

O.T.O. Rituals & Sex Magick

O.T.O.



RITUALS AND SEX MAGICK

BY

THEODOR REUSS &
ALEISTER CROWLEY

PART ONE



ISSUED BY ORDER OF THE LITERARY EXECUTOR FOR ALEISTER CROWLEY © 1999

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O.T.O.



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SEX MAGICK**

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Theodor Reuss



O.T.O. Rituals & Sex Magick

O.T.O.



RITUALS AND SEX MAGICK

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INTRODUCTION BY

PETER-R. KOENIG



I-H-O BOOKS



Revised & Updated: © 2005 : BLACK FLAG

O.T.O. Rituals & Sex Magick

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I-H-O BOOKS

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*Dedicated to our
Thrice Holy, Thrice Illuminated and
Thrice Illustrious Brothers*

JOHN SYMONDS IX°

(ASSISTANT GRAND TREASURER GENERAL

APPOINTED BY BAPHOMET XI°)

and

LOUIS WILKINSON IX° ☩

the former Literary Executors



O.T.O. Rituals & Sex Magick



✠ *Raphonnet*



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Of the Sanctuary of the Gnosis

And thus, O Brethren of our Venerable Order, he at last succeeded. Those who know not will learn little herein: yet that they may be shamed all shall be put forth at this time clearly before them all, with no obscurity nor obfuscation in the exposition thereof. Writing this, saith our Father to me, the humblest and oldest of all his disciples, write as the story of my Quintessential Quest, my Sagyre Wandering, my Philosophical Going. Write plainly unto the brethren, quoth he, for many be little and weak; and thy hard words and much learning may confound them. Therefore I write thus plainly to you. Mark well that ye read me aright!

And ye shall know the truth,
and the truth shall make you free.

John VIII:32



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Theodor Reuss, founded the O.T.O. in 1906 but up to 1912 it mainly existed on paper.



Carl Kellner, who died before O.T.O. was founded, recruited members for his Hatha Yoga Circle from the membership of Reuss' order of Memphis and Mizraim.





PART I

INTRODUCTION

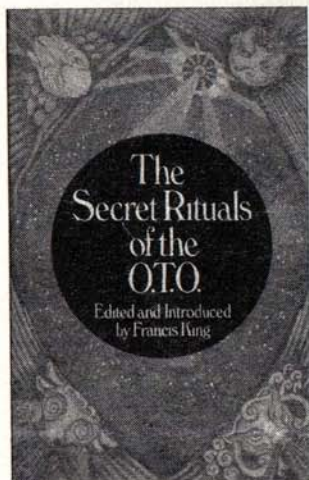
by
Peter-R. Koenig



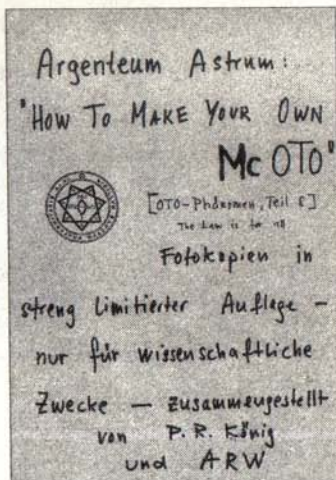
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RITUALS OF THE O.T.O.



English



Bavarian



Serbian



German



Birth and Development of the Ordo Templi Orientis

by Peter-R. Koenig

The history of the O.T.O. and its related fraternities is the history of their protagonists, and begins with that of Carl Kellner (1850–1905) and Theodor Reuss (1855–1923).

Carl Kellner, an influential Austrian chemist and industrialist, as early as 1895 had the idea of forming a private circle which would work tantric exercises along Hatha Yoga lines.

Kellner studied in Vienna and Paris and eventually worked in a private laboratory in Vienna. At the age of 22 he made the decisive observations which (after starting to work in 1876 in the factory of Hektor Baron von Ritter-Zahony in Podgora/Goerz) peaked in the 'sulfite-cellulose-method' soon to be used in many paper factories. He also invented the electrochemical bleaching method and was also busy with many other technical inventions, i.e. the production of spun yarn, lighting, photography, artificial jewels and much more. Surviving relatives describe him as "a genius, far beyond his time, generous and above all a tender husband and father" but are puzzled that the public draws only a partial picture of this extraordinary man.

Reuss, an Anglo-German Freemason who was and still is regarded by historians and Freemasons alike as a swindler, imported the "fringe-masonic" organization of French origin, *Alte und Primitive Ritus von Memphis und Misraim* (henceforth MM) and the *Ancient and Accepted Scottish Rite* (AASR) via England to Germany in 1902. At that time the German organizations had no definite name (they altered according to Reuss' mood or growing collection of Orders), but were declared to be founded on Harry J. Seymour's Cerneau charter (a 33° rite) of 21 July 1862. While Kellner focused on Hatha Yoga and MM, Theodor Reuss on the other hand was busy selling and buying masonic charters. One must ask how this was possible and why? Clearly, potential members want to associate with an "authentic" Order or Lodge. "Authenticity" means "regularity": permissions, charters, successions, constitutions and the like. In order to be regarded as *bona fide* an order needs the permission of a "regular" superior *Mother* or *Grand Lodge*. Until 1900 there were over 70 so-called high degree systems pretending to be continuations or extensions of the regular Craft Masonry. The only difference between all these systems was the 400 or more different names of the various degrees. This environment is the dwelling ground for those who abused their masonic powers by selling charters, etc. (in a similar way to the current trade in minor 'aristocratic' titles).



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Reuss invented several new Orders, and basically made little more than a confused mess with all of them. He was responsible for the construction of the O.T.O. between 1906 and 1912, a clone of Craft Masonry, AASR, MM and Yoga. He also invented a new "Order of the Illuminati" and several rosiere societies. Reuss turned his collection of Orders into a huge non-transparent turmoil where every organization seemed to be interweaved and linked. Its names varied according to the time of day, some members were co-members of several Reuss-Orders, others weren't. Neither Reuss or his self-styled heirs have ever appeared to be interested in clarifying the confusion. Therefore, at the time, it became widely accepted (and still is today by some) that membership in one of Reuss' Orders equates to membership in all the others as well. Regular freemasonry rejects all of Reuss' activities, especially the O.T.O. which accepts women in its lodges: impossible in traditional masonry.

Kellner had no Order, only some friends who worked Hatha Yoga, and, most certainly, he had not even heard of, let alone used, the term "O.T.O.". Together, Reuss and Kellner decided to cover the Hatha Yoga circle of Kellner with an outer Order so that they could select from its masonic members potential Yoga practitioners¹. The "knowledge" (that is about Yoga), and this was always stressed, did not come from Memphis-Misraim and has never been given within Memphis-Misraim but parallel. There have been only a few such Yoga practitioners and even important high degree MM/AASR members did not know what was "going on".

Carl Kellner became terminally ill in 1904 and it is probably around this time that Reuss' decided to recruit from several AASR (33 degrees) and MM (90 and 97 degrees) members as a 'chosen few' for his new emerging Order, the later O.T.O. (11 degrees). There was no proper name at this time — sometimes he spoke of the "Oriental Freemasons" or "Order of Old Templar Freemasons" (expressions also used in the AASR context). The Memphis-Rite alone was sometimes called "Antient and Primitive Rite of Masonry", or even "Oriental Order of Memphis". When Reuss founded the "Order of Oriental Templars" after Kellner's death there was a further confusion just around the corner — who was in which of Reuss' Orders? And wasn't the Memphis-Rite alone called "Oriental Templars"? How were they linked? Was an O.T.O.-member automatically an MM-member?

1. While it was certain that Kellner worked Hatha Yoga, it is not certain whether he actually received any of these high degrees of MM. The only evidence of such appears in Reuss' magazine "Oriflamme" of which an almost complete set is in the library of the freemasonic Grand Lodge in London. Reuss reports that Kellner was a member of the Lodge Humanitas in Neuhausl. This lodge was founded on 9 March 1871 under the constitution of the Grand Lodge of Hungary. It was the first and most respected of the so-called "Grenz-Logen" established after 1870 in Austria. The lodge is now in Vienna under the Austrian constitution. A selection of material from the "Oriflamme" is reproduced in facsimile in P. R. Koenig's "Der Grosse Theodor Reuss Reader", Bavaria 1997.



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Between 1906 and 1913² the O.T.O. was unequivocally distinct from all of Reuss' other Orders. When Reuss spoke of "Our Order" it remained completely unclear which Order he meant. But it is historically senseless to consider the O.T.O. (at this time) as a sort of collective which siphoned off members from AASR, MM, Order of the Illuminati, regular Masonry, the Gnostic Catholic Church, the Rosicrucians, the Golden Dawn, etc. It was not until 1914, when Reuss and his self-proclaimed heir, Aleister Crowley (1875–1947) considered the O.T.O., MM and the AASR as linked, for example 33°, 90°–95°, which were equal to the IX° O.T.O.

Today, all this masonic background is mirrored in the O.T.O.'s rituals: in its language, passwords and grips.

The following Orders and churches were associated with the O.T.O. phenomenon before World War II:

Fraternitas Saturni (FS), established by the bookseller Eugen Grosche (1888–1964) in 1926 in Germany. This was the second³ Order to be founded on Crowley's philosophical religion of Thelema (the "Law of the New Aeon").

Fraternitas Rosicruciana Antiqua (FRA), established by the German adventurer Arnoldo Krumm-Heller (1879–1949) in 1927 in South America.

Order of the Illuminati (OI); whose affinity with the O.T.O. was established only at the turn of the century by its re-founders Theodor Reuss and the actor Leopold Engel (1858–1931).

A mysterious Gnostic Catholic Church, the **Ecclesia Gnostica Catholica (EGC)**, whose contact with the O.T.O. through one of its many branches is only noticeable from 1908–1920. Furthermore there is mention of Heinrich Traenker's **Pansophia**, but Crowley's own Order **Argenteum Astrum (A. A. A.)** is not described. The bookseller Traenker (1880–1956) was very active in the development of German Theosophy before he started his own enterprise. He was furnished by Reuss with a X° charter in 1921 and later collaborated with Spencer Lewis (A.M.O.R.C.) on a German branch of A.M.O.R.C. with Pansophia and O.T.O. After Reuss expelled Crowley in 1921 he (Reuss) co-founded with Lewis the T.A.W.U.C. (The A.M.O.R.C. World Union Council)⁴.



Arnoldo Krumm-Heller

2. Following the death of John Yarker, world-wide head of MM, in 1913 the position was confused.
3. The first being Crowley's own version of the O.T.O.
4. Surviving manuscripts show that T.A.W.U.C. was based on Reuss' *Parzifal* text and his *Lingam-Yoni*.



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Eugen Grosche



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The History of the modern O.T.O. groups

Reuss's concept of the O.T.O. was definitely structured within eleven degrees, of which the VIII° and IX°, diverging from Masonic lines, practised sexual magic. The X° represented the administrative leader of the country. The XI° hinted at a homosexual version of the IX°.

The controversial appearance of Aleister Crowley in 1907–12 (in the latter year he was given a charter for his own O.T.O. lodge limited to England

and Ireland, called "Mysteria Mystica Maxima") incurred at least one distinctive feature, according to which the different O.T.O. groupings can be classified, *i.e.* by the acceptance or not of Crowley's "Law of Thelema" in its rituals. One of the main issues under dispute in the O.T.O. phenomenon is whether any of the current O.T.O. groups are genuinely descended from Reuss' O.T.O. (if any). The O.T.O. initiation rituals rewritten by Crowley between 1914 and 1917 were NEVER used by Theodor Reuss. All other Reuss lodges at that time developed their own rituals. The Gnostic Mass was translated into German and published in 1917. It was not received favourably and Crowley's *Book of the Law* was



Karl & Sascha Germer

also causing disquiet among the German members. At this time Reuss' order was more or less ineffectual, existing largely on paper only — it was not too long before Reuss and Crowley clashed over "The Law of Thelema" and shortly after the dispute with Reuss, Crowley wrote in his diary on 27 November 1921, "I have proclaimed myself OHO" (Outer Head of the Order = world leading O.T.O. authority, either named by the predecessor or unanimously voted by all X° members). There is strong evidence to suggest that Crowley was expelled by Reuss towards the end of 1921.

In Germany, in 1922, Heinrich Traenker and his secretary Karl Germer established the "Pansophia", already published in 1921 by Traenker and his wife but now financially supported by the businessman Germer.

Reuss died in 1923 without naming a successor. Most probably, he intended as his heir the Swiss businessman Hans Rudolf Hilfiker (1882–



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Hermann Joseph Metzger

1955), who was Grand Master of the lodge *Libertas et Fraternitas*, founded in 1917 in Zürich. But this serious freemason held it incommunicado in view of Reuss' and Crowley's bad reputation. As Crowley admitted in a letter of 1924 to Heinrich Traenker, Reuss never chose him as his successor. Reuss preferred to ally himself with Spencer Lewis' A.M.O.R.C. and Arnoldo Krumm-Heller's FRA (allegedly Lewis played a central role in 1921 in pressurising Reuss to expel Crowley).

It would appear that historically an O.T.O. lives and dies with its leader and is subject to constant schisms, *i.e.* Carl Kellner had no O.T.O., when Reuss died, his O.T.O. died with him, and Crowley's O.T.O., a split from Reuss' order, had little in common apart from the use of the same name, *i.e.* "O.T.O.". This emerging pattern of events would be the blueprint for the many O.T.O. groups still to come.

In 1926, after Crowley had visited Traenker and Germer, the secretary of the *Pansophia*, Eugen Grosche, broke away from its inner circle and founded the "Fraternitas Saturni" allegedly with sixty ex-O.T.O. members. The FS thus became the second Order founded upon the Law of Thelema. Traenker's remaining O.T.O., which makes only coy references to Thelema, became almost entirely inactive⁵.

