overlapping personages. For example, Frederick Holland’s Society of Eight, founded in 1883, included Kenneth Mackenzie, John Yarker, F.G. Irwin, Frederick Hockley, Benjamin Cox, Wynn Westcott and S.L. Mathers as members. We touch on the Golden Dawn in our section on Rosicrucianism, but decided, in looking for the central *gnosis* of the AUTHENTIC TRADITION, that these undoubted institutions of interest, as with the Theosophical Society, ul-

timately avoided or missed the central *gnosis* of the AUTHENTIC TRADITION, and therefore are not our central focus in this volume.

It cannot be doubted, however, that elements of the AUTHENTIC TRADITION showed up in such groups as “The Society of Eight”. In “*The Temple Rebuilt*” especially, but also in “*The Revelation of the Shechinah*” published in 1886 and 1888, Frederick Holland anticipates the slightly later and similar work of Peter Davidson’s “*Vital Christianity*”.

“Putting a lamp in a dark place,” Holland tells his fellows, “a lamp in a sepulcher, a candle by a skull, a candle upon a tomb, a Phallus in its home, the Cteis, pointing out to us where to find the Lux e tenebris.

“Here is a skull, a tomb, empty, worn out; it is but the ruins of the temple of a man, a piece of earth that has been in child by the sun, but the man is gone, the child is born. The lamp is still burning outside the ruined temple.

“The subtle has been separated from the gross, and the great work is performed: CONSUMMATUM EST.” Elsewhere he tells us, “Give me the sign of the Master Mason?

“That is the sign of the Master Builder. It is the belly where the faculty of generation is, and the genital members answer to the elemental world: your porchway, or entrance to King Solomon’s Temple.”

Clearly, this little circle, at least, can be thought of as within the AUTHENTIC TRADITION. Why it did not make it into the later Golden Dawn is perhaps explained by late Victorian culture as such.

Before we proceed to the authentic successors, it would serve our interests to examine what we know of the teachings of this Brotherhood of Light in the last decades of the 18<sup>TH</sup> Century.

Like the Elus Cohens before them, the Asiatic Brethren and Brotherhood of Light communicated the mysteries by initiatory degrees, taking the form of ecclesiastical ordination, and alluding to the ancient priesthood of Israel and the Order of Melchizedek.

The titles and format here should be taken for what they are and are not. They are not, *per se*, titles in a particular religion, but reflected the fusionist tendency emanating from the Zoharists on the one hand, and the liberal elements of Freemasonry on the other. The number of elements and titles originating in primordial Judaism, and high church Christianity, reflect a philosophy of common ground allowing participation by people of varying religious persuasions united by initiation and consecration.

Conspicuously missing is the term “Rabbi” which strongly suggests the Zoharist influence. “Priest” or “Levite” or “Kohen” are used, referring to the hereditary priesthood of Israel, still extant but since Second Temple Times (ending in 70 C.E. with the destruction of the Second Temple in Jerusalem by the Romans), so to speak, out of work. The Hebrew Priesthood, the Kohenim, are actually a hereditary group with a distinct DNA marker, passed from father to son. In contrast, other Jewish DNA markers are also found worldwide,

resembling those of Kurds more than that of other semitic peoples, including the Arabs. In any case, the *Fratres Lucis*, *Elus Kohens* and later *Oriental Templars* obviously used priestly terms largely for symbolic purposes, or perceived magical (as opposed to religious, in the strict sense) powers transferred by laying on of hands, or more simply still as administrative titles.

The mysterious Biblical story of “Melchizedeck” (Genesis 14:18 Psalm 110 and Hebrews 7:1) meaning, roughly, “King of Righteousness” in the mystical and Masonic lodges of this period came to be a buzz term for groups admitting both Jews and non Jews. This terminology was also incorporated, in the 1800s, into Mormon Church ritual.

In keeping with this line of thinking, the election of a Master of a Lodge of the *Fratres Lucis* resembles closely an episcopal ordination. The Temple was furnished to resemble the ancient Temple of Jerusalem. After election, the newly elected officer is brought to the altar, Psalm 2 is read by the Knight Chancellor, whereupon he, joined by the Assessor and Sword Bearer, who bare his head and chest, and, after receiving a promise to honorably fulfill the office and revere the principles of the Order given by the Provincial Administrator, the Chancellor then “takes up the Golden Cup in which the Priest’s Oil is kept and anoints the Crown of the Head of the Elect, in the pattern of two pieces of a tree bent in the shape of a Cross, saying; - ‘God elects you as the Chief of the Elect.’

He then anoints Left Hand, Heart and Right Hand, etc., followed by vesting him with a cap and robe, saying “He who is the Chief Priest amongst his Brothers on whose head has been poured the Holy Chrism and whose Hand has been touched should be clothed with the Sacerdotal Robe, and let him not uncover his head nor rend his robe.” The invocation includes the quotations from Revelations (II:8,17 and IV:5) pertaining to the 7 Churches of Asia, a reference back to the Asiatic Brethren, as with “Order of Melchizedeck”, a euphemism for ‘mixed’ Lodges of Jews, in specific Zoharists, and gentiles.

The initiations themselves, which follow upon and assume initiation into the three primary degrees of conventional Freemasonry, include many intriguing references to the central *gnosis* of the AUTHENTIC TRADITION.

The Knight Novice of the Third Year is told, “From remote times, my Brother Knight Novice, there have been certain persons united in mysterious and indissoluble bonds, who have endeavored by uniting their power to probe the occult forces of Being and prove them. Such societies have gone under many and various names... These various societies were seated at this or that place according to their leaders, but their center was always in Asia.” Again, “Asia” should be seen as a euphemism for the melding of traditions.

The candidate is later told, “The chief objects, my Worthy Brother, which on the one hand were ill understood by the Freemasons, but which, on the other hand, they were always seeking, were Alchemy, Theosophy and Magic... they took you into a darkened room... our Matter is not found where Metals grow... They took away thy clothing; it shows that our Matter is stripped of



the Veil with which Nature has clothed it, for it can be drawn from the breast of a Mother. They removed thy shoe...this sign of renunciation has always a mysterious signification<sup>1</sup> ...Thine eyes were blindfolded; which teaches that though our Matter is luminous and in itself shining and clear, yet that it is only to be found in the darkest dwelling...we procure our Matter from its dwelling in the volcano, and that our Order has for its chief object the Physical Mysteries wrought by Fire...the Path can only be found in Silence and Secrecy...we have another Poinard<sup>2</sup> beside the one that was shown to thee, and which we thrust into the bosom of our Matter until it pours forth blood...The Sun and Moon denote the Masculine and Feminine Elements, or that which is Active and that which is Passive..."

Here, all in the primary initiation of the *Fratres Lucis*, is, for the initiated, an almost complete description of the technology of the sexual *gnosis* of the AUTHENTIC TRADITION. It is with some amusement that the initiated reader peruses A.E. Waite's description of the rituals in *The Brotherhood of the Rosy Cross*, taken entirely from the equally earnest, equally uncomprehending manuscript as preserved and analyzed by the Theosophical writer Ms. Cooper-Oakley.

The last two degrees of the system are of equal interest to the initiated reader. In the Knight Levite initiation, we find the following lecture, almost totally incomprehensible to non initiates into the AUTHENTIC TRADITION, but most revealing to the initiated:

"What is Perfection? 1,2,3 & 4. What is the Perfect Plane? That which Flames, gives Light, but destroys not.<sup>3</sup> What is it that must not be spoken, whilst the purest Stones of Marble are being procured? Majim, Majim.<sup>4</sup> What are the Elohim? Elih and Ki, the Light without Will, and the Light with Will; the Light without Color and the Light with Color. What gives the Color? The Will. How many of these<sup>5</sup> are together, and when did they begin? They are altogether One and the Same, now and forever. What is the Serpent that flies in the air and burns? The asp found on its scales represents it. How long was Moses with Schamajim?<sup>6</sup> Forty days. What did he bring with him? The natural Law, set forth on Stone. What was he amongst the people of Israel? Lawgiver, Levite, Protector and the Great Captain."

After the lecture, the candidate is received among the Levites. A note says that the degree opens at "the hour when we come to Sacrifice," and closes in

1. Middle Eastern languages are often poorly translated, in part because of a poorly understood tendency towards euphemism, particularly in regard to sexual matters and matters related to bodily functions. The story of King Saul's ambush by the warlord and future king David described in I Samuel 24 carries connotation of both Saul relieving himself and David castrating him, but the text refers to "Saul's feet" and "Saul's cloak".

2. The poinard is a stabbing knife, in shape resembling the human phallus.

3. As in Exodus 3:4-5, the seminal encounter between God and Moses, keeping in mind the euphemism of Semitic languages, "...he looked, and the bush was blazing, yet it was not consumed ... Remove the sandals from your feet, for the place on which you are standing is holy ground."

4. If from Heb. Mem ayin yod mem, from an unused root meaning to be soft, referring in particular to the abdomen and, in men, the organs of generation. Reference to water, liquid, a "spring".

5. That is, how many Elohim, or 'gods'.

6. "shehecheyanu." [Who has given us life, a familiar Hebrew prayer]; if Schamajim is taken from the root shin koph hey, to give to drink from mem ayin yod mem, the spring, or generative fountain; Aesch Majim, the fiery genitals, roughly. See Exodus 19-20; Deuteronomy 5.

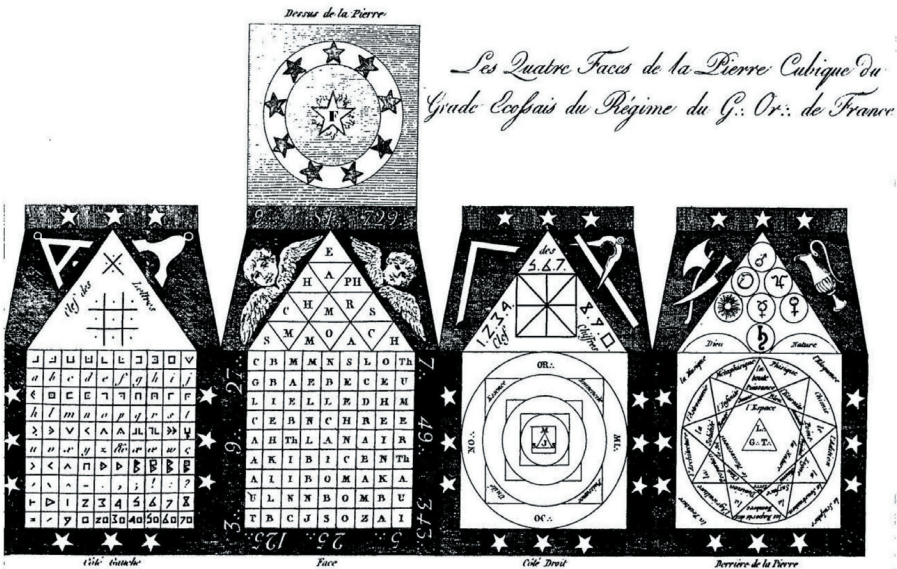
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“the hour when the Sacrifice is Consummated.”

The final degree, Knight Priest, the candidate is anointed by the Provincial Administrator on the right ear, right eye, and right thumb with holy oil and told, “Thou art a Priest forever in the Order of Melchizedeck.” One keeps in mind the Biblical point that Melchizedeck is a priest of “God Most High” from Salem, apparently not a Hebrew, but who blesses Moses and Israel and, in turn, is welcomed into their community.

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What we have done in this volume is to try to capture glimpses of the authentic magical tradition as it has developed along with the modern world, in more-or-less chronological order. We have included, with some hesitation, our essay upon Wicca, which we contend is a Twentieth Century invention, but which claims much greater ancestry and which certainly is profoundly influenced by the earlier ideas, personalities and organized bodies that are our central subject. The unexpurgated teachings of Dr. P. B. Randolph are carried forward to the last 19<sup>TH</sup> Century flowering of the Old Aeon, the Hermetic Brotherhood of Light. These instructions are specific and deal with the matrix of Love and Will that leaves us at the dawn of Modern Magick, which came into flower a century ago and continues to the present time.



*The Cubical Stone, from a work by Antoine Guillaume Chereau.*

## The Frankist Ecstatics of the Eighteenth Century

*“Uno avulso non deficit alter.” – Virgil*

A century before the European Enlightenment produced the conditions in which modern European Judaism arose, the ghetto world of the Jews of Europe and Asia Minor was wracked by a messianic fervor virtually unknown today outside Judaic intellectual circles. The influence of the Qabalism of the late medieval period reached a final flowering in the works of Isaac Luria and other mystics of the 1600s. An outright messianic movement developed around the person of one Shabbetai Tzvi (1626-76 EV) and his prophet, Nathan of Gaza. This movement was shattered when, faced with martyrdom or conversion, the would-be messiah Tzvi chose conversion to Islam. Nathan became a Roman Catholic, and the movement largely collapsed, though some followed Tzvi into conversion, and there is down to the present time an Islamic sect in Turkey that follows Tzvi's teachings.

In recent years there has been some effort made among Jewish revisionist historians to more-or-less rehabilitate Shabbetai Tzvi as a kind of proto-Zionist leader. It is certainly true that the messianic movement's collapse led in the 1700s to the development of the mystical-ecstatic Chassidic Judaism. Under the leadership of Israel Baal Shem Tov, this has been far more widely accepted as a legitimate Jewish religious trend. Scholars of the stature of the late existentialist Martin Buber have done much to establish the legitimacy of Chassidic thought and practice. It has nonetheless continued as a movement to have both a Qabalistic and messianic undertone, as witnessed by the messianic expectations centered on the Lubovicher Rebbe that reached a peak shortly before his recent death.

At approximately the same time that Chassidic Judaism was developing, another trend which for many years was almost lost to history was bubbling up in the Ghettoes of Eastern Europe in the wake of the Tzvi messianic expectations. Indeed, most older English-language sources relegate this rather substantial movement to a footnote, usually couched in the most unflattering terms. This was a sect known as the Zoharists or Frankists, after Jacob Frank (1726-91 EV), originally named Jacob Leibowicz<sup>1</sup>. Like the Chassidim, the

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1. The reader may be bewildered by the variation in names; Jacob Frank is variously referred to as Jacob Leibowicz, Jankiew Leibowicz and the more familiar Frank. His birthplace is sometimes given as Podolia, Berezanka or Korolowka. He is reported to have died in Offenbach. Patronized by the Archduchess Maria Theresa, he may indeed have been made a Baron. He was certainly a man of wealth and means to the end of his colorful life.

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Zoharists were deeply steeped in Qabala and magick and ecstatic religious expression. Like the followers of Tzvi, they were also messianic. Unique to the Frankists was a doctrine of salvation through sexual ecstasy that had not characterized these other tendencies. Indeed, the Zoharists anticipated the sexual magick that emerged a century and more later under the influence of such luminaries as P.B. Randolph, Max Theon and, ultimately, Aleister Crowley. There is a bare chance, in fact, that the Zoharists may have influenced these later exponents of sexual spirituality.

Frank was born in Galicia in Polish territory, traveled widely, and died in Offenbach, Germany on December 10, 1791 EV. He traveled in the Balkans and got to know the followers of Tzvi, some of whom looked forward to the latter's resurrection. About 1751 he proclaimed himself the Messiah and promulgated a "Higher Torah"—based on the medieval Qabalistic writings of the *Sefer Zohar* ("Book of Splendour"). Frank maintained that certain elect individuals were above the conventional moral law. He even went so far as to engaged the staid Rabbinical Community of the time in a debate over the value of the ecstatic principles promulgated in the Zohar as opposed to the legalism of the Talmud, which the Zoharists considered blasphemous. Within five years the Rabbinical Judaism had denounced the Zoharists as heretics.

The Frankists enjoyed some protection in Roman Catholic circles, ever hopeful of making conversions among the Jews. In a certain sense Frank's critique of the Talmudic Judaism of his time resembled the friction between Jesus and the Pharisees of an earlier era. Frank, who felt that his sect was above restriction, was quick to exploit this protection, and proceeded to promise Baptism of his followers. He was himself baptized in Warsaw with the Polish King, Augustus III, acting as his godfather.

But the Frankists continued to practice sexual orgiastic ecstasy as a spiritual sacrament, and soon ran afoul of the Holy Inquisition. Like Count Cagliostro a few years later, Baron Jacob Frank found himself imprisoned by the inquisitors in 1760 EV, at the fortress of Czeszochowa. He languished there for 13 years until being freed by the Russian conquest. He relocated to Germany, which then became the seat of the Zoharist movement. It should be noted, and more than in passing, that Baron Frank's sexual movement among the Jews coincided with the birth and flourishing of the so-called "Hellfire Clubs" of England and France, the Elect Cohens and later Martinists of France, and other communities with similar ideas and practices of sacred sexuality.

Frank lived out his life in the luxury of the nobility, supported by his huge following. Most unusual for the time, Frank was succeeded, upon his death, by his daughter Eve<sup>2</sup>, who continued the Work of the sect until her own passing in 1816 EV.

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2. Frank's daughter was variously called Eve or Eva, depending on source material. She became the object of a devotional subcult herself, with some followers keeping small statues of her in their homes.

Be it noted that later in the 19<sup>th</sup> century another enigmatic Polish Jew, the son of Rabbi Judes Lion Bimstein of Warsaw, came to teach an almost identical sacred sexuality as the Grand Master of the Hermetic Brotherhood of Light. This man was one Louis Maximilian Bimstein, better known as Aia Aziz, and better still as Max Theon. Based in North Africa and France, Theon taught a “fully Tantric” approach to spirituality, according to Sri Aurobindo. He exercised a profound influence upon HB of L Frontal Chief Peter Davidson, who, in turn, was a profound influence upon Papus and other luminaries of the “occult revival”. Whether this represents a direct continuity from the Zoharists we may never know. Clearly, Jacob Frank, his daughter Eve and their followers deserve a special place in the history of Western Sexual Occultism comparable to that only now being fully recognized where P.B. Randolph, Peter Davidson and their circle are concerned.

For further reading - *My People* by Abba Eban (Behrman-Random House, 1968) (section) “False Messiahs” pp. 232-238; *The Legends of the Baal Shem* (translated 1955) and *Tales of Rabbi Nachman* (translated 1956) by Martin Buber; *The Hermetic Brotherhood of Luxor* by Godwin, Chanel & Deveney (Weiser, 1995) pp. 293-302; *Mirra the Occultist* by Sujjata Nahar; *Magic, Mysticism, and Hasidism* by Gedalyah Nigal (1994); *Demystifying the Mystical* by Chaim Dalfin (1995).

Also see: FRANK, Jacob, (article) *Funk & Wagnalls New Encyclopedia* (1994); Frank, Jacob, (article) *Encyclopaedia Britannica* (1995); Frank, Jacob (article) *Webster's New Biographical Dictionary* (1983); FRANK, JACOB, (article) *The Encyclopedia of Jewish Knowledge* (Behrman's, 1938); Most general and especially Jewish references have either an article under Frank's name, or some mention in an article on ‘false messiahs’ or specifically Shabbetai Tzvi. Take note that there is a lot of nonsense in reference to the Zoharists, and many usually reliable sources will either repeat without variation the assertions of earlier sources, or fall into sectarian vilification. One would do well to sort through the many short references, and compare consistencies and inconsistencies.



*Jacob Frank.*



*Emma Hardinge*



## Emma Hardinge Britten

### 19<sup>TH</sup> Century Magick Pioneer

*“To arrive at this state, severe and painful as well as long continued discipline is necessary. Having acquired this perfect equilibrium, the next step is power...The arts necessary for study to the practical occultist are...a knowledge of the qualities of drugs, vapours, minerals, electricity; perfumes, fumigations, and all kinds of anaesthetics...”*

*“I have simply to add, that, whilst there are, as in Masonry, certain preliminary degrees to pass through, there are numerous others to which a thoroughly well organised and faithful association might advance.”*

Emma Hardinge Britten, *THE TWO WORLDS*, November 18, 1887<sup>1</sup>

*“Among the emblems most commonly seen in this connection are the following: the phallus, the lingam, the triangle, all the different methods of exhibiting the cross, the serpent with its tail in its mouth, and a vast number of such geometrical signs as include the triangle, cross and circle.”*

Emma Hardinge Britten, *ART MAGIC*, p. 57, section V<sup>2</sup>

**F**OR a person who has not enjoyed the general recognition of the modern occultist movement, Emma Hardinge Britten obviously deserves, there are quite a variety of metaphysical movements which lay claim to her legacy, albeit selectively. She was present at the small gathering of occultists that constituted the birth of the Theosophical Society (about which I shall have more to say presently). She is highly spoken of by the remnants of the Spiritualist Movement—though she clearly saw trance channeling in a fundamentally different light from that which most fascinates the vast majority of Spiritualists, namely, communication with the dead.

Her writings and fundamental ideas overlap, to a breathtaking extent, with those of P.B. Randolph, Peter Davidson and Max Theon, and she anticipates the sexual gnosis of these contemporary 19<sup>TH</sup> Century occult geniuses, and their respective organizational vehicles, including the Brotherhood of Eulis and the Hermetic Brotherhood of Light. Rene Guenon, in fact, tells us that Britten was a member of the HB of L<sup>3</sup>. The HB of L, in turn, became,

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1. *The Two Worlds* continues into present times as a Spiritualist journal.

2. I am grateful to the Frater Superior of the OTO for introducing me to this work, and allowing me to read his copy of this work, as well as *The Light of Egypt*.

3. Godwin, *et al.*, suggest that by this connection Guenon refers to a received tradition rather than actual membership. This is certainly possible, but debatable. Certainly, the Davidson-era HB of L shows a received *influence*, rather than personal connection to Britten, in advertising in their own journal, *The Occult Magazine*, for a copy of *Ghost Land*. But, as I have demonstrated elsewhere, there is considerable evidence that the HB of L goes back, in one form or another, to the 18th Century (at least) as the Frateres Lucis and Initiated Brothers of Asia, and it is quite possible that Britten was a direct member of one of these societies. One might add that her association with George Henry Felt suggests an affiliation, particularly since, according to Guenon, it was through Felt that Blavatsky and Olcott came to be members of the HB of L.

through Papus and, arguably, Carl Kellner, a profound influence on the central *gnosis* of the pre-Crowley *Ordo Templi Orientis*, and, ultimately, one can see much similarity between the ideas about the occult expressed in the 19<sup>TH</sup> Century by Britten and those offered in more detail by Crowley in the early 20<sup>TH</sup> Century.

Emma Hardinge was born in England in 1823. Her father was a Sea Captain, Floyd Hardinge. She quickly took to the arts, teaching music by age eleven and later earning a living as a music instructor. She made something of a name for herself in theater early in life, taking up the study of the occult in an Orphic Society<sup>4</sup> at the same youthful age as the beginning of her musical career, in the 1830s, and continued this association until the late 1840s.

It was here that she apparently first discovered her own mediumistic abilities, as well as an association with secret initiatory societies and the Cabalistic and Magical conceptions that would profoundly influence her life's work. Among her contacts was the mysterious "Louis" to whom she would later attribute her masterworks, *Art Magic* and *Ghost Land*, both published in 1876.

In 1856 she came to America as a contract theatrical performer, and ran directly into the then very faddish Spiritualist Movement, especially in the person of the medium Ada Hoyt, and became a dedicated Spiritualist from that point on. However, as indicated, she seemed a good deal less interested in the "communication with the dead" which was and is the central obsessive point of departure for Spiritualism, and more to occult teachings and the application of trance channeling to these teachings. She tells us in the magazine she founded and published in Manchester for five years, *The Two Worlds*, "The persons I came into contact with were representatives of many other countries than Great Britain. They formed one of a number of secret societies... They claimed that alchemy, medieval Rosicrucianism, and modern Freemasonry were offshoots of the original Caballa, and during the last 150 years new associations had been formed, and the parties who had introduced me into their arcanum were a society in affiliation with many others then in existence in many countries..." (issue of November 18, 1887, pp. 3-5). A bit earlier, in *Art Magic* (New York, 1876) she had made clear that her channeling was from early-on not primarily an attempt to communicate with discarnate human beings (that is to say, the dead), but rather the unseen world of planetary spirits, angelic beings and elementals, *in order to summon and control them*, through ritual, drug-induced or meditation-induced altered states of consciousness, and the insights gained through initiation.

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4. Orpheus, of course, can be readily associated with both music and with initiation. "Orpheus," A.E. Waite informs us, carries "the Rites of attainment from Egypt or elsewhere into Thrace or Greece at large. I have indicated that Eleusis incorporated iacchic elements--whether late or early--and the Orphic Mysteries were Rites of Dionysios or Iachos..."



Though she unquestionably made a profound impact upon Spiritualism with both her powers of persuasion and her outstanding mediumship, this approach clearly links her to the occultism then bubbling up all over the globe rather than the Spiritualist Orthodoxy which then had a vast popular following. The present writer has taken as his fundamental approach to the history of occultism the practice of “FOLLOWING THE UNIQUE IDEAS”<sup>5</sup>. These ideas are clearly more in tune with those of Randolph, Davidson, Papus, Reuss and later Crowley, than with those of conventional Spiritualism. Her description of the ancient emblems associated with spiritual *gnosis*, “...the phallus, the lingam, the triangle, all the different methods of exhibiting the cross, the serpent with its tail in its mouth, and a vast number of such geometrical signs as include the triangle, cross and circle” are largely reproduced in the official seal of the HB of L, the immediate precursor of the OTO and the source of its central mystery. The seal contains triangle and circle, the serpent with its tail in its mouth, and—arguably—the cross and phallus. There is every reason to believe that Ms. Britten was, throughout her career primarily influenced by magick rather than mediumship, in the strict sense. Nevertheless, her spiritual powers included “automatic and inspirational writing, psychometry, healing, prophecy and inspirational speaking,” As a conventional medium, she produced outstanding results. In an account published on the Internet by the First Spiritual Temple<sup>6</sup> and cited in numerous other sources,

*“As a young medium, she furnished one of the best attested cases of early Spirit return. A member of the crew of the mail steamer, Pacific, which had sunk in the ocean, controlled young Emma and, in trance, disclosed the facts of the tragedy: Because of the nature of the details given through her mediumship, Emma Hardinge was threatened with prosecution by the owners of the boat when the story was made public, but all the details were found to be true and accurate.”*

Emma returned to England in 1866, and married Dr. Britten in 1870. It was shortly thereafter that she produced the remarkable books *Art Magic* and *Ghost Land*, even as she and her husband traveled the world in support of the Spiritualist cause. Her great contribution to Spiritualism as such is unquestionably “The Seven Guiding Principles of Spiritualism,”<sup>7</sup> but she placed great emphasis, like Randolph and Davidson and later Crowley, on the power of Will, the intervention of varying groups of supposed “secret chiefs”

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5. “The continuity of ‘improbable ideas’ provides additional evidence of a linkage.” Greenfield, *The Story of the Hermetic Brotherhood of Light* (1997) p.7. See also p.29: “But other ways of looking at the linkage in this chain have been implied. The first is the continuity of ideas which suggests - sometimes strongly suggests - a continuity of structure.”

6. <http://www.fst.org/hardinge.htm>

7. With variations, they are 1. Parenthood of God 2. Family of Humanity 3. Communion of Spirits and Ministry of Angels 4. Continuous existence of every soul 5. Personal Responsibility 6. Compensation and retribution hereafter for all good and evil deeds 7. Eternal progress open to every soul. As early as *The Place and Mission of Women* (1859) she refers to God as father and mother, a theme later taken up by Davidson.

or “masters”, and even, as early as the 1850s, the idea of soul affinity, closely in line with Max and Mary Theon’s *Pathetique*, Peter Davidson’s *Arch-Vril*, Reuss & Kellner’s sexual magick and Crowley’s “*Energized Enthusiasm*”. As Godwin, Chanel & Deveney astutely observe, “...in her writings she shows that she was in full accord with the doctrine of ‘soul affinity’ between man and woman that is the highest justification of sexual magic.”

Her ideas were radical thinking in Victorian Times, and I say again, to find the path to the present, *follow the unique ideas*.<sup>8</sup>

This leaves for consideration Britten’s early connection with, and subsequent rejection of, The Theosophical Society. That this was the exact course followed by the leadership of the HB of L at about the same time seems worth noting.

Dr. Britten and Emma were present at what turned out to be the founding meeting of the Society in New York on September 7, 1875 at the home of Madame Blavatsky<sup>9</sup>. Perhaps the key to the presence of Britten among the seventeen persons there gathered was the theme of the evening, an illustrated talk by George Felt who, according to the memoirs of Col. Olcott,

*“had discovered that the old Egyptian priests were adepts in magical science, had the power to evoke and employ the spirits of the elements, and had the formularies on record; he had deciphered and put them to the test, and succeeded in evoking the elementals. He was willing to aid some persons of the right sort to test the system for themselves, and would exhibit the nature-spirits to us all in the course of a series of lectures...”*<sup>10</sup>

The later turn to a decidedly Eastern system of metaphysics was the apparent source of the estrangement of Britten, Davidson and others. Rene Guenon asserts that Blavatsky and Olcott had been recruited by Felt into the HB of L that same fateful year, 1875<sup>11</sup>, but were expelled in 1878. Whether this explains the subsequent Eastern approach of the Theosophists, and the ongoing hostility to the work of the HB of L is beyond the scope of this work. It is sufficient here to note that Britten, in her journal *The Two Worlds* ( May 8, 1891 edition), refers to the quintessential public work of the HB of L, *The Light of Egypt*, in the most favorable way. She says, “...there is nothing comparable to it in the English language.” Interestingly, *The Light of Egypt* is later mistaken for her work, even as her work has been erroneously attributed to the contemporary leadership of the HB of L.<sup>12</sup>

8. “My experience of Secret Orders,” A.E. Waite said wistfully, “Masonic and otherwise, shews that they do not suffer death in this manner: more often they undergo change.” *The Brotherhood of the Rosy Cross*, “Fratres Lucis” p. 526.

9. A follow-up meeting the next evening firmed this up. The first meetings thereafter were held at 206 W. 38th Street in New York, the residence of Dr. and Ms. Britten.

10. Quoted from *Old Diary Leaves*, pp. 115-17.

11. 1875 saw the deaths of Levi and P.B. Randolph; the births of Crowley, Jung, Gurdjieff; the founding of The Theosophical Society. Mary Baker Eddy published *Science and Health*.

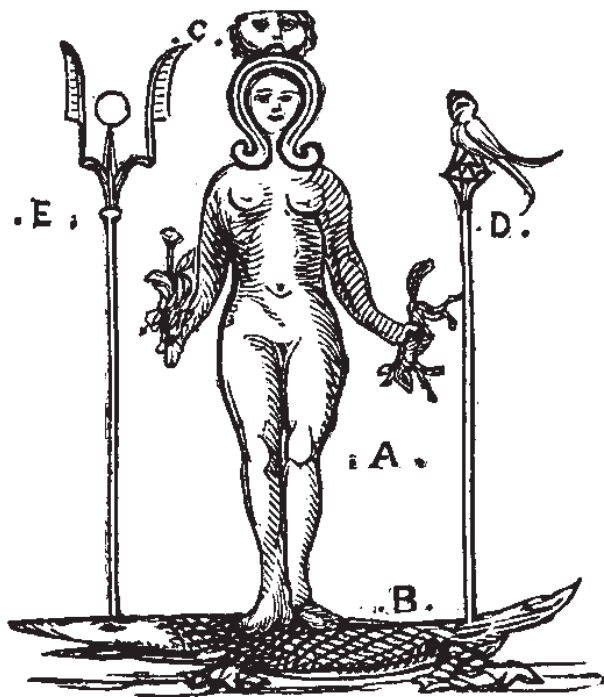
12. *Art Magic* is attributed to Burgoyne, author of *The Light of Egypt*.

The HB of L, in various guises, continued, under Peter Davidson and Max Theon, as a stand-alone body until about 1912. Somewhere around the beginning of the 20<sup>TH</sup> Century, by the sometimes obscure alchemy that often characterizes the transformation of occult bodies of manifestation, the essential knowledge, wisdom and core practices of the HB of L melded into the Ordo Templi Orientis. While other bodies could lay claim to the influence of individuals once associated with the HB of L, only the OTO carried on communicating the unique ideas championed in the previous century by the HB of L, the Brotherhood of Eulis, Emma Britten, P.B. Randolph, Peter Davidson and other lesser lights. By 1917 the OTO Grand Master of that time, Theodor Reuss, could justly claim:

*The leading organization in this movement is determined to set the peoples an example, which they may follow. THE HERMETIC BROTHERHOOD OF LIGHT, known as the O.T.O., stands for a practical brotherly cooperation between All, men and women alike, without distinction of creed, race or nation, for the advancement of humanity.*

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“Fig. 23” from Hargrave Jennings’ *The Rosicrucians, Their Rites and Mysteries*, 2<sup>ND</sup> Ed., 1879.

“Figure 23 is an Egyptian bas-relief, of which the explanation is the following: A is the Egyptian Eve trampling the Dragon (the goddess Neith, or Minerva); B, a Crocodile; C, Gorgon’s head; D, Hawk (wisdom); E, feathers (soul).

“The first and strongest conviction which will flash on the mind of every ripe antiquary; whilst surveying the long series of Mexican and Toltecan monuments preserved in these various works, is the similarity which the ancient monuments of New Spain bear to the monumental records of Ancient Egypt. Whilst surveying them, the glance falls with familiar recognition on similar graduated pyramids, on similar marks of the same primeval **OPHITE WORSHIP**, on vestiges of the same Triune and Solar Deity; on planispheres and temples, on idols and sculptures, some of rude and some of finished workmanship, often presenting the most striking affinities with the Egyptian.’

— Stephens’ and Catherwood’s *INCIDENTS OF TRAVEL IN CENTRAL AMERICA*.”

— Jennings’ *RC*, p. 136

## Hargrave Jennings, Phallicism and OTO Prehistory

*“..the high-minded enthusiasms with regard to the great problems of society which still stirred even...half a century ago when Hargrave Jennings, Godfrey Higgins, Gerald Massey; Kenneth MacKenzie, John Yarker, Theodor Reuss, Wynn Wescott and others were seeking truth in its traditions and endeavouring to erect a temple of Concord in which men of all creeds and races might worship in amity:”*

Aleister Crowley, *CONFESSIONS*

*“Religion is to be found alone with its justification and explanation in the relations of the sexes. There and therein only.”*

Hargrave Jennings, *PHALLICISM*

**H**ARGRAVE JENNINGS (1817-1890 e.v.) was one of the principle leaders of the occult revival that arose in the middle years of the 19<sup>TH</sup> Century in Europe, America and elsewhere. Like his contemporaries MacKenzie and Yarker, he was something of an organizer of secret societies, and something of an historian. As to the latter, his influence may be assessed on the root thinking that was to eventually lead to the formation of the Ordo Templi Orientis, by mentioning that, as head of the Order of the Rose, he initiated Pascal Beverly Randolph (1825-1875) into the Rosicrucian Mysteries in 1861, and served as a mentor to Hermetic Brotherhood of Light Frontal Chief Peter Davidson (1842-1916).

He was also a prolific writer on subjects loosely described as “Rosicrucian” as well as on broader archeological and social issues. His magnum opus, *The Rosicrucians, Their Rites and Mysteries*, was praised by Sir Edward Bulwer-Lytton in his own time, and later came to be a significant literary influence on Aleister Crowley, who honored Jennings in *Liber XV* as a Gnostic Saint. *The Rosicrucians* is among the works recommended for reading by aspirants to the A...A... Yet, it must be remarked in candor, his mid-Victorian turgid style of writing, his equally Victorian round-about approach to virtually unmentionable subjects (unmentionable in his era, in any case) ranging from Phallicism to menstruation, limited the circulation of his major works and limited even further any understanding of what he was driving at.

In a letter to Davidson in 1884 he boasts gleefully, “...I perceive that you have read ‘*The Rosicrucians*’ – possibly you have scanned the Second and Supplementary – very greatly enlarged, and ‘deeply delving’, to apply such a term, Second Edition – now nearly exhausted; - of which Two Thousand Copies – as also an equal number of the First Edition – were printed.” One must say that, even allowing for the times in which Jennings lived, this could hardly be characterized as mass circulation, and we see here reflected once

again evidence, as I have contended in various essays and books, that the 19<sup>TH</sup> Century occult movement can be better understood in terms of connections and relationships if we understand that it was, at its core, a rather small interlocked community of enthusiasts, and that with the exception of Bulwer-Lytton and possibly one or two others, they belonged to societies of modest membership, and spoke to a very modest segment of the public, both in Europe and America.

Jennings was no exception, as we have alluded, but this should in no way lead us into underestimating his influence. Of those who worked with him and those who simply carefully read his works, he found a receptive and perceptive following of brilliant young occultists who both got what he was driving at and were moved to integrate this with their own ideas, both in his own lifetime and in the generation immediately following his own. Reading *The Rosicrucians* is a daunting task, but even today, the careful reader is well rewarded. Those who understood in his own time, Randolph and Davidson among them, became leaders of societies that can, in my judgment, fairly be considered direct precursors of the OTO.

Jennings considered fire in the macrocosm (the Sun) and the phallus in the microcosm (seen perceptively as both the male and female organs of generation) as the primordial object of worship:

“...the worshippers of the Sun, or Light, or Fire, whether in the Old or the New Worlds, worshiped not Sun, or Light, or Fire, - otherwise they would have worshiped the Devil, he being all inconceivable Light; but rather they adored the Great Unknown God, in the last image that was possible to man of any thing – the Fire...”

“The Linga, or pillar, or stone of memorial, in its material form, is the perpetuation of the idea of the male generative principle, as the physical means, in conjunction with the Yoni (Ioni) or discus, of the production of all visible things...”

It is certainly true that Jennings was much influenced by the linguistic association theories of anthropology of Gerald Massey, later pretty much eclipsed by the ground-breaking perceptions of Frazer's *Golden Bough*. He was also enamored of now archaic ideas concerning continuous Masonic traditions from ancient times. He nonetheless managed to work his way doggedly through to the principle which has so thoroughly influenced New Aeon philosophy – the significance of the symbolism of the Sun in the Macrocosm and the Phallus in the microcosm.

This was the age of Dickens, and the stirrings in Britain (to say nothing of America) of social reform movements, and Jennings did not confine his work to occultism. In *Childishness and Brutality of the Time*, he wrote “I have for a certain number of years concluded that our present age has become vastly too swift for that which, by a contradictory metaphor, may be called, ‘safe-running.’ There are various reasons for this falling off. Principally among these causes are love of show, love of money, love of self. All these are good qualities in moderation; but, exaggerated and forced to an extreme they fail.”

Simply to list some of his works (he was also a multilingual translator) may give the reader some idea of the breadth and scope of his literary career. A fair bibliography is offered at the end of this chapter.

Diverse though his interests may have been, the theme of phallicism and sexuality in the roots of spirituality worldwide are his most recurrent theme. We see the foreshadowing of such works as Crowley's *Liber LXII* in Jennings' extensive discussion of the secret inner meaning of The Order of the Garter:

"That the Order of the Garter is feminine, and that its origin is an apotheosis of the 'Rose' and of a certain singular physiological fact connected with woman's life, is proven in many ways – such as the double garters, red and white; the twenty-six knights, representing the double thirteen lunations of the year, or their twenty-six mythic 'dark and light' changes of 'night and day'. 'But how is all this magic and sacred in the estimate of the Rosicrucians?' an inquirer will very naturally ask. The answer to all this is very ample and satisfactory; but particulars must be left to the sagacity of the querist himself, because propriety does not admit of explanation."

Victorian propriety more than Hargrave Jennings is more at fault here for any perceived obscurity in this discussion for what amounts to the magical properties of menstruation. It is, in fact, remarkable that his work is as explicit as it is. At times, it borders on the ribald to the discerning reader:

"...alternately red and white, as in the Rose of the World: Rosamond, Rosa mundi. And here we will adduce, as our justification for this new reading of the origin of the Order of the Garter, the very motto of the princely order itself:

'Honi soit qui mal y pense!'

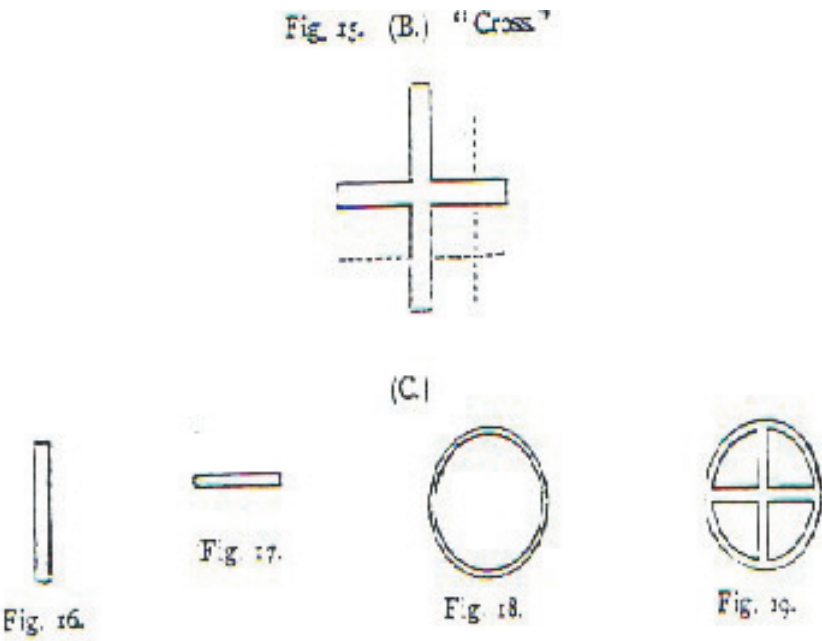
'Yoni' soit qui mal y pense!'

"What this 'Yoni' is, and the changes meant and apotheosized through it, the discreet reader will see on little reflection."

Jennings, Emma Britten and a few other writers and organizers of the period paved the way for the gnosis of sexual magick now more familiar to us from P.B. Randolph, Peter Davidson, Max Theon and Theodor Reuss. Randolph refers to Jennings as "the Grand Master of our Order". Davidson's "*Symbolical Notes to the First Degree*" draws heavily directly from Jennings and Britten. To whatever extent he may have influenced Papus and Reuss, he may even have had a bit to do with suggesting the initials of that illustrious society which carries forward and seeks to perfect his seminal ideas in our own time.

He offered the following illustration that he explains thus:

“In figure C, the union of fig. 16 and fig. 17 forms the cross. Fig. 18 is the mundane circle. Fig. 19 is the astronomical cross upon the mundane circle. The union of fig. 18, fig. 17, and fig. 16, in this respective order, gives the crux-ansata, so continual in all the Egyptian sculptures, which mark or sign is also the symbol of the Planet Venus...”





SELECTED WORKS OF HARGRAVE JENNINGS

*Archaic Rock Inscriptions* (1891)

*Childishness and Brutality of the Time*

*Cultus Arborum: A Descriptive Account of Phallic Tree Worship with Illustrative Legends, Superstition, ec.; Exhibiting Its Origin and Development Amongst the Eastern and Western Nations of the World, from the Earliest to Modern Times* (circa 1890)

*Fishes, Flowers, and Fire as Elements and Deities in the Phallic Faiths and Worship of the Ancient Religions of Greece, Babylon, Rome, India, etc., with Illustrative Myths and Legends* (circa 1890)

*Indian Religions or Results of the Mysterious Buddhism*

*Live Lights or Dead Lights: Altar or Table* (1873)

*Masculine Cross* (1891)

*My Marine Memorandum Book* (August 23 1845)

*Mysteries of the Rosie Cross, or the History of that Curious Sect of the Middle Ages, known as the Rosicrucians, with Examples of their Pretensions and Claims* (circa 1891)

*Nature Worship: An Account of Phallic Faiths and Practices Ancient and Modern* (1891)

*Obelisk, The* (1877)

*One of the Thirty: A Strange History*

*Ophiolatrea: An Account of the Rites and Mysteries Connected With the Origin, Rise and Development of Serpent Worship*

*Phallic Miscellanies: Facts and Phases of Ancient and Modern Sex Worship, as Explained Chiefly in the Religion of India: an Appendix of Additional and Explanatory Matter to the Volumes Phallicism, and Nature Worship* (1891)

*Phallic Objects, Monuments and Remains* (1889)

*Phallicism: Celestial & Terrestrial; Heathen & Christian & Its Connection With the Rosicrucians & Gnostics & Its Foundation in Buddhism* (Privately Printed 1889, Published 1891)

*Ship of Glass, The* (September 19 1846)

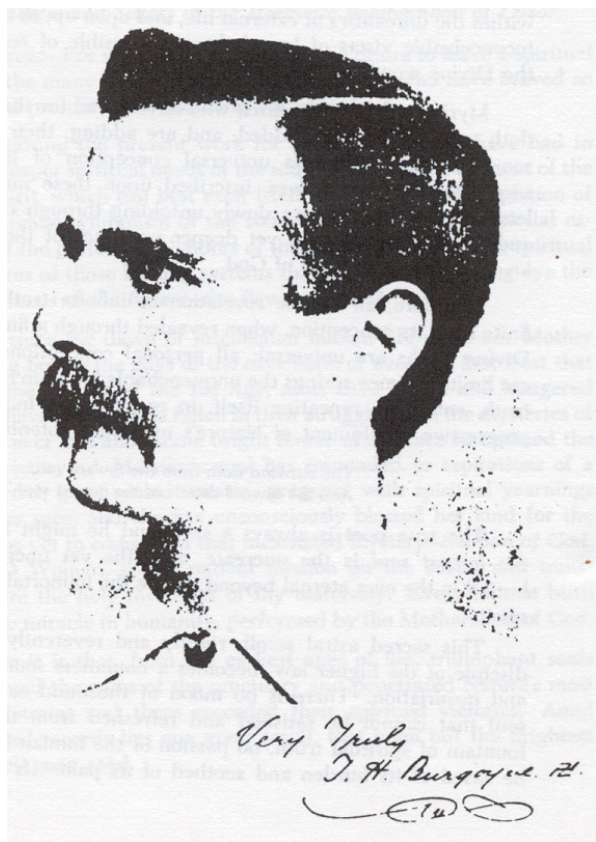
The conscientious reader should take note that there has been some difference of opinion among bibliophiles concerning the so-called “*Nature Work and Mystical Series*” of several works published during the 1889-1891 period. This series, published at the end of the life of Hargrave Jennings, is almost certainly entirely the work of Jennings. Since some were published immediately after his death, it is possible he did not have editorial control of either the titles or the attribution of the works, but even this short essay should make it clear to the reader that his writing style, for better or worse, is truly unmistakable.



# The Roots of Modern Magick ~ 1700-2000

## Part Two: The Story of the Hermetic Brotherhood of Light





**UPPER LEFT:** Pascal Beverly Randolph in his prime; **UPPER RIGHT:** Dr. Peter Davidson prior to moving to America; **BOTTOM:** Thomas Burgoyne, author of *The Light of Egypt* and associate of Peter Davidson in the Hermetic Brotherhood of Light.

# Hermetic Brotherhood and Brotherhood of Eulis, Late 19<sup>TH</sup> Century.

*“The footprints here and there are of mortals, but of those who have beheld the hidden mysteries of Eulis, who are familiars of the Cabbala, who have raised the veil of Isis, and revealed the Chrishna, the YEA or the A.A.”*

P.B. Randolph, *EULIS*, 1873

*“That there are hierarchies--armies of them!--Potencies, Powers, vast Intelligences--not of human or material genesis, before whose awful grasp of mental powers, before whose amazing sweep of mind, the grandest intellect earth ever did or can produce, is as a pebble to a mountain range: a tiny dewdrop to the almighty rush of ocean's waters; -- a gentle shower to a tempest of rain; a zephyr to the raging typhoon on its devastating march over lands and seas! These beings may be the arbiters of the destinies of worlds; and I believe they are the originators of many a drama of human good ... In the sleep of Sialam I and others have seen them; and we know they were not of this or similar earths, because they are organically different ... We call them the Neridii -- and the Philosophy they teach the Eulian.”* — Pascal Beverly Randolph in *“The Mysteries of Eulis”* — a secret teaching of the Brotherhood of Eulis and the Hermetic Brotherhood of Light.

**T**HE so-called “Sleep of Sialam” or “Sleep of Siloam” are also referenced in the later works of Peter Davidson and still later, Aleister Crowley. This is thought to refer to “eroto-comatose lucidity”.

Elsewhere in this volume I offer a more detailed account of the life of Dr. P.B. Randolph, perhaps the most important synthesizer of the AUTHENTIC TRADITION of the 19<sup>TH</sup> Century. Nevertheless, the life story of Pascal Beverly Randolph (1825-1875) can be summarized very briefly: Randolph was an American mulatto by birth, a soldier and adventurer who became, it is said, a medical doctor. He read broadly, traveled extensively in Europe and the Near East, where he learned Rosicrucian and Tantric ideas. He was the creator of the Hermetic Brotherhood of Light in its final, independent form, and was a beneficiary of its wisdom, from the days of the *Fratres Lucis* and *Brothers of Asia*.

Late in life he formed the Triplicate Order (circa 1870), and wrote a book, *Eulis*, which gave rise to a number of occult organizations, including the Church of Light of Carmel, California, and the *Ordo Templi Orientis*, which lays claim to being the Hermetic Brotherhood of Light today. To complicate the matter further, the Beverly Hall Rosicrucian society in Pennsylvania claims also authority over the Eulian Lodges of Randolph, based on a letter of authorization from Randolph's widow. The latter claim, as we will

## The Story of the Hermetic Brotherhood of Light

see, is highly doubtful.

Revisionists have often attempted to dismiss Randolph's "Eastern contacts" as the standard 'pious fraud' so familiar in occult circles, and are apt to attribute the sexual component of his ideas to his own invention. This view is not confined to detractors, but includes many practitioners and admirers of Randolph's concepts.

Indeed, in late years, Randolph himself bitterly claimed that most of his ideas were his own. Yet it is widely rumored that in his travels he was initiated into the Egyptian Hermetic Brotherhood of Luxor, which 'went public' in 1870, the same year Randolph initiated the Brotherhood of Eulis half a world away in Boston. Both certainly followed a classical Masonic three degree 'blue lodge' system, with rituals and the introduction of sexual magick. The Brotherhood of Eulis (or Triplicate Order) and the later Hermetic Brotherhood of Light (or Luxor) had virtually identical organization structures, as well as programs.

Randolph did not likely appear in a vacuum. In *Eulis* he stated:

*"One night - it was in far-off Jerusalem or Bethlehem, I really forget which - I made love to, and was loved by; a dusky maiden of Arabic blood. I of her, and that experience learned - not directly; but by suggestion - the fundamental principle of the White Magic of love; subsequently I became affiliated with some dervishes and fakirs of whom, by suggestion still, I found the road to other knowledges; and of these devout practitioners of a simple, but sublime and holy magic, I obtained additional clues - little threads of suggestion, which, being persistently followed, led my soul into labyrinths of knowledge themselves did not even suspect the existence of. . ."*

Although forms of sexual spirituality appear in a number of early American religious communes — the Oneida Community being the most prominent example — it seems possible that variants of the Hermetic Brotherhood of Light have existed in Europe and North Africa for centuries, and that a number of nineteenth century occultists including Randolph, but hardly confined to him, were members and/or influential exponents of their teachings, but not by any means the originators.

Yet, one should not underestimate P.B. Randolph's original contribution to magical thought. Historian Joscelyn Godwin wrote me June 19, 1994, "*What seems to be clear beyond a doubt is Randolph's great originality and status as the vehicle for sex to (re?)enter the esoteric field. But once a person gets the mere idea (and what an initiation that must have been in the 19<sup>th</sup> century!), they may well develop theoretically & practically on their own. It is the conceptual bringing together of sex & spiritual development, which the Church had so separated, that is the spark that lights the fuse . . .*"

Kenneth Mackenzie was well known in his time as a literary historian of occultism and esoteric freemasonry. The influence of this associate of Robert Wentworth Little, the Supreme Magus of the S.R.I.A. or English Rosicrucian Society, and the great French magician Eliphas Levi, Mackenzie was called *Frater Baphometus* in occult circles. He is both underestimated and misunderstood today. Wynn Westcott and A.E. Waite both considered him a major influence on the Golden Dawn, and perhaps, through the S.R.I.A., its **true originator**.

Mackenzie claimed to be in contact, prior to 1874, with six adepts of the Hermetic Brotherhood of Egypt, one of these being the famous magician Levi. Although rather specific at that time (*The Rosicrucian*, April, 1874), when he subsequently published his famous Masonic encyclopedia, he appears to have made some effort to conceal the numbers and whereabouts of these individuals. The question has been raised by historian Joscelyn Godwin as to whether Randolph and Hargrave Jennings were influenced by earlier groups such as the HBL. Max Theon, a/k/a Aia Aziz, a/k/a Louis Maximilien Bimstein (1847-1927) and possibly (as in Paul Johnson's *In Search of the Masters*) a 'Secret Chief' -- was the H.B. of L.'s one-time Grand Master.

The H.B. of L. appears to have inducted a number of Western Adepts, including Madame Blavatsky, during the 1870s. This led to a subsequent dissemination of knowledge by various individuals, some allegedly acting under Charter.

We shall get to these "modern adepts" of the H.B. of L. momentarily, but the 1870 date is clearly one where Westerners were introduced to various Brotherhoods of Egyptian extraction with names such as "Brotherhood of Light" "Hermetic Brotherhood of Luxor" or, simply, the "H.B. of L." -- all teaching much the same thing in much the same manner. This only confirms the testimony of Mackenzie, Nahar, Blavatsky and Henry Olcott, the latter two certainly no friends of the H.B. of L. after their expulsion and subsequent formation of the Theosophical Society.

In any case, it is this H.B. of L. that seems to have coincidentally arisen at the same moment as P.B. Randolph's Euro-American Brotherhood of Eulis, foreshadowing the later, more organizationally efficient H.B. of L. under the leadership of Peter Davidson and Thomas Burgoyne, a/k/a Thomas Dalton. Davidson published *The Occult Magazine* in Scotland, and later founded a utopian colony in Loudsville, Georgia, under Max Theon's patronage, while Burgoyne, upon leaving the Georgia Colony, influenced the founders of the Church of Light in Carmel, California. Davidson continued to publish *The Morning Star* (successor to *The Occult Magazine*) as late as 1910 in Loudsville, and became, while in Georgia, a representative of Papus' Martinist Or-



## The Story of the Hermetic Brotherhood of Light

der. Davidson and his children became the publishers of the Cleveland, Georgia *COURIER* from 1897, which continued in family hands until its demise in 1975. For nearly thirty years the HB of L work continued in White County, Georgia under Davidson.

Coincident with the announcement by Theodor Reuss that the *Ordo Templi Orientis* and HB of L were one and the same, Davidson closed down the 'outer circle' of the HB of L. This also coincided with Max Theon's retirement, following the premature and tragic death of his gifted wife. The whole H.B. of L. project became something of a family secret among Davidson's relations. Much of Davidson's literary work appears to have been burned in a bonfire after his death, though material survives in the Cleveland, Georgia area among his descendants. A great deal of it is said to be hidden away, under lock and key, in a barn belonging to a very reclusive Davidson scion.

P.B. Randolph and his follower Freeman B. Dowd influenced Clymer's Rosicrucian Fraternity. Randolph, through his influence on the H.B. of L., seems to have profoundly influenced the ideas of industrialist Carl Kellner, cofounder of the OTO. Indeed, Randolph could well have met Kellner during his wide travels, though this is speculative. Of all of these organizations, as far as is known the sexual teachings have been kept intact only by the OTO. This does not mean, however, that this aspect was not influential with Davidson and the others mentioned here. Certainly, Blavatsky attacked them for this very aspect at the time. The curriculum of the H.B. of L. after 1880 included Randolph's *Eulis* and more obscure works on sexual magick; the *Brief Key to the Eulian Mysteries or Eros* was an unpublished piece by Randolph edited by Burgoyne. A version of this work is found in Volume II of *The Light of Egypt* edited by Burgoyne and reprinted since under the title "The Mysteries of Eros". The original is far more explicit.

Concepts such as **the magical will focused through sexual magick** and various precursors of the concept of the 'magical child' and longevity theories come from these sources, and suggestively resemble pristine Indo-Tibetan Tantric Yoga in many respects. However, they differ enough from their Eastern counterpart to constitute **a distinct body of knowledge** that implies some sort of continuity from the Hermetic Brotherhood of Luxor in Egypt, the works of Randolph, and those of Davidson and ultimately, Reuss and Crowley. That Davidson "softened" the sexual aspect of the Work in accord with late Victorian tastes, to say nothing of rural Georgia moral sensitivities, however, is beyond dispute.

Randolph scholar and attorney Patrick Deveney "thinks Randolph may have visited England one last time in 1874 or '75," Godwin informed me in 1994, "and given out his sexual doctrines to a small coterie there. P(eter)



D(avidson) may have received some direct `Eulis' initiation — whatever that means . . .”

Although Mackenzie informs us that the Hermetic Brothers of Egypt are “an occult fraternity which has endured from very ancient times, having a hierarchy of officers, secret signs and passwords. . .” the relationship between this, the European *Fratres Lucis* or Brothers of Light and the post 1870 H.B. of L. seems highly plausible from circumstantial evidence. The pattern of unique ideas, true to the *AUTHENTIC TRADITION*, leads directly from one to the other.

