

Ordo Templi Orientis Phenomenon Fraternitas Rosicruciana Antiqua Baphomet and Rosycross

Arnoldo Krumm-Heller - Huiracocha

by Peter-R. Koenig

Memphis-Misraim, Gerard Encausse, Papus, Theodor Reuss, Heinrich Klein, Theosophy, Rudolf Steiner, Carl Kellner, Franz Hartmann, Spencer Lewis, A.M.O.R.C., F.R.A., Hans Rudolf Hilfiker, Franciso J. Maderos, Venustiano Carranza, Aleister Crowley, Martha Kuentzel, Karl Germer, Heinrich Birven, Heinrich Traenker, Herbert Fritzsche, E.C. Peithmann, E.T. Kurtzahn, Constant Chevillon, Joanny Brivaud, H.J. Metzger, Gnostic Church, Reuben S. Clymer, Eduard Munninger

[Gallery](#) of the protagonists.



Heinrich Arnold Krumm was born as the youngest of nine children at Salchendorf in the district of Siegen in Germany, on April 15th 1879; the rest of the Krumm family was supposed to have already emigrated to Mexico in 1823. [1] His father Ferdinand was a chief inspector of mines, his mother Ernestine ("née" Heller) was the daughter of a parson. At the age of fifteen Arnold sailed for Chile, [2] at first roughing it as a railway labourer, but soon becoming active as a healer under the instruction of the Amerindians. He opened sanatoria in Constitución and Santiago, shrinking from nothing as a therapist. He was so devoted to the Spaniard Asuero's

'method', that without having learnt about any different treatments he singed the inside of a patients nose with red-hot needles, [3] prescribed cane-suger by the pound for stomach-ulcers and kept terminally ill patients in 'irrigation-baths' for hours on end. [4] Having made his fortune in this way, Krumm-Heller undertook expeditions up the Amazon. Allegedly, the mummies he discovered there may still be see in a number of German museums to this day. [5]

After his mother died in Germany in 1895, religious values began to play an increasing part in Krumm-Heller's life, and he made contacts with the Theosophists. On February 7th 1897 he married his first wife, Rita Aguire Valéry, who was 21 at the time. [6] Back in Mexico, he took up studies at a medical school for military doctors.

In 1906 Herr Krumm (the 'Heller' - his mother's maiden-name - was only hyphenated onto the 'Krumm' in Spanish) is recorded as taking part in experiments on the sense of smell conducted by Gérard Encausse "Papus" in Paris. [7] Krumm concluded that coloured people were racially inferior by sniffing their perspiration. [8]

In 1908 Krumm-Heller received the Memphis-Misraim grades of 90° and 95° from Theodor Reuss in Paris. As a disciple of Bishop Clement (under Bricaud's ægis), [11] and of the Martinists Girgois (in Buenos Aires), Papus, and the American Davidson, Krumm-Heller now set up a number of temples in South America under Papus's jurisdiction. [10] Krumm-Heller not only befriended Reuss, but also Franz Hartmann and the high-grade Mexican freemason Don Jesus Medina. [11]

Gnostic Church. In Krumm's Gnostic Church roses were burnt on the altar, so that their scent could heal illnesses. [12]

Extracts from Krumm-Heller's "Golden Book" (pages 13-18):

- On March 31st 1897 Krumm-Heller became a member of the Theosophical Society in Paris under H.S. Olcott's leadership.
- In September 1902 he obtained honorary membership of the 'Initiates of Thibet' in Washington.
- On 24.12.1907 K-Heller became 'Membre de 1re. classe' of the 'Thibet Indes Orientales' (Paris).
- (no date) Martinist in the 'Hermanubis' Lodge (Diploma N° 192).
- On March 15th 1908 MM Warrant [Grand General Representative] via Reuss and Heinrich Klein, equivalent to X° for Mexico.
- On April 11th 1908 his powers were extended to Chile, Peru, and Bolivia by Charles Détré." [13]

Marcelo Ramos Motta believed that Krumm-Heller had only been granted the VIII° by Reuss; but this grade is sufficient to found an individual Order under O.T.O. supervision. [14]

Writings ...

In 1910 Krumm-Heller contributed an essay to the "Wissenschaftliche Festschrift zur Enthüllung des Humboldt-Denkmales in Mexiko" ("Scientific Festschrift for the Unveiling of the Humboldt Memorial in Mexico"); it was around this time that he visited Lourdes, was allegedly received by the Pope in Rome, and advised to take up politics back in Mexico. In 1915, President Madero procured a professorship in German language and literature for him, also making him a lieutenant-colonel and physician to the General Staff. [15] Krumm-Heller was supposed to be able to speak no less than seventeen languages, and thirty dialects. [16] He recorded his adventures during the Mexican civil wars of 1912 and 1916 in his 1917-book "Für Freiheit und Recht" ("For Freedom and Justice"). Between 1914 and 1918 he was an adviser and military attaché to the Mexican Legation in Berlin, and in 1919 he was Mexico's representative at the National Assembly of the Weimar Republic. Back in Mexico President Carranza appointed him as director general of the country's special schools. [17]

After Carranza's assassination in 1920, he returned home to Germany; there he bought a printing-business in Halle an der Saale, became active in journalism, published a trashy novel called "Hertha", and sold homoeopathic products. [18] Allegedly, Krumm-Heller made **Rudolf Steiner**'s acquaintance, and questioned him about the magical properties of perfumes. [19] In December 1921 there appeared the first issue of "Der Rosenkreuzer", in which Krumm-Heller, Reuss, and others described themselves as Rosicrucians and heirs to **Carl Kellner** and **Franz Hartmann** in a **joint article**. [20]

In 1921, **Reuss** got rid of **Aleister Crowley** and tied in with **Spencer Lewis' A.M.O.R.C.** and Krumm-Heller's Rosicrucian ambitions. Together with **Heinrich Traenker**, they tried to build a new Order.

After Reuss' death in 1923, Krumm-Heller considered himself successor to all of Reuss' compilation of orders, including those of the **Gnostic Catholic Church**. On the basis of charters they had received, both **Heinrich Traenker** (charter of 1921) and Aleister Crowley (charter 1912) also claimed to be Reuss' successor. In "reality" it was **Hans Rudolf Hilfiker**.

There is rumour although no paper evidence that Krumm-Heller initially gave Lewis a charter to operate A.M.O.R.C. but when realizing that the A.M.O.R.C. was a swindle, turned over to Swinburne Clymer's Rosicrucian Fraternity.

In 1927 he founded his F.R.A. (Fraternitas Rosicruciana Antiqua) in Mexico, which appears to have worked seven degrees. [21] His motto 'Huiracocha' was the name of a white god of Creation once worshipped by the Incas - the god's legend was that he had vanished westwards, and would one day return - those who refused to worship him received gruesome punishments. The term 'Viracocha' is also found in **Reuss's O.T.O. ritual-texts**.

Having obtained Crowley's address from **Martha Küntzel**, Krumm-Heller wrote to him for the first time on 17.2.1928 as "*Summum Supremum Sanctuarium OTO, FRA, Frat. Herm. Lucis, Societas Pansophia*" in his

extremely broken English: "received your address by M. K  ntzel... remember myself by Reuss?" His use of the name "Societas Pansophia" must have roused suspicions about a link with Heinrich Tr  nker - but if it did, they plainly didn't last long. [22] Krumm-Heller likewise maintained contacts with the [Fraternitas Saturni](#).

[Karl Germer](#) informed Crowley of his feelings about Krumm-Heller in slightly less broken English: "*The more I see of him the less valuable he appears to me. He falls on my nerves too.*" Germer was amazed that Krumm-Heller spoke only in the highest tones about Tr  nker, and went on to opine of him: "*It may be that he is good for outside organisation and nothing else. I do not think he can distinguish between hay and straw.*" [23] Germer wanted to prevent Krumm-Heller meeting the Theosophical 'Bishop' C.W. Leadbeater through Crowley in London. Neither Crowley or Germer approved of using the name of 'Rosicrucian' officially: "*This is one of the original conditions of membership.*" [24]

Since Krumm-Heller had offered his services to promote Crowley's ideas in the US and Spanish-speaking countries with Martha K  ntzel's help, and to hold public readings from Crowley's "Confessions", [25] it was only a short time before he came face-to-face with Germer and Crowley; this was at [Henri Birven](#)'s house in Berlin on April 23rd 1930.

'Huiracocha' irritated 'Baphomet' because of a large spot of grease on his suit. Birven did not keep his low opinion of Krumm-Heller to himself ("*K.H. had a desperate need to tell Crowley just how very many Orders and secret societies he belonged to*"), Crowley considered Krumm-Heller as a Mason of equal rank, and as someone who'd had a lot more to do with "the Great Work" than he, Crowley had. Krumm-Heller's "*notorious boasting*" (which rivalled Crowley's in Birven's mind) was successful enough: "*Crowley was 96° for England in the so-called O.T.O., which Reuss as a 97° confirmed. Krumm-Heller told me that he was 96° for Germany, but that Reuss had cheated him by selling this degree to two other Germans as well.*" [26] *I didn't see the warrant for Krumm-Heller,* [27] *but I did see Tr  nker's. Now Krumm-Heller has even made himself into a 98°!*" Birven jealously described Krumm-Heller as being "*too mean to offer a bent farthing for the Great Work*", although Krumm-Heller would most certainly have paid Reuss handsomely for his charter [something that Crowley never did: Crowley never paid any fees to Reuss]. Birven was ridiculing Krumm-Heller by making a pun on his family name, the two parts of which can be translated as follows: Krumm = bent or crooked, Heller = farthing or small coin. He was playing on the German idiomatic expression "*Kein krummer Heller*" which means "*not a brass farthing*" or "*not a tuppence.*" [28] Despite this, Krumm-Heller and Crowley went to the casino together. [29]

In 1930 Germer and Krumm-Heller presented their case to Reuss's widow; in vain: Frau Reuss wanted to much money for Order materials. [30].

After his meeting with 'Baphomet', 'Huiracocha' wrote in the same year about the O.T.O., the A.  . A.  ., and the Gnostic Catholic Church, and claimed that he possessed these bodies' highest degrees [31] (3  -33  , 97  ). It is unlikely that 'Church' included Leadbeater's Liberal Catholic Church, although he had still met Leadbeater against Germer's wishes in 1930-1, [32] since Krumm had already declared himself emphatically opposed to

Leadbeater, the TS, and its associated churches. [33]

Krumm-Heller spent the early 1930s in Spain, where he ran a children's clinic and a pharmaceutical factory, as well as being an organiser for the Red Cross; but when Franco came to power, he left the country and went on a long tour that took in South America, Palestine, Egypt, Turkey, and Rhodesia.

Constant Chevillon told Hans R. Hilfiker a rumour that although Krumm-Heller provided free consultations in his medical practice, he made exorbitant charges later on for the medicines he prescribed. [34] A book-printer in Berlin printed his periodical "Rosa-Cruz", which gave Krumm's address for correspondence as Texas. [35]. On the outbreak of World War II, he had the misfortune to find himself by chance in Berlin, and was compelled to spend the rest of the war in Nazi Germany.

