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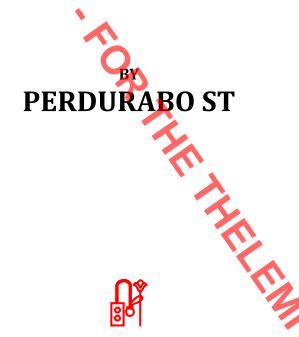
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# FOR THE THELEMITES

# ROSE AND ALEISTER CROWLEY'S STAY IN EGYPT IN 1904 A STUDY OF THE CAIRO WORKING AND WHAT IT LED TO



FRATER PERDURABO, to whom this revelation was made with so many signs and wonders, was himself unconvinced. He struggled against it for years. Not until the completion of His own initiation at the end of 1909 did He understand how perfectly He was bound to carry out this work. (Indeed, it was not until his word became conterminous with Himself and His Universe that all alien ideas lost their meaning for him). Again and again He turned away from it, took it up for a few days or hours, then laid it aside. He even attempted to destroy its value, to nullify the result. Again and again the unsleeping might of the Watchers drove Him back to the work; and it was at the very moment when He thought Himself to have escaped that He found Himself fixed for ever with no possibility of again turning aside for the fraction of a second from the path.

The history of this must one day be told by a more vivid voice. Properly considered, it is a history of continuous miracle.

THE EQUINOX OF THE GODS, 1936 E.V.

# CHAPTER 14 [*h3st* (*khast*), "foreign land"] • America

Speaking of America and Crowley's stay 1914-1919 E.V.<sup>2269</sup>, in 2008 E.V. I quite accidentally discovered a four-page essay written by 'Frater Perdurabo' in a monthly magazine named the *Psychical Research Review* and published in New York City, an essay dealing with occultism and the A.:.A.: published in October 1917 E.V. I immediately noticed that this significant essay had been published by the O. T. O. in 1996 E.V. in another version, undated and under the heading "Occultism | INTRODUCTORY ESSAY BY ALEISTER CROWLEY", and here stated as previously unpublished.<sup>2270</sup> However, as we shall see, Fra. P. had a very special reason for writing the essay in the autumn of 1917 E.V. It is headed:

Occult Study [Story] THE TRUE METHODS AND THE FALSE

**By FRATER PERDURABO.** 

<sup>2269</sup> Crowley left for America in October 1914 E.V. and arrived in New York on November 1. • For this, see note<sup>2990</sup> and note<sup>2991</sup> below. • He returned to England on December 13, 1919 E.V. • For this, see note<sup>3459</sup> below. • See also: Confessions, pp. 745; 794; 848.

<sup>2270</sup> Published in: Aleister Crowley with H. P. Blavatsky, J. F. Couller and Charles Stansfeld Jones. Commentaries on the Holy Books and Other Papers. The Equinox, Volume Four Number One. York Beach, ME: Samuel Weiser, Inc., 1996 e.v., pp. 1-4. (Occultism) • Stated as unpublished on the books jacket and apparently taken from a surviving TS. The "1913 paper" – giving the Student examination paper from 1913 – printed in the '1996 E.V. edition' is not found in the '1917 E.V. edition'. It has "A: A: [sic] Books required by Student. 1. The Equinox, Nos. I to X. 2. 777. 3. Konx Om Pax. 4. Collected Works of A. Crowley; Tannhauser, The Sword of Song. Time, Eleusis. 3 vols. 5. The Book of Lies. 6. The Goetia of the Lemegeton of Solomon the King. 7. Raja Yana, by Swami Vivekananda. 8. The Shiva Sanhita, or the Hathayoga Pradipika. 9. The Tao The King and the writings of Kwang Tze: S. B. E. XXXIX, XL. 10. The Spiritual Guide, by Miguel de Molinos. 11. Rituel et Dogme [sic] de la Haute Magie, by Eliphas Levi, or its translation by A. E. Waite." The order of the books differs from the list given in Book Four, Part I – a list having only 10 items. On the lists published in The Equinox in 1912 E.V. (No. VII & VIII) are The Book of the Sacred Magic of Abra-melin the Mage added – a book missing on the above list as well as on the one given in Book Four, Part I. The Book of Lies found on the list in the essay does not appear on the lists found in The Equinox in 1913. (No. IX I& X). The essay also contains "Examination for Zelator." The Shakespeare quote initiating the '1996 E.V. edition' is not found in the '1917 E.V. edition'. • Psychical Research Review. A Monthly Magazine Devoted to Psychical Research and Occultism. Edited by C. P. Christensen. New York City, NY: The Psychological Publishing and Distributing Corporation of N. Y. • Vol. III., No. 4., October, 1917, p. 30. (A: A: Books required by Students.) • For the full 1917 E.V., essay, see note<sup>2271</sup> below. • For *The Book of Lies* and its publication history, see later in this chapter. • The Book of the Sacred Magic of Abra-Melin the Mage was according to The English Catalogue of Books published in March 1898. • The English Catalogue Of Books; Titles classified under author and subject in one strict alphabet, with particulars of the size, price, year of publication, and name of publisher of Works Issued In Great Britain And Ireland; and the Principal Works Published in America. London, UK: Sampson Low, Marston & Company (Limited). • Vol. VI. January 1898 to December 1900 (Published 1901), p. 420. ("Mathers (S. L. MacG.-) – Book of Sacred Magic of Abra-Melin the Mage. Delivered by Abraham the Jew to his son Lamech, A.D. 1458. In 3 Books. Cr. 4to. 10¼ × 7½, pp. 306, 21s. net... Watkins, Mar. 98") ◆ Abraham ben Simeon, of Worms (15th century). The Book of the Sacred Magic of Abra-Melin the Mage, as Delivered by Abraham the Jew unto his Son Lamech, A.D. 1458; Translated from the Original Hebrew into the French, and now rendered from the latter language into English. From a unique and valuable MS. in the "Bibliothèque de l'Arsenal" at Paris. By S. L. Mac Gregor-Mathers. In three books. London, UK: J. M. Watkins, 1898.

The essay bears the title "*Occult Story*" but the review's cover gives its title as "*Occult Study*" – and the latter is most likely the title intended by Crowley, and therefore used here and hereafter. Its initial lines ran:

*Only one science is nescience. Occultism. Why? Never studied properly. What students; Cranks, degenerates, old maids! What methods! Gossip. Lectures — to geese by asses.* 

Are even the terms of the science defined? Ask a Theosophist, who puts Karma under his pillow at night, the meaning of the word. Nine times he has no idea; the tenth, a false one. There are no facts in Occultism, no axiomata, no definitions. Any person can set up as a teacher — no qualifications are necessary. The education of ascholar is a handicap; that of a gentleman a disqualification.

*Is it not right that the world should treat the subject with scorn, its professors as reptiles? It is right.* 

There is one organization, and one only, to which these remarks do not apply. It is known as the A. A. [sic] To all applicants it prescribes study; definite, hard study, the same kind of study as is asked of those who would be doctors, lawyers, engineers, soldiers or even cab-drivers.<sup>2271</sup>

<sup>2271</sup> Psychical Research Review. A Monthly Magazine Devoted to Psychical Research and Occultism. Edited by C. P. Christensen. New York City, NY: The Psychological Publishing and Distributing Corporation of N. Y. • Vol. III., No. 4., October, 1917, pp. 29-32. (*Occult Study – The True Methods and the False; By Frater Perdurabo*, pp. 29-32.) • The essay continues:

The classics of the subject must be mastered, not because they are authoritative, but that the student may know what has been said on the subject by the best thinkers of all ages.

#### A: A: [sic] Books required by Student.

1. The Equinox, Nos. I to X.

- 2. 777.
- 3. Konx Om Pax.
- 4. Collected Works of A. Crowley; Tannhäuser, The Sword of Song, Time, Eleusis. 3 vols.
- 5. The Book of Lies.
- 6. The Goetia of the Lemegeton of Solomon the King.
- 7. Raja Yoga, by Swami Vivekananda.
- 8. The Shiva Sanhita, or the Hathayoga Pradipika.
- 9. The Tao The King and the writings of Kwang Tze: S. B. E. XXXIX, XL.
- 10. The Spiritual Guide, by Miguel de Molinos.
- 11. Ritual et Dogme [sic] de la Haute Magie, by Eliphas Levi, or its translation by A.E. Waite. After three months (at least) an examination is set.

This paper is not to be answered at haphazard, or by those who like to talk about occultism. Only serious students can hope to pass. One set of answers to this paper occupied over 60 pages of closely-written foolscap.

Proceed to the next stage. The student, having passed, becomes a Probationer. For a whole year he occupies himself with such experiments as he may think fit – he is left to his own judgment, and he must keep a record of every day's work. At the end of the year this record is studied by the examiners and criticized in detail. Only continuous and intelligent hard work enable the probationer to pass to Neophyte.

Proceed to the next stage. The Neophyte for at least eightmonths must work at the acquisition of Knowledge and control of what is called his "Body of Light" and the "Astral Plane." These are no vague terms. He is again examined. Symbols are given him of such a character that no rational process can decipher them, and he must clearly and in detail give the meaning before he can pass to Zelator, the next grade.

Examination for Zelator.

(a) Go through a door on which is engraved this figure (Here is the drawing of an obscure symbol), and explain the figure in detail by means of your visions.

(b) Invoke Mercury and Hod, and travel till you meet the Unicornmentioned in Liber LXV, Cap. III, v. 2. Report its conversation fully.

(c) Discover by visions the nature of the Alchemical principles, Sulphur, Mercury and Salt. How do they differ

The essay goes on by giving some illustration of this organization's striking methods and aims through a brief description of its first grades. In this article Fra. P. concentrates his fire on the readers of a magazine devoted to all sorts of occultism – a rather unserious publication with a content far from the standard of *The Equinox*. Whether deliberate or not, so happen the initials of *Occult Study* to be O. S. – Old System or Old Style, the abbreviation discussed above. I remember that Crowley in *Moonchild*, which he wrote in America in 1917 E.V. and published in 1929 E.V. made Simon Iff say:

"Spiritualism and Christian Science, which are either fraud or bluff or misinterpretation of facts, have spread all over the Anglo-Saxon world because there is no true critical spirit among the half-educated. [...] In Magick, even more than in any other science, the student must keep his practice level with his theory."<sup>2272</sup>

It is worthy of note that *"Occult Study"* apparently was the last time that Crowley used the signature 'Frater Perdurabo' in his writings!

The review's editor was a Dane named Christen (Christian) P. Christensen (born c. 1867). He had, among other things, written a booklet entitled *"Know thyself"*, with the cover title *"How to* 

from the 3 Gunas, and from the elements Fire, Air, Water?

(d) Give an account of the sign Aquarius in the four worlds Assiah, Yetzirah, Briah and Atziluth.

(e) Visit and describe fully the Qliphoth of Aries.

(f) Visit Iophiel and Hismael, and report their appearance, mode of life, and conversation.

There are several other powers to be gained, but this example of the nature of the task must suffice.

A Zelator of the A. A. [sic] is therefore one who has passed certain definite ordeals and examinations, and acquired certain powers. A charlatan cannot pass himself off for a member of that grade.

Further, there is no vagueness possible. Slipshod work will not do. generalities will not do. The difficulties of the work are not to be evaded; all easy-going platitudes, all fatuities are barred.

it is unnecessary to pursue this train of thought. From the Beginning to the End the principle is the same. The masters know, and they insist on the pupil knowing.

Is this written to discourage the aspirant? Any one who discouraged thereby is unworthy of the knowledge. Is it wonderful that the most difficult of all subjects, the science which above all others has occupied the minds of the greatest thinkers from the dawn of history until to-day, the pyramid to which the greatest builder would hardly dare to claim that he had added a single stone, should need more work, and harder work, than any other? The subtlest of sciences, is it not the most in need of precision? The most dangerous, is it not that which must be fenced with every armour of caution, and cool judgment, and common sense?

Does any man expect to learn trigonometry from a popular handbook in an hour? Does any man throw away a treatise on conic sections with the remark that it is "obscure" or "all rubbish"?

What is the cost to life of every advance in knowledge? How many men have died that other men might fly? How many lives were lost in the mere building of the Forth Bridge? Do you think that you will succeed where Plato half failed, rush in where Aristotle feared to tread? You may. But not without giving all that you have and are.

Does this discourage you? Then it is not written in vain. Does this encourage you? Then you have passed the first ordeal. You are chosen. To the work!

• The review was originally called *The Spiritualist* but was renamed *Psychical Research Review* in 1917 E.V. It was published by *Psychological Research Society of New York, Inc., 109 West 87th Street, New York City* • For "A: A: [sic] *Books required by Student.*", see note<sup>2270</sup> below. • For the intention with the essay, see also note<sup>1672</sup> above. • For the magazine as *The Spiritualist* in 1915 E.V., see note<sup>2274</sup> below.

<sup>2272</sup> Aleister Crowley. Moonchild: A Prologue. London, UK: The Mandrake Press, 1929, p. 114. (Chapter VIII – Of the Homunculus; Conclusion of the Former Argument Concerning the Nature of the Soul, pp. 104-16.) • See also note<sup>2362</sup> below.

*concentrate. How to control yourself and others.*<sup>"2273</sup> One of the first issues of the magazine from 1915 E.V., when it was called *The Spiritualist*, mentions Christen P. Christensen as: "*The Danish Psychic, founder and President of The Psychological Research Society, Incorporated, New York.*"<sup>2274</sup> Crowley does not mention the society, its review or "*Occult Study*" but he remembers the review's editor, the author of the above-mentioned 'treasury', since we find him saying in *Confessions*:

I had brought a letter of introduction, from England, to Hereward Carrington from my friend the Hon. Everard Feilding. Through Carrington, it came about that I was asked to lecture under the auspices of a particularly transparent charlatan named Christiansen [sic], who worked the sealed letter swindle with a crudity that paid a very poor compliment to his audience. Among my hearers was only one bearing even a remote resemblance to the human species, an old lady painted to resemble the cover of a popular magazine. I went to talk to her after the lecture and found she was an intimate friend of dear Hereward's. I saw no more of her except by accident for a few minutes' chat on two or three occasions.

One evening in the spring of 1918, I was surprised by her calling with her youngest sister.<sup>2275</sup>

The mentioned "Christiansen" is of course Christen P. Christensen. Hereward Carrington, who was born on Jersey in the Channel Islands in 1880, was at the time of Crowley's visit living on West 111th Street in New York City.<sup>2276</sup> His family had emigrated to America when he was around ten, living for a time in Minneapolis. Hereward Carrington was founder and director of the American Psychical Institute. He was also editor of several magazines and wrote a large number of books and articles. In 1946 E.V. he published the humorous letter of introduction in the article "*The Strangest Man I Have Ever Known*" in *The Kalpaka*, an original monthly English journal of colonial India devoted mainly to psychology, spiritualism and philosophy, which at the time of the article had become a quarterly titled *The Kalpaka; An Occult Quarterly*:

## Dear Carrington,

This will introduce to you Aleister Crowley, poet, sage mountain climber and general lunatic. I am sure you will have much in common.

