

O.T.O. Rituals & Sex Magick

O.T.O.



RITUALS AND SEX MAGICK

BY

THEODOR REUSS &
ALEISTER CROWLEY

PART TWO



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PART II

CONSTITUTIONS

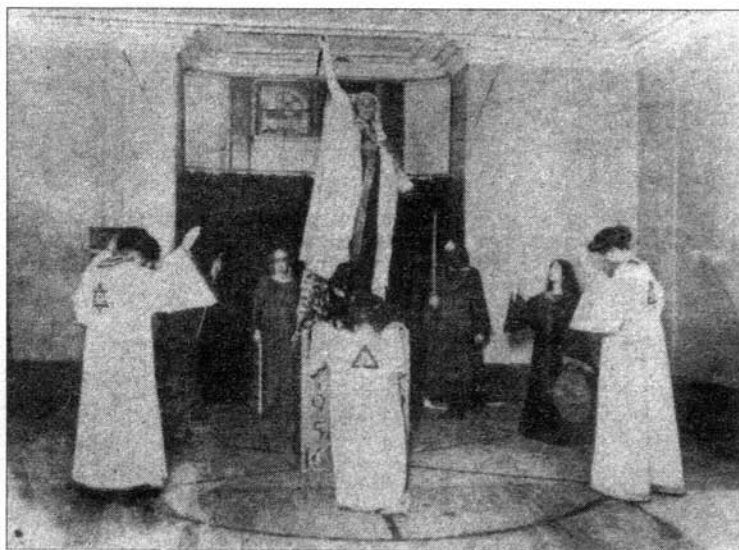
&

GUIDING

PRINCIPLES



O.T.O. Rituals & Sex Magick



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•I•N•R•I•

CONSTITUTION

OF THE
ANCIENT

Order of Oriental Templars.

•O•T•O•



ANCIENT ORDER OF ORIENTAL TEMPLARS

CONSTITUTION. 1906

[THEODOR REUSS]

ARTICLE I.

SECTION I. Under the style and title: ANCIENT ORDER OF ORIENTAL TEMPLARS, an organization, formerly known as "The Hermetic Brotherhood of Light," has been reorganized and reconstituted. This reconstituted association is an international organization, and is hereinafter referred to as the "O.T.O."

ARTICLE II.

SECTION I. The O.T.O. declares that Brotherhood of ALL THINGS CREATED is a Fact in Nature.

SECTION II. The principal purpose of the O.T.O. is to teach Brotherhood and to make it a living power in the life of humanity.

SECTION III. The subsidiary aims of the O.T.O. are: (a) to spread the knowledge of Hermetic Science, and to initiate its members in the Secret Doctrines of Hermetic Science; (b) to establish and administer schools, lodges, etc., where Hermetic Science is taught; (c) to build, establish, found, manage and administer Homes, Colonies, Settlements, etc., wherein initiated members may live according to the tenets of the O.T.O.

ARTICLE III.

SECTION I. The O.T.O. is part of that great and universal hermetic movement which has been active in all ages.

SECTION II. Organizations throughout the world adopting this Constitution become integral parts of the O.T.O. upon receipt of official notification of their acceptance as such. All such joining organizations to be subject to whatever conditions the authorities of the O.T.O. may impose.

SECTION III. The Central Office of the O.T.O. is at present in England, but may be removed to any other country.

ARTICLE IV.

SECTION I. There shall be one Supreme Office of the O.T.O. in which shall be vested paramount authority regarding



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all matters which concern the welfare and administration of the O.T.O.

SECTION II. The title of the person filling this Office shall be: "Fratr Superior and Outer Head of the Order" (Hereinafter referred to as the "O.H.O.").

SECTION III. The person (male or female) filling this Office shall serve for life, or until his or her resignation.

SECTION IV. The person filling this Office shall appoint his or her successor.

ARTICLE V.

SECTION I. The Fratr Superior and Outer Head of the Order (O.H.O.) shall be the Sole Executive Officer of the Order (O.T.O.)

SECTION II. The Fratr Superior and Outer Head of the Order (O.H.O.) shall have the Sole Power of filling all general offices by appointing persons to occupy the same, and shall have the power of removing any general officer at will.

SECTION III. The Fratr Superior and Outer Head of the Order (O.H.O.) shall have power to declare the policy of the O.T.O. and to direct and manage the affairs of the O.T.O.

SECTION IV. The Fratr Superior and Outer Head of the Order (O.H.O.) shall have the right to cancel or suspend the Charter of any subordinate organization (lodge, etc.) and shall also have the right to suspend or dissolve the membership of any person whenever such action is, in his or her opinion, for the interest of the O.T.O.

ARTICLE VI.

SECTION I. There shall be an Executive Council (Cabinet) consisting of twelve members, inclusive of the O.H.O., who is the ex-officio Chairman of the Cabinet.

SECTION II. The duties of the members of the Cabinet shall be to aid the O.H.O. in promulgating and establishing the measures emanating from that office.

SECTION III. The Chairman of the Cabinet, together with two members thereof shall constitute a quorum for the transaction of business.

ARTICLE VII.

SECTION I. There shall be an Executive Committee of Three (Supreme Council), whose duty shall be to administer the affairs of the O.T.O., under the general supervision of the O.H.O.



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SECTION II. The Treasurer General, the Secretary General, and the O.H.O., are the three ex-officio members of the Supreme Council and Executive Committee.

SECTION III. All official acts of the Executive Committee (Supreme Council) are void and of no effect when disapproved by the O.H.O.

ARTICLE VIII.

SECTION I. Should any vacancy occur in the Supreme Office of the O.T.O., the Cabinet shall have power to perform the duties of that office until the successor to that office takes possession of the same.

ARTICLE IX.

SECTION I. The O.H.O. shall be the Custodian of the Archives and Library of the O.T.O.

SECTION II. The O.H.O. may appoint agents for any purpose and endow them with whatever powers he or she may elect to delegate under his or her hand and seal.

ARTICLE X.

SECTION I. There shall be a Finance Committee of three, whose duty shall be to raise money and direct the disbursement of same. The Treasurer General is the ex-officio Chairman of this Committee.

SECTION II. The official acts of this Finance Committee are subject to the approval of the O.H.O. and are void and of no effect when disapproved by the O.H.O.

SECTION III. Every member is expected to contribute to the funds of the O.T.O. according to his or her means, but the following Dues or Fees, to be paid by the members of the O.T.O., are fixed as minimum contributions:—
Entrance Fee: Twenty shillings each candidate.

Subscriptions:

(a) Probationers: One shilling per month.

(b) Students: Two shillings per month.

(c) Initiates: Five shillings per month.

Diplomas:

(a) Probationers: Ten shillings each.

Charters:

For Lodges of more than Ten Members, Five Pounds sterling each Charter.

No money paid into the Treasury of the O.T.O. can be reclaimed by either individual members or lodges.



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ARTICLE XI.

SECTION I. Any person of full age (male or female) who has signed the preliminary pledge form and has been approved of by the O.H.O. may become a member of the O.T.O.

SECTION II. Every application for admission must be sent in writing to the Central Office whether in England or elsewhere or to one of the authorized local organizations.

SECTION III. The members of the O.T.O. are classified as (a) Initiates, (b) Students, (c) Probationers. Every member has a right to apply for a diploma of membership.

SECTION IV. Application for diplomas and charters must be accompanied by a remittance covering the statutory fees and dues. All diplomas and charters must be issued under the hand and seal of the O.H.O..

SECTION V. Three or more members may apply for a charter to form a subordinate lodge or organization.

SECTION VI. No person may be a member of two Lodges at the same time.

ARTICLE XII.

SECTION I. Every subordinate Lodge or organization shall have the right to conduct its own affairs according to its own wishes and bye-laws, provided that its acts and bye-laws are not contrary to the letter or the spirit of this Constitution.

SECTION II. The bye-laws of subordinate organizations, lodges, etc. must be submitted for approval to the O.H.O. and are null and void unless approved by the O.H.O.

ARTICLE XIII.

SECTION I. A Congress of the O.T.O. may be called by the O.H.O. to assemble at such place and time as that officer may designate.

SECTION II. Each subordinate organization, lodge, etc., shall be entitled to ONE vote in the Congress for its first three members and one additional vote for each succeeding ten members.

SECTION III. The O.H.O. shall have power to prevent the discussion of, or action on, any subject which in the judgment of that officer is against the welfare of the O.T.O.

ARTICLE XIV.

SECTION I. It shall be the duty of the Cabinet to provide Bye-laws for the O.T.O. and its subordinate organizations.

SECTION II. No Bye-laws shall become operative until approved by the O.H.O.



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ARTICLE XV.

SECTION I. There shall be a Literary and Masonic Association connected with the O.T.O., to be known as THE ESOTERIC ROSICRUCIANS. All its official publications shall be issued with the hermetic cypher: ". I . N . R . I ."

SECTION II. There shall be a department of the O.T.O. for the purpose of teaching Hermetic Science, to be known as the "HERMETIC SCIENCE COLLEGE."

SECTION III. There shall be a department of the O.T.O. for the purpose of doing practical humanitarian work, to be known as the "HOMES OF THE ORDER OF ORIENTAL TEMPLARS"

ARTICLE XVI.

SECTION I. Four different seals which are used by the O.T.O. Specimens of these four seals are printed at the head and in the text of this instrument. The respective symbolic meanings of these various seals will be made known to the members in the course of their studies. Besides these four seals for the general use of the O.T.O.; there exists also a Secret Seal (S.S.), to be used exclusively by the O.H.O.

ARTICLE XVII.

SECTION I. This Constitution may be amended by a three-fourth vote of a Congress. But no amendments shall take effect and become law until approved by the O.H.O.

ARTICLE XVIII.

SECTION I. Initiates of at least ten years good standing may apply for a six months' free residence in one of the established Homes. Applications will be dealt with by rotation. The decision for granting a free residence to any applicant rests with the O.H.O.

Above Constitution has been approved of by me, and is now issued under my hand and seal.

London,

January 22nd. AD 1906. Anno Ordinis. 0,000,000,000.

Fra. Superior and Outer Head, O.T.O.

. I . N . R . I .



I.N.R.I.

Hermetic Science College



British Section

Established
Under the Auspices
of the
Order of Oriental Templars

O.T.O.



ANCIENT ORDER OF ORIENTAL TEMPLARS

[THEODOR REUSS, 1906]

Preamble

During the last twenty-five years, a constantly increasing number of earnest people and seekers after hidden truth have been turning their attention to the study of the hermetic or hidden laws of nature.

The growth of interest in these matters has been simply marvellous. Numberless societies, associations, orders, groups, etc., etc., have been founded in all parts of the civilized world, all and each following some line of occult study.

While all these newly organized associations do some good in preparing the minds of thoughtful people for their eventually becoming genuine disciples of the One Hermetic Truth, yet there is but ONE ancient organization of Mystics which shows to the student a Royal Road to discover The Lost Mysteries of Antiquity and to the Unveiling of the One Hermetic Truth. This organization is known at the present times as the "ANCIENT ORDER OF ORIENTAL TEMPLARS." It is a modern School of Magi. And like the ancient schools of magi it derived its knowledge from Egypt and Chaldea. This knowledge was never revealed to the profane, for it gave immense power for either good or evil to its possessors.

It was recorded in symbol, parable and allegory, requiring a Key for its interpretation.

The symbols of Freemasonry were originally derived from the more ancient mysteries, as all who have travelled the burning sands know. The ritual and ceremonies, signs and passwords have been preserved with great fidelity but the Real Key has been long lost to the crowds who have been initiated, advanced and raised in Masonry.

The KEY to this knowledge can, however, be placed within the reach of all those who unselfishly desire, study and work for its possession.

The Symbols of Ancient Masonry, the Sacred Art of the Ancient Chemi (Egyptians), Homers Golden Chain, are but different aspects of the One Great Mystery. They represent but different degrees of the initiation to the neophyte. By the Right Use of the "Key," alone, the "Master Word" can be found.

In order to afford genuine seekers after Hermetic Truth some information on the aims of the Ancient Order of Oriental Templars, we now print the preliminary instruction issued by the Fratres of this Order.



First Instruction

To all whom it may concern:

Let it be known that there exists, unknown to the great crowd a very ancient order of sages, whose object is the amelioration and spiritual elevation of mankind, by means of conquering error and aiding men and women in their efforts of attaining the power of recognising the truth. This order has existed already in the most remote and prehistorical times and it has manifested its activity secretly and openly in the world under different names and in various forms; it has caused social and political revolutions and proved to be the rock of salvation in times of danger and misfortune. It has always upheld the banner of freedom against tyranny in whatever shape this appeared, whether as clerical or political or social despotism or oppression of any kind. To this secret order every wise and spiritually enlightened person belongs by right of his or her nature; because they all, even if they are personally unknown to each other, are one in their purpose and object and they all work under the guidance of the one light of truth. Into this sacred Society no one can be admitted by another, unless he has the power to enter it himself by virtue of his own interior illumination; neither can any one after he has once entered, be expelled, unless he should expel himself by becoming unfaithful to his principles and forget again the truths which he has learned by his own experience.

All this is known to every enlightened person; but it is known only to few that there exists also an external, visible organization of such men and women, who having themselves found the path to real self-knowledge, are willing to give to others, desirous of entering that path, the benefit of their experience and to act as spiritual guides to those who are willing to be guided. As a matter of course, these persons who are already sufficiently spiritually developed to enter into conscious communion with the great spiritual brotherhood will be taught directly by the spirit of wisdom; but those who still need external advice and support, will find this in the external organization of that Society. In regard to the Spiritual aspect of this secret order, one of the Brothers says:

"Our community has existed ever since the first day of creation when the gods spoke the divine command: 'Let there be light!' and it will continue to exist till the end of Time. It is the Society of the Children of Light, who live in the light and have attained immortality therein. In our school we are instructed directly by Divine Wisdom, the Celestial Bride, whose will is free and who selects as her disciples those who are devoted to her. The mysteries which we are taught embrace everything that can possibly be known in regard to God, Nature and Man. Every sage that ever existed in the world has graduated at our school; for without wisdom no man can be wise. We have among our members such as do not inhabit this planet, but



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belong to other spheres in the universe, our disciples are distributed over all the parts of the starry worlds. We all study only one book, the book of nature, in which the keys to all secrets are contained, and we follow the only possible method in studying it, that of experience. Our place of meeting is the Temple of the Holy Spirit pervading the universe; easily to be found by the elect, but for ever hidden from the eyes of the vulgar. Our secrets cannot be sold for money, but we give them free to every one capable to receive them.

As to the external organization of that Society, it will be necessary to give a glance at its history, which has been one and the same in all. Whenever that spiritual Society manifested itself on the outward plane and appeared in the world, it consisted at its beginning of a few able and enlightened people, forming a nucleus around which others were attracted. But unvariably, the more such a society grew in numbers, the more became attracted to it elements, such as were not able to understand or follow its principles: people who joined it for the purpose of gratifying their own ambition or for making the Society serve their own ends, obtained the majority over those that were pure. Thereupon the healthy portion of it retired from the field and continued their benevolent work in secrecy, while the remaining portion became diseased and disrupted, and sooner or later died disgraced and profanised. For the Spirit had departed from them.

For this reason the external organization of which we speak has resolved not to reveal its name or place to the vulgar. Furthermore for the same reason the names of the teachers and members of this Society shall remain unknown except to such as are intimately associated with them in their common work. If it is said that in this way the Society will gain only few members, it may be answered that our Society has a spiritual head, and that those who are worthy of being admitted, will be guided to it by means of their intuition; while those who have no intuition are not ripe for it and not needed. It is better to have only a comparatively small number of capable members, than a great many useless ones.

From the above it will be clear that the first and most necessary requirement of the new disciple is that he will keep silent in regard to all that concerns the Society to which he is admitted. Not that there is anything in that Society which needs to be afraid of being known to the virtuous and good; but it is not necessary that things which are elevated and sacred should be exposed to the gaze of the vulgar and be bespattered by them with mud. This would only impede the Society in its work.

Another necessary requirement is mutual confidence between the teacher and the disciple; because a disciple who has no faith in his master cannot be taught or guided by him. There may be things which will appear strange, and for which no reasons can be given to the beginner; but when the disciple has attained a certain state of development, all will be clear to him or her. The confidence which is required will also be of little service if it is only a



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short duration. The way of the development of the soul, which leads to the awakening of the inner senses, is slow, and without patience and fortitude nothing will be accomplished.

From all this it follows as a matter of course that the next requisite is obedience. The purpose of the disciple is to obtain the mastery over his own lower self, and for this reason he must not submit himself to the will of his lower nature, but follow the will of that higher nature, which he does not yet know, but which he desires to find. In obeying the will of the master, instead of following the one which he believes to be his own, but which is in reality only that of his lower nature, he obeys the will of his own higher nature with which his Master is associated for the purpose of aiding the disciple in attaining the conquest over himself. The conquest of the Higher Self over the lower self means the victory of the divine consciousness in man over that which in him is earthly and animal. Its object is the realization of true manhood and womanhood and the attainment of conscious immortality in the realization of the highest state of existence and perfection through the power of divine and unlimited love.

These few preliminary remarks may be sufficient for those who desire information concerning our order; to those who feel themselves capable to apply for admission, further instructions will be given.

Introduction

It is well known to all students of the Ancient Mysteries, and of the various Occult Societies existing from time immemorial, that one of the most principal branches of the Sacred Hermetic Arts and Sciences was the Art of Healing. In ancient times the mysteries of this magic art were inseparable from those of religion and philosophy and were preserved "hermetically sealed" in the adyta of the temple. The Order is therefore intimately connected with the HERMETIC SCIENCE COLLEGE, established in England in pursuance of Article XV. Section II, of the constitution of the Order of Oriental Templars.



I.N.R.I.

Hermetic Science College

—*—
British Section
—*—

O.T.O.
Course of Instruction

Æ

Probationers' Class

I

INTRODUCTION AND PREPARATION

II

ELEMENTARY ANATOMY

III

ELEMENTARY PHYSIOLOGY

IV

ELEMENTARY PHILOSOPHY

B

Students' Class

I

SPECIAL ANATOMY

II

GENERAL SURVEY OF NERVES
READING OF NERVE CHARTS



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DEFINITION OF NERVOUSNESS

III

PHYSIOLOGY OF MOTOR AND
SENSORY NERVES

IV

PHYSIOLOGY OF SYMPATHETIC
NERVES AND VAGUS

V

BIO-MAGNETISM

VI

PRANA. OD. PSYCHIC FORCE

VII

MAGNETIC HEALING

c

Initiates' Class

I

NATURE'S FINER FORCES
ELEMENTARY AND SECONDARY

II

HERMETIC PHYSIOLOGY OF NERVES
SOLAR PLEXUS

III

THE EYE

IV

THE WATER

V

BREATHING

VI

SECRET DOCTRINE

VII

MYSTIC ANATOMY

VIII

LOTUS, HERMETIC INITIATION



IV PRACTICAL HERMETIC SCIENCE General Information

In pursuance of Article X., Section III, of the Constitution of the O.T.O., as the Controlling Organization of the HERMETIC SCIENCE COLLEGE, this body issues to its Students and Initiates, after successful examination, diplomas.

STUDENTS, after successful examination, may obtain Diplomas as Bachelors of Hermetic Science.

INITIATES, after successful examination, may obtain Diplomas as Masters of Hermetic Science, and Masters of Therapeutics.

THE FEES AND DUES are regulated by Article X., Section III., of the Constitution of the O.T.O.

