

Theosophical History



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Theosophical History (ISSN 0951-497X) is published quarterly in January, April, July, and October by James A. Santucci. The journal's purpose is to publish contributions specifically related to the modern Theosophical Movement, from the time of Madame Helena Blavatsky and others who were responsible in establishing the original Theosophical Society (1875), to all groups that derive their teachings—directly or indirectly, knowingly or unknowingly—from her or her immediate followers. In addition, the journal is also receptive to related movements (including pre-Blavatskyite Theosophy, Spiritualism, Rosicrucianism, and the philosophy of Emanuel Swedenborg to give but a few examples) that have had an influence on or displayed an affinity to modern Theosophy.

The subscription fee for the journal is \$14.00 (U.S., Mexico, Canada), \$16.00 (elsewhere), or \$24.00 (air Mail) for four issues a year. Single issues are \$4.00. All inquiries should be sent to **James Santucci**, *Department of Religious Studies, California State University, Fullerton, CA 92634-9480 (U.S.A.)*.

The Editors assume no responsibility for the views expressed by authors in *Theosophical History*.

* * * * *

GUIDELINES FOR SUBMISSION OF MANUSCRIPTS

The final copy of all manuscripts must be submitted on 8 1/2 x 11 inch paper, double-spaced, and with margins of at least 1 1/4 inches on all sides. Words and phrases intended for *italics* output should be underlined in the manuscript. The submitter is also encouraged to submit a floppy disk of the work in ASCII or WordPerfect 5 or 5.1, in an I.B.M. or compatible format. If possible, Macintosh 3 1/2 inch disk files should also be submitted, saved in ASCII ("text only with line breaks" format if in ASCII), Microsoft Word 4.0–5.0, or WordPerfect. We ask, however, that details of the format codes be included so that we do not have difficulties in using the disk. Should there be any undue difficulty in fulfilling the above, we encourage you to submit the manuscript regardless.

Bibliographical entries and citations must be placed in footnote format. The citations must be complete. For books, the publisher's name and the place and date of the publication are required; for journal articles, the volume, number, and date must be included, should the information be available.

There is no limitation on the length of manuscripts. In general, articles of 30 pages or less will be published in full; articles in excess of 30 pages may be published serially.

Brief communications, review articles, and book reviews are welcome. They should be submitted double-spaced.

All correspondence, manuscripts, and subscriptions should be sent to:

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On the Cover: Carl Kellner (1851-1905). See "The OTO Phenomenon." Photo reproduced with the permission of P.R. König.

Editor's Comments

Theosophical History: Occasional Papers

Witness for the Prosecution: Annie Besant's Testimony on behalf of H.P. Blavatsky in the N.Y. Sun/Coues Law Case (Introduction by Michael Gomes)

Many regular readers are aware that from 1985 to 1989 the Theosophical History Centre (London) published a number of pamphlets besides *Theosophical History*. Titles included my own *Theosophy and the Theosophical Society*, *Madame Blavatsky Unveiled?* by Leslie Price, *Autobiography of Alfred Percy Sinnett*, *Theosophia in Neo-Platonic and Christian Literature* by Jean-Louis Siémons, *Bibliography of H.P. Blavatsky* by Jean-Paul Guignette, *100 Years of Modern Occultism: A Review of the Parent Theosophical Society* by Leslie Leslie-Smith, *Senzar: The Mystery of the Mystery Language* by John Algeo, *The Beginnings of Theosophy in France* by Joscelyn Godwin, *Madame Blavatsky: The 'Veiled' Years: Light from Gurdjieff or Sufism?* by Paul Johnson, and *J'Accuse: An Examination of the Hodgson Report of 1885* by Vernon Harrison.

Now that *Theosophical History* is well under way, I believe that the time is ripe for a new publication series designed to investigate various topics either directly or peripherally related to theosophical history. To this end, *Theosophical History: Occasional Papers* is being initiated. The purpose of the series is to bring to light important documents that have either long been out of print or have never been published. In addition, the series will also include studies relating to theosophical history that are too long for the journal. To this end, I would like to extend an invitation to all scholars who have completed or are currently working on a topic pertinent to theosophi-

cal history to submit their work for possible publication either in this new series or in the journal. As a reminder, the term *theosophical* used in this context complies with the descriptions contained in *Theosophical History* IV/2 (page 34): "all teachings, organizations and individuals that may either predate those of H.P. Blavatsky or that possess only an indirect or superficial relationship to modern Theosophical teachings," and to "the societies, individuals, and literature that derive their teachings *directly* from the writings of H.P. Blavatsky." The subject matter, therefore, includes any subject that falls within the purview of ancient, medieval, modern, Western or Eastern theosophy, including Gnosticism, Esotericism, Mysticism, and related movements.

The first title of the *Occasional Papers* series is "Witness for the Prosecution: Annie Besant's Testimony on Behalf of H.P. Blavatsky in the New York *Sun-Coues* Law Case." Included will be the actual transcript of Mrs. Besant's testimony on 4 May 1891 during the proceedings held in the New York Supreme Court, New York [Manhattan] County. Michael Gomes, who is responsible for locating the transcript, will give an extended introduction to the material. The expected publication will be **April 1993**. Those interested in ordering this publication may receive it at the **pre-publication** price of (U.S.)\$8.00 (postmarked prior to 31 March 1993) or at the regular **publication** price of \$12.00 (after 1 April 1993). Payment must be made in

U.S. currency by check or international money order payable to Theosophical History and mailed to James Santucci, Department of Religious Studies, California State University, Fullerton, CA (U.S.A.) 92634.

A Request to All Readers

One of my goals as the editor of *Theosophical History* is to increase and internationalize the circulation of the journal. *TH* is currently distributed on all continents to a readership consisting of members of the various Theosophical societies, academics, researchers in the areas of Gnosticism, Esotericism, Mysticism, New Age and New Religions. One positive sign apropos the journal's circulation is the growing number of libraries subscribing to the journal. In order to continue this latter trend, I am asking for your assistance. Please request the library you frequent to order the journal for its collection or, if the library does not have the funding for expanding its periodical collection, consider a contribution of the journal to a library. This is already the practice of some of the subscribers. If you are interested in expanding the readership of *TH*, please write me for additional information.

While on the subject of subscriptions, there is one more request that is of particular importance. Please inform me as soon as possible whether you plan to continue or terminate your subscription once the notice for renewal is sent. Because the journal receives no external financial support from any person or group, the printing and postage of *TH* is covered mainly from subscriptions. Although costs are greater than income, it has never been my policy to eliminate

deficits by including advertising in the journal or by selling my subscriber lists, so any shortfall must be up out of pocket. My only request of you is to keep me informed of your intentions.

A New Biography of HPB

At the International Theosophical History Conference last June, a progress report on Sylvia Cranston's biography of H.P. Blavatsky was presented by Miss Cranston's research assistant, Carey Williams. Since that time, the uncorrected proof of *HPB: The Extraordinary Life and Influence of Madame Helena Petrovna Blavatsky, The Founder of the Modern Theosophical Movement*, has come into my hands, and it promises to be a comprehensive and careful biography. In fairness to the author, however, no review will be attempted until the final version appears in print. The publication date is scheduled for 6 January 1993 with an expected size of 656 pages. A total of 82 chapters divided into seven parts, notes, bibliography, and a number of illustrations comprise the book. The titles of the seven parts are "Life in Russia," "World Search," "Maturing Years," "America Land of Beginnings," "Mission to India," "Horizons Open in the West," and "The Century After." Selected chapter titles include "Army Camp Life," "Occult Wonders," "Tibetan Sojourn," "Writing of *Isis Unveiled*," "Among the Buddhists," "The Coulomb-Hodgson Affair," "Was She a Plagiarist," "Mahler, Sibelius, and Scriabin," and "Myths, Dreams, and the Collective Unconscious."

The book will be published by G.P. Putnam's Sons (A Jeremy P. Tarcher/Putnam Book), 200 Madison Avenue, New York, NY 10016. The ISBN number is 0-87477-688-0.

Leslie Price

I am happy to announce that Mr. Leslie Price, the founder and former editor of *Theosophical History*, has consented to serve as Associate Editor. Mr. Price, a graduate in Religious Studies from the University of Sussex (England) serves on the Library Committee of the Society for Psychical Research, London, and was involved in the reassessment of H.P.B. which culminated in the 1986 Harrison report. Although he is formally retired from the Theosophical field, Mr. Price is currently examining the library of an early member of the T.S., Stainton Moses. His formal participation on the Editorial Board of the journal fills a void that was left after his departure as Editor. We therefore look forward to his future contributions to the journal.

I.T.H. Conference Videotapes

Most of the presentations given at The Fifth International Theosophical History Conference (Point Loma, California) in June of 1992 are now available on six videotape cassettes, thanks to Mr. Brett Forray of the Los Angeles Center for Theosophic Study (Adyar) and The Theosophical Society (Pasadena). The tapes may be ordered separately for \$12.00 each, or as a set for \$60.00. For those living outside the U.S. and Canada, please note that the tapes are available only in the NTSA format. We hope to have PAL format copies available in the near future. For California residents outside Los Angeles County, please add 7.25% tax; Los Angeles County residents should add 8.25% tax. For postage and handling, please add \$2.50 for the first tape and

\$0.50 for each additional tape. Checks should be made out to BRETT FORRAY and sent to 123 West Lomita #11, Glendale, CA 91204 (U.S.A.). All funds should be in U.S. currency drawn on a U.S. bank. Proceeds from the sales of the tapes will be donated to *Theosophical History* after the costs in producing each tape are recovered. Contents of the videotapes are listed below:

TAPE 1:

“The Esoteric School Within the Hargrove Theosophical Society”

John Cooper (Australia, read *in absentia*)

“The Teachings of Brother XII in the Context of the Theosophical Movement in the Late 1920s and Early 1930s”

John Oliphant (Canada)

“Col. Arthur L. Conger: 1872-1951”

Alan Donant (U.S.A.)

“Gottfried de Purucker: From the Mystical to the Ordinary”

Kenneth Small (U.S.A.)

TAPE 2:

“The Temple of the People: A Report on Research in Progress”

Elizabeth Pullen (U.S.A.)

“The Outlaws of Sherwood Forest: Victor Endersby and *Theosophical Notes*”

Jerry Hejka-Ekins (U.S.A.)

“The Life of Shankarācārya after H.P. Blavatsky and T. Subba Row”

Henk J. Spierenburg (The Netherlands, read *in absentia*)

TAPE 3:

“Secret Messages from Colonel Olcott”
Paul Johnson (U.S.A.)

“Katherine Tingley: The Theosophist as Progressive Reformer, 1890-1929”
Dwayne Little (U.S.A.)

“The Nationalist and Theosophical Movement”
James Biggs (U.S.A.)

TAPE 4:

“The Beginnings of Theosophy in New Zealand”
Robert Ellwood (U.S.A.)

“Esoteric Within the Exoteric: Esoteric Groups in the Theosophical Movement”
Gregory Tillett (Australia)

“William Q. Judge’s First Meeting with H.P. Blavatsky”
Will Thackara (U.S.A.)

TAPE 5:

“Mathematics of the Cosmic Mind”
L. Gordon Plummer (U.S.A.)

“The Resignation of H.P. Blavatsky from the Theosophical Society”
D.J. Buxey (India, read *in absentia*)

“Joan Grant: Winged Phoenix?”
Jean Overton Fuller (England)

TAPE 6:

“Katherine Tingley: Warrior for Peace”
Grace F. Knoche (Leader, The Theosophical Society, Pasadena)

1993 Parliament of the World’s Religions

The one hundredth anniversary of the momentous World’s Parliament of Religions, held in Chicago’s “White City” in conjunction with the Columbia Exposition from 11 to 27 of September (1893), will be celebrated with the convocation of the Parliament of World’s Religions on 28 August 1993. The Parliament will be held in Chicago from 28 August to 4 September with most of the events held at the Palmer House Hilton Hotel (17 East Monroe Street, Chicago, IL 60603). Workshops, seminars, presentations, exhibitions, and performances will be offered on a wide variety of themes, including: New Religions; Myth, Ritual, and Tradition; Sacred Space and Sacred Time; The Next Generation; Religious and Cultural Pluralism; Health and Wellness; The History of Religions; Art, Music, and Dance; Race Harmony; Death and Dying; Interfaith Dialogue; The Feminine in Religion; Meditation and Contemplation; Religious and Cultural Pluralism; and Indigenous Peoples’ Spirituality. Participants will include H.H. the Dalai Lama, Ven. Thích Nhất Hạnh, Imam W. Deen Muhammad, Dr. Seyyed Hosain Nasr, Dr. Hans Küng, Swami Prakashanand Saraswati, Rabbi Herman

Schaalman, Sri Chinmoy, Dom Bede Griffiths, A.T. Ariyaratne, and Madame Rúhíyyih Rabbani.

