

Confidence 1925 - 1930

**SUCCESS!**

**POWER!** do you think of this

He worked for **OPPORTUNITY!**

Frank Harris at one time, is one of Achad's friends and One Free Lecture belongs to the "system" By

**A. Buckland-Plummer**

Author and Teacher of London, England. Originator of The Psycho-Physical System of Attainment

**Do You Know How to Use The Pentagram?**

Those who attend this lecture will be shown an occult method whereby they can attract and establish the condition they desire. You can become Master of your destiny and will be shown HOW. This unusual instruction is given absolutely free and made possible by a certain public-spirited citizen of Chicago, who has proven the value of this wonderful system, in health, business, happiness, and wishes to place this information before all true aspirants.

**ROSE ROOM, MORRISON HOTEL**  
Friday Evening, 8 o'clock, July 31st

Draft (paid only) of A.C. reply to the above on the night. In A. Mudd's hand - as dictated by A.C.

A. Buckland-Plummer, Esq.,  
Dear Sir,  
p. A. Here Karl Gerack etc.  
24 September, 1925, e.v.

Do what Law.

In answer to your letter of Sept 1

I am really not competent to outline your experiences from the data you supply. I must guess I need an elaborate record. Now do I think that it matters who was supervising your progress. The fact is that your experiences led you to write to me, and the event must be sole judge.

I certainly do not intend your recognition of the True Life. Your statement really suggests that you do not understand what is really seen by the grades.

I do not know what you mean by the Christian character of the process. Christianity is sheer sorcery, and Christian mysticism a parody of the true mysticism. We can have no commerce with the occultist thing in any plane. A Christian's gift can be only Klingon.

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## A. Buckland-Plummer

Author of—"The Inner Laws of  
Health and Beauty"  
"The Law of Universal  
Supply," etc.

2036 Indiana Avenue, Chicago, Ill.

Sept. 1st. 1925

My Dear Mr. Aleister Crowley:

"Do What Thou Wilt Shall be The Whole of The Law"

This letter is written for the purpose of verifying certain parts of my occult record and experiences, which I trust is sufficient reason for it enlisting your kind attention.

First, may I sincerely salute you as a great man and a much greater soul, possibly a Logos, who has paid an unusually heavy price for attainment. My knowledge and admiration in this respect is based upon my own superphysical investigations, as well as upon a study of your works. Perhaps you may not be displeased to know that here and there amongst the crowd who invariably throw mud at you, that there are one or two able to recognise pure gold.

During the past 15 months or so, I have had a series of superphysical experiences which have brought me in close contact with the esoteric A. A. on the inner planes, and it seemed quite often, with yourself in particular.

Of course, I realise that you may know nothing about this in your physical consciousness, that as you read, you may say, "Here's another candidate for Bedlam". On the other hand, you may agree that it is a quite common thing in occultism for one to have experiences on one plane which are not brought through to the physical. Be that as it may, I can only get your reaction to this thing by approaching you.

I have been able to get out of the body for several years, but until last May I did not regard these things very seriously, but

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ADVICE ON ALL PROBLEMS

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commencing from the time mentioned, they assumed such a realistic form and affected my physical-material life so definitely, and moreover were checked up by two clairvoyants who operate entirely under will in full consciousness, that only an idiot could ignore them.

In the main, they covered what is ordinarily known as Christian initiatory experience, much as outlined by the late Dr. Rudolf Steiner. They included the three trials, fire, air and water, with the corresponding changes in physical consciousness, conduct and life, following upon the consumation of each.

That it is somewhat unusual to take the three trials in a period of a few months, I am aware, but it is explained in the case of the writer on the grounds that he made the grade of Adpetus Major in a previous life, abused his power in some way, made the necessary adjustments, and cleared the thing up in this life.

Throughout the whole thing, the A.: A.: influence was very strong, assurance being given that the initiation was conducted by A.: A.: intelligences. It involved my navigating the Tree of Life, covering each Sephira from foundation upwards, taking the right hand branches, coming into ~~the~~ Tiphereth from Victory, then to Mercy, Wisdom, across to understanding, down to strength, splendour, and back to earth.

This is of course different from the way you have advocated as it avoids the abyss from Chesed to Understanding, but the difference is accounted for by the Christian character of the whole process.

The grade I am supposed to have made was given with the mystical name and number as follows: Seraph. Abnah, 11. operating from Wisdom directly to the earth. My present position is shown on the Tree to clairvoyant consciousness, as the right hand on Wisdom, the left on splendour and the feet squarely planted on the earth.

this perfectly agrees with my present attitude towards life, and my physical-material condition on this plane. As I stopped on each sephira, I was clearly able to establish the correspondences in physical consciousness and conduct, the evidence is clear and on record, therefore cannot be passed off as illusion. I will gladly give certain evidential details if you are at all interested.

Prior to these experiences, for 35 years, I have been wondering, wandering and searching, touching life at many angles, often broken in health, pocket, emotions, mind, but never in will. - A rebel-anarchist, living entirely under will, beating the game on the whole, but ever without a definite foundation in consciousness.

Now I have a definite standard of appraisal for all ordinary problems, all doubt, fear, uncertainty, entirely eliminated. A definite work to do of a semi-political character in England starting quietly about 1927, for which I am preparing financially and physically now. Again, this is a change which cannot be "Laffed off" as they say in America, the facts are too plain, the evidence of actual experience, too strong.

From my earliest years I have insisted upon testing everything at the bar of logic and experience, have rejected all Mrs. Grundyisms, and conventionalities, notwithstanding the fact that I started life in very poor circumstances, with a body that was racked with disease from head to foot for 25 years. Today, I am very healthy, getting quite strong, have enormous vitality, making money easily for my future work, have no special personal desires, aspire only to do the Will of God as I understand it. Incidentally, during the past months I have twice had my sanity tested by an eminent Boston specialist, and been pronounced 100% sane.

My mystical motto at this time is Equilibrium, which I understand I shall temporarily lose within the next 16 years or so, in order to

4

do a certain work along a given path on the physical plane, and probably take the next initiation, - the crucifixion. I mention these things so that you may realise you are not being approached by a neurotic schoolgirl.

Heretofore, I have been 'agin the world, and the world agin me', today, everything comes very easily. I have neither courage or fear. I am convinced that I work entirely under the will of the Higher Genius, and the proof is everything is working out as predicted, and according to Hoyle.

From 5 years of age I was conscious of a terrible sex obsession, which was cleared up at the initiations, the thing being shown pictorially on the inner planes as a sort of battle for a soul, between Aphrodite and a Christian Adept, - the soul in question being my own.

As I passed the 'shadows' in the inner worlds on this, I sensed your influence very strongly, as I did also, when I had the break up in consciousness, whilst the happenings were taking place in the soul body - before coming through to physical consciousness. There was a certain day last May (1924) when I was in New York, that I lacked a single definite idea about anything. I questioned my own existence, the existence of the world, the truth of everything, etc: You no doubt understand this state. It was then that a voice seemed to ring in my ears, "Do What Thou Wilt Shall be The Whole of The Law".

I took the tip, straightened up, made a definite decision for action, and went clean through to victory.

Whenever the law of Thelema has been impressed upon me, 'Shall' has been specially emphasised, but only up to the point prior to the air trial, when an enormous sense of freedom possessed my consciousness. But I am convinced that the law is for the future, so far as average humanity is concerned, and in this, my interpretation, and consequently my teaching differs rather from yours.

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I am informed that the only order who will eventually recognise me is the A. A., whether this applies to the present or the future, I do not know.

It is on this point I respectfully ask you to enlighten me. Of course, the conventional reply to this would be to the effect that the exoteric A. A. has a certain definite system to which all must conform in order to obtain recognition. If that is your decision, it is perfectly alright, I am not in the least anxious, I shall continue along the very satisfactory path I am treading, living to the law of Thelema and under the will of God, concerned neither with speculation or attainment, but only with definite action here and now on the physical plane, in accordance with my grade.

Whether you ignore this letter, or however you reply, I shall respect and love you no less, we each have our job. I must say I am damn glad I have'nt got yours. By the way, I wonder of you really know in your physical consciousness just what it is?

Will you forgive me if I gently suggest it may be something more than writing very beautiful stories in the finest English that was ever penned, or laying down occult instructions for aspirants. There comes a time when a Magus has to raise hell on the physical plane!

We shall meet sometime, and I may have something interesting to say to you along this line. You will recall the intelligence who told you you would long for death, but death would be denied you. There may be others living who can interpret this for you.

No doubt you are broad enough to agree that there are plenty of great initiates who have never sent in their probationers form to the exoteric A. A.

Finally, here is something your expert knowledge can help me on if you will. At one point in this initiation thing, I was not getting the superphysical experiences through as clearly as I wished, the practices in the Temple etc: I asked how I could rectify this, through a clair-

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voyant, the answer came in the form of a vision of a field of poppies and a bar of gold. The suggestion was obvious, but I declined to take advantage of it, particularly as the bar of gold was conspicuous by its absence at that time. A tip on this, if you care

By the way I know our mutual friend Frank Harris very well, work and lived with him for months in 1921, also, I know Jones, to whom I wrote regarding some of my experiences when they were occurring, only to receive from him a silly egotistical reply. I fear your magical Son has temporarily lost his way, but he'll come back, possibly through the hard trail of illusion and suffering. May the Gods bless him.

' Love is the law. Love under Will'.

Ever yours,

*A. Dicklato Hummer*

STATEMENT RE TRANKER

I went to Germany at the Summer Solstice of 1926 at the urgent invitation of a man named Tranker, who had somehow obtained credentials, serious enough in their appearance to demand immediate investigation.

I found this man completely ignorant even of the languages of the classics of Magic and Mysticism. He was even unacquainted with elementary Latin. I found further that in his dealings with other people he was mean, uncrupulous and dishonest. I tested him magically and found his pretensions worthless and ridiculous. His conduct was so outrageous that it was necessary to make formal complaint to the Police. But though he was not actually imprisoned he only escaped by the skin of his teeth. He has now taken a list of <sup>some of</sup> the Orders which I represent, from a published volume of mine and proclaims himself to be the "Grand Master." This is a deliberate and stupid fraud. He cannot produce a single document of any kind in support of these absurd claims.

I publically challenge him, for example, to give me any of the Signs of Recognition in the O. T. O. or the Hermetic Order of the G. D.

(Signed)

TO MEGA THERION

9° = 2<sup>nd</sup> A.: A.:

20th. February. As the "MALINA" was due at Colombo about 6 a.m. and I had to leave her there to join the s.s. "MAGDONIA" to continue my voyage, I was early astir, in order to have my luggage in readiness. Going on deck, I found some of the revelers of last night fast asleep. They had not been in bed, thus confirming the old proverb "Merry nights make sad mornings". It was about eight o'clock when we dropped anchor at Colombo. The view from the steamer was very pleasing, the many different kinds of craft in the harbour making an interesting foreground to a most enchanting picture. A steam tender came alongside at 9.15 and took passengers ashore, and the Grand Oriental Hotel was first visited for letters from home. After purchasing an Indian sun hat one felt equipped for doing the sights, and after walking for some time and feeling tired I jumped into a rickshaw and rode through most of the principal thoroughfares and saw the market. There are many fine shops, but prices appeared abnormally high. Bananas, coconuts, fruit trees and palm trees, grow luxuriantly, in the roads. The bananas are, however, very small, but delicious. Poultry are a diminutive breed, and the eggs are somewhat like those of the guinea. The dogs, also, seem to be without owners, and therefore find their own food, and consequently are very thin. The natives of Colombo, like those at other ports of call, like to meet the British tourist, and endeavour to sell their curios at exorbitant prices. Mount Vidua is a very popular resort, where an excellent view of the surrounding district can be obtained and an appetising lunch procured.

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Leipzig, 11. Jan. XXII.

Maria Knapp  
to A.C.

Dear Great Brother,  
Do what thou wilt shall be the whole of the Law.

Thank you and dear Lady Crowley ever so much for the lovely rose-oil, it is awfully kind of you to send it me.

Things are getting lively here, the Committee has found it proper to tell us that I was no longer to consider myself a member of the Society in Leipzig, that we both Gebhardt & I were not to enter Head-Quarters or they would use their ~~own~~ authority. At the same time they told H.R. of our way of acting. You see, it is a hopeless case as far as our experts seem to do their own thinking. H.R.'s power of suggestion is very great.

There are several things in their answer, against which I shall protest, especially against the assembly of the members, who formed the resolution to forbid us entrance. We are not going to give in, but shall fight it out! The letter to H.R. signed by ~~himself~~ would never be sent, away with this name under it. They would not understand the meaning of this signature & misinterpret it as an anonymous letter. So it might do more harm than good.

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Leipzig, 11. Jan. XXII

Maria Wenzel  
to A.C.

Dear Great Mother,

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Thank you and dear Lady Crowley ever so much for the lovely rose-oil, it is awfully kind of you to send it me.

Things are getting lively here, the Committee has found it proper to tell us that I was no longer to consider myself a member of the Society in Leipzig, that we both, Theodor & I, were not to enter Headquarters or they would use their Executive authority. At the same time they told us H.R.'s former way of acting. You see, it is a hopeless case as far as our interests there to do their own thinking. H.R.'s power of suggestion is very great.

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Thanks very much for the second series of  
Essays. They are much easier, than the first  
four, though we would have to add some rather  
long foot-notes. I re-read the first Essay,  
but they take the knowledge of the many ter-  
minal expressions & certain practices for granted,  
that I don't see, how they could be under-  
stood. You never write to me, whether you  
approved of my choosing single lessons for  
Liber Aleph. We have sent off nine of them  
to some friends & I am going to get more  
as soon as it will be possible.

This is an awfully able  
please, that it sounds - ~~very~~ & as  
at all nice. It does not say how very thank-  
ful I am for every line from you, be it a line  
less or an hour. I do hope, you have got the  
house at last & are less worried. I am very  
busy, but I like my work & try to do my  
very best, though that says & implies very  
little.

Our warmest love to you & Lady Crowley  
Love is the Law, love under will.

Much love from  
every body, we  
would be glad to  
hear from you.

Yours ever grateful  
little sister Pearl  
(Oh will!)

Thanks very much for the second series of  
Essays. They are much easier than the first  
four, though we would have to add some rather  
long foot-notes. I re-read the first Essay  
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Liber Vesp. We have sent off nine of these  
to some friends & I am going to get more  
as soon as it will be possible.

This is an awfully able  
please, that it sounds so good & is  
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ful I am for every line from you, be it a  
line or an essay. I do hope, you have got the  
house at last & are less worried. I am very  
busy, but I like my work & try to do my  
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Our warmest love to you & Lady Crowley  
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Weida, November 3 rd 1925.

Norman Mudd to M. K.

9.

Dear Miss Kuntzel,

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

We were very glad to get this morning <sup>open letter</sup> your letter of Nov-3 about the O.L. to Rudolph. (See last issue in this volume)

Yes, we are all very busy, but this O.L. is perhaps rather urgent. ~~It was not~~ 666 put it in the hands of his Frankfort colleague as long ago as October - 8th expecting I think that the whole thing would go through easily and quickly. We did <sup>not</sup> get it here, from Frankfort till October 29 th - and then the translation was nothing like good enough. <sup>Keep former</sup> Saturnus, Leah and myself at once set about revising the translation, using the Elberfeld German Bible to get the equivalents of the many biblical phrases in the letter which are familiar, as such, to the English reader, and which must be

preserved, as effectively as possible, in the German version.

We will reconsider most carefully all your suggestions for changes in the translation that Saturnus sent you - for all of which very many thanks. I should be glad by the way if you would let me know which edition of the German Bible you yourself use in quoting Scriptural phrases and allusions. The point is that 666's work is constantly full of such allusions, and this same necessity for an effective translation of them may occur quite often <sup>in</sup> the future.

