


The Esoteric Rosicrucians: The Beginnings of the O.T.O. in North America

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N THE LATE NINETEENTH CENTURY the spread of occult, Masonic, and theosophical organizations opened wide the door for the creation of a variety of syncretic esoteric movements which freely blended culturally disparate elements. The fusion of religious ideas drawn from the traditions of the West and the ill-understood East, largely viewed through Theosophical spectacles, brought together for the first time forms of esoteric practices which in reality had little to cause them to be conjoined in the first place, other than the drive of the founders of these bodies and their unquestioned belief in the comparative method and the unity of all religions. The seeds for one of these eclectic organizations were first sown in North America in the Anglo-centric and conservative soil of British Columbia: the esoteric, religious, and fraternal body known as the Ordo Templi Orientis (O.T.O.)—the Order of the Temple of the Orient or the Order of Oriental Templars—a heterodox Co-Masonic system of nine principal degrees founded and headed by the German journalist, spy, and promoter of “fringe” Masonic rites, Theodor Reuss¹ (1855–1923). Reuss’s autocracy was transmuted by the English occultist Aleister Crowley² (1875–1947)

(figure 1) into a vehicle for his proposed feudalistic reconstruction of society under his own leadership.

The roots of the O.T.O. are to be found in a variety of disparate sources; the most apparent of them is Freemasonry. To this otherwise conventional base was wedded a form of Rosicrucianism that included secret ritual sexual practices derived from the Church Fathers' hostile accounts of various Gnostic groups, Tantric teachings, and the hidden influence of Paschal Beverly Randolph, a nineteenth-century African-American spiritualist. Over this synthesis was poured a liberal dose of Theosophical coloring. The very name "Oriental Templars" suggested this marriage of East and West, which found its fruition in the "Gnostic" teachings of the O.T.O. proper in its degrees of VII°, VIII°, and IX°.

The O.T.O.'s original aims were further mutated by Crowley into an all-encompassing plan for a new world order designed to spread the Law of Thelema (Greek for *will*), the philosophical doctrine he derived from his direct-voice spirit communication, *The Book of the Law*³ (1904) and which became for the O.T.O. its sole accepted "Volume of the Sacred Law." I will outline some of the sources for the teachings of the O.T.O. and trace the complex chain of people and events that led to its initial establishment in North America. For such a numerically small movement, an abundance of source documents survive. I am fortunate to have had the fullest access to the various archives in the course of my research as well as to the last living members of the O.T.O. of Crowley's day.

THEODOR REUSS AND THE ORIGINS OF THE O.T.O.

The most conventional of all the facets of the O.T.O. was its derivation from Freemasonry, and even in this, we must look outside the circles of the widely accepted fraternal structures of the late nineteenth century. The Masonic antecedents of the O.T.O. begin with a charter for a German Sovereign Sanctuary of the "Antient & Primitive Rite of Freemasonry," a Masonic body which claimed to confer the well-known degrees of the Ancient and Accepted Scottish Rite of Freemasonry as well as the esoterically oriented Egyptian Rite of Memphis and the Oriental Rite of Misraim. The charter was issued September 24, 1902, by the Grand Hierophant, 97°, of the Antient & Primitive Rite, John Yarker (1833-1913) (figures 2 and 3) of Manchester, England, to Reuss and two colleagues. Yarker had been expelled from the Ancient and Accepted Rite in 1870; he in turn brought the Antient & Primitive Rite to Britain from the United States in 1872. Despite its grand name, Yarker's Antient & Primitive Rite was viewed by the legitimate Scottish Rite authority in England, the Supreme Council, 33°, of the



Aleister Crowley, "Baphomet XI° O.T.O., Supreme and Holy King of Ireland, Iona and all the Britains that are in the Sanctuary of the Gnosis." (1916). Portrait by Arnold Genthe. *The Equinox* vol. 3 (1919), no. 1. From the collection of the author.

