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# THEOSOPHICAL HISTORY

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*Theosophical History* (ISSN 0951-497X) is published quarterly in January, April, July, and October by James A. Santucci (Department of Religious Studies, California State University, Fullerton, CA 92634-9480 U.S.A.) The journal consists of eight issues *per* volume: one volume covering a period of two years. The journal's purpose is to publish contributions specifically related to the modern Theosophical Movement, from the time of Madame Helena Blavatsky and others who were responsible in establishing the original Theosophical Society (1875), to all groups that derive their teachings—directly or indirectly, knowingly or unknowingly—from her or her immediate followers. In addition, the journal is also receptive to related movements (including pre-Blavatskyite Theosophy, Spiritualism, Rosicrucianism, and the philosophy

of Emanuel Swedenborg to give but a few examples) that have had an influence on or displayed an affinity to modern Theosophy.

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

\* \* \* \* \*

## GUIDELINES FOR SUBMISSION OF MANUSCRIPTS

The final copy of all manuscripts must be submitted on 8½ x 11 inch paper, double-spaced, and with margins of at least 1¼ inches on all sides. Words and phrases intended for *italics* output should be underlined in the manuscript. The submitter is also encouraged to submit a floppy disk of the work in ASCII or WordPerfect 5 or 5.1, in an I.B.M. or compatible format. If possible, Macintosh 3 ½ inch disk files should also be submitted, saved in ASCII ("text only with line breaks" format if in ASCII), Microsoft Word 4.0–5.1a, or WordPerfect. We ask, however, that details of the format codes be included so that we do not have difficulties in using the disk. Should there be any undue difficulty in fulfilling the above, we encourage you to submit the manuscript regardless.

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

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

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

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# Editor's Comments

## In This Issue

*Theosophical History* IV/4-5 contained an unsigned document detailing an alleged psychic attack instigated by H.P. Blavatsky's on E. Gerry Brown, the editor of *The Spiritual Scientist*, for his decision to marry against her wishes. Its contents generated a number of negative letters to the editor—of which one such example appeared in the IV/8 (Oct. 1993) issue. Although the source of the document was provided in a later issue, it remains to be seen whether the allegations were indeed made by Gerry Brown himself, or whether they were all made up by Brown or some other writer. A communication by Mr. Deveney in this issue indicates that the document is in keeping with opinions held in occult circles during the 1870s and 1880s. A passage quoted from the introduction to Gustav Meyrink's translation of Paschal Beverly Randolph's *Dhoula Bel* in 1922 alleging a psychic dual between H.P.B. and Paschal Beverly Randolph indicates that the perception of a dual was very possible according to occultists. The introduction of the name of P.B. Randolph introduces us to an individual of whom very little is known, especially regarding his relations with H.P. Blavatsky. Within the next year, however, we expect to hear much more about this enigmatic figure with the anticipated publication of Mr. Deveney's bibliography.

The Blavatsky-Judge letters continue, this time with two related letters dated September 15 and 27, 1887. In the earlier letter, H.P.B. informs Judge and Elliot Coues to be "prepared to be elected for life." She also declares in no uncertain terms that

she will not return to India because of the animosity of the English and their efforts to imprison her as a Russian spy, a reference also in her earlier letter of 12 August 1887 (*TH* V/5). Again, animosity towards other unnamed figures are mentioned, when she refers to the presence of "Judases everywhere," with Alfred Cooper-Oakley mentioned in this letter but with Franz Hartmann mentioned in her letter of 1 May 1885 (*TH* V/2), T. Subba Row and Jonathan Nield Cook in her letter dated 12 August 1887 (*TH* V/5) and her ambiguous feelings towards Elliot Coues both in this letter and a previous letter dated 3 November 1886 (*TH* V/3). The second letter, dated 27 September 1887, appoints Elliot Coues, President of the Gnostic Theosophical Society, to be the "President of the American Theosophical Council until the next regular convention" on orders of the *Secret Council*. Can this Secret Council of the Holy Brotherhood (appearing in the Sept. 27, 1887 letter) be the prototype for the later Esoteric Section already mentioned in a prior letter dated 19 March 1887, perhaps as an equivalent to a group of her Masters or the later Great White Brotherhood? Or even an esoteric society that is hinted at in C.G. Harrison's *The Transcendental Universe*? [On the latter see J.P. Deveney's review in *TH* V/2:40–41.

One last item of interest occurs in the Sept. 15 letter, and that is the mention of the term *nirmāṇakāya*. As far as I am aware, the term appears in print for the first time in a letter from H.P.B. to W.Q. Judge dated October 3, 1886

(*Blavatsky: Collected Writings* VII: 138), which in turn is connected to her article, “Theories about Reincarnation and Spirits” (*Blavatsky: Collected Writings* VII: 176–99, also dated October 1886 at the end of the article), which first appeared in volume I of *The Path* (Nov., 1886): 232–45. In a footnote given on pages 188–89, H.P.B. defines the term as “the name given to the astral forms (*in their completeness*) of adepts, who have progressed too high on the path of *knowledge* and absolute truth, to go into the state of Devachan; and have on the other hand, deliberately refused the bliss of nirvana, in order to help Humanity by invisibly guiding and helping on the same path of progress elect men. . . .” The passage also is quoted in *The Buddhism of H.P. Blavatsky*, compiled and annotated by J.J. Spierenburg (Point Loma, CA: Point Loma Publications, Inc., 1991), 184.

The one article contained herein is Peter-Robert König’s “Illuminati and Templars,” a continuation of his series on the OTO (Ordo Templi Orientis). The current article provides valuable information on The Order of Illuminati [OI], founded by Adam Weishaupt, and related groups. Though some do not see any association between groups such as the OTO and OI, one must keep in mind that Theodor Reuss (see *THIV*/6-7: 187f. for information on Reuss), the “Anglo-German Freemason who . . . imported the ‘fringe-masonic’ organization of French origin [Memphis-Misraim] via England to Germany in 1902” (*THIV*/3: 92-93), Leopold Engel, first mentioned in “The OTO Phenomenon” (*THIV*/3: 95), together with Franz Hartmann became co-founders of the Theosophical Society in Germany. The information in the present article focuses on Engel’s work as founder of the World League of Illuminati in Berlin and the history of the group down to its forcible closing by the Gestapo in 1934, its revival after World War

II, and the activities of the regional groups from the inception of Engel’s Austrian Federal Group in 1896.

A communication from Associate Editor John Cooper also appears in this issue, who has taken time out editing his projected *Collected Letters of H.P. Blavatsky*, to list and describe the contents of Countess Constance Wachtmeister’s six notebooks. These notebooks were compiled during her time with H.P. Blavatsky from the 1880s. Many entries appear elsewhere, but there are some titles that have never been published and so should be of great interest to Theosophists. One article that appears in this list, H.P.B.’s “The True Explanation of Genuine Slate Writing,” will be published in an upcoming issue of *The Eclectic Theosophist*.

\* \* \*

## **Theosophical History: Occasional Papers Vol. IV: W.T. Brown’s “Scenes in My Life”**

Volume IV of the “Occasional Papers” presents William Tournay Brown’s most detailed account of his contact with the master Koot Hoomi. Readers may remember Brown’s “Some Experiences in India,” (*Theosophical History* III/7-8: 214–23), which recounts his trip to India in 1883. This same episode is presented here in more detail and in a more entertaining fashion. Unfortunately, it originally appeared in an obscure newspaper, *The Post-Express* (Rochester, New York), in the August 7, 14, 21, 28, and September 4, 1886 issues and so is generally unknown. Brown, writing under the pseudonym Carwood Gerald Clarke, provides—in highly idi-

omatic, dialectic, and breezy English—an account of Spiritualistic activities in London. There is also a discussion of the Theosophical Society by a Mrs. P. P. Sarkar, who introduces Brown not only to its teachings but also to its main propagandist, H.P. Blavatsky. Of special interest too is Brown's positive assessment of H.S. Olcott by quoting in full both a letter from Olcott to Brown and an address by Olcott to the Prayag Psychic Theosophical Society, entitled "India, Past Present and Future." But the high point of his yarn, of course, is his correspondence with the "Unknown Brother," Koot Hoomi, with the letter cited in full, a letter "regarded by many as the most remarkable of the age" and his *tête-à-tête* with a Brahmin who was "well dressed, handsome, and seemingly of about 40 years of age" while "crossing the plain on the outskirts of Lahore City." This and other reminiscences by Brown (see Gomes' *Theosophy in the Nineteenth Century*, no. 31, 1304-1312) are difficult to discount since they are eyewitness accounts from a supposedly reliable source. Yet it must be put in the context of his later conversion to Roman Catholicism and of his modified observations by late 1886. Indeed, the final portion of this account indicates a change of heart.

"Scenes in My Life" will be released on August 5, 1995. Those interested in ordering should send a check or international money order in U.S. dollars to James Santucci (Department of Religious Studies, California State University, Fullerton, CA 92634 U.S.A.) payable to James Santucci. British sterling may also be sent as payment. Checks or money orders in British sterling should be made out to Dr. Joscelyn Godwin and sent to Dr. Godwin c/o the Department of Music, Colgate University, Hamilton, NY 13346-1398. The **pre-publication price** (postmarked prior to June 25) is \$14.00 (£10.00); the full **publication price** of

\$17.00 (£12.00) will take effect on June 26, 1995. For air mail, please add \$4.00 (£2.75). California residents, please add 7.75% sales tax (\$15.08 pre-publication price; \$18.31 publication price).

\* \* \*

## Theosophy Seminar

A tentative program for the November annual meeting of the American Academy of Religion has been submitted on behalf of the Theosophy and Theosophic Thought Seminar. The program is as follows:

Theosophy and Theosophic Thought Seminar  
2 hours

James A. Santucci, California State University,  
Fullerton, Presiding

I. Theme: Personalities in Theosophy

John Cooper, University of Sydney  
Blavatsky in Philadelphia

Michael Gomes, Des Moines, Iowa  
The Indian Epoch of Theosophy

Joscelyn Godwin, Colgate University  
Lady Caithness and Her Involvement with  
Theosophy

Respondents:

John Patrick Deveney, New York

James Burnell Robinson, University of North-  
ern Iowa

## II. Discussion of the book project, The Theosophical Phenomenon: 1575-Present

1/2 hour  
Business Meeting

James A. Santucci, California State University,  
Fullerton, Presiding

The AAR will hold its meeting in Philadelphia at the Philadelphia Marriott from November 18-21, 1995.

\* \* \*

## London Theosophical History Conference

The Foundation for Theosophical Studies has invited me to lead a weekend conference on 15 and 16 July 1995 at the headquarters of the Theosophical Society in England (50 Gloucester Place, London W1H 3HJ). The focus of the conference will be on the "Origins of the Theosophical Society." Those interested in offering papers on this or a related topic should write or fax me (714-449-5820) at their earliest convenience.