Yrs., E. Feilding.<sup>2277</sup>

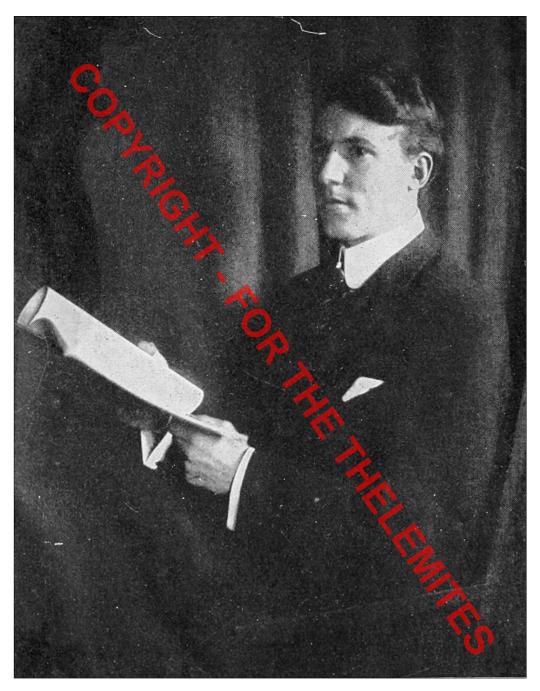
<sup>&</sup>lt;sup>2273</sup> Psychical Research Review. A Monthly Magazine Devoted to Psychical Research and Occultism. Edited by C. P. Christensen. New York City, NY: The Psychological Publishing and Distributing Corporation of N. Y. • Vol. III., No. 4., October, 1917, p. 73. • Library of Congress Catalog: "Christensen, C. P. Know thyself: a wonderful booklet of instruction on mental science and secret force. New York: Printed by the Language Printery, Ibetween 1900 and 1927]. Notes: Cover title. "How to concentrate. How to control yourself and others." "

<sup>&</sup>lt;sup>2274</sup> The Spiritualist. A Monthly Magazine. New York City, NY: Psychological Publishing and Distributing Co. of New York, Inc. • Vol. I, No. 3, October, 1915, p. 18.

<sup>&</sup>lt;sup>2275</sup> Confessions, p. 791. (*Chapter 80*)

 <sup>&</sup>lt;sup>2276</sup> For Hereward Carrington, see: *Helene Pleasants* (Editor). Biographical Dictionary of Parapsychology. New York, NY: Garret Publications, 1964, p. 47.
 Who's Who in New York 1914. Sixth Biennial Edition. New York, NY: Who's Who in New York and State, Inc., 1914, p. 117.

<sup>&</sup>lt;sup>2277</sup> The Kalpaka; An Occult Quarterly. Coimbatore, S. India: The Latent Light Culture. • Vol. XXXXI, No. 4, October, November, December, 1946, p. 143. (*The Strangest Man I Have Ever Known; Dr. Hereward Carrington*, pp. 143-50.)
• Fate Magazine: True Reports of the Strange & Unknown. Evanston, IL: Clark Publishing Co. • Vol. 2, No. 3, September 1949, p. 66. (*Men of Mystery: Aleister Crowley, pp. 66-72.*) • Fate Magazine (*"Telepathy; Yoga; Clairvoyance; Your Future"*). London, UK: Press Book Ltd. Vol. 1, No. 3, January 1955. (*"Men of Mystery."*)



Hereward (Hubert) (Lavington) Carrington, Ph.D. (1880-1958), British-born American psychic investigator and author, c. 1909 E.v.

## For the Thelemites

The "youngest sister" was Leah Hirsig (1883-1975), a Swiss-born American school teacher who had graduated as a music teacher (elementary schools) from the New York Training School for Teachers in January 1904.2278 Shortly after, on March 1, 1904, she became an assistant on a public school in Bronx<sup>2279</sup>, and on January 3, 1905 E.V., also an assistant on another public school in Bronx.<sup>2280</sup> In 1915 E.V. she was still employed as a music teacher at the school where she started in 1904, 'Public School 39, Bronx'.<sup>2281</sup> However, in 1912 E.V. she had attended summer school at New York University, and at the time when Crowley met her she was studying at the Woman's Law Class.<sup>2282</sup> This was apparently Crowley's first meeting with the thirty-five years old Leah<sup>2283</sup>, and the "old lady" was Leah's five years older sister Marian (Marion) Dockerill, née Hirsig (1878-1972)<sup>2284</sup>. Crowley named Leah the Ape of Thoth and she became his Scarlet Woman. It seems that Marian Dockerill at least one time changed her first name, and there has also been some confusion as to whom she was. As Richard Kaczynski has drawn attention to so was her name not a pseudonym for Alma Hirsig 1875-1964), another of Leah's sisters, as some have stated.<sup>2285</sup> However, my research on Dockerill shows that she in 1900, twenty-two years old, was living in South Town, Chicago, Ill, with her husband of German origin "Editor John W.[ilhelm] Dockerill" (1870-?), and their nine month old son Walther.<sup>2286</sup> Dockerill later mentioned that her husband was editor of Leaves of Healing, "the weekly organ of John Alexander Dowie, the famous "Elijah" of Zion *City.*"2287 Leaves of Healing<sup>2288</sup> was a weekly paper for the extension of the Kingdom of God edited by the Scottish religious leader and founder of the Christian Catholic Church and of the city of Zion in Illinois John Alexander Dowie (1847-1907). John W. Dockerill is not mentioned in the weekly as an editor but was more likely a clerk. He later turned up in New York City as a clerk

<sup>2281</sup> School: Devoted to the Public Schools and Educational Interests. New York, NY: Published Weekly by The School News Co. • Thursday, May 20, 1915, p. 355. (*"Licenses for Promotion.* [...] *Licenses Granted.* [...] *Music* [...] *Leah Hirsig, 39, Bronx"*)

<sup>&</sup>lt;sup>2278</sup> The Globe and Commercial Advertiser, New York. New York, NY: The Globe and Commercial Advertiser. • Friday, February 12, 1904, p. 3. (*School and College; Granted License No. 1.*, p. 3.)

<sup>&</sup>lt;sup>2279</sup> The City Record. New York, NY: The City Record. • Vol. XXXIV, No. 9954, New York, Wednesday, January 31, 1906 – Supplement, p. 283. (Public School 39. [...] Leah Hirsig [...] Assistant......Mar. 1, 1904)(Officials and Employees of the Departments, Bureaus and Offices of The City of New York and of The Counties Therein Contained. From July 1 to December 31, Inclusive. [...] Department of Education, p. 283.)

<sup>&</sup>lt;sup>2280</sup> Ibid., p. 280. (Public School 29. [...] Leah Hirsig [...] Assistant......Jan. 3, 1905) (Supplement. Department of Education, p. 280.)

<sup>&</sup>lt;sup>2283</sup> Leah Hirsig was born on April 9, 1883, at Trachselwald in Berne, Switzerland. • See: *Richard Kaczynski*. PERDURABO: THE LIFE OF ALEISTER CROWLEY. Berkeley, CA: North Atlantic Books, 2010, p. 339. (*CHAPTER THIRTEEN; Amalantrah*, pp. 320-54.)

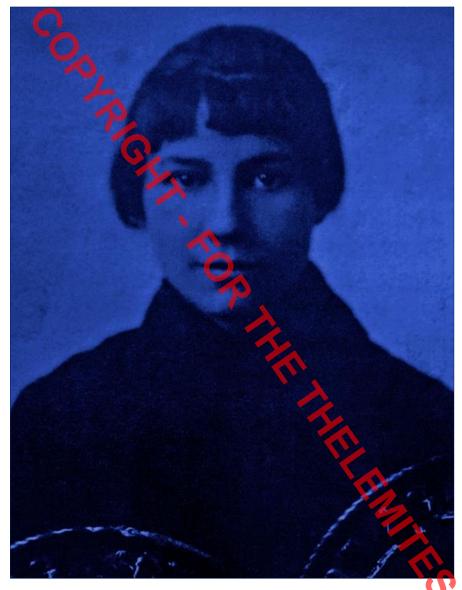
<sup>&</sup>lt;sup>2284</sup> For Dockerill's dates, see note<sup>2322</sup> and note<sup>2323</sup> below. • For Crowley's meeting with Dockerill, see also note<sup>2620</sup> below.

<sup>&</sup>lt;sup>2285</sup> See: *Richard Kaczynski*. PERDURABO: THE LIFE OF ALEISTER CROWLEY. Berkeley, CA: North Atlantic Books, 2010, p. 338; note 82 and 84 on p. 636. • For Alma Hirsig Bliss, see note<sup>2294</sup> below.

<sup>&</sup>lt;sup>2286</sup> Twelfth Census of the United States. Schedule No. 1. – Population; June 1900.

<sup>&</sup>lt;sup>2287</sup> Marian Dockerill. My Life in a Love Cult: A Warning to All Young Girls; My True Life Story By Marian Dockerill; High Priestess of Oom. Dunellen, NJ: Better Publishing Company, nd [1928], p. 14. (*Chapter II*, pp. 14-6.)

<sup>&</sup>lt;sup>2288</sup> Chicago, IL: Zion Publishing House. • Zion City, IL: Zion Printing and Publishing House.



The young Bronx music teacher (elementary school), and New York University law student Leah Hirsig (1883-1975).

and stenographer. Richard Kaczynski writes that according to an official Swiss source Dockerill's first name was Anna Maria (or Marian) and that her year of birth was 1878.<sup>2289</sup> The U.S. Schedule of Population from June 1900 gives her name as Mariam [sic] Dockerill born in June 1878 in Switzerland.<sup>2290</sup> In *Hartmann's Who's Who in Occultism* from 1927 E.V. we are informed about Marian Dockerill:

Author, b. Berne, Switzerland, June 12, 1875 [sic, but 1878]. Author: "Confessions of a High Priestess in America's Notorious Love Cults; Various magazine articles on Youth Culture etc. Address: 156 West 10th St., New York, N. Y.<sup>2291</sup>

Marian Dockerill divorced her husband in 1912 E.V. and was living in New York City with their three children.<sup>2292</sup> The same year John W. Dockerill appears as Director in Schliemann Oil and Kerosene Company of Manhattan, New York City.<sup>2293</sup> Marian Dockerill was involved in several "love cults", as she termed them, and ostensibly she infiltrated European and American occult sex societies and issued an illustrated report, which also mentioned Crowley and her sister. It was published as an eight-part series entitled *Confessions of a "High Priestess" in America's Notorious "Love Cults"* in the Hearst press's *New York Journal* in March and April of 1926 E.V., and appeared in 1928 E.V. re-edited in an illustrated pulp version as *My Life in a Love Cult: A Warning to All Young Girls; My True Life Story By Marian Dockerill; High Priestess of Oom*, cover subtitled: "*Exposing Get-Acquainted Clubs and Criminal Clairvoyants*."<sup>2294</sup> The paperback's chapter IX gave a coloured account

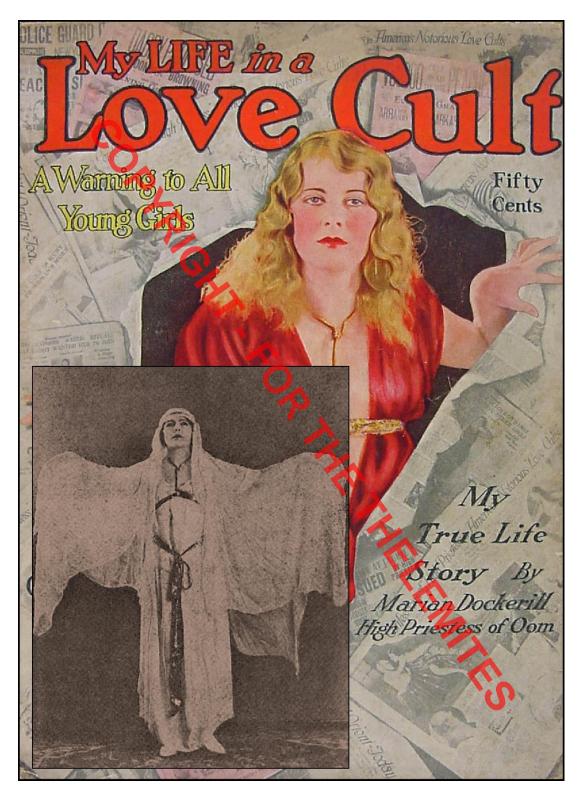
<sup>&</sup>lt;sup>2289</sup> *Richard Kaczynski*. PERDURABO: THE LIFE OF ALEISTER CROWLEY. Berkeley, CA: North Atlantic Books, 2010, p. 636, note 84.

<sup>&</sup>lt;sup>2290</sup> Twelfth Census of the United States. Schedule No. 1. – Population; June 1900.

<sup>&</sup>lt;sup>2291</sup> Who's Who in Occultism, New Thought; Psychism and Spiritualism; (A Biography, Directory and Bibliography Combined in Distinctly Separate Sections.) The Standard Reference Work of the World. Compiled and Edited by William C. Hartmann. Second Edition of "Hartmann's Who's Who"; "Seek and Ye Shall Find"; Issued Under the Auspices of The Occult Brotherhood. Jamaica, NY, The Occult Press, nd [1927], p. 60. (*DOCKERILL, Marian*. *Author.*, p. 60.)

 <sup>&</sup>lt;sup>2293</sup> See: Paint, Oil and Drug Review. Chicago, IL: D. van Ness Person Publishing Company. • Vol. LIV, No. 1, Wednesday, July 3, 1912, p. 38. (*Petroleum Notes; Petroleum incorporations*, p. 38). • The New York City Directory, 1916: "J. W. Dockerill, treasurer of Schliemann's Oil & Ceresine Co."

<sup>&</sup>lt;sup>2294</sup> Marian Dockerill. My Life in a Love Cult: A Warning to All Young Girls; My True Life Story By Marian Dockerill; High Priestess of Oom. Dunellen, NJ: Better Publishing Company, nd [1928]. The year of publication was not stated, however, Dockerill's preface 'My Message to the Youth of America' is dated 'June 1, 1928 Ibid., pp. 6-7. • For Dockerill and My Life in a Love Cult, see also: Richard Kaczynski. PERDURABO: THE LIFE OF ALEISTER CROWLEY. Berkeley, CA: North Atlantic Books, 2010, p. 338; note 82 and 84 on p. 636. • Kaczynski draws attention to that this sister not is Alma Hirsig as some call her stating that Marian Dockerill was her pseudonym. Leah Hirsig had another elder sister named Magdalena Alma Hirsig Bliss (1875-1959). She was an American artist, miniature painter, and born in Bern, Switzerland. The mistake is likely do to a misunderstanding appearing in John Symonds's The Great Beast: The Life of Aleister Crowley (London, UK: Rider & Co., 1951, pp. 254; 340.) where he states that "Marion [sic] Dockerill" is Alma Hirsig. This is perhaps owing to the mention of Leah's sister "Alma" in, for instance, Crowley's diary from October 1923 E.V. which has a letter draft included in the notebook from Norman Mudd to Alma asking for money to a weakened, sick Leah, starting with "My dear Alma, 93". Leah was the youngest of ten children and she had five elder sisters and four elder brothers. Alma Hirsig Bliss died at the age of 89 on July 18, 1964 E.V., in Kingston, New York. • For the mentioned letter draft, see: Aleister Crowley. The Magical Diaries of Aleister Crowley 1923. Ed. Stephen Skinner. Jersey, Channel Islands: Neville Spearman Ltd., 1979, pp. 223-4. [5 October] Die Venus [1923 E.V]) • For the artist Alma Hirsig Bliss, see: Who's Who in New York City and State. New



Upper cover of Marian Dockerill's *My Life in a Love Cult* together with a photograph of her from the title page of the 100-page paperback, which was published in 1928 E.V.

of Crowley and Leah, "*My Sister's Love Cult*", giving interpretations of a philosophy stated as being Crowley's, but 'yellow', fake and twisted – an account clearly added fictitious elements: "*Crowley believed in the "right of wrong." To him the worship and following of Satan and evil were the highest to which one could attain. His idea was: "All is evil. Evil is right. Let evil prevail!""*!!!<sup>2295</sup> One can read between the lines that Dockerill perhaps was disappointed that it not was her that Crowley had chosen as his Scarlet Woman.<sup>2296</sup>

As I will return to, Aleister Crowley was not a Satanist. For him Satan was a natural part of the whole, but just a part! However, let us try to use a 'Method of Science' on this matter! Remember the words also found in the New Testament: 'Out of the overflow of the heart the mouth speaks.' Let us take a look at some of Crowley's important writings and discover how many times the name "Satan" occurs in them. In *The Collected Works of Aleister Crowley* – published in 3 volumes from 1905-1907 EV. (approx. 800 pages) – the name "Satan" is found thirty-five times. However, the sixteen of these thirty-five times are found in the second volume in Crowley's "*Translations from Baudelaire*" (from *Oracles* 1905 E.V.).<sup>2297</sup> Now, I notice that another name, namely "Isis", is found no less than thirty-six times in *Collected Works* – one time more than "Satan".<sup>2298</sup> In fact, the name "Osiris" is also found thirty-six times in *Collected Works*.<sup>2299</sup> And if we turn to the first volume of *The Equinox*, whose ten numbers were published between 1909 E.V. and 1913 E.V., we find in its some 4466 pages the name "Satan" used ninety-three times.<sup>2300</sup> Facts like these speak for themselves!