Now, about the "Fra. C.P.V." question and that of an address, to be given after the end of the latter. I wrote 666 myself about this nearly a week ago, but have not yet had a reply. He seems to

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Leipzig, 4th November 27.

Dear and revered Great Brother,

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I am sending to-day the picture of Harpocrates that Stahn asked me to forward. I have not been able yet to go to the Egyptian Museum here as it is only open on Sundays from 11-1; an awkward time, if one has to do the cooking, and there were the long holidays of the University to which this Museum belongs. In Leipzig there is no chance of finding the picture.

Grosche sent me a letter from Tränker in which he complains about somebody's saying that the Lodge Berlin had "turned him out as a false Master", with his usual threatenings. He adds then:

"I call your attention to the fact that the lawful control, propagation and practice of the following Rituals and Orders in Germany and all the German speaking countries is under my Masonic jurisdiction and I shall denounce any unlawful practice of them with all legal power at my command."

(Signed) Heinrich Tränker  
pp. Collegium Pansophicum  
H. G. M. G.

33° 90° 97° 100° etc.

Summum Supremum Sanctuarium  
of the

Old Scotch Rite of the Freemasons of Germany.

Swedenborg Ritual of Freemasonry.

Order of the Oriental Templars.

Hermetic Order G. D.

The Rite of Mizraim, 90°

Oriental Rite of Memphis, 97°

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Translation.

Letter from Tränker.

*Tränker was head of office for publishing, directed by Gauss.  
Gauss published Pansophia 3 which  
After being vid 3d 1. 1925 he decided to publish German translation  
of A C. work.*

Welds, 28 th October 1925.

Herrn Heinrich Tränker, Hohenleuben.

Mr. Mudd wrote you on Oct - 5 th. In your letter of Oct-15 you address yourself directly to me. You contest the claims of my account of Mark 6822. 67 and send me your account according to which I am supposed to owe you:

Mark 2027. - in cash  
1281 pages of MSS. of translation  
400 copies of Pansophia 1 and 2.

In order to avoid the arising of any confusion by the long correspondence I shall group the various points in my criticism of your remarks and your new claims under uniform heads.

PANSOPHIA 1 & 2.

Under this head belong the points of my claims A-1, A-2, A-3 amounting to Mark 905. - and your counter-claims to me of Mark 1000.- for redaction of Pansophia 1 & 2 and 400 copies of Pans. 1 & 2 as honorarium.

To this it will be necessary to enter upon the genesis of "PANSOPHIA".

Since many years you had the plan of editing a periodical without ever putting any money at the disposal of this to put the plan into action. In January 1923 I sold the whole of my property in Vienna. This I wrote you and you replied asking me to pay with part of the money the foundation of PANSOPHIA. I was at once prepared to do this, went to Munich, bought paper for 4 Volumes and made the following agreement with the publishing firm ~~Sank~~ Otto Wilhelm Barth:

Barth and I found Pansophia under your redaction. I supply paper for 4 Volumes. He to look after the printing and sale. MSS- to be paid with 1% free-copies of edition and 10 % from the sold copies. Administration and property remains always in the hands of the Collegium Pansophicum, which consists of Tränker and Germer. I was the business and legal, you the redactional exponent. No honorarium or any other payment was arranged for this. The C. P. takes no booksellers or editors profit in any way, which goes to Barth alone. However the stock of paper put at his disposal remains the property of the C. P. and on dissolution of the relations the stock of copies of Pansophia, Klischés, drawings etc. go back into the hands of C. P.

According to present prices the paper had a value of 1500 to 1600 marks. I further paid Clischés and many other things, conducted in the first weeks in Munich numerous negotiations, made journeys and applied much personal work to the first establishment of Pansophia. - Except some drawings, which Hopper made for you, but which you did not pay cash, you did not, as far as I see, give any cash support. If these however are to be counted, then I may point out that I also do not count Clischés, Journeys, negotiations, correspondence etc. etc. - Thus the burdens of the enterprise were entirely and solely borne by Barth and myself.

Translation.

Letter Germer to Tränker.

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*Tränker was head of D. T. S. for printing, chartered by Germer.  
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of A C's work.*

Weida, 28 th October 1925.

Herrn Heinrich Tränker, Hohenleuben.

Mr. Weida wrote you on Oct. 5 th. In your letter of Oct. 15.

At the end of 1924 Barth's business broke down. I went to Munich and laid down a new scheme with Barth and his new partner. After my return a conference took place in my house between you and myself to which you had brought your wife. You did not agree with my arrangements, which I had considered as rather favorable and demanded against my conviction a number of clauses which pertained to free-copies and other things which I do not remember in detail. The consequence was the break with Barth and Herr Werle (the new Partner) wrote you quite openly his opinion about your smart claims.

The burdens and expenses of the negotiations, thereby necessitated rested again upon myself. They lasted til April. The postage, telegram-, telephone- lawyer-expenses etc. amounted to over 100 Mk., to which you contributed nothing.

Ultimately I concluded the following settlement with Barth: I renounced all claims out of the previous contract, particularly the paper. Barth to supply 750 copies each of Pansophia 1 & 2, 1500 in all as well as drawings and Clichés.

You took the drawings and Clichés. You demanded further for yourself personally 250 each copies, i.e. 500 in all, of Pans. I did not know for what. You offered the remainder to me. - This proposal struck me extraordinarily. You perfectly knew, that I had put the money at the disposal of the Great Work and never wanted to have any profit out of it or to have the money back. About a week later, when I was with you again about that matter, your proposal had struck even yourself as too greedy and you declared to be satisfied with 300 copies. These you kept in order to sell them. The rest was sent to your "commissioner" to Leipzig, Herr Gustav Brauns, in your name. I never have heard since about them. They are storing them as I gather from your letter, yet unsold, in your name. I had told you that I would not change my resolution about the original destination of the money, though I did not know whence to take the money for my living. + (Besides it is significant for your disposition, that you, who has alone the sale of Pansophia in his hand, have well sold the 300 copies taken for yourself in the meantime, but could not sell one copy so far of the 1200 which were intended for myself. It is now very doubtful, whether the market being oversaturated with Pansophias 1 & 2 is in an position to take up the remaining stock in Leipzig. At any rate you brought into safety your personal part and have surely made some 900 Marks out of them according to my judgment.)

After the break with Barth it was agreed that the Pansophia should be handed over to another publisher. You negotiated with Grosche and he made very sound, businesslike proposals which were very fair for the C.P. as to the taking over and printing and the distribution of the Pansophia. Suddenly you declared that you would not accept these proposals. I was absolutely for the giving over of Pans. to a publishing firm. Your wife and yourself declared that you wanted to publish Pans. yourself and alone and you were sure to get a subscribership of over 5000 within 6 months. You had the idea to adopt the method of the Verein für Bücherfreunde, which within a very short time had brought the number of its subscribers to more than 200 000 and possessed numerous paper factories, printing houses etc. You would make a nice profit by adopting this system. When you quite enthusiastically showed me the advertising-plan, published in Vol. II 4, I was amazed and contradicted strongly. That system and the spirit breathing from it ~~was~~ appeared too be too businesslike to me. But you referred to your booksellers and publishers experience, but the impression which your first number made in public justified my anxieties in the worst measure. I here clearly declare

that all this "Selbstverlag" (Self-publishing) was planned as a profit-making business-enterprise by yourself and your wife. You said: "Within 6 months we shall swim in money!" It does not prove anything against that that you declared to pay Mark 1. - per sold copy to the Pansophic Lodge in Berlin. I even do not know in how far this was done upon pressure from Berlin. I only expressly state that the enterprise was undertaken by you in "Selbstverlag" though a favorable proposal from Grosche had been made. You sometimes said to your wife: "Do you see now, wife, by your pressing to make Pansophia alone, we are getting into difficulties. Had we but given it to a publisher."

I resume:

Pansophia was called into life through cash-means and risk by Barth and myself. To this you as "redactor", without risk. Let us consider the 3 concerned in turn:

1) Barth cuts out. You and your wife told me often that B. had had a great profit out Pansophia. I myself am of opinion that he at least has not made a loss of it.

2) Tränker. You did not invest a Pfennig into Pansophia. As Honorarium you received 100 copies of Vol. 1 at 3.20 = Mark 320. - (May-be that you gave away a number of free-copies, But this was done by me also. I even bought a number of copies of the various Vol. and never got anything back.) Furthermore you have sold at least 5-600 Copies of the Vols. 1 and 2 and have made surely 6-800 Marks profit. Finally you took the above mentioned 300 copies of Pansophia out of the settlement with Barth, sold them and kept the about 900 Marks which you drew therefrom! Thus you invested nothing - but got-made out of Pansophia : -

Honorarium Vol. 1	100 copies	at 3.20	Mk.	320. -
Sold at least 500 copies Vol. 1 and 2, profit therefrom at least				600. -
300 copies of the settlement with Barth (This latter item I do not recognise)		at 3.20		960. -
			clear profit	Mark 1880. -

3) Germer. I am the third concerned. I paid cash:

Paper for 4 Vols.	present value	about	Mk.	1500. -
Travelling expenses	"	"		225. -
cash expenses for settlement with Barth				100. -
			Mk	1825. -
less: Honorarium for Vol. 2 = 200.- + 20 free copies at 3.20 = 64. -				264. -
			Paid cash in all	Mk. 1561. -

Thus of the three concerned-

- 1) Barth invested money and came out at least without any loss.
- 2) Tränker invested no money but made almost 1900 Marks profit out of it.
- 3) Germer gave most of the money asked for nothing and received nothing and is the only one who never tried to make a profit from it in any form.

In spite of all that you seized all the rights of Pansophia, print, use my Clichés, draw the bookseller's and publisher's benefit from an undertaking whose expensive preliminary work had been paid by others.

And now comes the high water mark of your mania for exploiting others during the period of your activity which I watched: despite this state of affairs well known to you you demand from me (as sole remaining partner of Pansophia 1 & 2)

For "redaction" of Vol. 1 & 2	500 Mk each cash	1000.-
Honorarium for both Vols.: 10 % of the edition		
= 400 copies at 3. 20; 300 of them are sold;		
the value resp. the proceeds amount to		1280.-
		<hr/>
	Mark	2280.-

The latter item includes the above mentioned 300 copies, which I do not recognize, which now all at once you increase by 100 and simply take them away from the stock of your Leipzig commissioner, because they are storing there in your name.

The outrageous disparity of your and my performances, your and my usufruct out of this undertaking must even strike you. I therefore decline to enter upon your present statement as same is too unjustified and absurd.

After this conclusive statement of the genesis of PANSOPHIA as to which I refer to Mr. Barth, Mr. Werle as witnesses, as far as they are concerned, I turn to the various points which you contest.

Ad 1) My travels to Munich Mark 225. - . In principle you acknowledge them but you want to pay only one journey with 75 Marks. - I was in Munich 4 or 5 times. Each time I negotiated about Pansophia. However I only debit Pansophia with 3 of these journeys, because at the same time I discussed some personal matters.

I went to Munich particularly on account Pans. in July 1923, on 14 - 15 July 1924 and end of November - beginning of December 1924. All these journeys had been discussed in detail with you before. You induced me to all those journeys, particularly e.g. to that in July 1924. You came to me in great excitement with the formal order to undertake that journey, though the time was very inconvenient to me. My wife had returned just the previous day from Vienna after 6 month's absence, the family Schütze, who during that time had rented 4 rooms in my house, had removed just a few days ago. In spite of that you insisted on that journey. You claimed to have received an information that Pansophia, your business claims to Barth and my rights out of my Paracelsus-contract were in the gravest danger. When I mentioned the money-question, you said the Coll. Pans. would pay for everything. You knew however that I had to borrow the money from the Bank ( I think at 3 % interest per month). Furthermore you gave me a written authority and the order to settle your personal affairs with Barth. As I am very accurate in such matters I treated your personal affairs directly after Pansophia. I left my private affairs with B. at the end. About your claims I made a contract with Barth according to your suggestions which protected your interests fully and provided a nice profit for you. - In November it was similar. You know exactly that as regards my personal affairs with Barth - the partnership about Paracelsus - I only got there to accept the information that all my money was lost. I mainly negotiated about Pansophia. Mr. Werle declared expressly that his attitude towards me was so rigorous only because you had drawn the last drop of blood out of Barth in your dealings with him and because you were partly the cause of his bankruptcy. It is significant that

nevertheless you were never satisfied with the results which I brought back from Munich. You made me notice often that I had not attained enough.

These are the essential facts, I therefore must maintain my claim.

A-2. Proceeds from the sale of 300 copies Pans. (see above) at 3.20 = Mark ~~320x~~ 960.- less 50 % booksellers discount. = Mk 480.-

~~about~~ This point has been discussed above at length. On these 300 volumes, which you had seized with <sup>our</sup> a shadow of a ~~right~~ right, I had credited you with a 50 % discount in my account. Now you claim for the first time since I know you that you demand not only these 300 volumes but even 400 (besides the 1000 Mark for "redaction") as a Honorarium for yourself.

You have only written the first Volume and received 100 copies as a honorarium from Barth. Now you demand again the double of that for this volume from me personally. I translated the second volume. You wrote, it is true, a preface and some notes which however brought the volume only a very doubtful profit. ( I refer to the attacks of Vollrath resulting therefrom.) I have only received part of my honorarium which had been agreed upon, viz. 200.- or 264.- resp. You claim 200 copies at 3.20 = 640 Mark for your notes! Any commentary ist superflous. I fully insist on my claim of 480 Mark until you clearly prove to me what cash expenses justify ~~your~~ these 300 or 400 copies respectively.

A-3. 200 Marks for the Tcheque copyright. This is the only item which you acknowledge without contradiction.

Now to your "counter-claims". You write literally:

- "1) Vol. 1 for redaction of No. 1 Mark 500.-
- " 2 " " " 2 500.-

(This includes cash-expenses, journeys postage, expenses for conferences, correspondence etc. etc.)

- "2) Honorarium for both volumes 10 % of the edition i.e. 200 vol. each = 400 volumes in all.

(The 150 vol. each in question were to be only a preliminary settlement until a final arrangement.) See Germer's account A-2.)"

The absurdity of these claims is made clear by the above conclusive statement of the genesis of Pansophia. You mention these claims for the very first time. "Cash expenses, journeys, postage, expenses for conferences, correspondence etc. etc." I have had just as well as you without so far counting them. And don't you see how you make the fool of yourself by claiming these payments from me personally whereas you have simply seized all copyrights to yourself without paying anybody a Pfennig for them?

TRANSLATIONS.

These are composed of: A-4, A-5, A-6, E-1, E-2.

A-4. Translation of Vol. 7. you acknowledge. (It is true, not without suppressing the remark: "Deliberately (voluntarily) granted." !!!)

- 6 -

A-5. Translation for Vol. 8. You ordered this MSS. in May together with the one of Vol. 7. at the price of 50 Mk per sheet. The Vol. was intended to have 10 sheets and was to appear in September. Through the delay of vol. 7, by my continuous presence at Loitzsch as interpreter and by the change of the MSS. originally laid-down for this volume, which I had partly completed already, the volume was arranged to appear in October. - The printer received the first 40 pages of the MSS. on the 25 th August. He had only so much types that he could print 2 sheets at a time: They had to be set, the proofs had to be corrected, than the printing was done - and then he could start on the next 2 sheets. In consequence of this the continuation of the MSS. were not so urgent and were to be sent to him as they were required. On no account he would have required the last sheets before the middle of September. But it did not come so far. The printer had completed 2 sheets when that conference took place here on August 31, at which you broke with the Master Therion and refused to print anything further of him. You ordered the printer as once to have the finished set destroyed. Now you turn the matter round, pretend to have the MSS. destroyed "because the MSS. had come too late" !! You refuse to pay me the honorarium and even go so far as to charge me with the costs of your foolish, spiteful and rash destruction of the set!