The full registration received before 1 June 1993 is \$200 (\$350 for couples and family); after 1 June \$350 (\$500). Youth under 18 years of age may register for half the amount. One-day registration is \$75; three-day registration is \$200. All payments must be made in U.S. funds; checks drawn against non-U.S. banks must add a \$25 surcharge. Checks should be made payable to the Council for a Parliament of the World's Religions (P.O. Box 1630, Chicago, IL 60690 U.S.A.).

Reservations for lodging at the Palmer House is available for \$78 per room per night. The Hilton Reservation Service number (within the U.S.) is 1-800-HILTONS. It is advisable to consult with a travel agent if you reside outside the U.S. The telephone number for the Palmer House is 312-726-7500.

Should you have little or no knowledge of the importance of the World's Parliament of Religions, there are a few publications that are readily available in most major libraries, including *The Incredible World's Parliament of Religions at the Chicago Columbian Exposition of 1893: A Comparative and Critical Study* by Clay Lancaster (Fontwell, Sussex: Centaur Press, 1987); *The World's Parliament of Religions*, edited by John Henry Barrows in two volumes (Chicago: The Parliament Publishing Co., 1893); and an article by Donald H. Bishop, "Religious Confrontation: A Case Study: The 1893 Parliament of Religions," *Numen* 16 (April 1969): 63-76. More difficult to procure are two dissertations, one by Kenten Druyvesteyn, "The World's Parliament of Religions" (Ph.D. diss., University of Chicago, 1976), the other by Richard H. Seager, "The World's Parliament of Religion, Chicago, Illinois, 1893" (Ph.D. diss., Harvard University, 1987). Also in print is The Eleventh John Nuveen

Lecture delivered by Joseph Kitagawa, entitled "The 1893 World's Parliament of Religions and Its Legacy" (University of Chicago Divinity School, 1983).

Brother XII Update

The book, *Brother XII* by John Oliphant (reviewed in IV/2) is available from McClelland & Stewart (380 Esna Park Drive, Markham, Ontario, Canada, L3R 1H5) (Tel: 416-940-8855, extension 229). For hardcover, the price is \$29.95, paperback \$17.99. Shipping charge for one book is \$2.00.

Book Notes

Manimekhalai (The Dancer With The Magic Bowl). By Merchant-Prince Shattan. Translated by Alain Daniélou with the collaboration of T.V. Gopala Iyer. New York: New Directions, 1989. Pp. xiv + 191. Paper, \$11.95.

Manimekhalai, the story of a courtesan who becomes a Buddhist nun, is the latter of two Tamil literary “epics,” both composed about the middle of the first millennium C.E. (though Daniélou here claims a too-early, second-century provenance for the text). Daniélou also translated the earlier, related epic, *Shilappadikaram (The Ankle Bracelet)*, published by New Directions in 1965. *Manimekhalai* is the major Buddhist text extant in Tamil. Despite an overall narrative content, several of *Manimekhalai*’s thirty chapters are devoted to schematic philosophical presentation, including one featuring a highly technical discussion of Buddhist logic.

Daniélou’s efforts here are welcome, given that this is the first full translation of *Manimekhalai* into English. (An English summary of the text by Krishnaswami Aiyangar appeared in 1928, and Paula Richman’s able scholarly study of *Manimekhalai*, containing translations of several of *Manimekhalai*’s “branch stories,” was published in 1988.) But like Daniélou’s translation of *Shilappadikaram*, this is not a scholarly work. And though the English renderings here are fairly idiomatic, *Manimekhalai* is simply not as accessible or engaging a work as *Shilappadikaram*, nor is it as important a mirror of ancient Tamil culture as the earlier epic. Thus, one assumes the audience for this translation will mainly be specialists in Tamil literature or

in Indian Buddhism, few of whom are likely to be satisfied with a translation not up to current critical standards for annotation and scholarly apparatus (there is a glossary but no bibliography, index, or other aids to understanding).

**Glenn Yocum
Whittier College
Whittier, CA (USA)**

H.P.B. teaches: An Anthology, compiled by Michael Gomes (Adyar, Madras: The Theosophical Publishing House, 1992) is a collection of some of the more significant articles that have been previously published in the fourteen (minus the Index) volume *H.P. Blavatsky Collected Writings*. Reprinted from the original sources exactly as they appeared (minus a nod to modern punctuation practices and Sanskrit spelling), the articles appearing herein are, according to Mr. Gomes, subject to less editorial changes than at the hands of Mr. de Zirkoff, the editor of the *CW*. The compiler argues, quite correctly, that a “handy, one volume compendium of what might be considered the best of Blavatsky, would serve as a useful introduction for those having no clear idea of what she actually taught.” He has chosen well, for the forty articles contained therein range in time from “A Few Questions to “Hiraf” (1875) to “There is a Road...” (1891) and are grouped in seven categories based on the location where H.P.B. was writing at the time. Titles include “Is Suicide a Crime?,” “The Septenary Principle in Esotericism,” “Is Foeticide a Crime?,”

“Theories about Reincarnation and Spirits,” “The Origin of Evil,” “What is Truth?,” “Occultism versus the Occult Arts,” and “Christian Science.” I highly recommend the collection. The price of the publication is \$11.50 (U.S.) and £6.00 (U.K.) and is distributed through the T.P.H. in Wheaton (Illinois) and London.

The U.L.T. (245 W. 33 St., LA, CA 90007) has available three bio-chronologies (free upon request) of what it considers the true architects of the modern Theosophical Movement—H.P.Blavatsky, William .Q. Judge, and Robert Crosbie—and a pamphlet, *Two Answers* by W.Q. Judge. (\$1.50), which focuses on the accusations made against W.Q.J. by Annie Besant that was to become known as the “Judge Case.” All the bio-chronologies provide the sources for all the information provided, a list of their writings, and a bibliography. Of special value for readers with little or no knowledge of Mme. Blavatsky’s writings are summaries of *Isis Unveiled*, *The Secret Doctrine*, and *The Voice of the Silence*. Furthermore, the “Judge Case” (1894-1896) is treated at length in the W.Q.J. biography, not unexpectedly in the form of a brief for the defence of this second most important figure in the U.L.T. In the Crosbie biography there is allusion to letters written by Joseph Fussell of the Point Loma T.S. that attack the Mr. Crosbie’s character. It is unfortunate but not unexpected that details are not given of this episode.

For Theosophists who are interested in acquiring some of the basics of the Sanskrit language, take heart. Thomas Egenes has provided a singular service in making accessible the rudiments of what is generally regarded by many as an impossibly difficult language. Most Sanskrit primers are beyond the understanding

of students who wish to study the language on their own. After teaching a semester of Sanskrit during the Summer, 1992 session, however, my students had no problem in following the explanations of the syntax and morphology contained in Dr. Egenes’ *Introduction to Sanskrit: Part One* (Point Loma, CA: Point Loma Publications, Inc., 1989, ISBN: 0-913004-69-3, \$18.75) or in learning the *devanāgarī* script contained in his *Sanskrit Workbook: Learning the Alphabet* (Fairfield, Iowa: Maharishi International University Press, 1990, ISBN 0-923569-09-X, \$10.95). The exercises contained in the *Introduction* conform closely with the explanations in the chapters. An answer key to all the exercises appears toward the end of the book. Also a number of Sanskrit quotation from such classics as the *Bhagavad Gītā* and the *Upanishads* also appear in *devanāgarī*, transliteration, and translation. Both books are available from Point Loma Publications, Inc., P.O. Box 6507, San Diego, CA 92106.

An additional tool to learning Sanskrit has just been published by the Theosophical University Press. Entitled *Sanskrit Pronunciation: Booklet and Cassette* (ISBN 1-55700-021-2), the author, Dr. Bruce Cameron Hall, provides a guide to all the sounds of the Sanskrit language and of those key Sanskrit terms that appear in Theosophical texts. The cassette is of high quality and Dr. Hall’s pronunciation very clear. This is certainly the best introduction into the pronunciation of the language. It is ideal for those with little or no technical knowledge of phonetics. The booklet and cassette are available for a total of \$10.00 through the Theosophical University Press, P.O. Bin C, Pasadena, CA 91109).

James Santucci

Correspondence

From Jutta K. Lebmann (Montréal, Québec)

I would be interested in articles [dealing with] the role of astrology in Theosophical thinking, as well as astrologers linked to the Theosophical society. I am slowly gathering material on this for a thesis, and I would be happy if the journal could occasionally be helpful on this.

Miss Lebmann's request is most fortuitous on two counts. At the International Theosophical History Conference last June, Dr. Gordon Melton announced that plans for The First International Conference of Interdisciplinary Perspectives on Astrology to be held in June 1993 under the sponsorship of the Institute for the Study of American Religion and Theosophical History. I recently learned, however, that the Conference has been tentatively rescheduled for 1994. Although Theosophical History is not able to co-sponsor the event due to my prior commitment to serving as Program Chair of the 1994 Triennial International Conference of the East-West Center Association and East-West Center (Honolulu), I fully expect it to occur at that time. Details of the Conference will be announced in the journal as I receive information.

Second, while at the Eighth Annual Conference of Politica Hermetica, "Les postérités de la théosophie," a new book came to my attention authored by the President of the Astological Society of France, Jacques Halbronn (with contributions by Patrick Curry and Nicolas Campion),

entitled La Vie astrologique il y a cent ans d'Alan Leo à F. Ch. Barlet (Paris: Edition La Grand Conjunction and Edition Guy Trédaniel, 1992). The book will be reviewed in a future issue.

From John Cooper (Bega, NSW Australia)

In his editorial in *Theosophical History* for April 1992, James Santucci (pp. 34-35) outlines the scope of this journal. Briefly, he wrote that TH focuses on the 1875 foundation of the Theosophical society and on the various individuals and organisations whose work is based upon the original Society, plus certain pre-Blavatskian movements and teachings.

There seems little room for argument in so far as the 1875 and afterwards movements are concerned. The problem is with the pre-Blavatskian period. Unless we use some discrimination in this area, we may receive manuscripts dealing with Tibetan Buddhism or Gnosticism, all of which may be important in themselves but which may not fit within the parameters of this journal.

Therefore, I would suggest that pre-Blavatskian material be limited to research dealing with the post 1875 writings and just how they relate to earlier movements. An example would be the excellent paper by Jean-Louis Siemons on "Ammonius Saccas and His Eclectic Philosophy" (Paris, July, 1988), which deals with H.P.B.'s comments on this philosopher in *Key to Theosophy* and shows that they were based upon the writ-

ings of Alexander Wilder, who, in his turn, took his understanding of Ammonius from J.L. von Mosheim (1674-1755) in his *Ecclesiastical History* (English translation, 1806). Here, Dr. Siemons shows that Mosheim is a victim of “unchecked imagination” and he calls on Theosophists to avoid “unverified affirmations.”

However, as I see it, a paper on Ammonius as a philosopher would be better published in a general Theosophical or specialised academic journal.

This would still leave this journal open to contributions such as the influence of Swedenborg/Bulwer Lytton/Randolph, etc. on Blavatsky/Sinnett/Steiner, etc.

John Cooper is an Associate Editor of TH. The scope of Theosophical History will be discussed at greater length in a future issue.

Communications

Conference Updates from Europe

Karen Voss

[Associate Editor Karen Voss has sent the following information on past and future events in England and the Continent. She writes:]

INFORM [Information Network Focus on Religious Movements], CESNUR (Center for Studies on New Religions), and the Institute for the Study of American Religion will hold an international conference on the theme, “**New Religions and the New Europe.**” The conference will take place in the London School of Economics, London, on March 25-28, 1993. “The general objectives . . . will be the exchange of information and discussion of issues concerning new religious movements in eastern and western Europe.”

The official end of the “all for Papers” period was September 30. For further information contact: Dr. Charlotte Hardman, INFORM, Houghton Street, London WC2A 2AE, United Kingdom or Dr. Massimo Introvigne, CESNUR, Via Bertola 86, 10122 Torino, Italy.

The Eighth Annual Conference of Politica Hermetica will be on the theme: “**The Legacies of Theosophy: From Theosophy to the New Age,**” and will be held at Ecoles Pratiques des Hautes Etudes, in the Sorbonne, on December 12-13, 1992. Antoine Faivre (EPHE, Sorbonne) will give the introductory address entitled “Theosophy,” dealing with the history of the idea of theosophy and the etymological development of

the word itself. James A. Santucci (CSU Fullerton) will present “New Light on George Henry Felt: the Inspiration for the Theosophical Society.” For more information write to: Professor Jean-Pierre Laurant, 02290 Vezaponin, France. (Please note: this is the complete address.)