Thus, at that time Reuss' remaining O.T.O. of Monte Verità and the related branch in Zürich were the only active O.T.O. in the world. Crowley, having been expelled by Reuss, used his new break-away O.T.O. to generate a personal income which enabled him to publish his own writings.

We must not forget that after Crowley's death in 1947, his 'heir apparent' Karl Germer (1885–1962) repeatedly denied in his correspondence that he was O.H.O., did not recruit any members, collect subscriptions or perform any initiations. Later, Germer supposedly expelled Kenneth Grant⁶ (the head of the only remaining active Crowley-O.T.O. lodge in England), formally closed the last lodge in the USA and then claimed the USA to be a "spiritual desert". So, by this time, the Swiss O.T.O. was the only remaining organization calling itself O.T.O., then active in the world.

5. See P. R. Koenig: "Das Beste von Heinrich Traenker", Bavaria 1996

6. Germer's authority to expel Grant was dubious. Following Crowley's death Germer repeatedly denied that he was O.H.O. and insisted he was merely Grand Treasurer General. In 1962 he wrote "I have no group or organization . . .".



Comparisons: Events after WWII

O.T.O. and Fraternitas Saturni

During his exile in the 1930s, Eugen Grosche stayed several times with Reuss' remaining group in the Ticino (Italian-speaking Switzerland). In 1950 he was approached by the Swiss baker and ex-communist Hermann Joseph Metzger (1919–1990) who had been initiated into the O.T.O. in 1943 in Davos (Switzerland) by Alice Sprengel (1871–1947) of Monte Verità. Furthermore, Metzger was able to produce reasons to believe that his O.T.O. was of Reussian origin, a fact that gave him authority over every offshoot of Crowley's O.T.O. Grosche consequently and immediately ceded all authority for the FS outside Germany to Metzger, who travelled much in Europe. As he possessed a visa for the German territories under Allied occupation, Metzger served as a convenient messenger for several organizations. He travelled for the Order of the Illuminati, took care of FS business in between, and visited the various Thelemites of Europe, for example Friedrich Mellinger (1890–1970). The latter, once an active director of the German Expressionist theatre, a spiritualist, and then Crowley's secretary in England⁷, acted after World War II on behalf of Germer.

There is some evidence to suggest that in 1951, the alleged Reuss' O.T.O. under the leadership of Metzger apparently merged with Crowley's O.T.O. led by Germer. This theory is based on the fact that both Germer's and Mellinger's signatures appear on Metzger's document of acceptance⁸. However, Germer effectively killed off Crowley's O.T.O. and Mellinger would soon abandon contact with any O.T.O. group in order to work with German Theosophists, which he did from 1960 up to his death in 1970.

In this organized chaos Grosche soon became disillusioned with Metzger, and as early as the 1950s he became associated with the Grant-O.T.O. lodge in England (which was at that time still part of Crowley's O.T.O. but which was to later become known as the Typhonian-O.T.O.). It was Grant's contacts with Grosche that so infuriated Germer to expel Grant in 1955⁹. Nevertheless, Grant's Typhonian-O.T.O. henceforth conferred O.T.O. grades without initiation rituals.

When Grosche died in 1964, Metzger tried in vain to take over the FS, seeing himself as the "mother lodge" of all organizations oriented to the Law of Thelema.

The O.T.O. and the Fraternitas Rosicruciana Antiqua (FRA)

Arnoldo Krumm-Heller received a charter from Reuss in 1908 and founded his FRA in 1927. The FRA was mainly active in Latin America but also had branches in Spain, Germany, and Austria. When Krumm-Heller

7. And considered by Crowley to take "a position of supreme responsibility" in the O.T.O.

8. Facsimile in P. R. Koenig's "Materialien zum O.T.O.", Bavaria 1994

9. This is, incidentally, the reason which Grant gives in a letter dated 11 August 1987.

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met Crowley and Germer in Germany in 1930, some of the rituals were given Thelemic references¹⁰. Krumm-Heller also became a ("real") Gnostic bishop in 1939, but after his death in 1949 his FRA split into countless groups. In 1963, Metzger tried in vain through his contacts in Venezuela to bring these all under his authority.

Today many FRA groups are connected either with Metzger or with the OTOA [see below].

The O.T.O. and the Order of the Illuminati (OI)

Around the turn of the century, Reuss and Leopold Engel tried rather unsuccessfully to revive the OI, as founded by Adam Weishaupt in the eighteenth century. Even so, several groups of Engel's survived both World Wars and came under Metzger's presidency in 1963. Metzger then regarded the OI as a framework for his own compilation of Orders (O.T.O., FRA), and quickly integrated the Ecclesia Gnostica Catholica, too, into the higher grades of his OI.

The O.T.O. and the Ecclesia Gnostica Catholica (EGC)

The French Gnostic Church, which also suffered from countless splits, was established in 1890 and attempted to run along the usual ecclesiastical line of apostolic succession. But neither Reuss nor Crowley ever received a valid apostolic succession. Reuss tried to make Crowley's "Gnostic Mass" the "official religion for Freemasons" in 1920; Crowley only once used his assumed headship of the O.T.O. to make the English Theosophist William Bernard Crow head of his (Crowley's) Gnostic Church in 1944. But nowhere in the constitution of the O.T.O. was the office of leader of the O.T.O., the "Outer Head of the Order" (OHO) connected with leadership of any church.

Metzger received a valid consecration because he stood in succession of Krumm-Heller's line, which held French apostolic succession.

Crowley's student, Grady McMurtry (1918–1985), received a few letters from his master in England in 1946, while McMurtry was staying in California. In these letters Crowley addressed McMurtry as "Caliph", a term never used in any O.T.O. context, nor in Reuss' or Crowley's writings: it was merely based on "Calif", the then postal abbreviation for California. More than twenty years after Crowley's death, McMurtry interpreted Crowley's calling him "Caliph" as making him OHO and Patriarch of Crowley's church. The EGC of his resulting "Caliphate" never received any kind of valid succession, either ecclesiastical or O.T.O. This new O.T.O. group rewrote its constitution in 1987 following the death of McMurtry in 1985. Subsequently, under its present leader William Breeze, the "Caliphate" has slowly moved to become 'part of the establishment'. It has registered and incorporated both the US Grand Lodge and O.T.O. International in order to receive special tax exempt status in the United States as a non-profit religious group.

¹⁰. Facsimiles in: "Materialien zum OTO", "Ein Leben fuer die Rose"



The Fight for Leadership

After Germer's death in 1962, there were four main contestants for sole leadership of Germer's Crowley-O.T.O. These were Metzger, Motta, McMurtry and the expelled Kenneth Grant (the legality of the expulsion is questionable).

According to Germer's Will, the final decision was up to his widow and Mellinger. Sascha Germer's first choice was the Brazilian Marcelo Ramos Motta (1931–1987), of the FRA, but soon she decided that in fact Metzger had been her husband's favourite. Thus in 1963 Metzger proclaimed himself OHO, and was accepted by some American Crowley-O.T.O. members.

It was not until 1969 that Grady McMurtry, on hearing that Germer had died seven years earlier, began making efforts to restart Crowley's-O.T.O. in the USA with himself as the head of the order. Motta was incensed by this and felt he had been unfairly excluded.

In 1969 there was a rupture within Metzger's group, and this spawned yet another independent O.T.O. in Germany with its own OHO.

Grant declared himself OHO of 'the O.T.O.' in England in 1966 and then later as the head of the Typhonian-O.T.O. in 1970. Grant has distanced himself from the 'Caliphate' despite at least one attempt by them to tempt him to join their order (to use his friendship with John Symonds, Crowley's Literary Executor, to aid them in their attempts to control the copyrights).

Descriptions of the Groups

Fraternitas Saturni

Within this German fraternity, the opinion prevailed that the magic influence of the New Aeon demanded the permanent adaptation of Crowley's teachings to the latest developments. As a consequence, the rituals of Saturn turned into a peculiar mixture of medieval magic, astrology, and a small admixture of Thelema. In the course of time, and especially after Grosche's death in 1964, this caused several ruptures, and from 1980 a splinter-group, the Ordo Saturni, felt more and more drawn to Crowley's ways. Sexual magic was once talked of freely within the FS, but not as the main theme. The FS was supposed to have its own Egregor, now lending his powers to the affiliated organization, the Ordo Saturni. Some members of the German branch of the "Caliphate" are co-members of this Ordo Saturni, also lending their own sexual magic energies to that Egregor¹¹.

Pansophia

In 1921, the German Grand Master of Reuss'-O.T.O., Heinrich Traenker, founded an organization called Pansophia, which published important rosigrucian books as well as early writings of Crowley. Krumm-Heller and

11. More about the FS in "Das OTO Phaenomen", "Ein Leben fuer die Rose", "In Nomine Demiurgi Saturni" and in "In Nomine Demiurgi Nosferati".



Reuss used the term "Pansophia" in their letterhead and stamps. When Reuss died in 1923 without naming a successor, the constitution of the O.T.O. demanded that the remaining Tenth Degree members should elect the next OHO. There were only about eight of them. Two of these, Traenker and the American Grand Master, C.R.J. Stansfeld Jones (Frater Achad, 1886–1950, who also had a Reuss charter), elected X° Crowley "A World Saviour" (rather than OHO) over their own O.T.O. branches in 1925. Both withdrew their votes very quickly¹².

The sexual mysteries of the Pansophia were communicated only by word of mouth by Traenker himself¹³. Thelemic references were to be found only in the more advanced inner teachings of the group¹⁴. Pansophia ended with Traenker's death in 1956.

Metzger's O.T.O.

Some old and very masonic Reuss rituals are still used in Switzerland to this day, although the Swiss have not used any Reussian rituals higher than the Third Degree; other initiations jumped directly to the IX^o¹⁵. After Germer's death in 1962, which meant the disappearance of the person in Thelemic control, Metzger blended his Order of the Illuminati with Crowley's-O.T.O., now active again on Reuss' lines. In Switzerland, so far as is known, no rituals are performed apart from Crowley's Gnostic Mass (this one regularly since the early 1950s).

Metzger only propagated Thelema in order to ingratiate himself with Germer. Thus Germer considered Metzger as his sole successor, as he wrote in a letter and as was confirmed by Germer's widow¹⁶.

12. Each of the following was known to be X° at the time of the death of Theodor Reuss on 28 October 1923: Crowley, Hans Rudolf Hilfiker-Dunn, Arnoldo Krumm-Heller, Heinrich Traenker, Charles Stansfeld Jones, Carl William Hansen, James Thomas Windram, Frank Bennett, William Henry Quilliam, Czeslaw Czyski. Of slightly or less provenance: Hector-François Jean-Maine, Joanny Bricaud, Vyvyan Deacon, Arturo Reghini, Eduardo Frosini and unidentified representatives of Spain and Sweden.
13. Some of them in: *Ein Leben fuer die Rose*, Bavaria 1995.
14. Some of them in: *Das Beste von Heinrich Traenker*, Bavaria 1996.
15. It is doubtful whether any of the Crowleyian-O.T.O.-groups had any initiation rituals higher than the III° prior to the 1973 publication of "The Secret Rituals of the O.T.O." by Francis King (London). Since then the Crowley-O.T.O. rituals have also been published in, i) a German translation as "Die Geheimen Sexualmagischen Unterweisungen des Tieres 666", edited by M D Eschner, Berlin 1982; ii) in a Serbian translation titled "Tajni Rituali O.T.O.-a", published in 1995; iii) "How to make your own McOTO", Bavaria 1996, and iv) in booklets, pamphlets and magazine articles in France. Currently available in the USA *Baphomet & Son* by R. A. Gilbert contains a very early version of the Minerval degree. Adolf Hemberger, a German occultist, also published several of Crowley's sex-magical instructions in the early 1970's.
16. Facsimile in "Materialien zum OTO" Bavaria 1994, p.141, 142



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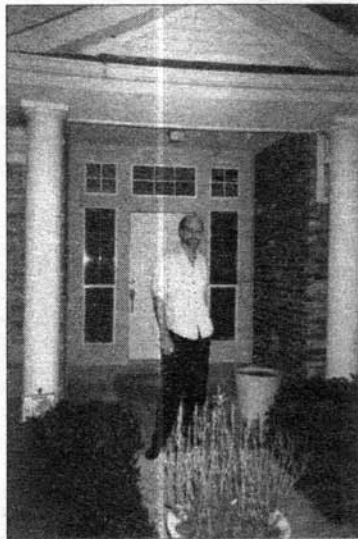
Metzger totally renounced any kind of sexual magic. Although he died in 1990 and the criteria for entry are very strict (in contrast to those of the "Caliphate"), this O.T.O., generally known as the Order of the Illuminati, is very prosperous.

Motta's Society O.T.O. in the USA and Brazil

Motta chose his members according to the criteria of the Argenteum Astrum or A.:A.: (some selected students having to learn by heart some Crowley material), rather than according to the precept "The Law is for All", as used in the more masonic Crowley-O.T.O. Thus this S.O.T.O. has never had more than a handful of members¹⁷. After the publication by Francis King of the Crowley-O.T.O. initiation rituals in 1973 Motta began to create his own.



Marcelo Ramos Motta



William Breeze outside his home.
"Caliphate International Headquarters".

The "Caliphate"

McMurtry, basing his claims on two peculiar letters he had received from Crowley, started promoting a newly founded Agape Lodge into a Grand Lodge from 1977 onwards¹⁸. As in all the masonic-style O.T.O. groups the grades were at first conferred rather haphazardly.

The rival claims by McMurtry and Motta for leadership of the "Caliphate" ended in a court case and as a result McMurtry rid himself of Motta and his claims to be OHO. Based on the 'sterile' evidence before him, the trial Judge made various rulings upon which he was totally unaware that he had no legal power or jurisdiction. He was faced with two squabbling factions, both claiming the same rights and

17. The actual number of selected American students may have been around six, but the number is uncertain. The Brazilian OTO Lodges allegedly had thirty members according to the court transcript, "McMurtry et alii versus Motta", California 16 May 1985, p. 741

18. Karl Germer officially closed the Californian Agape Lodge on 7 September 1953 which means that there was no longer any Crowley-O.T.O. lodge anywhere in the world and the order had thus died by Germer's hand over twenty years earlier.



