

In regard to the New York office,  
it will be preferable for you to send  
all orders direct to London, in order  
to avoid Custom Duties.  
[Mr. Wieland is no longer in  
charge of the business, having concluded to  
return to his profession of Artist.  
Any letter addressed to him here  
would be forwarded. Yrs.  
Jelly.

6<sup>20</sup> (Post-cards)

Chas.

14, Beaman St.

Yours of the 6<sup>th</sup> ult. received. You  
sent us 11 in stamps, 12  
11 - Irish road to which  
of course

003 16

In regard to the New York office,  
it will be preferable for you to send  
all orders direct to London, in order  
to avoid Custom Duties.

Mr. Wieland is no longer in  
charge of the business, having concluded to  
return to his profession of Artist.

Any letter addressed to him here  
would be forwarded. Yrs,  
Jelly.

Chas

60 (Post-cards)

14, Bevan St.

Yours of the 6th inst. received. You  
sent us 11- in stamps, which  
of course



are of no use to us.

By inadvertance, we placed 5 of  
these stamps on English letters, +  
the recipients have had to pay  
double postage. This, of course, was  
our mistake.

We return you 7 of your stamps, + would  
ask you, with regard to future orders, to  
kindly send us a  
money order.

We are sending ~~you~~ a gratis damaged

copy of "Star in the West,"

which we hope will be interesting to  
you.

Yours fully.

May 3

Dear Mr

Hollis

Kindly send us the block for Book

4 at your very earliest convenience  
+ oblige.

P. W. Brockwell

Keeper of Manuscripts

British Museum.

Dear Sir.

I refer to the Manuscripts which

Mr. W. L. G. Jones consulted you upon

Will you be good enough to let us  
know the exact cost of completing  
the Dee Manuscripts. We understand  
that the exact estimate cannot be  
given because the writing is so  
irregular, but we should be much  
obliged if you could give us an  
approximate price. Also, we  
thoroughly understand that the price  
is exclusive of all drawings.

Sketches & diagrams. Thanking  
you in anticipation.

Alfred C. Gould

pp



acw

M<sup>rs</sup> Frahm

Footfield, Cambridge.

Dear Madam,

In compliance with

instructions from A. Crowley, Esq., we are

sending you under separate cover

one copy of Perigore at Hailbury

& one Book 4, as a present

from him

We enclose herewith a catalogue of his

works revised to date.

Yours fraternally

William F. Co



11X2X2 177



C C Williams.

P O B 238 Station "C"

Los Angeles California

USA

Dear Sir,

In answer to yours of April 14, in re your application for admission to M. M. M., we

refer you to the

President General

Mr.

McB. Thomson 356 Alta

Block,

Mail. Lake City Utah

Please inform him that we have

referred you to him

Will have to be signed

C C Williams

M. M. M.

P. T. General

J. J. Exler

Marmixstraat 232

II

Dear Sir, Amsterdam, Holland

In re

at the present

moment, we can do nothing for you in re

M. M. M. unless you came to London to

take your Degrees. It is, however, the

intention of our most

Supreme Ruler and Illustrations

to visit our Brother

Master - J. H. I.

Van Ginkel in Amsterdam  
for the formation of a

in - we will keep

you advised of this matter.

Yours fraternally, J. T. P.

E. W. Johnston

Pennycuik Stowbridge  
Broomsgrove

In answer to yours of 4th April in re

A. A. O. T. O. 17.7.77

---

we would ask you, if you find yourself  
in London, to call upon us at the above  
address, when we shall be glad to give  
you further particulars in regard to these  
matters. The nature of the work, however,  
is fully given out in the publication, the  
"Equinox" & other occult books.

Yrs fully,



W H Akersey  
Overtoom 126

Dear Sir, Amsterdam  
In re ————

in answer to yours of 27 April.

In order to be <sup>intreated</sup>

you would have to come to London. It is

however, the intention of our

Minister to visit Mr. #1.

Van Ginkel, <sup>snake</sup>

Lodge — (Holland)  
arrangements for a in ———

we will keep you advised of this.

You will hear further from us in reference to  
this matter.

Yours fraternally,

\*

F. Horace Gonzales

Dear Sir,

The Ch. of the Ch. of the asks me to

communicate the following to you. The perfume

called Ruthah is for everyday use.

The Ch. says that all he can do is to —  
Talismans for himself, & to advise you

to do the same. Full instructions as to

Talismans is given in Part II & III  
of Book IV & V II is now ready

for delivery

In re your query : is there any  
power in) is this tested, or  
are things constructed according to

The answer  
is Yes, if you know how to do it.

We hope that these <sup>rather</sup> veiled answers  
to your questions will at least give you  
a hint that the secrets of adepts  
are not communicable.

Yrs fraternally



C. W. Child & Co. Manager,  
Psyche Gazette

5  
Bristol Place

2 Dear Sir, We enclose you cheque value  
£1. 10. 0 for our advertisement in the march  
issue of the Psyche Gazette which we gave  
you in the mistaken idea that a  
promise was a promise, & would be  
fulfilled. In your letter of 27 Feb  
we quoted your exact written words  
"Will you kindly send us along a  
copy (the Equinox) & I will promise you  
a good notice in our next March issue,  
& will then write you further in regard"

to your suggestion re <sup>exchange</sup> advertisement  
in the

In view of this promise, we decided  
to give you an order for advertising  
in the March issue of the  
Psychic Gazette.

An advertisement is valueless unless  
Editorial Dept. says something in  
regard to its advertisers.

Unless this promise is fulfilled we  
shall in future fight shy of  
the Psychic Gazette, which makes  
promises which it has no intention  
to fulfill.

May 5

John Clay

John,

✓ We are publishing a translation  
✓ of the first 317 pages of the  
✓ in  
no x of the Equinox.  
no x of Equinox.

I have put markers in at the places  
where illustrations occur.

Please tell me whether any of these  
illustrations can be reproduced  
satisfactorily without the trouble  
of making fresh drawings & indicating  
to me which they are. I do not know  
if you have a very on your  
staff



He would be competent under-  
take this rather unusual type  
of illustrations.

Please return the volume at your  
earliest convenience.

Dear

Mr. Egan

I should very much like to see you.

I want to get some well-known

singer, preferably

Robert Michalis

to sing

the

Tango Song (of which I send

you a copy) & to introduce it  
to the public.

I am also rather inclined to think  
that you might be able to do something  
with the 2 sketches,

→ The Tango & Dr Bob  
but I do not know how to (beg?) to  
the people who can arrange these  
things. Antony Ellis has

the sketches at present & for over a  
month, & it is impossible to induce him  
even to read them. If you could  
manage to call at the Studio any

time between 10 & 6. one could  
talk to you about it.

Yrs fraternally  
34 Chichester St.,  
P.O. Box 1000 (Theatre)

Madison Van Br.

My dear,

Your letter I may say is to hand.

Why do I want Mr.

Esperthal's money. Why I want to see him in person.

It seems to me that it is perfectly clear that the money entrusted to him has been misapplied. I do not know

whether it is embezzlement or some other name, but it appears to me a point of what I may call natural law that he can be compelled to give



of the way in which he spent the  
money, & if it has not been spent in  
the way for which he received it, a  
crime has been committed. I  
consider that to accept any proposition  
whatever for payment, now we know  
that the money has been stolen, would  
be to make oneself an accomplice. If  
you concur, please take the necessary  
steps. My feeling in the matter is  
dictated by the fact that I feel it a  
public duty as an author to put a  
stop to this particular kind of

swindle which is constantly being  
worked on unknown authors, &  
secondly because I  
induced 2 friends of  
mine to invest their own  
money in the scheme.

Dear Page

Sorry not to see you. Miss

asked me to tell you that

refuses to pay for the

Also, Miss is still awaiting

the <sup>particulars</sup> prices of the Cleggman + Booksellers

which you promised to supply her

with. I am probably going over again

tonight or tomorrow for the rest of  
the week.

ask him to point

\*

make copy

Dear

Col. Brown

Thanks for your letter which I find awaiting  
for me on my return after a month's  
holidays. I enclose you a copy of the  
Keats' Poem.

Poem.

Poem.

I can understand that your volumes  
are not intended for scholars, but  
this country is England, & you must  
pretend that they are, or somebody will  
come along & blackmail you. You  
won't find booksellers take the risk  
unless you go along with a pious  
expression & call yourself



any } or something ridiculous  
Anecdotes

With regard to the altering of other

↑ altering ↓  
pupils' work, it is not at all a

question of my opinion. In the opinion

of any literary man of any sort, to alter

any man's work is unanimously deemed

to be the greatest crime that is possible,

even if you are the brightest star in

the literary firmament & the man you

alter is a worm. By altering a

man's work, you not only show

presumption in supposing that  
you know what to say better than  
he did, but you take away his

character, when your anchor  
happens to be dead it is particularly  
wrong. I am bound, also, to point  
out that some of your proposed  
alterations deliberately destroy the  
point. If you write "lie" instead of  
"kneel" you completely destroy the  
picture - epigram (perhaps of a character)  
familiar to you from your reading of  
Marshall. Say nothing, as it is pointing  
in the last line "say nothing. on  
the contrary, continue". This poem  
should go in the book with the Orange  
Cover, although it shows but one  
digit of the number.

I am afraid I do not in (own)  
Victoria Cross. I should very  
much like to read your friend's  
version of her visit to the Rajah  
Directly I go to Paris I will get  
Paris St. Collin

Epigrams typed, & have a copy  
sent to you.  
I am extremely busy, & have not  
had time to go through the whole of  
your Vol. I as I should like, but  
it seems to me a very admirable  
& useful collection.



I had not expected to find it

so good. Please accept my heartiest  
congratulations

I am returning the magazine *Register*

It is rather curious your being baffled by

Collected works

A complaint made over

here is that usually pieces entirely  
suitable are too frequent, though

of course, I never write anything of the

sort without it is a serious moral

lesson. Please forgive me for disagree-

ing with you so strongly on the question of

altering the text, but I do feel very

strongly in the matter, & there is  
surely no need. You have your  
ideas, & should be able to enshrine  
them in poetry of your own.

Hoping to hear from you again very  
shortly, I am, Yours most  
sincerely,

P.S. If I come across anything that I  
think suitable for you & that you are  
unlikely to have, I will send it  
along.

24 Feb The Marshall Co.  
within a  
reasonable time. I should think not  
more than at the outside 2 months  
from now.

strongly in the matter, & there is  
surely no need. You have your  
ideas, & I should be able to enshrine  
them in poetry of your own.

Hoping to hear from you again very  
shortly, I am, Yours most  
sincerely,

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think suitable for you & that you are  
unlikely to have, I will send it  
along.

24 Feb The Marshall Co.  
within a  
reasonable time. I should think not  
more than at the outside 2 months  
from now.



~~A Branson 2~~

~~Toronto~~

~~CCAC~~

Carl Brater wishes me to say that

~~CCAC~~

you are quite right in supposing that not

having opened the robe (rope) may have

proved a serious obstacle to your

progress. It may not be much assistance

to you to get it, but not getting it is

undoubtedly a hindrance. The C. is

very sorry to hear that your help

continues weak. You will be sent the

second part of Book 4 in a few days.

With that, & the first part, you  
should have thoroughly (understood.)

the elementary Key to the Principles of  
both branches of the work. No

information is held back by the A.A.

You have everything necessary in their  
official instructions. But you cannot

properly interpret these instructions  
unless you practice them, just as even

the simplest manual, or such subjects as  
cricket; can only be partially under-  
stood unless you played a game.

You will check your understanding  
of these instructions by your own

experience, & the farther you  
advance in your own work, the

more you will understand  
I am. For the C. A. A. <sup>Yrs</sup> faithfully

\* Khei <sup>Pradwood</sup>  
(Mitt pamphlet)  
The Most Worthy, Supreme  
of the Society) <sup>Mages</sup>  
in America.

Most Illustrious Sir Knight & Very Dear  
Brother,  
You will forgive the delay which has  
arisen in replying to your letters, as I  
have been away in the country. Please  
accept my



warrant

thanks for the honour you have  
done me, & the Diploma duly received. The  
Death of John Parker  
of the Most Illustrious Brother

33° 90° 97°

leaves me the

sole Custodian & authority of the  
Memphis & Misraim

Rites in Great Britain

& Ireland but as I think I told you

in a previous letter, I am proposing  
to concentrate the whole teaching of

6 Rites 10 degrees O.T.O.  
all these Rites in the 10 of

+ M T A

~~I am not certain whether you  
have seen the Preliminary Pamphlet  
which we have issued, & which  
I now beg to enclose a copy  
for your kind acceptance.~~

~~I am, most illustrious Knight  
& very dear  
Brother.~~

~~Yours fraternally~~

Reelfs  
Case Fata

Illness has prevented me from  
answering your letter of the 8 April till  
Proprietor Schwab

now. I have not heard from  
Professor Schwab but I have no

doubt that he will agree with me  
in time.

I am glad to hear that you have 4 other  
people to work with you. In order to

comply with the regulations 2 of these —

+ I suggest one lady & one gentleman —

should I think be initiated by us or  
be affiliated to us if

they are already Masons. The 3 of you

should make joint application for a

Charter or warrant authorising you to work.