<sup>2295</sup> Marian Dockerill. My Life in a Love Cult: A Warning to All Young Girls; My True Life Story By Marian Dockerill; High Priestess of Oom. Dunellen, NJ: Better Publishing Company, nd [1928], p. 53. (Chapter IX, pp. 49-57.)

- <sup>2297</sup> Aleister Crowley. The Collected Works of Aleister Crowley. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume I, 1905. (1 time on p. [1]; 2 times on p. 181.)(A total of 3 times.) Ibid., Volume II, 1906. (1 time on p. 6; 1 time on p. 12; 1 time on p. 13; 3 times on p. 15; 12 times on p. 16; 1 time on p. 18; 1 time on p. 125; 2 times on p. 158; 1 time on p. 159; 1 time on p. 197; 1 time on p. 200; 3 times on p. 233; 2 times on p. 234.)(A total of 30 times.) Ibid., Volume III, 1907. (1 time on p. 105; 1 time on p. 242.)(A total of 2 times.)
- <sup>2298</sup> Ibid. Volume I, 1905. (1 time on p. 141; 1 time on p. 143; 4 times on p. 148; 1 time on p. 149; 3 times on p. 150; 1 time on p. 152; 1 time on p. 199; 3 times on p. 211; 1 time on p. 213; 1 time on p. 218; 1 time on p. 226; 2 time on p. 227; 1 time on p. 228; 1 time on p. 231; 1 time on p. 244; 1 time on p. 261; 2 times on p. 262; 3 times on p. 267;)(A total of 29 times.) Ibid., Volume II, 1906. (1 time on p. 31; 1 time on p. 80; 1 time on p. 210.)(A total of 3 times.) Ibid., Volume III, 1907. (1 time on p. 17; 1 time on p. 97; 2 times on p. 243.)(A total of 4 times.)
- <sup>2299</sup> Ibid. Volume I, 1905. (1 time on p. 142; 1 time on p. 146; 1 time on p. 149; 3 times on p. 150; 1 time on p. 152; 1 time on p. 166; 1 time on p. 194; 2 times on p. 212; 2 times on p. 213; 1 time on p. 223; 1 time on p. 227; 2 times on p. 261; 1 time on p. 262; 3 times on p. 267; 2 times on p. 268.)(A total of 23 times.) Ibid., Volume II, 1906. (1 time on p. 20; 1 time on p. 21; 1 time on p. 54; 1 time on p. 142; 1 time on p. 144; 1 time on p. 177; 1 time on p. 190; 1 time on p. 202; 1 time on p. 203; 1 time on p. 269.)(A total of 10 times.) Ibid., Volume III, 1907. (1 time on p. 21; 1 time on p. 100; 1 time on p. 235.)(A total of 3 times.)

York, NY: L. R. Hamersly Company. • Eleventh Edition, 1947, p. 94. ("*BLISS, Alma Hirsig: Miniature Painter; b. Berne, Switzerland; ed. Art Schs. of N. Y. C. and Paris; m. Louis E. Bliss (dec.*[eased]). [...]") • For the death of Alma Hirsig Bliss, see her obituary in: The Kingston Daily Freeman, Kingston, N. Y. • Monday Evenung, July 20, 1964, p. Six. (*Local Death Record; "Mrs. Alma H. Bliss",* p. Six.) • For some details on Dockerill's publication of her report etc., see: *Mel Gordon.* Voluptuous Panic: The Erotic World of Weimar Berlin. Los Angeles, CA: Feral House, 2000, pp. 200-2. • I note that this book on discussing Crowley speaks of "*Crowleyanity*" (although not a term used by Crowley as discussed below in note<sup>4436</sup>) and also of "*a Left-Handed Magic known as the Laws of Thelema. ("Love is the Law" "Do what Thou wilt!"*)"? • Ibid., p. 223. • The title page of *My Life in a Love Cult* with a photograph of Dockerill and her stated age together with one page (p. 53) dealing with Crowley and Leah are reproduced in: *Kenneth Grant.* Remembering Aleister Crowley. London: Skoob Books Publishing Ltd, 1991, pp. 55-7.

<sup>&</sup>lt;sup>2296</sup> Ibid., pp. 49-57. (*Chapter IX*, pp. 49-57.)

<sup>&</sup>lt;sup>2300</sup> The Equinox, 1:1 - 9 times; The Equinox, 1:2 - 10 times; The Equinox, 1:3 - 1 time; The Equinox, 1:4 - 2 times; The

Crowley wrote about Satan in the introduction to 777 in 1909 E.V.:

Satan, again, who in Job is merely Attorney-General and prosecutes for the Crown, acquires in time all the obloquy attaching to that functionary in the eyes of the criminal classes, and becomes a slanderer. Does any one really think that any angel is such a fool as to try to gull the Omniscient God into injustice to his saints?<sup>2301</sup>

This reminds me regarding the old assimilation of Thoth to the Greek Hermes (Hermes Trismegistus), I have always thought that there is a certain aspect of Hermes, which clearly shows that he was no Thoth, and a certain aspect of Thoth, which clearly shows that he was no Hermes! I am thinking of that Hermes was a god of thieves, and that Thoth stood for the opposite. One of Thoth's epithets was "*whose abomination is falsehood*" (Totb. Nav. 182, 3.), other epithets, for instance, "*who drives away evil*" (Ibid., 182, 3.); "*lord of laws*" (Ibid., 182, 8.); "*lord of judging*" (Edfu, R. I, 108.), etc.<sup>2302</sup> And one of the greatest problems in ancient Egypt both for the living and the dead were thieves and their grave robbing, which spoiled the afterlife and created great problems for the living. And the object sough after was, of course, gold – thus another kind of 'alchemy'! The conquest of Egypt by Alexander the Great (332-323), took place in 332 BCE in the Thirty-first Dynasty giving birth to the Greco-Roman Period and the Macedonian Dynasty.

That Dockerill originally started her so-called infiltration of love cults in order to help her younger sister, as stated by some, is wrong, and her motives for joining several love cults had evidently not exclusively journalistic purposes. John Symonds considered *My Life in a Love Cult* an *"autobiographical sketch"*, which it is not, although it contains autobiographical information (without any dates etc.), for what is autobiographical and what are fictitious elements added to the stories in order to make them 'yellow' enough?<sup>2003</sup> Recalling Crowley's description of her in *Confessions: "an old lady painted to resemble the cover of a popular magazine"*, so was it clearly written with *My Life in a Love Cult* in mind on whose upper cover is a picture of Dockerill (above) with the text: *"Marian Dockerill at the age of 54. Still beautiful and loved"* the pulp paperback was published in 1928 E.V. so Dockerill was not 54 but only 50, as she also wrote in a chapter, a misprint that must have annoyed her greatly, and a matter, I think, that Crowley was well aware of. There is a funny newspaper article from May 1912 E.V. that shows that Dockerill had worked hard on becoming a prima donna:



Equinox, 1:5 - 10 times; The Equinox, 1:6 - 19 times; The Equinox, 1:7 - 8 times; The Equinox, 1:8 - 8 times; The Equinox, 1:9 - 7 times; The Equinox, 1:10 - 19 times. (A total of 93 times.)

 <sup>&</sup>lt;sup>2301</sup> [Aleister Crowley, et al.] 777 vel Prolegomena Symbolica ad Systemam Sceptico-Mysticae Viae Explicandae,
 Fundamentum Hieroglyphicum Sanctissimorum Scientiae Summae. London and Felling-on-Tyne: The Walter Scott
 Publishing Co., Ltd., 1909, p. ix. (INTRODUCTION, pp. [vii]-x.)

<sup>&</sup>lt;sup>2302</sup> For the epithets, see: *Patrick Boylan*. Thoth, the Hermes of Egypt: a study of some aspects of theological thought in ancient Egypt. [S.I.]: Oxford University Press, 1922, pp. 180-200. (*Appendix B. Epithets of Thoth*, pp. 180-200.)

<sup>&</sup>lt;sup>2303</sup> John Symonds. The Beast 666; The Life of Aleister Crowley. London, UK: The Pindar Press, 1997, p. 237. (Chapter Sixteen; Leah Hirsig, pp. [236]-44.)

### Ambition Foiled, Wants Piano Back. Husband Who Failed To Make Wife A Prima Donna Sues Her For Instrument He Provided.

Failed to make a prima donna of his wife, John Dockerill, an importer of No. 320 Broadway, living at No. 955 Prospect avenue, the Bronx, yesterday brought suit against Mrs. Marian Dockerill to recover a \$350 piano. The suit was heard by Justice Lauer in the second district Municipal Court yesterday afternoon, but the result of the war over misplaced ambition is still in doubt.

Leopold W. Harburger [...], is Mr. Dockerill's attorney. He said yesterday that the Dockerills agreed several years ago that Mrs. Dockerill was to become a prima donna, and with this understanding Mr. Dockerill purchased a piano. Mrs. Dockerill practised faithfully, but failed to get an engagement with the Dippel forces and he wanted the piano back. Mrs. Dockerill is now living at No. 8 West Twenty-ninth street, and last night she refused to discuss the wreck of her husband's ambitions. The piano is still in her possession.<sup>2304</sup>

In the back of the 100-page paperback *My Life in a Love Cult* were six pages with letters from teenagers of both sexes containing typical questions about love affairs etc., together with Dockerill's answers, and also some full-page advertisements for teenagers, among others one for sanitary towels delivered by mail.<sup>2305</sup> The same year that Dockerill's articles had appeared in the *New York Journal* she was herself accused by the 16 years old child-wife of the 52 years old wealthy New York City real estate man Edward West 'Daddy" Browning (1874-1934), of being the head of a love cult, and "a female Oom the Omnipotent", who had influenced her husband with her doctrines! Oom the Omnipotent was what the press had dubbed the founder of the Tantrik Order in America Pierre Arnold Bernard (1875-1955)<sup>230</sup>, whose High Priestess Dockerill wrote she was. Dockerill sued Mrs. Edward W. "Peaches" Browning, former Frances Heenan<sup>2307</sup>, for damage, but a \$150,000 libel suit was finally dismissed in January 1927 E.V. due to failure to file the complaint within the specified time.<sup>2308</sup> "Peaches" Browning had abandoned her husband in 1926 E.V. and tried to obtain a divorce. During the separation case in the end of the year Peaches was shown a photograph of an unclad Marian Dockerill and she confirmed that it was like the photographs, which her husband had shown her of Dockerill and demanded that she should strike a relationship with her - "Daddy" Browning completely denied it, but admitted that he knew Dockerill.<sup>2309</sup> Interestingly, Dockerill appeared in the newspapers both as "Mrs. Marian Dockerill" and "Mrs. Marion Dockerill". That the pulp version appeared had probably to do with the

 <sup>&</sup>lt;sup>2304</sup> New York Herald. New York, NY: New York Herald. ◆ Saturday, May 18, 1912, p. 6. (Ambition Foiled, Wants Piano Back, p. 6.)

<sup>&</sup>lt;sup>2305</sup> Marian Dockerill. My Life in a Love Cult: A Warning to All Young Girls; My True Life Story By Marian Dockerill; High Priestess of Oom. Dunellen, NJ: Better Publishing Company, nd [1928], pp. 82-93. (A Warning to All Young Girls; Marian Dockerill's Confidential Advice, pp. 82-93.)

<sup>&</sup>lt;sup>2306</sup> Dr. Pierre Bernard was born as Peter Coons in Leon, Iowa. Bernard ran the "Braeburn Club" at Nyack, N. Y.

<sup>&</sup>lt;sup>2307</sup> Frances Heenan "Peaches" Browning (1910-1956).

<sup>&</sup>lt;sup>2308</sup> Palm Beach Daily News. Palm Beach, FL: Palm Beach Daily News. • Vol. 31, No. 21, Sunday, January 9, 1927, p. 1. (Suit Against "Peaches" Browning Dismissed)

 <sup>&</sup>lt;sup>2309</sup> The New York Times. New York, NY: The New York Times. • Wednesday, January 26, 1927, p. 3. (*Browning's Wife Tells Her Story*) • Also: *Michael Greenburg*. Peaches and Daddy: A Story of the Roaring 20s, the Birth of Tabloid Media, & the Courtship That Captured the heart and Imagination of the American Public. Woodstock & New York, NY: The Overlook Press, 2008, p. 187f.



Albany Evening News. Albany, NY: Albany Evening News. • Sunday, October 27, 1927.

Browning affair, which was briefly mentioned but without any mentioning of that the \$150,000 libel suit had been dismissed.<sup>2310</sup>

My research on Dockerill showed that she around 1915 E.V. changed her first name to "Marion."<sup>2311</sup> In November 1919 E.V. she appeared on Broadway in a show as performer (Ensemble) "Marion Dockerill" in "Irene" at the Vanderbilt Theatre, a musical comedy "built around the idea that a woman is made by the gowns she wears", and a show that ran for 675 performances (Nov. 18, 1919 E.V. – Jun. 18, 1921 E.V.) – at the time the longest-running show in Broadway's history.<sup>2312</sup> In 1922 E.V. Marion Dockerill also appeared in "Mary Get Your Hair Cut" at Parsons Theatre in Hartford, Connecticut, some 180 kilometres northeast of New York City, and hereafter she evidently disappeared from the stage.<sup>2313</sup> In 1931 E.V. she is still "Marion Dockerill" and now mentioned in a newspaper article as: "Mrs. Marion Dockerill, Psychic Investigator, Who Recently Conducted a Successful Expose of Spurious "Spiritualist" Phenomena."<sup>2314</sup> The article, which mainly was about Aleister Crowley and the O.T.O., was not written by Dockerill but apparently by one of her vellow journalist friends, journalist and author Bruce Grant (1893-1977), who the year before had published Tong War! The First Complete History of the Tongs in America.<sup>2315</sup>, and who in the 1940s-60s wrote many books about American history aimed at children. Dockerill had in My Life in a Love Cult described how Leah's boy "Hansi", Hans Hammond (1917-1985)<sup>2316</sup>, at the age of five had been drinking brandy at the Abbey of Thelema in Cefalù and how he had contracted the cigarette habit<sup>2317</sup>, and one of the pictures in the article showed "Hansi Hammond" smoking a cigarette through a cigarette holder and with a strip of paper superimposed across his chest stating: "Do what thou wilt shall be the whole of the Law.", and with the text:

# PRECOCIOUS

Hansi Hammond, Aleister Crowley's Adopted Son, Coolly Smoking a Cigarette Despite His Extreme Youth, with the Chief Tenet of Crowley's Creed Superimposed on the Photograph.<sup>2318</sup>

The picture shoved the image of a boy of some 8-10 years of age, most probably not Hansi, seated with an open book in his hands and the cigarette that not produced any smoke was perhaps

<sup>&</sup>lt;sup>2310</sup> Marian Dockerill. My Life in a Love Cult: A Warning to All Young Girls; My True Life Story By Marian Dockerill; High Priestess of Oom. Dunellen, NJ: Better Publishing Company, nd [1928], p. 72. (Chapter XII, pp. 71-5.)