All applications for admission to the School should be addressed to:

The Headmaster
of the Hermetic Science College,
77, Guilford Street, London, W.C.

Enclose 1s. for Constitution of O.T.O.



[ALEISTER CROWLEY, 1912]

MANIFESTO OF THE M.: M.: M.:



Issued by Order
L. BATHURST
Grand Secretary General

Headquarters: 33 AVENUE STUDIOS
76 FULHAM ROAD, LONDON, S.W

O. T. O.

PEACE, TOLERANCE, TRUTH
SALUTATION ON ALL
POINTS OF THE TRIANGLE
RESPECT TO THE ORDER

TO ALL WHOM IT MAY
CONCERN:

GREETING AND HEALTH



MANIFESTO OF THE M.: M.: M.:

1. The M.: M.: M.: (Mysteria Mystica Maxima) is the name of the British section of the O.T.O. This includes all countries where English is generally spoken.
2. The O.T.O. is a body of initiates in whose hands are concentrated the wisdom and the knowledge of the following bodies:
 1. The Gnostic Catholic Church.
 2. The Order of the Knights of the Holy Ghost.
 3. The Order of the Illuminati.
 4. The Order of the Temple (Knights Templar).
 5. The Order of the Knights of St. John.
 6. The Order of the Knights of Malta.
 7. The Order of the Knights of the Holy Sepulchre.
 8. The Hidden Church of the Holy Graal.
 9. The Rosicrucian Order.
 10. The Holy Order of Rose Croix of Heredom.
 11. The Order of the Holy Royal Arch of Enoch.
 12. The Antient and Primitive Rite of Masonry (33 degrees).
 13. The Rite of Memphis (97 degrees).
 14. The Rite of Mizraim (90 degrees).
 15. The Ancient and Accepted Scottish Rite of Masonry (33 degrees).
 16. The Swedenborgian Rite of Masonry.
 17. The Order of the Martinists.
 18. The Order of the Sat Bhai.
 19. The Hermetic Brotherhood of Light.
 20. The Hermetic Order of the Golden Dawn, and many other orders of equal merit, if of less fame.

It does not include the A.: A.: with which august Body it is, however, in close alliance.

3. The dispersion of the original secret wisdom having led to confusion, it was determined by the Chiefs of all these Orders to recombine and centralize their activities, even as white light, divided in a prism, may be recomposed.
It embodies the whole of the secret knowledge of all Oriental Orders; and its chiefs are initiates of the highest rank, recognized as such by all capable of such recognition in every country in the world.



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In more remote times, the O.T.O. included such men as:

Fohi	Hippolytus
Laotze	Merlin
Siddartha	Arthur
Krishna	Titarel
Tahuti	Amfortas
Ankh-f-n-khonsu	Percivale
Herakles	Wan
Orpheus	Mosheh
Odysseus	Dionysus
Vergilius	Mahmud
Catullus	Hermes
Martialis	Pan
Apollonius Tyanaeus	Dante
Simon Magus	Carolus Magnus
Manes	William of Schyren
Basilides	Frederick of Hohenstaufen
Valentius	Roger Bacon
Bardesanus	Jacobus Burgundus Molensi
Christian Rosenkreutz	Osiris
Ulrich von Hutten	Melchizedek
Paracelsus	Khem
Michael Maier	Menthu
Jakob Boehme	Johannes Dee
Francis Bacon (Lord Verulam)	Sir Edward Kelly
Andréa	Thos. Vaughan
Robertus de Fluctibus	Elias Ashmole
Chau	Comte de Chazal
Saturnus	Sigismund Bacstrom
	Molinos

And more recently

Goethe	Ludwig von Fischer
Sir Richard Payne Knight	Friedrich von Nietzsche
Sir Richard Francis Burton	Hargrave Jennings
Forlong Dux	Karl Kellner
Ludovicus Rex Bavariae	Eliphas Lévi
Richard Wagner	Franz Hartmann



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The names of women members are never divulged

It is not lawful here to disclose the name of any living chief.

It was Karl Kellner who revived the exoteric organization of the O.T.O. and initiated the plan now happily complete of bringing all occult bodies again under one governance.

The letters O.T.O. represent the words Ordo Templi Orientis (Order of the Temple of the Orient, or Oriental Templars), but they have also a secret meaning for initiates.

4. The Order is international, and has existing branches in every civilized country of the world.
5. The aims of the O.T.O. can only be understood fully by its highest initiates; but it may be said openly that it teaches Hermetic Science or Occult Knowledge, and Pure and Holy Magick of Light, the Secrets of Mystic attainment, Yoga of all forms, Gnana Yoga, Raja Yoga, Bhakta Yoga and Hatha Yoga, and all other branches of the secret Wisdom of the Ancients.

In its bosom repose the Great Mysteries; its brain has resolved all the problems of philosophy and of life.

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.

It also possesses in every important centre of population a hidden Retreat (*Collegium ad Spiritum Sanctum*) where members may conceal themselves in order to pursue the Great Work without hindrance.

These houses are secret fortresses of Truth, Light, Power, and Love, and their position is only disclosed under an oath of secrecy to those entitled to make use of them.

They are also temples of true worship, specially consecrated by Nature to bring out of a man all that is best in him.

6. The authority of the O.T.O. is concentrated in the O.H.O. (Outer Head of the Order), or Frater Superior. The name of the person occupying this office is never disclosed except to his immediate representatives.
7. The Authority of the O.H.O. in all English-speaking countries is delegated by charter to the Most Holy, Most Illustrious, Most Illuminated, and Most Puissant.

⌘ Baphomet X° Rex Summus Sanctissimus 33°, 90°, 96°, Past
⌘ Grand Master of the United States of America, Grand Master of Ireland, Iona, and All the Britains (Free and Independent Great Britain and Ireland), Sovereign Grand Commander of the Order of the Temple, Most Wise Sovereign of the Order of the Rosy Cross, Grand Zerubbabel of the Order of the Holy Royal Arch of Enoch,



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etc. etc. etc., National Grand Master General *ad vitam* of the M.:M.:M.:., whose headquarters are at 33 Avenue Studios (76 Fulham Road), Kensington, London, S.W., England.

8. The National Grand Master General *ad vitam* is assisted by two principal officers, the Grand Treasurer General, the V.: III.: Bro.: George M. Cowie, VII°, 33°, 90°, 95°, of 14 Glenisla Gardens, Edinburgh, Scotland, and the Grand Secretary General, V.: H.: I.: and III.:, Bro.: L. Bathurst, IX°, 33°, 90°, 95°, of 33 Avenue Studios (76 Fulham Road), London, S.W.

There are many other officers, but they do not concern those to whom the present manifesto is addressed.

9. The whole of the Knowledge dispersed among the bodies mentioned in paragraph 2 has been sifted and concentrated in the following degrees:

0° Minerval

I° M.

II° M..

III° M.:.

P.: M.:.

IV° Companion of the Holy Royal Arch of Enoch.
Prince of Jerusalem.

Knight of the East and of the West.

V° Sovereign Prince of Rose Croix. (Knight of the Pelican and Eagle)

Member of the Senate of Knight Hermetic Philosophers
Knights of the Red Eagle.

VI° Illustrious Knight (Templar) Of the Order of Kadosch, and
Companion of the Holy Graal.

Grand Inquisitor Commander, Member of the Grand
Tribunal.

Prince of the Royal Secret.

VII° Very Illustrious Sovereign Grand Inspector General.
Member of the Supreme Grand Council.

VIII° Perfect Pontiff of the Illuminati.

IX° Initiate of the Sanctuary of the Gnosis.

X° Rex Summus Sanctissimus (Supreme and Most Holy
King).

10. Every man or woman that is of full age, free, and of good report, has an indefeasible right to the III°.

Beyond this, admission is only granted by invitation from the governing body concerned.

The O.T.O., although an Academia Masonica, is not a Masonic Body so far as the craft degrees are concerned in the sense in which that expression is usually understood in England, and therefore in no



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way conflicts with, or infringes the just privileges of, the United Grand Lodge of England.

11. This is the Table of Fees connected with the M.:M.:M.: as at present in force in this country.

O.T.O.

M.: M.: M.:

FEE	ANNUAL SUBSCRIPTION		
(Payable before taking degree)			
Minerval	1	1	0
I°	1	1	0
II°	1	1	0
III°	1	1	0
P.: M.:	1	1	0
IV°	2	2	0
P.J.	1	1	0
K. E. W.	1	1	0
V°	3	3	0
Senate	2	2	0
VI°	5	5	0
G. I. C.	5	5	0
P. R. S.	5	5	0
VII°	10	10	0
VII°	21	0	0
IX°	42	0	0

When a Brother in good standing takes a new degree he pays with his fee only the extra subscription.

12. This is the Table of Fees payable on affiliation by Freemasons belonging to any generally recognized body:



O.T.O. Rituals & Sex Magick

O.T.O.
M.: M.: M.:

AFFILIATION CHARGES

	FEE			ANNUAL SUBSCRIPTION		
E. A. Masons (to I°)	1	1	0	1	1	0
F. C. Masons (to II°)	2	2	0	2	2	0
Master Masons (to III°)	3	3	0	3	3	0
R. A. Masons (to IV°)	4	4	0	4	4	0
18° (to V°)	5	5	0	5	5	0
30° (to VI°)	6	6	0	6	6	0
31° (to G. I. G.)	7	7	0	7	7	0
32° (to P. R. S.)	9	9	0	9	9	0
33° (to VII°)	10	10	0	11	11	0

These fees are payable on affiliation.

13. Application for admission to the Order may be made personally at headquarters, 33 Avenue Studios, 76 Fulham Road, Kensington, London, S.W., between the hours of Ten A.M. and Twelve Noon on week-days, or by letter to the Grand Secretary General. In the former case applicants should be provided with the Four Guineas entitling them to the Third Degree; in the latter, it should be enclosed with the application.

The First Annual Subscription is payable on taking the Third Degree; if this is taken after June 30 in any year, only half the amount is due. Subscriptions of old members are due on January 1, but the Brother is considered in good standing, and he does not lose his rights, if it is paid by March 1. Should he fail to discharge his obligation by this date, he ceases *ipso facto* to be a member of the Order, but may be reinstated on paying arrears and one guinea extra. If this lapse extend to the next year following, he can only be reinstated under special conditions, and by the express consent in writing of the National Grand Master General *ad vitam*.

14. The Constitution, Trust Deeds, Charters, Warrants and all other documents, are exhibited to candidates on their exaltation to the IV°, should they desire it.
15. Diplomas are granted to all members at a uniform price of Two guineas. Special diplomas of the IX°, Five Guineas.
16. The privileges of members of the M.: M.: M.: are very numerous.



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These are the principal:

- 1° They have not only access to, but instruction in, the whole body of hidden knowledge preserved in the Sanctuary from the beginning of its manifestation.
In the lower grades the final secrets are hinted, and conveyed in symbol, beneath veil, and through sacrament.
In this way the intelligence of the initiate is called into play, so that he who well used the knowledge of the lower grades may be selected for invitation to the higher, where all things are declared openly.
- 2° They become partakers of the current of Universal Life in Liberty, Beauty, Harmony, and Love which flames within the heart of the O.T.O. and the Light of that august fraternity insensibly illuminates them ever more and more as they approach its central Sun.
- 3° They meet those persons most complementary to their own natures, and find unexpected help and brotherhood in the whole world wherever they may travel.
- 4° They obtain the right to sojourn in the secret houses of the O.T.O., permanently or for a greater or lesser period of the year according to their rank in the Order; or, in the case of those of the Fifth and lower degrees, are candidates for invitation to these houses.
- 5° The Knowledge of the Preparation and Use of the Universal Medicine is restricted to members of the IX°; but it may be administered to members of the VIII° and VII° in special circumstances by favour of the National Grand Masters General, and even in particular emergency to members of lower degrees.
- 6° In the V° all members are pledged to bring immediate and perfect relief to all distress of mind, body, or estate, in which they may find any of their fellows of that degree. In higher degrees the Bonds of Fraternity are still further strengthened. The Order thus affords a perfect system of insurance against every misfortune or accident of life.
- 7° Members of the IX° become part proprietors of the Estates and Goods of the Order, so that the attainment of this degree implies a return with interest of the fees and subscriptions paid.
- 8° The Order gives practical assistance in life to worthy members of even its lower degrees so that, even if originally poor, they become well able to afford the comparatively high fees of the VII°, VIII°, and IX°. On exaltation to the IV°



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each Companion may file an account of his circumstances, and state in what direction he requires help.

17. Photographs of one of the Profess houses or Colleges of the Holy Ghost belonging to the Order (an ancient and historic manor-house in one of the most romantic valleys of the world) is attached hereto,* in order that those intending to apply to the Grand Secretary general for admission to the Order may understand that its purely material advantages are sufficient compensation for the fees demanded, and that the Gift of God is indeed without money and without price.
18. In selecting members for advancement, attention is paid to their devotion to the order, to their intelligence in apprehending the nature of its teaching, to their zeal in spreading the principles of the Order so far as they themselves understand them, though always with the discretion inseparable from the due guarding of the secrets, and to all those qualities of courage, honour, and virtue without which man is not worthy of that name.
19. The O. H. O. is only known to members of the VIII° and IX°.
The National Grand Master General *ad vitam* is not approachable as such by any person who has not reached the VI°.
All communications should be addressed to the Grand Secretary General, and all cheques drawn in favour of the Grand Treasurer General.

Issued by Order,

 L. Bathurst, IX°



Grand Secretary General

Imprimatur  BAPHOMET X°



Nihil obstat  O.H.O.



The rule of secrecy has been abrogated in this particular instance by the National Grand Master General *ad vitam*, as owing to the fact of its being a country residence in a secluded district, and situated in its own very extensive grounds, it is not so important to conceal it from the profane.



ANCIENT ORDER OF ORIENTAL TEMPLARS

[ALEISTER CROWLEY]

MYSTERIA MYSTICA MAXIMA CONSTITUTION OF BRITISH SECTION. 1913

ARTICLE I.

SECTION I. Under the style and title: ANCIENT ORDER OF ORIENTAL TEMPLARS, an organization, formerly known as "The Hermetic Brotherhood of Light," has been reorganized and reconstituted. This reconstituted association is an international organization. This present Constitution is for the Mysteria Mystica Maxima which is the British Section of the Order in Great Britain and Ireland (hereinafter referred to as the "M.M.M.") and is given by order and under the seal of the National Grand Master General of such section pursuant to authority and order under the seal of the Outer Head of the Order dated the 1st day of June A.D. 1912 A.O. 794 at London.

ARTICLE II.

SECTION I. The M.M.M. declares that Brotherhood of ALL THINGS CREATED is a Fact in Nature.

SECTION II. The principal purpose of the M.M.M. is to teach Brotherhood and to make it a living power in the Life of humanity.

SECTION III. The subsidiary aims of the M.M.M. are: (a) to spread the knowledge of Hermetic Science, and to initiate its members in the Secret Doctrines of Hermetic Science; (b) to establish and administer schools, lodges, etc., where Hermetic Science is taught; (c) to build, establish, found, manage and administer Homes, Colonies, Settlements etc., wherein initiated members may live according to the tenets of the M.M.M.

ARTICLE III.

SECTION I. The M.M.M. is part of that great and universal hermetic movement which has been active in all ages.

SECTION II. Organizations throughout Great Britain and Ireland adopting this Constitution become integral parts of the M.M.M. upon receipt of official notification of their



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acceptance as such. All such joining organizations to be subject to whatever conditions the authorities of the M.M.M. may impose.

SECTION III. The Central Office of the M.M.M. is at present at Number 33, Avenue Studios, Fulham Road, South Kensington, England, but may be removed to any other address.

ARTICLE IV.

SECTION I. There shall be one Supreme Office of the M.M.M. in which shall be vested paramount authority regarding all matters which concern the welfare and administration of the M.M.M.

SECTION II. The title of this person filling this Office shall be: "National Grand Master General" for Great Britain and Ireland (hereinafter referred to as the "National Grand Master General").

SECTION III. The first person filling this office shall be the Right Worthy Brother Aleister St. Edward Crowley and he shall serve for life or until his resignation.

SECTION IV. The person filling this Office shall appoint his or her successor and such successor (male or female) filling the office shall serve for life or until his or her resignation. In default of such appointment the Executive shall appoint a successor.

ARTICLE V.

SECTION I. The National Grand Master General shall be the Supreme Executive Officer of the M.M.M.

SECTION II. The National Grand Master General shall have the Sole power of appointing the Supreme Council from among the Sovereign Grand Inspectors General of the Seventh Degree and of filling all general offices by appointing persons to occupy the same and shall have the power of removing any Member of the Supreme Council or any general officer at will.

SECTION III. The National Grand Master General shall have power to declare the policy of the M.M.M. and to direct and manage the affairs of the M.M.M. and to issue, alter, and withdraw such Rules, Conditions and Regulations as he in his discretion may from time to time deem expedient.

SECTION IV. The National Grand Master General shall have the right to cancel or suspend the Charter of any subordinate organization (lodge etc.) in Great Britain or Ireland and shall also have the right to suspend or dissolve the



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membership of any person whenever such action is in his or her opinion for the interest of the M.M.M.

ARTICLE VI.

SECTION I.

There shall be an Executive Council (hereinafter referred to as the Executive) consisting of the National Grand Master General, the Grand Secretary General and the Grand Treasurer General whose duty shall be to administer the affairs of the M.M.M. The National Grand Master General shall be President of the Executive.

SECTION II.

Subject as herein provided the Executive shall have full charge and control of the finances and property of the M.M.M. with full powers to administer the same and in particular to sell, dispose of, realize, or otherwise deal with the same, and to purchase any property of whatsoever nature and invest any moneys in such a manner as they in their absolute discretion shall think fit and generally to exercise all the powers of absolute owners.

SECTION III.

The Executive may from time to time nominate and appoint trustees of any property belonging to the M.M.M. and Agents for any purposes and at any time remove any trustee or trustees agent or agents so appointed and may delegate any powers to trustees and agents so appointed and at any time revoke such powers or any of them but subject to any such delegations trustees so appointed shall hold any property vested in them upon trust to deal with the same as the Executive shall direct. The Executive or any of them may themselves act as such trustees.

SECTION IV.

The Insignia and Regalia and chattels of a like nature belonging to the M.M.M. shall be delivered to and held by the Executive as Trustees for the use of the M.M.M. and its Officers as such and with power for the Executive to nominate special trustees under the power herein before contained but neither the Executive nor such other trustees shall alienate or deal with the same or any part thereof except with the consent in writing of the National Grand Master General.

SECTION V.

The receipt of the Treasurer General shall be a good and sufficient discharge to any purchaser or other person for any moneys or property payable or transferable or belonging to the M.M.M.



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SECTION VI. The National Grand Master General shall be the custodian of the archives and the Library of the M.M.M.

SECTION VII. All official acts and appointments of the Executive shall be void and of none effect when disapproved and disallowed by the National Grand Master General.

ARTICLE VII.

There shall be a Supreme Council of Nine members appointed from among the Sovereign Grand Inspectors General. The National Grand Master General shall be the President of the Council (*ex officio*) and all the other Members of the Executive shall also be *ex officio* members of the Supreme Council which shall act as an advisory Committee.

ARTICLE VIII.

SECTION I. Should any vacancy occur in the Supreme Office of the M.M.M. the Executive shall have power to perform the duties of that office until the successor to that takes possession of the same.

ARTICLE IX.

SECTION I. Any person of full age (male or female) who has signed the preliminary pledge form and has been approved of by the National Grand Master General may become a member of the M.M.M.