The **Women’s Studies Group 1500-1820** held a conference on the topic: “**Demystifying the Female: She Devils, Saints and Signifiers in Literature, Art and History,**” on November 24, 1991, at the Institute of Romance Studies, London. The conference was organized by Dr. Marie Roberts as part of an ongoing series of similar events. A sampling: “A Typology of She-Devils in 18th c. European Horror Fiction,” by Emma Cleary; “Alchemical Images of Gender,” by Carolyn Williams; “Women in English Fairytales: Body, Space and Experience,” by Eliza Hannan; and “‘Who Wears the Apron?’ Female Freemasons and Masonic Misogyny,” by Marie Roberts. For information about upcoming offerings contact: Dr. Marie Roberts; Literary Studies, Department of Humanities; St. Matthias; Bristol Polytechnic; Fishponds, Bristol BS16 2TP; Great Britain.

The **Center for Studies on New Religions (Cesnur-Torino, Italy)** and **Centre de Recherches et d’Etudes Anthropologiques de l’Université Lumière (CREA—Lyon, France)** co-sponsored an international colloquium on the theme “**The Challenge of Magic: Spiritu-**

alism Satanism and Occultism in Contemporary Societies" at the Bibliothèque Municipale in Lyon, from April 6-8, 1992. Papers were given in French, English, or Italian (simultaneous translation was available). The opening address, "A la recherche des nouveaux mouvements magiques," was delivered by Massimo Introvigne, Director of CESNUR. Other presentations, including many by North American scholars, were: David Bromley (Virginia Commonwealth U.), "The Satanism Scare in the United States"; Peter Clarke (King's College, London), "Why are Women Mediums in Bahian Candomblé?"; Cecilia Gatto Trocchi (Univ. of Perugia), "Women as Leaders of New Magical Movements"; Joscelyn Godwin (Colgate U.), "Hargrave Jennings and the Philosophy of Fire"; Phillip Lucas (UC Santa Barbara), "Esotericism in a Modern Monastic Movement: An Analysis of the Holy Order of MANS' Sacramental Forms"; Christel G. Manning (UC Santa Barbara), "Restoring the Goddess: Z. Budapest and Religious Primitivism in America"; J. Gordon Melton (UC Santa Barbara), "Pascal Beverly Randolph: Occult Pioneer and Spiritual Innovator"; Bernice Glatzer-Rosenthal (Fordham U.), "The Occult in Modern Russian and Soviet Culture, and Historical Perspective"; and James Santucci (CSU Fullerton), "Forgotten Magi: George Henry Felt and Ezekiel Perkins." The Bibliothèque Municipale of Lyon also mounted two exhibits on the iconography of the monster and of the devil.

The **Association pour la Recherche et l'Information sur l'Esotérisme** organized an international colloquium on "**Magie du livre et livres de magie**" on May 22-23, 1992. Held under the auspices of the Sorbonne, in collaboration with the Bibliothèque Sainte-Geneviève, it was housed in the library itself, and included

an exhibit of old and rare books on esotericism and magic. Among the speakers at the conference: Umberto Eco (University of Bologna), whose talk was entitled "Pourquoi Raymond Lulle n'était pas un kabbaliste." Antoine Faivre (EPHE, Sorbonne), who gave a slide presentation on the topic of "La théosophie par l'image" and Massimo Introvigne (Centro Studi sulle Nuove Religioni, Torino), who spoke on "Livres magiques révélés et livres révélés religieux (d'Aleister Crowley aux 'Nouvelles Religions')."

The **Groupe d'Etudes Spirituelles Comparées** held a conference at the Sorbonne from June 13-14, 1992 on the topic "**Transmission Culturelle, Transmission Spirituelle.**" Among the speakers: Gilbert Durand (Emeritus, University of Grenoble and founder of the Centre de Recherche sur l'Imagination), whose talk was entitled: "Esprit de la culture et chair de l'esprit."

Also in France, "**l'Association des Amis de Pontigny-Cerisy,**" held a colloquium on "**Le Vampirisme dans la Légende, la littérature et le Cinéma,**" Aug. 4-11, 1992, at the Centre Culturel International de Cerisy-la-Salle. Among the presentations we note: "Du vampire vilageois au discours des clercs, ou genèse d'un imaginaire à l'aube des lumières," by Antoine Faivre; "Le vampirisme, de la légende à la métaphore," by J. Marigny; and "La femme vampire dans la poésie romantique anglaise," by J. Perrin. No fewer than eighteen conferences are planned for 1993, including one to be held Oct. 15-17, 1993, on "**Stereotypes, textes et modernité.**" The 1994 season is not fully planned, but at this writing there are already *twelve* scheduled events including some that appear especially rich for those in our field: "**Le Masculin**" (July

2-12); “**Mythe et surréalisme**” (Aug. 1-8); and “**L’île, son image, ses fonctions**” (Aug. 10-17). For further information about membership in the Association write to : CCIC, 50210 Cerisy-Salle, France. Tel. 33.46.91.66; fax 33.46.11.39. Regular membership is 150 francs a year; student membership (26 yrs. or younger): 50 fr. (Same cost for foreign members, who must arrange to pay by check either in French francs, or to pay the bank fees connected with converting U.S. dollar checks into French francs). If you attend a conference, you are generally required to stay in the center at a cost of 355 francs (currently U.S. \$70) per day.

Communications

International Theosophical History Conference

Paul Johnson

The International Theosophical History Conference held on June 12 to 14 in San Diego was itself historic in several ways. Held at Point Loma Nazarene College, former headquarters of the Theosophical Society led by Katherine Tingley and Gottfried de Purucker, it was the first Theosophical gathering at the site in 50 years. It was also the first Theosophical History Conference in North America, succeeding four held in London from 1986 through 1989. Approximately 75 participants came from the United States, Europe, and Canada to hear presentations from 21 scholars. Several Theosophical organizations were represented as well as a substantial number of non-Theosophists. The atmosphere was relaxed and harmonious despite occasional controversy.

The first day was devoted to the history of Point Loma. In his opening remarks, Dr. James Santucci, Professor of Religious Studies at California State University, Fullerton, outlined his purpose in organizing the conference. Representing only the goals of *Theosophical History*, the conference had no institutional affiliation. Its intention was to provide a forum for presenting research and discussing ideas about Theosophical history. Due to time limitations, opportunity for discussion was severely limited, but research was presented on a wide range of topics.

Friday afternoon's tour of Point Loma was introduced by Dr. Dwayne Little, Director of Planning and Institutional Development at the college. Dr. Little had studied 20,000 photographs in the archives of the Pasadena Theo-

sophical Society's headquarters in preparing his slide lecture. After a photographic retrospective of Point Loma history, he gave a brief account of the ties of Emmett and Carmen Small to the site. Both were educated at Point Loma and later had careers in teaching there. Their guided tour of the campus provided personal anecdotes and details which supplemented Dr. Little's historical presentation with eyewitness descriptions.

Saturday morning's program focused on Theosophical communities. Dr. Gordon Melton described the work of the Communal Studies Association including a five year project on Theosophical communities. Intended to produce one chapter of a forthcoming book, the project expanded to much greater proportions than the four communities originally included. Dr. Melton, recounting the histories of Krotona and the Temple of the People as examples, concluded that the communal phase of Theosophical history lacked a critique of society and a model for resolving social problems. Theosophy's intense individualism tended to weaken the emphasis on social witness, and Theosophical communities generally lost their communal status.

Two of Dr. Melton's graduate students at the University of California, Santa Barbara followed with reports on living Theosophical communities. Isotta Poggi described the work of the Green Village (Villaggio Verde) in northern Italy. It emphasizes artistic activities and therapeutic programs. The work of the Temple of the People was portrayed by Elizabeth Pullen.

This community, located in Halcyon, California, was established in 1897 as a schism from the T.S. led by Katherine Tingley. It survives to the present as headquarters of an organization with branches in several countries. Temple leaders claim continuing messages from the Masters since the days of the founders, Francia la Due and William Dower.

Great interest was aroused by the next presentation, John Oliphant's summary of his research on Brother XII, Edward A. Wilson. This retired English sea captain received a series of revelations from the Great White Brotherhood in 1924 which led to the establishment of several colonies on the coast of British Columbia. Oliphant's book on Brother XII recounts the mixture of Theosophical teachings and prophecies of Armageddon which attracted Wilson's disciples, as well as the abuse and fraud which eventually alienated them.

Saturday morning closed with Jean Overton Fuller's report on her work in progress, a study of Joan Grant's fiction. Grant's works were inspired by past life memories, and Fuller recounted her interviews with the author in which she learned of the means whereby these memories became conscious.

Saturday afternoon's session began with Professor Robert Ellwood's presentation on Theosophical beginnings in New Zealand. Dr. Ellwood, Professor of Religion at the University of Southern California, had received a Fulbright research grant for a forthcoming book, *Islands of the Dawn: Alternative Spirituality in New Zealand*. With one of the strongest ratios of T.S. membership to population of any country, New Zealand has been surprisingly influenced by Theosophy. A Prime Minister, Harry Atkinson, was a lodge member in Wellington.

Ellwood was followed by Jerry Hejka-Ekins,

who spoke on Victor Endersby. Closely linked with the inner circle of the United Lodge of Theosophists from 1924 through 1949, Endersby later worked independently, editing a curmudgeonly magazine called *Theosophical Notes*. Hejka-Ekins gave an entertaining account of meeting Endersby, still vigorous in his nineties and living alone in a mountaintop cabin.

Will Thackara of the Pasadena T.S. Headquarters explained his research on the confused question of the date of W.Q. Judge's first meeting with Mme. Blavatsky. Several sources give 1874 as the year, but others give 1875. Thackara assisted Sylvia Cranston, author of the forthcoming biography of H.P.B., to resolve this question concluding that 1874 was the correct year. Succeeding Thackara on the program was Dr. Dwayne Little, speaking on Katherine Tingley's role as a progressive reformer. He summarized her labors in education, prison reform, the peace movement, and the Theosophical Society, concluding that all showed the impact of the Progressive movement. Tingley's work and the Progressives simultaneously rose, flowered, and declined, and shared values, objective, and principles.

Closing Saturday afternoon's session was James Biggs, speaking on the Nationalist Movement inspired by Edward Bellamy's *Looking Backward* (1888). While pursuing a thesis on the subject, Biggs uncovered evidence of the extent of Theosophical involvement in Nationalist activities. Four of eight contributions in the first issue of the *Nationalist* magazine were by Theosophists, but by 1890 arguments arose between Theosophists and the more politically oriented members. The entire movement collapsed by 1894.

After a banquet Saturday evening, the featured speaker was Grace F. Knoche, Leader of

the Theosophical Society, Pasadena. She focused on Katherine Tingley's work in the Peace Movement in the early twentieth century, and concluded with reminiscences of many lesser figures in Point Loma's history.

Sunday morning's session included the most controversial of the papers presented, starting with Gregory Tillett's discussion of esoteric groups in the Theosophical Movement. Dr. Tillett, Director of the Center for Conflict Resolution at Macquarie University, Sydney, Australia, opened by reporting that since the publication of *The Elder Brother* ten years ago, his research into Theosophical esotericism had uncovered further secrets. The ULT's Dzyan Esoteric Section, which uses mostly H.P. Blavatsky's original Esoteric Section material, was briefly described. Among the Adyar-affiliated groups discussed were the Egyptian Rite of Ancient Freemasonry and the Seven Virgins of Java. Most disturbing to some conferees was Tillett's account of Leadbeater's secret teaching of homosexual magic and its apparent links to the Ordo Templi Orientis via Wedgwood and Yarker.

The next paper, Alan Donant's summary of the life of Arthur Conger, was controversial in an entirely different manner. Donant's portrayal of Conger as a heroic leader provoked disagreement among the Point Loma affiliated Theosophists whose leaders he expelled from the T.S. headquarters in Covina.

My own presentation on secret messages from Col. Olcott to Mme. Blavatsky cited two long-overlooked published letters in which the President-Founder gave names of adept sponsors of the T.S. These passages portray the Society's initiate supporters as far more mundane figures than they are usually understood to have been.

The final paper of the morning session was D.J. Buxey's analysis of H. P. Blavatsky's resigna-

tion from the Theosophical Society. This was controversial because of its harsh criticisms of Col. Olcott and Annie Besant, whom the author accused of turning away from Blavatsky's Masters.

Sunday morning's session concluded with Caren Elin, Sylvia Cranston's research assistant, giving a progress report on the new Blavatsky biography. She cited new Russian sources which had been translated for the book, entitled *HPB: The Extraordinary Life and Influence of Madame Helena Petrovna Blavatsky, Founder of the Modern Theosophical Movement*. It is the 19th published biography of HPB, and the best to date according to several conferees who had examined the manuscript.

