

A N A R R A I G N M E N T

- of -

Hermann Rudolph

Before the

C O U R T O F H O N O U R;

I.

One of the most invaluable institutions of Germany, one which might well be copied by other countries, is the Court of Honour.

The law of the land, which has adequate powers to deal with a crude swindler like Heinrich Trünker of Hoenleuben, has no means of protecting its ignorant citizens against subtle impostors whose motives are rather vanity, self-aggrandisement, and love of power, than the direct extraction of superfluous coin from the purses of dupes. A Court of Honour can stigmatize with authority and defeat by publicity such anti-social offenders.

Before such a court, it is to-day my unpleasant duty to arraign Hermann Rudolph.

Let it be distinctly understood in the first place that I do not in any way impute to him any actually criminal, or even any ^{vi} ~~sole~~ motive. I regard him rather as a man muddle-headed and ignorant indeed, but Sincere and even of lofty aspirations. But for that very reason his activities are the more dangerous. That he is well-meaning, that he honestly believes his own conduct to be honourable, as I do not doubt is the case, makes it all the more necessary to bring him face to face with what he has actually done in the clear and impartial light of this investigation.

At the same time, while affirming my belief in the essential integrity of Hermann Rudolph, it would be useless to conceal from myself that he has been led, little by little, into grave iniquity. Starting from what was most probably an almost imperceptible spiritual error, the fatal logic of events has forced him, step by step, to the commission of acts of the most revolting baseness.

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I can well believe, as I sincerely trust, that Mr. Rudolph has seriously reviewed his conduct when brought to his notice; that, seeing clearly the necessary nexus of his acts (which bulk large) but failing to see the original error (which was minute), he is able to say with an absolutely clear conscience that he has been justified throughout.

The intensity of my desire to be more than just to him has betrayed me into something not far removed from an apology for him. I may add that I write this paper with no design that he should be punished, or even condemned, but only brought to enlightenment. It is then even more to himself than to his hapless victims that I owe it to be unsparing-stern in his indictment.

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2.

Herman Rudolph's book entitled "Meditations" seems to be generally considered in certain circles as a masterpiece. It is really on the strength of this book that he has come to be considered as a great spiritual authority, and it is of course perfectly fair for him to plead that as he unquestionably wrote the book, that authority rests on an indefeasible basis!

It is, in fact, a very difficult and very invidious task to challenge an authority derived from the free consent of the people, merely on the ground that the people are incapable. To do so is really to deny the whole theory of democracy—which would be too sad.

Yet here we must ~~bring~~ indeed bring into question the whole psychology of popular delusion.

Consider the case of any of the numerous claimants to the title of Mahdi. The man is, no doubt, sincere no less than his fanatical followers; they prove it every time they fling themselves upon the array of machine guns and bayonets which await them.

But it would be certainly the duty of any enlightened observer to warn these enthusiasts that they are merely tumbling ^{pell-mell} into the jaws of death; and were their leader a re

rational man, the most practical way of saving the people would be to persuade him that he has failed in honour toward them by not sufficiently examining his claim to be the destined prophet.

Such, then, is my function in this present paper. I ask Hermann Rudolph whether it is fair to the readers of his book to allow them to suppose that he has any knowledge whatever of the subjects of which he writes so eloquently.

I must make precise the accusation by pointing out the grossness of the ignorance displayed in his book.

Let me first premise that I have no objection to any individual writing nonsense as such. I cannot take exception to any one who chooses to offer a cabbage-bouquet of Sunday-School morality to a world which has been taught by Blake, Ibsen, and Nietzsche. It is contemptible, but it is negligible. There is nothing dishonourable in the thought of an anaemic chat-woman;

It seems to me, however, that any one who habitually uses Sanskrit expressions, and obviously (if only implicitly) bases his claim to be regarded as a teacher on his study of the classics of Hindu and Buddhist philosophy, should shew at least sufficient familiarity with them not to reduce the thought contained in them to a jumble of pompous, pretentious, nonsensical, and self-contradictory balderdash. I need not labour this point: Mr. Gérard Aumont's masterly criticism is more than adequate demonstration of my position.

I will, however, lay stress on one outrage. We read in Note 1 to page 5 of the English edition, and again as paragraph 6 of the "Directions for Meditation", that Atma is equivalent (among other things) to "God, Allah, Brahma, Christos, Logos, Ormuzd, Woden, Tao, Karma, etc."

Now it requires only the most rudimentary degree of scholarship to know that this identification is most grossly false. Let us proceed to definition: *in the rough*.

1. It is difficult to discuss the term 'God', which means anything or nothing—usually nothing in most people's minds. The connotation varies with every writer. We

must therefore pass on.

2. Allah is said to be "without equal, son or companion". But he is quite definitely a person, except in certain schools (of very doubtful orthodoxy) of Mohammedan mystics. 120
3. Brahma, on the contrary, is the first person of a trinity, in very much the Christian sense of the word.
4. Christos is either a special aspect of the second person of the Christian Trinity, or the divine essence in man. In either case he partakes of the dual nature of God and man.
5. Logos takes us into an entirely different theogony. He is a mystic emanation of the Pleroma, the second principle. He is only identified with Christos in an attempt to square the Gnostic with the Jewish and Pagan traditions.
7. Wodan is a perfectly regular Pagan God in a polytheistic system.
8. Tao is not a God at all: it is a philosophical conception too obscure to ~~discuss~~ ^{explain} in this place.
9. Karma is a conception belonging to a totally different order of ideas. It is, quite simply, a law of Nature, like that of inverse squares or of combining weight.
6. Ormuzd is one of a dyad in the Manichaean ^a system.

Now I appeal to any man of sense if it is possible for any human being to have mixed up a more comprehensively different set of ideas; whether it is not really carrying the joke a little far to dismiss them all with a graceful wave of the hand as being identical!

And I ask the Court of Honour whether the Man who uses all these names does not thereby claim implicitly to be a scholar; and, that being so, whether he does not owe it in honour to his public to assure himself in using such names that he has a clear idea in his mind what they con-
note.

I further ask the Court of Honour whether a man who purports to explain to the European public a system of Eastern philosophy is not bound in honour to acquaint himself with at least the fundamentals, not only of the philosophy which he proposes to expound, but also of the philosophy presumably familiar to his intended readers.

Now in this case the ignorance and the charlatanism of Hermann Rudolph is peculiarly gross, because he wrote his book primarily for the German public, and if he had understood anything of his subject, he could have made himself clear in the simplest possible way. For it so happens

that Atma, while resembling only in the remotest degree any one of those terms with which he light-heartedly declares it identical, is really (at least in its analysed philosophical ~~xxx~~ value) hardly distinguishable from an exceedingly well understood conception of German thinkers, the Ding an sich.

I shall waste no further words on the jumble of pretentious ignorance, cheap morality, and nauseating pseudo-piety which make his book one of the most disgusting compilations which it has ever been my misfortune to attempt to peruse.

Any reasonable person, the moment he releases himself from the hypnosis of its strings of blustering dithyrambs, can perceive for himself the insolence of the imposture. It is a catch-penny attempt to make capital out of a study, in which nothing is profound except his misunderstanding, of a casual and unsystematic reading of a few hazy popular translations of Eastern classics.

the fate of his arrogance - to track
We must now proceed to follow the dark and sinister windings of his course through the marsh-lands of ~~his~~ his foundering in the bog of infamy, which began

3. *meanness, cowardice, and duplicity until the moment of*

~~was~~ This relatively harmless if lamentable jeu d'esprit, was but the first false step which is upon the path which ends only with the gallows.

morally speaking

I shall confine my remarks strictly to the facts which /L2
have come under my ~~sanitary~~ personal observation since my visit
to Germany at the Summer Solstice of last year. They will
be complemented by the dossier accompanying this arraignment.