One intriguing question, apart from intimations of antiquity, is the source of the H.B. of L.'s authority, knowledge and wisdom. As with the Theosophical Society, the Hermetic Order of the Golden Dawn and the OTO, we arrive once again at the claim that the Brotherhood is guided by “Secret Chiefs” or “Hidden Masters” or “Mahatmas” or the “Inner Order,” call it what you may.

In December, 1884, Davidson, speaking for the editors of the H.B. of L. *OCCULT MAGAZINE*, stated:

**We know, personally, that the Adepts and the Mahatmas have a PHYSICAL OBJECTIVE existence and, in fact, we have had knowledge of their personal existence for the last fourteen years. It has been said, in the columns of THE THEOSOPHIST, if we are not mistaken, that `while all the Mahatmas are Adepts, not all Adepts are Mahatmas.’ We share completely in this view, since the Adepts who guide the inner circle of the H.B. of L., ALTHOUGH MEMBERS OF THE SAME SACRED COHORT OF THE HIMALAYA -- are not Mahatmas, and are not in relation WITH THAT SECTION OF THE ORDER to which belong the Mahatmas and Hierophants of the Buddhist cult . . .**

It has been suggested that P.B. Randolph derived his ideas and his version of the H.B. of L. from the same illuminated sources. I surmise strongly that Randolph was not so much an isolated genius as an initiate of the Adepts, who transmitted the light of the gnosis to his successors and his heirs. The later Davidson H.B. of L. regarded Randolph as an oath breaker, and one who distorted sexual magick concepts, but his prescriptions were clearly more in line with ancient sources, and his own account suggests direct Eastern contacts that sparked an interior illumination.

At this point I should reintroduce the name of Louis Maximilian Bimstein, born the son of Rabbi Judes Lion Bimstein in Warsaw August 5, 1847. He is better known by the name “Max Theon” (“Supreme God”), or “Aia Aziz” (“The Mighty”). Theon was, as mentioned, the Grand Master of the Egyptian H.B. of L. during the 1870s. This was at the time the future leaders of the Theosophical Society were members, though Joscelyn Godwin now doubts this connection.

## The Story of the Hermetic Brotherhood of Light

“ . . . Max Theon was associated with the mysterious H. B. of L. (Hermetic Brotherhood of Luxor or Light)” Sujatta Nahar tells us, “in 1873, Theon, then just twenty-six, was made its Grand Master; the Scottish philosopher Peter Davidson was the Order’s frontal Chief. Blavatsky, Olcott, Barlet and many others were members.”

Nahar is perhaps sometimes doubted because of a ‘devotional’ approach in his writings, directed mainly towards Sri Aurobindo and “The Mother” -- one-time Theon follower Mirra Alfassa. Yet, Nahar would seem to have no special allegiance to Theon, but studied directly under Alfassa, who had extensive first-hand knowledge of the ever mysterious Aziz. René Guénon says much the same thing. Godwin, Chanel and Deveney, in their thorough though uninitiated work, *The Hermetic Brotherhood of Luxor*, seem to dismiss as anecdotes much of what Nahar and Guénon tell us of the HB of L prior to 1885, yet the only really muddled accounts appear to be those of Blavatsky, Olcott, Meade and other Theosophists, who seem to really have only one central problem with the entire Brotherhood of Eulis/Hermetic Brotherhood of Light: that the latter tendency was pro sexual, while they were vehemently anti sexual.

Theon journeyed frequently to Europe and may have, as Godwin once speculated, recruited Peter Davidson into the H.B. of L. Historian Paul Johnson confirmed his inference in this direction in a letter of June 21, 1994. Theon lived in a vast and mysterious villa named “Zarif”. This estate was near Tlemcen in Algeria. Theon lived there until his death in 1927. Locals considered him something of a holy man or prophet. Revisionist Theosophical historian Johnson suggests, plausibly, that “Theon” may be the original of one of Madame Blavatsky’s secret masters, Tuitit Bey.

What did the H.B. of L. teach? In Randolph’s version, there is, as stated, a three degree system, in the second of which a system of sexual magick is introduced. A similar “yoga of sex” shows up in later organizational contexts, including certain rituals of Aleister Crowley’s A..A..., C.F. Russell’s Order G... B...G..., the G...B...G... derived system expounded by Louis Culling, Kellner’s O.T.O., and Michael Bertiaux’s Monastery of the Seven Rays. The initiation rituals are quite simple - more dedications than anything else, but quite revealing to those of an initiated perspective. Once again we find Godwin, Chanel and Deveney apparently “disappointed” as if they expected something like the elaborate ritual of Freemasonry High Degrees or the Hermetic Order of the Golden Dawn, but the simple rituals involving dedication to the Work, invocation of the Elements and a form of Meditation seem entirely appropriate to the teachings of the Order. Peter Davidson appears to have relied on an educational curriculum leaning heavily on Randolph’s work, including Eulis and Eros, both of which teach sexual magick, along with Symbolic Notes

for the First Degree based on Hargrave Jennings' teachings, and Thomas Inman's work. I have established that Hargrave Jennings and Peter Davidson were long-time friends and associates, and, according to the ever-questionable and self-serving R. Swinburne Clymer, " (P.B.) Randolph and Jennings were very close to each other and for many years maintained a regular correspondence."<sup>1</sup>

Davidson also increasingly relied on Max Theon's "*Cosmic Tradition*". The latter's one-time follower (and later leader of the Sri Aurobindo movement in India) Mirra Alfassa noted, "As for certain occult practices, he told me that they were fully Tantric" (that is Sexual Yoga) as Sri Aurobindo put it to her. The respected though 'eccentric' Freemasonic Leader John Yarker is known to have reviewed Davidson's work, and both worked closely with Papus and the Martinist Order, which Theodor Reuss also held office in, as a Special Inspector under Papus. Papus, Dr. Encausse, was an HB of L member and student of Peter Davidson. Papus became associated with Reuss and Crowley in the Masonic Rites of Memphis-Misraim and the OTO, and provides the connecting link - or one of them, at any rate - between the HB of L and the OTO.

The continuity of 'improbable ideas' provides additional evidence of a linkage. As Martin P. Starr commented to me July 17, 1994, "As you see clearly, there is a vast amount of basic research that needs to be done on the antecedents of contemporary Occultism, as so much of the published literature is based on little more than folk history. The process is complicated by the transitory nature of Occultist bodies, most of which do not even survive the death of their founders without fissure, which often gives plenty of reason for the various parties to construct private versions of the group's history."

Randolph summarized the teaching thusly: "Remember, O Neophyte ... that I am not dealing in mere philosophical formulae, 'recipes,' or trashy 'directions,' but in, and with fundamental principles, underlying all being. Fix this first principle firmly in your memory, and roll it under the tongue of your clearest understanding; take it in the stomach of your spirit; digest it well, and assimilate its quintessence to, and with, your own soul. That principle is formulated thus: LOVE LIETH AT THE FOUNDATION (of all that is); and Love is convertibly passion; enthusiasm; affection; heat; fire; soul; God. Master that. . ." This suggests, in decorative, almost satirical language, the sexual MASS OF THE HOLY GHOST.

Another Theosophical historian puts it this way: "... one is left with the

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1. "... During the next ten years (1850-1860 - AG) on succeeding trips abroad he cultivated the intimate acquaintance of Bulwer-Lytton, Eliphas Levi, and especially Hargrave Jennings, with who he carried on an active correspondence during the remainder of his life." -- Allan F. Odell. Odell also implies that P. B. Randolph knew Kenneth R. H. Mackenzie during the same period.

## The Story of the Hermetic Brotherhood of Light

intriguing question of whether Jennings and Randolph themselves acquired their ideas, in some degree, from earlier initiatic orders of the H.B. of L. type . . .” Elsewhere the same writer, Joscelyn Godwin, states the suggestive belief that “Paul Johnson’s researches into Egyptian Freemasonry are highly relevant to this operation, with its agents in Cairo, Paris and New York.” If the H.B. of L. teachings constitute, through Carl Kellner, the left pillar of the modern OTO, Egyptian Rite Freemasonry, through Theodor Reuss, constitutes the right. Ultimately, *they may be the same thing*.

We are left, also, with a curious coincidence. When H.B. of L. chief Dr. Davidson began to agitate for a utopian agricultural community in North Georgia, he picked an area rich in Cherokee Indian legends of an entrance to the fairy kingdom, of the “little people,” and the like. At the time, he lived near Findhorn, Scotland, famed in the 20<sup>TH</sup> Century for the New Age agricultural community that is said to be a haven for the denizens of Otherwhere, which grows (we are told) impossibly large vegetables and fruit in the most unlikely soil and the most unlikely climate. Hand drawn sketches by Davidson given me by his heirs show a remarkable similarity to the later magico-agricultural experimentation at Findhorn in more recent times, AND, if we take Alfassa’s account of Theon’s Algerian estate seriously, remarkably similar to analogous experimentation being done there during the same period. There are, in actuality, some rather unusual hybrid fruit trees now growing wild in White County, Georgia that were originally planted by Davidson. The hand of the Hermetic Brotherhood of Light reaches right into our own time, and around the world.

There is some mystery on each end of the career of P.B. Randolph. He appears to contradict himself as to his sources of knowledge, and the later connection between Randolph’s Brotherhood of Eulis and the H.B. of L. in its various guises remains elusive as well.

“On PBR in general, however,” says historian John Patrick Deveney, “I think it is fair to say that almost everything anyone has been able to come up with over the years is derived directly from his own writings . . . His supposed relationship with the H.B. of L. rests on the works of Rene Guenon and on a few references in French occultists at the end of the 19<sup>TH</sup> century.” This seems, however, to me, a fair amount of testimony. Guenon is better known as a writer than an initiate, but initiate he was as well. In addition, the continuity of ideas and structure is highly suggestive, albeit circumstantially, of an on going coherent and lineal heritage. The coincident founding of the Brotherhood of Luxor and the Brotherhood of Eulis in 1870, is yet another link in the chain of circumstantial evidence.

In 1885 the H.B. of L. under Davidson stated that **“there is a section of**

**our Order, who have certain Lodges in the United States, who are under control of a Committee of Seven.** But there are other Orders in the States, entirely distinct from ours, whose Lodges also consist of a Committee of Seven.” Randolph’s Brotherhood was presided over by a Committee of Seven members. This is described in detail in Randolph’s last work, *The Book of the Triplicate Order* (1875).

Incontrovertibly, the later H.B. of L. curriculum drew heavily upon Randolph’s work. By this time Randolph was dead by his own hand, after having asserted, shortly before his passing, “If I die there is another -- a selected chief of Eulis -- who, in time will finish what I leave undone -- at least, such is my hope.” His reference was not so much to his lieutenant John Blakey Pilkington, but ultimately to his son Osiris Budha Randolph, who was to assume the office of Grand Hierarch March 30, 1896; that is, upon becoming 21, as P.B. Randolph himself claimed he had done September 5, 1846. This, of course, is at the end of the period we associate with the *Fratres Lucis* and *Ritus Memphis* and *Misraim* in their classical form, the latter migrating to America at precisely this time.

Randolph’s testament, be it noted, did not leave any authority to his wife, upon whose say-so Clymer’s claims on the Eulian fraternity have been made, and, indeed, are made by the Quakertown group down to the present day. This highly ‘sanitized’ historical revisionism is typical of Clymer; he manages to distort even the way in which Randolph died (“at the hands of an enemy”), and, for that matter, the year! He denies that Randolph taught sexual magick, and somehow implies that having an interview with Dr. James Phelps of the Boston Eulian Temple in 1901, and a meeting with the Dr. Edward Brown in the same period, led to Clymer becoming, somehow, the “Hierarch of Eulis” himself! (See Clymer’s introduction to Randolph’s *Soul* for this outrageous account.) A letter from Kate Corson Randolph, however, seems to be the only ‘charter’ Clymer and his successors have in support of this claim.

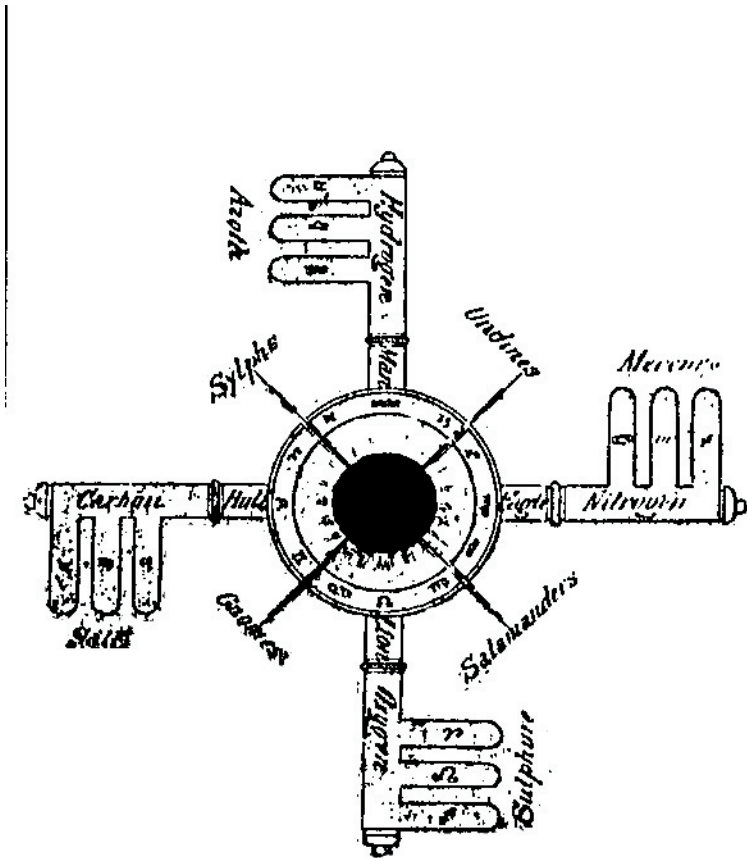
It appears in retrospect that Osiris Randolph was an intentional magical child. His father stated that, “. . . said child is the only being now on earth *who by organization* (*emphasis added*-AHG) is wholly capable of entering the Penetralia and esoteric realms of the Eulian system.”

As to sources, in his last years Randolph tended to downgrade his earlier reputed Rosicrucian (European occult sectarian) and Ansairctic (Near Eastern Islamic sectarian) direct connections, feeling (rightly, I suspect) much racial bias in dismissing his original contributions. He caustically protested a mystery-hungry market “which gladly opened its doors to that name (Rosicrucian - AHG), but would, and did, slam to its portals in the face of the tawny (that is, Afro-American - AHG) student of Esoterics.”

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Yet he alludes to his former position as “Grand Master of the only Temple of that Order on the globe . . . “ and asserts that the “Rosicrucian system is, and never was other else than a door to the Grand Temple of Eulis. It was the trial chamber wherein men were tested as to their fitness for loftier things. And even Eulis, itself, is a triplicate of body, spirit, soul. There are some in the outer, a few in the inner crypts.” Randolph sets himself, despite protests of originality, as a member of an “august brotherhood represented by adepts in Europe, Asia and myself and confreres in this country . . .” Thus, in his last writings Randolph is still suggesting high-level affiliation with a world wide hermetic fraternity, the essential repository of occult wisdom.

Dowd, Clymer, Davidson, Kellner and later Reuss, Crowley and Michael Bertiaux; even Sri Auribindo -- all have some claim to the legacy of P.B. Randolph.



## An Investigation of the H.B. of L. Colony in Georgia

**I**N April, 1992 James Baker and the author visited Cleveland, GA and spoke with J.D.L., a direct descendent of Peter Davidson, who provided us with much that deserves attention on the 'colonial branch' of the H.B. of L. Later, I came into contact with other Davidson descendants, who provided much information on their mysterious ancestor.

After coming to the remote North Georgia foothills, Davidson in some ways 'toned down' the H.B. of L. work, but continued to operate on at least three and possibly four fronts: He published *THE MORNING STAR*, which, beneath a "new age" Christian tone, continued to advocate the H.B. of L. program for an international network of subscribers; more locally, he 'proselytized' among the populace with a series of '*Mountain Musings*' that were really quite progressive spiritual documents; Dr. Davidson, who was not a Medical Doctor, continued to advocate and practice what today would be called "alternative medicine" for which he was once arrested, and ultimately exonerated. Relatives recalled his sending "ginseng hunters" (mountain herb gatherers) foraging in the wild woods on his behalf, and he distributed an *elixir of life* not unlike that advocated earlier by Randolph and much later by Crowley. There is anecdotal evidence that he, in fact, did implement the ideas of the agricultural commune, enlisting some locals in the effort.

Davidson maintained a huge occult library, which was apparently burned to a considerable extent long after his death, but fragments of which survive among his many relatives. He was remembered by grandchildren as having gone daily into his library "to meditate or something" and was regarded with a mixture of awe and mistrust by other residents. He also attained a certain fame and respectability, and his son, grandson and great grandson were all editors of the local newspaper. All were also Freemasons, a family tradition that continues today.

## The Last Days of Dr. P. B Randolph

*“TRY! We proclaim the OMNIPOTENCE OF WILL! and we declare practically; and by our own achievements demonstrate, the will of man to be a supreme and all-conquering force when once fairly brought into play; but this power is only negatively strong when exerted for merely selfish or personal ends; when or wherever it is called into action for good ends, nothing can withstand its force.”*

P B Randolph, February, 1875

*“I am induced to say thus much in order to disabuse the public mind relative to Rosicrucianism, which is but one of our outer doors -- and which was NOT originated by Christian Rosencrux; but merely revived, and replanted in Europe by him subsequent to his return from oriental lands, whither, like myself and hundreds of others, he went for initiation.”*

P B Randolph, “AFFECTIONAL ALCHEMY” 1873

**A**S we have seen, Paschal Beverly Randolph, the widely traveled head of the Brotherhood of Eulis, is one of the few somewhat mysterious and little-recognized magical adepts who profoundly affected Western Occultism in the second half of the nineteenth century, another being the equally mysterious Max Theon, the one time Grand Master of the H.B. of L. and, from his Algerian retreat, later the prime spiritual inspiration of the Georgia H.B. of L. Colony.

While Theon was of Polish-Jewish origin, P.B. Randolph was an American of mixed racial background, in a time when such was little tolerated let alone understood. The two adepts may have known one another; there is some circumstantial evidence that some of Randolph's contacts with “Eastern Adepts” may have been with the Hermetic Brothers of Egypt of which Theon and his teacher, Paulos Metamon, were leaders. Certainly, the later Hermetic Brotherhood of Light under Dr. Peter Davidson was much influenced both by Theon and Randolph, and the sexual magick sometimes associated with the modern OTO probably entered it through Dr. Carl Kellner's membership in the H.B. of L, as attested to by Kellner's successor, Dr. Theodor Reuss.

Godwin told me, in 1994, that “We don't know that he (Kellner) was in the HB of L: It is an idea projected back from the Reuss account you mention. Now I would be more agnostic about Kellner's sources. Possibly Randolph's Mss? Possibly HB of L? Possibly (his) own experiences with Oriental sources? Or all three?” The latter seems likely. In a letter to me of 13 July, 1994, psychologist Marcus Jungkurth of Berlin, who has done some outreach to Kellner's relatives, in somewhat the same vein as my own work with the Davidson relatives in Georgia, observes that “. . . what makes it difficult to con-



tact the Kellner family today with respect to Carl Kellner's occult career: this highly sensitive part of their forefather's life is what they would hide away at all costs: Austria is very conservative, politically as religiously, and this dark part of Dr Kellner's life is now covered by an even thicker mantle of silence. I have some reason to assume that they do still have Dr Kellner's journals and other relevant material, which could clarify some of our burning questions, in their family archives."

At this point, therefore, the Kellner/HBL connection rests on three points: 1) As Jungkurth points out, Reuss' statement in the "*Jubilaumsausgabe der Oriflamme*" of 1912, which merely states that Kellner "had come in touch with an organisation which carried the name 'Hermetic Brotherhood of Light'. The inspirations he had received through the contact with this organisation, together with other circumstances . . . gave birth to the desire in Br.: Kellner . . ." to create the OTO. 2) Reuss, however, proceeds to confidently call the OTO "The Hermetic Brotherhood of Light, and 3) the unique ideas are very much the same, and contrast with the ideas of other, similar groups. Reuss, it would seem, does not need to create a link through Kellner; Papus, as noted above, was a student of Peter Davidson -- he called him his "practical Master" in fact -- and became closely linked to John Yarker, the eccentric and brilliant Grand Master of Egyptian Primitive Rite Masonry, who he succeeded to office, as well as OTO Grand Masters Reuss and Crowley. The February, 1885 edition of *The Occult Magazine*, the official journal of the H.B. of L. in that period, had this to say in response to a reader's inquiry:

THE LATE DR. RANDOLPH - In reply to several enquiries, Paschal Beverley Randolph, the author of many remarkable works, for and against Spiritualism, the minor Rosicrucian Mysteries, etc., committed suicide in Toledo, Ohio, July 29<sup>th</sup>, 1875. He was a mulatto, about fifty years of age, and claimed to be a nephew of the celebrated John Randolph, of Roanoke, Virginia. In a letter to S.S. Jones, of Chicago, dated July 20<sup>th</sup>, 1875, Dr. Randolph wrote: - "Now that I am on the thither side of the to be fated 29<sup>th</sup> of March, 1875, I feel that I can work and win new victories, no longer afraid of a lack of greenbacks, friends, or faith in God." "Did he mistake March 29<sup>th</sup> for July 29<sup>th</sup>? Had he a premonition of the day," asks Mr. Jones, "with the true month wisely concealed?"

This was almost certainly not the case. The "Rosicrucian Rooms" of Randolph's Order had been raided by police and Randolph himself had been jailed for the distribution of 'free love' pamphlets. After the controversy died down, there was a key meeting of the leadership of the Brotherhood of Eulis in February of 1875 in San Francisco. Following this meeting, Dr. Randolph published the above mentioned curious document entitled *THE BOOK OF THE TRIPPLICATE ORDER - Rosicrucia, Eulis, Pythianae*, in which Randolph outlines in detail the organizational structure of the Brotherhood, designates its then-present leadership, and outlines the details of succession in so

## The Story of the Hermetic Brotherhood of Light

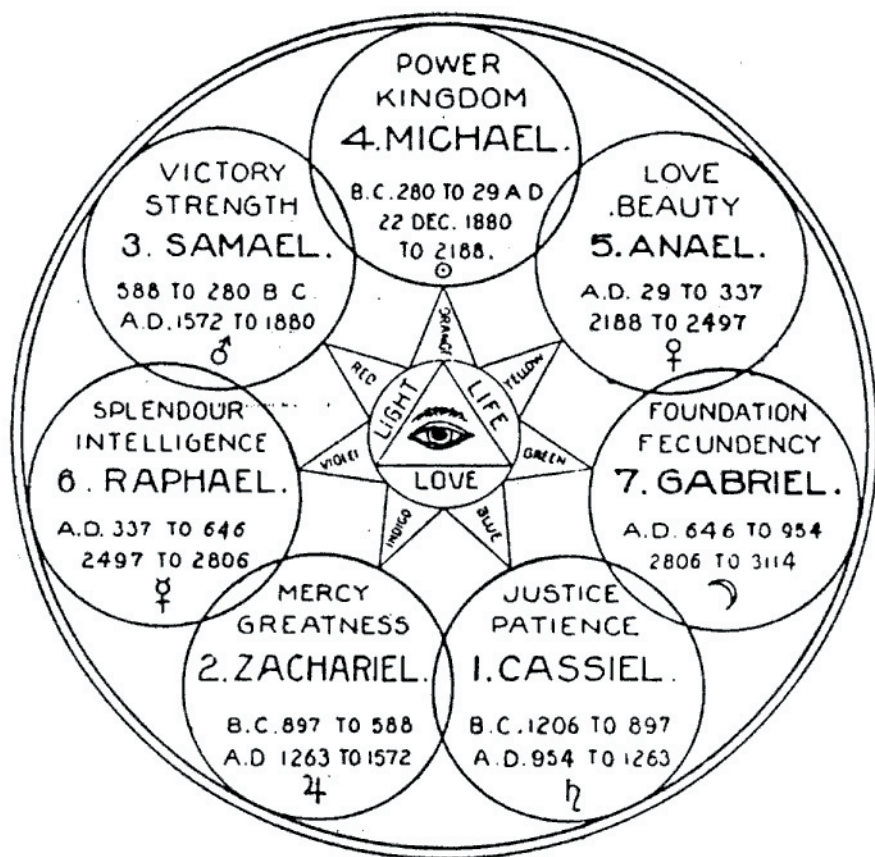
much detail that one wonders if such was done in anticipation of his impending death.

“The Supreme Order, “ he wrote, “ in all its ramifications, is presided over by a Supreme Hierarch, who has the power of nominating his successor. But it may chance that the person thus nominated is, at the time of his selection, a minor. In which case, and during the interval between the death of his predecessor, the Supreme Hierarch of the Triple Order, and his, the nominee’s majority, the office of Supreme Hierarch shall and must be administered by the Supreme Grand Corner Stone Council . . . Paschal Beverly Randolph of New York, became Hierarch, September the 5th, 1846; holds the office till death; in which event John Blakey Pilkington, of the Corner-Stone Lodge, is entitled to the office, until March the 30th, 1896, or his prior death; in which case the office of Hierarch shall be filled by the Supreme Grand and Corner-Stone Councils. In either event the office shall lapse in favor of Osiris Budha Randolph, who shall hold the office until death, unless displaced by a vote of the entire Order for unfitness, incapability, or immoral character; in which case, or that of his death, the Order must proceed to the election of another by the method herein set forth elsewhere.”

This sounds less like a constitution than a Last Will and Testament by P.B. Randolph. March the 30th, 1896 is twenty-one years and a day after the date alluded to in Randolph’s letter to Jones, and marks the span between the birth of his son Osiris Randolph (later Dr. O.B. Randolph, MD.) and the attainment of his majority.

In February, 1875, the Supreme Grand Master of the Order was L. W. Ransom of San Francisco. John Blakey Pilkington, of Portland, Oregon, the designated “regent” was the Vice Hierarch of the Corner Stone Lodge at that time. It should be noted that, as *THE TRIPLICATE ORDER* makes clear, the “Brotherhood” was open to both men and women, and the sexual magick underlying its work is obscurely referred to throughout the remarkable and curious document.

The subsequent self-inflicted death of Randolph, immediately after the birth of his son Osiris and naming him heir to the Order suggests a ceremonial suicide in the ancient tradition of ritual kingship.



THE REALM OF SPIRIT  
 Symbolical Illustration  
 of the  
 Divine Harmony of Nature's Laws

## The Initiated Wisdom of Dr. P. B. Randolph

*I first formed the notion of such a book as this at no less distant a date than nine years; namely, in 1851. It was in October, 1858, that I first commenced upon these volumes . . . Twenty years of metaphysics are exhibited in the conclusions ...*

*There are . . . distinct magnetic laws, which, when obeyed and enforced, cannot possibly fail of producing given effects or results; and the first of these, and without which but little can be done, either with reference to one's self or another, is **PERSISTENCE OF PURPOSE TO A GIVEN END, AIM, AND PURPOSE** . . .*

*The **SECOND LAW** is that of **ATTENTION** -- condensed, steady; concentrated attention to, and upon, the person, object, principle, purpose or thing intended or attempted to be achieved.*

*The **THIRD LAW** is, Calmness, quietude!*

*The **FOURTH MAGNETIC LAW** is that of **WILL**; not persistence in, or of, it; but **WILL** itself -- the It - shall - be - as - I - want - it - power of the Soul. It is the central pivot about which all the others rotate, and receive their impulsion toward the ends aimed at.*

*The **FIFTH LAW** is that of **INTENSITY**, which needs no explanation.*

*The **SIXTH LAW** is that of **POLARITY** -- the most important one of all, because without it not much can be done; with it, there is no human being but can be reached and influenced, to a degree perfectly astonishing, as I have demonstrated in a hundred cases . . .*

P. B. Randolph, from SEERSHIP, 1861

**A**FTER Randolph's death, the next major figure in this tradition would have to be Peter Davidson. *The Mysteries Unveiled, otherwise termed Vital Christianity* is a true gem of the initiated knowledge of Dr. Davidson, by then long the Frontal Chief of the legendary Hermetic Brotherhood of Luxor. It was first published by Dr. Davidson in 1895 as part of the "*Mountain Musings*" series, the first serious high metaphysical work done in the State of Georgia.

## The Initiated Genius of Peter Davidson

**D**R. Davidson was, as we have noted, a native of Scotland, and was probably recruited into the Hermetic Brotherhood of Luxor by the mysterious Grand Master of that Order's Temple in Alexandria, Egypt, Max Theon, during the latter's European tour in the early 1870s. Whether Theon (or his teacher, Paulos Metamon) had influenced Randolph, or vice versa, is unclear. In the middle 1880s Dr. Davidson and Thomas Dalton took up the H.B. of L. work through the pages of *The Occult Magazine*, which for the two years of its existence advocated Max Theon's plan for a utopian agricultural community in North Georgia. It was left to Davidson, however, to actually implement the project.

In 1886 Davidson, his wife and children migrated, first to Charleston, Wal-la Halla and eventually to Loudsville, near present-day Cleveland in White County, Georgia. For the remainder of his life Davidson would publish *Mountain Musings* and *The Morning Star* advocating on a popular level the deepest and most penetrating secrets of hermetic initiation. He organized a worldwide network of correspondents devoted to this work, and locally implemented on a practical level agricultural techniques and holistic health practices far ahead of their time. He preached against religious and medical dogmatism "like a Moses" as a descendent described it to me, arousing awe among some and not a little fear and resentment from the uninitiated.

His spiritual and practical ideas were always in keeping with the H.B. of L. teachings which had so influenced the founders of the Theosophical Society worldwide, the followers of Sri Aurobindo in India, the Church of Light in California, the Order of Oriental Templars in Germany, the Hermetic Order of the Golden Dawn in Britain, and the Rosicrucian Society in Pennsylvania. These ideas included the internal and external secret formulas of the "Universal Medicine" of the Rosicrucians, the Elixir Vitae Externo and the Elixir Vitae Interno or Elixir of Life; the Solar Secret at the core of Freemasonry linking all progressive spiritual ideas and ideals; esoteric meditation techniques of the most secret of yogas; etc. The H.B. of L. and Dr. Davidson, in short, were the guardians well into this century of the innermost secrets of Freemasonry, which had already in Davidson's time been lost to orthodox and conventional schools of Masonic knowledge.

One of Davidson's sons became the editor of *The Cleveland Courier*, the local newspaper. Davidson continued his work until his death in 1915. A somewhat neglected genius and advanced adept known only to a few hermetic and theosophical historians today, his work deserves attention by a broader public.

## Dr. Peter Davidson on Initiation

*some excerpts from his writings*

*“One does not have to look further than the H.B. of L.’s secret documents for the source of the sexual practices developed by Kellner and taught to Reuss, and later elaborated by Aleister Crowley.”*

--Joscelyn Godwin

**T**HE ancient Wise Men, the Illuminated or Initiated, inclusive of course of the Prophets, were called “Innocents,” “Babes,” “Little Children,” etc., upon account of their blameless lives of virtue and holiness, and just as in certain Degrees of modern Free-Masonry, the Adepts reckoned their Grades of Initiation by a symbolic age.

The great Secret that was handed down the ages, which was fully reflected in all the ancient Mysteries, was the knowledge of God and his relationship to the Dual nature of Man, and the knowledge of Man and his Dual relationship to Nature and God. The eternal verity of man’s Dual being refined by the process of Union and At-one-ment of Soul and Spirit, is the sublime Immaculate Conception, and the silent loves, impulses, and words with-in, are the keys and doorway to all the Sacred Mysteries of Life. By Regeneration man becomes a Son at once of Man and God, he is the product of a soul born again and purified from defilement by matter, a ripened, perfected soul called Virgin, which has for her spouse no longer matter, but the Divine Spirit, Love of the Absolute, which is God, and man born of this union is the image of God, a God-made man, hence a Christ, and it is this Christ thus born in every man that redeems him and endows him with Eternal Life, for by Him the man becomes transmuted from matter into Spirit.

Our spiritual bodies consist of several rings, layers or strata of astral fluid, which are called collectively the Astral Spirit, derived from the Spiritual Sun of the Universe . . .

Man - and by this I mean the species, not the sex - will undergo in our world a gradual physical transformation. His material body will attenuate, his nervous system becoming more and more refined, his Mind will obtain the supremacy over Matter, and the vito-animal force will be replaced in many organisations by the spirito-nervous fluid.

Man rose into true life and attained the full image of God, through the cul-

ture of the Woman within him - his mother Eve - who cultivates his Soul and his intuition of Spirit and God. She was and is his Initiator into the knowledge of Life and the Mysteries of Divine things, for Eve is the mother of all living, yea, the Mother of Immortality.

The Male Principle was always symbolised in the Sacred Science of the Temple by the letter I . . . Upon a crowd of Egyptian monuments we see a crowned woman, holding in one hand an Ansated Cross - symbol of Eternal Life - in the other a sceptre and Lotus flower - symbol of Initiation. This is the Goddess Isis, and her symbol in Genesis is Eve, Heva, Hebe, the eternal Feminine, symbolised by the oval, or letter O . . . The union of the two Principles was the Cross, the symbol of the Christian redemption, the X or IO, the union of the I and O, which embraced all the other figures.

In Egypt, at the moment of final and supreme Initiation, the Candidate was extended upon a Tau - T, the Ansated Cross - he was plunged into a mystical sleep or trance (put to death) . . . During this state of death-trance - the "Sleep of Siloam" as the Syrian and Egyptian Initiates call it - his Spiritual Ego not only held intercourse with the "Gods," but also descended into Hades.

On the morning of the third day, the Initiate was placed in the open air . . . This was his second birth and he became a Hierophant.

[Excerpted from *Hidden Mysteries Unveiled or VITAL CHRISTIANITY*, 1895.]

## The H. B. of L. in Europe and America: A Summary

**T**HE Hermetic Brotherhood of Light, also known as the H.B. of L., the Hermetic Brotherhood of Luxor, etc. was a nineteenth century occult fraternity of Egyptian extraction, with its true origin lost in the mists of Egyptian history. One can easily find, at the least, organizational links and a continuity of ideas going back to the Fratres Lucis, Asiatic Brethren, and Cagliostro's "Egyptian" Masonic Rite of the 18<sup>TH</sup> Century, and intriguing circumstantial links between Cagliostro's successors and 19<sup>TH</sup> Century Egyptians who eagerly embraced the Rite as if it was a homecoming. *It may truly be an ancient order.*

What can be said today with some confidence is that by the year 1870 the Brotherhood had fused Egyptian, Masonic, East Indian and European occult traditions into a potent Lodge in Egypt. At one time or another the membership of this Lodge included Madame Blavatsky and Colonel Olcott, who later founded the Theosophical Society; Max Theon, who later promoted the Cosmic Philosophy; and the Coptic Magician Paulos Metamon.

The latter two served as Grand Masters of the H.B. of L., and served as models for Madame Blavatsky's "Mahatmas". Metamon first met Blavatsky about 1851, and later worked with her in organizing the first "miracle club" in 1871. It was Metamon ("*Serapis Bey*") who sent Theon ("*Tuitit Bey*") to Europe, where he likely recruited Scottish Author Peter Davidson, and conceivably German Industrialist Carl Kellner into the H.B. of L. (Though both may have been initiated a few years earlier by P.B. Randolph.) Kellner went on to inaugurate the Ordo Templi Orientis with Dr. Reuss, taking the Central Secret of the H.B. of L. into the heart of the OTO, while incorporating the forms of Egyptian Rite Freemasonry which presumably came from Reuss and John Yarker.



## The Publications of the H. B. of L.

“... the Hermetic Brotherhood of Light, known as the O.T.O.”

Theodor Reuss, 1912

**I**N the previous sections, we have established that the Hermetic Brotherhood of Light or HB of L, established a utopian colony in Georgia under the leadership of the Frontal Chief, Dr. Peter Davidson. We find that the publications of the HB of L under Davidson show a remarkable continuity from their origins in Scotland in the 1880s until the last few years of Davidson's life in White County, Georgia. The European HB of L, in the meantime, had come under the control of Dr. Karl Kellner and later Theodor Reuss. The 'inner teachings' of the HB of L seem to have been Kellner's major contribution to the genesis of the modern OTO, while the Masonic initiatory structure came from Reuss. By 1912, shortly after Dr. Davidson discontinued his publication, Reuss was identifying the HB of L and OTO as one and the same. *The Occult Magazine* (1885-86) is notable in that, although published in Scotland, it eventually gives a change of address notice as the Davidson group relocated to Loudsville, White County, Georgia, in 1886.

*The Occult Magazine's* successor, *The Morning Star*, published by Davidson until about 1910, is striking for the continuity - from the quotation from Shelley on the first page, to the 'letter reply section' the HB of L publications show great similarity a quarter century and half a world apart.

A close reading will make obvious that one-time HB of L Grand Master Max Theon remained a major influence and guiding hand for Davidson throughout this long period.

## Postscript: Egyptian Rite Masonry, Gnosticism and the H. B. of L: a semi mythic history

*“Ormus, an Egyptian priest of the first century; is said to have ‘purified’ (that is, Christianised) Egyptian Rites after the year 46 of the common era, and exported them to Europe. After contacting initiates on Malta over a thousand years later, Alexander, Count Cagliostro, introduced the Egyptian Rite of Freemasonry into Europe. Cagliostro became “Grand Kophtha” - or ‘great Egyptian’ of the Rite. Innovations included an androgynous (open to males and females) masonry; a tradition still observed in certain successor bodies. “His system of Masonry was not founded upon shadows. Many of the doctrines he enunciated may be found in THE BOOK OF THE DEAD, and other important documents of ancient Egypt . . .”*

Kenneth Mackenzie

**T**HE history of the Hermetic Brotherhood of Light and the Gnostic Catholic Church to some extent overlap and intertwine with that of the Egyptian Rite. P.B. Randolph was said to have been introduced to the esoteric secrets by Eastern Masters while traveling, as was OTO founder Carl Kelner a few years later. The wisdom and knowledge of Randolph's Brotherhood was then transferred to the OTO, as was that of the Gnostic Catholic Church, though both, in a sense, maintained an independent existence.

In any event, it is clear that the knowledge and wisdom of the Egyptian Rite of Freemasonry has been carried forward for centuries by a succession of grand masters and mystics, and it today is largely in the hands of the spiritual and fraternal academy known as the *Ordo Templi Orientis*.

## A Brief Chronology

**November, 1786** - Count Cagliostro introduces Egyptian Rite in London.

**1789** Count Cagliostro establishes Lodge in Rome. In December, he is sentenced to death by the Inquisition. Commuted to life, he dies in prison.

**1805** Oriental Rite of Mizraim founded. "The Rite of Mizraim (Heb: Egypt) arose out of Egyptian Masonry, which Cagliostro derived from an older source." Mackenzie

**1813** Grand Orient of Paris, accepts Rite of Mizraim under Lechangeur and others. It spreads rapidly in Europe.

**1815** Rite is modified by Samuel Honis of Cairo.

**June 24, 1817** Rite of Mizraim rejected by Grand Orient.

**July 7, 1838** J.E. Marconis, nephew of Samuel Honis of Cairo, elected Grand Hierophant of Memphis (alternate, more libertarian Egyptian rite). Six Patriarch Conservators including Dr. Morrison 93o Rite of Mizraim appointed.

**March 5, 1848** Rite of Memphis installed by Grand Orient with three overseer councils. The following year the statutes of the Rite are republished.

**1876** Sovereign Sanctuary of Ancient and Primitive Rite Freemasonry in Great Britain gives permission "for subordinate bodies to communicate the secrets and degrees of the original Rites of Memphis and Mizraim"

**1877** John Yarker becomes Hierophant. Mackenzie publishes his MASONIC CYCLOPAEDIA.

**1894 - 1904** Organization of Ordo Templi Orientis under Kellner and Reuss, as 'occult circle' within Rites of Memphis and Misraim.

**1910** John Yarker, Grand Hierophant of the Rites of Memphis and Mizraim, appoints Aleister Crowley universal inspector general of all rites, with the grades of 95° Memphis, 90° Mizraim.

**1913** John Yarker 97° dies. Dr. Encausse (or "Papus") (France) becomes Grand Hierophant, in triumvirate with Aleister Crowley (England) and Theodor Reuss (Germany).

**1922** Crowley becomes head of OTO, followed by death of Reuss, Outer Head of the Order.

## The Story of the Hermetic Brotherhood of Light

The history of the Hermetic Brotherhood of Light and the Gnostic Catholic Church to some extent overlap and intertwine with that of the Egyptian Rite. P.B. Randolph was said to have been introduced to the esoteric secrets by Eastern Masters while traveling, as was OTO founder Carl Kelner a few years later. The wisdom and knowledge of Randolph's Brotherhood was then transferred to the OTO, as was that of the Gnostic Catholic Church, though both, in a sense, maintained an independent existence.

In any event, it is clear that the knowledge and wisdom of the Egyptian Rite of Freemasonry has been carried forward for centuries by a succession of grand masters and mystics, and it today is largely in the hands of the spiritual and fraternal academy known as the Ordo Templi Orientis



## What Are We To Believe?

*“Whatsoever came into the nets which were cast at random into the waters of research proved good fish for the makers of foolish memorials, and every catch was as much material on the market to be raked over by the next comer, whether or not he had been at the pains of fishing a little on his own account. In this manner the supposititious finds have done duty over and over again, and the more frequently they have passed from hand to hand, the less has anyone been disposed to call them in question . . .”*

A. E. Waite, *The Brotherhood of the Rosy Cross*

**O**UR research has taken some years, and represents hundreds of hours of painstaking work, as well as the cooperation of many learned and resourceful individuals. Where at all possible original materials, including some never before published, have been consulted.

In saying this, I wish to acknowledge that there remain distinct questions and gaps. Establishing the linkage between Peter Davidson and Hargrave Jennings came quite unexpectedly, though as a result of my having assiduously established good relationships over a period of time with Davidson descendants. Godwin, Chanel and Deveney, although their work on their book on the subject overlaps and cross-references with my own, deserve the credit for unearthing Encausse’s connection with Peter Davidson and the HB of L, but seem not to recognize the implication of their discovery in terms of the later claims of Reuss and Crowley, namely, that the OTO is the continuation of the HB of L as such. Other such fortunate discoveries may be forthcoming, for example, on the relationship between Karl Kellner and the HB of L.

But other ways of looking at the linkage in this chain have been implied. The first is the **continuity of ideas** which suggests - sometimes strongly suggests - a continuity of structure. “In researching the history of occult movements, “Martin Starr wrote me in October, 1994, “I think your point about the greater importance of the continuity of ideas over details of organizational devolution is well worth considering. Look at the claimed vs. documented history of the G.D.(Golden Dawn - AHG) as a perfect example, for the “traditional history” appears from all available evidence to be a fancy.”

Another way of looking at the matter is this: Without any direct reference to earlier or Eastern systems, one can easily pick up a strain of ideas and even, if at times informally, a strain of organizational continuity running from Cagliostro with his androgynous ‘Egyptian’ freemasonry in the eighteenth century, its influence upon early 19<sup>TH</sup> century French military freemasons stationed in Egypt, and an intriguing integration with certain native Egyptian eso-

## The Story of the Hermetic Brotherhood of Light

teric elements. Paul Johnson noted, in his pioneering study, *IN SEARCH OF THE MASTERS* that "... The eagerness with which the Egyptians accepted Masonry in the Cagliostro heritage suggests ... there may be some truth in the Grand Kophtha's claims." One can easily jump from this to the Oriental Rites of Memphis and MISRAIM, and, perhaps, the roots of the HB of L. "Most of the members of the Mission to Egypt who accompanied Bonaparte were Masons of old initiatic Rites." Robert Ambelain notes in *Ceremonies and Rituals of Symbolic Masonry*. He goes on to list some of these: "... Philalthes, African Brothers, Hermetic Rite, Philadelphes, Primitive Rite, without omitting for all the Grand Orient of France. Having discovered at Cairo a gnostic-hermetic survival ... the Brothers of the Mission to Egypt decided ... under the direction of Samuel Honis and Marconis de Negre (to form) the Rite of Memphis in 1815 in Montauban." All of this may be a bit, or more than a bit, apocryphal, but if we then carry through the "fringe Masonry" in France and Egypt during the mid 1800s, and add in such literary (and possibly fraternal) influences as Emma Harding Britten, Hargrave Jennings and Lord Edward Bulwer Lytton, we arrive at the "Egyptian Rite" in the hands of John Yarker (1872), Gerard Encausse (Papus) and ultimately Theodor Reuss -- that is, those associated with or overtly overlapping into the historical Brotherhood of Eulis and the Hermetic Brotherhood of Light or Luxor in the 1870s and '80s. No reputable student of antiquity could call such anecdotal threads "history" in the strict sense, but it fits together rather better than one might initially suppose.

In his "*Fringe Masonry In England 1870-85*" the late Ellic Howe unintentionally illustrates my point. Though he manages to make deprecating comments about absolutely everything of any real interest in British Freemasonry during the period in question, including both the *Fratres Lucis* and The Hermetic Order of Egypt, he fails to note in any meaningful way the similarity of names of the organizations, symbols (for example the fylfat cross) or personalities involved. The ancient fylfat cross, so much maligned in our own times, continued to be the primary symbol of the HBL well into the Twentieth Century. John Algeo's incredibly ingenuous review of Paul Johnson's book on the true nature of the Theosophical "Mahatmas" and their mythos reassures us that the spirit of the late Ellic Howe lives on today. Those who dismiss the concept of thoughtful surmise from circumstantial evidence do so at their own peril, to say nothing of peril to the truth.

Which brings us to the other point: The conspicuous overlap of personalities in the various occult and Masonic societies of the Occult Revival period. The OTO Grand Master suggested that much profit might be found in looking into Franz Hartman's associations, as he was connected with virtually every other

occult trend. One gets the distinct impression that such persons as Hartmann, Reuss, Yarker, Westcott and others had their hands in everything from The Theosophical Society to the Golden Dawn to Ancient & Primitive Rite Freemasonry. Peter Davidson certainly was in touch with Yarker, represented the Martinist Order as well as HBL in America. Papus was Davidson's student and associate. This was a relatively small circle of people. It is unlikely that many key players did not at one time or another interact with most, if not all, of the others.

Through the work of Randolph, who is often supposed to have been an H.B. of L. agent, I discovered the virtually forgotten efforts of Dr. Davidson. Some of his work, including *THE MYSTERIES UNVEILED* and also *FRAGMENTS OF FREEMASONRY*, mark him as a true initiate of the first rank.

The glimpses presented here represent the cooperation of many individuals at various levels; particular acknowledgement is extended to Paul Johnson and Joscelyn Godwin, and to Godwin's associates in the thoroughgoing masterpiece, *The Hermetic Brotherhood of Luxor*, Deveney and Chanel. On a very personal level, I must acknowledge former Eulis Lodge OTO Tyler James Baker, and surviving members of the Davidson family, as well as the Clan Davidson Society. OTO Grand Master Hymenaeus Beta did a constructive critique of the manuscript of the original monograph, OTO Grand Secretary General Frater Y. V. and Frater Keith were most helpful with source materials, and comments from author Martin Starr and psychologist Marcus Jungkurth were insightful as well as helpful.

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## APPENDIX

Scrapbook of the History of the  
Hermetic Brotherhood of Light



Letter Courtesy of Philosophical Publishing Company, a division of the Beverly Hall Corporation. This letter is from Dr. Kate Courson Randolph, M. D., to Dr. Swinburne Clymer appears to be the basis of his claim to the Eulian Brotherhood and the Hermetic Brotherhood of Light. Note that at the date of the letter the H. B. of L. was still operating independently in America, under Dr. Peter Davidson. Note, also, that Kate Randolph refers to Clymer's "lodge" as a "reorganizing" rather than a direct continuation; that she was pointedly not in possession of the Eulian Society's secrets, and, parenthetically, she is not named in the list of successors or possible successors given by P. B. Randolph in *The Triplicate Order*, written at the time of the California meeting referred to.

The following is the text of the letter reproduced on the previous page:

June 10, 1907

Dear Dr. Clymer

YOU are reorganizing this lodge — and as such you will give your own Passwords, etc. You being the HEAD of this Society — you would also give the MASTERWORD. I do not know what those which you refer to were — Dr. P. passed away in just a few weeks after his return from Calif. where he was trying to organize the Society — and these were not given to me — I do not think THIS is so essential. It is not a society — strictly of passwords, ritual, etc. but for the betterment of mankind, to inspire the man — to build up the individuality — to increase their latent powers, to help each other to be better, truer men and women. It is to increase our powers. Therefore I do not think these points so essential, you give the passwords which in turn are given to other lodges as these are organized. Is this not so?

Very truly yours,  
Kate C. Randolph

[p.s.] I do not know today if there be any organized society existing only as someone as started some society. As for the Eulians of Salem etc. F. B. Dowd was once a student of P. B. R.



[illegible]

London  
57, Queen's Rd.  
= Fincham, Westport  
11/11/1904  
(Carey) Fair. W. J. G. (C.G.P.)

My Dear Mr. Barnard,  
I received <sup>your</sup> letter with pleasure  
your ~~pleasant~~ little note, ~~but~~  
- how, as yet, only given it a cursory  
examination; but I have known your work  
of good many years, and I recognize the  
earnestness and ability with which  
you have set upon this enquiry into  
these all-important subjects which  
lie at the base of ~~the~~ philosophy and  
of all right-thinking. I perceive that  
you have <sup>reached</sup> the "Romancens" - possibly  
we have <sup>reached</sup> around the second and  
Supplementary - very exactly embodied  
and "deputy delivery," to apply such a



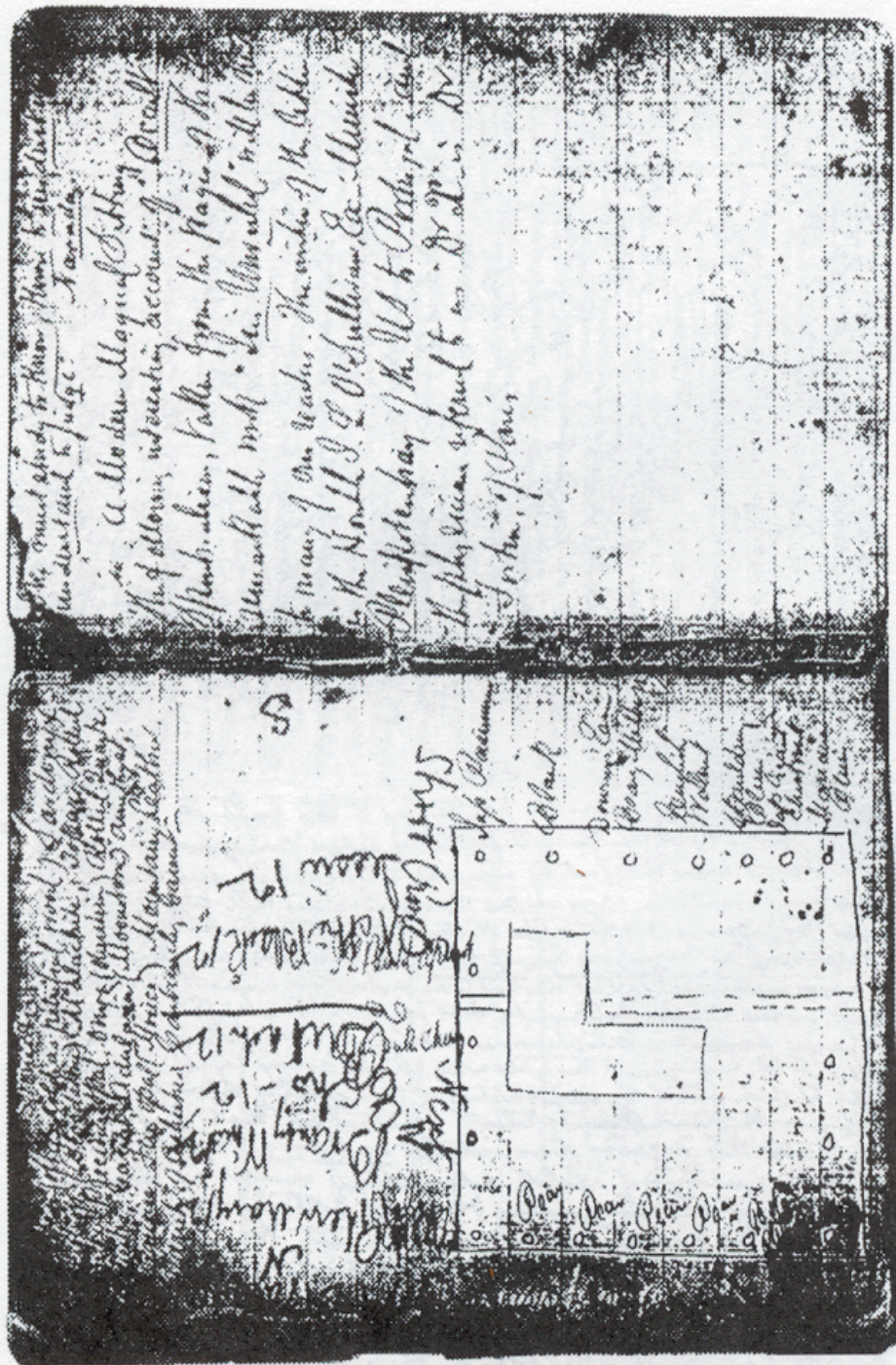
term, second edition — now nearly  
exhausted; — I still two thousand  
copies — as also an equal number of  
the first edition — were printed. No  
English matter of "right to travel" — if  
the historian of the "Romans" could  
ever be capable — see, <sup>consequently</sup> adhering to the  
principles of his sagacious & virtuous  
Boarding. For as you may probably  
know, the F. R. C. now meet at the depths  
of humility; each, in their own words,  
"rather disciples, gaidants, or servants,"  
but moving through the profoundness of  
world claiming all the knowledge of  
all things, but keeping themselves  
"indisputably" unknown. Hence their name of  
"mysticists." You are probably aware, that, as I am  
thoroughly imbued with the superstitions  
mystic philosophy of the genuine and  
authentic "R. C." — For there are, as we  
always think the case with the followers  
and disciples, (as they self-designate), I

The true lights, innumerable pretenders to this world's wisdom (3).  
— I think, are persuaded that I differ from you in many of  
your views. I have incidentally expressed to Gerald Massey that I think  
him fundamentally wrong in his conclusions, and that all the philosophy  
in his two gigantic books — "The Natural Genesis" and "The Book of the  
Beginning" is based on mistakes. In the very clever way, who has read  
a novel <sup>by a man of profound intellect</sup> and who has gone on a tour round the world, returning  
and, in my opinion, literarily and philosophically, telling the people  
a large amount of mischievous nonsense; is Mr. Massey. I know  
who I told last year, I thought was wholly wrong in writing what  
he did about the impossibility of the career of the individual  
known in the traditionary must exist as "the wandering Jew".  
In truth this arguing down into the confusions of reality — I resist  
with the confusion of reality, also called murder as a very  
persistent and misleading bore and bother in the world whose  
purpose is to the better for believing — even ignorantly sometimes — as  
much as they can, I must conclude. I do not go into the thing  
in a general way which they are trying to indoctrinate. I know,  
myself, the leader in this modern examination into the claims  
and the ground work of Buddhism, more properly the accentuation

*"I have known you now for many years..."*

Letter from Hargrave Jennings to Peter Davidson establishing their long personal association.





Peter Davidson's sketch for proposed utopian community in White County, Georgia, USA.





Peter Davidson home today in Loudsville, White County, Georgia, USA.

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Charter of Theodor Reuss as a Special Inspector of the Martinist Order, dated June 24, 1901.



# The Roots of Modern Magick ~ 1700-2000

## Part Three:

### Strands of the Authentic Tradition





# The Prophet of Sexual Magick in the 19<sup>TH</sup> Century.

*“... I am not in a position to affirm that Paschal Beverly Randolph produced the first putative Order of the Rosy Cross in America, but I have failed to trace anything anterior to his date, and he will answer as the first witness in a line of occult adventurers who are typically characteristic of their place and circumstance.”* A.E. Waite

*“What seems to be clear beyond a doubt is Randolph’s great originality and status as the vehicle for sex to (re?)enter the esoteric field. But once a person gets the mere idea (and what an initiation that must have been in the 19<sup>TH</sup> century!), they may well develop theoretically and practically on their own. It is the conceptual bringing together of sex and spiritual development, which the Church had so separated, that is the spark that lights the fuse...”* J. Godwin

*“Remember O Neophyte... that I am not dealing in mere philosophical formulae, ‘recipes,’ or trashy ‘directions,’ but in, and with fundamental principles, underlying all being. Fix this principle firmly in your memory; and roll it under the tongue of your clearest understanding; take it in the stomach of your spirit; digest it well, and assimilate its quintessence to, and with, your own soul. That principle is formulated thus: LOVE LIETH AT THE FOUNDATION (of all that is); and Love is convertibly passion; enthusiasm; affection; heat; fire; soul God. Master that.”* P.B. Randolph

**D** R. P. B. RANDOLPH is either the author or the key Western transmitter of the core magical teaching of the Ordo Templi Orientis. Either way, the only thing remarkable at this point is why his name did not appear initially among the list of Saints read out in The Gnostic Mass. His elevation to the Order of the Lion by U.S. Grand Lodge of the OTO has done much to redress this omission. His contributions to the core teaching of the Western Magical Tradition are difficult to measure but very substantial—essential, in fact.