The closing session of the conference was held on Sunday afternoon. A paper from John Cooper of Australia was read *in absentia*. His subject was the Esoteric Section in the now defunct Theosophical Society founded by Ernest Hargrove. This group, which seceded from Katherine Tingley's T.S. in 1898, stressed democratic principles. It had an E.S. with an anonymous Outer Head, offering a graded course of study for members.

Next on the program was Ken Small's discussion on the importance of Gottfried de Purucker. This included a reference to G. de P.'s claim to be a tulku, a Tibetan who had occupied Purucker's body in childhood during an attack of typhoid fever. This had been unknown to the Theosophical public until the publication this year in *The High Country Theosophist* of a secret paper in which Purucker discussed this with a few members.

Next was a presentation on "Mathematics of the Cosmic Mind" by L. Gordon Plummer, in which he related Theosophical doctrines to geometry. The fourth afternoon paper was from

Henk Spierenburg of the Netherlands, read *in absentia*. It analyzed comments by HPB and T. Subba Row on the life of Shankarācārya.

The final presentation of the conference was by Dr. Santucci on George Henry Felt. Although only in touch with the T.S. for seven or eight months, Felt was a catalyst in bringing about its establishment. Santucci had uncovered Felt's military career, which included an attempt at court-martial which ended with his accuser being fired. Felt had two inventions patented, a signal rocket and a code for military communications. J.M. Bouton, who published *Isis Unveiled*, had agreed to publish a book by Felt on the Kabalah but plans fell through. He was an engineer by profession, and in 1872 announced his rediscovery of the lost Canon of Proportion. He died in 1906 at the age of 75.

In an informal session at the close of the conference, Dr. Santucci led a discussion of future conference possibilities and the future of *Theosophical History* journal. Many of the conference presentations will appear in future issues. Although plans for the future are unclear, participants left feeling that the journal and the Theosophical History conferences had been successfully transplanted from England to the United States. Whatever the setting of future meetings, the interest in Theosophical history among academic scholars and Theosophists is sufficient to insure enthusiastic participation.

Review Essay

ENCOUNTERS WITH UNFAMILIAR STATES: A REVIEW OF FIVE BOOKS BY KENNETH GRANT

Gregory Tillett

The author of these books, Kenneth Grant, is conventionally described on the dust jackets of his publications as having “studied magic under Aleister Crowley, and, a few years after Crowley’s death, took over the Order Templi Orientis (OTO), a body of initiates working toward the establishment of the Law of the Thelema and the true magical tradition that Crowley and others helped to revive”, and alternatively, as the Outer Head of the OTO. These claims are often, not unexpectedly, vigorously disputed by others who equally claim to be the successor of Crowley and the OTO. The complexities of OTO politics following the death of Crowley’s nominated successor, Karl Germer, in 1962, or indeed, the politics and complexities, both esoteric and exoteric, of Crowley’s own claim to be the Outer Head of the OTO have been explored at great length by other people, and are not relevant to this review. It should be sufficient to note, however, that Kenneth Grant was expelled from the OTO headed by Karl Germer on July 20, 1955, and that an account of this expulsion is given Francis King’s interesting volume *Sexuality, Magic and Perversion* [London: Neville Spearman, 1971], which also includes a chapter on Charles Webster Leadbeater with the interesting title “The Bishop and the Boys”.

The Magical Revival was originally published

in London by Frederick Muller in 1972, and was described on the dust jacket as containing “a detailed analysis of certain occult traditions which existed long before the Christian Epoch, survived its persecution and anathemas and reappeared in recent times with renewed vigour.”

The dust jacket of the current new edition, published in 1991 by Skoob Books in London, describes the work as a “valuable contribution to occult law, a conscientious document that will be much sought after as a standard source book in its special field”. If its “special field” is a history of occultism in the 19th and 20th centuries, this claim is indeed exaggerated. So indeed is Grant’s definition of the purpose of his book “to place in perspective the various occult tendencies that led up to the revival of interest in occultism in recent years, and to interpret this resurgence in terms of humanity’s needs for a universal approach to reality that transcends all previous systems of mystical and magical attainment.”

While Grant’s work is certainly interesting, and provided one can endure the complexities of the curious jargon which he persists in employing, it makes fascinating reading. However, as history, it leaves a great deal to be desired. A variety of bits and pieces of historical information, culled from a variety of largely unidentified sources is brought together in support of the

author's thesis, which insofar as it can be identified, appears to be that the organisation, now also largely unidentified, of which he claims to be the head is the repository and culmination of all previous occult endeavours. The author, not unlike a number of occult historians, including Theosophical writers, appears content to link together and fuse into one continuous stream a variety of individuals, organisations and traditions which, as far as the exoteric historian is concerned, seem to have no direct connection.

Grant has a minor, if passing, interest in Helena Petrovna Blavatsky and the Theosophical Society. Grant identifies Blavatsky's establishment of the Theosophical Society in 1875 as "the genesis of this change" leading to a "massive resurgence of interest in the hidden side of things, in the noumenal aspect of this phenomenal world" which ultimately made possible "the unsealing of dormant cells of consciousness through the use of sex, drugs, alcohol and other methods of consciousness control and exploration". He notes, as did Crowley himself, that the occult resurgence of the late 19th century "concentrated in a single knot in the year 1875" in which occurred both the foundation of the Theosophical Society and the birth of Crowley."

Grant identifies that "Blavatsky's intention in initiating her society, was, primarily, the destruction of Christianity in its historical as opposed to its 'eternal' form." He subsequently links this with Crowley's identification of himself with "the anti-Christian formula of the beast, in numerical form 666." Behind a variety of otherwise apparently unconnected occult and Masonic organisations, Grant sees the work of "the true occult order (sometimes called the Great White Brotherhood, and by Crowley the AA)". He traces the work of this order through the Hermetic Order of the Golden Dawn and, prior to that, orders

established around 1886, and individuals including Sir Edward Bulwer Lytton, Eliphas Levi, Frederick Hockley, Kenneth McKenzie, Gerald Massey, Fabre D'Olivet and others. Grant traces the origins of the OTO, which appears to have had a rather shadowy beginning about 1895 under Carl Kellner, back to the historic Order of the Temple under Jaques de Molay (1293-1313) and thence through Adam Weishaupt (1748-1830) and such other illustrious figures as Count Cagliostro, Leopold Engel, Franz Hartmann and Rudolph Steiner.

However, Grant appears to agree with Crowley that "the true magical revival occurred in 1904, when an occult current of cosmic magnitude was initiated on the inner plains" and, on the outer plains, manifested itself in the writing by Crowley of a volume of allegedly inspired work, under the title *The Book of the Law*, "a grimoire of magical instruction the secrets of which are automatically preserved from profanation, because only those able to use the powers to which it is the key can understand the gabalistic and literary ciphers which it contains". Not unexpectedly, Grant claims to be one of those both able to use the powers and to decipher the mysteries of *The Book of the Law*. Equally predictably, those who are Grant's competitors as claimants to the Crowley tradition, often vigorously dispute both his abilities and his interpretation.

Grant has expounded both the theory and practice of magic as he understands it in a substantial number of substantial volumes, and it is therefore impossible even to begin to summarise them briefly.

Grant defines the main purpose of his books as "to prepare people for encounters with unfamiliar states of consciousness" including "extra-sub-, and ultra-terrestrial encounters". [*Skoob Occult Review* 1990 Issue 3:5] Grant believes

his books “seek to indicate certain ‘gateways’ through which alien forms of consciousness may manifest to man, and through which man may go to meet them.”

In so far as some simple themes can be extracted from his works, it appears that he argues that all religion and magic has its origins in the use of sexual activities to stimulate and to bring into focus superphysical powers. In expanding upon this theme, Grant draws from a wide range of religious and mythological traditions, notably those of Ancient Egypt, Babylon, and the Gnostics of the first to third centuries CE. Much of his work consists of drawing out of those traditions which have been excluded and denounced, popularly identified with black magic and Satanism, both theory and practice which gives clues to the expansion of consciousness and the attribution of super-human powers.

Such techniques include both sexual activities, the use of various drugs, including alcohol and hallucinogens, and various symbolic ritual practices designed to break down conventional barriers in the mind. Some of Grant’s teachings and techniques drew explicitly on aspects of traditional Indian *tantra* and he makes extensive use of Sanskrit words to describe elements of these traditions. A glossary is provided in the book, although its interpretations of many terms, including those drawn from Gnosticism, Greek, Hebrew, Sanskrit and Tibetan traditions, are in many ways idiosyncratic, and would not be accepted by more orthodox practitioners within those traditions.

The Magical Revival includes a chapter on one figure of whom such unorthodox teachings and practices would not have been expected: Dion Fortune (Violet Mary Firth 1891-1946). Given Fortune’s published comments on any suggestion of unorthodox sexuality, let alone

black magic, it is difficult to accept that she would feel at home in such company as Grant brings into this volume.

Grant claims, however, that Crowley and Fortune corresponded, and indeed, that Fortune asked Crowley’s advice about correct ritual procedure in blood sacrifice involving two young roosters. Grant’s claim of Fortune’s Fraternity of the Inner Light that “the doctrine of sexual polarity was the core of the cult” will no doubt be disputed by many of Fortune’s disciples and those who claim to be her successors. Grant, however, does not appear to be claiming that Fortune engaged explicitly in any form of *tantra*, but rather, indirectly arrived at the theory and practice of *tantra*, albeit unconsciously.

Grant concludes his book by commenting: “the Work that lies ahead may be described symbolically as the marriage of the Beast and the Woman, the formula of which I have attempted to explain. Its hieroglyph is the eleventh key of the Book of Thoth. In the union of electro-chemical and stellar vibrations represented by Babylon and the Beast lies the key to the next stage in the advancement of evolution upon this planet. It will be achieved by willed congress with extra-terrestrial entities of which, in a sense, Aiwaz is the immediate messenger to humanity.”

In *Aleister Crowley and the Hidden God* [Frederick Muller, London, 1973], Grant undertakes an “exhaustive and critical study of Crowley’s system of sexual magic and the strange rites which he practised and advocated for the purpose of promoting the law of freedom with its formula of ‘love under will’.” As in all his other works Grant seeks to show that Crowley’s work, and the work of those who derived from him, represented the culmination of a long, and ancient, tradition of sexual magic with its origins not simply going back to the *tantric* rites of Kali,

but far beyond them into the mists of time. And, as also with his other works, Grant's concern is not primarily that of the historian, but rather of the synthesiser of information into a consistent and coherent pattern to demonstrate that the theses underlying all his works is supported, not simply by occult traditions of his, but by exoteric information as well. In this, as far as the exoteric historian is concerned, he fails.

At first, this book, like all of Grant's works, may be described as a scrapbook, consisting very largely of personal views (usually described as the teachings of esoteric traditions) with snippets of historical data, some of them accurate and many of them not. The hypothesis which Grant promotes is in itself interesting, and would probably have been more so had it not been presented in the guise of history.

In this book Grant describes in some more detail than in his other works the practice and psychological effects of ritualised sex magic. In particular, his chapter on "Dream Control by Sexual Magic" provides an interesting insight into the contemporary western interpretation of traditional *tantric* methods. In the following chapter, "The Sabbatic Wine and the Devil's Graal" Grant examines approaches to the stimulation of *kundalini* which would cause horror among more traditional practitioners. He notes, for example, that *kundalini* can be "stirred and sometimes fully awakened" by methods as diverse as "total concentration and absorption of the mind in its source", drugs and alcohol, shock, ecstasy induced by music, and speed (by which he means rapid physical movement rather than cocaine), magically controlled sexual activity, "absolute compassion for all created things", "aesthetic ecstasy or impersonal rapture", religious enthusiasm or "violence carried to the pitch of frenzy, either masochistic or the reverse."

Following his theme of the importance of using human magic for the purposes of attracting non-human attentions, Grant notes that "it is possible to draw off stella or transmudane energy by using the human organism as a condenser" and that "this is achieved by tapping the appropriate power zone, after *kundalini* has animated and magnetised it."

In many ways, Chapter 8 "Moon Power: Its names, numbers and reverberant atavisms" is the most interesting and important of the book, particularly the second half of that chapter. Here Grant explores the importance of symbols and symbolism in magic and ritual. He notes that "the subconscious mind is the repository of all images, all ideas, all concepts." He states: "Communication with it is possible only through symbols, and in order to traffic with it a symbolical language is necessary. The only magically effective symbols are those charged with the peculiar vitality of subconsciousness."