SECTION II. Every application for admission must be sent in writing to the Central Office whether in England or elsewhere or to one of the authorized local organizations.

SECTION III. Applications for diplomas and charters must be accompanied by a remittance covering the prescribed fees and dues. All diplomas and charters must be issued under the hand and seal of the National Grand Master General.

SECTION IV. Three or more members may apply for a charter to form a subordinate lodge or organization.

SECTION V. No person may be a member of two Lodges at the same time.

ARTICLE X.

SECTION I. Every subordinate Lodge or organization shall have the right to conduct its own affairs according to its own wishes and bye-laws provided that its acts and bye-laws are not contrary to the letter or the spirit of this Constitution.

SECTION II. The bye-laws of subordinate organizations, lodges, etc. must be submitted for approval to the National Grand



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Master General and are null and void unless approved by the National Grand Master General.

ARTICLE XI.

SECTION I. A Congress of the M.M.M. may be called by the National Grand Master General to assemble at such place and time as that officer may designate.

SECTION II. Each subordinate organization, lodge, etc., shall be entitled to One Vote in the Congress for its first three members and one additional vote for each succeeding ten members.

SECTION III. The National Grand Master General shall have power to prevent the discussion of or action on any subject which in the judgment of that officer is against the welfare of the M.M.M.

ARTICLE XII.

SECTION I. It shall be the duty of the Executive to provide Bye-Laws for the M.M.M. and its subordinate organizations.

SECTION II. No Bye-Laws shall become operative until approved by the National Grand Master General.

ARTICLE XIII.

SECTION I. This Constitution may be amended by a three-fourth vote of a Congress. But no amendment shall take effect and become law until approved by the National Grand Master General.

ARTICLE XIV.

SECTION I. This Constitution is subject to the general constitution of the Oriental Templars Order and to the powers of the Outer Head of the Order thereunder.

The above Constitution has been approved of and is now issued under my hand and Seal

LONDON Feby. 15th A.D. 1913.

(Signed) Aleister St. Edward Crowley

National Grand Master General
Baphomet X°, 33°, 90°, 96°



O.T.O. Rituals & Sex Magick

PREFACE TO THE REVISED RITUALS OF THE O.T.O. , 0° – III° (c.1914 Aleister Crowley)

Whereas the institution of Free Masonry has fallen to complete and deserved contempt among all men, but especially among true Masons, and whereas the traditional knowledge which it was designed to guard has been lost, degenerated, prostituted, or exploited, and whereas, especially in America, the institution serves as little else but a cloak for the operations of various gangs of swindlers, be it resolved by us, the authorized representatives of its highest degrees and the faithful depositories of its ancient secrets, that the present machinery for communicating those secrets, be declared obsolete and the work of all who may unlawfully attempt to usurp Our authority be declared void and of no effect. Be it further resolved that Our own powers be, during the period of reconstruction, concentrated in a single dictator. Be it further resolved that the whole symbolism of Free Masonry, and its name, be disused, that the true traditional knowledge be communicated in hieroglyphs unmistakably significant, although with the proper guards, in Rituals of first rate literary and dramatic merit, and so constructed that they shall require neither a gathering of many men nor expensive elaborations for their operation. The Rituals, herewith submitted, are offered, subject to modifications made by the author in such sense as the Council may deem necessary, as illustrations of the proposed work up to the Third Degree. It may be added in explanation, that the Minerval Degree represents the attraction of a wandering God, or 'Ego', within the Solar System—that the Fourth Degree, of which the Ritual is not yet complete, represents the glorified state of the initiated Man—and the Degree of Perfect Initiate, which closes the series, His ultimate Perfection. The Degrees from the Fifth to the Ninth are comments upon the Second, a progressive instruction in how to live.

SYNOPSIS OF GRADES

M. M. M.	Freemasonry A.A.	Memphis	Mizraim
0° Minerval	—	—	—
I° Man	Entered Apprentice	E.A.	E.A.
II° Magician	Fellow Craft, F.M.	F.C.	F.C.
III° Master Magician	Master Mason	M.M.	M.M.
IV° Perfect Magician	R. A. Mason	—	—
L. of P.	4° - 14°	4° - 7°	4° -
C. P. I. Perfect Initiate	15° - 16°	8° - 9°	—
Lodge of K.E.W Kt of E. & W.	17°	10°	—
V° S.P. Rose *	18°	11°	44°
VI° Kt Kadosch, Comp of H.G.	30°	—	65°
Holy Illus Gd Inq Command	31°	—	66°
Kt of Royal Secret	32°	—	—
VII°	33°	20°	—
VIII°	—	—	—
IX° Perfect Illuminate	—	33° (95°)	90°
X° S. G. M. G.	—	96°	—
XI°	—	—	—
XII° O.H.O.	—	97°	—

Note: In 1917 Reuss altered the O.T.O. system again. He dropped Crowley's invention of a XII° (= OHO) and the mention of an XI°, also dropping his own VI° subdegrees, but added several subtitles to the VII° while the old VII° titles were added to the VIII° (Crowley mentioned two other subtitles giving a total of four subdegrees for the VII°). From 1917 on, Reuss openly equated his O.T.O. with the Hermetic Brotherhood of Light.

P R Koenig



I.N.R.I.
CONSTITUTION
OF THE
ANCIENT ORDER
OF THE
ORIENTAL TEMPLARS
.O.T.O.

(Ordo Templi Orientis)

[THEODOR REUSS, 1917]

ARTICLE I.

SECTION 1. Under the style and title: ANCIENT ORDER OF ORIENTAL TEMPLARS, an organization, formerly known as: "The Hermetic Brotherhood of Light", has been reorganized and reconstituted. This reconstituted association is an international organization, and is hereinafter referred to as the O.T.O.

ARTICLE II.

SECTION 1. The O.T.O. declares that Brotherhood of All Things Created is a fact in Nature.

SECTION 2. The principle purpose of the O.T.O. is to teach True Brotherhood, and to make it a living power in the life of humanity.

SECTION 3. The subsidiary aims of the O.T.O. are: (a) to spread the doctrines of Hermetic Science, and to initiate its members in the Secret Doctrines of Hermetic Science, for which purpose its members are as a preparatory measure initiated, passed and raised in Masonry; (b) to establish and administer schools, lodges, etc. where Hermetic Science is taught; (c) to build, establish, found, manage and administer Homes, Colonies, Settlements, etc. where initiated members may live according to the tenets of the O.T.O.



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ARTICLE III.

SECTION 1. The O.T.O. is part of that great and universal hermetic movement which has been active in all ages.

SECTION 2. Organizations throughout the world adopting this Constitution become integral parts of the O.T.O. upon receipt of official notification of their acceptance as such. All such joining organizations to be subject to whatever conditions the authorities of the O.T.O. may impose.

SECTION 3. The Central Office of the O.T.O. is at present in Switzerland, but may be removed to any country.

ARTICLE IV.

SECTION 1. There shall be One Supreme Office in which shall be vested paramount authority regarding all matters which concern the welfare and administration of the O.T.O.

SECTION 2. The title of the person filling this office shall be "Fratr Superior and Outer Head of the Order", hereinafter referred to as the "O.H.O."

SECTION 3. The person (male or female) filling this office shall serve for life, or until his or her resignation.

SECTION 4. The person filling this office shall appoint his or her successor.

ARTICLE V.

SECTION 1. The Fratr Superior and Outer Head of the Order (O.H.O.) shall be the Sole Executive Officer of the Order O.T.O.

SECTION 2. The Fratr Superior and Outer Head of the Order (O.H.O.) shall have the Sole power of filling all general offices by appointing persons to occupy the same, and shall have the power of removing any general officer at will.

SECTION 3. The Fratr Superior and Outer Head of the Order (O.H.O.) shall have power to declare the policy of the O.T.O., and to direct and manage the affairs of the O.T.O.

SECTION 4. The Fratr Superior and Outer Head of the Order (O.H.O.) shall have the right to cancel or suspend the Charter of any subordinate organization (lodge, chapter, senate, temple, home, school, etc.) and shall also have the right to suspend or dissolve the membership of any person whenever such action is, in his or her opinion, for the interest of the O.T.O.



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ARTICLE VI.

SECTION 1. There shall be an Advisory Council (Cabinet) consisting of twelve members, inclusive of the O.H.O., who is the ex-officio Chairman of the Cabinet.

SECTION 2. The duties of the Members of the Cabinet shall be to aid the O.H.O. in promulgating and establishing the measures emanating from that office.

SECTION 3. The Chairman of the Cabinet together with two members thereof shall constitute a quorum for the transaction of business.

ARTICLE VII.

SECTION 1. There shall be an Executive Committee of Three (Supreme Council), whose duty shall be to administer the affairs of the O.T.O. under the general supervision of the O.H.O.

SECTION 2. The Treasurer General, the Secretary General, and the O.H.O. are the three ex-officio members of the Supreme Council and the Executive Committee.

SECTION 3. All official acts of the Executive Committee (Supreme Council) are void and of no effect when disapproved by the O.H.O.

ARTICLE VIII.

SECTION 1. Should any vacancy occur in the office of the O.H.O., the Cabinet shall have power to perform the duties of that office until the successor to that office takes possession of the same.

ARTICLE IX.

SECTION 1. The O.H.O. shall be the Custodian of the Archives and Library of the O.T.O.

SECTION 2. The O.H.O. may appoint agents for any purpose and endow them with whatever powers he or she may elect to delegate under his or her hand and seal.

ARTICLE X.

Section 1. There shall be a Finance Committee of Three, whose duty shall be to raise money and direct the disbursement of same. The Treasurer General is the ex-officio Chairman of this Committee.

SECTION 2. The official acts of this Finance Committee are subject to the approval of the O.H.O. and are void and of no effect when disapproved by the O.H.O.

SECTION 3. Every member is expected to contribute to the funds of the O.T.O. according to his or her means, but the following Dues or Fees, to be paid in advance by the



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members of the O.T.O. are fixed as minimum contributions (as per Manifesto M.M.M. 1912).

Entrance Fee; Eight guineas, forty dollars, or 200 francs.

Subscriptions; (a) Probationers: 2 sh.; 50 cents; 2 francs a month. (b) Students 5 sh.; 1 dollar; or 6 francs a month.

(c) Initiates; 10 sh.; 2 dollars or 12 francs a month.

The O.H.O. has power to reduce these fees and dues in special cases.

For diplomas are charged: (a) Students class; 50 sh.; 15 dollars; or 65 francs. (b) Initiates Class: Five guineas; 30 dollars; or 130 francs each.

Charters for Lodges of more than 10 members cost 25 guineas each Charter or 100 dollars or 650 francs.

No money paid into the Treasury of the O.T.O. can be reclaimed by either individual members or lodges, etc. under any pretext whatsoever.

ARTICLE XI.

SECTION 1. Any person of full age (male or female) who has signed the preliminary pledge form, and has been approved by the O.H.O. may become a member of the O.T.O.

SECTION 2. Every application for admission must be sent in writing to the Central Office, whether the office be in Switzerland or elsewhere, or to one of the authorized local organizations.

SECTION 3. The members of the O.T.O. are classified as: (a) Probationers (embracing Theosophists, etc.); (b) Students or Lay Brothers (Masonic Members); (c) Initiates or O.T.O. members proper. For further particulars see synopsis of degrees of the O.T.O.

SECTION 4. Applications for diplomas and charters must be accompanied by a remittance covering the statutory fees and dues. All diplomas and charters must be issued under the hand and seal of the O.H.O.

SECTION 5. Three or more members may apply for a Charter to form a subordinate lodge or organization.

SECTION 6. No person may be a member of two lodges at the same time.

ARTICLE XII.

SECTION 1. Every subordinate lodge or organization shall have the right to conduct its own affairs according to its own wishes and bye-laws, provided that its acts and bye-laws are not contrary to the letter or the spirit of this Constitution.



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SECTION 2. The Bye-Laws of subordinate organizations, lodges, etc. must be submitted for approval to the O.H.O., and are null and void if disapproved by the O.H.O.

ARTICLE XIII.

SECTION 1. A Congress of the O.T.O. may be called by the O.H.O. to assemble at such place and time as that officer may designate.

SECTION 2. Each subordinate organization, lodge, etc. shall be entitled to ONE vote in the Congress for its first three members, and one additional vote for each succeeding two members.

SECTION 3. The O.H.O. shall have power to prevent the discussion of, or action on, any subject which in the judgement of that officer is against the welfare of the O.T.O.

ARTICLE XIV.

SECTION 1. It shall be the duty of the Cabinet to provide Bye-Laws for the O.T.O., and its subordinate organizations.

SECTION 2. No Bye-Laws shall become operative until approved by the O.H.O.

ARTICLE XV.

SECTION 1. There shall be a Literary and Masonic Association connected with the O.T.O. to be known as: The Esoteric Rosicrucians. All its official publications shall be issued with the hermetic cypher: — "I. N. R. I."

There are at present two official organs: "The Oriflamme" and "The Equinox."

SECTION 2. There shall be a department of the O.T.O. for the purpose of teaching Hermetic Science, to be known as the "Hermetic Science College."

SECTION 3. There shall be a department of the O.T.O. for the purpose of doing practical humanitarian work in specially appointed profess-houses to be known as the "Homes of the O.T.O."

ARTICLE XVI.

SECTION 1. There exist 4 different seals which are used by the O.T.O. The respective symbolic meanings of these various seals will be made known to the members in the course of their studies. One of these seals is for the general use of the O.T.O.; and one, to be used exclusively by the O.H.O., is called the Secret Seal (S.S.).

ARTICLE XVII.

SECTION 1. The Constitution may be amended by a three-fourth vote of a Congress. But no amendment shall take effect and



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become law until approved by the O.H.O. In cases of emergency the O.H.O. has supreme power to amend this Constitution by "Edict" under his hand and seal, which is to be recorded in the Golden Book of the O.T.O.

ARTICLE XVIII.

SECTION 1. Initiates of at least ten years good standing may apply for a six months' free residence in one of the established Homes. Applications will be dealt with by rotation. The final decision for granting a free residence to any applicant rests with the O.H.O.

ARTICLE XIX.

This Constitution was first proclaimed, published and issued under the hand and seal of the O.H.O. in London (England) on January 22nd, A.D. 1906, Anno Ordinis 788, Anno V.L. 0,000,000,000.

This revised edition of the Constitution has been approved by me, and is now issued under my hand and seal this twenty second day of January A.D. 1917, Anno Ordinis 799, on Monte Verità, in the Republic of Ticino (Switzerland). Merlin, 33° 96° X°
Fra Superior and Outer Head of the O.T.O.

Argosinus 33° 95° IX°

Parçevale 33° 95° IX°

Qaestor

Cancellarius

Profane address: Casella postale 16935, Lugano (Suisse).

I. N. R. I.



O.T.O. Rituals & Sex Magick



Revised & Updated: © 2005 : BLACK FLAG

O.T.O. Rituals & Sex Magick

[ALEISTER CROWLEY, 1919]

O.T.O.



LIBER LII

MANIFESTO OF THE O.T.O.

Issued by Order:



 *Baphomet*

XI° O. T. O.
HIBERNIAE IONAE ET
OMNIUM BRITANNIARUM
REX SUMMUS SANCTISSIMUS



O.T.O. Rituals & Sex Magick

LIBER LII MANIFESTO OF THE O.T.O.

PEACE, TOLERANCE, TRUTH; SALUTATION ON ALL POINTS OF
THE TRIANGLE; RESPECT TO THE ORDER. TO ALL WHOM
IT MAY CONCERN: GREETING AND HEALTH.

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

1. The O.T.O. is a body of initiates in whose hands are concentrated the wisdom and the knowledge of the following bodies:

1. The Gnostic Catholic Church.
2. The Order of the Knights of the Holy Ghost.
3. The Order of the Illuminati.
4. The Order of the Temple (Knights Templar).
5. The Order of the Knights of St. John.
6. The Order of the Knights of Malta.
7. The Order of the Knights of the Holy Sepulchre.
8. The Hidden Church of the Holy Graal.
9. The Hermetic Brotherhood of Light.
10. The Holy Order of Rose Croix of Heredom.
11. The Order of the Holy Royal Arch of Enoch.
12. The Antient and Primitive Rite of Masonry (33°).
13. The Rite of Memphis (97°).
14. The Rite of Mizraim (90°).
15. The Ancient and Accepted Scottish Rite of Masonry (33°).
16. The Swedenborgian Rite of Masonry.
17. The Order of the Martinists.
18. The Order of the Sat Bhai, and many other orders of equal merit, if of less fame.

It does not include the A.:A.:, with which august body it is, however, in close alliance.

It does not in any way infringe the just privileges of duly authorized Masonic Bodies.

2. The dispersion of the original secret wisdom having led to confusion, it was determined by the Chiefs of all these Orders to recombine and centralize their activities, even as white light, divided in a prism, may be recomposed.

It embodies the whole of the secret knowledge of all Oriental Orders; and its chiefs are initiates of the highest rank, and recognized as such by all capable of such recognition in every country in the world. In more remote times, the constituent originating assemblies of the O.T.O. included such men as:



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Fohi	Hippolytus
Laotze	Merlin
Siddartha	Arthur
Krishna	Titarel
Tahuti	Amfortas
Ankh-f-n-khonsu	Percivale
Herakles	Mosheh
Orpheus	Odysseus
Vergilius	Mohammed
Catullus	Hermes
Martialis	Pan
Apollonius Tyanæus	Dante
Simon Magus	Carolus Magnus
Manes	William of Schyren
Basilides	Frederick of Hohenstaufen
Valentinus	Roger Bacon
Bardesanes	Jacobus Burgundus Molensis
King Wu	Ko Hsuen
Christian Rosenkreutz	Osiris
Ulrich von Hutten	Melchizedek
Paracelsus	Khem
Michael Maier	Menthu
Jakob Boehme	Johannes Dee
Francis Bacon	Sir Edward Kelly
Andréa	Thos. Vaughan
Robertus de Fluctibus	Elias Ashmole
Chau	Comte de Chazal
Saturnus	Sigismund Bacstrom
Dionysus	Molinos

And recently:

Wolfgang von Goethe	Friedrich Nietzsche
Sir Richard Payne Knight	Hargrave Jennings
Sir Richard Francis Burton	Karl Kellner
Forlong Dux	Eliphas Lévi
Ludovicus Rex Baviaræ	Franz Hartmann
Richard Wagner	Cardinal Rampolla
Ludwig von Fischer	Papus (Dr. Encausse)

The names of women members are never divulged.
It is not lawful here to disclose the name of any living chief.
It was Karl Kellner who revived the exoteric organization of the
O.T.O. and initiated the plan now happily complete of bringing all
occult bodies again under one governance.



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The letters O.T.O. represent the words Ordo Templi Orientis (Order of the Temple of the Orient, or Oriental Templars), but they have also a secret meaning for initiates.