The legal and moral side of the matter is quite clear and there are enough witnesses for the truth of the statements. You cannot get around your obligations.

As a payment of these 2 items (A-4 and A-5) you gave me 2 bills of exchange whose discount- and prolongation expenses you let me pay and which you now decline to pay.

A-6. 1281 pages of translations at 50 Mk per sheet = 4000 Mark made to your order (in German: Veranlassung = impulse.) You decline payment of this also and that too from various reasons.

1. You say all Mss. were not ready for print and thus useless.
2. That a lump sum of 25 Mk was agreed upon per printed sheet and only for such works as were actually printed. Thus the sum had to be reduced to half of it.
3. In this point you contradict your own statements in point 1 & 2. You refuse payment altogether by figuring: 1281 pages of translation = 1/2 month work. But as I had ~~xxx~~ stayed at your house much longer the claim was balanced.
4. All MSS. which were yet in my possession were to be handed to you (680 pages). You pretend never to have seen any of them.

Ad 1) Almost all MSS. were made to your order. Some MSS. (e.g. Albertus Parvus) I declined to translate altogether at first, because I did not like the subject. You however insisted upon it because "agreat business could be done with them". Others you demanded ever and ever again (Achad's works, Le Symbolisme des Nombres, The Temple of Solomon the King, Khunrath's Amphitheatre and others.) All the original works after which I translated were from yourself. You yourself selected the works to be translated and decided them. Only in some instances I made suggestions. Some you yourself demanded for your own works. E.g. Allendy: Symbolisme des Nombres. Achad: Egyptian Revival, Achad Q.B.L.. These works were made use of so extensively in your "Mystischer Feuerschein" that the American author complained to you and others about your too liberal use of his works: You cannot now say my claim were only justified from the actually printed sheet. It is true, I have supplied you some MSS.

which were not quite ready for print. But this does not refer to all, as you claim. Quite a number is ready for print. E.g. Achad's works (which were intended to be printed at once and were even announced as next publications in Vol. 4), Eeg Clavicula Salomonis, Albertus Parvus, The Temple of Solomon the King, Liber Eidolon and others. These alone are more than half of all MSS. I cannot check all Mss. because you have them. But anyhow: the Mss. have <sup>been</sup> made ~~ready for printing~~ after discussion with you. If I delivered them before final correction this was done in your own interest, in order to give you a look in those works which you did not understand. This was always agreeable to you. - Give me those MSS, which are not yet ready and I shall put the last touch to them.

Ad 2) Long ago you mentioned the rate of 25 Mark als pre-war price, which included one proof-reading. Later however you confirmed on various occasions the rate of 50 Mark per sheet (Pans. 7 & 8, Albertus Parvus, Clavicula Salomonis), directly or indirectly. These are throughout difficult scientific or philosophic translations which cannot be compared with ~~historical~~ purely literary work. Take the A..A.. publications in which every word must be weighed. . - My fault was that I did not make written contracts with you in each separate case. Since Autumn 1924 I impressed you always again with the urgency of my need of money for living. It is true, you always understood the necessity, but did nothing, though you had good receipts and sufficient money for the extension (completion) of your house, purchases etc., while you admitted that I was satisfied with the lowest possible standard of living. At the end of 1924 my situation became desperate., because I had simply nothing more to eat. Now you made great expectations. I made the "Albertus Parvus" ready for print. You asserted to have arranged with Grosche to print it at once and asked me to state my claims for honorarium. I said at least 250 Marks. You declared that were too little. You would demand Grosche for 800-Mark for the printing. I to receive 400 for the translation and you 400 for supplying the book. I would receive my money by the end of January.. - I don't have it to-day.!!

As for the rest I hear from an ~~acquaintance~~ expert, whom I asked for his opinion, that "ladies" sometimes offer translations at 25 - 30 Mark, but those translations were accordingly. Even-50 Mk was ridiculous! I therefore decline any further discussion about this.

Ad 3) I think it is useless to enter upon your calculation according to time - 1281 pages = 1 1/2 months work. You make the fool of yourself if you tell anybody to translate 1281 pages at 33 lines at 60 letters per line within 45 days (it seems including Sundays), and to typewrite them. That is one of your well-known irresponsible, thoughtless Assertions. And then you want to figure up these translations against given hospitality. About this see below. I refuse to balance the work of 2 years against such vague calculations. - However, I should like to make some remarks.

I only counted 1281 pages though this is figured very moderately. I cannot check the Mss. in your hands : whether singlespaced or written on both sides of the paper so that they would have to be counted double. I let this out of consideration. But you leave quite out of account that I have supplied you with a number of works which I never mentioned so far. I translated on your special order the Cabalistic Astrology of Sepharial. This was translated by 2/3, but so badly that it was the same work as if I had made it anew; I translated the remaining part and made it ready for print. As far as I remember this was more than 100 pages. You wanted to publish it atonce. Further you had a French astronomic work. On your special order I translated it and made it ready for print. As it was particularly difficult it should be counted as 150 to 200 pages alone. Further I made extraordinarily many work for you

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personally and for Pansophia. I ~~wrote~~ typed your MSS. (already published and unpublished ones) etc. The work for the invitations to the Conferences in June I did quite alone, I paid partly the paper, postage etc. All this work which I do not remember in detail, should be estimated at at least 1000 Mark. So far I never charged you for such work. But your boundless claims force me to mention such points at least.

Ad A-4.) You claim to have never seen the MSS. which I have here. This is not true. As stated, I have here:

The Temple of Solomon the King	114 pages
Liber Eidolon	60
Liber DCCCXXXVII	5
Training of the mind	27
Parsifal (Achad)	43
Khunrath Amphitheatre	142
Allan Leo : Directions	226

Of these you have had: Temple Solomon's (I read you from it. Then you said: Take it with you and hurry up to get to the Rituals, which you wanted to play out towards a certain Brother of the G..D.. in Nürnberg). You have had Liber Eidolon long enough. It was to appear in Volume 7, is ready for print and was only exchanged at the last moment against "One Star in Sight". You have also seen Liber DCCCXXXVII. The same refers to Training of the Mind. I think you kept the MSS. but decided then, after Therion wrote that it was not official, to print it later. You had "Parsifal" by Achad long enough. When I went to Bayreuth in 1924 I had to get the MS. from you. You have seen Khunrath's Amphitheatre repeatedly. This was a particularly favorable work as old R + C work. We often discussed it because the translation was so difficult. I translated from a french translation, which however was so bad and full of mistakes that I had to compare constantly the Latin original in order to deliver accurate work. Many passages which were particularly difficult I discussed with you. Also the writing was not easy on account of the interrupted setting. - It is similarly with Allan Leo: Directions. You wanted to take steps to obtain the Copyright, while I translated. ~~and~~ I renounce the Instructions for the Panophic Lodges.

Taken all in all my remains fully justified. I have figured very moderately in every respect. (One typewriter page covers at least 1 1/4 printed page. Counted accurately these 1281 pages alone cover thus more than 1600 printed pages.)

B-1 and B-2. Translation of your correspondence etc. You yourself demanded the statement of these expenses. Previously you had told me that I should be indemnified for that. It refers to 110 folio-pages in all. This includes about 40 pages of translation of your letters into English, which is a more difficult work than translating into German and can easily be counted double - particularly in view of your difficult style of writing with long sentences which can be split up only with difficulty. My claim of 150 Marks would just be a contribution to the costs as charged by an official translator. It was your own affair not mine, as you say now. It was a definite physical and mental work ordered by you.

B-2. You yourself demanded my - in the beginning - daily visit as interpreter. I was mostly with you during the whole of the afternoon from 12 till 11 at night or on the road. Later it was about 3 times weekly. On some days you demanded my presence from early in the morning. As I had to pay the railway expenses also, I think 300 Marks - if an account takes place, is certainly not too much for those 6 weeks.

In spite of all this you refuse the payment. You say: "B-1 and B-2 fall out, because G. was considered as belonging to the Coll. Pans. exot." and as he acted at the same time in his own interest. The question of my wife however, was well considered and justified."

What has my belonging to the C.P. to do with the fact that a member - living in all the same ordered circumstances, with a fair wealth and income - exploits for years past another member, looks on as the latter - without an income - is forced to live on debts induces it to visit him daily for a long time, to pay the railway fare from new debts, in order to render him new services? By the way I have written declarations for being indemnified for all that. In how far did I act in my own interest by translating your discussions with 666? You know how straining the translation of those discussions was. After 2 hours work I was usually exhausted. This was for the greatest part your fault. It was agreed to express what was to be said in short, concise well considered sentences. 666 stuck firmly to this. You, however, always talked endless in long phrases, as the thoughts came to you. I had to watch immensely, in order to translate the contents of several minutes talk.

I decline to consider, whether my interests were served in some vague sense. Under normal conditions one would not insist on a financial indemnification. But during the whole period you drew a continual profit out of the fruits of our common works, and you alone. And you knew that I was in financial great material needs. I think it was up to you to give me in some way a material help.

Cash expenses. for you. To these belong C-1 to C-8.

back

C-1 to C-6 and C-8. You refuse to pay these moneys, to me. Here your unscrupulosity can hardly be beaten. It refers to the following: - You had invited Therion repeatedly and persistently - many months before I ever heard his name - to stay with you as long as it pleased him. It then turned out that Therion was without any means. We discussed what was to be done and how the necessary money was to be procured. You desired his presence absolutely till the middle of June and wrote always more pressing. Then I proposed to procure the money provisionally from my bank and to send it. Though there exists no written contract between yourself and me about this, it has been stated very often the mutual agreement that I was to get this money back. And this should weigh just as heavy between ~~our~~ us. Now you declare for the first time that you refuse. Because you cannot be got at legally? It is a matter of a clear breach of promise. It was you that invited Therion, not I. He was your guest and came as such. Now you go even so far as to charge me with 500 Marks for board for him. - In your letter to him of Dec. 12 - 1924 you had invited Therion to stay with you as long as he liked. Before that you had invited him through Achad. After that you repeated your invitations. Nobody expects under such circumstances to come as a Hotel-Guest. I think it was in February that I heard about all that for the first time and I had never anything to do with these invitations. I only acted as an interpreter of your correspondence. I wrote the first letter to him in May after you induced me because you wanted to avoid the trouble of writing yourself. please explain on what ground you base your claim for the board of Therion towards me. And then please explain the extraordinary amount of 500 Mark. It refers to about 35 days stay of Therion and about 25 days of his wife. Do you want to charge 8 Mark for board and per day? a board which I can get here, at the Aumühle at Mk 4. 50 including excellent food? And please remember that you made me pay for cigars, pocket-money, Visa, travel for reception to Gera etc. You skillfully evaded the simplest demands of tact. - You and your wife managed finally that Therion left your house because you do not know and never knew what the term of hospi-

ality implies, which can be testified by all "guests" who visited your house in the last years repeatedly.

No other but you was it who proposed and took the necessary steps that your house was to be the headquarter for Therion's work and that everything was to be concentrated there. The amounts claimed by me are only the mutually discussed cash-expenses for you. The other expenses caused by all this are much higher. I bear them willingly.

These items are the very clearest of all. If you deny them it would put the crown to your unscrupulousness.

C-7. This is actual cash which I had given you in June. (I had forgotten the exact amount; in order so be safe I claimed only 50 Mk. You say it was 90 Mk.), I gave you the amount because I could dispose that money at my Bank or because my father had given me a help. I had seen that your wife worried very much and wanted to show you that you could count on my assistance in every respect, if I was in a position to give it. Unhappily I gave it in my way - without losing a word or being asked by you. The over-tact, lying therein, now gives you perhaps the grotesque courage to refuse even this sum on which I have paid in the mean time, some interest! ! Your pretence, that Therion has used up so much for postage stamps, is too lucid.

#### BOOKS BOUGHT IN LEIPZIG.

In this matter you behaved very strange. It gave me for the first time a deep insight into your disunited psyche. The transaction was this: You wrote me in the beginning of 1922 to Vienna that there was a book-auction in Leipzig which included many interesting books for you. You said you did not have the money. You requested me to send you the money; you wanted to buy the books; I could make quite a nice amount of money on it. I sent you the requested money - 15 000 Marks - at once. According to the rate of that time this indeed represented about the sum of 75 Dollars. (No body better than you knows that that was a much greater sum than 300 Mark to-day.) You bought books without ever giving me a statement of same. This surprised me. During the year 1922 I saw you repeatedly, but you never showed me the books. When I asked you said usually: "I will show them to you afterwards", or "Yes, I must really seek them out for you", when you come the next time you can see them." In Spring 1923 I came here for continually. You were - when I stayed with you for some weeks in ~~Spring~~ April - however only on the pressure of your wife, to whom the matter became too painful - obliged to "seek the books together". I was most deeply surprised when I had to see that you trembled when you showed me the books! As a trained psychoanalytic I saw that there was an inhibition complex. Already then I interpreted as a ~~fundamental~~ deep-seated desire for possession. Anyway I saw the books for the first time one year after they were bought. You promised on my request to sell the books as I needed the money. Some you wanted to keep for your "Lodge-Library", the others would cover the money invested by far. Then the conflict with my wife took place. I decided against my wife and for the Great Work and thus for you. Apart from the typewriter I gave over the Work also the Books - not to you personally - partly formally in order to withdraw them from the grip of the lawyers. This are the facts. If you consider this as a present to you personally, this is interiorly untrue, because there has never been the smallest doubt between you and myself about the meaning and the intention of this act.

In your statement you enclose an amount of 300 Marks. Do you want to settle this affair by that? I herewith request you for a statement of the books. I intend to put them before an expert in order to find out whether to-day's value is really not more than 300 Marks. For I cannot admit ~~from~~ by principle under the present circumstances that under the cover of magnanimity you make a masked business. I had quite forgotten this point in my first statement.

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be quite a long way away by now, so that there may be a still further delay. This is unfortunate perhaps, but hardly avoidable. I am writing him finally to-day dealing with all the matters that have arisen in connection with this O.L., in the hope of making it possible for him to decide everything in one final statement.

There are quite a lot of points involved. For example: -

1. I think he would certainly prefer that the name Alastor should be given in Greek - *Αλαστορας*. His actual instructions to us was "don't improve on the letter, & it's not from 666; it's from *Αλαστορας*".

2. Our printer (who did the Zeugnis) refuses to print this O.L. because it denounces T. who is one of his regular clients. This means, I suppose, that it will have to be printed in Leipzig. For this reason, if for no other, it may be better to keep the address envelopes with you instead of sending them here, as you so kindly suggested.

On various grounds (for example, we may have to leave this house immediately after the sale on November 16th) I expect and hope that 666 will write his final decisions about the O.L. direct to you and Brother Gebhardi in Leipzig.

The one thing we can do is to reconsider finally the actual German text of the letter - except perhaps for one sentence, the last in the letter. We will let you have this before the end of the week.

So much for the matter of the O.L.

We were all very glad indeed to see that you were back again in Leipzig with Brother Gebhardi and Wolfgang. We hope you had an interesting and successful tour, and are eager to have a little

Nov-3-1925.

news of it, the first time you have <sup>Leah</sup> a letter to write. Whether or not I myself can come to Leipzig - even for a few hours visit, which I should greatly enjoy - is wholly doubtful. It will depend on what 666 wants me to do in a score of different matters. But Saturnus may quite well be visiting Leipzig before November 16 th, if only to see Leah safely there. I think we must take it for granted that it is out of the question for her to remain here during or after the upset involved in the sale of the house. In fact she is very poorly now, not able to do any work, and worrying a little because, instead, she thinks she is distracting us from our work. Her confinement is due just about the end of November, and we must all prepare and do everything possible to ensure that everything takes place safely and well.