Crowley had high hopes for Krumm-Heller and unsuccessfully suggested in 1936 that he should "*take over the work in California*". Crowley had been so disappointed by the **2nd Agape Lodge** that he also suggested to McMurtry he should take it over, 10 years later. (McMurtry was just one among many and certainly NOT Crowley's first choice.)

In 1936, the Nazi-pamphlet "**Der Judenkenner**" appeared which caused the neighbours of Krumm-Heller's family in Berlin to get upset.

Recently I was to discover some documents that show that Arnoldo Krumm-Heller was eagerly interested to give his children an education according Nazi-ideology. So, Cuauthemoc Krumm-Heller was sent in 1937 to the famous Nazi elite school NAPOLA (which Hitler wrote: "*A youth will rise in my order castles who will scare the whole world. I want a violent, dictatorial, intrepid, cruel youth*").

Krumm-Heller participated in organizing the Red Cross in Spain but left the country for South America after General Franco's ascent to power. He continued to travel (Palestine, Egypt, Turkey and Rhodesia) but spent the Second World War in Germany, where he happened to be at the outbreak of war.

And with the Mexican flag alongside the Hakenkreuz in front of his house, they survived WWII seemingly safe.

In 1942 Krumm-Heller was staying at a sanatorium in Pyrmont, from where he wrote to the 2nd Agapé Lodge in California, amongst other letters. [36] This lodge was whence the 'Church of Thelema' stemmed, which is still being led by Helen P. Smith as a highly exclusive group. Krumm-Heller signed his letters to Bolivia as "Huiracocha R+C+", and stamped them with a seal bearing the title "Ecclesia Gnostica" (which was later also used by his son Parsival).



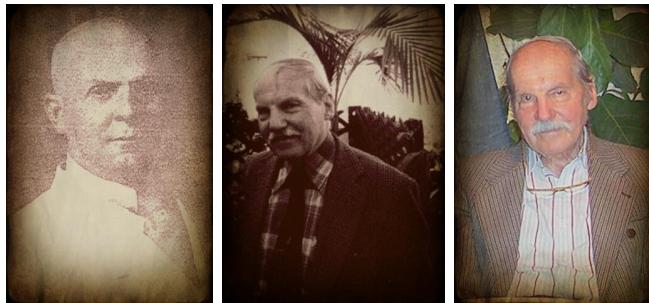
Que las rosas florezcan

Krumm-Heller died on May 19th 1949 at Marburg, leaving behind his third wife, an aristocrat from Potsdam [37] whom he'd married in 1945 - (his second wife, Carlota, has been "*the most loyal assistant in my researches*" [38], and five children - who rejoiced in the names Guadalupe, Cuauthemoc, Sieglinde, Parsival and Hiram Aguirre [39] - together with an almost inextricably confused morass of heirs and successor organisations, be it either his F.R.A., or else 'his' O.T.O., 'his' Gnostic-Catholic Church, or an amalgamation of the same. It seems, that the F.R.A. was closer to the Memphis-Misraim (because Krumm-Heller furnished the F.R.A.-lodges with the MM-rituals) but O.T.O.-interested people were sent *elsewhere*.

Of his F.R.A. he only described himself "*Soberano Comendador para Espana-America-Latina, Antillas y Filipinas.*"

His son Parsival Krumm-Heller allegedly corresponded sporadically with Eugen Grosche (founder of the Fraternitas Saturni). He took on **Marcelo Ramos Motta** as his private pupil in Germany in the United States. Parsival Krumm-Heller has remained in Australia since 1955 with his wife and son, wrapped in silence. His approach and the alterations he made in Germany (while trying to lead the F.R.A.-groups) to his father's work

threw the different branches of the F.R.A. into considerable confusion. Not only that; on September 7, 1994, he gave an interview to some "Caliphate" people where he uttered his (completely unbased) opinion that his father, Arnoldo Krumm-Heller was the man who founded to OTOA (that Voodoo-oriented O.T.O.-version, headed by Michael Bertiaux today). In the rest of the interview, he ruminated an early article written by P.R. Koenig.



Parsival Krumm-Heller

Since Arnoldo Krumm-Heller had never mentioned anything about degrees, many members of the F.R.A. were left unsure of a number of things: how many degrees the F.R.A. consisted of, whether the higher degrees of the O.T.O. were purely spiritual in nature (i.e. without initiation rituals), or if they should consider themselves as a masonically-inclined O.T.O. or a church. On all sides they were trying to get hold of consecrations and warrants. The matter was probably viewed as a sort of "ménage à trois", with the F.R.A., GCC, and O.T.O. making a kind of alliance. [40]

H.J. Metzger: "*Around the turn of the century, hence roughly between 1890 and 1920, was the time of the last great divisions [...] of the World League of Illuminati, the F.R.A., the O.T.O., and the EGC. The first was under Engel, the second under Krumm-Heller in South America, the EGC was led by Dr. Peithmann in German-speaking territories, while the O.T.O. was under Reuss.*" (Or so said Metzger's "Oriflamme" in 1964, though without adducing a scrap of proof for this assertion.)

And: "*The Rosicrucian Order of the F.R.A. was established by the Ordo Illuminatorum.*" (Oriflamme, 1970. No doubt Metzger was thinking of his own branch of the F.R.A..) In Metzger's 1964 book "Erleuchtete?" ("Illuminated?") Krumm-Heller's titles "S.[ummus] Rex OTO" and "'Head of Order' (OTO)" crop up.

No world-wide leader for the F.R.A. resulted from this. Arnold Krumm-Heller had merely described himself as founder of his own bodies, and as "Soberano Comendador para España-America-Latina, Antillas y Filipinas." Metzger named himself as "Souveräner Grossmeister der FRA," and Parsival Krumm-Heller as "Soberano Gran-Comendador." [41] William Breeze, the present-day 'Caliph' of the Third Agapé Lodge, newly founded in 1977, had been inspired by Reuss and Metzger, and considered that: "*Esoteric Rosicrucians are the VIII° in Reuss' system, with four subdegrees (Practicus, Adeptus, Princeps and Illuminatus) [...] FRA and Ecclesia*

Gnostica Catholica, are also component groups of O.T.O." [42] Allegedly, Franz Hartmann, as some said co-founder of the O.T.O. although Hartmann quarrelled with Reuss before the O.T.O. had been founded in 1906, came to the conclusion that the title 'Rosicrucian' could only be employed in the most generalised terms in connection with the O.T.O. [43]

The FRA in Brazil

On April 15th 1933 Krumm-Heller issued three FRA Warrants for Brazil, producing another on July 27th 1934. These charters are sometimes also stamped with a Knight-Templar seal (a knight on a horse). [44]

At this time, the organisation was called **Augusta Fraternidade Branca Rosa Cruz Antigua** and meant to be a continuation of Franz Hartmann's "**Esoteric Rosycrucians**". It was mainly a work of Giuseppe Cagliostro Cambareri (also a member of Krumm-Heller's Argenteum Astrum and politically active against Mussolini in Italy).

In 1937, when the group was growing, the name was changed into **Fraternitas Rosicruciana Antiqua**.

The FRA in Rio de Janeiro was led by a triumvirate at the time of Krumm's visit in 1936. [45] The death of two of the triad, Joaquim Soarez de Oliveira "Thurizar" (6.10.1899-9.7.1946), and the Colombian bookseller J. Elias Bucheli "Hagal" 30° (b. 11.3.1893, but died in Chile 20.11.1947) caused Krumm-Heller to amalgamate the Brazilian F.R.A. with Swinburne Clymer's "World Circle of Arcane Orders" [46] (Clymer had already been consecrated by Constant Chevillon in 1938, [47] while Krumm-Heller had received the same in 1939).

The Brazilian F.R.A. became the FRC (Fraternidad Rosa Cruz), which Oliveira had effectively already formed on February 22nd 1941. [48] From 1941 in the almanac that Bucheli published new names and new designations appeared at the former F.R.A. addresses: "Rosicrucian Fellowship of Dr Clymer." On March 21st 1942 Oliveira, Duval Ernani de Paula and Manuel Victoriano Soares comprised the FRC's delegates; in February 1947 Clymer paid his Brazilian Rosicrucians a visit.

The titles FRA and FRC were used indiscriminately by sundry groupings; though one distinction was that the FRC, as opposed to the F.R.A., was opposed to Crowley's Law of Thelema. Krumm fervently disassociated himself from the A.M.O.R.C., [49] an attitude that his son Parsival Krumm-Heller continued. [50]

A.M.O.R.C.
Antiquus Mysticusque Ordo Rosæ Crucis
at the tripoint
Argentina, Brazil, Paraguay

[photo made by the author in 1994]



Five days after his father's death in 1949, Parsival Krumm-Heller used a letter to appoint his father's supposed favourite [51] as successor in Brazil. This was one Albert Wolf(f) who then lived in Germany; he was a Berliner, had a wife called Carola, and three children. Wolf had studied at Heidelberg, Berlin, and Strasbourg, and worked as a surgical assistant at a Berlin clinic, combining this with being an agent for a chemical-pharmaceutical concern, as well as a student of medicine, a homoeopath, a psychotherapist, and a mesmerist. In 1950 Wolf spent a few months in Brazil, but did not meet with Clymer's approval; he died in the same year, and was replaced by Duval Ernani de Paula "Coaracypora".



A certain Fernando Mello Mattos intended to change Krumm-Heller's rituals in order to combine them with masonic ones, in vain: de Paula didn't accept.

Clymer himself died in 1966, but his son Emerson proved incapable of filling his father's shoes. [52]

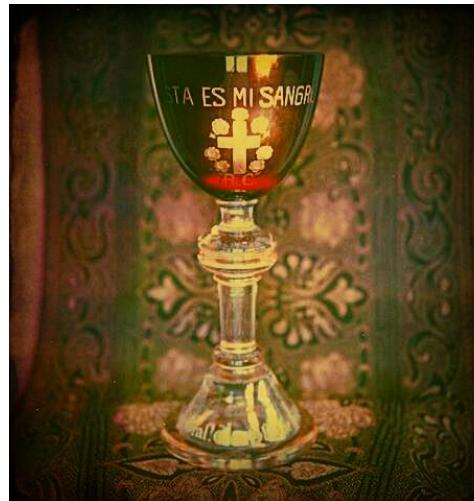
De Paula is the proud possessor of a grail made of rock crystal, one of three examples that Krumm-Heller had commissioned as symbols of his initiatory Temple; [53] on each was engraved the words "*This is my blood*" in both German and Spanish. [54] Another of these grails is owned by the FRC, in other words by Clymer's successor Gerald E. Poesnecker of Pennsylvania. The fate of the third grail is explained by Humberto Fuentes Villalobos [see below] in an email dated November 2000:

"I think the puzzle about the fate of the third grail no longer remains a mystery. In the early 40's Brother Buchelli was very disappointed with Krumm Heller, mainly because of his sexual teachings concerning the "retention of the seed" during the sexual act. This is clearly explained in Krumm Heller's Zodiacial course. Brother Buchelli thought this wasn't a true Rosicrucian teaching but one coming from the India Tantra having naught to do with us.