3. The Order is international, and has existing branches in every civilized country of the world.
4. The aims of the O.T.O. can only be understood fully by its highest initiates; but it may be said openly that it teaches Hermetic Science or Occult Knowledge, the Pure and Holy Magick of Light, the Secrets of Mystic attainment, Yoga of all forms, Gnana Yoga, Raja Yoga, Bhakta Yoga and Hatha Yoga, and all other branches of the secret Wisdom of the Ancients.
In its bosom repose the Great Mysteries; its brain has resolved all the problems of philosophy and of life.
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.
It also possesses in every important centre of population a hidden Retreat (*Collegium ad Spiritum Sanctum*) where members may conceal themselves in order to pursue the Great Work without hindrance.
These houses are secret fortresses of Truth, Light, Power and Love, and their position is only disclosed under an oath of secrecy to those entitled to make use of them.
They are also temples of true worship, specially consecrated by Nature to bring out of a man all that is best in him.
5. The authority of the O.T.O. is concentrated in the O.H.O. (Outer Head of the Order), or Frater Superior. The name of the person occupying this office is never disclosed except to his immediate representatives.
6. The Authority of the O.H.O. in all English-speaking countries is delegated by charter to the Most Holy, Most Illustrious, Most Illuminated, and Most Puissant Baphomet X° Rex Summus Sanctissimus 33°, 90°, 96°, Past Grand Master of the United States of America, Grand Master of Ireland, Iona, and All the Britains, Grand Master of the Knights of the Holy Ghost, Sovereign Grand Commander of the Order of the Temple, Most Wise Sovereign of the Order of the Rosy Cross, Grand Zerubbabel of the Order of the Holy Royal Arch of Enoch, etc. etc. etc., National Grand Master General *ad vitam* of the O.T.O.



O.T.O. Rituals & Sex Magick

7. The National Grand Master General *ad vitam* is assisted by two principal officers, the Grand Treasurer General and the Grand Secretary General.
There are many other officers, but they do not concern those to whom the present manifesto is addressed.

8. The whole of the Knowledge dispersed among the bodies mentioned in paragraph 2 has been sifted and concentrated in the following degrees.

0° Minerval

I° M.

II° M. .

III° M.:

P.:M.:

IV° Companion of the Holy Royal Arch of Enoch.
Prince of Jerusalem.

Knight of the East and of the West.

V° Sovereign Prince of Rose Croix. (Knight of the Pelican and Eagle.)

Member of the Senate of Knight Hermetic Philosophers
Knights of the Red Eagle.

VI° Illustrious Knight (Templar) of the Order of Kadosch, and
Companion of the Holy Graal.

Grand Inquisitor Commander, Member of the Grand
Tribunal.

Prince of the Royal Secret.

VII° Very Illustrious Sovereign Grand Inspector General.
Member of the Supreme Grand Council.

VIII° Perfect Pontiff of the Illuminati.

IX° Initiate of the Sanctuary of the Gnosis.

X° Rex Summus Sanctissimus (Supreme and Most Holy King).

9. Every man and woman that is of full age, free, and of good report, has an indefeasible right to the III°.

Beyond this, admission is only granted by invitation from the governing body concerned.

The O.T.O., although an Academia Masonica, is not a Masonic Body so far as the 'secrets' are concerned in the sense in which that expression is usually understood; and therefore in no way conflicts with, or infringes the just privileges of, the United Grand Lodge of England, or any Grand Lodge in America or elsewhere which is recognized by it.



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10. Application for admission to the Order may be made personally at headquarters, between the hours of Ten a.m. and Twelve Noon on week-days, or by letter to the Grand Secretary General. In the former case, applicants should be provided with the Twenty Dollars entitling them to the Third Degree; in the latter, it should be enclosed with the application.

The First Annual Subscription is payable on taking the Third Degree; if this is taken after June 30 in any year, only half the amount is due. Subscriptions of old members are due on January 1, but the Brother is considered in good standing, and he does not lose his rights, if it is paid by March 1. Should he fail to discharge his obligation by this date, he ceases *ipso facto* to be a member of the Order, but may be reinstated on paying arrears and Five Dollars extra. If his lapse extend to the next year following, he can only be reinstated under special conditions, and by the express consent in writing of the National Grand Master General *ad vitam*.

11. The Constitution, Trust Deeds, Charters, Warrants and all other documents, are exhibited to candidates on their exaltation to the IV°, should they desire it.
12. Besides the free certificate of membership, special diplomas for framing are granted to all members at a uniform price of Ten Dollars. Special diplomas of the IX°, Twenty-five Dollars.
13. The privileges of members of the O.T.O. are very numerous. These are the principal:

- 1° They have not only access to, but instruction in, the whole body of hidden knowledge preserved in the Sanctuary from the beginning of its manifestation.

In the lower grades the final secrets are hinted and conveyed in symbol, beneath veil, and through sacrament.

In this way the intelligence of the initiate is called into play, so that he who well uses the knowledge of the lower grades may be selected for invitation to the higher, where all things are declared openly.

- 2° They become partakers of the current of Universal Life in Liberty, Beauty, Harmony, and Love which flames within the heart of the O.T.O., and the Light of that august fraternity insensibly illuminates them ever more and more as they approach its central Sun.

- 3° They meet those persons most complementary to their own natures, and find unexpected help and brotherhood in the whole world wherever they may travel.

- 4° They obtain the right to sojourn in the secret houses of the



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O.T.O., permanently or for a greater or lesser period of the year according to their rank in the Order; or, in the case of those of the Fifth and lower degrees, are candidates for invitation to these houses.

- 5° The Knowledge of the Preparation and Use of the Universal Medicine is restricted to members of the IX°; but it may be administered to members of the VIII° and VII° in special circumstances by favour of the National Grand Masters General, and even in particular emergency to members of lower degrees.
 - 6° In the V° all members are pledged to bring immediate and perfect relief to all distress of mind, body, or estate, in which they may find any of their fellows of that degree. In the higher degrees the Bonds of Fraternity are still further strengthened. The Order thus affords a perfect system of insurance against every misfortune or accident of life.
 - 7° Members of the IX° become part proprietors of the Estates and Goods of the Order, so that the attainment of this degree implies a return with interest of the fees and subscriptions paid.
 - 8° The Order gives practical assistance in life to worthy members of even its lower degrees, so that, even if originally poor, they become well able to afford the comparatively high fees of the VII°, VIII°, and IX°. On exaltation to the IV° each Companion may file an account of his circumstances, and state in what direction he requires help.
14. In selecting members for advancement, attention is paid to their devotion to the Order, to their intelligence in apprehending the nature of its teaching, to their zeal in spreading the principles of the Order so far as they themselves understand them, though always with the discretion inseparable from the due guarding of the secrets, and to all those qualities of courage, honour, and virtue without which man is not worthy of that name.
15. The O.H.O. is only known to members of the VIII° and IX°. The National Grand Master General *ad vitam* is not approachable as such by any person who has not reached the VI°. All communications should be addressed to the Grand Secretary General, and all cheques drawn in favour of the Grand Treasurer General.

Issued by Order,

L. Bathurst
IX° Grand Secretary General





THE TABBY OF THELEMA

November 1923 American Newspaper depiction
of Aleister Crowley and events in Sicily



O.T.O. Rituals & Sex Magick

[ALEISTER CROWLEY, 1919]

O.T.O.



LIBER CLXI

CONCERNING THE LAW OF THELEMA

Issued by Order:



 *Raphael*

XI° O. T. O.

HIBERNIAE IONAE ET
OMNIUM BRITANNIARUM
REX SUMMUS SANCTISSIMUS



LIBER CLXI

O.T.O. CONCERNING THE LAW OF THELEMA

An Epistle written to Professor L— B— K— who also himself waited for the New Aeon, concerning the O.T.O. and its solution of divers problems of Human Society, particularly those concerning Property, and now reprinted for General Circulation.

My Dear Sir,—

Do what thou wilt shall be the whole of the Law. I was glad to receive your letter of inquiry with regard to the Message of the Master Therion.

It struck you naturally enough that on the surface there is little distinction between the New Law and the canon of Anarchy; and you ask, "How is the Law to be fulfilled in the case of two boys who want to eat the same orange?" But since only one boy (at most) can eat the orange, it is evident that one of them is mistaken in supposing that it is essential to his Will to eat it. The question is to be decided in the good old way by fighting for it. All that we ask is that the fighting should be done chivalrously, with respect to the courage of the vanquished. "As brothers fight ye!" In other words, there is only this difference from our present state of society, that manners are improved. There are many persons who are naturally slaves, who have no stomach to fight, who tamely yield all to any one strong enough to take it. These persons cannot accept the Law. This also is understood and provided for in the Book of the Law: "The slaves shall serve." But it is possible for any apparent slave to prove his mastery by fighting his oppressors, even as now; but he has this additional chance in our system, that his conduct will be watched with kindly eye by our authorities, and his prowess rewarded by admission to the ranks of the master-class. Also, he will be given fair play.

You may now ask how such arrangements are possible. There is only one solution to this great problem. It has always been admitted that the ideal form of government is that of a "benevolent despot," and despotisms have only fallen because it is impossible in practice to assure the goodwill of those in power. The rules of chivalry, and those of Bushido in the East, gave the best chance to develop rulers of the desired type. Chivalry failed principally because it was confronted with new problems; today we know perfectly what those problems were, and are able to solve them. It is generally understood by all men of education that the general welfare is necessary to the highest development of the particular; and the troubles of America are in great part due to the fact that the men in power are often utterly devoid of all general education.

I would call your attention to the fact that many monastic orders, both in Asia and in Europe, have succeeded in surviving all changes of government, and in securing pleasant and useful lives for their members. But this has been possible only because restricted life was enjoined. However, there were orders of military



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monks, like the Templars, who grew and prospered exceedingly. You recall that the Order of the Temple was only overthrown by a treacherous *coup d'état* on the part of a King and of a Pope who saw their reactionary, obscurantist, and tyrannical programme menaced by those knights who did not scruple to add the wisdom of the East to their own large interpretation of Christianity, and who represented in that time a movement towards the light of learning and of science, which has been brought to fruition in our own times by the labours of the Orientalists from Von Hammer-Purgstall and Sir William Jones to Professor Rhys Davids and Madame Blavatsky, to say nothing of such philosophers as Schopenhauer, on the one hand; and by the heroic efforts of Darwin, Huxley, Tyndall, and Spencer, on the other.

I have no sympathy with those who cry out against property, as if what all men desire were of necessity evil; the natural instinct of every man is to own, and while man remains in this mood, attempts to destroy property must not only be nugatory, but deleterious to the community. There is no outcry against the rights of property where wisdom and kindness administer it. The average man is not so unreasonable as the demagogue, for his own selfish ends, pretends to be. The great nobles of all time have usually been able to create a happy family of their dependants, and unflinching loyalty and devotion have been their reward. The secret has been principally this, that they considered themselves noble as well in nature as in name, and thought it foul shame to themselves if any retainer met unnecessary misfortune. The upstart of today lacks this feeling; he must try constantly to prove his superiority by exhibiting his power; and harshness is his only weapon. In any society where each person has his allotted place, and that a place with its own special honour, mutual respect and self-respect are born. Every man is in his own way a king, or at least heir to some kingdom. We have many examples of such society today, notably universities and all associations of sport. No. 5 in the Harvard crew does not turn round in the middle of the race and reproach No. 4 for being merely No. 4; nor do the pitcher and catcher of a crack baseball nine revile each other because their tasks are different. It is to be noted that wherever teamwork is necessary social tolerance is an essential. The common soldier is invested with a uniform as well as his officer, and in any properly trained army he is taught his own canons of honour and self-respect. This feeling, more than mere discipline or the possession of weapons, makes the soldier more than a match morally for a man not so clothed in proper reverence for himself and his profession.

University men who have passed through some crisis of hardship or temptation have often told me that the backbone of their endurance was the "old shop." Much of this is evidently felt by those who talk of re-establishing the old trade guilds. But I fear I digress.

I have, however, now placed before you the main points of my thesis. We need to extend to the whole of society the peculiar feeling which obtains in our most successful institutions, such as the services, the universities, the clubs. Heaven and hell are states of mind; and if the devil be really proud, his hell can hurt him little.

It is this, then, that I desire to emphasize: those who accept the New Law, the Law of the Æon of Horus, the crowned and conquering child who replaces in our theogony the suffering and despairing victim of destiny, the Law of Thelema, which is Do What Thou Wilt, those who accept it (I say) feel themselves immediately to



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be kings and queens. "Every man and every woman is a star" is the first statement of the Book of the Law. In the pamphlet, "The Law of Liberty", this theme is embroidered with considerable care, and I will not trouble you with further quotation.

You will say swiftly that the heavenly state of mind thus induced will be hard put to it to endure hunger and cold. The thought occurred also to our founder, and I will endeavour to put before you the skeleton of his plan to avert such misfortune (or at least such ordeal) from his adherents.

In the first place he availed himself of a certain organization of which he was offered the control, namely, the O.T.O. This great Order accepted the Law immediately, and was justified by the sudden and great revival of its activities. The Law was given to our founder twelve years ago; the O.T.O. came into his hands eight years later, in the vulgar year 1912. It must not be supposed that he was idle during the former period; but he was very young, and had no idea of taking practical measures to extend the Dominion of the Law: he pursued his studies.

However, with the sudden growth of the O.T.O. from 1912 E.V. onward, he began to perceive a method of putting the Law into general practice, of making it possible for men and women to live in accordance with the precepts laid down in the Book of the Law, and to accomplish their wills; I do not say to gratify their passing fancies, but to do that for which they were intended by their own high destiny. For in this universe, since it is in equilibrium and the sum total of its energies is therefore zero, every force therein is equal and opposite to the resultant of all the other forces combined. The Ego is therefore always exactly equal to the Non-Ego, and the destruction of an atom of helium would be as catastrophic to the conservation of matter and energy as if a million spheres were blotted into annihilation by the will of God. I am well aware that from this point you could draw me subtly over the tiger-trap of the Freewill Controversy; you would make it difficult for me even to say that it is better to fulfil one's destiny consciously and joyously than like a stone; but I am on my guard. I will return to plain politics and common sense.

Our Founder, then, when he thought over this matter from a purely practical standpoint, remembered those institutions with which he was familiar, which flourished. He bethought him of monasteries like Monsalvat, of universities like Cambridge, of golf clubs like Hoylake, of social clubs like the Cocoa-Tree, of co-operative societies, and, having sojourned in America, of Trusts. In his mind he expanded each of these to its n^{th} power, he blended them like the skilled chemist that he was, he considered their excellences and their limitations; in a word, he meditated profoundly upon the whole subject, and he concluded with the vision of a perfect society.

He saw all men free, all men wealthy, all men respected; and he planted the seed of his Utopia by handing over his own house to the O.T.O., the organization which should operate his plan, under certain conditions. What he had foreseen occurred; he had possessed one house; by surrendering it he became owner of a thousand houses. He gave up the world, and found it at his feet.

Eliphas Lévi, the great magician of the middle of the last century, whose philosophy made possible the extraordinary outburst of literature in France in the fifties and sixties by its doctrine of the self-sufficiency of Art ("A fine style is an



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aureole of holiness" is one phrase of his), prophecies of the Messiah in a remarkable passage. It will be seen that our founder, born as he was to the purple, has fulfilled it.

I have not the volume at my side, living as I am this hermit life in New Hampshire, but its gist is that Kings and Popes have not power to redeem the world because they surround themselves with splendour and dignity. They possess all that other men desire, and therefore their motives are suspect. If any person of position, says Lévi, insists upon living a life of hardship and inconvenience when he could do otherwise, then men will trust him, and he will be able to execute his projects for the general good of the commonwealth. But he must naturally be careful not to relax his austerities as his power increases. Make power and splendour incompatible, and the social problem is solved.

"Who is that ragged man gnawing a dry crust by yonder cabin?" "That is the President of the Republic." Where honour is the only possible good to be gained by the exercise of power, the man in power will strive only for honour.

The above is an extreme case; no one need go so far nowadays; and it is important that the President should have been used to terrapin and bécasse flambé before he went into politics.

You will ask how this operated, and how the system inaugurated by him works. It is simple. Authority and prestige in the Order are absolute, but while the lower grades give increase of privilege, the higher give increase of service. Power in the Order depends, therefore, directly on the willingness to aid others. Tolerance also is taught in the higher grades; so that no man can be even an Inspector of the Order unless he be equally well disposed to all classes of opinion. You may have six wives or none; but if you have six, you are required not to let them talk all at once, and if you have none, you are required to refrain from boring other people with dithyrambs upon your own virtue. This tolerance is taught by a peculiar course of instruction whose nature it would be imprudent as well as impertinent to disclose; I will ask you to accept my word that it is efficient.

With this provision, it is easy to see that intolerance and snobbery are impossible; for the example set by members of the universally respected higher grades is against this. I may add that members are bound together by participation in certain mysteries, which lead to a synthetic climax in which a single secret is communicated whose nature is such as to set at rest for ever all division on those fertile causes of quarrel, sex and religion. The possession of this secret gives the members entitled to it such calm of authority that the perfect respect which is their due never fails them.

Thus, then, you see brethren dwelling together in unity; and you wonder whether the lust of possession may not cause division. On the contrary, this matter has been the excellent cause of general prosperity.

In the majority of cases property is wasted. One has six houses; three remain unlet. One has 20 per cent. of the stock of a certain company; and is frozen out by the person with 51 per cent.

There are a thousand dangers and drawbacks to the possession of this world's goods which thin the hairs of those who cling to them.

In the O.T.O. all this trouble is avoided. Such property as any member of the Order wills is handed over to the Great Officers either as a gift, or in trust. In the



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latter case it is administered in the interest of the donor. Property being thus pooled, immense economies are effected. One lawyer does the work of fifty; house agents let houses instead of merely writing misleading entries in books; the O.T.O. controls the company instead of half-a-dozen isolated and impotent stockholders. Whatever the O.T.O. findeth to do, it does with all its might; none dare oppose the power of a corporation thus centralised, thus ramified. To become a member of the O.T.O. is to hitch your wagon to a star.

But if you are poor? If you have no property? The O.T.O. still helps you. There will always be unoccupied houses which you can tend rent-free; there is certainty of employment, if you desire it, from other members. If you keep a shop, you may be sure that O.T.O. members will be your customers; if you are a doctor or a lawyer, they will be your clients. Are you sick? The other members hasten to your bed to ask of what you are in need. Do you need company? The Profess-House of the O.T.O. is open to you. Do you require a loan? The Treasurer-General of the O.T.O. is empowered to advance to you, without interest, up to the total amount of your fees and subscriptions. Are you on a journey? You have the right to the hospitality of the Master of a Lodge of the O.T.O. for three days in any one place. Are you anxious to educate your children? The O.T.O. will fit them for the battle. Are you at odds with a brother? The Grand Tribunal of the O.T.O. will arbitrate, free of charge, between you. Are you moribund? You have the power to leave the total amount that you have paid into the Treasury of the O.T.O. to whom you will. Will your children be orphan? No; for they will be adopted if you wish by the Master of your Lodge, or by the Grand Master of the O.T.O.

In short, there is no circumstance of life in which the O.T.O. is not both sword and shield.

You wonder? You reply that this can only be by generosity, by divine charity of the high toward the low, of the rich toward the poor, of the great toward the small? You are a thousand times right; you have understood the secret of the O.T.O.

That such qualities can flourish in an extended community may surprise so eminent and so profound a student of humanity as yourself; yet examples abound of practices the most unnatural and repugnant to mankind which have continued through centuries. I need not remind you of Jaganath and of the priests of Attis, for extreme cases.

A fortiori, then, it must be possible to train men to independence, to tolerance, to nobility of character, and to good manners, and this is done in the O.T.O. by certain very efficacious methods which (for I will not risk further wearying you) I will not describe. Besides, they are secret. But beyond them is the supreme incentive; advancement in the Order depends almost entirely on the possession of such qualities, and is impossible without it. Power being the main desire of man, it is only necessary so to condition its possession that it be not abused.