If they are not already Masons, it would be

a pity for them to have to come to England

for it, in that case you would have to

initiate them by your own authority



which you can do as soon as you

are a Member of the 33° or VII° &  
VII°

I could, if necessary make you an  
Hon. Member

Non-Member of that grade which in

any case it is desirable that you

should possess. The matter which troubles

me is that I do not wish to exact heavy

fees & I can give you the Honorary

degree as a compliment, though it is

somewhat straining the Regulations.

From your first 2 members we should have

to charge the full fees either of

initiation or affil., of which we send

you a note. As soon as you have  
a quarter you can initiate or affiliate  
others, making your own scale of charges  
but they would have to sign our pledge  
forms & you would be responsible to send  
us a capitation fee of 25 francs for  
each person admitted up to the 3<sup>rd</sup>. My  
experience suggests that you would find  
it best to work up to the 3<sup>rd</sup> Degree only.  
The expenses of establishing a Lodge  
are extremely small. You could do it  
very well indeed for 2 or 300 francs.  
In fact the furniture of one Lodge

was constructed with a view to  
making it easy to start night Lodges.

You only require 3 Chairs.  
3 Candles.

1 Skull and  
1 skull and

crossbones painted with luminous paint.

Spred, conspiracies, Vol 7  
— of the

Sacred Law, which you get from us

at a cost of 1 Guinea. I will however,

send you an authorised French translation

of this book, which I suggest that you should

have printed, & sold to your members &

any others who may apply. You should be

able to derive some profit from  
this source.



altar, carpet with emblems of  
mortality, & hood with call-tow;

3 gables or palleto,

hood with call-tow;  
aprons  
1° & 11° options for candidates.

I think that I have now explained all that  
is necessary for the moment, & if you see  
your way to go on, please signify  
the same, when I will send you 2  
Pledge forms and a Non-Diplomer of  
our yo. On the 2 forms being  
returned

signed with the petition for a  
Charter, I will issue one. The cost  
of a Charter is £25 but you can  
arrange to pay this in course of time  
out of the fees as you receive them.  
We find that the simplicity &  
completeness of the system, & the very  
small amount of work which its  
working requires from its officers,  
makes it extremely easy to get  
new candidates. Moreover,  
is giving a great deal of  
dis-satisfaction from various causes,  
& you will probably find

a great number of co-masons are  
most anxious to co-operate. The  
establishment of the 4<sup>th</sup> should  
therefore be possible for you in the  
course of say 12 months. I think you  
should spare no pains to  
have your furniture as  
imposing as you found  
it in London.  
Yrs faithfully

no typed  
pg 1  
Col Burre  
PS  
I remember that  
I omitted to explain  
to your dear  
Maiden

I in Dear Maiden  
CA B. Mans  
You cannot decide whether the  
line scans by counting the symbols.





values in which lies the essence of  
beauty in its connection with music  
& dancing - a 3-syllabled word may  
be really shorter than a 2-syllable  
word. That these things have not been obvious  
always is to the Academic influences. The  
University Don is blind even to what is  
beyond his nose. He has no idea why the  
dactyl and the anapest are equal to the  
pondee. He merely regards it as one of the Rules. Similarly,  
in lambic verse you may have a  
pondee instead of a iambus in the

but in the

1<sup>st</sup> foot

4<sup>th</sup> foot

it is almost certain to the line.

Your ear tells you this, & the reason

lies in loss of sound, which as far as

I know, are still obscure. But these

things have nothing to do with academic

rules, all of which have been derived

from observations of the practice of the

best anchors, but every new poet

of the first rank will upset all these

rules in the same way as Beethoven

upset the technique of his

predecessors, & as Wagner upset his.



This is another reason why no  
scholar you name should dare  
/ dare - amend. ~~to~~  
artist ~~to~~ amend the text  
of any artist  
\* however  
inferior.

My Dearest Mother, I am extremely  
glad to hear that you are so much better.  
I am quite well, & have fallen into the  
strenuous life again quite completely. I  
cannot make up my mind whether to go to  
the Flag Day or not. I am torn between  
conflicting emotions. The Editor of the  
Equinox went up on Sunday, also the  
Sub-Editor.

They had never previously met.  
It was a touching scene of  
creanlity  
I am so busy that I am thinking  
all about all the other letters I  
have to write instead of to you.

Please pardon me this

Your loving son,

P.S. I am sending back the library book.

P.S.

Reelfs

While my letter of yesterday was being  
typed, yours came to hand. If you  
are going to } you ought to be  
able to settle it in a  
friendly man-of-the-world sort

of fashion. It is purely a question  
of the practical convenience of the  
work, & should lead to no friction.  
No need to beg my pardon for  
giving me trouble. I want you to  
understand that the more you  
write & work, the better  
I am pleased.

Dr. (Dear)

J. J. Graham  
Fordfield

Cambridge

Thanks for your note of the 14<sup>th</sup> inst.

I should have supposed that any  
mind could see that the finest



possible thing is the  
of the whole of } Indissoluble union  
Whole } 2 personalities  
Such union would be

+ and

with the

Samahdi

accordance

One great law through operation  
we get back to God.

should also have thought even the

mind could see that if this union was  
not secured by marriage, + owing to

this farline, marriage has today

become certainly to the young, a symbol  
for the association of all that is vile  
+ degrading with all that should  
most pure. 125

It is also a question of what you  
mean by marriage. In the tenure of  
this planet there must have been  
thousands of different forms, some of  
which both in theory & practice must  
have been far looser bonds than  
what most people call "free love", there is  
clearly no question of right or wrong  
involved in the choice of various  
details of the marriage contract. You  
must remember that some very  
responsible civilisations would  
have been scandalized if a man  
married without giving his bride's

father a cow. all these social  
arrangements are besides the question.

In any case, marriage today is a  
question. Other than for rare accidents it has  
become so for the great majority of those  
people who need it most. It has consequently  
already been replaced by haphazard  
unions between economically  
independent people. That such unions  
are not yet open & respectable prevents  
them from developing into unions  
which would be marriage in all  
but the name. Respectability,  
as always, defeats itself.



You will never get anything out  
of me by paying me compliments  
as you ought to know, & probably do.  
The only unpublished poem at my  
disposal is called "Chicago May". In  
it I endeavour to express the thoughts  
of the Prince de Claremont or whatever  
he called himself, with regard to  
Lady Abby. It is a very long poem  
& very beautiful but I do not think it  
will suit your purpose. All my  
work on Cambridge is to be found  
in the Songs of the Spirit, & in

I may

"My stories Lyric & Dramatic" mention: In "Neville's Corner", "Wheat  
& Wine", "By the Cam", "Astrology"  
"In Dreaming Death", "Beside the River"  
"On Faintly Hoped Bridge" all  
are more or less inspired by  
Cambridge.  
There is also a book of rubbish of mine  
called  
"In Residence", "Nigah Johnson 1/-"

I dare say you have seen it. Absolute  
filth. I think that one or two of  
the things catch the real spirit of  
Cambridge in certain of its aspects.

of all that light vein of Cambridge verse  
which, generation after generation, turns out  
with such regularity that you cannot  
possibly distinguish any given author; it is  
the point of view. It is the spirit of  
undergraduate life expressing itself through  
any of its avatars who happen to have a  
little ordinary education, which of course is  
a very rare thing among undergraduates.  
The light of intelligence gradually dwindles  
finally flickers out in the gloom of  
Fellowships & Benefices. I never mind  
experience on occasions. "Mad Mary"



Is an attempt to express the feelings of  
a devout Catholic Girl. The  
natural way of dramatising to me  
appears to be Browning's. I find it  
unfortunately more difficult to express  
character through dialogue & action. I  
rather thought you were psychic, & cannot  
quite tell you why, but did you ever hear  
what happened to the fish that wouldn't  
swim. It is sweet of you to ? me to you  
Newbury's address, but in case you  
should be writing to him, I must tell  
you that Mrs. Royce lives at 125 Victoria,

Not 135 as you say. Mrs. Royce is  
his Aunt. I know her, I have known  
her long. I have never known her  
intimately. I don't think I have ever liked  
her very much. It has never seemed to me  
to make love to her. She has never  
attracted me intellectually. Morally I  
approve of her, but without enthusiasm.  
& yet, despite all this, I am perfectly  
sure of her address. I am asking the  
stenographer to check this certainty of  
mine by an appeal to the telephone book,  
& to send you a signed certificate stating the  
result of her researches.

This is to  
certify that I have  
looked into the  
T. B. K.

Yours very sincerely

Thank you very much for the Poem.

I am going away in a day or two

& will take them & devour <sup>them</sup> at leisure

I will also write still you what I think.

Austin Spaul

C/o The Bailey Gallery

Boston St. 15

I Spaul

I have been having influenza for a month or so



Somehow or other your letter got  
mislaid + I have not got your  
address. I wish you could come down  
here one day + I will explain what  
happened to you about those pictures?  
It is not at all my fault. I could not  
write before because I did not get  
the facts until within the last day  
or so. I am not sure that the  
situation is hopeless. It  
will depend to some extent on  
what you think about it.

Baltis Combe Gunn & Eng  
3 Rue

Dear

Gunn,

I should have written before  
but for the uncertain issue of the  
Contemptible intrigues of my

Swindling friend & is  
Her name was  
Miller & is  
Her address is  
114 Sussex Place Regent's Park,  
& she has a  
flat in the Champs Elysees  
or a house. I am not sure which. She is  
undoubtedly responsible to

W. & a Prade, Echevarria  
King, Barne, O'Connor &  
if these persons should bring  
action against her in France. She will  
have to pay up. as I have 2

independant witnesses to the fact

that she commissioned me to buy  
pictures for her, & an acknowledgement  
in writing which implies that she did so.

You might see these people & ask <sup>them</sup> if  
they would like to take any steps. They

can be sure of the heartiest support from

me & my friends. Banks <sup>walked into</sup> the Cape Royal

the other night & was rather <sup>though</sup> offensive

I was glad she

She thinks the <sup>(the only)</sup> traveller Henry Sker

She is relying cheque if artists

past, present or future. I am aware that



I am using the word "thinks" most  
un cordially.

Mary & sister destroyed by  
upon us, she the

terrible) out of doors that started

a ship, 4 Rue de la Paix &

I have been rather ill with influenza &  
things, but am all right now, there is a

kind of vague possibility of my getting over to  
Paris in the course of the next 10 or 12 {years?} {days?}

Banks, by the way, brought strange tales of  
you. Let me have a line from you. I

suppose we have to thank you for the  
notice of Book 4 in the "Mail".

You will get a copy of Part II  
next week.

Yours ever,

Chas Watts Esq

Library Guide Cant

17 Johnson's Court  
Fleet 9

My Dear

Watts

I am enclosing you a literary article which

I think might conceivably suit the "Guide"

We printed the

in the Review of the Review  
of the Review

You will get a copy of Part II  
next-week.

Yours ever,

Chas Watts Esq

Library Guide Cant

17 Johnson's Court  
Fleet 9

My Dear

Watts

I am enclosing you a literary article which

I think might conceivably suit the "Guide"

We printed the

in the

Need

in

as 14

of the Eq.



Have we sent you a copy for review.

Will you notice at least that Poem, even

though <sup>(the rest of the paper)</sup> (Broo + the paper) should not appeal

to you.

Hoping you are  
well,

I am. In ever,

Dear,

I Austin L

They tell me in the office that a book of

lines was most assuredly sent to you. However,

I dare say it has been mislaid. I am,

therefore, sending a copy to you personally.

Perhaps you will even so far honour me as

to review it yourself. You know I don't mind

how much fun you make of it. It will,

however, ultimately ~~be~~ discovered to be  
as important as  
Yes even

Your P.C. of the 3-5 received. In re,

3-5

P.C. of the 3-5 received. In re,

by Mr. Matter : n 60, 2 v

part of) by this author in Eq. 5,

Skatral of Unveiled 6 C - 5, 5

with, the omission of) However, if you wish

(? Redundancy, 7, 6.) )  
to procure this book for you, we can do so. For

books on the You will find reference to this

Division of Number, 5, 5, 60.  
also in Eq. 5.

5, 5 x 1. Books: Alchemy; 2

a series of books by W. W. Wynn

which we can also procure for you.

W. W. Wynn

---

G. J. Yorke  
5, Montague Square,  
W. 1.

---



Att Alant Leos Isidore W o

Astrology is

2 - x 6 e n L (book) 2  
considered good. We will send you the (bag?) of magic

in a few days. Let us know if we are

to get any of the above for you

H. Thomas

De Bourbon plein 31  
The Hague

Have we sent you a copy of the paper

May 8 Stanley ✓

Miss W. writes us that she has received

one cheque from you. Will you kindly  
forward the 2 weeks now due to above  
address. I oblige. Yours faithfully

3 Wollheim Ltd Road.  
17 Charing Cross Road.

I enclose your letter to Miss W.  
has been forwarded to her

Yours faithfully  
Theatre Daily

May 15

May 17  
Port Fol

J. Clay, Ltd.  
48 Cambridge  
University Press

Dear Sirs,

Enclosed please find cheque for £38. 19. 1

in full settlement of enclosed account.