On meeting certain leading Theosophists, I was immediately struck by the fact that those who wished to do serious work for the Society on the lines laid down in its Articles of Association, were being impeded by what appeared to me entirely petty disputes concerning rules of procedure, jurisdiction and the like empty formalities. I had neither the time nor the inclination to go into the rights and the wrongs of these pedantic pruderies; but one thing was quite clear, that there was a very general complaint that Hermann Rudolph had arrogated to himself supreme and arbitrary power in the Society.

Not content with wielding the authority which acknowledged leadership necessarily conferred^s upon distinguished personality, he was endeavouring to impose upon the society his own views. He was issuing all sorts of orders forbidding the members to do this or read that—in fact, he was in every way displaying the well-known attributes of the little tin God. He was trying to turn the Society into a narrow sect. Finding himself confronted with statutes which made
his operations utterly illegal, subversive as they were of every fundamental principle of the Foundation, he actually found the impudence and bad faith necessary to sneak through by-laws which would render the constitution of the Society null and void!

His intrigues had already succeeded in causing a serious split in the Society, and even the remnant which remained with him, except those who were mere spiritual cattle, were protesting bitterly against his usurpation, and his abuse of authority to destroy the most vital principles of their Brotherhood.

Unfortunately, these people were too well-intentioned to take effective action; they were foolishly over-anxious not to cause any further schism. They trusted that the very weakness and wickedness of Rudolph's manoeuvres ^{res} manoeuvres would diminish his influence to zero in due course.

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At the period of my arrival, therefore, Rudolph was triumphing over the better elements in the Society by virtue of that law ^{by} which unscrupulous and violent action always triumphs over tolerant and dis-united integrity.

But that arrival alarmed him. He felt instinctively that his power was threatened. He had babbled gaily of the coming World-~~Teacher~~ Saviour; but being himself a spiritual humbug, he did not really believe that any one of the kind would appear, any more than a Christian pastor believed in the Second Advent of Christ which he prophesied daily. And just as the Christian pastor knows in his heart that if Christ did come, it could only mean that he himself, who had stolen his living by preaching him without a moment's belief in "any such nonsense," would be cast instantly and irrevocably into Hell; so the last thing that Hermann Rudolph expected, or wanted, was the appearance of a World-Teacher, because that person would most certainly see through his shallow pretences, and expose his inordinate and unworthy ambitions.

As it is written:

"The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.

"And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

In all men, however they harden their hearts and sear their consciences, there lives an internal monitor, and that internal monitor said to Hermann Rudolph, in no uncertain ^{tones} terms: "You are going to be found out!"

Had Hermann Rudolph possessed one spark of even the

work-a-day wisdom of the world, if he had within him one particle of belief in the doctrine which he had preached so untiringly, if his career of smug ambition had left him with a grain of honesty, he would have gone straight to the World-Teacher and examined frankly into his claim to that title.

He did nothing of the sort; he adopted a cowardly and criminal course. He made no investigation, though he had every facility for doing so. When those members of the Society, among them the oldest, ^{the} and most respected, and the best beloved, who had examined frankly and impartially the claim of the World-Teacher, and affirmed his right to that title, he attempted hastily and brutally to suppress their right of free speech. When he found ^{that} they were not to be bullied and brow-beaten, he drew in his horns and pretended that he had noticed nothing, at the same time secretly plunging into a welter of political intrigue so ignoble that my pen refuses to transcribe the disgusting details. Those of stronger stomach for iniquity will find them in the dossier attached to this indictment.

Having thus decided to await events, Hermann Rudolph became still more alarmed by the intense awakening of interest all over Germany in the announcement of the coming of the World-Teacher. It is probable that he began to be sorry that he had not faced the situation calmly from the

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start. He saw too late the disadvantages of being ignorant of the nature of the force which he had only too good reason to anticipate would make an end of him and his pretensions. He accordingly despatched a spy—a purblind, shifty-eyed, doddering, stammering invertebrate who bore his nameless infamy in writ large in every line of his countenance. But the World-Teacher only recognized in this unspeakable abortion a member of the race that he had come to save. Well knowing his foul mission, he treated him with every courtesy and kindness; he explained the Law to him as simply as if he had been an honest inquirer. Having nothing to conceal or to distort, he could not fall into any of the cunning traps of the spy, who shortly put his tail between his legs and disappeared into the trackless forest. (More grossically, he missed his train!)

What happened to him on his return, I do not pretend to know; but I imagine it was not anything very pleasant. The baffled spy does not commonly obtain the heartiest welcome from the even more unfortunate wretch who has been coward and fool enough to employ him.

We now see Rudolph at his wit's end, like a hunted beast, though nobody was hunting him! As it is written:

"The wicked flee, when no man pursueth, but the righteous is bold as a lion."

He saw for late the disadvantages of being late
of the nature of the force which he had only too good
on to anticipate would make an end of his and his
alone. He accordingly hastened a quick purchase, and
eyed looking, examining inquiring who bore his name
likely in with large in every line of his countenance. He
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lion, a member of the race that he had come to love.
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and kindness; he explained the law to him as simply as if he
had been an honest inquirer. Having nothing to answer or
to distrust, he could not tell him any of the cunning tricks
of the spy, who secretly put his tail between his legs and
disappeared into the thicket forest. He was generally
at least his friend.

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believed why does not commonly obtain the scientific wisdom
from the even more unfortunate wretch who has been treated and
too often to empty men.

He now saw nothing of his friend. This he regretted
greatly, because nobody was looking after him in the
"The wicked first, when no man believed, but the first
some la die as a lion."

x

[Now,

a.p. The secret intrigues took a new lease of life, ~~and~~ several people took advantage of the presence of the World Teacher in their neighbourhood to hear his message.

Rudolph got hold of these people and proceeded to cross-examine them behind locked doors, to find out what he could about the World-Teacher from them.

At this moment he was actually staying in Leipzig within five minutes' walk of Hermann Rudolph, on whom he had called, and, finding him absent, had left a message assuring him of his friendly attitude and suggesting an interview to talk over informally matters of common interest.

I appeal to the Court of Honour as to whether any honest man would not have accepted this manly alternative instead of resorting to this back-stairs gossip and intrigue.

The case is even more gross because the very people from whom Rudolph derived the whole of his first-hand information, gave him an account of the World-Teacher uniformly favourable to his claim. His hostility was therefore purely malicious, being an entire contradiction with every single item of first-hand evidence which he had obtained.

But the moment that the World-Teacher had left Germany, avowedly for a retirement in a remote and secluded district of the earth, than Hermann Rudolph recovered the courage of

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informally matters of common interest.
I appeal to the spirit of honour as to whether any honest
man would not have accepted this kind of alternative method of
resorting to this kind of means to get the truth.
The case is even more grave because the very people who
show which derived the whole of his life and his
gave him an account of the world-teacher's life, and
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and evidence which he had obtained.
But the persons that the world-teacher was his
necessity for a statement in a temple and a
of the earth from a certain angle, however, the

u. p.

the cornered rat, and, in his spasm of insane fear, proceeded to bite the very hands that had fed him. He intrigued to expel from the Society just those people whose innocent and uninformed admiration of his talents had enabled him to usurp the authority which he possessed. Being a coward to the bone, he dare not act openly: he did his filthy work by means of instructions secretly sent round to various branches, with all sorts of dastardly precautions against their falling into the hands of those who would have exposed the atrocity of his conduct.