<sup>&</sup>lt;sup>2311</sup> "*Marion Dockerill*" in: The Brooklyn Daily Eagle. Brooklyn, New York City, N.Y.: Brooklyn Daily Eagle. + Thursday, October 7, 1915, p. 11. (*Court Cuts Allowance.; Grants Reduction in Dockerill Divorce Arrangements.*, p. 11.)

 <sup>&</sup>lt;sup>2312</sup> Theatre Magazine. New York, NY: Theatre Magazine Company. • Vol. XXXI, No. 1 (Whole No. 227), January, 1920, p. [10]. ("Marion Dockerill | One of the pretty girls in "Irene"", [portrait + text]) • "Irene" was produced by Carle Carlton and Joseph McCarthy.

<sup>&</sup>lt;sup>2313</sup> Parsons Theatre, Hartford CT; Program November 26, 1922. (Mary Get Your Hair Cut; By Max Marcin)

<sup>&</sup>lt;sup>2314</sup> Miami Daily News. Miami, FL: Miami Daily News. • Sunday, February 8, 1931, Magazine Section, pp. [6-7.] (Startling New Revelations of Weird, Mysterious Cults That Have Broken Out Around the Globe; By Bruce Grant)

<sup>&</sup>lt;sup>2315</sup> Eng Ying Gong; Bruce Grant. Tong War! The first complete history of the tongs in America; Details of the tong wars and their causes; Lives of famous hatchetmen and gunmen; And inside information as to the workings of the tongs, their aims and achievements. New York, NY: Nicholas L. Brown, 1930.

<sup>&</sup>lt;sup>2316</sup> For Hans Hammond, see: *Richard Kaczynski*. PERDURABO: THE LIFE OF ALEISTER CROWLEY. Berkeley, CA: North Atlantic Books, 2010.

<sup>&</sup>lt;sup>2317</sup> Marian Dockerill. My Life in a Love Cult: A Warning to All Young Girls; My True Life Story By Marian Dockerill; High Priestess of Oom. Dunellen, NJ: Better Publishing Company, nd [1928], p. 56. (*Chapter IX; The Outcome*, p. 56.)

<sup>&</sup>lt;sup>2318</sup> Miami Daily News. Miami, FL: Miami Daily News. • Sunday, February 8, 1931, Magazine Section, p. [7.] (Startling New Revelations of Weird, Mysterious Cults That Have Broken Out Around the Globe; By Bruce Grant, pp. [6-7.])



Picture of Marion Dockerill from "Irene" at the Vanderbilt Theatre, Broadway, New York City, January 1920 E.V. (Theatre Magazine. New York, NY: Theatre Magazine Company. Vol. XXXI, No. 227, + January, 1920, p. [10].) superimposed on the picture like some objects were on a large 'retouched photo' of "*Mrs. Marion Dockerill, Psychic Investigator*" that showed her bound in a cabinet, with "*Ghostly Musical Instruments Whirling Overhead*".<sup>2319</sup> In May 1943 E.V. Lieutenant Hans Hammond of the Army Air Forces in Harrisburg, Pennsylvania, was engaged to Theresa Marion Rothmann, daughter of George Rothmann, Jackson Heights, Queens, New York City, deputy chief clerk of the NY Board of Elections.<sup>2320</sup>

In the 1940 U.S. Federal Census Dockerill again appeared as "Marian Dockerill". Mel Gordon (1947-), Professor of Acting, Directing and Theatre History at the University of California, Berkeley, writes in an article about Dockerill and her infiltration of love cults, published in 2011 E.V., that she during the Depression married a wealthy Brooklyn realtor and started a career as an avant-garde painter, and that she died in 1980 E.V.<sup>2321</sup> However, she did not die in 1980 E.V., as stated by Mel Gordon, but at the age of 94 on November 17, 1972 E.V., in Zena, New York, as wife of Copley Clarke.<sup>2322</sup> Her obituary appeared in *The Kingston Daily Freeman*, which in an article in June 1964 E.V. also had stated about her:

Mrs. Clarke, wife of Copley Clarke of Zena, was born in Berne, Switzerland on June 12, 1878. At the age of 47 she won a beauty contest in which she was adjudged the most youthful and beautiful grandmother in America.

Mrs. Clarke has written many articles on Youth Culture for a number of American magazines and her life story was published in 1926 by the King Features Syndicate.

Marian Clarke was also a character actress in the silent movies era, playing with Francis X. Bushman and many of the well known actors of that early cinema period.

*She was one of the first guests of Mary Margaret McBride and was interviewed by her more than 25 years ago on Station WOR, Newark, in connection with youth culture and how to stay young.*<sup>2323</sup>

The article was headed: "86-Years-Old Zena Resident Enjoys First Airplane Ride", and stated: ""It was a wonderful experience and I'd like to do it again." That was the reaction of an 86-years-old Zena resident who celebrated her birthday by taking the first airplane ride in her life."<sup>2324</sup>

Back to Crowley's lecture and essay. It is clearly not "*Christiansen*" but Christensen that Crowley is speaking of in *Confessions*. The *Psychical Research Review* was published by *Psychological Research Society of New York, Inc.,* which also held lectures, and the lecture mentioned by Crowley is evidently one of these. Hereward Carrington is stated in the review to have been engaged under the auspices of the society to lecture and give practical demonstrations on the *Yoga Philosophy*, and

<sup>&</sup>lt;sup>2319</sup> Ibid., p. [7.] ("She Showed Them Up", p. [7.])

<sup>&</sup>lt;sup>2320</sup> Long Island Daily Press. Jamaica, NY: Long Island Daily Press. Saturday, May 1, 1943, p. Fifteen. (Theresa Rothmann To Wed Officer, p. Fifteen.) • "[...] Lieutenant Hammond, son of Mrs. L. E. Hirsig and the late Edward Hammond of Manhattan went to the University of Florida and the Duke University Graduate School." • Ibid.

 <sup>&</sup>lt;sup>2321</sup> See: Hustler Magazine. Beverly Hills, CA: Larry Flynt Publications. • Vol. 37, No. 14, All Sex Issue, February 2011, p. 84. (*Marian Dockerill; Flapper Firebrand of Roaring '20s Secret Sex Cults; Infiltrating the Nests of Licentious Con Artists, She Gave Her All to Unmask Our Hidden History*, pp. 80-4.) • See also note<sup>2284</sup> above.

<sup>&</sup>lt;sup>2322</sup> The Kingston Daily Freeman, Kingston, N. Y. Sunday, November 19, 1972, p. Eight. (Obituary: "CLARKE – November 17, 1972. Mrs. Marian D. Clarke of John Joy Road, Zena. Wife of Copley Clarke; mother of Mrs. Marian Wistrom, Walter J. and Howard U, Dockerill; sister of Mrs. Leah Hirsig; aso [sic, also] surviving are nine grandchildren, several great grand-children, and great, great grandchildren. [...]")

 <sup>&</sup>lt;sup>2323</sup> Ibid. ◆ Tuesday Evening, June 16, 1964, p. Eight. (86-Years-Old Zena Resident Enjoys First Airplane Ride, p. Eight.)
 <sup>2324</sup> Ibid.

# For the Thelemites

he also happened to be the review's managing editor.<sup>2325</sup> In October, 1917 E.V., the review also advertised a "*Class in Yoga Philosophy to be conducted by Mr. Hereward Carrington*."<sup>2326</sup> Some nine months after that Crowley had left America in December, 1919 E.V., Carrington published the book *Higher Psychical Development (Yoga Philosophy); An Outline of the Secret Hindu Teachings*.<sup>2327</sup> The book, which was published by Dodd, Mead and Co. in New York appeared in the end of September, 1920 E.V.<sup>2328</sup>, and here the preface stated: "*The following work consists essentially of a series of twelve lectures, delivered before the Psychological Research Society, of New York, in 1918*."<sup>2329</sup> The book showed that Carrington had been more than inspired by *Book Four; Part One,* and he used the book's introductory poem from "*AHA*":

There are seven Keys to the Great Gate, Being eight in one and one in eight. [...] Thou art the Master. I revere Thy radiance that rolls afar, O Brother of the Silver Star!<sup>2330</sup>

and also quoted from the book, but without any mentioning of its source or author (as he has done in most places in the rest of the book):

It has been written:

"Existence is full of sorrow.... No religion has failed hitherto by not promising enough. Let us begin by doubting every statement. Let us find a way of subjecting every statement to the test of experiment" – (which Yoga does). "Is there any truth in all the claims of the various religions? There is, ... one form of miracle which certainly happens, – the influence of the genius. There is no known analogy in nature. There are supermen of different kinds, but they are none of them of the same character as the great spiritual teachers of the world. What is there in common between Christ and Buddha and Mahomet? Buddha was born a prince and died a beggar. Mahomet was born a beggar and died a prince Christ remained obscure until a good many years after his death. Elaborate lives of each one of these have been written by devotees. There is one thing common in all three, – an omission in their life histories. We hear nothing of Christ between the ages of twelve and thirty. Mahomet disappeared into a cave, Buddha left his parents and went for a long while into the desert. Each of them was perfectly silent up to the time of his reappearance, but came back and

 <sup>&</sup>lt;sup>2325</sup> Psychical Research Review. A Monthly Magazine Devoted to Psychical Research and Occultism. Edited by C. P. Christensen. New York City, NY: The Psychological Publishing and Distributing Corporation of N. Y. • Vol. III., No. 4., October, 1917, p. 71. (Special Notice!, p. 71.)

<sup>&</sup>lt;sup>2326</sup> Ibid., p. 66.

<sup>&</sup>lt;sup>2327</sup> Hereward Carrington. Higher Psychical development (Yoga Philosophy): An Outline of the Secret Hindu Teachings. New York, NY: Dodd, Mead and Company, 1920.

 <sup>&</sup>lt;sup>2328</sup> The Bookseller; Newsdealer & Stationer. New York, NY: E. O. Chapman. • Vol. LIII; No. 6, September 15, 1920, p.
 260. ("Higher Psychical Development. (Yoga Philosophy.) An outline of the secret Hindu teachings. By Hereward Carrington, Ph.D. \$3.00. (Sept. 25.)")(Fall Announcements; Dodd, Mead & Company; Miscellaneous, p. 260.)

<sup>&</sup>lt;sup>2329</sup> Hereward Carrington. Higher Psychical development (Yoga Philosophy): An Outline of the Secret Hindu Teachings. New York, NY: Dodd, Mead and Company, 1920, p. vii. (PREFACE, pp. vii-x.)

<sup>&</sup>lt;sup>2330</sup> Ibid., p. [xv].

*immediately began to preach some new law. This is so curious that it leads us to inquire whether the histories of the men were not very much the same.*"<sup>2331</sup>

Fifteen years later, in the autumn of 1935 E.V. Carrington published *Loaves and Fishes: A Study of the Miracles, of the Resurrection, and of the Future Life, in the Light of Modern Psychic Knowledge*<sup>2332</sup> and again uses a part of the above quote from *Book Four,* but now the words are assigned to "*Frater Perdurabo.*"<sup>2333</sup>

When related to the account in *Confessions* it appears most likely that Crowley's essay was written in consequence of the meeting where the lecture was given. There is no mention of the lecture in the review but it took probably place in September 1917 E.V. and on a Sunday where Psychological Research Society held public meetings at 3 and 8 p.m., as advertised in the September issue:

# Psychological research Society of New York, Inc.

Public meetings, Sunday 3 and 8 P. M. Admission FREE. Lectures and Demonstrations by L. MORIARTY, world's great Psychologist and Demonstrator, direct from the Orient, and C. P. CHRISTENSEN, Phenomenal Psychist. Also others from time to time.<sup>2334</sup>

In a review of Carrington's book *True Ghost Stories* (1915 E.V.) in the '*Blue' Equinox* in 1919 E.V. "*Christiansen*" is mentioned again, and here as the editor of a review edited with the help of Carrington:

Mr. Hereward Carrington was a very cleaver young man, and that was his trouble. He is still a very clever young man, and as he is older than he was, his trouble is increased. I always thought him crazy with his ideas on fasting and his weighing souls, but he always gave the impression of the greatest sincerity. He did extraordinarily good work in the case of Eusapia Palladino. He merely destroys one's confidence when he coils himself in the Flag, and issues a Bryce Report like the mysteries of Myra, lends his name to quacks like Michael Whitty (not Witty), who doesn't even deny that he is the American representative of the swindler and blackmailer Mathers, so often exposed in the columns of THE EQUINOX, and helps to edit the review of an obviously fraudulent sealed letter reader like Christiansen.<sup>2335</sup>

<sup>&</sup>lt;sup>2331</sup> Ibid., pp. 25-6. (*CHAPTER II; ASANA – (Bodily Posture)*, pp. 24-41.)

<sup>&</sup>lt;sup>2332</sup> Hereward Carrington. Loaves and Fishes: A Study of the Miracles, of the Resurrection, and of the Future Life, in the Light of Modern Psychic Knowledge. New York, NY: Charles Scribner's Sons, 1935. • For its publication, see: The Book Buyer. New Series. News And Views of Scribner Books. New York, NY: Charles Scribner's Sons. • Vol. I, No. 6, October 1935, p. 17. ("PSYCHIC PHENOMENA; LOAVES AND FISHES: A Study of the Miracles, of the Resurrection, and of the Future Life in the Light of Modern Psychic Knowledge, by Hereward Carrington, author of "The Story of Psychic Science," etc. \$2.00.")

<sup>&</sup>lt;sup>2333</sup> Hereward Carrington. Loaves and Fishes: A Study of the Miracles, of the Resurrection, and of the Future Life, in the Light of Modern Psychic Knowledge. New York, NY: Charles Scribner's Sons, 1935, p. 34-5. (III; THE MYSTERY OF THE MISSING YEARS IN HIS LIFE, pp. 32-5.)

 <sup>&</sup>lt;sup>2334</sup> Psychical Research Review. A Monthly Magazine Devoted to Psychical Research and Occultism. Edited by C. P. Christensen. New York City, NY: The Psychological Publishing and Distributing Corporation of N. Y. • Vol. III., No. 3., September 1917, p. 49. (*Psychological Research Society of New York, Inc.*)

 <sup>&</sup>lt;sup>2335</sup> [Aleister Crowley, et al.] The Equinox. Vol. III., No. I. Detroit, Michigan: Universal Publishing Company, March MCMXIX E.v. (1919 E.v.), pp. 299-300. (*THE TANK, "TREAT 'EM ROUGH"*, pp. 275-307.) • For the Italian medium, Eusapia Palladino (1854-1918), see: Confessions, pp. 681-3 – and below (note<sup>2770</sup>). • See also Aleister Crowley's

The review is signed *"Hamlet R."*, which, of course, is Hamlet Rex, Prince Hamlet's murdered father, King Hamlet of Denmark, whose ghost appears to his son, the young 'spiritualist' in Shakespeare's longest play<sup>2336</sup>, demanding revenge on his murder – and the man behind the pseudonym is of course Crowley.