Saturnus and I think (and I believe she agrees) that she ought to leave Weida and move to Leipzig just as soon as it is possible to make arrangements for the journey - which, in itself, is a fairly serious matter. We want you, once she is in Leipzig, to look after her, if you will, in a general sort of way, advising her, for instance, as to where she can best stay until her confinement is safely over. I think you will be happy to do this. Leah, as you have no doubt divined, is one of the big hinges on which the whole Great Work turns. She is physically delicate and highly strung even when in full health. Any mishap to her would be an irreparable blow.

I may say, frankly, that <sup>Leah's</sup> Leah's physical welfare is the one and only feature in the present situation about which, do what I will, I cannot help being anxious. For a physical ordeal of this kind is incalculable. Every other factor in the situation seems to be

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*(she was in child by Baron, one of the direct line)*  
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Nov-3-1925.

*Leah*  
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Nov 3-1925.

promising excellently well - I may almost say miraculously well - for the accomplishment of a decisive step forward in the common G.W. of all of us - though it may take some months for this to appear in its real nature.

I have a sort of idea that GGG may have spoken to you privately about this problem of Leah's confinement, or have suggested that this was one of the (many) matters in which we were relying on your bountiful stores of sympathy and energy.

There is, of course, a financial aspect to this problem, but I am pretty confident that once Leah gets settled down in Leipzig this difficulty will disappear. She has, for example, what we have never yet had for any other purpose, - the practical certainty of a regular, if small, income of not less than five pounds a month. I have no real doubt that this can be increased, during the critical period, quite sufficiently to see her safely through her confinement in fair comfort.

Will you let me know what you think about the suggestion that Saturnus should take a day off <sup>our</sup> business here, and escort Leah to Leipzig, to meet you and discuss how best to get her suitably housed and looked after. Every day that she remains here now multiplies the difficulty of our work.

I wish I had time to give you a little news, but I have a report weighing (or so it seems) about a hundredweight to get off GGG, about all sorts of delightful events that are occurring in various parts of the world - not alone in Germany.

Dr. R. seems to be getting more violent (in some ways) but this was really inevitable from the start. I know that there is no need to remind you that the only attitude to him of each one of us

is Brotherhood and Love - always under Will.

"Whom the Lord loveth He chasteneth . . . .", as you know. Do not despair, whatever may seem to be happening, that he will not yet win through to complete freedom and Light.

All here send their heartiest love and good wishes to Brother Gebhardi, yourself, and Wolfgang.

Love is the law, love under will.

Ever fraternally

H. Mudd

copy of letter in Mudd, Nov. 1925.

On my return from a visit to Radebourg Herde I found Mr. Mudd's instructions.

Some afterwards I was informed, quite accidentally, from a friendly quarter, so much of the human - all-too-human about Sen. A. County, that I must decline the proffered practice.

The ideal which I have formed of the coming World-Savior is so high that I cannot hope to harmonize hitherto my actual reactions and feelings towards the Master Theism, regarded as my teacher.

Excuse me for this frankness, but when I got your feedback I felt that I had to tell you the truth.

I have no thought of injuring or offending anyone present in this.

I return the 'instruction' with my best thanks. Perhaps it will be given to some other pupil.

I am sorry to have taken up your time and Sen. A.C.'s too fruitlessly, and hope that your kindness will forgive me.

Alvan Hufeland.

It is certain that this 'accidental' informant, 'from a friendly quarter', is R. She & Phine are two of his best buds.

N.B.

in the "Harmonies" exercise, sent to her Oct. 11

a sign of the 'instructions' had reached her office.

copy of Madd's instructions on Madd, Nov. 1925.

On my return from a visit to Radebonge Herde I found Ma. Madd's instructions\*.

Soon afterwards I was informed, quite accidentally, from a friendly quarter, so much of the human - all-too-human about Ser. A. Crowley that I must decline the prescribed practices.

The ideal which I have formed of the coming World-Saviour is so high that I cannot hope to harmonize therewith my actual reactions and feelings towards the Master Theion, regarded as my teacher.

Excuse me for this frankness, but when I got your forbearance I felt that I had to tell you the truth.

I have no thought of injuring or offending anyone personally in this.

I return the 'instruction' with my best thanks. Perhaps it will be of use to some other pupil.

I am sorry to have taken up your time and Ser. A.C.'s thus frankly, and hope that your kindness will forgive me.

Alma Hufeland.

\* i.e. the 'Harmonizer' exercises, sent to her Oct. 8.

\* Signifying if the 'instructions' had reached her safe.

It is certain that this 'accidental' informant, 'from a friendly quarter', is R. She & Phien are two of his pet lambs.

N.H.

Nov. 13.

copy of handwritten in Mudd, Nov. 1925.

On my return from a visit to Radeborge Heide I found Ma. Mudd's instructions\*

\* i.e. the 'Harmonizer' exercises, sent to her Oct. 8.

Soon afterwards I was informed, quite accidentally, from a friendly quarter, so much of the human - all-too-human about Ser. A. Crowley that I must decline the prescribed practices.

The ideal which I have formed of the coming World-Saviour is so high that I cannot hope to harmonize therewith my actual reactions and feelings towards the Master Theion, regarded as my teacher.

\* signing of the 'instructions' had reached her safe.

Excuse me for this frankness, but when I got your forbearance I felt that I had to tell you the truth.

I have no thought of injuring or offending anyone personally in this.

I return the 'instruction' with my best thanks. Perhaps it will be of use to some other pupil.

I am sorry to have taken up your time and Ser. A.C.'s thus fruitlessly, and hope that your kindness will forgive me.

Alma Hufeland.

It is certain that this 'accidental' informant, 'from a friendly quarter', is R. She & Phien are two of his pet lambs.

N.H.

Nov. 13.

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(copy of manuscript in Mudd's hand)

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n. A. Crowley that I must decline the

The ideal which I have formed of

is Brotherhood and Love - always under Will.

"Whom the Lord loveth He chasteneth . . . . .", as you know. Do not despair, whatever may seem to be happening, that he will not yet win through to complete freedom and Light.

All here send their heartiest love and good wishes to Brother Gebhardi, yourself, and Wolfgang.

Love is the law, love under will.

Ever fraternally

H. Mudd

(copy) Mudd's letter on Mudd, Nov. 1925.

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62  
L  
O.P.V. to Graun, G(d).

WEIDA,

6 November, 1925, c.v.

Dear Herr Graun,

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

I have just received from the Master Theoria your letter to him (written in French) of 20.10.25.

He has asked me to put before you and the other brethren in Berlin the essence of our position with regard to Bro. Recartus and yourselves.

We fully understand that you should think of him as your spiritual father, and we sympathise very heartily with your love and affection for him.

But it is a false love and a mistaken affection which should seek to deny the deep-seated faults which pierce the highest truth of a beloved teacher — to minimise them, to hide them out of sight, or to disguise their real character.

A man who, knowing in his heart that a dear friend <sup>(suffering from)</sup> was ~~suffering from~~ the plague, should, on grounds of affection, pretend to himself, or to his friend, or to the world that the trouble was only a trifling attack of fever, would be a false and treacherous friend; and he would run the risk of becoming, in the eyes of God and man, a murderer.

4

O.P.V. to Graun. 9 (d).

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That is why the Master Thesis was sent to him.

It was imperatively necessary that this demon of dishonesty — lurking insidiously in the heart of the leader in Germany of the Great Work — should be driven out into the light of day, there to be killed, or, at least, rendered powerless for the further deception of others.

Therefore no possible purpose can be served by pretending that this demon is not a devilish and deadly enemy, but merely a harmless and excusable weakness.

You have all seen, I think, the damning statements of Herr Hopfer and Herr Gerner.

Unless these charges are utterly unfounded — not merely in this detail on that, but essentially and radically false — then Dr. Rechartus has been practicing for years a mode of dishonest and treacherous falsehood which, though common enough among vulgar people, is absolutely fatal to one who has committed his life to the Work of a spiritual leader.

You have therefore to choose finally — Yes, or No — whether you will now be true brothers and friends to Rechartus, and insist on him facing and destroying his demon, or whether — for the sake of a little false and fleeting peace — you will help to push him one step further down the steep path which leads to utter spiritual death.

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Unless these charges are utterly unfounded — not merely in this detail or that, but essentially and radically false — then Master Rechartus has been practicing for years a mode of dishonest and treacherous falsehood which, though common enough among vulgar people, is absolutely fatal to one who has committed his life to the Work of a spiritual leader.

You have therefore to choose finally — Yes, or No — whether you will now be true brothers and friends to Rechartus, and insist on him facing and destroying his demon, or whether — for the sake of a little false and fleeting peace — you will help to push him one step further down the steep path which leads to utter spiritual death.

64  
Now this is your position and ours with regard to Bro. Reunarus.

A spiritual teacher can only live in and by his truth: he cannot live by a lie.

If he insists on holding in his heart, on his life, one dishonesty — no matter how small, or apparently 'unspiritual' — he becomes ever more corrupt, through his efforts to deny it, protect it, disguise it, and explain it away.

In a very short time the whole of his work becomes poisoned in itself, and poisonous to others.

There is only one vital point involved in this debate: — all other considerations are merely temptations, more or less subtle, to evade the one crucial question: — Is it true that Frater Reunarus is at present an honest man?

Is it or is it not true that, for years before he came into contact with the Master Therion, Frater Reunarus had fallen into the fixed habit of evading his just debts, in every day <sup>and</sup> <sup>material</sup> matters, towards his spiritual friends; of vampirising them by working on their devotion to spiritual objects; and of excusing himself for this vulgar business by claiming, openly or silently, that he was giving them priceless spiritual help in return?

That Brother Reunarus was not fully conscious of this invertebrate sin is true.

Now this is your position and ours with regard to Bro. Rechartus.

A spiritual teacher can only live in and by his truth: he cannot live by a lie.

If he insists on holding in his heart, on his life, one dishonesty — no matter how small, or apparently 'unspiritual' — he becomes ever more corrupt, through his efforts to deny it, protect it, disguise it, and explain it away.

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Is it or is it not true that, for years before he came into contact with the Master Therion, Frater Rechartus had fallen into the fixed habit of evading his just debts, in every day <sup>material</sup> matters, towards his spiritual friends; of vampirising them by working on their devotion to spiritual objects; and of excusing himself for this vulgar baseness by claiming, openly or silently, that he was giving them priceless spiritual help in return?

That Brother Rechartus was not fully conscious of this invertebrate sin is true.

Until the Pansophic Lodge shall have decided this question aright, in the simplicity of truth, the question of union of the Pansophic Movement with the Work of Thelema cannot arise.

If, before it is too late, you can make the true decision in this matter, the real meaning of the Master Theon's visit to Germany, and of his whole Work with Frater Reuchartus, can be made suddenly clear to you.

If not, it must remain to you impenetrably dark.

Love is the law, love under will.

Ever fraternally,

Omnia Pro Veritate.

(unman-cluded)



[ This is the final form, much altered from the first draft, in consequence of the criticism of Leah & H. ]

No acknowledgment up to Nov 14

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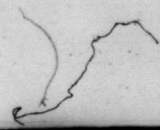
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Ever fraternally,  
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*(unintelligible)*



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No acknowledgment up to Nov 14



22 November, Sunday, 2 a.m.

The 'Orient' matter.

~~Details relative to attack~~  
on Panosophic movement  
to Germany  
betrayed of

Some  
H thinks:

1. That R. is so infatuated with his sense of his Magisterial relation to the highly illuminated, but fallen, bbb, that he is largely unconcerned of the turpitude of his latest exploit - and very proud of it.
2. That he has worked this line with Gran & Gosche, and succeeded in convincing them of his commission from the Chief to put you right; and, incidentally, to pick and choose from the debris of your pyramids whatever fragments his superior Understanding finds admissible into the fabric of the True Reconstructed Pyramids. Meanwhile, to humour you.

I agree generally with this hypothesis. R's position (as set forth in his letters to America, <sup>to ahead</sup> vision re H. III, his Deamin Vision, incidental letters since the break, & so on, down to "B") has a high degree of self-consistency, and he has probably worked it out in minute and plausible detail.

But I should say that both Gran & Gosche have too much sense to have any but shrewd beliefs in R's pretensions. They must both know in their hearts - from a multitude of incidents - that he is a house built on the sand.

I suspect H is right in thinking Gosche a pretty complete knave - in the sense (at least) that he has no real devotion to the Work, and is willing, with open eyes, to exploit it for

Probably the best element in the conviction  
Gosche is: personal affection for and  
devotion to R.

22 November, Sunday, 2 a.m.

The 'Orient' matter.

~~Details relative to attack~~  
~~on Panosophic movement~~  
~~in Germany~~  
Victory of

Some  
Hj thinks:

1. That R. is so infatuated with his sense of his Magistral relation to the highly illuminated, by father, bbb, that he is largely unconscious of the turpitude of his latest exploit — and very proud of it.
2. That he has worked this line with Grau & Gosche, and succeeded in convincing them of his commission from the Chiefs to put you right; and, incidentally, to pick and choose from the debris of your pyramids whatever fragments his superior understanding finds admissible into the fabric of the True Rechartus Pyramid. Meanwhile, to humour you.

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Probably the best element in the conspiracy  
Gosche is present offender for and  
devoted to R.:

22 November, Sunday, 2 a.m.

The 'Opriet' matter.

<sup>some</sup>  
He thinks:

~~Black relations to attack~~  
~~of Panosophic movement~~  
~~independence~~  
reality of

1. That R. is so infatuated with his seeing his Nazistlike relation to the highly illuminated, but fallen, etc., that he is largely unconscious of the turpitude of his conduct as plot — and very proud of it.

2. That he has worked this line with Green & Gracle, and succeeded in convincing them of his conviction that the Church <sup>(A.C.)</sup> is not put you right; and, incidentally, to put and blame upon the backs of you pyramids whatever fragments his superstitious understanding finds admittable with the future of the True Reconstructive Pyramids. Meanwhile, to humour you.

I agree generally with this hypothesis. R's position (as set forth in his Letters to America, Vision as H. III, his Dream Vision, incidental letters since the break, & so on, down to "Q") has a high degree of self-consistency, and he has probably worked it out in minute and plausible detail.

But I should say that both Green & Gracle have the mental acuity to have any but sham-beliefs in R's patriotism. They must both know in their hearts — from a multitude of incidents — that this is a house built on the sand.

I suspect it is right in thinking Gracle a pretty complete knave — in the sense (at least) that he has no real devotion to the work, and is willing, out of pure ego, to exploit it for

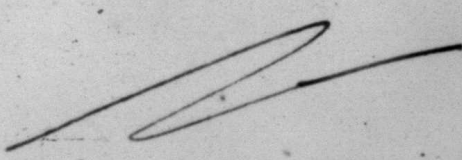
Probably the best element in the conviction Gracle is personal affection for and devotion to R.:

Pansophic movement, its Lodges, and all who stand by it, to smother, is a quite feasible project, given the necessary time & energy.

What is not sound tactics is to spend time & energy in trying to force, at this stage, a public presentation. At present, it seems to me quite obvious a hare's nest.

---

I have thought out this plan only because you yourself seem resolved that we shall fight R.'s decon-kingdom on its own level. I think myself that we are wasting our lives in these minute campaigns. All these enemies will be knocked out of action, in really useful ways, if, but only if, you will trust the statement of <sup>Liber</sup> 418. Every one of us has a tremendous task to accomplish, and not too long a time to accomplish it in. All this knockabout 'magic' is neither more nor less than a means of evading these tasks.



66  
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these tasks.

Translation.

RAHMANIYAH  
 EQU. 2 An. XXI.  
 0107

Letter to Sir Aleister Crowley.

Dear Sir,

Your letter of Nov. 28 civil time came into my hands. Permit me to reply to it seriatim by repeating the paragraphs under reply.

1) "I took you for a gentleman and treated you as a literary colleague."

Reply: In spite of your letter I trust that the former assumption is still justified. I lay less weight upon the second; I am not a writer but a painter.