We regret exceedingly that owing to unforeseen  
circumstances, payment has been so long delayed.

Yrs faithfully  
W. & A. D. Co



Dear Mr. C.

Cheque for £50 received. Thank you very much.

~~I think you had better put cheque £50 received~~

~~which I have placed to Mr. Browley's~~

It has enabled me to finally settle with one creditor.

In re your robe I cannot find out anything about it except that Miss W opened the parcel. I have written her in reference to the matter. I am sending your eye-glasses by same post.

I had wondered to whom they belonged to.

I hope you are well, & send you my  
kindest wishes  
Yours fraternally

---

May 20

Revised May 20 1880  
+ Sons. Ltd.

✓ 19 5 0 l 5  
Your letter 19 inst is received & will be  
forwarded to Mr. Crowder

✓ 5 16 5  
and in regard to your letter 16 May in regard  
to h n f 177. 14 4, & 1  
to the amount due to you £ 177. 14 4, we hope  
to be able to settle this in full by  
June 1.



May 21

Yours of the 20 addressed to Mr. W.  
enclosing cheque <sup>5</sup> ~~10~~ <sup>17</sup> h.  
due May 17. I think to acknowledge also, <sup>17</sup> ~~10~~ <sup>17</sup> h.  
we failed, I think, to acknowledge also, <sup>17</sup> ~~10~~ <sup>17</sup> h.  
and enclose herewith receipt for previous  
cheque for £10 for commission due <sup>17</sup> ~~10~~ <sup>17</sup> h.  
May 3rd. <sup>17</sup> ~~10~~ <sup>17</sup> h.  
+ May 10th. <sup>17</sup> ~~10~~ <sup>17</sup> h.  
Cheque & your letter

has been forwarded to Miss W. at  
Drury Lane. <sup>10</sup> ~~10~~ <sup>17</sup> h.  
I am <sup>10</sup> ~~10~~ <sup>17</sup> h.  
Yours truly

London Opera House  
King's VC

Leldon

H A Selden

2 18 Piccadilly Avenue  
Dear Sir, on May 7 we sent you an

amended a/c as per your request of May 6 in  
which you promise a cheque per return

We have not yet received a cheque, & we are  
wondering if our letter went astray.

We shall be glad to hear from you in re  
this matter.

Yrs fly.

Not 135 as you say  
May 22

17 Sydney Street,  
S.

Messrs

Tegner Price & Co

107 Fenchurch St E C

Dear Sirs

Have you such a thing as a Russian Guide Book

in either English or French. If you have not a Russian

Guide Book, could you give us any information where

we could procure some information in regard to

hotels & pensions in Moscow, St. Peter

pensions St. Peter

I shall feel extremely obliged if you

can give me any information in regard to

these matters.

Yours very truly.



17

S.

9

The Proprietors  
 Slavinsky Bazar,  
 Moscow

2 Dear Sir,

Will you let me know the cheapest price that you  
 could accommodate 8 women who will arrive  
 in your city about July 12 to appear  
 at one of the theatres there. Please quote your very  
 lowest prices for rooms & meals per  
 day. I enclose photograph.

Thanking you in advance for your reply.  
 I shall be extremely obliged if you will  
 give me this information.

Yours truly,  
 Berlin Hotel, Moscow

17

S.

9

The Proprietors  
 Slavinsky Bazar,  
 Moscow

Dear Sir,

Will you let me know the cheapest price that you  
 could accommodate 8 women who will arrive  
 in your city about July 12 to appear  
 at one of the theatres there. Please quote your very  
 lowest prices for rooms & meals per  
 day. I enclose photograph.

Thanking you in advance for your reply,  
 I shall be extremely obliged if you will  
 give me this information.

Berlin Hotel, Moscow

Cher <sup>Excell</sup>  
May 24

Comtesse de Morella

Chère Comtesse

Votre amable <sup>letter</sup> M<sup>re</sup> ne

m'a pas semé trop

agréable, comme j'étais

en voyage & Versailles ainsi

de faire de sa voir si

vous êtes. Envers à

London & enfin que je

puisse me servir de l'opportunité

que vous avez en ce



gentillesse de m'offrir.

Hommage et dévouement

Messrs.

3 Ruedes Clief + Louis

I Dear Sirs

Re drawings

Please get all of them reproduced; up to

I think it is p. 314; any way, where

the first book is not ends.

With regard to their size, I think the title

page should be big enough to show

some (pages) on the

square page

With regard to the others, it does  
not matter very much. One should  
use one's discretion. Where the detail  
is very great they might with advantage  
be enlarged.

I am hoping to get the  
complete set of proofs of this book  
within a very few days.

Yours  
my dear

I have been away, or would have answered your  
letter of 6 May long ago.

With regard to the question of prosecuting  
G. prosecuting

it is quite true that  
Sentral : 6 - 7 2

we took civil proceedings, but on the on  
L. civil proceedings  
supposition that the money was in the Bank.

His refusal to pay is the first indication that  
we have had that the money has been stolen

We were not in a position to take criminal  
proceedings before, because we had no reason  
to suppose that it had been stolen.

I am perfectly prepared to tell his Magistrate  
that I waive all claim to the money, & that  
waive



He can have it for the poor box if it  
is recovered from the criminal. So  
that it would not be possible to construe  
our action as an attempt to enforce  
payment of the debt.

Yrs very truly

Sister

Dear ~~Mr~~ Le Minnie

I have just received your charming letter on  
my arrival in London. I shall hope to hear from  
you again in a few days. I am quite well  
but am rather tired from my long journey  
yesterday. I was not bored by

my visit. It was by no means dull,  
but very pleasant indeed. I hope  
your stay with us will prove  
equally pleasant.  
Yrs faithfully.

Bois & Bois

16 Royal Street

Jersey, C. I.

Gentleman,

Mr. Browley must decline to enter into any  
negotiations with you without satisfactory  
evidence that you are authorised to any  
free and unconstrained instructions

of the gentleman to whom you  
refer

Yrs faithfully

F. Hollings

Dear Mr

Red way

Please tell your foreign correspondent to

get our Part II of Book 4, +

not be an ass!

Yours truly



Dear

Kathleen Pritchard

Thanks for your letter & the booklet

which I will read when I have some

time. Do come to the mass

tomorrow Sunday night at

9 o'clock.

And bring mass

Robert

Yrs ever

The M M M

Thos Jenkins Heddle  
Agua Pooca, San Thomé  
Portuguese Colony, S. W. Africa  
4 April

Your letter of 4 April to hand. We can  
enrol you as a member for 4 Guineas &  
3 Guineas subscription, on receipt of which  
we will send you the preliminary documents  
to sign, & on their return signed we  
will communicate to you instructions  
corresponding to the first 4 degrees.

Yrs fully  
Sec. General

J. P. Neelofs

Hotel Vendôme

Vien

Florence Italy

Perfect - Personal 8-27-73

friends & your dear

brother. I got back to London only last

night. I am sending you a few dozen

copies of Part II of Book 4 for

distribution, & I enclose herewith a

letter introducing you to Dr. Frosini.

Yrs fully & fraternally,



11

Most worshipful

most illustrious

Miss Pennant

& your dear  
brother

We pray you to receive fraternally

Mr. T. S. Reelfo

Principal

Roselwix

He will inform

of V. O. ?

you of the proposals which I wrote to  
him previous to my hearing that you

had appointed Professor Schaub in  
Pittsburgh Switzerland. I trust you will

agree with me that for the  
purposes of practical work

1 6 1 2 1 2

It will be more convenient to have 2  
provinces - Switzerland  
provinces in Switzerland, on

account of the difficulty of  
Salute you. language.

B T N K T T E O

---

Telephone Todd Dames

Editorial

~~no 9~~

~~to 8~~

With regard to the article no. 9 *Energised  
Enthusiasm*, a circumstance of  
exceptional interest has arisen.

Unfortunately, the author was not  
acquainted at that time with the law  
of these gnostics who were the <sup>only true</sup> Christians.

In "Pilgrims of a Faith Forgotten," however,  
we find the following passage (80)  
The striking identity with the account of the  
ritual derived



from } instruction will at  
once be manifest.

Post so

Send Page

and with

Going up without fail tomorrow morning.

A syllabus of the official instruction

Syllabus of

A. A. hitherto published.

The publications of the A. A. divide themselves

into 4 classes.

This syllabus is published in Equine  
I, 10

JS

Class A

Class A consists of books which may be changed in so much as the style of a letter. That is, they represent the utterances of an adept beyond the criticism of even the <sup>visible</sup> Head of the Organisation.

Class B

Consists of Books or essays which are the result of scholarship enlightened & earnest.

Class C

Consists of matter which is to be regarded rather as suggestive than anything else (suggestion)

Class D 2 > 14/1  
Consists of the official rituals.

Some publications appertain to more than one class.

Class A publications:  
Libri VII Libri I

Libri Liberi

vel

Lapidis

Lazuli

Adumbrato Kabbalah

Aegyptiomin Pub Egiptia

VII

of Benj. Voluntary Immaculation  
a certain Exempt Adopt  
a from his Adepts. These of  
The Birth word of a Master of  
the Temple -



The nature of this book is  
 sufficiently understood by its  
 title. Its seven chapters each  
 respond to the 7 Constellations  
 in the following order:

Saturn (2)      Jupiter (3)      Sol (4)      Mercury (5)  
 Luna (6)      Venus (7)

River  
 Vel Magi

This is an account of the Grade of  
 the Highest, which it is ever possible to  
 manifest in any way whatever upon  
 this plane.

## Liber X

### Liber Porta Lucis

This book is an account of the sending  
forth of the Master by the A.A. &  
an explanation of his mission.

## Liber XXVII

### Liber Trigrammaton

Being a book of the Trigrams  
of the Tao with the

+ the Yang

an account of the Cosmic process corresponding

to the Stanzas of Dzyan in  
another system.

Libr Lxv

Liver Cordi

Science

Tha

Pentē

vel.

Lxv

Sub figure 1a

an account with the relations of the Aspern

c o ~~409 A~~ x 6 L o  
with his                      This book is

given to probationers as the attainment,  
with the knowledge  
+ permission of

of the ~~high~~ <sup>permission</sup> as the crown of the <sup>outer</sup>

Cover x 2. Lib. VII

Similarly

is given to Neophytes as the Grade.



of master of the Temple is the next  
resting place, and Libro CCXX To  
Relatos, since that carries him  
to the highest of all possible grades.

Libro XXVII is given to the  
Practicas as in this book  
is the ultimate foundation of the highest  
Libro 813, philosophers,  
and to the

Qabalah  
as it is the foundation of the highest practice  
Libro LXVI

Libro 813 oil  
Rubens

a secret ritual. Heart of  
IAO-OAI, into VVV.V.V  
delivered

First used in a certain matter

~~then~~

of Liber Fayis and written down  
in the figure → LXVI

This book is sufficiently described by  
the title.

~~Liber XC~~

~~Liber TIA DDI  
vel~~

~~Hannus Herendicum~~

~~Ant- Figura~~

~~XC~~

An account of initiation and moderation

as to those who are said for the same.

Liber CLVI

Liber Chet / 4  
vel

Vallum Abiegni  
Sub Figura

CLVI

This book is a perfect account of  
the task of the ~~Example Adept~~

~~Babe~~ ~~Abys~~, {  
symbols

under the symbols of a particular  
not intellectual x  
plane, not the intellectual.



Liber CCXX

Liber L

vel

Legis

Sub Figura CCXX

o & \

LXXVIII

unto

DCLXVI

C L o B S w

This book is the foundation of the new  
Aeon

— 6 5 5 2  
& thus of the whole of each work.

Liber CCXXXI

Liber Arcanorum TUV

ATV 703 TAHVTI

QUAS VIDIT

ASAIRIN

AMENVTI

Sub Figura  
CCXXXI

put ab  
side  
others

Đầu v

6. 0. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 8

Libro A' ASH  
vel  
Capricorni Pneumatici  
~~Sul~~ ~~Figura~~

CCCLXXV

j. . . . . all. L  
Contains the true secret of all practiced  
Z magic

---

Liber Tattv  
vel  
Kabbalae Trium  
Liberarum

C.D.

---

a graphic interpretation with  
Tarot on the plane of initiation

---



Class A-B

Libe, xxx a ~~E~~RV M

Vel Paeculi

~~Set~~

CCCCXV III

Part of the

✓ to answer of the.

30 AETHYRS

The Virgin → C

and the voice

besides being a classical account of the  
actors model

30            and a            of

all victims, cries  
all unsons, the cries of the

Angels should be regarded as function

accurate, + the doctrine with the foundation of the

Weak white Brotherhood, understood, as the

> Aspirational  
foundation of the

⓪ → > ⓪ > Temple  
The account of the Master of the Temple

should in particular be taken as authentic.