Paschal Beverly Randolph was born in New York, September 5, 1825 EV. He is sometimes described in the literature as a “mulatto” which is technically correct, but considering Randolph was born in the America not only before the 13th 14th and 15th Amendments to the U.S. Constitution, but before the Abolitionist Movement even came into being, his life will not be understood unless we place the matter in context, for P.B. Randolph was an Afro-American born into a society that had yet to confront its own soul as a nation on the question of black slavery.

It should come as no surprise that he spent a great deal of time, particularly in his youth, traveling the world. According to his own account, he became

## Strands of the Authentic Tradition

Supreme Hierarch of The Brotherhood of Eulis upon attaining his majority, that is, on the 5th of September, 1846. However that may be, he soon became involved in spiritualism, seances and the occultist fad of that period, utilizing magic mirrors, so-called, for obtaining visions. Occasionally, he himself avers, “magnetism” was mixed with such mind-altering drugs as were available in that time. Though he seems to have had great success, he later came to a bitter disillusionment with both drugs and spiritualism as such. By 1850 he was beginning to map out a book on trance channeling with magical mirrors, published as *Seership* a dozen years later on the eve of the American Civil War. In the late 1840s he embarked upon a European Tour which brought him into contact with the great occult notables of that period, including Kenneth R.H. Mackenzie, Edward Bulwer-Lytton, Eliphas Levi and two men who proved to be lifelong friends of influence, the English Rosicrucian writer and professed adept Hargrave Jennings, and, the American General and mystic Ethan Allen Hitchcock, who he met in Paris. Hitchcock facilitated contact with Napoleon III, the mystically inclined French Emperor whose life seems so connected with Randolph’s. General Hitchcock later introduced Randolph to Abraham Lincoln.

While in Paris, Randolph apparently made a deep impression as a seer, and was a welcome guest and seer at the lively Parisian Rosicrucian Lodge meetings of the period. According to Mackenzie, the Magistri of the Rosicrucian Order met in Paris every nine years. According to Swinburne Clymer, “the seance was so successful, that shortly thereafter he was made the Supreme Grand Master of the Rosicrucians of the world who derived authority from the Supreme Grand Lodge in France.”

The point here, of course, is not how closely to credit Mackenzie, and far less Clymer, but the notion that Randolph did attend such meetings, did make an impression, and did walk away with some sort of charter to do Rosicrucian work under French auspices - perhaps even with a nod from government officials of that turbulent period- is not at all without credibility. Certainly, Randolph’s subsequent claims where the Brotherhood of Eulis is concerned, and his actions from this period onward, suggest that he felt empowered to do so. In 1858 a first Temple of Rosicrucia was founded under Randolph’s patronage in Boston. This was the precursor of the Brotherhood of Eulis as such in its public phase, the dawning of the so-called “Rosicrucian Rooms”—a type of profess house that proliferated across America under Randolph in the succeeding decades, and which at once represented the practical crown and the eventual ruin of P.B. Randolph.

Before all this, however, came Randolph’s eye-opening “journey to the East.” From Paris he traveled to “Egypt, Tunis, Arabia, Syria and many other



less traveled lands” according to Allan Odell, to “Egypt, Palestine, and Turkey as far as the border of Persia...” according to the far more reliable Godwin, Chanel and Deveney. The impact of this pilgrimage should not be underestimated. In Eulis, written a decade later, he attempted to put the Rosy Cross in perspective:

I am induced to say thus much in order to disabuse the public mind relative to Rosicrucianism... which was not originated by Christian Rosencroix; but merely revived, and replanted in Europe by him subsequent to his return from oriental lands, whither, like myself and hundreds of others, he went for initiation.

In Palestine, as he later wrote, he came into a growing understanding of the inner mysteries. He was discovering sexual magick, pure simple and straight forward:

One night - it was in far-off Jerusalem or Bethlehem, I really forget which - I made love to, and was loved by, a dusky maiden of Arabic blood. I of her, and the experience, learned - not directly, but by suggestion - the fundamental principle of the White Magick of Love; subsequently I became affiliated with some dervishes and fakirs of who, by suggestion still, I found the road to other knowledges; and of these devout practitioners of a sublime and holy magic, I obtained additional clues - little threads of suggestion, which, being persistently followed, led my soul into labyrinths of knowledge themselves did not even suspect the existence of. I became practically what I was naturally - a mystic, and in time chief of the lofty brethren; taking the clues left by the masters, and pursuing them farther than they had ever been before; actually discovering the elixir of life; the universal Solvent, or the celestial Alkahest; the water of beauty and perpetual youth, and the philosopher's stone...

Early in 1861 Randolph made a highly successful California lecture tour. He formed a Grand Lodge of Eulis in that state, perhaps his most successful effort in organizing. Subsequent years were characterized by meetings with celebrated persons, forming of local bodies, organization of the so-called “Rosicrucian Rooms” and publication of a number of metaphysical works, in which he places great emphasis on the importance of Will, concentration, and a magick of sexuality is hinted at. In privately circulated manuscripts, including “*The Ansairctic Mystery - A New Revelation Concerning Sex*” and “*The Mysteries of Eulis.*” Randolph was to make plain to his growing cadre of followers a system of sexual magick.

The man was not altogether unaware that he was living in the middle of the Victorian Era, and Randolph's public pronouncements were phrased with some caution. “The entire mystery can be given in very few words,” he tells the readers of “*The Mysteries of Eulis,*”

“... Formulate the desire and keep it in mind during the whole period and especially when making the nuptive prayer, during which no word may be spoken, but the thing desired be strongly thought and these Principles enforced—Volantia, Posism, Decretism. The end sought, the power coveted or the thing desired must be clearly defined in each

## Strands of the Authentic Tradition

mind—then, and both after and before. These few lines invoke and embrace a mystery of superlative grandeur. The mystery cannot be abused, or worked to evil ends, for just as certain as they are attempted to be, just so sure will evil follow that attempt.

Randolph's caution was not enough to avoid arousing the eventual wrath of the Theosophical Society. Randolph is even bolder in the privately circulated *"Ansairctic Mystery - A New Revelation Concerning Sex!"*

"The ejective moment, therefore, is the most divine and tremendously important one in the human career as an independent entity; for not only may we launch Genius, Power, Beauty, Deformity, Crime, Idiocy, Shame or Glory on the world's great sea of Life, in the person of the children we may then produce, but we may plunge our own souls neck-deep in Hell's horrid slime, or else mount the Azure as coequal associate Gods; for then the mystic Soul swings wide its Golden gates, opens its portals to the whole vast Universe and through them come trooping either Angels of Light or the Grizzly Presence from the dark corners of the Spaces. Therefore, human copulation is either ascensive and ennobling, or descensive and degrading..."

Throughout, he places emphasis on the union of love - sexuality - and will. "We proclaim the OMNIPOTENCE OF WILL!" he was to say in his last public address. After the U.S. Civil War concluded, Randolph consolidated his organization in the U.S. especially, and released through his own Ohio-based publishing house a rich treasure-trove of works on scrying, sexual magick and related topics, coincident with a proliferation of lodges under his direction. The Brotherhood of Eulis began openly proselytizing in 1870EV, coincident with the public debut of the Hermetic Brotherhood of Luxor, or Light, usually called simply "HB of L" in Europe and North Africa, under the leadership of Max Theon, Peter Davidson and others. The latter were organized in an identical manner to the Brotherhood of Eulis, and used Randolph's works as their primary teaching texts.

Randolph, in conjunction with the Brotherhood, also organized a number of "Rosicrucian Rooms" which seem to have added to the popularity of the Order a great deal, but also attracted the attention of the police. Certainly, these intriguing institutions taught the outer and inner teachings of Dr. Randolph, but they appear to have overlapped from "magick in theory" to "magick in practice." With incomprehension, the ponderous voice of A.E. Waite gives us a tantalizing glimpse:

"When he talks of initiations, 'officiating girls' and 'strange oaths,' we may infer that he held meetings of some kind, but I have failed to obtain particulars.

Randolph, in his mid forties, with a worldwide literary and organizational following, should have been hitting the peak of his powers as man and teacher, but it was not to be. The Rosicrucian Rooms were raided by the authorities, Randolph seems to have involved himself in a difficult marriage, was himself briefly jailed for distribution of "free love" pamphlets, and his depressive nature began to assert itself. He published his masterwork, Eulis, in 1873, but

felt profoundly growing bitterness at a perceived willingness to credit ideas labeled “Rosicrucian” or “Ansairctic” but “...would and did slam to its portals in the face of the tawny student of Esoterics.” In other words, Randolph felt that his Afro-American background in the end proved more important to the admirers of his ideas than the man and his work. In what may well be - and hopefully is, an apocryphal story concerning Madame Blavatsky’s exclamation at the time of Randolph’s death, she is said to have exclaimed:

“He’s shooting at me, the Nigger. Ah, now the Devil’s got him.”

The source of the legend appears to be an introduction to a German edition of one of Randolph’s works, written by Gustav Meyrink in 1922EV. If nothing else, it shows the level of bitterness that had grown up between the Theosophical Society and the groups formed around Randolph’s ideas.

In February of 1875 a meeting of the Brotherhood was held in San Francisco, presided over by Randolph. An account of the Order at that time published by Randolph shortly after the meeting reveals an organization with considerable structural soundness, solid vision, and ample membership. A list of officers is published, and a procedure for carrying on the organization after Randolph’s death are enshrined in print. On March 29<sup>TH</sup> a son was born to Randolph, named Osiris Budha. On July 20<sup>TH</sup> he wrote his friend S.S. Jones “now that I am on the thither side of the to be fated 29<sup>TH</sup> of March, 1875, I feel that I can work and win new victories, no longer afraid of a lack of greenbacks, friends, or faith in God.” Nine days later he committed suicide in Toledo Ohio. He was 50 years of age at the time of his death.

Randolph’s influence - often unacknowledged - has been widespread. The HB of L certainly acknowledged his work, while toning down the sexual magical element somewhat. The Beverly Hall Corporation and its ancestor “Rosicrucian” bodies established contact with Kate Courson Randolph, his widow, and eventually claimed heirship to the Brotherhood, though Kate Randolph is definitely not named in the documents issued by the Order as to succession just before Randolph’s death, and bearing his full imprint and approval. Dr. Kate Randolph, M.D. continued in New York to distribute Randolph literature, elixirs and the like into the 20<sup>TH</sup> century. She was even contacted by John Yarker, the Grand Master of the Ancient and Primitive Rite of Freemasonry. James Webb speculates upon a Randolph influence on the 20<sup>TH</sup> Century mystic G.I. Gurdjieff, and there is certainly an indirect influence on The Church of Light, The Sri Aurobindo movement (through Mirra Alfassa and Max Theon), and, without question, on the OTO.

Of all of these, as I noted in my book, *The Story of the Hermetic Brotherhood of Light*, only the OTO has carried forward the core ideas of Randolph,

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the unique amalgam of love and will. It is asserted by the late Grand Master Reuss that OTO is the Hermetic Brotherhood of Light. Certainly Papus was influenced by Dr. Davidson of the HB of L, as was Max Theon. Whether Aleister Crowley received a direct influence from Randolph, would be useful to speculate upon, but is beyond the scope of this essay.

What is clear is that the core ideas which make OTO unique came from Randolph, directly or indirectly. Whether they originated with Randolph, were modified by him from Eastern thought, or can ultimately be traced to a teacher or teachers Randolph himself encountered is unknown. But P.B. Randolph was an American Master of the very current central to the magick of the New Aeon. Coming to realize this both expands our knowledge of the roots of contemporary magical tradition, and redresses the long neglect of a true genius who profoundly influenced the core of that tradition in its earliest form.

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I acknowledge the indispensable access to materials given me by the OTO Frater Superior, Hymenaeus Beta XII°, The U.S. Grand Master General, Sabazius X°, the library of Eulis Lodge OTO, and the understanding of Dr. Randolph I gained from private correspondence with Joscelyn Godwin, John P. Deveney, Paul Johnson, Friar George Benner, Dr. Gerald E. Posesnecker and others.

With the intentional exception of "*The Mysteries of Eros*" I have avoided consulting or referencing works by later authors who may have modified Randolph's original work substantially.







# Hermetic Brotherhood Revisited

## Thoughts on the Antiquity & Continuity of the Hermetic Brotherhood of Light

*If it be necessary that real members should meet together, they find and recognize each other with perfect certainty:—Karl von Eckartshausen*

**T**HE extremely important history of the Hermetic Brotherhood of Light, or Luxor,<sup>1</sup> also known simply as the “H.B. of L.” had been nearly forgotten by modern occultists after the turn of the twentieth century, but more especially in the wake of the “second occult revival” in the 1960s and ’70s. Then Joscelyn Godwin et al began research for their work on the subject, *The Hermetic Brotherhood of Luxor* (Weiser, 1995). At about the same period, I also embarked upon investigations for a book on the same theme, published as *The Story of the Hermetic Brotherhood of Light* (Looking Glass Press, 1996). In some of its earliest literature, the then Grand Master of O.T.O., Dr. Reuss, had identified the O.T.O. with this Hermetic Brotherhood. Aleister Crowley extolled that venerable repository of insight as one of the bodies from which the O.T.O. claimed to derive its “knowledge and wisdom.” There seemed to be an obvious correlative connection to Dr. P.B. Randolph’s Brotherhood of Eulis, but the nature of that connection was tenuous as recently as the 1980s.

As I began my research work, I concentrated on the immediate achievements and activities of this lineage in the nineteenth century. It gradually became apparent that a strong case could be made for much earlier origins. It became obvious that there was a remarkable chain of evidence here, rooted in a stream of unusual and striking ideas and practices extraordinary in the Western Occult Tradition (though better known in the Eastern Tradition as Tantric Yoga and related schools). That firmly suggested that the O.T.O.’s most profound ideas had come, in large measure, directly from Randolph’s Brotherhood of Eulis, the Hermetic Brotherhood of Light of Max Theon and Dr. Peter Davidson, and, perhaps, also earlier manifestations of the same current. Some of these currents go back, at least, to the Rosicrucian-Freemasonic

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1. For most purposes in this context, “light” (from the Middle English; d English leoht or liht), and Luxor (Egyptian Thebes, but in practice obvious reference to Latin lux, or “light”), and Lucis (again Latin for “light”) are all variations of the same concept of illumination..

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ferment that so caught the European imagination in the eighteenth century.

There was, undeniably, some difficulty with all this. No single clear name was universal to this current of manifestation. We do find such related but differing terms as “Brotherhood of Light,” “Hermetic Brotherhood of Luxor,” “Hermetic Brotherhood of Light,” “Fratres Lucis,” and other variations. All espoused the same progression of thinking, and there were cases of overlapping individuals involved. Even structural and liturgical similarities were found, but enough diversity and sufficient gaps remained that there was room to challenge that these bodies were even linked, much less the same body of manifestation. Indeed, critics were to arise who professed to see no continuity whatsoever.<sup>2</sup>

I would not presume to speak for others, but by the time the research work on my own book was completed, I was utterly convinced that these “groups” were indeed the same essential body of manifestation. They were, in fact, the source of the core ideas (and some of the configuration) incorporated by Kellner and Reuss into the O.T.O. at the turn of the twentieth century, just as the Oriental Rites of Memphis & Mizraim of John Yarker were, to a large extent, the source of the O.T.O.’s structural formation and fraternal outlook. I was a bit baffled when several articulate critics challenged what seemed an obvious continuity and connectedness. It all seemed to boil down to several key points.

(1) It was remarkable for me to learn that the eighteenth century Brothers of Light, and for that matter the Initiated Brothers of Asia, are direct antecedents of O.T.O. I have at hand some of their rituals. It is almost certainly correct that there are enough similarities in publicly available literature to link these bodies, both directly and through intervening manifestations such as the Theon-Davidson H. B. of L. of the nineteenth century. For example, induction into the eighteenth century Fratres Lucis includes this from the Chief Priest to the acolyte as he anoints him with the Sacred Chrism: “Let him that hath an ear, let him hear with what the Spirit saith unto the churches; to him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth

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2. One of the most interesting is G.B. Smith. Smith is highly critical of O.T.O. and of our own work, but curiously provides the best evidence we have thus far found for a direct linkage between the unorthodox ecstatic Jewish sect of the Zoharists and the currents discussed in this paper. According to Smith, Thomas von Schoenfeld, also known as Mosheh Dobruschka and a cousin of Jacob Frank, was both an outstanding leader of the Frankist sect and a seminal figure in the creation of the Qabalistic character of the Fratres Lucis, or Asiatic Brethren. See the chapter on “*The Frankist Ecstasies of the Eighteenth Century*”. The Frankists or Zoharists, we should remember, engaged in a form of sacred sexuality as part of their basic custom.



saving that he receiveth it.” A hundred years later, in his monograph *Vital Christianity*, Peter Davidson made these remarks:

“The inward and true Self, the Dual-Soul-Germ, the ‘I am,’ is identical with the Christ, and the nature of such is the great Mystery and final secret which God holds in reserve for those who seek and love Him. ‘To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and the stone a new name written, which no man knoweth saving that he receiveth it,’”<sup>3</sup>

One is, of course, quite free to interpret “white stone” and “hidden manna” as one chooses<sup>4</sup>; but the coincident citations are nonetheless remarkable. They both derive, of course, from the Book of Revelations, Chapter 2, verse 17: “He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”

(2) Dr. Reuss does indeed say, in 1920 e.v., “The Gnostics of the Neo-Christian Church, also called the Brothers of Light of the Seven Congregations in Asia or the Order of the Templars of the Orient, proclaim to the misguided suffering humanity the message of salvation of Liberty, Justice, Love.” While, for example, in the “Knight Novice of the Third Year” (1st Degree) in the *Fratres Lucis*, the reading of the articles of obligation are prefaced as “The general articles on the duties of the Very Reverend and Most Worshipful Seven Fathers, the Heads of the Seven Churches of Asia....”

I don’t see any reason why this earlier association in any way precludes links between O.T.O. and later (nineteenth century) organizations with simi-

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3. The same reference appears in Cagliostro’s *Catechism of Master of the Egyptian Lodge*.”

4. “How open the physical nature of ‘the Grail’ still was in c. 1200, when Wolfram embarked on his *Parzival*, is shown by the fact that his Grail - he calls it ‘Gral’ - was a Stone...” The root question here is too complex for a note. “Gral” may relate to the ME/OF “gravele” or small, hard stone. The Graal is both a sacred stone and a chalice. Sometimes it refers to a specific flesh-colored stone, carnelian, defined by American Heritage as “a pale to deep red or reddish-brown variety of clear chalcedony, used in jewelry. [Middle English corneline, from Old French, from cornel, cornel, from Latin cornus]. The “white stone” could be the “white carnal substance” or semen. This is reflected in the cornucopia, at once “horn of plenty” and fleshly womb from which all living things enter the world.

“The stone before it wholly part with its blackness and become white, like most shining polished marble or a naked brandished sword, will put on all colors that can be imagined” —Dr. Sigismon Bacstrom, MD, *The Seven Egyptian Seals*.

“.... the Circle of White Light, being the revelation of the nature of the self. The Fish is freed from its spatial-temporal bonds, and the Heart is now void of passion. The Circle of Light is the White Stone, the Immortal Foetus in Taoism, the Seed Indestructible, the Wing Recovered. Vitality recovered, the Elixir prepared, the Light soars up to the Original Cavity of the Spirit and manifests brightly between the eyes. This is the Leap into the Void, the Re-Absorption into the One.....” W.H. Mueller, *Polaria* (p. 107-8)

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lar names; it simply pushes the time-line further back. Here again, we find the origin of the turn of phrase in the book of Revelations. Parenthetically, the “Seven Churches of Asia” references date from antiquity and show up in all sorts of places, beginning with Rev. 1:11:

“Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.”

It is a venerable formula, perhaps with reference to the medieval mythos of Prester John<sup>5</sup>, and incorporated into the *Fratres Lucis* or Brothers of Light, and then to the O.T.O., the initials of which do, after all, stand for “Order of Oriental Templars.” In the 18<sup>TH</sup> Century, it became a euphemism for lodges welcoming Jewish brethren.

The point I make in *The Story of the Hermetic Brotherhood of Light* is that the continuity of ideas and similarity of names among a variety of groups—particularly when those ideas and names are unique in the Western World—suggest continuity of organization. A “paper trail” may be lacking, or overlaps of membership are not always noted—though both of these factors are also present much of the time—but the continuity is glaringly obvious nonetheless.

(3) The thing that makes the O.T.O. unique is that it teaches a form of sexual magick which seems to arise semi-independently of Eastern (“Tant-ric”) Schools of a somewhat similar nature. Of the eighteenth century *Fratres Lucis*, even A.E. Waite—no friend of sexual magick—notes of membership qualification, referring to the rituals of the *Fratres Lucis* found among the papers of Count Wilkorki “they must be free from physical defects—but the stipulation in the present case connotes something more than perfect limbs, this being insured already by the first condition (‘must be Master Masons’): it is possible that there is a sex-implicit.” Waite continues this theme, noting that their Royal Priest or Perfect Rosicrucian Degree “connotes Eucharistic procedure.” He further avers that it is “exceedingly doubtful” that the *Fratres Lucis* ceased operations in the 1790s, and suggests that *Der Signatstern*, in the early 19<sup>TH</sup> Century, evidences a continuation of Order activity. It is true that the latter was, apparently, more a literary conservatorship than an active body, but many rites go through such periods. The very idea of such a conservatorship is to preserve intact a unique rite in a temporarily relatively dormant

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5. “Prester John” is the mythic king and priest first mentioned by Bishop Otto, of Freising (1145 e.v.). Prester John was said to be a Nestorian Christian living in the East. The story seems to originate in the Christian communities of Asia and Ethiopia that became cut off from the Christian West both physically and ideologically after the Fall of Rome and the spread of Islam. The legend took on fabulous properties during the Middle Ages in Europe.

state. This brings us to the period when the Rites of Memphis & Misraim were emerging out of Cagliostro's androgynous Egyptian Rite (which are both antecedent bodies of O.T.O. and absorbed much from earlier Masonic bodies), and not long before the time of P.B. Randolph, Hargrave Jennings or Kenneth Mackenzie. The O.T.O. itself went through a conservatorship under Grand Master Karl Germer in the 1950s.

(4) Mackenzie (b. 1833 e.v.) was raised in Austria and appears to have been first exposed to Rosicrucian ideas there, according to some authorities. Randolph (b. 1825e.v.) was also absorbing (and influencing) European and Asiatic Rosicrucianism in the first half of the nineteenth century. By his own account, he became the Grand Master of the (Rosicrucian) Brotherhood of Eulis in 1846 e.v. In his secret teaching, taken up by the Davidson era H.B. of L., he says, "Neither the man nor the woman must be virginal or unsexed," which is reminiscent of the qualification imposed in the earlier *Fratres Lucis*. In the case of Randolph, the "sex implicit" is more a "sex explicit" if one reads his public work carefully, and utterly obvious from a reading of such private works as "*The Ansairctic Mysteries*" and "*Mysteries of Eulis*."

(5) Dr. Randolph, indeed, suggests the formula of the Mass of the Holy Ghost so explicitly, that the quotation I most often cite has been edited out of some editions of his magnum opus, Eulis. One can find a very similar quotation in "*The Mysteries of Eros*" as reprinted far more recently by Godwin, Chanel and Deveney (*The Hermetic Brotherhood of Luxor*, p. 243). The direct quotation is taken from that of 1896, the third edition of *Eulis* from the Randolph Publishing Company. It is, therefore, an authorized edition. Randolph calls it "the first principle" and says:

"Fix this principle firmly in your memory, and roll it under the tongue of your clearest understanding; take it in the stomach of your spirit, digest it well, and assimilate its quintessence to, and with, your own soul. That principle is formulated thus: Love Lieth at the Foundation (of all that is); and Love is convertibly passion; enthusiasm; affection; heat; fire; soul; God. Master that."

One is free not to take this to refer intentionally to the Mass of the Holy Ghost. In the context of Randolph's overall work, other explanations appear unlikely.

(6) That Peter Davidson himself takes an early interest in occultism, and incorporates Randolph's work into his earliest associations with the H.B. of L. is beyond reasonable dispute. My own extensive direct contacts with the Davidson family demonstrate that. Davidson descendants generously provided me with a number of his letters and notebooks that establish his associations—from Papus to Hargrave Jennings beginning quite early on. In its earliest form under Davidson, the 1st Degree of the H.B. of L. was called "Eulis" and its instructional text was Randolph's sexual magick treatise *Mysteries of*

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*Eulis*. That Davidson and his associates toned down the sexual element I do not dispute. But not really all that much. The H.B. of L. (Davidson) curriculum continued to utilize modified Randolph teachings as late as Davidson's death in 1915 e.v. Davidson said, in an 1895 e.v. monograph,

“Love is the attunement and self completion of the dual forces; it is the union of corresponding opposites in the same substance, and sex has its origin in the very nature of God. Sex, says the Kabala, is the true God of Hosts; Sex, says the Egyptian Priest, is the true light of Wisdom; and knowledge of the Bisexual forces, says the Adept, is the only pathway to Spirit, the inner perception of which is that knowledge of the Soul of the Universe and the individual's own Higher Self, for only Soul can read Soul.”

Surely, if Davidson had done more than interject a note of caution on the sexual aspect of Randolph's work, the modifications would simply not have done, for this was the core of Randolph's teaching. It emerges again in the strongly sexual doctrines of Max Theon, who was always Davidson's Chief, to the end of his life. According to Rene Guenon, “This Grand Master was Dr. Max Theon, who would later create and direct what was known as the ‘Cosmic Movement.’” The last dozen years of Peter Davidson's life were devoted to promoting the Cosmic Movement, with a nod to Papus and the Martinist Order. Theon's concept of *pathetique*<sup>6</sup> is a purely sexual magick Sri Aurobindo was moved to call “wholly Tantric.”

(7) One can thus far pass by the mysterious Paulos Metamon only lightly, for a mysterious and influential figure he was indeed. It was he who influenced Madame Blavatsky in the 1840s, and introduced her to the H.B. of L. in 1870 (the year Randolph proclaimed the Brotherhood of *Eulis* as well). Metamon appears to have passed the Grand Mastership to Davidson and Theon. The former, in his turn, profoundly influenced Papus, a member of the Davidson H.B. of L. who called Davidson “one of the wisest of Western adepts, my Practical Master.” Davidson represented the Martinist Order under Papus in the Georgia H.B. of L. colony during the “American period.” It should go without saying that, as documented in my earlier book and elsewhere, Papus and Reuss were formally and personally closely associated at the time the O.T.O. was organized. This was the same period in which Papus and Davidson were associated. When the same time, the same people and the same ideas show up in and around the O.T.O. in its formative period, circa 1894 - 1904 e.v.<sup>7</sup>, the evidence becomes more than circumstantial for direct continuity. At minimum, the continuity of ideas, aforementioned, and uniquely so, runs from one to the other in a fairly seamless fashion, allowing a bit for the fact that we are dealing with Victorian times and “secret” societies to begin with. In context, it is remarkable how much continuity can be shown, running from the *Fratres Lucis*, through Randolph,

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6. The *Revue Cosmique*, published in France by Theon and in America and Britain by Davidson, makes clear that *union pathetique* refers to sexual fusion of a man and woman under idealized circumstances.

7. That is, the time betwixt the first meeting between Reuss and Kellner discussing a school of Masonic ideas, through the ‘inner circle’ period within the Reuss Masonic body, and subsequent public announcement of what was to be called the *Ordo Templi Orientis* subsequent to the time of Kellner's final illness.

Davidson, Papus and Reuss, on to Aleister Crowley and his successors in O.T.O. to the present day.

In summary, it appears that there is a parallel tradition running through the eighteenth century *Fratres Lucis* and *Asiatic Brethren* on the one hand, and Cagliostro's Egyptian Rite (androgynous) Freemasonry on the other. These fuse with primordial Egyptian traditions during the Napoleonic conquests in Egypt, passed on to Metamon, Theon, Levi, Randolph, Davidson and other nineteenth century luminaries, down to Papus, Reuss, Kellner and, eventually, Aleister Crowley and his successors and heirs within O.T.O.

I would be remiss if I did not make a more kindly gesture to the critics. Although we reach somewhat different conclusions, we are united in making the painstaking effort to ferret out, as it were, the true history of "secret societies" which so often seem to enjoy mythos spinning (for a variety of reasons; some quite honorable, in my opinion) and secrecy itself. It hath its uses, but is, verily the bane of historians. Better still, I find they and I are part of a relatively rarefied breed. Such people are seekers of inner wisdom who do not disown trying to sort out some kind of coherent perspective on the history and ideas of the magical societies and fraternities that have, for so long, been viewed through the distorted lenses of sensationalism and rumor.

Obviously, I adjudge The Hermetic Brotherhood of Luxor and the Hermetic Brotherhood of Light, Brothers of Light, etc. to be, essentially, the same assemblage — but, again, it depends on what one accepts as "essential." I don't take a rigorous stance on lineal chartered continuity (although I consider there to be *prima facie* evidence for such here), which some apparently insist upon. History rarely runs in a seamless straight line. I think the line here is straighter than some critics recognize, and, as evidence continues to come in, I suspect I shall find little to regret in what I have said thus far.

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*Tracing board for the 28° (Knight of the Sun, or Prince Adept)*





*“Who’s Next?”*



## Rosicrucianism and the Rosicrucian Controversy

**R**OSICRUCIANISM is a concept that defies sharp or clear definition. Its origins may be similar to that of Freemasonry and the Hermetic Brotherhood of Luxor, but like these venerable institutions, its true origins are lost in the thick mists of occult history. All that we can say for certain is that certain intriguing “Rosicrucian documents” begin appearing in the early 1600s, but claiming to describe earlier events. The *Fama Fraternitatis Rosae Crucis* appeared in 1614. The *Confession* appeared in the following year. “*The Chymical Wedding*” - known also as “The Hermetick Romance” appear in 1616, and is generally considered the work of a young pastor named Johann Valentin Andreae (1586-1654). Like other Rosicrucian works, controversy surrounds even this claim. By 1622, as recorded in *The Morning of the Magicians*, and in numerous other places,

“... the inhabitants of Paris woke to find the walls of their city covered with posters bearing the following message : ‘We, deputies of the principal College of the Brethren of the Rose Cross (Rosicrucians) are amongst you in this town, visibly and invisibly, through the grace of the Most High to whom the hearts of all just men are turned, in order to save our fellow-men from the error of death’.”

The substance of the Rosicrucian claim, or mythos is that there is a “*Hidden Church*” which is a repository of great secrets learned in the East, and transmitted by various luminaries, sages and adepts down to our own time.

By the 1700s, most Masonic bodies contained, at their higher levels, “Rosicrucian Degrees”—while various occult fraternities were associated with, or gave out that they were associated with, some form of Rosicrucianism. In 1866 Robert Wentworth Little and other ranking Freemasons in England formed the Societas Rosicruciana in Anglia. With Little as Supreme Magus, and such men as W.R. Woodman, F.G. Irwin and John Yarker among its founders, the S.R.I.A. seems to have carried on the work of Continental Rosicrucian groups, and was heavily influenced by Robert Henderson “Kenneth” Mackenzie (1833-1886), an English adept and colorful historian who worked closely with Little, according to his successor and Golden Dawn Co-founder W. Wynn Wescott. Indeed, as A.E. Waite later suggested, Kenneth Mackenzie “may have produced the G:.D:. Ciphers, in part from his recollection of German Grade experiences and in part from his inventive resources.”

Mackenzie had been raised in Austria and stated “I possess the real degrees but I may not by my tenure give them to any one in the world without a long

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and severe probation.”

The S.R.I.A. unquestionably gave rise to the Hermetic Order of the Golden Dawn, and spawned an American counterpart, the Societas Rosicruciana in America, which continues (since 1964) through the good offices of the Qabalistic Alchemist Arcanum, as well as continuing as an independent organization.

The “Golden Dawn” is another matter.

### A GOLDEN DAWN KNOWLEDGE LECTURE

“ . . . members who desired to carry on the magical tradition and the original Order scheme formed the Amoun Temple, changing the name of the Outer Order from Golden Dawn to Stella Matutina.”

Francis King, *Modern Ritual Magic*, pp 94-96 “Splinters”

“ . . . Thus began the downfall of organised magical instruction through semi-esoteric channels of the Hermetic Order of the Golden Dawn. Whatever else should be insisted upon in Magic, unity is the prime essential. A united body of manifestation at all costs should have been maintained . . . ”

Israel Regardie, *My Rosicrucian Adventure*

The LEGAL continuity of magical organizations is, of course, of interest mainly in terms of copyrights, the ownership of property, etc. The Ordo Templi Orientis fought long and hard for such recognition years ago, in cases that touched as high as the United States Supreme Court. Such matters do not directly reflect on the question of authentic magical tradition, much less potency, but they certainly DO give a clue as to whether a given group or individual is in possession of the real thing, or is a ‘book masonic’ body (common now with the Golden Dawn material so widely circulated) or outright fraud - or worse. Add to this the criterion that the hermetic wisdom was handed on at the highest level by the highest authority or those directly authorized by that authority, and you have eliminated the credibility of most modern magical fraternities.

There have been, since the illustrious if checkered days when the original Hermetic Order of the Golden Dawn collapsed in 1903 e.v. ( significantly the year before the advent of the present aeon) many claimants to the Golden Dawn mantle. In the 1930s Regardie noted that “The separate Temples decided to fall independently of how or why or where the other groups fell. Each was smug, complacent and fully confident that it alone continued the magical tradition. . .so are there now several decaying Temples claiming unbroken descent from the original Isis-Urania. Each insists fervently that it alone is the genuine Order.”

## CAME THE DAWN

It was predictable upon publication of the massive revised *Complete Golden Dawn System of Magic* by Regardie, that after a few years, new claims to the G.D. mantle - or franchise - would emerge. Regardie, Falcon Press and the original Golden Dawn Society can hardly be blamed for this; to the contrary, their intent, as I understand it, was to preserve and expand upon the G.D. system, saving it from extinction, not to capitalize upon it and make idle claims. Regardie, after all, was never more than a lower middle echelon G.D. initiate, privy only in a scholarly sense to the higher teachings. He certainly never had a charter to initiate, and was, in fact, initiated himself only into a late splinter group. He never claimed otherwise.

The traditional unofficial 'rebuttal' to Golden Dawn pretenders has been built around the concept of the New Aeon. The original Golden Dawn, this theory goes, was the last flowering of old aeon magick, and its potency will wane as the New Aeon progresses. The A.A., as developed by Crowley, is the authentic successor body to the G.D. For Thelemites Crowley is definitive in *Liber LXI Vel Causae*:

In 1900 one P. (Crowley), a brother, instituted a rigorous test of S.R.M.D.(Mathers) on the one side and the Order on the other.

He discovered that S.R.M.D., though a scholar of some ability and a magician of remarkable powers, had never attained complete initiation: and further had fallen from his original place, he having imprudently attracted to himself forces of evil too great and terrible to withstand.

The claim of the Order that the true adepts were in charge was definitely disproven.

In the Order, with two certain exceptions and two doubtful ones, he found no persons prepared for initiation of any sort.

He thereupon by his subtle wisdom destroyed both the Order and its chief . . .

For Thelemites, this should pretty much settle the matter. Crowley was an eyewitness and - at the least - the key magician of his time. Sent by Mathers to correct the disarray in London, Crowley found himself involved in what amounted to a street brawl with G.D. brethren who should have known better; the core of the group had included W.B. Yeats, Algernon Blackwood, Arthur Machen and other great literary - as well as magical - figures of the late Victorian Era. But, in this, the "united body of manifestation" fell into a mob of street fighters with no honor, and whatever merit or fraternity had existed before evaporated. Mathers eventually fell into inebriated uselessness. The Golden Dawn was dead.

This argument will not wash, of course, with those who are not New Aeon oriented. What bothers me most about the newest crop of groups pretending to the charters of the original Golden Dawn isn't so much this archaic quality (my own experiments indicate that, for the present, some potency

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still remains available to G.D. type magic), but a cultic quality that has appeared among SOME of the newer groups. True cultic characteristics include: (1) Unsupportable claims by the leadership - usually a single charismatic individual - of lineal succession and special powers; (2) A secretive recruitment campaign, and (3) the discouraging of members from any meaningful exchange of ideas with outside groups and individuals. This is the so called 'Moonie Syndrome' and has been used by groups as diverse as the International Society for Krishna Consciousness and the People's Temple of the late Jim Jones, the Hale-Bopp death cult, and the Branch Davidians.

I would urge anyone who has become involved with any such group to test it against these standards. If one is being discouraged from asking questions that are specific, if major credentials are being claimed without meaningful proof, if the leader or leaders discourages contact with others with other perspectives, treat this with extreme caution. However nice this may seem, you are in trouble. Get help fast. And get out NOW!

There are a few bodies existing today that can legitimately be considered 'directly descended' from the original Golden Dawn. But, to the best of my knowledge, ALL of these are splinters or splinters of splinters of the original. Each splinter group had a special axe to grind and is, to that extent, not representative of the thrust of the original. Even most splinters of the original have undergone disruptions and distortions. Dr. Regardie had much respect for the New Zealand group founded by one of the original splinterers, Dr. Felkin, in 1912 e.v., but this, too, closed in 1978 e.v. and has 'survived' only by reconstitution or reconstruction.

EACH SUCH DISCONTINUITY ENDANGERS THE INTEGRITY OF THE ORIGINAL TEACHING. Some current groups seem to claim a lot more. Such claims should be questioned.

My respect for Israel Regardie as historian is great. This was the Regardie I knew personally, and read avidly. Another 'Israel Regardie' has grown up since his death; even some of his obituaries characterized him as 'the last great Magus' and similar rubbish. Regardie himself explicitly discounted such ideas to the last. "I am not in that area. Nonetheless, I consider myself more in the nature of somebody who has taken seriously the work of H.P.B., Crowley and a few others . . ." as he described himself at the very end of his life.

As Laura Jennings-Yorke has noted, "We must remember that when Regardie published the GD in 1940, he had left the Hermes Temple at the level of Zelator Adeptus Minor (Z.A.M.)."

The only higher grades issued him were under authority of an initiate of a reconstruction of Dr. Felkin's splinter of the original Order. This person, to his credit, openly admits that he has had to reconstruct original Golden Dawn

materials, sometimes from notes taken many years after the fact.

Let us remember Dr. Regardie as the great historian of magick that he was. As a middle echelon initiate of a defunct splinter group, he could hardly be the source of deep, initiated knowledge.

### THIS IS THE END

The true story of the end of the original Golden Dawn has been told enough times from various standpoints that, if nothing else, one obvious truth should clearly emerge: None of the senior players still living in 1900 e.v. come off very well. Mathers, as Crowley put it in his autobiography, was at this point the only possible legitimate claimant to being its chief. As George Cecil Jones put it, in Crowley's characterization, "... if Mathers were not the head of the Order and the trusted representative of the Secret Chiefs, there was no Order at all." All of the fragmentary descendent bodies that have arisen subsequently are either the idiosyncratic creation of the pretentious usurpers of the time, or are recreations out of the published works of Crowley and Regardie, or something of both.

This tends, at times, to get ugly. I knew Israel Regardie slightly, and had boundless respect for him as a major source of magical history. I believe that, just as happened to his mentor Crowley, in his last years Regardie drew a sinister coterie of psychic vultures or vampires, who have, since his death, used the Golden Dawn literature and their Regardie "connection" for exploitative material gain and unsavory cultic schemes. I have no quarrel with those who might want to work the Golden Dawn rituals, but those who have traded fast and loose with the name and purported endorsements of a kindly and perhaps too trusting old man after his death, let alone with the reputation of an illustrious but long dead magical body of manifestation, deserve the contempt of all who would understand the great secrets. In a more gallant age, such trash would be tarred, feathered, and ridden out of town on a rail, preferably by the very people they have duped into a following.

"They issued various hysterical manifestos, distinguished by confusion of thought, inaccuracy of statement, personal malice, empty bombast and ignorance of English." Crowley said of the usurpers.

The rest of Mathers' story is equally sad. Regardie called it "the downfall of organized magical instruction through the semi-esoteric channels of the Hermetic Order of the Golden Dawn."

Having worked with some of the G.D. material for a very long time, It falls for me in the same revered category as any other venerable historical source. But the Golden Dawn? The Hermetic Order of the Golden Dawn? Surely, its charters and warrants passed legitimately from Mathers to Crowley and the A.A. The original 'Hidden Church' out of which it emerged is still the reposi-

tory of the inner secrets. When Mathers was cast off by the Secret Chiefs, any chance for a new manifestation under the name “Golden Dawn” became, ipso facto, remote; therefore any claims should be viewed as highly suspect. Modern magicians should learn from the Complete Golden Dawn System and Crowley’s earlier renditions, just as one might profit much from a reading of *Duncan’s Ritual of Freemasonry*. Beware, though of any who might claim to be a nineteenth century York Rite Mason, because he has memorized Duncan. Even Duncan would have told you that such a person could not even pass into a York Rite Lodge.

There is one more refuge taken by some; that Israel Regardie change his mind about the Golden Dawn at the end of his life. Within a few months before his death he told Christopher Hyatt, “The Order went down to oblivion. The Order was torn asunder by strife, warfare, by internecine conflicts, by rebellions. A great deal of that might, and I use the word advisedly, might have been obviated by most of the members taking psychotherapy . . .”



# The Secret History of Modern Witchcraft

*THE LEGEND OF WITCHCRAFT AND THE ORIGIN OF WICCA*

*“The fact is that the instincts of ignorant people invariably find expression in some form of witchcraft. It matters little what the metaphysician or the moralist may inculcate; the animal sticks to his subconscious ideas...”* “

Aleister Crowley THE CONFESSIONS

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

LIBER 49, THE BOOK OF BABALON, Jack Parsons, 1946

*“If you are on the Path, and see the Buddha walking towards you, kill him.”*

Zen saying, paraphrased slightly

*“Previously I never thought of doubting that there were many witches in the world; now, however, when I examine the public record, I find myself believing that there are hardly any...”* “

Father Friedrich von Spee, S.J. , CAUTIO CRIMINALIS, 1631

*“...Yet as far as Merovingian Gaul is concerned, there is no evidence to suggest that any of the pagan religions persisted beyond the fifth century, and there is no pagan religion with a complex set of beliefs and practices reflecting man’s attitude to the supernatural, which can be identified or reconstructed from the information provided by the sources.*

Yitzhak Hen, doctoral thesis, 1995

## FOREWORD

**T**HIS chapter has a long history, as an essay and as a monograph. The earliest published draft appeared in a small, independent radical journal during my sojourn in Florida in the middle 1980s. I was at that time closely associated with the OTO, but was not then an initiate member. I had been in close contact with Wiccan and other Neopagan groups at that time for over a decade. I had been a welcome guest in many Neopagan circles, from Northern California to Southern Florida, and was widely, although inaccurately, described as a “Neopagan writer” (as in Margot Adler’s *Drawing Down the Moon*). I was frequently published in the journal of the Church of All Worlds, *Green Egg*. Several years later, a revised and updated version appeared in the first issue of *LASH TAL*, the journal of Eulis Lodge OTO, which by then I had joined. Since that time, the essay has been repeatedly updated and revised. After I lost my bid for it, the copy of *Ye Book of Ye Arte Magical* in the Ripley Collection was sold to a private collector with pro Wiccan sympathies (or so I have heard) and the original has disappeared from view, though I understand each page has been photographed and will



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likely appear soon in facsimile, for all to judge for themselves. I got a VERY good look at it, and expect no serious surprises. A bootleg edition of this essay appeared in Canada in 2003 as an “ebook”. This version has never been published before, and was prepared especially for this book, following a commercial edition in an anthology published by Disinformation Ltd in 2003. This chapter is a product of some nearly twenty years of research and revision on my part. There are conjectures that might be wrong, and certainly satirical points not intended to be taken at face value, but it is a carefully measured, honest appraisal of the origins of “the old religion” as it has called itself, or Wicca. It is not an attack on a system of religious beliefs.

My bottom line is that Wicca is not related historically in any way other than literary inspiration to any aboriginal pagan religion. It is, in fact, a product of the 1930s and 40s, hugely influenced by the rituals of Freemasonry, the Hermetic Order of the Golden Dawn, and the Ordo Templi Orientis (OTO). It, in fact, is a errant direct descendent of an OTO encampment in London chartered by Aleister Crowley, then the OTO Grand Master General, and under direction of Crowley’s direct student and would-be successor, Gerald Gardner. It is interesting to observe that Crowley’s Acting Master of Agape Lodge OTO in America in the same period also wrote extensively a few years later on a “revival of witchcraft”. The present revision includes newer insights into the early claims concerning Gerald Gardner relative to his status in the OTO. Several letters published by Bill Heidrick, International Grand Treasurer General of the OTO, exchanged between Lady Freida Harris and both Karl Germer and Frederic Mellinger, immediately after Aleister Crowley’s death in 1947, add new insight. Br. Heidrick was kind enough to provide me with copies of these letters in my preparations for the immediate previous revision of this essay. There is also an important letter by Gerald Gardner to Vernon Symmonds, written during the same period. A copy of the latter was kindly provided by Sabazius X°, the present U.S. Grand Master General of the OTO. I have also carefully examined the correspondence between Crowley and the Gnostic Bishop W.B. Crow, in which Crowley explicitly refers to Gardner’s encampment, indicating it had a future as an OTO Lodge and urging Crow to work with it. I have additionally had occasion to closely examine the aforementioned writings of John Whiteside Parsons on the subject of modern witchcraft, written at the end of the same period. It is of more than passing interest that *Ye Book of Ye Arte Magical*, the OTO Charter granted to Gerald Gardner by Aleister Crowley, the writings by Parsons on witchcraft, the publication of *High Magic’s Aid* and the public emergence of Wicca all date from the same period, circa 1944-1950.



#### ORIGINS IN DREAMLAND.

Having spent the day musing over the origins of the modern witchcraft, I had a vivid dream. It seemed to be a cold January afternoon, and Aleister Crowley was having Gerald Gardner over to tea. It was 1945, and talk of an early end to the war was in the air. An atmosphere of optimism prevailed in the free world, but the wheezing old Magus was having none of it.

“Nobody is interested in magick any more!” Crowley ejaculated. “My friends on the Continent are dead or in exile, or grown old; the movement in America is in shambles. I’ve seen my best candidates turn against me.... Achad, Regardie—even that gentleman out in California, what’s - his - name, AMORC, the one that made all the money..”

“O, bosh, Crowley,” Gardner waved his hand impatiently, “all things considered, you’ve done pretty well for yourself. Why, you’ve been called the wickedest man in the world, and by more than a few. And you’ve not, if you’ll pardon the impertinence, done too badly with the ladies.”

Crowley coughed, tugged on his pipe reflectively. “You know,” he finally ventured, “it’s like I’ve been trying to tell this boy Grant. A restrictive Order is not enough. If I had it all to do over again, I would’ve built a religion for the unwashed masses instead of just a secret society. Why, the opportunities! The women! Poor dimwit kid; he just doesn’t get the point. Believes the mumbo-jumbo, I fear. I believe he reads Lovecraft or Poe or one of those other unsavory American fantasists too much. But you, Brother Gardner, you get what is needed.”

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Gardner smiled. “Precisely. And that is what I have come to propose to you. Take your *Book of the Law*, your GNOSTIC MASS. Add a little razzle-dazzle for the unwashed country folk. Why I know these occultists who call themselves witches. They dance around fires naked, get drunk, have a good time. Rosicrucians, I think. Proper English country squires and dames, mostly. If I could persuade you to draw on your long experience and talents, in no time at all we could invent a popular cult that would have beautiful ladies clamoring to let us strip them naked, tie them up and spank their behinds! If, Mr. Crowley, you, ll excuse my explicitness.”

For all his infirmity, Aleister Crowley almost sprang to his feet, a little of the old energy flashing through his loins. “By George, Gardner, you’ve got something there, I should think! I could license you to initiate people into the O.T.O. today, and you could form the nucleus of such a group!”

He paced in agitation. “Yes, yes,” he mused, half to Gardner, half to himself. “The Book. The Mass. I could write some rituals. An ancient book, of magick. A book of shadows,. Priestesses, naked girls. Yes. By Jove, yes!”

Great story, but merely a dream, created out of bits and pieces of rumor, history and imagination. Don’t be surprised, though, if a year or five years from now you read it as history. There have been more post mortem sightings of Elvis than the entire New Testament’s reports of post mortem sightings of Jesus. In some new learned text on the fabled history of Wicca, you may read about Crowley and Gardner and spankings and naked witches. Such is the way all mythologies come into being.

Please don’t misunderstand me here; I use the word mythology, in this context in its aboriginal meaning, and with considerable respect. History is, in my experience, more often metaphor than dry factual accounting at best, and there are myths by which we live and others by which we die. Myths are the dreams and visions which parallel objective history. The myth-dream is the base out of which all great movements and ideals seem to emerge. Myths are not facts, but at times they may be more important than facts.

To arrive at some perspective on what the modern mythos called, variously, “Wicca,” the “Old Religion”, “Witchcraft” and “Neopaganism” is, we must firstly make a solid distinction; “witchcraft” in the popular informally defined sense may have little to do with the modern religion that goes by the same name. It has been argued by defenders of and formal apologists for modern Wicca that it is a direct lineal descendent of an ancient, indeed, prehistoric worldwide folk religion.

Some proponents hedge their claims, calling Wicca a “revival “ rather than a continuation of an ancient cult. Oddly enough, there may never have been any such cult! The first time I met someone who thought she was a witch, she

started going on about being a “blue of the cloak. I should,ve been warned right then and there. I merely rolled my eyes.

In fact, as time has passed and the religion has spread, the claims of lineal continuity have tended to be hedged more and more. Thus, we find Dr. Gardner himself, in 1954, stating unambiguously that some witches are descendants “... of a line of priests and priestesses of an old and probably Stone Age religion, who have been initiated in a certain way (received into the circle) and become the recipients of certain ancient learning. “ (Gardner, *Witchcraft Today*, pp. 33-34.)

Stated in its most extreme form, Wicca may be defined as an ancient pagan religious system of beliefs and practices, with a form of apostolic, succession (that is, with knowledge and ordination handed on linearly from generation to generation), a more or less consistent set of rites and myths, and even a secret holy book of considerable antiquity (*The Book of Shadows*). Beliefs or convictions, a coherent clergy and a holy text or texts are the characteristics that identify virtually all religious movements. The question of antiquity and lineal continuity is another matter.

More recent writers, as we have noted, have hedged a good deal on these claims where Wicca is concerned. Thus we find the late Stewart Farrar in 1971 musing on the purported ancient text thusly: “Whether, therefore, the whole of the *Book of Shadows* is post-1897 is anyone’s guess. Mine is that, like the Bible, it is a patchwork of periods and sources, and that since it is copied and re-copied by hand, it includes amendments, additions, and stylistic alterations according to the taste of a succession of copiers...Parts of it I sense to be genuinely old; other parts suggest modern interpolation... “(Farrar, *What Witches Do*, pp. 34-35) As we shall discover presently, there appear to be no genuinely old copies of the *Book of Shadows*.

Still, as to the mythos, Farrar informs us that the “two personifications of witchcraft are the Horned God and the Mother Goddess... (ibid., p 29) and that the “Horned God is not the Devil, and never has been. If today Satanist covens do exist, they are not witches but a sick fringe, delayed-reaction victims of a centuries-old Church propaganda in which even intelligent Christians no longer believe... (ibid., p 32).

If one is then to protest, very well, some case might be made for the Horned God being mistaken for the Christian Devil (or should that be the other way around?), but what record, prior to the advent 50 years ago of modern Wicca via Gerald Gardner, do we have of the intact survival of a mother goddess image from ancient times?

Wiccan apologists frequently refer to the (apparently isolated) tenth century Church document which states that “some wicked women, perverted by the

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Devil, seduced by the illusions and phantasms of demons, believe and profess themselves in the hours of the night to ride upon certain beasts with Diana, the goddess of pagans, or with Herodias, and an innumerable multitude of women, and in the silence of the dead of night to traverse great spaces of earth, and to obey her commands as of their mistress, and to be summoned to her service on certain nights. (Quoted in Valiente, *Witchcraft For Tomorrow*, Hale, 1978, p 32. and by Kramer and Sprenger in the Montague Summers, translation of *The Hammer of Witches* ) This document dates from early post-Roman Europe. Some form of intact quasi pagan folk beliefs did survive through this period; even as late as the High Middle Ages it survived among the Vikings of Northern Europe. Human Sacrifice was practiced at Old Uppsala well into the High Middle Ages. However, the historical record in Europe and later in the Americas generally suggests that, once Christian missionaries began to proselytize in a given area, conversion was astonishingly rapid and pagan beliefs and even most customs rapidly faded. In more recent times, the total conversion in a single generation documented in Mexico and Peru following the Spanish conquest provides substantial proof of the thoroughness of this process. In earlier times, such works as Yitzhak Hen's *Culture and Religion in Merovingian Gaul A.D. 481-751* show the same pattern of rapid conversion, not just in name but in substance, both in the cities and the countryside. Of course some customs and folklore from paleopagan times exist worldwide, but there has never been any evidence of a link to modern Wicca, other than a literary one. In the mystical sense, a Piscean religion best suited a Piscean Aeon, and Christianity offered answers to the questions of death and morality in a spiritual context poorly dealt with in both the State Pagan Religion of Rome and the Celtic , Germanic and other folk beliefs of Europe. Christianity prevailed because it better met the needs of the times in which it grew and prospered. It is characteristic of all ideologies either the rise, prosper, decline and fall, or, alternately, radically mutate. The pagan religions of the pre-Roman world simply did not evolve into something that met the spiritual needs of the imperial and medieval eras in which Christianity and later Islam entered the marketplace of ideas. Morris dancing and maypoles aside, what remained of predecessor cults are largely a grab-bag of mythical early saints and the Easter Bunny. But eggs and bunny rabbits do not a religion make.

Farrar, for his part, explains the lack of references to a goddess in the testimony at the infamous witch trials by asserting that "the judges ignored the Goddess, being preoccupied with the Satan-image of the God.." (*What Witches Do*, p 33). Unfortunately for this school of thought, it is the evidence of that reign of terror which lasted from roughly 1484 to 1692 which brings the whole idea of a surviving religious cult into question. Largely discredited

authorities such as Dr. Margaret Murray to the contrary, the conventional wisdom on the witch burning mania which swept like a plague over much of Europe during the transition from medieval world to modern is that it was JUST that; a mania, a delusion in the minds of Christian clergymen and state authorities; that is, there were no witches, only the innocent victims of the witch hunt. Further, this humanist argument goes, the witchcraft, of Satanic worship, broomstick riding, of Sabats and Devil-marks, was a rather late invention, borrowing but little from remaining memories of actual pre Christian paganism. We have seen that the infamous inquisitors Kramer and Springer knew full well the early account mentioned above, and classical paganism as a literary knowledge has never been forgotten. We saw a resurrection of this mania in the 1980s flurry over Satanic sacrificial, cults, with as little evidence. The story still gets retold in the 21st Century on occasion, in fresh form, as in the Modesto murder case of 2002-03.

“The concept of the heresy of witchcraft was frankly regarded as a new invention, both by the theologians and by the public,” writes Dr. Rossell Hope Robbins in *The Encyclopedia of Witchcraft & Demonology*, (Crown, 1959, p.9) “Having to hurdle an early church law, the Canon Episcopi, which said in effect that belief in witchcraft was superstitious and heretical, the inquisitors caviled by arguing that the witchcraft of the Canon Episcopi and the witchcraft of the Inquisition were different...”

The evidence extracted under the most gruesome and repeated tortures resemble the Wiccan religion of today in only the most superficial fashion. Though Wicca may have been framed with the “confessions extracted by victims of the inquisitors in mind, those “confessions” — which are more than suspect, to begin with, bespeak a cult of devil worshipers dedicated to evil.

One need only read a few of the accounts of the time to realize that, had there been at the time a religion of the Goddess and God, of seasonal circles and *The Book of Shadows*, such would likely have been blurted out by the victims, and more than once. The agonies of the accused were, almost literally, beyond the imagination of those of us who have been fortunate enough to escape them.

The witch mania went perhaps unequaled in the annals of crimes against humanity en masse until the Hitlerian brutality of the last century. Arthur Miller’s play (later film) “*The Crucible*” captured the TRUE essence here—the ability of established authority to force people to say anything whatever. It is therefore no surprise that no such “Wiccan” confessions were forthcoming, though the wretches accused, before the torture was done, would also be compelled to condemn their own parents, spouses, loved ones, even children. They confessed, and to anything the inquisitors wished, anything to stop or

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reduce the pain. But what society wanted was ‘Satanic Witchcraft’ and that, and only that, is what was confessed to.

A Priest, probably at risk to his own life, recorded testimony in the 1600s that reflected the reality underlying the forced “confessions” of “witches”. Rev. Michael Stapirius records, for example, this comment from one “confessed” witch: “I never dreamed that by means of the torture a person could be brought to the point of telling such lies as I have told. I am not a witch, and I have never seen the devil, and still I had to plead guilty myself and denounce others.... “All but one copy of Father Stapirius, book were destroyed, and little wonder.