When R.S. Clymer asked Brother Buchelli to found our Order -initially known as the "FRATERNIDAD ROSA CRUZ PARA LA AMERICA DEL SUR", he accepted most willingly. Brother Buchelli was also very disappointed with Krumm Heller because he thought Krumm Heller was mainly looking for money and profit; in his opinion there were a lot of well qualified people who couldn't afford Krumm Heller courses and therefore they were denied the chance of becoming students of the Rosicrucian Philosophy. I was told all this personally by Elly Buchelli his wife in 1995 in a personal conversation we had after the visit we paid to the Brasilians of Rio de Janeiro. In that conversation she donated to our Order a Cross that was given to brother Buchelli the Brasilians as a token of deep appreciation and later this same cross was used on his coffin when he passed away in Argentina.

All these feelings of disappointment toward Brother Huiracocha were passed by Buchelli and his widow to the rest of the Members in Our Order, so early the 50's Brother Buchelli's successors; the Rosicrucian Chiefs in our Order, got rid off a of all the stuff that belonged to the early history of our Order linked to the FRA through the friendship of Buchelli-Heller in prior times. Many things were donated to the "ESCUELA DE CIEGOS SANTA LUCIA" (a school for blind people in Santiago) and the rest, inappropriated to be donated to the blind people was completely destroyed; among those things: garments, dresses, and all FRA Ritual stuff that Brother Buchelli has left in the Order. I heard through Buchelli's widow that a goblet was also there in that destruction, specially because that goblet was very representative of Krumm Heller and his activities whose image was very low here. The only thing that remained curiously here in the Order were Huiracocha's courses, which of course were never again distributed to students or seekers. But only remained as a witness of a long gone past."

Duval Ernani de Paula



Until 1994 de Paula distanced himself from the FRC, but by this time he became head of both the F.R.A. and FRC in Brazil.

See also another letter from [Humberto Fuentes](#) at the end of this article

[Oscar R. Schlag](#), who went to one of de Paula's Gnostic Masses in the 1960's remembered the unusual length and beauty of the non-Thelemic ritual, and that the entrance to the Temple had been watched over by two sphinxes; he described de Paula as being "*small, in 1962 about 45 years old, a doctor with a practice in Rio, with all that that implied.*" [55] Yet M.R. Motta, who had been initiated by de Paula, had memories of a photo of Crowley hanging in the Temple, and a ritual which contained definite references to Thelema. [56]

Gabriel Ramirez Cifuentes "Hermes" was the representative of the FRC's Colombian section from November 11th 1979 until 1991. The Spaniard Manuel Cabrera Lamparter made him legal heir to Krumm-Heller's work ("legítimos herederos de la Obra") on October 23rd 1988; though de Paula expelled Ramirez Cifuentes on September 27th 1991.

Chile

Krumm-Heller visited Chile via Argentina where Bucheli initiated Oscar Bravo. Bravo was after Brother Buchelli's death expelled from the FRC by Clymer. Eventually, Bravo looked for "another environment" and went into martinism and masonry. He found in Sergio Valdivia his favorite disciple.

From: Instituto Círculo Aleph - Sergio Valdivia

Subject: RE: F.R.A.

Date: Thu, 26 Oct 2000 21:46:01

I was born March 13, 1947. I am married with Nélida Alamos, initiate also in the F.R.A.

After participating several years in the Masonery obtaining high degrades, I was contacted by the Frater Oscar Bravo. In 1973 was regularly initiate in the Fraternitas Rosicruciana Antiqua by the Frater Oscar Bravo, Barov. Trusted me also directly the rituals, notes, "Círculo Exito Mental" (Mental Circle) and other teachings from Eliás Buchelli, featured master of the F.R.A. and of the Martinist Order.

In 1973 also I was regularly initiate in the Order Martinist, Papus filiation. In 1982 I was ratified by Phillip Encausse and the current Great Master of the Order, Emilio Lorenzo, in order to work in Chile at head of the Order. At the moment we hold numerous active Martinist Groups with hundred of students.

The first Aula (Group) Lucis Rosacruz (F.R.A.) which I directed, in 1976, it was the Aula Lucis Akhenaton in Santiago of Chile, which works yet and it has received hundred of students. At the moment we hold active Groups in several cities from Chile like Santiago, Valparaiso, Quilpue, San Felipe y Temuco. There are fraterers and sorores in all the degrades, and initiators too. Several of these last, even, have made other groups separated. I have students of the F.R.A. in Argentina, Brazil, Peru, Mexico, Costa Rica and Spain.

I have conducted the F.R.A. and the Martinist Order, Chilean Chapter, during every years of the military dictatorship (under Alende) without never having any problem.

In 1996 with opportunity of one of my trips to the Supreme Sanctuary of the F.R.A. in Brazil, I received ceremonies of confirmation in the three degrees of the F.R.A., confirmation like Bishop of the Gnostic

Church and, even, ratified the marriage with my wife by a special ceremony of the Gnostic Church. The ceremonies were conducted by the own Master Hernani Duval, Coarciporao.

Sergio Valdivia has his Aula (Lodge) "Rasmussen" in Bacata where he could gather a larger group around himself.

Clymer visited Bucheli in March 1941. [57] Rosario Carey and Oscar Bravo exchanged documents with the Spanish branch of the F.R.A., which were published by Manuel Cabrera Lamparter under the title "Las Ensenanzas de la Antigua Fraternidad Rosa-Cruz" (Malaga 1987). The aforementioned Ramirez Cifuentes re-initiated Valdivia in the 1980's. [58]

Peru

Just as in Rio, so the Lima F.R.A. group (founded on May 27th 1935) was led by three people from 1936 onward. One member of the triumvirate, Juan Gonzales "Jinasmar" remained active under both Krumm-Heller and his son, the other two being Sigmund Sipilesko and Joaquin Duronzo. On September 27th 1972 the presidency of this branch of the F.R.A. was taken over by Manuel Garay Requeña (b. 25.12.1897), with the "Autorización" of the Venezuelan Ana Delia Gonzales, in other words Metzger. Requeña died on November 10th 1986, [59] being succeeded in his office by Paul Chavez.

Ruben Pilares Villa "I.H." (b. 1948) who was initiated into the Peruvian F.R.A. on August 6th 1974 [60] only to be expelled in 1979, initiated a correspondence with McMurtry's Californian 'Caliphate' lodge in early 1977. The organisations accepted each other's credentials, [61] but without suspecting what they'd both been up to with Metzger.

"We will one day reach the necessary size for a proper election of an O.H.O. by Xth Degree National Lodge Heads," or so William Heidrick "Emt" (the Caliphate's "éminence grise") hoped on October 18th 1977 so far as Pilares Villa was concerned; a hope which was flatly contradicted in subsequent Caliphate statutes as they excluded Metzger and other existing O.T.O. groups.

Pilares Villa's organisation changed into the 'O.T.O. Huiracocha F.R. Americana' in 1979; on August 13th 1980 Helen P. Smith was addressing Pilares as "*Gran maestro de O.T.O. Sud America*"; and by September 1988 Pilares was calling his group 'O.T.O. Sudamerica-Peru, Societas Rosicruciana Antiqua' - which was reciprocated by the 'Caliphate' that wrote: "*the work of R.S.S. [i.e. X°] Krumm-Heller continues to bear fruit.*" [62]

Villa was in friendly contact with de Paula in Brazil, and tried to remodel his own activities along more Masonic lines; but there were still highly strained relations with the original Peruvian F.R.A. group. Gary Allan Martin "Kelly", is "padrino" (godfather) to Villa's daughter Nancy Anael Nuit; Martin was of particular importance to the present study due to his correspondence with Phyllis Seckler, who was the oldest living member of the 2nd. Agapé Lodge, and belonged to the re-founded **Agapé Grand Lodge of 1977**.



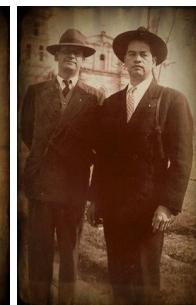
Ruben Pilares Villa

Colombia

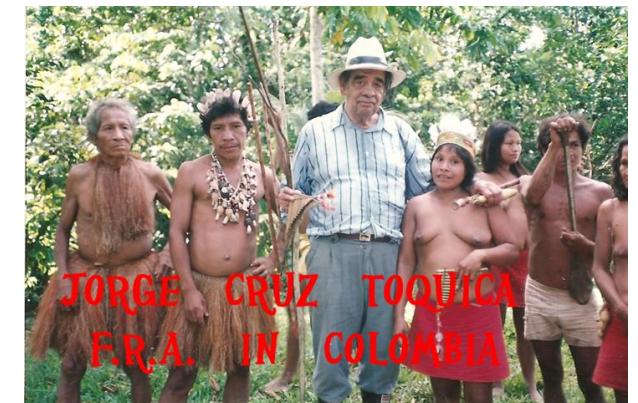
Israel Rojas Romero "Joselin" assumed the presidency of Bogota's F.R.A. on April 27th 1928; [63] Luis Hernandez and Señora Weleda (Krumm-Heller's wife Carlota?) were also in this group. 'Huiracocha' gave lectures on the occult in German opera in the city's Teatro Municipal. [64] In 1938 a Colombian Indian name occurs in connection with this branch of the F.R.A.; he was called Omar Cherenzi-Ling, and adopted the motto of 'Koothummi' [65] upon his initiation, which Rojas performed with enthusiasm. However Krumm-Heller unmasked the Indian as a fraud.

During the Second World War it was generally believed that the "superhombre" [66] Huiracocha was dead; in fact the worst thing that happened to Krumm was that he had his library confiscated by the Gestapo. [67] After 1945 he ceased contacts with Colombia, [68] while Rojas had himself officially registered as a corporation (Nº 520 on the records), [69] and led the Colombian F.R.A. up to his death on June 4th 1985.

Israel Rojas and Jorge Cruz Toquica in Colombia



After Rojas' death a small number of members elected Jorge Cruz Toquica (33°) president {see appended anonymous report}. The group was now large enough to make a success of running a public library in Bogota, where Krumm-Heller's framed countenance adorned the premises. Ramirez Cifuentes, who had also settled in Colombia (see section on Brazil) resisted Toquica, characterising him as a dogmatist "*de segunda clase*". [70]



Luis Hernandez in Colombia





Gabriel Ramirez Cifuentes in Colombia



Public library in Columbia with Krumm-Heller's photography

Meanwhile Gabriel Sanchez Gaviria "Reschai", who had parted company with Rojas, put himself and his camp-followers under the patronage of Ana Delia Gonzales in Venezuela - and into direct competition with Toquica & co. Sanchez used warrants to barter with Lamarter's companion in arms Narcis Pell Alimany in Spain, and in 1985 received a bishopric by post from the "Iglesia Ortodoxa Apostolica" in Chicago, which was run by **Jorge Rodriguez Villa** - described as "*the silliest man in a bishop's mitre!*" [71] Jorge Rodriguez promoted his church in the Masonic press as the "Gnostic Catholic Church". [72]

Also involved in the Colombian F.R.A. after 1928 were Jose Thome da Silva Oliveira, Jorge Ranghel, Vincente Rodriguez and Guillermo Frey; [73] a certain Tobias Ferro is recorded as running an Aula called 'Nenqueteba' in the country.