8<sup>th</sup> Atty pertain  
The instruction in the 8<sup>th</sup>

Class D it is an official  
to it is an official

ritual, & the same remarks apply to the

account of the proper method of invoking  
Atty 18<sup>th</sup> Atty  
given in the \*

Class A and B

Lib. ~~Thes.~~

Θ Ε Σ Α Υ Ρ Ο Υ Ε Ι Δ Ω Ρ Α Ν Μ

D E C C C L X I I I V

✱

Dec 21st

Libe ~~77~~

Vel Aranita.

~~Sub Figura~~

~~DLXX~~

~~DLXX~~

This book is an account of the

6 L<sub>2</sub> O<sub>1</sub> → Hexagon

4. the method of reducing it to the

62, County

and

→ Beyond

Libro ~ III

Chap ~~11~~ D

Libor Tugormu

An instruction for the control of speech,

action & thought.

11/11/11



Libri XVI

Class D

Libri Turis  
Vel Domus Dei

an instruction for (contentment?) by the  
destruction of thoughts as they arise in the mind.

CCCC L XI • Class D  
Libri ~~II II II~~

Libri II II II

3 2 1  
Gives 3 methods of (attainment?) through  
willed series of thoughts

Libri XI

Class D

Libri XIV V

The instruction for attaining Nuits

Libri XIII

Class D

Graduum Plantis

Abeegni

An account of the task of the

aspenail

from Probation to adepts

Libri CC

Class D

Resh Vel Helios  
adorations

An instruction for observations of the sun. 4 times  
daily with the object of composing the mind  
to meditation

of regularity practice

Lib. CCCC XII

Class D

Lib. A

Vel Armorum

Lib. Figura

• 2 3 4 5 6 7 8 9 10 11 12  
An instruction for the preparation of the elemental  
instruments.

Class D

Lib. DLV

Lib. Had

• 2 3 4 5 6 7 8 9 10 11 12  
An instruction for retaining  
at Hadit



Lian Dece xxx 1

Liberty

formerly called Vesta

2

3

6

reducing

The instruction gives 3 methods of reducing  
the manifold consciousness to the unity

Liter VI

~~Chen~~

Liber O

vel

Manus / Ch Sagittae

79

—

1

The instructions given in this book are too loose to find place in the class & publications

64

6

C

7

1

case

Instructions given for elementary study of the

Qabalah

assumption of

Pod Form

V. de Sten.

Write Names

The rituals of the Pentagram + Hexagram  
+ their uses in protection + invocation  
attaining astral vision  
method of                       
so                      + an instruction in the  
planes.  
practice when rising on the planes.

Liber IX

Canon B

Liber X Vel  
Exercitiorum

This book instructs the  
aspirant  
in the necessity of keeping a record.

Suggests methods of testing

Physical Clairvoyance

Good instruction in Asana, Pranayama

and Dhyana

and advises the

application of tests to the physical body in

order that the student may thoroughly understand his own limitations

Lib. XVII

same as H H H

G L a J

Lib. EIA O

This book has not been published. It is

the active form of

The article "Energised Enthusiasm" is an

a diminution of this book.



Class D

LXXV

This is the Chapter called the

60. Plate Ruby  
in the Book of Lions(?)  
L. Les.  
v. 9

6. It is an important form of the lesser  
Pentagram  
Ritual of the

Class D

C. 14 VIII

Has not been published. It is a Ritual

of initiation  
of shubun conducted on certain  
consecutive? preparations probationers  
square?

Les. Pentagram Requiem  
Sanctum

Class B

Liber xxx

Liber Librae

an elementary course of)

the morality

suitable for the average man.

of 4 weeks.

Class C

Liber xxxiii

An Account of A. A. A.  
first written in the language forwarded  
to the council on Schartshansen  
now revised & re-written.

in the Universal cipher.  
an elementary suggestive account of the  
work of the Order in its relation to the  
Order  
average man.

11

Class D

Liber xxxvi

The Star Sapphire lies }  
is chapter 36 of the book of "Waves" }  
36 }  
giving an important ritual of the }  
Shexapian }

Class C

Liber XLI

Thien Tao

by the method

An advanced study of (attainment) of the  
Squillbun on the Ethical  
method of

plane.



Lib. LV

Class. F6C

The Chemical Mystics  
By Brother Jacobus  
mystic

→ → { h }

Alchemistry

An account of the magical + mystic  
both in the language of Alchemistry.

Lib. LIX

Class. C

Acron. Suf.

A fantastic account of a previous  
fantastic incarnation. It's true in as much  
as it is concerned with the over-  
throwing of Isis by Osiris & may  
Isis Osiris

help the reader to understand the  
meaning of the overthrowing of Osiris  
by Horus in the present Acon.

Libr LXI

Libr Canad

in Section

Including the  
included

History Section

Explains the actual history of the origin of the region of the present

movement. His statements are accurate in the

ordinary sense of the word. The subject  
of the book is to denounce MYTHOLOGY.

Liber LXIV

Class B

Liber Israel

Formerly called

Amur's

An instruction in a suitable method of  
approaching preaching.

Liber XLIV

Class D

Φ Φ O I V

This first chapter of the book of Lies

an instruction in a simple & exoteric form of

Liber LXXVIII

Class B.

a description of the of the

with their <sup>at</sup> contributions, including a method  
of divining by their use.



\*

~~Class~~ B

Liber 84 LXXXIV

Vel Chanaoh

a <sup>brief</sup> ~~proved~~ abstraction of the symbolic

Representation of the universe by Dr

John Dee J. Geryn

through the  
of Dr Edward Kelly

This publication is at present incomplete.

Liber CXVI

Class B

Liber Gaias

The Handbook of

Remaning

gives a simple & fairly satisfactory system  
of Remaning

Lib. C

Class D

Lib. Kaph

Has not been, & will not be, published  
at present.

Lib. CXXI

Class D

Lib. Cadaveris

Ritual of)

Incantation

Solator

Lib. C ~~XX~~ XLVIII

Class C

The Soldier + the Smelback

An essay on the <sup>method</sup> life of Equilibrium  
on the Intellectual Plane

Lib C LXXV

Chap B

Astara

vel

Libe. Bengali

Q - In R -

An instruction in <sup>(attainment)</sup> ~~(contentment)~~ by a life of  
devotion &  
devotion.

Lib CCVI

Chap D

Lib R V

vel

Epistola

Q - Pranama  
Full instruction in



L CC XLII

Class DC

HA! HA!

An exposition in poetic language of  
poetic

several of the ways to <sup>(attainment)</sup> ~~probation~~ + the  
results obtained.

Class D

Lib. C \* L XX + V

Lib. Collegii Sancti

Being the tasks of the <sup>grades?</sup> ~~Cassio~~ + their oaths  
provided <sup>properly</sup> by

This is

the official <sup>(purpose)</sup> papers of the various grades

task

It includes the <sup>Task 4</sup> Oath of Probation

probation



Class C

Lib. C XC VII

The High History of Good  
Sir Palamedes, Saracen  
Knight - - - Questing Beast  
and of his following of the

XXXIII

MMM

Preliminary paper of

may be compared with this.

733

Class C

Lib. CCCXXXIII

The Book of Lies falsely <sup>it is</sup> showed that

This Book deals with many matters <sup>on all</sup> of ~~back~~  
planes + with their own importance.

It is (an <sup>official</sup> ~~with other~~ publication(s)) of

for \_\_\_\_\_ of the \_\_\_\_\_ but is

recommended even to beginners as  
highly suggestive.

335

Libr CCCXXXV

Class C

Adonis

This <sup>6</sup> <sup>(gives)</sup> an account in poetic language  
of the struggle of the human & divine  
elements in the conscience of man,  
giving their harmony following  
upon the victory of the latter.

461. 451

Class D

Libr C

(DLV)

Libr Siloam

Not yet published.

a method of inducing trance(s).



CDLXXIV  
Liber 484  
7

Class C

Liber 50 abysmi  
vel Daath

An instruction in a purely intellectual  
method of entering the abyss.  
Abyss

Liber D

Class B

Hebrew words

Liber Sepher Sephiroth

A dictionary of ~~selected~~ essays arranged  
according to their numerical value

Liber 671 DCLXXI

Class D

Liber Pyramid Os.

a ritual of the

neophyte which includes

number  
Sub rituals from 672 to 676

Libr 777

Class B

?

Av

? Title

Tentative d. & So  
A tentative table of correspondence  
between various religious symbols.

Libr 808

~~Class~~

?

Libr Descentis hehustan

not yet published.

Libr 811

Class D

Libr Collegii Interni

not

not yet published.

Libr 851

Class C

John H. John

Model of what a magical record  
Model should be, so far as accurate  
analysis + (fullness of description)  
of description  
are concerned.

Libr 868

Class B

Libr Viarum Via

A graphic account of magical powers,  
classified under Tarot-tumors  
classified under the

£ for Miss W

Cheque has been forwarded to Miss W  
who this week is in South Shields.



Lives 913

Class B

4278 W<sup>o</sup> 9

Viae Memoriae

<sup>first</sup>  
~~Good~~ methods for attainment of a magnus  
memory, or memory of past  
lives, & an insight into the  
function of the in this present  
life.

Lives 2911

Class C

a note of  
Genesis  
model of Platonic  
ratiocination x

Class 13

Eq.

Libre 1  
in the

I is the No. of the Magus

perhaps material refers to the)

III

3 fold  
method given

a concentration of the title

as follows

are 11

→

65

N.B.V.

2

५

1

(Refers)  
Reference to the 7 chapters & the  
fact that the No. <sup>VII</sup>VII is particularly suitable  
to this subject

V III The card VIII the  
Chariot  
~~16 by 12~~ Represents

(Refers  
Reference to) the foundation  
IX gives the elementary practices recommended  
in the Book. & the foundation of all  
the work.

X the Porta Lucis  
of Light  
Malkuth one of the tables of  
code. whose No. is X is the  
gate  
book

achad = unity + the title is  
X III

of 3 in number, & is  
Perhaps intended to show that  
all



paths of attainment are (issuing later)  
? 2 (←) { singular? or  
showing later)

XVI Key to the Tarot numbers

XVI is the Lightning  
Struck Tower

XVII I A O add  
17 adds up to

~~23~~ XXV This being the ritual of the  
6 5  
Pentagram

the number of)  
XXVII permutation  
of 3 things taken 3 at a time,  
4, of course, the cube of 3.

XXX is the letter Lamed  
of Tarot  
which is justice in the Tarot.

This number was

~~XXX III~~

~~6 1 2 1~~

~~(attributed to) Masonic grounds.  
(contributed on) Masonic~~

The square of 6,

~~XXXVI~~

~~the square~~

~~this book being the ritual of the  
hexagram~~

~~XL I~~

May 27

Ernie

Carl F

I have just got back, & have read

Transcendental Universe

It is rather

interesting, but I think of no great value.

intellect & spirit

This alleged contest between intellect & spirit

makes me tired. It shows a totally wrong

conception of the nature of the cosmos. It is

just as bad as the alleged antagonism

between mind & body. With regard to the

other matter, if things go on as they are  
going now, everything should be



satisfactory by the end of the year. I don't  
know whether this will seem to you too late.  
There is, however, another proposal, & in  
fact, an agreement is being signed of the  
most satisfactory nature, but has not  
yet been carried out, & a great deal  
of opposition has arisen, & it may conceivably  
break it down altogether. I will be able to  
let you know, definitely, I hope, in a  
few days. Fearfully hot, fearfully  
busy, so no more.

Yrs very faithfully  
(eternally)

Chère Madame <sup>bourgeoise</sup> ~~Wassier~~

50 Rue Vivienne, Paris

Je me ~~trouve~~ <sup>suis</sup> obligée de

rester à Londres encore

quelques jours & je vous écrirai

définitivement le jour de

mon arrivée, & aussitôt que

je le saurai &

Madame Girard  
4 rue Huyghens, Paris  
Ma chère fille

Dear Sir + Brother,

I + Brother

I understand that you are not in good standing + it is improper to resign until that matter is settled. Further, you of course mean that you resign from active participation. You cannot resign from the thing itself, having taken the obligations; you are bound by them. Neither I or anyone else has power to release you. I am sorry that you did not see fit to disclose perfectly the nature of the



intrigues which have been going on  
when appealed to for information from the  
3rd. period is never so satisfactory. However,  
all's well that ends well. Those who take  
obligations think without the slightest intention  
of keeping them are not usually a source of  
strength. I am rather surprised, however,  
in view of the very high-minded attitude  
which you took in the case of Sister H,  
as you ~~could~~ <sup>could not</sup> make any allowances for her  
You must not expect others to make much  
for you. Allowance, however, is being  
made on the ground of your general

material weaknesses & your temporary  
Obsession &  
obsession

Yrs fully & fraternally.

Gerald K. Lincoln 2 (Esq.)  
8 Perrygreen (Rd): Fairbank, Sw

Editorial

publ in g. I. 10

As explained in the last number, Vol. 2 of the  
Staircase Silence x Vol 3  
consisting of In Vol. 3

I is hoped to publish complete  
however, it is hoped to publish a complete  
study of the Great Qabalah, with a  
numerical dictionary on the same line as  
Sephier Sephirot. An essay on the effects  
of that elixir re Frater P has re-  
discovered, & whose results have already  
proved so remarkable, with the completion  
of the work of Dr. Dee, of which 2  
sections have already been published.