Wealth is of no account in the O.T.O. Above a certain grade all realisable property, with certain obvious exceptions—things in daily use, and the like—must be vested in the O.T.O. Property may be enjoyed in accordance with the dignity of the adept of such grade, but he cannot leave it idle or sequester it from the common good. He may travel, for instance, as a railway magnate travels; but he cannot injure the commonwealth by setting his private car athwart the four main lines.



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Even intellectual eminence and executive ability are at a certain discount in the Order. Work is invariably found for persons possessing these qualifications, and they attain high status and renown for their reward; but not advancement in the Order, unless they exhibit a talent for government, and this will be exhibited far more by nobility of character, firmness and suavity, tact and dignity, high honour and good manners, those qualities (in short) which are, in the best minds, natural predicates of the word gentleman. The knowledge of this fact not only inspires confidence in the younger members, but induces them to emulate their seniors.

In order to appreciate the actual working of the system, it is necessary to visit our Profess-Houses. (It is hoped that some will shortly be established in the United States of America.) Some are like the castles of mediæval barons, some are simple cottages; the same spirit rules in all. It is that of perfect hospitality. Each one is free to do as he will; and the luxury of this enjoyment is such that he becomes careful to avoid disturbance of the equal right of others. Yet, the authority of the Abbot of the House being supreme, any failure to observe this rule is met with appropriate energy. The case cannot really arise, unless circumstances are quite beyond the ordinary; for the period of hospitality is strictly limited, and extensions depend upon the goodwill of the Abbot. Naturally, as it takes all sorts to make a world—and we rejoice in that diversity which makes our unity so exquisite a miracle—some Profess-Houses will suit one person, some another. And birds of a feather will learn to flock together. However, the well-being of the Order and the study of its mysteries being at the heart of every member of the Order, there is inevitably one common ground on which all may meet.

I fear that I have exhausted your patience with this letter, and I beg you to excuse me. But as you know, out of the abundance of the heart the mouth speaketh . . . you are perfectly right to retort that it need not speak so much!

I add no more, but our glad greeting to all men: Love is the law, love under will.

I am, dear sir,

Yours in the Bonds of the Order,

J. B. MASON



O.T.O. Rituals & Sex Magick

[ALEISTER CROWLEY, 1919]

O.T.O.



LIBER CI

AN OPEN LETTER TO THOSE WHO MAY
WISH TO JOIN THE ORDER;

ENUMERATING THE DUTIES AND PRIVILEGES.
THESE REGULATIONS COME INTO FORCE
IN ANY DISTRICT WHERE THE
MEMBERSHIP OF THE
ORDER EXCEEDS ONE THOUSAND SOULS.

Issued by Order:



 *Raphomet*

XI° O. T. O.

HIBERNIAE IONAE ET
OMNIUM BRITANNIARUM
REX SUMMUS SANCTISSIMUS



O.T.O. Rituals & Sex Magick

AN OPEN LETTER TO THOSE WHO MAY WISH TO JOIN THE ORDER;
ENUMERATING THE DUTIES AND PRIVILEGES. THESE REGULATIONS
COME INTO FORCE IN ANY DISTRICT WHERE THE MEMBERSHIP OF
THE ORDER EXCEEDS ONE THOUSAND SOULS.

*An Epistle of BAPHOMET to Sir GEORGE MACNIE COWIE, Very Illustrious
and Very Illuminated, Pontiff and Epopot of the Areopagus of the VIIIth Degree
O.T.O. Grand Treasurer General, Keeper of the Golden Book, President of the
Committee of Publications of the O.T.O.*

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

It has been represented to US that some persons who are worthy to join the O.T.O. consider the fees and subscriptions rather high. This is due to your failure to explain properly the great advantages offered by the Order. We desire you therefore presently to note, and to cause to be circulated throughout the Order, and among those of the profane who may seem worthy to join it, these matters following concerning the duties and the privileges of members of the earlier degrees of the O.T.O. as regards material affairs. And for convenience we shall classify these as pertaining to the Twelve Houses of the Heaven, but also by numbered clauses for the sake of such as understand not the so-called Science of the Stars. First, therefore, concerning the duties of the Brethren. Yet with our Order every duty is also a privilege, so that it is impossible wholly to separate them.

OF THE DUTIES OF THE BRETHREN

FIRST HOUSE

1. There is no law beyond Do what thou wilt. Yet it is well for Brethren to study daily in the Volume of the Sacred Law, Liber Legis, for therein is much counsel concerning this, how best they may carry out this will.

SECOND HOUSE

2. The private purse of every Brother should always be at the disposal of any Brother who may be in need. But in such a case it is a great mischief if the one ask, and the other consent; for if the former be really in need, his pride is wounded by his asking; and if not, the door is opened to beggars and imposters, and all manner of arrant knaves and rogues such as are no true Brethren. But the Brother who is possessed of this world's goods should make it his business to watch the necessity of all those Brethren with whom he may be personally acquainted, anticipating their wants in so wise and kindly and delicate a manner that it shall appear as if it were the payment of a debt. And what help is given shall be given with discretion, so that the relief may be permanent instead of temporary.
3. All Brethren shall be exceedingly punctual in the payment of Lodge Dues. This is to take precedence of all other calls upon the purse.



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THIRD HOUSE

4. The Brethren shall be diligent in preaching the Law of Thelema. In all writings they shall be careful to use the prescribed greetings; likewise in speech, even with strangers.
5. They shall respond heartily to every summons of the Lodge or Chapter to which they may belong, not lightly making excuse.
6. Brethren should use every opportunity of assisting each other in their tastes, businesses, or professions, whether by direct dealing with Brethren in preference to others, or by speaking well of them, or as may suggest itself. It seems desirable, when possible, that where two or more Brethren of the same Lodge are engaged in the same work, they should seek to amalgamate the same by entering into partnership. Thus in time great and powerful corporations may arise from small individual enterprises.
7. They shall be diligent in circulating all tracts, manifestos, and all other communications which the Order may from time to time give out for the instruction or emancipation of the profane.
8. They may offer suitable books and pictures to the Libraries of the Profess-Houses of the Order.

FOURTH HOUSE

9. Every Brother who may possess mines, land, or houses more than he can himself constantly occupy, should donate part of such mines or land, or one or more of such houses to the Order.
10. Property thus given will be administered if he desire it in his own interest, thus effecting a saving, since large estates are more economically handled than small. But the Order will use such property as may happen to lie idle for the moment in such ways as it may seem good, lending an unlet house (for example) to some Brother who is in need, or allowing an unused hall to be occupied by a Lodge.
11. (Yet in view of the great objects of the Order, endowment is welcome.)
12. Every Brother shall show himself solicitous of the comfort and happiness of any Brother who may be old, attending not only to all material wants, but to his amusement, so that his declining years may be made joyful.

FIFTH HOUSE

13. Every Brother shall seek constantly to give pleasure to all Brethren with whom he is acquainted, whether by entertainment or conversation, or in any other manner that may suggest itself. It will frequently and naturally arise that love itself springs up between members of the Order, for that they have so many and so sacred interests in common. Such love is peculiarly holy, and is to be encouraged.
14. All children of Brethren are to be considered as children of the whole Order, and to be protected and aided in every way by its members severally, as by its organization collectively. No distinction is to be made with regard to the conditions surrounding the birth of any child.



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15. There is an especially sacred duty, which every Brother should fulfil, with regard to all children, those born without the Order included. This duty is to instruct them in the Law of Thelema, to teach them independence and freedom of thought and character, and to warn them that servility and cowardice are the most deadly diseases of the human soul.

SIXTH HOUSE

16. Personal or domestic attendants should be chosen from among the members of the Order when possible, and great tact and courtesy are to be employed in dealing with them.
17. They, on their part, will render willing and intelligent service.
18. While in Lodge, and on special occasions, they are to be treated as Brothers, with perfect equality; such behaviour is undesirable during the hours of service, and familiarity, subversive as it is of all discipline and order, is to be avoided by adopting a complete and marked change of manner and address.
19. This applies to all persons in subordinate positions, but not to the Brethren Servient in the Profess-Houses of the Order, who, giving service without recompense, are to be honoured as hosts.
20. In case of the sickness of any Brother, it is the duty of all Brethren who know him personally to attend him, to see that he want for nothing, and to report if necessary his needs to the Lodge, or to Grand Lodge itself.
21. Those Brethren who happen to be doctors or nurses will naturally give their skill and care with even more than their customary joy in service.
22. All Brethren are bound by their fealty to offer their service in their particular trade, business, or profession, to the Grand Lodge. For example, a stationer will supply Grand Lodge with paper, vellum, and the like; a bookseller offer any books to the Library of Grand Lodge which the Librarian may desire to possess; a lawyer will execute any legal business for Grand Lodge, and a railway or steamship owner or director see to it that the Great Officers travel in comfort wherever they may wish to go.
23. Visitors from other Lodges are to be accorded the treatment of ambassadors; this will apply most especially to Sovereign Grand Inspector Generals of the Order on their tours of inspection. All hospitality and courtesy shown to such is shown to Ourselves, not to them only.

SEVENTH HOUSE

24. It is desirable that the marriage partner of any Brother should also be a member of the Order. Neglect to insist upon this leads frequently to serious trouble for both parties, especially the uninitiate.
25. Lawsuits between members of the Order are absolutely forbidden, on pain of immediate expulsion and loss of all privileges, even of those accumulated by past good conduct referred to in the second part of this instruction.
26. All disputes between Brethren should be referred firstly to the Master or Masters of their Lodge or Lodges in conference; if a composition be not arrived at in this manner, the dispute is to be referred to the Grand Tribunal, which will arbitrate thereon, and its decision is to be accepted as final.



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27. Refusal to apply for or accept such decision shall entail expulsion from the Order, and the other party is then at liberty to seek his redress in the Courts of Profane Justice.
28. Members of the Order are to regard those without its pale as possessing no rights of any kind, since they have not accepted the Law, and are therefore, as it were, troglodytes, survivals of a past civilisation, and to be treated accordingly. Kindness should be shown towards them, as towards any other animal, and every effort should be made to bring them into Freedom.
29. Any injury done by any person without the Order to any person within it may be brought before the Grand Tribunal, which will, if it deem right and fit, use all its power to redress or to avenge it.
30. In the case of any Brother being accused of an offence against the criminal law of the country in which he resides, so that any other Brother cognisant of the fact feels bound in self-defence to bring accusation, he shall report the matter to the Grand Tribunal as well as to the Civil Authority, claiming exemption on this ground.
31. The accused Brother will, however, be defended by the Order to the utmost of its power on his affirming his innocence upon the Volume of the Sacred Law in the Ordeal appointed *ad hoc* by the Grand Tribunal itself.
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.

EIGHTH HOUSE

33. Every Brother is expected to bear witness in his last will and testament to the great benefit that he hath received from the Order by bestowing upon it part or the whole of his goods, as he may deem fit.
34. The death of a Brother is not to be an occasion of melancholy, but of rejoicing; the Brethren of his Lodge shall gather together and make a banquet with music and dancing and all manner of gladness. It is of the greatest importance that this shall be done, for thereby the inherited fear of death which is deep-seated as instinct in us will gradually be rooted out. It is a legacy from the dead æon of Osiris, and it is our duty to kill it in ourselves that our children and our children's children may be born free from the curse.

NINTH HOUSE

35. Every Brother is expected to spend a great part of his spare time in the study of the principles of the Law and of the Order, and in searching out the key to its great and manifold mysteries.
36. He should also do all in his power to spread the Law, especially taking long journeys, when possible, to remote places, there to sow the seed of the Law.

TENTH HOUSE

37. All pregnant women are especially sacred to members of the Order, and no effort should be spared to bring them to acceptance of the Law of Freedom, so



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- that the unborn may benefit by that impression. They should be induced to become members of the Order, so that the child may be born under its ægis.
38. If the mother that is to be have asserted her will to be so in contempt and defiance of the Tabus of the slave-gods, she is to be regarded as especially suitable to our Order, and the Master of the Lodge in her district shall offer to become, as it were, godfather to the child, who shall be trained specially, if the mother so wishes, as a servant of the Order, in one of its Profess-Houses.
 39. Special Profess-Houses for the care of women of the Order, or those whose husbands or lovers are members of the Order, will be instituted, so that the frontal duty of womankind may be carried out in all comfort and honour.
 40. Every Brother is expected to use all his influence with persons in a superior station of life (so called) to induce them to join the Order. Royal personages, ministers of State, high officials in the Diplomatic, Naval, Military, and Civil Services are particularly to be sought after, for it is intended ultimately that the temporal power of the State be brought into the Law, and led into freedom and prosperity by the application of its principles.
 41. Colleges of the Order will presently be established where the children of its members may be trained in all trades, businesses, and professions, and there they may study the liberal arts and humane letters, as well as our holy and arcane science. Brethren are expected to do all in their power to make possible the establishment of such Universities.

ELEVENTH HOUSE

42. Every Brother is expected to do all in his power to induce his personal friends to accept the Law and join the Order. He should therefore endeavour to make new friends outside the Order, for the purpose of widening its scope.

TWELFTH HOUSE

43. The Brethren are bound to secrecy only with regard to the nature of the rituals of our Order, and to our words, signs, etc. The general principles of the Order may be fully explained, so far as they are understood below the VI°; as it is written, "The ordeals I write not: the rituals shall be half known and half concealed: the Law is for all." It is to be observed that punctual performance of these duties, so that the report thereof is noted abroad and the fame of it cometh even unto the Throne of the Supreme and Holy King himself, will weigh heavily in the scale when it comes to be a question of the high advancement of a Brother in the Order.

OF THE PRIVILEGES OF THE BRETHREN

FIRST HOUSE

44. The first and greatest of all privileges of a Brother is to be a Brother; to have accepted the Law, to have become free and independent, to have destroyed all fear, whether of custom, or of faith, or of other men, or of death itself. In other papers the joy and glory of those who have accepted the Book of the Law as



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the sole rule of life is largely, though never fully, explained; and we will not here recapitulate the same.

SECOND HOUSE

45. All Brethren who may fall into indigence have a right to the direct assistance of the Order up to the full amount of fees and subscriptions paid by them up to the time of application. This will be regarded as a loan, but no interest will be charged upon it. That this privilege may not be abused, the Grand Tribunal will decide whether or no such application is made in good faith.

THIRD HOUSE

46. Members of the Order will be permitted to use the Library in any of our Profess-Houses.
47. Circulating Libraries will presently be established.
48. Brethren who may be travelling have a right to the hospitality of the Master of the Lodge of the district for a period of three days.

FOURTH HOUSE

49. Brethren of all grades may be invited to sojourn in the Profess-Houses of the Order by Grand Lodge; and such invitation may confidently be expected as the reward of merit. There they will be able to make the personal acquaintance of members of the higher Grades, learn of the deeper workings of the Order, obtain the benefit of personal instruction, and in all ways fit themselves for advancement.
50. Brethren of advanced years and known merit who desire to follow the religious life may be asked to reside permanently in such houses.
51. In the higher degrees Brethren have the right to reside in our Profess-Houses for a portion of every year, as shown: —

VI°. Two weeks.

G.T. One month.

P.R.S. Six weeks.

VII°. Two months.

S.G.C. Three months.

VIII°. Six months.

52. Members of the IX°, who share among themselves the whole property of the Order according to the rules of that degree, may, of course, reside there permanently. Indeed, the house of every Brother of this grade is, *ipso facto*, a Profess-House of the Order.

FIFTH HOUSE

53. All Brethren may expect the warmest co-operation in their pleasures and amusements from other members of the Order. The perfect freedom and security afforded by the Law allows the characters of all Brethren to expand to the very limits of their nature, and the great joy and gladness with which they are constantly overflowing make them the best of companions. "They shall rejoice, our chosen; who sorroweth is not of us. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us."
54. Children of all Brethren are entitled to the care of the Order, and arrangements will be made to educate them in certain of the Profess-Houses of the Order.



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55. Children of Brethren who are left orphans will be officially adopted by the Master of his Lodge, or if the latter decline, by the Supreme Holy King himself, and treated in all ways as if they were his own.
56. Brethren who have a right to some especial interest in any child whose mother is not a member of the Order may recommend it especially to the care of their lodges or of Grand Lodge.

SIXTH HOUSE

57. In sickness all Brethren have the right to medical or surgical care and attendance from any Brethren of the Lodge who may be physicians, surgeons, or nurses.
58. In special necessity the Supreme Holy King will send his own attendants.
59. Where circumstances warrant it, in cases of lives of great value to the Order and the like, he may even permit the administration of that secret Medicine which is known to members of the IX°.
60. Members of the Order may expect Brethren to busy themselves in finding remunerative occupation for them, where they lack it, or, if possible, to employ them personally.

SEVENTH HOUSE

61. Members of the Order may expect to find suitable marriage partners in the extremely select body to which they belong. Community of interest and hope being already established, it is natural to suppose that where mutual attraction also exists, a marriage will result in perfect happiness. (There are special considerations in this matter which apply to the VII° and cannot be discussed in this place.)
62. As explained above, Brethren are entirely free of most legal burdens, since lawsuits are not permitted within the Order, and since they may call upon the legal advisers of the Order to defend them against their enemies in case of need.

EIGHTH HOUSE

63. All Brethren are entitled after death to the proper disposal of their remains according to the rites of the Order and their grade in it.
64. If the Brother so desire, the entire amount of the fees and subscriptions which he has paid during his life will be handed over by the Order to his heirs and legatees. The Order thus affords an absolute system of insurance in addition to its other benefits.

NINTH HOUSE

65. The Order teaches the only perfect and satisfactory system of philosophy, religion, and science, leading its members step by step to knowledge and power hardly even dreamed of by the profane.
66. Brethren of the Order who take long journeys overseas are received in places where they sojourn at the Profess-Houses of the Order for the period of one month.



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TENTH HOUSE

67. Women of the Order who are about to become mothers receive all care, attention, and honour from all Brethren.
68. Special Profess-Houses will be established for their convenience, should they wish to take advantage of them.
69. The Order offers great social advantages to its members, bringing them as it does into constant association with men and women of high rank.
70. The Order offers extraordinary opportunities to its members in their trades, businesses, or professions, aiding them by co-operation, and securing them clients or customers.

ELEVENTH HOUSE

71. The Order offers friendship to its members, bringing together men and women of similar character, taste, and aspiration.

TWELFTH HOUSE

72. The secrecy of the Order provides its members with an inviolable shroud of concealment.
73. The crime of slander, which causes so great a proportion of human misery, is rendered extremely dangerous, if not impossible, within the Order by a clause in the Obligation of the Third Degree.
74. The Order exercises its whole power to relieve its members of any constraint to which they may be subjected, attacking with vigour any person or persons who may endeavour to subject them to compulsion, and in all other ways aiding in the complete emancipation of the Brethren from aught that may seek to restrain them from doing That Which They Will.

It is to be observed that these privileges being so vast, it is incumbent upon the honour of every Brother not to abuse them, and the sponsors of any Brother who does so, as well as he himself, will be held strictly to account by the Grand Tribunal. The utmost frankness and good faith between Brethren is essential to the easy and harmonious working of our system, and the Executive Power will see to it that these are encouraged by all means, and that breach of them is swiftly and silently suppressed.

Love is the law, love under will.

Our fatherly benediction, and the Blessing of the All-Father in the Outer and the Inner be upon you.

BAPHOMET X° O.T.O.,
IRELAND, IONA, AND
ALL THE BRITAINS.



O.T.O. Rituals & Sex Magick

[ALEISTER CROWLEY, 1919]

O.T.O.