But, thanks be to the immortal gods, the coward always turns out in the long run to be a fool. His trickery was immediately detected.

The World-Teacher gave him a last chance; he addressed to him ^{an Open} ~~A~~ letter in language of studied moderation, reproaching him mildly with lack of judgment in carrying out his work ~~in~~ ^{of} helping the Theosophical Society to fulfil their spiritual aspirations. But Hermann Rudolph did not dare to reply; he hoped that the matter would be allowed to drop. The fact of the matter probably is that his disbelief in the principles which he professes so unctuously is so complete that he can not conceive of the existence of Masters or even of sincere students. ~~He~~ ^{He} thinks he knows all about Theosophy.

2. p.

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Error No. 1.

He thinks it is all humbug.

Error No.2.

And imagining himself the biggest possible humbug in the world, one dare hardly claim this as an error: he argues that he must be unchallengeably chief.

Perhaps he thought himself safe as soon as the Master's back was turned. In any case, he proceeded to the most insolent and arbitrary violations of the laws of the Society. He did not reckon with determined opposition; because in the past he had overborne all protest ^{with} and tyrannical brutality.

If he had understood for one moment that the World-Teacher had really appeared, he would also have understood—if he had any intelligence at all—that that appearance made all the difference in the world to the Society. From the moment of their acceptance of the Master and his message, they were ready to die in their tracks.

It is most unfortunately needful to make a special effort to dig this mangy fox out of his earth. During the whole of the proceedings outlined in skeleton above, and explained in detail in the dossier accompanying this indictment, Hermann Rudolph has consistently tried to throw the

error No. 1.

he thinks it is all wrong

error No. 2.

and making himself the biggest possible number in the
 world, one date partly said as an error, he says
 that he was not so much interested in the
 fact as he thought himself said as soon as the letter's
 back was turned. In any case, he proceeded to the back
 and arbitrary violation of the laws of the country.
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 the past he had overborne all protest and tyrannical pro-

cess. He had understood for one moment that the
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 made all the difference in the world to the teacher, that
 the moment of their acceptance of the letter and his
 they were ready to die in their tracks.
 It is most unfortunately headed to make a point of
 fact to dig this thing out of his mind. But the
 whole of the proceedings outlined in the above notes, and
 explained in detail in the dossier accompanying this letter,
 must, however, be explained as follows:

17.

responsibility of whatever was done on to other people, despite the fact of his notorious despotism: there is always ready the explanation that any given act is the work of this Committee, or that Board, or the other Council. It is never Brer' Rudolph who stole the chicken; it is that bad nigger down the road!

However, there is a sound old legal maxim: Cui pro- fuerit?

(I pray Mr. Voss and his crew of ochlocrats to pardon this excursion into so unheard-of a language as Latin.)

And when we find Hermann Rudolph with his mouth full of chicken feathers, we don't have to go all that way down the road to look for the other nigger!

We therefore see in the semi-final stage that, in order to put into execution his desperate and abominable plan for stifling the Truth, he was compelled to enter into a correspondence with his victims whose publication can only reveal him to the regretful but awakened gaze of his quondam followers as "a vile and perjured wretch void of all moral worth."

I cannot leave him stripped naked in his deformity before this Court of Honour, without some antiseptic precautions. The cloak of charity may cover even Hermann Rudolph. Let him slink forth from the company of honest men, unharassed by the hoots of the fickle populace that once acclaimed

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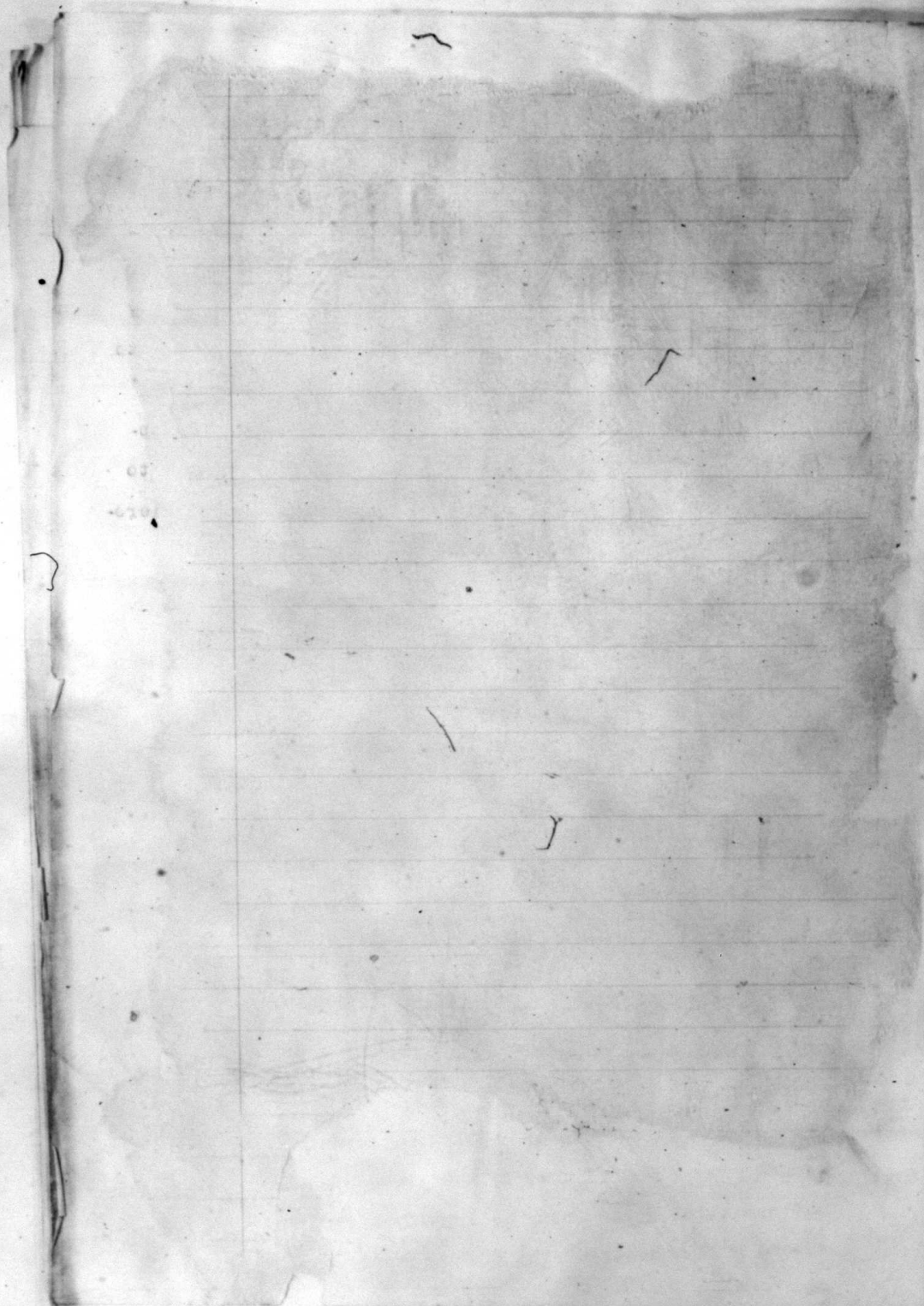
the excursion into an account of a language in Latin,
and when we find various things with the words "for
of obliged teachers, we don't know of no all that has been
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we therefore as in the well-known sense that in order
to put into execution his separate and individual plan for
attending the truth, he has compelled to enter into a series
of dependence with his victims whose position can only reveal
him to be a powerful but awkward case of his power. The
lower as a rule and perhaps worse than of all other words.
I cannot leave him stripped naked to his deformity be-
fore this course of conduct, without some anti-social process
flows. The object of such a thing is to cover even without his
and his aim from the company of honest men, and
resort by the force of the public opinion, and the