One must regret that Grant was not able to write a book in which he felt liberated from the necessity for historical justification and a tendency to attempt to explain everything he says in terms of traditional religion and myth. A simpler, and considerably briefer, volume outlining his approach to ritual, magic, and sexuality would have been considerably more interesting, and considerably less tedious to read.

In *Cults of the Shadow* [London: Frederick Muller, 1975] Kenneth Grant continues the themes developed in *The Magical Revival*. He states that "this book explains aspects of occultism that are often confused with "black magic." Its aim is to restore the Left Hand Path and to reinterpret its phenomena in the light of some of its more recent manifestations. This cannot be achieved without a survey of primal cults and the symbolic formulae which they deposited."

Grant continues his development of the theme that a magical current, having its origins in the remoteness of antiquity, has continued throughout time, and “appears to diverge into two major streams that reflect endlessly the original rift between the votaries of the feminine and the masculine creative principles known technically in *tantra* as the left and the right hand paths. They are of the moon and the sun and their confluence awakes the fire snake (*kundalini*) (the great magic power which illumines the hidden path between them—the middle way—the path of supreme enlightenment.”

Grant notes that “owing to the present state of humanity in this dark age of Kali there has been a great upsurge of primordial energy which finds its fullest expression in the phenomena of sex. But if the sexual energies are not primarily controlled and polarised, destruction awaits the practitioner who uses them without fully understanding the formula of the Left Hand Path, which is, of all paths, the swiftest and the most dangerous.”

Grant concludes the introduction to this book by citing the *tantric* saying: “one reaches heaven by the very things which may lead to hell”.

In the first chapter of this work, with the exotic title “The psycho-sexual substance of the shadow,” Grant explores traditional *tantric* descriptions of the psycho-physical nature of the human body, and attempts to relate these to traditional Qabalistic representations. Into this complex fusion he also brings the symbolism of the Tarot cards. In his second chapter he explores traditional primal symbolism of Africa, including the traditions commonly known as Voodoo.

Thereafter he pursues a theme, which had its origins in *The Magical Revival*, that there has been a Current of magical tradition, having its origins beyond the very mists of lost antiquity,

which has run through all the great mythical and religious traditions and which constitutes (insofar as it can be simply summarised) a fusion of psycho-sexual magic and communication with entities from other dimensions. Grant claims that this current, which in Ancient Egypt he identifies as Draconian or Typhonian, was the origin of the oriental systems of *tantra*. These traditions, Grant argues, found their focus and indeed, culmination, in the theory and practice promulgated by Crowley in the twentieth century.

Curiously enough, in support of his claims, that one of the key operations of magic is communication with, or indeed the very embodiment of, extra-terrestrial or non-human intelligences, Grant quotes from lectures given by C.W. Leadbeater to the Theosophical Society in 1894 and later published in *The Astral Plane* [Adyar: Theosophical Publishing House, 1954: 169]. Leadbeater, however, is noting something which he describes as “an extremely improbable accident in an act of ceremonial magic, which fortunately only a few of the most advanced sorcerers know how to perform”. In such an “accident”, non-human intelligences which constitute one of the “two other great evolutions which at present share the use of this planet with humanity”, are brought into contact with human beings.

Grant comments: “No theosophist with whom I have discussed this remarkable statement has been able to offer any clue as to the nature of this magical operation, as to when and where it occurred: nor, to my knowledge, has any explanation of it, satisfactory or otherwise, appeared in works written since the lecture was delivered, although I have seen it quoted, once.” Grant claims, of course, that far from being a rare and improbable accident, acts of ceremonial magic to attract the attention of and communication with non-human intelligences ought to be

the primary aim of those seeking to advance the evolution of humanity on this planet. Indeed, Grant implies that Jiddu Krishnamurti was a “moon child” of Annie Besant and Charles Leadbeater and therefore “proof of the magical efficacy of the Theosophical Society.”

In the final chapters of *Cults of the Shadow*, Grant explores the teaching and practice of Michael Bertiaux, whom he describes as “the Voodoo-Gnostic Master of the Cult of La Couleuvre Noire”. Insofar as Bertiaux is known outside Grant’s writings, it is as one of the chief adepts of an organisation known as The Monastery of the Seven Rays, which for many years advertised correspondence courses in occultism and magic through the pages of the American magazine *Fate*. Bertiaux and his Cult of the Black Snake attempt to do very much what Grant has been arguing for in his books: through the use of a variety of unorthodox techniques, including sexual magic and drugs, to achieve contact with non-human intelligences.

Bertiaux lives in Chicago, and was raised in a Theosophical family, prior to studying for the Anglican Priesthood. After undertaking work in Haiti, he became increasingly interested in Voodoo and in the fringe occult tradition which operated in Haiti through organisations like Martinism and various Gnostic churches. In 1964 Bertiaux resigned from the Anglican Church and moved to Wheaton, Illinois where he worked as a researcher for the Theosophical Society and developed an interest in the Liberal Catholic Church. However, Bertiaux’s interest was primarily in the traditions of Voodoo and subsequently, the Monastery of the Seven Rays, the outer order of which the Cult of the Black Snake is the inner order. Bertiaux also became a Bishop in an independent Gnostic church, *Ecclesia Spiritus Gnostica*, for which he composed a liturgy

designed, in part, both to attract and protect from entities from other realms, including “sexual vampires”. As part of his magical work Bertiaux and his followers undertake rituals at particular “power zones” around the world, and make use of various machines designed to attract, conserve, and radiate psycho-sexual energy.

In *Outside the Circles of Time* [London: Frederick Muller, 1980] Grant develops further his interest in “the possibility of consciously directed and self intelligent life existing outside or beyond humanity”. He explores, yet again, the work of Aleister Crowley, and also of his “magical son”, (Fratr Achad, Charles Stansfeld Jones). Grant begins his book with a statement with which few commentators would disagree: “throughout the centuries sensitive individuals—priests of dark faith that inspired the poets and prophets of antiquity—have made themselves receptive and available to cosmic impulses and vibrations. By such individuals the consciousness of humanity has been prepared for the transformations we are witnessing, and which some of us are experiencing, in the world today.”

It is, however, with the nature of the sources of such inspiration, that many commentators would take argument with Grant. His interest is primarily in making contact with forces which may be characterised as dark, or forbidden, and which have traditionally been condemned as dangerous by both religious and occult traditions. For Grant, however, such contacts have existed since the beginning of human history, and current changes, leading to increased contact, “reveal the existence of a pattern, a consciously generated and vital thread leading from the fantasies of Blavatsky, through the purple and passion of Crowley, to weirdly disturbing visions of Lovecraftian worlds where enforcers considered by the ancients as dark and evil are

now revealed by science as the anti-worlds and inner spaces of the known universe.”

In this book as in his others Grant draws upon a wide range of diverse, and apparently (at least to the exoteric scholar) incompatible sources: Ancient Egypt, Africa, Babylon, Qabala, Gnosticism.

In this book one of Grant's themes is the impact on the individual who encourages “elements of an extra-dimensional and alien universe” to communicate with him or her. He notes: “it should be evident that those who let in the forces of the Qliphoth must themselves assume the mask of the Beast. It is therefore not surprising to find that the entire gamut of the so-called abnormal and perverted lusts has been exploited in attempts to transmit the vibrations of extra-cosmic or—at least—extra-terrestrial forces.”

Amongst those whom Grant considers to have done so are the French occultist Abbe Boullan, Emmanuel Swedenborg, J-K Huysmans, Arthur Machen and H.P. Lovecraft. With Lovecraft, Grant is particularly concerned in this book. In exploring Crowley's history and development, Grant notes that both the French occultist Eliphas Levi and Helena Petrovna Blavatsky “paved the way” for him.

Hidden Law. The Carfax Monograph by Kenneth and Steffi Grant (London: Skoob Books Publishing, 1989) is a beautifully printed, bound, and illustrated volume of essays which originally appeared between March 1959 and October 1963. The authors describe the main purpose of the monographs as “to reconstruct and elucidate the hidden law of the west according to Canons preserved in various esoteric orders and movements of recent times”. Each of the monographs published originally was limited to 100 numbered and signed copies. The present edition was limited to 1,000 copies.

Hidden Law consists of ten parts, ranging from “the Tree of Life” through “The Golden Dawn” and “Aleister Crowley”, to “Vinum Sabbati” and “Magical Creation”. Each part is illustrated by a beautiful reproduction of a coloured drawing by Steffi Grant. Each part is also permeated by Grant's central thesis, namely, that of a continuous stream of sexual magic, which culminated in the work of Aleister Crowley. However, his brief essays introducing the work of Crowley and Austin Osmond Spare are interesting and succinct outlines of the teachings of those two magicians. The essay on “Hidden Law” is an interesting exploration of the work of Bram Stoker, Arthur Machen and Charles Williams, Algernon Blackwood and Brodie-Innes, together with several other authors who wrote fiction with magical and occult themes. These include Mary Bligh Bond, J-K Hysmans, and Dion Fortune. Grant sees in their writings evidence of the Current of magical tradition which he describes in all his works.

In “an official statement concerning the Ordo Templi Orientis (OTO)” published by Grant in 1977 he summarised what he regarded as the “three major concerns of the Book of the Law”. These were “the importance of extra-terrestrial influences and the necessity for establishing proper contact with them through the magic of the new aeon; the mode of their invocation by magical means; the science of the kalas (psycho-sexual emanations of fully-polarised male-female organisms) which lies at the heart of *The Book of the Law* and which is the substratum of all its teachings and the key to the curious ciphers (literary and numerical) which abound in its pages.” [quoted in Michael Staley: “The O.T.O. after Crowley”, *Starfire*, Volume 1 Number 2 (1987): 39-41]

Grant's work has an apocalyptic note: “most

people are reluctant to recognise, much less interpret, the ominous portents manifesting now the dawn of the Aeon. It is a hard saying, that the survival of the individual will depend upon the degree to which he has assimilated and identified himself with the Thelemic Current, whether he happens to have heard of Crowley or not.” And he concludes *Aleister Crowley and The Hidden God* with this declaration: “The keen and persistent practice of Thelema by even a few dedicated individuals will effectually overthrow society and thereby facilitate the unhindered development of a New Aeon and the reintegration of human consciousness.”

What, then, is the significance of Grant’s work for the historian in general, or the Theosophical historian in particular? Apart from their curiosity value as eccentric works in the by-ways of occult history and philosophy, Grant’s works have little historical value. For Grant, history appears to consist of a multiplicity of isolated facts, any or all of which can be taken by him and allocated to whatever place he chooses in his scheme of things, the end of which is to prove the existence of a Current moving inexorably from the distance of antiquity into the present and beyond into the future.

He is, in that sense, no different than a thousand other writers from within conservative religious traditions. With a broad brush, and on the basis of his theology (although, no doubt, he would vigorously dispute the use of this word) he has traced the outline of the progress of history, and uses what exoteric historians regard as history merely as supporting evidence. In this sense, he is little different from the writer from within the Jehovah Witness movement for whom every historical event can be neatly slotted into its predestined place in the grand design of time, or some of the more “orthodox” Theosophical historians.

People and events are linked not because they have any historical connection, but because, in the grand design, it is necessary that they be linked. Or, alternately, because they said things which were similar, or appear to have believed things which were similar, there must have been some direct link between them.

Grant’s writings are likely to attract much attention within the Theosophical movement, principally because of the (to most Theosophists) outrageous, controversial, and even (perhaps) obscene nature of their themes. Certainly there has been a long tradition within Theosophy of viewing any form of *tantra*, particularly any form of *tantra* which involved physical sex, with unmitigated horror.

However, despite the severe limitations of the work as history, Grant’s books contain, amidst substantial amounts of unnecessary and unexciting verbiage, significant material on the theory and practice of occultism and magic as understood in the west. He describes, in terms of theory and practice rather than of history, an approach to magic from a western tradition which is the equivalent of eastern *tantra*. In this regard he undoubtedly meets the needs of those who have been discouraged (or bored) by the conventionally abstract and unpractical approach of most contemporary western occultism, or its almost pathological distaste for sex and sexuality. It is unfortunate that Mr Grant, and many like him, who perhaps have the resources to undertake detailed historical study, fail to do so apparently because they believe that they already know where history has been and where it is going, and therefore do not need to support their broad themes with the tedium of factual detail.