\* \* \*

## Rome Conference

A conference entitled "Varieties of Prayer: Spirituality, Prayer, and Altered States of Consciousness in New Religious, Magical and Esoteric Movements" will be held from 10-12 May, 1995. Sponsored by the Department of Sociology at the University of Rome, the Center for Studies on New

Religions (CESNUR), in cooperation with the Institute for the Study of American Religion (ISAR) and the Association for Research and Information on Esotericism (ARIES), the conference will consist of some twenty-two sessions ranging from "Altered States of Consciousness and the Paranormal," "Sociology and the Paranormal," "Nuove Forme di Spiritualita," "New Magical Movements," "Spirituality Old and New," "L'experience de Louis Charbonneau-Lassay," "Prayer and New Religious Movements," and "Varieties of Prayer." Papers include Erlendur Haraldsson's "Of Indian God-Men and Miracle Makers: The Case of Sai Baba," J. Gordon Melton's "Ramtha: Spiritual Practice in a Channelling Group," Nicholas Goodrick-Clarke's "Hitler Cult Revived: Mythological and Aspects of Neo-Nazism," Jane Williams-Hogan's "New Religious Movements in a Disenchanted World: The Significance of the Swedenborgian Case Study," Massimo Introvigne's "The Mormon Transition of 1890 and the Family's Transition of the 1990s: Parallels and Unparallels," and Peter-Robert König's "Organized Gnosticism and Sex Magic Today." Inquiries should be sent to Prof. Maria Immacolata Macioti, Università di Roma "La Sapienza," Dipartimento di Sociologia, Via Salaria 113, 00198 Roma, or faxed to 39-6-8552631.

\* \* \*

## Dracula Congress

The First World Dracula Congress organized by The Transylvanian Society of Dracula, the Ministry of Culture (Romania), the Ministry of Tourism (Romania), The Santa Barbara Center for Humanistic Studies (California), the Institute of Ethnography and Folklore (Romania), and the

Institute of Military History (Romania) will be held from May 25 to May 29 (1995) in Bucharest. The theme of the congress is "Dracula—Myth, Legend and History: Reflections in Art and Life." Sections include (1) The many faces of Dracula; (2) Interpretational cycles of the myth of Dracula; (3) Prince Vlad the Impaler; (4) The Order-forming force of the Dracula myth; (5) The Dracula archetype; (6) The magical components of the Dracula myth; (7) The universality of the Dracula myth; (8) Art and artefacts of Dracularian inspiration; (9) Castle Bran; (10) The life and preoccupations of the Dracula and vampire societies around the world.

The program includes a number of scholars from Canada, France, Great Britain, Italy, Romania, and the U.S. Speakers include Massimo Introvigne, "Satanic Scars (*sic*) and Vampirism from the 17th Century to the Contemporary Anticult Movement"; Elizabeth Miller, "The Genesis of Dracula"; J. Gordon Melton, "The Image of Dracula in Juvenile Literature"; and Radu Florescu, "What has the Dracula Renaissance Done for Romania."

The address of The Transylvanian Society of Dracula is 47 Primaverii Blvd., Bucuresti, Romania. Telephone: 401-6666195; Fax: 401-3123056. The chief organizer of the World Dracula Congress is Nicolae Paduraru. The registration fee is \$220.

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# Book Notes

**DEITY, COSMOS AND MAN: AN OUTLINE OF ESOTERIC SCIENCE.** By Geoffrey A. Farthing. San Diego, CA: Point Loma Publications, 1993. Pp. xxv + 253. \$12.50 (pbk.) ISBN 0-913004-74-X (pbk.). Also in hard cover for \$19.50. 0-913004-82-0.

This is a condensation of the teachings of H.P. Blavatsky, culled not only from *The Secret Doctrine* but from *Isis Unveiled*, *The Key to Theosophy* and the *Collected Writings*, drawing also upon *The Mahatma Letters* and A.P. Sinnett's *Esoteric Buddhism*. It is oddly arranged, being divided into two parts, each having seven chapters of the same names, the first series being as it were introductory and the second attempting to probe deeper, but there is not really much difference in calibre between them, and I would have thought they could have been treated together, particularly the two chapters entitled "Religion." A lot of knowledge has gone into the composition of this work; I am not quite sure who it is addressed to. Beginners, I fear, would find it too tough, and I suspect its chief interest will be for those who know their *Secret Doctrine* pretty well already but would like to make sure that somebody else's understanding of some particular matter agrees with their own. For my taste, there is a little too much about chains and rounds, which are always dizzying, and I feel that the mystery of the fall, into generation and into intellectuality, is too inconspicuously passed over—as indeed it is by Annie Besant in her attempt briefly to recapitulate the

story of Anthropogenesis. The deepest of all the mysteries lies here, and it needs more than a bland sentence or two. There may be, in both cases, a reluctance to present what may be disturbing. It does however bring over the same feeling as does the original, of being in contact with the waves of vast immensities.

I think the warning that one should not attempt to communicate through mediums with what are only shells of the dead, might have been compensated by some intimation that those whom love unites do meet again in future incarnations, and by Koot Hoomi's information that a real contact is possible even while one is in Devachan, providing the one still incarnate can raise his vibrations to that level. I wish space also had been found to mention that for the initiate there is the possibility of renouncing Devachan and coming straight back into incarnation.

There is on page 61 a throwaway line that greatly interests me that in some cases of death in infancy the inner principles do not disperse but return to the new body. If this is in Blavatsky, I had not noticed it before: it could explain why some come back with complete memories of short, previous lives.

**Jean Overton Fuller**

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**D.N. DUNLOP: A MAN OF OUR TIME.** By T.H. Meyer. Translated from the German by Ian Bass. London: Temple Lodge, 1992. [Original title: **D.N. DUNLOP - EIN ZEIT-UNDLBENSBIILT** (Dornach: Verlag am Goetheanum, 1987).] Pp. xiii + 463. ISBN 0 904693 38 4. No price given.

Research into Theosophical history is on the increase, yet it is not balanced research. In recent years we have seen several biographies published of such notable figures as Blavatsky, Besant and Leadbeater. Yet we lack adequate biographies of other major figures of the Theosophical world, such as Judge, Purucker, Arundale, Jinarajadasa and others. We also lack a full survey of the history of the Theosophical movement, but that is another story.

The volume under review is a move in the right direction. A move towards the writing of the biographies of the many minor, yet important, figures of the Theosophical world. Yet the reader may ask, "Who is Dan Dunlop" and this very question shows the importance of biographies being written.

The answer to this question is that Dan Dunlop was the editor of a number of the best Theosophical journals, including *The Irish Theosophist*, the early Canadian journal *The Lamp*—which he co-edited with A.E.S. Smythe—and *The Path*, which lasted for four volumes and contained many outstanding articles by such writers as Ouspensky, Hartmann and de Steiger.

Dunlop was born in Scotland in 1868 and a few years later moved to live with his grandfather on the Isle of Arran. He worked in Glasgow and elsewhere and first met George Russell in 1887 on a visit to Ireland. After being influenced by the work of the American mystic and reformer Thomas Lake Harris (1823–1906), he moved to Dublin

and by 1891 was living in the Theosophical community at 3 Upper Ely Place. From there he wrote Blavatsky to ask whether he should read Harris? She replied by telling him to send them back unread.

Dunlop followed Judge and went to America where he worked for Katherine Tingley until they parted company. Later, he was linked with the enigmatic Harold Waldwin Percival and published some of his writings on the Zodiac.

Later, he worked with Rudolf Steiner and joined the Anthroposophical Society. He also took a leading position in the British electrical industry and organized the first World Power Conference.

The Australian Theosophist J.M. Prentice told me that during World War I he visited Dunlop at his office and that Dunlop refused to speak to him about Theosophy and invited him to his home where he was delighted to talk about Theosophy explaining that when he was at work he never thought of anything else but work.

In the volume under review there are errors of Theosophical history, but these are easily corrected. Also, the author is an Anthroposophist and interprets the life of Dunlop in Anthroposophical terms. Nevertheless, the book is fascinating reading and is recommended to those interested in Theosophical and Anthroposophical history and the Irish Literary Renaissance.

**John Cooper**

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**THE UNCOMMON MEDIUM.** By Vivienne Browning. London: Skoob Books, 1992. Pp. 181. ISBN 1 871438 42 X. \$11.00; £6.99 (UK).

This is the life story of Vyvyan Deacon, as written by his daughter. Vyvyan Deacon (1895-1938) was a medium, herbalist, Rosicrucian and Theosophist who came from England to Australia in 1907. The charm of this book is in its portrait of the Theosophical Society in Australia and of Leadbeater and Wedgwood, from the viewpoint of an ordinary member of the Society, although in other ways Deacon was far from ordinary. He was linked to the O.T.O., Crowley and other aspects of the occult.

The book is recommended reading.

**John Cooper**

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**SUFI TEACHINGS, LECTURES FROM LAKE O'HARA.** By Hidayat Inayat Khan. Victoria, British Columbia (Canada): Ekstasis Editions Canada Ltd. [P.O. Box 8474, Main Postal Outlet. VSW 351], 1994. Pp. 128. ISBN 0-921215-66-5. \$14.95 (Canadian), \$U.S. 12.95.

This is by the younger son of the Sufi teacher Pir-o-Murshid' Inayat Khan, who has now taken over the Sufi Movement which his father founded. The Sufi Order created by the elder brother, Vilayat, is something different. The early chapters are rather general and will perhaps not add anything new to those familiar with the father's books. At the end are, however, certain of the Sufi Zikars (mantras), which I think have not been given before. Hidayat is himself a symphonic composer, and he has written these on a musical

stave, so that those with a piano or other instrument can pick them out for themselves while articulating the chant. Also given, for the first time so far as I know, are some of his father's breathing exercises with their spiritual or esoteric connotations.

**Jean Overton Fuller**

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**ADEPTS, MASTERS AND MAHATMAS.** By Harold W. Percival. Dallas, TX: The Word Foundation, Inc., 1993 (First published in July 1909 by Harold W. Percival). Pp. xii + 170. ISBN 0-911650-11-3. \$14.95.

This is a reprint of a work first published by the author in 1909. He was therefore writing before Besant and Leadbeater had written on the Masters. Born in Barbados, he had joined the Theosophical Society in New York in 1892, and after the death of Judge organised the Theosophical Society Independent, but though it is Blavatsky whom he chiefly cites, he has conceptions which would be strange to her. Indeed, some of them owe more to the imaginations of Jules Verne and H.G. Wells.

**Jean Overton Fuller**

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**DARWINISM EVOLVING: SYSTEMS DYNAMICS AND THE GENEALOGY OF NATURAL SELECTION.** By David J. Depew and Bruce H. Weber. Cambridge, Massachusetts and London, England: Massachusetts Institute of Technology, 1995. Pp.xiii + 588. ISBN0-262-04145-6. \$49.95.

Evolutionary theory has been a subject of controversy since it was first proposed almost a century and a half ago. This book, written by philosophy and chemistry professors (Drs. Depew and Weber respectively), presents a comprehensive account of the work of Charles Darwin's classic, *On the Origin of Species*, and how this work, in the words of the authors,

challenged a longstanding cultural compromise, according to which Newtonian natural science would not be allowed to trespass onto the terrain of historical biology, so that one step up the line, theological narratives about the human condition and philosophical theories about human nature and valuation might be afforded protection. (85)

Essentially, the book details the history of evolutionary theory based upon three assertions: (1) that natural selection lies at the heart of the Darwinian research tradition, (2) that this tradition adopted models taken from physics to articulate natural selection, and (3) the resilience and persistence of research traditions.