Ancient and Accepted Rite for England and Wales, as an attempted importation of the irregular American "Cerneau Rite"⁴ which had all but disappeared in the United States by 1902. Recognized or not, it was fashioned as a Masonic rite, and thus by statute no women were admitted to the Antient & Primitive Rite, a severe limitation for the "Tantric" aims Reuss had in mind. In the welter of high-grade bodies in Germany, the Antient & Primitive Rite proved to be a bust, just as it was in England, where Yarker succeeded in affiliating about a hundred Masons and then ceased to attract more once the opposition of the legitimate Scottish Rite Supreme Council became known. Then as now, the Masonic requirement for regularity of origin dictated with which groups a Mason could legitimately associate.

Another source for the mythos of the O.T.O. system came from the nineteenth-century, high-grade Masonic order, the Societas Rosicruciana In Anglia (S.R.I.A.), the Masonic Rosicrucian Society of England.⁵ The S.R.I.A. began in 1865 as a literary society whose membership was limited to Master Masons. Although the Society's mythic history claimed it had a Continental Rosicrucian origin, the S.R.I.A. is firmly a creation of mid-nineteenth century Britain. It became the venue of choice for esoterically inclined Masons. The structure of the S.R.I.A. rituals was a major influence on the ceremonies of the Hermetic Order of the Golden Dawn of which Crowley became a prominent member. Reuss himself had been a regular British Mason whose membership had lapsed; nevertheless he was granted permission to start a Berlin College of the S.R.I.A. in 1902. It was to be short-lived. Owing to a homosexual scandal, Reuss's S.R.I.A. College was declared "dormant" in 1907. It was a crushing blow, not one that he took lightly, but the significance of his experience with the S.R.I.A. is that it allowed Reuss to lay claim to a source for Rosicrucian legitimacy in his future endeavors, a concern also shared after a fashion by his later associate Crowley.

Out of the collapse of Reuss's Masonic schemes grew the dreams for a new order which was to admit men and women to Freemasonry on an equal basis, as a preparation for the ultimate unveiling of sexual magic, which Reuss believed was the unifying secret behind Gnostic Christianity, Templary, Freemasonry, and Rosicrucianism. To state any of this policy openly at that time would have been little short of suicidal. Like a good journalist, Reuss cloaked his aims, using language palatable to the esoteric community of the day that would not be likely to alert the outer and profane world of his actual plans. The predominant and numerically largest esoteric group then active was the Theosophical Society (T.S.). Reuss was careful to wrap his fledgling Order in terms familiar to sympathizers of the Theosophical movement. Reuss himself claims to have been



V.V. ILLUSTR. BR. JOHN YARKER
1888.

John Yarker (1888). *The Co-Mason*, vol. 5 (1913), April. Courtesy of Henrik Bogdan.

acquainted with Madame Blavatsky and that he joined the T.S. in 1885; he served as vice president of the first national convention of the Theosophical Society in Europe (Germany) in August 1896.⁶ Borrowing a phrase from the American Theosophist William Q. Judge's speech to the 1893 World Parliament of Religions in Chicago, "we insist that Universal Brotherhood is a fact in nature,"⁷ Reuss established as Article II, Section 1 of the Constitution for his proposed society: "The O.T.O. declares that Brotherhood of all things created is a Fact in Nature."⁸ The principal purpose of the O.T.O. was to teach Brotherhood, casting the intent of the O.T.O. in a similar light to the first object of the T.S., which was "to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color." The subsidiary aims of the O.T.O. were not unlike the second and third objects of the T.S, which were "to encourage the study of Comparative Religion, Philosophy, and Science" and "to investigate unexplained laws of Nature and the powers latent in Man."