ed him their teacher. Let us remember, ~~further~~ rather,
 that he has done for many years good honest spade-work for
 the Theosophical Society in Germany; and let us sedulously
 refrain from inquiring into the motive which induced him to
 do it.

Let us dismiss him unpursued to his dishonourable ob-
 livion, and in the limbo of lost hopes, let no man seek to
 decipher among the cenotaphs of spiritual corpses the hiero-
 glyphics of the name Hermann Rudolph!

W. de (fake)



to

Herrn Hermann Rudolph

by

MAAGTUS

The Word of every World-Teacher marks a definite step in human progress : but there is often some similarity in conditions which each in turn must meet.

Hence the Master who has appeared this summer in Germany found not only men and women worthy and ready to receive Him; but Heinrich Tränker (Frater Rechartus) His Judas: - "for Judas was a traitor and kept the bag, and stole that which was put therein." - Has He found His Caiaphas in you?

O High Priest of the Pharisees, what account hast thou to render of thy stewardship?

For thou hast hid thy talent in a napkin.

Thou hast forbidden those who looked to you for guidance to perform any of those practices which thou knewest well are seemly for those who seek Attainment.

And what is thine excuse? That none should seek Attainment for himself, but love all Beings, and serve Mankind.

Thus thou hast aborted human growth towards the Light. Is it then fit that we should serve the Work in impotence and blindness?

It is the first and supreme Duty of every man and woman to direct their lives to the Highest, that utmost Wisdom, Light, and Power may be given to the Work of helping the Race.

Put thine own case! Hadst thou but fanned that tiny spark of thine own Light to flames thou hadst been such a Light unto thy people as had served them all to recognize this greater Light - the Light of the Love of the Master. Instead, thou hast cast weeds of vanity and lust of power upon thy glowing Light to stifle and to stupefy thy folk with smoke and stench.

Hadst thou but let thy minute germ increase, what harvest of

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... had waved in gold to greet the Sunlight of the arising Master!
... thou hast sterilized thyself, like Klingsor, and bound the wounded
Knights in thine enchantment!

More, to the obstinate blindness of the official Caiaphas, thou
hast now added the persecuting fury of the bigot Saul of Tarsus.

When the most noble, venerable, and distinguished of thy Brethren,
the most enlightened and beloved of all thy Sisters, leapt with pure
hearts aflame and eyes "by pity enlightened" to proclaim the glad news
that the World-Teacher so long sought was indeed arisen among us, thy
vanity thrust through to the heart, thou hurlest forth against them -
the latchet of whose shoes thou art not worthy to unloose - the thunders
of thine excommunication!

Mayest thou like Saul be stricken down upon thy way by sheer
illumination from on high! Mayst thou be blasted like a withered tree -
to bloom again a nobler Paul, apostle of the Masters' Word to them that
are afar off in darkness and in the shadow of death.

*Re don e complete. Commissions in
A.C. hand.*

*It was published in German in a broadsheet called
Offener Brief an Herrn Hermann Rudolph
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Knights in thine enchantment!

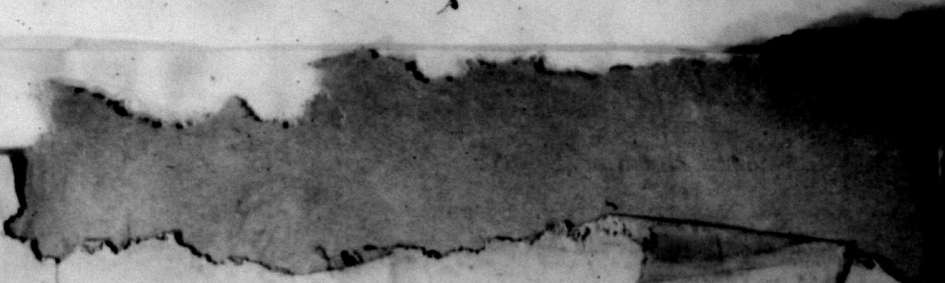
More, to the obstinate blindness of the official Caiaphas, thou
hast now added the persecuting fury of the bigot Saul of Tarsus.

When the most noble, venerable, and distinguished of thy Brethren,
the most enlightened and beloved of all thy Sisters, leapt with pure
hearts aflame and eyes "by pity enlightened" to proclaim the glad news
that the World-Teacher so long sought was indeed arisen among us, thy
vanity thrust through to the heart, thou hurlest forth against them -
the latchet of whose shoes thou art not worthy to unloose - the thunders
of thine excommunication!

Mayest thou like Saul be stricken down upon thy way by sheer
illumination from on high! Mayest thou be blasted like a withered tree -
to bloom again a nobler Paul, apostle of the Masters' Word to them that
are afar off in darkness and in the shadow of death.

*Re don i complete. corrections in
A.C.'s hand.*

*It was published in Roman on a broad sheet called
Offener Brief an Herrn Hermann Rudolph
von Alerup.*



The first is a list of
 names of the
 people who were
 present at the
 meeting on
 the 1st of
 the month.

Pansophia.

Pansophia.

Thypha. i. 10. 15.

leaf 11. 4.

Thypha. i. 10. 15.

leaf 11. 4.

leaf 11. 4.

6. Study by Martha Kuntze or Karl Birner

133

RECTIFICATION.

In the "Theosophical Rundschau" we find among many things that are indisputably true, a passage which must not be left without contradiction, as it is based on error. I quote :

"For years he (Tränker) has been keeping certain circles of readers in suspense by his editions, which , some time ago, were crowned by a --Proclamation! It was , of course, the Coming Christ. But this time he called himself Therion , the Beast. His Doctrine is: "Do what thou wilt, and everything is well!" The most radical Bolshevism had found its Saviour and Tränker was his "John the Baptist". We have spoken about this Centre of Criminals before."

Understand me well! I do not wish to say one word to defend Tränker, because after all I have been witness to , it is impossible. But it is absurd to denominate a house, where well-intending, truth-seeking people were deceived, where those who did the whole work for the Pansophical Books were made the utmost use of, and then cheated out of the reward of their work, a "Centre of Criminals." There was only one there for whom this expression is appropriate !

But before everything else , the proper light must be shed on Therion and His Law, and for this purpose I ask permission to speak.

I may say beforehand that I am not going to talk about things that I have heard of or only read about: it is my own personal experience which gives me the right to speak with positiveness and decision.