Christen P. Christensen is mentioned in January 1914 E.V. as the Danish trance specialist of Tuxedo Hall in New York City (Tuxedo Building, 59th Street and Madison Ave.), and the head of "The Psychological Research Pub. and Distributing Society".<sup>2337</sup> A photograph in the first issue of *The Spiritualist*, August 1915 E.V., is showing Christensen's 45-hours trance in March 1914 E.V. where he is seen laying on a bed looking like Frankenstein's monster, as played by Boris Karloff in 1931 E.V.<sup>2338</sup> However, shortly before this, on January 5, 1914 E.V., he had been arrested in Hoboken, New Jersey, and charged with "*leaching and practicing witchcraft.*" as provided by a mossgrown New Jersey law labelled "witchcraft".<sup>2339</sup> Headlines of *The Washington Herald* stated: "*Man Arrested As A Witch; Women Storm Police Asking His Release, And Crying Warnings*":

[...] The man is Christian [sic] P. Christensen, who proclaims himself president of the Psychological Research Society, with a studio in the Tuxedo Building, New York City. The throng was composed chiefly of women, but they were not calling for Christensen's life. Instead they were arguing with the police declaring that Christensen's arrest was an outrage, that he was indeed the person of "super-natural powers" that he claimed to be, and that if the police didn't watch out he would call down some dread calamity on their heads.<sup>2340</sup>

The witchcraft charge was changed to a charge of fortune-telling, and he was fined \$50.<sup>2341</sup> Christen P. Christensen was during the trial mentioned as "*ex-Rev. Christian* [sic] *P. Christensen*", and he

review in the third number of *The Equinox*, March 1910 E.V. of Carlington's book *Eusapia Palladino and Her Phenomena*: [*Aleister Crowley, et al.*] The Equinox. Vol. I., No. III. London: Simpkin, Marshall, Hamilton, Kent & Co., March MCMX o.s. (1910 E.V.), p. 286. (*EUSAPIA PALLADINO AND HER PHEMENA by HEREWARD CARRINGTON, T. Werner Laurie*. Signed by "*Aleister Crowley*")(*Reviews*, pp. 285-6.) • The mentioned "*the mysteries of Myra*" was a 15 chapter silent movie serial produced in America in 1916 E.V. It was the story about *The secret Black Order*, a cult of powerful magicians who live in an underground city and of whom the movie's principal female character, *Myra Maynard* (Jean Sothern), became a target. Carrington was joint author of the serial which was done into scenario form by Charles W. Goddard (1879-1951). The great escape artist and illusionist harry Houdini (born Ehrich Weisz) (1874-1926) served as technical consultant for the serial. Ehrich Weisz was born in Budapest but his familie immigrated to America in 1878. (*International Film Service/Pathé, 1916*) • See: *Buck Bainey*. Serials and Series: A World Filmography, 1912-1956. Jefferson, NC: McFarland & Company, Inc., 1999, p. 164. • The cover of the November issue of *Psychical Research Rewiew* (Vol. III, No. 5, November 1917) had a picture of the "*HYPNOTIC WHEEL Used in "The Mysteries of Myra"* (*Psychic Photoplay Series by Hereward Carrington and Charles W. Goddard. International Film Co.*)" • For the silent movie series "*The Mysteries of Myra*", see also note<sup>2605</sup> below.

<sup>2336</sup> *The Tragedy of Hamlet, Prince of Denmark* or for short, simply *Hamlet*.

<sup>2337</sup> "Back To Life After 27 Hours In Spiritland – Christensen Awakens From Trance Where "Controls" Told of Radium Theft", quoted article from the New York Evening Mail, January 22, 1914 in: The Spiritualist. A Monthly Magazine. New York City, NY: Psychological Publishing and Distributing Co. of New York, Inc. + Vol. I, No. 1, August, 1915, p. 5. (Back To Life After 27 Hours In Spiritland, p. 5.)

<sup>2338</sup> Ibid., p. 6. (Photograph headed "Christensen's 45-Hours Trance", p. 6.)

<sup>2339</sup> The Washington Herald. Washington, DC: The Washington Herald. • Friday, January 9, 1914, front page. (*Man Arrested As A Witch; Women Storm Police Asking His Release, And Crying Warnings*, front page.)
 <sup>2340</sup> Ibid.

<sup>2341</sup> New-York Tribune. New York, NY: New-York Tribune. ◆ Sunday, January 11, 1914, p. 6. (Seer Fined In Hoboken; Witchcraft Charge Against Christensen Dropped, pp. 12-4.)

stated in the court that he was once a Baptist minister.<sup>2342</sup> Christen P. Christensen faced on December 1, 1915 E.V., a charge of being a fortune-teller in the Supreme Court of the State of New York after complaint of a member of his society, Adele D. Priess, who happened to be a police detective, and who had paid \$5 in membership and handed over questions to Christen P. Christensen. The cost of a one-year membership of the society was \$5, and members were entitled to ask questions at any time, and as often as they desired, and *The Spiritualist* stated:

*Our President, Mr. Christensen the Danish Trance Psychic, who is known as the greatest seer of today, has been consulted by financiers, physicians, politicians, lawyers, merchants, actors, contractors, and people in every walk of life 2343* 

– the first issue of *The Spiritualist* had a poem by a Judge Marlone from Memphis, Tenn., who apparently also was a member of the society.<sup>2344</sup> It furthermore stated that the society was incorporated in February 1914 EV, that the total of member in August 1915 E.V. was 224, and that:

We incorporated on May 4th, 1914, in addition to the above Society, The Psychological Research Publishing and Distributing Co., with a capital of \$5,000 divided into 1,000 shares at \$5.00 each.<sup>2345</sup>

– only three years later the capital was increased tenfold to \$50,000!<sup>2346</sup> In the court Christensen stated about himself that his name was "Christian P. Christensen" – he evidently used both Christen and Christian since some of the papers from the trial have the former – that he was forty-eight years old, born in Denmark, and that he had been living at 637 Madison Avenue for two years.<sup>2347</sup> He also stated that he was a Psychologist. C P. Christensen held that he was a scientist and not a fortune teller, however, he admitted that he had been convicted two times of fortune telling, and he was also this time convicted and was required to give a bond in the sum of \$500 to keep the peace for three years. In the court Mrs. Press was quoted for saying about C. P. Christensen:

*He told me lots of things, about my family and myself, but of all the things that he revealed to me he missed the most important of all, my being a detective.*<sup>2348</sup>

C. P. Christensen appealed to the Appellate Division of the Supreme Court who affirmed the decision in June, 1916 E.V.<sup>2349</sup> C. P. Christensen probably came to the United States of America

<sup>&</sup>lt;sup>2342</sup> The Sun. New York, NY: The Sun. • Friday, January 9, 1914, p. 5. (*Stead's Ghost Aids Accused Medium*, p. 5.)

<sup>&</sup>lt;sup>2343</sup> The Spiritualist. A Monthly Magazine. New York City, NY: Psychological Publishing and Distributing Co. of New

York, Inc. • Vol. I, No. 1, August, 1915, p. 18. (*The Psychological Research Society of New York Incorporated*, p. 18.) <sup>2344</sup> Ibid., p. 10. (*To Those Who Have The Power*, p. 10.)

<sup>&</sup>lt;sup>2345</sup> Ibid., p. 19. (*Psychological research Publishing and Distributing Co. of New York, Incorporated*, p. 19.)

 <sup>&</sup>lt;sup>2346</sup> Psychical Research Review. A Monthly Magazine Devoted to Psychical Research and Occultism. Edited by C. P. Christensen. New York City, NY: The Psychological Publishing and Distributing Corporation of N. Y. \* Vol. III., No. 1., July, 1917, p. 71. (*The Psychological Publishing and Distributing Corporation*, p. 64)

<sup>&</sup>lt;sup>2347</sup> Supreme Court of the State of New York. The People against Christian P. Christensen. (*December 1, 1915*).

<sup>&</sup>lt;sup>2348</sup> The Sun. New York, NY: The Sun. 

Thursday, October 21, 1915, p. 14. (*Spirit Didn't Know She Was A Sleuth!*, p. 14.)

 <sup>&</sup>lt;sup>2349</sup> Report of Cases Heard and Determined in the Appellate division of the Supreme Court of the State of New York.
 Official Edition. Jerome B. Fisher, Reporter. Albany, N. Y.: J. B. Lyon Company. + Vol. CLXXIV, 1917, p. 865.

around the beginning of 1912 E.V. The headlines of a large advertisement in The News-Democrat, Canton, Ohio, April 21, 1912 E.V., stated:

#### C. P. CHRISTENSEN OF DENMARK

RECENTLY CAME OVER FROM DENMARK, GERMANY AND ENGLAND. SPEAKS GERMAN AND ENGLISH.

INSPIRATIONAL SPEAKER, CLAIRVOYANT, TRANCE AND PSYCHICAL MEDIUM AND SLATE-WRITER. MEMBER OF THE BRITISH MEDIUM UNION, YORKSHIRE UNION, AND NATIONAL UNION OF SPIRITUALIST, ENGLAND AND FIRST SPIRITUALIST CHURCH, CANTON, OHIO.2350

Carrington was at the time of Crowley's lecture some thirty-seven years old.<sup>2351</sup> He had not contributed to the review when it was called The Spiritualist in 1915 E.V. and 1916 E.V., and his first article appeared in the second issue of *Psychical Research Review* in July 1917 E.V.<sup>2352</sup>. In January 1918 E.V. he became the review's managing editor, thus only a few month after Crowley's essay was published. As mentioned above, Crowley wrote in 1917 E.V. The Butterfly Net (Liber LXXXI<sup>2353</sup>), which first was published in 1929 E.V. under the title of *Moonchild: A Prologue*.<sup>2354</sup> In the 'Author's Note' he explained about the book:

This book was written in 1917, during such leisure as my efforts to bring America into the War on our side allowed me. Hence my illusions on the subject, and the sad showing of Simon Iff at the end. Need I add that, as the book itself demonstrates beyond all doubt, all persons and incidents are purely the figment of *a disordered imagination?* 

London, 1929.2355

And he further stated in Confessions:

A.C.

<sup>&</sup>lt;sup>2350</sup> The News-Democrat. Canton, Ohio: The News-Democrat. • Sunday Morning, April 21, 1912, p. 17. (Advertisement: "PERSONAL."; "C. P. CHRISTENSEN OF DENMARK", p. 17.) • See also note<sup>2403</sup> below.

<sup>&</sup>lt;sup>2351</sup> He was born in St Helier in Jersey, Channel Islands, 17 October 1880.

<sup>&</sup>lt;sup>2352</sup> Psychical Research Review. A Monthly Magazine Devoted to Psychical Research and Occultism. Edited by C. P. Christensen. New York City, NY: The Psychological Publishing and Distributing Corporation N. Y. • Vol. III., No. 1., July, 1917, pp. 1-5. (My Own True Ghost Story; By M. F. (Communicated by Mr. Hereward Carrington, pp. 1-5.)

<sup>&</sup>lt;sup>2353</sup> The Master Therion [Aleister Crowley]. Magick in Theory and Practice (Being Part III of Book 4); By The Master Therion. 4 vols. (Sections). Printed: Paris, France: Privately printed at The Lecram Press, nd [1929/30]. Distributed in wrappers: [London, UK: Mandrake Press Ltd., 1930]. + Section 3 [Vol. 3.], p. 220. (APPENDIX I. Curriculum of A:A:; Section 3. – Official publications of the A:A:, pp. 214-28.)("Liber LXXXI. The Butterfly Net. An account of a magical operation, particularly concerning the planet Luna, written in the form of a novel. Published under the title "Moon-child" by the Mandrake Press, 41, Museum St., London, W.C.I.") • [Aleister Crowley, et al.] The Equinox. Vol. III., No. I. Detroit, Michigan: Universal Publishing Company, March MCMXIX E.V. (1919 E.V.), p. 15. (Præmonstrance of  $A \therefore A \therefore$  and Curriculum of  $A \therefore A \therefore$ , pp. 11-38.)("LIBER LXXXI. THE BUTTERFLY NET. An Account of a magical operation, particularly concerning the planet Luna, written in form of a novel.")

<sup>&</sup>lt;sup>2354</sup> Aleister Crowley. Moonchild: A Prologue. London, UK: The Mandrake Press, 1929. • For the publication of *Moonchild: A Prologue*, see note<sup>2503</sup> below.

<sup>&</sup>lt;sup>2355</sup> Ibid., p. 114. (*Author's Note*, p. [viii].)

I wrote a series of six stories about his [Simon Iff's] exploits and followed it by The Butterfly Net or The Net, a novel in which he is a secondary character. In this novel I have given a elaborate description of modern magical theories and practices. Most of the characters are real people whom I have known and many of the incidents taken from experience.<sup>2356</sup>

In *Moonchild's* Chapter VIII we meet the character Wake Morningside<sup>2357</sup> who is "*the mainstay of the Society for Psychical Research*"<sup>2358</sup>, and mentioned is also "*the Scandinavian medium Jansen*."<sup>2359</sup> About Wake Morningside we hear that he:

was at present engaged on writing a scenario for moving pictures in which he was to incorporate the facts of psychical research.<sup>260</sup>

#### and further:

Some years before, he had been one of the signatories to a favourable report on a medium named Jansen; the following year he had brought the man over to America, and made a great deal of money out of the tour. The action destroyed both Jansen and the earlier report. In New York the Scandinavian medium had been exposed, and when Morningside had objected that this did not invalidate the earlier report his opponent retorted: "No: Your presence there does that!"<sup>2361</sup>

Wake Morningside is, of course, Hereward Carrington, and the Scandinavian medium Jansen clearly C. P. Christensen, and the film mentioned *The Mysteries of Myra*." This is interesting and perhaps also explains that C. P. Christensen originally came to America through Carrington! And finally, the following lines from *Moonchild* recall Crowley's lecture and his subsequent treatise "*Occult Study*":

"Spiritualism and Christian Science, which are either fraud or bluff or misinterpretation of facts, have spread all over the Anglo-Saxon world because there is no true critical spirit among the half-educated. [...] In Magick, even more than in any other science, the student must keep his practice level with his theory."<sup>2362</sup>

The month after that "*Occult Study*" had appeared in the review Christen P. Christensen appeared on the stage of the Women's War Relief Booth at Hero Land Bazaar held in New York City at the Grand Central Palace from November 24 to December 12, 1917 EV.:

<sup>&</sup>lt;sup>2356</sup> Confessions, p. 777.

<sup>&</sup>lt;sup>2357</sup> Aleister Crowley. Moonchild: A Prologue. London, UK: The Mandrake Press, 1929, p. 75. (CHAPTER V; Of The Thing In The Garden; And Of The Way Of The Tao, pp. 64-77.)

<sup>&</sup>lt;sup>2358</sup> Ibid., p. 73.

<sup>&</sup>lt;sup>2359</sup> Ibid., p. 76.

<sup>&</sup>lt;sup>2360</sup> Ibid., p. 75.

<sup>&</sup>lt;sup>2361</sup> Ibid., p. 76.

 <sup>&</sup>lt;sup>2362</sup> Ibid., p. 114. (Chapter VIII – Of the Homunculus; Conclusion of the Former Argument Concerning the Nature of the Soul, pp. 104-16.)
 See also note<sup>2272</sup> above.