A letter smuggled from a German burgomaster, Johannes Junius, to his daughter in 1628, is as telling as it is painful even to read. His hands had been virtually destroyed in the torture, and he wrote only with great agony and no hope. “When at last the executioner led me back to the cell, he said to me, Sir, I beg you, for God,s sake, confess something, whether it be true or not. Invent something, for you cannot endure the torture which you will be put to; and, even if you bear it all, yet you will not escape, not even if you were an earl, but one torture will follow another until you say you are a witch. Not before that,, he said, will they let you go, as you may see by all their trials, for one is just like another..., “ (*ibid.*, pp. 12-13)

For the graspers at straws, we may find an occasional line in a “confession” which is intriguing, as in the notations on the “confession of one woman from Germany dated in late 1637. After days of unspeakable torment, wherein the woman confesses under pain, recants when the pain is removed, only to be moved by more pain to confess again, she is asked: “How did she influence the weather? She does not know what to say and can only whisper, Oh, Heavenly Queen, protect me!”

Was the victim calling upon “the Goddess”? It seems far more likely, in my judgment, that she was calling upon that transfiguration of all ancient goddesses in Christian mythology, the Virgin Mary. One more quote from Dr. Robbins, and I will cease to parade late medieval history before you.

It comes from yet another priest, Father Cornelius Loos, who observed, in 1592 that “Wretched creatures are compelled by the severity of the torture to confess things they have never done, and so by cruel butchery innocent lives are taken..... “(*ibid.*, p 16). The “evidence” of the witch trials indicates, on the whole, neither the Satanism the church and state would have us believe, nor the pagan survivals now claimed by modern Wicca; rather, they suggest only fear, greed, human brutality carried out to bizarre extremes that have few parallels in all of history. But, the brutality is not that of witches, nor even of Satanists, but rather that of the Christian Church, and the government.



What, then, are we to make of modern Wicca? It must, of course, be observed as an aside that in a sense witchcraft or “wisecraft has, indeed, been with us from the dawn of time, not as a coherent religion or set of practices and beliefs, but as the folk magic and medicine that stretches back to early, possibly Paleolithic tribal shamans on to modern China’s so-called “barefoot doctors”. But this is folklore and folkcraft, not a religion.

In another sense, we can also say that ceremonial magick, as I have previously noted, has had a place in history for a very long time, and both these ancient systems of belief and practice have intermingled in the lore of modern Wicca, as apologists are quick to claim.

But, to an extent, this misses the point and skirts an essential question anyone has the right to ask about modern Wicca, namely, did Wicca exist as a coherent creed, a distinct form of spiritual expression, prior to the 1940s; that is, prior to the meeting of minds between the old magus and venerable prophet of the occult world Aleister Crowley, and the first popularizer, if not outright inventor of modern Wicca, Gerald Brosseau Gardner?

There is certainly no doubt that bits and pieces of ancient paganism survived into modern times in folklore and, for that matter, in the very practices and beliefs of Christianity.

Further, there appears to be some evidence that Old George Pickingill and others were practicing some form of Satanic folk magick as early as the latter part of the 19<sup>TH</sup> century, though even this has recently been brought into question. Wiccan writers have made much of this in the past, but just what Old George, was doing is subject to much debate.

Doreen Valiente, an astute Wiccan writer and one-time intimate of the late Dr. Gardner (and, in fact, the author of some rituals now thought by others to be of “ancient origin”), says of Pickingill that so “fierce was Old George’s dislike of Christianity that he would even collaborate with avowed Satanists...” (*Tomorrow*, p 20). What George Pickingill was doing is simply not clear. That it was not the religion identified today as “Wicca” is much clearer.

He is said to have had some interaction with a host of figures in the occult revival of the late nineteenth century, including perhaps even Crowley and his teacher Bennett. It seems possible that Gardner, about the time of meeting Crowley, had some involvement with groups stemming from Pickingill’s earlier activities, but it is only *after* Crowley and Gardner meet that we begin to see anything resembling the modern spiritual communion that has become known as Wicca.

“Witches,” wrote Gardner in 1954, “are consummate leg-pullers; they are taught it as part of their stock-in-trade.” (*Witchcraft Today*; p 27) Modern apologists both of Aleister Crowley AND Gerald Gardner have taken on such

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serious tones as well as pretensions that they may be missing places where tongues are firmly jutting against cheeks.

Both men were believers in a positive view of human sexuality, not only as an end in itself but, as in the Tantric Yoga of the East, as a means of spiritual attainment. A certain prudishness has crept into the practices of post Gardnerian Wiccans, especially in America since the 1960s, along with a certain pseudo feminist revisionism. This has succeeded to a considerable extent in converting a libertine sex cult into a rather staid Neopuritanism.

The original Gardnerian current is still well enough known and widely enough in vogue (in Britain and Ireland especially) that one can venture to assert that what Gardnerian Wicca is all about is the same thing Crowley was attempting with a more narrow, more intellectual constituency with the magical orders under his direct influence.

These Orders had flourished for some time, but by the time Crowley “officially” met Gardner in the 1940s, much of the former’s lifelong efforts had, if not totally disintegrated, were then operating at a diminished and diminishing level.

Through his long and fascinating career as Magus and organizer, there is some reason to believe that Crowley periodically may have wished for, or even attempted to, create a more populist expression of magical religion. The Gnostic Mass, which Crowley wrote fairly early-on, had come since his death to somewhat fill this function through the OTO-connected but (for a time) semi-autonomous Gnostic Catholic Church (EGC, *Ecclesia Gnostica Catholica*).

As we shall see momentarily, one of Crowley’s key followers was publishing manifestos forecasting the revival of witchcraft at the same time Gardner was being chartered by Crowley to organize an OTO encampment. The OTO itself, since Crowley’s time, has taken on a more popular image and a considerably larger membership, and is somewhat less elitist and more oriented towards international organizational efforts, thanks largely to the work under the Caliphate of the late Grady McMurtry, an American direct student of Crowley’s. This contrasts sharply with the very internalized OTO that barely survived during the McCarthy Era, when the late Karl Germer was in charge, and the OTO turned inward for two decades. (On the other hand, Germer when seen less as an active Grand Master and more as a Conservator of ideas and rites in a “dark age comes off a good deal better.”)

The famous Ancient and Mystic Order of the Rose Cross (AMORC), the highly successful mail-order spiritual fellowship, was an OTO offspring in Crowley’s time. It has been claimed that Kenneth Grant and Aleister Crowley were discussing relatively radical changes in the *Ordo Templi Orientis* at ap-

proximately the same time that Gardner and Crowley were interactive. Indeed, Crowley's correspondence and conversations with his eventual successor Grady McMurtry suggest that in his last years the old Magus envisioned the need for a new generation of leaders with new ideas. Gardner was never a designated Crowley successor, but he was certainly on Crowley's short list, at the end of World War Two.

Though Wiccan writers give some lip service (and, no doubt, some sincere credence) to the notion that the validity of Wiccan ideas doesn't depend upon its lineage, the suggestion that Wicca is or, at least, started out to be essentially a late attempt at popularizing the secrets of ritual and sexual magick Crowley promulgated through the OTO and his writings, seems to evoke nervousness, if not hostility.

One notes gross animosity or a certain culpable nervousness. We hear from Wiccan writer and leader Raymond Buckland that one "of the suggestions made is that Aleister Crowley wrote the rituals . . . but no convincing evidence has been presented to back this assertion and, to my mind, it seems extremely unlikely . . . "(Gardner, *ibid.*, introduction) The Wiccan rituals I have seen DO have much of Crowley in them. Yet, as we shall see in presently, the explanation that Crowley wrote the rituals for Gardner, turns out to be somewhat in error. But it is on the right track.

Doreen Valiente attempts to invoke Crowley's alleged infirmity at the time of his acquaintance with Gardner:

"It has been stated by Francis King in his *Ritual Magic in England* that Aleister Crowley was paid by Gerald Gardner to write the rituals of Gardner's new witch cult...Now, Gerald Gardner never met Aleister Crowley until the very last years of the latter's life, when he was a feeble old man living at a private hotel in Hastings, being kept alive by injections of drugs... If, therefore, Crowley really invented these rituals in their entirety, they must be about the last thing he ever wrote. Was this enfeebled and practically dying man really capable of such a tour de force?"

The obvious answer, as the late Dr. Israel Regardie's introduction to the posthumously published collection of Crowley's letters, *Magick Without Tears*, implies, would be yes. Crowley continued to produce extraordinary material almost to the end of his life, and much of what I have seen of the "Wiccan Crowley" is, in any case, of earlier origin. I have read a letter written by Crowley in September of 1947 which is sound, coherent and to the point. From Lady Freida Harris's eyewitness description, it would seem that Crowley was quite in control until the last few days of his life, at the end of that year. He was elderly, quite ill and passed on. Only a few months earlier he had busily been coaching Gardner on the proposed London OTO body, and writing serious letters to his remaining students.

Gerald Gardner is himself not altogether silent on the subject. In *Witchcraft*

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*Today* (p 47), Gardner asks himself, with what degree of irony one can only guess at, who, in modern times, could have invented the Wiccan rituals. “The only man I can think of who could have invented the rites,” he offers, “was the late Aleister Crowley....possibly he borrowed things from the cult writings, or more likely someone may have borrowed expressions from him.... “A few legs may be being pulled here, and perhaps more than a few.

As a prophet ahead of his time, as a poet and dreamer of daring dreams, Crowley is one of the outstanding figures of the Twentieth (or any) Century. As an organizer, he was almost as much of a calamity as he was at managing his own finances...and personal life. As I understand the liberatory nature of the magical path, one would do well to see the difference between Crowley the prophet of Thelema and Crowley the insolvent and awkward administrator.

Crowley very much lacked the common touch; Gardner was above all things a popularizer. Both men have been reviled as lecherous “dirty old men”: Crowley, as a seducer of women and a homosexual, a drug addict and Satanist, rolled together.

Gardner was, they would have it, a voyeur, exhibitionist and bondage freak with a penchant for ritual, to borrow a line from *The Story of O*. Both were, in reality, spiritual libertines with a purpose, ceremonial magicians who did not shy away from the awesome force of human sexuality and its potential for spiritual transformation as well as physical gratification.

I will not say with finality at this point whether Wicca is an outright invention of these two divine mountebanks and magi. If so, more power to them, and to those who truly follow in their path. I do know that, between 1944 and 1947, Crowley met with Gardner, and gave him license to organize an OTO encampment. This was, as it turns out, a serious effort by Crowley to establish a new OTO presence in Britain. As late as May of 1947 we have seen letters from Crowley to one of his key associates urging the latter to send his followers in London to Dr. Gardner so that they might receive proper initiation in OTO through Gardner's OTO Camp, which Crowley anticipated being in operation in a matter of weeks. After Crowley's death his close collaborator, Lady Harris, thought Gardner to be Crowley's successor as head of the OTO in Europe. Gardner claimed as much himself. See below.

Shortly thereafter, the public face of Wicca came into view, and that is what I know of the matter: I presently am the designated curator of Gardner's certificate of license to organize said OTO camp, signed and sealed by Aleister Crowley. The certificate and its import are examined in connection with my personal search for the original *Book of Shadows* in the next section of this narrative.

For now, though, let us note in the years since Crowley chartered Gardner to organize a magical encampment, Wicca has both grown in popularity and become, to my mind, something far less REAL than either Gardner or Crowley could have wanted or foreseen. Wherever they came from, the rites and practices which came from or through Gerald Gardner were strong, and tapped into that archetypal reality, that level of consciousness beneath the mask of polite society and conventional wisdom which is the function of True Magick.

At a popular level, this was the “Tantric” Sex Magick of the West. Whether this primordial access has been lost to us will depend on the awareness, the awakening or lack thereof among practitioners of the near to middle-near future. Carried to its end Gardnerian practices, like Crowley’s magick, are not merely exotic; they are, in the truest sense, subversive and transformative.

Practices that WORK are of value, whether they are two years old or two thousand. Practices, myths, institutions and obligations which, on the other hand, may be infinitely ancient are of no value at all UNLESS they work.

### THE DEVIL, YOU SAY.

Before we move on, though, in light of the furor over real and imagined “Satanism that has overtaken parts of the popular press in recent decades on an on again, off again basis, I would feel a bit remiss in this account if I did not take momentary note of that other strain of left-handed occult mythology, Satanism. Wiccans are correct when they say that modern Wicca is not Satanic, that Satanism is “reverse Christianity” whereas Wicca is a separate, non Christian religion.

Still, it should be noted, so much of our society has been grounded in the repressiveness and authoritarian moralism of what passes for Christianity that a liberal dose of “counter Christianity is to be expected, if not welcomed. The Pat Robertsons and Jerry Falwells of the world make possible the Anton LeVays. In the long history of repressive religion, a certain fable of Satanism has arisen. It constitutes a mythos of its own. No doubt, misguided copycat, fanatics have sometimes misused this mythos, in much the same way that Charles Manson misused the music and culture of the 1960s.

True occult initiates have always regarded the Ultimate Reality as beyond all names and description. Named deities, are, therefore, largely symbols. “Isis is a symbol of the long-denied female component of deity to some occultists. “Pan” or “The Horned God” or “Set” or even “Satan” are symbols of unconscious, repressed sexuality; hot, primal and as raw as the scorch of the desert Sun a midday. To the occultist, there is no Devil, no “god of evil”.

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There is, ultimately, only the Ain Sof Aur of the Qabala; the limitless light of which we are but a frozen spark. Evil, in this system, is the mere absence of light. All else is illusion.

The goal of the occult path of initiation is BALANCE. In Freemasonry and High Magick, the symbols of the White Pillar and Black Pillar represent this balance between conscious and unconscious forces.

In Gardnerian Wicca, the Goddess and Horned God - and the Priestess and Priest, represent that balance. There is nothing, nothing whatever of pacts with the “Devil or the worship of evil in any of this; that belongs to misguided ex Christians who have been given the absurd fundamentalist Sunday school notion that one must choose the exoteric Christian version of God, or choose the Devil. Judaism, Mormonism, and even Catholicism have at one time or another been thought “Satanic, and occultists have merely played on this bigoted symbolism, not subscribed to it.

As we have seen, Wicca since Gardner’s time has been watered down in many of its expressions into a kind of mushy white-light New Age, religion, with far less of the strong sexuality characteristic of Gardnerian Wicca, though, also, sometimes with less pretense as well.

In any event, Satanism has popped up now and again through much of the history of the Christian Church. The medieval witches were not likely to have been Satanists, as the Church would have it, but, as we have seen, neither were they likely to have been “witches in the Wiccan sense, either.

The Hellfire Clubs of the Eighteenth Century were mockingly Satanic, and groups like the Process Church of the Final Judgment do, indeed, have Satanic elements in their (one should remember) essentially low-church fundamentalist Christian theology.

Aleister Crowley, ever theatrical, was prone to use Satanic symbolism in much the same way, tongue jutting in cheek, as he was given to saying that he “sacrificed hundreds of children each year,” that is, that he was sexually active . Crowley once called a press conference at the foot of the Statue of Liberty, where he announced that he was burning his British Passport to protest Britain’s involvement in World War One or (in another version) Britain’s repression of Ireland. He tossed an empty envelope into the water. He was, in fact, probably at that time a part-time British intelligence agent trying to bring the United States into World War One on the British side.

The most popular form of “counter Christianity to emerge in modern times, though, was the late Anton Szandor LaVey’s San Francisco-based Church of Satan, founded April 30, 1966. LaVey’s Church enjoyed an initial burst of press interest, grew to a substantial size as a kind of swingers club with occult trappings, and appeared to maintain itself during the cultural decay of

the 1970s. But LaVey's books, *The Satanic Bible* and *The Satanic Rituals*, have remained in print for many years, and his ideas seem to enjoy a periodic renewal of interest, especially among younger people, goths and heavy metal fans with a death-wish mostly, beginning in the middle years of the 1980s. By that time the Church of Satan had become more decentralized and was largely succeeded ideologically if not numerically - by the Temple of Set. The movement has outlived LeVay. But his "Satanism", one should remember, is pure theater or psychodrama; more in the nature of acting-out psychotherapy than religion.

It is interesting to note Francis King's observation that before the Church of Satan began LaVey was involved in an occult group which included, among others, underground film maker Kenneth Anger, a person well known in Crowley circles. Of the rites of the Church of Satan, King states that "...most of its teachings and magical techniques were somewhat vulgarized versions of those of Aleister Crowley's Ordo Templi Orientis. (*Man Myth and Magic*, p 3204.) To which we might add that, as with the OTO, the rites of the Church of Satan and Temple of Set are manifestly potent in their primal energy, but hardly criminal or murderous. At their worst, they are merely silly.

LaVey, like Gardner and unlike Crowley, appears to have had "the common touch" perhaps rather more so than Gardner. This attraction was, however, caught up in the hedonism of the 1970s, and has little to say by the end of the 20<sup>th</sup> Century. The dry literalism of the Temple of Set hardly held the same glamour, as reflected in its relatively tiny membership.

I determined to trace the Wiccan rumor to its source. As we shall see, in the very year I fell into being a Gnostic Bishop, I also fell into the original charters, rituals and paraphernalia of Wicca.

## THE CHARTER AND THE BOOK

Being A Radical Revisionist History of the Origins of the Modern Witch Cult and *The Book of Shadows*.

"G. B. Gardner . . . is head of the O.T.O. in Europe. Lady Freida Harris, letter to Karl Germer, January 2, 1948.

"It was one of the secret doctrines of paganism that the Sun was the source, not only of light, but of life The invasion of classical beliefs by the religions of Syria and Egypt which were principally solar, gradually affected the conception of Apollo, and there is a certain later identification of him with the suffering God of Christianity, Freemasonry and similar cults."—Aleister Crowley in *Astrology*, 1974.

"If GBG and Crowley only knew each other for a short year or two, do you think that would be long enough for them to become such good friends that gifts of personal value would be exchanged several times, and that GBG would have been able to acquire the vast majority of Crowley's effects after his death?"—Merlin the Enchanter, personal



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letter, 1986.

“...On the floor before the altar, he remembers a sword with a flat cruciform brass hilt, and a well-worn manuscript book of rituals - the hereditary Book of Shadows, which he will have to copy out for himself in the days to come...” Stewart Farrar in *What Witches Do*, 1971.

“...the Gardnerian Book of Shadows is one of the key factors in what has become a far bigger and more significant movement than Gardner can have envisaged; so historical interest alone would be enough reason for defining it while first-hand evidence is still available...”—Janet and Stewart Farrar in *The Witches, Way*, 1984.

“It has been alleged that a Book of Shadows in Crowley’s hand-writing was formerly exhibited in Gerald’s Museum of Witchcraft on the Isle of Man. I can only say I never saw this on either of the two occasions when I stayed with Gerald and Donna Gardner on the island. The large, handwritten book depicted in *Witchcraft Today* is not in Crowley’s handwriting, but Gerald’s... Doreen Valiente in *Witchcraft for Tomorrow*, 1978.

“Aidan Kelly. . . labels the entire Wiccan revival Gardnerian Witchcraft . . . The reasoning and speculation in Aidan’s book are intricate. Briefly, his main argument depends on his discovery of one of Gardner’s working notebooks, *Ye Book of Ye Art Magical*, which is in possession of Ripley International, Ltd..... Margot Adler in *Drawing Down the Moon*, 1979.

## WAITING FOR THE MAN FROM CANADA

I was, for the third time in four years, waiting a bit nervously for the Canadian executive with the original *Book of Shadows* in the ramshackle office of Ripley’s Believe It or Not Museum.

“They’re at the jail, a smiling secretary-type explained, “but we’ve called them and they should be back over here to see you in just a few minutes.

The jail ? Ah, St. Augustine, Florida. “The Old Jail, was the nation’s oldest city’s second most tasteless tourist trap, complete with cage-type cells and a mock gallows. For a moment I allowed myself to play in my head with the vision of Norm Deska, Ripley Operations Vice President and John Turner, the General Manager of Ripley’s local operation and the guy who’d bought the Gerald Gardner collection from Gardner’s niece, Monique Wilson, sitting in the slammer. But no, Turner apparently had just been showing Deska the town. I straightened my ice cream suit for the fiftieth time, and suppressed the comment. We were talking BIG history here, and big bucks, too. I gulped. The original *Book of Shadows*. Maybe.

It had started years before. One of the last people in America to be a fan of carnival sideshows, I was anxious to take another opportunity to go through the almost archetypally seedy old home that housed the original Ripley’s Museum.

I had known that Ripley had, in the nineteen seventies, acquired the Gardner stuff, but as far as I knew it was all located at their Tennessee resort mu-

seum. I think I'd heard they'd closed it down. By then, the social liberalism of the early seventies was over, and witchcraft and sorcery were no longer in keeping with a family style, museum. It featured a man with a candle in his head, a Tantric skull drinking cup and freak show stuff like that, but, that, apparently, was deemed suitable family fun.

I was a bit surprised, then, when I discovered some of the Gardner stuff - including an important historical document, for sale in the gift shop, in a case just opposite the little alligators that have "St. Augustine, Florida - America's Oldest City" stickered on their plastic bellies for the folks back home to use as a paper-weight. The price tags on the occult stuff, however, were way out of my range.

Back again, three years later, and I decided, what the hell, so I asked the cashier about the stuff still gathering dust in the glass case, and it was like I'd pushed some kind of button.

Out comes Mr. Turner, the manager, who whisks us off to a store room which is filled, FILLED, I tell you, with parts of the Gardner collection, much of it, if not "for sale as such, at least available for negotiation. Mr. Turner told us about acquiring the collection when he was manager of Ripley's Blackpool operation, how it had gone over well in the U.S. at first, but had lost popularity and was now relegated for the most part to storage status.

Visions of sugarplums danced in my head. There were many treasures here, but the biggest plum of all, I thought, was not surprisingly, not to be seen.

I'd heard all kinds of rumors about the *Book of Shadows* over the years, many of them conflicting, all of them intriguing. Rumor #1, of course, is that which accompanied the birth (or, depending on how one looked at it, the revival) of modern Wicca, the contemporary successor of ancient fertility cults.

It revolved around elemental rituals, secret rites of passage and a mythos of goddess and god that seemed attractive to me as a psychologically valid alternative to the austere, antisexual moralism of fundamentalist Christianity. *The Book of Shadows*, in this context, was the holy book, of Wicca, copied out by hand by new initiates of the cult with a history stretching back at least to the era of witch burnings.

Rumor #2, which I had tended to credit, had it that Gerald Gardner, the father of modern Wicca, had paid Aleister Crowley in his final years to write the *Book of Shadows*, perhaps whole cloth. The rumor's chief exponent was the respected historian of the occult, Francis King.

Rumor #3 had it that Gardner had written the Book himself, which others had since copied and/or stolen.

To the contrary, said rumor #4, Gardner's Museum had contained an old, even ancient copy of the *Book of Shadows*, proving its antiquity.

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In more recent years modern Wiccans have tended to put some distance between themselves and Gardner, just as Gardner, for complex reasons, tended to distance himself in the early years of Wicca (circa 1944-1954) from the blatant sexual magick of Aleister Crowley, “the wickedest man in the world” by some accounts, and from Crowley’s organization, the Ordo Templi Orientis . Why Gardner chose to do this is speculative, but I’ve got some idea. But, I,m getting ahead of myself.

While Turner showed me a blasphemous cross shaped from the body of two nude women (created for the 18<sup>TH</sup> century infamous “Hellfire Clubs” in England and depicted in the *Man Myth and Magic* encyclopedia; I bought it, of course) and a statue of Beelzebub from the dusty Garderian archives, a thought occurred to me. “You know,” I suggested, “if you ever, in all this stuff, happen across a copy of *The Book of Shadows* in the handwriting of Aleister Crowley, it would be of considerable historical value”.

I understated the case. It would be like finding *The Book of Mormon* in Joseph Smith’s hand, or finding the original Ten Commandments written not by God Himself, but by Moses, pure and simple. (Better still, eleven commandments, with a margin note, “first draft”.) I didn’t really expect anything to come of it, and in the months ahead, it didn’t.

In the meantime, I had managed to acquire the interesting document I first mistook for Gerald Gardner’s (long acknowledged) initiation certificate into Crowley’s Thelemic magical Ordo Templi Orientis . To my eventual surprise, I discovered that, not only was this not a simple initiation certificate for the Minerval (probationary-lowest) degree, but, to the contrary, was a Charter for Gardner to begin his own encampment of the O.T.O., and to initiate members into the O.T.O.

In the document, furthermore, Gardner is referred to as “Prince of Jerusalem”—that is, he is acknowledged to be a Fourth Degree Perfect Initiate in the Order. This, needless to say, would usually imply years of dedicated training. Though Gardner had claimed Fourth Degree O.T.O. status as early as publication of *High Magic’s Aid*, (and claimed even higher status in one edition) this runs somewhat contrary to both generally held Wiccan and (then) contemporary O.T.O. orthodox understandings that the O.T.O. was then fal-low in England.

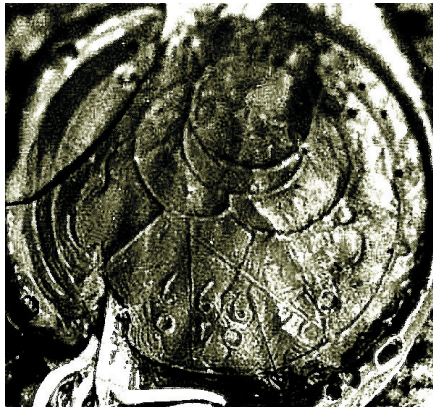
At the time the document was written, most maintained, Gardner could have known Crowley for only a brief period, and was not himself deeply involved in the O.T.O. The document is undated but probably was drawn up around 1946 or 47.

As I said, it was once understood that no viable chartered body of the O.T.O. was supposed to exist in England at that time; the only active Lodge was in

California, and is the direct antecedent of the contemporary authentic Ordo Templi Orientis. Karl Germer, Crowley's immediate successor, had been imprisoned in a Concentration Camp during the War, his mere association with Crowley being deemed criminal freemasonry,. But Crowley himself clearly expected Gardner to establish an OTO Camp, and was referring followers to Gardner for initiation as late as May of 1947.

The German OTO had been largely destroyed by the Nazis, along with other Freemasonry-related organizations, and Crowley himself was in declining health and power, the English OTO virtually dead. A provincial Swiss branch existed, but was highly insular and tending towards schism. The Charter also displayed other irregularities of a revealing nature. Though the signature and seals are certainly those of Crowley, the text is in the decorative hand of Gerald Gardner! The complete text reads as follows:

Do what thou wilt shall be the law. We Baphomet X Degree Ordo Templi Orientis Sovereign Grand Master General of All English speaking countries of the Earth do hereby authorise our Beloved Son Scire (Dr.G,B,Gardner,) Prince of Jerusalem to constitute a camp of the Ordo Templi Orientis, in the degree Minerval. Love is the Law, Love under will. Witness my hand and seal Baphomet X°.



Leaving aside the misquotation from *The Book of the Law* (“Do what thou wilt shall be the Law “instead of “Do what thou wilt shall be the whole of the Law”), which got by me for some months and probably got by Crowley when it was presented to him for signature, the document is definitely authentic. It hung for some time in Gardner's museum, possibly giving rise, as we shall see, to the rumor that Crowley wrote the *Book of Shadows* for Gardner. According to Doreen Valiente, and to Col. Lawrence as well, the museum's descriptive pamphlet says of this document:

“The collection includes a Charter granted by Aleister Crowley to G.B. Gardner (the Director of this Museum) to operate a Lodge of Crowley's fraternity, the Ordo Templi

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Orientis. (The Director would like to point out, however, that he has never used this Charter and has no intention of doing so, although to the best of his belief he is the only person in Britain possessing such a Charter from Crowley himself; Crowley was a personal friend of his, and gave him the Charter because he liked him.)”

This was probably written well after Wicca was developed in the form it is today identified with, at least in Britain. As I point out elsewhere, Crowley clearly took the Charter seriously, even openly envisioning it extending to a Lodge to do the entire “Man of Earth” Series of OTO initiations eventually. Gardner, for his part, places a different connotation on the Charter at an earlier time, giving out the impression that it makes him the Grand Master of the OTO in Europe.

Col. Lawrence (“Merlin the Enchanter), in a letter to me dated 6 December, 1986, adds that this appeared in Gardner’s booklet, *The Museum of Magic and Witchcraft*. The explanation for the curious wording of the text, taking, as Dr. Gardner does, great pains to distance himself from Crowley and the OTO, may be hinted at in that the booklet suggests that this display in the “new upper gallery” (page 24) was put out at a relatively late date when, as we shall discover, Gardner was making himself answerable to the demands of the new witch cult and not the long-dead Crowley and (then) relatively moribund OTO.

Now, the “my friend Aleister” ploy might explain the whole thing. Perhaps, as some including Ms. Valiente believed, Aleister Crowley was desperate in his last years to hand on what he saw as his legacy to someone. He recklessly handed out his literary estate, the story goes, perhaps gave contradictory instruction to various of his remaining few devotees (e.g. Kenneth Grant, Grady McMurtry, Karl Germer), and may have given Gardner an “accelerated advancement in his order. The latter might be true; it was common practice for Master Masons to be inducted into OTO at a rather high level at one time.

There is, however, certainly reason to dispute this. I have read Crowley’s letters to Jack Parsons and to Karl Germer, and others, including the more famous letters published as *Magick Without Tears*, and his now celebrated authorizations to Grady McMurtry, all very late writings indeed, as well as his Last Will and Testament dated June 19, 1947, only six months prior to his death, and Crowley seems intent upon an orderly process of transition of his minor financial estate and, more importantly, his substantial literary estate, to the OTO leadership which, he leaves no doubt in his Will, falls to Germer, then Grand Treasurer General of the OTO. To the end he continues to critique what he sees as unsound thinking (letters to Parsons and Germer in 1946), and to speak of moving to California to be with Agape Lodge, by then the remaining centerpiece of the OTO, but also referring to Gardner’s Camp in

London as a virtual accomplished fact.

Ms. Valiente, a devoted Wiccan who nevertheless was also a dedicated seeker after the historical truth, mentions also the claim made by the late Gerald Yorke to her that Gardner had paid Crowley a substantial sum for the document. In a letter to me dated 28th August, 1986, Ms. Valiente tells of a meeting with Yorke "...in London many years ago and mentioned Gerald's O.T.O. Charter to him, whereon he told me, Well, you know, Gerald Gardner paid old Crowley about (\$1500) or so for that..., This may or may not be correct... Money or friendship do not explain the Charter. Again, Crowley privately sent students to Gardner as an OTO bodymaster, and Gardner claimed both OTO membership and even leadership, the later rather more wishfully than authorized.

I can tell you of my own knowledge that becoming a Companion of the Royal Arch of Enoch, Perfect Initiate, Prince of Jerusalem and Chartered Initiator is, ordinarily, a long and arduous task in the OTO. If Gardner held said position, and a charter to initiate and an encampment charter, he was, at the least, a Crowley student and confidant.

Gardner was in the habit, after the public career of Wicca emerged in the 1950s, of downgrading any Crowley associations out of his past, and, as Janet and Stewart Farrar reveal in *The Witches' Way* (1984, p3) there are three distinct versions of the *Book of Shadows* in Gerald Gardner's handwriting which incorporate successively less material from Crowley's writings, though the last (termed "Text C" and co written with Doreen Valiente after 1953) is still heavily influenced by Crowley and the OTO.

Ms. Valiente has recently uncovered a copy of an old occult magazine contemporary with *High Magic's Aid* and from the same publisher, which discusses an ancient Indian document called "*The Book of Shadows* but apparently totally unrelated to the Wiccan book of the same name. Valiente acknowledges that the earliest text by Gardner known to her was untitled, though she refers to it as a "*Book of Shadows*."

It seems suspicious timing; did Gardner take over the title from his publisher's magazine? Ms. Valiente observed to me that the "...eastern *Book of Shadows* does not seem to have anything to do with witchcraft at all....is this where old Gerald first found the expression "*The Book of Shadows*" and adopted it as a more poetical name for a magical manuscript than, say The Grimoire, or The Black Book,....I don't profess to know the answer; but I doubt if this is mere coincidence....

The claim is frequently made by those who wish to salvage, a pre Gardnerian source of Wiccan materials that there is a core, of authentic, materials. But, as the Farrars, recently asserted, the portions of the *Book of Shadows*

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“..which changed least between Texts A, B and C were naturally the three initiation rituals; because these, above all, would be the traditional elements which would have been carefully preserved, probably for centuries....

But what does one mean by “traditional materials”? The three initiation rites, now much-described in print, all smack heavily of the crypto-Freemasonic ritual of the Hermetic Order of the Golden Dawn, the OTO, and the various esoteric NeoRosicrucian groups that abounded in Britain from about 1885 on, and which were, it is widely known, the fountainhead of much that is associated with Gardner’s friend Crowley.

The Third Degree ritual, perhaps Wicca’s ultimate rite, is, essentially, a “non symbolic Gnostic Mass, that beautiful, evocative, erotic and esoteric ritual written and published by Crowley in the Equinox, after attending a Russian Orthodox Mass in the early part of the Twentieth Century. The Gnostic Mass has had far-reaching influence, and it would appear that the Wiccan Third Degree is one of the most blatant examples of that influence.

Take, for example, this excerpt from what is perhaps the most intimate, most secret and most sublime moment in the entire repertoire of Wicca rituals, the non symbolic (that is, overtly sexual) Great Rite of the Third Degree initiation, as related by Janet and Stewart Farrar in *The Witches’ Way* (p.34):

The Priest continues:

O Secret of Secrets, That art hidden in the being of all lives, Not thee do we adore, For that which adareth is also thou. Thou art That, and That am I. [Kiss I am the flame that burns in the heart of every man, And in the core of every star. I am life, and the giver of life. Yet therefore is the knowledge of me the knowledge of death. I am alone, the Lord within ourselves, Whose name is Mystery of Mysteries..

Let us be unambiguous as to the importance in Wicca of this ritual; as the Farrars, put it (p.31) “Third degree initiation elevates a witch to the highest of the three grades of the Craft. In a sense, a third-degree witch is fully independent, answerable only to the Gods and his or her own conscience... In short, in a manner of speaking this is all that Wicca can offer a devotee.

With this in mind, observe the following, from Aleister Crowley’s Gnostic Mass (*Liber XV*), first published in *The Equinox* about 90 years ago and routinely performed (albeit in the symbolic form) by me and by many other Bishops, Priests, Priestesses and Deacons in the OTO and Ecclesia Gnostica (EGC) today. The following is excerpted from *Gems From the Equinox*, p. 372, but is widely available in published form:

The Priest:

O secret of secrets that art hidden in the being of all that lives, not Thee do we adore, for that which adareth is also Thou. Thou art That, and That am I. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life; yet therefore is the knowledge of me the knowledge of death. I am alone; there is



no God where I am.

So, then, where, apart from Freemasonry and the Thelemic tradition of Crowley and the OTO, is the “traditional material “ some Wiccan writers seem to seek with near desperation? I am not trying to be sarcastic in the least, but even commonplace self - references used among Wiccans today, such as “the Craft” or the refrain “so mote it be” are lifted straight out of Freemasonry (see, for example, *Duncan’s Ritual of Freemasonry*). As Doreen Valiente notes in her letter to me mentioned before, “...of course old Gerald was also a member of the Co-Masons, and an ordinary Freemason... as well as an OTO member.

### THE REAL ORIGIN OF WICCA

We must dismiss with some respect the assertion, put forth by Margot Adler and others, that “Wicca no longer adheres to the orthodox mythos of the *Book of Shadows*”.

Perhaps among some small elite this is true, but the mythos of “*The Book of Shadows*” has made it out into popular culture, films wit the title, tv variations of “Bewitched” such as “Charmed” lead the unwary into a belief in, at least, the existence of an “ancient *Book of Shadows*” which, as it turns out, is a revised notedbook on ceremonial magick ritual lifted from other sources, a name lifted from East Indian divination, and a history beginning in the World War II era. Many, if not most of those who have been drawn to Wicca in the last five decades came to it under the spell (if I may so term it) of the legend of ancient Wicca. If that legend is false, then while reformists and revisionist apologists (particularly the peculiar hybrid spawned in the late sixties under the name “feminist Wicca”) may as is their right- seek other valid grounds for their practices, we at least owe it to those who have operated under a misapprehension to explain the truth, and let the chips fall where they may.

I believe there is a core of valid experience falling under the Wiccan-Neopagan heading, but that that core is the same essential nucleus that lies in the truths exposed by the dreaded bogey-man Aleister Crowley and the wicked, pan sexuality of Crowley’s Law of Thelema. That such roots would be not just uncomfortable, but intolerable to the orthodox traditionalists among the Wiccans, but even more so among the hybrid feminist “Wiccans “may indeed be an understatement.

Neopaganism, in a now archaic “hippie” misreading of ecology, mistakes responsible stewardship of nature for nature worship. Ancient pagans did not worship, nature; to a large extent they were afraid of it, as has been pointed out to me by genuine folk practitioners. Their “nature rites were to propitiate the caprice of the imagined gods, not necessarily to honor them. The first

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Neopagan revivalists, Gardner, Crowley and Dr. Murray, well understood this. Neopagan Wiccans often, perhaps usually, do not.

In introducing a “goddess element into their theology, Crowley and Gardner both understood the yin/yang, male/female fundamental polarity of the universe. Radical feminist Neopagans have taken this balance and altered it, however unintentionally, into a political feminist agenda, centered around a near-monotheistic worship of the female principle, in a bizarre caricature of patriarchal Christianity.

I do not say these things lightly; I have seen it happen in my own time. IF this be truth, let truth name its own price. I was not sure, until Norm and John got back from the Old Jail.

A couple of months earlier, scant days after hearing that I was to become a Gnostic Bishop and thus an heir to a corner of Crowley’s legacy, I had punched on my answering machine, and there was the unexpected voice of John Turner saying that he had located what seemed to be the original *Book of Shadows* in an inventory list, locating it at Ripley’s office in Toronto.

He said he didn’t think they would sell it as an individual item, but he gave me the name of a top official in the Ripley organization, who I promptly contacted. I eventually made a substantial offer for the book, sight unseen, figuring there was (at the least) a likelihood I’d be able to turn the story into a book and get my money back out of it, to say nothing of the historical import.

But, as I researched the matter, I became more wary, and confused; Gardner’s texts “A “B and “C all seemed to be accounted for. Possibly, I began to suspect, this was either a duplicate of the “sans Crowley” post - 1954 version with segments written by Gardner and Valiente and copied and recopied (as well as distorted) from hand to hand since by Wiccans the world over.

Maybe, I mused, Valiente had one copy and Gardner another, the latter sold to Ripley with the Collection. Or, perhaps it was the curious notebook discovered by Aidan Kelly in the Ripley files called *Ye Book of Ye Art Magical*, the meaning of which was unclear.

While chatting with Ms. Deska, Norm returned from his mission, we introduced in businesslike fashion, and he told me he’d get the book, whatever it might be, from the vault.

The vault?! I sat there thinking God knows what. Recently, I’d gotten a call from Toronto, and it seems the Ripley folks wanted me to take a look at what they had. I had made a considerable offer, and at that point I figured I’d had at least a nibble. As it so happened Norm would be visiting on a routine inspection visit, so it was arranged he would bring the manuscript with him to the St. Augustine Ripley offices.

Almost from the minute he placed it in front of me, things began to make

some kind of sense. Clearly, this was *Ye Book of Ye Art Magical*. Just as clearly, it was an unusual piece, written largely in the same hand as the Charter I had obtained earlier—that is, in the hand of Gerald Gardner. Of this I became certain, because I had handwriting samples of Gardner, Valiente and Crowley in my possession. Ms. Valiente had been mindful of this when she wrote me, on August 8th, 1986:

I have deliberately chosen to write you in longhand, rather than send a typewritten reply, so that you will have something by which to judge the validity of the claim you tell me is being made by the Ripley organisation to have a copy of a “*Book of Shadows* in Gerald Gardner’s handwriting and mine. If this is...*Ye Book of Ye Art Magical*, ...this is definitely in Gerald Gardner’s handwriting. Old Gerald, however, had several styles of handwriting....I think it is probable that the whole MS. was in fact written by Gerald, and no other person was involved; but of course I may be wrong....

At first glance it appeared to be a very old book, and it suggested to me where the rumors that a very old, possibly medieval *Book of Shadows* had once been on display in Gardner’s Museum had emerged from.

Any casual onlooker might see *Ye Book* in this light, for the cover was indeed that of an old volume, with the original title scratched out crudely on the side and a new title tooled into the leather cover. The original was some mundane volume, on Asian knives or something (an interest of Gardner’s), but the inside pages had been removed, and a kind of “notebook” almost a “journal” had been substituted.

As far as I could see, no dates appear anywhere in the book. It is written in several different handwriting styles, although, as noted above, Doreen Valiente assured me that Gardner was apt to use several styles. I had the distinct impression this “note-book had been written over a considerable period of time, perhaps years, perhaps even decades. It may, indeed, date from his days in the 1930s when he linked up with a NeoRosicrucian performance theatrical troupe, that could have included among its members the legendary Dorothy Clutterbuck, who set Gardner on the path which led to Wicca.

Thinking on it, what emerges from *Ye Book of Ye Art Magical* is a developmental set of ideas. Much of it is straight out of Crowley, but it is clearly the published Crowley, the old Magus of the OTO and AA.

Somewhere along the line it hit me that I was not exactly looking at the “original *Book of Shadows*” but, perhaps, the outline Gardner prepared over a long period of time, apparently in secret (since Valiente, a relatively early initiate of Gardner’s, never heard of it nor saw it, according to her own account, until recent years, about the time Aidan Kelly unearthed it in the Ripley collection long after Gardner’s death).

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Dr. Gardner kept many odd notebooks and scrapbooks that perhaps would reveal much about his character and motivations. Turner showed me a Gardner scrapbook in Ripley's store room which was mostly cheesecake magazine photographs and articles about actresses. Probably none are so evocative as *Ye Book of Ye Art Magical*, suspiciously and suggestively discovered hidden away in the back of an old sofa.

I have the impression it was essentially unknown in and after Gardner's lifetime, and that by the Summer of 1986 few had seen inside it; I knew of only Kelly's, and my own party. Perhaps the cover had been seen by some along the line, accounting for the rumor of a "very old Book of Shadows" in Gardner's Museum.

If someone had seen the charter unquestionably signed by Crowley ("Baphomet") but written by Gerald Gardner, and had gotten a look, as well, at *Ye Book*, they might well have concluded that Crowley had written BOTH, an honest error, but maybe the source of that long-standing accusation. There is even a notation in the Ripley catalog attributing the manuscript to Crowley on someone's say-so, but I have no indication Ripley has any other such book. Finally, if the notebook is a source book of any religious system, it is not that of medieval witchcraft, but the Twentieth Century shining sanity of the famous Magus Aleister Crowley and the Thelemic/Gnostic creed of *The Book of the Law*.

As I sat there I read aloud familiar quotations or paraphrases from published material in the Crowley-Thelemic canon. This is not the "ancient religion of the Wise" but the modern sayings of "the Beast 666" as Crowley was wont to style himself.

But, does any of this invalidate Wicca as an expression of human spirituality? It depends on where one is coming from. Certainly, the foundations of Feminist Wicca and the modern cult of the goddess are challenged with the fact that the goddess in question is Nuit, her manifestation the sworn whore, Our Lady Babalon, the Scarlet Woman. Transform what you will shall be the whole of history, but THIS makes what Marx did to Hegel look like slavish devotion.

What Crowley himself said of this kind of witchcraft is not merely instructive, but an affront to the conceits of an era.

"The belief in witchcraft," he observed, "was not all superstition; its psychological roots were sound. Women who are thwarted in their natural instincts turn inevitably to all kinds of malignant mischief, from slander to domestic destruction..."

For those who neither worship nor are disdainful of the man who "made sexuality a god" or, at least, acknowledged it as godlike and holy, experience must be its own teacher. If Wicca is a sort of errant Minerval encampment of

the OTO, gone far astray and far afield since the days Crowley gave Gardner a charter he “didn’t use” but seemed to value, and a whole range of rituals and imagery that assault the senses at their most literally fundamental level; if this is true or sort of true, Mythos has its place and role, but so, too, does reality.

### WICCA AS AN OTO ENCAMPMENT

It is of more than passing interest that the late Jack Parsons, one time (Acting) Master of Agape Lodge OTO in California, began writing extensively of a revival of witchcraft from 1946 on; that is, at about the time of Crowley and Gardner’s acknowledged association. Crowley referred to Dr. Gardner and his OTO encampment in private correspondence almost to the time of his death, and spoke of it with optimism and enthusiasm.

When Lady Harris wrote Karl Germer that she believed Gardner was the head of the OTO in Europe after Crowley’s death, Germer didn’t refute her; he simply indicated he hoped to see Gardner during his U.S. visit, which he did. Furthermore, as alluded to in the previous section, Gardner himself claimed in a letter written shortly after Crowley’s death that he WAS, in fact, the head of the OTO in Europe.

The letter to Vernon Symonds, sent from Memphis, Tennessee where Gardner was then resident, and dated December 24, 1947, asserts that “. . . Aleister gave me a charter making me head of the O.T.O. in Europe. Now I want to get any papers about this that Aleister had; he had some typescript Rituals, I know. I have them, too, but I don’t want his to fall into other people’s hands . . . I am editing Gardner’s spelling with great kindness. This claim should be viewed with a grain of salt, but Lady Harris and Gardner were both intimate Crowley associates, and this should be kept in mind. The Charter in question referred to by Gardner is probably the one now under my stewardship for OTO, the owner and originator of the document. He almost certainly had no other. It is also noteworthy that Gardner, a ranking O.T.O. member, was resident in the U.S. at the same time that both he and Parsons began to discuss modern witchcraft,. Both had extensive correspondence with Crowley and contact with Germer during this period.

The question of intent looms large in the background of this inquiry. If I had to guess, I would venture that Gerald Gardner did, in fact, invent Wicca more or less whole cloth, to be a popularized version of the OTO. Crowley, and his immediate successor Karl Germer, who also knew Dr. Gardner, likely set “old Gerald on what they intended to be a Thelemic path, aimed at reestablishing at least a basic OTO encampment in England.

It is also possible, but yet unproved, that, upon expelling Kenneth Grant from the OTO in England, Germer, in the early 1950s, summoned Gardner

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back to America to interview him as a candidate for leading the British OTO. Gardner, it is confirmed, came to America, but by then Wicca, and Dr. Gardner had begun to take their own, watered-down course.

Let me close this section by quoting two interesting tidbits for your consideration.

First consider Doreen Valiente's observation to me concerning "the Parsons connection. I quote from her letter above mentioned, one of several she was kind enough to send me in 1986 in connection with my research into this matter.

...I did know about the existence of the O.T.O. Chapter in California at the time of Crowley's death, because I believe his ashes were sent over to them. He was cremated here in Brighton, you know, much to the scandal of the local authorities, who objected to the pagan funeral service., If you are referring to the group of which Jack Parsons was a member (along with the egregious Mr. L. Ron Hubbard), then there is another curious little point to which I must draw your attention. I have a remarkable little book by Jack Parsons called *Magick, Gnosticism and the Witchcraft*. It is unfortunately undated, but Parsons died in 1952. The section on witchcraft is particularly interesting because it looks forward to a revival of witchcraft as the Old Religion.... I find this very thought provoking. Did Parsons write this around the time that Crowley was getting together with Gardner and perhaps communicated with the California group to tell them about it? Parsons began forecasting the "revival of Witchcraft in the notorious *Liber 49 - The Book of Babalon* written in 1946. The timing of the genesis of "*The Book of Babalon*" which forecast a revival, of witchcraft in covens based on the number eleven (the Thelemic number of magick) rather than the traditional thirteen, seems to coincide with Crowley's OTO Charter to Gardner, Gardner's U.S. visit, and also coincides rather closely with the writing of *High Magic's Aid* by Gardner.

We must remember that Ms. Valiente was a close associate of Gardner and a dedicated and active Wiccan. She, of course, had her own interpretation of these matters.

The other matter of note is the question of the length of Gardner's association with the OTO and with Crowley personally. My informant Col. Lawrence, tells me that he has in his possession a cigarette case which once belonged to Aleister Crowley. Inside "is a note in Crowley's hand that says simply: gift of GBG, 1936, A. Crowley,. (Personal letter, 6 December, 1986)

The inscription could be a mistake, it could mean 1946, the period of the Charter. It could be a gift to Crowley from the Order GBG ("Great Brotherhood of God) of Crowley's alienated student C.F. Russell, but the GBG closed its doors in 1938, and well before this Crowley and Russell had gone their

separate ways. It seems odd, as well, that Crowley would attribute the gift to “GBG rather than “CFR if it was from Russell rather than Gardner. But, as Ms. Valiente put it in a letter to me of 8th December, 1986:

“If your friend is right, then it would mean that old Gerald actually went through a charade of pretending to Arnold Crowther that Arnold was introducing him to Crowley for the first time - a charade which Crowley for some reason was willing to go along with. Why? I can’t see the point of such a pretense; but then occultists sometimes do devious things...”

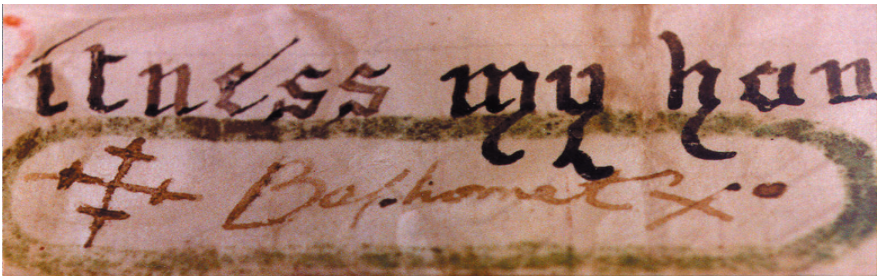
Gnosticism and Wicca, the subjects of Jack Parsons, essays, republished by the OTO and Falcon Press in 1990, are the two most successful expressions to date of Crowley’s dream of a popular solar-phallic religion. Maybe I’m wrong, but I think Aleister and Gerald may have cooked Wicca up. The issues for Thelemites AND Wiccans here are, as I see it, two - fold:

If Wicca is the OTO’s prodigal daughter in fact, authorized directly by Crowley, how should they now relate to this?

Then too, what are we to make of and infer about all this business of a popular Thelemic-Gnostic religion? Were Crowley, Parsons, Gardner and others trying to do something of note with regard to actualizing a New Aeon here which bears scrutiny? Or is this mere speculation, and of little significance for the Great Work today?

If the Charter Crowley issued Gardner is, indeed, the authority upon which Wicca has been built for more than half a century, then it is perhaps no coincidence that I acquired that Charter in the same year I was consecrated a Bishop of the Gnostic Catholic Church. Further, it was literally only days after my long search for the original of Gardner’s *Book of Shadows* ended in success that the Holy Synod of T Michael Bertiaux’s branch of the Gnostic Church unanimously elected me a Missionary Bishop, on August 29, 1986.

Sometimes, I muse, the Inner Order revoked Wicca’s charter in 1986, placing it, so to speak, in my hands. Since I hold it in Trust for the OTO as its custodian, perhaps Wicca has, in symbolic form, in its “declaration of independence” returned home at last. It remains for the Wiccans , literally (since the charter hangs in my temple space), to read the handwriting on the wall.





### PERSONAL LETTERS REFERENCED IN THIS ESSAY

Aleister Crowley to W.B.C., May 30, 1947

Frieda Harris to Frederic Mellinger, December 7, 1947

Gerald Gardner to Vernon Symonds, December 24, 1947

Frieda Harris to Karl Germer, January 2, 1948

Karl Germer to Freida Harris, January 19, 1948

Doreen Valiente to Allen Greenfield, August 8, 1986

Doreen Valiente to Allen Greenfield, August 28, 1986

Doreen Valiente to Allen Greenfield, December 8, 1986

Suggestions for furthering reading are found throughout this book.

I am indebted to Frater Y.V. for a rare, autographed copy of the 1949 Michael Houghton Edition of *High Magic's Aid* by "Scier (that is, Gardner) identified as "O.T.O.4 = 7 on the title page. This is likely a confusion of A.A. and OTO titles; it is doubtful that Gardner was a VII° in the OTO. He was, however, at least a P.I. in OTO, and may have been a VII° as Crowley may have implied in a late letter that he anticipated the "Gardner Lodge of OTO in London could be expected to initiate as high as the P.I. Degree. This would require the presence of an S.G.I.G., or VII° member.

## The Rocket Scientist & the Guru: Stargate 1946

*“At about the same time that Parsons was trying to incarnate an extraterrestrial entity; he also claimed that he had met a Venusian in the desert of New Mexico - an odd foreshadowing of the claims of later ‘contactees’ such as George Adamski in the early 1950s.”*

Jay Katz, *Saucers of the Illuminati*<sup>1</sup>

**T**HE so-called “Babalon Working” conducted by John Whiteside Parsons and L. Ron Hubbard between January 4 and March 4, 1946, has been the object of much speculation, mythologising and wonder.

This speculation is due in part to the involvement of two charismatic and brilliant Bohemians of that period. Parsons (1914-1952) was a major force in the early development of solid fuel booster rockets, for which work the International Astronomical Union eventually named a Lunar Crater in his memory. He was an O.T.O. member from 1941, and served for a short period as Master of Agape Lodge O.T.O. in the 1940s. He died under mysterious circumstances in an explosion in 1952.

The other participant, pulp fiction author La Fayette Ron Hubbard (1911-1986), eventually founded the Church of Scientology and has been the center of stormy controversy in the decades since.

Both men were students of magick, especially the sexual magick of Aleister Crowley. According to Bent Corydon, Hubbard once confided in his son, Ron Jr., “Secrets, techniques and powers I alone have refined, improved on, applied my engineering principles to. Science and logic. THE keys! My keys to the doorway of the Magick; my magick! THE power! NOT Scientology power! MY power! The real powers of Solomon...” Hubbard Sr. made clear he was talking about the sex magick central to the OTO system, but with a unique twist: “Sex by will, Love by will — no caring and no sharing — no feelings... Sex is the route to power. Scarlet women! They are the secret to the doorway. Use and consume. Feast. Drink the power through them. Waste and discard them.”<sup>2</sup>

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<sup>1</sup> In point of fact, Adamski had been trying to sell his Venusian story as science fiction several years earlier — that is, at about the same time as Parsons alleged experience in New Mexico.

<sup>2</sup> Quoted from *L. Ron Hubbard, Messiah or Madman?* by Bent Corydon and L. Ron Hubbard, Jr. (Lyle Stuart, 1987) p. 307.

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The idealist Jack Parsons could hardly have understood what sort of man he was dealing with here; he wrote Crowley in February, 1946:

“About three months ago I met Ron...He is a gentleman...He moved in with me about two months ago, and although Maggy and I are still friendly, she has transferred her sexual affections to Ron.”<sup>3</sup>

While Parsons was convinced that Hubbard, as he wrote Crowley, “...is in complete accord with our own principles”<sup>4</sup> and proceeded to enter into a joint financial venture with the future Father of Scientology, Crowley was writing his eventual successor as O.T.O. Grand Master, Karl Germer, “From our brother’s account he has given away both his girl and his money - apparently it’s the ordinary confidence trick.”<sup>5</sup> Parson’s friend Alva Rogers, who witnessed these events as they unfolded, described Hubbard’s role in this way:

“Ron was a persuasive and unscrupulous charmer, not only in social groups, but with the ladies. He was so persuasive and charmingly unscrupulous that within a matter of a few weeks he brought the entire house of Parsons down around poor Jack’s ears. He did this by the simple expedient of taking over Jack’s girl for extended periods of time.”<sup>6</sup>

It was against this background that Parsons and Hubbard embarked upon “The Babalon Working” — an elaborate sexual magick experiment designed to bring Babalon into physical manifestation.

The whole concept of the “Magical Child” has several distinct interpretations. In the more orthodox and traditional view, sex magick is employed to Manifest, by an act of Pure Will, a magical being the material basis of which are the sexual fluids themselves. A more literal interpretation holds that magical ritual such as “The Star Sapphire” will produce a “Moon Child” — that is, a living child who serves as host to a superbeing, that is, the child is an “avatar” in Eastern terms, or an Incarnation of the Divine in Western thought. Yet a third interpretation is that sex magick is, simply, the “Yoga of Sex” and the “Magical Child” is the Transformed Sex Magician Himself!

Hubbard and Parsons were ostensibly aiming at the second, literal interpretation; to manifest a Scarlet Woman willing to conceive a child who would embody the transformative goddess-being Babalon.

Crowley wrote Germer: “Apparently Parsons or Hubbard or somebody is producing a moonchild. I get fairly frantic when I contemplate the idiocy of these louts.”<sup>7</sup>

The reaction was certainly excessive. Crowley’s successor as Grand Master of the O.T.O. in the 1980s, Hymenaeus Beta, noted that an adequate

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<sup>3</sup> *op.cit.* pp. 255-56.

<sup>4</sup> *op. cit.* p. 256

<sup>5</sup> *op. cit.* p. 258

<sup>6</sup> *op. cit.* p. 259

<sup>7</sup> *op. cit.* p. 257, but frequently quoted in various sources; See also Crowley’s novel *Moonchild*.

chronicle of Parsons' "now - famous 'Babalon Working' of 1946 EV has yet to be published...Most published accounts focus on his friendship and falling-out with Church of Scientology founder L. Ron Hubbard without appraising the larger issues of what was actually being attempted, and why."<sup>8</sup> Certainly, Parsons' own description of the Working is based in the fundamentals of Ceremonial and Sexual Magick.