Though it stands to reason that one does not accept any given statement without criticism, this criticism ought to be founded on a thorough knowledge of the question, if it is meant to be of any value what-

[The page contains several paragraphs of extremely faint, illegible text, likely bleed-through from the reverse side of the paper. The text is arranged in approximately 15 horizontal lines across the page.]

3

5

1

1

ever . It would be very foolish to acknowledge somebody's claims to
Mastership, because he and his doctrine seem, perhaps, to be conform
with one's personal ideals. It is just in such a case that severest cri-
ticism is necessary and a strict examination of these claims.

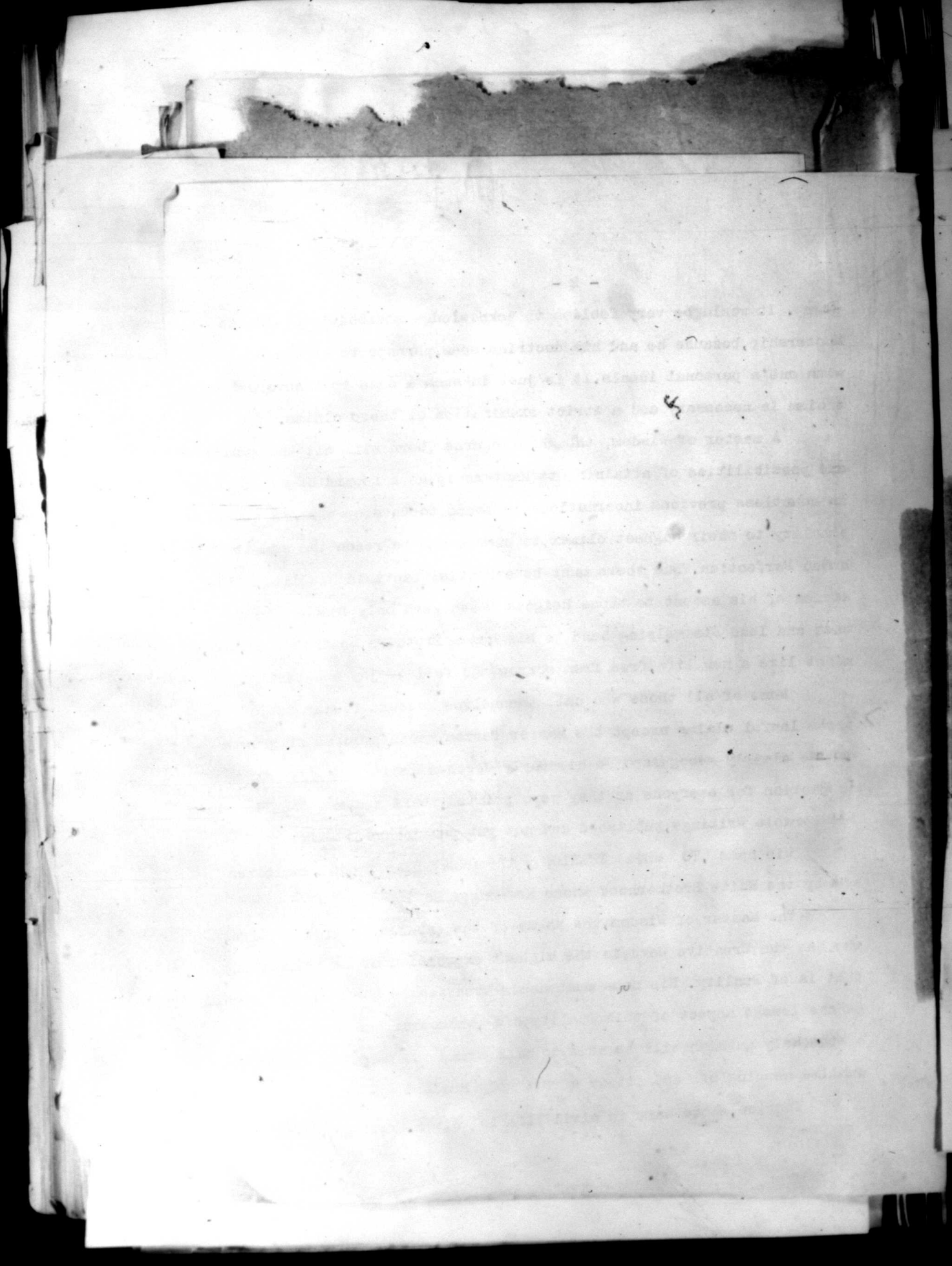
A master of Wisdom, though, of course, born with all the qualities
and possibilities of attaining to Mastership, as a reward of his efforts
in countless previous incarnations, is bound to develop them in his per-
sonality to their highest climax, to enable him to reach the summit of
human Perfection. Thus there must be essential facts in his life, mile-
stones of his ascent to those Heights, which were only reached to turn
back and lend His helping hand to his human Brothers, so that they, too,
might live a new life, free from sorrow, and full of joy and beauty.

None of all those who call themselves Masters to-day, satisfies
these lawful claims except the Master Terion, whose process of growth
can be clearly recognized in his "Dayly Records", which are open to the
inspection for everyone as they were printed years ago, and then in his
innumerable Writings, published and not yet published.

His name, TO MEGA THERION, the GREAT BEAST 666, was given
him by the White Brotherhood whose Messenger He is.

The Master of Wisdom, the Magus of the qabalistic Tree of Life,
who has the Creative Word, is the highest expression of Manifestation,
that is of Duality. His name must needs then denote the highest as well
as the lowest aspect of this Duality; and, whosoever has some knowledge
of the Holy Qabalah will be able to understand the manifold and most
sublime meaning of 666; it is a most holy Number!

Therion, whose name in civil life is Sir A. Crowley, was born in



135

England. During the long years he lived in ~~England~~ India, Burma, Ceylon, China and Egypt, he studied the religious systems of all these countries theoretically and practically. Their Highest Initiates entrusted him with their secret Wisdom, so that he is able to show mankind a new way, based on his own experience, which way, if people are willing to go it, will lead them to Liberty and Perfection and raise Mankind to a higher level.