To these lofty humanitarian aims Reuss added the plan of diffusing the teachings of the O.T.O. through schools and homes, called "profess houses," devoted to this purpose. In particular, Reuss wanted to create "rest homes" for pregnant women, as he had proclaimed that "thus the first aim of our Order in the esoteric-practical realization of our teachings is that in future the 'Mother' is to be honored as 'High Priestess' in her family.... Every pregnant woman is a 'Saint' in our eyes.... She is the symbol of human procreation from the Godly power of creation."⁹ The elevation of the status of motherhood was thus seen as an effective countertrend against the negating effects of the suffragette movement under which England was particularly suffering, in Reuss's view, and from that country the O.T.O. would gain its most powerful proponent, Aleister Crowley.

ALEISTER CROWLEY AND THE DEVELOPMENT OF THE O.T.O.

The link to Crowley would come through his Rosicrucian connection. Crowley, for a time, followed the leadership of Samuel Liddell Mathers in his claim to headship of the Hermetic Order of the Golden Dawn after it broke into factions after 1900. Crowley announced in his occult serial, *The Equinox*, the publication of the Rosicrucian-themed Second Order ritual, which appeared in the March 1910 issue (vol. 1, no. 3). Although it was rumored that Mathers had sold Crowley his copyrights in the ritual, the former sued Crowley to restrain publication, claiming he was the "sole authentic Chief of the Rosicrucian Order." Mathers's defeat by Crowley resulted in the latter being deluged by innumerable "sole authentic Chiefs of the Rosicrucian Order." One of the more persistent of these



V.V. ILLUSTR.: BR. JOHN YARKER
1912.

John Yarker (1912). *The Co-Mason*, vol. 5 (1913), April. Courtesy of Henrik Bogdan.

was Theodor Reuss, Frater Superior and Outer Head *in mundo* of the Order of Oriental Templars. When Reuss first came to call on Crowley in the spring of 1910, he offered Crowley the VII° of the O.T.O., the equivalent to the 33° of the Scottish Rite which Crowley already held, after a fashion.¹⁰ Crowley's slight interest in Freemasonry had dwindled; he thought it "either vain pretence, tomfoolery, an excuse for drunken rowdiness, or a sinister association for political intrigues and commercial pirates."¹¹ Crowley found Reuss a bore and a bully and tried to call their initial meeting to a prompt close.

Reuss again visited Crowley in the spring of 1912. He flatly accused Crowley of publishing the central secret of the IX° of the O.T.O., involving the magical use of heterosexual intercourse. Reminiscing about Reuss's explanation of the IX° formula, Crowley noted that "the secret as at that time possessed by the Order was in a very crude and unscientific form and there was no explanation of the conditions which had to be brought about to get it to work, and I spent many years of experiment finding out what those conditions were."¹² Reuss proceeded to issue a charter dated April 21, 1912,¹³ styling Crowley "National Grand Master General for Great Britain and Ireland," with the British section denominated *Mysteria Mystica Maxima*. Crowley considered his authority under Reuss to have covered all countries where English was spoken, and Reuss granted Crowley a document that to the latter's mind supported this view of his territorial sovereignty.¹⁴

Crowley stated that he worked closely with Reuss in London, where a lodge had been established, in writing rituals for the O.T.O., which he constructed on standard Masonic models. Crowley composed an illustrated instruction on the sexual mysteries of the IX° entitled *Agape vel Liber C vel Azoth: Sal Philosophorum: The book of the Unveiling of the Sangraal Wherein It is Spoken of the Wine of the Sabbath of the Adepts*. It was Crowley's attempt to create his own version of the Boehm-influenced *Geheime Figuren der Rosencreutzen* (1785), best known through Franz Hartmann's translation, *The Secret Symbols of the Rosicrucians* (1885). Although the title page of Crowley's manuscript of *Agape* stated that it was a translation from the German original, it includes an unattributed passage from the works of the American self-created Rosicrucian, spiritualist, and writer on sexual magic, Paschal Beverly Randolph. The quotation is taken from the secret instructions for an occult order devoted to sexual magic, the Hermetic Brotherhood of Luxor, whose inner teachings were derived from Randolph's privately circulated papers.¹⁵ Randolph's teachings on sexual magic are a major influence on the theories of the O.T.O., yet they were never

acknowledged by Crowley who may not have been aware of their origins. John Patrick Deveney's thorough biography of Randolph outlines the descent from Randolph to Reuss's proximate sources, but for the moment we should note that both Reuss and Crowley openly stated that the O.T.O. possessed the secrets of the Hermetic Brotherhood of Light, a claimed successor organization to Randolph-influenced Hermetic Brotherhood of Luxor.¹⁶