Ask Him?: The Master Mind of Mentalism. Will Tell You what You Want to Know: You Can Interview Him Privately. You Can see Him at the Theatre Free: at the Stage of the Women's War Relief Booth<sup>2363</sup>

One of the colourful propaganda posters made for the event showed a battle scene from the trench warfare in Europe with horror-stricken German soldiers facing the "*British Tank "Britannia" in Action"*, and with the text: "*Hero Land; The Greatest Spectacle The World Has Ever Seen For The Greatest Need The World Has Ever Known*"<sup>2364</sup> – some one hundred war relief organizations cooperated in Hero Land, which combined entertainment, exhibits, and bazaar booths. The "Psychic Village" under the auspices of the Stage Women's War Relief had also a special engagement of the Belgium born Dutch painter Leon Engers Kennedy (1891-1970), who painted pictures in oil under inspiration with aura, and there was also an exhibition of his "Psychochromatic Mystical Paintings."<sup>2365</sup> Interestingly, in the December 1917 E.V. issue of *The International* Crowley wrote under the pseudonym of "*J. Turner*":



ALEISTER CROWLEY (From a Psycho chrom by Leon Engers-Kennedy)

[.] In the exhibition held last month by Mr. Engers Kennedy, we have a very definite attempt to portray that which is seen by the spiritual sight, and the result may be described as extremely successful because the artist is a good artist. These pictures can be looked at with pleasure from the purely aesthetic standpoint. These is no ad captandum effort to interest people in the subject of the picture. They stand on their own merits as pictures. But it would be useless to deny that a supreme interest is superadded by the representation on the character or mood of the sitter by the simple means of using the symbolic colors and forms perceived by the spiritual eye as background.<sup>2366</sup>

It was not stated where the exhibition had been held! I also notice that in the October 1917 E.V issue of *Pearson's Magazine* Frank Harris had a review of the August 1917 E.V. issue of *The International* where he mentioned that the magazine now was edited by Aleister Crowley, and furthermore illustrated the review

with a black and white reproduction of an apparently 'excessively blue' '*Psycho chrom*" of Aleister Crowley by Kennedy.<sup>2367</sup> Leon Engers Kennedy was Crowley's friend and pupil and belonged both

<sup>&</sup>lt;sup>2363</sup> One-page broadsheet issued by Psychological Research Society of New York, 1917. Ask Him?: The Master Mind of Mentalism. Will Tell You what You Want to Know: You Can Interview Him Privately. You Can see Him at the Theatre Free: at the Stage of the Women's War Relief Booth (S.W. Corner 3rd Floor) Hero Land Bazaar – Grand Central Palace [...]. New York, NY: Psychological research Society of New York, 1917.

<sup>&</sup>lt;sup>2364</sup> The poster was created by J. Carl Mueller (New York, NY: The United States Printing & Lithograph Co., [1917])

 <sup>&</sup>lt;sup>2365</sup> Psychical Research Review. A Monthly Magazine Devoted to Psychical Research and Occultism. Edited by C. P. Christensen. New York City, NY: The Psychological Publishing and Distributing Corporation of N. Y. • Vol. III., No. 5., November, 1917, p. 71. (Advertisement, "Hero Land Bazaar", p. 71.)

<sup>&</sup>lt;sup>2366</sup> The International: A Review of Two Worlds. New York City, NY: International Monthly, Inc. + Vol. XI, No. 12, December 1917. + Art and Clairvoyance (By J. Turner), p. 379.

 <sup>&</sup>lt;sup>2367</sup> Pearson's Magazine. New York City, NY: Pearson Publishing Company, Vol. 38, No. 4, October, 1917, p. [168].
 ("ALEISTER CROWLEY (From a Psycho chrom by Leon Engers-Kennedy [sic]")(In the Limelight, pp. [168-9.]) • For that the Psycho chrom was 'excessively blue', see note<sup>2369</sup> below. • For Frank Harris's review, see note<sup>2842</sup> below.



to the O.T.O. and the  $A:A:.^{2368}$  In February and March 1919 E.V. he exhibited his "psychochromes", or, "soul colorings", at the gallery The Paint Box at 43 Washington Square South in Greenwich Village. The monthly magazine *The Quill; For, Of And By Greenwich Village* wrote in January 1919 E.V.:

Wat Williams [owner of The Paint Box and contributing editor of The Quill] tells us that he is to have an exhibition for the coming month of the psychochromes of Leon Kennedy. Rallying the remnants of our education, which did not include Greek, we should infer that the gentleman indicates with color what he thinks of your soul. We do not hazard a guess as to the meaning of an excessively blue portrait of Alestair [sic] Crowley, but we remember that dark red indicates a lust for murder, and would hesitate to have ourselves committed to canvas. When one stands in front of the portrait of la belle Madame X in the Metropolitan, one understands that she may have suspected Mr. Sargent of treating her a bit roughly, but with Mr. Kennedy, if only you have the color key, "it makes no doubts," as a charming French friend's English has it. You know just what he thinks of you.<sup>2369</sup>

*The Milwaukee Journal* wrote, January 19, among other things, about Kennedy:

*Mr. Kennedy sees the sitter reflected on the plane of the spirit, so that he is painting what he sees and feels as well as the facts the camera would see.*<sup>2370</sup>

And the New York *Sun* stated, March 2:

[...] an advance in art has been made, that this is a new movement in which for the first time "the eye of the soul directs the hand of the craftman."<sup>2371</sup>

Kennedy painted sometime between 1917 E.V. and 1918 E.V. the well-known oil on canvas painting of "The Master Therion", which was used as frontispiece in the '*Blue*' *Equinox* in 1919 E.V. The painting is now in the National Portrait Gallery, London, who purchased it in 2003 E.V.<sup>2372</sup> Hero Land brought profit of \$400,000 – and the Stage Women's War Relief announced that it had cleared \$7,263,83 in the nineteen days of the bazaar.<sup>2373</sup> The Mark IV tank "Britannia" depicted on the Hero Land poster became famous during the Battle of Arras in France in the spring of 1917 E.V., and a

<sup>&</sup>lt;sup>2368</sup> For Leon Engers Kennedy, see: *Richard Kaczynski*. PERDURABO: THE LIFE OF ALEISTER CROWLEY. Berkeley, CA: North Atlantic Books, 2010.

 <sup>&</sup>lt;sup>2369</sup> THE QUILL; FOR, OF AND BY GREENWICH VILLAGE. New York, NY: Millia D. Moss, at 43 Washington Square S. • Vol. 4, No. 2, January, 1919, p. 7. (*Round Our Square; By Mr. and Mrs. Gossip*, p. 6-9.) • Ibid. • Vol. 4, No. 4, February, 1919, p. 28. (Advertisement for "*Psychochromes* | *By Leon Engers Kennedy* | at *The Paint Box* | 43 Washington Square") • For Kennedy's "*Psycho chrom*" of Aleister Crowley, see note<sup>2842</sup> below.

 <sup>&</sup>lt;sup>2370</sup> The Milwaukee Journal. Milwaukee, WI: The Journal Co. + Sunday, January 19, 1919, p. 6. (*Have You Had Your Soul Painted Yet?*, p. 6.) • Another version under the title "*Have You Had Your Soul Painted Yet?*; *The Newest After-the-War Art and Its Astonishing Translations of Life*" was published January 5, 1919 E.V. in *The Atlanta Constitution*.
 • The Atlanta Constitution. Atlanta, GA: Atlanta Constitution + Sunday, January 5, 1919, Magazine Section, p. [1].

<sup>&</sup>lt;sup>2371</sup> The Sun. New York, NY: The Sun. • Sunday, March 2, 1919, p. 12. (*News And Comment In The World Of Art; By* Henry McBride – "Is Greenwich Village Really Psychic?", p. 12.)

<sup>&</sup>lt;sup>2372</sup> Purchased from the English antiquarian bookseller and art dealer Benjamin Petroc Fernee (1959-). • For the painting, see note<sup>3957</sup> below.

<sup>&</sup>lt;sup>2373</sup> The New York Times. New York, NY: The New York Times. • Sunday, December 16, 1917, p. 17. (*Hero Land Brings Profit of \$400,000*, p. 17.)

few months after Hero Land the tank rumbled up Fifth Avenue, New York City, as main attraction in the Liberty Day Parade. Her and her crew had been sent to the United States in October 1917 E.V. to support war bond rallies.

I notice that around this time back in England one of Crowley's friends and disciples, author, poet and journalist Herbert Close; Meredith Starr (1 March 1917 E.V. Herbert Close officially changed his name to Meredith Starr, which before that time had been his pen name) (1890-1971), in a letter in the *St Ives Times*, 31 August, 1917 E.V., names Crowley as "*by far the greatest living artist in England*."<sup>2374</sup> Herbert Close, who was an old friend of J. F. C. Fuller, had joined the A.: A.: in the summer of 1910 E.V. and I further notice that Frater 'Superna Sequor' (I follow heavenly things) in a review of *The Psychology of Behaviour* by the American psychotherapist Dr. Elizabeth Severn (1879-1959), in *The Occutt Review* of March 1921 E.V., ends by saying:

The Psychology of Behaviour is a very stimulating and suggestive work, and contains much valuable advice for the benefit of all those whose motto is Superna Sequor.<sup>2375</sup>

Herbert Close officially became "Meredith Starr" in March 1917 E.V. where his change of named was declared in the official public record *The London Gazette*.<sup>2376</sup> At the same time he married Lady Mary Grey (1881-1945), the daughter of Rev. Harry Grey (1812-1890), the 8th Earl of Stamford, and the couple settled at The Cottage, Treveal. St Ives in Cornwall. Meredith Starr parted with Crowley, however, he probably not parted with him at the same time as J. F. C. Fuller parted with Crowley because of the statement in *St Ives Times* in 1917 E.V., quoted above, that in Starr's opinion

<sup>&</sup>lt;sup>2374</sup> Quoted in: *D. H. Lawrence*. The Letters of D. H. Lawrence. Edited by James T. Boulton, et al. 5 vols. Cambridge, UK: Cambridge University Press, 1979-89. • Vol. III, Part 1. October 1916 - June 1921. Cambridge, UK: Cambridge University Press, 1984, p. 158; Note 1. [Letter from Meredith Starr to the St Ives Times (St Ives, Cornwall, England: St Ives Times) published Friday, 31 August, 1917.](Letter from D.H. Lawrence: "1452. To Lady Cynthia Asquith, 3 September 1917", pp. 157-8.) • Meredith Starr seems also to have been visual artist since an advertisement in the St Ives Times for an Artist's Exhibition at The Cottage, Treveal, running from 11th-14th September 1917 E.V., mentions him and his wife Lady Mary Starr, together with one (?) Horace . Wooley – an exhibition whose works were said to "demonstrate new methods of execution and conception." Meredith Starr and his wife were divorced in the spring of 1930 E.V. on the ground of Meredith Starr's adultery with Margarita (Margaret) Ross, and in November the same year Meredith Starr married Margarita Ivelyn Ross (1898-1990), of Worthing who also became a follower of Meher Baba. However, Starr leaved Meher Baba around 1933 av. According to the England & Wales Deaths Register "Roland [sic] Meredith Starr" died at the age of 80 on December 13, 1971 E.V. in Lothingland, Suffolk, England. • A single poem by Meredith Starr, "Memory of Love", appeared in the seventh number of The Equinox, March 1912 E.V. • [Aleister Crowley, et al.] The Equinox. Vol. I., No. VII. London, UK: Wieland & Co., March MCMXII o.s. (1912 E.V.), p. 291. (Memory of Love. By Meredith Starr, p. 291.) • Meredith Starr contributed, among others, to Colour Magazine (poems) and The Pall Mall Gazette (interviews with renowned authors), and he wrote many reviews in The Occult Review.

 <sup>&</sup>lt;sup>2375</sup> The Occult Review. London, UK: William Rider & Son, Ltd. • Vol. XXXIII, No. 3, March 1921, p. 182. (Review by Meredith Starr "*THE Psychology of BEHAVIOUR. By Dr. Elizabeth Severn. London: Stanley Paul & Co., 31 Essex Street, Strand, W.C. Price 8s. 6d. net.*, p. 182.)(*Reviews*, pp. 182-5.)[*The Psychology of Behaviour* was first published in America in 1917 E.v. (New York, NY: Dodd, Mead and Company, 1917.)] • For Herbert Close, see: *Richard Kaczynski*. PERDURABO: THE LIFE OF ALEISTER CROWLEY. Berkeley, CA: North Atlantic Books, 2010, p. 211. (*Chapter Nine; The Vision and the Voice*, pp. 191-215.)

 <sup>&</sup>lt;sup>2376</sup> "I, Herbert Close, of 85, Lancaster-gate, in the county of London, Author, do hereby give notice, that I have assumed [...] the name of Meredith Starr only in lieu of and substitution for my present name of Herbert Close [...] Dated this first day of March 1917. MEREDITH STARR." • The London Gazette. London, UK: The London Gazette. • No. 29976, 9 March, 1917, p. 2418.

Crowley was "by far the greatest living artist in England."<sup>2377</sup> Fuller remained a lifelong friend of Starr. Around 1928 E.V. Meredith Starr became a follower of the Indian 'silent' guru Meher Baba (1894-1969). Crowley at one time wrote a comment on Starr's A :: A :: oat saying:

Went out of his mind and never came back.<sup>2378</sup>

Some two years before Allan Bennett's death Meredith Starr published a poem titled "TO ANANDA METTEYYA" in The Pall Mall and Globe, April 13, 1921 E.V.:

TO ANANDA METTEYYA. With eyes that looked immortal love You gazed on me. I could not move, Nor speak, nor think, but only gaze, Lost in a deep delicious maze. Some sunny spell lay in your eyes To draw me into ecstasy – The pure delight in love, a wise And luminous tranquillity.

Oh, I was nothing in that hour, But Love and Truth were all in all, And the whole world was but a flower That bloomed in Change's crannied wall: While Love and Truth eternal stood In bonds of silent brotherhood. MEREDITH STARR.<sup>2379</sup>

The Michael Whitty mentioned by Crowley in the review of Carrington's *True Ghost Stories* was the Liverpool-born Michael J.(ames) Whitty (1862-1920)<sup>2380</sup>, at one time the President of the Theosophical Society's New York branch, but at the time of the review he had quitted the Theosophical Society and presided over the Thoth-Hermes Temple of Mathers's Alpha et Omega in New York City.<sup>2381</sup> An advertisement in the *Psychical Research Review* tells that he edited a monthly magazine published in New York City at 1400 Broadway entitled *Azoth – "The Occult Magazine of America, Prepared for Thinkers by Thinkers" –* and that he was assisted, among others, by

<sup>&</sup>lt;sup>2377</sup> See note<sup>2374</sup> above.

 <sup>&</sup>lt;sup>2378</sup> Quoted in: *Richard Kaczynski*. PERDURABO: THE LIFE OF ALEISTER CROWLEY. Berkeley, CA: North Atlantic Books, 2010, p. 211; note 43 on p. 609. (*Chapter Nine; The Vision and the Voice*, pp. 191-215.)

<sup>&</sup>lt;sup>2379</sup> The Pall Mall and Globe. London, England: The Pall Mall and Globe. • Wednesday, April 13, 1921, p. 4. (*TO ANANDA METTEYYA*, p. 4.)

<sup>&</sup>lt;sup>2380</sup> Whitty died in Los Angeles, December 27, 1920 E.V. • For his obitury, see: "AZOTH"; A Monthly Magazine; An Inspirational, Helpful, Philosophical and Progressive Magazine of Constructive Thought. New York, NY: Azoth Publishing Company. • Vol. 8, No. 2, February, 1921, pp. [53]-60. (*In Memoriam: Michael J. Whitty; Dec. 27, 1920. By H. Kellett Chambers*, pp. [53]-60.)