In "*The Book of Babalon - January 4 - March 4, 1946 EV*" Parsons outlines the entire experiment, including the reasons for it:

*"The present age is under the influence of the force called, in magical terminology, Horus. This force relates to fire, Mars, and the Sun, that is, to power, violence and energy..."*

*"This force is completely blind, depending upon the men and women in whom it manifests and who guide it..."*

*"The catastrophic trend is due to our lack of understanding of our own natures. The hidden lusts, fears, and hatreds resulting from the warping of the love urge, which underlie the natures of all Western peoples, have taken a homicidal and suicidal direction .*

*"This impasse is broken by the incarnation of another sort of force, called BABALON. The nature of this force relates to love, understanding, and dionysian freedom, and is the necessary counterbalance or correspondence to the manifestation of Horus."*

Thus far, Parsons is reasoning in a sound manner. Keep in mind, however, that he is working with his 'friend' Hubbard, then in the very process of making off with Parsons' money and lover; a man who was to tell his son, Ron Jr., a few years later, to use and discard Scarlet Women. In what sense "scarlet?" the younger Hubbard asked. "Scarlet," the Scientology 'Source' replied, "the blood of their bodies; the blood of their souls...bend their bodies; bend their minds; bend their wills; beat back the past."<sup>9</sup>

This is the grossest perversion of Crowley's teaching. The latter merely observed in the same context, "We do opine that it is better and easier that the other party should be in ignorance of the sacred character of the Office. It is enough if that assistant be formed by Nature signally for the physical task, robust, vigorous, eager, sensible, hot and healthy; flesh, nerve and blood being tense, quick, and lively, easily enflamed, and nigh inextinguishable."<sup>10</sup>

Crowley is telling us that a partner in sexual magick should, ideally, in his opinion, be involved for the sake of sensual pleasure, pure and simple. Hubbard is telling his own son how to enslave minds, bodies and souls. Parsons,

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8 *Freedom Is A Two Edged Sword* by John W. Parsons (Falcon Press/O.T.O. 1989) introduction by Hymenaeus Beta, p. 7

9 Corydon & Hubbard, *op. cit.* p. 307.

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who wrote extensively on the subject of freedom, could have had no idea of what type of person he was engaged in High Magick with.

In any case, Parsons goes on to narrate that “In January 1946 I had been engaged in the study and practice of Magick for seven years, and in the supervision and operation of an occult lodge for four years<sup>11</sup>, having been initiated into the Sanctuary of the Gnosis by the Beast 666, Fra. 132, and Fra. Saturnus<sup>12</sup>. At this time I decided upon a Magical operation designed to obtain the assistance of an elemental mate.”<sup>13</sup> In a sense, deprived of his former lover, Parsons was ‘going for broke’ in looking for a partner to create a magical child with; “All or nothing - I have no other terms,” as he put it to Crowley.<sup>14</sup>

Beginning on January 4, 1946 at 9:00 PM, Parsons and Hubbard employed the powerful Enochian Air Tablet, using an Air Dagger, parchment talisman, invocations, conjurations, Enochian Calls and invocations, and appropriate banishings<sup>15</sup>. According to Parsons, at various times over subsequent days, wind storms were raised, electrical power was disrupted (January 14), during which Hubbard allegedly had a candle knocked from his hand by Something; several witnesses saw a “brownish yellow light about seven feet high”<sup>16</sup> which Parsons banished.<sup>17</sup>

On January 18 Parsons and Hubbard were out in the Mojave Desert when Parsons suddenly had an epiphany, and realized the experiment was accomplished.<sup>18</sup> “I returned home,” he tells us, “and found a young woman answering the requirements<sup>19</sup> waiting for me.” For the next month he invoked BABALON with her as his partner, “as was proper to one of my grade”<sup>20</sup> — in other words, by the sexual Eucharist of the Mass of the Holy Ghost.

While his magical partner visited in New York, on February 28, Parsons returned to the Mojave, and received a “communication” he referred to as *Liber 49, The Book of Babalon*, which identifies its source as Babalon Herself. It should be noted that Hubbard was also away then. *Liber 49* asserts, among

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10 *De Arte Magica*.

11 Agape Lodge O.T.O.

12 This is a significant “crew” of initiators, indeed. The Sanctuary of the Gnosis refers to the Ninth Degree of the O.T.O. System, the most exalted of the regular initiatory degrees. The Initiators here mentioned are Aleister Crowley, the then Grand Master of the Order,

W.T. Smith, the U.S. National Grand Master, and Karl Germer, who served after Crowley’s death as Grand Master until the early 1960s.

13 *The Collected Writings of Jack Parsons*, p. 2 Part One, *The Book of Babalon*, introduction, “Conception”

14 Corydon & Hubbard, *op. cit.* p. 257

15 This is standard ceremonial magical ritual practice.

16 *Book of Babalon*, Parsons, p 6; also quoted by Corydon & Hubbard, *op. cit.* p. 256

17 These are common side effects in serious magical rituals.

18 This is, of course, the same area that the Adamski Orthon contact took place a few years latter, the area in which Dr. Wilhelm Reich, M.D. conducted his experiments with shooting down UFOs with Orgone Energy, and various other UFO-related events.

19 Marjorie Elizabeth Cameron (b. 1922 - d. 1995), or the future Ms. Parsons; see *Freedom Is...op. cit.* Also *The Magical Link*, Spring-Summer, 1995. “

20 *Book of Babalon*, *op. cit.* p. 4.

other things, “The working is of nine moons...And she shall wander in the witchwood under the Night of Pan, and know the mysteries of the Goat and the Serpent, and of the children that are hidden away...I will provide the place and the material basis, thou the tears and blood...Thy tears, thy sweat, thy blood, thy semen, thy love, thy faith shall provide. Ah, I shall drain thee like the cup that is of me, Babalon<sup>21</sup> ...Let me behold thee naked and lusting after me, calling upon my name...Let me receive all thy manhood within my Cup, climax upon climax, joy upon joy...Gather together in the covens as of old...Gather together in secret, be naked and shameless and rejoice in my name.”<sup>22</sup>

It is interesting that much of this anticipates the emergence of Wicca, at a time when Gerald Gardner in England was only beginning to formulate his ideas. Parsons spent much of the remainder of his short magical career writing on the subject of ‘witchcraft’. In any event, when Parsons communicated the Good News to Crowley, the old Magus was perplexed, or amused, or, conceivably both. He wrote Parsons, “You have me completely puzzled by your remarks. I thought I had a morbid imagination, as good as any man’s, but it seems I have not. I cannot form the slightest idea what you can possibly mean.”

Apparently undaunted, upon Hubbard’s return Parsons prepared to impregnate his magical partner, impressed by a vision Hubbard had “of a savage and beautiful woman riding naked on a great cat-like beast.”

According to Francis King’s account, “Parsons was High Priest and had sexual intercourse with the girl, while Hubbard who was present acted as scribe, seer, or clairvoyant” This occurred on the first three days of March, 1946.

The aftermath is the subject of much rumor, and points out the high significance of sexual magick. “This secret is the true Key to Magick,” said Crowley, “that is, by the right use of this secret man may impose his Will on Nature herself...” Hubbard took off with Parsons’ former partner and the funds of their joint enterprise. Parsons caught up with Hubbard in July of 1946 in Miami, having to evoke Bartzabel<sup>23</sup> to raise a storm at sea, forcing Hubbard back to shore. Ron Hubbard nevertheless married Parsons’ former lover the following month, and went on to write *Dianetics, The Science of Mental Health* and, eventually, to organize the Church of Scientology, built on a hidden mythos of a 75 million year old disaster in which the inhabitants of a 76 planet galactic federation were blown up by a dictator named Xenu. This science fiction ‘space opera’ from Hubbard’s pulp fiction days forms a bizarre underpinning to an already bizarre story.<sup>24</sup>

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21 After *Liber Cheth*, a Class A Holy Book of the Thelemic Canon.

22 *Book of Babalon*, op. cit. pp. 5-9.

23 A powerful magical being.

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For the rest of it, it depends entirely on whom you talk to. Was a “magical child” — conceived ritually March 4, 1946, born into this world as Babalon Incarnate on or about “nine moons” later, on or about December 4, 1946? Is such a being, a woman of about 50, alive today? Or was there a more ethereal ‘birth’ — perhaps, on a spiritual level, the true “birth date” of Gardnerian Wicca and its various descendent bodies, and on a more material level, the birth of modern ‘second wave’ feminism. Surely, the timing of the Babalon Working and the arrival of the Post War Baby Boom is simultaneous in an eerie sort of way. UFO buffs have of late been touting a theory that Hubbard came to Parsons with a purpose more grandiose than “the ordinary confidence game”. In pulp magazine circles, he had encountered any number of occultists and border occultists (Talbot Mundy, Col. Arthur Burks, Major Donald Keyhoe, Ray Palmer and Richard S. Shaver come to mind<sup>25</sup>), and had already formulated the core of the “inner Scientology teaching” outlined above. He wished to bring this other world into Manifestation, but lacked the technical knowledge to do so. So, he came to the innocent sex magician Jack Parsons. In this version, the Babalon Working, guided by Hubbard, had little to do with “Babalon” and more to do with the hideous Old Ones of the H.P. Lovecraft Cthulhu Mythos.

“A door opened; something came through” is the essence of this thesis, and the appearance of the first “flying saucer” case the following year is considered, in this outré rumor, not coincidental at all.

The Babalon Working permanently alienated Parsons from Crowley, but the work of the ill-fated rocket scientist has more recently been reevaluated in a more favorable light by present day occultists and UFOlogists alike.

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<sup>24</sup> Corydon & Hubbard, *op. cit.* p. 364.

<sup>25</sup> Except for Mundy, the present author has met with all of the pulp writers mentioned here.



# The Roots of Modern Magick ~ 1700-2000

## Part Four:

### Order of Oriental Templars

(O. T. O.)





# 1

## From Egyptian Masonry to the Oriental Templars

*The Authentic Tradition From Cagliostro to the Present*

**L**ONG ago I observed in my former newsletter *PYLON*<sup>1</sup> that history in general was a dark pit, and the history of “secret societies” all the darker as a by-product of that very secrecy. A great deal is said in orthodox Masonic circles about the fabulous nature of the histories associated with Egyptian Rite Freemasonry, including the slightly later Rite of Mizraim and even later the Rite of Memphis, and often refer to such accountings as “traditional histories” - meaning myths - with what are supposed to be “understood” negative connotations. These bodies, sometimes referred to as “fringe” Masonry, coincide with, and likely overlap the other occultist initiatory bodies of the late 18<sup>TH</sup> and early 19<sup>TH</sup> centuries we have previously discussed, though they are both more eclectic and less overtly occultist, they constitute a part of the AUTHENTIC TRADITION.

To an extent, **all history is myth**. Read two histories of the Viet Nam War or the assassination of John F. Kennedy, both events in the living memory of all Americans over 45 as I write these lines, and you will discover that even recent events can be interpreted in radically different ways. One of the great landmarks in Egyptian Rite history is the legend of Ormus, the Egyptian Priest converted to Christianity in apostolic times, who Christianized the ancient Egyptian Mysteries to which he was heir, in effect taking the extremely ancient rites of Isis, Osiris and Serapis into the rapidly Christianizing Mediterranean World, as a series of rituals that form the essential core of Freemasonry.

Is the “legend” true? Really, one cannot say, any more than one can confirm independently the Christian Gospels or The semi-historical Biblical *Books of Kings*. There is nothing implausible about a spiritual and ritual institution surviving in continuity for hundreds or thousands of years. Such is the history of the Roman Catholic Church, or the unlikely history of Judaism, however laced with legend this may be, but affirmed in the archeological record as well as the written word. The examples are too numerous to mention, but the point should be well considered.

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1. “Towards A Lineal History of the Magical Tradition,” *Pylon*, V1 N4, 1992 E. V.

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Calvin Burt 96th Degree , Rite of Memphis cites an exhaustive prehistory of the Egyptian Rite, which, in abbreviated form, I offer here for your consideration:

“The principle seat of the (ancient) mysteries was at Memphis(They were of two kinds, the greater and the lesser; the former taught by the Priests of Isis and Serapis, the latter by those of Osiris.

“ (the candidate was ordered to enter the pyramid during the night, when he had to descend on his hands and knees through a narrow passage without steps, until he reached a cave-like opening, through which he had to crawl to another subterranean cave, on the walls of which he found inserted the following words: ‘The mortal who shall travel over this road alone without hesitancy or looking behind, shall be punished by fire, by, water and by air, and if he can surmount the fear of death he shall emerge from the bosom of the earth.

“At the same time three priests, disguised in masks resembling jackals, and armed with swords, sought to frighten him...

“At a subsequent period the mysteries were augmented by the introduction of the tragedy of Osiris.

“This was the parent, or source of all the Grecian or other rites, which represent a death and resurrection of the body, and whose principle features are perpetuated in the legend of the Sidonian builders...<sup>2</sup>

“As a matter of course, these mysteries have, during the long period of time they have existed, undergone changes; and as history shows, they have been worked or practiced for more than three thousand years...”

Since Herodotus, Apuleius and other ancient sources have said as much, and to a large extent one can interpret both the *Egyptian Book of the Dead* and its predecessor in the Pyramid Texts in much the same way, thus far we are dealing with reasonable historical conjecture, at the very least. The first critical moment comes at the time of the spread of Christianity across the Greco-Roman world in the early centuries of the Common Era, and the suppression of the classical pagan mysteries wherever the arm of the Roman State, Eastern and Western, reached. The subsequent rapid and forceful spread of Islam throughout the former Eastern Empire would, the argument goes, have swept “clean” what Christianity had left, and the ancient mysteries had become antique artifacts, by the late classical period, and no longer a living tradition.

Yet, Christianity itself survived in the East, including Coptic Christianity which, without question, had incorporated elements of the old mystery religions. Thus we come to the legend of Ormus, also known as Ormesius. In the year 46 of the Common Era, this Priest of the then already very ancient Egyptian mysteries was converted to Christianity by St. Mark. After this,

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2. This includes, as some Gnostic Masonic authors including Dr. Peter Davidson concluded, the mythos connected with the life, death and resurrection of Jesus of Nazareth. It will be remembered that Graco-Jewish legend of the first years of the Common Era had it that Jesus was the son of Mary and a Sidonian Archer in Roman service, named Pantera. It also accords with the Masonic legend of Hiram.



rather than abandoning the mysteries, Ormus Christianized the mystery rites. In doing so, he became the mythic forefather of the Fratres Lucis or Hermetic Brotherhood of Light, the Egyptian Rite of Memphis, and, even Rosicrucianism.

The point is not to ascertain the actuality of the life of Ormus, but to acknowledge that, almost certainly, *members of the Old Egyptian Priesthoods which had been hereditary, did indeed become Christians without necessarily giving up all of the forms and concepts of the initiatic systems.* The same happened in the West with the overturning of the Roman State Religion from Paganism to Christianity. This should seem no more implausible upon the face of it than the survival of Coptic (that is, “Egyptian”) Christianity these last 1500 years since the Islamic conquest of Egypt, nor the survival of Sumerian mystery religion among the Yezdi and Assyrians of Iraq, nor the intact survival of Baptist Gnosticism among the Mandeans of that same troubled country. Indeed, among the Druse people of the Lebanon, Syria and Israel, one finds a three degree initiatory system surviving from very early times that has earned it the title of “Druse Masonry”, fairly or otherwise.

Indeed, Lucian of Samosata refers to Jesus as a magician, and his followers those of a new mystery religion. Cyril of Jerusalem equates Christian practice in his day with the initiatory rites of Isis, Eleusis, Samothrace and Phrygia. *The Disciplina Arcana*, the laws of the mysteries of the aboriginal Christian Church, itself involves a degree system of initiation. Whether Ormus is a personification or a person is, therefore, a matter of but little moment. The point to be made is that the ancient mysteries as graded rites of initiation survive into Christian times.

The next crucial period begins during the Dark Ages following the collapse of the Western Roman Empire. Literacy in Europe became practically unknown outside of the clergy, who would hardly be kept well informed about banned mystery traditions, however Christianized, and less likely to record anything, even if known, since that implies membership or, at the least, friendly acquaintance. The level of illiteracy and ignorance from the Fall of Rome to the Renaissance, a thousand year period, roughly, is almost unimaginable today. Revisionist historians have plausibly pointed out that the medieval culture, especially during the latter phases, the so-called “High Middle Ages”, had a worthy cultural, political and artistic tradition not adequately acknowledged by orthodox historians from the 1700s Enlightenment on, and I agree wholeheartedly with this. But it was a non literate culture, and one of isolated pockets of people with relatively little connectedness with the outside world, and in that sense was indeed a “dark age”.

Throughout this period, however, a certain class of people developed who,

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though themselves as diverse as gypsies and tinkers on one end of the spectrum, to minnesingers, troubadours and bards on the other, with tradesmen and guilds - notably the builder's and medical guilds - in the middle, carried elaborate oral traditions all over Europe and, indeed, the Near East. Furthermore, the Crusades brought illiterate Europe's warriors into contact with their very literate Arabian counterparts at the peak of their intellectual development, in which learned scholars, notably Sephardic (Eastern) Jews, translated ancient literature from Greek to Arabic and preserved such of the literature of ancient times as has survived, a mere fragment of a very much larger whole..

It is not without significance that many of these people and their institutions were organized or *became* organized into ritualized ceremonial degree systems. The Orders of Chivalry, the troubadours and the building guilds (and, indeed, all professional guilds) were, by the High Middle Ages, all so organized.

It is also intriguing to follow the spread of Gnostic Christian religious thinking in and beyond Europe. Ormus, whether a person or personification, is representational of the tradition paralleling and, perhaps, antedating orthodox Christianity, incorporated Neoplatonic Greek, Egyptian Mystery and Judeo-Christian ideas. For a time Gnosticism, in its rich diversity of ideas and sects largely centered in Egypt and Persia but known throughout the classical world, was eventually suppressed by the Roman State and (to an extent) by the Islamic *Jihad* and the ossification of Islamic culture. As far as lineal tradition goes, there is no known literary or other direct link between the ancient Manichaeans, Simonians, Valentinians, *et al* and later groups. Yet, following the wanderings of the troubadours and the flow of other wandering story tellers, we find the same ideas popping up, seemingly independently, among the Bogomils of Eastern Europe, and Cathars and Albigensians of distant Southwestern Europe. Such did not likely appear in a vacuum. They coincide with, and overlap, the legend of the Templars and Freemasonry, of Rosicrucians and alchemists. There is, indeed, a long, long period between Ormus and the *Compte de Cagliostro* in the 18<sup>TH</sup> Century with few literary landmarks, but those that we have make plausible, and are highly suggestive of a largely oral, sometimes coded lineal continuity of culture and ideas from the Egyptian and other Mysteries. The Rosicrucian literature, which begins to appear coincident with the Protestant Reformation where religious and such political hegemony as existed in medieval Europe were breaking down, is especially indicative of such continuity. Indeed, Rosicrucian rituals practiced down to our own times and resembling pristine Egyptian ritual (and reputed to be Near Eastern in origin), appear in print during this period, and are more

than a little suggestive of Egyptian origins; hidden tombs, preserved bodies, eternal lights, ancient glyph inscriptions are the very stuff of later Egyptology in its early phases in the 1800s, but were the standard motif of *The Chymical Wedding of Christian Rosenkrutz*, *The Fame and Confession of the Fraternity R:C:*, first circulated and published in the early 1600s.

We may remind our readers that as late as 1799 of the Common Era, the year in which the Rosetta Stone was found, and, indeed, for some years into the nineteenth century, ancient Egyptian writing was undeciphered, and Egyptian literature unknown. Indeed, the early Pyramid Texts, so suggestive of initiation, were unreadable by ancient Egyptians of later periods, and the Egyptian language was supplanted by Greek and Arabic even among the Egyptians; only late Coptic was readable or spoken by the end of the Middle Ages. Yet, the rituals or fables represented therein and the rituals or fables described in the first Rosicrucian texts bear remarkable similarities.

To some extent, the bridge between the ancient Egyptian Mysteries and Egyptian Rite Freemasonry are told in the rituals themselves. Thus we find, for example, in the 34th Degree ritual of the Rite of Memphis, an account of the High Priest Sigge who established the Mysteries in Scandinavia. As with “Ormus” (Light), the name “Sigge” (Silence) is suggestive of a symbolic representation. We find the great light of 19<sup>TH</sup> Century Memphis Masonry, Jacques Etienne Marconis de Negre 97th Degree telling us that

*The followers of Ormus, up to 1118, were the only trustees of the ancient doctrines of Egypt, purified, of course, by Christianity and the teachings of Solomon. These doctrines they communicated to the Templars. They were in consequence known under the name of “Knights of Palestine” or “Brethren of the Rosy Cross of the Orient”; these Brethren are claimed by the “Rite of Memphis” as its immediate founders.*

*In 1150 eighty-one of them under Garimont went to Sweden, presented themselves to the archbishop of Usal and explained their Masonic doctrines to him. It was these eighty-one Masons who established Masonry in Europe.*

Consider, by comparison, the narrative of the 34th Degree, or Knight of Scandinavia, in which Sigge, having engaged in wide conquests in the late days of the Roman Republic,

*established in Scandinavia the secret religious Mysteries and appointed as their Guardian Twelve Great Pontiffs. From these Mysteries sprang numerous fraternities or Guilds - warlike, religious, social and operative, whose members were bound by Oath to give each other mutual aid and assistance. It is believed that Sigge having quar-*



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*reled with the Roman General Pompeii, withdrew from the imperious and all conquering nation and making Kings as he passed along to Scandinavia he found Gylphi occupying the throne, and, having established his Mysteries the King sought Initiation.*

Such stories come down to us from the Hierophants of Memphis of the 19<sup>TH</sup> and early 20<sup>TH</sup> Century, from J.E. Marconis 97th Degree to John Yarker 97th Degree. The whole of the Egyptian Rite was to come from, or pass through the enigmatic, charismatic figure of the Grand Kophta, or Great Egyptian, known as Alexander, the Comte de Cagliostro (b.1743). By his own account, Cagliostro, like many before and since, traveled to Egypt, thence to Malta where he served an apprenticeship under the Grand Master of the Maltese Knights, and eventually to Britain and France where his Egyptian Rite Freemasonry met with considerable success amidst the political upheavals then forever changing the face of Europe and the Americas. He made the mistake of establishing a Lodge in Rome in 1786, whereupon he was arrested by the Inquisition, sentenced to death and died a martyr.

Upon the Egyptian Rite of Cagliostro arose the Rite of Mizraim, the Antient and Primitive Rite and the Rite of Memphis, and eventually the combined Oriental Rite of Memphis and Misraim, still in practice.

The lure of the Egyptian Rite seems even to have influenced Napoleon's conquest of Egypt. The late Robert Ambelain 97th Degree, observed in Ceremonies and Rituals of Symbolic Masonry that

*Most of the Members of the Mission to Egypt who accompanied Bonaparte were Masons of the old initiatic Rites: Philaethes, African Brothers, Hermetic Rite, Philadelphes, Primitive Rite, without omitting for all the Grand Orient of France. Having discovered at Cairo a gnostic-hermetic survival, then in Lebanon the Druse Masonry which Gerald de Nerval had encountered there and which went back to the operative Masonry of the Templars, the Brothers of the Mission to Egypt decided as a result to renounce their affiliation to the Grand Lodge of London, and to practice a new Rite which owed nothing to England, then enemy number one. And thus, under the direction of Samuel Honis and Marconis de Negre, was born the Rite of Memphis in 1813 in Montauban.*

Recently the great Theosophical Revisionist Historian, my old friend Paul Johnson, noted that "What is most mysterious is the possible legitimacy of Cagliostro's claims to initiations in Egypt. (Gerard) Galtier is unwilling to hazard a judgment on this question, and the evidence appears insufficient to allow any confidence on the subject. The eagerness with which the Egyptians accepted Masonry in the Cagliostro heritage suggests, however, that there

may have been some truth in the Grand Kophta's claims."

Remembering that almost all knowledge of Ancient Egypt, let alone its literature, has come to light since Cagliostro's death, the most telling comment, perhaps, was that of Kenneth Mackenzie, who observed of Cagliostro that "His system of Masonry was not founded upon shadows. Many of the doctrines he enunciated may be found in *The Book of the Dead*, and other important documents of ancient Egypt...including, I might add, some only understood since the time Mackenzie penned these words, a hundred years after Cagliostro's rituals were to launch the public, and more documented, history of the Egyptian Rite.

At the end of his long and controversial career, Archbishop Edward Alexander Crowley 33rd Degree, 90th Degree, 97th Degree, wrote one of his most promising students of that period, "Of course the rites of Memphis and Mizraim have all been absorbed by the O.T.O. It would not only require the fortune of a kingdom, but a couple of hundred lifetimes devoted exclusively to them to put them on properly. I have read through them most carefully - I took the printed volume to the Sahara Desert with me as my sole reading matter - and they are simply not worth performing: they are just extensive drivel." One can only reflect and wonder that Crowley astonishingly failed to note here even in passing that it was while he was "reading through them most carefully" that is, the Yarker version of the Memphis rituals, that he was also undergoing one of the most profound series of visionary experiences since Biblical Times, published eventually as *The Vision and the Voice*. One might well ask legitimately if the one had something to do with the other. The readers of this volume may judge for themselves. It should be noted as well, as Crowley certainly knew, that many of these degrees were not ritually conferred, but, rather were verbally communicated in the traditional Masonic sense.

In any event, the story of the Egyptian Rite after the Mission to Egypt by Bonapart is filled with schism and controversy, but is rather well documented and can be summarized briefly, if no less remarkably.

Samuel Honis of Cairo established the French Primitive Rite of Philaethes in conjunction with Gabriel Matthieu Marconis as the Rite of Misraim (Hebrew: Egypt) at Montauban on April 30th, 1815. A 97 Degree version of this system was established in Paris as the Rite of Memphis by J.E. Marconis July 7, 1838. On November 9, 1856 Marconis established an American branch under John Mitchell 95th Degree.

On March 1, 1857, David McClellan 95th Degree, was chartered by Marconis as Sovereign Grand Master for the United States. The Civil War was fast closing on a divided America, and on April 27, 1861, Major David McLel-

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Ian 96th Degree, passed the Sovereign Grand Mastership to Harry Seymour 96th Degree, having been called to active duty by the 79th Regiment of the National Guard of the State of New York . McClellan's predecessor, John Mitchell, was himself also called to active duty and was mortally wounded in battle the following year. Seymour was chartered by Marconis on June 21, 1862. Shortly thereafter Marconis and Seymour attempted a reduction of the Rite from 97 to 33 degrees in compliance with the wishes of the Grand Orient of France. This led to a split in America, where a good number of Memphis Masons under Calvin Burt 96th Degree, continued to work all 97 degrees of the Rite of Memphis. On January 2, 1872 Seymour chartered the distinguished British Mason John Yarker to form a Sovereign Grand Lodge of the Antient & Primitive Rite of Memphis in Great Britain.

This Charter became the basis of much of the work done under the banner of Memphis Rite Masonry in the English speaking world. After the death of Marconis, be it noted, no single clear-cut Grand Hierophant existed for the entire world. Several French Rite bodies continued, and continue, to work some variation of the original Egyptian Rites of Memphis and Misraim, notably under Jean Bricaud and the late Robert Ambelain. They became, however, heavily intertwined with the ecclesiastical successions of the Gnostic Church revival of the late 19<sup>TH</sup> Century, so that, at times, it is difficult to ascertain where ecclesiastical office leaves off and Masonic Degree begins.

Bricaud, for example, in association with Theodor Reuss, wanted Crowley's Gnostic Mass to become the celebratory ritual of the Eighteenth Degree Memphis.

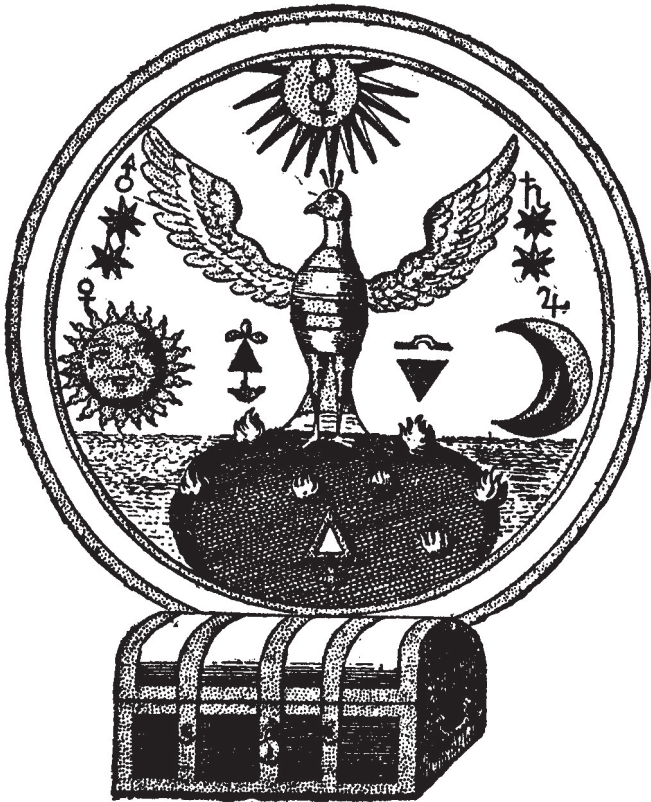
The ultimate clerical end of this spectrum found expression in the Franco-Haitian and Spanish branches of the Rites of Memphis and Misraim, which, in 1921, completely gave up the Masonic ritual degrees in favor of considering these to be ecclesiastical empowerments associated with ordination and consecration rather than ritual initiation. This school has its most current embodiment under the leadership of Docteur Michael Bertiaux 97th Degree of Chicago, who received his original training in Haiti under Hector Francois Jean-Maine 97th Degree.

Docteur Bertiaux has been an invaluable source of wisdom for the author on the Rite of Memphis, with especial focus on the linkage to the Gnostic system of ecclesiastic connections to the Rite.

In the meantime, in the English speaking world, John Yarker became Grand Hierophant of Memphis in 1877, the same year Mackenzie published his *Royal Masonic Cyclopedia*. On September 24, 1902 Yarker and Associates Chartered a Grand Lodge for the German Empire, with Theodor Reuss 96th Degree as Grand Master. Yarker's designated leadership for this body coin-

cides and overlaps with the original leadership of OTO or *Ordo Templi Orientis*, which Reuss incorporated into the Rite of Memphis & Misraim work, the former eventually supplanting the latter, as interpreted by and under Reuss.

Yarker meanwhile had befriended Crowley, whom he appointed, in 1910, a universal inspector general of rites. Reuss had already brought Crowley into OTO by this time, but saw fit, several years later, to make Crowley head of that illustrious Order in the English speaking World. In those days of the British Empire, that was much of the planet. Upon Yarker's death in 1913, Dr. Gerard Encausse 97th Degree, became Grand Hierophant, in triumvirate with Reuss and Crowley. Crowley succeeded to the office upon the deaths of Reuss and Encausse, and further incorporated the Rite into the OTO. All subsequent chiefs of the OTO have been Grand Hierophants of Memphis and Patriarchs of the Gnostic Catholic Church by right of succession to their office as Grand Master of OTO. Other groups including an intact French Rite of Memphis & Misraim, a Reuss-based body in Switzerland, the Church of Light in California, and various Gnostic-occult groupings have continued all or part of the AUTHENTIC TRADITION, down to the dawn of the 21st Century.





*BAPHOMET.*

# Baphomet's Instructions To The OTO On The Gnostic Catholic Church and Matters Cognate, Including Derivation from the Ancient Sanctuary, Ritual and Temple of Israel

[Initially prepared as a talk to be delivered at the Gnostic Catholic Church Conference scheduled for August, 1998 EV, the following text was adapted as a paper and published in *The Gnostic Times* V1N1 for June, 1999 .]

**I**N this chapter, I want to concentrate on what Aleister Crowley as Baphomet XI° OTO had to say about the Gnostic Church as it applied to the OTO specifically, and to touch on his authority to speak on the subject. I rely on three documents:

First and foremost, I reference **Liber XV, The Gnostic Mass** itself, written as the chief celebratory ritual, public and private, of OTO. It was composed by Aleister Crowley, of course, at about the same time he became the head of the Order in English Speaking countries.

It is my contention that, especially in the *italicized* portions of the Mass—ostensibly and exoterically mere “staging notes”—Crowley laid out the **complete** structure for the Gnostic Church in Thelemic usage. Over 30 years later, working with the Gnostic prelate W.B. Crow, he formulated a concise **manifesto** for the Gnostic Catholic Church that confirmed that structure in unmistakable form. This document is known, but seldom examined and little understood. I have carefully examined it, both as written by Crow and modified by Crowley, acting as Patriarch of the EGC. Finally, I intend to touch on what Crowley himself considered the reasons he had the right and obligation to establish this structure. He appeared to write or authorize all of these documents, and generally act, as if he was in a *position to act* as a senior Gnostic patriarch. To illustrate this, I must resort to more controversial source information, but information that nonetheless does exist, and which I have also intently examined. Let us first turn to the Mass itself. Crowley specified that the Gnostic Mass, Liber XV, was, rather uniquely, a ritual and a document *for* the OTO. The format is that of many A. A. papers, but it clearly specifies that it is for OTO as such. He invokes a rather flamboyant assertion in the 1918 version that the Mass is “edited from the Ancient Documents in Assyrian and



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Greek by The Master Therion". Even most hard core Crowleians balk at this. However, we now know much more about ancient living Gnostic traditions, including that of the still-surviving Mandeans of Iraq. The Mandeans have for many centuries celebrated a form of memorial Gnostic Mass that is of Babylonian or Assyrian or possibly even Sumerian origin. Crowley also tells us that the Mass "represents the original and true pre-Christian Christianity". This is not a play on words for serious students of the history of religion, with an understanding of both Gnosticism and its relationship to the early Christian Church. The Gnostic Mass, with respect to the initiatory message of the OTO, follows the venerable traditions of the Christian Mass. Amalarius of Metz, in his *Opera Omnia*, written circa 840 EV, said of the Mass: "Sacraments must have some resemblance to the things they symbolise. Therefore, the priest resembles Christ, as the bread and wine resemble the corpse of Christ. In the same way, the sacrifice of the priest on the altar resembles, in a certain way, the sacrifice of Christ on the cross." As we shall see presently, the Gnostic Mass performs precisely the same function for the Knowledge and Wisdom of the OTO.

With the preliminaries done, Crowley turns his attention to a precise description of what a Temple for the Gnostic Catholic Church should be when performing its chief celebratory ritual. He says,

"In the East, that is, in the direction of Boleskine, which is situated on the south-eastern shore of Loch Ness in Scotland, two miles east of Foyers, is a shrine or High Altar. It's dimensions should be 7 feet in length, 3 feet in breadth, 44 inches in height. It should be covered with a crimson altar-cloth, on which may be embroidered fleur-de-lis in gold, or a sunblaze, or other suitable emblem. On each side of it should be a pillar or Obelisk, with countercharges in black and white. Below it should be the dais of three steps, in black and white squares. Above it is the super-altar, at whose top is the Stele of Revealing in reproduction, with four candles on each side of it. Below the stele is a place for The Book of the Law, with six candles on each side of it. Below this again is The Holy Graal, with roses on each side of it. There is room in front of the Cup for the Paten. On each side beyond the roses, are two great candles. All this is enclosed within a great Veil. Forming the apex of an equilateral triangle whose base is a line drawn between the pillars, is a small black square altar, of superimposed cubes. Taking this altar as the middle of the base of a similar and equal triangle, at the apex of this second triangle is a small circular font. Repeating, the apex of a third triangle is an upright tomb."

Now this, I submit, is a careful and exacting description of a Gnostic Temple, no less specific than, say, Exodus 25:9 -- Exodus 27:21. Crowley, however, is more concise than Exodus, so bear with me here; I have a point to make:

According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown



of gold round about . And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves of shittim wood, and overlay them with gold And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them The staves shall be in the rings of the ark: they shall not be taken from it And thou shalt put into the ark the testimony which I shall give thee And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof... and the veil shall divide unto you between the holy place and the most holy concluding with this:

In the tabernacle of the congregation without the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel.

Exodus was indeed wordier, but it is self-evident that both Crowley and the author of Exodus are describing a place of spiritual devotion or ceremony, in some considerable and not altogether dissimilar detail. Crowley, as has been pointed out with perhaps less vigor than is merited, learned a great deal from his Plymouth Brethren childhood, however much he came to reject its specific doctrines. He could quote the Judeo-Christian Scriptures chapter and verse as well as Liber AL, and drew upon his knowledge of them extensively throughout his life.

We should be clear that a Tabernacle in the Biblical sense is, essentially, a portable Temple, and the later Temples of Solomon and of Herod were modeled upon the portable shrine so intricately described. It has been remarked on Exod. 26:31-35) that

A curtain was to divide the tabernacle into two rooms, the Holy Place and the Most Holy Place, with the former twice as large as the latter. The Most Holy Place probably formed a perfect cube, 15 feet by 15 feet by 15 feet. Enclosed with linen curtains embroidered with cherubim and containing only the ark of the Testimony, it represented God's throne room. The Holy Place represented his royal guest chamber where his people symbolically came before him in the bread of the Presence, the light from the lampstand, and the incense from the altar of incense. In (26:31) the CURTAIN is used to separate the Holy Place from the Most Holy Place .It was called the "shielding curtain" (39:34; 40:21; Nu 4:5) because it shielded the ark. At the moment when Christ died, according to the Christian *mythos* , the curtain of Herod's temple was torn, thereby giving the believer direct access to the presence of God (see Mk 15:38; Heb 6:19-20; 10:19-22).

In Exodus the phrase "Aaron and his sons" refers to the priesthood, about which much is said in terms of dress and obligations. Crowley, not surprisingly, next turns his attention to the officers of the Mass, and, by implication, the officers of the Gnostic Church. He also speaks somewhat to their indi-

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vidual qualifications as well as garb, at least insofar as their vestments are concerned. He tells us concerning the Mass officers:

The PRIEST. Bears the Sacred Lance, and is clothed at first in a plain white robe.

The PRIESTESS. Should be actually *Virgo Intacta* or specially dedicated to the service of the Great Order. She is clothed in white, blue, and gold. She bears the Sword from a red girdle, and the Paten and Hosts, or Cakes of Light.

The DEACON. He is clothed in white and yellow. He bears The Book of the Law.

Two CHILDREN. They are clothed in white and black. One bears a pitcher of water and a cellar of salt, the other a censer of fire and a casket of perfume.

The Mass proceeds and it takes little imaginativeness to realize that the roles and responsibilities of the officers are now defined in terms of their actions. The Deacon assists and, to an extent not always appreciated, directs the Congregation. His or her primary station is at the small altar, analogous to the position of Tiphereth, the magical weapons of which are the Rose Cross and the Lamén, the OTO Lamén being itself a symbol of the True Eucharist. The DEACON now takes the consecrated Robe from the High Altar, and brings it to the Priestess, who “robes the PRIEST in his Robe of scarlet and gold” having raised him from the dead. She then consecrates him, and gives adoration to that which she has brought to life. The Priest, in his turn, returns the adoration, adds invocation, and elevates the Virgin to the place of divinity. Having done so, the Priest and Priestess with the children assisting play out a Mystery which lies at the core of the majesty, power and purpose of the OTO itself, within its Innermost Sanctuary. The Deacon marshals the congregation present to coparticipation in this Mystery, each according to their understanding. In doing so, the Deacon calls upon, and to mind, the Great transmitters of the Light of the central mystery of myth and of the past, present and future.

What we have seen, in terms of the present consideration, is that Crowley has defined most of the officers of the Gnostic Catholic Church by title, by garb, and, at least in symbol, by their role. The Priest is depicted as a Father, a shepherd, a phallic symbol, a Crowned representative of the Solar divine image amongst men and women. The Priestess is also defined as to title, apparel, as a Mother, as the Kundalini Serpent Power incarnate, as the Goddess-Whore incarnate and female sexual power focused and focusing, directed and directing. Even minor officers such as a Doorkeeper—a sort of Church officer analogous to a Tyler in the Masonic sense, is defined. The children, who rep-

resent completion of the male genitalia image, and the ordinary members of the Man of Earth Baptized into the Gnostic Church and serving it in various roles, sometimes seemingly minor but always essential, are characterized.

So, by the time the Priestess is enthroned upon the altar, Crowley has managed to give us much. We see a Temple, constructed to Solomonic exactness of specifications. There is a set of church officers with clearly defined roles, robes and titles. These are placed in a specific set of relationships with one another and with the adherents of the Church, represented by the Congregation.

We also begin to perceive a series of sacramental functions appropriate to the Church. The Priestess in consecrating the risen Priest with the elements is engaged in an act of Baptism.

The Priest does the same with the enthroned Priestess. As Crowley describes it in the Mass notes:

The PRIEST gives the lance to the DEACON to hold, and takes the ewer from the child, and sprinkles the PRIESTESS, making five crosses, forehead, shoulders, and thighs.

He rises, and draws the veil over the whole altar.

Appropriate acts of devotion are described, including kneeling (though only in a certain context and perhaps to the exclusion of others; one must judge this according to the level of one's own initiation). Certain magical gestures, and the use of certain symbolic tools are also employed. We then are presented with a bit of theosophical cosmology as the priest says, quoting, for example, *Liber AL* I:27:

Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat; O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of thee as One but as None; and let them speak not of thee at all, since thou art continuous.

To which she responds with a quotation of *AL* I: 61, and 63 through 65:

But to love me is better than all things; if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour and pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich head-dress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me! To me! To me! Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you. I am the blue-lidded daughter of sunset; I am the naked brilliance of the voluptuous night-sky. To me! To me!

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I submit that this most highly erotic and evocative passage from the core Holy Book of Thelema is also a de facto, even de jure “sermon” on living a Thelemic lifestyle both for women and for men.

The thought completed, the Deacon upraises the people with a recitation of AL II:34-43:

But ye, O my people rise up and awake.  
Let the rituals be rightly performed with joy and beauty.  
There are rituals of the elements and feasts of the times.  
A feast for the first night of the Prophet and his Bride.  
A feast for the three days of the writing of the Book of the Law.  
A feast for Tahuti and the child of the Prophet-secret, O Prophet!  
A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.  
A feast for fire and a feast for water; a feast for life and a greater feast  
for death.  
A feast every day in your hearts in the joy of my rapture.  
A feast every night unto Nu, and the pleasure of uttermost delight.

I submit that Crowley has now incorporated into the Mass an instruction as to the specific Holy Days to be celebrated in the Gnostic Catholic Church of the OTO. He furthermore implies the role of Deacon, extended beyond the Mass per se, as being that of a Herald or Master of Ceremonies.

The Priestess is uncovered, “Isis unveiled” as it were, by the Priest with the Lance and the verbal proclamation of the Thelemic law by the Priestess, again quoting Liber AL. As if to again point out that living Thelema is not only theory but practice, she is exposed wholly naked. The symbolism of the nudity is not exhausted in this observation, but in keeping to our theme we immediately note Crowley’s instruction:

During the previous speeches the PRIESTESS has, if necessary, as in savage countries, resumed her robe.

We have here the observation that the Thelemite should not ignore the law of equilibrium, including the law and custom of the land, nation or place in which he or she practices the tenets of Thelema.

Directly, as the Deacon pronounces the Collects, other Church sacraments are designated, and some of the Holy Ancestors, the Gnostic Saints are cataloged. Appropriate settings of worship are designated clearly for inner and outer celebration. As the Deacon puts it:

upon heaths and in woods, on mountains and in caves, openly in the marketplaces and secretly in the chambers of our houses, in temples of gold and ivory and marble as in these other temples of our bodies are all fitting as needed.

The feast for life is clarified in the Collect:

“Birth. Be the hour auspicious, and the gate of life open in peace and in well-being, so that she that beareth children may rejoice, and the babe catch life with

both hands.” and is clearly a sacrament separate from Baptism.

Marriage, too, is a designated sacrament, as the Deacon expresses it

“Marriage -Upon all that this day unite with love under will let fall success; may strength and skill unite to bring forth ecstasy, and beauty answer beauty.”

The “Greater Feast” is also personified and clarified as a sacrament, dealing with the transition from this life.

“Death Term of all that liveth, whose name is inscrutable, be favourable unto us in thine hour.”

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The well-rounded philosophy of the Gnostic Church is affirmed not only in the eclectic litany of saints, but in the universality and inclusiveness of the last Collect. It is appropriately titled “The End” and probably refers not to an “Ending” (as in termination) but an “end” as in an aim or goal as in the familiar phrase, “to what end”:

“Unto them from whose eyes the veil of life hath fallen may there be granted the accomplishment of their true Wills; whether they will absorption in the Infinite, or to be united with their chosen and preferred, or to be in contemplation, or to be at peace, or to achieve the labour and heroism of incarnation on this planet or another, or in any Star, or aught else, unto them may there be granted the accomplishment of their wills; yea, the accomplishment of their wills.”

So we have sacraments in Birth, Baptism, Marriage, and a sort of Last Rites, and we proceed to the Eucharist. Of this sacrament, Crowley has told us much, even as it is enacted before us plainly for those with eyes to see and especially ear to hear, in the Mass. Having noted in Book 4, Part 3, “With regard to the preparation of such Sacraments, the (Roman) Catholic Church has maintained well enough the traditions of the true Gnostic Church in whose keeping the secrets are.” He also observes, “It is of more importance than any other magical ceremony, because it is a complete circle.” The Mass being the central celebratory ritual of the OTO, it is important to note that the Eucharist is the traditional and specific central element and sacrament of the Gnostic Mass.

The Eucharist having been prepared for consumption, a euphonious element is introduced in the form of the Anthem from Crowley’s great and much-neglected play, “The Ship”. So that this is not thought to be an isolated act, but, rather indeed the introduction of sacred musical elements into Gnostic Church practice, Crowley follows the anthem with this instruction:

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“These words are to form the substance of the anthem; but the whole or any part thereof shall be set to music, which may be as elaborate as art can devise. But even should other anthems be authorized by the Father of the Church, this shall hold its place as the first of its kind, the father of all others.”

In so saying, he not only makes clear that the Gnostic Church is to have a musical liturgy element, but that it is flexible. More importantly, he adds an additional note on the administrative structure of the Church; namely, that it is to be headed by a Primate or Patriarch. Having so said, we proceed to the actual Eucharistic Sacrament, called:

### **“THE MYSTIC MARRIAGE AND CONSUMMATION OF THE ELEMENTS”**

Upon consumption of the Eucharistic Body and Blood of God, the Priest affirms himself a New Being with the words:

“There is no part of me that is not of the Gods.”

There follow instructions largely taken to deal with the sharing of the sacrament with all the Congregation present. In describing this, Crowley gives us additional insights into the structure of the Gnostic Church within the OTO. He is VERY specific:

1. Only those who intend to communicate should be at the Mass.

“Those of the PEOPLE who intend to communicate, and none other should be present, having signified their intention, a whole Cake of Light, and a whole goblet of wine, have been prepared for each one”

2. The Deacon’s role as guide and guardian of the flock is reaffirmed.

“The DEACON marshals them; they advance one by one to the altar.”

3. The Children are responsible assistants doing the specific work of sharing with the congregants.

“The children take the Elements and offer them.”

4. The congregation is also priestly and coparticipant.

“The PEOPLE communicate as did the PRIEST, uttering the same words in an attitude of Resurrection: ‘There is no part of me that is not of the Gods.’”

5. There are exceptions to the general rules, including special celebratory Masses

“The exceptions to this part of the ceremony are when it is of the nature of a celebration, in which case none but the PRIEST communicate”;

6. The Sacrament of Marriage as a Church Function is affirmed:

“or part of the ceremony of marriage, when none other, save the two to be married, partake”;

7. Baptism is affirmed as a sacrament:

“part of the ceremony of baptism, when only the child baptised partakes”

8. Confirmation is introduced also as a Gnostic Catholic sacrament, and its conditions specified:

“and of Confirmation at puberty, when only the persons confirmed partake.”

9. Healing, or Exorcism are affirmed as both a sacrament and a priestly function, and its form suggested:

“The Sacrament may be reserved by the PRIEST, for administration to the sick in their homes.”

The Mass is then concluded with the Priest blessing the congregation in a manner closely reminiscent, once again of the Biblical blessing of the priesthood.

In Biblical times the hereditary Priests of Israel intoned a blessing still in use among the descendants of that priesthood. From the Book of Numbers:

“The LORD bless thee, and keep thee:

The LORD make his face shine upon thee, and be gracious unto thee:

The LORD lift up his countenance upon thee, and give thee peace.”

The Priest says in the Gnostic Mass:

The LORD bless you.

The LORD enlighten your minds and comfort your hearts and sustain your bodies.

The LORD bring you to the accomplishment of your true Wills, the Great Work, the Summum Bonum, True Wisdom and Perfect Happiness.

He goes out, the DEACON and children following, into the Tomb of the West. This ends the Mass, but there is one more instruction from Baphomet, more or less tacked on:

“Certain secret formulae of this Mass are taught to the Priest in his ordination.”

A lot has been said about what this sentence is talking about in terms of the secret formulae, but it should not be missed that **the sacrament of ordination is added** to those already enumerated.

Nothing whatever is said here, for or against, the office of Bishop. In the early Roman Church, little was done to differentiate the Priest from the Bishop. As has been pointed out, at no place is the word “Bishop” used in Liber AL vel Legis either.

Yet, I believe, we have considerable evidence that Crowley was, in effect, acting as a Bishop; an Archbishop at that. In writing the Gnostic Mass and, in so doing, setting the groundwork for the structure, philosophy, liturgy, ritu-



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als, rights and obligations for the Gnostic Catholic Church within the Ordo Templi Orientis, he acted as a prelate.

He could hardly have been less; at the time the Grand Master of the Order was Theodor Reuss. Crowley had just been elevated to the Sovereign Sanctuary of the Gnosis, made the Supreme and Most Holy King of the OTO in the English Speaking World (which was much of the entire World in those days when the Sun never set upon the British Empire). Reuss was clearly the Patriarch of the Gnostic Church within OTO, something he would assert in public but a few years later. There has been much speculation on Crowley's technical position in the Gnostic Church, whether Reuss had consecrated him Bishop and the like, but the paper trail is admittedly thin.

In such cases, as I have learned in my extensive efforts to trace lineages, the trail is *often* thin. The mistake some make, I think, is to assume the lack of active documentation somehow means a given event never took place. This is absurd; most human events are undocumented, by definition. In the absence of such documentation, the question becomes, "what does the circumstantial evidence suggest"? Crowley was an active associate of various Gnostic Bishops—Reuss, Papus and others, they frequently met, cross consecrations were common during this period, and Crowley assumed the role of a Bishop during this same period, and claimed the office through laying on of hands. He did this openly, when others who could have challenged his position were quite alive and aware of Crowley. The significant thing here is that neither Reuss nor Papus, nor less friendly Bishops such as Bricaud and Wedgewood, saw fit to do so. It is reasonable to conclude that in organized Gnostic and "wandering bishop" circles of the period, Crowley was known to be, legitimately, one of them. The nonbiased conclusion at this remove in time is he much more likely was than wasn't.

The documented evidence is, however, not quite so sparse as many, both friend and foe, have been led in recent years to believe. I believe myself that Crowley was, in fact, consecrated a Gnostic Bishop by Reuss some years earlier. He may well also have been consecrated by Papus (Dr. Encausse), and, upon being appointed Grand Master in Britain and related countries. He was probably, one might even say routinely, also made a Primate in much the same arrangement one sees today with the Frater Superior of the Order its Absolute Grand Patriarch, and the U.S. Grand Master General also EGC Primate for the USA. Reuss certainly seems to have said as much, and Crowley himself was making this assertion from a very early date indeed following these events, at least in private letters. He almost beyond question held the Doinel esoteric succession, but likely held traditional apostolic succession as well.

In May of 1919 EV Crowley wrote to Frater Achad from New York: “**About the Gnostic Church, you can't elect a priest... I am (an) ordained priest and consecrated Bishop and Archbishop by the laying on of hands. Nothing else is valid.**”

At the time Crowley was resident at 63 Washington Square in New York. He referred to this in his autobiography as “a splendid studio on the south side of Washington Square, a long and lofty room with three wide windows, looking out across the tree tops on the opening of Fifth Avenue.” This was a magnificent time for 666, towards the end of his American period. There has been some head scratching about this obscure letter, but the comments seems to me matter-of-fact and straightforward enough. However, context here is important. Apparently during this period Frater Achad was conducting religious meetings in an “Order of Public Services” incorporating portions of the Gnostic Mass. Crowley may have been admonishing Achad on assuming pastoral functions without proper credentials.

Then, towards the end of his life, Crowley and Gerald Gardner began making plans for an OTO Lodge in London. As an encampment with Gardner as its chief, it was actually issued a charter, and almost certainly served, after Crowley's death, as the nucleus of Gardnerian Wicca, as I have detailed elsewhere. This is beyond the scope of the present paper.

What is of interest here is the relationship between Baphomet and Dr. W.B. Crow, a Liberal Catholic Priest and Gnostic Bishop with Thelemic leanings, during the last years of Crowley's life. Baphomet was very much interested in involving Crow's Gnostic group with the OTO encampment in London, and apparently designated Crow an “honorary Patriarch” in the Gnostic Church, something only a Patriarch could do, obviously. During the same period he had inducted Grady McMurtry into the Sovereign Sanctuary of the Gnosis, and, apparently in a separate ceremony, by McMurtry's account, consecrated the future Frater Superior Hymenaeus Alpha a Gnostic Bishop. This is probably a mirror of his own initiation by Reuss just before the First World War. He could have done none of this without being the Absolute Grand Patriarch of the Gnostic Church, which passed to him with the Grand Mastership at the end of Reuss' long and colorful life.

In any case, Crowley asked Dr. Crow to write a Manifesto for the Gnostic Catholic Church, which Bishop Crow did. Crowley amended it, signed and sealed it as an official OTO Document with the Lamén and as Baphomet 33° 90° 97° XI° OTO. It was published - once - in the *Magical Link*, but has been little discussed, let alone incorporated into EGC work. It is, nevertheless, what it is.

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This is what it says, as amended by Baphomet:

### **GNOSTIC CATHOLIC CHURCH**

**The world has entered (March, 1904) the new Aeon, the Age of the Crowned and Conquering Child. The predominance of the Mother (Aeon of Isis) and of the Father (Aeon of Osiris) are of the past. Many people have not thoroughly fulfilled these formulae, and they are still valid in their limited spheres; but the Masters have decided that the time has come for the administration of the Sacraments of the Aeon of Horus to those capable of comprehension. The sexes are equal and complementary. “Every man and every woman is a star” AL.I.3. The priestess must now function as well as the priest.**

**The expression of the above thesis in public ritual is to begin by the establishment of the Gnostic Mass which, while adhering to the vital elements of the most ancient true tradition, fixes its attention on, and its aims most firmly in, the Future.**

**If you are interested and willing to help in any way please communicate with the undersigned from whom further particulars can be obtained:**

Signed by W.B. Crow, D.Sc., Ph.D. and approved by Baphomet, nothing could be clearer.

So, what have we gleaned from this Manifesto, the private letters and The Gnostic Mass itself about Baphomet's conception of the Gnostic Church? Actually, the answer is, a great deal. If we add in a few additional pieces from the same material not covered in this paper, we have:

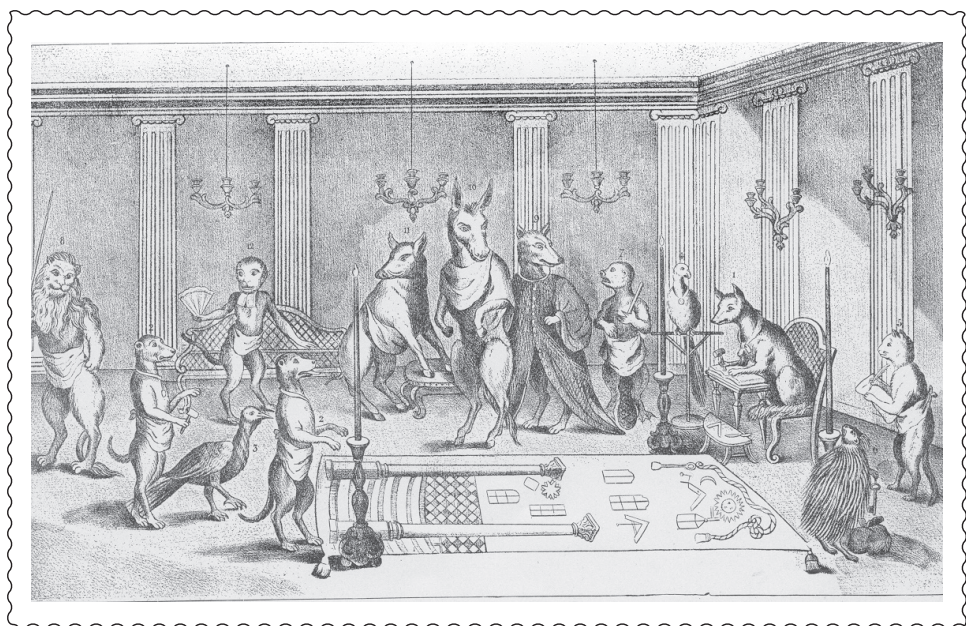
- A Church Communiqué—in the form of a manifesto;
- A Church Creed—in conformity with the facts of nature as known at the time written;
- A doctrine of Sainthood and a set of criteria for assessing sainthood;
- The Affiliation of the Church with the Ordo Templi Orientis;
- An order of devotion or “worship”;
- A specific Temple architecture, with notes on suitable places of spiritual practice, the latter in the Mass ceremony itself;
- A Designated Clergy, with qualifications and obligations;
- Specified Vestments for the clergy in performance of the Mass;
- A complete set of holy days, based in the holy scriptures of the Church;
- A set of specific sacraments explicitly including, but not confined to
  - Baptism
  - Confirmation

- **Eucharist**; the Mass gives the exact method
- Marriage
- **Ordination**; the letters specify by “laying on of hands” as the only valid way
- **Healing or Exorcism** (by the reservation of the host)
- Burial

We are given, in short, **virtually the entire structure for a Gnostic Catholic Church** centered within the Order of Oriental Templars, but anchored on universal principles familiar to all Western religious tradition, without violation of any known fact of science.