Ralph Miles

Dear S.,

I S

Can you materially put me in the  
way of finding out the dates of  
Waites' principal literary <sup>verses</sup> as I am preparing  
his obituary for publication in No 10?  
o obituary No X ? x

Yrs fraternally

Ralph Miles

Dear S.,

I S

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way of finding out the dates of  
Waites' principal literary <sup>verses</sup> as I am preparing  
his obituary for publication in No 10?  
o obituary No X ? x

Yrs fraternally

~~Published in Epinoro I. 10~~  
The Temple of Solomon King

Nemo

In the year 1909 we find the drawing together

of the paths <sup>which</sup> ~~by~~ <sup>our</sup> ~~together~~ <sup>1909</sup> ~~drawing~~ <sup>paths</sup> ~~that~~ <sup>P</sup>  
had been travelling

1. travelling ~~on the 17th~~  
(March 21,)

First the conscious personal work of this

(A) Crystallized in the ~~thought~~ <sup>scientific illumination</sup>  
life was ~~of his system~~ <sup>of scientific</sup>  
~~or~~ <sup>of his system</sup> <sup>of scientific</sup>

~~from~~ <sup>from</sup> ~~receptical theory~~ <sup>through the publication of</sup>

no. I <sup>of the</sup> ~~of the~~ <sup>of the</sup>  
no. I (Oct 27)

Second

He accomplished his purely human



without  
But <sup>that</sup> ~~(though)~~ which he had no right to  
become ~~Sun~~ Sam Yasin  
(April 2) another human

Third: Another purely human side of his  
life reached a proper climax

Fourth: (December) He was relieved of  
his last human responsibility

Fifth: (June) He was  
back completely in full freedom into

the work laid down in Liberal Logic

[all these things were doubtless necessary,  
as a winding up of his business on earth.]

result of trial invitation  
The result is the December 3 of

There is a very curious entry in his diary for  
January 1. Having left the juggler  
(Standard & Hall) at 12  
ate 12

Oysters = 1 Crab = Abahadeha  
oysters = 1 crab = Abahadeha  
+ small bottle of No. III (cost 231 pence)  
Involved Vanished Mercury  
Opened messg

P. C. in  
Adonai = Folly = Olive  
Opened message from

This was the way in which he would divine

the forthcoming years x. He did  
 various things of a quite minor nature  
 with an intense magical intention. He  
 had asked a Disciple to write him a  
 message to be opened at midnight.  
 The disciple, being a fool, wrote a  
 foolish message, but none the less inspired.  
 "Sought accidental symbols while  
 looking for a black woman to  
 represent Berach (to which  
 he was aspiring). Entered by



Chance, First, Queens. Hotel (P)

- 6 J. B. B. (B. B.?) - Leicester.  
Could this refer to B. B. (?) + Leicester  
(Leicester) whose hospital  
the town

had temporarily relieved him of his thorn  
in the flesh. Permanent relief followed  
in the course of the year. He did not see  
any black woman. But a woman came  
to him + asked for alms, telling her  
sad story, which was that she had  
been a servant, but was now  
a fertilized free-woman with  
a young child. He took this as

Symbol of Bumali in her form  
of Aima the Rejoicing Mother  
Further, she was dressed in grey, the  
~~the~~ Chokmah colour of which he  
took to imply that she was the  
right kind of Mother being  
the Father. There is no record  
of any importance in the diary  
until the Equinox when the  
word of the Equinox which is  
given out by the Masters to  
Govern (cover) the events of the 6  
months was "Purawabo," &

we find in fact that during  
Spring & Six 6 ✓  
these six months were some of the  
most important events, those which  
finished Purdurabo.

On the 15 June he was at his  
sacred house & those conferred  
Initiation  
Initiation of neophyte upon his  
probation. The event of

28 June is so important that a  
little preliminary explanation is  
required. It has been explained with  
what reluctance he moved with the  
obtaining of (Fiber Legs). we have



said how he tried to avoid

instructions; how  
 carrying out the instructions; how to try  
 to give up magic altogether; how to try to  
 take up Buddhism; how he tried any  
 every path to escape the task laid upon  
 escape. He even attempted to publish

Liberal Legro and the 30 & 29th Acthys  
 which he had obtained in Mexico,  
 with sceptical commentary. We find  
 him driving inch by inch into the  
 path appointed

by the Masters. We have seen him  
stripped of all that he had & all that  
he was. We know, too, that he made  
the obtaining of Samalides' Condition  
of his taking up the work  
on the ground that no one without  
that experience could possibly carry  
it out, & we have seen this demand  
granted. Adepts of the Great White Brotherhood  
hailed by adepts of the Great White  
Brotherhood in England, as not only one  
of themselves, but as their master,  
nay, as Logo

of the Aeon. We have seen him refuse  
to admit it. Ultimately, when every  
obstacle had been cleared away, when  
the Adepts themselves urged him to  
take up the work his will refused  
assent, & that with finality, "For"  
said he "it is impossible". In my  
copy of the Book of the Law, I  
find it written this book shall be  
translated into all tongues, but always  
with the urge in the <sup>riding</sup> writings of the  
Beast; for in the chance shaping  
of the Laws, & their (decisions?) to



one another, in these are mysteries that

no Beast shall divine. And this

original has been lost. I have not

seen it for 5 years."

With this he dismissed the matter from his

mind. He would continue with scientific

enthusiasm. He would publish scholarly

studies of such works as Dr. Dee's. What

he would not do, what he was told. It was

impossible, & there was an end of the matter.

At his house, however, to which he had

invited 2 disciples, on the 15<sup>th</sup> June,

However, he was obliged to go to his house  
in Scotland, on business, she arrived

there on the 15<sup>th</sup> June. Two days later,

he was joined by 2 disciples. One of  
these was interested in mountaineering,

he had asked him for a pair of his ski.

Several pairs were discovered in the loft.

Some days later, he determined

to look for 4 large canvases,

on which

nine years earlier, he had

coloured. 4  
painted in their proper colours. Four

Watch Tower & Universe given  
of the

by Dee & 6 ) reached  
The house was

by the <sup>3</sup> men & servants, & no  
trace ) discovered & search  
trace was the was  
abandoned & on June 28 no 6  
note: - we find this

Going to Nait Hadid (Rattour)

Khunk in the highest!

A little before midday I was impelled  
mysteriously (though exhausted by playing  
piles, billiards &c till nearly 6 in  
morning) to make a final search for  
Elemental Tablets - And lo! when  
I had at last abandoned the search  
I cast mine eyes upon a  
hole in the loft where were skin, &c



and these, O Holy, Holy, Holy!  
were not only all that I sought,  
but the Principles of Liberty  
Legis!

It was the last straw. For the next

1) C. Stuart x

2 days he remained lost in

2 b. meditation  
as in his previous

Jama Pati

Meditation in Burmah &

China where his marvellous escape

from death & factor  
supplied the last

in the & brought him to the

understanding of who he was & of his work, so

this strange him of his

last excuse for not taking up the work.

Here I spent by  
Here was the reason for the years  
him - climbing mountains  
in

Because he climbed mountains, he possessed ski.

Because he had climbed mountains, he had gone to

Cumberland in the winter previous,

where found the possible K.M.W. whose

request for the ski had brought him to the

loft. Here, too, was the reason of his life

tragedy, for he would

not have gone to Cumberland at that time.

Or gone to his house in

that

There was no further escape

He must take up the terrible Karma  
Karma / which he had evaded

as far as possible in spite of the tremendous  
pressure brought to bear upon him by the  
Masters for 5 years. It is their

with which of the  
Equinox x Broken at last, he

went to the topmost point of the hill  
which crowns his estate,  
at midnight, & there



as we read in the diary "I once  
more solemnly <sup>(renounced)</sup> ~~(recognised)~~ all that I have  
or am."

on departure, I shone the moon  
2 days before her } <sup>on the</sup> fullness. I for

hill among the clouds a "a pencil

note in the diary, written much later

underlines the words "2 days before her

& notes " and I } attained 2 quarters

of year (approximately) later

[The traces of this decision

are now apparent, when from

Aug. 22 to the 25 we find

him at Me and ahead

writing Ha! Ha! In this

poem, he gave an everyday account  
of all that had occurred to him.

Beginning with some hint of the  
aspiration

to the knowledge + conversation  
method of the H99

It continues with an account of the method of  
meditation, culminating in that

same knowledge + conversation. The agony

Then described, and tearing  
away all that he has or is,  
of the abyss is then described, +  
tearing away all that he has, or is,

ending in Shivadajna

[ Again <sup>under</sup> his instruction given under

Invocation  
4 immediately following this, the method of  
of the H. G. A. <sup>Attainment of that</sup> an account of the <sup>of that</sup> knowledge  
[ <sup>note</sup> Equinox 111 p. 42; copy

the passage marked from the <sup>Part</sup> 2 to III  
of Book 4 [ And page  
marked pp 47 to end, for Part  
IV of Book 4 preface ]

Yet no is this attained  
than he utters the new doctrine declared  
in Liber LV [ Follow 6  
this by



Violation of

~~the~~ passage marked 47 to and 7

We now find him, therefore, attempting

to carry out the work, & finding it

as difficult to do as he had

previously found it to avoid doing so. yet

successfully doing so since he was

working in accordance with

the will of the Masters &

And this T. P. King was

intended to lead up to the point  
now has at last attained  
which it

It will be seen, therefore, that in

Ha! Ha! (C) (G) (R)

these various methods

of attainment are all harmonised

Method of Meditation

(C) (G) (R) Ahamelein

The method of meditation & that of

are not superseded by the new Aeon,  
made subsidiary to it, easier  
but

to employ in virtue of it

However, (C) (G) (R) JFS&C

this account in the

is too clumsy, too, for loaded with  
matter irrelevant to the main

purpose, to serve as the book refers to  
in

Libr Legis 339 x 1.6 form

a book of reference (Students  
for reference)  
but can never be a published treatise x

Fra. P. Conscience 6  
was of this

difficulty x (revelation)

a further through  
another messenger was necessary to  
before the matter could be brought to a  
satisfactory conclusion x 6 and  
It is

6 6 detail x 6  
unnecessary in this place to detail how  
about 6 - 2 - -

this came about, as it is quite recent,  
too great importance  
+ of in itself

to deal with many casual

manner. x 1 6 6 6 6  
It must suffice that this



instruction is now being

o ~ \ fully obeyed

as will be evident upon the publication  
of Part IV Book 4  
we now return to the diary.

On the 24 September, we find a  
new password for the forthcoming  
in 61 { } Ignor,

Audio x 6 sublime meaning

o ~ 2 \ Frater Po  
was not yet suspected by

On Nov 9, entry  
we find

Here ends this diary, for I

write now in a Holy Book  
with my Holy polygraph & Sun  
to the

In fact, he left London for  
Paris on 10 Nov, attended  
single

only by a single Chedda. He

arrived at Algiers on 17 and

as he puts it took the tram to Arba  
from which point they started to  
walk

walk to Bou-Saada.

[At Annale he took

up again the work of obtaining  
cries

30 Atthys to which  
?cries of the 30

Aug. 1900,  
he had not paid attention since

It is evident that he was stopped from  
going beyond that point at that time.

A study of these cries will explain  
to students of intelligence the  
details of this initiation,  
it will be seen from the remarks

at the end of the 13 Aethyr  
that it is not possible to proceed  
beyond the 16th for anyone who is  
not a Master of the Temple. In  
the 19th Aethyr is the beginning  
of this —————→



(Vision + the Voice)

Eq. V & it will be

→ Initiation, noticed  
that even in the 22nd & 20th  
~~20th~~ Aethyr, Samahdi

of Admadashna occurs,

while in the 21<sup>st</sup> Aethyr is

the Vision of Kethia, & in the

20th Ashwa Dashna,

although not perfect.

in the 19<sup>th</sup> Aethyr, the Angel

of Initiation appears, &

in the 18<sup>th</sup> Shiva dashna

in its new & higher form

Miner being replaced by Horus

takes place. In the 17th the  
L. O. G. & 17C

Initiation Continues x

The Angel L. L. & Pitane  
look him into

> Threshold in the 19th x  
of the

In the 17th he is balanced x

In the 16th came the first  
dawn > Great Ones of

Liberté & Leigis as Lords of the  
Initiation Ceremony & something of the  
nature

> of the ceremony is  
In the 15th the Adept is examined  
& permission is given to pass him

fully to the

Grade of Magister

Templi, but administering to

any further grade refused.

16 \ 6 f. 8 \ 10 \

It will be noticed, further, that this all  
Temple of the Rosy Cross  
takes place in a

14 degrees ✓  
In the we get the  
Initiation itself & Frat P

Alala ✓ who so acted as his  
& his ——— Scribe  
upon Da'leh Addin  
were upon

desert  
a mount in the a few  
miles from Bon-Sacada &



it was found <sup>impossible to read</sup> to write that

Altyr, & Angel says,

Depart for there must

invoke me only in the

darkness for mystery

cannot be spoken in sight of the

Fr. vision therefore withdrew from the vision.