 <sup>&</sup>lt;sup>2381</sup> For the Thoth-Hermes Temple, see: *Robert A. Gilbert*. The Golden Dawn Companion: A Guide to the History, Structure, and Workings of the Hermetic Order of The Golden Dawn. Wellingborough, Northamptonshire, UK: Aquarian Press, 1986.

# For the Thelemites

Hereward Carrington ("*Psychical Research*").<sup>2382</sup> *Azoth; A Monthly Magazine; Devoted to Philosophy, Theosophy, Mysticism, Psychical Research, Higher Thought, Astrology and Occultism,* whose first issue appeared in January, 1917 E.V., was owned by Michael Whitty and his American wife Mabel Elliot Lambley Whitty, née Lambley. There was (of course) no review of the '*Blue' Equinox* in the *Azoth,* although its publisher, Universal Book Stores Company, was agent for the magazine.<sup>2383</sup> Samuel Liddell "MacGregor" Mathers died in Paris in November, 1918 E.V., thus only a few month before the '*Blue' Equinox* was published – according to Mathers's obituary in the *Azoth* he had died "*late in November*"<sup>2384</sup>, however, he had died at the age of sixty-four on November 20, 1918 E.V. Whitty had in fact written an essay entitled "*The Worlds Need of Theosophy*" in the previous issue of the review that printed "*Occult Study*" <sup>2385</sup> It clearly offended Crowley that a scientist like Carrington who was one of the leading psychic investigators of his time was working together with Christen P. Christensen – and that he also worked together with Whitty has not made things better. However, several things point to that Carrington listened to Crowley whom he later mentioned as the most remarkable man that he had ever known.

As to Christen P. Christensen, an advertisement in *The Washington Post* in October 1918 E.V. in *"Situation Wanted; Male."* stated:

POSITION of trust wanted; manager or assistant private secretary or similar position; late president Psychological Research Society of N. Y., Inc., and editor of magazine. For personal interview write C. P. C., Oriental University, 1702 Oregon ave., Washington, D. C.<sup>2386</sup>

There is no need to go further into what happened to the society and its review. Instead let us take a brief look at the mentioned "*Oriental University*". The Oriental University is in a Washington Directory from 1921 E.V. advertised as a Theological School/Theomonistic Seminar with a Helmuth Peter Holler as President.<sup>2387</sup> I notice that in 1920 E.V. a confidential file from the Navy Department in Washington reporting certain German propaganda had stated about the Oriental University:

 <sup>&</sup>lt;sup>2382</sup> Psychical Research Review. A Monthly Magazine Devoted to Psychical Research and Occultism. Edited by C. P. Christensen. New York City, NY: The Psychological Publishing and Distributing Corporation of N. Y. • Vol. III., No. 4., October, 1917, p. 53. (*Azoth – The Occult Magazine of America, Prepared for Thinkers by Thinkers*)

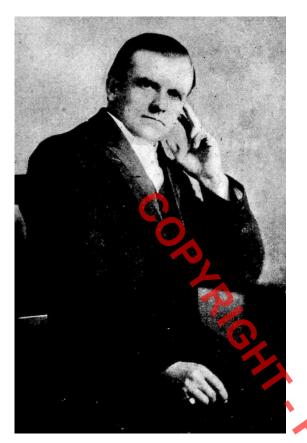
 <sup>&</sup>lt;sup>2383</sup> See for instance: "AZOTH"; A Monthly Magazine; An Inspirational, Helpful, Philosophical and Progressive Magazine of Constructive Thought. New York, NY: Azoth Publishing Company. 

 Vol. 4, No. 6, June, 1919, p. [394].
 ("DETROIT, MICH. [...] Universal Book Stores, 57 Grand River Ave.")(Where copies of AZOTH may be procured and subscriptions received, pp. [394-5.].)

<sup>&</sup>lt;sup>2384</sup> "AZOTH"; A Monthly Magazine; Devoted to Philosophy, Theosophy, Spiritualism, Psychical Research, Higher Thought, Astrology and Occultism. New York, NY: Azoth Publishing Company. ◆ Vol. 4, No. 2, February, 1919, p. 68. ("A great occultist died in Paris late in November [1918] – the Count MacGregor of Glenstrae.")("The Count MacGregor De Glenstrae"; signed "CHESED.", pp. 68-9.)

 <sup>&</sup>lt;sup>2385</sup> Psychical Research Review. A Monthly Magazine Devoted to Psychical Research and Occultism. Edited by C. P. Christensen. New York City, NY: The Psychological Publishing and Distributing Corporation of N. Y. • Vol. III., No. 3., Sepember, 1917, pp. 11-5. (*The Worlds Need of Theosophy; By Michael Whitty, Editor of Azoth*, pp. 11-5.)

<sup>&</sup>lt;sup>2387</sup> For Helmuth Peter Holler, see: One Thousand American Men of Mark of To-Day; A national perpetual record of progressive Men of America who have attained some prominence in the various Social, Commercial and Industrial Affairs. Chicago, IL: American Men of Mark, 1916, pp. 396-7. (*Helmuth Peter Holler*, pp. 396-7.)



C. P. Christensen, President Psychological Research Society of New York, Inc. c. 1918 E.V.

# ARE YOU INTERESTED IN PSYCHIC PHENOMENA SCIENTIFIC RESEARCH AND THE STUDY OF OCCULTISM?

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Public meetings, Sunday, 3 and 8 P. M. Members meetings, Wednesday 3 and 8 P. M. Admission free.

# **Mediums and Ministers**

may become affiliated with the

## Universal Theomonistic Association

A new Spiritualistic Church destined to spread rapidly because founded on the Bible and modern revelations from Eloah, Jehovah, Jesus, the Prophets and Apostles, and the Great Men and Women of all times. Our University (founded 1903) trains mediums and ministers, also by correspondence, and our Bishop, Theodolithos, (Rev. Dr. H. P. Holler) will ordain and assign fields for those who are successful. Up to October, 1916, during first 9 months, 7 ministers and 9 other mediums joined us. The number now increasing every month. Let all truly divine ministers and mediums join us! Membership for life only 50 centrs. License \$7.50. Ordination \$10.00.

Write Today to Theomonistic Office ORIENTAL UNIVERSITY, INC. 1702 Oregon Avenue, N. W. Washington, D. C.



Bishop Helmuth Peter Holler c. 1920 E.V.

On Thursday last I had occasion to call upon the president of the Oriental University in Washington (by his invitation) in connection with certain phases of religious education in which I am interested. After a conference of about an hour Dr. Holler furnished me with not only literature of that university but with literature of the "Universal Theomonistic Association", a spiritualistic cult which apparently has ramifications all over the world. A general curiosity led me to go into a copy of the "Official Theomonist Record" of June 1st, 1920, and inclose this copy hereafter.

[...] "Who is paying for this?", and the second while reading the "Record", - since religious motives are the most potent among those which influence man, what more effective propaganda could be adopted by a designing enemy in times of peace than those which made use of the sentimental waves of spiritism and new religious sects now rapidly spreading<sup>2388</sup>

Both Helmuth P. Holler and his Dutch-born wife Louise Wilhelmine Vest Holler (b. 1860), were working with German propaganda, and Holler was, in fact, in contact with George Sylvester Viereck in New York.<sup>2389</sup> Viereck had tried to establish a German-American political action group, which he called the "Committee of 96", and Helmuth P. Holler worked on its establisment in Washington, D. C., however, the committee failed to catch on. Holler's stenographer stated at the Bureau of Investigation in October 1920 E.V. that she believed that Holler was either a clever propagandist or just a plain "nut".<sup>2390</sup> One investigative case file of the Bureau of Investigation quoted Holler saying (1918 E.V.):

*"The Kaiser is the most misunderstood and abused man in the world today." He intimated in his talk that the Kaiser was God's representative in the world.*<sup>291</sup>

Helmuth P. Holler was head of the Theomonistic Church whose charter had been obtained in 1916 E.V. Their *Holy Theomonistic Bible*, which was said to be "*mediumistic Automatic Writing*", stated on its title page:

# HOLY THEOMONISTIC BIBLE

OR

The Evolutionary Gospel of Fulfilment of Prophecy which John calls The bitter and sweet Open Book and Everlasting Gospel (Revelation 10:1, 7, 9; 14:6) being the authentic continuation and consummation of the Jewish and Christian Bibles and other sacred Books namely The Testament of God with Men of Today and all the Future in the Psychic Age or Theomonistic Era, which started 1916 A.D. as revealed by ELOAH, the Almighty God of the Universe; by Jehovah, Father of our own Solar System; by Basa Jesus Christ Xeovah, the only rightful King of Earth, and a large Host of earthborn and Non-Terrestrial Angels through mediumistic Automatic Writing of Mrs. Welari, the Clairvoyant inspiration of the Editor, Bishop

<sup>&</sup>lt;sup>2388</sup> Navy Department; Board of Inspection and Survey; Washington. Confidential. October 19, 1920. From: E W Collamore, Chief clerk, To: The Secretary of the Navy. Subject: Reporting certain German propaganda.

 <sup>&</sup>lt;sup>2389</sup> Transcript of 2 paged letter from Helmuth P. Holler, the Oriental University, Washington, to "Dr. [sic] George Sylvester Viereck" dated "April 16, 1920" and signed "H. P. Holler; Presiding Bishop." • Investigative Case Files of the Bureau of Investigation – Old German Files, 1909-1921. • Prof. Helmuth P. Holler (#190938). • See also note<sup>2404</sup> below.

<sup>&</sup>lt;sup>2390</sup> Investigative Case Files of the Bureau of Investigation – Old German Files, 1909-1921. MEMORANDUM IN RE -PROF. H. P. HOLLER; REPORTED BY - MISS VALERIE D. FRENCH (October 21, 1920.)

<sup>&</sup>lt;sup>2391</sup> Ibid. ◆ Report made by George W. Lillard; Washington, D. C.; 1/11/18. IN RE: ONE ROLLER [sic], 1702 OREGON AVENUE, N. W., ORIENTAL UNIVERSITY.

*Theodolithos, S. T. D.* [Helmuth Peter Holler], and the guidance by their soulmates, Theodolinda [Mrs. Holler] and Bishop Phillips Brooks<sup>2392</sup>

The book's copyright stated "ALL RIGHTS RESERVED by the Universal Theomonistic Association, Inc.":

[...] But as it is desirable that this Bible be printed as soon as possible in all languages of the earth, authorization will be given gratis to the first competent translator and to the first responsible publisher with sufficient funds for any version.<sup>2393</sup>

Helmuth P. Holler wrote in the foreword to the some 500-page book, which had many plates with pictures and a note saying: "all pictures were produced from the spirit world and are guaranteed to be genuine photographs or paintings produced by spirits who impressed the photographic plates of Dr. William Keeler or Dr. Theodore Hansmann, both of Washington, D. C." – [quite clearly heavily manipulated pictures]:

The true spirit of Theomonism may be expressed in the words by my great ancestor, Walas (Xelas), of Alsace, who lived on Earth 125,000 years ago, given to me by independent spirit writing between slates:

"All the worlds are One, All the people are one family, One goal is for all. I am working for the entire human race, regardless of nationality, color, creed, or country."<sup>2394</sup>

A statement running through the book was that the American President Thomas Woodrow Wilson was the 'Beast 666':

On Good Friday, 1917, Woodrow Wilson declared war on Germany, thereby taking over the leadership of the Allies and becoming the man marked with the symbolical number 666 (Revelation 13; compare Daniel 7:24-26); and the satans of hell themselves let it slip during the judgement that he was the mouth of the evil lion.<sup>2395</sup>

As to "funds", during a Senate hearing in 1924 E.V. on "Diploma Mills" it was stated that Helmuth P. Holler was the man who could make up all kinds of degrees, doctor of medicine,

 <sup>&</sup>lt;sup>2392</sup> Holy Theomonistic Bible. Washington, D. C.: Universal Theomonistic Association, Inc., 1919-1921 (© 1920), title page.
 The mentioned Bishop Phillips Brooks had nothing to do with Dr. Phillips Brooks, Bishop of the American Episcopalian Church and one of the foremost pulpit crators in the United States. He died in January 1893.

 <sup>&</sup>lt;sup>2393</sup> Ibid., p. [2]. • A German translation appeared in 1922 E.V. • Heilige theomonistische Bibel: Authentische Fortsetzung und Vollendung der judischen und christlichen Bibeln und anderer heiligen Bucher: etc., etc., etc., Oberammergau: Verlag Heinrich Uhlschmid, 1922. • Holler had, among other things, also published a volume of poems in German titled Spähren Reigen – Gedichte. • H. P. Holler. Spähren Reigen – Gedichte. Oberammergau: Verlag Heinrich Uhlschmid, D. C.: Oriental University Book Concern, 1921.

<sup>&</sup>lt;sup>2394</sup> Ibid., p. 3. (Foreword, pp. 3-[7].)

<sup>&</sup>lt;sup>2395</sup> Holy Theomonistic Bible. Washington, D. C.: Universal Theomonistic Association, Inc., 1919-1921 (© 1920), p. 425, note\*\*.

doctor of philosophy, doctor of science, etc., etc. – "The Oriental College" could give 642 degrees without any examination, and, for example, cost a bachelor of science \$55 (some \$700 dollars in today's money). In 1915 E.V. their advertisements stated:

# World Renowned University

Modern, Independent and Progressive

Twenty year old, represented in every country and patroniced by the best class of students and candidates for degrees. Over 700 courses, covering all departments. [...]<sup>2396</sup>

The organization had been in existence eleven years, and under a Virginia charter.<sup>2397</sup> Helmuth Peter Holler was born in 1671 in St. Margareten, Holstein, Germany, and immigrated to America in 1895. He had graduated from Kiel University and Berlin University, and was formerly a Lutheran minister. He was arrested in February, 1922 E.V., after having advertised the property in Washington for sale, and was about to go to Europe.<sup>2398</sup> "Bishop" Helmuth P. Holler was in January, 1926 E.V., convicted of operating a fake diploma mill in connection with the Oriental University and sentenced to two years in the penitentiary and fined \$1000. He testified in the court that wraiths of King David inspired him to found the Oriental University [in 1903], the "diploma mill," and he received counsel from the ghosts of noted men – the latter sounds like something that C. P. Christensen took part in!<sup>2399</sup> During the hearing an interview with Helmuth P. Holler dating from October, 1920 E.V., was read, and here Holler, among other things, had stated:

*Question. Isn't your wife a clairvoyant also? Answer. Yes.* 

Question. Doesn't Mrs Holler draw the spirit pictures?

Answer. Yes; she doesn't know, of course, what is being written or what is being drawn. We have our full consciousness and know what is going on.

*Question. Do I understand that you take the students into the seances?* 

Answer. Yes; I take them for the first time and find out whether they are gifted for clairvoyancy, mediumship, automatic writing, or some other branch.

*Question. Can you determine those questions?* 

Answer. No; not personally. I have to rely on the spirits from the other side; the spirits, or angels, as we term them.

Question. Does Theomonism embace those beliefs you have just explained?

 <sup>&</sup>lt;sup>2396</sup> The Brooklyn Daily Eagle. Brooklyn, New York City, N.Y.: Brooklyn Daily Eagle. 
 Monday, April 9, 1915, p. 17.
 (Advertisement for Oriental University, Inc., Washington, D. C. under "Schools and Colleges; Co.-Educational.", p. 17.)