The book is divided in three parts: "Darwin's Darwinism" (Part I), "Genetic Darwinism and the Probability Revolution" (Part II), and "Molecular Biology, Complex Dynamics, and the Future of Darwinism" (Part III). In Part I, the authors remark that "Darwin was *applying the highly prized Newtonian models that Lyell had already applied to geology to the history of life, bringing evolutionary theory, for the first time, into the conceptual orbit of respectable British thinking.*" [p. 71: authors' italics]. Part II discusses the integration of the Darwinian research tradition in the field of genetics, discussing the work of E. Haeckel, F. Galton, G. Mendel, the contribution of L. Boltzmann to Darwinism, and Th. Dobzhansky. Part III introduces more recent work in the area, includ-

ing complex systems ("systems that have a large number of components that can interact simultaneously in a sufficiently rich number of parallel ways so that the system shows spontaneous self-organization and produces global, emergent structures." [437])

This is indeed one of the outstanding works in Darwinian evolutionary theory both for its comprehensiveness and for its clarity. Highly recommend for non-specialists and specialists alike.

**James A. Santucci**

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## Note and Query

Recently I was notified by Dr. Steven Patascher of the availability of a set of twenty-one books and pamphlets focussing on the unity of nature and knowledge. The works were published between 1940 and 1981 by a couple named Edith May Custard and Harry Lewis Custard. Nothing is known of them, but it would appear that they share a similar vision with the Theosophical movement although they probably had no formal connection with any of the Theosophical societies or organizations. The entire set is \$247 (plus \$10 shipping) for the U.S. All sets are original and in good condition; none have been reprinted. *The Unity of Knowledge and the Organization of Thought, Wisdom of Emerson, and The Universe and the University* are available separately but are in limited supplies. Enquiries may be made to Dr. Steven Patascher, 6505 East Osborn Road, Suite 107, Scottsdale, AZ 85251 (telephone: 800-798-1955; 602-947-6954; fax: 602-423-1823).

The description of the works is as follows:

*The Unity of Knowledge and the Organization of Thought* (©1940 by Harry Lewis Custard, 618 26th St. South, Arlington, VA). 93 pages.

The folio printing (13 x 16 5/8) consists of “a group of working sheets which illustrate the use of the UNIVERSAL REFERENCE FRAME—THE INTELLECTOSCOPE—a tool and instrument for the mind of man. It makes possible the demonstration of the unity of thought in any field in which the terminology is well developed” (from title page). The contents of the work including charts on Applied philosophy, Miscellaneous Spheres of Thought (including education, business, economics, accounting, grammar), and Application in Economics and Business.

*Seeing Things Whole: The Science of Analysis and Philosophy of Synthesis: Part I: Universal Relationships*. Arlington, VA: Unity of Knowledge Foundation, 1944. 8 pages.

“[F]ive illustrations of universal relationships in specific fields which demonstrate that there is unity at the base of all variety . . .” (Foreword)

*Seeing Things Whole: The Science of Analysis and Philosophy of Synthesis: Part II: Whole and Part Relationships*. Arlington, VA: Unity of Knowledge Foundation, 1945. 9 pages.

“Part II gives two additional illustrations from the departments of Physiology and Mechanics: but places its major emphasis on an explanation and illustration of the first two universal relationships:

1. Total-Idea . . .
2. Unit-Idea . . .

*Seeing Things Whole: The Science of Analysis and Philosophy of Synthesis: Part III: Functional Relationships*. Arlington, VA: Unity of Knowledge Foundation, 1946. 8 pages.

“. . . the major Parts of a Whole [are] systematically organized... The major emphasis... is placed upon the Trinity-in-Unity of Functional Aspects . . .”

*Seeing Things Whole: The Key to the Unity of Knowledge and a United World*. Arlington, VA: Unity of Knowledge Foundation, 1949. xii + 196.

SEEING THINGS WHOLE endeavors to set forth in practical and useful form some of the results of research which had its beginning more than twenty years ago in the fields of Economics and Business, but which later extended into the sphere of all knowledge. A preliminary summary, entitled ORIENTATION IN EDUCATION, was published in 1934, and in 1940 many of the original working papers were published under the title, THE UNITY OF KNOWLEDGE AND THE ORGANIZATION OF THOUGHT.

*Thinking Relatedly: A Guide to the Systematic Organization of Facts by Means of a Reference Frame for the Mind*. Arlington, VA: Unity of Knowledge Foundation, 1950. 18 pages.

“A Condensation of the Principles and Laws of Relationship set forth in SEEING THINGS WHOLE, designed as a concise and convenient guide for those who desire to understand and apply these principles of systematic thought in their own fields.” [Title page]

*Seven Basic Principles of Mental Association*. Arlington, VA: Unity of Knowledge Foundation, 1954. 32 pages.

“A Course of Lessons that explain how Words and Terms are associated in NATURAL GROUP-CLUSTERS in Specific Fields. . . .” [Title page]

*Orientation in the Sphere of Knowledge.* Arlington, VA: Unity of Knowledge Foundation, 1955. 36 pages.

“A BIRD’S-EYE VIEW OF THE SCIENCES—Based on a Natural Classification and Logical Organization of Major Fields—A Guide to the Choice of a Vocation.” [Title page]

*The Unity in Religion.* Arlington, VA: Unity of Knowledge Foundation, 1955. 54 pages.

An outline of the teachings of Buddhism, Christianity, Confucianism, Hinduism (Brahmanism), Judaism, Islam (the authors call it Mohammedanism), and Zoroastrianism. The authors assume that GOD (“the Spiritual NAME for the Universal Being or Supreme Power that creates the Physical Cosmos, evolves Biological Life, and civilizes Social Cultures; that establishes and supports Natural, Moral, and Ethical Laws; that relates Cause and Effect, Purpose and Result, Act and Consequence, with Divine Reason and Justice.” p. 12) is present in all religions, including Buddhism (“Great Brahma”), and Brahmanism (“the Ancient One”).

*The Essence of Emerson.* Arlington, VA: Unity of Knowledge Foundation, 1955. 32 pages.

According to the authors, Emerson’s central idea is “the unity in things”, centering humanity as “the Child of NATURE and GOD’S Divine Spirit.” (7)

*The Universal Reference Frame: A Guide to the*

*Systematic Organization of Thought.* Arlington, VA: Unity of Knowledge Foundation, 1958. 32 pages.

The purpose of the Reference Frame is to make evident “A MASTER KEY to the Essential UNITY and IDENTITY that underlies all the Apparent Diversity and Variety of Nature and Human Experience.” (3)

*Orientation in the Sphere of Philosophy.* Arlington, VA: Unity of Knowledge Foundation, 1958. 56 pages.

Despite different systems and ideas, all philosophies are “Parts of an all-comprehensive Whole.” (3). The history of philosophy, the basic viewpoints therein, and the relation between philosophy and science are discussed.

*Philosopher Joe: An Adventure in Mental Discovery.* Arlington, VA: Unity of Knowledge Foundation, (?1958). 119 pages.

A fictional graduate student attending “Eastern University,” Joe Bronson, setting forth in his journey of discovery of “a UNITY OF LAWS in Nature and Knowledge and an IDENTICAL PATTERN of Balanced Organization in every Subject and Object.” [Title page]

*The Rhythmic Road of Life: A Collection of Poems and Prose Interpretations on the Unity of Nature, Man, and God.* Arlington, VA: Unity of Knowledge Foundation, 1958. 48 pages.

The title speaks for itself.

*The Geometry of Thought: Basis of Universal Correspondence and Analogy.* Arlington, VA:

Unity of Knowledge Foundation, 1959. 32 pages.

An attempt in illustrating that "the Structure of Matter and Physical Nature has its counterpart in the Structure of Mind and man's Mental Nature." (Preface)

*Orientation in the Spheres of Economics and Business.* Arlington, VA: Unity of Knowledge Foundation, 1959. 66 pages.

"The present aim is to describe the major elements of Economics and Business in the light of Nature's Universal Laws; and to show how the Physical Laws of Motion, Revolution, Rotation, Oscillation, Gravitation, Polarity, Attraction and Repulsion, have their counterparts in the Social World." (Preface)

*The Royal Road of Reason: Poems and Prose Interpretations on the Unity of Human Thought and Belief.* Arlington, VA: Unity of Knowledge Foundation, 1959. 52 pages.

A "companion volume to THE RHYTHMIC ROAD OF LIFE. It gives emphasis to the more Philosophical subjects which are arranged in Four Parts": philosophic problems (such as Nature's purpose, its method and pattern, and a human's relation to the Universe), philosophic processes (analysis, synthesis, inclusiveness, deduction), philosophic products (mind and matter, fate or free will, right and wrong, truth and knowledge), and philosophic principles (duality, trinity, archetypes).

*Wisdom of Emerson.* 1965. vi + 150 pages. [Unity of Knowledge Publication. Distributed by Unity of Knowledge Publications, World University College, Box 4800-K, University Station, Tucson, AZ 85717]

Subtitled "A UNIFIED ARRANGEMENT OF

THE WRITINGS OF RALPH WALDO EMERSON, With Selections from the Original Titles grouped according to Emphasis on NATURE, MAN, or GOD."

Under the rubric of Nature (Part I), topics include "Fate", "Beauty", and "Circles." Part II (Man) includes three groupings: *Individual Aspect* ("Courage," "Power," "Demonology," "Old Age," "The Intellect"), *Representative Aspect* ("Plato, or The Philosopher," "Swedenborg, or The Mystic," "Napoleon, Man of the World," "Goethe, or The Writer," and "Michael Angelo (*sic*), or The Artist") and the *Social Aspect* ("Culture," "Clubs," "Woman," "War," "Wealth"). Part III (God) includes topics on "Spiritual Laws," "The Over-Soul," and "Immortality."

The publisher and distributor of this and the following title (*The Universe and the University*), Unity of Knowledge Publication, World University College, is, so far as I am aware, no longer in existence.

*The Universe and the University.* 1965. vi + 46 pages. [Unity of Knowledge Publication. Distributed by Unity of Knowledge Publications, World University College, Box 4800-K, University Station, Tucson, AZ 85717.]

Subtitled "Showing CORRESPONDENCES BETWEEN THE BASIC ELEMENTS OF THE PHYSICAL UNIVERSE OF NATURE AND THE MAJOR FIELDS OF KNOWLEDGE IN THE MODERN UNIVERSITY." The authors envisage the university as the intellectual counterpart of the universe. In some ways the most interesting book in the series.

*Seeing Life Whole.* Arlington, VA: Unity of Knowledge Foundation, 1967. 206 pages.

Mr. Custard died when the book was three-fourths completed. The purpose of the study “was to get a rounded view of the INDIVIDUAL LIFE and its relation to Humanity and the Universal Being of which all are a part.” (Preface) Chapters on the soul, mind, intellect, and body are included. Summaries of Religion and the world faiths, Philosophy, Knowledge, the Social Unity of Life, and Physiology are also included.

*The Oneness of Life: A Synthesis of the Ageless Wisdom and Modern Knowledge.* Arlington, VA: Unity of Knowledge Foundation, 1981. 148 pages.

Written by Edith May Custard, the work contains such themes as (1) the unity of Life; (2) the unfolding of Life's Divine Wholeness in phases; (3) diversity; (4) identity-in-variety; (5) duality, trinity, septenary, and quaternary of Life; and (6) continuity.