It was then that a strange thing

happened. Impelled by some

or inspiration which came

to them that they must then there build

a Temple to the most exalted One, & in this Temple  
invoked Him.

The top of the mountain was covered with large  
loose stones entirely suitable for this purpose.

In the course of an hour or so, it was  
built in invocation made  
the which inscription  
with an  
recording result built  
was

(invocation)  
This was of a very remarkable  
character. There had been a  
bar

proper

~~Proper~~

Fra P.

to the progress of                      / of  
Dualism                      conception  
                     in his                     

of the                      . - He had not fully understood  
the                      universe > one                      that  
that the                      was                     , that one  
                     very truth                      at  
might in                     

- drink &                      of God.  
&                      to the                     

He knew that by eating & drinking, one  
he not necessarily detracted from the glory  
of God.                      fully  
of God, he had not                      understood  
Sacramentalism > simplest  
                     of the                       
actions x Now                       
Now he knew



is muddling together / of  
that the unhewn stones might build

a better Temple 6 Luxor  
than that of Karnak x He had still  
or old illusion

the old illusion that to succeed  
on one plane you must fail  
on another still thought

the mind more than the body, the soul  
did not see {  
more than the mind; that these  
3 must be one in  
exactly the same sense as Shinto  
Truth is understood to be the

Christians is one.

It was in the course of this illumination  
that the ceremonial  
converged to him on the magical

plane, although it was not for  
later fully illuminated  
that it his

mind. This of which it is

here is a most necessary

step for the beginner, because to the

beginner his eternal life is as a

sacrament. To him things are  
common & unclean

He must, therefore,

cut them  
out of his life, hence

him, Path to

the name of the is  
Renunciation x But

to him  
who would be a Temple  
of the the  
reverse applies x

He wishes to  
Samaldi,  
remain perpetually in

renunciation  
& it is, therefore his  
descent further & further  
to

matter, x volatilized,  
into the He has  
the speed

now he must fix x volatile  
fix me



He has ascended from his  
particular body to the  
Universal

Soul

That Universal Soul must  
now incarnate itself ever more

completely in that body, & in the bodies  
& minds of all men. He has made his

darkness light, that light must illumine  
all. Having received the  
the darkness of all. <sup>opposition between</sup>  
fast initiation, this <sup>of the</sup> One & the

Many, he descended from

the mountain & awaited

[Note 4 Horoscopes have  
to be added to the  
former article]

Nature & Initiation 6, 6  
The ——— of the ——— itself, this  
climax & completion, can only be given  
in the sublime ——— The Angel &  
Acting itself x ✓ 1

We therefore quote it

{ x in full.  
P. 73 to 76 in the  
Vision of the voice No V }

Comments on this cry = but  
propaganda, yet it is necessary

to emphasise the very peculiar)

of the attainment to grade of this nature  
In all previous grades the nature of the initiation

has been light through darkness. In this, it is darkness through light.

was the word of the adept  
The word of the adept is height

This is to height of Path  
The direction of the Path is

changed. The master of the Temple  
cannot go to the unless bringing



Neophyte of himself in his company,  
in this task, there is no consolation,  
as there has always been before. The Visions  
are no more Silence & Stillness  
& darkness rule the Grade.

The Adept has his progress  
been unifying himself. As it is written  
Liber 333, Ch. III

the brothers of A A are women.  
A A women, The

Aspirants are men.

The Master of the Temple has

given birth to a child, which child  
Adept — men x  
appears as an adept among men.

But that which was the Adept is but a  
little pile of dust & Samahdi

I attained — once & for all.

The process is complete & permanent.

The great <sup>work</sup> ~~Esq.~~ is accomplished. The

new Great <sup>work</sup> ~~Esq.~~ is Proclaimed. He  
Solve & <sup>work</sup> ~~Esq.~~ is Proclaimed. He  
has finished that solve. He must begin

13th Aethyr. Initiation

In the — the  
Initiate obtains  
continues. The

his <sup>reward</sup>           , <sup>reward</sup>            is to  
I <sup>all</sup>           , yet <sup>labors</sup>             
understand <sup>to</sup>            in the

           <sup>reward</sup>            \*             
darkness without hope of           . Now,  
however,            we come to the 12<sup>th</sup>             
wherein            is mystery & reward, &  
           is the second            of the           

Key            NOX  
of which the Key is the word NOX.

Babalon, Lady & City  
           the            of the            of the  
Pyramids,            revealed                        
is           

In the            of            Lib. VII            is the  
first            of the            of the  
Temple,            6 Books,             
this            should be



Studied by those who seek further  
understanding. Such is the first part of  
Initiation. In the second the  
Candidate is made to understand what is that  
Abyss which he has passed. In the 11th  
degree he comes to the  
frontier of the Abyss & is  
upon the threshold of the Abyss & is  
there prepared for the crossing of the Abyss.  
Every drop of his blood is taken for the  
Cup of Babalon. The Candidate asks  
"Is there not, Holy G. Angel?"  
the

o. reward, 'c reward o.  
his ———, that ——— is to  
I call, yet, labour in  
understand to in the

20 (in) reward \*  
 darkness without hope of —. Now,  
 however, ✓ — 12 (Arctus)  
 — we come to the 12th —  
 wherein o. is mystery & reward,  
 — is the second — of the —

Key 0. ) Nox  
of which the Key is the word Nox.

Sabalon, Lady & City -  
the of the of the  
Pyramids, a revealed (X)  
is

words of Lib. VII is the  
first utterance of the Master of the  
Temple, in Book 6  
this — should be

Studied by those who seek further  
understanding. Such is the first part of  
Initiation. In the second, the  
Candidate is made to understand what is that  
Abyss which he has passed. In the 11th  
degree he comes to the  
frontier of the Abyss, & is  
there prepared for the crossing of the abyss.  
Every drop of his blood is taken for the  
Cup of Babalon. The Candidate asks  
"Is there not, Holy Angel?"  
the



And by God  
and the answer is by God  
why has from forsaken

me It is the last of the 10th  
Now then in the 10th is

Abyss given the The

is identified with the of that Abyss

Had not the master passed

Abyss he could  
the as it were unofficially  
not have endured crystallization  
this

of its name + form In the  
9th Act comes a

reword

f L > J x

a further understanding of

And the first indication  
the task, & the first indication that he

has really passed the Abyss on all

planes is that there is no longer any <sup>curse</sup> secret

All is blowing. There is a secret

manner of blessing in. And

is his reword the daughter of

Beautiful & she is the

soul, glorified by virtue

of his attainment. In the

8th. Acting Master

this is continued.

The master

1-2 Holy Guardian Angel  
Becomes a \_\_\_\_\_  
into another, & Bridegroom  
\_\_\_\_\_ of

<sup>c</sup> Bride x 6 1 0 1  
that \_\_\_\_\_ This marriage is now  
accomplished. 7 (Aethyr x  
In the 7th

I : Samahdi  
Here is a \_\_\_\_\_ but now no  
longer from \_\_\_\_\_ below \_\_\_\_\_ above x  
The reward of understanding is

granted in the remaining  
further \_\_\_\_\_  
Aethyrs x 6th 2 reading  
In the 6th there is a  
Grade of Magus x  
And with this closes



6 B v > Initiation x  
this part of the

Now then → 5 (Attitude)  
in the 5th

comes final reception x. And

the  
after this reception among the

& Silver Star Vision  
brothers of the comes the

> Arrow x → 4 (Pethy)  
of the In the 4th

nature > of the work which the

the Temple must <sup>accomplish</sup> follow? is

fully x. H E A v  
shown more. The presents

his bride to the who presents her

to the father. One may remark that

it is necessary to be a master of the before

anything like a full understanding  
of these mysteries can be  
attained & attained.

In the 3<sup>rd</sup> Degree, Guards  
the further grades  
are exhibited.

how it may be asked "What has  
become of the blood of the Adept which  
Cup of Babelon? for that  
was put into the blood  
in this blood is his life.

Supreme Initiation narrated

In the 2<sup>nd</sup> Degree the answer to this  
question is given. The

is now <sup>deep</sup> down <sup>ant old</sup>  
unhappy far-off trump

By so much does this exceed that.  
this supreme marriage of  
with infinite comes key  
the

Grade of Ipissimus,  
to the of which  
grade is shadow but  
Oh, how in the 1st Act

It will be noticed by those who  
understand this that when all is done  
there is a complete identification on the



very last page of that highest thing  
(lowest & center > Temple  
with that. The — of the —  
is not only the — in the —  
blood & cup, he is  
the — in the — but he is  
also that which was cast down through  
Heaven of Jupiter &  
the Alps into the  
Brain reels before such a  
The  
Conception & And human  
the  
main of the master of the — is but  
little more fitted to understand this  
man & his  
in his life as a man than if  
he had never

entered } on the path at all.

For the ego is totally destroyed,  
has been

nothing where with  
& he has, therefore,

to bind together these things. He has not  
need of these things for there is no  
things are x and of the results  
those

of how it may be  
of this, &

upon. I or he, grade  
question his advancing to the

Magus who can say?  
Grade of Magus

It is I, the master of the  
who could answer her a

Question x For, in relation

to his advancement he is but that  
of dust / o / burn up,  
little pile of dust - which is to burn up  
white ash  
from which shall be prepared a white  
by Hermes Invisible x  
Ash — the —

And — — — — — true life, it  
And, in relation to his  
mixed with the blood  
is

all his — — — — — cup of  
of his — — — — — in the — — — — —  
Babalon x And in relation

to his body & mind — — — — —  
Vehicle of the — — — — — forces that are



beyond the Abyss & He will,  
therefore speak, but as a man  
among men & of that which  
he has seen & heard. But  
he will not claim authority,  
he will not proclaim dogma,  
For all that in him & which  
such things proceed from  
more & he will remain

in the darkness of the City of the Pyramids  
under the Night of Pan,  
silent through  
106 seasons,  
through the

name of every one of which is death  
while seeking ———— to make his —  
stand perfect until the  
time comes for him to  
seek that yet more fearful  
ordeal / must evidently be  
involved <sup>which</sup> attainment of  
the grade of magus & that such  
a time <sup>or</sup> <sup>should</sup> in this present life  
would probably seem to him  
unthinkable &  
He would imagine that the  
magus must be born, not

made x

It would seem that no  
human body unglorified

by an absolutely perfect harmony

4 whole of the bag of which  
with the

10 P. of part / could compare  
it is such a small of the  
even the Guardian threshold

of the Ordeal/One could

imagine that in order, to be

Intable for such initiative,

the body & mind must be complete

representative of the whole of the  
cosmos a perfect microcosm



The mind of such an one must  
perfectly comprehend & praise  
every

> Universe (exception x  
of the — without

It must in the most real intellectual  
sense be ~~both~~ equally

"the buffer + the car,"

As it is written "a man of

like passions as we are"

It is not possible here or  
not is

it particularly desirable to  
enlarge upon such a subject.  
Such discussions are as

Unprofitable as those

6 - Should contro-

verses the nature of Vivian

That have done more harm to <sup>original</sup> ~~original~~ <sup>essential</sup> ~~essential~~ than <sup>of it has done good</sup> ~~of it has done good~~

For that which it is requested for <sup>every</sup> ~~every~~ man <sup>next step</sup> ~~next step~~ is the <sup>4</sup> ~~4~~

has concentrated his message into <sup>phase</sup> ~~phase~~ <sup>Attain</sup> ~~Attain~~ this one <sup>to the</sup> ~~to the~~

Knowledge + conversation with the

H. G. A. all beyond that is done <sup>Here then</sup> ~~Here then~~ useless till that has been done.

Here then, the task

of the writers of this book, the  
writers to the

of J. the King may end

The progress of a man has been  
described in detail & the documents  
reproduced verbatim & it is

of no concern to any man,  
least of all to him, whether

that account of his attainment is  
accepted & what is urgent for each

man is that the message should be  
this message, whether it be in-  
accepted



Interpreted in Tiphareth

the attainment of the Heart  
or in Daath. Attain-  
ment of the mind  
of the ether, all attainment of  
the

that which includes & transcends  
all the message itself is simple. It  
involves no reference to Dante's.

myth. Methods are  
Fratel P may be a myth. The  
experimental & Faith  
methods are experimental... Faith  
is a condition of failure, not of

Success x word &  
The word has been  
proclaimed x  
avail without, It is of no  
the work.

[This ends the Temple of Solomon  
The King in Epiphany I, 10. p. 19]

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May 28

Dear Sir,

J. A. Harrison

Here are the two revisions which I trust you will find

suitable. I have had to re-write the American

article practically throughout. I am going down

to East & will give it a final revision.

I hope to let you have it by Monday morning

next. Please remember me to Mrs.

Strandberg

Yrs affectionately



Dear Mr. Graham

The Palace of the World does explain

what is about a b' o' p' d' u' -

It is a well-known title of

Moloch . Bride x Further  
the .

I correspond . native . poem .  
it . to the . of the .

for Eggs II . 4 . P . d' u' on

I think you said . You will

page 19 . Lesser Ritual x Pentagram .  
find on page 19 the . of the .