Victor Manuel Gomez Rodriguez

Gomez Rodriguez (b. 17.2.17) alias 'Samael Aun Weor' alias 'Buddha Maitreya Kalki' was once a member of Rojas' group; in 1952 he founded his 'Gnostic Movement' which was firmly based on F.R.A.- and Gurdjieff-

material. His claim that Krumm-Heller consecrated him as a bishop is vehemently rejected by every F.R.A. group. [74] Gabriel Sanchez Gaviria believed that 'Welor' was either too young to have ever met Krumm, or else was living in another part of South America during Krumm's occasional visits. [75] 'Welor' was supposed to have maintained links with Ana Delia Gonzales, Metzger's representative in Venezuela. [76]

The Gnostic Movement's sex-magic was based on the avoidance of ejaculation. [77] 'Welor' died in 1977, and his Movement split in several branches: the Mexican branch led by his widow Arnolda Garro de Gomez "Maestra Litelantes"; and the Colombian branch under Joaquim Amortegui Balvuna "Maestro Rabolu" - the Rabolu tendency also founded a branch at Baden-Rütihof in Switzerland. From conversations with Rabolu's Swiss representative Thomas Pellicioli it seems that the greatest concentration of their members - some ten thousand - were to be found in Canada as of October 27th 1986. The Gnostic repertoire of "Magical Groups", "Drugs" (to be refused), "Sexology", and "Lucifer, the Devil and Satan" was enriched with one especial insight: that the Ego must be drained of energy by 'living larvae'. [78]

Elsewhere, the Litelantes party has an offshoot in England, where it goes under the title 'Gnostic Institute of Anthropology'; they even asserted in a letter dated May 5th 1992 *"that Samael was the Patriarch of the Gnostic Church and A[rnoldo] K[rumm] H[eller] was the Archbishop."* In Spain the corresponding body calls itself the 'Gnostic Christian Universal Movement'. [79]

M.R. Motta thought that Oskar Schlag was the secret power behind 'Welor', [80] while F.W. Haack demolished Welor's ideology in his book "Europas neue Religion" (Zurich 1991, p. 42); nonetheless the 'Christliche Universelle Gnostische Bewegung' is legally incorporated as an association in Germany. [81]

Mexico

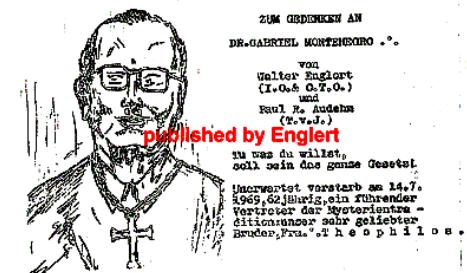
Mexico's F.R.A. was represented in the person of **Gabriel Montenegro y Vargas** "Zoepiron, Theopilos" born in Zapotlan in 1907. Montenegro claimed to have received "*the highest initiations from Toltec priests*"; furthermore "*at 14 years old he left home. In San Francisco and San Jose he attended institutes of higher learning, and still young in years, graduated as a Doctor of Medicine from Sierra State University [...] He was friends with Aleister Crowley, Roy Leffingwell, Dr. Swinburne Clymer, Heinrich Tränker, Karl Germer, Arnoldo Krumm-Heller, and many others.*" [82]

Montenegro told his mistress Helen P. Smith (from the American 2nd Agapé Lodge) that Krumm-Heller had been operating as "*Acting Grand Master of the O.T.O. for All Latin America*", and that he'd been "*Grand Master General for the O.T.O for German Speaking Countries*" well before 1947. [83] In about 1948, after long delays,

Montenegro was initiated into the Crowleyan O.T.O. [84] by W.T. Smith, [85] subsequently being held in high regard by both **Jane Wolfe** and Karl Germer. [86]

In 1966 Montenegro paid visits to Oscar Schlag in Zurich, Anthroposophy's Dornach headquarters, and the estate at Stein, which he felt was "*indeed a little bit of heaven*". He considered **Walter Englert** from the new German O.T.O. wing "*a new-comer in Thelema*" [86] with his "renegade" Frankfurt OTO-IO incorporation, and raised objections over Metzger's "*serious Thelemic errors in "modus operandi".*" [87]

After Montenegro's death on July 14th 1969 Paul R. Audehm and Walter Englert wrote in his obituary that 'Monty' had been IX° in the OTO "*and a bishop of the Gnostic Church associated with this order.*" Besides this he was "*Supreme Sovereign of the OTO for North and South America [...]* 33° of the Supreme Council 33° of the A[ntient] & A[cceted] R[ite] for Mazatlan, a member of 'Crocker' Lodge № 454 in Daly City." [88] Referring to the business of being named as Grandmaster of the O.T.O. for North and South America by Metzger, Audehm (who was one of the witnesses) remembered that "*'Monty' was so drunk, he obviously didn't have the faintest idea what was going on.*" [89]



His remaining family at his death were his "*spouse Marguerita, his daughter Marie Angelica, and his mother Maria Vargas. Montenegro's last resting-place was in the 'Cypress Lawn Memorial Park.'*" [90] Montenegro had told his lover H.P. Smith to destroy all his papers. By 1970 Metzger had made sure to distance himself from Englert, Grant, McMurtry and the whole Mexican business. [91]

The origins of the Yucatan MM Temple cannot unfortunately be ascertained for certain; [92] in 1992 no official F.R.A. lodge could be found in Mexico.

From Cuba to Florida

Before his death, Krumm-Heller allegedly also named Johannes Müller Rider "Sar Thelemako" a successor, an invalid who had spent much of his time seeking a cure at sundry Alpine resorts. (The documents proving the successorship should be in the hands of his son Juan Müller in Cuba.) [93]

But it seems that in Cuba 'Thelemako' accumulated enough magical power to cure himself of cancer with a

herb called 'Anamu', and there established branches of the F.R.A., the GCC, and the Krumm-Heller rascension of the O.T.O.; as a consequence, he considered himself entitled to the dignities of 33°, 90°, 97°, X° and that of OHO. Rider was supposed to be an acquaintance of the German Liberal Catholic Gustav Ringer, who came originally from Prague, and had been consecrated into the Mariavite and Jacobite Orders as a priest by the Swede Reinhold Palminge, while he was in Berlin. [94]

In 1960 Manuel del Pino Hernandez was running a lodge in Havana. [95] In 1966 Rider appointed Roberto C. Toca (b. 11.1.43 in Cuba) to this position, and made him a GCC bishop and OHO of the Krumm-Heller O.T.O. in 1976; [96] the photographs of this consecration show an O.T.O.-type altar. Toca was regularly described in newspaper accounts as OHO of the O.T.O., 90°, 97°, and mentioned in connection with the Law of Thelema. This particular O.T.O. consisted of 12 "grados iniciaticos (3 previos de neofitos) y los 5 posteriores de Illuminatis" (12 "initiatory degrees (preceded by 3 neophyte degrees) followed by 5 Illuminati degrees.") [97] A newspaper article of 1986 talks of the 90°, 97°, 12 Rosicrucian degrees, 17 Illuminati degrees, together with nine degrees deriving from Krumm-Heller, and Martinist degrees from the 'Papus' tradition.

Toca forsook the Communist régime in Cuba, spending a short time in Spain; at the time of writing he lives in Florida, where he expounds his teachings twice a week in Spanish on two private television stations (Canale 12 and Canale 13). Seventeen apostolic lines of succession have supposedly been inherited by Toca, who regularly appears in the Spanish-language press together with his wife. [98] "The Most Rev. Dr. Sar Mar Roberto C. Toca" was consecrated by the Dutchman Herman Adrian Spruit (b. 1911) on August 15th 1982, since when he has called himself "Archbishop Primate of the Catholic Church of the Antiochean Rite." The EGC, MM, F.R.A. and O.T.O. are all subsumed within Toca's 'Conclave Universal Iniciatico (CUI)'. [99]

Roberto C. Toca



Spain

In 1933 Dionisio Rios Ballester "Aureolus" received a warrant from Krumm-Heller; the latter passed his documentation on to Rios Ballester in 1939 on the last two stops of his 'grand tour' at Badalona near Barcelona and Valencia, before his permanent return to Germany. [100]

After Wolf's death in 1950 Rios Ballester was pushed on his position in Spain by Parsival Krumm-Heller; although holding onto the leadership was largely a matter of indifference to Rios Ballester himself. Parsival demanded the return of the Order's records, which his father had left behind in Spain. Rios remained largely inactive until 1979, only keeping links and exchanging documents with Chile (Rosario Carey and Oscar Bravo) and Colombia (Israel Rojas). Neither Metzger nor Parsival Krumm-Heller maintained any contact with Rios Ballester.

On February 9th 1979 Rios Ballester established contact with his compatriot Manuel Cabrera Lamparter "Sar Baphomet Tau Priscilianus I., S.A.T.v.OZ:", who inaugurated the 'Aula Lucis Thelema' in Seville. [101] On the 27th of that month M.C. Lamparter joined the Spanish F.R.A., receiving a warrant to found a lodge on March 27th. Around this time Rios Ballester became a member of [W.W. Webb's 'QBLH'](#) through Lamparter. Some six months later, Rios Ballester died on June 26th 1980.

On September 20th 1980 Lamparter confirmed the Ballester-F.R.A. charter of Narcis Pell Alimany, who had been a priest under Rios Ballester's leadership. But after various disagreements Lamparter took over sole command of the F.R.A. in Spain, which meant he had to apply to South America again for certain F.R.A. documents.

After January 1st 1982 Lamparter was OHO of the Ordo Templi Orientis Antiqua (or OTOA - a kind of Franco-Haitian version of the OTO with an alleged succession descending from Encausse "Papus", Jean-Maine, Bertiaux, and Ward); besides this he had become 'Frater Senior' of William W. Webb's "Damon" Ordo Argenteum Astrum.

On Christmas Day 1982 Lamparter was appointed as a bishop by Rosa and David Miller; on August 3rd 1986 he was ratified as "*Hierofante Iniciador y Patriarca de la Iglesia Gnostica Latina (Ecclesia Gnostica Spiritualis) y O.H.O. de la Serenisima Gran Logia Espanola de la Ordo Templi Orientis - Tradicion Maestro Huiracocha*" by Roberto Toca, in a charter that conferred Memphis-Misraim, Martinist and Illuminati dignities as well. He exchanged documents with Ramirez Cifuentes, though without taking the latter's dislike of Thelema seriously; this was one attribute that distinguished the FRC from the F.R.A., even though Ramirez Cifuentes also promoted the F.R.A.

In 1987 Lamparter published a number of F.R.A. documents, since he considered the organisation generally

superceded by events; his action produced disquiet amongst all its members in Peru [102] and Venezuela.