Crowley's vision of the O.T.O. did not fail for lack of promise to the potential initiate; in this passage from the Order's Manifesto one can see the free association of Eastern and Western esoteric elements:

The aims of the O.T.O. can only be understood fully by its highest initiates; but it may be said openly that it teaches Hermetic Science or Occult Knowledge, the Pure and Holy Magick of Light, the Secrets of Mystic attainment, Yoga of all forms, Gnana Yoga, Raja Yoga, Bhakta Yoga and Hatha Yoga, and all other branches of the Secret Wisdom of the Ancients.

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

It possesses the secret of the Stone of the Wise, of the Elixir of Immortality, and of the Universal Medicine.

Moreover, it possesses a Secret capable of realizing the world-old dream of the Brotherhood of Man.¹⁷

The phrase "Hermetic Science" would have called to mind the esoteric Christianity of Anna Kingsford and Edward Maitland, whose new gospel was proclaimed in *The Perfect Way; or the finding of Christ* (1882). Kingsford's work formed a bridge to the Eastern traditions represented by the T.S., set comfortably in a predominant framework of Western mystery traditions.¹⁸ "The Stone of the Wise," "the Elixir of Immortality" and the "Universal Medicine" pointed to the Rosicrucian doctrines of alchemical medicine while the "Brotherhood of Man" was a Masonic ideal, here made possible by means of an unnamed "Secret." To join the O.T.O. was an Emersonian hitching of one's wagon to a star.

THE ESTABLISHMENT OF THE O.T.O. IN NORTH AMERICA

Despite all the great promise of esoteric wisdom, the membership in the O. T. O. in England prior to World War I was very small indeed. Yet with Crowley, a self-promoter of the first order, at the virtual helm, it was always guaranteed to gain attention. One who saw the O.T.O. as a chance for more light was an occult student of Crowley's named Charles Stansfeld Jones (1886-1950), author of books

on the Kabbalah under the magical name of "Frater Achad" and also known for his later association with the novelist Malcolm Lowry. Intrigued by its possibilities, Jones had queried Crowley on the import of the announcements of the O.T.O. in the pages of the late numbers of volume 1 of *The Equinox*, the text for which was influenced in part by the themes of the Rosicrucian letters of Karl von Eckartshausen, *Die Wolke über dem Heiligtum* (1802). In its English translation, *The Cloud Upon the Sanctuary*, this mystical work had been recommended to Crowley by A. E. Waite when he first sought the "Inner Church." Now that a small esoteric group was forming around Jones in British Columbia, a high-minded fraternal society like the O.T.O. which was organized in a lodge structure began to be practicable. Crowley had intimated that Jones would have to come to England to receive the degrees and his charter, or alternatively that Crowley would need to visit him in Vancouver.