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property and so reached a decision based only on their respective claims¹⁹. Both sides failed to mention to the Judge that their particular 'O.T.O.' had no direct lineage to the long-defunct Crowley-O.T.O. and that the Crowley copyrights (at the centre of the dispute) were still in the possession of John Symonds the Literary Executor in England²⁰.

In an earlier case against Samuel Weiser Inc. Motta made himself ridiculous with court proceedings in which he claimed that his O.T.O. owned the Crowley copyrights — he lost his case.

Nevertheless, the "Caliphate" regards all of Crowley's words as the crux of its organization, and which has attempted to substantiate its position by questionable-legal proceedings although they admit that "it's impossible to reform the post-Grady [McMurtry] version of the Order", to imitate the Reuss- or Crowley-O.T.O.

McMurtry was succeeded on his death in 1985 by William Breeze who it is said, was only a IV° at the time. Breeze has adopted the X° title "His Most Sacred Majesty". There is reason to believe that the election of Breeze would not have met with McMurtry's approval²¹.

Typhonian O.T.O.

Kenneth Grant (b. 1923), Crowley's secretary, has dispensed with the masonic structure of the Crowley-O.T.O. Crowley called him "a definite gift from the Gods" and wrote in his diary in March 1946: "Value of Grant: if I die or go to U.S.A., there must be a trained man to take care of the English O.T.O.".

Around 1945, Gerald Gardner, was allegedly chartered "to constitute a camp of the Ordo Templi Orientis, in the degree of Minerval," and the relevant document was apparently signed by Crowley. (There is reason to

19. Editor's Note: Relevant evidence was apparently suppressed! It was not in McMurtry's or Motta's interest to undermine each others claims if it in turn harmed their own claims. For example, both relied on the assertion that Germer became OHO (which Germer repeatedly asserted, in writing, that he was not). Accordingly, the Judge stated in his *Findings of Fact* that Germer became OHO.

Testimony by "Caliphate" witnesses during the trial appears to disagree with statements made by them both before and after the trial. One key "Caliphate" trial witness later wrote "But the historical record should be kept clear . . . I am opposed to the Caliphate OTO . . . they have distorted and falsified the facts to serve their purposes." On another occasion this same key witness writes "There was no O.T.O. as a functioning order in the USA at the time of Germer's death", and later regarding the trial "If I recall correctly there was a pre-trial motion (that both parties agreed to) to the effect that Metzger was never a member of the O.T.O., if you can believe that." In respect of Motta this same witness wrote "I now believe that Germer did intend to appoint Motta the OHO . . . but as Motta had no organization, it was a moot point".

Another important witness for the "Caliphate" wrote some time before the trial ". . . the O.T.O. sort of disintegrated and not even Karl [Germer] cared to keep it together." On another occasion "this is not the real O.T.O." and "Yes, all sorts are entering G.'s [Grady McMurtry's] O.T.O. as they believe in the letters of authorization. Some gnash their teeth, as I do, and some are too stupid to know what is happening." Also, the same



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believe that Gardner faked this Charter, as a comparison of Gardner's and Crowley's handwriting shows). Gardner, however, never found the time to run the camp, and it is said that this alone led to Germer's decision to allow Grant to work the first three degrees.

In July 1951, Karl Germer wrote to Friedrich Mellinger, saying, "If Metzger would have had access to all of A.C.'s works in the way Grant has had I'd be inclined to see him [as] a parallel case. However — like Grant — there seems to be a lack of money." On January 18, 1952, Germer wrote to Grant, "If we want to get the O.T.O. properly going again, we need a competent leader, not only for England but for the whole world. It must be somebody who knows the thing inside out . . . I have often thought that you might be chosen for the job."

In the early 'Fifties, Grant established contact with the *Fraternitas Saturni*. In 1955, he announced in a manifesto his discovery of a Sirius/Set "current," and founded the New Isis Lodge in London. In his manifesto, he named Eugen Grosche, an old adversary of Germer's, as an associate. This infuriated Germer, who took "violent exception" to the reference. Grosche exacerbated the situation by publishing, in his own German magazine, a short version of Grant's manifesto. This so angered Germer that, on 20 July, 1955, he penned a "Note of Expulsion" that excommunicated Grant and forbade Grosche from publishing any Crowley writings. In England, a certain Noël Fitzgerald was appointed as Germer's "personal representative" in matters of the O.T.O. for Great Britain.

One of Crowley's two literary executors, John Symonds, wrote to Gerald Yorke in September of 1970 that he fully supported Grant's claim to be be OHO. (This was hardly surprising: the two men had collaborated in the editing and annotation of several Crowley works, including an edition of the *Autohagiography* and *Magick*). Motta, in October of the same year, ignorant of Germer's letter of expulsion, expressed a willingness to acknowledge Grant as OHO.

Grant's insights derive largely from Jones/Achad's proclamation of the "Aeon of Maat"²², from Grosche's teachings on Saturn/Set and from

witness wrote "Can't document [redacted], you know. It was a highly secret fact of the time, . . . among the few of us who made up the then *infant Caliphate O.T.O.*" On the basis of this 'trial' the "Caliphate" now *assert* that they are 'the O.T.O.' *because* the Judge ruled that they are!

20. Under English law copyrights can only be transferred in writing. William Heidrick, acting-head of the "Caliphate" (between McMurtry and Breeze), wrote to Kenneth Grant "all we want out of Symonds is his signature on a document accepting our claim to being O.T.O. . . . so long as we can come in for the royalties" and this was only a few months after the Courts decision.
21. In an "official" letter, McMurtry ordered that neither Phyllis McMurtry/Seckler, Helen Parsons Smith, K.G.D. nor Lon Milo DuQuette were empowered to elect a successor to the office of "Caliph"
22. Which caused Crowley to "expel" Jones (who collaborated with Heinrich Traenker), since Crowley was himself the prophet of the "Aeon of Horus".



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Bertiaux' teachings about sex and Voodoo. Sexual magic is discussed very openly.

Ordo Templi Orientis Antiqua [OTOA]

In 1921, the OTOA, an alleged breakaway branch from the French O.T.O. line (of Reussian origin), was extended to sixteen grades. In the course of time, the OTOA absorbed several different Gnostic successions, a Memphis-Misraim line, episcopal consecrations, and the Eleventh Degree of homosexual magic. Its most important current exponent and a powerful point of convergence is the American Michael Paul Bertiaux (b.1935), a former Theosophist associated with the spiritualistically oriented Henry Smith. Bertiaux' system works exclusively on a magical, not a masonic level, and sexual magic is regarded as an important focus of this Voodoo-oriented organization — at one time Bertiaux worked closely with Kenneth Grant's O.T.O.



M. P. Bertiaux

Charles Manson and the O.T.O.

During Crowley's lifetime there was only one active O.T.O.-lodge in the USA; the so-called second Agape lodge in California. As stated earlier, Crowley's heir, the German Karl Germer closed the Agape Lodge on 7 September 1953.



CHARLES MANSON

In the 1960s, one ex-member of this ex-Agape Lodge, Mildred Burlingame, "initiated" Jean Brayton with some of Crowley-O.T.O.-rituals. Therefore, Brayton's group became little more than a motherless satellite of a dissolved lodge. Neither Burlingame nor McMurtry possessed the authority to either initiate or to found a new lodge of the Crowley-O.T.O.

Charles Manson became involved with Jean Brayton's-O.T.O., and McMurtry informed the FBI of Brayton's activities in order to clear his own name²³. McMurtry also fed the journalist Ed Sanders with material who in return did not mention McMurtry in his book "The Family".

McMurtry and his wife, Phyllis Seckler founded a group called Continuum and began publishing Crowley material. It was this group Continuum which formed the nucleus of the "Caliphate".

Brayton's Solar Lodge-O.T.O. had existed before McMurtry's claims to be OHO but McMurtry declared Brayton's Lodge "irregular" saying that Burlingame's initiatic powers had been invalid (but to support his own claims he readily accepted the powers of other ex-members of the old-Agape Lodge who supported his claims).

Today the "Caliphate" remains what it ever was, like Brayton's Solar Lodge, a motherless satellite of a dissolved lodge from Crowley's-O.T.O. (which itself was no more than a splinter group from Reuss' *Ordo Templi Orientis*) which had died almost twenty-five years before.

23. Jean Brayton visited the Swiss Abbey of Thelema and now lives in Ensenada, Argentina, where she claims to be OHO of the O.T.O.



Amazing Maze

SOME MORE PROTAGONISTS

It is almost impossible to draw a complete picture of the many O.T.O. groups that sprang forth from Theodor Reuss' invention. Whilst the previous chapter describes the development of some O.T.O. groups, this chapter focuses on their protagonists.

This analysis starts from 1921 as it was the year in which Reuss issued charters to several individuals from all over the world.

Through Reuss, in July 1921, Spencer Lewis (33°, 90°, 95°, VII° and founder of A.M.O.R.C. in 1915) became "Honorary Member . . . for Switzerland, Germany and Austria" of the O.T.O. An important question arises as to which O.T.O. groups were known in those countries at that time? Were they Crowley-O.T.O.-groups? What was the difference between a Reuss- and a Crowley-O.T.O. in 1921?

On 10 May 1921 Reuss made Charles S. Jones a X° for the US. In the autumn of 1921, Theodor Reuss distanced himself from Aleister Crowley and turned towards Spencer Lewis' A.M.O.R.C., and to Arnoldo Krumm-Heller's Rosicrucian organization FRA. In November 1921, Reuss in a letter to Crowley wrote:

"The O.T.O. is not in any way an annex or even in any way connected with the A.∴A.∴ and . . .

. . . the teachings of these two independent bodies must rigorously be kept separate and distinct."

In October 1921, Reuss to Spencer Lewis:

"I have cut off the connection that existed between us [Reuss and Crowley] regarding O.T.O., and whatever Crowley would happen to do about it in the USA, it is now his own business, and not any more a concern for the O.T.O."

From there on, the O.T.O. was splintered into countless concurring branches. In his Last Will and Testament of 1922 (his first will), Reuss declared Clara Linke (the Swiss Hans Rudolf Hilfiker's lover) as heir, but she died shortly afterwards. Later, in the final version of his Will dated 27 June 1923 the only named beneficiaries were his wife and his housekeeper but no provisions were made relating to O.T.O., MM or the Gnostic Church.

On 27 November 1921, just days after Reuss had forbidden him to mix Thelema with the O.T.O., Aleister Crowley wrote in his diary: "I have proclaimed myself O.H.O. Frater Superior of the Order of Oriental Templars". After Reuss' death (28 October 1923), and in December 1924,



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Spencer Lewis, 1916. Note the templar's cross and other occult insignia with the masonic seal.



Spencer Lewis, 33°, 90°, 95°, VII°
and founder of A.M.O.R.C.



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he told Heinrich Traenker, a Reuss-X° for Germany since 1921; "It is to be understood clearly that I have no need of historical proofs for myself. . . . I wish to obtain control of all existing movements".

SWITZERLAND

On 24 October 1917, Reuss founded the O.T.O.-lodge "Libertas et Fraternitas" in Zürich, with the Czech dancer Rudolf de Laban.

In November 1917, Grandmaster de Laban closed "Verità Mistica" in the sunny Ticino (where Reuss had performed Crowley's *The Ship* in the summer), and moved his headquarters to Zürich. Reuss left the 'Mountain of Truth' before November 1918. De Laban left Zürich in November 1918 to dance in Munich and Stuttgart (Germany) and Hans Rudolf Hilfiker became his heir as Grandmaster. On 1 February 1919, the description "O.T.O." was dropped and on 26 April 1919, the lodge officially left MM and O.T.O. and continued with only the Rite of Cerneau — for which Reuss still sought payment.

Remembering the esoteric congress of Paris in 1908 (where Arnoldo Krumm-Heller for example, received his high MM degrees), Reuss convened a world congress of freemasonry in Zürich in 1920. Whilst in 1908 Reuss, Gérard Encausse (Papus, 1865–1916, 33°, 90°, 96°), Blanchard and Détré, (1855–1918, 33°, 97°, X°) eagerly exchanged titles, offices and maybe consecrations, this time Reuss was sent by the Patriarch of the Église Gnostique Universelle, Joanny Bricaud (33°, 90°, 96°), to make Reuss' and Crowley's Gnostic Mass the "official religion for all members of the 18° Scottish Rite."

On 17th July 1920, Hilfiker welcomed Reuss to the temple of "Libertas et Fraternitas" in the heart of Zürich where the freemasonic congress was held at the *Lindenplatz*. Reuss, Gnostic Legate of Bricaud, stayed for only one day and the mood of the congress went against the O.T.O.: for example the minutes do not even mention the Gnostic Religion. On 3 October 1920, the rosigrucian chapters (18°) in Tessin demanded that "every connection to Reuss and his so-called Gnostic Church must be excluded and treated as a thing of the past."

When Reuss died in 1923, obviously Hilfiker regarded himself to be his heir. Nevertheless, in 1936, Hilfiker wrote to Bricaud's successor, the Gnostic Patriarch Constant Chevillon:

"Despite the fact that Heinrich Traenker proclaims himself OHO . . .

. . . and Krumm-Heller being in Berlin . . .

. . . the O.T.O. died together with Reuss"

and regarding Aleister Crowley, Hilfiker suggested that they

"consider the O.T.O. non existent."



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Meanwhile, other Swiss members were taking over O.T.O. business.