**James Santucci**

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# Communications

## A Note on Psychic Attacks

John Patrick Deveney

With reference to your publication of the anonymous report discovered by Professor Godwin on the “psychic attacks” supposedly made by H.P. Blavatsky against E. Gerry Brown, “The Haunting of E. Gerry Brown: A Contemporary Document,” *Theosophical History* IV/4-5, (October 1992-January 1993): 115-20, your readers may be interested in a little background on such ideas in H.P.B.’s circle.

H.P.B. was certainly convinced of the reality of such attacks, and mentions them and the methods of repelling them several times.<sup>1</sup> The clearest example of her belief is in the story (vouched for by her as literally true) that she sent to the New York *Sun* in December 1875 and later called “Can the Double Murder?”<sup>2</sup> In her travels, she says, she

encountered an old Magnetist of the school of Baron Dupotet. This worthy proceeded to liberate the double (or “scin-lecca”)<sup>3</sup> of a gypsy girl who had been raised with the family of the recently murdered Prince Obrenovich, and the double then sought out and killed the murderers.

Despite this familiarity with such attacks, however, there is no indication in H.P.B.’s writings that would in any way indicate her approval of them. To the contrary, she is quite explicit that the consequences to the sender were dreadful. The most striking example of this is H.P.B.’s response to the irrepressible Anna Bonus Kingsford. Kingsford, a rabid anti-vivisectionist, had written to H.P.B. that she had turned the “force of her will” against two prominent vivisectionists, causing their deaths, and proposed that H.P.B. join her in a joint psychic onslaught to kill all such *en masse*. H.P.B. replied mildly that she sympathized with

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<sup>1</sup> See, e.g., *Isis Unveiled* I, 144 (evil eye); “Footnotes to ‘The Life of Sankaracharya, Philosopher and Mystic,’” *The Theosophist*, I/4 (January 1880): 89, reprinted in *Blavatsky: Collected Writings* (=BCW) II, 217 and 218 (on deflecting a sorcerer’s malefic “current of Akas.” The rule apparently is that unless directed with sufficient will to break down obstacles and overpower the will of the intended victim, the projection rebounds on the sender. H.P.B. adds that the “reversal of a maleficent current upon the sender may be greatly facilitated by the friendly interference of another person who knows the secret of controlling the Akasic currents. . .”).

<sup>2</sup> “A Story of the Mystical, Told by a Member of the Theosophical Society. A Dread Scene in Eastern Necromancy—Vengeance Marvellously Wrought by Occult Methods—Mysteries—the Scin Lâc,” New York *Sun*, December 26, 1875, reprinted in *BCWI*, 163-73 and in *A Modern Panarion*, 95-102.

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<sup>3</sup> H.P.B. says this term is “oriental,” but it is derived from Bulwer-Lytton’s novels and had become a commonplace (in P.B. Randolph’s works, for example) by the time H.P.B. wrote. The “voluntary and conscious withdrawal of the inner man (astral form) from the outer man (physical body)” was point nine of H.P.B.’s “fundamental propositions of the Oriental Philosophy.” *Isis Unveiled* II, 587-88. It was about the time of this story also, as she wrote to her sister, that H.P.B. was herself learning “to get out of her body.” “Letters of H.P. Blavatsky II,” *The Path* IX/10 (January 1895): 297, 299. On Dupotet’s belief in the possibility of overwhelming a person by a current of magnetic fluid, see Eliphas Levi, *History of Magic* (A.E. Waite translation, New York: Weiser, 1973), 69.

Dr. Kingsford's motives but deplored the methods adopted: "I feel sure and know that Master approves your opposing the principle of vivisection, but not the practical way you do it, injuring yourself and doing injury to others, without much benefitting the poor animals. . . . [T]he weapon of Karma, unless he acts unconsciously, is a murderer in the sight of that same Karma that used him."<sup>4</sup>

In light of the almost universal belief in the possibility of such attacks in the occult world of the 1870s and 1880s, it was inevitable, given H.P.B.'s position and reputation, that rumors would arise about her use of "psychic force" or "sendings" against her enemies or about her repulsion of such attacks with fatal consequences to the sender. In the introduction to his translation of Paschal Beverly Randolph's *Dhoula Bel* in 1922<sup>5</sup>, Gustav Meyrink recounted several stories about Randolph that he said he had learned from a friend of his who knew both Randolph and Madame Blavatsky well.

Helena Petrovna Blavatsky, the famous foundress of the Theosophical Society, had come to know [Randolph] in her travels in America. They communicated with each other in a very secret manner, as a friend who knew both and was often together with them reported to me. "They appeared to make themselves understood telepathically (through communication of their thoughts)," so my friend wrote to me. "Often, when I was sitting

at tea with the 'Old Lady' [*sic* in the German] (Blavatsky's nickname), she suddenly sprang up and called out: 'What does this fellow want!' And then, when I accompanied her, we always encountered the 'Nigger' [*sic* in the German] waiting in some place, to whom Madame Blavatsky was most rapidly directed as if she was under a compulsion. What they then had to do with each other, I have never been able to learn, because the Old Lady was as silent as the grave about it.

The cause of the hate that sprang up between Madame Blavatsky and Randolph almost overnight is completely unknown to me. Perhaps it was rivalry. In any case, the Old Lady was victorious. . . . It was in Adyar (India). Madame Blavatsky and I sat motionless and silent in our seats in the shade because it was very hot. Suddenly Madame Blavatsky called out: 'Now the Nigger is shooting at me! . . . So now the devil has him.' To my astonished question what was wrong, she told me that Randolph just then wanted to murder her in a magical way.

In America, thousands of miles away, he had loaded a pistol, commanding with his Will that the bullet might dematerialize and then again become lead in her (Madame Blavatsky's) heart. In the last second, however, Randolph had become crazy and had shot himself in the forehead. Of course, I didn't believe this, but in any event noted the hour, date and minute.

What I learned about a year later from Kate (Randolph's widow) in Ohio, deeply shocked me: the Nigger had actually shot himself in the forehead at that very time."<sup>6</sup>

This story of Randolph's acquaintance with H.P.B. and his occult duel with her is fascinating, though even in the kindest light it can scarcely be

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<sup>4</sup> *The Path X* (March 1896): 364-65.

<sup>5</sup> Gustav Meyrink, ed. and tr., *Dhoula Bel. Ein Rosenkreuzer-Roman von P.B. Randolph, aus dem Englischen Manuskript übersetzt und herausgegeben* (Vienna, Berlin and Munich: Rikola Verlag, 1922). Actually the book is not the missing *Dhoula Bel* as advertised but rather a close translation of the published version of Randolph's *Ravalette*.

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<sup>6</sup> *Dhoula Bel*, 7-11.

accurate, since Madame Blavatsky arrived in India only in February 1879, long after Randolph's death (in July 1875). Some version of an occult conflict between the two, however, was certainly current in the late nineteenth century, because the Reverend William Alexander Ayton relates that Colonel Olcott had told him something similar, but had made himself the protagonist of the story. "Col. Olcott himself told me that Randolph tried to practice Black Magic upon him, but that he was able to turn the circle back upon him, and that he immediately committed suicide."<sup>7</sup> Ayton later corrected himself and told his correspondent "on authority"—that is, from information obtained in his capacity as Provincial Grand Master for the South of the H.B. of L.—that Colonel Olcott was deluded in thinking that he had repelled the attack because it would take a far greater power than his to accomplish such a thing.<sup>8</sup>

Rumors of H.P.B.'s psychic attacks were also common in the circle of D.D. Home. The feud between H.P.B. and Home began ostensibly with Olcott's *People From the Other World*, published in early 1875. The story is well known, but what is perhaps less well known is that a rumor spread in Home's circle that H.P.B. had cast a curse on him. In her memoir of her husband's life, Mrs. Home relates that in April 1876 some enemy had falsely circulated the announcement of his death. She doesn't name the enemy, but leaves no doubt that she believed that the finger of guilt pointed at H.P.B. "The exact origin of the first false telegram was never traced; but it is significant that

in certain quarters dark hints had been thrown out that Home would not live to complete his work. If some of the silliest of the Theosophists spoke truth, he had been solemnly cursed by the high-priestess of their superstition; and her curses, it was added, always slew. Others of his ill-wishers were either ignorant of these baleful curses, or doubted their efficacy; for Home received more than one anonymous letter threatening his life, if he persisted in his task."<sup>9</sup>

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<sup>9</sup> Mme. Dunglas Home, *D.D. Home, His Life and Mission* (London: Trubner Co., Ludgate Hill, 1888) 401ss. There is yet another, rather vaguer, story about psychic sendings in H.P.B.'s circle that involved the enigmatic C.C. Blake. In late 1878, Blake, a founding member of the British Theosophical Society, spread the word that the New York Theosophists and the Arya Samaj were "practicing Siva worship—performing the Linga and Sakti Pujah!!" See "The Diaries of H.P. Blavatsky," BCW I, 409-16. The *Pall Mall Gazette* (October 9, 1878) carried Blake's attack on the Arya Samaj as a revival of the old religion "associated with some of the mysterious rites of which the trustees of the British Museum prudently keep the memorials in a cellar. On October 25, 1878, the New York *Sun* reprinted the attack on the Arya Samaj and asked whether "Hierophant Olcott" can have "been imposed upon?" Olcott's reply was published the next day. He accused Blake of being a Jesuit, and claimed he had just had a letter from him in which Blake said that Swami Dayanand had several times visited him and that he had had to evict him from his house because he spoke indecently. In stating this, however, Olcott was setting up a strawman, pretending disingenuously that Blake was claiming the Swami had physically visited him—a ridiculous proposition since the Swami was in India and Blake was in London. What Blake was actually claiming, of course, was visits from the Swami in the "astral." Rev. Ayton repeated the rumors he had heard on these events in a letter of May 11, 1886, to a neophyte of the H.B. of L.: "I have opened up a correspondence with C.C. Massey upon this point, & asked him if he was conscious of being influenced. I hear he has been warned by others that B.M. ["Black Magic"] was being practised upon him. Certainly, I am not one easily affected by the will of others, but a practised hand at Indian B.M. might possibly affect me. I shall be able to compare notes with C.C. Massey soon, upon this points. Carter Blake also was practised upon I am told, by an appearance to him of a little brown man, professing to be Swami Dayanand. For what purpose this was I have not been

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<sup>7</sup> Letter dated August 6, 1884, from Ayton to a neophyte of the H.B. of L. The letter is in a private collection.

<sup>8</sup> A similar story of the occult duel between Randolph and H.P.B., with its fatal consequences for Randolph, is found in Maria de Naglowska's introduction to *Magia Sexualis* (Paris: Robert Telin, 1931).

Similarly, implications of threats of some nature by H.P.B. may be found in Charles Sotheran's explanations of his feud with H.P.B. in early 1876. Sotheran was expelled from the T.S. on January 5th, and, in a letter to the *Banner of Light* on January 15, 1876, he quoted from H.P.B.'s letter to him announcing that thenceforth he would be treated as "one who should be and will be proceeded against in such a way as to prevent his attempting or doing further harm."<sup>10</sup> Sotheran clearly took this as a threat to proceed against him in some occult way and commented that H.P.B. may have psychologized herself into believing that she had occult powers, but that he believed she had none.