Neither proved to be absolute requirements to Jones's getting started. Jones had his willing occult student, Wilfred Talbot Smith (1885-1957), sign an undertaking on October 24, 1914, indicating his readiness to join the *Mysteria Mystica Maxima* and take the initiations up to the III°. Smith was, like Jones, an English native who had emigrated to Canada in search of a better life away from the restrictions of his native land; they both found work as clerks with the British Columbia Electric Railway. Smith was eager to follow Jones wherever he would lead him. With his typical alacrity, Crowley mailed Jones an elaborately engraved patent astrologically dated January 1, 1915, and modestly signed "St. Edward Aleister Crowley." It proclaimed "Right Worthy Bro.: C. Stansfeld Jones" to be *expedientiae causâ* (for the sake of expediency) a holder all the degrees of O.T.O. up to and including "Sovereign Grand Inspector General of all rites, Our representative in the City of Vancouver VII°."¹⁹ In terms of its Masonic parallels, by this patent Crowley elevated Jones to the equivalent of the 33° of the Scottish Rite and made him an active member of the Supreme Council of the O.T.O., in a fashion similar to Crowley's rapid induction into the Order by Reuss. His excuse for the irregularity of the procedure was that "in the present world-crisis the O.T.O. is urgently in need of depositories in remote parts of the inestimably valuable secrets of its higher grades."²⁰ Having Crowley's authority, Jones immediately sought to gather members which he found an easy task. His circle of occult students and their wives were more than keen to join.

But what did Wilfred Smith and the other new members know of the origins of the O.T.O.? Near to nothing, it would seem from the available evidence. Nor did Jones have any clear conception of the various claimed relationships with

Freemasonry and other orders until he entered into direct communication with Reuss. From the externals of the O.T.O., one would have imagined it to be a body entirely similar to Freemasonry, with the exception that women were admitted as in the Theosophically-dominated Co-Masonic Order. Literature on the O.T.O. was sparse; the appeal seemed largely a matter of personal contact and trust in Jones's *bona fides*. It would seem that these sorts of questions were not pressing on the British Colombian aspirants to the O.T.O., who took the Order as it was imparted to them without any further inquiry. They were pledged to accept that all meaningful authority began and ended with Crowley, whose views on Freemasonry were held by a decided minority. More importantly, joining the O.T.O. implied that the candidate was united in fraternal bonds with Crowley, later described by Smith as "the greatest Genius of our times, if not of all time. The Logos of a new age."²¹ For the aspirants, this was a sufficient motivation for them to join this otherwise mysterious order. Smith and his common law wife Nem signed the "preliminary pledge-form" of the *Mysteria Mystica Maxima* on January 18, 1915, wherein the Masonic claims of the order, under the headship of "Baphomet," should have been apparent:

A. I swear in the presence of the Great Architect of the Universe, by the Volume of the Sacred Law, that I have not at any time been initiated into Freemasonry.

B. I acknowledge the authority of Baphomet, XI°, 33°, 90°, 95°, Grand Master, whose private seal is affixed to this paper, as the sole and supreme authority in Freemasonry; so that the obligations which I may take to him supersede and override any and all of my previous obligations; and I swear never to take obligations to any other authority without his consent. (*Cancel A if necessary.*)²²

Again, none of these details seemed to matter to the candidates. As for Smith, he was delighted; he confided to his diary his pleasure that his wife joined with such ease. He saw ahead of him a life's work in the O.T.O. His mind was completely consumed with what he very rightly saw as the turning point in his life; he devoted the remainder of his existence in an attempt to make the plan of the O.T.O. become a physical reality. Jones, too, was no idle dreamer. Suitable meeting rooms had been found, an old Chesterfield School house, at 1352 Lonsdale Avenue in North Vancouver where Jones and his family also resided. Brother Howard E. White, signing himself as "Grand Secretary General (Van.)," informed Smith by letter of April 11, 1915, that his reception into the O.T.O. was to take place at the above address on April 17 at 7:45 P.M.

The minute book of what was to be known as British Columbia Lodge No. 1 opens with the dramatic event of the ceremony of Minerval or the 0° of the O.T.O. on April 17, 1915, the first time Crowley's ritual was performed for a group in North America. Owing to their prior fraternal obligations, several of the officers had been previously advanced beyond the Minerval. Brothers W. C. Clark and Benjamin Dawson were affiliated to the III° and IV° respectively. Clark was a member of the Co-Masonic Order as well as an active member of the T.S. itself.²³ Dawson was a regular Royal Arch Mason. The rest were all newcomers to the experience of a fraternal initiation ceremony, a mainstay of early-20th-century culture. The fees were \$20, which entitled them to the III°; the subscription for 1915 was \$15. By comparison, Jones had to pay \$250 for his VII° and subscription, a considerable sum for the times. We know from his diary that Smith was enthralled. As he stood bound in front of the tent of "Saladin," the presiding officer in the camp of Minervals, he thought he experienced a cold wind blowing past him, even though Clark assured him it was a perfectly calm night. He felt as if the scene was taking place in the wilds of the desert, instead of in the urbanized realms of North Vancouver.