Alice Sprengel (1897–1947) one-time collaborator of Rudolf Steiner, switched her allegiance to Reuss in 1915 when she found out that Steiner had married Mlle Sivers in 1914. She had a grant to found O.T.O. lodges and in 1921 belonged to the “Executive Council of Three (Supreme Council) of O.T.O., Anational Grand Lodge and Mystic Temple Verità Mistica, Orient Ascona” (although de Laban had closed the lodge earlier). Associated with Frau Sprengel were Frau Hardegger and Frau Jantzen who initiated Hermann Josef Metzger in the O.T.O. in 1943. Metzger’s spiritual father was Felix Lazerus Pinkus who moved in an Abramelin-circle that also corresponded with C.G. Jung.¹



Hermann J. Metzger
Patriarch E.G.C.

DENMARK

On 3 September 1921 Reuss made Carl William Hansen (Ben Kadosh) the X° for Denmark.

Hansen was born on 11 October 1872 in Copenhagen. In 1898 he had been initiated into the Order of the Martinists by Baron Alphonse Wallen. In 1906 he became a 32°. In 1917 Hansen advanced to become Danish Delegate of the Martinists, that is their chief in Denmark.

Theodor Reuss sent Hansen a handful of charters in 1921: Gnostic Primas, Memphis-Misraim, O.T.O. and Hermetic Brotherhood of Light. Hansen obtained the 30° from Bricaud for the Order of the Martinists in the summer of the same year. Because Reuss did not issue rituals for the high-O.T.O.-degrees, Hansen had his members jumping directly to the IX°.

In 1923 C.W. Hansen activated his authority as Delegate of the Order of the Martinists when he had received a charter from Joanny Bricaud to found the ‘Grand Orient de la vraie et haute Maçonnerie esoterique et gnostique du Danemark’. Eventually he founded the Lodge “Sphinxen” which only worked for one year — it was here where he met his future successor, Grunddal Sjallung, 1895–1976. Hansen dissolved the Lodge when in the summer of 1924 he received a 33°-charter from the ‘Grande Oriente Italiano degli Antichi ed Accetati Muratori, Zenith di Roma’, that is from Eduardo Frosini who had been a member of Reuss’ MM in Italy. Frosini was a collaborator of Arturo Reghini who exchanged charters of a “Ritus Philosophicus Italicus” with Aleister Crowley in 1913. It was Frosini who sent the Reuss-rituals to Hansen, finally. Frosini also sent MM — and “Order of Illuminati” charters to Hansen.

1. A facsimile of the Abramelin-transcript that was allegedly used by C.G. Jung is in *Abramelin & Co.* by Peter-R. Koenig (also contains facsimiles of several Golden Dawn manuscripts).



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Now Hansen founded a new Grand Orient, called "Den Danske Stor-Orient af gamle og antagne frie Murere" (The Danish Grand-Orient of ancient and accepted free Masons). Soon after the formation Hansen made Sjallung a Magus Cancellarius 33°, 95°, IX°. The Order worked according to Reuss' constitution. Soon, the members were puzzled by the "irregularity" of the masonic body of the Order they were in and the Grand Treasurer General made off with the takings in 1928. A meeting was held on 14 April 1929 and a new Order constituted. The newly formed Grand Lodge called itself a 'Frimurerlauget' (The Masonic Guild), and stated that it would regularize itself.

In 1930 Hansen became unpopular in the Lodge, and he resigned a few days before being thrown out. He moved the O.T.O. and his various other Orders to elsewhere, founding his 12th creation: the Lodge "The Three Points".

Carl William Hansen died on 3 August 1936 from a heart-attack. Grunddal Sjallung continued his work. When he took over Hansen's O.T.O. he also took the title of Rex Supremus corresponding with Aleister Crowley and rewriting the initiation rituals. Nevertheless, Sjallung's version of the O.T.O. was never Crowleyan.

Because some members wanted to focus on the masonic aspect only, Grunddal Sjallung and a number of members decided to depart in 1946, founding "The Sovereign Saint John of Jerusalem Order of Hospitalors" in Denmark. In 1955 the Order bought an ancient abbey, Sostrup, making it a humanitarian home for the poor. From 1971 until his death in 1976 he lived in the asylum Brøndbylund, suffering from dementia.

Sjallungs successor was a certain Johannsen who seemingly corresponded with Marc Lully of the OTOA. When Johannsen died in 1977, Pelle Bull (Per Jorgensen) who corresponded with the son-in-law of Eugen Grosche, Heinz Boelke continued this Danish O.T.O. Already in 1976 Pelle, his wife and two children visited the Swiss Abbey of Thelema under H.J. Metzger. But because Metzger's O.T.O. only accepted regular Masons, Pelle's Danish O.T.O. was not recognized then.

In 1994 Pelle complained that the "Caliphate" had threatened him because he used the O.T.O. insignia.

GERMANY

In Germany, at the turn of the century during the founding chaos of Theosophy, Heinrich Traenker played a major role as publisher. He did not establish contact with Theodor Reuss until 1919 although he had been told about Reuss many years earlier by Franz Hartmann (another key figure in the development of Theosophy and once friend of Carl Kellner). Later Traenker became the X° for Germany (10 May 1921 — C.S. Jones was also made a X° on the same day). Reuss also wrote two other charters for Germans in 1921: to Arnoldo Krumm-Heller who eventually erected his Fraternitas Rosicruciana Antiqua, the A.:A.: and the Gnostic Catholic



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Church in South America (while still having his "Sumo Supremo Santuario" in Berlin-Heiligensee), and to Henri Birven who soon would be influential in the development of the Thelemic movement in Germany.

Heinrich Traenker:

Around 1920 Traenker created the "Pansophia", mainly a publishing project that was financially supported by Karl Germer who became co-owner in 1922. Another member of "Pansophia" was Eugen Grosche, who would go on to found the Fraternitas Saturni. Traenker never thought highly of Reuss and only after Reuss' death did he consider the O.T.O. a suitable addition to his collection of Orders. After Reuss' death he visited Reuss' widow in a vain attempt to buy the remains of his papers, etc. The papers were eventually purchased by Hans Rudolf Hilfiker. But Traenker gained insights into Reuss' files and discovered that there was no appointed successor to the office of OHO. He corresponded intensely with the American X° Charles S. Jones (all of his books have been translated and published in Germany by Traenker) and invited Crowley in 1925 in order to elect him a "World Saviour". Crowley upset Traenker so much that he called the police and withdrew his vote from the election. So from 1928 on, Traenker started to call himself OHO of the O.T.O., of the AASR, the Swedenborg Rite, the Golden Dawn, MM, the Rite of Heredom, the HBL, the Fraternitas Rosa Crucis, the Gnostic Church, and the Illuminates.

In 1930 he collaborated with A.M.O.R.C. which came to nothing whereupon he founded the "Societas Pansophia Universalis" in New York in 1932. Meanwhile Jones aroused the anger of Crowley through propagating the "Aeon of Truth and Justice" which led to the delicate expulsion of the Reuss-X° of the US (Jones) through the Reuss-X° of England and self-styled OHO (Crowley). As to the question of O.T.O. sovereignty, Crowley's friend Gerald Yorke, had a clear opinion as an expert, when he wrote in 1948 to Karl Germer, Crowley's heir: "Jones and Traenker's X°s go back to Reuss and not to A.C. They, therefore, in the Constitution of the O.T.O., are the ones who establish the next O.H.O., and even if you are X° from Crowley, they can outvote you in a council to choose the new O.H.O. They could then appoint their own Treasurer General, and he could I think, lay legal claim to the effects and the copyright." Jones died on 24 February 1950. But Traenker was still alive.

At the end of July 1950 the Swiss H.J. Metzger paid a visit to Traenker, who, because he saw himself as the successor to Theodor Reuss, was seen by Metzger as his "greatest adversary". Metzger did not dare acknowledge his own relationship with Traenker's enemy Eugen Grosche of the Fraternitas Saturni, because both Metzger and Grosche feared a court case, which could result in Traenker excluding them from the exchange of the secret papers, especially concerning the Supremum Sanctuarium of the O.T.O. In order to protect his own O.T.O. Metzger discussed with Grosche



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the possibility of putting the O.T.O. under the protection of the FS in Germany where it would be incorporated as 18° in the then 33°-degrees scale of the FS. "Then the Lodge [FS] stands before [the O.T.O.], and he [Traenker] cannot go against it. As part of an Association, it enjoys lawful protection." "The Johannism[asonry] [Craft] would head the first three degrees of the FS, then follows the Pronaos[degrees] of the FS, and in the Pentalphae degree [18°] members were admitted to the working of the O.T.O., since it is assumed that the O.T.O. includes the Johannism[asonry]."



Heinrich Traenker

Alas, Metzger and Grosche would soon quarrel endlessly — Heinrich Traenker died only a few years later in 1956. The "Pansophic Rites" lived on in Eduard Munniger (1901-1965) who also considered himself a heir to Arnoldo Krumm-Heller's FRA in Austria.

Eduard Munniger rented the Austrian castle "Kraempelstein" in 1937, where he not only established a little hostel but also held the meetings of his "Fraternitas Crucis Austriae". Munniger, also a Theosophist, got tied in with the German branch of A.M.O.R.C. and soon called his group "Antiquus Arcanus Ordo Rosae Rubeae Aureae Crucis" (AAORRAC). This term was already used by Krumm-Heller, Theodor Reuss, and by Spencer Lewis, but always with different meanings. Since Munniger never had more than a handful of disciples, AAORRAC ceased to exist after his death in 1965. At present, there is a newly invented AAORRAC busily putting advertisements in the German esoteric magazines as well as trying to attract members by mentioning the "Castle Kraempelstein". This castle, however has no connection with the group in question, it is inhabited by its owner: the count of Vichtenstein.

Henri Birven:

From 1927 on, Birven published in his magazine *Hain der Isis* works by Gustav Meyrink, Franz Spunda, Joanny Bricaud, E.C.H. Peithmann (successor of Reuss' Gnostic Church?), Will-Erich Peukert and Aleister Crowley. Due to Birven's strong links within the educated and cultural circles, Karl Germer nourished antipathy towards him when Birven "would not speak to me if it were not for the fact that you [Crowley] know me", he complained. It was in Birven's home in Berlin where Krumm-Heller, Germer, Gerald Yorke and Crowley met in 1930. Eventually, Birven who already called Reuss'-O.T.O. a "Tutti-Frutti" started to quarrel with Crowley, especially when Birven received a 33° (Cerneau) Charter from Joanny Bricaud. From 1932 on, Birven had a small MM-circle in Berlin and started



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writing hateful pamphlets against Crowley, Traenker and Krumm-Heller. At the beginning of the Nazi regime Birven was allegedly seized by the Gestapo and he blamed it all on Karl Germer who then ended up in a concentration camp. Nevertheless, when Germer died in 1962, Birven started to call himself "the sole and only friend of the deceased".

There were other German individuals who have to be mentioned as potential successors to Crowley or the O.T.O.

Friedrich Lekve:

Lekve was born on 26 February 1904 in Wesel, Germany. He wrote to Crowley for the first time in October 1936 telling him about his "Kreis um Thelema" and also reported about the six boxes full of material which Crowley had left in Germany after his 1931 exhibition in Berlin.

Lekve considered Eugen Grosche as a "brother of the left-hand path", and signed as "66 (Friedrich) + 11 (Lekve)", and soon as "Seven OZ Seven". Later, on 6 November 1941 Crowley would call his "Charta of Human Rights" "Liber OZ". This "Charta" was put into the Crowley-O.T.O.-initiation rituals which were celebrated for the first time in 1942.

Because Lekve intended going on a business trip to London in May 1937 (he worked as a representative for the Wetzlar Gummiwerke in Hildesheim), on 21 April he wrote to Crowley, wanting to sleep on a inflatable rubber camping bed in Crowley's apartment: "I need no bed". Crowley refused to accept Lekve's plans for lodging but proposed to use Hitler's Swastika as a logo on thelemic flags and porcelain on which to base a business. Crowley wanted to use the *Hakenkreuz* as the future "sign of the German Thelema".²



Lekve travelled to London in order to throw himself before the feet of his beloved Master. Eventually Lekve wrote two letters to Crowley asking him never to write to him again as he was so afraid of the Gestapo.

1944 was Lekve's thelemic spiritual peak: he established the degrees Major Adept in the A.∴A.∴ and the synthetical IX°-O.T.O.; in those days you only had to "know" the secret in order to "have" the pertinent degree.

After the War, on 11 January 1946, Lekve again wrote to Crowley. He expressed hope that the Germans were going to accept Thelema following the political defeat of the Nazis. He was also very critical of Orders of any kind and especially of O.T.O.-membership — as an alternative he offered the founding of a "Societas Thelema" on a similar basis to the "Societas Jesu" of the Jesuits.

On 29 April 1946 Lekve distanced himself from "such men as Germer, Achad [C.S. Jones], Mathers and the many" considering them together with Eugen Grosche as "cancers feeding themselves from the blood of

2. At this time, the Nazis built a manufactory on the Wewelsburg where they put the Swastika on porcelain. Crowley had used the Swastika himself in 1910 when it appeared on the cover of the booklet to accompany his production of *The Rites of Eleusis*.



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spiritual giants like you" [Crowley]. "So I feel to be your personal representative . . . even if you, my Father, would prefer to reject and push me from your side". Lekve based his faith upon his resistance against the Nazis when he distributed *Liber AL* during WW II.

On 14 June 1946 Crowley reacted reluctantly to Lekve's self-projection and enquired how Lekve intended to contribute to the Great Work while neglecting Orders yet still claiming the IX°.

In the last letter that Crowley wrote to Lekve he added the newly written *Liber OZ* — Lekve published the first German translation of Crowley's *Liber OZ/77* in 1949.