The subject of these sorts of psychic attacks was obviously much in the air at the time, and it was clearly a topic of some interest to H.P.B. herself. If we are ever to arrive at a real understanding of H.P.B., it is absolutely essential to consider all of the relevant material, however unflattering it may appear at first blush, and you are to be commended for printing the report about Gerry Brown. If nothing else it casts a new and very interesting light on the beliefs of the people with whom H.P.B. had to deal.

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informed." Olcott's replies to the *Sun* are published in Michael Gomes "Studies in Early American Theosophical History. VII. H.P.B.'s American Correspondence," *Canadian Theosophist* 71/6: 135ss.

<sup>10</sup> *Banner of Light*, XXXVIII/16 (January 15, 1876): 4. See also Olcott, "The Theosophical Society and its President," *Banner of Light*, XXXVIII/17 (January 22, 1876): 1.

# The Unpublished Occult Notebooks Of Constance Wachtmeister

John Cooper

Countess Constance Wachtmeister (1838-1910) joined the Theosophical Society in 1881. She first met Madame Blavatsky in London in April 1884. Later H.P.B. wrote to her from Paris and invited her to visit her in that city. C.W. spent a few days with her in Paris and at Enghien before departing for Sweden. In early December, 1885, C.W. joined H.P.B. in Wurzburg where they spent the Winter of 1885-86. About May 8, 1886 H.P.B. left Wurzburg and stayed in Elberfeld until July of that year. She then lived in Ostend from July 1886 until May 1887.

C.W. received frequent letters during the summer months of 1886 and rejoined H.P.B. in Ostend about August 1886. Shortly before May 1887, C.W. returned to Sweden and rejoined H.P.B. in London in September 1887.

Constance Wachtmeister remained a worker in Theosophy for the rest of her life, visiting India, Australia and America. *Her Reminiscences of H.P. Blavatsky and the Secret Doctrine* was published in 1893 and republished by Quest in 1976.

During her time with H.P.B. Constance Wachtmeister kept a series of *Notebooks* into which she copied articles and letters by H.P.B., notes of conversations and general items of Theosophical interest. On her death these went to her son, Count Axel Wachtmeister (1865-1947) who gave them to M. Louis Revel, a French cellist and Theosophist, who in turn passed them on to

his son, M. Christian Revel. From Revel they were given to a European Theosophist. At the time of writing the originals are on loan to John Cooper in Bega, Australia.

The purpose of this article is to list and describe the contents of these notebooks. Armand Courtois of Belgium prepared the original survey and John Cooper completed it.

There are six *Occult Notebooks*. Their numbering is not necessarily in chronological order.

## BOOK ONE

Measures seven and a quarter by nine inches and contains 32 pages of notes from the front and 37 pages of notes from the back, numbered 1A to 37A. It has a sticker advising it was purchased in London.

Contents:

1-12 Cosmological Notes copied from an A.P. Sinnett Notebook. See the *Letters of H.P. Blavatsky to A.P. Sinnett*, 376-80.

13-29 See *The Mahatma Letters to A.P. Sinnett* from p. 40: "Alone the adepts" and concluding at p. 49 with "said in this letter."

30 Half page note on Tibetan Buddhist sects.

31 Explanation of English scientific terms.

32 Half page headed Fichte; presumably a quote, or precis, from Johann Gottlieb Fichte (1762-1814) on personality and consciousness.

1A-2A Unheaded note on spiritual emanations.

3A-7A Headed "From Bawajee Nov. 1885 letter 1." Deals with the difference between Hatha and Raja Yoga.

8A-14A Headed "Letter from the Adept M.S. Richmond to Mr. Cowes" mentioning our Hermetic Fraternity.

14A-17A Headed "A few extracts from some correspondence."

17A-20A Headed "From Bawajee Nov. 1885." Deals with the seven planes.

20A A quote of six lines from *John Inglesant*, a mystical semi-historical novel by Joseph Henry Shorthouse (1834-1903) published in 1881. In this book Shorthouse includes a number of passages from seventeenth century books in a tale of a mystic who is a courtier of Charles I. I thank Dr. Joscelyn Godwin for the clue to the identity of John Inglesant.

21A-22A Headed "Dr. von Bergen." A quotation from Carl von Bergen (1838-1897) from his *Lectures* in Sweden and partially quoted in *H.P.Blavatsky Collected Writings*, 14: 354.

23A- 37A Headed "From Madam" and containing teachings not elsewhere available. A chart of the Yugas allows this teaching to be dated at 1885.

## BOOK TWO

Measures eight by six and a half inches and contains 184 pages. Pages 1-131 contain written material; the rest are blank.

1-21 A lecture by S.L. MacGregor Mathers on Rosicrucianism, deity and the Hebrew Letters. Mr. R.A. Gilbert advises that this lecture was published in the privately printed *Transactions of the Metropolitan College of the Societas Rosicruciana in Anglia* in 1886.

22-27 Diagrams of magic squares and Kabbalistic symbols.

29-36 At the end of this section is, "Extracts from letters of H.P.B." Pages 29-34 are reprinted in exactly the same order in E.S.T. Instructions VI on pp. 207 to the top of pp. 210 under the headings of Seances, Perpetual Flame and Motion, Death and Propagation, Heredity. The extracts on pp. 35-6 have never been published.

37-38 No heading. Letter is in *The Path* Jan. 1896 p. 298, commencing with "Private temple of the Teschu Lama" and finishing at the bottom of that page. Probably C.W. copied portions of this letter which was addressed to Dr. Franz Hartmann and dated Ostende, December 5 (1885).

39-94 Headed "A Paper discussing Various Criticisms on the organisation of the Theosophical Society" by Madame Blavatsky. This is the article published in the *H.P.Blavatsky Collected Writings*, 7: 135-75 as "The Original Program of the Theosophical Society." However, this version contains an unpublished introduction by A.P. Sinnett which is on pp. 39-42.

95-114 Headed "The True Explanation of Genuine Slate Writing" by H.P.B. An unpublished article which is to be published in *The Eclectic Theosophist*.

115-117 At end states, "Written by H.P. Blavatsky."

118-126 Headed "Extract of Letter from H.P.B. to a London Group." The famous letter on the Nidanas that has been published in many Theosophical journals, the last being in *The Theosophist* for July 1988, with notes by Michael Gomes.

127-131 Headed "Fragments from a letter of H.P.B. written to C.W. at Elberfeld. Published in *The Theosophist* for Feb. 1908 and also in EST Instructions VI: 206-7.

### **BOOK THREE**

Measuring nine by seven inches with 75 pages of notes.

This book contains a series of extracts from *Transactions of the Blavatsky Lodge* and *The Secret Doctrine*.

### **BOOK FOUR**

Measures six by four inches with 27 pages of notes.

This small Notebook contains notes on Esoteric Section teachings, including some unpublished material.

### **BOOK FIVE**

Measures nine and a half inches by eight with 181 pages of notes.

This book consists of students' notes with very few references as to sources. A portion is taken from the Mahatma letters in Sinnett's *Occult World*.

### **BOOK SIX**

Measures eight and a half by seven and a half inches with 183 pages of notes.

1-103 Questions and answers as in *The Mahatma Letters to A.P. Sinnett*, 145-78.

104-105 Shows the journey of the Monad on the Planetary Chain.

106 Blank.

107-123 Incomplete copy of material in the *Mahatma Letters* pp. 343-347.

124-127 Incomplete copy of material in the *Mahatma Letters* pp. 455-457.

128-131 Heading "Letter from K.H. to G.G." This is probably the letter to Gustav Gebhard mentioned in *The Letters of H.P. Blavatsky to A.P. Sinnett*, 350. This letter has not been published.

132-133 Headed "Letter from K.H. to Dr. W.H.S. This letter is in Letters from the *Masters of the Wisdom*, Second Series, pp. 124—5, addressed to Dr. Hübbe-Schleiden.

134-141 Headed "Letter from K.H. to F.A." This letter was published in *The Theosophist* for October 1917, pp. 97-99 and also in Francesca Arundale's *My Guest; H.P. Blavatsky* (Adyar: T.P.H., 1932).

142-143 Headed "Letter from K.H. to Mrs. G.G.

This is probably the letter referred to in *The Letters of H.P. Blavatsky to A.P. Sinnett* on p. 351 that H.P.B. was said to have burnt and which was sent to Mrs. G. Gebhard.

144-157 Here is what is known as “The Great Master’s Letter” as given in *Letters from the Masters of the Wisdom*, First Series, 2-11.

158-179 Headed “Letter from K.H. to A.O.H.” is in *The Mahatma Letters*, 59-66.

180-183 Copies the beginning of *Light on the Path*.

The “new” Mahatma letters and the Babajee letters will be included in *The Collected Letters of H.P. Blavatsky*. The other unpublished material will also be published.

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# Professor Gilles Quispel

John Cooper

From November 14th until November 17th, 1994, Professor Gilles Quispel stayed at my farm some 300 miles south of Sydney, Australia.<sup>1</sup> Professor Quispel first told me the following accounts and then wrote them down, giving me permission to have them published in *Theosophical History*.

On the first item Professor Quispel wrote:

Mrs. Froebe<sup>2</sup> of Eranos told me that she accompanied Jung to England sometime about 1930 (?) and that they visited Mead, who was in poor health and isolated, because Jung had a great appreciation for the author of *Fragments of a Faith Forgotten*.

*Fragments of a Faith Forgotten* by G.R.S. Mead

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<sup>1</sup> Professor Quispel was Professor of Early Church History, Utrecht and Visiting Professor, Catholic University of Louvain. Of the eleven volumes of the Gnostic Nag Hammadi codices discovered in the Egyptian desert in 1947, a single volume found its way to Belgium where it was located by Gilles Quispel, purchased, and presented to Carl Jung. Professor Quispel is the author of a number of books and articles on the Gnostics, Hermetica and related subjects.

<sup>2</sup> Mrs. Olga Fröbe-Kapteyn made her home in Ascona on Lake Maggiore available to a circle of scholars for what became known as the Eranos meetings. The first took place in 1933. Scholars who spoke there included Jung, Corbin, Eliade, Massignon, Zimmer, Quispel, Suzuki and Tillich. These talks were published in the 35 volumes of the *Eranos Jahrbucher* and some of these talks are in the six volumes of the *Papers from the Eranos Yearbooks* as edited by Joseph Campbell. For the early history of the Ascona community read *Mountain of Truth, the Counterculture Begins, Ascona, 1900–1920* by Martin Green (University Press of New England, 1986).

was published in 1900 and in 630 pages covers the history of the Gnostics of the first two centuries of our era.

I also showed Professor Quispel the original diagrams published in *Lucifer* for May 1890 as illustrations for Mead's translation of the *Pistis Sophia* with notes by H. P. Blavatsky. These are reproduced in volume XIII of *H. P. Blavatsky Collected Writings*, pages 15, 19 and 20. One of these diagrams is reproduced in *Theosophical History* IV/4-5 on page 139. Professor Quispel had never seen these diagrams in any ancient text and was of the opinion that they had probably been prepared by Mead.

The second note by Professor Quispel follows:

Lady Drower, whom I visited in Oxford some forty years ago, told me that she had met Mrs. Besant before she went to Baghdad and persuaded the Mandaeans to confide their secret books to her, which she was able to translate very well. Essential for Paul is her *The Secret Adam*.