LIBER CXCIV

AN INTIMATION WITH REFERENCE TO
THE CONSTITUTION OF THE ORDER

Issued by Order:



 *Baphomet*

XI° O. T. O.
HIBERNIAE IONAE ET
OMNIUM BRITANNIARUM
REX SUMMUS SANCTISSIMUS



LIBER CXCIV

O.T.O.

INTIMATION WITH REFERENCE TO THE CONSTITUTION OF THE ORDER

Any province of the O.T.O. is governed by the Grand Master and those to whom he delegates his authority, until such time as the Order is established, which is the case when it possesses eleven or more Profess-Houses in the province. Then the regular constitution is automatically promulgated. The quotation is slightly adapted from an address in one of the rituals.

"This is the Constitution and Government of our Holy Order; by the study of its Balance you may yourself come to apprehension of how to rule your own life. For, in True Things, all are but images one of another; man is but a map of the universe, and Society is but the same on a larger scale.

"Learn then that our Holy Order has but Three True Grades; as it is written in the Book of the Law: The Hermit, The Lover, and the Man of Earth.

"It is but for convenience that these grades have been separated into Three Triads.

"The Third Triad consists of the degrees from Minerval to Prince of Jerusalem. The Minerval degree is a Prologue to the First; the degrees subsequent to the Third but pendants to it. In this, the Man of Earth series, there are then but Three Degrees; and these Three are One.

"The Man of Earth takes no share in the Government of the Order; for he is not yet called upon to give his life to it in service; and with us Government is Service, and nothing else. The Man of Earth is therefore in much the position of the Plebeian in Rome in the time of Menenius Agrippa. But there is this marked difference; that every Man of Earth is encouraged and expected to push on to the next stage. In order that the feelings of the general body may be represented, the Men of Earth choose four persons, two men and two women, from among themselves, to stand continually before the face of the Father, the Supreme and Holy King, serving him day and night. These persons must not be of higher rank than the Second Degree; they must volunteer for this service at the conclusion of that ceremony; and therefore they give up their own prospect of advancement in the Order for one year, that they may serve their fellows. This is then the first lesson in our great principle, the attainment of honour through renunciation.

"The degree of Knights of the East and West is but a bridge between the first and second series; but it is important, for in that grade a new pledge-form must be signed, and the new Knight vowed to devote his life to the Establishment of the Law of Thelema.

"The members of the Fifth Degree are responsible for all that concerns the Social welfare of the Order. This grade is symbolically that of beauty and harmony; it is the natural stopping-place of the majority of men and women; for to proceed farther, as will appear, involves renunciation of the sternest kind. Here then is all joy, peace, well-being on all planes; the Sovereign Prince of Rose Croix is attached equally to the higher and the lower, and forms a natural link between them. Yet let him look to it that his eyes are set on high!

"In this degree the Most Wise Sovereign of each chapter will appoint a committee of four persons, two men and two women, to arrange for all social gatherings, banquets, dances, the performance of plays, and similar pleasures. They will also endeavour to promote harmony



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among the Brethren in all possible ways, and to compose any disputes by tact and friendliness without formal appeal being made to any more authoritative tribunal.

"The next grade, that which lies between the Fifth and Sixth Degrees, is called the Senate. This is the first of the governing bodies, properly speaking, and here we begin to insist upon Renunciation. For within this body is the Electoral College of the O.T.O.

"The principle of popular election is a fatal folly; its results are visible in every so-called democracy. The elected man is always the mediocrity; he is the safe man, the sound man, the man who displeases the majority less than any other; and therefore never the genius, the man of progress and illumination.

"This electoral college consists of Eleven Persons in each country. It has full control of the affairs of the Men of Earth, appointing Lodge Masters at will. It has however no authority over the Chapters of Rose Croix.

"Persons who wish to be appointed to this College by the Supreme and Holy King must volunteer for the office. The appointment is for Eleven Years. Volunteers must renounce for that period all further progress in the Order. They must give evidence of first-rate ability in

(1) Some branch of athletics.

(2) Some branch of learning.

"They must also possess a profound general knowledge of history and of the art of government, with some attention to philosophy in general.

"They must each live in solitude, without more than the necessary speech even to casual neighbours, serving themselves in all respects, for three months continuously, once at least in every two years. The President will summon them at the four seasons of the year, and if necessary at other times, when they will deliberate upon the affairs placed in their charge. All applications to pass to the Fifth Degree must receive their sanction. Appeal from their decisions may however be made to the Supreme Council.

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

"The Grade of Grand Inquisitor Commander follows. Here every member has the right to a seat on the Grand Tribunal, which body decides all disputes and complaints which have not been composed by the Chapters of Rose Croix or the Lodge Masters. Its verdicts are without appeal, unless a member of the Electoral College give sanction to take the case to the Areopagus of the Eighth Degree. All members of the Order, even of higher grades, are subject to the Grand Tribunal.

"The next grade is that of Prince of the Royal Secret. Every member of this degree is devoted to the Propagation of the Law in a very special manner; for this grade is the first in which the Beginning of the Inmost Secret is declared openly. He will therefore, by his personal exertions, induce one hundred and eleven persons to join the Order, before he may proceed to the Seventh Degree, except by special order from the Supreme and Holy King.

"The Seventh Degree is, in military language, the Great General Staff of the Army of the Sixth Degree. From its members the Supreme and Holy King appoints a Supreme Grand Council.

"This Council is charged with the government of the whole of the Second Triad, or Lovers. All members of the Seventh Degree travel as Sovereign Grand Inspectors General of the Order, and report, on their own initiative, to the Supreme and Most Holy King, as to the condition of all Lodges, and Chapters; to the Supreme Council, on all affairs of the Second Triad; and to the Electoral College, on those of the Third.

"The Eighth Degree is a Philosophical Body. Its members being fully instructed in the Principles of the Order, save in one point only, devote themselves to the understanding of what they have learned in their initiation. They have power to reverse the decisions of the



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Grand Tribunal, and to compose all conflicts between any of the governing bodies. And this they do upon the great principles of philosophy. For it will often occur that there is contention between two parties, both of whom are right from their own point of view. This is so important that an illustration is desirable. A man is smitten with leprosy; is it right that men should circumscribe his liberty by isolating him from his fellows? Another holds back land or some other necessity from the common use; is he to be compelled to surrender it? Such cases of difficulty involve deep philosophical principles; and the Areopagus of the Eighth Degree is charged with the duty of resolving them in accordance with the great principles of the Order.

"Before the face of the Areopagus stands an independent Parliament of the Guilds. Within the Order, irrespective of grade, the members of each craft, trade, science, or profession form themselves into a Guild, make their own laws, and prosecute their own good, in all matters pertaining to their labour and means of livelihood. Each Guild chooses the man most eminent in it to represent it before the Areopagus of the Eighth Degree; and all disputes between the various Guilds are argued before that Body, which will decide according to the grand principles of the Order. Its decisions pass for ratification to the Sanctuary of the Gnosis, and thence to the Throne.

"Epopts and Pontiffs of this exalted grade are bound to live in isolation for four consecutive months in every year, meditating the mysteries revealed to them.

"The Ninth Degree — the Sanctuary of the Gnosis — is synthetic. The prime duty of its members is to study and practise theurgy and thaumaturgy of the grade; but in addition they must be prepared to act as direct representatives of the Supreme and Most Holy King, radiating his light upon the whole world. Yet, from the nature of their initiation, they must veil their glory in a cloud of darkness. They move unseen and unrecognized among the youngest of us, subtly and loftily leading us into the holy ineffable mysteries of the True Light.

"The Supreme and Most Holy King is appointed by the O.H.O. His is the ultimate responsibility for all within his holy kingdom. The succession to the high office of O.H.O. is decided in a manner not here to be declared; but this you may learn, O Brother Magician, that he may be chosen even from the grade of a Minerval. And herein lieth a most sacred Mystery.

"The Electoral College possesses one most singular power. Every eleven years, or in the case of a vacancy occurring, they choose two persons from the Ninth Degree, who are charged with the duty of Revolution.

"It is the business of these persons constantly to criticise and oppose the acts of the Supreme and Most Holy King, whether or no they personally approve of them. Should he exhibit weakness, bodily, mental, or moral, they are empowered to appeal to the O.H.O. to depose him; but they, alone of all the members of the Order, are not eligible to the Succession.

"The O.H.O., as the supreme authority in the Order, will act, in such an emergency, as he may see fit. He may himself be removed from office, but only by the unanimous vote of all the members of the Tenth Degree.

"Of the Eleventh Degree, its powers, privileges, and qualifications, nothing whatever is said in any grade. It has no relation to the general plan of the Order, is inscrutable, and dwells in its own Palaces.

"There are certain important financial obligations in various grades.

"The Electoral College of the Senate is vowed to poverty. All property, earnings, or salaries are vested in or paid over to the Grand Treasurer General. The members subsist on the charity of the Order, which is extended to them in accordance with their original rank in life.



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"These remarks apply equally to the Supreme Grand Council, and all higher degrees.

"In the Seventh Degree it is a qualification to vest some real property in the Order; and no one is admitted to this grade without this preliminary.

"Those members of the Order who have given all to it must obtain the money for their initiation fees and subscriptions from the Third Triad, whose honour is thus concerned in the unselfish support of those who have abandoned all for their sakes.

"The Grand Treasurer General is appointed by the Supreme and Most Holy King; he may be a member of any grade whatever; but he must, on accepting office, take the vow of poverty. His authority is absolute in all financial matters; but he is responsible to, and may be removed at will by, the Supreme and Most Holy King. He will appoint a committee to assist him and advise him in his work; and he will usually select one person from each of the governing bodies of the Order.

"Such is a brief outline of the government of the O.T.O. It combines monarchy with democracy; it includes aristocracy, and conceals even the seeds of revolution, by which alone progress can be effected. Thus we balance the Triads, uniting the Three in One; thus we gather up all the threads of human passion and interest, and weave them into an harmonious tapestry, subtly and diligently with great art, that our Order may seem an ornament even to the Stars that are in the Heavens at Night. In our rainbow-coloured texture we set forth the glory of the whole Universe — See thou to it, brother Magician, that thine own thread be strong, and pure, and of a colour brilliant in itself, yet ready to mingle in all beauty with those of thy brethren!"



.I.N.R.I.

Das
Aufbau-Programm
und
die Leitsätze
der
Gnostischen Neo-Christen
O. T. O.



— 1920 —

Verlag der „ORIFLAMME“



PROGRAMME OF CONSTRUCTION AND THE GUIDING PRINCIPLES OF THE GNOSTIC NEO-CHRISTIANS. O.T.O. 1920

[THEODOR REUSS]

ATTENTION!

The construction programme below can only be realized through the means of peaceful, social development, and never through violent revolution.

The head of the O.T.O. Community.

GUIDING PRINCIPLES OF A NEW CIVILIZATION & RELIGION.

Mankind, tortured by the World War, needs a new faith, a new Christianity, and a new civilization built upon it.

That the much praised European civilization and the Christian Church were unable to prevent the cruelties of this World War or the greed and hatred of the peace that was meant to end this world war, this alone is sufficient proof, that Christianity as it reigns today, and modern civilization it created, are no longer capable of living, and must be replaced by a new Christianity and a new civilization.

But mankind also demands a new faith. Because the old belief in God, which flowed from the Christian teachings as brewed by the Church Fathers, has for the great majority of the members of the Christian Church, long become a fairy-tale, because it was unable to withstand the biting criticism of modern science. (The belief in mankind (belief in brotherliness) was completely destroyed by the peace of Versailles, more so than the events themselves.) For the makers of the peace of Versailles had decoyed the peoples of America and Europe into the field by the slogan: "For Freedom and Humanity; For Justice and Equality" to fight a crusade against the Imperialism of German barbarity. And in the end Clemenceau and Lloyd George exploited the naivete of the German Michel, who, confiding in the glamour-casting and treacherous promises of the leaders of the Entente that not the German people, but only the imperialism of the Hohenzollern was to be exterminated, that fighting and resistance was finally abandoned, in order to erect the Anglo-French world- imperialism on the deceived and enslaved German People.

For their own undoing however, Clemenceau and Lloyd George also destroyed all faith in humanity and brotherliness in their allies, through the Versailles machinations, so that millions of people, victors and vanquished alike, have lost all faith in God and man.

The Community of the Gnostic Templars or Neo-Christians, abbreviated as O.T.O., which already before the war had numerous adherents in America, Holland, Bohemia, France, Russia, Italy, etc., now steps out from the reserve



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it cultivated until now, in order to bring to tortured mankind the new Glad Tidings of the Gnostic Christians, and the new civilization springing therefore.

The message of the O.T.O. is:

Freedom, Justice, Love.

The Freedom of the O.T.O. is freedom from Original Sin, and the freedom to execute the Will of God. It does say in Liber Legis: "Do what thou wilt". But it is also said: But remember that you will have to render account for all deeds! That is the law of Karma.

So that not wilfulness and unbridled behaviour, but strict discipline is "true freedom".

Highest self-culture, iron self-discipline, that is O.T.O. freedom. All freedom not controlled by strict self-discipline is licentiousness, wilfulness, lawlessness, leading to Chaos.

"Do what thou wilt" is also in no way identical to "Do what you like", but "Do what is thy Will, but examine, whether what thou wilt be God's will also". Only when your will is in agreement with the "Will of God", can you put it into practice. But then with intense concentration.

Justice is the second principle and refers to the purpose of man's life on earth, and the destiny of mortal man. The purpose of man's existence on earth is: faithful devotion to duty. Everybody must, whether well born or lowly, educated or uneducated, whether day labourer, peasant, artisan, professor, judge, merchant, artist or king etc., — simply everybody must do his duty to his utmost ability wherever fate has put him. That is his purpose, the fulfilment of God's law, of Justice. All is Law in the Universe. Life on earth is also subject unto it. Whoever lets this thought ripen in himself to its utmost possibility, will find the solution of many questions that worry him. The phrase is hard, but truth is always hard and encloses the duty to work of every individual.

Beautiful, of enthusiastic beauty, is only Love, and "Love is the highest law, love under control of the Will!" — Love is the reward of overcoming self, the basis of all brotherhood, the source of strength for devotion to duty; She makes us accept hard truth, leads us to conscious union with God, and enables us to approach God during this life on earth, and really to experience "unity with God."

The Master Therion says: The act of love consummated with overflowing energy, under control of the Will, is the "Act of God", a "sacramental act", is "In-God-with-God-at-onement". A man to whom it was granted to unite with God, under control of Will, in the godly, sacramental love-act, is a channel for the deity. Yet, says Liber Legis: "Although much is said in the law of highest Love, of enthusiastic, yielding, selfless, flaming, fiery, overflowing, love, there is no word about sentimental love". This also one



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has to ripen within oneself. Because the results are seen in a 1000 channels of earthly, daily life; they contribute to beautify it; they build a bridge to "Art". Love alone makes life bearable, Life, — otherwise so cold and often cruel.

The above mentioned principles and inferences to be drawn therefrom have been concentrated by the O.T.O. into the following fundamental canon of belief: "God and the world (Visible as well as Invisible) are an all-embracing, limitless realm, the Universe, consisting of the conscious primal energy (or creative potency), the positive force, and the unconscious primal substance (world egg or matrix), the negative force, which create thought union (primal creation) new worlds with them, and attract or create creatures of similar principles. The likeness to God of created beings is shown by the fact that the primal creative potency inhabits them as well. The potency is the innate proof to the creature, of descent from God the original creator.

In this sense are to be understood the words of the Bible: and God created man in His image, in God's image he created him.

In order to find the truly complete solution of the world-riddle, one has to disregard the fundamentally erroneous but common distinction between Spirit, Soul, and Matter. The Soul is only to be regarded as a "spiritual" thing (spiritual agent) which has existed from the beginning of time as primal sensation in the primal act of creation. This primal sensation in man is the yearning of the split-off part to re-unite with the mother principle (therefore religere and religion). Because man cannot comprehend God through his intellect, but only feel him through his soul ("In the heart", one says, although the bearer of sensation is the sympathetic nervous system), which after physical death returns to God. Without the primal sensation there would be no creation or creatures."¹

For the practical execution of the above stated principles, the Order seeks to establish communities founded on co-operative principles of people free from sin (freed from the Christian-ecclesiastical original sin). For the creation of such communities only such people are suitable, who are convinced of the existence of a soul which enables us to approach resemblance to God; who have understood that selfish action is the source of all human ills, and that we prepare our lot after death during our life on earth, according to the law of Karma; who are filled with the truth of this saying of Man: Only he who has understood the holy doctrine concerning the holiness of the God organs, is truly free and liberated from all sin." Liberation from original sin is the "true freedom". We still wish to constitute a community of (sexually) free people, who are without (sexual) sin. We wish to create men who will not have to be ashamed of their creative organs.

Because of the Christian civilization still reigning today, this attempt will meet great difficulties, but a beginning has already been made, and been successful with a small circle. On a large scale such an attempt will

¹ This passage was published by Reuss as *Häckel's World Riddle and Our Order* in 1913



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finally succeed only when the new generation will be brought up from earliest youth according to the principles of the new moral code.

Youth must look upon the sexual organs as something holy right from early childhood. Their functions must be explained to boys and girls as "holy actions", as soon as the mother notices that the sexual forces are beginning to appear. These doctrines must be given out by parents in the most natural manner from earliest childhood. And in school, men and women doctors, instead of the present teachers of religion, will exercise priestly office and teach doctrines with scientific basis as "teachings for this life". On the foundation laid by these physiologists (priestly doctors) the "teachings for the Other life" will be then given by doctors of the soul (spiritual priests).

At the moment it is the other way around. From the earliest childhood children are crammed with otherworldly teachings and religious fables, which collapse completely when the child grows up, because the adult finds that they do not represent facts. This belated discovery produces a struggle in developed people, which brings an immense amount of unhappiness and misfortune for all that were misled in this fashion. People less advanced become liars and hypocrites, which encourages moral catastrophes and has consequences such as we now have to witness at the end of the war. Therefore new morals have become essential. In future the doctor-priest, under the parents' supervision, will teach children from earliest youth that the sex organs are holy, and that they have to be particularly guarded and protected, because in actions which later on be done through these organs, invisible God will make himself manifest to Man. Because this act, accomplished with these organs, is a repetition on earth of God's original act of creation, in which God reveals himself to us, works through us, and through whose execution we always renew our union with God, and constantly create new beings, according to His will and command, "in his image".

Youth brought up according to such principles will not only be steeled and proof against the misuse of the sex organs, but they will also begin very early to comprehend God, and to believe in this God, because they recognize a link between God and Man in the creative act, which they feel binds them to the godhead. Belief reared on this base will be so firm, so marvellous, that it will be able to move mountains.

PLAN OF A NEO-CHRISTIAN COMMUNITY.

The basic principles of the construction-programme of the Gnostic Templars and neo-Christians (O.T.O.) have been condensed in the following essay as a practical political programme.

Persons of the same language and same race form a closed peoples community (The State). All toil, all means of production, all natural



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resources (such as coal, iron, etc.) all large-scale exploitation of natural products (such as large-scale farming, vine-growing, etc.) all public transport (railways, shipping), all public welfare institutions, trade, communication (such as postal services, telegraph, hospitals, orphanages, schools, museums, art institutes), all available capital in paper or bare money, which exceeds a value of, say, 10,000 mark, is common property of every member of the people.

In England one called it "nationalization of property." Private property is abolished on principle, but each responsible member of the community can claim as his or her personal property everything he or she acquired through his or her own labour for personal use. (This comprises clothes, books, household utensils, but excludes objects of luxury, things made of gold, jewels, etc.) Also he may own during his present life a small piece of arable land allotted to him or her for building or planting.