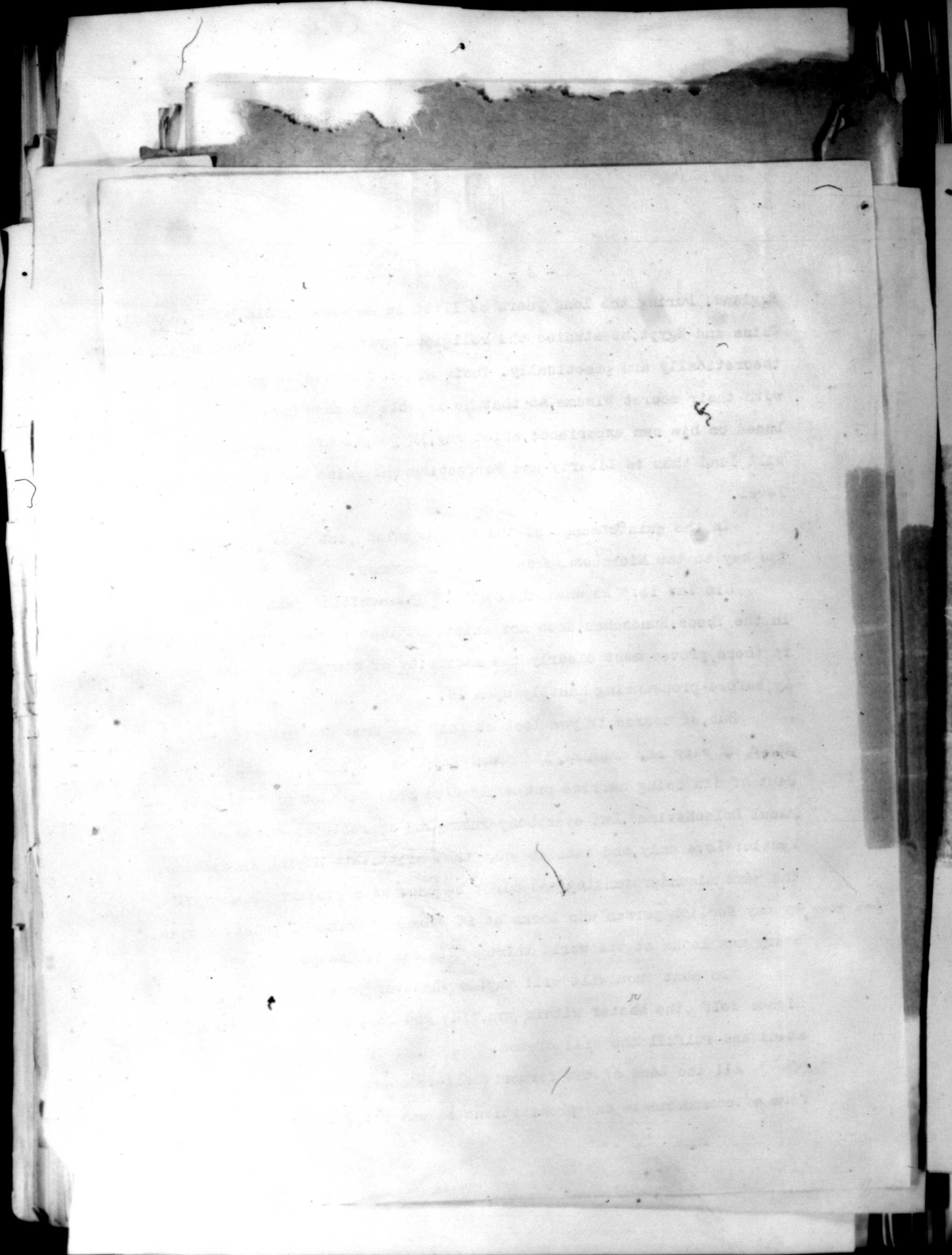
In the quintessence of the Holy Qabalah, the Tree of Life, he gives the key to the Microcosmos and the Macrocosmos.

His Law is: "Do what thou wilt!" The addition "and all is well" in the Theos. Rundschau, does not exist; but that it was possible to put it there, proves most clearly the necessity of studying a thing thoroughly, before pronouncing hastily upon it.

But, of course, if you look at this Law from the materialistic point of view and imagine its meaning to be "Do what you like", the effect of its being carried out would certainly be that of "the most radical Bolshevism". But everybody knows and appreciates the word of a Mystic: "Love only, and then do what thou wilt". This saying is open to the same misunderstanding, and might be used as a pretext or an apology for a crime by any foolish person who looks at it from his personal point of view. Every man looks at the world through his own telescope!

"Do what thou wilt" will say: Do whatever your true will, your Higher Self, the Master within you, bids you do; in other words: Understand and fulfill the Will of God.

All the Laws of the former World-Teachers were expressed in the form of commandments and prohibitions, as was fit for the standard of



- 4 -

mankind at their time, and were adapted to certain races. The Law of Thelema, as it is called, is addressed to all men alike, no matter what race or nation they belong to. It does not proclaim a Master as an Authority whom one is bidden to obey or to believe. On the contrary, everyone is referred to his own authority as it speaks to him in his Conscience, his Reason and his Intuition. In one of his writings Therion says: "I do not want to father a flock, to be the fetish of fools and fanatics, or the founder of a faith whose followers are content to echo my opinions: I want each man to cut his own way through the jungle."

The Law simply says: Whatever you do out of firm conviction, and with your whole heart, is right for you. For you! But not for anyone else; for every man and every woman is a star following its own course in the Universe, and has therefore its own law within itself. "Do what thou wilt" is a cosmic Law, for it is the very essence of every man. That's why we see its effect in the world all these last twenty years and more ~~that it was given~~ but everyone acts according to his understanding. Nor ~~does~~ ^{did} it wait for our acknowledgment. Lucky he who understands his true Will and does it!

It is called the Law of Thelema, as was said before. This Greek word means "Will" and has the ^{value} qabalistic Zahlwert of 95. However, 95 ~~has~~ also the numerical value of "Agape", which means "Love". Thus the Holy Qabalalah—~~for it is a Holy Science~~—teaches us that Thelema (Will) and Agape (Liebe) are one in their essence; for Love is the Will of Unity. Therefore is the addition to the Law: "Love is the law, Love under Will."

Therion's coming to Germany and to Tränker had its reason in matters of an Order. It is enough to say, that Tränker's claims to the Rosi-

[The page contains extremely faint, illegible text, likely bleed-through from the reverse side of the paper. The text is mostly centered and spans most of the page's width. There are several small, handwritten marks and symbols scattered across the page, including a question mark on the left margin, a small scribble in the middle right, and a wavy line near the bottom right.]

- 5 -

crucian Brotherhood did not hold in close examination and that he was a complete failure in everything else. To disguise his defeat he acted as, after all, he might have been expected to do.

One more word. The theosophical mundschau says: "Trinker was his 'John the Baptist'. It is a peculiar coincidence that, on the basis of my study of Therion's works, especially during a stay of several weeks in his house, I am able to set just this expression right. In different places we find hints given that Blavatzki's task was to prepare his way for him by pointing out to materialistic Science the possibility and necessity of deeper research, and by the foundation of the Theosophical Society. In one place he says about it: "The Theosophical society is for the Law of Thelema, what John the Baptist was."

Yet he has tried in vain to find understanding for his Mission in the I.T.B. - it is not yet their time. The conscious acceptance of the Law of Thelema demands persons, able to criticize, self-reliant in their thought and action, who understand their true will, and do it, without regard for their personality, for it is only thus that man can attain to the Self-Understanding of Truth.

Leipzig-H. Tiefe Strasse 4.

am 25.X.26

27 Sept 1996 C. N. Lewis to A.C.

Very well, ~~but~~ tho' I'm no reincarnation of George W. I can't tell a lie & say, yes, the M's are gentlemen & doing quite right. NO. One dislikes them in the same way one dislikes unpleasant insects & that's all.

There isn't any real malice in me in this, really. Where I've been guilty is in bad etiquette towards ~~the~~ my own Order. Never mind, it's but a brother who loves you, & is doing his honest best for the Order - I want we quite comfortable now, till you've wiped the blood off my nose & give me your blessing, as brother we fought.

Today

I went with Althea to the depository, but couldn't get at the stuff at all, for the things you wanted - she will try again, but it's missed this mail -

I found she hadn't done a line of V. of Silence Commentary, so although I hardly know how to pay for it, I've told her to send you it to a typist at once & I'll send you your copy pretty soon - I'm afraid A. isn't really much use

over

28 Sept 1916 C. N. Collins to A. C.

Very well, ~~being~~ tho' I'm no reincarnation of George W. I can't tell a lie & say, yes, the Mc's are gentlemen & doing quite right. NO. One dislikes them in the same way one dislikes unpleasant insects & that's all -

There isn't any real malice in me in this, really. Where I've been guilty is in bad etiquette towards ~~the~~ my own Order. Never mind, it's but a brother who loves you, & is doing his honest best for the Order - I won't be quite comfortable now, till you've wiped the blood off my nose & give me your blessing, as brothers we fought.