2) I am surprised to find you responsible for the publication of a nonsensical travesty of my teachings contained in two pamphlets composed chiefly of garbled extracts shamelessly stolen from my published and unpublished writings, the latter entrusted to you under the seal of personal confidence and honour."

Reply:

Certainly, I could hardly rebut these charges if all the implications in them were correct. I remark however:—

This is not a matter of a publication - in the sense of a work issued to the public. It is private and confidential print. The paper has been given only to the Brethren of the Lodge. The copies were numbered, and not purchasable.

Unfortunately this was not clearly stated; and, without such indication, the note "Publication of the Pansophic Lodges" is, in this respect, misleading perhaps. The erroneous impression thus produced has no doubt largely determined Sir Crowley's present action.

The expressions "senseless travesty" and "pamphlets" I must dispute energetically - until the evidence which might justify them has been produced in full.

If these charges are really justified, I shall be glad indeed to have my errors shown to me, and to be compelled, here also, to agree with Sir C.'s essential point of view.

Here however I must state frankly to Sir C. my actual opinion: - That it is only in a limited sense that he can claim authorship in a doctrine which is rooted in the A O N E - the ultimate notion (Urbegriff) of the I T and its emanations. Like the earlier (and the earliest) fundamental teachings, his doctrine must be drawn from that source (since there is no other) - just as much as those earlier doctrines; even, perhaps, less deeply and firmly drawn!

But it would not occur to anybody, on this account, to accuse Sir C. of 'plagiarism' - and this, rather than 'pamphleteering' is evidently the essence of his charge against me.

There is, an actual fact, no ground for the charge "shamelessly stolen". When Liber I is given to any Brother he is told clearly that the work is offered as a tentative essay in bringing together Pansophia and Thelema; and he is referred expressly to Number VII of PANSOPHIA as the original source of the latter part. (See the Thelema part. n. 1)

It is this tentative essay which Sir C. denounces as a senseless travesty - a work done by me in all good faith and service to the Great Work, without any egoistic or profiteering motives. I was merely trying, to the best of my understanding, to bring into the mind of Pansophic brethren some of the elementary ideas of Thelema.

As others have had to do, I must now atone for this rash attempt on other grounds as well. For - unhappily too late! - I have been made acquainted with the contents of Liber Legis - a book branded with the triple K E O U (sic!). I thus, to my horror, got a real glimpse of the future reconstruction - as planned by the A. A. A. of a primitive world order which suggests the blackest days of Atlantis. If these ideas had

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KAHL GEBHARDT

been clearly in my knowledge at the time, Sir C. may rest assured that I would not have myself <sup>put</sup> eagerly before the chariot of the A. A. A. - and invited the 'boot' for services rendered in good faith, however poor and defective they may be in Sir C.'s eyes. The Germans have had this "Boot" too often - without, unfortunately, learning wisdom thereby.

Moreover, I now find much food for thought in much that has been published in No. VII of PANOPHIA: for example the Paragraph "Mistakes of Mystics" in the "Postcards to Probationers".

Sir A. C. may be assured that, in Germany, no constructive A. A. A. work will be considered, on the lines of these, and other passages.

I mention all this in order to convince Sir C. that I shall never wish to adorn myself with the feathers of the teachings of the A. A. A.

3) I am willing to give certain of my writings without remuneration to the benefit of Mankind (Vel Jugorum? note of writer.), but I have retained the copyrights precisely in order to prevent them being exploited by common thieves and swindlers like Heinrich Gränker of Hohenleuben for the purpose of duping the ignorant by misrepresentations."

Reply: I am of opinion that all spiritual teachings, from no matter <sup>what</sup> source, should be given and obtainable free of charge. How would Humanity have listened to Jesus of Nazareth if he had tried to do a roaring trade with the 'Sermon on the Mount'? The denunciation 'Swindler and thief' against Brother Rechartus would have been better unsaid. My view of him is still not that of Sir C.

By the way: whoever of you is without sin - let him cast the first stone'. I am not referring to Sir C. but to those who brought about his adverse judgments against Brother <sup>Gränker</sup> Rechartus, and incited him to this vituperation.

Nor do I know where or when Dr. Rechartus has tried to exploit the teachings of Sir C. to dupe the ignorant. It looks as if Sir C. were giving him a credit in advance on criminal exploits. Any references to the

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doctrines of Thelema which occur in No. 3 of RANSOMIA can be disregarded in this connection; while as for No VII (if the charge is referred to that) ~~and~~ I must respectfully point out that it bears the editorial imprimatur of Fra. Saturnus (that is, Gerner) and not of Fra. Rechartus.

- 4) 'Unless I receive by telegram before the 10<sup>th</sup> day of December
- 1) a satisfactory explanation of your conduct
  - 2) a formal apology
  - 3) a guarantee that the mischief will be repaired as far as possible, I shall not hesitate to take the most drastic measures to expose the blackguardism.'

Reply: I comply, conditionally, with this ultimatum by declaring:

- 1) I have already given this
- 2) I heartily regret my undertaking - in every respect. Also - as Sir A. C. wishes it - I apologize. I shall never again give him an opportunity to proceed against me in such a fashion.

3) As ~~no~~ mischief has been done - except to myself (which <sup>is not</sup> Sir C.'s concern) - there is no call for me to give any guarantee.

The term 'blackguardism' does not touch me in the least. But from Sir C., whom we have been compelled to think of ~~as~~ a Master, the word is unworthy, and inexcusable.

- 5) 'Unless you are extremely careful, you will find yourself on the wrong side of prison bars - with Tränker.'

Reply: If this statement is to be taken exoterically it is piece of bottomless impudence. Further, as a threat, it is itself ripe for the attention of the lawcourts.

If however it is to be understood esoterically, then I affirm on the contrary that every human brother who is consciously seeking for light has already escaped from the wrong side of the prison bars. Further it is absurd for Sir A. C. to arrogate to himself the office of prison-warder, for he can only be found in our own hearts. The threat, also, taken in this esoteric sense, is in any case one of which a man of pure heart need not be afraid.

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Finally I refer A. C. to his Oath, as Brother T. M. G. (see No. VII Pass. p. 86.); I myself, aspiring in all humility to T A O., remain a neophyte of this Cosmic Manvantara. (sic!)

6) 'I still believe you to be an honest and decent man; how you have allowed yourself to be dragged into such filthy dishonour by such a witless knave, passes my comprehension.'

Reply: Sir C. evidently thinks that I wrote Liber I and the 'Pflichten' on the instructions of Brother R., or in collaboration with him. I must therefore state plainly that the work both of Liber I and the 'Pflichten' is wholly my doing. Indeed, when he receives the books Brother R. will probably be quite as angry as C. - and with more justification, in that I did it on my own initiative and tried to bring about a harmonious synthesis without his knowledge. At the time of writing Brother R. is still ignorant of the existence of these works. (I have forbidden the further distribution of them, and have put the stock under lock and key.)

I now see also that, for the present, any further step towards a synthesis is a grave offence against the Pansophic system. I again emphasize the fact - ohne Lügen gewiss - that Brother Rechartus had nothing whatever to do with my action.

As for these crude vituperations of Br. R. - fit only for the mouth of a vulgar stable-boy - I must say peremptorily that I will not tolerate such things in future in letters to me. I must inform Sir C. that if this is one of the practices of the A. A., I have no use for it. I should still hold to this even if everything that is alleged against Br. R. were true ten times over. Everything!

I note by the way that the Ascendent of Sir A. C.'s glyph of life is the Descendent of mine. And I am resigned to the idea of a complete breach, in the event of Sir C. being unable to discover (though that is his self-proclaimed Mission) how to construct the bridge of reconciliation between the 'I' and the 'Thou'.

Alba Grae. With all fraternal greetings.

Dr H Birven writes to G.J. Yorke 14 Feb 54

Grau était un homme sérieux et cultivé que j'ai connu. C'est lui qui fut d'abord le grand-maître de la fameuse loge "Fraternitas Saturni". Grosche avait reçu de la ex-reine d'Albanie (ancienne "Princesse Wied") un prêt de 30 mille mark pour la fondation de cette société, et il lança cette entreprise avec assez adroïtement, du moins pour le commencement. Mais Grosche, bien qu'il fut très sociable dans ses allures, était dépourvu de toute culture intellectuelle, et de plus en cette on ne peut pas plus. Grau résigna bientôt, et Grosche fit se vit forcé, comme il me dit, de se faire grand-maître "regorius lui-même. Sous l'aide de Grosche, la Frate Saturni tourna vite en blague. Grau me disait qu'il avait été en correspondance avec A.C., mais il n'a pas vu le "old Sinner". Une des premières actions du grand-maître Grosche était de chasser Herrn Franker comme "faux grand-maître". Grosche que je ne connaissais pas alors s'adressa à moi pour me demander de faire des conférences dans la loge. J'y ai fait deux conférences, et Grosche a bien réglé mes honoraires. Mais bientôt après il y eut grand scandale.



Dear Brother [unclear]

I can at last send you 3 copies of our new periodical "Saturn Gnosis" as a dedication, with the request to send two of them with accompanying letter to the Master Therion as a proof of our organisatory work. One copy is meant for the Thelema-Gesellschaft.

I hope it will give you pleasure, for I think that as to the technique as well as the contents we have reached the head of occult-spiritual (geistig) publishings.

Let me answer your last letter now, in a few words, and I would thank you for forwarding this letter, purely officially, to the Master Therion.

The steadily pursued course in the building up of our organisation will show you that our aim is to enforce the establishment of the Fraternitas Saturni as a Grandlodge in Germany, according to the Law of the Aeon of Aquarius, which we acknowledge.

All the existing theosophical, rosicrucian, and pansophically organised corporations, lodges, societies, inclusive of freemasonry, we consider as out of date. In their whole structure, their grades and organisatory reliques, in their patriarchal ways, their conservative foundations, they are of only secondary value for us, who are creating perfectly new land and are altogether working in a new spirit. We are able, before all, to create spiritual values by our own inspiration, which, in the occult-scientific sense, are of much higher value than the mere rendering of ancient traditions and the re-modelling of what has been said ever so often.

Here then is a sketch of our closely bounded basis of work, and it must be clearly understood that we demand an absolute authority for organisation, of all our friends and of those interested in our work, and that we also claim it spiritually, as far as we are prepared for it. That is, we want to try to gather up under our guardianship all those who, in sympathy with the new Aeon, find interest in it in an occult-esoteric sense and are willing to work.

For this reason we cannot allow any other efforts to be made by such as do not join us, and we shall be forced to negate them as much as possible and try to absorb them; for only in this way, by strictest centralisation the forming of a spiritual centre in accordance with the Law will be made possible.

In this endeavour we ask you give us your fullest support in every way, spiritually (geistig) and exoterically, as far as you are able to do so. That does not imply that we want to get you and Br. Gebhardi personally into our organisation. We don't dream of that, but we look upon you as a helpful link between ourselves and the Master Therion.

The Thelema-Verlags Gesellschaft, being—according to what you said yourself—simply based on a commercial principle for the issuing of the Master Therion's works, is therefore not to be considered as the groundwork of a future Lodge, so that an intimate co-operation with us, the Grandlodge, would be profitable for both.

I hope to have explained the matter fully and am willing to go into further details. It should not be necessary to give the assurance that the Grandlodge attaches great value to an active spiritual connection with the Master Therion, which I am sorry to say has been neglected for reasons of organisation. This shall be different in future. The Grandlodge is ready at any time to assist the Master Therion by word and deed in any matter

connected with the spiritual movement in Germany. It will never abandon the ultimate aim of the evolution, not only of every individual, but of all mankind.

I believe thus to have offered my hand to you and to the Thelema-Society for conjoined work, taking however your unreserved support for granted, especially as to propaganda and by sending us those that are seeking, that we may be enabled to widen out our basis.

If however any other group, lodge or corporation should be formed— which is very likely—who also acknowledge the Law of the new Aeon, but fail to join us, and who are consciously supported by you in the same way, it would, of course, be immediately followed by a reaction on our side. For we ask and claim the fullest preference to any such foundation that should arise after ours; of course only in case they don't prove better in organisation and in spirit.

We can only work on the basis of a clean table, and with a steady, frank and one-sided mind.

Such is the demand of crystalline law of Saturnus in the Uranian light.

Fraternally

signed: Gregorius

Master of the Chair.

Dear Soror Kitzell

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Fraternally

signed: Gregorius

Master of the Chair.

4 Tiefestrasse, Leipzig,

24 February, 1926.

Martha Kuntzel,  
Cara Sora.

I write you as a co-signatory with myself of "Ein Zeugnis der Suchenden", to inform you that "I can no longer subscribe my witness to its truth, and must withdraw my signature to it, as from the present date (Feb. 24, 1926). I cannot authorize any further publication of the existing documents (Manuscript and prints) unless my signature is deleted - or cancelled, as testimony, in some other way.

The grounds for this decision are as follows :-

1. My conception of *TO MEGA ONPION* has undergone much transformation since August 1925, when I helped to draft the "Zeugnis" and subscribed my name to it. My views have become more definite, and are now incompatible with the terms of the "Zeugnis", on any interpretation of them which I could regard as natural or reasonable. The essential point is that I no longer believe that *TO MEGA ONPION* can, at the present time, be rightly described as the World-Teacher.

2. I feel that the original significance of the "Zeugnis" - as a Zeugnis - was nullified, and its fraternal spirit stultified, by the lack of consideration and frankness with which Herr and Frau Tränker - the first signatories, were treated, in all the arrangements relating to the printing and dissemination of the document.

I can only speak for myself in this matter, but I had a strong impression, almost from the start, that if they had thought

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a) that the "Zeugnis" would be printed at once  
b) with a view to its immediate dissemination in Theosophical circles  
and c) without consulting them further on these two points-  
then they might quite possibly have refused their signatures, from the beginning.

I feel that I shirked a plain duty of honour to them and the other signatories, to *TO META OPHION* Himself, and to others, in consenting to the dissemination of the printed "Zeugnis" without previously insisting on a full discussion of the moral issues involved in the situation.

As regards myself, in fact, I do not feel that I can rebut Herr Tränker's accusation of dishonesty in the matter; and as the point of justice is also involved, I am considering what amends it may still be possible for me to make to him- whether acting alone or with others- without interfering improperly in other people's business, and without starting new mischief.

I am writing an identical letter to the other four brethren who signed the Zeugnis with us- excluding, that is to say, Herr and Frau Tränker; I am sending, also, a copy to 666.

If you care to write to me on any of the matters raised in this letter, I shall be very happy to have your views. Letters addressed to me :-

*(H. J. Mudd)*  
c/o W.D. Mudd, Esq.,  
13 Victoria Avenue,  
ONCHAN, near Douglas,  
Isle of Man,  
ENGLAND,

will be forwarded without delay.

With all good wishes,

Yours fraternally,

*Norman Mudd.*

*Letter to AC from a Russian disciple  
From Montgomery*

In regard to World Teacher propaganda; I think you will find it very hard to accomplish anything in America unless you return to a person, and if you do, you must do it almost secretly and lay plans before announcing your arrival. If you come, look as though Edward A. Crowley, say nothing on board ship, answer the immigration people as they want to be answered, assume the pose of a Scotch lord on tour, and disappear as soon as you land. I shall be glad to find a retreat for you until you have prepared the way for a real campaign. Please trust my judgement in this. At the same time it is possible to indirectly prepare by destroying Besant, and any documents relating to her movement can be used by Germer or myself immediately. I believe that her comparative quiescence since her arrival is due either to fear or to planning for a gigantic effort. In either case we should be ready for it, and possess a bomb which can be exploded when we wish. If I had had here documents concerning the Whingleput trial when she lectured a few weeks ago, I could have exploded the bomb then, but I had only the report, and newspapermen stubbornly refused to attack her on the strength of a report published by an organization they did not understand. Get me documents, any documents, which will discredit Krishnaji, Leadbetter, or Besant, but documents which the blackheads here can look at, and I will raise a cyclone against her. Facts unsupported by definite authorities which can be consulted have no value, but if I have a few documents, I can add to them any facts you know of. Write a history of Besant with footnotes.