At the end of 1947 the Californian Agape Lodge of Crowley's-O.T.O. decided to use 50% of the Order's money to send CARE parcels to Europe. The supporters received the addresses of 'the needy' from Karl Germer. Jane Wolfe (1875–1958) and Mary Kay supported the couple Herbert Schmolke in Berlin-Charlottenburg. Ray and Mildred Burlingame took care of the family Lekve and Dr von Oldershausen. Lekve tried to gain von Oldershausen and Schmolke as potential sponsors for his planned O.T.O.-membership.

In 1948 Lekve started to send around his *Thelemische Lektionen und Exercitien* with a seal saying *Abtei Thelema* and the stationary *Institut für Individuationskurse auf kosmologischer Grundlage*. Excerpts of Crowley's *Confessions* were translated and published together with another version *Liber AL* annotated by Lekve "in the light of Thelemic Chassidism". Even the unbeloved Eugen Grosche received autographed issues.

In 1949 Herbert Fritsche, a friend of Arnoldo Krumm-Heller (and German successor of the FRA and the Gnostic Catholic Church), published in his mainstream popular magazine *Merlin*, Lekve's contribution *The Magician Aleister Crowley (Master Therion)* with the message "The Master died. The Law of Thelema lives on, the Order of the Thelemites lives on", which began a worldwide public interest in Thelema.

This "Order of Thelemites" was hardly identical with Crowley's paper only mix between A.:A.: and O.T.O. which was put under the leadership of James Windram, X° of South Africa (died in 1939).³

(On 15 November 1915 Windram made Frank Bennett (1867–1930) a VII° of Australia. Vyvyan Deacon concurrently ran the "Australian Order or Oriental Templars" allegedly initiated by Theodor Reuss in 1908.)

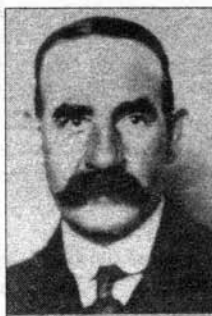
3. The new American O.T.O., founded in 1977 and called "Caliphate" also mistook elements of this "Order of Thelemites" with some of those of the O.T.O. when it came to the question of the instrument of succession. In June 1978 Grady McMurtry wrote about Karl Germer: "Had he followed the instructions in the private codicil to Crowley's Last Will and Testament, and called the convocation of the IXth's, he would have been de jure Outer Head of the Order and beyond challenge. Since he did not follow the instructions of his Prophet, and was only de facto OHO, he could always be challenged." McMurtry mistook the Constitution of the Order of Thelema as a "private Codicil to Crowley's Last Will and Testament".



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Henri Birven



Frank Bennett



Friedrich Lekve



Vyvyan Deacon

H.J. Metzger contacted Lekve at the end of 1950, who meanwhile had become the socialist Mayor of Hildesheim, a member of the Museum committee, a party representative, a board member of the Culture committee, a lecturer at the University, a director of the Wetzel-Manufactory and also part-time translator for the American occupying-power (note: today there is a "Carl Kellner Strasse" in Hallein, and a "Friedrich Lekve Strasse" in Hildesheim).

Friedrich Mellinger (Crowley's secretary whom he considered to have potential for the "responsibility of carrying on the work of the Order" as "supreme head of everything"), was charged by Germer to take care of Lekve: "Lekve is worthy. He has proved it by his work in a hundred ways" — eventually Lekve received his O.T.O. initiation.

Nevertheless, like Reuss Lekve didn't accept the A.:A.: as the supreme Order with the obligation to accept Crowley's Liber AL as the basis of the O.T.O. work. From 1953 Lekve's teachings were focused on Chassidism



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exclusively and when he died in 1956, his files were almost completely destroyed by his widow.⁴

Friedrich Mellinger

Friedrich Mellinger was born on 15 November 1890 in Berlin. After completing his Ph.D., he co-founded and became an actor in *Die Tribüne* in Berlin in 1919. In 1921 he founded the *Schaubühne* in Munich and 1927–31 he wrote about Drama and theatrical critics for many German newspapers.

His family moved on to America, arriving in Los Angeles in 1936 where he got some bit-parts in Hollywood films, but they were too insignificant to have been recorded.

In late 1939 Mellinger made contact with W.T. Smith. He complained about the “woman-run organisation” and frightened the O.T.O.-folk with Nazi-stories. In December 1942 Mellinger left Agape Lodge and took a job as a night porter in a hotel in Arizona. From here he visited Karl Germer in New York who lent him the money for the trip back to Germany. Immediately after the end of WWII Mellinger visited Aleister Crowley in “Netherwood”, and helped with Crowley’s correspondence. Crowley was immensely impressed by Mellinger and described him as my “beloved son”, and indicated that he should be prepared to receive “a position of supreme responsibility” after his death.

Back in Germany, Mellinger became active on the stage and as joint-editor again. From 1946–1949 he was a Theatrical Control Officer for the Americans in Bremen.

Meanwhile Germer made him responsible for testing new candidates for Crowley’s O.T.O. Germer wrote to him on 15 September 1951 that “no formal Charter” was needed to initiate into the IX°. So, in October 1951 H.J. Metzger received the IX° through Mellinger.

Germer thought so highly of Mellinger that on 4 December 1951 he appointed him an Executor of his Will, together with his (Germer’s) wife Sascha. But Mellinger rejected Germer’s authority in the O.T.O. and distanced himself from O.T.O.-activities in order to concentrate on the Theosophical Society in Berlin from ca. 1960 onwards.

On 29 August 1970 Mellinger died in Bad Wiessee/Germany.

C.H. Petersen:

Carl Heinz Petersen was born on 14 January 1912 in Hamburg and through Karl Germer and Gerald Yorke contacted the many Thelemites in



4. Fortunately, the copyright permission of his widow was obtained to publish *Das Beste von Friedrich Lekve* — facsimile of the correspondence between Lekve and Crowley in *Materialien zum OTO*.

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Europe. Germer considered Petersen "a man of the very highest promise!" and hoped for a collaboration between Petersen and Kenneth Grant. In May 1953 Petersen visited Metzger's Abbey of Thelema in Switzerland (which Metzger saw as recognition of his own IX°). Germer gave Petersen the task of translating Crowley's O.T.O.-rituals, the *Gnostic Mass*, *Liber AL*, the *Hymn to Pan* and Yorke's 666, *Sex and the O.T.O.* which all eventually found their way to the German public. Germer was very bitter when Petersen also translated Crowley material for Eugen Grosche's magazine.



C.H. Petersen

In 1953 when he closed the Agape Lodge in California, Germer took no definite decision as to an International Headquarters of the O.T.O. but nourished the idea "of settling up Headquarters in Europe, Germany, or Switzerland". Regarding Petersen's X° in Germany, Germer remained insecure whether two Grandmasters could operate the O.T.O. at the same time in one country (Traenker still being alive), despite the fact that Crowley also appointed Germer as Grandmaster X° of all the German-speaking people as far back as 1941.

Things went well in Switzerland and Metzger received the permission from Karl Germer to officially give his O.T.O. the by-name "Master Therion's authorised Successor" in 1955. Soon thereafter Petersen started to work on his Abramelin-Exercises. His sex-magical partner, his cousin Frau Pingwill committed suicide in 1956 — he died shortly after in a Hamburg hospital on 4 April 1957. According to his Last Will and Testament, Petersen's heirs were to be Metzger and Lekve.

In 1957, all the leading O.T.O. protagonists in Europe being dead (Hilfiker, Traenker, Lekve, Petersen) Metzger remained the only surviving IX° and X° in Europe and Germer considered him as "the sole aspirant to the Crown". When Germer died, Metzger was elected OHO by his members in January 1963 which was approved by Germer's widow. Frater Saturnus' [Germer] Will and Wish was: "that Frater Paragranus [Metzger] takes the Heavy Burden off his Shoulders". Friedrich Mellinger, coexecutor of Germer's Will, on the other hand unsuccessfully tried to put a stop to that.

Metzger's order, newly called "Ordo Illuminatorum", now definitely consisted of 13 degrees, which were: I°-II°: entrance, Gnostic Catholic Church; III°-IV°: Blue Masons, Craft, Co-Masons (preliminary qualification for the entry into the original O.T.O., according to the statutes of Theodor Reuss in 1917); VI°-VIII°: Red Masons, Fraternitas Rosicruciana Antiqua and Illuminati (the VIII° of the original O.T.O. referred to Rosicrucianism,

5. An unknown informant to the FBI-files on Karl Germer reported that "His conversation is violent Nazi-Propaganda" and that Germer opined "that Hitler is right in believing Germans are the *Master Race*".



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perhaps to Franz Hartmann's "Esoteric Rosicrucians"); X°-XII°: Mystical Masons, O.T.O. and Illuminati; XIII°: Patriarch of the Church, Aeropag of the Illuminati and Outer Head of the Order (OHO) of the Templars.

Walter Englert:

The German Walter Englert (b. 16 March 1924) was made an 18° through Eugen Grosche in the Fraternitas Saturni. When Grosche died on 5 January 1964, Englert made contact with the only other thelemic group in Europe, the Swiss O.T.O.

Englert was initiated into Metzger's IO/O.T.O. in 1964 and was even married through Bishop Metzger to his wife Uta in the same year in Metzger's Zürich temple "Church of the Rose and Cross".

On 22 October 1965, he was made X° of the O.T.O. for Germany in the presence of several witnesses. In 1966, Metzger then had installed Englert's Lodge "Freiherr Adolf von Knigge" in Frankfurt, which also became a legally registered society. But soon Englert, his collaborator Paul Ruediger Audehm, and the occultist Adolf Hemberger⁶ expelled their head Metzger on 23 July 1968. Metzger reciprocally nullified his authorizations for the Germans on the grounds of insubordination in October 1968. Legal fights in four different Courts followed. Plaintiff Metzger lost and had to pay all the costs.⁷

Therefore, there still is an independent IO/O.T.O. in Germany with a 24 degree system, of which, as in the FS, the O.T.O. is built into the 18°: "The work of the OTO . . . is geared towards the achievement of a world-spanning empire. The Law "Do what thou wilt" is the law of this new state."⁸

Gabriel Montenegro:

It is said that Gabriel Montenegro y Vargas (1907-1969), who had been taught by the priests of the Toltec Indians, led the Mexican FRA. He

- 6 Who was later responsible for many rumors centering on the Fraternitas Saturni when he published his collection of materials, relating to a number of different orders, in approximately 30 large volumes.
7. Similarly, in the Court case "Caliphate" versus the German Haenssler Verlag, the Judge ruled in 1991 that the local German branch of the "Caliphate" had to be defined as independent from Breeze and his Motherlodge and that they did not fulfil the definition of a social beneficiary body although they claimed to be freemasonic-like. The Judge also acknowledged the fact that there are countless concurring bodies claiming the name "O.T.O." and therefore plaintiffs could not benefit from a unique legal protection. The Court ruled that Breeze's O.T.O. as an American body could not execute his US-rights in Germany.
8. In 1963, Englert and his friend Adolf Hemberger also have been instrumental in splitting the Fraternitas Saturni, which was solved only in 1969. "Everyone wanted to play Grandmaster" commented a witness. The law in Germany is clear: according to paragraph 57; II BGB the founding of concurring Orders (even as registered societies) with the same name can not be prevented. In other words: there is no protection for such names in Germany.



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considered Krumm-Heller as the Acting Grand Master of the O.T.O. for all Latin America (also as the Grand Master for the O.T.O. for the German speaking countries) and therefore, only reluctantly in 1948 accepted initiations into Crowley's O.T.O. (2nd Agape Lodge). A friend of the late Crowley, R.S. Clymer, Traenker and Germer, Montenegro visited Metzger's O.T.O. in Stein, Switzerland in 1966, which "indeed [was] a little bit of heaven". While in Switzerland, Montenegro was appointed by Metzger as 33°, IX° and X° O.T.O. of North and South America because neither Montenegro or Metzger knew of an active O.T.O.-lodge on the American continent. While staying overnight at the same time in Metzger's hotel, Walter Englert and P.R. Audehm copied the passwords, grips and signs from Montenegro's documents in order to found their own O.T.O. later.

SOUTH AMERICA

Arnoldo Krumm-Heller:

Arnoldo Krumm-Heller was born in Germany on 15 April 1879. By the age of 15 he had travelled extensively and was working on the railways in Chile. He acquired certain medical skills from his contact with the American Indians and set up a clinic first in Constitution and then in Santiago. He moved to Mexico and became involved in politics. He was appointed Professor of German Language and Literature and advanced to the post of Head Medical Officer in President Francisco J. Maderos' (1873-1913) general staff. Subsequently President Venustiano Carranza (1859-1920) appointed him Managing Director of the local Special Schools.

On 15 March 1908, Krumm-Heller received the 90° and 95° Memphis-Misraim for Mexico from Theodor Reuss and Heinrich Klein. And on 11 April 1908 Charles Détré extended those authorities to include Chile, Peru and Bolivia. At this time, he also had contacts with François-Charles Barlet (1838-1921), and with the Hermetic Brotherhood of Light.

After the assassination of Mexico's President Carranza in 1920, he returned to Germany, where, in 1920, he bought a printing business and began a career in journalism — writing trashy novels and muddle-headed books on ascetic sex magic. In December 1921 he published the first issue of his magazine "Der Rosenkreuzer", which he co-wrote with Theodor Reuss, both describing themselves as "Rosicrucians" and heirs to Carl Kellner and Franz Hartmann.

Like others, after Reuss' death in 1923 Krumm-Heller considered himself successor to all of Reuss' compilation of orders, including those of the Gnostic Catholic Church.

On 17 February 1928 Krumm-Heller wrote to Crowley. They would soon meet, but first Crowley contacted Karl Germer, who opined that the more he saw of Krumm-Heller "the less valuable he appears to me." Germer (who was battling with the ex-Theosophist Heinrich Traenker over financial matters concerning the break-up of Pansophia, the Fraternitas Saturni, and



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Crowley's disastrous visit to Traenker's and Germer's homes in 1925), got angry because of Krumm-Heller spoke highly of Traenker. "I do not think that he can distinguish between hay and straw," Germer reported to Crowley. When Krumm-Heller offered to lecture on Crowley in public, they all met in Henri Birven's home in Berlin: Karl Germer, Gerald Yorke (the world's most active Crowley collector and member of Crowley's A.:A.:), and Krumm-Heller.