Within the community bare money is not allowed. No member of the community is allowed to own money or securities worth more than 10,000 Mark, and these also return to the community after his death. Nobody is allowed to possess any securities yielding dividends. These, as far as they exist within the community, are common property for the benefit of the state, as for example, for trade with other (foreign) people's communities.

Every member of the community — man or woman — over 18 is obliged to labour daily according to his capacities for the wealth of the people's community. A jury of fellow-workers, with two members chosen by the accused, will decide in doubtful cases what "according to his capacities" may mean in cases where a person protests against work allotted to him. People refusing to work will be punished by long, public, forced labour.

Work to be done for the community shall not exceed 36 hours per week. Wages due for such work are to be credited by the community executive to each worker with the common community account.

In return for the fulfilment of the duty to work, the community guarantees to keep every single member of the community, so that they have free of cost, controlled (rationed) means of living, including free housing, heating, light, clothes rationing, instruction, care of the sick, education of children, entertainment, like theatres, music art etc., and a free funeral.

All persons over 60, as well as the sick and permanent invalids are freed from the duty to work, but receive the same free advantages as the fit.

The right to inherit is abolished in principle. Only moveable objects of personal use, which have less value than 10 Mark, can be willed by parents to their own children.

All large-scale trade, especially with foreign countries, all industry (except for small hand production) is done on account of the community.

All works of Art are property of the community. In order to spur on each single comrade to do the best he can, be it in the field of craft, trade, industry, art, farming, cultivation of animals, household etc., or any other



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type of work, peoples' prize feasts will be instituted each year whence those people who had done best during the year, will be publicly praised, crowned with laurels, and rewarded. The value of the prize consists of real and ideal values. All who have won first prize will be named as judges for the following year. Also they will have preference, with travels for amusement, for example (which are forbidden — outside the country — to all other members of the community, in order to encourage settled habits). Journeys for research will constantly be made, paid for by the community, but only prizewinners will be chosen for them.

The people (every man and woman over 20) every year elects an executive council, who has to deal with the community's business. This council is aided by experts of all sorts of work, subordinated to it, which are elected by the people direct every 7 years. Re-election is permissible. Order in the interior to be preserved by a body (town-watch, community-watch, field-watch) elected by the community. For protection against the exterior, each man and woman has to put his/her person at the disposal of the community. For this purpose they have to undergo a yearly training from 17 onwards, lasting 6 months when 17, 2 months when 18 and then each year a fortnight's refresher training.

All lawsuits are cost free.

Persons who molest the law by unjustified complaints, make false accusations, or swear false oaths, murder, steal etc., will be punished by publicly dishonouring forced labour. The public law will be dealt and pronounced by judges elected by the people.

All relations between a man and a woman will be regarded as a marriage. Children bear the mother's name. Each child is brought up by the community. If applied for children up to 6 can be brought up by the mother at home. Every man, woman, boy and girl over 14 will be regularly examined by the medical delegates of the supreme people's health board. Persons (male or female) who have not been found capable by the supreme medical board of producing healthy children are not allowed to wed. People who produce children despite this decree, will be punished by public forced labour.

Religion will be a private matter, but as the reigning Christian Church, built on the doctrines of the Church Fathers, have abandoned the pure doctrines of original Christianity, and have proved absolutely incapable of diminishing even to a slight extent the low animal cruelty current amongst their own, externally most zealous adherents, the State will support and encourage the cult of the revived original Christianity (Community of Gnostic Neo-Christians).



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SYSTEM OF THE O.T.O.

Magick Without Tears – Aleister Crowley

[Published 1954]

Cara Soror,

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

You inform me that the Earnest Inquirer of your ambit has been asking you to explain the difference between the A. : A. : and the O.T.O.; and that although your own mind is perfectly clear about it, you find it impossible to induce a similar lucidity in his. You add that he is not (as one might at first suppose) a moron. And will I please do what I can about it?

Well, here's the essential difference *ab ovo usque ad mala*: the A. : A. : concerns the individual, his development, his initiation, his passage from "Student" to "Ipsissimus"; he has no contact of any kind with any other person except the Neophyte who introduces him, and any Student or Students whom he may, after becoming a Neophyte, introduce.

The details of this "Pilgrim's Progress" are very fully set forth in *One Star in Sight*; and I should indeed be stupid and presumptuous to try to do better than that. But it is true that with regard to the O.T.O. there is no similar manual of instruction. In the Manifesto, and other Official Pronunciamenti, there are, it is true, what ought to be adequate data; but I quite understand they are not as ordered and classified as one would wish; there is certainly room for a simple elementary account of the origins of the Order, of its principles, of its methods, of its design, of the Virtue of its successive Grades. This I will now try to supply, at least in a brief outline.

Let us begin at the beginning. What is a Dramatic Ritual? It is a celebration of the Adventures of the God whom it is intended to invoke. (The Bacchae of Euripides is a perfect example of this.) Now, in the O.T.O., the object of the ceremonies being the Initiation of the Candidate, it is he whose Path in Eternity is displayed in dramatic form.

What is the Path?

1. The Ego is attracted to the Solar System.
2. The Child experiences Birth.
3. The Man experiences Life.
4. He experiences Death.



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5. He experiences the World beyond Death.
6. This entire cycle of Point-Events is withdrawn into Annihilation.

In the O.T.O. these successive stages are represented as follows:

1. 0° (Minerval)
2. I° (Initiation)
3. II° (Consecration)
4. III° (Devotion)
5. IV° (Perfection, or Exaltation)
6. P.I. (Perfect Initiate)

Of these Events or Stations upon the Path all but three (II°) are single critical experiences. We, however, are concerned mostly with the very varied experiences of Life.

All subsequent Degrees of the O.T.O. are accordingly elaborations of the II°, since in a single ceremony it is hardly possible to sketch, even in the briefest outline, the Teaching of Initiates with regard to Life. The Rituals V°-IX° are then instructions to the Candidate how he should conduct himself; and they confer upon him, gradually, the Magical Secrets which make him Master of Life.

To return for a moment to that question of Secrecy: there is no rule to prevent you from quoting against me such of my brighter remarks as "Mystery is the enemy of Truth"; but, for one thing, I am, and always have been, the leader of the Extreme Left in the Council-Chamber of the City of the Pyramids, so that if I acquiesce at all in the system of the O.T.O. so far as the "secret of secrets" of the IX° is concerned, it is really on a point of personal honour. My pledge given to the late Frater Superior and O.H.O., Dr. Theodor Reuss. For all that, in this particular instance it is beyond question a point of common prudence, both because the abuse of the Secret is, at least on the surface, so easy and so tempting, and because, if it became a matter of general knowledge the Order itself might be in danger of calumny and persecution; for the secret is even easier to misinterpret than to profane. Lege! Judica! Tace!

Love is the law, love under will.
Fraternally,



WHAT IS FREEMASONRY?

Confessions: 72: — Aleister Crowley, 1929

I think it proper to devote an entire chapter to the subject of my relations with freemasonry. I have mentioned that I had obtained the 33° in Mexico City. It did not add much of importance to my knowledge of the mysteries; but I had heard that freemasonry was a universal brotherhood and expected to be welcomed all over the world by all brethren.

I was brought up with a considerable shock within the next few months, when, chancing to discuss the subject with some broken-down gambler or sporting-house tout — I forget exactly — I found that he would not “recognize” me! There was some trivial difference in one of the grips or some other totally meaningless formality. A measureless contempt for the whole mummerly curled my lip. I squared the matter (as already related) by having myself initiated in Lodge Number 343 “Anglo-Saxon” in Paris. What that led to I have recounted elsewhere and now quote:

I happened to know that the chaplain of the British Embassy in Z— was Past Grand Organist of a certain English province. He proposed me, found a seconder, and I was duly initiated, passed and raised. I was warmly welcomed by numerous English and American visitors to our Lodge; for Z— is a very great city.

I returned to England sometime later, after “passing the chair” in my Lodge, and wishing to join the Royal Arch, called on its venerable Secretary.

I presented my credentials. “O Thou Great Architect of the Universe,” the old man sobbed out in rage, “why dost Thou not wither this impudent impostor with Thy fire from heaven? Sir, begone! You are not a Mason at all! As all the world knows, the people in Z— are atheists and live with other men’s wives.”

I thought this a little hard on my Reverend Father in God, my proposer; and I noted that, of course, every single English or American visitor to our Lodge in Z— stood in peril of instant and irrevocable expulsion on detection. So I said nothing, but walked to another room in Freemasons’ Hall over his head, and took my seat as a Past Master in one of the oldest and most eminent Lodges in London!

Kindly note, furthermore, that when each of those wicked visitors returned to their Lodges after their crime, they automatically excommunicated the whole thereof; and as visiting is very common, it may well be doubted whether, on their own showing, there is a single “just, lawful and regular mason” left on the earth!

By the end of 1910, thanks to my relations with the Grand Hierophant 97° of the Rite of Memphis (a post held after his death by Dr Gérard Encausse, Theodor Reuss, and myself), I was now a sort of universal inspector-general of the various rites, charged with the secret mission of reporting on the possibility of reconstructing the entire edifice, which was universally recognized by all its more intelligent members as threatened with the gravest danger.

I must briefly explain the circumstances.



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- (a) There is a great multiplicity of rites.
- (b) There is a great multiplicity of jurisdictions.
- (c) Even where rite and jurisdiction are identical, there are certain national jealousies and other causes of divergence.
- (d) The progress of feminism has threatened the Craft. (The meaning of the 3° having been totally lost, orthodox freemasons are unable to explain why women cannot become Master Masons. They cannot. I, the fiercest of feminists, say so.) Co-Masonry, under Mrs Besant, whose hysterical vanity compels her to claim any high-sounding title that she happens to hear, *Le Droit Humain* in France, and similar movements almost everywhere, were bringing masonry into contempt by their sheer silliness. They were so obviously exactly as good as real freemasons.
- (e) The history of freemasonry has become more obscure as the light of research has fallen on the subject. The meaning of masonry has either been completely forgotten or has never existed at all, except insofar as any particular rite might be a cloak for political or even worse intrigue.
- (f) It has become impossible for people living in modern conditions to devote adequate time even to learning the merest formalities.
- (g) The complete lack of understanding which is now practically universal has made men inquire why in God's name they should cherish such pretentious pedantries?

A few anecdotes will illustrate the situation for the average non-mason.

1. A certain rite in England derives its authority from a document which is as notoriously a forgery as Pigott ever penned. The heads of this gang wished to break, in the most shameless and rascally manner, an agreement made some years previously with John Yarker. Yarker pointed out that their only real authority was derived from their agreement with him, since he, working under a genuine charter, had "heled" their breach with antiquity by recognizing them. They replied that they relied on the forged document. He said that he would cut away the ground from under their feet by publishing the proofs that their charter was worthless. Then they said that they knew as well as he did that the document was forged; but they didn't care, because they had induced the Prince of Wales to join them!

2. Several of the main rites of English masonry are not recognized by each other, and some of these are not even tolerated (that is, if a member of A joins B, or even discusses freemasonry with a member of B, he becomes liable to immediate expulsion); yet a certain royal duke was actually the head of two incompatible rites.

3. There is no uniformity with regard to toleration. Thus A and B sometimes recognize each other, but, while A recognizes C, B does not, so that a member of B and a member of C might find themselves meeting in a Lodge of A, and thereby automatically excommunicate each other.

4. English Craft masons do not permit religious political or commercial motives to enter into freemasonry, yet they are in official relationship with certain masonic bodies whose sole *raison d'être* is anti-clericalism, political intrigue or mutual trade benefit.

5. The Scottish Rite, the degrees of Knight Templar, Knight of Malta and others in England are definitely Christian, e.g. the point of one degree is the identification



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of prophet, priest and king, three in one, the Trinity of the Royal Arch, with Christ, and in the Rose Croix degree, Christ is recognized as the "corner stone" of earlier symbolism. But in America, the Christian elements have been removed so that wealthy Jews may reach the summit of masonry.

6. I once attended a Lodge whose Master was one of the two local bankers. He used his influence to get business for his bank. The other banker promptly obtained a charter from some "clandestine" body and started an opposition. In this district, the clandestine Lodges greatly outnumbered the orthodox.

7. I have visited Craft Lodges and Royal Arch Chapters in Fraternal Accord in England, where the "raising" and "exaltation" were carried out in shirt sleeves, while cigars were smoked and the legs conveniently disposed on other chairs, and only employed to kick the candidate as he went round.

8. At one ceremony in America, the officers being 33° masons, recognized by the orthodox Scottish Rite in England, there were two candidates, both Jews. They were hoodwinked and introduced into opposite ends of a tube through which they were instructed to make their way. In the middle of the tube was a live sow.

9. In Detroit, a member of the 32° was threatened by certain 33°s with expulsion unless he complied with their views as to his domestic life. The matter was one with which they had no right to meddle on any conceivable theory of human relations.

10. In some parts of America, financial and social pressure is put upon people to *compel* them to take the 32°. It is common to boycott men in trade or business for refusing to give unfair advantages to their fellow masons.

11. A 33° mason, of many years' standing, holding high office in the Supreme Grand Council, who had joined in order to obtain the traditional secret knowledge, told me that he had never learnt anything from any of the degrees. The only peculiarity in this case is that he should have expected anything of the sort — or wanted it!

12. With hardly an exception, the "secrets" of freemasonry are strictly arbitrary. Let me explain what I mean. If I am given the combination of a safe, I expect to be able to open it by the use of the word. If I can do so, it proves that that is the correct word. The secrets of freemasonry disclose no mysteries; they do not do what they profess to do; they are meaningless conventions.

13. With the rarest exceptions, freemasons make no attempt to keep their obligations so far as the moral principles inculcated are concerned. For instance, the Master Mason is sworn to respect the chastity of the wife, sister and daughter of his Brother. Those who do so probably respect the chastity of any woman irrespective of her male connections.

14. Freemasons, generally, but especially in England and America, resent any attempt to take masonry seriously. I may quote an essay by a Past Grand Master. It appeared in the *English Review* for August 1922. It sets forth the initiated view. The question is: Why does a man become a mason?

We ought to cross off the pettier human motives first, love of vanity, of mystery, of display, of make-believe; but the average man in England becomes a mason for as serious a reason as he become a Church member or a theosophist; and the average man is usually most abominably disillusioned.



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He may join the Craft with some idea of fellowship, because it is a tradition in his family to do so, or because he hopes to find in the Secret of the Mysteries something which he does not find in any of the exoteric forms of religion.

How is it that the same Order satisfies — more or less — aspirations so diverse?

We are brought at last face to face with the fundamental problem of the masonic historian — the origin of the whole business.

Without any hesitation at all, one may confess that on this critical question nothing is certainly known. It is true, indeed, that the Craft Lodges in England were originally Hanoverian clubs, as the Scottish Lodges were Jacobite clubs, and the Egyptian Lodges of Cagliostro revolutionary clubs.

But that no more explains the origin of freemasonry than the fact “many Spaniards are Roman Catholics” explains why the priest says and does certain things rather than others in the Mass.

Now here is the tremendous question: we can admit all Mr Yarker’s contentions, and more, as to the connection of masonic and quasimasonic rites with the old customs of initiating people into the trade guilds; but why should such a matter be hedged about with so severe a wardenship, and why should the Central Sacrament partake of so awful and so unearthly a character?

As freemasonry has been “exposed” every few minutes for the last century or so, and as any layman can walk into a masonic shop and buy the complete Rituals for a few pence, the only omissions being of no importance to our present point, it would be imbecile to pretend that the nature of the ceremonies of Craft masonry is in any sense a “mystery”.

There is, therefore, no reason for refraining from the plain statement that, to anyone who understands the rudiments of symbolism, the Master’s degree is identical with the Mass. This is in fact the real reason for the papal anathema; for freemasonry asserts that every man is himself the living, slain and re-arisen Christ in his own person.

It is true that not one mason in ten thousand in England is aware of this fact; but he has only to remember his “raising” to realize the fundamental truth of the statement.

Well may Catholic and freemason alike stand appalled at the stupendous blasphemy which is implied, as they ignorantly think, not knowing themselves of the stuff and substance of the Supreme Self, each for himself alike no less than Very God of Very God!

But suppose that the sublimity of this conception is accepted, the identity admitted; what sudden overwhelming billow from the past blasts their beatitude? What but the words with which Freud concludes *Totem and Taboo*: In the beginning was the deed!

For the “sacrifice of the Innocent” celebrated alike in the Lodge and in cathedral is this identical murder of the Master of the Fellow-Craftsmen, that is of the Father by his sons, when the ape system of the “Fatherhorde” was replaced by the tribal system which developed into the “military clan”!

These statements are undeniable, yet it may be doubted whether there are five hundred freemasons of all the rites put together who would assent to them, or even



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refrain from objecting to them as bitterly as the average man in Victorian times disliked being told of his kinship with the other primates, and as his children and grandchildren are annoyed when science demonstrates that their religions are survivals of savage superstitions and their dreams determined by bestial instincts.

15. The W.M. of an exclusive English Lodge told me that he had learnt his part by saying it over to his wife in bed, justifying himself for this apparent breach of his obligation by remarking, with a laugh, that the secrets were lost and that therefore he could not betray them however much he wanted to.

Faced with these, and similar difficulties, I gladly accepted the task laid upon me by the most intelligent freemasons of the world, united as they were by their sincerity, understanding and good will, though divided by sectarian squabbles about jurisdiction.

My first object was to answer the question, "What is freemasonry?" I collated the rituals and their secrets, much as I had done the religions of the world, with their magical and mystical bases. As in that case, I decided to neglect what it too often actually was. It would be absurd to judge Protestantism by the political acts of Henry VIII. In the same way, I could not judge masonry by the fact that it had denounced the Concordat. I proposed to define freemasonry as a system of communicating truth — religious, philosophical, magical and mystical; and indicating the proper means of developing human faculty by means of a peculiar language whose alphabet is the symbolism of ritual. Universal brotherhood and the greater moral principles, independent of personal, racial, climatic and other prejudices, naturally formed a background which would assure individual security and social stability for each and all.

The question then arose, "What truths should be communicated and by what means promulgated?" My first object was to eliminate from the hundreds of rituals at my disposal all exoteric elements. Many degrees contain statements (usually inaccurate) of matters well known to modern schoolboys, though they may have been important when the rituals were written. I may mention one degree in which the candidate is portentously informed that there are other religions in the world besides Christianity and that there is some truth in all of them. Their tenets are explained in many cases with egregious error. The description of Buddha as a god is typical. I saw no point in overloading the system with superfluous information.

Another essential point was to reduce the unwieldy mass of material to a compact and coherent system. I thought that everything worth preserving could and should be presented in not more than a dozen ceremonies, and that it should be brought well within the capacity of any officer to learn by heart his part during the leisure time at his disposal, in a month at most.

The eighteenth-century Rosicrucians, so-called in Austria, had already endeavoured to unite various branches of Continental freemasonry and its superstructures; in the nineteenth century, principally owing to the energy and ability of a wealthy iron master named Karl Kellner, a reconstruction and consolidation of traditional truth had been attempted. A body was formed under the name O.T.O. (Ordo Templi Orientis) which purported to achieve this result. It purported to communicate the secrets, not only of freemasonry (with its Rites of 3°, 7°, 33°, 90°, 97°, etc.) but of the Gnostic Catholic Church, the Martinists, the Sat Bhair, the Rosicrucians, the Knights of the Holy Ghost and so on, in nine degrees,



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with a tenth of an honorary character to distinguish the "Supreme and Holy King" of the Order in each country where it was established. Chief of these kings is the O.H.O. (Outer Head of the Order, or Frater Superior), who is an absolute autocrat. This position was at this time occupied by Theodor Reuss, the Supreme and Holy King of Germany, who resigned the office in 1922 in my favour.