Manuel Lamparter

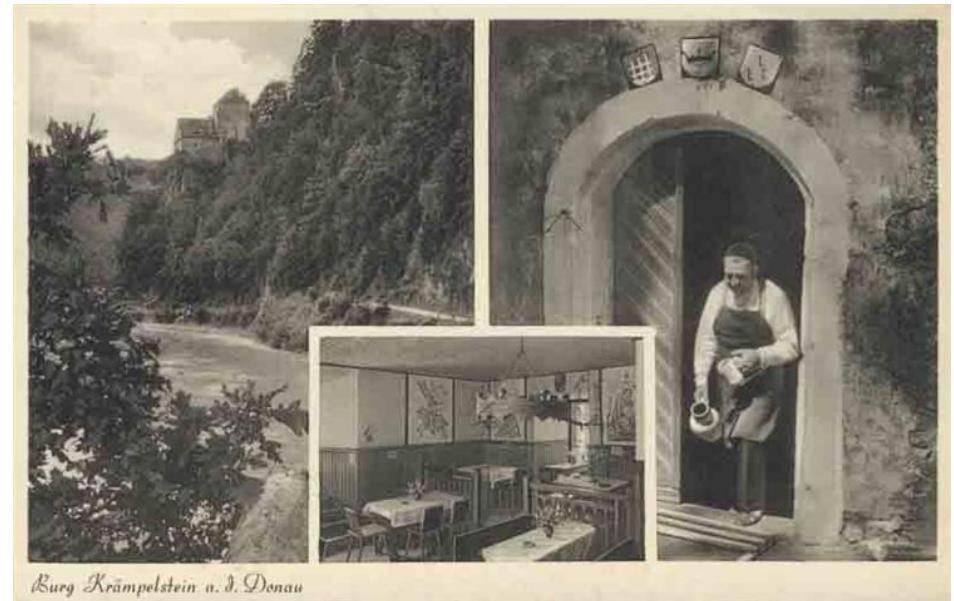


Austria

Arnoldo Krumm-Heller named Eduard Munninger (1901–1965) as his successor. Krumm-Heller on 19.9.1948:
"Regrettably I am not now in tip-top shape health-wise; but it pleases me to think that after my death I can leave the main issue in the hands of a decent worldwide membership, as already established by yourself in the P-W-F (or World Union of Rosicrucians). You shall be my Successor, into which office I duly install and likewise consecrate you..."

Eduard Munninger / "Medardus" wrote to R. Swinburne Clymer at Quakertown from his post-box at Burg Krämpelstein (he called it his 'Mater Ariopa') on May 8th 1951:

"Meanwhile the association with III. Brother Hierarch Dr. Krumm-Heller has become very busy, and I have been lucky enough to receive the Hierarch's favour and absolute guarantees that he has arranged that I am his successor in Austria." Since post-war difficulties were "so great" Munninger also asked Clymer if there were any old clothes he could spare. Munninger's 'Fraternitas Rosa Crucis Austriæ' later turned into the AAORRAC.



Eduard Munninger: **Roses in Austria**. The successor to Arnoldo Krumm-Heller

Germany

Herbert Fritzsche "Basilus", "born 14.6.1911 in Berlin [...] qualified as a biologist (though giving it up soon after he graduated with honours, shortly before taking up his lectureship); a psychotherapist with a complete system of analysis; participant, publisher, and editor of a host of occult, literary and medical journals [e.g. the Springer-Verlag's Merlin]; and assisted at Dr. Buchinger's diet-clinic." (Burgdorf-Verlag publicity from 1982).

In 1942 Fritzsche was working as an assistant at the health resort at Bad Pyrmont, where he was warned off Krumm-Heller as an "*unscrupulous adventurer*"; so of course Fritzsche made a point of getting to know him. He described this first encounter: "*Inherent goodness, absolute honesty and scintillating humour quickly won me over.*" [103]



"Dr. Arnoldo Krumm-Heller initiated Fritzsche one day in 1947 at Bad Pyrmont - on a park bench. F. often went to Stein up until his early death." [104] *"The 'spiritual heir of Gustav Meyrink' had a lot to do with spirits - from a bottle - as they readily attested at Stein. He had an awful wife who had aged prematurely, and just like Stindberg, poisoned him - an act against both God and nature [...] F. was actually the chief of the German vegetarians, but as to being vegetarian himself - ha-ha!"* [105] Fritzsche himself said: *"Those who ill-advisedly undertake esoteric training on the wrong path will start to suffer from spasms in the stomach and digestive tract."* [106]

Fritzsche himself related that his "superior" in the Stein O.T.O. *"performed black rites"* [107] and that *"for a year I was strongly drawn to the demonic."* [108] Metzger's obituary of 'Basilus' rated him as a "celebrated Magus." [109] *"He gained admittance to the Cathar Sacrament of Manisola, [110] was ordained into the Rite and Convocation of the GCC, undertook the Order's "Exercitions", and maintained connections with priests from the Eastern Church, as well as Druidic and Hermetic cults."* [111]

Gershom Scholem, who described Aleister Crowley's ideas as *"highly coloured humbug"* [112] found Fritzsche's enthusiasm for Crowley *"initially problematical, though undoubtedly original, especially in his striking magical works."* [113] Gustav Meyrink's biographer Frans Smit thinks that Fritzsche wrote deplorable nonsense about Meyrink, his supposed teacher. [114]

Fritzsche died on June 20th 1960, and was buried according to the Greek Orthodox rite. His esoteric progress may be enumerated thus:

- 1929 (18 years old) 'student' of Gustav Meyrink.
- 1939 Anthroposophist (first marriage).
- 1947 Liberal Catholic/Theosophist (second marriage).
- 1949 Gnostic Catholic, F.R.A.
- 1960 Buried as a Greek Orthodox.

Fritzsche is alleged to have gained possession of the estates of three astrologers; Fritz Quade (1884-1944), Friedrich Schwab (1878-1946), Kurt Aram (a.k.a. Hanns Fischer, 1869-1934) as well as that of Arnold Krumm-Heller.

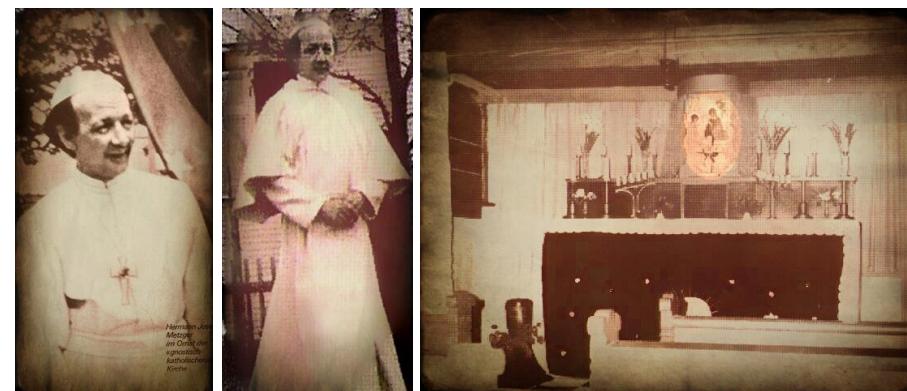
Letters from Fritsche to Gustav Meyrink are kept at the Bayerischen Staatsbibliothek (Bavarian State Library) at Munich, together with other letters to Meyrink from E.C.H. Peithmann, W. Wynn Westcott and John Yarker.
[115]

In 1949 an abusive article about Fritsche appeared in the Anthroposophical magazine "Die Christengemeinschaft". [116] On his death an article entitled 'Die riesenhaften Flügel' ('The Gigantic Wing') by Lambert Binder was printed in "Mensch und Schicksal"; [117] it claims that Fritsche composed a Last Will and Testament in 1954. He left one daughter called Sulamith-Niniane. In the South American F.R.A., O.T.O. and EGC groups Fritsche remained largely unknown.

Switzerland

The inheritor of the leadership for Fritsche's F.R.A. and his Gnostic Catholic Church, that is to say the 'Eglise Gnostique Universelle', since Krumm-Heller undoubtedly allowed his superior Constant Chevillon to ordain him in 1939, was none other than Hermann Joseph Metzger. [118]

Hermann Joseph Metzger



Miffed by Clymer's success in Rio, [119] Metzger now made a vain attempt to unite all the F.R.A.'s branches under his own jurisdiction. His advertisement appeared in "Buchelis Astrologischem Jahrbuch", published by Edition Kier of Buenos Aires. Ana Delia Gonzales "Yedosey" (b. 26.7.1915) in Venezuela reacted to this.

Venezuela

"My first steps in the Path began in 1937 in the Rosacrucian [sic] Order of AMORC [...] the Theosophical Society in India [...] I wrote to [Parsival Krumm-Heller] in March 1949 [...] I was invited to become part of the movement [...] [120] In July 1952 I received with surprise a diploma from Parsival." On the strength of this, Delia Gonzales inaugurated six 'Lucid Halls' (Aula Lucis), and the 'Great Hall of "Light and Reason".' Parsival Krumm-Heller was operating out of Marburg in Germany, where he deviated from his father's course according to his own whims. [121] This was where he took Marcelo Ramos Motta on as his personal student in 1953, subsequently passing him on to Karl Germer in the USA. Germer suspected that Parsival was still in touch with Eugen Grosche as well as the Fraternitas Saturni - a conjecture that is yet to be documented. *"In April 17th 1952 the Frater Parsival, who was at that time Great Supreme Commendator of the Fraternitas Rosicruciana Antiqua, authorised me to represent the Order 'in all interests'."* Señora Gonzales went to Spain to get the documentation (which Krumm-Heller had left there) from Ríos Ballester; she wanted to hand it over to her go-between Julio Serrano. As a result, Parsival retreated to Australia in 1956, wrapping himself in silence from that time on. [122] It is still a mystery why Metzger never made any mention of Krumm-Heller's son.

"In 1960 the Frater Paragranus, recently named Visible Great Head of the O.T.O. in Switzerland formulated an invitation where all Krumm Heller disciples were called forth." [123] Señora Gonzales subsequently visited Switzerland twice, and *"received the title of Council for Central and South American Countries."* In December 1963 Señora Gonzales sent summonses to all the F.R.A. groups she knew of, requiring them to acknowledge her authority. *"Nevertheless, my title was not well seen by the elder directors of the Colombian, Brazilian and Mexican Halls [...] but the halls of Chile, Peru, Bolivia, Guatemela, and Santo Domingo continued their membership to our councilship..."* [124] (Letter from Ana Delia Gonzales of 4.3.89, which enclosed copies of her warrants from Parsival Krumm-Heller (dated 17.4.52 and 21.5.52), and Metzger (dated 20.4.63), amongst others). Señora Gonzales' "Estatutos" make no reference to the O.T.O., IO, or EGC. [125]

The reason why Ana Delia generally was not accepted was that a woman was not supposed to hold a gnostic office [see "[Spermo-Gnostics and the OTO](#)"]. As a homeopath, Krumm-Heller followed strictly ascetic sexmagick and the Christian Gnostic book "Pistis Sophia". There are no spermo-gnostic passages in his Mass, no invocation of Kyrios Phallos or mystic-tantric re-creation of the universe in the rituals. He explained his mysogynism: *"The prostata is the power of creation while the uterus is only the vessel: women therefore only imitate the creation."* Also Crowley believed that only *"man is the guardian of the Life of God; woman but a temporary expedient; a shrine indeed for the God, but not the God."*

The endeavor of uniting all FRA-branches failed, as most FRA groups regard themselves as only spiritually bound to Krumm-Heller and refuse to accept global leadership. As seen above, even Krumm-Heller described himself as head of Spain, Latin America, the Antilles and the Philipines.