6 poem by . happens

This poem describes exactly what

as do . Ritual x Poetry .  
when you do that . a note to

the effect might suit your purpose if I were to

invent a name to describe the poem, that

name would be a most

Qabalistic compilation x <sup>sort</sup> the sort

of word that makes Abraham

look like 30 cents x "don't I don't

like Memnon because it's too

Egyptian, 1 poem o' Egyptian  
the poem is not at all

feeling x  
Egyptian in feeling.

I am afraid I cannot approve of  
removing the word "some" from the

because it is intended to emphasise the  
vagueness > goaded one x  
of the

Now then be x  
to business.

Your remark  
is

Very good. What I object to in your  
literary style is that each sentence  
causes me to foam in at about 1000  
words.

Of course your record is not  
but  
it is  
Scientific & Science  
Religion  
at the end.  
Religion  
because it is  
Nesciam (that is

a very good paragraph, please tell everybody)

But  
Of course I cannot agree that

ought  
to deal with objective truths

Distinction  
Subjective & Objective

To begin with, I regard the distinction  
between subjective & objective



as a limitation of Knowledge. I give  
an illusion. Surely Berkeley was

right with regard to the subjectivity of all  
estimates of Knowledge. I am not

arguing that his system will serve for  
a limited interpretation of the Universe.

I say that it is unthinkable to me that  
I should be told to think anything but  
a thought. Whence, by the word God

I can only mean my idea of God. It is  
quite true that this idea may be totally  
false & have no connection whatever  
with objective truth.

Supposing I am \ if \ x But  
that there be such a thing. But  
that + All I can do  
I cannot help that.

Knowledge of God or Clarity  
increase in — of God is to —

define, T, L my idea x a  
no, deepen

religious reformer, To — Vishnu  
who attacks the Union that —

has 99 arms Complains to of  
of this small

shopkeeper idea of him, insists 100 arms  
that his arms —

if carefully counted — come to 999 x  
come to 999.

He has not really altered, God  
the facts about —

God. All that religious dispute comes to  
A's

Revelation does  
is that A's idea is different from B's.

Revelation does not help us because

Connecting

— A — B — C

that materially consists in connecting the

— C — Hence —

ideas of A + B by those of C. Hence, in

— 1 — nobler idea — God — 6

practice — in order to get a better idea

totally unimportant is better — 0 true

of God, & it is totally unimportant whether

— 6 — nobler, objectively — 1 — God —

that is truer as well as nobler, objectively,

— 1 — Demon & Evangelicals — 1 —

the true God might be the Demon of the

— 1 — believe 1 — 1 — 1 — 2

Evangelicals. I should say that these

— 1 — 1 — 1 — 1 — 1 —

words were really meaningless. If you

indiv. created — 1 — 1 — 1 — 1 — 1 —

tell me an individual created the

— 1 — 1 — 1 — 1 — 1 —

world, & placed men upon it, with

— 1 — call — individual God — 1 —

the seeds of evil in them, I

cannot call that individual

God. so long —



as I include the idea of Good in  
my connotation of God. of course,  
Connotation of God

I only state the dilemma in its

For, to continue the sentence in spite of  
the hot weather you wish to make

your idea of God nobler, the way  
to do it is to make your mind nobler, &

in particular to cultivate that noblest part  
of it which you owe God.

Now, + I, as more or less educated  
people, have an idea of God based upon  
mathematical & philosophical conceptions  
we are quite beyond the

Australian bushmen + R. Kipling

And I think we are false to ourselves if we  
name our idea of God by invoking

him in a geocentric theory + To

Anyone capable of pure thought it is simply  
disfranchisement to hear people squabble in  
manuscripts

authenticity of manuscripts.

It does not matter to me in the least whether  
the gospel story is true or false in the  
common sense of truth. If that

story does not square with my highest  
ideas, so much the worse for the  
Let God be true + our man a liar  
story.

Australian bushmen + R. Kipling

And I think we are false to ourselves if we  
name our idea of God by invoking

him in a geocentric theory + to

Anyone capable of pure thought it is simply  
disfranchisement to hear people squabble in  
manuscripts

the authenticity of manuscripts.

It does not matter to me in the least whether  
the gospel story is true or false in the  
police

common sense of truth. If that

story does not square with my highest  
ideas, so much the worse for the

Let God be true + every man a liar  
story.



is intensely irrational x) - So long  
as by the truth of God is man

The truth of "which are of unknown  
origin, which have certainly been tampered  
with both by ignorance & the statements of  
themselves & malice

which are in themselves revolting alike to good  
sense & good manners. They are and  
Rationalism interpolations of

many Xtran dogmas - P O Truth  
such as the

in particular, which appear to me extraordinarily  
helpful, but not because they  
approximate to objective truth

is intensely irrational x) - So long  
as by the truth of God is man

The truth of "which are of unknown  
origin, which have certainly been tampered  
with both by ignorance & the statements of  
themselves & malice

which are in themselves revolting alike to good  
sense & good manners. They are and  
Rationalism interpolations of

many Xtran dogmas - P O Truth  
such as the

in particular, which appear to me extraordinarily  
helpful, but not because they  
approximate to objective truth

but because the method of their presentation  
helps my mind to enlarge itself. Here

then, this is what I have been coming to,  
advance toward God. Evolution  
on these pages, is only advance toward

Hence we  
God as the evolution of the mind.

Hence, we must investigate the mind  
& discover its laws. we must then work  
vacillation

for example: in accordance with these laws to make the  
teacher

best of our minds. For example, the  
control  
evolution of man is an obvious  
ultimately of transcendent  
weakness & convinces us that it is  
possible to improve the control.

To itself  
ultimately, as it happens, the



mind is itself transcended, & our  
consciousness loses itself in a new region

where such limitations of the mind as time  
& space do not obtain.

So, what is Great Work?  
Your next question is, What is the

long I have said  
This is a very large question. The

Solve et Coagula

Part I make man God  
II God Man

Part I Dissolve the Ego in God  
II Non Ego in God

I am not sure that this is very clear. It is  
rather difficult to formulate the operations  
of Eternity in a few words.  
Fortunately, however,  
there is

help at hand. In the Official papers of the

A.A. the oath of a probationer is

to persecute the Great Being, which is to

obtain a scientific knowledge of the

powers of my own being.

When he becomes a Neophyte he

to persecute the Great Being, which is to obtain

control of the nature + powers of my own being.

He becomes a Relator +

to persecute the Great Being which is to obtain

control of the foundations of my own being.

He becomes a Practitioner & owns  
to persecute the vacillations which is to obtain control  
of the of my own being.

He becomes a Philosopher &  
owns to persecute the attractions which is  
to obtain control of the repulsions  
of my own being.

He becomes a Domineer  
owns to persecute the aspirations  
which is to obtain control of the  
of my own being.

He becomes an Adeptus Minor  
& owns to persecute the



which is to attain to the knowledge  
& transition (conversation?) of the  
Such, in detail, are the elementary steps.  
Higher concepts may be found in  
higher Grades.

May 23:  
With regard to your record, May 23:  
better - rigid x. all right x  
— not be quite the position's all right.  
Pictures memory imagination x  
The — are merely — & —  
pain — head, heart, result  
The — in — + heart should be the  
physical causes x. — unwell  
result of You should not practice  
when unwell unless you should  
come to the conclusion that these pains  
are sent in order to stop you, in  
which case you must take a high

hand with them. But I should not

do this <sup>unless</sup> ~~every~~ meditation is stopped by  
[feelings mentioned - May 24]  
them over a long period. The feelings

mentioned in May 24 are very good.  
Conquered x as symptoms, but of  
course, must be conquered.

May 25: <sup>6</sup>  
Loosening This is very good, the  
of the consciousness entirely <sup>as to our work</sup> accompanied by  
~~25~~

You ought to make it impossible  
for anyone to disturb you. For an  
easier x invader, nothing should  
be easier.

May 26: Still good x. Sensation  
in the <sup>palms</sup> & legs as if you might be  
getting stigmata x  
getting stigmata

There is nothing else to criticise in  
I can criticise of detail &  
detail. On the whole record, it is  
on the whole evident that you have a natural  
tendency to get into trances without very  
much trouble. I would like to bet that  
you would get Samalidi or its  
equivalent in the course of perhaps 3 months  
work, may be less. Your great danger  
will therefore be to accept the results  
of that Samalidi for truth. You  
cannot deny the thing itself, but  
because it is very much more real  
to you than in previous states of (X)



Lightning <sup>~ killed.</sup> but not the  
real experience is but it will  
be merely his ignorance which makes  
him that experience is the wrath  
of an You will presumably  
of or rather of what  
you call will be  
of But having done this you must  
read Arnold's "Song Celestial"  
Chap. 11 & your must

tell you that Vision & <sup>the</sup> ~~the~~ <sup>of the</sup> ~~of the~~

which he <sup>calls</sup> ~~Vishnu~~ <sup>is</sup> ~~identical~~ <sup>with</sup> ~~us~~

you will find, by the way, <sup>eg</sup> ~~the~~ T. S. K.

A detailed <sup>very</sup> ~~very~~ records of meditations, as also

<sup>eg</sup> VIII, <sup>which</sup> ~~which~~ <sup>should</sup> ~~should~~ help you to recognise

<sup>various</sup> ~~various~~ <sup>which</sup> ~~which~~ <sup>may</sup> ~~may~~ <sup>occur</sup> ~~occur~~ <sup>natural</sup> ~~natural~~

I am bound to recognise that your natural

capacity for this particular type of work

is thousand times greater than mine,

now, or ever will be. This has not

been altogether a disadvantage

to me as the difficulties greatly assisted my material character,

And I am really quite afraid that your  
success will be so speedy that you will get a  
of everything. You may assume that it is just as  
easy for everyone else, but the first Great Vision  
may seem to you to be the limit of  
possibility, & prevent you going on to  
its vital importance. It is of great importance to refuse to  
regard any experience whatever as good.  
What now appears to you as the Supreme Vision  
ought to be in a year's time bar  
an interim not as bad but  
because it is a million times stronger, a million



times worse than your present pictures  
worse 6 7 8 pictures

of  
Cathedrals x

I suppose the course of thoughts we  
suppose 6 7 8  
think, & the)

scintillations of riches - May  
of

Week 6 7 8 interesting 6 7 8  
will be with you

Don't press matters. x  
your temperature

is not to do too little meditation, but to do  
too much.

However, 2 3 4 5. Let me know -  
What you in say

3 weeks from now x I shouldn't be  
I

at all 9 10 11 12 13 14 15 16 17 18 19 20  
surprised if you through

having come to something real big x Still  
we shall see x

Yrs fraternally

Stanfield Jones

Care Frater

Chancellor of S.W. 210  
The Chancellor is in receipt of your letter  
I - approves & quite approves your  
of the 10th inst. & quite approves your  
I liberty - L, Oath I -  
decision. You are at liberty to take the  
L & permission to give  
oath at any time. Permission once  
given is never withdrawn.

Yrs Fraternally,  
C. P. Jones  
429 Bender Street, W  
Vancouver, B.C.

Stanfield Jones

Care Frater,

Chancellor of I. W. 210  
The Chancellor is in receipt of your letter  
I - approves & quite approves your  
of the 10<sup>th</sup> div. & quite approves your  
I liberty - L, Oath I -  
decision. You are at liberty to take the  
L & permission given  
oath at any time. Permission once  
never withdrawn  
given is never withdrawn.

Yrs Fraternally,  
C. P. Jones  
429 Bender Street, W  
Vancouver, B.C.



June 2

(A.G.)

~~Waller~~

Arthur Richmond

c/o C Walker 8ms

Care Frater

29 Hertford St Coventry

28 ult.

C.A.G.

In reply to yr letter of 28 ult. The C. of A.A.

most desires me to say that you are

mistaken in supposing that your Neophyte

severed his connection with the A.A. He is

however undergoing the ordeal of a "Neop"

+ his remarks to you are according to the state

of mind of one in that condition. It is

quite evident for you to not take the Oath

superficially. You must remember that

that Oath only pledges you to Great Work.

Every subsequent act of yours must be  
interpreted as part of the fulfilment  
of that Oath. <sup>(medium)</sup> minimum success is no  
necessary part of the programme. The AA  
do not confine their outlook even to a single  
life. It is of no importance that you should be  
following out our instructions.

to do is to keep a record which  
will aid you in the future to interpret your  
experiences & enable us to give you detailed  
help should you apply for it. It would be  
certainly very desirable for you to call at  
headquarters,

for a short conversation would make  
matters very clear.

Yours eternally

Widram

Ced. Hater

Transfer

6 C Bank Key 12.1.11

Thanks for Bank Transfer duly received & handed

to the proper quarter. You seem to have a <sup>good deal</sup> reflect

of tendency to cause your work to

upon the material plane. It looks as if you  
wasting force somewhere in the plane  
were

I think rising on

the plane is probably the first game to play.

You must get your vision perfect

Herpoctites is a dear little  
God with a beautiful God form



I am sending you per same mail

no Ritual;

the others to follow.

Also, the Secrets of the Grade up to

to XXVIII

By the way,

Fairfax's death  
Memphis

leaves me with the sole authority of  
Misraim in this country.  
Yrs eternally.