*Ancient Gnostic Symbol (taken from R. P. Knight).*



A Burlesque of a Freemason's Lodge in France.

*Copied from the original published in Paris, 1757.*

- |                  |                   |
|------------------|-------------------|
| 1. Grand Master  | 7. The Architect  |
| 2. The Wardens   | 8. The Tyler      |
| 3. The Candidate | 9. The Lawyer     |
| 4. The Orator    | 10. The Doctor    |
| 5. The Secretary | 11. The Financier |
| 6. The Treasurer | 12. The Priest    |

## On Initiation

*As Chair of the Speaker Selection Committee for NOTOCON 2003, I was not supposed to speak myself -- it was considered a kind of conflict of interest.*

*The convention organizers, however, ultimately generously went out of their way to invite me to deliver opening remarks and, along with some standard greetings and observations on the presentation selection process, I endeavored to succinctly define my own understanding of the process involved in the theme of the event--initiation. Many thanks are due to the organizers for allowing me to do this, notably Soror E and Soror K, and to Frater Mick Taylor for his fine introduction, and to Frater John Crow for the photography.*

*Delivered in Portland, Oregon, Friday, August 8, 2003 E.V.*

**G**REETINGS Fellow Stars, and welcome to NOTOCON 2003. Our theme this year is initiation and I can well imagine taking four days or four times four just trying to define the term. In any case, in the twenty years I have been associated with the OTO I have been asked to do a great variety of things, and my tendency is to say yes, as long as its something I have a ghost of a clue about, which is why I have never accepted any jobs that deal with treasury or finance, since balancing a checkbook is a lot harder for me than, say, translating Enochian into Sanskrit.

This past year I was asked to chair the committee charged with selecting the presentations for this edition of NOTOCON. That would be formidable enough in and of itself, but I was also asked to approach the whole question of speakers and presentations in a somewhat unconventional manner. Rather than coming up with a wish list of established speakers and then approaching the people on said list about appearing here, I was asked to put out a general call to the membership and see who appeared with a good idea; You may judge how well this process worked between now and the end of this historic weekend.

I am pretty confident you will like what you experience here, because I was pleasantly surprised myself by both the excellence and diversity of the proposals presented for my review. Indeed, the hardest part of the process was to report out to the rest of the Selection Committee which proposals to accept; most were outstanding, some were among the most perceptive ideas I had yet heard on the subject of initiation anywhere, and there was, refreshingly, no uniformity of approach.

This is my quick chance to take a stab at definition myself, so allow me to give it a try. We ought to distinguish between that which is INITIATORY IN EFFECT by its inherent nature and that which is INITIATORY IN INTENT,

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in particular ritual initiation as practiced by OTO in a graduated series of mystery plays and wisdom literature with both a collective and an individual goal embedded in the process.

As to the former, any woman who has given birth to a child, or, for that matter, any man who has been present for the birth of his children, as I have, can tell you with confidence that not all things that qualify as initiatory are necessarily ritualistic or the product of human design. Birth, formal legal union with another, bodily union with another, death and the presence of death can all be initiatory-- that is, they are critical events or life passages that have the power to transform the percipient from one state of being to another. These are not even always the great life passages. There are barbecues that have been known to be initiations by ordeal, and, for that matter, there are overlong talks before dinner that are initiation by ordeal as well. Hopefully, that is not the case in this instance.

Those of us who, while waiting to be called into formal ritual OTO initiations, finding ourselves sitting on a floor in an increasingly uncomfortable series of positions for two, four, ten hours, not knowing what to expect and, indeed, by the tenth hour not much caring, all know a secret: that sometimes the initiation BEFORE the formal ritual initiation can be just as transformative, just as challenging and just as important as the ritual itself, even if you do not get a certificate for it.

Ritual initiations as such are another thing altogether. Life passage major initiatory experiences are often incorporated into our EGC work. Whether a sacrament is a separate category from initiation is another question for another time. But formal initiations, though they can vary even within our own illustrious Order a great deal, all have this in common: Initiation is the controlled inducing of crisis in the life of the candidate, controlled resolution of the crisis, and, within limits, explanation of that crisis and resolution in the context intended --namely, personal growth and unfolding.

In one respect this differs but little from the life passage events I alluded to, and is quite similar to the spontaneous transformative events studied by the Canadian psychiatrist, Dr. Bucke and by the American psychologist, William James, a century ago, and part and parcel of the lives of persons as diverse as St. Joan of Arc and Philip K. Dick. Phil Dick called these experiences, getting struck by the bright pink light, which is probably not as erudite as St. Paul or Moses, but which seems more in touch with our own times and form of collective understanding.

The difference is that such events are the product of, inherently, unknown forces impacting on the recipient. Ritual initiations are the product, first, of the composer of the initiation ritual, which is crafted to get the candidate from



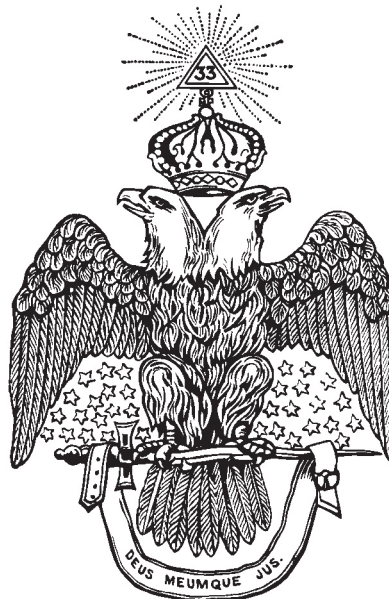
point A to Point B in a specific manner and, more or less, a specific period of time, and, second, of the act of initiation by the trained initiator, charged with the duty of manifesting for the candidate the induced crisis, resolution and explanation with sufficient excellence and fidelity to the composition, or mystery play, or ordeal, so that the genuinely receptive candidate can and will get it and experience the intended personal growth.

Alister Crowley once admonished Frater Achad, that there was only one way to consecrate, through the laying on of hands. If this extends to ritual initiation, it might be observed that the process is one of the candidate submitting to a ritual mystery and ordeal conducted by those who have themselves previously submitted to that ritual mystery and ordeal. If there is another way, I have not myself experienced it. There is more to it than this, of course; the presence of the trained and duly chartered initiator, and the meeting of prerequisites come to mind, but similar matters surround consecration as well.

And with that, Fellow Stars, let us begin our encounter with the manyfaces of initiation we have labored long and hard to bring to you. May your experiences here be filled with intellectual understanding and delight, but, more, may this be a weekend not of mere discussion of initiation, but of the broader version of that divine process itself.

He must teach; but he may make severe the ordeals. The word of the Law is Thelema.

Contact NOTOCON AT:  
<http://www.notocon.org/>





93 Allen!  
Good to sit with you  
ON NOTO CON 2003  
Guineel del Campo

Dear Allen,  
93 for two seats  
to the right at  
NOTOCON.  
93 93  
Raziel  
Raziel

Allen,  
Signing books with you  
Rocked! 93s  
Dwight

93  
Tom M. D.

“NOTOGRAPH”

# 4

## Fraternity In Theory and Practice

[ This next chapter was delivered as a paper on August 7, 1999 by T Allen Greenfield at the 2nd OTO National Conference, held in Portland, Oregon USA.. The prepared text was preceded by an unplanned and totally spontaneous impassioned plea by Greenfield to the capacity crowd of OTO members present for becoming familiar with the basic constitutional documents, rights and duties associated with membership in the Order. The spirited question and answer discussion is not included here (having not been recorded), but this interactive and thoughtful exchange was as powerful and constructive as anything of the sort the author has ever participated in.]

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

**I** WANT to begin by stressing that this is a workshop, not a lecture, and I hope I can persuade some of you to help me out here. We are passing around index cards and pencils, and, while I am giving this little introductory talk on fraternity in theory and practice in the OTO, I want to ask you to think of a situation out of your own OTO experience, past or present, where fraternal issues have come to the fore. This may be an altogether pleasant experience; stories of someone new coming into a local body with lots of ability and drive and who volunteers for everything. Perhaps you have questions about whether a person is being “taken advantage of” or merely want to express your delight that we sometimes find such people. Perhaps you made a new personal friend that you would have never found were it not for the OTO, and you just want to share this. No names, please, but such stories are welcome and please write them down. You may- but need not - identify yourself on these cards.

Other situations could be called “logistical” in nature. An example would be the development of a strong personal relationship within a local body. You or the other party then take on a service obligation to the order , body master or whatever , and you have concerns about “overlap” (for lack of a better term) between your responsibilities to a friendship and your responsibilities to the Order. Again, write it down, don’t use names, and we’ll see if we can come up with suggestions that are constructive.

The third category I sincerely hope some of you have never experienced and cannot imagine. But I am certain that some of you have. The reality is that the OTO is a high energy organization devoted to personal and social growth. To this pressure cooker are attracted many high energy types - some

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of the first order and with the highest caliber potential for initiation and service, others - perhaps not lacking in energy but very troubled and ultimately troublesome. At other times there may be disagreements among brothers and sisters in which there is no real “right” or “wrong” party, but which needs resolution for the sake of the peace of the Temple and the work of the Order. Sometimes, one encounters problems which are even more serious - problems involving addiction, violence or other forms of criminality. Our task here is to decide the limits of fraternity, to know what can and can't be worked out within the OTO Here, more than anywhere, be explicit in writing it down, but by all means - no names.

Let me also stress something else here at the outset: The OTO is bucking the odds as an occult body. As the author of several books and various essays on aspects of the modern magical revival, no aspect is clearer than the tendency for most bodies of manifestation - even some of the most outstanding - to fracture into splinter groups and disappear. The historian of magick Martin Starr once expressed to me that such organizations seldom survive the death of their founder.

The Ordo Templi Orientis has been around a good deal longer than that. One can quibble about exact dates; I tend to think that the OTO should most accurately be dated from the first meeting between Carl Kellner and Theodor Reuss aimed at launching this initiatory academy of esoteric sciences, which would place its origin in about 1894 of the vulgar era, and a decade prior to the advent of the present Aeon. Other Order sources tend to date our origin from the Reuss Ancient and Primitive Rite Charter in Germany, after the turn of the 20<sup>TH</sup> Century. No matter. The OTO has been around for a bout a century now, and has survived long since Kellner and Reuss passed from this life. It has had periods of crisis, periods of relative inactivity. It has survived even the death of the Prophet of the Aeon in 1947, a long dry period in the 1950s and early 60s in which tiny knots of unfounded claimants to the office of OHO made their little marks on occult history. It has survived to flourish since the 1970s and to finally begin to resemble in practice what it has always been in theory, the heir to those great orders of antiquity devoted to self-realization through progressive initiation, and to the promulgation of the Law of the New Aeon in the world. It has not done so easily, but it has - thus far - done so without true schism.

I believe a lot of this has to do with the sense of fraternity - to which we owe a profound debt to historical Freemasonry - built into our Order from its earliest days. Our most basic documents express it. The Prophet, during his tenure as OHO, extolled it repeatedly. For example, in *Liber CI* which is to be implemented when an OTO region consists of at least 1000 souls - Crowley

dwells at length on the virtues and obligations within the Order in a fraternal context. 101 was published in Detroit in 1919, as part of the famous *Equinox III 1* - perhaps the supreme flowering of Crowley's "American period".

I want to look at one provision in particular. Let me quote it in its entirety:

"7th House, Duties, Clause 32. Public enemies of the country of any Brother shall be treated as such while in the field, and slain or captured as the officer of the Brother may command. But within the precincts of the Lodge all such divisions are to be forgotten absolutely; and as children of One Father the enemies of the hour before and the hour after are to dwell in peace, amity, and fraternity."

On first glance, this may strike some of you as Crowley at his broad, sweeping best. Let me assure you that he is merely being straightforward. Crowley came to America on the Cunard liner *Lusitania* in 1914, later sunk by Germany and an immediate precursor of America's entry into World War One. Let me remind you that at the time he wrote these words Crowley was Grand Master of the Order in the English Speaking World. His superior in the Order, the then OHO, was Theodor Reuss, a presumably loyal German subject. America, where Crowley spent the war, was at war with Germany from 1917 until the Armistice. His native land, Britain, had been at War with the Kaiser and his allies since the early days of the conflict. Crowley's formula was, therefore, no small or idle matter. In theory - and probably in practice - OTO members met on the battlefields of France with orders and intent to kill one another. Yet, they were expected, should they find themselves in the community of an OTO Lodge, to deal with one another as brethren. This was indeed serious business. If OTO was a "social club" for the metaphysically minded dilettante, obviously during wartime one should put aside childish things. Yet Crowley makes abundantly clear that the OTO and its central mystery are themselves of the utmost importance and potential power. Shortly after the Great War he writes:

"I may say that the secret of the O.T.O has proved to all intents and purposes the simplification and concentration of the whole of my magical knowledge. All my old methods have been unified in this new method. It does not exactly replace them, but it interprets them. It has also enabled me to construct a uniform type of engine for accomplishing anything I will."

More to the immediate point, he tells us:

"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."

But neither did his sense of purpose cause him to abandon what in the end can be seen as his rather ardent British nationalism. His views on the sub-

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ject are more complex than most, and merit a talk or paper or book on the subject, but suffice to say that his personal admiration of German civilization never blinded him to his national identity and duty, and one need only read his diary entry for February 2nd, 1917, written on his way to Florida during his "Great American Tour": "My 2 ¼ years work crowned with success. U.S.A. breaks off relations with Germany. " to get the picture of both the mystic and the patriot.

But we needn't go this far back to see how deadly serious this matter is. Just before the collapse of the Soviet Union and the general fall of Marxist regimes around the world, the OTO began to experience a remarkable surge of growth. Now, I am not talking about the surge of growth that has taken place in this country since the 1970s. That is rather well known, and rather less remarkable than what I refer to here. In Southeastern Europe what was then Yugoslavia rather suddenly became a "hot spot" on the OTO map of the world. There are various rumors about the reasons for this growth, which would be out of place here. All you need to know is that, relative to other European countries and relative to the size of former Yugoslavia itself, this was a remarkable event. Those of us who follow OTO demographics followed this with far more than a casual interest.

With the fall of the Communists in most places in Europe, Yugoslavia, like the Soviet Union, split apart. Bloody conflict ensued, and we need not follow too closely to be aware that, despite something of a crackdown on the Order by the Serbian government in the 1990s, if we add up our membership figures from what once was all Yugoslavia, we find the largest number of OTO members of any European country, by far: 262 by this year's count. Presently, they are divided up this way: Croatia. 92; Serbia 84; Slovenia 78; Macedonia 8.

My sisters and brothers of the OTO, you have doubtless noticed that the last ten years has brought bitter ethnic warfare to this region. Bosnia, which was once on the OTO map, is no longer listed; I understand that all OTO members there have survived the fierce bloody conflict in that nation and have made their way elsewhere - as far as Canada, in fact. Serbia and Croatia, where the largest number of OTO members live, also fought a bloody war. And you may have observed, my fellows under the most excellent jurisdiction of the Grand Lodge of the United States, that our country and its NATO allies just waged a war with Serbia, and American military forces, along with Britains, Germans, Italians, a few Russians and others, now occupy the whole of Kosovo Province. I don't know if any members of our Order were directly involved, but I do know that OTO members in the military are hardly a new phenomenon. With these factors in mind, let me read the same passage from

*Book 101:*

“7th House, Duties, Clause 32. Public enemies of the country of any Brother shall be treated as such while in the field, and slain or captured as the officer of the Brother may command. But within the precincts of the Lodge all such divisions are to be forgotten absolutely; and as children of One Father the enemies of the hour before and the hour after are to dwell in peace, amity, and fraternity.”

It is the most extreme example of a call for fraternity under difficult circumstances, perhaps, but I trust it both makes the point as to what is expected of us, and may possibly will help us all put our local problems in perspective.

With this in mind, I'd like to collect the cards we've distributed, and discuss whatever we have to discuss, and perhaps take some questions.

[ Cards discussed & Q&A]

Let me close by saying that nobody has all the answers to the question of how to be fraternal in all circumstances. Far more important, let us keep ever in mind the overwhelming importance of our Work. *Liber LIII* reminds us that, in our Order:

“..its chiefs are initiates of the highest rank, and recognized as such by all capable of such recognition in every country of the world.”

and

“It possesses the secret of the Stone of the Wise, of the Elixir of Immortality, and of the Universal Medicine.

“Moreover, it possesses a Secret capable of realizing the world-old dream of the Brotherhood of Man.”

Let us therefore work together, as best we can, to realize that world-old dream.

*Love is the law, love under will.*



## Signs of New Times

*a talk by Rt. Rev. T Allen Greenfield*

*[Delivered at the Fifth National OTO Conference (NOTOCON) at the Sheraton-Reston Hotel, Danville VA, on Saturday, August 13, 2005, with the able assist of Alyssa Nance.*

*Materials provided by Eye of Providence]*

A LITTLE over a hundred years ago, something happened. Exactly what it was that happened, precisely, will, no doubt, be debated by scholars and theologians and philosophers endlessly for centuries to come, with as little absolute resolution as there is over the Resurrection or the parting of the Red Sea.

Nevertheless, for our purposes here, I want you to take – not a leap of faith, for Scientific Illuminism has little time for superstition – but, let us call it, an assumption for practical purposes here and now, for the duration of this workshop. The assumption I would ask all of you to make is that, first, periodically in the course of the universe, a fundamental change occurs, sometimes known under the identification “a New Aeon” and, second, that such a new Aeon began in the Spring of the year 1904 of the common era, with the dictation of *Liber AL vel Legis* and the events surrounding it, which may collectively be considered under the loose-knit heading of “the Cairo Working”.

Taking this premise, one might expect that profound changes would begin to take place in the world in all spheres of life and indeed existence. When the Formula of the Aeon changes, the Aeon can be expected to be different. If certain organizations reflect this change, if it is a real change and not an attempt to change, one may expect such changes to go far beyond the reach of any such organizations. But, let us examine the kind of changes we are considering.

Let me hasten to acknowledge that all of history involves change. No era goes by without change, indeed no generation, no year. Slippery purveyors of snake oil have made a comfortable living since the heyday of the Roman Empire selling notions of “signs of the end times” and there is a brand of that sort much abroad right now. One cannot visit a bookstore without being informed that we have been “left behind” something-or-other, or even the check out at the grocer with tabloid prophecies of the “end times”. So let us begin by saying that “wars and the rumors of wars”, earthquakes in California or ticks in Tennessee are not signs of a New Aeon, but evidence of the continuity of

existence, a quality of which is, as the Buddhists will tell us, change; always and eternally, change.

But, I propose, what if a New Aeon is proclaimed, and, lo and behold, there are, let us say, not endless and predictable wars, but weapons of war so fantastical and terrifying that the thought of war, real war, out-and-out war, becomes unthinkable? That would be something new beneath the Sun. If we were able to predict Earthquakes, or weather events, even alter them, this too would be something quite original. We shall not speak of ticks in Tennessee – that problem is perhaps beyond any Aeon to change, but we might speak of the notion of “the silent spring” where – as we now as never before have evidence, periodically the long history of this planet includes mass die-offs, mysterious events in which virtually all life is extinguished from the planet. That would be sobering, and indeed new.

In a sense, my dear sisters and brother, I would submit to you that in the century in which our purported “New Aeon” has begun to settle into place, there have indeed been unique changes – special only to the most profound moments in history. Let me start with but a single example. The earliest Homo Sapiens looked at the skies and wondered. We know this from the earliest artworks painted or scratched in stone, for the sky was even then important enough to attempt to capture – in pictorial form, if not in fact.

In July of 1969, I was standing on the deck of a ship crossing, of all places, the Bermuda Triangle. Suddenly everybody on deck was staring at a brilliant light in the sky, ascending higher and higher until it disappeared. A few days later, with tens of millions of other people around the world, I watched with my father as Astronaut Neil Armstrong became the first human being to set foot on another celestial body beyond the Earth. It occurred to me that my father, born within scant hours of the beginning of our ostensible New Aeon, to say nothing of but a moment in time of the brief flight of the Wright Brothers at Kitty Hawk, had lived from that truly transformative event to see a human being walk upon another body in space. I asked him how it felt, to go from heavier than air flight over a few yards, through transcontinental flight, to men on the Moon. He shrugged, “It was so gradual it seemed natural.”

I do not dispute this, but my father was not an elderly man when he said this. In the long view of history, the rapidity of change in the period immediately preceding and immediately following the supposed advent of our New Aeon has been truly breathtaking. If there is historical precedent, the age of revolution, of scientific and technological development, of forces of creation and destruction, of human beings no longer, at least in theory, and in spite of any temporary setbacks, dependent for their existence and further evolutionary development even on the continued existence of this planet, it is hard to

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see. This is not a mere new toy, a new idea, a predictable change as things always change, or any kind of business as usual.

Rather it is fundamental...precisely the sort of development one should expect in a change not merely of progression, but of procession – procession of the equinox, if you will; in short, a legitimate sign of a New Aeon.

I have dwelt upon this event – Neil and Buzz walking on an airless lump of rock in the sky, precisely because it is not the same sort of event as, say, the discovery, or, properly, the European rediscovery of the Americas, as important an event as we would all acknowledge that to be. To go off world, to touch the very celestials of classical astronomy and astrology for that matter, is a quantum leap in the human equation, and has rapidly been so assimilated into human consciousness that there are now people who deny it ever occurred. Superstition is forever at war with history, even as the purveyors of the formulae of an old Aeon remain for some time locked in combat with those who recognize, even if they do not fully attain, the formula of the New.

While I have been taking you to the Lunar surface, hopefully you have all received cards and pens or pencils to give us feedback here on your own ideas of what events or turns of history give us evidence of fundamental change—a change from an outdated Old Aeon to the New. I hope when I conclude to read some of these to you and comment upon them, and, if time permits, to take some additional feedback from those of you who have been kind enough to attend this workshop.

As this is circulating, allow me to give you a few additional examples – a few among many, both large and small, both personal and transpersonal, which indicate strongly that a New Aeon is indeed manifesting. It is beginning to take on the form that will eventually, I assume, be as clear as the dimensions of the Old Aeon became in the long course of its history of rise, flourishing, decline and, as may be expected of all Aeons, fall. It is in the process of moving beyond the interest of small circles of enthusiasts, and into the dimension of broad general consensus reality.

Two related quotations come to mind at this juncture.

“The hypothesis adopted by the present writer requires that cases of cosmic consciousness should become more numerous from age to age, and not only so but that they should become more perfect, more pronounced...” Richard M. Bucke, M.D.

“There is, however, one form of miracle which certainly happens, the influence of the genius. There is no known analogy in Nature...What is there in common between Christ, Buddha, and Mohammed? Is there any one point upon which all three are in accord?” Aleister Crowley

When I approached the question of what one should expect to see if one assumes, for purposes of argument, that the world literally entered a New Aeon

at the time of the Cairo Working, that is, in March and April of 1904, I did not have in mind any particular type of changes. Rather, I had in mind well credited transformations of any sort which (A) are definitive and qualitatively different from the sort of modifications one would expect during any period of human history, and (B) are easily recognizable as such.

My favorite type is what can correctly be termed the paradigm shift – that is, the consciousness phenomenon that occurs when the accumulation of data or circumstances overthrows conventional wisdom or the orthodoxy of a given time, and occasions a sudden, radical shift in fundamental realization.

Yet such shifts are focused on the consensus perception about reality in society, in either some broad social system, or some specific area – say, the hard sciences. Thomas Friedman’s current book, *“The World Is Flat,”* argues rather persuasively that we are undergoing such a change right now...the kind of “Tofleresque” future shock predicted thirty years ago, and seen by Friedman as a social and economic global ‘leveling of the playing field’ largely set in motion by rapid technological acceleration and innovation.

I have serious misgivings about Friedman’s nearly spellbound enthusiasm for this work-in-progress paradigm shift. It tends to focus on beneficiaries of such change while giving little attention to the great bulk of humanity that probably will be left behind, if not left out altogether. It reminds me a bit too much of the “Interstate America tunnel vision” phenomenon. This idea goes back to the construction of the Interstate Highway System, and the tendency for a special widespread popular culture to grow up next to these highways, now pretty uniform throughout the United States. This perception sees the whole of a society in terms of what lines the main roads (Waffle House, Wal-Mart and McDonalds, endless tract houses with thirty year mortgages and a twenty year lifespan). It almost never goes ‘off road’ to the old byways and state highways, and seeing the off road reality that probably constitutes what most people are experiencing most of the time, satellite dish TV notwithstanding.

Be that as it may – and I will save it for another time, Friedman’s paradigm shift is going on; you are benefiting (I trust) from a direct product of it right now. I started my merrie career in trying to change the world grinding out spirit duplicated or mimeographed newsletters that eventually reached 350 subscribers, printed in the early period on my father’s office duplicators, and usually typed by one or another of the hapless secretaries from the now nearly mythic secretarial pool. That was it—it was no competition for mainstream print media, let alone electronic media.

One year we held the annual UFO convention in my hometown, and, as usual, we got local media coverage. I went to do a TV show at local boy Ted

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Turner's WTBS, then only recently ensconced at the old cast-off studio of the local CBS affiliate, WAGA, with a couple of fellow luminaries on the High Weirdness scene, among them my friend Geneva. The studio was in Atlanta, the owner was in the wings, the host was future major talk radio host Neil Bortz (Lamentably, I think I may have introduced him to libertarianism at the old WTLK radio station, but that really is another story). I was just trying merely to promo the convention for the public sessions where we all put on suits and pretended to be scientific scholars rather than the crazy hippies and conspiracy nuts we really were. Geneva asked Neil if the show could be seen in her home town in a neighboring state, 'cause she wanted to call her parents if so. I rolled my eyes, smiling amicably. Local TV, even (ta-dah!) network local affiliates did not get out that far. So, imagine my surprise when Ted says, "Yeah. We get this out on cable in five states." Wow, I thought. Forget flying saucers. Cable. I had experienced future shock on the future Superstation and parent of the future CNN.

Today on CNN they do daily reports on what Internet bloggers have to say. I didn't know that then, but my little schmeckle magazines were about to give way to BBS boards and, via the cute little computers the astronauts were using to find their way to – and more importantly – back from the Moon, were soon to morph into ... Well, there I was, processing this presentation on a machine infinitely superior to the one Kevin Bacon kept pressing buttons on in Apollo 13. (Actually, Kevin was not on the Apollo 13 mission. But he did press buttons on the mock-up in the movie.) The word processor I developed this chat on exceeds the capabilities of the machine that took men to and from the Moon. That is my point.

So much for consensus reality. What about individual reality? Doubtless such rapido el speedo (As I typed this I muttered to my animated quacking spell checker to shut up—it was not switched to speak Spanish and neither am I. Obviously.) Anyway, the "information superhighway" profoundly impacts personal consciousness, but shouldn't we expect, in a truly new Aeon, that the phenomenon Aleister Crowley called "genius" and others have termed "illumination" or "enlightenment" would undergo some kind of conspicuous change? Shouldn't we expect a lot more examples either of such genius, or a greater awareness of examples, or – something?

Enter the curious figure of Dr. Richard Maurice Bucke, M.D. (1837-1901), distinguished Canadian Psychiatrist, member of Walt Whitman's inner circle and author of the equally curious volume "*Cosmic Consciousness – A Study in the Evolution of the Human Mind*", which first appeared only the year before his tragic accidental death. The work was an unparalleled pioneering study of the phenomenon of "genius" as Crowley later used the term, up to Bucke's

own generation- notably including Whitman and Edward Carpenter- looking for patterns and anticipating an acceleration of the number of examples.

Bucke tended to concentrate on the “great cases,” arguing, “We know that at present there are many of what may be called lesser cases, but the number of these cannot be compared with the number of similar cases in the past, for the reason that the latter are lost.” Still, even confined to the “great cases” he asserts from his perch at the beginning of the Twentieth Century of the Common Era, “...cosmic consciousness has been 4.8 times more frequent during the latter period than it was during the former...”

By the time I happened across one of the many reprints of Bucke’s work some sixty-odd years later, some other studies of sorts had been made of this phenomenon, and some were yet to be made. Aldous Huxley’s “*The Perennial Philosophy*” (1944) and Evelyn Underhill’s “*Mysticism*” (1911) come to mind in this regard. However, to my knowledge, no comparable work matching Bucke’s in approach and scope has been done to the present day.

In the meantime, however, there have been many minor, and some major examples of persons who either plausibly claim or have had claimed for them, the same quality of consciousness, whether one calls it “genius” or cosmic consciousness” or something else altogether. While there have been extensive investigations of some of these individual purported examples, even anthologies devoted to the type, the question of any perturbation of the phenomenon itself, and what this might mean, including in the examples from the century plus since Bucke first published, has thus far not been forthcoming.

In an informal way, over the years I have examined many purported modern cases, even including some field study, and in my extremely limited circulation monograph on sexual magick, I took a stab at updating Bucke’s catalogue of the so-called major cases. Again, informally, if the number of purported major and minor cases since the beginning of the New Aeon is compared to the major and minor examples offered by Bucke during the century preceding, the number has increased very significantly. This would be in keeping with the notion that a New Aeon characterized by a magical revival and consciousness exploration and premised upon the expectations engendered by the Cairo Working, would lead to such an increase. Thus – a sign of new times.

One thing I have avoided here is to attempt to examine the more recent cases, or reevaluate Bucke’s purported examples. That would be beyond the scope of defining this as an indicator of the New Aeon. I have also avoided the question of what specifically occasioned this increase in cases, including the question that will come quickly to the minds of many - is there some correlation between some modern system of initiation such as that of the A:A.: or of the OTO and these, more modern cases of cosmic consciousness. This

## The Order of Oriental Templars (O. T. O.)

question is crucial, whatever the answer. This, too, I intend to address presently. Let me say only this – you have doubtless noted that none of these Earth-shaking phenomenon are associated with the accomplishments of any organized “New Aeon Body of Manifestation”. This is not an accident. Clearly, if the Aeon has transited, it has transited without the assist of any overt organization, and should be expected to extend far beyond any such body, out into the greater world.

I mentioned war and weapons. From the very earliest dawn of time, as soon as our overrated opposable thumbs could grasp them, we have been killing and maiming each other with wild abandon with every convenient stick and rock that came to hand. In the process, we came to hold sway over the animal world, at least above the microscopic level. The cockroach may yet have the last laugh, and microbes evolve on and periodically remind us that previous mysterious die-offs did not include them, and, may, in fact, have been their work. If we get a bit too arrogant about being the lords of the Earth upon which we grovel, a black plague or syphilis epidemic or outbreak of SARS or AIDS puts us in our place.

But we have killed with the stick, the bronze sword, the iron-tipped arrow, the lead ball, for so long that we can say nothing remarkable about these developments beyond the stick and stone, other than war and self-inflicted death are part and parcel of human history.

At the dawn of the present Aeon a modest young physicist, a pacifist and humanitarian named Albert Einstein, presented the world with a radical new vision of the nature of space and time. This is itself is a fair to middling example of the formula of the New Aeon at work. It led, uniquely, and for the first and probably only instance in all of history, to a time when the human race, in a few short years, punctuated by revolution and yet another new phenomenon, world war, twice in the last century, had developed weapons capable of annihilating the human race – in effect – the means to end history altogether. This is indeed a New Thing Under the Sun. We, too, could make a Sun, or a thousand suns, and obliterate ourselves. One of the witnesses at the first atomic test was moved to quote the Hindu Holy text in which Shiva says, “I am become Death, the Slayer of Worlds.” The genie was out of its bottle, and the echoes of this Sign of the Aeon are still weighing on our world as I speak.

The other side of this coin comes pretty close on first blush to what we mean by the word, “miracle.” Two of these super weapons were dropped by the United States on Japan at the end of World War Two. Moreover, that, to date, is that. There was a “Cold War” standoff for fifty years between two world powers with enough thermonuclear weapons to destroy one another and, ar-



guably, all life on the planet many times over. My generation grew up in the near-expectation that this would happen. However, the Cold War ended with a whimper rather than a bang, and the inevitable did not happen.

The point of this, presaged by the use of mustard gas in the First World War and not repeated even by Hitler -in combat- in the Second, is that it is possible that the formula for converting matter into energy in the form of thermonuclear weapons is simply too horrifying to use. To be sure, the business of war after war has ground on since 1904 as it had before, but – again we look for fundamental change, and here we have a weapon, which, so far, has proven too horrifying for anyone who has mastery of it to use it. There is no historical precedent for this...neither a weapon, which can destroy history, nor a weapon that cannot be used. I do not wish here to suggest complacency regarding current concerns in this area. Rather, I am once again zeroing in on the historical uniqueness, the paradigm shift. Imagine two Great Empires in the age of Empires just saying, “bows and arrows, swords, and spears are just too awful, let us just not fight”. Not possible -- and it did not happen under the old formula, but Einstein the pacifist may have given us not the sword, but the ultimate ploughshare.

Before the New Aeon began, we had some notions about genetics, some bizarre ideas about eugenics, and general abysmal ignorance, really, about how life encodes itself, let alone how to encode it. Less than half a century into the present Aeon and the DNA molecule was discovered, less than half a century later, we were sequencing our own DNA, cloning sheep, and at the dawn of being able to recreate our own kind with mistakes removed and enhancements added. In fact, as I speak, what was both science fiction dream and dystopian nightmare but a few years ago is now possible, perhaps already being done, and if anything is lacking, it is the Will, not the ability to make super beings, and all that that implies. This is not only a sign of new times, but also a quantum leap so great that we can only, at this moment, guess where it will take us, for good or for ill.

Inevitably there is Freud. It doesn't matter, really, that Freud's therapeutic technique and many of his personal opinions have gone through birth pangs, growth, triumph, revisionist dispute and decline. Freud introduced sexuality and its broad implications for human nature and understanding ourselves out of the underbelly of human existence into the mainstream of scientific, medical, academic, philosophical, artistic and social spheres, and, at the dawn of this New Aeon, yet another jinn was released from its ages-old prison, and an ongoing sexual revolution was begun. To be sure, it was a revolution enhanced thereafter by many other persons, by the birth control pill and generous doses of the newly discovered antibiotics. It was set back by repressive

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and underestimated guilt engines of the blackest of the black lodges of the Old Aeon, by AIDS and by superstitious backlash. But a jinn, set loose, is rarely rebottled, and in a way this fundamental indication of a New Aeon brings us full circle – or, perhaps more aptly, full spiral, from the repressiveness of the Aeon immediately preceding. The very reaction to it by the rear guard of the old order suggests, really, how fundamental this is.

Finally, while Gutenberg was printing Bibles unquestionably in the heart of the Old Aeon, the communications and information explosion set off by the telegraph and telephone in the half century before the Aeon turned, and wireless and radio, television and the thinking machine, so-called, the computer and its sudden usage as a decentralized but interlinked universal means of communication and exchange of information is a transformative experience unlike any other in human history. It is ongoing, not yet fully assimilated, changing daily and, somewhere in the mix of thinking machines and people interfacing with one another across the globe and, in a sense, via the Hubble and deep space probes to other planets, across the universe, we are headed headlong into what looks for all the world like an entirely new kind of world with a new kind of relationship and a new kind of consciousness the end of which we may not even yet be able to imagine.

However, that, my sisters and brothers, is precisely what I would call a New Aeon, in very truth. Wherever it may be headed, it is a runaway train, not under the direction or control of any group, individual, ideology or subculture, nor should we expect it to be. It is a thing unto itself. It is in truth “the new real” and it is now.

[Some of the Questions and comments from the attendees are listed below. Many thanks to the many people who participated.]

Suggested “Signs” -

Theory of Relativity (1904), String Theory, Harnessing the Power of the Sun, (Fusion & Fission), Space Flight, Probes of the Distant Reaches of the Solar System, The Internet, Satellites, Communications Web, Sex Change Operations, Cell Phones, Women’s Liberation, Men’s Emotions, DNA Discovery.

Information Warfare, new types of warfare, using new forms of technology, such warfare was prominent in the Cold War and now in the War on Terrorism. Conquering Minds has become more important than conquering matter.

Development of psychology as a true science and therapy.

Not just Moon Landing, but specifically the ridiculously short amount of time between when we made the flying machine and the subsequent trip to the Moon. Nuclear weapons in the hands of terrorists.

Electricity – humans are no longer limited to particular habitats, population can be sustained in much higher numbers, Sanitation: control over our disease & accident environment; Women's Suffrage (Scarlet Women allowed their swords!) true beginnings of loss of slavery or “leveling of playing field”, TV – mass produced hypnotic device. Internet & Google.

Reproductive Rights/ birth control, stem cell research, the Nuclear family.

The struggle of day to day living has become much easier w/technology, leaving people more time to contemplate the nature of the universe.

Increasing dependence on technology, increased globalization, fluctuation of the importance of religion in politics.

Sexual revolution – Affordable air travel, shrinking distance/world for the masses, psycho-pharmaceuticals to “correct” “human” mental processes – may alleviate suffering but diminish human experience?

## Comments –

Signs of the New Aeon in the 3rd World?

I feel that the advent of the internet has been and will continue to be the most powerful tool in helping to change the old aeon consciousness of individuals. Whereas before, people were quick to simply accept the religious teachings of their parents, they now have so much information at their fingertips that it becomes difficult to just blindly follow a belief system without questioning it. The internet will bring the death of organized Christianity.

Falling out of the tree again.

Heresy – That's what I meant by asking – “do you ever think outside the fucking box?” (Babbling) The bigger picture is that the consciousness extends out and “initiates” regardless – Some are unknowing but doing.

[Uh, I didn't get to this last one, but (A) Wolfram's New Kind of Science” – see earlier posts - would have it that we cannot think outside the box. Most people who know me think I was born outside the box. But, good comments, one and all.]

[Obviously, my responses are not on the cards, so we'll assume they were witty and incisive, right? Also, we took time for some really good oral suggestions and questions, which also, alas, are not available here.]



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in und für das Deutsche Reich.

FRIEDE TOLLERANZ WAHRHEIT

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Unsere Grasse zuvor!

Hiermit wird kundgetan,

das unser erleuchteter und erhabener Bruder Alexister St. Edward Crowley 33°, 90°, 95° 1. of London dessen Unterschrift nebeneben steht zum

National Grand Master General

der von Uns im Vereinigten Königreich von Großbritannien Irland gegründeten

"Mysteria Mystica Maxima" (M. M. M.)

gemäss der Constitution der O.T.O. vom 22. Januar 1906 E.T. anerkannt worden ist.

Wir befehlen allen Herren Hülfern und Meistern unserer Jurisdiction und wir bitten alle Brüder Freimaurer der ganzen Welt ihn als den von Uns ernannten National Grand Master Gen. für Großbritannien Irland anzuerkennen, und wir versprechen allen Brüdern ausserhalb unserer Jurisdiction deren regelmäßig beglaubigten Patente in unsern Logen, Hospiten und Grosslogen etc. gleichfalls anzuerkennen.

Unkündlich dragen ist gegenwärtiges Patent ausfertigt unterschrieben und gestiegelt worden im Gross-Orient und Souveränen Bankbarium in und für das Deutsche Reich im Thale von Berlin und London am 2. Tage des Monats Paepi 12. Cooscoosodi 24. April 1912, E.T. 1. O. 794.

Thodor Paepi 33° 90° 95° 1.

The Superior and Outer Head in Name of the Ancient Order of Oriental Templars (O.T.O.)

Grand Master General ad Ritum of the Ancient Order of British Templars, Supreme Order of Masonry for the German Empire and its dependencies.

Given by me in the hands of the Master of the Temple, Supreme Order of the O.T.O. S.T. 33° 18.46.

1911. April 18. 6. 1. 1.

Grand Master General of the O.T.O.



General Gross Capitular

# 6

## Order of Eastern Templars

~

### History & Perspective

**A**S the Hermetic Brotherhood of Light melded into the Ordo Templi Orientis in the early years of the 20<sup>TH</sup> Century, the latter became the chief working institution following the AUTHENTIC TRADITION. The Order of Oriental Templars, beyond reasonable question, has held the primary warrants and patents and legal rights of the AUTHENTIC TRADITION in the West for the most recent period under our consideration here, namely circa 1900-2000.

The bare bones of the early story of this body of manifestation, precisely because it remains a living manifestation as we write these words, are too well known in general outline to need retelling here. Be it noted that in various accounts, ranging from scurrilous critiques to outright order propaganda and apology, there are departures from our brief accounting here. This is the author's take on this history. Be it also noted that there are bodies of manifestation peripheral to the Oriental Templars that work with the true central gnosis of the AUTHENTIC TRADITION, with or without charter, and are thus, by definition, part of that tradition. We have given due attention to Wicca. A closer similarity to the central gnosis of the AUTHENTIC TRADITION may perhaps be found in such bodies as the Fraternity of Saturn in Germany, which continued to practice the central gnosis insofar as its chiefs understood it, while often rejecting the Thelemic spirituality of *Liber AL vel Legis* and the leadership of Aleister Crowley. Bodies as distant as the Ancient and Mystic Order of the Rose Cross (AMORC) and its rivals were certainly influenced by the H. B. of L., and even OTO, but seem to have failed the unique central gnosis that is the near-infallible marker of the AUTHENTIC TRADITION of the sacred fire of love wedded to will.

The Hermetic Brotherhood of Light began to transfer its headquarters to America in the late 1880s, under Burgoyne and Davidson. They set up the nucleus of a colony in Loudsville (now Cleveland), White County, Georgia. While they continued extensive contact in Europe, Loudsville became the de facto headquarters of the organization for the remainder of its independent existence. Burgoyne moved to California and published *The Light of*

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*Egypt.* Davidson continued to distribute *The Morning Star* and numerous monographs from Loudsville, becoming the American representative of Dr. Encausse's Martinist Order, and eventually the English-language publisher of Max Theon's Cosmic Philosophy, until Davidson's death in 1914. Though Theon lived on into the early 1920s, his mystical work had essentially ended with the tragic drowning death of his wife, who was his magical link to the secret chiefs of the inner order. Essentially, all organizational manifestations end if they lose their magical link, though they may linger as shells for some time thereafter. Conversely, a new attempt at Manifestation on an organized basis must establish such a link, or it is a mere hollow shell or, at best, an archival receivership between active manifestations.

Dr. Encausse, better known by his pen name "Papus" was one of the towering figures of the AUTHENTIC TRADITION in Europe in the late 19<sup>TH</sup> and early 20<sup>TH</sup> Centuries. He considered Davidson, the H. B. of L. outer chief, to be his "practical master". He also entered into association with such occult luminaries as the esoteric Freemason Dr. Theodor Reuss and eventually Aleister Crowley.

Carl Kellner was one of the pioneers of yogic practice and philosophy, as well as both 'regular' and esoteric Freemasonry in Austria in the same period. Reuss and Kellner met in 1894 to discuss formation of an "Inner Circle" and a broader "Academia Masonica", with Kellner as its chief. The purpose of this Academy was to convey the central secret of the AUTHENTIC TRADITION in a Masonic format. How much work of the H. B. of L. — Fratres Lucis type was actually done during the 1890s is not well documented. It hardly emerged out of inaction when Reuss, having acquired certain esoteric Masonic patents in 1903, began publishing the *Oriflamme*. About the time of Kellner's death, he announced the existence of the "Inner Circle" (a term, later taken up by Meade Layne and Mark Probert in the 1940s in occult circles in Southern California), which was gradually to effectively become the branch of esoteric Freemasonry beneath his overall (and overbearing) leadership under the name Ordo Templi Orientis. Reuss revealed that the AUTHENTIC TRADITION, at its core, was a magical secret gnosis of a sexual nature, taught explicitly only at the highest degrees. Much influenced by the structural authoritarianism then afflicting German culture, his management style was absurdly top heavy. The legacy of this style continued to haunt the organization long after his death, even with Crowley's efforts to—somewhat—mitigate this outdated despotism in an ostensible "INTIMATION WITH REFERENCE TO THE CONSTITUTION OF THE ORDER" written, unfortunately, while he was still under Reuss's authority.

In 1913, Reuss, who spent much of his time going back and forth between Britain and his native Germany, showed up unexpectedly at the home of the

British mystic, poet, mountain climber and rogue, Edward Alexander “Aleister” Crowley. Crowley had already become a magical philosopher and sometimes practitioner through his controversial association, first with the original Hermetic Order of the Golden Dawn, and then with the Golden Dawn progression, known as the A:A:. His journal “THE EQUINOX” was the premiere magical journal of the early Twentieth Century. As an esoteric (and arguably regular) 33<sup>rd</sup> Degree Rite of Memphis Mason, Theodor Reuss had accorded him the VII<sup>th</sup> Degree in his Templar Order. By 1910, roughly coincident with the death of the Grand Hierophant John Yarker, Reuss, Crowley and Encausse (Papus) conjointly presided over the Rite of Memphis.

According to his own account of the event, after composing one of his several masterworks, the collection of Cabalistic paradoxes and musings published as *The Book of Lies*, Crowley was visited unexpectedly by Reuss, who told Crowley that he had published the central secret of the Order of Templars of the Orient. Crowley professed ignorance of that secret, and Reuss pointed it out in plain language in *The Book of Lies*.

“...The entire symbolism, not only of freemasonry, but of many other traditions, blazed upon my spiritual vision.” Crowley said in his autobiography. “From that moment the O.T.O. assumed its proper importance in my mind. I understood that I held in my hands the key to the future progress of humanity.” Crowley was elevated by Reuss to the IX<sup>th</sup> Degree of the OTO system, and given essential charge of the Order in the English-speaking world.

For some years prior, after 1904, Crowley’s occult work had become increasingly influenced by the controversial work eventually called *Liber AL vel Legis*, (*The Book of the Law*), written in Crowley’s own hand in Cairo, but ascribed by him firstly to automatic writing, and ultimately to an intelligence higher than human. That this short volume certainly does entwine with the central gnosis of both the Kellner-Reuss OTO and the authentic occult tradition is difficult to deny. It is worth noting that it also is unavoidably associated with the rich tradition of trance channeled holy books familiar from this period of history in many contexts. One thinks of Joseph Smith’s Book of Mormon, to the immediately contemporary Oahspe and Cosmic Philosophy, down through the Seth material and RA material of the second half of the twentieth century, with a nod towards the mysterious novels of ‘Patience Worth’.

The issue of *Liber AL* is worthy of a separate critical volume. Suffice to say here that Crowley took the opportunity as head of OTO in the English-speaking countries, to rewrite and consolidate the rituals of OTO into a system of initiations that continued to gradually lead the initiate to the central sexual gnosis, while incorporating his perspective on *Liber AL* into the ritual struc-



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ture. We shall return to this intent shortly; it is often downplayed by persons with quite different agendas. There is no discontinuity of the Order's purposes from Kellner and Reuss to Crowley, but, presently, we must ask if the management of the Order at the current time is successfully serving these purposes.

Reuss continued to head the organization until felled by a stroke in the early 1920s. Under Reuss the OTO had enjoyed considerable growth in Continental Europe, notably in Germany, France and Switzerland (where Reuss established its headquarters), while Crowley left a modest but working body in Britain, spending World War I building the OTO and his A:A: in America and Canada. By the time he returned to Britain the OTO branch under his authority and designated the *Mysteria Mystica Maxima* (MMM) had suffered both financial and legal reverses in England, while his student Charles Robert John Stansfeld Jones (Frater Achad) was left in charge of the work in North America, headquartered in Vancouver.

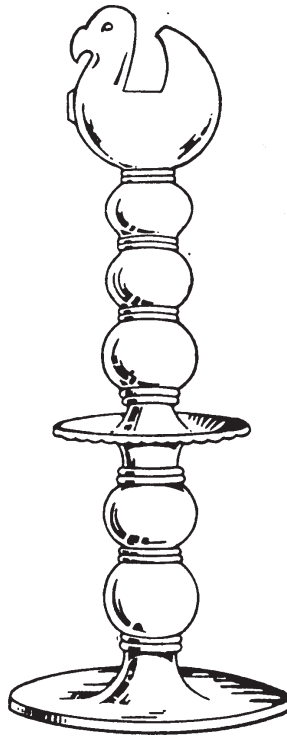
Jones and Crowley drifted apart, mostly over metaphysical differences, and the ailing Reuss lost faith in Crowley over perceived intrigues by the latter, which may be seen largely in terms of the bitterness between Germany and Britain at the end of "The Great War". Reuss told Crowley to continue his work with the MMM in the English speaking world, while he would continue as Outer Head of the Order in Europe. Crowley responded bitterly that he intended to succeed Reuss, who was, in any case, overtaken by death shortly thereafter. Crowley, with the support of Frater Achad (Jones) and other luminaries of OTO and related bodies thereupon assumed leadership of the entire Order. Some local bodies, especially in Continental Europe, were highly uncomfortable with Crowley's *Liber AL* being incorporated into the work of the OTO, and continued to operate under various names, teaching some version of the OTO's traditional central gnosis. Others accepted Crowley's ideas (termed "Thelema" or "Will"), but continued to use the Reuss ritual, notably in Switzerland. Crowley clearly held the high ground, and from the early 1920s on, the OTO taught both *Liber Al vel Legis* and the central gnosis of the AUTHENTIC TRADITION, through the simplified degree structure which Crowley continued to work on until the end of his life.

Between the World Wars, other forces in Western Civilization, the Great Depression and the Rise of both Fascism and Marxism-Leninism, marginalized the OTO occult tradition, and the total membership of the organization under Crowley was very limited, although his literary impact on persons influenced by the AUTHENTIC TRADITION was considerable, and probably exceeds the estimates of most legitimate historians.

Crowley, in the meantime, at the beginning of this period in 1919, and undeterred by these small numbers, outlined in some detail an administrative

and social structure for OTO that was to prove of later influence. He had published in *The Equinox*, notably the early “*Manifesto of the O.T.O.*” first published in 1912 and again in the critically important *Equinox III:1*, published in Detroit in 1919, attributed to “L. Bathhurst IX<sup>th</sup> Degree” and laying claim to the AUTHENTIC TRADITION; “*An Open Letter to Those Who May Wish to Join the Order*” also in III:1; and the seminal constitutional document called “*An Intimation with Reference to the Constitution of the Order*, also in III:1 and effectively modifying the Reuss OTO Constitutions of 1906 and 1917. After Reuss’ death in 1923, OTO continued to honor the latter document, but was operationally more influenced by the 1919 Intimation, which effectively amounted to a ‘bill of rights’ appended to the 1917 Constitution.

By the 1930s, Crowley and Jones had gone their separate ways, and Wilfred Smith was commissioned to establish an OTO body in California as U.S. National Grand Master under Crowley. Following both the Crowley rituals and the Knights Templar tradition associated with most Masonic and quasi-Masonic bodies, the Agape Lodge under Smith performed both the Crowley MMM initiations and Crowley’s Gnostic Mass. The latter had been published early on in Crowley’s OTO career, and was in keeping with the historical Templar tradition of having its own practical-operative and spiritual arms.



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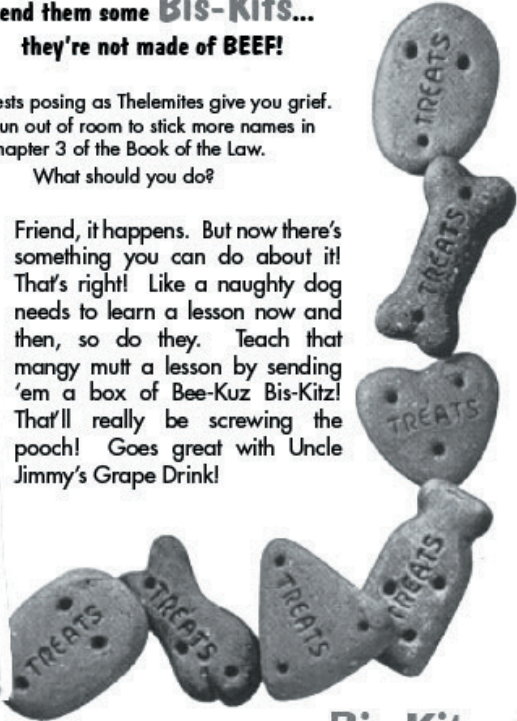
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Teach that nasty dawg a lesson with a box of **Bis-Kitz!**

*Advertising Parody.*

7

# The Failure of the OTO after the death of Grady McMurtry and the appointment of William G.K. Breeze

*“The governing body within the consistory is therefore supposed to be selected from those who stand highest and have achieved the most as Masters...”*

*“The Grand Master in such a body assumes the role of guide, instructor and proficient, in every lesson taught, every obligation assumed, from first to last.*

*“The Grand Master who usurps power or prerogative, or fails to take every opportunity for counsel and co-operation, will find honors in the end but an empty show, and himself monumented in execration as a pretender, recreant to the plainest duty and the grandest opportunity.”*

J.D. Buck, 1907

**A**LEISTER CROWLEY, Grand Master Baphomet XI°, died in 1947, having preserved the Masonic character of the Order to the end of his life<sup>1</sup>. and was succeeded by Karl Germer, the Treasurer General of the Order. Germer acted more as a conservator of OTO than an active Grand Master, being a refugee from Nazi Germany resident in America. The Crowley rituals continued to be carried on by Agape Lodge in California until the early 1950s, but was minimally nurtured by Germer, who died without naming a successor.

With more foresight than is always credited, Crowley, not an outstanding organizer as such, at the end of his life had anticipated a development of this sort, and had cultivated several students who might carry on his various efforts, including the MMM OTO rituals. Among these was Grady McMurtry, initiated in the primary OTO degrees at Agape Lodge and, during his military service in World War II, was brought up to the highest degrees directly by Crowley.<sup>2</sup>

Upon Major McMurtry's return to America, he was invested with certain emergency authority, which McMurtry activated some time after Germer's death, when it became obvious to him that the Order had fallen into schism and decay. As Acting Outer Head of the OTO, McMurtry restored the Order

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1. The author has a letter from Crowley, on OTO business, dated September 21, 1947, which he signs “Baphomet 33° 90° 97° XI°”. This indicates his continued use of Masonic Dignities as OTO titles within less than three months of his death.

2. Others included Bishop W.B. Crow, Gerald Gardner and Kenneth Grant.

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and the Crowley rituals from the remnant of Agape Lodge. In the heady occult revival of the 1960s and 70s, McMurtry grew the Order from a mere handful to some hundreds of people by the time of his death in 1985, mostly in America.<sup>3</sup> Rather than name a successor, McMurtry asked that a college of (temporary, so called “battlefield”) IXth Degree members elect a new acting Frater Superior. This was done, and, as McMurtry had been designated Hymenaeus Alpha, his successor, William Breeze, a member of modest degree, took the name Hymenaeus Beta.

As Acting Frater Superior, McMurtry had acted primarily to preserve and revivify the MMM rituals, avoiding much in the way of innovation. Perhaps the most notable change of emphasis during his tenure was the great prominence placed upon the Templar-ecclesiastic aspect of OTO embodied in Crowley’s Gnostic Mass. This reflects an emphasis on the Masonic-Templar tradition of an “internal church” but was seen, in the McMurtry era, largely in a much more symbolic or even merely legal manner than gradually became the case under his successor.

Crowley in his late years had warned a student that his system “...is a religion just so far as a religion means an enthusiastic putting-together of a series of doctrines...Call it a new religion, then, if it so please your Gracious Majesty; **but I confess that I fail to see what you will have gained by so doing, and I feel bound to add that you might easily cause a great deal of misunderstanding, and work a rather stupid kind of mischief.**” (emphasis added, but accurate)

Hymenaeus Beta entered office under pledge to implement the program as laid out by Crowley in the *Equinox III:1*.<sup>4</sup> Unavoidably, being the first acting chief not directly schooled by Crowley, Beta’s attempts to implement (and more than occasionally, alter) the Crowley “paper program” was controversial and self-serving, and various challenges to his methods, means and motivations arose. Some of these were settled in civil courts in the U.S. and Great Britain. By the middle 1990s, the Acting Frater Superior appointed a National Grand Master General for the United States, termed Sabazius Xth

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3. McMurtry grew the Order from roughly five to 500 members, elevating a group of “temporary” Ninth Degree members, to secure continuity of the Order in the event of his own death.

4. The “Intimation” was published when Crowley was still answerable to Ruess. An example of how Crowley “softened” the absolute authority of the OHO (Outer Head of the Order) is the contrast between the absolute authority given in the 1917 Constitution (Articles IV, V, XVII), and provisions 16 and 27 of the Intimation, published two years later, which provide means for both accountability and removal of the OHO.

Degree.<sup>5</sup> This move was generally regarded favorably, and, by the end of the Twentieth Century, the organization had grown to several thousand members. However, **it had failed to advance more than a literal handful to formal working knowledge of the central gnosis of the Order**, and had incurred the disfavor of many detractors, both internal and external, to various of its policies.