*The Secret Adam, A Study of Nasoraean Gnosis* by E.S. Drower (Oxford 1960) does not mention Paul directly but rather deals with early Jewish Gnosticism and with the Nasoreans, who are also known as the Sabians and are among the few remnants of the Gnostic movement of the first two centuries of our era. Lady Drower wrote some twenty books on the Mandaeans. It is more than

interesting to suppose that her interest in the esoteric may have stemmed from her meeting with Annie Besant.

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# From the Archives

## The Letters of H.P. Blavatsky to W.Q. Judge: Part V: Letter Dated Sept. 15, 1887, and Part VI: Letter Dated Sept. 27, 1887

With Notes by Michael Gomes

Even though it comprises only twelve lines in the original, the letter in this installment dated Sept. 27, 1887, addressed “To the Theosophists of the United States and the American Theosophical Council,” is a remarkable document. In it Mme. Blavatsky, by virtue of what she describes to be her “original powers as Founder of the Society,” appointed Elliott Coues as President of the T.S. in America until the Section’s Convention, which was scheduled to be held in April 1888. She also directed W.Q. Judge, as General Secretary of the American Section, to notify all the branches of this appointment.

The constitution and by-laws of the Theosophical Society in America, adopted April 24, 1887, made no provision for such an office, only that of a General Secretary “who shall be elected at each annual Convention” and “shall be the official means of communication with headquarters in India” (Article 2, Sec. 2). Mme. Blavatsky’s similar intervention with the Paris branch of the Theosophical Society provoked a constitutional crisis the next year, as she now held no office in the Society and the by-laws allowed for no such action other than by the President of the Society, Col. Olcott. In spite of its gravity, the present order appears not to have been carried out and seems to have remained unknown to the members in

America. More than likely it was written to appease Coues, who was threatening to cause a split in the American Section by seceding with those members that were sympathetic to him. Blavatsky in fact wrote to Coues the same day as this order, strongly urging him against such action (see *The Canadian Theosophist*, Jan.-Feb. 1985: 135, for the text).

Another intriguing reference in this document is to an Esoteric Secret Council, a phrase that appears in a printed letter from Judge, Sept. 7, 1887, giving what are supposed to be the minutes of that group. Here also, Coues and Judge, in accordance with the wishes of this “Council,” are “ordained to be perpetually President and Secretary of the Esoteric T.S. of A.”

\* \* \*

Maycot. Sept. 15/87

My dear W.Q.J.

Either I meddled up things writing one thing & thinking another or you misunderstood me. Master has suggested, as you say, not ordered (for He “orders” no longer since the unveiling of every

prominent theosophist's character has commenced) —& therefore ordered (me alone) to telegraph to you both & ask you are you ready, or willing, or prepared to be elected for life. This does not mean that you should be elected right away & to begin with. The change of front would be too ludicrous & absurd. But it means just what I telegraphed to you.

[2] Begin by being elected both of you for a year, and then if you are prepared to pledge yourselves both for life—then<sup>1</sup> affairs & events may be turned off by unseen powers into such a groove that you will be unanimously elected for life—just as Olcott & I were—to go on with the work after our deaths. Do you understand what it means? It means that unless you consent, you will force me to a miserable life & a miserable death with the idea preying on my mind that there is an end of theosophy. That for several years I will not be able to help it on & stir its course, because I will have to act in a body which will have to be assimilated to the nirmanakaya<sup>2</sup>; because even [3] in Occultism there are such things as a failure, & a retardment, and a misfit. But you don't understand me, I see.

Judge, try to. Whatever you do hurry up, for you do not know what may come tomorrow. Nor do you know to read peoples' characters yet, behind a thick veil of maya. Those you have an affection for, you will skip over their faults; those you have no love for, you exaggerate their defects. It is only human & natural, my dear friend, but it is not theosophical.

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<sup>1</sup> The rest of this paragraph appears in *The Irish Theosophist*, June 15, 1895: 155-56.

<sup>2</sup> H.P.B. uses this Sanskrit term here in the sense of a reincarnating vehicle of consciousness.

Lucifer<sup>3</sup> is sent to you; I do not like, or rather I am not so well satisfied with the first no. I have tried to make it entirely different [4] from the Path & Theosophist, so as not to clash or hurt either, and now the actual thing itself jars upon me.

Go to India until the English put me out? Until the English put me in you mean. For this is what will happen if I go. C.O.<sup>4</sup> is sure to side with the padris, and a lie against me is no sooner told than it is believed. Thanks. I believe I am more useful here, in London free, than at Adyar in prison as a Russian spy—on suspicion.

Yours ever & ever  
H.P. Blavatsky

Do as you like. Do not ask my advice any more for really I am ready to do anything you tell me, but I will advise you nothing. Let Karma take its course.

[5] private

The letter just written you may or might show to C.<sup>5</sup>, therefore, I have written nothing there that would prevent you to do so. But what I say there is gospel. Master wants you to be elected for life, for reasons of his own, that's god's truth. I cannot

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<sup>3</sup> Mme. Blavatsky's new journal edited with Mabel Collins Cook from London, the first issue of which was to appear September 15, 1887.

<sup>4</sup> Alfred Cooper-Oakley.

<sup>5</sup> Coues.

write to C. that it was a test since it was not, but simply a question to which both of you answered. I am ready to say any fib on lay principles, but I cannot say a lie when Master is concerned. You say you do “feel Master” in this. Well my dear fellow your intuition is at fault then. Less than you would I want to see him or anyone else (save yourself) elected for life, but [6] once it is in the programme for future action & policy, I have but to submit, disagreeable though it be for me personally. But if I do not like the idea, it is because I trust no one any longer, save yourself & Olcott, perhaps. I have lost my last faith in mankind & see & smell (rightly, if you please) Judases everywhere. But with you it is different. You do not want him elected for life because you exaggerate his evil tendencies; you dread his lying propensities, his “tricks” & vindictiveness. Well, you are right only as far as the latter vice goes. He is vindictive because he is proud, & if you make of him an enemy now—you will have murdered theosophy in the U.S. with [7] your own hands. Vindictive he is, lying & tricky no. You do not know him. He is a sensitive & a terrible one. He is more than a medium, for he deceives not only his “sitters” & public but himself—which other mediums do not. He is a self-hypnotic to the last degree. He is that so much so, that while some of his “tricks” are apparent to you, they are truth & fact for him. He is what Mahomet was, yet Mahomet founded a religion which with all its faults is a 1000 times better than any except Buddhism. What matters it to you his Karma if he obtains or creates good results for theosophy? Coues is our last trump-card. If you lose him you & the Cause will have lost their battle. I tell you so. It is our Waterloo. Olcott is too weak though firm in appearance.

[8] The whole plan that “upset” you, the “plan for life” is a consequence of his getting married to

Mrs. Bates.<sup>6</sup> That woman is an angel, & my best friend among the she-females. She will be his salvation. The man is profoundly miserable in his hurt pride, & because people have never understood him rightly. He hates & despises the world, because it pelted him with mud for 20 years when he had not deserved it. He has of the traditional “fallen angel” in him & I repeat again—Judge, you do not understand the man. Let him be elected for a year & then—see. But whatever you do for mercy sake, for the sake of [the] Masters, your own and the sake of the Cause, do not become enemies [9] again. I feel profoundly desperate & miserable and you made me so. I had no thought of the thing; I had given up all idea when I heard that a political entente was going on between you two. I was warned. Then came your joint letters from Washington. Then Master ordered me to telegraph, I did, as told & now it upsets you!!

My dearest friend you cannot make a theosophist according to your heart of him. But you can make an excellent weapon, a charmed “Thor’s hammer” with which you may become Thor the invincible against the “Frost giants” of the malicious, wicked materialistic world. We must either do the best we [10] can out of available material at hand or—shut up shop at once. Amen.

And now may the Masters enlighten you.

Yours

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<sup>6</sup> See note 5, *TH V/3*: 87.

London W.  
17 Lansdowne Road.  
(Holland Park)

Sept. 27, 1887.

To the Theosophists of the United States  
and the American Theosophical Council

Dear Brothers and Sisters,

The Convention held April 1887, in the United States having left open the appointment or office of President—by order of the Secret Council of the Holy Brotherhood which appointed me & conferred upon me my original powers as Founder of the Society, I do hereby, in virtue of those powers appoint Dr. Elliot Coues, President of the Gnostic Theosophical Society, Washington, D.C. to be President of the American Theosophical Council from this date until the next regular convention & direct my Co-founder, W.Q. Judge, General Secretary in America to notify all Branches of this appointment. The President will uphold & carry out the present Constitution of April 1887.

Fraternally yours  
H.P. Blavatsky

By order of the Secret  
Council

# Illuminati and Templars (Part V of the OTO)

P. R. König

The authentic Order of Illuminati of Adam Weishaupt never found any historical continuity—apart from Johann Joachim Bode in Weimar—until his death in 1793.

## Presidents of The Order of Illuminati [OI]

1880: Allegedly the singer and druggist Theodor Reuss “re-activated”<sup>1</sup> the OI in Munich, Lodge Ludwig.<sup>2</sup> The lodge in Berlin, founded in 1895, was joined by the actor and writer Leopold Engel (born 19 April 1858) on 9 November 1896.<sup>3</sup>

1893: Engel founded his World League of Illuminati in Berlin.<sup>4</sup>

1895: Reuss met Carl Kellner to discuss the idea of creating the “Oriental Templars.” But since Reuss was busy with his OI and Kellner didn’t like Reuss’ companions, the idea was abandoned. Engel and Reuss began to quarrel.

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<sup>1</sup>Theodor Reuss: *Was muss man von der Freimaurerei wissen?* (Schmiedeberg, 1920): 76. Howe/Möller [*Merlin Peregrinus* (Würzburg, 1986), 115] found an early version of this book, dated 1901.

<sup>2</sup>*Oriflamme* (1914): 7–10 (for bibliographical dates, see earlier articles).

<sup>3</sup>*Oriflamme* (July-December 1906): 108: 31 May 1896.

<sup>4</sup>*Oriflamme* (July 1914): 14. Karl Brodbeck, *Freimaurer* (Bern, 1948), 102 gives 1896.

25 May 1896: The Spiritists Engel, Max Rahn, August Weinholtz and others founded the “Society of German Occultists.”<sup>5</sup>

30 August 1896: Reuss, Engel, Franz Hartmann and others became co-founders of the Theosophical Society in Germany.

1899: Engel’s World League and Reuss’ OI merged. Reuss published a *Politische Rundschau* in Engel’s magazine, *Das Wort*, in 1900.<sup>6</sup>

12 March 1901: Engel and Reuss back-dated a fancy Charter allegedly giving them power to reestablish the OI.<sup>7</sup>

3 July 1901: When Engel started to call Reuss’ Charter a swindle, they quarreled once again.

September 1901: Kellner, Reuss and Hartmann founded the OTO.<sup>8</sup> Number zero of “Oriflamme” was published in January 1902, where Engel, Rahn, Weinholtz and Franz Held are named as addressees.

1902: Headquarters was located in Dresden. William Wynn Westcott in England was made “Regent for England.” Reuss himself led the Ger-

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<sup>5</sup>Hans-Jürgen Glowka: *Deutsche Okkultgruppen* (Munich, 1981), 45.

<sup>6</sup>Meerane, 1900, p. 30. On the front page we find Carl Kellner’s Lamens of the OTO: the Sphinx.