Theosophy And Education: From Spiritualism To Theosophy

Max Lawson¹

Although the inter-relationship of Spiritualism and the early years of the Theosophical Society is a complex story, it is in the education of the young that elements common to both Spiritualism and Theosophy can be more readily seen. The educational organizations of the Spiritualists, the Progressive Lyceums, stem from the instructions of Andrew Jackson Davis who began the first Lyceum in New York in 1863. Davis believed that “Conversation is the heavenly method of teaching. Austere text-books and solemn teachers are adapted to schools where children are to be instructed and ‘finished’ for an outward work in the busy world of things and sense. But we are reminded that ‘Wisdom’s ways are the ways of pleasantness.’”²

An example of what Davis called the conversation method can be seen from the following description of a meeting of the Melbourne Progressive Lyceum in 1874:

At each ordinary session questions are suggested by individual members. If (as is generally the case) more than one question

is proposed, the selection is decided by vote of the whole Lyceum, and the answers are returnable on the following Sunday. The children are particularly enjoined to give their own ideas, and not to seek the assistance of their elders or books for replies; by this means thought is induced, originality developed, and self-confidence cultivated.³

In the Progressive Lyceums the children were divided into small groups, the discussion being initiated by the children themselves. As outside observers who were not Spiritualists commented,⁴ the degree of pupil initiated work was remarkable, the teacher’s role being minimal. True to the liberalising elements within both Spiritualism and Theosophy in the nineteenth century, the free unstructured Progressive Lyceums were a sharp contrast to the conventional Sunday Schools of the times who used formal lesson guides often planned up to two years in advance⁵ involving much learning by heart of Bible passages and catechisms.

When efforts were first being made to establish classes for the children of Theosophists the Lyceum model of the Spiritualists was kept in mind. For example, when the matter of educat-

³ *The Harbinger of Light* (Melbourne), no. 42 (1874): 575.

⁴ *Ibid.*

⁵ See, for example, *Program of Study in Model Sabbath School* (Buninyong, Victoria: 1875). In the Mitchell Library (Sydney, New South Wales).

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² Andrew Jackson Davis, *The Children’s Progressive Lyceum Manual* (New York: Andrew Davis & Co., Progressive Publishing House, 1874), 7.

ing the children of Theosophists was first raised in the pages of *Theosophy in Australasia* in 1895 the General Secretary suggested⁶ a passage for responsive reading (this practice being called silver or golden chaining in the Lyceums) that was taken from the *Lyceum Leader*.⁷ Another contributor to the discussion in the pages of *Theosophy in Australasia* suggested that the marching programme and calisthenics, a novel feature of the Lyceums,⁸ should be emulated as well as the object lessons often on scientific subjects, that were given in Lyceums.⁹ Indeed, in the first Lotus circle (as the organizations for very small children of Theosophists were called) established in Australia in 1895 at South Yarra, object lessons were a prominent part of the programme. Subjects such as “The Formation of Coal, Lime, Basalt and the ‘Products of Volcanoes’” were given:

Many specimens of minerals were described and handed round:and much interest was shown by the class. The aim in this should be to stimulate the young minds to a love of science and to let them know what a rich fund of knowledge, in common things, lies ready at their hand to be acquired.¹⁰

⁶ “The Lotus Circle: or, the Children’s Hour,” *Theosophy in Australasia* I/5 (5 August 1895): 8.

⁷ *The Lyceum Leader*, compiled by the Conductor for the Melbourne Progressive Lyceum (Melbourne: Purton & Company, 1881), 45 [first edition, 1877; second edition, 1881; third edition, 1884].

⁸ William Wattie, “Lotus Circle,” *Theosophy in Australasia* I/10 (4 January 1896): 8.

⁹ Ibid.

¹⁰ Ibid.

This clearly parallels activities in the Progressive Lyceums. For example, the Sydney Progressive Lyceum had a small “museum” of fifteen hundred items—shells, coins, rocks, minerals and animal specimens—that provided the basis for talks.

Even today the legacy of the Lyceum movement may perhaps be detected in the youth groups of the United Lodge of Theosophists formed in 1907 in protest at what were considered to be authoritarian measures coupled with personality cults in the other Theosophical societies of the time.¹¹ A member of the United Lodge of Theosophists has recalled visits to Youth Groups in India and the United States.¹² Often there would be short talks at these meetings using various objects to explain the Theosophical emphasis on “a fundamental unity and purpose behind evolution”; there were also study circles where each small group of youngsters elected one of their number to run the class for the day, the “teacher” of the group taking as unobtrusive a part as possible in the proceedings. When each group had finished their conversations and discussion, the chairman of each group came to the central platform and presented the findings of their discussion.

The Lotus Circles of the Theosophical Society (Adyar) also tried to avoid a dogmatic approach from the time of the founding of the first Lotus

¹¹ See the histories prepared by the United Lodge of Theosophists, *The Theosophical Movement 1875-1925* (New York: E.P. Dutton & Company, 1925) and *The Theosophical Movement 1875-1950* (Los Angeles: The Cunningham Press, 1951).

¹² Interview with the Secretary of the United Lodge of Theosophists, Sydney, 6 March 1970. (All officers of the United Lodge of Theosophists remain strictly anonymous in print or for the purposes of public acknowledgment).

Circle (1892) in New York.¹³ In the first *Lotus Song Book*, published in 1907, the non-dogmatic yet nevertheless purposeful attitudes are evident in the foreword:

The lines on which the classes are conducted rest entirely with their leader, as in a society which has no specific creed, or dogmas of any kind, it would not be either possible or advisable to impose any set form of instruction. And it is interesting to note in reading reports from the different Lotus Circles, how varied are the methods employed to interest the children and to endeavour to awaken and to cultivate in them a response to noble thoughts and ideals.¹⁴

At one stage, in 1899, Mrs. Besant (who succeeded Colonel Olcott as President of the Theosophical Society in 1907) decided to transform the Lotus Circles into Golden Chains, the name of a movement founded by W. J. Walters¹⁵ in San Francisco in 1895.¹⁶ Mrs. Besant wrote a pledge at the request of Mr. Walters for the restructured organization¹⁷ (reproduced on the next page) which won wide appeal, finding a place on the walls of many an American classroom. In Australia, in response to a statement about the Golden

Chain in the school magazine issued by the Department of Education in Victoria some eight thousand new “links” joined the Golden Chain in that State alone.¹⁸ The pledge was to be repeated every day and honoured. Perhaps the purpose of the movement is best made clear in the following extract from a “Letter to the Links”:

What a beautiful thought that the promise is made—a promise “to be kind and gentle to every living thing I meet”—by children in one country after another, first perhaps in Australia and New Zealand, then in India, in Africa, Russia, Italy, Holland, France, England and America, all through the twenty-four hours—and if the promise is *kept*, it means that in each of these countries Links are being forged in a Chain of Love which encircles the world, and makes a girdle of pure thought and speech and action, and of protection for the weak, running round our globe.¹⁹

The Golden Chain in many countries, however, never became more than an ancillary to other organizations for Theosophists’ children; it remained a movement whose members were joined together by correspondence and cards on their birthdays. Nevertheless the movement did much to spread the first object of the Theosophical Society—“Universal Brotherhood”—throughout the world.

The Golden Chain movement in the United States developed a course of its own, the Golden Chains often replacing the Lotus Groups as such, as *A Manual for the use of Golden Chain Groups, Sunday Schools and Ethical Classes*, published in San Francisco, (undated), clearly indicates. This

¹³ *Theosophical Yearbook* 1937 (Adyar, Madras: Theosophical Publishing House, 1937), 124.

¹⁴ *The Lotus Song Book* (London: Theosophical Publishing House, 1907), 111.

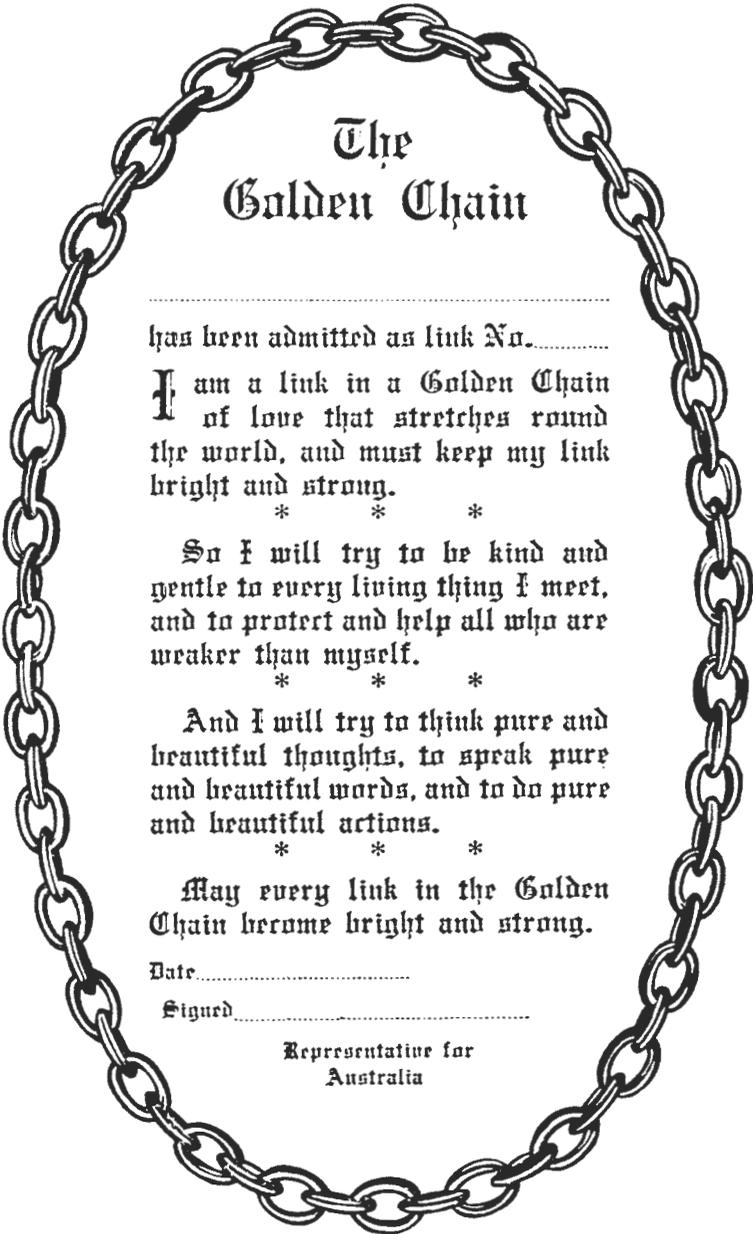
¹⁵ A. Marques, “The Golden Chain,” *Theosophy in Australia* VI (15 May 1900): 27.

¹⁶ “The Golden Chain,” *The Young Citizen* (Adyar, Madras), January 1913: 41.

¹⁷ *Ibid.*

¹⁸ *Theosophy in Australasia* V (October 1899): 6.

¹⁹ Ethel M. Whyte, “The Golden Chain: Letters to the Links: II,” *The Young Citizen* (April 1913): 191.



The Golden Chain

has been admitted as link No.

I am a link in a Golden Chain
of love that stretches round
the world, and must keep my link
bright and strong.

* * *

So I will try to be kind and
gentle to every living thing I meet,
and to protect and help all who are
weaker than myself.

* * *

And I will try to think pure and
beautiful thoughts, to speak pure
and beautiful words, and to do pure
and beautiful actions.

* * *

May every link in the Golden
Chain become bright and strong.

Date

Signed

Representative for
Australia

manual suggests that readings from poems and other literary material may be used for responsive readings, the conductor or leader reading alternatively with the children. This recalls the “Golden Chaining” of the Spiritualist Progressive Lyceums. The terminology of the manual in the section “Suggestions for Lessons” also recalls the Spiritualist pattern: the role of the conductor, the winding movement and other marches, the non-dogmatic instruction and object lessons drawn from nature.

The atmosphere of a Golden Chain class may perhaps be recaptured by recounting some of the suggestions for a Golden Chain Session:

Having formed in a circle, the standard-bearer in centre, the children march, right hands extended toward the centre, like the spokes of a wheel; repeat in opposite direction, with left hands extended singing:

Day by day and hour by hour
Turns the wheel around;
Strong the hub, the spokes quite true;
There may we be found.

Turning ever going onward,
Round and round again,
Sometimes upward, sometimes downward,
Moving to one strain.

So is life, one, undivided
Holding great and small -
God the centre, we the sunbeams -
Love is over all.²⁰

After the marching and singing a gentler note was struck by the children handing in flowers (which they had been told the week before to bring on the following week) to a young girl holding a basket. On receiving a flower, the girl

²⁰ Ibid, 67-68.

dipped into the basket and produced a “beautiful thought,”²¹ especially written down on a slip of paper with the recipient’s name at the top.