I advise postponing the World Teacher campaign till after the bomb. Conceal the identity of Besant's exploder for the moment, then prove, perhaps by facsimiles of your letters, that the source of the exposition.

Please answer as many of these questions as you can find time for. Keep me fully informed, I have no intention of halting our correspondence, and hope I can help you. In this I have no time for answering your letter at length, but thank you for Kabele's Thelma sketch. I believe that the time will come when I can use it to your advantage. 11

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M.E.

*AC - M. Monty*

Soniat el Kitou,  
rue Massicault,  
La Marsa, Tunisia.

March 25, 1926.

Dear little Sister:

20.

Please make sure that Mudd has not stolen my copy of 777, which he persuaded Germer to let him keep in direct contradiction of my most precise instruction that he was to bring everything of my writing. If it is not with you, please raise every kind of hell!

I am enclosing an Essay on "Man". Please translate and send to Grau as soon as you can.

The Gerners finally arrived, and have been with us since Wednesday.

22 25/26.

Fraternally.

35  
~~Send for letter to AC from an American disciple~~  
From Montgomery Evans

In regard to World Teacher propaganda; I think you will find it very hard to accomplish anything in America unless you return in person, and if you do, you must do it almost secretly and lay plans here before announcing your arrival. If you come, book as ~~steamer~~ Edward A. Crowley, say nothing on board ship, answer the immigration people as they want to be answered, assume the pose of a Scotch laird on tour, and disappear as soon as you land. I shall be glad to find a retreat for you until you have prepared the way for a real campaign. Please trust my judgement in this. At the same time it is possible to indirectly prepare by destroying Besant, and any documents relating to her movement can be used by Germer or myself immediately. I believe that her comparative quiescence since her arrival is due either to fear or to planning for a gigantic effort. In either case we should be ready for it, and possess a bomb which can be exploded when we wish. If I had had here documents concerning the thingleput trial when she lectured a few weeks ago, I could have exploded the bomb then, but I had only the report, and newspapermen stubbornly refused to attack her on the strength of a report published by an organization they did not understand. Get me documents, any documents, which will discredit Krishnaji, Leadbetter, or Besant, but documents which the blockheads here can look at, and I will raise a cyclone against her. Facts unsupported by definite authorities which can be consulted have no value, but if I have a few documents, I can add to them any facts you know of. Write a history of Besant with footnotes.

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93 93

M.E.

(Rem lost - make copies from  
wherever they are  
please)

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93 93/93.

Fraternally,

Mrs. Besant's World Teacher.

18th June. 1926.

During the last fortnight the Press in England has contained a vast amount of erroneous statements regarding Mrs. Besant's propaganda, and it is quite probable that from these seeds fresh growth will spring up abroad. I therefore think it desirable to state the facts as briefly and accurately as possible.

A fortnight before the Convention I submitted the following resolution: -

"That in view of the public declarations made by the President as to the coming of a World Teacher in the vehicle of Mr. Krishnamurti, this Convention of the Theosophical Society in England respectfully submits that the specific propaganda of a World Teacher does not come within the scope of the Society's Three Objects, and declines to give its support to the President's efforts to force upon the Society a new World Religion and a new alleged World Teacher. Further this Convention requests the President to make clear in her proposed Public Lectures the fact that she is not speaking in the name and with the approval of the Theosophical Society in England."

On June 12th. about 600 members were assembled and 3 foolish speeches on nothing at all were made under the heading The Theosophical Society To-day. Mrs. Besant then "through threw the Meeting open" and invited any opposition, in her usual friendly manner. When I appeared on the platform I had a good reception and spoke as follows: - I complimented the Committee for arranging after many years lapse for an open discussion at Convention, and proceeded to say that my task was not pleasant, nor easy, but it was a duty I felt lying heavily upon me. Taking the Three Objects I argued one by one that none of them would include the propaganda of a World Teacher or a World Religion. I described how the World Religion had been forced upon our National Society by seven days' notice to the National Councillors, and how Mrs. Besant had stated that even if the Society did not accept the World Religion she would nevertheless promogate it herself. I gave this as one instance of the word "force", and elaborated upon it, ending by saying I considered it an instance of amazing autocracy. I further referred to the method by which Mrs. Besant, who should be the protector of the Society, stood with one foot in the Order of the Star in the East and another in the Esoteric Section. I quoted the order which was published in the Disciple, and then I told the story of the capture of Troy after 10 years war by means of the strategem of the wooden horse filled with Grecian warriors. In this way I said the pretty wooden horse (I regret I did not say donkey) of the Star in the East was placed outside the Theosophical citadel, and now had been drawn in and the Esoteric warriors jumped out and captured the city.

I then asked the President to declare that the Society was not bound by her personal opinion, and referred to the many statements giving liberty of thought to the members, one of which may be mentioned here - ".... Every member of the Society is entirely free in his thoughts and actions, provided he does not violate the criminal law of his own country. The Society, as such, has nothing to do with occult or training schools, or belief in any dogmas, or in the existence of Super-human beings, but each member retains his individual freedom for his own ideas and his own conscience." Turning to Mrs. Besant I said "What is the use Madam of your giving us liberty with one hand and taking it away with the other."

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A smothering amendment was moved by the Hon. E. S. Bristowe "welcoming all new expressions of religious truth from whatsoever source", and after an Indian speaker had occupied the platform Mrs Besant replied. She was very friendly in tone to me and her several references to my "courage and courtesy" received great applause. She said that I was right in supposing that the propaganda did not come within the scope of the Three Objects, but claimed liberty nevertheless to disseminate her views. Although be it remembered, she had said that even if the Society did not accept the World Religion she would promogate it herself yet on this occasion she said she would resign if my resolution were accepted. This of course was enough to settle the matter. She then put the amendment to the vote and although everyone could have voted for it since it meant nothing except to obscure the issue, three people including myself held up our hands against it. In the evening press there were a series of marvellous statements - "Krishnamurti triumphs", "Mr. Krishnamurti wins", "World Teacher approved", "New Messiah challenged", "World Teacher, Theosophists' Decision", "Theosophists refuse to accept Hindu", "Messiah by Vote", "Storming Adoption by Theosophists".

It will be impossible to convey the full sense of the absurdities of the London Press, and an official was told off to inform the public through an agency that Mr. Krishnamurti had neither been accepted nor rejected.

I must tell you however, that the protest was most embarrassing to the administration and it has shaken the movement very considerably. I ought to add that with two or three exceptions a large number of members who agree with me failed to vote and a still larger number showed their cowardice by their absence. I consider therefore that I have finished my work and shall leave the Society to enjoy its new Messiah.

On Sunday Mrs Besant gave her first of four lectures before a crowded audience. There are only two matters to which I need refer: first that she announced quite clearly that she was not speaking on behalf of the Theosophical Society, but entirely on her own authority, so that you will observe the first and the last elements of my resolution are accepted. Secondly, after a long argument, she admitted that she could supply no proof of the coming of the Christ in the body of Krishnamurti, "I know" is all she could say. The Christ according to her leav lives in the Himalayas in a beautiful garden overlooking the plains of India. She has been there again and again in her sleep and he has told her that he is coming. She recognised his voice in the closing words of Krishnaji's speech on Dec. 28th. 1925., which she quoted at the end of her lecture before sweeping out of the Hall.

On one matter I wish to warn members of the Society -- not to be misled by the so-called argument from the Gnostic theory. Mrs Besant said "The great Gnostic Sect always looked upon Jesus and the Christ as being two separate beings - the former the great Disciple who lent his body to the World Teacher." This is being circulated through the press by the officials at this moment and I am in the position of being able to challenge it absolutely.

Of all the Gnostics only two sects maintain anything resembling this view. Two of them mention neither Jesus nor Christ; eight of them represent Jesus as a fantasm not a real human being at all; 3 of them teach that Jesus was granted super-human powers by the influx of the Holy Spirit; one of them says that the angel Baruch taught Jesus; another that the Logos is the Saviour; another that Jesus is the Saviour; and three others that Jesus gained divinity by his own efforts.

The first sect to teach the Besantine doctrine was one of devil worshippers, who drew their gnosis from the first murderer whose holy city was Sodom, and who glorified Judas Iscariot. The second sect and the only one to express the doctrine clearly was that of Cerinthus, and in many particulars his views are not accepted by Mrs Besant.

I regard this matter as one of great importance because if in a subject of historical character where we can follow Mrs Besant we find her so grossly inaccurate, why should we take any notice of her dicta when she travels in her sleep to the icy fastness of Tibet?

who still adhere to the Mahabharata and the writings of Mrs. Blavatsky it may be of interest to point out that in the former there is no reference to the Christ as being one of the company of Tibetan recluses. On the other hand there are many scornful references to Jesus and Christianity in the early writings.

I take this opportunity of adding that I have studied very carefully the Besantine thesis of the Birth of Jesus 105 B.C. and I find that on historical and logical grounds it will not hold water for a moment. It rests in the first place on a single statement of Epiphanius, the bishop of Salamis (during the 4th. century) who says among a bunch of blunders, that he was born in Bethshehem in the days of Alexander Jannaeus. Further on he makes another statement that Jesus was born in the 42nd year of Augustus (i.e. B.C. 2). The clairvoyant experts have confirmed the first statement and overlooked the second.

In spite of what I have done to correct Mrs Besant in this matter I anticipate that she will airily repeat the notion at Queen's Hall in due course. I have written an article on The Birth Year of Jesus which I am prepared to send to anyone who will publish it.

On Monday the 14th June, Mr. Krishnamurti gave an address at Queen's Hall and as we were requested to regard the meeting as private I do not think myself free to say anything about it except that his speech was, to my mind, of no significance whatever. He told us nothing that any preacher of morality has not said a hundred times over, and was apparently on this occasion not inspired by the World Teacher.

I do not think I shall be able to make any further communication of this character. I have done my best to defend the Society from corruption and disintegration, and I now see no possibility of saving it since Mrs Besant is determined to destroy it.

WILLIAM LOFTUS HARE,  
27 Westholm, N.W.11.

Seniat el Kitou,  
rue Massicault,  
La Marsa,  
Tunisia.

*A.C. - written by Mrs. Hare*

June 29, 1926.

Dear little Sister:

98/

I was very glad to get your letter of June 23. We are here, I suppose until July 7. The financial crisis is still very acute, but for some reason we are not worried. Something is sure to happen, and if it does not, it does not matter!

About the Free of Life for the Essays. I should get one from Hopfer, marked with the numbers for the Sephiroth and the letters for the Paths. The important correspondences can then be printed as a list. It may be necessary to make a subsidiary diagram or two, showing the parts of the Soul, etc.

About Krishnamurti. I am enclosing the statement of facts from Loftus Hare, who is reliable. Mrs. Besant used his protest as an excuse for recording a great victory, which she has not won. It is her typical trickery. I think you might easily get prominent German newspapers to contradict all this nonsense, and incidentally get in a little.

78

To those who still adhere to the Mahatma Letters and the writings of Mme. Blavatsky it may be of interest to point out that in the former there is no reference to the Christ as being one of the company of Tibetan recluses. On the other hand there are many scornful references to Jesus and Christianity in the early writings.

I take this opportunity of adding that I have studied very carefully the Besantine thesis of the Birth of Jesus 105 B.C. and I find that on historical and logical grounds it will not hold water for a moment. It rests in the first place on a single statement of Epiphanius, the bishop of Salamis (during the 4th. century) who says among a bunch of blunders, that he was born in Bethshem in the days of Alexander Jannaeus. Further on he makes another statement that Jesus was born in the 42nd year of Augustus (i.e. B.C. 2). The clairvoyant experts have confirmed the first statement and overlooked the second.

In spite of what I have done to correct Mrs Besant in this matter I anticipate that she will airily repeat the notion at Queen's Hall in due course. I have written an article on The Birth Year of Jesus which I am prepared to send to anyone who will publish it.

On Monday the 14th June, Mr. Krishnamurti gave an address at Queen's Hall and as we were requested to regard the meeting as private I do not think myself free to say anything about it except that his speech was, to my mind, of no significance whatever. He told us nothing that any preacher of morality has not said a hundred times over, and was apparently on this occasion not inspired by the World Teacher.

I do not think I shall be able to make any further communication of this character. I have done my best to defend the Society from corruption and disintegration, and I now see no possibility of saving it since Mrs Besant is determined to destroy it.

WILLIAM LOFTUS HARE,  
27 Westham, N.W.11.

78

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WILLIAM LOFTUS HARE,  
27 Westham, N.W.11.

Seniat el Kitou,  
rue Massicault,  
La Marsa,  
Tunisia.

A.C. - Martha Kestel

June 29, 1926.

Dear little Sister:

93/

I was very glad to get your letter of June 23. We are here, I suppose until July 7. The financial crisis is still very acute, but for some reason we are not worried. Something is sure to happen, and if it does not, it does not matter!

About the Tree of Life for the Essays. I should get one from Hopfer, marked with the numbers for the Sephiroth and the letters for the Paths. The important correspondences can then be printed as a list. It may be necessary to make a subsidiary diagram or two, showing the parts of the Soul, etc.

About Krishnamurti. I am enclosing the statement of facts from Loftus Hare, who is reliable. Mrs. Besant used his project as an excuse for recording a great victory, which she has not won. It is her typical trickery. I think you might easily get prominent German newspapers to contradict all this nonsense, and incidentally get in a little

2.

propaganda for ourselves.

I am glad to hear you are going so strong. Take good care of yourself, and remember that no work is ever lost.

We all send you our best love.

93 93/93.

Yours fraternally,

P.S. You mention lack of news - does this mean that you have not received our letters, sent -

June 21, in answer to yours of 14 June;

June 11, just two or three lines;

May 31, from <sup>Jane Wolf</sup> Estal, in which she asked that you send 777 <sup>James</sup> to Karl, care Bankers Trust Co., 505 Fifth Ave., for submission to Putnam's, or other publisher;

And a letter from Astrid between 11th and 21st?

*Dr. Th. Olsen*

2.

propaganda for ourselves.

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We all send you our best love.

93 93/93.

Yours fraternally,

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*Dorothy Olson*

M. Kunitz - A.C.

Ans. June 29/26

Leipzig, June 23.26 e.v.

Dear Great Brother

93

With the greatest anxiety I am looking forward to news from you. Is it a good sign that I don't get any? Is it a bad one? Are you perhaps able to stay on having got everything that is necessary to keep the household going? What a dreary world it is where that cursed money reigns! Will it ever be otherwise? And how is your health? It is all very fine to have done away with the Self, but there still remains the body! And one has to stick to this nuisance and look happy.

I got a letter from Grosche whom I had asked where he got that set of the Equinox which he mentions as belonging to the Berlin Lodge. He says he bought it from an antiquarian with other interesting and rare books and offered to get me another set for 300 M. I shall ask him now for the address of this man, it is evidently an English firm. Perhaps one would be able to hear who sold them to him!

About the Tree of Life for the Essays, I have thought of taking the one that is in the Equinox IV, filling out the little rounds with the numbers and the double lines with those of the Paths, three correspondencies being given at the bottom of the page. Would that be as you wish it to be done?