Early in the new century, and under debatable circumstances, a National Grand Lodge for the United Kingdom was Chartered.<sup>6</sup> But the overall membership since McMurtry had shown much attrition and a net growth that was *statistically flat*, even for beginning initiates, and approached zero growth at the highest level. Undeterred, the increasingly isolated leadership seemed to be unaware that the *failure to initiate was a fundamental failure of management*, though initiation was a primary – in fact, the primary purpose of the Order.

### The view after the Millennium: What kind of Order?

**I** HAVE discussed this matter in modest public forums in response to the concerns of long-time order members, but everyone reading this white paper hasn't necessarily seen these essays, and I thought I'd briefly go into where I stand and why. I joined OTO late, at nearly forty, well over ten years into a formal magical career, but having joined no other organized body of manifestation. This was over twenty years ago, and it was, by anyone's account, a very different body of manifestation in 1982.

For one thing, it was effectively decentralized, almost feudal in its structure. The local body master set the tone and was likely to be the only ranking OTO member one knew, and "ranking" at that time could be a III° "Master Magician" with a Camp Charter and a primary charter to initiate. The EGC ecclesiastical arm was a connected but distinct body of manifestation, and seemed for a time headed towards becoming more so. If you did not live in

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5. However, note that the corporate rules under HB follow the Constitution of 1917 and the Intimation of 1919 very selectively, and arguably are protectionist towards HB's own authority. For example, the Grand Tribunal is explicitly given authority over all members of the Order in the Intimation, but under HB, it is seen as an internal function of national grand lodges subject to superior review. The guilds are clearly intended to be autonomous trade-based self-organized bodies of OTO members that represent themselves to the OTO as they see fit. However, they are more like committees under HB, and must be approved by upper management.

6. *Book 101* indicates that a 'district' normalizes its rules when a thousand members in its territory exist. The USA had reached this goal at the time of the establishment of U.S. Grand Lodge. UK Grand Lodge was chartered with a small fraction of this number.

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New York or San Francisco, the ambiance of the body was largely determined by the local body master. In the case of Eulis Camp, which was my affiliation, it was **very** ‘Masonic’ and mystical, intellectual and rather nakedly sexual in its tone. I liked it, but had reservations about the “top heavy” management structure, and found myself doing EGC work for years before taking initiation. I had, as mentioned, significant doubts about the “top heavy” structure of the organization, and still do. I saw it as a fraternal and spiritual body of manifestation, with an emphasis on initiatory personal growth towards the central secret gnosis.

*Call me a “Minimalist”.* I have absolutely, positively no affinity for the “small tent, highly intellectual, extremely authoritarian and structured” opposition that has formed around the people I call “Thelemicists”—as many who adopt Crowley’s philosophy, termed “Thelema” call themselves “Thelemites” (not a favorite term of mine either), Thelemicists bear the relationship to Thelemites as Islamists do to Islamic adherents. I also feel they are so bitter in their demeanor that they will get nowhere, which is good.

On the other hand, I have absolutely no sympathy with the nihilistic, superstitious non-members and failed members who have created a mythical order with a fundamentalist core and a bunch of would-be gurus—what I call the “shadow” order.

I am not in sympathy with the paper-pushing, pocket-protector wearing, rule-and-paperwork expanding, legalistic and respectability-hungering element that seems to enjoy great sympathy at the top of the top-heavy structure; I designate this the “Thelemo-Rotary Club” and I fear this above all, because that is where I see things headed. I never set out to be a Methodist or Elk or Moose Club member, and they all do this sort of thing better than OTO ever could, in any case. It is the death of a Manifestation of the AUTHENTIC TRADITION if unchecked from top to bottom in the fraternity, I think, and the death of spirituality in the end for sure.





## Towards A Minimalist Program – A Case Study

*“God would prefer to suffer the government to exist no matter how evil, rather than allow the rabble to riot, no matter how justified they are in doing so.”* Martin Luther

*“They intoxicate themselves with work so they won’t see how they really are.”* Aldous Huxley

**F**OR TEN YEARS Eulis Lodge No.10 OTO, Inc. was, as far as I was concerned, the OTO, period. Raucous, bawdy, intense, experimental, irreverent, it attracted the worst and best minds in occultism. At its peak, circa 1988-1992 it was exactly what the OTO should be – the Gnostic Mass was worked (by the standards of the day) with excellence, always seeking greater excellence. The initiations were performed as written, with little regard for the folk-folly of the outside world. The social order was that of an unofficial “profess house”. The members were so individual that all they held in common were these rituals, and a kind of polymorphous perverse palpable sexuality that became legendary.

During the decline and fall period that followed, the then-Lodge Master began to delegate responsibilities, cancel events, and rail against the legalist and fundamentalist tendencies that he saw lurking in the foreshadows of the future. In decline, at the beginning of my Watch as Lodge Master, he once told me behind closed doors that there were, really, no rules. Then he told me something about his own work with the Lodge by way of illustration that made my jaw drop. I thought, “sour grapes” and vowed to myself to play strictly by the rules, and that on my watch no event would ever be cancelled. Eventually, the Past Master turned his back on me forever for trying to continue the very program he had inculcated in me. He was disillusioned, I was – illusioned.

On one occasion, we had scheduled a Mass and we ran out of luck; many people there, but not a single person qualified to be – I forget which office, but something essential. “Well!” I said to my trusty and long-suffering Tyler, the Exorcist James Baker, “let’s put something together, a kind of communing, we’ll pass bread and wine, read verses from the Holy Books, sing songs, we’ll get through this—we don’t cancel events.” He looked at me enigmatically, but said nothing.

James often looked at me enigmatically—it was part of his job. Undeterred, we proceeded just as I had decreed, sitting in a circle below the steps in front of the altar, its candles lit for a Gnostic Mass that was not held.

Afterwards, I was pretty pleased with myself. It went well, everybody seemed happy and, in a manner of speaking, spiritually bonded. “You know

what that was?” James asked, answering himself, “the first meeting of the Gnostic Protestant Church.” He seemed somewhere between amused and disdainful. I thought about what I knew about Protestant Churches, from snake handling holy rollers to high middle church TV ministries – Billy Graham on TV, stuff like that. I had been in a fundamentalist church – once, for a wedding, my then sister-in-law’s somewhere out in North Jesus Georgia. The preacher had made the couple apologize for “living in sin” (something to do with sex, I gathered; for the most part Christianity seemed to be about enjoying feeling guilty about sex stuff) before the wedding, which I thought truly bizarre and ugly. I knew the historical stuff very well, but mine has been an odd life—from the other side of the ghetto wall, if you count the gilded ghetto of Northwest Atlanta as a ghetto. Anyhow, I could quote John Wesley, Luther, Calvin, Knox, or the New Testament chapter and verse, had been to the Vatican, to Greek Orthodox monastic communities, I can sing maybe a hundred traditional black spirituals, but my knowledge was in stone and print and folklore and song, not much in practice.

However, I grasped what James had said, and I felt a bit odd. Not – guilty – not even bad, just novel. Yeah, songs and readings and bread and wine or better still grape juice. Eucharist without soul, but a certain fraternal sense. On Planet Druidia (as Mel Brooks would have it), where I came from, Druidish people would find this a bit – out to lunch, but, then, this was Eulis Lodge No. 10 OTO, and I did not cancel events.

It hadn’t really been the Gnostic Protestant Church, but I sometimes think the ghost of John Calvin must be smiling on the humorless crowd in power, and the more humorless crowd of Thelemo-Rotarians who dream of replacing them; who pile bureaucracy on bureaucracy, rule upon rule, exhort us to work, work, work. They drone on and on and on about “being serious” and the “serious people” versus the alleged sweaty throng of lazy underclassmen who Don’t Really Understand the Work, though I see no especial spiritual or magical or even charismatic quality in their ranks – perhaps a bit of ambition, but not really much difference from the current crop of regulators and managerial types who top the chart. There fantasy is the “do it yourself godhood” not unlike the “works righteousness” approach of the Book of James in the New Testament – a veritable anomalous approach to the Pauline “salvation by faith alone” that came to be Christianity.

The early Protestants were, curiously, embarrassed by James. They debated throwing it out of the canon with the apocrypha, but then the

Calvinist-Puritanical element began to find its place in the world with the dreaded “work ethic” and wound up pretty much in the boat with James. You are saved by believing, but, having said so, work your ass off, bud.

How odd. The “managerial model” of the OTO is said to be in line with Crowley’s vision of what the OTO was supposed to be like. Never mind AC’s perception that a leisure class was a prerequisite to Doing the Work. They are for that, too, somehow. Kind of the Gnostic Protestant Church for real. You are a leisure class, they say to their mirrors, now work work work. Not realizing that work is not The Work, not at all. They go on endlessly about effective leaders, but they will not tell you who. Certainly not the guys doing it now, who, they inform us, have it all wrong. Maybe I say, but who has it right? I ask them.

In the AUTHENTIC TRADITION The Work is not “work”. *The Work is more about undoing than doing.* “Work is the refuge,” Oscar Wilde once remarked, “of people who have nothing better to do.”

I am not one of those people who goes all glazed over when someone says, “But CROWLEY SAID...” I give the purported prophet of the Aeon his due, but management, personal finance or relationships are not areas I would be especially inclined to take advice from him on. Having said that, though, and lightning having once again failed to strike me dead at the blasphemy, the way I read AC, his approach to the OTO was really quite modest. It amounted to adapting the Reuss program for understanding the efficient utilization of the central gnosis of the order, the thing that makes it unique, to a context one might call, for lack of a better term, “Thelemic”. A few quotations, from the period of transition from National Grand Master to OHO, and then again towards the end of his life:

“Now the O.T.O. is in possession of one supreme secret. The whole of its system at the time when I became an initiate of the Sanctuary of the Gnosis (IX\*) was directed toward communicating to its members, by progressively plain hints, this all-important instruction...”

“I therefore answered the question ‘How should a young man mend his way?’ in a series of rituals in which the candidate is instructed in the value of discretion, loyalty, independence, truthfulness, courage, self-control, indifference to circumstance, impartiality, skepticism, and other virtues, and at the same time assist him to discover for himself the nature of this secret, the proper object of its employment and the best means for insuring success in its use...” (from “*The Confessions of Aleister Crowley*” Chapter on “Freemasonry”)

“The O.T.O. is a training of the Masonic type; there is no ‘astral’ work in it at all, nor any Yoga. There is a certain amount of Qabalah, and that of great doctrinal value. But the really vital matter is the gradual progress towards the disclosure of the Ninth Degree. To use that secret to advantage involves mastery both of Yoga and of Magick; but neither is taught in the Order. Now it comes to be mentioned, this is really very strange. However, I didn’t invent the system; I must suppose that those who did knew what they

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were about.

“To me it is (a) convenient in various practical ways, (b) a machine for carrying out the orders of the Secret Chiefs of A:A:. (c) by virtue of the Secret a magical weapon of incalculable power...” (“*Magick Without Tears*”)(Quotations copyright © Ordo Templi Orientis. All rights reserved.)

That is *much*, but that is *all*. Essentially, programmatically and thematically, along with The Gnostic Mass written as a celebratory ritual for public and private use in the same vein, this is the entirety of the OTO program as Crowley saw it. It is not the A:A:. program, as Crowley is at some pain to say repeatedly. Elsewhere he offers us his conception of how to manage this rather direct and straightforward agenda, and that can certainly be profitably discussed. Too much? Too little? Just right? Totally counterproductive? This is a legitimate question. But for either the bureaucracy currently attempting to follow the managerial features and for the critics who would change leadership, but *emphasize* leadership, any discussion must be referred, clearly, to the straightforward and not overly ambitious programmatic and thematic agenda outlined (I believe fairly) above. For me, this suggests that the austere Calvinistic work agenda, excessive centralization and vesting too much authority in too few hardly serves these purposes, but rather impedes it.

Of course, one could say that the Crowley program is not sufficient, or appropriate. It was, in his lifetime, largely a “paper entity”. The “absolute autocrat” concept is probably best left with the “Old Europe” it grew out of. A rotational management with a light touch seems more in keeping with a program of personal and social development. The present point is that neither the present leadership nor the “Thelemicist” opposition wants to depart from the Crowley program. The question then becomes, for them, and to them, how can a maximum management regime serve what is clearly a minimalist agenda? The statistics damn the present management. From the appointment of the present Outer Head, who admits of no magical link that I am aware of, if the evident purpose of the system is to initiate IXth Degree members, then the administration of the program is a total failure. The percentage of the total membership (which has little real sustained growth, though a “revolving door” in the primary degrees has kept the gross number of members, mostly at the low end of the initiatory cycle, fairly stable) that has gone through the complete cycle of initiations is a tiny fraction of 1%, and, in reality, though the exact number is an (embarrassing) secret, in single digits over the last twenty years, since Hymenaeus Beta came to head the organization. **In 1994, the OTO initiate membership was listed as 2213, with .6% IX Degrees (including about a dozen McMurtry appointees over twenty years ago; in 2005, with 3056 initiate**

**members listed worldwide, only .7% were IX Degree members, a net increase of .1%--essentially none. Its sheer lack of productivity raises serious questions as to whether such management should stay or step down.** But, more than this, it calls for an examination of the 19<sup>TH</sup> Century structure which vests absolute authority over the organization in one person for life.

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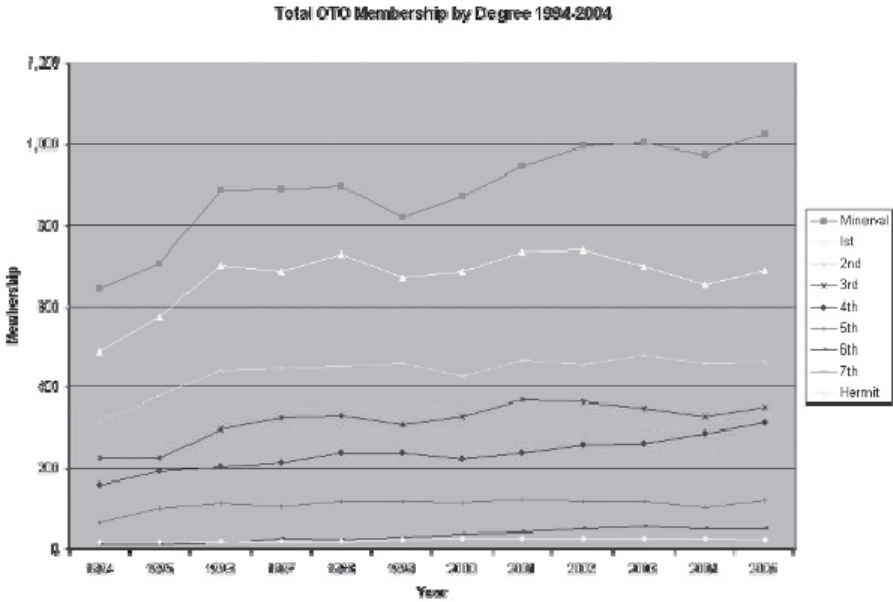
By contrast, what is an Order Minimalist? I see great advantages to a “big tent” in which all kinds of people of various races, religious backgrounds, political views and lifestyles can feel comfortable, if for no other reason than the human resource pool and material means this provides. I would exclude no interested party so long as they observe the Peace of the Temple. In fact, I would advocate, as stated, a *rotational* high administrative management, and more emphasis on service than authority at the highest levels, and more emphasis on making people comfortable from day one with the Order.

To me the Order is this, and only this: (A) The Initiation Rituals – and whatever the individual derives from these. (B) The Gnostic Mass and related life-passage rituals, and (C) whatever minimum structure – administrative, financial and regulatory – necessary to carry out (A) and (B) with joy and beauty, with liberal room for a variety of artistic interpretations. That is it. I also have said I accept the implicit in all this of a social structure – optional and informal, that acts as a kind of support group in a growth-oriented initiatory system. However, that is informal, and should be viewed as such. The obvious mission is to find, initiate and promote on merit as many IX Degree members as possible. Failure to find virtually any is an indication of failure. Success is measured in terms of how many successful qualified individuals are so advanced.

At some point I will give a list, if there is interest, in the decisions of consequence that have been made since I affiliated which I consider to be wrong-headed in one direction or another. It amounts to appointing a relatively uninitiated archivist as the absolute autocrat, incorporation and litigiousness, leading to self-consciousness and undue fear about answerability to the profane state and to lawsuit... a kind of projection which caused willful bowdlerization of the initiation rituals, a sycophantic power structure built on fear to dissent and rewards for capricious favorites of the prevailing management, and, inevitably, a decline in the numinosity and authenticity of the essential Work of the Order. By the Twenty First Century, it had become, essentially, a

shell of its former self.

Those things I am sworn to do, I do. I would frankly like more input into fundamental policy, but for reasons best not gone into here, do not expect this to ever happen to me directly. Those who hear policy from me hear it as policy, and I represent the decisions of authority as I have agreed to do. There are many policies I disagree with, profoundly. None of them existed when I was first approached to build the EGC for Eulis Camp in 1982. But the initiations are profound, *Liber XV*, the Mystery Play, is beautiful, and I have met a few really wonderful men and women I am proud to call brothers, sisters, lovers and friends. That's why I'm here, why I do my job, and that's why I'm saying what I've just said.



Note that growth in the First Triad, especially the “revolving door” of Mineral and Ist Degree, is relatively high. It flattens at IIIrd Degree, and continues to flatten into the Second Triad. The Third and Highest Triad, the goal of the program according to Crowley, is virtually nonexistent. Since membership in the OTO proper is confined to the VIIth through IXth Degrees, the actual membership of OTO is an astonishing small number of persons, even when one includes persons who were elevated to this level before Hy-menaeus Beta.



## Epilogue – How Could This Happen?

“There is, however, an absolute prohibition to accept money, or other material reward, directly or indirectly, in respect to any service connected with the Order, for personal profit or advantage. The penalty is immediate expulsion, with no possibility of reinstatement on any terms soever.” — Aleister Crowley *“One Star in Sight”*<sup>1</sup>

**H**OW could this be? A cascade of events and decisions gives some insight. All authoritarian structures, which ostensibly are built upon progress based on merit, are dependent upon the continued good faith of its upper management. Otherwise, a “culture of fear” tends to develop, and such advancement as there may be tends to consist, not of the most able, but of sycophants and personal favorites. Independent surveys in 2005 would seem to indicate that a “culture of fear” indeed exists within the present OTO membership. In the late McMurtry period, incorporation was deemed a legal advantage to the organization. However, OTO and the EGC were separately incorporated, and local lodges were encouraged to incorporate in their own states. Thus, some localism was maintained, though legal “rights” also led to a sense of “legal obligations”. Hence, parts of the OTO initiatory fundamentals were modified to conform to local law, compromising the integrity of the initiations as written. This change was selective—for example, a feature of the Third and Perfect Initiate Degrees was forbidden on grounds of “illegality” – yet an obligation of the Second Degree, which would almost certainly involve a violation of law, perhaps multiple violations, was left in the program. The Fourth and Perfect Initiate Degrees were modified to humor Scottish Rite Freemasonry, apparently.

After McMurtry’s passing a new absolute autocrat was elected lawfully, but not from the ranks of senior initiates, and he, in turn, promptly “regularized” certain decisions sound and expedient in the McMurtry era, but highly debatable thereafter. A successful lawsuit resolved in OTO’s favor on the day McMurtry passed on after a lengthy illness became precedent for a long series of lawsuits, leading to a litigious reputation and atmosphere for the organization. In turn, a fear by the senior leadership, based on no actual events, led to further evisceration of the initiations and common fellowship practices in the local bodies. The litigiousness alienated some; the toned-down initiations alienated others. Further, the corporate documents increasingly eclipsed the basic documents of the Order in managing its affairs, undermining, among other things, what little check there was on the absolute authority of the Frat-

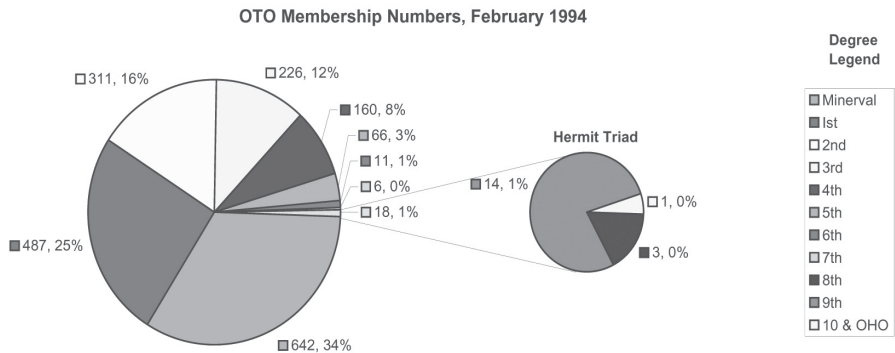
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7. While “One Star in Sight” refers to the work of the allied A:A.: rather than OTO, as HB claims membership in both, and the section in question refers to the general work of the aspirant, and, it has been asserted, there is a certain equivalency between A:A.: Grades and OTO Degrees, it would seem to the present writer something of a conflict of interest to receive personal financial support from the OTO. At minimum, it is an ethical question of some moment, as well as a major financial drain on the limited resources of OTO.

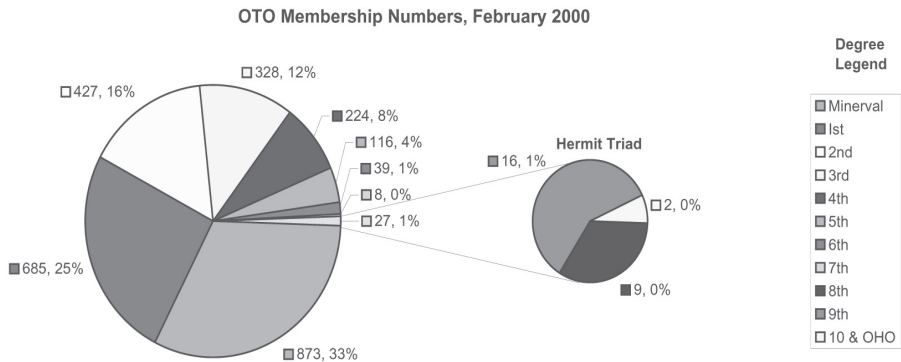


# O. T. O. Membership Numbers

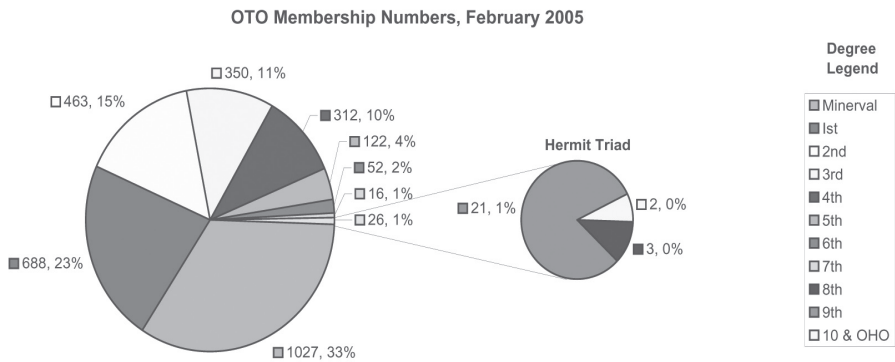
1994



2000



2005



er Superior. While organizational growth was limited, especially outside the United States, financial demands upon the membership were increased, as were pressures upon local bodies to produce hefty space rentals, insurance programs, etc.

At the same time, income began to be expended upon the Frater Superior's personal life and residence, in a previously all-volunteer body. The traditional publication linking the entire Order, *The Magical Link*, began to appear so infrequently and erratically that it was referred to, with some humor, as "the missing link". The move to a U.S. Grand Lodge was in keeping with the original program, but the rules were changed in such a way as to assure that the newly appointed U.S. Grand Master did not become a check upon the autocrat's authority. At the same time, the symbolic title of the National Grand Master, "Supreme and Most Holy King" mutated from its obvious Masonic symbolism to a quite literal understanding by many members, with cries of "Hail to the King" bursting out at the program of national conventions initiated in U.S. Grand Lodge. Neither the U.S. Grand Master nor the "Frater Superior" discouraged this perception in any discernable way. The EGC corporation and titles were absorbed into the OTO degree system, and OTO increasingly viewed itself as a religious monarchy, rather than a fraternity. A myth was promulgated that Crowley himself had abandoned the Masonic character of the OTO, though, up to and including his very last letters, he signed his name with full Masonic titles. Regular Masonic degrees were communicated within the OTO degree structure until abolished without fanfare by Hymenaeus Beta and his U.S. Grand Master. In the meantime, the organization's reputation continued to bring in new recruits, based largely on the increasingly archaic basic documents of the Order. Nevertheless, the number of early exits was substantial, making growth in general very anemic at best, and, as referred to, an utter failure to initiate to the Sovereign Sanctuary of the Gnosis, the Ninth Degree. The Fifth, Sixth and Seventh Degree membership somewhat increased when placed under the direction of U.S. Grand Lodge and its more liberal National Grand Master, but, pointedly, the Eighth and Ninth Degrees remained under the exclusive ultimate control of Hymenaeus Beta, who elevated virtually no persons to Ninth Degree. Only two persons to our knowledge, a married couple, were elevated in the first decade of his management, and the male half of said couple became his U.S. Grand Master. I have been told by a former Ninth Degree member that he also was elevated at the time of Hymenaeus Beta's installation, but this person had been his chief rival for the office, and these moves appear to be as political as anything else is. Another later appointment was apparently entirely honorary and irregular, and, beyond this, for twenty years out of a membership that had reached several thousand, Beta had elevated, regularly or irregularly, a negligible number, thus failing the very system he said he planned to implement.



# The Roots of Modern Magick ~ 1700-2000

## APPENDIX: Assorted Items



DEGREE.	MEMBERSHIP.	NUMBERS.	SIGN.	COLORS.	SYMBOL.	BROTHERHOOD NAME.	COUNTRIES AND PLACES OF CENTRE.	CONSULATES.	ASSEMBLY PLACES.	CIRCLES.
1. 9.	Magi.	7	Urin, Thummin, and Shemhamphorash.	Bright and Fiery.	An equilateral triangle.	Luxianus Renaldus de Perfectis.	Egypt, Persia, Venice, Madrid, London, Amsterdam, Cologne.	Hassan (Ispahan), Venice, and other places.	Smyrna every 10 years.	1
2. 8.	Magistri.	77	Cross of Gold enamelled.	Blue with diamonds.	A compass.	Pedemontianus de Rebus.	All over the world.	Naples.	Canra in Poland, and Paris in France, every 9 years.	2
3. 7.	Alepti exempti.	777	Cross of Gold enamelled.	With the four chief colours.	Hitakel.	Ianus de aure campis.	All over the world.	Vienna (Austria).	Basle, Augsburg, and Nürnberg, every 8 years.	3
4. 6.	Majores.	798	Cross of Gold enamelled.	Red on yellow, &c., on gold.	Phrat.	Sphæra fontus a Sales.	Differentiated all over the world.	Prague (Bohemia).	Aachen, Hamburg, Lisbon, & Malta, every 7 years.	4
5. 5.	Minores.	799	Cross of Silver enamelled.	Yellow on white, &c., on silver.	Pison.	Hodus Camilionis.	Uncertain, but must go where they are told.	Frankfort-on-the-Oder.	Königsberg, Stettin, Berlin, and Dantzg, every 6 years.	5
6. 4.	Philosophi.	822	Cross of Silver enamelled.	White with black, &c., silver with a black edging.	Gihon.	Pharus illuminans.	Apostles seldom to be found.	Dresden (Saxony).	Leipzig, Cracow, Breslau, Warsaw, and Hermaustadt every 5 years.	6
7. 3.	Practici.	833	Cross of Silver enamelled.	Black on white, &c., on silver.	Wetharetz.	Monoceros de astris.	Almost everywhere, and militant.	Zurich (Switzerland).	Moveable—fixed every 4 years.	7
8. 2.	Theoretici.	844	An orb of Chrystal.	White and gold.	Maim.	Porajus de Relectus.	Engaged in study.	Bergen-op-Zoom (Holland).	Moveable—fixed every 3 years.	8
9. 1.	Juniore.	909	A Ring with characters.	Of gold.	Aesch.	Pereclinus de Faustis.	The lowest degree of the order.	Inspruck (Austria).	Moveable—fixed every 2 years.	9
Forming the Kabalistical highest number.	Without distinction of religion.	5856	By these marks with the aid of the word, of their honour should be rendered for honour.	Thus it may be seen how far each Brother has arrived in his work.	Names by which the Superior knows his Inferior.	These names are periodically changed, according to the rules of the Kabbalah.	There is a reason given verbally for this.	The Consuls must not be addressed except by Masters of Lodges.	Conventions are for the purpose of preventing evils coming in.	45 Circles in all.

Chart of Rosicrucian Degrees from the *Royal Masonic Cyclopædia*, by Kenneth R. H. Mackenzie (1877), modelled upon Magister Pianco's original.

## APPENDIX: Assorted Items.

*by Jonathan Sellers.*

**T**HIS Appendix is a collection of items that relate to the subject matter contained in “Roots of Modern Magick” — collected over the years. Here, we shall present a brief intro, giving our sources.

The frontispiece to this section is taken from Mackenzie’s *Royal Masonic Cyclopædia*. It gives the data pertaining to the Rosicrucians, modelled upon the exposure written in the 1780s by “The Magister Piano” (Ecker und Eckhoffen).

First, the TimeLine material from the Dossier Series of 2002, starts off the collection. When we obtained some articles from the *Encyclopaedia Judaica*, it made clear some things which we were working on, re: the Asiatic Brethren, Moses Dobruschka, the Nascent Dawn Lodge, Melchizedech Lodges, and so forth.

The first TimeLine is from our research notes, August 2001.

The second TimeLine: this follows some of our studies into the Martinist TimeLines and how they relate to the others.

The third TimeLine: from Safed to Vienna. This follows the trail from the Luria school at Safed, Palestine to the birth of the Asiatic Brethren at Vienna 1780s.

The fourth TimeLine: Perpetuation of the Rose + Croix, plus the Evolution of the Fratres Lucis.

The fifth TimeLine: Influences on the Birth of the Asiatic Brethren.

Next, a Sabbatian Amulet, from an article in the French Journal *Asiatique*, from 1910. This is in a cipher alphabet, the key of which is given in the article. Notice how similar this looks to the Golden Dawn cipher manuscript.

History of the Antient and Primitive Rite of Masonry. This is presumably by John Yarker, from “*A Sketch of the History of the Antient and Primitive Rite of Masonry in France, America and Great Britain with Charters & Other Documents from the Archives of the Sovereign Sanctuary, etc.*” It was originally discovered on a Brazilian Memphis site, hosted by XOOM, which is no longer online.

## APPENDIX

The manifesto from *The Kneph* was taken from the Appendix material from *Occult Theocracy*, by Edith Starr Miller (aka Lady Queensborough). This is interesting material.

Also taken from the Appendix material from *Occult Theocracy*, is this brochure advertising testimonials to Theodor Reuss as a war correspondent.

The item from the December, 1902 issue of the *Oriflamme*, was originally offered in Greenfield's *The Compleat Rite of Memphis*.

Next, is an interesting little narrative, probably by Meade Layne, which appeared in the first issue of *The Flying Roll* (Alpha-I), March 1946. Here he mentions FUDOSI, a Federation of Occult Lodges that was organized to protest the growth and power of AMORC. While this periodical is packed with esoterica, there is no explanation for why this appears in it. He mentions the EGU, the Golden Dawn, the Fraternity of Inner Light, and so on.

The remainder of the Appendix consists of two items taken from Jack Parsons' FBI file that is available on the internet. Just go to <http://foia.fbi.gov> and scroll the list of available FBI files. There are two Parsons PDFs. The excerpts come from investigative work done by the Bureau during the 40s. The second item (final two pages of THIS Appendix), is quite interesting, considering the dating.

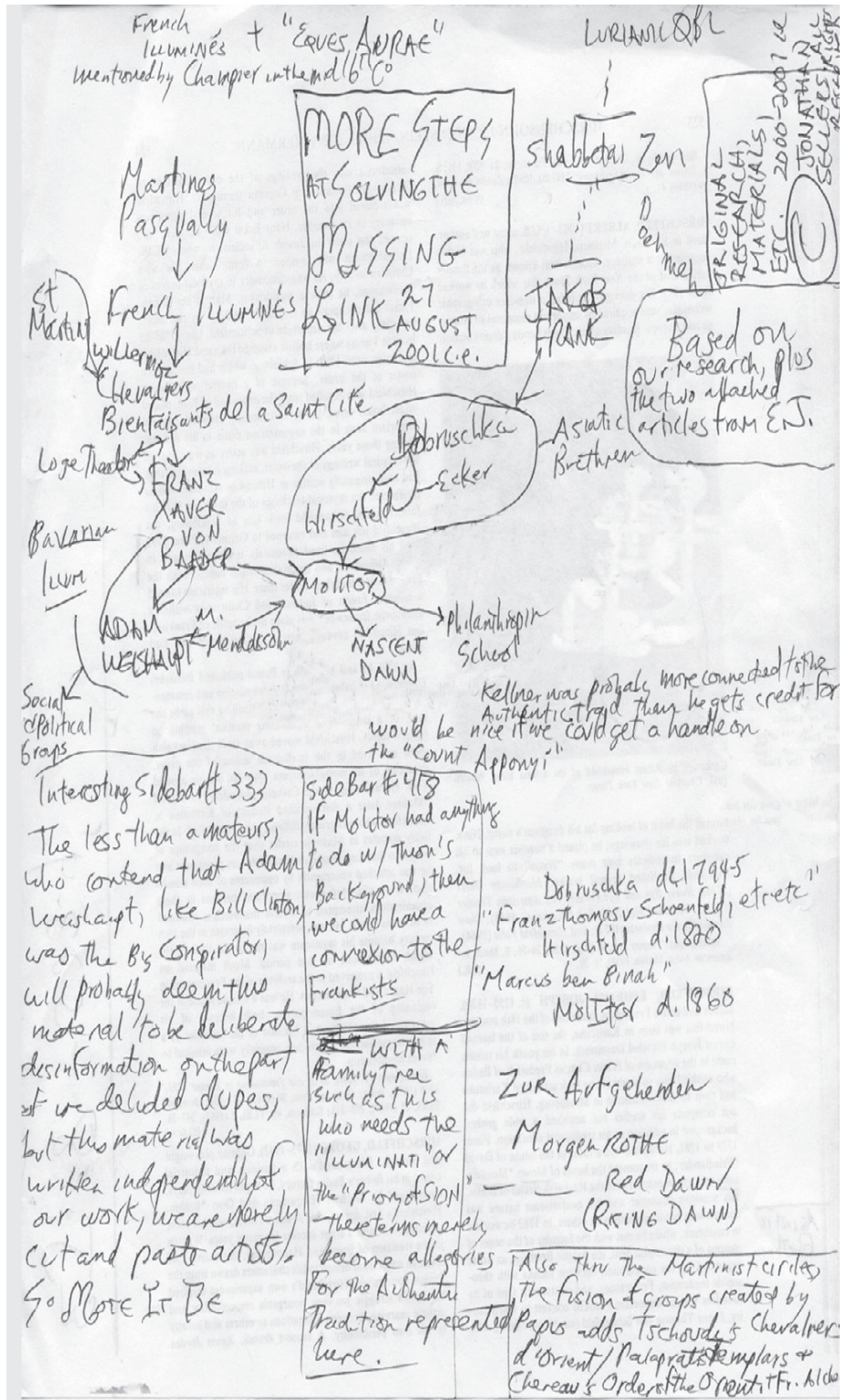
Finally, we present Allen's resignation notice from the O. T. O., 23 February 2006 c.e.

\*

\*      \*

We prefer to leave the materials as they are, and let the interested reader draw his/her own conclusions therefrom.

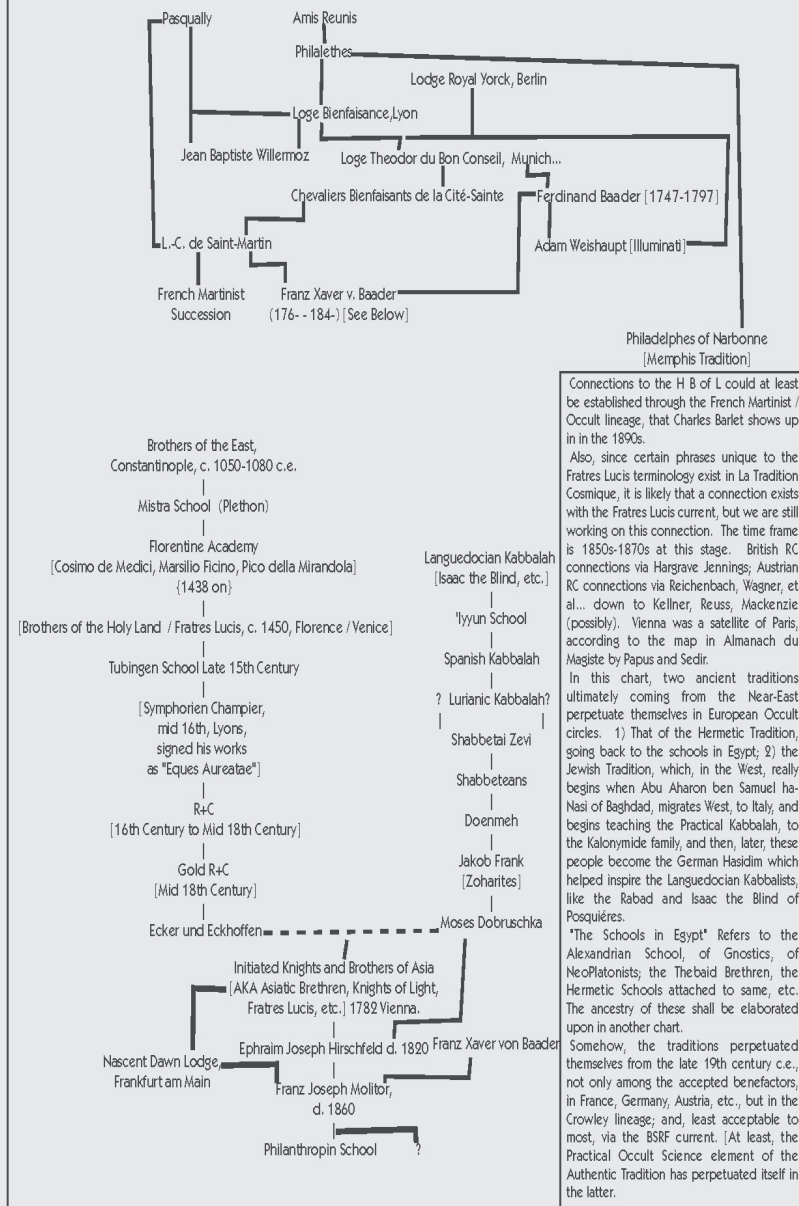




## MORE STEPS AT SOLVING THE MISSING LINK.

Version 2.0, 30 January 2002 c.e.

[See Martinist Chart #1]





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New developments in Kabbalah emanating from Safed (Lurianic Kabbalah) led to a new Messianic fervor.

These ideas become a catalyst for an acute precipitation of Messianism.

Lurianic Kabbalah becomes a dominant factor in these ideas.

The ideology of the Shabbetaim movement (mid 1660s) closely connected with this development.

9th Av 1625. Smyrna. Birth of Shabbetai Zvi. He was destined at an early age to become a Hakham, or rabbinic Elite. He studied under Isaac of Alba.

1644. Under Joseph Escapa and ordained as a Hakham. During adolescence he studied the Zohar, Sefer ha Kanah, Sefer ha Pell'ah, and other works of the Kabbalah.

After years of suffering from fits of manic depression and years of seeking a cure, through magical evocations and other such practices, he learns of the miracles attributed to Nathan of Gaza.

NATHAN OF GAZA, (?-643 - 1690). By the time he meets Zvi in 1665, he is widely known for his Mystical Powers. He studied under Jacob Hagiz, a Talmudic Scholar.

In the Spring of 1665, Nathan has a vision in which he is informed that Shabbetai Zvi is the Messiah. The two meet, Zvi proclaims himself Messiah at Jerusalem, 31 May, and he and Nathan become a team. The movement is born, and continues to develop up to September 1666.

## The Authentic Tradition in Jewish Mysticism: FROM SAFED TO VIENNA [1626-1781]

15 September 1666. SHABBETAI ZEV's APOSTASY. The Movement picks up...

1666 - 1676. Acrianoole. The Doenmei movement centred here after Zev's Apostasy until his death, in 1676. Approx. 200 families. Upon his death, the movement relocates to Salonika. Zev's last wife, 'Ochebed ('Ayha), d. of Joseph Filsof, a rabbi of Salonika. She heads the movement, apparently, until she proclaims her brother, Jacob Filsof, aka Jacob Querido, the reincarnation of the soul of Shabbetai Zvi. This leads to a division among the Doenmei, and an eventual schism into two sects. Upon Querido's death in 1690 / 1695 after his pilgrimage to Mecca, the sect splits into two groups:

Doenmei Sect. The Izmirli (Izmirin), containing the original Doenmei. This would splinter into two groups after 1700, when Baruchiah Russo proclaimed incarnation of Shabbetai Zvi by his disciples.

Followers of Jacob Querido, or the Jacobites (Jakoblar).

### Original Doenmei.

Jacob Frank (Jacob b. Judah Leib, b. 1766, d. 1791). Podolia. His family had Shabbetaim connections. Through his work in the east, he becomes involved with the sect of Russo, 1753. Returns to Podolia, proclaims himself as the next incarnation of Zvi, and the Frankist Movement is born, moves all over Eastern & Central Europe.

Third Sect. Followers of Baruchiah Russo. His disciples proclaim him as the Divine Incarnation. Russo, aka Osman Baba. Most extreme Doenmei sect. Missionaries sent to Poland, Germany, Austria, 1730-5. Russo dies 1710. Russo's son becomes leader of the sect.

### Austrian Freemasonry

Moses Dobrushka, aka Franz Thomas von Schoenfeld. Nephew of Jacob Frank and Frank's hand-picked successor.

Asiatic Brethren #1. 1781-2. Influences derived from Gold (Eck), Martinist Circles (Austrian Nobles), (?) (Kacoff, a Capuchin Monk) and Frankist/Kabbalah (Moses Dobrushka/Franz Thomas von Schoenfeld), as well as being a continuation of the Knights of True Light (#1). Return of Light Warren.



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1998 L.A. ILLUMINATI BELIEFS. ALL RIGHTS RESERVED. ALL CONTENT  
WILL BE ADJUSTED BY FUTURE R&C AND MADE TO MEET THE DEMAND  
FOR ANOTHER OUT OF A VAIN. NO DECEPTIONS.

## TimeLine of the Authentic Tradition: Perpetuation of the Rose + Croix, plus the Evolution of the Frateres Lucis

Gottfried Wilhelm Leibniz  
(1646-1716), Sec'y of the RC at  
Nuremberg

Georg von Welling (1655-1725)

Gold and Rosy Cross #1  
estab. by Sigmund Richter,  
circa '710.

Knights of the True  
Light #1 (??) may be  
Brothers of the Holy  
Land, Venice, 1450s;  
spun off from the  
Brothers of the East,  
Constantinople, 11th  
Century.

Baron Johann Christian von Wolff, GM,  
orig. R+C (1579-1754); said by some  
to have been the last Grand Master  
of the Old R+C.

Gold and Rosy Cross #2  
estab. by J. G. Schrepfer,  
circa 1750 - 1754.

Abraham van Bruin (d. 1768) said by  
some to have been the last GW of the  
Original R+C, which died out with  
the death of its last G.M.

The Comte de Saint-Germain,  
aka Daniel Wolf...

Moses Mendelssohn  
(1729-1786)  
[SEE Illuminati period]

Gold and Rosy Cross #3  
(1777 - 1803+)  
Nine Degrees.

Order of St. Joachim #1 [i.e.,  
Jonathan], said to be est. by  
Saint-Germain himself.

Hans Heinrich von Ecker and Eckhoffen

Karl, Baron von Ecker und Eckhoffen

Freemason  
Lineage, by  
way of  
Moses  
Dobruschka

While we are told that the Gold and Rosy Cross didn't make it very far into the '9th Century, we are not at all satisfied with this easy explanation. An organization which managed to survive for centuries in many countries and in many forms would also survive the bans that came about as a result of the persecution of the ILLUMINATI. Nor do we agree with the "safe" historians who try to convince their readers that Kenneth Mackenzie invented his story about receiving the Rosicrucian Grades in Germany. The degrees conform to the schema of the Gold R+C (indeed, since they came from Ecker's exposé from 1780) presented in Waite's **The Brotherhood of the Rosy Cross**.

What became of them in the S. R. I. A. matters little in retrospect. They may be completely different. What is important is that they survived, and were transformed. It is likely that the 9 degrees of the R+C of Maier's day differ dramatically from those offered by the Gold R+C of 1777. Finally, they all differ, too, from the SION and TEMPLAR systems, which aren't exactly the same in all respects as the Essene and Isma'ili systems, although some of the same ultimate objectives are present.

Initiated Brothers of Asia  
(Vienna, Berlin, 1780-1789)  
5/7/9 Degrees.

Knights of the True Light #2  
1785+, Vienna; 5 Degrees.  
This may be a missing link

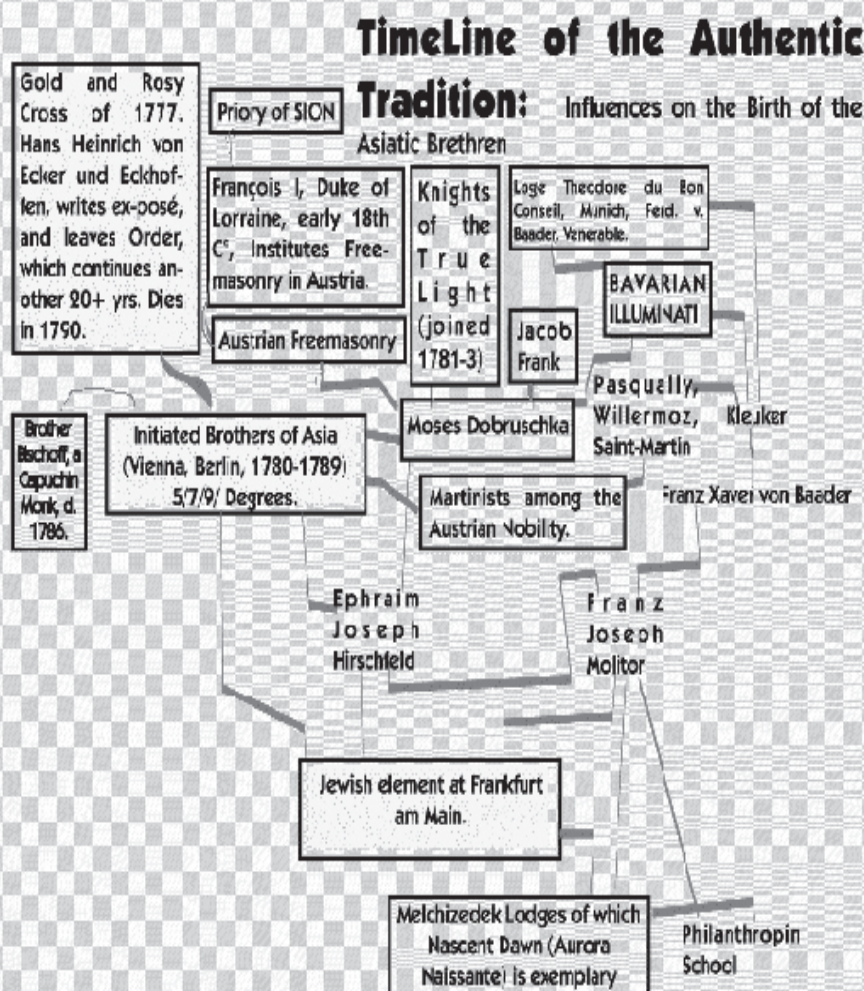
Knights of St. John the  
Evangelist of Asia in Europe,  
1786+, Schleswig & Hamburg

Order of St. Joachim #2  
(1789 - 1804+)

FRATRES LUCIS (aka in French:  
Frères Lumières) This goes  
back to Molitor & Dobruschka

KEY!

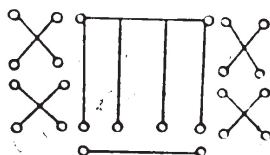
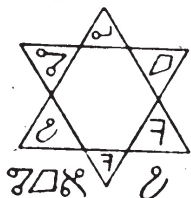
Bulwer-Lytton, Jennings, Kellner, Randolph, H B of L, Theon, Davidson, OTO, etc.



It may seem sadistic of us, but you will have to stay tuned for the development into the Frates Lucis, the (at least) 3 distinct H Bs of L, the OTO, The Golden Dawn, and the Cosmic Movement of Theor/Barlet.

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[illegible]

၁၈၆၂ ခုနှစ်တွင် ကမ္ဘာ့အသံအားဖြင့်  
 နယ်စပ်ဒေသများတွင် အသံအားဖြင့်  
 အသံအားဖြင့် အသံအားဖြင့်  
 အသံအားဖြင့် အသံအားဖြင့်  
 အသံအားဖြင့် အသံအားဖြင့်

From the article  
entitled *Amulettes Sabbatiennes*,  
by M. Danon,  
from  
*Journal Asiatique*,  
Mar-Apr 1910,  
pp. 333 ff.

# HISTORY OF THE ANTIENT AND PRIMITIVE RITE OF MASONRY

## PART I HISTORICAL PREFACE



**H**ERMETIC PHILOSOPHY, or the Science derived from the Egyptian Hermes, is of considerable antiquity in Europe, having been brought into this division of the globe by the Spanish Arabs, and the Crusading Knights who had been in the East. As Rosicrucianism, or the brotherhood of the Rosy Cross, it claimed to date from about the year A.D. 1400, and was prominently known in the seventeenth century in various parts, at the close of which period various leading English Freemasons were adepts in the Hermetic Science. One of the very earliest of the higher degrees practised in London was named the Knighthood of the Rosy Cross, and in 1743 claimed immemorial date there, and as Rosicrucianism the Masonic system attracted the attention of the press from the year A.D. 1723, at which time it was asserted that some of the Freemasons so closely resembled the Society of Rosy Cross, from which they derived their principles, that it was difficult to distinguish between the two. [1. Vide "*Speculative Freemasonry*," or "*Notes on the Scientific and Religious Mysteries of Antiquity*," by John Yarker, Junr., Chorlton Road, Manchester. Ashmoles Diary makes the decay or revival of one Society that of the other also.] From this connection resulted on the Continent a large number of Rites, the leading principles of which was the study of Theosophy and sister inquiries.

It is asserted by Bro. Ragon that at an early date (1721) Emanuel Swedenborg established a Theosophic Rite of "Elected Cohens or Priests" at Stockholm, consisting of seven degrees, the last being Kadosh Templar or Holy Man. The first Temple includes 1-4, and ceremonially represents man's creation, disobedience, punishment, and pain of body and spirit; the second temple teaches how man by a new holy and exemplary life is restored to his primitive dignity.

In 1728, the Chevalier James Mitchell Ramsey, propogated a Rite of seven degrees, and asserted that his Scottish Mason, Novice, and Templar had been practised from time immemorial in the Lodge of St. Andrew, Edinburgh. The Jesuit College of Clermont in France took up this "Rite of Heredom or Perfection," and it was introduced at Lyons in 1743; also at Marseilles; and Prince Charles Edward Stuart himself granted a Rosy Cross warrant to Arras in 1747; in 1754 the Rite was introduced into Paris by the Chevalier de Bonneville; and the Baron Hunde having obtained the degrees in 1743 'propogated a similar Rite in 1754; the three degrees of "Irish Master" were invented in 1747, and the three "Elus" at Toulouse in 1748, and were apparently political reunions.

The nine degrees of the German Rosicrucians professing to date from the original order of Rosy Cross were now well known. Brun the Chief of the Rite died in the middle of the Century,



and out of the Rite was formed in 1777 the Brothers of the Golden Rosy Cross," and in 1780 arose at Lyons another order called the "Initiated Brothers of Asia."

M. Paschalis started at Marseilles, Toulouse and Bordeaux, a Rite of nine degrees called "Elected Cohens, in 1734 ; it was similar to that of Swedenborg, and its aim was the regeneration of man.

In 1753 a dancing master of the name of Lacorne, (whose appointment by Phillip of Orleans the craft repudiated,) collected out of the degrees then known, for the purpose of (riving magnificent titles, a Rite of 25 called the Empire of the East and West," and which was subsequently amplified to 33 as the "Antient and Accepted Scottish Rite," by a Charter forged at Charleston in 1802.

About 1760, a Benedictine Monk of the name of Pernetti, and the Baron Gabrianco, a Polish nobleman, established the 6 of the "Academy of True Masons," at Avignon. It was Hermetic or Rosicrucian.

In 1766, Schroeder founded an Alchemical or Hermetic Rite of seven degrees ; and in 1767, Baucherren founded ,with the sanction of Frederick II, of Prussia, an Egyptian Rite called the "Order of African Architects." It had a large mansion, an extensive library, a museum of Natural History, and a perfect chemical laboratory. Also the seven degrees of the "Crata Repoa" were in vogue, and professed to confer the true Egyptian Mysteries of Antiquity. B. Chastannier instituted a Rite of "Illuminated Theosophists."

In 1767, from the Baron Hound's Rite sprung the Roman Catholic Rite of "Clerks of Relaxed Observance"; and this produced the "High Observance," devoted to Hermetic Magic, Alchemy, &c., as also the "Exact Observance."

The "Philosophical Scotch Rite," was a revival in 1776 of Pernetti's with modifications, and taught Pythagorean, or Egyptian doctrines.

In 1773, Savalette de Langes, Keeper of the Royal Treasury, and Court de Gebelin, founded the Rite of "Philalethes or Searchers after Truth." Its aim was the perfection of man, and his union with divinity, It constitution was identical with the Rite of "Primitive Philalethes of Narbonne."

The Rite of Cagliostro was Egyptian for both male and female, and founded in 1779

In 1779, the "Primitive Rite of Philadelphes of Narbonne" was established, and in 1786 united with the Grand Orient of France. To this Rite the "Ancient and Primitive Rite of Masonry" refers for the origin of its principles and form of organization. The regime formed of three classes of thereon a number of degrees embodying and explaining the religious dogmas of the Antient Hierophants, and styled the newly organized rite the "Antient and Primitive Rite of MEMPHIS," embodying 95 of instruction divided into three series, and subdivided into seven classes of Masons, adding 5 Councils, which together form the government of the Order. The seven classes formed originally seven organizations under the denomination of Lodge, College, Chapter, Areopagus, Senate, Consistory, and Council. The mysteries of antiquity had anciently been subdivided. [It is true that the Masonry of antiquity was not divided into three series, and subdivided into seven classes; but it is now impossible that Lodges can be so constituted that all their members should, without exception, obtain a complete knowledge of the work as developed in the three degrees; hence it has been thought necessary to establish a novitiate, that the passage from one degree to another may have the same delays and precautions as were in vogue in the Antient mysteries. But the actual social state opposes itself to this regular and only rational march, and therefore philosophical Masonry takes refuge in the superior grades.]

The Lesser Mysteries of the Antients (1 - 3 ), had for their object the instruction of Initiates in the human sciences. The sacred doctrines or Greater Mysteries were reserved for the superior grades (4 -7) of initiation, called the Grand Manifestation of Light. The knowledge of true happiness was in principle the heritage of superior spirits. They discovered that man was composed of two parts, body and soul, or spiritual breath: which being disengaged from the terrestrial body, was destined to enjoy for ever a happy existence; these truths, interesting dogmas, and children of high conceptions, were the heritage of a chosen people.

The origin of the long series of symbols and degrees leave no doubt of their moral purity; for in the most remote times the doctrine of the divine unity formed the basis of the Masonic Mysteries, which was made to unite and associate chosen intelligence by a secret bond for the good of humanity. All the mysteries revolved upon three principal points : the moral, the exact sciences, and the sacred doctrines. The general division comprehend the preparation, the trials, the symbols, and the autopsy, which was the grand complement of initiation, the crown of the edifice, the, key of the " vault.

These ancient mysteries were not only a theoretical and practical course of moral philosophy and religion, but moreover an institution destined to perpetuate the first traditions of mankind ; their special object was the rehabilitation and reintegration of intellectual man in his primitive rights. This opinion has been adopted by such profound men as Fabre d' Olivet, Ballanche, &c.; and we read in a work of the, celebrated author of the "Parolis d'un Croyant," this remarkable passage," We are composed of two parts, the animal and the angel, and our work is to combat the one, that the other may have sole dominion, until the moment. when disengaged of its heavy envelope it takes its flight to the better and higher regions."

Whilst the vulgar Mason is satisfied with a mysterious appearance, and contented with knowing how to pronounce certain words of which he is ignorant of the sense, and of giving inexactly certain signs, the philosophical observer and inquirer shoots into past ages, and ascends to remote first causes, and to the real basis of our institutions. If some success has crowned his feeble researches, if his lamp of study has been able to guide his steps in the obscure labyrinth of the Antient mysteries, eager for further instruction, he will knock at the door' of our temples, which occupy themselves seriously with the mystic and transcendent part of Masonry. Here it is that he will obtain new knowledge.