There was a special “Ceremony of the Golden Chain” prepared in England²² but it was not widely used. Another Theosophical organization for young children founded in 1908, was to make considerable use, however, of ceremonies. This was the Round Table founded by Herbert Whyte who as a youngster had been a member of the Lotus Circle and the Golden Chain Movement.²³

Although Lotus Circles and Golden Chain Groups have virtually ceased to exist (a few Lotus Circles still function in India)²⁴ the Round Table is still operating, particularly in India, the United States and England.²⁵

As with the Golden Chain, a pledge was repeated daily by members of the Round Table: “Follow the King”. Although modelled closely on the Arthurian pattern, the King was not Arthur but Christ Himself or to state the matter Theosophically “the King is the Teacher who is loved in the East as Shri Krishna and as the Lord Maitreya, and in the West as the Christ; for all these are really names for the one Great Teacher”.²⁶

²¹ Ibid.

²² E.M. Whyte, *A Ceremony of the Golden Chain* (London: Theosophical Publishing House, undated).

²³ *Theosophical Yearbook* 1937, 124.

²⁴ Mention is made of Lotus Circles in India in the mimeographed *News from the Countries* 1969 (prepared by the International Order of the Round Table), 2.

²⁵ Ibid., 1-3.

²⁶ Herbert Whyte, “The Round Table,” *The Young Citizen* (January 1913): 39.

The Round Table, as with other Theosophical organizations, emphasizes Service. As well as the Act of Remembrance each day, a member has to have “something to do”—choosing regularly “some act of service to be done in the King’s name”.²⁷

The Round Table invokes pageantry and ceremonial. According to the *Ceremonies Manual* issued at London in 1927 it is recommended that at all ceremonial meetings a special gown shall be worn. This should consist of a simple white linen garment covering the ordinary suit or dress with collars and cuffs in the colour of the grade of the wearer. These colours are: Crimson for Knights, Blue for Companions and Green for Pages.²⁸ Wooden swords were also used (See photo). The pageantry was more elaborate than the coloured badges, ribbons and flags of the Spiritualist Lyceums.

The use of ceremonial in the Round Table did not develop until about 1916²⁹ and reflected a wider concern of some prominent Theosophists’ renewed interest in ceremonial activities. Ceremonials now have their place at most Round Table meetings; the Bread and Salt ceremony being the one first adopted for use at meetings and still often performed. Other ceremonies were later added: the Flower Ceremony, the Ceremony of Light³⁰, the Flower, Light, Star, Sword,

Christmas and Search ceremonies all being used on some occasions.³¹

The Bread and Salt Ceremony, a prominent occultist in the Theosophical Society remarked was older than the time of King Arthur—“I can certify that I myself shared in it rather more than three thousand years ago as part of the ritual of the mysteries of Mithra.”³²

The importance and nature of the ceremonies help build up the ideal of service, even of sacrifice:

We stand in a circle about our Round Table in front of the great chair in which no physical presence ever sits; we unroll the silken cord of love and each of us simultaneously holds it; and our Senior Knight brings round to us the bread and salt, thus exemplifying the evangelical dictum; “He that is greatest among you, let him be your servant”. Each one of us, as he partakes of this symbolical food, proclaims that he performs this action, “To the Glory of God and to the Service of the King.”³³

Whether it was the Spiritualists’ Progressive Lyceums or their heirs—the Lotus Circles and the Golden Chains and Round Tables—the over-riding aim was the same: “the mind and spirit of the child should be drawn forth progressively and educated in all the ways of love and wisdom.”³⁴

²⁷ Ibid. (February 1913): 87.

²⁸ *The Round Table: Ceremonies* (London, 1927), 4-5.

²⁹ Letter from the Rt. Rev. Harry Banks, Senior Knight of the Round Table, dated 22 October 1970.

³⁰ *The Round Table: Ceremonies*, 26-32. The Ceremony of Light was first used by the Round Table in Italy.

³¹ *The Order of the Round Table: Ceremonies* (Juhu, Bombay: The Theosophical Colony, 1943).

³² C.W. Leadbeater, “The Bread and Salt Ceremony,” *The Round Table Annual* 1924, 9.

³³ Ibid., 9-10.

³⁴ Davis, *The Children’s Progressive Lyceum Manual*, 26.

Spiritualists and Theosophists alike were ahead of their time in providing a grounding in morality without recourse to direct doctrinal instruction but it was in the wider world that

Theosophists were to make their mark on education and never more obviously than in India, homeland of many of the Masters Themselves.



**The Round Table Group of Blavatsky Lodge, Sydney at the Star Amphitheatre, Balmoral (circa 1925)
(By permission of the author.)**

The OTO Phenomenon

Peter-Robert König¹

[Editorial Note

Among the esoteric orders created by Theosophists in the years around 1900, none has had a more convoluted history than the Ordo Templi Orientis, founded by Theodor Reuss and Carl Kellner. The Swiss scholar, P. R. König, has been researching the various personalities and branches of the OTO for several years and has published his findings as a series of articles in the German-language periodical AHA (Abra-HadAbra). Later he intends to expand and fully document them in a book. Mr. König has made us an English adaptation of the first of his eighteen articles, in which he briefly surveys the main characters and their relationships. The rival claims to “apostolic” succession, mutual recriminations, and expulsions will have a familiar ring to historians of Theosophy. Two things especially mark the OTO phenomenon. One is the yearning for a quasi-masonic structure of grades, initiations, and secrets, such as was envisaged even in the early years of the T.S. in New York. In addition, most, though not all, of the OTO splinter-groups practice sexual magic in various modes: something that, while dis-

countenanced by the T.S. leaders, has periodically haunted the fringes of Theosophy.

Joscelyn Godwin]

Introduction

Note: The history of the OTO (Ordo Templi Orientis) is extremely complicated, and this is only an introduction. Overlappings and interconnections are inevitable. Since a bibliography would exceed the bounds of the article, the reader is referred to the forthcoming book, in which complete bibliographical sources will be given. German-language readers may be interested in the eighteen-part serial in the German magazine AHA, where many photographs and facsimiles of documents and articles by the protagonists accompany the text.

oOo

The history of the OTO and its related fraternities is the history of their protagonists, and begins with that of Carl Kellner and Theodor Reuss. Theodor Reuss (1855-1923), an Anglo-German Freemason who 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), via England to Germany in 1902. At that time the German orga-

¹ Mr. König was born in Zürich and studied psychology and ethnology at the University of Zürich. He currently translates German, French, Italian, Spanish, Latin, and English schoolbooks into Braille. The OTO has been his main research topic since 1985.

The author wishes to thank Joscelyn Godwin for helping him prepare the article in English.

nization had no definite name, but was declared to be founded on Harry J. Seymour's Cerneau charter (a 33° rite) of 21 July 1862.

The man who had the idea of the OTO as a private group which would work sex magic along Tantric lines as early as 1895 was the Austrian industrialist Carl Kellner (1851-1905). Kellner had no order, only some friends who worked sex magic. After Reuss came on the scene, he (Reuss) considered it a good idea to make the sex magic into an order and so chose the Memphis-Misraim. Some of the MM grades thus became the OTO grades, such as the 90°—95°, which were equal to the IX° OTO. As a result, Reuss' OTO consisted of MM-members, but only in the beginning.² Reuss and his self-proclaimed heir, Aleister Crowley (1875-1947), always considered the OTO and MM as linked.

The following orders and churches were associated with the OTO phenomenon before World War II:

“Fraternitas Saturni” [FS], established by the bookseller Eugen Grosche (1888-1964) in 1926 in Germany. This was the first 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 Arnold Krumm-Heller (1879-1949) in 1927 in South America.

The “Order of the Illuminati” [OI], whose affinity with the OTO was established only at the

² While it is certain that Kellner worked sex magic, it is not certain whether he actually received any of these high degrees of MM. The only evidence of such appears in the magazine *Oriflamme*.

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 OTO through one of its branches is only noticeable from 1908-1920.

Furthermore, we have researched Heinrich Traenker's “Pansophia,” but omitted Crowley's own order “Astrum Argentum” [AA]. 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.

Introduction to the History

It remains doubtful whether Reuss continued the OTO in a manner congenial to Carl Kellner's conception when the latter died in 1905. But under Reuss's authority, the concept of the OTO was definitely structured within ten degrees, of which the VIII° and IX°, diverging from Masonic lines, practiced sexual magic. The X° represented the administrative leader of the country.

The controversial appearance of Aleister Crowley in 1910-1912 (in the latter year he was given the charter for his own OTO lodge in England and Ireland) incurred at least one distinctive feature, according to which the different OTO groupings can be classified: the acceptance of the “Law of Thelema” in the rituals. One of the main issues under dispute in the OTO phenomenon is the question of which of the many current OTOs are genuine. The OTO initiation rituals rewritten by Crowley between 1917 and 1919 were never used by Theodor Reuss. All other lodges at that time developed their own rituals.

There is reason to believe that even Reuss did not intend his OTO to be a vehicle for Thelema. Despite that, Crowley was already writing in his diary on 27 November 1921: "I have proclaimed myself OHO" (Outer Head of the Order).

In Germany, in 1922, Heinrich Traenker and his secretary Karl Germer established the "Pansophia," already established 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 (1882-1955), who was Grand Master of the lodge "Libertas et Fraternitas," founded 1917 in Zurich. But this serious Freemason held it incommunicado in view of Reuss's and Crowley's bad reputation. As Crowley admitted in a letter of 1924 to Heinrich Traenker, Theodor Reuss never chose him as his successor.

In 1926, after Crowley had visited Traenker and Karl Germer, the secretary of the Pansophia, Eugen Grosche, broke away from the inner circle of the Pansophia and founded the Fraternitas Saturni allegedly with sixty ex-OTO members. The FS became the first order founded upon the Law of Thelema. Traenker's remaining OTO, which makes only coy references to Thelema, almost became inactive.

Thus, at that time Reuss's remaining OTO of Monte Verità and the related branch in Zürich were the only active OTO in Europe, if not worldwide if one excepts Crowley's attempts to use his assumed OTO wing in America for easy income and a means to publish his own writings. The Swiss baker and ex-Communist Herman Joseph Metzger (1919-1990) was initiated in 1943 in Davos (Switzerland) by Alice Sprengel (1871-1947) of Monte Verità, and his actions deserve close attention.

We must not forget that after Crowley's death in 1947, his successor Karl Germer (1885-1962; ex-Pansophia) did not recruit any members in the USA, and that the Swiss OTO might even be regarded as the only OTO then active in the world. Furthermore, Metzger was able to produce reasons to believe that his OTO was of Reussian origin, a fact that gave him authority over every offshoot of Crowley's OTO.

Comparisons: What Happened after World War II? The OTO and the Fraternitas Saturni [FS]

During his exile in the 1930s, Eugen Grosche stayed several times with Reuss's remaining group in the Ticino (Italian-speaking Switzerland). Metzger got in touch with him for the first time in 1950, and Grosche consequently and immediately ceded all authority for the FS outside Germany to Metzger, who traveled 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 traveled for the Order of the Illuminati, took care of FS business in between, and visited the various Thelemites of Europe, for example Frederic Mellinger (1890-1970). The latter, once an active director of the German Expressionist theater, a Spiritualist, and then Crowley's secretary in England, acted after World War II on behalf of Germer, examining and possibly initiating likely candidates for the Crowley OTO in Europe.

Thus in 1951, Reuss's OTO under the leadership of Metzger merged with Crowley's OTO ruled by Germer. This is substantiated by

Germer's and Mellinger's signatures on Metzger's document of acceptance. Mellinger would soon abandon contact with any OTO in order to work with German Theosophists, which he did from 1960 up to his death in 1970.

Soon disillusioned with Metzger, Grosche associated as early as the 1950s with Kenneth Grant's Crowley-OTO lodge in England. Grant's contacts with Grosche infuriated Germer (the head of Crowley's OTO) so much that Grant was expelled in 1955 from the masonic Crowley OTO.³ Nevertheless, Grant in his "Typhonian" OTO henceforth conferred OTO 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 OTO 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 met Crowley and Germer in Germany in 1930, some of the rituals were given Thelemic references. Krumm-Heller also became a 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.

³ This is, incidentally, the reason which Grant gives in a letter dated 11 August 1987.

The OTO 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 compilation of orders (OTO, FRA), and quickly integrated the Ecclesia Gnostica Catholica, too, into the higher grades of his OI.

The OTO 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 OTO to make the English Theosophist W. B. Crow head of his own Gnostic Church in 1944. But nowhere in the constitution of the OTO was the office of leader of the OTO, the "Outer Head of the Order," [OHO] connected with leadership of any church.

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

Crowley's student, G. L. 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

OTO context, nor in Reuss's 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 the OHO and Patriarch of Crowley's church. The EGC of his resulting "Caliphate" never received any kind of valid succession, either ecclesiastical or OTO. Obviously this OTO group rewrote its constitution in 1987.