"In August [1969] the Abbey was filled with strange, colourful life. Thirty of our South American brothers had travelled a long way to visit us. It was a busy, joyful, and friendly fraternal meeting [...] Even two young children had come along on this trip; one was the great-granddaughter of an older Sister who represents the Order for us in South America, and who organised this journey." [126] "Photos of their Order show an awful lot of members, about a hundred or so. But that wouldn't have meant much in Brazil [sic], where about 80% of the population are involved with Afro-American cults (Macumba, Candomble, Umbanda, Mesabranca)." [127]

In 1952 the 'Aula Luz y Razon' boasted just 14 members, [128] but by 1989 the Venezuelan F.R.A.'s internal newsletter was reporting about "22 notables discipulos", and considerable activity. *"We have been sent highly gratifying reports from particularly active Order Provinces in South America, which through their public courses have become merely well-known, and positively renowned."* [129] A total of 14 Lodges and two children's Lodges generated considerable activity. [130]

Ana Delia Gonzales in Venezuela



In August 1977 Gabriel Ramirez Cifuentes paid Señora Delia a visit, but she soon sought to distance herself from him.

Metzger died on July 14, 1990, and it remains to be seen what course of action his successors, e.g. [Annemarie Aeschbach](#), will take with his compilation of orders (O.T.O., IO, FRA and EGC).

In June 1991 Ana Delia Gonzales again visited Stein (131) but, as rumor goes, she left disappointed.

Extracts from a letter by Gabriel Sanchez Gaviria

"With permission from Theodor Reuss Krumm-Heller founded Fraternitas Rosicruciana Antiqua Centres in the various countries of our part of America.

After this he established his Summum Supremum Sanctuarium in Berlin, from where he penned his letters to the South American brethren. Dr. Krumm-Heller had received his previous initiations in 1909 in Argentina and Chile, his Masters being Dr. Girgois and Dr. Arturo Clement (two Martinist Masters) [...]

During his lifetime the FRA grew even more strongly active. But the outbreak of the Second World War put obstacles in the way of the correspondence, so that his efforts often came to nothing; some of his South American students described Krumm-Heller as a Nazi. During the War other Rosicrucian organisations were able to maintain themselves better in South America. The people from AMORC and Clymer's Rosicrucian Fellowship 'undermined' the FRA and opposed its tradition [...]

Parsival Krumm-Heller's authority lasted from 1949 to 1952. Dr. Henry Bolt was dispatched to Brazil in 1945 by Clymer, but died at Goyas in Plano Alto that same year.

In 1963 the Swiss Abbey of Thelema's representative held a meeting with Ana Delia Gonzales in Turin. Afterwards Señora Ana Delia Gonzales described herself as sole representative for the Abbey of Thelema in our continent. Señora Gonzales had supposedly received orders to revive the FRA. And so the scattered or dormant Centres came to life again under the new authority of Señora Gonzales. The Centres in Peru, Bolivia, the Dominican Republic, Venezuela, and Argentina were thus reactivated, but this pleasant state of affairs only lasted a short while.

We founded our FRA in Colombia with Señora Gonzales' help in 1973; on this happy occasion Señora Gonzales' representative visited us, and we held a large celebration at Maracaibo with other representatives

from all over South America.

We believed in Señora Gonzales' authority and that of the Swiss Abbey of Thelema. However, we were soon confronted by Señora Gonzales' pride and arrogance, not to mention the vast favours she heaped on certain individuals; this was why so many FRA Centres split away from her.

The Venezuelan FRA in Maracaibo was ruined; we informed the Swiss Abbey of Thelema of our problems, but in answer to our numerous letters (we even wrote them in German) we received just one short reply, and after that no further response. We came to see that Señora Gonzales alone was in communion with the highly mysterious Abbey of Thelema. So in 1984 we resolved to part from her, and to constitute our own FRA. "[132]

LUNCH WITH MARCELO R. MOTTA

A Postscript on Krumm-Heller by Duval Ernani de Paula

Brazil

"On February 27th 1933 G.C. Cambareri, who had been dispatched by Dr. Krumm, founded the first FRA Lodge in São Paulo. Shortly after on September 27th the first Aula Lucis Central was established in what was then Brazil's capital city, Rio de Janeiro. [133]

*In 1936 Joaquim Soarez de Oliveira, who was then the FRA's representative for Brazil, invited Krumm-Heller to visit him. In gratitude for this, Huiracocha inaugurated the Temple of the Gnostic Church in Rio's Tijuca district, and made Soarez de Oliveira leader of the Brazilian FRA. During the celebration of the **Gnostic Mass** Huiracocha took the opportunity to solemnise three marriages, one of which was the wedding of my wife Aida and myself.*

During the Second World War Soarez de Oliveira received information that Master Huiracocha had fallen victim to the hostilities in 1939. On these grounds Clymer's Latin-American representative Mr. Elias Bucheli "Mesiter Hagal" appeared, and proposed to Soares de Oliveira that the Brazilian section of the FRA should put itself under Clymer's leadership. Thus our Temple adopted new rituals alongside the Gnostic Mass, while Soarez de Oliveira, previously chief of Krumm's section, now led Clymer's part.

The Brazilian FRA has never been led by a triumvirate. After the War Soarez de Oliveira travelled throughout South America, and suggested to Bucheli that a Rosicrucian Convention be organised. On his way home he

died at Mendoza in Argentina, having appointed me as his successor only a short time before his death.

Shortly after the War's end Krumm returned and resumed the leadership, confirming my position as leader of the FRA's Brazilian Section in succession to Joaquim Soarez de Oliveira in 1947. I informed Clymer of this, and set up the FRA's Egyptian temple in the same building as Clymer's FRC.

Luckily, both leaders had accepted the existence and authority of the other's branch, and worked together in perfect harmony. As soon as Clymer died in 1966, and his son Emerson claimed that all his father's offices descended to him directly, all official connections with Clymer's FRC were broken off.

Wolf[f] and Parsival

Krumm-Heller wrote to me saying that he wished Dr. Albert Wolff[?] to be his successor, and that the Summum Supremum Sanctuarium should be removed to Goyas in central Brazil, where Wolff owned some land. Wolff came to Brazil, where he gave us many lectures in Rio; shortly before his death, he opened a homoeopathic pharmacy at Juiz de Fora in Minas Gerais.

Because his father was ill, Parsival Krumm travelled to Germany to look after him and to make a definitive claim to the leadership of the FRA. Dr. Krumm had never mentioned any Herbert Fritzsche as heir; indeed he always talked of his intentions concerning Messrs. Wolff and Parsival. It really surprised me to hear that Krumm-Heller might have appointed Mr. Fritzsche as his heir. If any document about this turns out to exist. I'd really like to see a copy of it.

Colombia

Señor Gabriel Ramirez Cifuentes "Hermes" from Colombia used to correspond with us, and subsequently visited the Brazilian FRA Temple, where he was ordained as a Gnostic priest. He was entrusted with the leadership of a Colombian section of our Brazilian FRA, where he made the acquaintance of Israel Rojas, who had originally led the local FRA.

One day though, a member of our FRA and Gnostic Bishop Jose Maria visited Ramirez in Colombia, and (to our amazement) discovered a self-appointed 'Supermaster', without a headquarters, a Temple, much less a proper room where our rituals could have been performed. As far as we were concerned Mr. Ramirez was still a novice in our Order, only holding the highest of the first three grades and the office of Priest. Unfortunately Mr. Ramirez refused any further support from us, which obliged us to withdraw our Charter from him on May 27th 1991.

We have also heard of a certain Paolo Fogagnolo in Italy dispensing Gnostic titles and offices on demand. In Brazil we are of the opinion that such honours are not worthy of inquiry, save for the 'Unknown Masters' and

Adepts making a choice in their own good time - and not otherwise.

Marcelo Ramos Motta

Motta was initiated into the 1° of the FRA at Rio in 1948. He soon decided to study further in Europe, so we sent him on to Parsival Krumm-Heller in Germany.

Following this Motta contacted Crowley's OTO, and once back in Brazil arrogantly declared himself opposed to us. He wanted to put me forward for a Section of the OTO, while in return I should put the FRA work that he'd translated into English at the disposal of the American OTO. At this time Motta ate lunch at my house together with my family; after we'd said our ordinary grace, he'd recited his own one.

But apart from all this, I informed Motta that I wasn't willing to give him advanced FRA material unless he first became a neophyte - that is, a member of the FRA's 1°. Because of this he apparently felt himself ill-prepared compared to his master in the US [Germer?], and started to come out with the most pernicious attacks on our Order.

Shortly afterwards a Masonic Lodge that Motta had apparently applied to join got in touch with us; remarkably, it was the self-same Lodge that Motta had defamed (together with the FRA) in his book "Calling the Children of the Sun". [134] I never did get a proper answer out of these Freemasons whether they knew about this book's contents. From then all contact between Motta and ourselves was broken off." [135]

Motta's reaction to this was merely to accuse de Paula's F.R.A. of spreading lies. [136] In the Charter negated by Gabriel Ramirez Cifuentes the title 'F.R.A.' was used as often as that of 'Ecclesia Gnostica'; as a result, on May 1st 1991 Ramirez declared that all Charters issued by him were invalid, and invited applications for new ones.

POR EL MEJORAMIENTO INTEGRAL DEL HOMBRE

The following undated essay, whose author has yet to be identified, has had its ambiguities corrected as far as possible.

"Jorge Cruz Toquica was born on 8.4.1918 at Viani in Bogota, the son of a landowner. He was educated at Antioquia and the University at Medellin. Aged 25, he began a career as an industrial engineer in Medellin, and

became a member of the Fraternitas Rosa-Cruz Antigua in 1944. When Cruz went to Dr. Estrada's house at Medellin in 1949 to perform a ritual, he was initiated by Israel Rojas. Although the house had been built according to ancient Egyptian designs to look like a temple, the FRA's initiation rituals were not held there.

From 1945-56 he led the Rosa-Cruz 'Lucis Pitagoras' Aula, and pursued his studies. At this stage an utterly impoverished young woman called Alicia Elorza arrived at the temple, and was given financial support by Cruz. From his conduct in the temple one might say that he spoke 'ex cathedra'. He caused difficulties by incorporating new interpretations of symbols and his own 'esoteric teachings' into the rituals [...]

By 1956 Cruz was living in Bogota, where he attended that city's 'Rosa-Cruz' Aula from then on, since he wanted to become a Freemason [...] [137] As soon as Israel Rojas heard of this he unmasked Cruz as the sort of person who only wants to join Freemasonry to enrich themselves. Cruz manufactured spare parts for cars, and fulfilled contracts which made him millions. He imported vehicles which he sold on to the government with the aid of a civil servant. When elections to Colombia's parliament were held he gave four million to the leaders of the Liberals.

When Cruz discovered what Rojas had been saying about him, he felt that his function as a missionary had been betrayed, and resolved that neither he nor his family would return to the 'Rosa-Cruz' Aula until Rojas was dead. Nonetheless he still came to Medellin now and then to give lectures to his brethren. At one of these talks he made an unwitting lapse: in an attempt to explain the law of Karma, he spoke scornfully of those who laboured under its toils to keep themselves from committing crimes. By doing this he had revealed himself publicly as a sort of Rosicrucian entrepreneur. Cruz deemed Maestro Rojas only worthy of empty gestures, as he longer believed in him. Rojas had offered to guide him into a proper initiation, and it is clear that Cruz didn't accept it - an evasion which was a foundation for his worries and uncertainties [...] Ironically enough, Cruz had revealed that the late Arturo Lopez had been 'for' Maestro Rojas [...] His express opinion of Rojas was downright: "He is unmentionable." [Rojas died on June 7th 1985.]