I suppose you read in the newspaper that the Theosophical Society in England has voted on their Congress for Krishna Murti as the World Teacher with 600 against 3. I wonder whether two of these three were not Mrs. Walker and Miss Leckie. It is a great pity that these two articles you sent in January for the English and American newspapers could not be sent off, as Madd struck and Mr. Reeck had no connection with those two countries as he told me when I saw him in Frankfurt. I have not heard from him since then though he promised to go to Berlin and

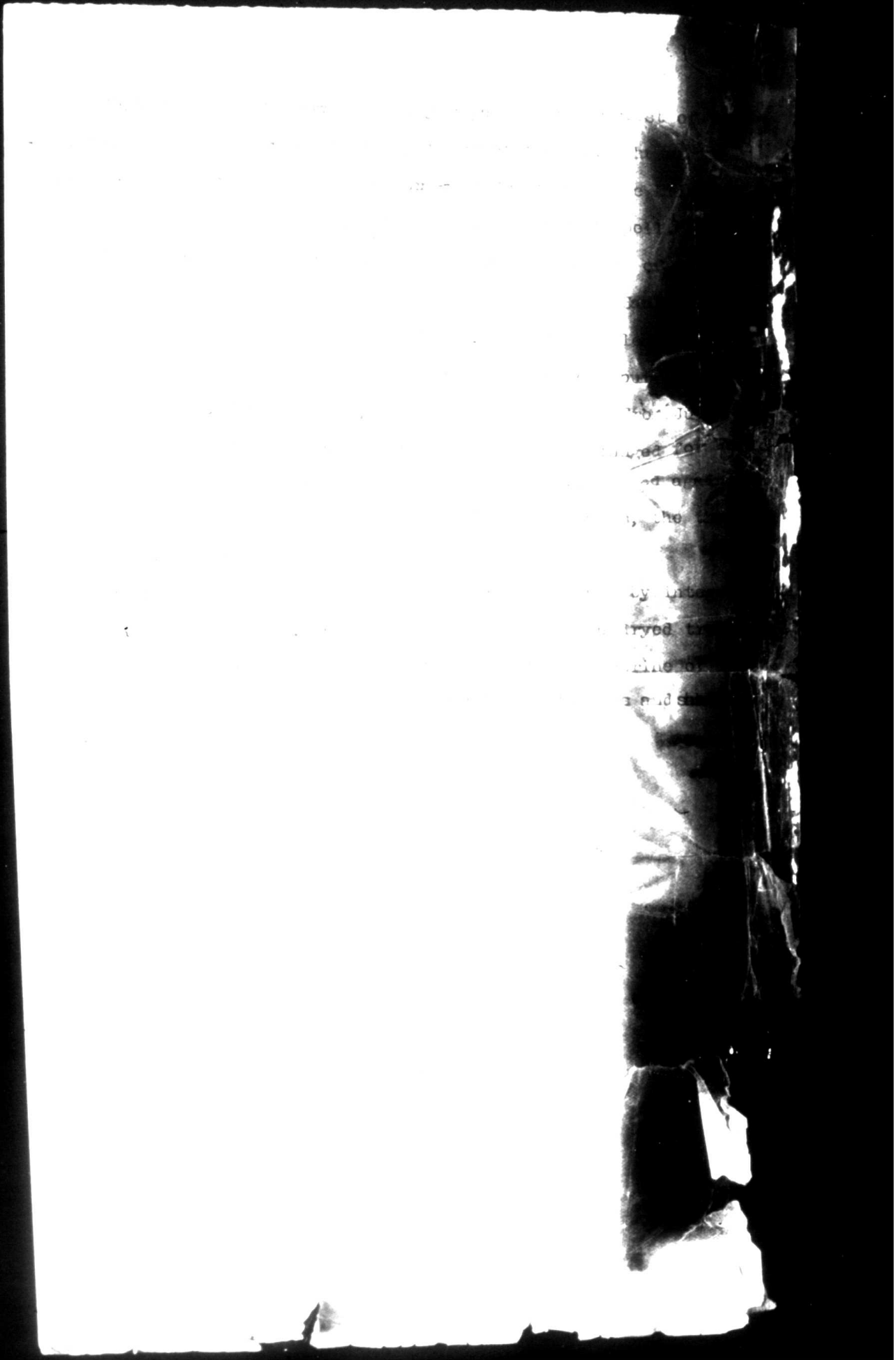
Hadest thou let grow your tiny s park, what harvest  
corn would then have waved goldenly to greet the sunlig  
arisen Master. But you have made yourself fruitless like  
and have bound the wounded knights in your enchanted sp

More than that you added <sup>to</sup> the obstinate blindness  
cial Kaiphas the lust of persecution of the bigotted

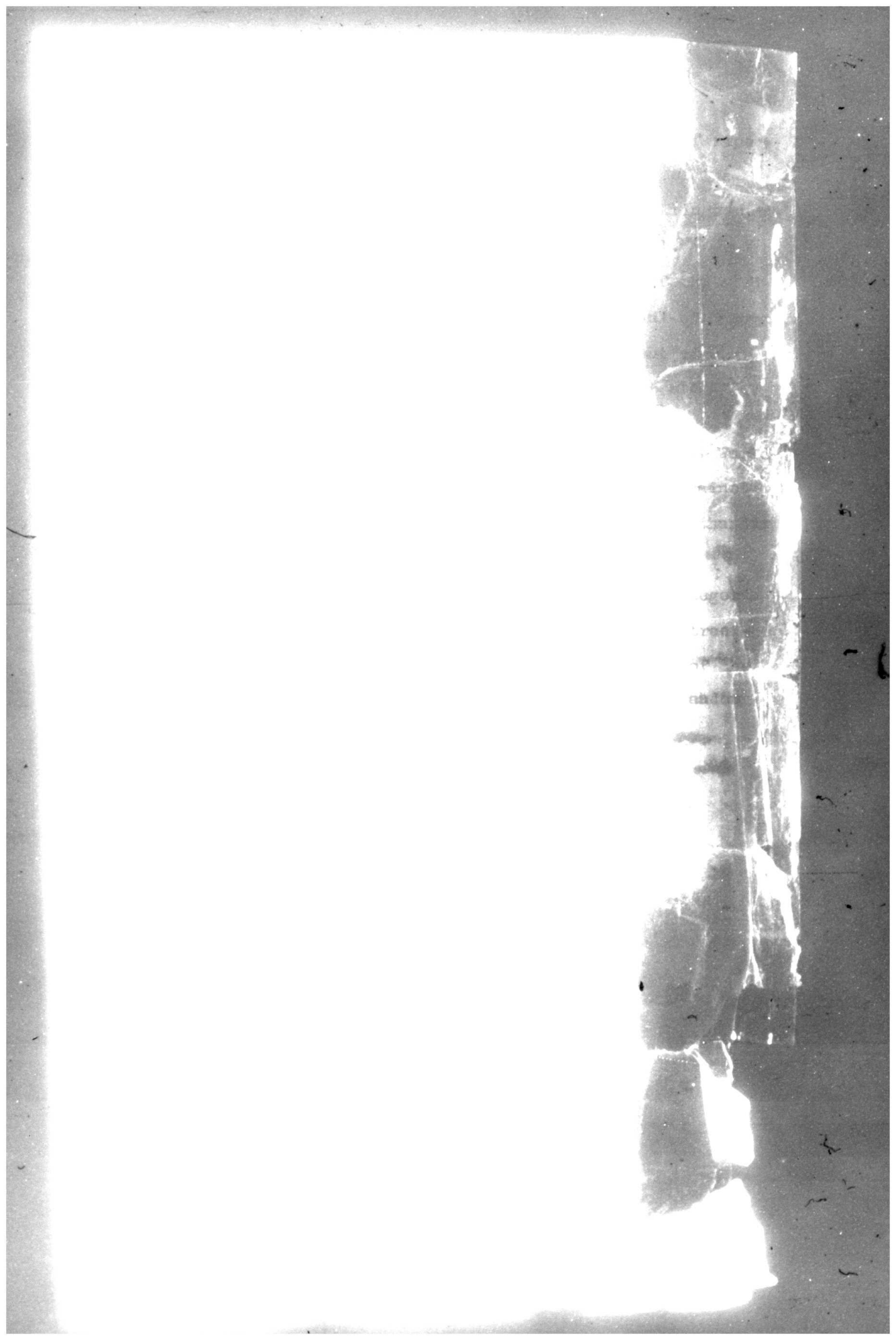
When the noblest, most dignified and most excell  
Brethren and the the most illuminated and beloved of yo  
leapt from pure enflamed heart, with eyes enlightened from  
tidings  
in order to announce the glad message that the long hon  
teacher was arisen in truth amongst us, ~~some~~ ~~to~~ ~~turn~~  
them, whom your are not worthy to loosen the shoe-laces  
of your excommunication.

Mayest you be thrown down on your way like Saul or  
enlightenment from above. Mayest you be singed like a  
to blossom anew as a noble Paul, as Apostle of the doctrin  
Master to all those who are sitting yet afar in dulness and  
of death.









Hadest thou let grow your tiny s park, what harvest  
corn would then have waved goldenly to greet the sunlight  
arisen Master. But you have made yourself fruitless like  
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When the noblest, most dignified and most excell  
Brethren and the the most illuminated and beloved of you  
leapt from pure enflamed heart, with eyes enlightened from Jo  
in order to announce the glad message that the long <sup>tidings</sup> hono  
teacher was arisen in truth amongst us, ~~you were to turn~~  
them, whom your are not worthy to loosen the shoe-laces, the  
of your excommunication.

Mayest you be thrown down on your way like Saul by i  
enlightenment from above. Mayest you be singed like a dried  
to blossom anew as a noble Paul, as Apostle of the doctrine  
Master to all those who are sitting yet afar in dulness and  
of death.

write at once about his success. And I ask myself: Why is it that your Work is hampered in every place and in every way? Are the Forces that oppose it so strong that they are able to hinder the spiritual development of mankind willed by the Gods? I don't believe that! But there are too few at work and when they have worked awhile they run away because they think they know now everything better. If I were but twenty years younger! How little can I do in my old age... and in these horrid times of want. Yet I shall go on working, working as long as my body will let me. And if it should take me ten thousand years—I will attain!

93

$\frac{93}{93}$

With my very best wishes and love to everybody

Ever loyally

Your little sister Loh Will.

P.S. Did Frau write to you? He never answered my letter, but has let Thosche know that he was going to write to you.

Leipzig, 6<sup>th</sup> Aug.

Dear Great Brother

93.

I am still shaking in my limbs though it is 5 hours that I had your distressing letter. Call me a downright fool, but I do not understand, that the Gods who have let you pass through all those terrible ordeals, should now, that your time has come & all is ready, hinder that very same work they have sent you to do! There should be hands ready on every side to help you. But in our poor wretched country, more helpless & confused now than ever, who is there to give money? It would cost most money to find such people.

I wrote at once to Mrs Walker & if she can which I most intensely hope, she will let you know from Praha, where she will get my letter by to-morrow morning.

To read all this part of the fearful distresses that Trautner set in motion when he had that vision! I can't help shuddering at it.

I am sending you brown as you wished me to & what I found besides & thought that it might be useful. 93 2/3

In great distress & bearing hope that by now all may be regulated. Ever your loving little sister, W.

Did you get my last letter to Paris?



Leipzig, 6<sup>th</sup> Aug

Dear Great Brother

93.

I am still shaking in my limbs though it is 5 hours past I had your distressing letter. Call me a downright fool, but I do not understand, that the Gods who have let you pass through all those terrible ordeals, should now, that your time has come & all is ready, hinder that very same work they have sent you to do! There should be hands ready on every side to help you. But in our poor wretched country, more helpless & confused now than ever, who is there to give money? It would even cost money to find such people.

I wrote at once to Anna Walker & if she can which I most intensely hope, she will let you know from Berlin, where she will get my letter by to-morrow morning.

Is not all this part of the fearful devil's power that Tranker set in motion when he had that vision? I can't help thinking of it.

I am sending your trousers as you wished me to & what I found besides & thought that it might be useful.

93 93

In great distress & burning hope that by now all may be regulated. Love your loving little sister, J. W.

Did you get my last letter to Paris?

Sept 29, 6<sup>th</sup> day

Dear Great Brother

93.

Did you get my last letter  
I am still shaking in  
my limbs - thought it is 5 hours sleep. I had  
your distressing letter. Call me a downright  
fool but I do not understand, that the Gods  
who have led you pass through all those  
terrible ordeals, should now, that you have  
had some & all is ready, since that very  
since word they have sent you to Africa  
there should be hands ready on every orb to  
help you. But in our poor wretched, over-  
try, more help less & confused, now there ever,  
who is there to give more? It would even  
not wonder to find such people.

I wrote at once to the Walker & if the  
day which I was, likewise hope she will  
let you know from Buba, where she will  
get my letter by to-morrow evening,  
I do not all this part of the fearful story  
of your that. Father set in motion when he  
had that vision. I can't help thinking of  
it.

I am sending you however as you wished  
me to & what I found besides. I thought that  
it might be useful. 93 22

To great distress & suffering. Hope that by now  
all may be regulated. Love your loving little sister,  
94.

Leipzig, 6<sup>th</sup> Aug

Dear Great Brother

93.

I am still shaking in my limbs though it is 5 hours that I had your distressing letter. Call me a downright fool, but I do not understand, that the Gods who have let you pass through all those terrible ordeals, should now, that your time has come & all is ready, hinder that very sacred work they have sent you to do. There should be hands ready on every side to help you. But in our poor wretched, wretched, more helpless & confused now than ever, who is there to give money? It would cost vast money to find such people.

I wrote at once to Miss Walker & if she is as robust & most intently happy, she will let you know from Berlin, where she will get my letter by to-morrow morning.

Do not all this part of the fearful devil's forces that Trautner set in motion when he had that vision? I can't help thinking of it.

I am sending your brownies as you wished me to & what I found besides & thought that it might be useful.

In great distress & bearing hope that by now all may be regulated. Love your loving little sister

I do not know what my dear brother's name is



P. G. Gebhardt sends his warmest love  
& deepest respect to you; he too, is  
greatly distressed. The worst is always  
to see the suffering of a friend & not  
to be able to help!

(Ann. Aug 13/26

P. J. Gebhardt sends his warmest love  
& deepest respect to you, he too, is  
greatly distressed. The worst is always  
to see the suffering of a friend & not  
to be able to help!

Ans Aug 13/26  
Lyn.

Dear & wanted Great Brother

93.

I was very glad to get your letter, before all, to see that things are moving & you are able to lead Tucci. To that is the beginning of a new career, I suppose.

I understand fully what you say about the Marlow, always thought so. The gentle & sweet, neat & wild was never anything for me. But, nevertheless, if I were to run on Travis Lake some of the impressions as they stand there & pass them on! I might be sure to be also among before a board, but not of Honour, - of justice, that why should that not be avoided. Therefore I can thank & feel that you allow me to do in this matter as I think best, though perhaps you can't fully approve of it. We intend to send away about 100 copies.

Here is a question that occurred to me some days ago, when I was reading to Al about from the 1st. Question. Would you allow me to translate Libes Libes? I had added to the series. It is such a simple but language so cheap & easy to understand & might help many. It should be let it go with the 'Evangel'. But I should rather prefer the first plan, so

Ans Aug 13/26  
Lazio.

Dear & respected Great Brother

93.

I was very glad to get your letter & before all, to see that things are moving & you were able to leave Turin. So this is the beginning of a new current, I suppose.

I understand fully what you say about the Masters, always thought so. The "gentle firm, meek & mild" was never anything for me. But, nevertheless, if I were to use or translate some of the expressions as they stand there & pass them on! I might be sure to be also brought before a Court, but not of Honour, - of Justice! And what should that not be avoided. Therefore I am thankful that you allow me to do in this matter as I think best, though perhaps you can't fully approve of it. We intend to send away about 100 copies.

There is a question that occurred to me some days ago, when I was reading the Libellus from the 1<sup>st</sup> Common. Would you allow me to translate Libes Librae? and add it to the Series? It is such a beautiful language, so clear & easy to understand & might help many. Or should one let it go with the Essays? But I should rather prefer the first plan, so

that those who had been frightened out of their  
wits by your severity in the "L'Esquimaux"  
may find them back in that beautiful Liber  
Linnæi & get a shining of the Great Light that  
is near them, & that they need only open their  
eyes to see it.