<sup>7</sup>*Oriflamme* (1914): 8.

<sup>8</sup>Frick, *Licht und Finsternis*, volume II (Graz, 1978), 462.

man branch of Westcott's Societas Rosicruciana in Anglia, called Societas Rosicruciana in Germania (1902-1907). Engel became Magus Delegatus Primus of the SRiG.

June 1902: Final rupture between Reuss and Engel. Reuss introduced his Memphis-Misraim in Germany and lost interest in the OI.

### **World League of Illuminati**

18 January 1903: Statutes of the World League in Dresden.<sup>9</sup>

1906: Engel published his "Geschichte des Illuminaten-Ordens," where he distanced himself from Reuss.<sup>10</sup>

1911: Engel summarized the spiritualistic visions of a female medium into a science fiction novel: *Mallona*.<sup>11</sup>

1921: Engel's father (he had already died in 1913) in Springtime charged his son to spread his heavenly message to humankind.<sup>12</sup>

1924: Due to the loss of members the OI in Dresden closed.<sup>13</sup>

11 September 1926: The world league was registered with the district court Berlin-Tempelhof.<sup>14</sup>

1929: Engel received mediumistically "Lucifer's Confessions."<sup>15</sup>

8 October 1931: Engel, head of the Order died.

October 1932: His successor was elected to be Julius Meyer.<sup>16</sup>

1933: H. Teumer of Chemnitz wanted to dissolve the order.<sup>17</sup>

22 September 1934: The organization was forcibly closed down by the Gestapo; and much of the Order's material disappeared in a Gestapo truck. During the war the history of the World League, in brief the "Illuminaten Orden" [IO], took place in the regional groups (see below).

In 1953 Julius Meyer gave the authority to Maximilian Haitz and A. Wille, both of whom were in Berlin, to transfer the authority for the IO's continuation to P. Kirchvogel in Kassel.<sup>18</sup>

In 1953 Julius Meyer died. He made Maximilian Haitz the authority to assemble the archive which the Gestapo seized, which Haitz successfully achieved. There was allegedly no mention of Haitz being his successor, nor was this position given to him. The one who held it was the son of Julius Meyer, Herr Kriminal-Kommissar, Gert Meyer.<sup>19</sup>

In 1955 Kirchvogel assumed leadership and passed the presidency onto Hermann Joseph Metzger in 1963 before he died .

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<sup>9</sup> Handwritten note on the frontpage: "registered society."

<sup>10</sup> Dresden, 466.

<sup>11</sup> 2nd edition (Lorch, 1933).

<sup>12</sup> *Im Jenseits* (Lorch, 1921); Bietigheim, 1981, 4.

<sup>13</sup> Frick II, 467, Howe/Moeller, 262 and 329.

<sup>14</sup> Brodbeck, 103.

<sup>15</sup> Lorch, 1928; Munich, 1987.

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<sup>16</sup> Brodbeck, 104.

<sup>17</sup> Ibid.

<sup>18</sup> Anita Borgert (Metzger's lover and mother of his two sons while he was married to Rosemarie Metzger-Strickler) in a letter to the lawyer Ludwig Delp, dated 2 December 1970.

<sup>19</sup> Gert Mayer to F.-W. Haack, letter dated 28 February 1973. Friedrich-Wilhelm Haack to the author, letter dated 21 November 1986.

## Regional Groups

1896: Engel established the Austrian Federal Group.

1910: Lodge “Adam Weishaupt zum Licht am Rhein” in Cologne.<sup>20</sup>

1912: “Adam Weishaupt zur Pyramide” in Berlin.<sup>21</sup>

1929: The Synod of William Tell was set up in Zurich, inspired by the Presidency of Leopold Engel in Berlin.

1933: Karl Brodbeck, Provincial and Custodian for the Swiss IO (also a member of the Freemason Lodge “Zur Hoffnung,” member of “Droit Humain” and Lodge Master of the “Loge zur Gralsburg”<sup>22</sup>) achieved a merger with the Austrian IO lodge. Brodbeck belonged to the individuals around Felix Lazerus Pinkus, the X<sup>o</sup> of Reuss’ OTO in Zürich, Hans Rudolf Hilfiker (the supposed heir of Theodor Reuss himself) and many more.

1935: In Vienna, the founding of a new Aeropagus with an anti-Semitic “Aryan clause” and a Grandmaster of their own; this was done without the consent of the Custodian of Switzerland, and led to the split in 1935. The Swiss national group declared the Austrian one to be illegitimate. It was dissolved after the political Anschluss of Austria with the Third Reich in 1938.<sup>23</sup> The Austrian Eduard Korbel saved much of the order’s material.

In 1937 a branch of the Austrian group was

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<sup>20</sup> *Wiener Freimaurerzeitung* (Vienna) 29 June, 17.

<sup>21</sup> see above.

<sup>22</sup> Brodbeck, 7.

<sup>23</sup> Brodbeck., 104.

established by the Pole Jan Korwin Czarnomski in Warsaw, until it was closed by the government in 1938.<sup>24</sup>

In 1949, the Austrian IO was resurrected by the Secretary General and Austrian Secretary Eduard Korbel (also a member of the *Fraternitas Saturni*<sup>25</sup>).<sup>26</sup> He held this position until his death in 1958. Presumably, Eduard Korbel revived the IO after the war as an outer organization of the *Fraternitas Saturni*.

Metzger had instructions from Meyer (Berlin) to make contact with Korbel (Vienna), for in those days the censorship made direct contact impossible: Metzger as a Swiss was able to obtain a visa from the occupying authorities for both Berlin and Austria. Also, Franz Spunda, the writer of “Baphomet,” was a member of the Austrian IO.

In 1953-54: Hermann Medinger became Custodian. He had belonged to the IO since 1931 and in 1950 had become Provincial Custodian for the regional group of lower Austria.

In 1955, Karl Brodbeck died in Switzerland and Metzger became Custodian of Helvetia by order of Korbel (Metzger’s *Fraternitas Saturni* trip to Vienna) and by a charter of 1951 signed by Julius Meyer.

1954-58: Holecek-Hollschowitz became Custodian in Austria.

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<sup>24</sup> Ruben Swinburne Clymer: *Book of Rosicruciae*. Volume III (1949), xxiii, 168 and 174. Also Rafal T. Prinke: “Polnischer Satanismus und Sexualmagie,” in *AHA* (Bergen) 9, (1991): 188. Also a letter by Prinke, dated 24 September 1988.

<sup>25</sup> Eugen Grosche to Metzger, letter dated 14 September 1950.

<sup>26</sup> Horst Miers names Hermann Medinger as re-founder on 11 November 1949. *Lexikon des Geheimwissens*<sup>6</sup> (Munich 1986), 273.

Julius Meyer passed his office onto Maximilian Haitz and died on 16 November 1955.

In 1958, after Korbel's death, Anita Borgert (Metzger's lover) became the Grand General Secretary of the Order; in Austria Dr. Danneberg became Custodian and Professor Rieger became Chancellor. Danneberg, the brother of the leader of the Austrian social democrats, was "Vize-Kreisgerichtspräsident" of Kornenburg in Lower Austria, while Rieger was rumored to be a Nazi and an Aryan.<sup>27</sup>

On 1 March 1960, Metzger published advertisements for his IO (that is, the compilation of orders). On 1 March 1962 he officially used the term "World League of Illuminati" for the first time.<sup>28</sup>

On 27 October 1965, Maximilian Haitz died.

Metzger now believed that he was charged to unify all the orders which sprang forth from or dwelled around Theodor Reuss, including the Order of the Illuminati (Reuss), World League of the Illuminati (Engel), Ordo Templi Orientis (Kellner, Reuss, Crowley), Gnostic Catholic Church (Peithmann, Krumm-Heller) and Krumm-Heller's *Fraternitas Rosicruciana Antiqua*. "The builders, who built the temple; those who perfected the temple and who mastered technical sciences; the Rosicrucian chapter who studied nature and the secrets of creation; the Temple Knights, who defended the temple and the Priestly Grades, who tended the Grail in the temple

. . . all branches we have reunited".<sup>29</sup> Engel's "World League" and Reuss' OTO blended to-

gether by Metzger are called ORDO ILLUMINATORUM.<sup>30</sup>

The Austrian branch remained dormant and it was not until December 1968 that Hermann Medinger revived his office as Custodian again. This was resisted by Metzger.

Metzger's order, Ordo Illuminatorum, now definitely consisted of 13 degrees, which were:

I°-III°: entrance, Gnostic Catholic Church;

III°-V°: Blue Masons, Johannis Masons, Co-Masons (preliminary qualification for the entry into the original OTO, according to a statute of Theodor Reuss in 1917);

VI°-VIII°: Red Masons, *Fraternitas Rosicruciana Antiqua* and Illuminati (the VIII° of the original OTO referred to Rosicrucianism, perhaps to Franz Hartmann's "Esoteric Rosicrucians");

X°-XII°: Mystical Masons, OTO and Illuminati;

XIII°: Patriarch of the Church, Aeropag of the Illuminati and Outer Head of the Order of the Templars.<sup>31</sup>

It seems that the IX° was exclusively for sex-magick. From an Order of Illumination it has thus become an Order of Magickal Religion.

It is noteworthy that Crowley also enlarged the OTO-system to XII degrees in which the XII° was equated to the OHO.

## Heavenly Fighters

Walter Englert, previously a close colleague of

<sup>27</sup> Letter of Josef Dvorak dated 16 November 1990.

<sup>28</sup> "EOL-Mitteilungsbatt" no. 69 (Stein, 1960): 1; *Oriflamme* (Zürich) no. 94 (Zürich, 1962): 155.

<sup>29</sup> *Oriflamme*, no. 138 (Zürich, 1973): 1579.

<sup>30</sup> Metzger in "Anuario Americano Bucheli" (Buenos Aires, 1963), 108.

<sup>31</sup> Metzger's own description, *Collection Gerald Yorke*, Warburg Institute (London).

Eugen Grosche (founder of the Fraternitas Saturni), an 18° (that is the sexmagical degree of the FS which ideally incorporated the OTO) was eventually expelled by Metzger from IO/OTO membership when Englert declared himself to be OHO.

Englert was initiated into Metzger's IO/OTO in 1964 and was even married through Bishop Metzger to his wife Uta in the same year; on 22 October 1965, he was made X° of the OTO for Germany (administrative head). In 1966 Metzger then had installed Englert's Lodge "Freiherr Adolf von Knigge" in Frankfurt, which also became a legally registered society. But soon Englert, his collaborator Paul Rüdiger Audhem, and the occultist Adolf Hemberger (who later was responsible for many rumors centering on the Fraternitas Saturni when he published his collection of order materials of several orders in approximately 30 large volumes) expelled their head Metzger on 23 July 1968. Metzger reciprocally nullified his authorizations for the Germans on the grounds of insubordination in October 1968. Legal fights then ensued with all learning that in Germany order names were not protected.

Therefore, there still is an independent IO/OTO in Germany with 24 degrees, of which, as in the FS, the OTO is built into the 18. "The work of the OTO . . . is geared towards the achievement of a world-spanning empire . . . The law 'Do what thou wilt' is the law of this new state."<sup>32</sup>

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The part on the split in Metzger's group is fully documented in the book, *Das OTO-Phänomen*.