It is deeply to be regretted that we encounter even in this age of enlightenment many Masons who have not even taken the pains to study our system, and who yet arrogate to themselves the right of denouncing and condemning without examination.

The seven classes into which the "Antient and Primitive Rite " is divided, are not solely the designation of such and such degrees, but are the schools giving the initiated the Masonic knowledge, physics, and philosophies, which have an influence upon the happiness, and material and moral well being of temporal man. Originating in the Masonic Rite of Memphis, it possessed originally 95 Rituals, the production of more than a quarter of a century of assiduous labor and serious research, drawn from documents belonging to the subject and concerning all Known Masonic Rites. Independently of these Rituals the Rite possessed some precious Archives and some Manuscripts of Great Value. Some of these were transferred by the late ILL: Bro. : Dr. Morison, 95 to the Grand Lodge of Scotland, where they now are.

The First Series of the Rite teaches man the moral part, that study of himself which deserves the beautiful name of lover-of-wisdom, (philosopher), by which these adepts understand that triumph over the passions, which represents the union of virtue with justice and liberty. This

series gives the explanation of the symbols, emblems, and allegories, disposing the adept to philanthropy, and showing that need of assistance which nature has wisely -willed that we should have to one another; the necessity of binding, of living together, of loving, and of never hurting one another; which principle is the base of society, and the duty of men amongst themselves.

The Second Series teaches the natural sciences, philosophy, and history, and the most universal Masonic Rites; practically giving the explanation of the poetic myths of antiquity, and the state of nature most convenient to man.

The Third Series makes known the complement of the historic part of philosophy, which includes the immortal elements belonging to the human mind; studying the religious myth of the different ages of humanity, and all those parts of science which are named occult or secret; it develops the mystic and transcendent part of Masonry, forming a composition of esotericism and high mysteries, and admitting the most advanced Theosophic studies.

A modern writer upon law has observed that there are but two subjects capable of filling the entire life of man, and preserving every faculty in vigour, jurisprudence and metaphysics; hence the intellectual Mason has in this Rite an inexhaustible fund of employment for his mind.

Each of the before mentioned Series is divided into several steps conferring all the degrees of modern Masonry, whilst the last series carries us onward to their derivation in the ancient mysteries, and instructs us in the religious opinions of the enlightened Sages of antiquity, whose Wisdom illuminated those early times, and has transmitted a venerable halo to our institution.

Some objections have been made in the Masonic journals to the titles of the order, but these are not one half so, ludicrous and misleading as those of the Antient and Accepted Scottish Rite to which the objectors belong; whilst the entire Rite is Archaeologically complete, and the Egyptian degrees so entirely narrative as not to imply verbal descent ; hence the titles of the Council series, which may seem to some objectionable, need only be taken to indicate that the titled possessor, as a literal fact, has arrived at a stage of knowledge which was formerly the heritage only of the Sacred Hierophants of Egypt. In their unaltered state the ceremonials show a wonderful acquaintance with the Egyptian system of between five and ten thousand years ago, as in the last few years it has been developed to our wondering eyes by Champollion, Lepsius, Bunsen, Birch, and other Egyptologists. Isis-nature, is the symbol. of the Chamitic land, which according to the evidence of Antient Masonic documents, is the foster-mother of the Craft and of Geometry.

**From a Rite of Memphis website no longer online. Text appears to come from John Yarker.**

# KNEPH.

## ANTIENT & PRIMITIVE RITE OF MASONRY.



Manifesto of the Sovereign Sanctuary, 33-95, Great Britain, Ireland, etc.

*To all Tolerant and Sincere Members of Masonic Craft;*

GREETING: -- PEACE, TOLERANCE, TRUTH.

WHEREAS at a recent meeting, held in Liverpool, it was brought to the notice of this Sovereign Body that misrepresentations, whether by error or design, are constantly made in regard to this valuable Rite, by certain badly informed Masons, interested persons, and others, who apparently forget their Masonic duties and obligations.

THEREFORE it was resolved that it was advisable we should make known the following facts with reference to its history, its rights, and its privileges, in order that the same may be brought prominently under the notice of all Masons who have a sincere desire to acquire truth and knowledge.

FIRST. -- Early in the 18th century, there existed in this and other countries, a system termed Antient Masonry, and which included such degrees as the *Red Cross* (of Babylon), under various names, the *Rosy Cross* (modern *Rose Croix*), the *Kadosh*; and again the *Royal Arch*, the *Templar*, the *Templar Priest*, or *York System*. Carried to France by British Jacobites, these became the nucleus of many Rites that were cumulated later. All Antient Rites, so called, include these degrees under varied names, but the first Craft Grand Lodge, constituted in 1717, ignored them until 1813. All the first founders of our Sovereign Body possessed these degrees, not from one source, but various independent Rites.

SECOND. -- It follows, that our Sovereign Body has a time immemorial right, as Antient Masons of the higher degrees, to practise a system which during the whole of the last and present centuries conferred, and still confers, the designation of *Ancient Masons* in this and all other countries.

THIRD. -- It was constitutionally established at Freemasons' Tavern, London, in 1872, when it united to its own organization certain Chapters of the Red and Rosy Cross, Kadosh, English Grand Inspector, &c., existing independently from a time immemorial date. But it confers its degrees upon Master Masons only in good standing under some constitutional Grand Lodge, and it is

allied and "Confederated" with numerous bodies existing in all countries where Masonry is practised.

FOURTH. -- It has an undoubted right, upon which it is prepared to insist, to the fullest protection under the following Article, which is No. 2 of the unalterable Constitution and un repealable Law of the United Grand Lodge of England, mutually accepted by the "Antient" and "Modern" Masons when they united their forces in 1813, viz: -- "It is declared and pronounced that pure Ancient Masonry consists of three degrees, and no more, viz: Those of Entered Apprentice, the Fellow Craft, and the Master Mason (including the Supreme Order of the Holy Royal Arch). But this Article is not intended to prevent any Lodge or Chapter from holding a Meeting in any of the Orders of Chivalry, according to the Constitutions of the said Orders."

FIFTH. -- All its degrees are as unsectarian as those of Craft Masonry, and are accepted, without scruple, by men of all religious opinions; one Chapter has even Initiated Parsees, Jews, Moslems, Trinitarian and Unitarian Christians. Besides this it was designed, in establishing the Rite here to enable all earnest Masons to acquire the fullest Masonic knowledge and dignity at a moderate cost, as opposed to prohibitive fees.

SIXTH. -- Its Neophytes, being recognised Master Masons, receive the Red and Rosy Cross of the "Antients," under the modern names of these degrees, in *Rose Croix Chapters*. From this they are advanced to the Kadosh and Grand Inspector in *SEXARES*. Finally they receive the philosophic Egyptian grades in *COUNCILS* of 30-90°. Its official grades are the Presidents or Masters. The Sovereign Body has also added, under foreign Charter, the Rite of Mizraim of 90°; though our first members obtained it from bodies existing prior to 1823, when the Duke of Sussex was its Chief in England, the Duke of Leinster in Ireland, and Dr. Walker Arnott in Scotland; these authorities having long become extinct. In an unprinted letter of



1862 the last named learned Brother states, that the late Duke of Athol was initiated into the Rite of Mizraim at Paris in 1797, and goes on to express his regret that when the Rite *Ancien* of 33° was established in Scotland, in 1845, it did not combine that of Mizraim with it.

SEVENTH. — Our Sovereign Body has absolute right, under the above quoted Article of Union to a peaceful practise of all degrees that can tend to elucidate Masonic Rites, symbolism, history, etc. We may point out, in this relation, that Ireland, and its later imitator England, are the only Masonic kingdoms in the World in which the *Unsectarian A. & P. Rite* has been unable to labour peaceably with the *Trinitarian A. & A. Rite* of 33°. In Egypt, Roumania, Spain, and some other countries, there are mutual Treaties of assistance between the Craft Grand Lodge; the A. & A. Rite of 33°, and the A. & P. Rite of 95°. Even the A. & A. "Mother S. G. C." 33° of Charleston has members *who belong to both bodies*, and we could give very distinguished names. In France the Grand Orient concurred in 1868 the degrees of the A. & P. Rite with those of the A. & P. Rite, and many other Rites possessed by it; moreover the A. & A. Rite, and that of Mizraim are allowed to give the three first degrees. England alone swears its Trinitarian Neophytes, that they will visit and belong to no other system; this needs no comment. Even in Craft Masonry the prevailing sentiments and ruling policy, in large towns, are not commendable to just men. The late Dr. Arnott who was one of the most eminent Masons Scotland has had, in the letter previously quoted, says, "The first principles of Masonry. I was taught, were equality, so far as regards civil or private fortune, and to give high offices to those only who had proved themselves best Masons, provided their character in the world was unblemished; by these principles I have been actuated throughout."

EIGHTH. — However unpalatable it may be to English Masons, of whom comparatively few go beyond the third Degree, it must be

admitted that in foreign countries the *Craft* counts for little in comparison with what are termed the *High-grades*. Moreover this Sovereign Body is the only one which has the power to confer all known degrees in Free Masonry; it has full Rituals of all the Degrees, whilst other Rites give by name all but 2° out of 30°. It is our desire to bespeak no more than a *friendly rivalry* with other Rites, for we admit all, upon the assumption that they seek the same end as ourselves: namely: *the promulgation of the principles of universal peace and charity, and the general welfare of mankind.*

FINALLY, we need only add that earnest enquirers may obtain such information as they may desire by addressing any of the following members and officers of the Rite.

Dated the 28th day of July, 1900, of  
T.L.000,000.000.

- JOHN YARKER, G. M. G., *ad vitam*, West Didsbury, near Manchester.  
HENRY MEYER, G. A. G., 39, Pembury Road, Clapton, London.  
RICHARD HIGHAM, Gd. Ch. G., 49, Princess St. Manchester.  
HENRY HAWLEY, Gd. Sec. G., Rocky Lane, Liverpool.  
B. McA. BANNATYNE, G. K. G. B., 26, Billiter St., London, E. C.  
ROBERT MORRISON, G. M. of C., 96, Napier's Hall St., Glasgow.  
JOHN HENRY PAGNI, G. R. of S. S., Wellington, New Zealand.  
FRED. GEO. OSBORNE, G. M. of L., Lagos, West Africa.  
CAPT. EDWARD YARKER, G. R. of S. S., S/s "Ibadan," Lagos.  
WM. HY. QUILLIAM, G. M. T. of the North, 6, Manchester St., Liverpool.  
THOMAS FRANCIS, G. M. T., of the South, Freemasons' Hall, Havant.  
GEO. EDWD. TURNER, G. M. T. of the South, "Purbeck," Blandford, (Dorset).  
COLIN MACKENZIE, G. M. T. of Scotland, 7, Church St., Govan.  
etc. etc. etc.

# MR. THEODORE REUSS.

Special- and War-Correspondent.

## Testimonials

### Embassy of the United States of America

Berlin, November 1<sup>st</sup>. 1896.

My dear Reuss: — I thank you very much for your article on the late Kaiser Manœuvres, which you were so good as to send me, I have found it both interesting and useful. I am now writing my official report, and I have learned several things from you which escaped my notice in the field. Your remarks on the Cavalry, the Bicycle Detachment and the Commissariat Department I have made use of in my report.

You certainly have a good eye for tactical situations and your experience in writing, and perfect mastery of the German language, make you very competent to report a manœuvre. I shall send your article on to Washington as an appendix to my report. I always send one or two of the best newspaper reports to fill out my own. Please do not forget to send me your report on the next manœuvres.

Sincerely yours

R. K. EVANS,  
Captain and Military Attaché.

Berlin, February 13, 1896.

My dear Mr. Reuss:

Soon after seeing you at the Subscriptions-Ball last night, I met Mr. W. C. Reick, who is one of the Managers of the New York Herald. — and who, I have always understood, is quite near its proprietor. In the course of our conversation Mr. Reick asked me if I could recommend any one to him as a Berlin Correspondent for the Herald. I at once thought of you as being the *best informed of the American correspondents here*; and therefore a suitable man for the place, if you cared to take it, and if you could do so in consideration of your engagement with the United Press. Mr. Reick said that he would like to see you and talk the matter over, and I promised to let you know that he was here and that you could find him at the Hotel Bristol today. — Wishing you success, I am

Yours very truly

JOHN B. JACKSON,  
First Secretary to the United States Embassy.

**The Central News Limited,**

5 New Bridge street,  
London, 11. May 1889.

This is to certify that Mr. Theodor Reuss is authorised to represent the Central News in Westphalia.

The Central News, Limited

JOHN MOORE, Manager

Theod. Reuss Esq.

St. George's Club, Hanover Square, W.

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**The Central News,**

London, May 16<sup>th</sup> 1889.

Dear Mr. Reuss!

I have had your various letters and telegrams and the work has been to our satisfaction. I have telegraphed you to day to remain and I am also sending you . . . Pounds by this post. When I want you to return I will telegraph to you. The matter which you are sending us by mail comes in very useful to incorporate with your telegrams.

Yours faithfully

JOHN MOORE, Manager.

Theodor Reuss Esq.

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**The United Press,**

187 Broadway, New York.

To whom it may concern :

This is to certify that Mr. Theodor Reuss is a special representative of the United Press of New York, and is hereby authorized to forward news telegrams from various points to their representative in London.

FINLEY ANDERSON,

London, July 17<sup>th</sup> 1889.

Special Commissioner.

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**The Daily Chronicle,**

12 Salisbury square, E. C.  
London, 2<sup>nd</sup> January 1890.

Theodor Reuss Esq.

Dear Sir,

I hereby declare and confirm your appointment as special correspondent to the *Daily Chronicle* in Berlin. You are qualified to obtain and forward all news, official or otherwise that may be necessary for the paper.

Yours truly

ALF. H. HANCE, Manager.

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**United States Legation.**

Berlin, June 23<sup>rd</sup>. 1891.

Dear Mr. Lincoln: — Let me present to you Mr. Th. Reuss of our United Press, of the London Chronicle &c., a Journalist, as you see, but a *Gentleman*, and I take pleasure in sending him to you.

Yours very truly

Wm. WALTER PHELPS.



**The Daily Chronicle.**

London, 25. March 1892.

Dear Sir,

Many thanks for your letter of 20. inst. I will not forget you if we should be able to utilize your services for any special work which you might be able to do for us.

Hoping to have the pleasure of occasionally running across you I am

Yours faithfully

FRANK LLOYD.

**The Journal & The Morgen-Journal of New York.**

Dear Mr. Reuss. I am also looking for a secretary, *some one like yourself*, who knows English well and has experience in American newspaper matters. I should pay him anywhere about L. 500 — According to his value and more later on. I should be obliged to you for advertising in the *Times* for such a man, and for picking out of the correspondents those most likely to answer. With kind regards

Yours truly

ALBERT PULITZER.

**The Central Press,**

22 Parliament street,

London S. W., January 16<sup>th</sup>. 1892.

Dear Mr. Reuss;

I enclose the usual cheque which please acknowledge. I must confess that you exercise marvellous ingenuity in collecting a great variety of interesting facts which few others seem to give. If we have patience we are bound to fetch them by and by.

Yours very truly

JOHN HAWKINS.

**The United Press, (successor to the Associated Press).**

Effingham House, Arundel street,

London, January 13<sup>th</sup>. 1893.

Theodor Reuss Esq.

Dear Sir: — I hereby appoint you correspondent at Berlin for the United Press of Newyork, upon the terms of the agreement arranged.

Very truly yours

LOUIS H. MOORE,

European Manager.

**The United Press,**

New York Office, 27/2. 94.

Dear Mr. Loper: Although the remark may not be exactly pertinent, I think it only fair to Reuss to say that he has done in my opinion some very excellent work for us. On several occasions he has *beaten the world* with his news, and has sent us matter which the German dailies copied three weeks later from our report. If we should lose him I doubt that he could be replaced.

Most sincerely

GEO. W. HIMAM.

**The United Press.**

London, 22. April 1894.

Dear Sir,

New York writes on the 2nd April, complimenting you on the excellency of the Bismarck birthday matter, and the expedition with which it was sent. The *opposition were out of it*, and their papers had to fall back upon the United Press cables.

Yours very truly

M. F. LAFFAN.

**The United Press.**

London, 28<sup>th</sup>. March 1895.

Dear Reuss,

The stuff you have already sent us from Friedrichsrub has been very good, its graphic details being far better than Reuter's, though Reuter sends the speeches a little fuller than you do. You are doing very well indeed, old fellow, keep it up and *knock the spots out of Wolff* next Sunday and following days.

Yours very truly

L. H. MOORE.

**The United Press.**

London 4<sup>th</sup>. April 1895.

My dear Reuss,

You did nobly over the Bismarck festival and I congratulate you.

Yours very truly

LUIMORE.

**Das Kleine Journal,**

Friedrichstrasse 239.

Berlin S. W., le 8. Avril 1897.

Monsieur Théodore Reuss est le représentant de notre journal pour la Turquie et la Grèce et nous serons reconnaissants à toutes les personnes qui lui seront utiles.

LA RÉDACTION DU « KLEINES JOURNAL »  
Victor Hahn.

**Kaiserlich Deutsches Konsulat für Griechenland.**

Athènes, le 10/22. Avril 1897.

Le Consulat Impérial d'Allemagne pour la Grèce requiert par la présente toutes les autorités militaires et civiles de laisser passer librement le porteur Monsieur Théodore Reuss, correspondant du Bureau télégraphique des États Unis, et du Kleines Journal, qui pourvu d'une lettre de recommandation de Son Excellence le Ministre de la Guerre Mr. Metaxas à l'adresse de Son Altesse Royale le Prince Royal, se rendra à la frontière turco-grecque.

Le Consul Général d'Allemagne,  
Lüders.

*All communications intended for Mr. Reuss should be addressed:*

**Théodore Reuss, c/o. Messrs. Henry Klein & Co.**

**84, Oxford street, London. W.**



Als Manuskript für Vrr. Freimaurer gedruckt.



Organ des Groß-Orient der Schottischen, 55.<sup>o</sup>, Freimaurer & des  
Souveränen Sanctuarium 95.<sup>o</sup> in und für das Deutsche Reich.  
Organ der Swedenborg-Freimaurer und des Ordens der Rosenkreuzer.

I. Jahrgang.

Berlin, Dezember 1902.

Nr. 11 u. 12.

Groß-Orient des Schottischen, Alten und Angenommenen (55.<sup>o</sup>) Ritus  
und  
Souveränes Sanctuarium  
des Ordens der Alten Freimaurer vom Memphis- und Mizraim-Ritus.

**Bruderliebe, Duldung, Wahrheit!**

**Manifesto**

an die erhabenen und erleuchteten Vrr. Freimaurer aller Systeme in Deutschland!

Unsern Gruß zuvor auf allen Punkten des Triangels.

Auf Antrag einer Anzahl Vrr. Freimaurer hat sich der Hochleuchtende und  
Hochwürdigste Vrr. John Parker, 33.<sup>o</sup>, 90.<sup>o</sup>, 96.<sup>o</sup> Souveräner General-Großmeister  
in und für das Vereinigte Königreich von Großbritannien und Irland im Namen  
des Grand Orient des Schottischen 33.<sup>o</sup> Ritus der Alten und Angenommenen Frei-  
maurer (Cerneau — New-York 1807) und des Souveränen Sanctuarium des Alten  
und Primitif Ritus von Memphis und des Aegyptischen Ritus von Mizraim ent-  
schlossen, diese bisher in Deutschland noch nicht bestehenden Systeme in Deutschland  
einzuführen und den Vrr. Dr. Franz Hartmann 33.<sup>o</sup>, 95.<sup>o</sup> (früher Washington  
Nr. 12, Georgetown, Amerika); Heinrich Klein 33.<sup>o</sup>, 95.<sup>o</sup> (früher Pilger  
Nr. 238, London, England) und Theodor Reuß 33.<sup>o</sup>, 96.<sup>o</sup> (früher Pilger  
Nr. 238, London) und den mit denselben verbundenen Vrr. einen Freibrief zur Konstituierung  
eines Groß-Orient und Souveränen Sanctuarium des Ritus für das Deutsche  
Reich auszustellen. Dieser Freibrief hat folgenden Wortlaut:

**To the Glory of the Sublime Architect of the Universe.**

Do unto others whatsoever ye would that others should do unto you.

**Grand Orient of the Scottish, Mizraim and Memphis Rites.**

In the Name and under the auspices of the Sovereign Sanctuary of the  
Ancient and Primitive Rite of Masonry, in and for Great Britain and Ireland.

Salutation on all points of the Triangle. Respect to the Order.

Peace, Tolerance, Truth.

To all Illustrious and Enlightened Masons throughout the World.  
Union, Prosperity, Friendship, Fraternity.

Know Ye that We the Most Illustrious Sovereign Grand Master General  
of the Ancient and Primitive Rite of Masonry in and for the United Kingdom



of Great Britain and Ireland, having received a Petition from a Constitutional Number of Masons in Antient and Primitive form, stating that they have the interests of our beloved Rite at heart, and that they desire to propagate and extent its Sublime Teachings by forming a Sovereign Sanctuary, 33.<sup>o</sup>—95.<sup>o</sup>, in and for the Empire of Germany by the distinctive names and titles of the beforesaid Rites.

Now Therefore, We, believing that there are good reasons for granting the prayer of said petitioners, do by virtue of the powers in us vested and derived through the Charter of the Sovereign Sancturay of America from the Sovereign Sanctuary and Grand Lodge of France, issue this our Warrant empowering our Illustrious and Enlightened Brothers Theodor Reuss, 33.<sup>o</sup>—96.<sup>o</sup>, 90.<sup>o</sup>, to act as M. Ill. Sovereign Grand Master General; Franz Hartmann M. D., 33.<sup>o</sup>—95.<sup>o</sup>, 90.<sup>o</sup>; Thrice Ill. Grand Administrator General; Henry Klein, 33.<sup>o</sup>—95.<sup>o</sup>, 90.<sup>o</sup>, Tc. Ill. Grand Keeper of the Golden Book etc, with power to appoint the other necessary officers of a Sovereign Sanctuary etc., 33.<sup>o</sup>—95.<sup>o</sup>, to be holden in the valley of Berlin, or other German City, aforesaid by the name and title of „The Sovereign Sancturay, 33.<sup>o</sup>—95.<sup>o</sup> etc., in and for the Empire of Germany“ with the customary power to Charter or Warrant subordinate Lodges, Chapters, Senates, Sublime Councils, Mystic Temples, and Grand Mystic Temples, Councils General, 32.<sup>o</sup>—94.<sup>o</sup>, according to the several Rituals, in any or all of the degrees of the A. and A. Scottish Rite 33.<sup>o</sup>; the O. R. Mizraim, 90.<sup>o</sup>; the A. and P. Rite, or of Memphis 95.<sup>o</sup>, and we furthermore do authorize the said Illustrious and Enlightened Brethren to confer the several Degrees of our Antient and Primitive Rite from the First to the 33.<sup>o</sup>—95.<sup>o</sup> A. and P., 90.<sup>o</sup> Mizraim and 33.<sup>o</sup> Antient and Accepted, according to the Constitutions, Ordinances and General Rules of the Sovereign Sanctuary 33th—95th and last Degree, and in no other manner, and this our Warrant shall continue in force until the same is revoked by Us or by our successors.

Done in our Sanctuary where reign Peace, Knowledge, and the Plenitude of all that is Good, this the 24th day of the Egyptian Month Shamenah, answering to the 24th day of September 1902. E. V.

Witness our hand and Seal of office

(Seal.)	John Yarker, 33. <sup>o</sup> —96. <sup>o</sup> , 90. <sup>o</sup> , Grand Master General Ad Vitam.
(Seal.)	Richd. Higham, 33. <sup>o</sup> —95. <sup>o</sup> , 90. <sup>o</sup> . Grand Chancellor General.
(Seal.)	Hy. Hawley, 33. <sup>o</sup> —95. <sup>o</sup> , 90. <sup>o</sup> , Grand Secretary General.

Das Souveräne Sanktuarium für das Deutsche Reich und Groß-Orient von Deutschland hat somit das Recht, in ganz Deutschland Freimaurerlogen zu stiften, anzunehmen und einzuweißen, und die sämtlichen Grade, vom ersten oder Lehrlings-Grad (1.<sup>o</sup>) bis zum letzten, dem Grade des General-Groß-Inspektors und Groß-Konservators (33.<sup>o</sup>—95.<sup>o</sup>) zu bearbeiten, Suchende aufzunehmen und zu befördern.

Ueber den Ursprung des Ritus von Memphis sagt Lenning's Allgemeines Handbuch der Freimaurerei u. a.:

„Der Ritus von Memphis ist im Jahre 1814 von Sam. Bonis aus Cairo nach Frankreich gebracht worden und sein erster Großmeister J. E. Marconis de Negre [der in der litterarischen Welt einen hervorragenden Ruf genöß]. Nach Aussage der damals ans Licht getretenen Statuten war das ganze System mit viel orientalistisch-mystischen Pomp ausgestattet, doch trat es mit Forderungen auf, die wohl geeignet waren dafür einzunehmen.



Die Einteilung und Benennung der Grade und Klassen ist folgende:

	A. & A.		
1. <sup>o</sup> Lehrling	1. <sup>o</sup>	Symbolische oder Blaue Loge	I.
2. <sup>o</sup> Geselle	2. <sup>o</sup>		
3. <sup>o</sup> Meister	3. <sup>o</sup>		
4. <sup>o</sup> Geheimer, Erleuchteter Meister	4. <sup>o</sup>	Vollkommene Loge	II.
5. <sup>o</sup> Erhabener und Vollkommener Meister	6. <sup>o</sup>		
6. <sup>o</sup> Ritter des Heiligen Arches	13. <sup>o</sup>	Schottisches Kapitel	III.
7. <sup>o</sup> Ritter des Heiligen Gewölbes	14. <sup>o</sup>		
8. <sup>o</sup> Ritter vom Schwert	15. <sup>o</sup>	Kapitel Rose Croix	IV.
9. <sup>o</sup> Ritter von Jerusalem	16. <sup>o</sup>		
10. <sup>o</sup> Ritter vom Orient	17. <sup>o</sup>		
11. <sup>o</sup> Ritter vom Adler u. Pelikan	18. <sup>o</sup>		
12. <sup>o</sup> Ritter vom Roten Adler	19. <sup>o</sup>	Senat und Rat	V.
13. <sup>o</sup> Tempel-Ritter, Master ad Vitam	20. <sup>o</sup>		
14. <sup>o</sup> Ritter vom Tabernakel	24. <sup>o</sup>		
15. <sup>o</sup> Ritter der Ehernen Schlange	25. <sup>o</sup>		
16. <sup>o</sup> Weiser der Wahrheit, Ritter der Sonne	26. <sup>o</sup>		
17. <sup>o</sup> Ritter des Heiligen Andreas von Schottland	29. <sup>o</sup>		
18. <sup>o</sup> Ritter Rabosch	30. <sup>o</sup>		
19. <sup>o</sup> Ritter des Königlichen Geheimnisses	32. <sup>o</sup>		
20. <sup>o</sup> Groß-Inspektor (Prinz Garodin)	33. <sup>o</sup>		
	G. R.		
21. <sup>o</sup> Patriarch-Groß-Installator	65. <sup>o</sup>	Oberster Rat	VI.
22. <sup>o</sup> " Konseruator	66. <sup>o</sup>		
23. <sup>o</sup> " Eulogist	67. <sup>o</sup>		
24. <sup>o</sup> " der Wahrheit	68. <sup>o</sup>		
25. <sup>o</sup> " der Planetenphären	70. <sup>o</sup>		
26. <sup>o</sup> " der heiligen Bedanten	71. <sup>o</sup>		
27. <sup>o</sup> " der Isis	76. <sup>o</sup>		
28. <sup>o</sup> " von Memphis	81. <sup>o</sup>		
29. <sup>o</sup> " der Mythischen Stadt	89. <sup>o</sup>		
30. <sup>o</sup> " Großmeister der Patriarchen	90. <sup>o</sup>		
31. <sup>o</sup> Grand Defender	92. <sup>o</sup>	Souveränes Sanctuarium	VII.
32. <sup>o</sup> Prince of Memphis	94. <sup>o</sup>		
33. <sup>o</sup> General-Groß-Konseruator	95. <sup>o</sup>		

Die Zwischengrade oder Unter- oder Zwischenstufen sind ebensoviele Erkenntnisstufen, die brieflich bearbeitet werden können. Kein Mitglied des Ordens kann in einen höheren Grad aufsteigen, ehe er nicht über den vorhergegangenen eine schriftliche Arbeit geliefert hat.

Beförderungsgebühren werden in den Hochgraden nicht erhoben.

Wohl aber kann der Souveräne General-Großmeister über die jeweils erreichten Kenntnisstufen Diplome ausstellen, für die die satzungsgemäßen Ausfertigungs- und Registrationskosten an das Souveräne Sanctuarium zu zahlen sind.

Alle Brüder, die in einen der beiden Verwaltungsgrade berufen werden, müssen im Besitze der Certifikate der vorhergegangenen untergeordneten Körperschaften, wie Vollkommene Loge, Kapitel, Senat, Großloge und Großrat sein.

Fünf Freimaurer, von denen drei Meister sein müssen, können eine Symbolische (St. Johannis-) Loge gründen. Drei Freimaurer-Meister können eine Vollkommene (Svebenborg-) Loge bilden. Fünf Vollkommene Meister können ein Kapitel vom Heiligen Gewölbe (Schottisches Kapitel) bilden.

## FUDOSI

Federation Universelle des Ordres et Societes Initiatiques.

The list available to us at present gives: Ordre de la Rose-Croix Universitaire; Ordre de la AMORC; Ordre Occultiste de Hermes Trismegistus; Ordre Martiniste; Confraternite des Freres Illumines de la Rose-Croix; Ordre des Samaritains Inconnus; Ordre Kabbalistique de la Poise-Croix; Societe Alchimique de France; La Rose-Croix Interieure et Invisible; Les Polaires; Ordre National des Druides; Clairamorc della Italia; Soc. Italiano di Psicologia; Cona Bruderschaft; Eglise Gnostique Universelle; Ordre Brahmanique Russe.

The organization was proposed in 1908, finally effected in 1934. It is claimed that all these affiliated bodies derive from the Brotherhood originating in the palace of Pharaoh Thotmose II (about 30 centuries ago). The Order of the Golden Dawn was Qabalistic Rosicrucianism; it has now broken up in America, but its concepts are perpetuated by the Fraternity of the Inner Light, with headquarters in London (Warden, Dion Fortune) . . . The Universal Gnostic Church is one of the oldest of these Orders, and claims a connection with Jesus and His disciples by a secret tradition; Origen, one of the fathers of the Church, is said to be their greatest representative. They disappeared under persecution by the exoteric Church, as did Esoteric Qabalism, but maintained a 'mouth to ear' existence and are still active.

The story now commonly accepted is that the White Brotherhood removed from Mt Carmel to Tibet, in the first centuries of our era. and is still located there, existing independently of the Buddhistic Orders. The Great Masters are not, properly speaking, members of the WB, but form an inner and superior body.

Throughout the Christian era a great number of distinguished persons are said to have belonged to occult fraternities, and the power exercised by these Orders was very considerable. In 17th century England, 18th century France, and again in England of the 19th century there was a powerful revival of the arcane brotherhoods. What the present situation may be is probably known only to the Chiefs of the FUDOSI, but there is reason to believe that it is unique in many respects, and that all existing Orders are unusually active.

Concerning the alleged charter of the AMORC, this writer can only quote S.G.J. Ouseley (Occult Review, LXXI-4, p.138 f.); 'The entire Rosicrucian question is steeped in mystery and doubt. Nothing precise is known about the origin of the term or the existence of any corporeal body as an historical fact. It is the practise of this Order to claim as its members a long list of distinguished names, of men who undoubtedly belonged to some occult Order or School, but it is impossible to substantiate the claim on historical grounds. The fee system and other commercial activities of AMORC have done much to bring the organization into disrepute. 'No true occultist ever advertises his occult powers or sells occult information' writes Max Heindel.

Los Angeles Rept. 4-11-50; Made by [REDACTED]  
LA File #: [REDACTED]

Captioned: [REDACTED]

b7c

~~SECRET~~

Ref. is made to signed statement (See Ser. 85) which was executed by John W. Parsons. As has been reported previously in this case, informants have cast some doubt as to the general reputation of this individual.

At the time Parsons provided the Reporting Agent with the aforementioned statement he stated, "It is probably already known to you, but I got myself mixed up with an occult group. If this info. should come into the possession of a defense attorney it might be possible for him to discredit me."

[REDACTED] a reliable informant, was reinterviewed with regard to his knowledge of the general reputation of Parsons at which time he advised the following:

Parsons was one of the original founders of the Aerojet Engineering Corporation in Pasadena. In connection with the organization an Eastern executive was brought in to handle some of the affairs of the firm inasmuch as the incorporators were for the most part scientists and had no practical business knowledge.

[REDACTED] Parsons was not removed, however, on assumption as he was a stockholder and one of the original incorporators, but that he was gradually "eased out."

In addition, this source stated that he had heard repeated rumors to the effect that in 1943 Parsons had become involved with some sort of "mythic love cult." Source stated that he knew nothing of the exact details as to what transpired, but he understood that women of loose morals were involved and that the story of Parsons' activities had become fairly common knowledge among scientists in the area.

~~SECRET~~



[REDACTED] with regard to the activities in a home at 1003 South Orange Grove Avenue, Pasadena, which in 1983 was leased in the name of Parsons. [REDACTED] reflect ~~xx~~ some literature which indicated that at these premises were being held ~~xx~~ meetings of a cult which went under the name of the Church of Thelena. Descriptive literature in the file indicated that ~~xxx~~ this cult broadly hinted at free love.

[REDACTED] several complaints of "strange goings-on at this home" and that he recalled at the time that it was a ~~yx~~ gathering place of perverts.

[REDACTED]

This source offered no info. with regard to any questionable financial dealings with Parsons, but stated that he was fully conversant with his involvement in the "love cult". Likewise, he stated that he was certain that information in this regard was fairly common knowledge among scientists in the Pasadena area.

[REDACTED]

*Make tip*

#

*Captions*

SECRET

*Low Taylor 4/27/50**LA File*

On March 13, 1950 John W. Parsons was interviewed by reporting Agent and SA [REDACTED]. At the time of this interview, Parsons related the extent of his knowledge concerning [REDACTED] and stated that he would make up a signed statement which would include all his knowledge with regard to [REDACTED].

On March 27, 1950 Parsons delivered to SA [REDACTED] and the writer a signed statement dated 3-13-50 which is set forth hereafter:

"3-13-50

I, John W. Parsons, make the following statement to [REDACTED] who have identified themselves to me as Special Agents of the FBI. No threats, promise of reward, or duress have been used to induce me to make this statement, and I have been told that it may be used in a court of law.

"In 1937 I joined with a small group of friends, students, and faculty members at the Cal. Inst. of Tech. to engage in unsponsored rocket research. It became our custom to meet at one another's houses to discuss our work and plans; these meetings also had a social and philosophical tone. The discussions were general, and several different viewpoints were presented. Some were slightly socialistic but none were communistic, and there was no special slant to the discussion. In the beginning, no one present seemed particularly acquainted with communistic literature or detailed communistic ideas.

"In 1938 [REDACTED] was introduced to [REDACTED] group as a mathematician on the staff of the Institute. [REDACTED] expressed an intense interest in [REDACTED]

and progressed from exposition on socialism in a few meetings to extreme communist views. He brought books and pamphlets to the meetings which offered to loan or sell. These included Lenin's State and Revolution, Marx's Capital, The Communist Manifesto, books by Palm-Sutt, Messages by Stalin, and the Peoples World. I believe I got some pamphlets and papers at the time, but do not recall what became of them.

"I was first curious as to [redacted] views, but after I understood them began to express opposition and some hostility, both to [redacted] and to various members of the group. [redacted]

He showed great interest in the formation of a reading and discussion forum from our group, and indicated to me it would be to my advantage to join. Max He told me that prominent faculty members and hollywood personalities were members, that the names of these people were not revealed, and that I would run no risk in joining. [redacted] indicated that there was another "open" organization group, but that there was no necessary contact between the two, and that prominent or vulnerable people were well protected.

"On further questioning, he hedged and told me I would no more after I joined. He showed me a card, and told me that if I would sign one like it I would be eligible for meetings. He seemed to take considerable personal interest, and reemphasized the social value of the group, & the advantages of joining. I do not recall that he even referred to this directly as a communist group or to himself as a member of the CP.

"At this time I expressed considerable opposition to [redacted] views, and to the direction in which he was attempting to steer our group. Shortly thereafter, our relations cooled considerably, and I did not have much further contact with him. I recall making some strong statements to my friends, and acquaintances in this period, but did not feel myself in a position to make definite charges. [redacted]"

"I probably do not recall all of the details of the differences ten or twelve yrs. in the past. The foregoing represents my best remembrance of the facts, and is to the best of my knowledge and belief."

Mr. B. ...  
 Cal. ...  
 ...



upon  
interview advised that he had known John M. Parsons for several yrs. and that to his knowledge he knew of no derogatory info. concerning him other than his connection with the religious cult in Pasadena. He stated he personally believed Parsons was a loyal American citizen & that he had no info. concerning his being radically inclined. He stated that he believed that Parsons had at one time attended the Calif. Inst. of Tech. and that to the best of his knowledge Parsons had received some sort of a degree in Chemistry. He stated that Parsons was at present engaged in research work in connection with explosives and rocket propelled missiles. He stated that he did not know the name of Parsons present employer.

Los Angeles Rept. 4-5-49: Made by [REDACTED]  
Los Angeles File #: [REDACTED]

Captioned: [REDACTED]

~~SECRET~~

[REDACTED]

In connection with collateral investigations being conducted on friends of the subj., Parsons has been interviewed on several occasions. At the most recent time, he somewhat negated his previous reports to the effect that [REDACTED] and other individuals were members of a CP group in Pasadena during the years 1938 and 1939. A review of the file indicated that his original allegations left no question as to the fact that these were CP meetings which he (Parsons) had attended, but at the time of the last interview he rather minimized these gatherings saying that they were in fact study groups and dealt with many "isms" other than Communism, etc.

Since the inception of the investigation in this case information has come to this office from the following two sources which bears on the veracity of this informant:

[REDACTED] were consulted as to their knowledge of Parson, and each stated that he was "a character". They amplified this statement by saying that he is regarded as being very eccentric by his fellow workers & that information received from him should be treated with extreme reserve. It is pertinent to note that Parsons, after he gave the original information re. the Communist membership of [REDACTED] was closely associated in business with individuals whom he had named as being part of the Professional Section of the CP in Pasadena in 1938 and 1939.

[REDACTED]

~~SECRET~~  
Los Angeles rept dated 4-27-49; Made by [redacted]  
Los Angeles File # [redacted]

Captioned: [redacted]

Rooms 923 and 924 , 154 Nassau St., NYC, are occupied by the American Society for the Advancement of the Hebrew Institute of Technology in Haifa, Palestine, Inc. This organization publishes the Technion Yearbook and the society is also known as the "American Technion Society. [redacted]

Indices of this office reflect no info. of a pertinent nature concerning the society [redacted]

~~SECRET~~



96-0-55 Memo from A. M. Thurston to Mr. Clegg 10-23-40 ~~SECRET~~  
Ref. is made to ltr. from Brigadier Gen. Sherman Miles, U.  
S. Army, Acting Assistant Chief of Staff, G-2, Washington,  
D. C., of 10-10-40, in which he requested that the attach-  
ed lists of names be searched against the indices of the  
Bureau.

\*\*\*\*\*

JOHN WHITESIDE PARSONS  
168 Terrace Drive  
Pasadena, California

10-9-40

Occupation: Research Fellow in Aeronautics, California In-  
stitute of Tech. Since 1939.

NO RECORD WAS LOCATED.

17 ~~SECRET~~

100-42328-846.

Ltr. from Harold A. Davenport, Col., CMP, Chairman,

Industrial Employment Review Board

To: North American Aviation, Inc., Municipal Airport,  
Los Angeles, Calif

Re: John W. Parsons

Captioned: Undesirable Employee for National Defense Work

Ref. is made to personnel security questionnaire submitted by your company in the case of the citizen whose name appears above & to the suspension of his employment in connection with classified Army, Navy, and Air Force contracts on 9-21-48.

An appeal was made from that suspension & the case was certified to the Industrial Employment Review Board.

The Board has considered the entire record, including all info. developed since the suspension, & now finds that:

- A. The suspension was effected without sufficient cause
- B. The appellant accordingly is entitled to be paid the amount of the actual monetary loss sustained by him because of any unemployment or change of employment resulting from such suspension
- C. The consent of the Secretaries of the Army, Navy, & Air Force for the appellant's access to restricted, confidential, secret & top secret info. will be granted.

There is enclosed a grant of consent for the Secretaries of the Army, Navy, and Air Forces for the employment of Mr. Parsons on secret & top secret contracts. There is also inclosed a communication from the Judge Advocate General outlining the procedure to be followed by Mr. Parsons to obtain any actual monetary loss of wages. Any further correspondence relating to such payment should be addressed to the Judge Advocate General, Attention: Claims & Litigation Division, Dept. of the Army.

100-190625-1641 -Ltr. from War Dept. (John Landsdale, Jr.)  
to the Director dated 5-5-45

Inclosed for your info. is an extract of copy #5 of  
the Manhattan Engineer District Monthly Intelligence  
Summary for May 1945.

ESPIONAGE

Activity re X-Metal

ADASTRA RESEARCH - NYBO - Ref. April Summary, pg.5  
Reported by the Pasadena Branch Office that the subj. Com-  
pany is apparently owned by John W. Parsons and that there  
is an undetermined association in the business with Par-  
sons of E. S. Forman. Both the forementioned gentlemen are  
employed on DSI work at the Institute of Technology. For-  
man is employed on DSI work at the Institution in a sub-  
ordinate position on the mechanical aspect of detonator  
firing control, and info. would indicate that he has little  
knowledge of the Project. Parsons is doing explosive work  
at CIT not related to DSI work, and he reportedly has been  
doing research in that field for a number of years. It  
appears that Parsons obtained the pound of x-nitrate for  
experimental purposes. Case RUC 24 May to NYBO where case  
is pending.

19  
SECRET

65-58451-1

Ltr. from Dir to AG 3-11-49

~~SECRET~~

*last on bench ship*  
 Ser 35 LA rept; made by [redacted] dated 5-2-50

Parsons, 1200 Esplanade St. Redondo Beach, Calif, Physicist  
 Dept. of Electronics & Guided Missiles, Hughes Aircraft Co.,  
 Culver City, Calif. was interviewed & stated that in 1938  
 he, [redacted] on 1-11-50 John W.

~~SECRET~~

[redacted] were all engaged in the original rocket research conducted on the Caltech Campus. As a result of this scientific association he said, they also mixed socially. It was at one of these social gatherings in 1938 Parsons said that [redacted] introduced [redacted] to the group at his home.

Parsons stated that at this time, 1938, [redacted] strongly advocated the principles of Communism and passed out CP literature at these meetings. Parsons stated that he took an opposite view to that expressed by [redacted] and as such a breach developed and he did not actually become affiliated with any Communist group.

Parsons stated, however, that he is positive that the subj. definitely knew of the existence of a Communist group on the Caltech campus and likewise that [redacted] definitely expressed pro-Communist beliefs.

[redacted]

~~SECRET~~







**JOHN W. PARSONS**  
1003 South Orange Grove Avenue  
Pasadena, Calif

[redacted] advised that Parsons upon interview admitted that he was a member of the Church of Thelma, which was in fact a small society, but because of the small size of the local organization could not become an official branch of the Temples. Parsons related that the Church of Thelma was a lodge or fraternity, as well as a church, and that they study philosophy as well as religion and attempt to inform themselves concerning all types and kinds of religion and further, that the Church of Thelma was dedicated to the freedom and liberty of the individual. [redacted]

[redacted] further advised that Parsons stated that they were anti-Communistic and anti-Fascist and that they were one hundred % in accord with the war effort. He stated he had first become affiliated with the organization approximately 3 yrs ago; that it was entirely tolerant and was concerned with the brotherhood of all mankind and that the organization had no violent aims whatsoever but was teaching by example. He advised that he himself belonged to this organization because "it fulfills my religious needs" and that the organization was opposed to regimentation.

At this time Parsons indicated that he had registered on 10-16-40 with Local Board 84, Pasadena, Calif., and was presently classified 3-A

[redacted] furnished the following description of Parsons: 6'1", 185 Pounds, brown eyes and hair, ruddy complexion, occupation - aeronautics, rocket propulsion of planes.

[redacted] reflected substantially the same information concerning Parsons as that furnished by [redacted]

[redacted] an acquaintance of John W. Parsons and could possibly furnish additional info. concerning him. [redacted]

100-189320-1 Los Angeles Rept; Made by [REDACTED]  
 LA File #: 100-17453-  
 Captioned: Church of Thelma  
 Internal Security - G

b7C

SECRET

Church of Thelma was incorporated in Calif. April 14, 1934, as a religious organization, by Wilford Talbot Smith, who styles himself as the high priest of the society. Total active membership is approximately twenty, & headquarters of the organization is 1003 South Orange Grove, Pasadena, Calif. The fundamental principles of the Society are "Do what thou wilt shall be the whole of the law", and its purpose appears to be preservation of individual liberty and freedom. Leaders of the organization state they are anti-Communist, and are in accord with the war effort, and are fully American. There is no indication of any subversive activity, and the organization appears to be religious and perhaps a cult.

\*\*\*\*\*

John Parsons, at 1003 South Orange Grove Drive was interviewed. He advised that the Church of Thelma was in fact a small organization, modeled very much on the "order of Oriental temples, an English society", ~~xxxxxxxxxxxx~~ but that because of the small size of the local organization, could not become an official branch of the temples. Stated that the C. of T. was a lodge or fraternity, as well as a church; that they studied philosophy, as well as religion, and attempted to inform themselves concerning all types & kinds of religion, & further that the C. of T. was "dedicated to the freedom & liberty of the individual".

Parsons advised that they were anti-Communist & anti Fascist, & that they were 100% in accord with the war effort. He advised that he had first become affiliated with the organization approximately 3 yrs. ago; that it was entirely tolerant, and was concerned with the brotherhood of all mankind; that the organization had no violent aims whatsoever, but was teaching by example. He advised that he himself belonged to the organization because it fulfilled his religious needs; that the organization was opposed to regimentation, but realizing the smallness of the organi-

29

SECRET

...and realizing the need for unity and concerted effort in time of war, would make no effort whatsoever bring their views and ideals into general practice at the conclusion of the present war; and finally, that the organization, the C. of T., was an appeal to free thinkers to come forward and act as leaders, & that through a ritualistic form of religious and philosophical training, attempted to develop its members.

b7C

~~SECRET~~



100-189320-2 Oklahoma City ltr. to Bureau 3-31-41  
 Re: CHURCH OF THELMA, also known as  
 ORIENA TEMPLUS ORIENTUS, O.T.O. (phonetic)  
 SECURITY MATTER - C

~~Synopsis of Facts of Church of Thelma, O.T.O., O.T.O.~~

\_\_\_\_\_ gave the following information to the Church of Thelma which he states is also known as O.T.O. and Oriena Templus Orientus (phonetic).

\_\_\_\_\_ stated that in June or July of 1940 he was approached by \_\_\_\_\_ Long Beach, Calif, by \_\_\_\_\_ and invited to a party to be held over the weekend.- to be held at 1003 South Orange Grove, Pasadena, Calif.

After his arrival at the Orange Grove address, \_\_\_\_\_ learned that what he thought was to be a weekend party was \_\_\_\_\_ actually a meeting of a cult known as "The Church of Thelma." During the course of the weekend, \_\_\_\_\_ was initiated into this Order & states that he does not recall anything of the initiation proceedings except that all of the participants had all their clothes removed & they wore robes for the occasion. Prior to the proceedings \_\_\_\_\_ given a glass of liquor which apparently was drugged thus causing him not to remember much of the proceedings. On this occasion \_\_\_\_\_ spent 2 days and nights in the house used by this Order where he met approx. 40 or 50 members.


The house at 1003 South Orange Grove is said to be occupied by one Jack Parsons who is a chemist and supposedly working in a defense plant in Pasadena during the day and doing some work in his own lab. at this address at night. Parsons is said to be connected with the U. in Pasadena.

W. T. Smith is said to be the head of the organization in Calif. at the present time. He is assisted by \_\_\_\_\_

There is said to be a girl named \_\_\_\_\_ who is apparently the concubine for the organization.

There is also a man whose first name is \_\_\_\_\_ is a German Alien, & who is now said to be in NYC organizing for the Order. \_\_\_\_\_ was at one time supposed to have been a professor in Berlin. Orders for the activities of this organization are received from Sir. Allister Crowley, London, England.

9  
The Church of Thelma recruits as a fraternal order under this name and publishes a book called "The Book of the Law" which book tears down everything democracy stands for. This book preaches that whatever one desires to do is the proper thing to do.

~~SECRET~~

31  
~~SECRET~~

PASTORAL LETTER  
RT REV DR T ALLEN GREENFIELD, D.D. 33o 90o 95o  
ASSEMBLY OF THE KNOWLEDGE & WISDOM OF SOLOMON  
LODGE OF THE SONS & DAUGHTERS OF AARON

CONFIDENTIAL - FOR THE MOMENT

My Dear Friends and Comrades,

I thought this a good time to date-document this material, just prior to my stepping down from all managerial appointments within OTO, Inc. The Charter will be turned over to the highest ranking initiate in good standing in the Atlanta area, Brother Crow, upon execution of this resignation at the end of this month, following IV/PI initiations I have previously committed to.

I consider initiatory degrees and titles ritually conferred to be ad vitam and would resist vigorously any effort to represent that they are revoked or suspended. I have no intention to accept any future managerial position from the present failed leadership of OTO. I call upon them to step down, effective immediately.

Saturday, February 11, 2006

My credentials within OTO at this date:

MANAGERIAL APPOINTMENTS

Most Wise Sovereign, Hagia Sophia Chapter of Rose Croix (from February 18, 1998 to present)

Secretary for Correspondence, U.S. Grand Lodge OTO

Chartered Initiator, Minerval through Knight of the Red Eagle Degree, (May 25 1997 to present)

Custodian of historical Camp Charter, Baphomet to Gerald Gardner

Recognized as EGC OTO Bishop ad vitam, by Hymenaeus Beta X\* June 28, 1987

Consecrated EGC OTO Bishop by Hymenaeus Beta X\* (Tau Silenus) New York November 19, 1988

Cross Consecrated EGC OTO Bishop with David Scriven December 10, 1993.

INITIATORY

(All of the following Degrees were earned by the criteria set by International Grand Lodge OTO, Inc. and/or U.S. Grand Lodge, OTO, Inc. VII\* includes consecration as Bishop of the Ecclesia Gnostica Catholica, ad vitam ("now and forever") and appointment as Sovereign Grand Inspector General (SGIG). The italicized degrees were formerly conferred ritually during initiation. They were so conferred upon me. The current management of OTO chooses not to confer these degrees any more, although the author of the initiation rituals, Baphomet 33\*90\*97\* XI\*



## APPENDIX

OTO stated that, as intermediate steps, "it is therefore necessary to confer them formally upon you." Those denied these degrees by present management are therefore denied something thought necessary by Baphomet.)

VII\* Grand Council of the Mystic Templar  
Grand Master of Light  
Magus of Light  
Theoreticus

Prince of the Royal Secret

Grand Inquisitor Commander- Member of the Grand Tribunal (U.S.)

VI\* Knight Templar of the Order of KADOSCH  
Knight of the Red Eagle  
Knight of the Temple  
Knight of the Tabernacle  
Knight of the Serpent  
Knight Sage of Truth

Member of the Senate, Knight Hermetic Philosopher  
(Actual) Past Master

V\* Sovereign Prince Rose Croix  
Knight of the Pelican and Eagle  
Installed Master

Knight of the East and West

P.I. Perfect Initiate  
Prince of Jerusalem  
Knight of the Sword and of the East  
Prince of Jerusalem  
(from Scottish Rite of Masonry)

Knight of the Sword  
Knight of Jerusalem  
(from Reduced Rite of Memphis)

Ancient Oriental Rite of Mizraim  
(obsolete degrees)  
Knight of Sublime Choice  
Prussian Knight  
Knight of the Temple  
Knight of the Eagle  
Knight of the Black Eagle  
Prince of Jerusalem

IV\* Perfect Magician  
Secret Master  
Perfect Master  
Intimate Secretary  
Provost and Judge  
Intendant of the Building  
Elect of Nine  
Elect of Fifteen  
Grand Master Architect  
Companion of the Royal Arch of Enoch

## Scottish Knight of Perfection

(from Scottish Rite of Masonry)

Discreet Master

Sublime Master

Knight of the Sacred Arch

Knight of the Secret Vault

(Reduced Rite of Memphis)

Sublime Minerval

Sublime Epop

(from Illuminati of Bavaria)

## Ancient Oriental Rite of Memphis

(obsolete degrees: )

Perfect Master Balahate

Knight of the Iris

Knight of the Golden Fleece

Knight of the Triangle

## Grand Elect Mysophilote

(from Ancient Athenian Rite of de Kerval)

## Ancient Oriental Rite of Mizraim

(obsolete degrees)

Secret Master

Perfect Master

Master by Curiosity or Intimate Secretary

Provost and Judge or Irish Master or Egyptian Knight

English Master or Knight of Israel

Elect of Nine

Elect of Fifteen

Perfect Elect Illustrious Elect

Scottish Trinitarian

Scottish Companion

Scottish Master

Scottish Panissiere

Scottish Sublime Master

Scottish Master of the Triple Tau

Scottish Master of the Sacred Vault of James VI

Scottish Master of St. Andrew

Little Architect

Grand Architect

Perfect Architect

Apprentice Perfect Architect

Companion Perfect Architect

Master Perfect Architect

Very Perfect Architect

Sublime Scottish Architect of Heredom

Knight of the Sacred Arch

Grand Axe or Grand Ark

Sublime Knight of Choice

## APPENDIX

III\* Master Magician

II\* Magician

I\* Man and Brother

O\* Minerval

### NON OTO CREDENTIALS

Elected Bishop, Prince of the Church, Neopythagorean Gnostic

Church August 29, 1986

Authorized to form Assembly of the Knowledge and Wisdom of  
Solomon, September 21, 1986

Chartered Initiator and Lodge Master, Ancient and Primitive  
Rite of Memphis-Misraim, October 12, 1992. Designated Master  
of Lodge of the Sons and Daughters of Aaron.

With Affection

for my Sisters & Brothers in the Work

T Allen Greenfield

Tau Sri Hasirim

MY COMPLETELY REVISED MAIN SITE

<http://www.mindspring.com/~hellfire/bishop/>

MY CURRENT BOOK

<http://www.lulu.com/magickroots/>

NEW UFO BOOKS - <http://www.lulu.com/ManutiusLight>

FAMILY BACKGROUND

<http://freepages.genealogy.rootsweb.com/mishpaka/>

<http://freepages.genealogy.rootsweb.com/mishpaka/greenfield/>

HELP SAVE CARNIVALE!

<http://www.SaveCarnivale.org>

[HelpSaveCarnivale@yahoogroups.com](mailto:HelpSaveCarnivale@yahoogroups.com)

<http://www.petitiononline.com/bbcarniv/petition.html>

Live Journal - [tausirhasirim](#)

NOTE: The website is presently down, the LiveJournal is presently down. We are sure that the good Doctor will let us all know when he is confident that the coast is clear. Until then stay tuned. -- The Mgt.

# About the Author



Allen H. Greenfield, D.D., is in a unique position to interpret the lore of UFOlogy for occultists, and to explain the elusive mythos of Occultism to UFOlogists.

A thirty-five year veteran of UFO investigative work, Greenfield has twice been honored with the coveted “UFOlogist of the Year” award by NUFOC (1972 and 1992), and is co-founder of the National UFO Conference, one of the oldest UFO-oriented conventions in the world.

Greenfield edits *The Paraufoologist* and is a Charter Member of the Permanent Organizing Committee of the National UFO Conference.

In addition, Greenfield has been an occultist since 1960, and has practiced ceremonial magick since 1969. In 1985, after years of service, he was consecrated a Bishop in the esoteric Gnostic spiritual tradition, and has served a substantial metropolitan congregation in this capacity since 1988.

Visit Dr. Greenfield’s excellent website at:

<http://www.mindspring.com/~hellfire/bishop/>

Presently the website is unavailable (April 2006).

# Also Available

for more information:

<http://www.lulu.com/ManutiusLight/>



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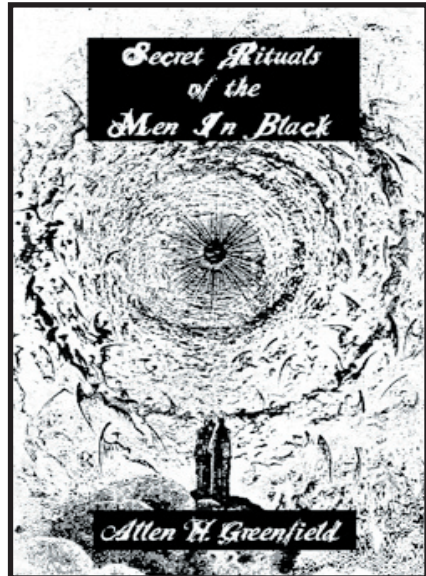
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