The Minerval ritual, brief as it was, formed a lasting memory picture, one that gave Smith great pleasure to revisit. Jones provided him with Crowley's explanation of the spiritual meaning of the ceremony of Minerval, which helped him put the dramatic experience into some context. Smith immediately applied himself to understand and apply the inner meaning of the ritual, guided by Crowley's insights and by his own meditations on the "formulation of the Negative in the Ego," said to be the inner meaning of the Minerval degree.

CONCLUSION

Despite the positive beginning, the seeds of this fraternal endeavor did not take root in British Columbia. The fledgling body's later adventures are detailed in my book, *The Unknown God: W. T. Smith and the Thelemites* (2003). For the present let us note that the movement never succeeded in attracting more than a very small number of members. The O.T.O. was positioned as a modern Rosicrucian order combining a threefold purpose of fraternity, church, and occult school. This tripartite model is parallel to the much more successful contemporary non-Masonic Rosicrucian societies headed by H. Spencer Lewis (Ancient Mystical Order Rosæ Crucis), R. Swinburne Clymer (Fraternitas Rosæ Crucis), and George Winslow Plummer (Societas Rosicruciana in America), all of whom had contact with Crowley as they staked out their claims for primacy. Stansfeld

Jones left Vancouver to help Crowley attempt to establish the O.T.O. in New York City in 1918. Wilfred Smith followed Jones east in 1920 to join with him in Detroit. With their motive force absent, interest soon dwindled and all activity of the O.T.O. in the province ceased by 1922.

The organizing efforts of Smith and Jones in Detroit were met by a wall of opposition channeled to the public by the string of devastating scandals colorfully depicted in the pages of the Hearst Sunday supplement, the *American Weekly*. By 1925 Jones had reached his limit and broke off relations with Crowley; aside from their personal and philosophical differences, it had been clear to both of them for some time that the magical current was exhausted and the Order needed to be reorganized. The O.T.O. remained dormant in North America until 1935, when Smith, having emigrated to Hollywood, tried again to raise the Order to a living level; he attracted to his circle a wide variety of personalities from the actor John Carradine to the gay activist Harry Hay. Although it never had a significant base of membership under the leadership of Reuss or Crowley, the transgressive influence of both the myth and the reality of the teachings of the O.T.O. continues to play a part in the Western Esoteric community and as such is worthy of further historical inquiry.

EDITOR'S NOTE: This paper is adapted from Martin Starr's book, The Unknown God: W. T. Smith and the Thelemites (Bolingbrook, Ill.: Teitan Press, 2003) and was delivered at the first North American Conference on Esotericism held at Michigan State University, June 5, 2004, sponsored by the Association for the Study of Esotericism.

NOTES

1. For a biographical study of Theodor Reuss see Helmut Möller and Ellic Howe, *Merlin Peregrinus: vom Untergrund des Abenlandes* (Würzburg: Königshausen + Neumann, 1986).

2. Crowley has been the subject of numerous biographies; see Marco Pasi, "The Never-endingly Told Story: Recent Biographies of Aleister Crowley," *Aries*, new series, vol. 3 (2003), no. 2, pp. 224-45.

3. Also known as *Liber AL vel Legis sub figurâ CCXX*; for details of its reception, see [Aleister Crowley], *The Equinox of the Gods* (London: O.T.O., 1936) and Aleister Crowley, *The Confessions of Aleister Crowley* (New York: Hill and Wang, 1969), ed. John Symonds and Kenneth Grant, pp. 393-402.