On the day of Rojas's memorial service Cruz appeared, spouted a eulogy of the deceased, and from that moment onwards spoke of Rojas as 'his Master'. This had such an overwhelming effect on Jeremias Martinez, that he burst out with a shout of "Jorge Cruz! Cruz is our leader!" Jeremias and his change of heart put everyone there into a thoroughly emotional state [...]"

On July 7th 1985, according to a special declaration, Cruz was elected as Lodge President by the unanimous vote of 108 FRA members; though Cruz's compatriot Gabriel Sanchez Gaviria knew of only 17 people who voted. [138]

Nhora Cabrales A., Jesus Gonzales B. und Jeremias Martinez R. expressed themselves in similar terms to the report above, though in rather more restrained terms, in a 7-page letter dated July 9th 1986. These successors in the F.R.A. were listed among those entitled to vote, on the electoral roll for Cruz's election as the F.R.A.'s

President on July 7th 1985. Señora Nhora added that in the meantime Cruz had been expelled, and that Jesus Gonzales Biassus was now President of the Colombian FRA. [139]

Notes to Chapter Twelve of "Das O.T.O. Phänomen" (1994)

1. Krumm-Heller: "Conferencias Esotéricas", Mexico 27.3.1909, p. 1.
2. "Merlin" Nº 3, Hamburg 1949, p. 39.
3. Arnold Krumm-Heller: "Osmologische Heilkunde: Magie der Duftstoffe", Berlin 1955, p. 110.
4. Henri Birven called these "*quack-doctoring*" in 'Aus dem Leben Aleister Crowley's', in Metzger's "Oriflamme" Nº 119 p. 1353, Zurich 1072; see also "Merlin" Nº 3 1949, p. 40.
5. ibid. p. 39.
6. "Programa de Actividad 1986", Maracaibo.
7. Krumm-Heller, "Duftstoffe", p. 101.
8. ibid.
9. "Homelie", Lyons 1908, p. 7.
10. Clymer: "Book of Rosicrucianæ" Vol. 3, Quakertown 1949, p. 266 "ff".
11. "Merlin" Nº 3, p. 39.
12. Krumm-Heller, "Duftstoffe", p. 29.
13. Extract in "AHA" June 1991, p. 23.
14. "Sex and Religion", Nashville 1981, p. xvii.
15. Krumm-Heller, "Duftstoffe", p. 134.
16. Israel Rojas R.: 'Paso el Umbral' in "Fraternidad Rosa-Cruz Antigua" Nº 29, 1949, p. 18.
17. For Krumm-Heller's biography, see also Ana Delia Gonzales: "Dr. Arnoldo Krumm-Heller -Huiracocha-", Maracaibo 1956.
18. ibid.
19. Krumm-Heller, "Duftstoffe", p. 28.
20. Munich 1921. Facsimile in Clymer: "op. cit." Vol II, p. 601.
21. Three pseudo-Masonic and four spiritual degrees, that were possibly finished by the VIII°, IX° and X°.
22. Metzger to Grosche, letter of 30.10.50.
23. Germer to Crowley, letter of 17.2.1928.
24. Crowley to L.T. Culling, letter of 29.5.37.
25. "In The Continuum" Vol. III Nº 4, Oroville 1983, p. 36.
26. Krumm-Heller, Tränker and Birven themselves?
27. Heinrich Wendt saw this charter. "Merlin" Nº 3, p 39.
28. Henri Birven: "Aus dem Leben Aleister Crowley's", in Metzger's "Oriflamme" Nº 120, Zurich 1972, p. 1362.
29. Mottas' "Oriflamme" Vol. VI Nº 3, Nashville 1983, p. 434.
30. Germer to **H.C. Petersen**, letter of 6.1.1954.

31. Krumm-Heller: "Logos", Berlin 1930, p. 45. The book was dedicated to Tränker, Crowley and 'Basilus' (Peithmann or Patrice Genty from the 'original' Parisian Église Gnostique?)
32. Ruben Pilares Villa (FRA und OTO): "Bolletin", Trujillo 15.4.1978, p. 2. "Merlin" Nº 3, p. 39. The interview that Krumm-Heller held with Leadbeater was published in "Rosa-Cruz" Vol. IV Nº 3, Berlin 1930, p. 229.
33. "Recuerdos de mi peregrinación" in "Rosa-Cruz" Vol. IV Nº 3, Berlin 1930, p. 232.
34. Chevillon to Hilfiker, letter of 18.6.1936.
35. "Rosa-Cruz" Nº 10, Texas, 27.1.1937.
36. Lodge protocol of 5.3.1948.
37. Maria Luisa Elisabeth Frieda Julia von Diringshofen, "Golden Book", 17
38. Krumm-Heller: "Duftstoffe", p. 5.
39. "Programa de Actividad 1986", Maracaibo
40. In the rituals (extract in "AHA" May 1991, p. 15), and in Rosa-Cruz" Vol. III Nº 9 & 10, Costa Rica 1930, p. 134.; facsimile in Koenig/Materialien zum OTO
41. Undated circular with a photograph of Parsival Krumm-Heller.
42. William Breeze to Norbert Straet (both 'Caliphate' members), quoted in a letter of 11.3.87.
43. Clymer, "op. cit.", Vol II, p. 547.
44. "AHA" January 1992, p. 12.
45. "Revista Gnosis" Vol. X Nº 5, July 1949. See also de Paula's letter at the end of this chapter.
46. Clymer, "Book" Vol. 3, 1949, p. xxiv.
47. Clymer supported Bricaud's widow financially; FBI file on Clymer Nº 62-62736-2-6318.
48. Clymer, ut supra, Vol. 3, p. 199.
49. "Rosa-Cruz" Nº 7, 1937, p. 1935.
50. "El Rosacruz," San Jose 1953, 5-16 (printed at Marburg).
51. "Estudios Esotericos Rosacrucos" Nº 6, Medellin 1986, p. 7.
52. "Estudios Esotericos Rosacrucos," Nº 6, pp. 15 and 17.
53. "Estudios Esotericos Rosacrucos," Nº 6, p. 1.
54. Humberto Fuentes Villalobos, letter of 1.7.92.
55. Personal interview.
56. Court transcript of McMurtry et alii versus M.R. Motta, California 1985, p. 672.
57. Clymer, ut supra, Vol. 3, p. 208.
58. Letter of 17.4.90.
59. Photograph in "Gnosis" Nº 4, Peru 1991, p. 30.
60. Ruben Pilares Villa: "Liber Veritatis", Trujillo 1989, p. 3; and letter of 20.4.90.
61. ibid., p. 9.
62. McMurtry's OTO Newsletter 3, Berkeley 1977, 26
63. "Rosa-Cruz de Oro", 139, Bogota 1985, 3
64. Israel Rojas Romero: "Por los senderos del mundo" gives a detailed account of Krumm-Heller's lecture on Wagner's "Parsival".
65. Significant in Theosophy, and one of the 'discarnate' founders of the F.R.A.

66. "Fraternidad Rosa-Cruz Antigua" Nº 29, 1949, p. 18.
67. "Merlin" Nº 3, 1949, p. 41.
68. "Estudios Esotericos Rosacrucos" Nº 6, Medellin 1986, p. 19.
69. "Rosa-Cruz de Oro" Nº 144, Bogota 1989, p. 18.
70. Letter of 2.7.90.
71. Michael Paul Bertiaux, letter of 29.11.90.
72. "Masonic Monthly Bulletin" Vol. 3 Nº 8, Chicago 1985.
73. "Rosa-Cruz de Oro" Nº 114, Bogota 1978, p. 3.
74. Pilares Villa, "Liber Veritatis", p. 23; Ramirez Cifuentes, letter of 26.8.90; Pilares Villa, letter of 9.3.90.
75. Letter of 7.9.92.
76. Gabriel Sanchez Gaviria, letter of 20.10.92.
77. 'Samael Aun Weor': "Buddha's Necklace", no place, 1966/67/90, p. 23.
78. Course held in the Zurich Volkshaus from October 10th - November 28th 1986. *"IGA has many offshoots but they are based in Canada and is indeed called IGA. The universal christian gnostic movement is not part of IGA but a part of Julio Medina's V. Group.'Christliche Universelle Gnostische Bewegung is thus a part of Julio Medina's group, all very distorted from the teachings of S. A. W. There are a lot more associations based on these three differentiations... IGA was set up by Iitelantes, her daughter Ipatia split and set up AGEACAC other students split and set up AGEAC, AGA, CEGA, Glorian (gnosticteachings.org) etc. Rabolu's movement now is the most popular in the teachings of Mark Pritchard AKA belzebuub... I invite you to look at their sites and see they have a pretty big spread over the world (check out AGEAC for example). The quality of these groups vary a lot and the more fanatical, sect like ones (in which participation of drugs might be possible, of this I have only hear rumours) of course have hurted the image of the more serious groups of Samaelian Gnosis."* ***, Email dated 18th April 2011.
79. Stephan Höller, "**Position Paper**", p. 2.
80. Motta to Sascha Germer, letter of 30.8.63. *"This is off course speculation so common in history... It would be VERY strange that Oskar Schlag who is homosexual would have any contact or influence on Weor, who describes homosexuals as rotten seeds as they can't participate in sexual magic and regenerate themselves, so their only destiny is degeneration."* ***, Email dated 18th April 2011.
81. Flyer for 'Esoterik' lecure in Cologne on 28.5.93.
82. "Zion" Vol. I Nº 7, Frankfurt 1.8.69, p. 88.
83. H.P. Smith to R. Pilares Villa, letter of 13.9.80. "ITC" Vol. V Nº 2, Oroville 1992, p. 39.
84. Lodge protocol of 5.3. 1948.
85. "ITC" Vol. IV Nº 6, Oroville 1990, p. 40.
86. Montenegro to Naber, letter of 4.10.68.
87. Montenegro to Englert, letter of 30.11.68.
88. "Zion" Vol. I Nº 7 of 1.8.69, p. 89.
89. Audehm, letter of 8.7.88.
90. "Zion" Vol. I Nº 7 of 1.8.69, p. 89.
91. Metzger's "Oriflamme" Nº 97, p. 1092.