 <sup>&</sup>lt;sup>2397</sup> Diploma Mills. Hearing Before a Subcommittee of the Committee on Education and Labor United States Senate.
 Sixty-Eighth Congress. First session. Pursuant to S. Res. 61. Washington, DC: Government Printing Office, 1924, pp. 9-10. (*Diploma Mills. Friday, January 19, 1924. Testimony of Harry T. Brundidge, of the St. Louis Star, St. Louis, Mo.*, pp, 2-33.)

<sup>&</sup>lt;sup>2398</sup> The Washington Times. Washington, D.C.: Times Pub. Co. • Sunday, February 26, 1922, p. 16. (*Degrees Sold By* Holler, Say D. C. Officials; Head Of "Oriental University" Arrested After Inquiry Into Its Operations, p. 16.)

<sup>&</sup>lt;sup>2399</sup> Syracuse American. Syracuse, NY: Syracuse American. Sunday, January 10, 1926, p. 3. (*Diploma Mill Head Is Given Two Years*, p. 3.)

Answer. It is based on psychism, which is the means of getting in touch with the angel world. Theomonism is the philosophy of the science of the elevated world. It is the fulfillment of the promise of the Bible. This is the end of a great age. You will find that in America there will be a great change in about three years. I wrote articles to the Washington papers warning America to keep out of the European war. The angels told me to do this.<sup>2400</sup>

Helmuth P. Holler advertised in the *Psychical Research Review* for the "International Psychological Society for the study of all psychic phenomena and mediumship in the service of higher Spiritualism." – a society affiliated with the Oriental University and with himself as President.<sup>2401</sup> As mentioned in the February, 1918 E.v., issue of *Psychical Research Review* so was C. P. Christensen ordained as Theomonistic minister at the Second Annual Convension of the Universal Theomonistic Association held at the Oriental University in the beginning of February, 1918 E.v.<sup>2402</sup> After the advertisement in *The Washington Post* in October, 1918 E.v., Christen P. Christensen disappears. However, he was probably the Astrologer "*Prof. Christensen*" who worked in Ohio in the mid-1920s.<sup>2403</sup> Helmuth P. Holler had tried to make Viereck interested in the Theomonistic Church, and he had sent him a copy of the *Holy Theomonistic Bible* in April, 1920 E.v., but Viereck seems not to have taken the bait:

I am sending you a copy of our Theomonistic Bible, as far as printed and I hope you will not make the mistake that another Catholic Dignitary, who wrote today has made, in answering immediately that althe [sic] he does not believe in popery, that his Church would rather serve the Pope than become Theomonistic. It is not a question of popery or non-popery at all, but a question of scientific and verifiable truth by inspiration, to which all must bow who are seeking truth.<sup>2404</sup>

After all, I think that [charlatan] Holler most likely had read Frater Perdurabo's "*Occult Study* – *THE TRUE METHODS AND THE FALSE*" in *Psychical Research Review*!<sup>2405</sup>

 <sup>&</sup>lt;sup>2400</sup> Diploma Mills. Hearing Before a Subcommittee of the Committee on Education and Labor United States Senate.
 Sixty-Eighth Congress. First session. Pursuant to S. Res. 61. Washington, DC. Government Printing Office, 1924, pp. 79-80. (*Diploma Mills. Wednesday, March 19, 1924. Statement of B. B. Webb, Post-Office Inspector, Richmond, VA*, pp, 77-90.)

 <sup>&</sup>lt;sup>2401</sup> Psychical Research Review. A Monthly Magazine Devoted to Psychical Research and Occultism. Edited by C. P. Christensen. New York City, NY: The Psychological Publishing and Distributing Corporation of N. Y. • Vol. III., No. 4., October, 1917, p. 57. (Advertisement, *"International Psychological Society*", p. 57.

<sup>&</sup>lt;sup>2402</sup> Ibid., Vol. IV., No. 2., February, 1918, p. 26. (Report of the Second Annual Convention of the Universal Theomonistic Association, pp. 26-7.)

 <sup>&</sup>lt;sup>2403</sup> See: Hartmann's Who's Who in Occult, Psychic and Spiritual Realms, etc., etc., etc.; In the United States and Foreign Countries. Compiled and Edited by William C. Hartman, Ph.D., O.Sc.D. Jamaica, NY: The Occult Press, 1925, p. 57.
 See also note<sup>2350</sup> above.

 <sup>&</sup>lt;sup>2404</sup> Transcript of 2 paged letter from Helmuth P. Holler, the Oriental University, Washington, to "*Dr.* [sic] *George* Sylvester Viereck" dated "April 16, 1920" and signed "*H. P. Holler; Presiding Bishop.*", p. 2. • Investigative Case Files of the Bureau of Investigation – Old German Files, 1909-1921. • Prof. Helmuth P. Holler (#190938).

<sup>&</sup>lt;sup>2405</sup> As mentioned in the beginning of the chapter, so was the essay titled "Occult Story | THE TRUE METHODS AND THE FALSE | By FRATER PERDURABO" but the review's cover gave its title as "Occult Study", which most likely was the title intended by Crowley. • Psychical Research Review. A Monthly Magazine Devoted to Psychical Research and Occultism. Edited by C. P. Christensen. New York City, NY: The Psychological Publishing and Distributing Corporation of N. Y. • Vol. III., No. 4., October, 1917, pp. 29-32. (Occult Study – The True Methods and the False; By Frater Perdurabo, pp. 29-32.)

As mentioned above, the *Holy Theomonistic Bible* stated that President Thomas Woodrow Wilson was the 'Beast 666', and I notice that Holler in the biennially *Official Theomonist Record*, June 1, 1920 E.V., had stated about the President:

The Little Horn, in Daniel 7, is called the Dragon-Lamb with two horns and Second Beast in the Book of Revelations. The Little Horn we explained by saying that it is the United States under Wilson, and in Revelation the number of the beast is given as 666. This is President Wilson:

Hebrew: WooDRoWWiLSoN.

6 4 200 70 6 30 300 50 equal 666.

The Hebrew has no vowels. The end 'w' is aspirate.<sup>2406</sup>

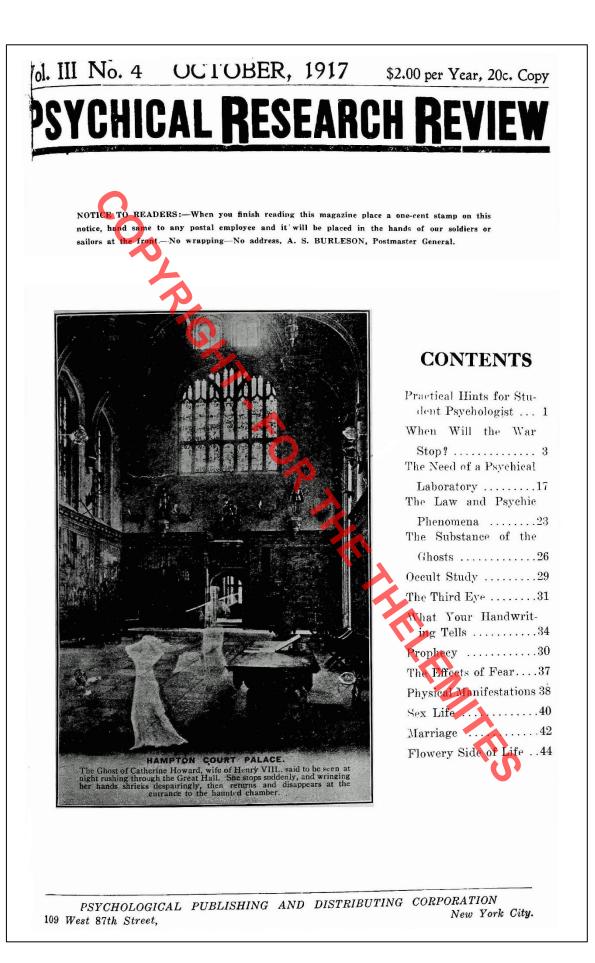
However, what had happened to President Wilson's first name Thomas? Another statement by H. P. Holler in the same issue was headed "*GERMANY UNDEFEATED*", and stated, among other things, about the country that had lost the war:

*Jeremiah prophesied a glorious time for Israel after the captivity, a prophesy relating to the time of fulfillment, at the great restoration now beginning Israel is represented today by Germany. Through driven by hunger to wait by economic and social readjustment, all her foes shall fall and she shall rise with Israel.*<sup>2407</sup>



 <sup>&</sup>lt;sup>2406</sup> Official Theomonist Record. Edited by Bishop Theodolithos. Washington, DC: Universal Theomonistic Association, Inc. • Vol. II, June 1, 1920, p. 35. (SERMON OUTLINES. By Theodolithos. SERMON ON GOD'S WORDS ARE DEEDS; THE SECOND BEAST OR DRAGON-LAMB, p. 35.) • For President Wilson, see note<sup>2532</sup> below

<sup>&</sup>lt;sup>2407</sup> Ibid., p. 34. (SERMON OUTLINES. By Theodolithos. SERMON ON GOD'S WORDS ARE DEEDS; GERMANY UNDEFEATED, p. 35.)



Now, readers who have not spent much time with the study of the various philosophies may think that I am a "materialist." But to say that all existence is "stuff" does not say that it is "material," because speculation has invented several hypothetical "stuffs," such as spiritus, matter, ether, etc.

It is not the intention of this article to philosophize on the essence of the world-stuff, but to insist on it that the ghosts consist of stuff in a certain condition, and are, therefore, substantial (not "material") bodies. The open-minded spiritist who knows of the opposition of all the old philosophies to spiritism must be sceptical to all of them and question the existence of matter, spirit, ether, mind-stuff, etc. He naturally must expect and welcome a new revolution of philosophy, and the birth of a philosophy which does not deny but explain his facts.

Proudly we say that we live in a higher civilization (see the war) of an enlightened "modern age"; yet in regard to the great questions of life and death and of our own future fate, some of us, a minority, are just beginning to creep out of "the dark ages". In that respect "modern times" started with the first "spirit-rappings" at Hydesville about seventy years ago. Since then we have found that the ghosts are entirely different beings from what the supernaturalists and mentalists had taught us they were.

We have learned that the "spirits" are natural beings; from closer study we have learned that they are substantial beings; now in order to explore them further, we must study the question of the ghost-substance. In order to do that, we must investigate the old stuff-theories and see why they and the philosophies based thereon are in conflict with our facts. We must go back to the beginning of philosophy and its first concepts which were derived from experiences in sexualism. Is the world a mother (materialism) or a father (paternalism or spiritualism), or a pair of world-parents, mother and father, (dualism) or is it a hermophrodite, mother-father (galomalism)?

When we know the essence and nature of the creating elements, we will be able to conclude on the final nature and condition of hisher creation which is the happy world of ghosts.

# Occult Story THE TRUE METHODS AND THE FALSE By FRATER PERDURABO.

Only one science is nescience. Occultism. Why? Never studied properly. What students; Cranks, degenerates, old maids! What methods! Gossip. Lectures—to geese by asses.

Are even the terms of the science defined? Ask a Theosophist,

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who puts Karma under his pillow at night, the meaning of the word. Nine times he has no idea; the tenth, a false one. There are no facts in Occultism, no axiomata, no definitions. Any person can set up as a teacher—no qualifications are necessary. The education of a scholar is a handicap; that of a gentleman a disqualification.

Is it not right that the world should treat the subject with scorn, its professors as reptiles? It is right.

There is one organization, and one only, to which these remarks do not apply. It is known as the A. A. To all applicants it prescribes study; definite, hard study, the same kind of study as is asked of those who would be doctors, lawyers, engineers, soldiers or even cab-drivers.

The classics of the subject must be mastered, not because they are authoritative, but that the student may know what has been said on the subject by the best thinkers of all ages.

#### A: A:

Books required by Student.

- 1. The Equinox, Nos. I to  $\mathbf{X}$ .
- 2. 777.
- 3. Konx Om Pax.
- 4. Collected Works of A. Crowley, Tannhäuser, The Sword of Song, Time, Eleusis. 3 vols.
- 5. The Book of Lies.
- 6. The Goetia of the Lemegeton of Solomon the King.
- 7. Raja Yoga, by Swami Vivekananda
- 8. The Shiva Sanhita, or the Hathayoga Pradipika.
- 9. The Tao Teh King and the writings of Kwang Tze: S. B. E. XXXIX, XL.
- 10. The Spiritual Guide, by Miguel de Molinos.
- 11. Rituel et Dogme de la Haute Magie, by Eliphas Levi, or its translation by A. E. Waite.

After three months (at least) an examination is set.

This paper is not to be answered at haphazard, or by those who like to talk about occultism. Only serious students can hope to pass. One set of answers to this paper occupied over 60 pages of closelywritten foolscap.

Proceed to the next stage. The student, having passed, becomes a Probationer. For a whole year he occupies himself with such experiments as he may think fit—he is left to his own judgment, and he must keep a record of every day's work. At the end of the year this record is studied by the examiners and criticized in detail. Only continuous and intelligent hard work enable the probationer to pass to Neophyte.

Proceed to the next stage. The Neophyte for at least eight months must work at the acquisition of knowledge and control of what is called his "Body of Light" and the "Astral Plane." These are

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no vague terms. He is again examined. Symbols are given him of such a character that no rational process can decipher them, and he must clearly and in detail give the meaning before he can pass to Zelator, the next grade.

#### Examination for Zelator.

(a) Go through a door on which is engraved this figure (Here is the drawing of an obscure symbol), and explain the figure in detail by means of your visions.

(b) Invoke Mercury and Hod, and travel till you meet the Unicorn mentioned in Liber LXV, Cap. III, v. 2. Report its conversation fully.

(c) Discover by visions the nature of the Alchemical principles, Sulphur, Mercury and Salt. How do they differ from the 3 Gunas, and from the elements Fire, Air, Water?

(d) Give an account of the sign Aquarius in the four worlds Assiah, Yetzirah, Briah and Atziluth.

(e) Visit and describe fully the Qliphoth of Aries.

(f) Visit Iophiel and Hismael, and report their appearance, mode of life, and conversation.

There are several other powers to be gained, but this example of the nature of the task must suffice.

A Zelator of the A. A. is therefore one who has passed certain definite ordeals and examinations, and acquired certain powers. A charlatan cannot pass himself off for a member of that grade.

Further, there is no vagueness possible. Slipshod work will not do. Generalities will not do. The difficulties of the work are not to be evaded; all easy-going platitudes, all fatuities are barred.

It is unnecessary to pursue this train of thought. From the Beginning to the End the principle is the same. The masters know, and they insist on the pupil knowing.

Is this written to discourage the aspirant? Any one who is discouraged thereby is unworthy of the knowledge. Is it wonderful that the most difficult of all subjects, the science which above all others has occupied the minds of the greatest thinkers from the dawn of history until to-day, the pyramid to which the greatest builder would hardly dare to claim that he had added a single stone, should need more work, and harder work, than any other? The subtlest of sciences, is it not the most in need of precision? The most dangerous, is it not that which must be fenced with every armour of caution, and cool judgment, and common sense?

Does any man expect to learn trigonometry from a popular handbook in an hour? Does any man throw away a treatise on conic sections with the remark that it is "obscure" or "all rubbish"?

What is the cost to life of every advance in knowledge? How many men have died that other men might fly? How many lives were lost in the mere building of the Forth Bridge? Do you think that you

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will succeed where Plato half failed, rush in where Aristotle feared to tread? You may. But not without giving all that you have and are.

Does this discourage you? Then it is not written in vain.

Does this encourage you? Then you have passed the first ordeal, You are chosen. To the work!



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