Miss

Crowley

Dear

Cousin Agnes

the Ragged Keftune

girls are not a

musical composition

They are

girls who dance & play the fiddle. So  
only the only possibility of it attaining in  
Devonshire

Park & Pundg June 29  
Park would be a ~~encouragement~~  
~~engagement~~

is the only possible date. It is very kind of you  
to take an interest in it. If you should happen to  
be in London between June 30 + July 5 I should  
be very pleased to take you to see the show.

But perhaps you could personally manage to give  
them an engagement for that date.

I had no idea that my Uncle had seen  
you. I haven't the slightest idea what he  
could have had to say. It is extremely stupid

of you to ~~be~~ successful but the whole business  
of Cher Seaford appears  
to have been muddled from start to finish.

miss. Graham,

Forfield

Cambridge.

My dear Sir.

I never try to lead anyone away from anywhere.

All I want you to do is to gain your own personal  
experience.

I do not want you

to rely on mine. I am only a

housemaid, & the rule is "no followers allowed."

The only thing about which I am anxious to

warn you is any attempt to tie down  
personal experience to some intellectual notion.

If you make up your mind to do that, you

will start a war in your own cosmos  
which may



Cause endless bitterness x

Your record

still very good x  
seems to me

There is no reason for humility any more than  
there was for pride all these are unbalanced  
forces pertaining

forces pertaining to the ego, which is your great  
enemy, as it is mine. I will thus  
after 3 weeks x

Yrs faithfully  
hope to hear from you again after  
3 weeks.

Cause endless bitterness x

Your record

still very good x  
seems to me

There is no reason for humility any more than  
there was for pride all these are unbalanced  
forces pertaining

forces pertaining to the ego, which is your great  
enemy, as it is mine. I will thus  
after 3 weeks x

Yrs faithfully  
hope to hear from you again after  
3 weeks.

# Paragraph

a very interesting item in the programme of the  
(blank) for next week is the

Ragged R.T. & Seven da'  
Ragged R.T. Girls, seven beautiful +  
graceful maidens who dance & play the violin  
exotic beauty & simultaneously

The strange of the leader, Miss  
Leila Balthust as she weaves her  
dances in the of her

myths, thrills every heart with a  
exquisite & beguiling sense  
alike of the Coco & the

miss show a terrible word to use  
so find another, if you agree.



Mr

the enterprising manager

of the

has learned

in their king memendous successes the R-R-G

is one of the best turns that we have ever

seen in the weirdly fascinating

appearance of the leader, Miss Feiler Batterson

first Plurified the house, then roused it

to preen vote by one

as her beauty is it is of that

royal kind which goes straight to every

her paces system the

Snake her victim comb

in itself all the music alike of  
— all —

nature of art. & —

The house could not

wait & fall & cymbals  
for the — of the — to

rise & 6 feet — surging  
to its — in —

enthusiasm, & P. bass  
the last —

✓ dominant — rocks of  
were — in the —

applause — preluded — march  
that — the —

6' thigh the stalls x woman  
past —

shrieked — & strange men wept,

babies — fainted —  
at the press — with

emotion — the very unborn emulated

the execution of John Wright  
the —

recorded in the } of the  
I think the Gospel  
according to }  
St Luke, V. 41.

o Leila Ballant  
Hypochondria  
Rock Lane - on Teas

Dear

9 October

6 30 x 5  
Thanks for your letter of the 30. I enclose

✓ 4 - 2 \ CC  
paragraphs which you can work up if they are  
not enthusiastic enough.

I hope you are getting on with your French at

Stockholm too

I am simply

crazy  
crazy with hard work, having to get  
everything



ready for no. X' kind of hoping to get  
to Paris on Thursday, but I promise  
nothing  
Yours ever,

Schenck

Reuss

Miss

Please let — have the Diagram  
of the secrets of the Grades to the 33°  
that they may finish it, only having

Kept up to the 29th  
(90th)

Stockville / - -  
messrs. 18 Fenchy 9, W 1 E 9

Mr. John Quinn

31 Nassau St. N.Y. P. U.S.A.

has instructed us to send through you 2 cases  
of books. We understand that the N.Y.

Agents are Messrs.

Al. G. Portchard & Co

We enclose invoices for the Custom

duties.

Stockville / - -  
Messrs. 18 Feb 9, W. I. E. C

Mr. John Quinn

31 Nassau St. N. Y. P. U. S. A.

has instructed us to send through you 2 cases  
of books. We understand that the N. Y.

Agents are Messrs.

Al. G. Portch & Co

We enclose invoices for the Custom

duties.



June 3

Don Isidore Villarinodel  
Villas

Madera Alta 55, 2°.

Madrid

to Puissant Sovereign Grand  
Commander of the Rite of Memphis  
in

most illustrious & very Dear Brother,

The death of the most Puissant & illustrious  
& most

Brother John Parker, 9.7 Grand

Hierophant of the Rite 'has left

me sole heir & authority in the

country of which he was master General

ad vitam & it therefore becomes my

July 16 ~~announce~~ summon the electoral

College for the purpose of electing a new

for Grand High Priest 97 & I have

D. G. proposing election  
much pleasure in the

of Dr Isidore 96, that to wit, not only

because he is the oldest in years of us

all, but because of the distinguished

services which he has rendered to the

Rite & my proposal is seconded by

the most & most Brother

Theodore Reus 96, the Sovereign  
Grand Master General of the German Empire.

" you have any alternative proposition to make

Shall be pleased to receive them

to pay them before our most

These are most of the brethren in

Joe Cmsl x

Palit a B/T N K

Don't ~~with~~ / write to Don  
but say

Thompson  
Brown



Dear Brother

I have now access to my files, & find that  
I did use the word. I did not however  
wish to imply it in any occult or mysterious  
sense. I was merely referring to the obvious fact  
that your letters, although written in your own hand-  
writing had been dictated to you by another  
person. I am very sorry that this is <sup>an</sup> illegitimate  
use of the word, for as you know, I am a  
great stickler for accuracy in English.

Trs fraternally

My dear 9 my Dear Sister,  
I quite appreciate the points in your letter of June 1st

I with the mouse of  
quite agree & from Diana, etc

+ I also thoroughly understand how a vision of  
blinds judgment causes  
this sort the &  
in accurate description. But that, I,

just, I say '60' of '60' above  
is why I say that this is only just  
the physical & is told  
the I think you told me you had  
Regarding H No II  
the of H in No II

of the E You will see  
classified in that & yours came under  
Vidana & based on  
For it is certainly

emotion / 10 (A) 6 / perception  
which is lower than

I do not mean lower - -  
I \_\_\_\_\_ in any

ultimate sense, for the perfect

has all his faculties equally developed, well-

balanced & completely harmonised. I should

say "earlier" rather than "lower". In the

course of evolution, emotion is developed before

perception. It is because you have the emotional

side so well developed that I am anxious for

you to cultivate an scientific attitude.

If I were writing to a scientific man, I  
should probably be telling him not to



reflect Devotionalism x of course, b  
it is

all right I'm a bit  
so long as you

essential & accidental x But in your  
the from the

case it does seem as if your mind, like

the minds of master artists, look on shapes  
too readily x

seal & Confessional i. I have  
With regard to the of the I  
always set against secrecy x  
myself

You should never mind anyone knowing every detail  
of your life. x Almost the whole bundle

causes from this x 99 people

in England 100 live the lives  
out of every 100



And the great Obstacle that he found was that

everyone was quite ready to agree with him, <sup>agree with him</sup> <sup>nothing</sup>  
yet it meant absolutely nothing.

Yrs fraternally,

de long, Iawa

Dear Sir,

You are quite right in saying that there is only one  
Order of nature. In the nature of things there could not

be 2. Nor have I any doubt that the Theos  
founded by members of this Order  
Society was

But it is impossible that these Masters should

have so far departed from every Rule as to  
in person when as the

In the exceptional circumstances such a claim is



worse than ridiculous

✓ 6 2  
I will ask

remember C H P B gave no  
you to ——— that ———

anything, Annie Besant, carry on  
to ——— to ———

her work, of Besant & I regarded  
or ——— maybe ———

a usurper & to Star  
as ——— The present movement of the Star

is certainly calculated to ——— the  
in the East is (deserves) ———

whose of ——— Content  
Society into ——— This is so

obvious that to some minds ———  
treachery appears ——— Deliberate

the only ——— explanation  
Some ——— followers & friends

of H P B are at present working with him at the  
T.O. ——— 6 6 9 ———

Headquarters of the & this is then considered  
opinion

However, <sup>to really</sup> this has really — to do with

I & Though, while <sup>But behind</sup>  
Your question. — the —

a one, b members — do see fit  
is —, its — may + — to

2) & — very different manners & b  
work in — If would be

& about, limit of purely  
— to — their activities to

religion. I & why, (inspire  
— movements. Why should they not

discoveries in Science, Achievements

in all forms of art? & (C  
For all these

tend, uplifting, — ?  
— to the

{ of humanity?  
Yes, gainfully.

The Edin'burgh Free Press & Gazette  
Last week, I) on the  
re visited Bealeyhead

cliff cliffs I spent so many weeks  
shells  
near 20 years ago at that time I was strongly  
opposed to any interference with people  
who chose to wander about the face

The situation has, however, completely altered that

portion of the large grassy slope which

I have marked in the accompanying photograph

fallen narrow unstable  
has leaving a

ledge which is itself liable to fall at any moment

overhanging the cliff rock rottened  
of the



Just <sup>2</sup> 0. 61. is anywhere <sup>10</sup>  
that is to be found

path A - C - D - E - F - G - H - I - J - K - L - M - N - O - P - Q - R - S - T - U - V - W - X - Y - Z - A

◦ A worm is well-worn, & has obviously been used by many people. It is therefore quite natural for anyone

to stroll down this path. & find himself in  
minut danger x I converted  
 It has been

→ outbriette, much  
into an \_\_\_\_\_ much more  
artificial than \_\_\_\_\_ done  
\_\_\_\_\_ was ever \_\_\_\_\_ by any  
Baron & Middle Ages &  
\_\_\_\_\_ of the \_\_\_\_\_

Almost similar  Easy way,  
remarks apply to the

as it used to be ——— called  $\pi$  (C) East  
father along to the East.

There is a well-worn path leading from just  
Coolidge Station, through a cliff, &  
below

2. called, Notch, / No  
which I believe is called the Notch, which leads to  
grassy slopes / (flourished woods)  
which have

→ last 20 y. become  
in the last 20 years. + far more  
small; while, at the bottom of slopes  
action & weather of these  
the of the has left an extremely  
steep, rotten cliff - 20 or 25 ft  
of some

height - a cliff so steep  
in a that it  
look me the best part of an hour to 90 steps  
up it last Thursday. An inexperienced  
person might

face  
sail to descend, ~~cliff~~ & W. sol  
try to the, find himself  
at the top of cliff, kill  
of this little +  
old things & scramble down  
himself trying to  
notice boards, I think that  
I think that should be erected  
circumstance used safe  
stating the that what to be  
become dangerous?  
has now through a  
lands lip instead of the usual fact vague +  
foolish warning of which no sensible person ever  
takes notice. It will interest to know that  
the referred to at the beginning of this letter  
cut off old easy access  
has the to  
the dreda's primall & The



of 2. Reaching the  
only practical way of ——— it at present  
known ——— descend Crowley's  
——— is to ———

Climb on the West side >  
——— of the  
Devil's Chimney, ——— foot &  
——— to the ———

But the landscape ——— altered  
——— itself has very much  
the character of the ———  
the ——— of the ——— immediately below  
Etheldreda's Pinnacle x (C)

I think that a  
properly equipped party could easily  
properly ———

reach the foot of Pinnacle V.  
——— the ——— of the ——— from the  
beach x I got within 60 or  
——— to ——— or

70 feet ——— (say) ———  
——— of it the other ——— but was ———

to finish the climb owing to the  
illness of my companion \* It will  
be remembered that previously it had been  
thought impossible to reach the  
Pinnacle from below [\* I notice, however,  
that in one respect the cliff remains  
unchanged \* unlike the general  
the in general, & the  
Alpine Club in particular (not  
accepted to repeat my climb on

The Devil's Chimney \*

I remain,  
Dear Sir,  
Yrs flly

# Editorial

The Commented <sup>death</sup> of the most good &  
most all + most Brother of the Yakov  
33 90 97 Left Bro. A. C. 33 90  
has

96, role has to his authority in the

And Accepted Per the

Rite of reasoning in the Rules

of Memphis in circulation

The Organ of the Orphan  
will now

pass under the editorship of  
Brother Crowley in future it will appear

regularly on the 1st. of every month  
on the 1st

beginning in Jan. 1914. Further particulars  
Jan 1914 will be



announced in due course.

W Y <sup>HP</sup> X

~~Liber Legs~~

ho X

Print ~~from beginning to~~ 35

The design for title is to be reproduced a little larger so as to make a pattern on the page.

don't wish to sell

receipt for this, I wish to sell.

must be sent to)

Furs) a e W. Cochran

Masonic: 2 (S) O I h  
Naphthalene

6597 Central

ask him to come down here.