The O.H.O. put the rituals of this Order at my disposal. I found them of the utmost value as to the central secret, but otherwise very inferior. They were dramatically worthless, but the prose was unequal, they lacked philosophical unity, their information was incomplete and unsystematic. Their general idea was, however, of the right kind; and I was able to take them as a model.

The main objects of the instruction were two. It was firstly necessary to explain the universe and the relations of human life therewith. Secondly, to instruct every man how best to adapt his life to the cosmos and to develop his faculties to the utmost advantage. I accordingly constructed a series of rituals, Minerval, Man, Magician, Master-Magician, Perfect Magician and Perfect Initiate, which should illustrate the course of human life in its largest philosophical aspect. I begin by showing the object of the pure soul, "One, individual and eternal", in determining to formulate itself consciously, or, as I may say, to understand itself.

It chooses to enter into relations with the solar system. It incarnates. I explain the significance of birth and the conditions established by the process. I next show how it may best carry out its object in the eucharist of life. It partakes, so to speak, of its own godhead in every action, but especially through the typical sacrament of marriage, understood as the voluntary union of itself with each element of its environment. I then proceed to the climax of its career in death and show how this sacrament both consecrates (or, rather, sets its seal upon) the previous procedure and gives a meaning thereto, just as the auditing of the account enables the merchant to see his year's transactions in perspective.

In the next ceremony I show how the individual, released by death from the obsession of personality, resumes relations with the truth of the universe. Reality bursts upon him in a blaze of adorable light; he is able to appreciate its splendour as he could not previously do, since his incarnation has enabled him to establish particular relations between the elements of eternity.

Finally, the cycle is closed by the reabsorption of all individuality into infinity. It ends in absolute annihilation which, as has been shown elsewhere in this book, may in reality be regarded either as an exact equivalent for all other terms soever, or (by postulating the category of time) as forming the starting point for new adventure of the same kind.

It will be clear from the above that the philosophical perfection of this system of initiation leaves nothing to be desired. We may write Q.E.D. The practical problem remains. We have already decided to incarnate, and our birth certificates are with our bankers. We do not have to worry about these matters, and we cannot alter them if we would; death, and what follows death, are equally certain, and equally able to take care of themselves. Our sole preoccupation is how best to make use of our lives.

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



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directed towards communicating to its members, by progressively plain hints, this all-important instruction. I personally believe that if this secret, which is a scientific secret, were perfectly understood, as it is not even by me after more than twelve years' almost constant study and experiment, there would be nothing which the human imagination can conceive that could not be realized in practice.

By this I mean such things as this: that if it were desired to have an element of atomic weight six times that of uranium that element could be produced. If it were desired to devise an instrument by which the furthest stars or the electrons could be brought within the range of every one of our senses, that instrument could be invented. Or that, if we wished to develop senses through which we could appreciate all those qualities of matter which at present we observe indirectly by means of apparatus, the necessary nervous structure would appear. I make these remarks with absolute confidence, for even the insignificant approaches that I have been able to make towards the sanctuaries of this secret have shown me that the relations between phenomena are infinitely more complex than the wildest philosophers have ever imagined, and that the old proverb "Where there's a will there's a way" needs no caveat.

I cannot forbear to quote from Professor A. S. Eddington, Plumian Professor of Astronomy and Experimental Philosophy at Cambridge:

Here is a paradox beyond even the imagination of Dean Swift. Gulliver regarded the Lilliputians as a race of dwarfs; and the Lilliputians regarded Gulliver as a giant. That is natural. If the Lilliputians had appeared dwarfs to Gulliver, and Gulliver had appeared a dwarf to the Lilliputians — but no! that is too absurd for fiction, and is an idea only to be found in the sober pages of science.

The injunctions of the sages, from Pythagoras, Zoroaster and Lao Tzu, to the Cabbalistic Jew who wrote the Ritual of the Royal Arch, and the sentimental snob who composed those of the Craft degrees, are either directed to indicating the best conditions for applying this secret, or are mere waste of words. Realizing this, it was comparatively simple for me to edit masonic ethics and esotericism. I had simply to refer everything to this single sublime standard. 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, scepticism, and other virtues, and at the same time assisted 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. The first of these degrees is the V°, in which the secret is presented in a pageant; while he is also instructed in the essential elements of the history of the world, considered from the standpoint of his present state of evolution and in his proper relation to society in general with reference to the same.

The degree of Knight Hermetic Philosopher follows, in which his intellectual and moral attitude is further defined. In the VI°, his position having been thus made precise, he is shown how to consecrate himself to the particular Great Work which he came to earth in order to perform. In the VII°, which is tripartite, he is first taught the principle of equilibrium as extended to all possible moral ideas;



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secondly, to all possible intellectual ideas; and lastly, he is shown how, basing all his actions on this impregnable rock of justice, he may so direct his life as to undertake his Great Work with the fullest responsibility and in absolute freedom from all possibility of interferences.

In the VIII°, the secret is once more manifested to him, more clearly than before; and he is instructed in how to train himself to use it by certain preliminary practices involving acquaintance with some of those subtler energies which have hitherto, for the most part, eluded the observation and control of profane science.

In the IX°, which is never conferred upon anyone who has not already divined from previous indications the nature of the secret, it is explained to him fully. The conclusions of previous experiments are placed at his service. The idea is that each new initiate should continue the work of his predecessor, so that eventually the inexhaustible resources of the secret may be within the reach of the youngest initiate; for at present, we are compelled to admit that the superstitious reverence which has encompassed it in past ages, and the complexity of the conditions which modify its use, place us in much the same position as the electricians of a generation ago in respect of their science. We are assured of the immensity of the force at our disposal; we perceive the extent of the empire which it offers us, but we do not thoroughly understand even our successes and are uncertain how to proceed in order to generate the energy most efficiently or to apply it most accurately to our purposes.

The X°, as in the old system, is merely honorary, but recent researches into the mysteries of the IX° have compelled me to add an XI°, to illustrate a scientific idea which has been evolved by the results of recent experiments.

In the reconstituted O.T.O. there are therefore six degrees in which is conveyed a comprehensive conception of the cosmos and our relation therewith, and a similar number to deal with our duty to ourselves and our fellows, the development of our own faculties of every order, and the general advancement and advantage of mankind.

Wherever freemasonry and allied systems contribute to these themes, their information has been incorporated in such a way as not to infringe the privileges, puerile as they often seem, which have been associated hitherto with initiation. Where they merely perpetuate trivialities, superstitions and prejudices, they have been neglected.

I claim for my system that it satisfies all possible requirements of true freemasonry. It offers a rational basis for universal brotherhood and for universal religion. It puts forward a scientific statement which is a summary of all that is at present known about the universe by means of a simple, yet sublime symbolism, artistically arranged. It also enables each man to discover for himself his personal destiny, indicates the moral and intellectual qualities which he requires in order to fulfil it freely, and finally puts in his hands an unimaginably powerful weapon which he may use to develop in himself every faculty which he may need in his work.

My original draft of these rituals has required modification in numerous details as research made clearer, deeper and wider the truth which they comprehended; and also, as experience showed, the possibilities of misunderstanding on the one hand, and of improved presentation on the other. Great practical progress was made until the work was suspended by the outbreak of the war in 1914.



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One of my original difficulties was to restore the existing rituals to their perfection. There were innumerable corruptions due to ignorance of Hebrew and the like on the part of the unworthy successors of the founders. To take a gross example.

The word *Jeheshua*, spelt in Hebrew in the 18° of the Scottish Rite, was habitually spelt with a Resh instead of a Vau. So brutal a blunder is conclusive proof that the modern Sovereign Princes of Rose Croix attach no meaning whatever to the name of Jesus — which they profess to adore more intelligently than the mob because it represents the descent of the Holy Spirit into the midst of that tremendous name of God which only occurs in their ritual because of its power to annihilate the universe if pronounced correctly.

The intelligence of the average mason may be gauged by the following quotation from the R.A.M. degree. The twentieth century! — and such stuff is solemnly offered as instruction to grown men!

Some have doubted whether the Ark was capable of containing two of every sort of creature, with provisions necessary for their support for a whole year; for so long and more did Noah stop in that Ark. But on a careful inquiry it has been found that only about one hundred different sorts of beasts, and not two hundred birds, are known, the greater part of them are of no bulk, and many exceedingly small, and it has been said all the creatures in the Ark would not take up the room of five hundred horses. After four thousand years human ingenuity cannot now contrive any proportions better adapted than that of the Ark for the purpose it was intended for. A Dutch merchant, two hundred years ago, built a ship answering in its respective dimensions to those of the Ark; its length being one hundred and twenty feet, breadth twenty feet, depth twelve feet; while building, this vessel was laughed at, but afterwards it was found that it held one third more and sailed better than any other merchant vessel of the time.

Thus we have a collateral proof no way inconsiderable that the Spirit of God, from whom cometh all understanding, directed Noah in that manner.

Again, the central secret of a Master Mason is in a Word which is lost. This fact has induced various and ingenious persons to invent ceremonies in which it is found (in some more or less remarkable manner) amid the acclamations of the assembled populace, and proclaimed in pomp to the admiring multitude. The only drawback is that these Words do not work. It apparently never occurred to these ingenious artisans to test it. It is useless to label a brick "This is the keystone of the Royal Arch", unless the arch stands when it is put in place.

Much of freemasonry is connected with the Hebrew Cabbala. My knowledge of this science enabled me to analyse the Secret Words of the various degrees. I soon found myself able to correct many of the corruptions which had crept in, and there was no doubt that my conclusions were not mere conjectures, since they made coherent good sense out of disconnected nonsense. (I am naturally unable to publish any of these discoveries; but I am always ready to communicate them to inquiring Brothers. When I have done so, my arguments have been found cogent and convincing.)



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I supposed myself to have reached the summit of success when I restored the Secret Word of the Royal Arch. In this case, tradition had preserved the Word almost intact. It required only a trifling change to reveal it in all its radiant royalty. And yet my success only left me with a sense of deeper annoyance at my complete failure to deal with the abject anti-climax of the III° with its lamentable excuses for having made a fool of the candidate, its pretentious promises and its pitiful performance.

As I lay one night sleepless, in meditation, bitter and eager, upon this mystery I was suddenly stabbed to the soul by a suggestion so simple, yet so stupendous, that I was struck into shuddering silence for I know not how long before I could bring myself to switch on the electric light and snatch my notebook. At the first trial the solution sprang like sunlight in my spirit. I remained all that night in an ecstasy of awe and adoration. I had discovered the lost Word!

The obvious line of criticism is this: How can you be sure that the Word which you have discovered is really the lost Word after all?

This may be made clear by an illustration. On the apron of the 18° I find IHShRH in Hebrew characters. I find that this word means nothing; the context suggests that it may be an error for IHShVH, Yeheshuah or Jesus; but how do I know that this word and not another has power to make man triumphant over matter, to harmonize and sanctify the blind forces of the universe? Thus: I know that IHVH represents the four elements; that 4 is a number symbolizing limitation. It is the square of 2, the only number which cannot be formed harmoniously into a "Magic Square". (Two represents the Dyad, the original Error.) I know also that the letter Shin represents a triune essence, the fire of the Spirit, and in particular Ruach Elohim, the Spirit of the Gods, because these two words have the numerical value of 300, which is also that of Shin itself.

I thus interpret the word Yeheshuah as the descent of the Holy Spirit into the balanced forces of matter, and the name Yeheshuah is therefore that of a man made divine by the descent of the Holy Spirit into his heart, exactly as the name George means a farmer. This exegetical method is not a modern invention. When Jehovah selected a family to be the father of Israel, he changed the name ABRM (243) Father of Elevation into ABRHM (248) Father of a multitude; and by way of compensation changed SRI (510) Nobility to SRH (505), Princess. There are several other similar stories in the Bible. A change of name is considered to indicate a change of nature. Further, each name is not arbitrary; it is a definite description of the nature of the object to which it is attached. By a similar process, I am certain of my results in the matter of the Lost Word, for the Found Word fulfils the conditions of the situation; and furthermore, throws light on the obscure symbolism of the entire ritual.

I am thus in a position to do for the contending sects of freemasonry what the Alexandrians did for those of paganism. Unfortunately, the men who asked me to undertake this task are either dead or too old to take active measures and so far there is no one to replace them. Worse, the general coarsening of manners which always follows a great war has embittered the rival jurisdictions and deprived freemasonry altogether of those elements of high-minded enthusiasms with regard to the great problems of society which still stirred even its most degenerate sections



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half a century ago, when Hargrave Jennings, Godfrey Higgins, Gerald Massey, Kenneth MacKenzie, John Yarker, Theodor Reuss, Wynn Westcott and others were still 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.

I attempted to make the appeal of the new system universal by combining it with a practical system of fraternal intercourse and mutual benefit. I formulated a scheme of insurance against all the accidents of life; the details are given in the Official Instructions and Essays published in *The Equinox*, vol. III, no. I; and to set the example I transferred the whole of my property to trustees for the Order. The general idea is this; that every man should enjoy his possessions and the full fruits of his labours exactly as he does under his original individualistic system, but the pooling of such possessions by economy of administration, etc., leaves a surplus which can be used for the general purposes of the Order. I wished to introduce the benefits of co-operation without interfering with the individual absoluteness of the elements of the combination.

The plan promised excellently. The working expenses of the Order were almost negligibly small. We were therefore able to allow members to borrow in case of necessity up to the total amount of their fees and subscriptions; to give them a month's holiday for less than a week would have cost an outsider; to save them all medical, legal and similar expenses; to solve the problem of rent, and so on. We offered all the fabled advantages of socialism without in any way interfering with individual dignity and independence.

I can hardly be blamed for the catastrophe which has temporarily suspended the work. During the war the Grand Treasurer became insane. His character changed completely. He developed a form of persecution mania, in which his oldest and best friends seemed to him to be conspiring against him. Abetted by a dishonest solicitor, he alienated the whole of the property of the Order with extraordinary thoroughness. He actually destroyed a great part of the library; he falsified the figures; and after opposing all sorts of delays to the demand for his account, he actually made away with my very underclothing. My only remaining resources were some twenty thousand pounds' worth of books which he could not touch without paying the sum of three hundred and fifty pounds or so, which was due to the people with whom they were stored. I paid this amount in 1921 and the warehousemen then refused to hand over the books or to pay me the balance owing to me on their own statement. They trusted to be able to steal them, having heard that I was unable to find the money necessary to sue them.

I thus found myself after the war entirely penniless and without clothes, except for some of my Highland costumes which had been sent for repair to a tailor just before the outbreak of hostilities and had remained safely in storage. I do not regret these events, except that I grieve over the calamity to my brother. I believe it to have been part of the plan of the gods that I should be compelled to face the world entirely without other than moral resources. Such is certainly a supreme test of the essential strength of any economic proposal.

The system has justified itself astonishingly even in these unheard-of difficulties; I have been able to establish a branch of the Order with entire leisure to work at high pressure at its own objects, without internal friction or economic collapse,



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although the income is derived exclusively from casual windfalls. If we were able to carry out the full principles of the system, we should already be so prosperous as to be able to devote ourselves exclusively to extending the advantages of the scheme to the world at large.

With regard to the original purposes of the Order, there can be no doubt that the reduction of the cumbersome mass of masonic and similar matters to a simple intelligible and workable system enables people to enjoy the full advantages of initiations which, in the old days, were too multiple to be conferred even on those who devoted a disproportionate amount of their lives to the subject. The central secret of freemasonry which was lost, and is found, is in daily use by initiates of our Order. Scientific facts are accumulating rapidly; and it is certain that within a short time we shall be able to dispose of a force more powerful than electricity and capable of more extended application, with the same certainty. Our qualitative results are unquestionable. The lack of quantitative methods, which has for so many centuries prevented the systematic application of our knowledge, will soon be supplied.

I may say that the secret of the O.T.O., besides what has been mentioned above, 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 that I will.

My association with freemasonry was therefore destined to be more fertile than almost any other study, and that in a way despite itself. A word should be pertinent with regard to the question of secrecy. It has become difficult for me to take this matter very seriously. Knowing what the secret actually is, I cannot attach much importance to artificial mysteries. It is true that some of the so-called secrets are significant, but as a rule they are so only to those who already know what the secret is. Again, though the secret itself is of such tremendous import, and though it is so simple that I could disclose it and the principal rules for turning it to the best advantage in a short paragraph, I might do so without doing much harm. For it cannot be used indiscriminately.

Much fun has been made of the alchemists for insisting that the Great Work, an ostensibly chemical process, can only be performed by adepts who fear and love God, and who practise chastity and numerous other virtues. But there is more common sense in such statements than meets the eye. A drunken debauchee cannot perform delicate manipulations in chemistry or physics; and the force with which the secret is concerned, while as material as the Becquerel emanations, is subtler than any yet known. To play great golf or great billiards, to observe delicate reactions, or to conduct recondite mathematical researches, demands more than physical superiorities. Even the theological requirements of alchemy had meaning in those days. An Elizabethan who was not "at peace with God" was likely to be agitated and thereby unfitted for work demanding freedom from emotional distraction. I have found in practice that the secret of the O.T.O. cannot be used unworthily.

It is interesting in this connection to recall how it came into my possession. It had occurred to me to write a book, *The Book of Lies*, which is also falsely called



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Breaks, the wanderings or falsifications of the one thought of *Frater Perdurabo* which thought is itself untrue.

Each of its ninety-three chapters was to expound some profound magical dogma in an epigrammatic and sometimes humorous form. The Cabbalistic value of the number of each chapter was to determine its subject. I wrote one or more daily at lunch or dinner by the aid of the god Dionysus. One of these chapters bothered me. I could not write it. I invoked Dionysus with peculiar fervour, but still without success. I went off in desperation to "change my luck", by doing something entirely contrary to my inclinations. In the midst of my disgust, the spirit came upon me and I scribbled the chapter down by the light of a farthing dip. When I read it over, I was as discontented as before, but I stuck it into the book in a sort of anger at myself as a deliberate act of spite towards my readers.

Shortly after publication, the O.H.O. came to me. (At that time I did not realize that there was anything in the O.T.O. beyond a convenient compendium of the more important truths of freemasonry.) He said that since I was acquainted with the supreme secret of the Order, I must be allowed the IX° and obligated in regard to it. I protested that I knew no such secret. He said, "But you have printed it in the plainest language." I said that I could not have done so because I did not know it. He went to the bookshelves and, taking out a copy of *The Book of Lies*, pointed to a passage in the despised chapter. It instantly flashed upon me. The entire symbolism, not only of freemasonry but of many other traditions, blazed upon my spiritual vision. 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. I applied myself at once to learn all that he could teach me, finding to my extreme surprise that this was little enough. He fully understood the importance of the matter and he was a man of considerable scientific attainment in many respects; yet he had never made a systematic study of the subject and had not even applied his knowledge to his purposes, except in rare emergencies. As soon as I was assured by experience that the new force was in fact capable of accomplishing the theoretically predictable results, I devoted practically the whole of my spare time to a course of experiments.

I may conclude this chapter with the general remark that I believe that my proposals for reconstituting freemasonry on the lines above laid down should prove critically important. 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.



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