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over

28 Sept 1916 C. N. COLLEGE vs A.C.

138

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17
M. D. who is keeping her on, more for
the general benefit than her own - She's a
good soul, many, and I am very fond
of her - Bro: D. is a most useful man in
Lodge - I wish I were more clear as to
Hammonds status, he was VI^o in the
list given me, I've always addressed
him as such - I've just been told he
says he is VII^o, & if so should have
taken his share, as such, I ~~only~~ came
because I knew of no other VII^o in London.

By the way, you must of course,
regret having let me read the IX^o?
I have not had time to study it all,
but the effect of these MSS. & the
new Manifesto has been to enable me
to realize in a way I could not, before
the tremendous importance & dignity of
the O.T.O. secrets, & to add to my own
personal sense of dignity even if I'm
such an ass still, as not to love ~~you~~
Miss Dr^o Anthony -

Must stop, as its nearly mail
time - Forgive

Yours in the Bonds of the Order

Fraternally F.P.

As Brothers fight we,

Love is the Last Love under Will.

to M. D. who is keeping her on, more for
the general benefit than her own - She's a
good soul, many, and I am very fond
of her - Bro: D. is a most useful man in
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Miss Dr: Anthy -

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Yours in the Bonds of the Order

As Brothers fight we,

Fraternally F.P.

Love is the Law Love under Will.

Alma to Corie

88 Albion Road. N.

28. 9. 16

Do what you will shall be the whole of the law.

Dear Mr. Corie,

I am sending you the 2 typed copies of the Address, but keeping the original for the time being - because Mr. Davies needs a copy of it for the Lodge. If you only want one copy, would you very kindly return the other? But if you want two, then I will type it out again from the original, & then send the latter back to you. There is no charge for these 2 copies, because I did them myself.

The copying office actually had the face to return the MS. saying they had no time after all to do it - so I took it with me to my Afternoon Fair & borrowed a machine.

I am doing about the "V. of the S." & hope you will not be kept waiting long before it is ready.

I have also been trying to arrange for a visit to the Depository, & to hunt for the papers A.C. wants. Nothing could be done for a day or two, however, as the place was still unstaffed, owing, I find, to the fact that the inside men occasionally have to do the

Alfred W. Cowie

88 Albion Road. N.

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work of the outside men as well, so they are compelled
to shut up the Depository at unexpected moments.
However I will see after it all right as soon as ever
possible. The photos too, I am keeping in mind.
Mr.^{ms} Davis has had to prepare 2 lectures this week,
& needed my help for that, & various other incidental
things that had to be done. She is so good & fair,
I feel I must not fail her when urgent ^{commissions} arise
with only the mornings free, Mr. G's little ^{will} un-
avoidably suffer somewhat. I know you realize this
but Mr. C. I am sure anticipates results by return
of post, & much as it grieves me, it cannot always
be - but will you assure him that I am trying
to "remove mountains" all the time, & I never
forget the wicked Grandmother (or Godmother -)
Goodbye for the time - & with all good wishes

Yours fraternally,
Altea.

*
I remember - it's "Stepmother"

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I remember - it's "Stepmother"

Sep 20/16 E.V.
17/10/16 K. AC

A Petition to His Most Sacred
Majesty the Supreme and
Holy King ruling in ^{some} Ireland
and all the Britains

Most Holy, Most Illuminated, Most
Illustrious and Most Worshipful Father

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

In pursuance of your instructions
I opened the sealed packet IX^o which
has been in my charge these two years
and more - I found therein two MSS,
neither of which I recognised as Book P.D.

I read your letter again, to make
certain of my instructions & these being
explicit, and as I had necessarily read
portions here and there, I decided that
I ought to read it though, tho' I
could see ^{in the outline} nothing connected with the
various "pictures" &c. It was not till
I had gone to bed ~~that~~ ^{that} it occurred
to me that perhaps a document I
was not entitled to see had got into
the wrong envelope?

If that be so, I can only affirm

Sep 20/16 E.V.

17. 10. 16 K. A. C.

A Petition to His Most Sacred
Majesty the Supreme and
Holy King ^{and} ruling in Ireland
and all the Britains

Most Holy, Most Illuminated, Most
Illustrious and Most Worshipful Father

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

In pursuance of your instructions
I opened the sealed packet IX^o which
has been in my charge these two years
and more - I found therein two MSS.
neither of which I recognised as Book P2.

I read your letter again, to make
certain of my instructions & these being
explicit, and as I had necessarily read
portions here and there, I decided that
I ought to read it though, tho' I
could see ^{in the outset} nothing connected with the
various "pictures" &c. It was not till
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was not entitled to see had got into
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A Petition to His Most Sacred
Majesty the Supreme and
Holy King ^{King} ruling in Ireland
and all the Britains

Sy 20/16 EV.

11. 10. 16 K. AL

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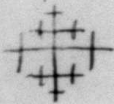
If that be so, I can only affirm

as before, on my magical know &
under the former Oaths that this
Knowledge is as safe with me, &
as inviolable as the former -

There was such a sudden &
unexplained gap between this and
the VIII^o knowledge, & AFATH being
mentioned as a distinct book, I was
very anxious to see Bro. H's copy, as
I could not make any copy till certain
if his was the same as not.

I could not get it ^{till} yesterday, it is
now in my possession, and as a good
method of studying it will be to
write it out 3 times, I propose to
make one copy here, and two others
from that, after I reach home. It
is a pity however that it is not the
perfected one you mention, I have
only seen a sufficient to recognise that
the Secret is not on the surface, &
that detached passages or even the
whole would convey no real knowledge
to an outsider. (AFATH)

Of course I am now in possession
of a much better understanding of the
real dignity of our Order, for one thing,
I salute you, and in the Bonds of the same
am fraternally yours. Geo. M. Coe
VIII

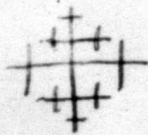


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Of course I am now in possession
of a much better understanding of the
real dignity of our Order, for one thing,
I salute you, and in the Bonds of the same
am fraternally yours. Geo. M. Cowie



14 Glenora Gas: Edinburgh
 Feb 20, 22. 1917 e.v.

Dear Frater,

Do what thou wilt shall be the whole of the Law,
 That business of the mortgage is now settled & in a
 way unlooked for at first. Same interest as before ~~pro~~
 the credit for this is due in the first place to Mary,
 next, to one of our sisters - Mrs Donald (who is Sister) -
 It must be regarded as a strictly business transaction,
 the interest is part of her income so I have impressed
 on the lawyers that the interest (4%) is to be a first
 charge on the property - as mentioned before, I had
 arranged with them - (to simplify things in the event
 of accident misfortune ~~to~~ to myself) that they will
 receive the rent, pay all charges on the property, &
 remit to me, only the net proceeds quarterly - This
 is to guard against another great grasshopper act.
 It is unfortunate that all the heavy charges come on,
 just in midwinter - ~~also~~