I had a letter from Happer who is complain-  
ing that he never got an answer to his ques-  
tion about  $\text{H}^2$  & without it he is not able  
to quite finish it. He has been doing good  
work, finding two publishers for  $\text{H}^2$ . One  
is Grosvenor & one - Tolbrack who has been  
very much interested. Happer has managed, by  
a trusty friend, to let him see some parts  
of the book & V. is very anxious to know  
the conditions. H. did not write to you about  
it. He lost track, because he did not hear  
any more from you, nor from Linnæi. His  
circumstances seem to be very precarious.  
He writes that Truiter has sold his house!  
a few months ago his library! Why did  
he not do so last year? - He poor! - But H.  
might be able to get his due from him, only  
he is not energetic enough.

I having written to Grosvenor to ask him if  
he would publish the Three Schools of Magic,  
if not, I shall try elsewhere, because I was afraid

Ans. Aug 13/26  
Lyon.

Dear & renowned Great Brother

93.

I was very glad to get your letter & before all, to see that things are moving & you were able to leave Tunis. So this is the beginning of a new current, I suppose.

I understand fully what you say about the Masters, always thought so. The gentle Jesus, meek & mild was never anything for me. But, nevertheless, if I were to use or translate some of the expressions as they stand there & pass them on! I might be sure to be also brought before a Court, but not of Honour, - of justice! What they should that not be avoided. Therefore I am thankful that you allow me to do in this matter as I think best, though just happens you can't fully approve of it. We intend to send away about 100 copies.

There is a question that occurred to me some days ago, when I was reading to De Beauvoir from the 1<sup>st</sup> Epimone. Would you allow me to translate Liber Librae? and add it to the Dossiers? It is, I think a beautiful language, so cheap & easy to understand & might help many. Or should one let it go with the Essays. But I should rather prefer the first plan, so

that those who have been frightened out of their  
wits by your severity in the "Indignament"  
may find them back in that beautiful Liber  
Librae & get a dimming of the Great Light that  
is near them, & that they need only open their  
eyes to see it.

I had a letter from Happel who is complain-  
ing that he does not get an answer to his ques-  
tions about  $\text{xxx}$  & without it he is not able  
to quite finish it. He has been doing good  
work, finding two publishers for  $\text{xxx}$ . One  
is Gröschel & one - Talbach who has been  
very much interested. Happel has managed, by  
a trusty friend, to let him see some parts  
of the book & V. is very anxious to know  
the conditions. H. did not write to you about  
it. He lost heart, because he did not hear  
any more from you, nor from Guerin. His  
circumstances seem to be very precarious.  
He writes that Pränker has sold his house!  
a few months ago his library! Why did  
he not do so earlier? He poor! - but H.  
might be able to get his due from him, only  
he is not energetic enough.

I having written to Gröschel to ask him if  
he would publish the Three Schools of Magic,  
if not, I shall try elsewhere, because I am afraid

Wise Master,

Will you be indulgent  
with my not being able to fully express  
all I feel & would wish to say?

Lisa Martha will have told you all  
that happened in Leipzig. In spite of this,  
my will to save the Great Work has grown  
& stronger.

After having come to Leipzig & have  
begun working, that is, I am much less trying  
by means of a sort of printing - machine  
what Martha translated.

I want to do this practical work first  
as to my inner life, a great revolution  
has taken place: I have got rid of the fool-  
ish idea of knowing something.

Therefore I am coming, as a rapid ap-  
prentice, to the old Dr. Müller & Wild-  
Teacher to ask him to have patience with  
me.

While studying the course I have  
come to the conviction that they are not  
issuing more theories, but show & point  
out the urgent necessity of practice, if

we really want to obtain to us lightness  
What makes these Essays of such in-  
comparable value is the fact that they are  
based on personal experience on all planes.  
That's why I come with the utmost confidence  
to the Brothers who went through them,  
& I am willing to mind all the hints & help  
he gives for the Path.

I have vowed myself with new courage  
to the Great Work & will do what is neces-  
sary. This is the task of the apprentice to  
work at the material for the building of the  
Temple of Solomon & turn the rough stone  
into a cube. On the other hand he has to  
work, to obey & to be silent.

It is my will to make myself for  
the task of a workman at the Hierarchical Tem-  
ple of Mankind & if I should lay down my  
instrument within a short time, it is my  
to go on working again after some time of  
rest. I shall do what ever will demand  
in love in the name of our inner work.

With deep respect & love to you  
& all there present, I am

Your faithful apprentice  
P. G.

July 17 Aug 26

Dear & revered Great Brother,

99.

I just now got your letter from Lapor. What shall I say? You know how deeply I feel with you. If you only had some place where to lie still & rest your outworn body until the worst is over & things moving again. I do hope that they are moving here, but only the work, not the money yet. Your last letter from Paris missed me, because I was for two days in Praha with Lea Walker. They sent it after me, but it never reached me & I hear now that the post sent it back to Paris. I have written to Bankers' Trust & to return it to me.

Did you get the parcel with your trousers, a pair of black silk stockings & a white waistcoat? It was sent on the 6th so you ought to have got it, before you left. Maybe you mentioned it in that last letter.

There has been or, I hope, is still to be, a meeting of Sporn & Park in Hof in Bavaria where I wish to be present.

As to Polbrath I wish I were a man with a head for business, or a woman with

the same way, because he is a very shy fellow.  
But I think he is the only one who can pay  
for the manuscript & it ought to be paid  
very well, as there is, nor has been yet  
any such book given to mankind.

I am waiting for Barth & Sporn to send  
me news where that meeting is to be.

It is very little I can send you, but it  
may help for a few days.

There is at Dresden where I shall presently  
forward your letter.

I am in deep distress about you, not being  
able to do anything practical, but yet  
I am perfectly sure <sup>that</sup> things will clear  
up. I again think of those banished  
lives that Trinius set in motion,  
when he made that invocation of what  
he thought to be his Holy Guardian Angel.  
Maybe that nurse has been at work, but  
as it was to last till the 1<sup>st</sup> of September,  
there may be a change then.

With our warmest love & in deep  
reverence

Feb 23

Ever your loving little sister  
F. W. Will.

ms. B. 1. 10. 11.

Sir A. Crowley

c/o American Express  
Company

Marseille

Dear Sir,

Having had news of Miss  
Kimpel that you were to go to  
Egypte without having the money,  
I was sending you at this moment  
ffs 400.- by telegraph & hope you  
will get it safely.

Miss Kimpel spoke in Zurich  
some time ago very highly of  
your mission you were to bring all  
people, we would have been very  
happy to hear it from yourself  
& have been hoping to see you  
passing in Zurich or Lucerne.  
I would be very glad to hear  
from you how you could arrange  
what success you have. I am  
so sorry not to be able to write  
you better in English, but I can  
understand better, than I can write

CLAYBOURNE  
Treasurer

If you know to explain in German  
I still would more like it & would have  
easier to explain & ask what is on my  
mind.

First of all I wish you are feeling  
better now in a more southern climate  
I wish you a happy journey and best  
success for the great work you are  
beginning now I hope you find the  
right people as pupils, I should  
have liked to come myself, but  
as I am a widow with 3 children  
from 12 - 14 years <sup>left</sup> without any fortune  
of my husband (he died 4 years ago the  
9<sup>th</sup> of Oct) I have to work for our living  
and feel happy to be able to do so  
With my heartiest wishes for your  
good health & best success for your  
mission, I am dear Sir with kind  
regards as a little sister of yours

E. Steiner

Am. Aug 13/26  
Lynn.

Dear & warmest Great Brother

J.B.

I was very glad to get your letter & before all, to see that things are moving & you are able to leave Tunis. To this is the beginning of a new current, I suppose.

I understand fully what you say about the Masters, always thought so. The gentle ones, sweet & mild was near anything for me. But, nevertheless, if I were to see or trace late some of the expressions as they stand there & pass them on, I might be sure to be also brought before a Court, but not of Honor, - of justice. Had why? would that not be avoided. Therefore I can think & feel that you allow me to do in this matter as I think best though perhaps you can't fully approve of it. We intend to send away about 100 copies.

Perhaps a question that occurred to me while I was out when I was reading the Liberator. How the 'God' Question. Would you allow me to translate Liberator? what added to the same? It is, I think a beautiful language & a way to make it understood & mislead helps many. I should like to go with the Liberator. But I should like to see the first plan, so

that there will have been highland out of their  
with by your society in the "Punishment"  
may find them back in that beautiful lake  
Linnæus & yet a remembrance of the great rights that  
is near them, & that they were only years their  
eyes to see it.

I had got them from the paper also in your  
my that he never got an answer to his query  
"I was a good boy & worked with the best and a  
to quite piece of it. He had been doing good  
work, finishing two pictures for the  
in Canada & see - I think who has been  
very much interested. Perhaps his answer, he  
a true to piece, so let him see some more  
of the work & it is one occasion to know  
the conditions. It did not seem to give any  
ad. He has & heard, because he will not have  
acquaintance upon your own paper. This  
reference seems to be one of the  
He writes that "I think that will be done"  
at his mother's age his "Linnæus" & "Linnæus"

He was at it a long time & he had  
might be able to get his due from him; only  
he is not unhappy enough.

I have written to Charles to see if he can  
be made to write. He shall be of the  
if not, I shall try to write, however & see if

had those who have been frightened out of their

Dear Mother,

Will you be indulgent with me not being able to fully express -  
all I feel & would wish to say?

John Walker will have told you all that happened in Leepzig. In spite of this, my will to save the Great Work has grown stronger.

After having come to Leepzig I have begun working, that is, I am meeting groups of us now or a sort of preaching - as you call what Walker has called.

I want to do this practical work. I do so to my inner life, a great work has taken place. I have got rid of the poor idea of knowing & preaching.

Therefore I am working, as I said before - in preparation to the other problem & I shall be able to do it how to save <sup>(the world, the soul, the work)</sup> nature.

While studying the Gospels I have come to the conviction that they are not wrong in their theories, but I have seen the urgent necessity of making it

we really want to obtain to in England  
that makes these things of such in-  
comparable value is the fact that they are  
based on general experience on all hands.  
That's why I come with the others & subscribe  
to the principles who must have seen them,  
& I am willing to mind all the world's safe  
the price for the Gold.

I have never myself been used before  
to the great things of the world & never  
saw it is the fact of the experience to  
work at the material for the working by the  
length of the process & even the world's share  
into a whole. In the other hand it has no  
work, no sleep & no rest.

It is only with a single eye, it is  
the fact of a whole as the experience of  
the of the world's fact & the world's share  
no success within a short time, it is only  
to go on working by the world's share of  
with a whole in which we see the world's share

we receive the world's share of work  
with a whole in which we see the world's share  
of all these processes, I am

Some useful experience  
1. 2

we really want to allow to in G. G. G. G. G.

July 26

Dear & revered Great Brother,

G. G.

your letter from Lagos. I had shall I say? You know how deeply I feel with you. If you only had some plan where to be with & not your unknown body what the world is doing & things moving again. I do hope they are moving here, but only the work, not the money yet. Your last letter from Paris moved me, because I was for two days in Zaria with the Wankas. They, read it after me, that it was reached me & I hear now that the post was it back to Paris. I have written to Benbow's to return it to me.

Did you get the parcels with your trousers, a pair of black silk stockings & a white waistcoat? It was sent on the 6th, if you ought to have got it, before you left. Maybe you incubated it in that last letter. There has been as I hope, is still to be a meeting of Spain & Paris in May in Paris where I want to be present. I want to attend & wish I were a man with a heart for recovery, as a woman had

The more may, because he is a very big plate. The  
Red I think he is the only one who was put in  
for the manuscript & it ought to be paid  
very well, as there is, and has been got  
any with Red's given to me & friends

I am waiting for Balth & Sporn to come  
we want notice that meeting is to be

It is only little news read gone, but it  
may help for a few days.

There is at Newen office. I shall do every  
forward goes like.

I am in deep sleep about good, not being  
able to do anything. I am tired, but get

it was perfectly nice of things will I have  
up. I again think of things I am of doing.

Give I have that I see in it in writing,  
when he made that in writing. I am not

he thought to be too. They have been hope  
that he that name has been at work, but

as it was to last till the 1<sup>st</sup> of September,  
there may be a change then.

With our warmest love & in deep

Dear your loving little ones  
Ed. White

ms. A. 1. 1. 1.

E. Steiner  
Lucerne  
Rue du Lion 13

LUCERNE.

Sir A. Crowley

the American Express  
Company

Marseille

Dear Sir,

Having had news of Miss  
Kunzgel that you were to go to  
Egypte without leaving the money.

I was rejoicing you at this moment  
for 400. By telegraph I hope you  
will get it safely.

Miss Kunzgel spoke in several  
; some time ago very highly of  
your mission you were to bring all  
people, we would have been very  
happy to hear it from yourself  
& have been hoping to see you  
travelling in Switzerland or Lucerne.  
I would be very glad to hear  
from you how you could arrange  
what success you have. I am  
so sorry not to be able to write  
you better in English, but I can  
understand better than I can write

If you never to explain in German  
I still would more like it & would be  
easier to explain and what is on my  
mind.

First of all I wish you are feeling  
better now in a more southern climate  
I wish you a happy journey and the  
owners for the great work you are  
beginning now I hope you find the  
right people as pupils, I should  
have liked to come myself, but  
as I am a widow with 3 children  
from 12-14 years <sup>left</sup> without any fortune  
of my husband (he died 4 years ago the  
9th of Oct) I have to work for our living  
and feel happy to be able to do so.  
With my best wishes for your  
good health & best success for your  
mission, I am dear Sir with kind  
regards as a little visitor of yours  
E. Steiner

CLAYBOURNE  
Treasurer

**B. O. T. A**  
**FOUNDATION**  
INCORPORATED

ROOM 606 - 367 BOYLSTON STREET  
BOSTON, MASSACHUSETTS

April 26th, 1929

My dear Dorothy Olsen:

"Do what thou wilt shall be the whole of the law."

From all points of the compass I have been getting circulars about **MAGICK**. Indeed they do interest me, as does anything that A.C. writes.

But I hear from New York that there is some difficulty in Paris. I hope the rumor is unfounded, for the prospectus certainly is most attractive, and I shall want the book.

I'm not sending you an order with this letter, because I'm in one of the temporary tight places which become familiar to those who have **M<sub>2</sub>R's** in the second house. (Do you know astrology?) But one will be coming along soon, for I'm going to Toronto to enlighten the heathen! There's one of A.C.'s satellites there who is also very much interested in this undertaking, and I have prospects of a pretty good class.

Asta has been having a wonderful time recently in New York, where she did the title part (a luscious Venusian priestess of Ashtoreth!) in Robert Norwood's "Witch of Endor." They put it on for four nights at the million-dollar St. Bartholomew Community House.

Asta, by those four nights, overcame a doubt of herself which has been festering for many moons, gained much kudos, and considerable cash. And out of it she has made connections which promise to be most useful. She's a never-failing source of interest to me; but you can possibly imagine that the old Hermetic rule of working "suavely and with great ingenuity," particularly in occult matters, has to be borne in mind by this Swami! *Verbum sap!*

Well, anyway, it's a gay world. And there really seems to be a growing interest in Tarot and the Qabalah, which, as you know, are my specialties.

By the way, can you give me any dope on the present activities of Prater Achad? He suffers from an "originality complex," it seems to me, and some two or three years ago was mixed up with certain pseudo-occult fantasies that seemed to have switched him off.

When I was in New York recently, Malcolm Schloss seemed to be very glad to have the agency for A.C.'s books. I can't seem to do business with Malcolm, however. He's always on the verge of great things, but never seems quite to materialize them. That's a **fad!**

*I'll give you every to explain in French  
I still would more like it & would love  
to explain what is on my  
mind.*