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<sup>32</sup> Adolf Hemberger: *Pansophie und Rosenkreuz*, volume II, part 1 (Giessen 1974), 88.

# Book Reviews

## The Ordo Templi Orientis (OTO): Four books by Peter-Robert König

*Der kleine Theodor-Reuss-Reader* (1993) ISBN 3-927890-13-8. 104 pages, DM. 28.-

*Das OTO-Phänomen* (1994) ISBN 3-927890-14-6. 280 pages, DM 48.-

*Materialien zum OTO* (1994) ISBN 3-927890-15-4. 336 pages, DM 72.-

*Der OTOA-Reader* (1994) ISBN 3-927890-16-2. 162 pages, DM 36.-

Arbeitsgemeinschaft für Religions- und Weltanschauungsfragen, Postfach 500 107, 80971 München, Germany. Fax 49-89-6414152.

Peter-Robert König, who has already contributed five articles to *Theosophical History* (IV/3, IV/6-7, V/1, V/5 and this issue), is a spiritual archeologist in the style of Gordon Melton and Massimo Introvigne. Like them, he is dedicated to unearthing the most recondite and bizarre specimens, and to displaying them without praise or blame. These four volumes are the fruit of nearly ten years' research into the OTO, and are to be followed by five more, after which König's entire archive will be given to Introvigne's CESNUR.

The OTO began with Theodor Reuss (1855-1923), a Theosophist, friend of Franz Hartmann, and collector of "fringe" Masonic dignitaries from John Yarker and elsewhere. König does not have a high opinion of the only book on Reuss to have appeared up to now: *Merlin Peregrinus: Vom Untergrund des Abendlandes* (Würzburg:

Königshausen and Neumann, 1986), by Helmut Möller and Ellic Howe. *Der kleine Theodor-Reuss Reader* sets out to correct their errors and omissions. It documents the foundation of the OTO in 1906 and its ideals and organization as intended by Reuss. These breathe the unmistakable spirit of the Hermetic Brotherhood of Luxor (H. B. of L.), which had been founded in 1885 as an order of practical occultism. The great secret in both the H. B. of L. and the OTO was sex, a subject absolutely taboo in Victorian literature and little less so in the Theosophical Society. Both orders can be seen as attempts to break this taboo within the limited domain of occultism, just as Freud was breaking it in the wider world of psychology. Both were open to men and women alike.

Reuss set himself against the religious and occultist movements that praise and advocate continence. Sex acts and organs, he writes, are not shameful but holy, and their proper employment is in the service of spiritual development, coupled with eugenic multiplication of the species. The history and symbolism of all religions is full of sex: only in the modern world has it been degraded and repressed. While this was as far as the H. B. of L. went, Reuss was also a utopist, a sharer in Richard Wagner's visions as well as in contemporary socialism and freethought. He wanted sex to be restored to the temple, where it had belonged in Antiquity, and for men and women to use it as

a sacrament. To borrow a term from Theosophy, the OTO was to form a nucleus for this future civilization.

After Reuss's death, the OTO survived mainly in the commune of Monte Verità in Ascona, Switzerland. But the question of who had really inherited its leadership was unclear. Was it Hans Rudolf Hilfiker, who headed Reuss's Masonic lodge? Was it Heinrich and Helene Tränker, founders of "Pansophie" and heads of the German branch? Was it Hermann Joseph Metzger, initiated by Alice Sprengel of Monte Verità? Or was it Aleister Crowley, who had capped the OTO's ten-degree structure with an "eleventh degree" of homosexual sodomy? The question became a burning one only after Crowley's death in 1947, when the human vultures gathered around the Great Beast's literary and occult remains.

Mr. König's second volume is subtitled "100 years of magical secret societies and their protagonists from 1895-1994. A work of historical clarification." It goes together with the third volume, which "contains amusing, significant, and historically authoritative facsimiles of documents." Most of the material concerns the post-Crowley struggles and the consequent proliferation of OTOs, as König outlined them in *Theosophical History* IV/3. With *Das OTO-Phänomen und Materialien zum OTO*, the history of these branches is complete and comprehensible at last.

Those who are interested in the subject but unable to read German should know that nearly two-thirds of the documents and letters comprising *Materialen zum OTO* are in English. Many of them concern Karl Germer, who was arrested by the Gestapo in 1935 (their warrant is reproduced here) on the explicit grounds of "contact with the foreign high-grade Freemason Crowley," but who

escaped from a concentration camp the same year. Germer was the key figure when the post-war theater of action moved to the USA. Although he was not the head of the OTO himself, he was in a position to discredit other pretenders to the leadership. Others who write in English include Friedrich Lekve, Friedrich Mellinger, Gabriel Montenegro, Grady McMurtry, Gerald Yorke, Kenneth Grant, Bill Heidrick, Phyllis Seckler, Marcelo Motta, W. B. Crow, Michael Bertiaux, Stephan Hoeller, and W. W. Webb. How König got hold of their letters to one another, I cannot begin to guess.

Among the most intriguing of this cast of characters is Oscar Schlag. In the 1930s, Schlag had acted as voice-medium for a very select circle that included C. G. Jung, giving interminable channeled messages from an entity called "Atma." (These are in the process of publication, with annotations by Prof. Antoine Faivre and others.) Schlag also collected one of the largest libraries of occultism in existence, which is now an independently administered part of Zürich University Library and will eventually be available to scholars. Germer and Motta regarded Schlag as the blackest of black brothers and a CIA agent to boot, while Eugen Grosche, the founder of the first Thelemite order independent of Crowley, begged Schlag to take over the OTO and save it from chaos.

Chaos is the word for the situation. If König's books are difficult, it is because the situation he is describing is impossibly complicated (he does say at the outset that he is not writing for beginners). But the later stage of the OTO's history was more than chaotic. In 1969 there were warrants issued for the arrest of members of the Los Angeles "Solar Lodge of the OTO," for keeping a six-year boy chained in a box for two months. (The suspects

fled the country.) This OTO was associated in the media with the Manson murders that occurred the same summer. Ever since, says König, the German press has linked the name of the OTO with pedophilia, sado-masochism, and drug-abuse.

This brings us to the dominant figure of the fourth volume, *Der OTOA-Reader*. Michael Bertiaux, sometime Episcopalian priest, officer of the Theosophical Society in Wheaton, and holder of innumerable Old Catholic, Gnostic, and Masonic lineages. The OTOA (Ordo Templi Orientis Antiqua) is an interesting and very early offshoot of the OTO, having passed from Reuss to Papus in 1908, then in 1910 from Papus to L-F. Jean-Maine, a Haitian Voodoo initiate and Gnostic patriarch. Bertiaux received this lineage in Haiti from Jean-Maine's son, thus entering a branch of the OTO that had bypassed Crowley altogether.

Readers of Kenneth Grant's *Cult of the Shadow* (London: Muller, 1975) and *Outside the Circles of Time* (idem, 1980) will know something of Bertiaux's orientation. From König they will learn much more about this contradictory character: a real priest, a "fringe" bishop many times over, apparently a Christian of sorts; a Voodoo adept, a sex magician, a homosexual; at times a blatantly offensive person, at others a warm and friendly informant. Bertiaux seems to have taken to König and to have favored him with information, initiations, and teaching documents with full permission to translate and publish.

What was the price of such largesse? Contrary to what one might suppose, the highest grades of Memphis-Misraim Freemasonry, OTO, and OTOA were bestowed on König in exchange for specimens of European pornography (*OTOA-Reader*, p.4, n.3). Some people might use that term for the volume itself; parts of it would certainly have made Theodor Reuss's hair stand on end. But not all the modern OTOs share Bertiaux's delight in

shocking people. Manuel Lamparter, who is responsible for many of the instructions in *Der OTOA-Reader*, teaches a heterosexual magic that is often not even physical, but psychic and astral, using meditations from the Tibetan Bön-Po tradition. A powerful version of the *Chöd* (meditation on one's own dismemberment) is given here.

An essential part of the history of Theosophy is what it has chosen to exclude: in this case, the "left-hand path," beginning with the practical occultism and sexual magic of Randolph and the H. B. of L., continuing with the high-jinks of Crowley and Bertiaux, and now emerging in a more serious form with some of the current OTO leaders. Mr. König's investigation is of inestimable value to the impartial historian, and he deserves thanks for his persistence and his courage.

Joscelyn Godwin

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**THE GREAT YEAR: ASTROLOGY, MILLENARIANISM AND HISTORY IN THE WESTERN TRADITION.** By Nicholas Campion. New York and London: Penguin Arkana Books, 1994. Pp. xi + 696. ISBN 0-14-019296. \$14.95.

This sometimes uneven but frequently brilliant study of the role that astrology, and by extension all concepts of cyclical and cosmic time, will be invaluable to serious students of the Theosophical movement in relation to its intellectual context and deep background. Although there are only a few pages explicitly about Theosophy, they incisively place Blavatsky, Besant, and Leadbeater in the framework of nineteenth century spiritual progressivism, while noting the several cyclical "Great Year" eschatologies from

which they drew. In conjunction with Joscelyn Godwin's *The Theosophical Enlightenment* and Paul Johnson's controversial recent work *The Masters Revealed*, revealing Blavatsky's close ties to radical and revolutionary figures in India and Europe, an exciting newly contextualized picture of Theosophy is emerging. *The Great Year* will be particularly helpful in putting this picture in turn into the framework of an entire western occult millenarian tradition.

Campion sets about his task diligently by surveying Mesopotamian, Hebrew, Greek, Roman, Medieval and Modern notions of time. He is concerned to show that in its classic form these notions, even in their millenarian and apocalyptic forms, are fundamentally cyclical in an astrological sense. Platonic in nature, Western thought about time is based on the idea that the cycle of years and planets must eventually return back to their starting point—"The Great Year," which will mean the Golden Age of the beginning recapitulated. Like human life, the process is a combination of chance or will and necessity, and so can take speeded-up apocalyptic form, but never wholly escapes the idea that in the end-time human and cosmic events must converge—signs in the heavens.

To be sure, Campion's explication of this template for Western thought at times becomes a tour de force, particularly in regard to ancient material. Astounding new theories of biblical criticism seem to come and go with virtually every decade; I am not sure how well Campion's view of Yahweh as a sun god will wear, though it is quite convenient for his program. But as we get nearer the present day, his insights, in my view, become more and more remarkable. Though the classical background of the American republic, and the parallels of Marxism to Judeo-Christian

eschatology, have been noted before, Campion puts them with characteristic verve and precision:

American political rhetoric has never really escaped from the basic imagery of the Great Year, of perpetual seasonal renewal, perhaps because it proves highly effective; in the 1980s the Reagan campaign team's use of such political slogans as ['It's morning in America']. . . The United States, relying on Plato, assumed that its world supremacy was to be maintained by the harmonization of state institutions with the law of perpetual cosmic recurrence. The Soviet Union, on the other hand, relied on Marx, and ultimately Daniel, for its proposition that historical change was finite and that a final kingdom was imminent." (464–65.)

There is much, much else in the same vein, on fascism, utopianism, modernism and postmodernism, the New Age, and more. Students of Theosophical history are sure to find, both in the material specifically on that subject and in general reflections on time and history that grow out of deep reflection on the same Pythagorean, Platonic, Gnostic and other sources for eschatological thought which Theosophy mined, much in *The Great Year* that is well worth reading.

Robert Ellwood

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