The B. Priestess is still wrapped in mystery - I hope
 the matter of her reception can be delayed till we
 hear if you can throw any light on the scene - The
 latest is that she is perhaps as it seems to me, a
 wooden headed puppet moved by Kennedy (who is
 in London, I am told) - That would account for her
 knowledge, which rather impressed me, of certain
 private matters - I will know more when Mary
 is here - She has not too much time for writing, &
 only mentioned in a hurried way that there is some
 book out, against us, containing all our rituals!
 Kennedy I believe, was in possession of these -
 She also mentions that K. is acting along with some
 one she refers to as B.C. - I don't recognise the
 initials - I will add, *infra*, if I have any further
 information before mail time -

Both Mary & her husband will be here on Thu:
 for a week - He is too much of an invalid just
 now to be left behind -

It is difficult to exaggerate all that we, and I
 personally, owe to Mary - Without her, I could have
 done nothing in London, & she has made real

(over to A.C)

14 Glenura Road, Edmondson
Feb 20, 22. 1917 A.V.

Dear Frances,

Do what thou wilt shall be the whole of the Law,
That business of the mortgages is now settled & in a
way unlooked for all just, same interests as before ~~the~~
the deal for this is due in the first place to Mary,
next, to one of our sisters - Mrs Donald (who is Scots) -
It must be regarded as a strictly business transaction,
the interest is part of her income so I have impressed
on the ladies that the interest (4%) is to be a first
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one she refers to as B.C. - I don't recognise the
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personally, owe to Mary - Without her, I could have
done nothing in London, & she has made real

sacrifices - Practically every new member has been brought in by her, besides, & the membership is steadily growing. He is perhaps growing on rather milk & watery lines, but for a start, that is all for the best, as attracting a very large class of the B.P. (K), whom I don't mean the Buddhist (P). It is unavoidable in these times that the feminine element should be so strong, can't be helped -

I'll be disappointed if the devotee of the great Javad Budd. ~~shows~~ turns out a myth as regards ability to keep. I had had rosy visions of a D. G. S. G. who could put her hand into her breeches (this is almost literal!) pockets when it was desirable & make all serene - The vain Seeker of Security appears to be going to be disappointed again - Let's hope not -

The atmosphere, to me, still has an unpleasant cerelean tinge, but I hope to manage a dainty next week (out of my own breeches - anything else, even for sales, is impossible -)

Living expenses keep increasing (and you will find it the same over there) & I can hardly get down to greater apathy, as my income is always diminishing -

Nothing to do but sit tight & hope for funerals! Though, really, I'd feel quite all right, if only assured that you were making enough to live in comfort at least, & pay a printer or two -

By bragging about my ~~recovered~~ recovered health, I landed myself with another cold last week, but having taken it in time, I have shaken it off -

By the way I got a letter last week from Siena Leone, posted 16th May 1916 - It had been directed to "Glensea Road" Edinb. Another letter a week or two before, informed me that the Lodge had been duly established under S. A. - Fortunately this was not the usual request for books or properties -

I understand that the typing of V. of S. is now completed & only lacking the finishing

Remainder missing

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I'll be disappointed if the devotee of the great good Budd. ~~turns~~ turns out a myth as regards ability to keep. I had had rosy visions of a D. G. S. G. who could put her hand into her breeches (this is almost literal!) pockets when it was desirable & make all serene - The vain Seeker of Serenity appears to be going to be disappointed again - Let's hope not -

The atmosphere, to me, still has an unpleasant cucumber tinge, but I hope to manage a dainty next week (out of my own breeches - anything else, even from sales, is impossible -)

Living expenses keep increasing (and you will find it the same over there) & I can hardly get down to greater simplicity, as my ^{income} surplus is always diminishing -

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14 Glenisla Gardens, Edinburgh
ap. 17.18 - 1917 e.v.

Caro Frater,

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

About my last action in London was to
arrange, personally, with W. H. Smith & Sons for
the dispatch of the parcel of our literature to
Accona. So this is off my mind at last.

Also, I saw H. & al. at his own house, and to
better advantage than ever before. But of exactly
how he stands, I have no clearer conception, nor
when if ever, he will be ready for the concluding
~~phases~~ ^{chapters} - May say he has got mixed up with the
Rosicrucian Soc: & is threatening to join them - This
wouldn't be good for his health, if he let anything
be seen, but I am too certain of his fidelity to
you, to worry about that - He has moved to
a pleasanter part of London (Highbury) & seems
more prosperous.

I had not time to read the Mass carefully till
today - I then inferred your purpose in sending it
as we have no Temple, & the whole is too exalted
for our present class of Bb. I will send it
across this week, with a letter - ~~stresses~~
~~the right~~ ~~to~~ as though you do not explicitly
say it, I know what you mean, (your letter was
waiting my arrival home) - The enclosure for
Windham I have read, and am sending on.
The devotee of Budd was never admitted,
smell too strong of fraud - She's in Bond St,
I'm told, with May D.C.

The Book Againstus, is I fear only one of
May's rosy dreams - I've heard no more of it,
Sorry for you! - (I have greatly to be on
my guard against May's quite unconscious
exaggerations, & check them when possible)

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Apr. 17. 18. - 1917 c.v.

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Remains m. my

for the VII^o - the cosmos, ^{now see} I ~~feel~~ ^{am} chiefly Ego, and
I have now no compunction in unloading high sounding
tosh on him - as a blind - He may even question
you about my mental condition, for having fallen
to quoting A. E. W.'s poetry! -

As to his queries about finance, I have
simply said that expenditure is not ~~to~~ mine, but
in unchallengeable hands, - just a gentle
way of telling him to mind his own business.
Of course he has no idea how bad things have
really been; but as an awful example of what
the VII^o ~~is~~ implies, (to scare him) I told him
the interesting fact that I've come to the
end of the year with 1/8^d as my bank
balance & money borrowed to tide me over
it's well - (Of course this my salary ~~is~~
due & the Bolshevik cheque, so I don't need
to send you a symbolical sixpence) a
little scaring about money will do him
good, & a request for personal help from
himself ^{would do} more still -

for the VII^o - This cosmos, I ^{now see} ~~know~~, is chiefly Ego, and
I have now no compunction in unloading high sounding
trash on him - as a blind - He may even question
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our membership - She has shown herself intensely loyal to me & has been a great help, should you ever come to London, you would find her the same to you - Having been so often at 33, she "knows the ropes" much better than any one else - I'm, naturally, not at all well up in actual details myself -

The recent 'restriction' has been a bad set-back, and has scared those who know, but it will pass, & my last injunction was to "Carry on" -

⊙'s last letter to me, has helped to explain & justify things - Unfortunately, it appears to have escaped the usual examination & copying, which I know letters are subjected to, a pity, as it would help to remove the restriction - You will notice that I am beginning to use the "word of sin" less, as I feel that we are in less danger of being misunderstood -

But for a time, & until we are cleared, I dare not send ⊙ any money - It would not be the Lodge altogether, we were told we should be closed down, and I cannot risk getting a lot of innocent people into serious trouble besides - It will come all right yet, & once the war is over, I feel sure that the Lodge will grow like a mushroom - especially if we had a little manure in the shape of gold - If only A. B. could capture a dollar-maniac or two -

You remember I thought it right to send you a copy of a letter I had to send to S. A. (just by way of information for you as to details of financial gov't &c.) As you may have expected, it rather raised Cain for me, & seemed to get me black looks

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