Crowley called Krumm-Heller a man who must have done more for the Great Work than Crowley himself. Both went to the Casino. Henri Birven mentioned Krumm-Heller's degrees, a 96° for Germany while Reuss was a 97°, and Crowley a 96° for England.

Crowley had high hopes for Krumm-Heller and suggested in 1936 that he should "take over the work in California". Crowley had been so disappointed by the 2nd Agape Lodge that he also suggested to McMurtry he should take it over. (McMurtry was just one among many and certainly NOT Crowley's first choice.)

In 1936, the Nazi-pamphlet *Der Judenkenner*⁹ appeared which caused the neighbours of Krumm-Heller's family in Berlin to get upset. Recently I was to discover some documents that show that Arnoldo Krumm-Heller was very keen to give his children an education according Nazi-ideology. So, Parsival Krumm-Heller (b. 1925) was sent in 1937 to the famous Nazi elite school NAPOLA (which Hitler wrote about in *Mein Kampf*: "A youth will rise in my order castles who will scare the whole world. I want a violent, dictatorial, intrepid, cruel youth"). With the Mexican flag alongside the Hakenkreuz (Swastika) in front of their house, the Krumm-Heller's survived WWII in apparent safety.

Whilst staying in a German clinic in Marburg due to a heart condition, Krumm-Heller tried to maintain contact with his many lodges and collaborators (e.g. he corresponded with the 2nd Agape Crowley-O.T.O.-lodge in California). On 19 May 1949, Krumm-Heller died in total isolation from his groups in Marburg. He left confusion not only regarding the question of a successor but also to the question of WHAT organization he (that successor) was to assume leadership?

Did he leave an O.T.O. being a X° for South America, although his paper from Reuss does not mention any O.T.O. at all? It seems, that the

9. *Judenkenner* was published every week for almost two years during 1935-1936. Heydrich ordered the Security Service (SD), and the Secret Police (Gestapo) to seize documents from, and suppress, occult organizations on 20th July 1937, and the freemasonic lodges on 23rd April 1938. Although it is certain that the SD and Gestapo did acquire important documents before these dates, there is the question whether they really acquired the most interesting information until after the suppression dates. For this reason, Ulrich Fleischauer's vast sources for *Judenkenner* remain a mystery, as does the nature of Heydrich's and Dr Francis Six's relationship with Fleischauer. Fleischauer later worked for Alfred Rosenberg, after Heydrich closed down *Judenkenner* in late 1936 (reason unknown).



FRA was closer to the Memphis-Misraim (because Krumm-Heller furnished the FRA-lodges with the MM-rituals) but O.T.O.-interested people were sent elsewhere. Or did he leave his FRA only, of which he described himself "Soberano Comendador para Espana-America-Latina, Antillas y Filipinas"? Or did he leave the Gnostic Catholic Church?

His son Parsival corresponded sporadically with Eugen Grosche and took on Marcelo Ramos Motta as his private pupil in Germany. Parsival has remained in Australia since 1955 with his wife and son, wrapped in silence. His approach and the alterations he made in Germany (while trying to lead the FRA-groups) to his father's work threw the different branches of the FRA into considerable confusion.¹⁰

Ana Delia Gonzáles in Venezuela:

In 1952, Ana Delia Gonzáles "received with surprise" a diploma from Parsival Krumm-Heller, which "authorised me to represent the Order in all interests"; in other words, ultimate control.

Metzger published in 1960 an advertisement in the *Anuario Americano Bucheli* and called forth all the disciples of Krumm-Heller to put themselves under his authority. Metzger tried to seek support to bring all the branches of the FRA under his jurisdiction. Ana Delia now visited Stein twice and received



ANA D. GONZÁLES



ANNEMARIE
AESCHBACH

the title of 'Counsellor for Central and the South American countries'. In December 1963 she sent a circular letter to all Krumm-Heller groups but "nevertheless, my title was not well received by the elder directors of the Colombian, Brazilian and Mexican Halls. . . but the halls of Chile, Peru, Bolivia, Guatemala and Santo Domingo" continued their membership under Ana Delia, that is, Metzger. The reason why Ana Delia was not accepted is because women are not supposed to hold a gnostic office.¹¹

The endeavour of uniting all FRA-branches failed, as most FRA groups regard themselves as only spiritually bound to Krumm-Heller and refuse to accept global leadership. Even Krumm-Heller described himself as head of Spain, Latin America, the Antilles and the Philippines, only.

Metzger died on 14 July 1990, and it remains to be seen what course of action his successor, Mrs. Aeschbach, will take with his compilation of

10. The extremely complex development of the FRA is described in my biography on Arnoldo Krumm-Heller: *Ein Leben fuer die Rose*.
11. As a homeopath, Krumm-Heller followed strictly ascetic sex-magick and the christian Gnostic book *Pistis Sophia*. There are no spermo-gnostic passages in his Mass, no invocation of Kyrios Phallos or mystic-tantric re-creation of the universe in the rituals. He explained his mysogynism: "The prostate is the power of creation while the uterus is only the vessel: women therefore only imitate the creation." Also Crowley believed that only "man is the guardian of the Life of God; woman but a temporary expedient; a shrine indeed for the God, but not the God."



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orders (O.T.O., IO, FRA and EGC). In June 1991 Ana Delia Gonz  les again visited Stein but, the rumour is that she left disappointed. In 1996, William Breeze of the "Caliphate" also visited Stein and since then thinks that a collaboration might be possible.

Brazil:

The situation in Brazil is a fine example of the confusion that Crowley's concept of the Law of Thelema is causing. How is Masonry, the O.T.O. and the A.:A.: to be combined? Why can A.:A.: members work in a friendly manner but then the same persons fight each other as O.T.O. members? Ordinary masonry stands for initiation of the body, O.T.O. of that of the soul and the A.:A.: as the spiritual supreme. In Brazil, Arnaldo Krumm-Heller's successor Duval Ernani de Paula (and "comendador e chefe da Igreja Gnostica") removed all thelemic references in the FRA rituals in 1960. This was the main reason why his pupil, Marcelo Ramos Motta (b. 27 June 1931) began founding thelemic groups.

Euclides Lacerda de Almeida was a disciple of Motta from 1961. In 1964 the military forces established a dictatorial government in Brazil. Motta was a cadet of the Militar College of Rio de Janeiro and all occult activities came to a stop. Only in 1969 when Lacerda got in contact with Motta did they eventually work a small O.T.O. group called "Sociedade Novo Aeon" (founded in 1974, legally registered in 1975). Lacerda's nomination as X  of O.T.O. in Brazil was on November 3, 1974 but soon after Motta suspended him for five years. While Lacerda was the X  of the O.T.O. for Brazil, Motta started a second O.T.O. group (called F.A.A.O.T.O. = Funda  o A.:A.: e O.T.O.) with Os  as Saturnino de Almeida in S  o Paulo, in 1975. In 1978, Kenneth Grant chartered Lacerda with the VII  of the English O.T.O. and in 1989 with the IX  (which was a confirmation of the IX  via Motta, dated 25 March 1974). In 1979, the F.A.A.O.T.O. died with Saturnino and eventually Motta founded the "Nuit Lodge" of the O.T.O.. Motta's "Sociedade Ordo Templi Orientis no Brasil" was a legally registered organization and also registered the O.T.O. Lamen in Brazil.

Between 26/28 August 1987 Motta died of "myocardial infarction and pulmonary oedema". His grave is in the city of Petropolis, a hilly region near Rio de Janeiro while his bones are in an ossuary under a Roman Church in the cemetery. His Last Will and Testament dated 15 October 1984 mentioned William Robert Barden, Claudia Canuto de Menezes and Daniel Ben Stone as responsible for his O.T.O.

Motta's death caused splits. In December 1987 de Menezes distanced herself from both Barden (now calling his Motta-O.T.O. in Australia "Foundation Parzival XI") and Stone. Another pupil of Motta and de Menezes's lover, David L. Bersson now self-styled himself "Fratres Superior of the Entire World" of the SOTO while living in the US. One Ray Eales focused on Motta's A.:A.: (in the US as "H.O.O.R." and "The Gnostic Church of L.V.X").

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It is to be noted that many of the leading authorities of the "Caliphate" have been A.:A.: pupils of Marcelo Ramos Motta. And still today, Motta's X°, Euclides Lacerda is seen as "Senior Brother in the A.:A.:" by many members of the "Caliphate". Lacerda considers "the" O.T.O. to be dead and now is leading his O.T.C.T. (Knight Templar Order of Thelema) with Motta's rituals.

CUBA : *Roberto C. Toca*

In Cuba, Johannes Rider not only cured his cancer with medicinal herbs but also established the FRA, EGC and the O.T.O. in accordance with Krumm-Heller's tradition, signing his name as 33°, 90°, 97° X° and OHO. In 1960, Rider accepted Roberto C. Toca (born 11 January 1943 in Cuba) and made him a bishop of the EGC and OHO of the O.T.O. in 1976. Photographs of his consecration to the bishopric show an altar similar to the O.T.O.'s altar. This O.T.O. now has 12 "grados iniciáticos" (like Crowley's O.T.O. system which was enlarged to 12 grades).



Roberto C. Toca

Toca left Communist Cuba and, via Spain, now lives in Florida. Here he regularly gives lectures on Pay TV (Channels 12 and 33) or speaks about Thelema and the like in Spanish-speaking newspapers. All his orders now are compiled in a "Conclave Universal Iniciático" (CUI) which is led by "The Most Revd Dr Sâr Mar Roberto C. Toca, Archbishop Primate of the Catholic Church of the Antiochan Rite."

SPAIN : *Manuel Cabrera Lamparter*

In 1933 Dionisio Rios Ballester was given a charter by Krumm-Heller. In 1939, the latter travelled to Badalona/Barcelona and Valencia, leaving all his material to Rios. After this, Krumm-Heller returned to Germany, remaining there the rest of his life. After the death of his father, Parsival Krumm-Heller (then about 30 years old) declared Rios as Spanish successor. In 1979 Manuel Cabrera Lamparter received a charter by Rios and took over the FRA after the latter's death that same year. In 1986, Lamparter was acknowledged by Roberto Toca. Lamparter published FRA documents and issued charters for both FRA and O.T.O. to Italy, for example to a former member of the Red Brigade. Lamparter became OHO of Michael P. Bertiaux's OTOA in 1982, as well.



Manuel C. Lamparter

Since then many O.T.O. groups sprang forth in Italy. The most prominent one is headed by Lotario Roberto Negrini but other individuals have new O.T.O.-versions as well: Paolo Fogagnolo, Bérnard Fréon-Montenay and others knotted with Colombian O.T.O. groups or tied in with new French versions (e.g. by Christian Bouchet).



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Theodor Reuss



National Grand Masters X° O.T.O. 1923

X° at the time of Reuss' death 28 October 1923:

- Hans Rudolf Hilfiker-Dunn
- Arnaldo Krumm-Heller
- Heinrich Traenker
- Charles Stansfeld Jones
- Carl William Hansen
- James Thomas Windram
- Frank Bennett
- William Henry Quilliam
- Czesław Czynski

Of slightly less or doubtful provenance:

- Hector-François Jean-Maine
- Joanny Bricaud
- Vyvyan Deacon
- Arturo Reghini
- Eduardo Frosini
- (?) of Spain
- (?) of Sweden

NOTES:

- Crowley is not listed above as he was expelled by Reuss in 1921 (before Crowley declared himself OHO)!

PRETENDERS TO THE THRONE: after Crowley's death in 1947:

- Heinrich Traenker: claimed OHO from c. 1926
- William Bernard Crow OHO 1948
- Wilfred Talbot Smith: via Crowley's Will dated 1932, claimed OHO 1953
- Hermann Joseph Metzger OHO 1963 (after Germer's death in 1962)
- Kenneth Grant: OHO early 1966 but had been expelled(?) by Germer (who was only a IX° and equal to Grant)
- Walter Englert: OHO c. 1969
- Jean Brayton: OHO c. 1970
- Johannes Rider: OHO no date

AND SOME DID NOT WANT IT

- Karl Johannes Germer repeatedly asserted (in writing) that HE WAS NOT the OHO. He began to do this in 1948 and three months before his death in 1962 he was still stating "I have no group or organisation".
- Hans Rudolf Hilfiker ('heir apparent' to Reuss: never claimed the OHO)
- Arnaldo Krumm-Heller: only claimed the OHO of the FRA
- Friedrich Mellinger, did not realise he could (was also opposed to Germer).

THOSE WHO RELY ON GERMER FOR THEIR LINEAGE.

- Louis McMurtry: 'Caliph' 1978 (and his successor William Breeze)
- Marcelo Ramos Motta: OHO 1980's

All of the above excludes numerous Aleister Crowley reincarnations, other less serious claimants, and the insane.

ALEISTER CROWLEY'S EXECUTOR'S



John Symonds



Louis Wilkinson



Frieda Harris



Karl Germer

The Literary Executors who, acting on verbal instructions from Crowley, were unable to prevent Germer destroying the O.T.O. in the USA as Crowley suspected he might.

The two Executors, who together with Louis Wilkinson, acted in respect of the General property and effects in Crowley's Estate.



THE FIGHT FOR LEADERSHIP



Aleister Crowley & Kenneth Grant

Crowley initiated Grant into the O.T.O. and later wrote of him that he had "real abilities".