92. Visit to Yucatan, November 1989.
93. Toca, letter of 29.12.89.
94. Bertil Persson, letter of 3.6.93.
95. Toca's handwritten annotation to Manuel del Pino Hernandez: "El Iniciado", no place or date.
96. Richard P. Daly: "Iglesia Catolica Del Rito Antioqueno", Florida, no date.
97. Toca to Lamparter, letter of 24.9.85.
98. See for instance "El Sol de la Florida", 2.10.1982, p. 5.
99. Toca, letter of 3.4.92.
100. Lamparter, letter of 21.3.90.
101. Lamparter & Krumm-Heller: "Ensenanzas", p. 10.
102. Pilares Villa, "Liber Veritatis", 31 pages long.
103. "Merlin" 3, Hamburg 1949, p. 37.
104. Paul Rüdiger Audehm, letter of 1.7.88.
105. Audehm, letter of 8.7.88.
106. "Atroposophia" Freiburg 1937/1962, p. 29.
107. Herbert Fritzsche to Ernst Klett, letter of 18.7.56 in "Briefe an Freunde," Stuttgart 1970, p. 173.
108. "Kleines Lehrbuch der Weissen Magie," Prague 1934, p. 9.
109. Metzger's "Oriflamme" № 98, Zurich 1970, p. 1096.
110. An invocation of the Holy Ghost, together with a laying-on of hands to the believers' foreheads by the person officiating as priest, to confer on them the power of the 'Pneuma Hagion' (Holy Ghost).
111. "EOL-Mitteilungsblatt" № 72, Stein 1960, p. 2.
112. Gershom G. Scholem: "Major Trends in Jewish Mysticism", New York 1954, p. 2.
113. Gershom G. Scholem: "Walter Benjamin und sein Engel", Frankfurt 1983, pp. 113, 119, & 127.
114. Frans Smit: "Meyrink", Munich 1988, p. 189.
115. Mohammed Qasin: "Gustav Meyrink", Stuttgart 1981, p. 191.
116. p. 147
117. Gelnhausen and Gettenbach, October 1960, p. 1.
118. Ellic Howe commented on this: *"If Metzger claimed to have 'inherited' the headship of this or that Order from Fritzsche, it may be all an invention."* Letter of 24.9.87.
119. Metzger's "Oriflamme" № 37, 1964, p. 444.
120. Señora González described her "way" in detail in her 130-page long biography by Sonia Barrios: "Vida y obra de A.D. Gonzales", no place or date.
121. Pilares Villa, letter of 1.2.88.
122. "Programa de Actividad 1989", Maracaibo.
123. "Anuario Americano Bucheli", 1963, p. 108, where Metzger advertised as the EGC and Ordo Illuminatorum.
124. The reasons for this were claimed to be that a woman could never operate as a Gnostic, or as the chief of a Gnostic organisation.
125. "Estatutos F.R.A.", Maracaibo, 25.11.1985.

126. Metzger's "Oriflamme" Nº 96, Zurich 1969, p. 1062.
127. Audehm, letter of 8.7.88.
128. "Programa de Actividad 1989".
129. Metzgers "Oriflamme" Nº 139, Zurich 1973, p. 1595.
130. "XXX Aniversario FRA," Maracaibo.
131. Ana Delia González, letter of 27.2.92.
132. Letter of 19.4.1991.
133. These Charters carry other dates.
134. "Chamando os Filhos do Sol", Rio 1962, where an advertisement for the O.T.O. also appears.
135. Letter of 12.6.1991.
136. "Sex and Religion", p. xvi.
137. On November 16th 1989 he became a 33° in the AASR.
138. Letter of 20.10.92.
139. Letter of 10.7.92.

From: "Humberto Fuentes"
 To: koenig @ cyberlink.ch
 Subject: Hello in touch again after years
 Date: Mon, 13 Mar 2000

After surprising Buchelli's death in Buenos Aires, Argentina, and having named none as his successor; Dr. Clymer himself chose Brother Emilio Hoechkoepfer (member of the council of three in Buchelli's times; a German-Peruvian Master) as the new Grand Master of the FRC; "LA FRATERNIDAD ROSACRUZ DE AMERICA DEL SUR". Brother Hoechkoepfer' chose as his successor to Brother Raul Vargas who took his office after his death. An Brother Vargas in 1989 -still alive- put his office as Grand Master of the FRC, LA FRATERNIDAD ROSA CRUZ DE AMERICA DEL SUR in the hands of Brother Humberto Fuentes (Peregrinus IV). Brother Vargas passed away just a few years ago -just a few months after Poesnecker visiting my country by an invitation I sent to him and his wife for a local Convocation of the FRC in South America. We- Me and my wife were invited by Poesnecker to meet Ernani Duval de Paula and Alahir Pereira the year before (1994) in Rio de Janeiro, since they had written me and Poesnecker wishing to be accepted in the FRC again. Rosario Carey de Bilbao was one of our most worthy students in the FRC she had nothing to do neither with the FRA neither with Krumm Heller. She told me so in my very first years in the FRC. She had been asked a favor by Oscar Bravo to meet someone in Spain -in one of his trips

there (Her husband was Spanish). She told me of a very horrible experience with a Black Magician in Spain. She never wanted to do nothing with that man. She let him know that the blindness of his daughter was a consequence of the karma of him practicing Black magic. I writte all this to clear her most beloved memory of that very developed sister and most beloved friend.

Today the FRC in the world is NOT in any way Leaded by Poesnecker -Least in the Spiritual sense. In the profane sense he still might be. In 1987 he was bereft of all his offices by the Council of seven left as watch guard by Dr. Clymer himself. This council of seven found him guilty of several trespassing of the ancient Landmarks of the Order and so he was removed completely of his possition as Grand Master of America. But he rebelled against this decision and sued the Council of seven and took them into the court. This brought the American Fraternity into a trial that lasted until just a couple of years ago. Then a judge -not a Rosicrucian authority- contradicting the decision of the Council of seven put him again to the head of the "Beverly Hall Corporation" under the watch of custodian appointed by the court.

Today the FRC in America (USA) is divided: The council of seven are guiding the Spiritual Order in away from beverly hall, Poesnecker is in charge of the buildings left by Dr. Clymer and guiding somer very new students -in our concept deprived completely of the Rosicrucian spirit. These new students doesn't know anything about this story and they are deprived of this knowledge. A couple of years ago two student expelled from the Order here were hired by Poesnecker to help them there. The members of the Council of seven today guide the true FRC in USA under the name of "Brotherhood of Light" and the "Paracelsus Group"

In 1994, me and my wife were invited by Poesnecker to Rio de Janeiro, because Ernani Duval de Paula and Alahir Pereira desired to become members of the FRC again, - they were disconnected of the Order since Buchelli's and Soares's Death, since then that privilege had been denied to them several times by Rev. Clymer and Brother Vargas, my predecessor. When we were there, we didn't like what we saw. But Poesnecker saw the chance to make the hundreds of people there to win to vote in his favor in the case in the court against the council of seven so he admitted them against our opposition. We were greatly pressed by Poesnecker to accept them as "Brothers". However this situation couldn't prosper. In 1998 we decide to stop any conection with Poesnecker and the FRA of Duval and Alahir. Today we have nothing to do with them neither we desire to do nothing with Poesnecker and his commercial Institution he guides in "Beverly Hall". Since 1998 we have only relationship with Brothers of the Council of Seven in America.

Translated and adapted from a chapter on the O.T.O. Protagonists in "Das O.T.O.-Phänomen" (1994) by [Mark Parry-Maddocks](#) — [German original online](#). Traduction française: [Fraternité Rosicrucienne Antique](#). This is also an outline from the English "[O.T.O. Rituals and Sexmagick](#)" (1999). See also [Gabriel Montenegro's](#) correspondence with European Thelemites in the 1960s and the section called "[Collections of Re-Collections](#)" where 36 thelemites recall 'how they became member' or remember other experiences with HOOR, the Society O.T.O., the 'Caliphate', the OTOF, etc.

Version française: [Fraternité Rosicrucienne Antique](#)

[Dutch version](#)

A nucleus of this article was a paper read for [C.E.S.N.U.R.](#) at the University of Recife in 1994.

[Dance the Adolf Hitler](#). Krumm-Heller and his Hitlerianismo.

[Conqueror of the Grail](#) — Arnoldo Krumm-Heller.

Traduction française: [Le conquérant du graal](#) — Arnoldo Krumm-Heller.

[Das Milieu des Templer Reichs - Die Sklaven Sollen Dienen](#). Hanns Heinz Ewers - Lanz von Liebenfels - Karl Germer, Arnoldo Krumm-Heller - Martha Kuentzel - Friedrich Lekve - Hermann Joseph Metzger - Christian Bouchet - Paolo Fogagnolo - James Wasserman. Unbequeme Aspekte in der Geschichte des O.T.O. und Thelema.

English Version [The Templar's Reich](#).

To the main page about the [Fraternitas Rosicruciana Antiqua](#).

More about all this in: Andreas Huettl and Peter-R. Koenig: [Satan - Jünger, Jäger und Justiz](#).

Spermophagy

- Spermo-Gnostics
- The Secrets
- Correct Gnosticism
- Smoke gets in your Aiwass, I and II
- Nosferatu's Baby



Regarding Aleister Crowley's antidemocratic, racist and misanthropic writings, followers point out: "*The reason [...] aspects of Thelema are omitted [in public discussion] indicates the actual problem with presenting Thelema as a religion and attempting to get Thelema sanctioned by the government or approved by the public: Thelema is ultimately in contrast to and transgressive of normative society. Thelema rejects the morals and values of normative society and acts to transgress and violate these norms. From the inclusion of intoxicants in ritual, to the positive view of sexuality, which frequently is seen as promoting promiscuity, to the pro-authoritarian and Nietzschean aspects of Thelema, normative society has much to reject in Thelema and conversely, Thelema encourages its adherents to reject most aspects of normative society.*" "Journal of Thelemic Studies", 1;2, 2008, page 40. See [The Templar's Reich](#).

Discussions on the Nature of the O.T.O. Phenomenon

- Ecstatic Creation of Culture

Deutsche Version: [Ekstatische Erzeugung von Kultur](#) [overdubbed version] — Die kommerzielle Plünderung der okkulten Leitfossilien. Version 2011.

Tradução portuguesa: [Criação Extática de Cultura](#).

- The McDonaldisation of Occulture

Deutsche Version: [Die McDonaldisation der Okkultur](#) — Das Internet im Spannungsfeld potentieller Schöpfung. Version 2011.

- Halo of Flies
- Use of the Internet
- Playgame of an O.T.O.-Fatamorgana: Statistics, Censorship, Name Dropping

Traduction française: Jeu de rôle d'une O.T.O.-

Fatamorgana.

Traduzione italiana: La versione play-game di
un O.T.O.-Fatamorgana

- Gaps in the Script of Esotericism: Hypocrisy and Hypercrisis
- Fetish, Self-Induction, Stigma and Rôleplay

Traduction française: Fétiche, auto-induction,
stigmatisation et jeu de rôle.

Traduzione italiana: Il fetuccio, l'auto-induzione,
lo stigma, il gioco di ruolo.

Tłumaczenie polskie: Fetysz. Rytualy.

Resocjalizacja: Tozsamosc przez stygmat.

Autoindukowana schizofrenia. Odgrywanie ról.

- Le pouvoir createur [en français]
- Saturn-Gnosis
- Saturn's Art of Living and Loving
- Sexmagic and the Fraternitas Saturni



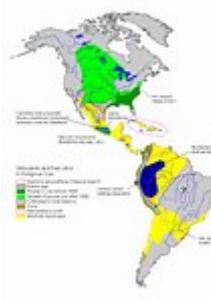
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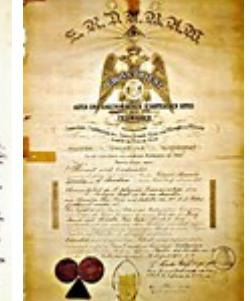

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My intent is to mirror puzzle pieces of the O.T.O.-phenomenon.
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**Scattered On The Floor
Browsing Through The Rituals**

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