4. For the reaction to Yarker by the Ancient and Accepted Rite, see John Mandelberg, *Ancient and Accepted: A Chronicle of the Proceedings 1845–1945 of the Supreme Council established in England in 1845* (London: Q.C. Correspondence Circle, 1995).

5. See Harold V.B. Voorhis, *Masonic Rosicrucian Societies in England, Scotland, Ireland, Greece, Canada & the United States of America* (New York: Press of Henry Emmer-son, 1958).

6. See Ellic Howe, "Theodor Reuss and the Theosophical Society," *Theosophical History*, vol. 3 (1990), no. 1, pp. 17–18.

7. William Q. Judge, *Theosophical Articles by William Q. Judge* (Los Angeles: Theosophy Co., 1980), vol. 1, pp. 41–47.

8. [Theodor Reuss], *Constitution of the Ancient Order of Oriental Templars O.T.O.* [N.p.: N.p., ca. 1906], p. [3].

9. [Theodor Reuss], *Oriflamme* (Jubilaeums-Ausgabe, 1912), p. 19.

10. For Crowley's Masonic career, see Martin P. Starr, "Aleister Crowley, Freemason!" *Ars Quatuor Coronatorum*, vol. 108 (1995), pp. 150–61.

11. Crowley, *The Confessions of Aleister Crowley* (1969), p. 628.

12. Aleister Crowley to David Curwen, Oct. 9, 1945, Gerald J. Yorke Collection, Warburg Institute, University of London.

13. Reproduced in Edith Starr Miller (Lady Queenborough), *Occult Theocracy* (1933; reprint, Hawthorne, Ca.: Christian Book Club of America, 1968), vol. 2, app. 4, illus. 11.

14. Patent, date not visible (1914?) naming Crowley as "Inspector for the Antient & Primitive Rite and General Grand Representative of the O.T.O. for America." It is reproduced in an article on Crowley in the *Paris Détective*, May 2, 1929; "Agape," Aleister Crowley, *The Secret Rituals of the O.T.O.*, ed. Francis King (London: C. W. Daniel, 1973), pp. 207–29.

15. Compare the "Ansairctic Arcanum" in "The Mysteries of Eros" first published in Joscelyn Godwin, Christian Chanel, and John P. Deveney, *The Hermetic Brotherhood of Luxor: Initiatic and Historical Documents of an Order of Practical Occultism* (York Beach, Me.: Samuel Weiser, 1995) p. 241 with "Agape" in Aleister Crowley, *The Secret Rituals of the O.T.O.*, p. 215.

16. See John Patrick Deveney, *Paschal Beverly Randolph: A Nineteenth-Century Black American Spiritualist, Rosicrucian, and Sex Magician* (Albany, N.Y.: State University of New York Press, 1997), pp. 248–51.

17. [Aleister Crowley], *Manifesto of the M.:M.:M.:* (N.p.: N.p., ca. 1913), p. 8.

18. See Joscelyn Godwin, *The Theosophical Enlightenment* (Albany, N.Y.: State University of New York Press, 1994), chapter 16, "The Hermetic Reaction," for an insightful discussion of Kingsford and Maitland's ideas.

19. The patent survives in the Wilfred Talbot Smith Papers (author's collection).

20. Aleister Crowley to Charles Stansfeld Jones, Dec. 1, 1914, Charles Stansfeld Jones Papers (private collection, England).

21. Untitled printed introduction to the O.T.O., ca. 1935, Wilfred Talbot Smith Papers.

22. Completed examples of these engraved pledge-forms survive in the Wilfred Talbot Smith Papers.

23. Clark was listed as the President of Vancouver's Orpheus Lodge of the T.S. in Canada in Hartmann's *Who's Who in Occult, Psychic and Spiritual Realms*, comp. and ed. William C. Hartmann (Jamaica, N.Y.: Occult Press, 1925), p. 161.