In 1998, a paper possibly written by Crowley appeared*, that apparently made Grant the OHO of the O.T.O. However, there is some doubt about its authenticity. A response was printed in *STARFIRE* 11:2, 1998: "The following document appeared unexpectedly on the Internet at the end of March. Controversy aside, it states the position adopted, in practice, by Frater Aossic [Kenneth Grant] since 1955 e.v., as if he had been aware of its existence, which he had not. It does, however, confirm a casual remark made to him at Crowley's funeral by Lady Frieda Harris concerning Crowley's last-minute change of mind with regard to his successor as O.H.O. of O.T.O. The document has only just now come to light, unnecessarily, as time will reveal. Will time also reveal who discovered it, where, and why it remained concealed for more than half a century?" [Michael Staley].

The Way by Aleister Crowley. 1919



The letter is signed Baphomet 729 X° O.T.O. — 729 is the number of the wizard Amalantrah (see *Liber XCVII*) and this is connected directly with Baphomet and later with the Crowley drawing *The Way* (a picture of one the secret chiefs — Lam). The drawing *The Way* was especially significant to Crowley and Grant (See *Remembering Aleister Crowley*, Skoob Books, 1991). Therefore, if genuine, Crowley's message in the signature is particularly apposite as it reflects the contents of the letter itself i.e. Crowley indicating that after his death he would become one of the secret chiefs as Baphomet and was showing Grant *The Way* forward as X° O.T.O. to become OHO. Also, 729 is 9^3 which might also be taken as an indication of the reversal (or death) of 666 or possibly an allusion to Grant's IX° (Thrice holy, thrice illuminated, thrice illustrious etc.)

* Published on the Internet at <http://www.cyberlink.ch/~koenig>



O.T.O. Rituals & Sex Magick

Esoteric Impression

Arctus Pontifex

At IX

Om Ma

Om Ma



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

In answer to my dearth is new,
and knowing that my loyal
Master Saturnus, General
Secretary General of the
is capable only of the Office of
Custodian, I hereby appoint
Master Hirsch 400 as my Successor
as Outer Head of the Order

Thank you for the information, upon whose
and pleasure of the X.O. Master
Saturnus is to succeed any
of my personal papers and
belongings that he has custody
up to Master Hirsch.

May Hirsch fulfil his part in
the Great Work.

I Love is the Law, Love under
will

At Hirschmet 429

X.O.T.O.

O.T.O. Rituals & Sex Magick



STRUCTURE AND PRACTISES OF THE O.T.O. GROUPS

Structure of the O.T.O. versions 1906-1919

Carl Kellner's yogic "Inner Triangle" had already fallen apart in 1904 when Franz Hartmann distanced himself both from Reuss and the yogic activities of his friend Kellner (whose Yoga - "Occult Circle" was distinct to all the other Orders around Reuss, Kellner and Hartmann). "Occult Circle" or "Inner Triangle" were proper names and only rhetorically connotated as being bound into something else. Kellner's death also meant the demise of the loose private circle (although it was mentioned as having been present at Kellner's funeral). Hartmann got rid of Reuss by 1904 and therefore Reuss could only use the rubber stamp of Hartmann's signature for the issue of charters. Surviving Reuss' orders are the Swedenborg Rite, AASR, MM, Societas Rosicruciana in Anglia, Martinism and several completely mysterious and unknown Knight Orders. But it's impossible to prepare a definitive Order structure because Reuss seems to have constantly changed it according to his mood. In the October of 1905 Kellner's "Inner Triangle" no longer existed. In Germany, Reuss was leading as "Sovereign Sanctuary" the Order of the Old Templar-Freemasons of the Scottish Rite (= AASR) and MM. But AASR and MM had been autonomous and strictly separated



O.T.O. Rituals & Sex Magick

since August 1905. In January 1906 Reuss allegedly re-constituted the O.T.O. at least on paper from the "Hermetic Brotherhood of Light" (and not from AASR nor MM). Obviously several passages of rituals and texts hint to certain "Asiatic Brothers of the Light" (and not to the MM). I doubt that around this time, Reuss'-O.T.O. consisted of more than one member, himself. On 24 July 1907 Reuss separated Memphis from Misraim which became autonomous bodies. Only in 1908 did Reuss re-constitute a Sovereign Grand Council of the MM in Germany when he found suitable potential members in Paris. Reuss' activities in other organisations (Martinism, Illuminati, etc.) aren't noticeable any more. The MM is mentioned in the Oriflamme up until 1912, the Swedenborg Rite and AASR are mentioned, but never any O.T.O. His O.T.O.-rituals, if they are before 1912, are a crude mixture of the rituals of the Scottish Rite, Cerneau, Royal Arch, Rose Croix, Pike-de Ladebat and Memphis-Misraim derivations. Reuss clumsily but clearly for once pinned it down: "The mere possession



Crowley's X° Charter from Reuss, 1912



O.T.O. Rituals & Sex Magick

of these various Masonic degrees does not constitute a Member as an O.T.O." but the reverse was not true — in the eyes of Reuss, membership in the O.T.O. meant membership in AASR, MM and the like, but membership in the MM was not equal with membership in the O.T.O.

After Hartmann's death in 1912 and Aleister Crowley's appearance, the O.T.O. structure was defined thus: The first three degrees equated with regular Masonry; the AASR mutated into the IV°; in the V° Hartmann's obscure "Esoteric Rosicrucians" have been combined with the 11° and 18° ritual of the AASR; title and catechism of the VII° have been taken from the 4° of the Fratres Lucis (Knights of the True Light/Order of the Asiatic Brethren = Reuss' and maybe Crowley's Hermetic Brotherhood of Light) although the VII° seems to have been a purely administrative degree only; real O.T.O. membership began with the VIII°; the IX° referred to the Order of Illuminati while the X° was Reuss himself. Sex magick was part of the order teaching only for the IX°.

On 21 April 1912 Crowley became X° O.T.O. of England and Ireland and shortly after on 1 June 1912 the National Grand Lodge of the O.T.O. in England and Ireland was founded. Regarding Crowley, Reuss called this "a thing with a juicy taste". Although never a regular freemason (and Crowley admitted in 1944 "I have never seen a single ritual of any of the grades" [MM]), he now considered himself to be the "sole and supreme authority in Freemasonry." The fact that a X° O.T.O. had been created in England does support the assumption that in 1912 the O.T.O. was considered independent from AASR and MM (which at the time was run by John Yarker).

In 1914, Crowley equated several of the AASR and MM-degrees with some of the O.T.O. degrees. Let's take Rudolf Steiner's degrees that he received from Reuss on 3 January 1906; his 30°, 67° and 89° do not fit into the O.T.O./AASR/MM-scheme, but should have been put between the VI° and VII° O.T.O. Only the 33°, 90° and 96° could have been looked at as X° O.T.O. Apart from that, the 33° AASR, 90° Memphis and 95° Misraim and X° O.T.O. are purely administrative degrees.

Steiner used the expressions "Mystica Aeterna" and "Misraim-Service". According to their context, these expressions referred to the organization or the content but were not an offshoot of MM or O.T.O.

Both Steiner and Reuss made use of the freemasonic terms "Royal Arch" and "Knight of the Eagle and the Pelican". The later developed O.T.O.-degrees were not at all the model of the theoretical nine degrees of Mystica Aeterna.

Mystica Aeterna was not an actual organization or even similar to an Order or a lodge: there were no affiliated foundings, no diplomas, no warrants and the rituals were celebrated in the presence of Rudolf Steiner only, exclusively for and by members of the Theosophical Society.



O.T.O. Rituals & Sex Magick

Admission to Steiner's Misraim-Service was refused to members of Reuss' Order. In 1921, the Misraim-Service was dissolved.

From 1917 onwards, the O.T.O. was meant to be a vessel or collection of other Orders with the authority to give charters, permissions and degrees of these other Orders. Today many O.T.O. members think they are automatically regular freemasons when they become an O.T.O. member. In 1917 Reuss changed the order structure again: he distributed the 33 degrees of the AASR among the first six degrees of the O.T.O.; the VII° became identical with the Craft Masonry; and again pure and proper O.T.O. membership began only with the VIII° now called "Esoteric Rosicrucians".

The Practises of the various O.T.O. groups

Carl Kellner was a skilled practitioner in several traditional styles of Yoga. He believed that a major role was played by the nerve fibres (Nadis) and the 10 different kinds of breathing (Vayus). The ancient indian bodily expressions for the 10 Vayus are: Prana (in the heart), Apana (near the anus), Samâna (near the navel), Udâna (in the throat), Vyâna (the whole body), Nâpa¹ (in the genitals), Kurma (open the eye lids), Krikara (causes sneezing), Devadatta (causes yawning) and Dhananjaya² (floats through the physical body).

Reuss' theory of "Sexual Magic" was focussed on the 6th Vayus or Nâpa which he published in 1912. During the complicated exercise one concentrated the thoughts to pull up the energies of the reproduction organs from the genitals into the solar plexus, storing them by will for "transmutation purposes" — a correct breathing technique was essential. In the end, a "Great Unity" should occur in which one becomes clairvoyant and can experience visions in full consciousness. This is what Reuss called "white sex magic".

Of course, the practices of Kellner, Reuss and Crowley were very distinct as is the development of several new O.T.O. groups since the revival in the 1970s with new teachings and directions of O.T.O. structure and practices. Until 1905, the private circle around Kellner practised harmless Hatha Yoga meditations aimed at past-life regression. Kellner's symbolism was theosophical Hindu Chaldeic. After Kellner's death, Reuss used Egyptian and Hindu symbols and sexualised the teachings in his newly created hierachical O.T.O.; ultimately Crowley personified them. Both, Reuss and Crowley wanted to re-form the Society itself. Of course, the sexual education of the citizens was the responsibility of the "priest-doctors": So Reuss wrote in 1914: "If the youth is mature, then he will complete the first coitus under the direction and instruction of the "Matrona" [High Priestess] in a ritual

1. The expression "Nâpa" does not exist in sanskrit, perhaps Kellner meant "Naga" — the "Reproduction Organ": both Reuss and Crowley copied Kellner's use of "Nâpa".
2. A selection of Carl Kellner material is at www.freespeech.org/koenig/ck.htm with the courtesy of the Kellner family, archive © P.R. Koenig



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manner and in the form of a "Sacramental act". Just the same will the virgin be introduced by the Matrona to the mysteries of the sex-act in the temple. As long as the virgin and youth live outside of the lawfully prescribed condition of marriage, they are bound to seek all gratification of desire within the Temple." Private property should be eliminated, forced labour and genetical selection will be introduced: only the physically perfect parents shall produce children. The O.T.O. religion wanted to become a State religion. Later Crowley wrote in 1919 that every non-O.T.O. member had to be considered a caveman.

Reuss' gnosticism leaned towards a libertine Manicheism and the Ophites, mixed somewhat with tantrism³. In Manicheism matter is evil, a place of decay and although many manicheist papers speak of the ascetic aspect (no meat, no coitus, no marriage) there are more controversial reports as well. However, it is a core belief of Manicheism that Angels copulate with Archonts. Through the unification of the *Good* with the *Bad* the souls are washed and what is left over can be "given to all the species of the Earth".

Archonts are the guardians of the universe and are often viewed as maleficent forces. One of the archonts is the demiurge or the creator of the world. The recurring image of Archonts is that of jailers imprisoning the divine spark in human souls held captive in material creation.

Living in a world which is subjectively felt and experienced as a "rotten place" (a Gnostic term), the soul cries out for salvation. Salvation begins with the material body, it rises up to higher planes (e.g. the emotional plane and the intellectual plane), until man reaches the divine place in the Pleroma (the place of God) and achieves overflowing fullness.

This Pleroma, be it in man or somewhere in outer space, is the Gnostic counterpart to the "rotten" earthly place. Two routes can be pursued to leave this rotten place: to suppress or avoid it (the ascetic concept); or to dissolve it while completely living it out (the sensual way). On a higher plane it is *vice versa*, i.e. the sensual way leads to homeopathic asceticism: *weakening the evil whilst indulging in it like a necessity. The sensual gnostic embraces sin in order to experience the decaying of the world, and to rise as the Phoenix from the ashes. Sexual orgies are sweating out the divine Pneuma/Logos which rises to the Pleroma. The ascetic way reacts allopathically: against the poison of existence it gives ignorance of the body as a remedy.*

The surviving papers of Reuss show that although he continued the Yoga-teachings of Kellner he also introduced Manicheism. The whole body was considered as Divine (the Temple of the Holy Ghost) and the

3. Crowley's Thelema can hardly be counted as proper tantrism because tantrism demands a complete openness and letting oneself go while Thelema puts everything under the control of the Will.



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sexual organs were meant to fulfill a peculiar function — a Holy Mass which was the symbolic act of re-creating the universe. The root belief is that only by co-operation between man and woman can either advance spiritually. Sexually joining is a shadow of the cosmic act of creation. Performed by adepts, the union of male and female approaches more closely the primal act and partakes of its divine nature, which is seen as continuous and continuing, not for once and for all. This point of view is different from the Christian one, which holds that the creation of the universe by God occurred at some definite point in time past. The sensations that form slowly within Man and Woman sexually joined come not from the conjunction of the physical parts, but from the male and female sexual polarities in contact. Correct breathing patterns affect the chemistry of the blood stream and so bring about a change in the internal environment of the brain. Consciousness ego moves away to make room for divine power. The sexual energies should then be retained and with the correct breathing it leads to the transmutation of the energy where the Magician becomes a Clairvoyant (in German: *Seher*). Reuss was not that fond of masturbating (the VIII° under Crowley) and called it *Selbstpeinigung* (causing pain to oneself) and *widernatuerlich* (against nature). Nevertheless he saw the Lingam (phallus) as a symbol of the creator of the universe.

The Crowley-VII° is a treatise about the creative organs' divinity, and from his *Book of Lies* one can infer that the vital fluid is a vehicle of immortality. The Matter is the original primitive material substance semi-spiritual, immortal and containing in itself the archetypes of all form and possessing the double potency of attracting to itself individual spirits and also particles of gross Matter to form their temporary envelope on this plane (the gnostic Rotten Place). One can see how Aphrodite was to be born from the foam.