The Fight for Leadership



Karl and Sascha Germer (By permission of the author)

After Germer's death in 1962, there were four main contestants for sole leadership of Germer's Crowley-OTO. 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 favorite. Thus in 1963 Metzger proclaimed himself OHO, and was accepted by some American Crowley-OTO members.

It was not until 1969 that McMurtry started making efforts to get to the head of the OTO and obtain the Crowley-Tarot writings and copyrights. This aroused especially the indignation of Motta, who felt excluded. Kenneth Grant, just like Metzger, Motta, and McMurtry, was able to claim the authority of a letter from a deceased leader of an OTO, implying that he might be chosen for high office. Grant managed to rise to the OHO position in 1970. His activities consisted mainly of publishing his own books. In 1969 there was a rupture within Metzger's group, and thus another, independent OTO emerged in Germany with its own OHO.

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 Egregor.

Pansophia.

In 1921, the German Grand Master of Reuss's OTO, Heinrich Traenker, founded an organization called Pansophia, which published important Rosicrucian books as well as early writings of Crowley. Krumm-Heller and Reuss used the term "Pansophia" in their letterhead and stamps. When Reuss died in 1923 without naming a successor, the constitution of the OTO 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 OHO in 1925. Both withdrew their votes very quickly.

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

Metzger's OTO.

Some old and very masonic rituals of Reuss have been in use in Switzerland to this day, even though the Swiss never had any Reussian rituals higher than the Third Degree; other initiations

jumped directly to the IX^o. After Germer's death, which meant the disappearance of the person in Thelemic control. Metzger blended his Order of the Illuminati with Crowley's OTO, now active again on Reuss's lines. In Switzerland, so far as is known, no rituals are performed apart from Crowley's Gnostic Mass. 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 widow. 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 OTO, generally known as the Order of the Illuminati, is very prosperous.

Motta's Society OTO in the USA and Brazil.

Motta chose his members according to the criteria of the Astrum Argenteum (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 masonic Crowley OTO. Thus his SOTO has never had more than a handful of members.⁵ After the publication of the Crowley-OTO initiation rituals in 1973 by Francis King (*The Secret Rituals of the OTO*⁶), Motta began to create his own, for he believed in the danger of their desecration. The

⁴ It is doubtful whether all the Crowley-OTO groups had any initiation rituals higher than the III^o as of 1973, when they were published by Francis King.

⁵ The actual number of selected American students may have been around six, but the number is uncertain. The Brazilian SOTO Lodge allegedly had thirty members according to the court transcript, "McMurtry *et alii* versus Motta", California 16 May 1985, p. 741.

⁶ London: The C.W. Daniel Company, 1973.

“Caliphate,” on the other hand, only then came into possession of them.

The “Caliphate.”

Referring to two peculiar letters of Crowley’s, McMurtry, from 1977 on, started promoting the only Crowley-OTO lodge in the USA into a Grand Lodge. As in all OTOs close to Freemasonry, the grades were at first conferred rather haphazardly. McMurtry was favored for a time by Crowley, who in fact also appointed Mellinger, after McMurtry, as another possible successor. After being disgraced by Germer and many other members of the American lodge, McMurtry got rid of Motta as well as of Metzger and Grant. Motta made himself ridiculous with paranoid court proceedings, while the other two were not mentioned in court as OTO members. Despite the historical facts, a minor US court accepted the “Caliphate” as possessor of the American OTO copyrights, which is enforceable only within the 9th Circuit of Appeals!

Generally, the sexual mysteries are supposed to have sunk into obscurity again. Nevertheless, this OTO group is the one which regards all of Crowley’s words as the crux of its organization, and which has substantiated its position by legal proceedings. McMurtry was succeeded on his death in 1985 by William Breeze, a Canadian pupil of Grant and Bertiaux. There is reason to believe that the election of Breeze would not have met McMurtry’s approval.

Typhonian OTO.

Crowley’s secretary, Kenneth Grant (b. 1923), has dispensed with the masonic structure of the Crowley- OTO. On one hand, Grant can refer to Crowley’s diaries, where Crowley wanted to train Grant as possible leader of the English OTO; on

the other, he was expelled from Crowley’s OTO by Germer in 1955. From that time, Metzger also severed contact with Grant.

Grant’s insights derive largely from Jones-Achad’s proclamation of the “Aeon of Maat,” which caused Crowley to expel Jones, since Crowley was himself the prophet of the “Aeon of Horus”; from Grosche’s teachings on Saturn/Set; and from Bertiaux’ teachings about sex and Voodoo. Sexual magic is discussed very openly.

Ordo Templi Orientis Antiqua.

In 1921, the OTOA, a breakaway branch from the French OTO 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 (Crowley’s addition of homosexual magic to his OTO system of grades). Its most important current exponent and a powerful point of convergence is the American Michael Paul Bertiaux (born 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.

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Book Reviews

Joscelyn Godwin

Le nuove religioni.

By Massimo Introvigne. Milano: SugarCo Edizioni (viale Tunisia 41), 1989. Pp.429. 38,000 lire. ISBN 88-7198-090-5.

Il Cappello del Mago. I Nuovi movimenti magici dallo spiritismo al satanismo.

By Massimo Introvigne. Milano: SugarCo Edizioni, 1990. Pp. 487. 35,000 lire. ISBN 88-7198-021-2.

These two books by the young director of CESNUR (the Center for the Study of New Religions) establish Introvigne and his center as the primary source in Europe for information on new religious and “magical” movements, complementary to the longer-established work in the USA of Theosophical History Editorial Board member J. Gordon Melton. Introvigne has previously written on the Mormons, the Seventh-Day Adventists, and the Unification Church (“Moonies”). In this pair of books he undertakes the more ambitious task of outlining the history, doctrines, and interrelationships of all the main religious and occult movements active today. The division into two books is evidently for convenience, as he himself admits that there are cases (Theosophy among them) that belong in

both categories. But his taxonomy is an interesting exercise in itself.

In the introduction to *Le Nuove Religioni*, Introvigne distinguishes between religion, magic, and gnosis. “Religion seeks the expression of the sacred for its own sake, keeping it superior to man, unsusceptible to domination or manipulation but nevertheless extraordinarily significant for human life. Its reference point, or at least its orientation, is to the Absolute, whether or not called God. Magical experience tries instead to enter into contact with a series of occult forces that, while remaining superior to man, can be attracted to his sphere and dominated or manipulated, according to the power of the person performing the magical operation or his clients.” 10)

The difference between religion and gnosis, Introvigne says, is harder to pinpoint. “In the religious mode of salvation, the initiative of redemption is ascribed to God, creator of this world. In gnosis, salvation is achieved through knowledge, in a framework which has as its fundamental element the idea that the world is the immature creation of a malevolent creator.” (pp.10-11) Introvigne is not the first to be misled by terminology into identifying the path of gnosis, or salvation through knowledge, with the cosmology of certain “Gnostic” sects of the early Christian era. The first does not necessarily involve the second. He himself admits that this definition is in difficulty when one turns

to Oriental religions, where obviously one has a path of knowledge (called in Sanskrit “jñāna,” a word cognate with “gnosis”) without any of the mythology of the evil Demiurge or the Deus absconditus.

The author is on firmer ground in dealing with the “cult problem” and one of its consequences, the anti-cult movement. Introvigne deplors the simplistic reductionism typical of the latter reaction, and takes a sympathetic stance to the new religions: “Even the oddest ones are typically religious responses to religious needs which are not, or no longer, finding satisfaction in the traditional church and community. While not despising the researches of psychologists and sociologists, one can try to study their specifically religious dynamics. This is the first step towards understanding what these phenomena can reveal about the new search for the sacred which—despite secularization, or perhaps even because of it—seems today to permeate the West.” (25-26)

Le Nuove Religioni divides into “Groups of Christian origin” and “The lure of the East.” The first part begins with Mennonites, Quakers, Swedenborgians, Christian Scientists, and their derivatives. Among the groups it goes on to treat are Mormons, Adventists, and Jehovah’s Witnesses; prophetic and messianic movements including the Institute of Pyramidology, Rastafarians, and Moonies; Old Catholics; and Brazilian Spiritualism. As is to be expected in such an encyclopedic work, Introvigne relies heavily on secondary sources such as the books of Melton and Stillson Judah—and Theosophical History. His analytical bibliography is heavy with English-language titles.

The second part, on religions of Oriental origin, includes the Bahais, Sufis, and Subud; Theosophy and its derivatives, such as Alice

Bailey, “I Am,” the Halcyon Temple of the People, the Prophet family, Agni Yoga, Tara Center, Anthroposophy, Eckankar, and Da Free John. There is a list of Indian gurus from Ramakrishna through Satya Sai Baba to Rajneesh, and a long section on the new Japanese religions, including Soka Gakkai and eleven non-Buddhist sects. Lastly comes the Human Potential Movement: Scientology, Silva Mind Control, Werner Erhard, the “revolutionary cults” including Jim Jones’s Temple of the People, and Wilhelm Reich. One may well object to this line-up as representative of Oriental wisdom, of which Introvigne has scant appreciation and knowledge. But the book is, after all, about the new religious movements, not the ancient, traditional, or orthodox ones.

Introvigne’s treatment of his subjects (including several dozen not listed here) ranges from half a page to over ten pages, written in sober but interesting narrative prose, supplemented by often fascinating endnotes and bibliographies. In the case of Theosophy, he writes one of his longest essays in which he tries to cover its origins in the nineteenth century, its doctrines, and the post-Blavatsky schisms. Unfortunately he fails to discriminate between HPB’s teachings and those of Besant and Leadbeater, for example listing the Masters and their functions as elaborated by the latter as if that were part of the Theosophical consensus. The great value of Introvigne’s book is not for his telling of familiar tales like that of the Theosophical Society, but for its wealth of unfamiliar stories about sects on which objective information is very difficult to come by.

The same format and style serves for the second volume of Introvigne’s formidable one-man enterprise, *Il Cappello del Mago*. He remarks that while in one respect “the history of the modern world is the history of the expan-

sion of atheism” (Augusto Del Noce), it has also seen the unprecedented appearance of a new form of mythology, exemplified by the new religious and magical movements. The two types of movement resemble each other socially but differ doctrinally in that while religion offers general rewards, magic offers specific ones. Consequently magic is a more dangerous affair, especially for the magus who, unlike the priest, is expected to give empirical proof of his doctrines.

The first large category in the book is Spiritualism, both classic (since 1848) and modern. It is one of the strengths of Introvigne’s argument that he shows so clearly how Spiritualism blends into the “channeling” beloved of the New Age. He deals especially with Arthur Ford, Edgar Cayce, the older channeled texts of *Oahspe*, the *Aquarian Gospel of Jesus the Christ*, and *The Aurantia Book*, White Eagle, Seth, and *A Course in Miracles*. An important section follows on Flying Saucer cults, whose relationship to the foregoing is made abundantly clear.

The second large category, Magic, begins with the Fringe Masonry of the nineteenth century, the Pythagorean and Rosicrucian orders, the Martinists, Templars, and the intricate web of the Gnostic churches. Then comes ceremonial magic (Golden Dawn, OTO, and their fellows), Oriental cults (in which it is a surprise to find the Dzogchen of Namkhai Norbu), and the Christian esotericism of Sedir, Milosz, and Schwaller de Lubicz. The category closes with Ariosophy and Neopaganism, many varieties of Wicca, and finally the “Harmonic Convergence” that no doubt loomed large while IL CAPPELLO as being written. I found this section the richest and most useful of all Introvigne’s investigations.

The third category, Satanism, is much shorter. A very important introductory essay treats the

Satanism scare, especially in the USA, placing it in the context of earlier persecutions of Jews, witches, and others suspected of dark occult plots against the Christian world. The real Satanists, of which there are many fewer than paranoid policemen and fundamentalist agitators would like us to believe, divide into the Rationalists (best known through La Vey’s Church of Satan), the Occultists (e.g. Aquino’s Temple of Set), and the “acid” luciferism of heavy metal and pop culture. The work ends on this depressing note. But here and throughout the two volumes, it is not Introvigne who condemns: he states the historical facts, summarizes the doctrines, and explains the sociological and intellectual contexts. The low-grade cults and the egotistical and self-deceiving leaders stand self-condemned.

Massimo Introvigne makes no secret of his own Roman Catholicism. But as a layman, a scholar, and incidentally a lawyer, he knows that nothing is gained by reiterating that Rome is right, and the rest of the world wrong. What is more important is truth and accuracy, which he has achieved as much as is possible when one man tries to compile an encyclopedia. Perhaps his work carries a message even to Rome, pointing out that the immense amount of spiritual energy poured into the new religious and magical movements is not merely the result of human vice, blindness, and folly: it is a reminder that Rome, not to mention the other Christian churches, is failing to provide the kind of spiritual nourishment that these people need.