It seems that Reuss worked along homosexual or at least homoerotic tantric lines (mutual touching of the phalli, the XI° under Crowley) but the central secret of his Ordo Templi Orientis was built around Richard Wagner's *Parsifal*. The spear became the phallus while the Grail, of course, was the vagina which contained the *Grals-speise* (the 'nourriture' of the Grail, that is, sperm and vaginal fluids). Reuss'-O.T.O.-system was formed on an utopian communistic society where the Mother (with references to the Christian Maria) took central position in social and sexual life, called "community of Neo-Christians".

The snake of the Ophites which swallows its own tail can be found on several of Reuss' booklet covers. It symbolises the sexual intercourse between God and Man. Sex-magically seen it is the spermatozoon. Not all gnostics are spermo-gnostics but in the context of the O.T.O. these have to be focussed upon. Common to sex-magic and spermo-gnosis (whether ascetic or libertine) is their concentration upon the sperm as the major center of human-divine destiny. For sex-magicians the sperm(atozoon)



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symbolises the sun or the universe (similarly Crowley equated the glans of the penis with the shape of the human brain).

In 1906 Clément de Saint-Marq published his libertine *L'Eucharistie* about which Reuss said that this text contained the central secret of the O.T.O.: union of Man with God through consumption of sperm, as allegedly taught by Jesus Christ. Consumption of sperm as a magical tool was then anchored as VIII° in Crowley's O.T.O. The specific meaning of sperm as carrier of the Logos can be found in the IX°, although sperm is going to be mixed with vaginal fluids. But Crowley demoted the IX° to a magical degree only where the sexual fluids are to be smeared on crystal balls or vellum in order to evoke spirits or demons.

Theodor Reuss and Aleister Crowley seized upon these ideas turning them libertine without mentioning their sources. Obviously they "forgot" to mention the many French gnostics who had done the earlier research.

In the 1917 collaboration of Reuss and Crowley, their Gnostic Mass for the O.T.O., we find their brand of gnosticism well illustrated. Only half-way considering the duties of the Manichean Elect (to concentrate the Light, the sparkling leftover when the *Logos spermatikos* leaves man in order to return to the Pleroma, imprisoned in matter, by consuming such foods) Reuss and Crowley neglected the ascetic aspect of Manicheism (avoiding physical activities which would tend to disperse that Light) but concentrated upon building up a brilliant Body of Light (that is: host) fitted for return to the Blessed Realm, the Pleroma. This Holy Host was made of blood and



The Hermetic Dragon



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sperm and maybe vaginal fluids. The IX° and the Holy Mass of the O.T.O. became a parody of the Christian Eucharist with further refinements of the techniques related to the consumption of the Elixir/Host, also called Elixir of Life or Universal Medicine: Amrita.

Crowley openly introduced an XI° in his several O.T.O. systems. "I am inclined to believe that the XIth degree is better than the IXth degree", (diary entry 26 August 1916). There is a lunar version (using menstrual blood) and a mercurial (i.e. homosexual) version of the XI°. The blood (or excrement) from anal intercourse attracts the spirits/demons whilst the sperm keeps them alive. Crowley saw no use in the vaginal fluids nor did he think that women are divine, (*Liber Agape* and *De Arte Magica*) therefore, he could not imagine lesbian sexmagick. He believed that "man is the guardian of the Life of God; woman but a temporary expedient; a shrine indeed for the God, but not the God." Women existed for the use of men. His ideal female: "robust, vigorous, eager, sensible, hot and healthy". That is to say, his interest was in the woman's body and he wanted no spiritual or intellectual participation from her. Crowley's main tools to achieve illumination remained: spermophagy, coprophagy and algolagnia.

Crowley had a special recipe for personal purposes. Between 1920 and 1923 he indulged in cocaine, ether and heroin, in coprophagy and sado-masochistic daydreams in which he was the slave. "In my Mass the Host is of excrement [of his Scarlet Women as he called his lovers, male or female] that I can consume in awe and adoration; while I make my Holy Guardian Angel the latrine of my imagination" (diary entries dated 5 July and 13 August 1920).

Gnostics?

If ever there was a gnostic superstructure for Reuss'-O.T.O., it definitely vanished through Crowley's magick and "self-love". Although there was a so-called "Sanctuary of the Gnosis" in Crowley's-O.T.O. (meaning the sex-magical degrees), there was hardly any gnosis to be found. The meaning of the sperm as carrier of the Logos had vanished because the sperm was used practically and magically for worldly purposes only.

Crowley wanted to be God-like and command earthly beings through divine powers. Until the final God-like state was reached he sought stimulation through ritual identification with the divine. The latter was also the aim in Reuss'-O.T.O. But Crowley altered Reuss' copulation with God "under control of the Will" ("a sacramental act", "a mystical marriage with God", a communication with God) into becoming God itself. As a magician Crowley failed to dissolve himself in the light but went through an earthly development only. He failed to dissolve as a gnostic into the floating light of the divine.

Reuss had nothing to add to the publication of his *Parsifal and the Secret of the Graal Unveiled* in 1914. His sexual reform bent itself into the



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O.T.O. Compared to Reuss, Crowley's secrets seemed prudishly wrapped into a jumble of artistic poses in manly mood, magick on back stages and in turkish baths, cabbala, yoga, tarot and I-Ching. In the foreground Crowley who always took every opportunity to annex long existing ideas and organizations. Furthermore, his biography turned out to be the huge Achilles' heel of the O.T.O. His universe consisted of theoretical concepts of self-dissolution, strategies of uncoupling personality, identity and action, which all turned into narcissistic self-love and self-training experiments.

Aleister Crowley's O.T.O.-groups are filled up with his concept of Thelema: a new scheme to sort out History, Religion, Philosophy, Magick and everyday life. A lot of Crowley-O.T.O.-members do not feel that sperm only transports the Holy Logos. This originally is considered a misunderstanding of the process of procreation. With the advance of Science, they assume that both the male and the female are both equally responsible for procreation. Nevertheless they follow the qabalistic sense of the male seed as the Logos to a certain extent: the woman functions as the "giver of form." Gnostic doctrines are modified in Thelema as the doctrine of True Will: that every man and woman has a "reason" to be here: that they have "chosen" to descend into this rotten place, that they have a mission to accomplish, which they have forgotten. It is their task not simply to escape, but also to remember why they came, and to fulfill this function.



Alchemical Allegory : *The Father* (Body) Devouring *The Son* (Spirit)



A Note to the Constitutions, the Rituals and the Instructions

Theodor Reuss wrote a number of variant O.T.O. Constitutions — three in 1906 (two English one German), several around 1910 and finally in 1917, he produced a “revised Constitution” which is almost identical to the two English versions of 1906. In 1919 Crowley added several provisions for cammeral amendments which were published in *Equinox* III, 10; these can be seen merely as glosses and summaries. In addition, Crowley's Libri LII, CI, CLXI, and CXCV can be considered as descriptive documents rather than binding regulations. These Crowley Libri represent his vision of his O.T.O. Utopia, whereas Reuss had his own *Programme of Construction and Guiding Principles of the Gnostic Neo-Christians called O.T.O.* (1920) and Utopia as described in his *Parsival and the Graal Unveiled* (1914) — both texts are included in this book.

Reuss' and Crowley's Constitutions never worked very well — (Karl Germer mostly ignored Crowley's). To become fully active, the old Constitution required 2000 O.T.O. members in a province, and to date, there has never been that many in one country. The text contains several flaws, including provisions that must be different from country to country according to the law of the land. The new American “Caliphate” (founded in 1977) has not made any fundamental revisions to it and its present active form is its International Articles of Incorporation and Bylaws (which can only be amended tri-cammerally — Aeropagus, Supreme Council and “O.H.O.” must all concur).

In regard to the office of X°, the Swiss-O.T.O. considered Liber CXCV to be effective when there are 11 Profess Houses in a country. This was the case in 1963 when Karl Germer died. The Swiss have celebrated the Gnostic Mass since the early 1950s — each second and fourth Friday of the month they had 0° initiations; at the first Friday I°; third Friday II°; and in the months with a fifth Friday they had III°, M.: and P.:M.: initiations. Each Saturday the so-called Gnostic Sanctuary met in the Swiss Abbey of Thelema.

The rites of Crowley's-O.T.O. are rooted in the rites of Masonry and other organizations, as listed in Liber LII. The reader will note the similarity of the rituals to simple Masonic rituals. Generally the rituals are like Richard Carlile's *Manual of Freemasonry* (Reeves & Turner, London) simply puffed up and amended to include Crowley's own passwords, grips and signs. For example: the IV° “pendant” to the III° in Liber CXCV (which contains the “lost word”): one must ask what does the candidate of the IV° gain from the storm of titles that rains down on him? — quite simply, titles that are meaningless and which serve no real or practical purpose. This has led to



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many heated discussions within modern O.T.O. groups, but without any alternatives or the leadership to take a new direction, they continue to use the old masonic based rituals (the Typhonian-O.T.O. is the one exception).

Crowley rewrote his rituals several times and following his time in Detroit, Michigan (c.1918), he received a number of complaints from Freemasons claiming that his O.T.O. rituals were too much like theirs. Further revisions were made to both the rituals and instructions — over time Crowley made a number of other very significant changes — some quite late versions remain in private collections and their content remains unpublished and unavailable to the more modern 'public' Orders.

Another area of consideration which often causes confusion is why and how Crowley's Gnostic Mass is incorporated into the O.T.O. In the "Caliphate", standing as a Bishop through O.T.O. membership is an appendant to the VII°. The Reuss VII° has been included in this book because Crowley did not complete his own version of the ritual (only an outline and partial draft of the VII° survive). The current "Caliphate" version of the VII°, written by Breeze, is an elaboration of Crowley's draft version — initiation rituals Minerval through VI° were completed in Crowley's hand, and those are the ones the "Caliphate" have continually used. The VII°–XI° were not completed in final form by Crowley, although some ancillary rituals exist in those degrees. However, the "Caliphate" did develop their own version of the X° — at the time it was written they were probably unaware of the existence of the Reuss version of the X° (included herein).

In respect of the IX° there is a question as to whether IX°s automatically have the right to initiate or just to "recognize" other IX°s. There is an oral tradition that all IX°s had the power to initiate, and that the IX° members also had the duty and power to reconstitute the Order should there be a crisis of leadership. This may have some relation to the IX° "part proprietorship" of the Order specified in Liber LII and Reuss' 1917 Constitution but there is no documentary evidence of the IX° powers in either of the Crowley- or Reuss-O.T.O.s.

In 1983 the "Caliphate" decided that the IX° level is non-political being an autocratic structure and thus the qualifications of the IX° are only significant and of interest to the IX° himself (and other IX°s).



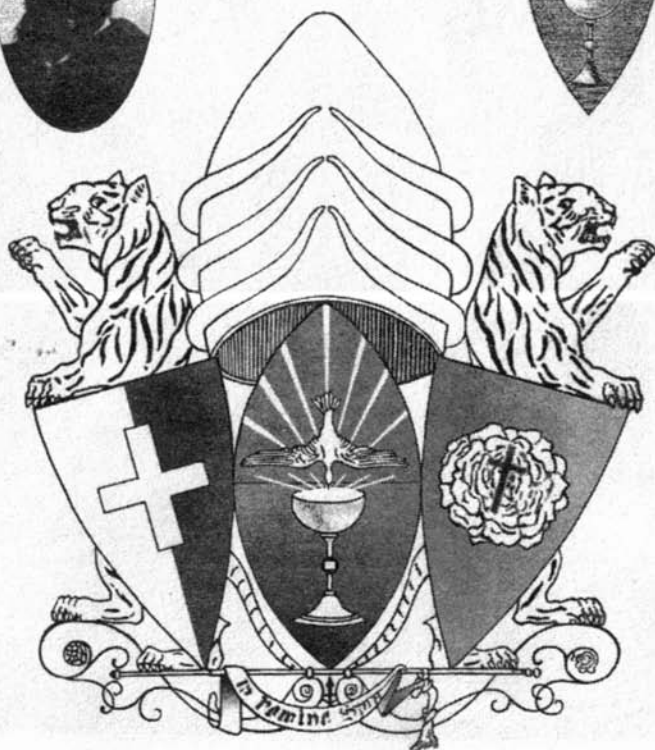
Théâtre de la Rose + Croix

BABYLONE

TRAGÉDIE EN QUATRE ACTES

SAR PÉLADAN

1893



Note: In 1888, Péladan supported Stanislas de Guaita (1861-1897) in founding the "Cabbalistic Order of the Rosycross" from which he withdrew in 1890. In the same year, 1890, Péladan demanded that the public of Paris and the cardinal archbishop of Paris should submit to him in the name of the rosycross. He then founded the "Catholic Order of the Rosycross"



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From Péladan's advertisement of the 3rd Salon de la R+C, 1894,
designed by Gabriel Albinet



O.T.O. Rituals & Sex Magick



Reuss
O.T.O.
1906



Parsifal and the Secret
of the Graal Unveiled.



Metzger
O.T.O.



Reuss - O.T.O.



M.:M.:M.:
Manifesto



Metzger - O.T.O.



Reuss - O.T.O. 1906



Reuss



Crowley 1940's



Crowley 1907



Reuss-O.T.O.
1908



Ordre Martiniste
1989



THE LAMEN THAT KILLED MY CANARY



August 1907 : An extraordinary letter, enclosing a strange elliptical card, has been received at the DAILY MIRROR office. The substance of the letter follows : "Two days ago I received the enclosed card anonymously. Within a few minutes, disasters of a minor kind began to happen in my little home. First, one of my most valuable vases fell to the ground and smashed to pieces. My clock stopped — and then I discovered that my dear little canary lay dead at the bottom of its cage! I am fully convinced that the characters on the card have some evil influence. Please do not send the dreadful thing back to me."



BLACK FLAG



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