

Feb. 12, 1923.
e.v.

2.
Statement drawn up by Leal Hixey

21

On Saturday, Feb. 10, I returned from marketing in
Cefalu at about 11 a.m. I found the Knight Guardian of
the Sacred Lance; Betty Loveday; Frater A U D, her husband;
and Soror Estai assembled on the court. The conversation
seemed most animated and I soon found that it had been brought
about by Betty's complaint against Ninette Fraux. The nature
of the complaint was that Ninette was slovenly in her ways
and that she, Betty, could not work with her.

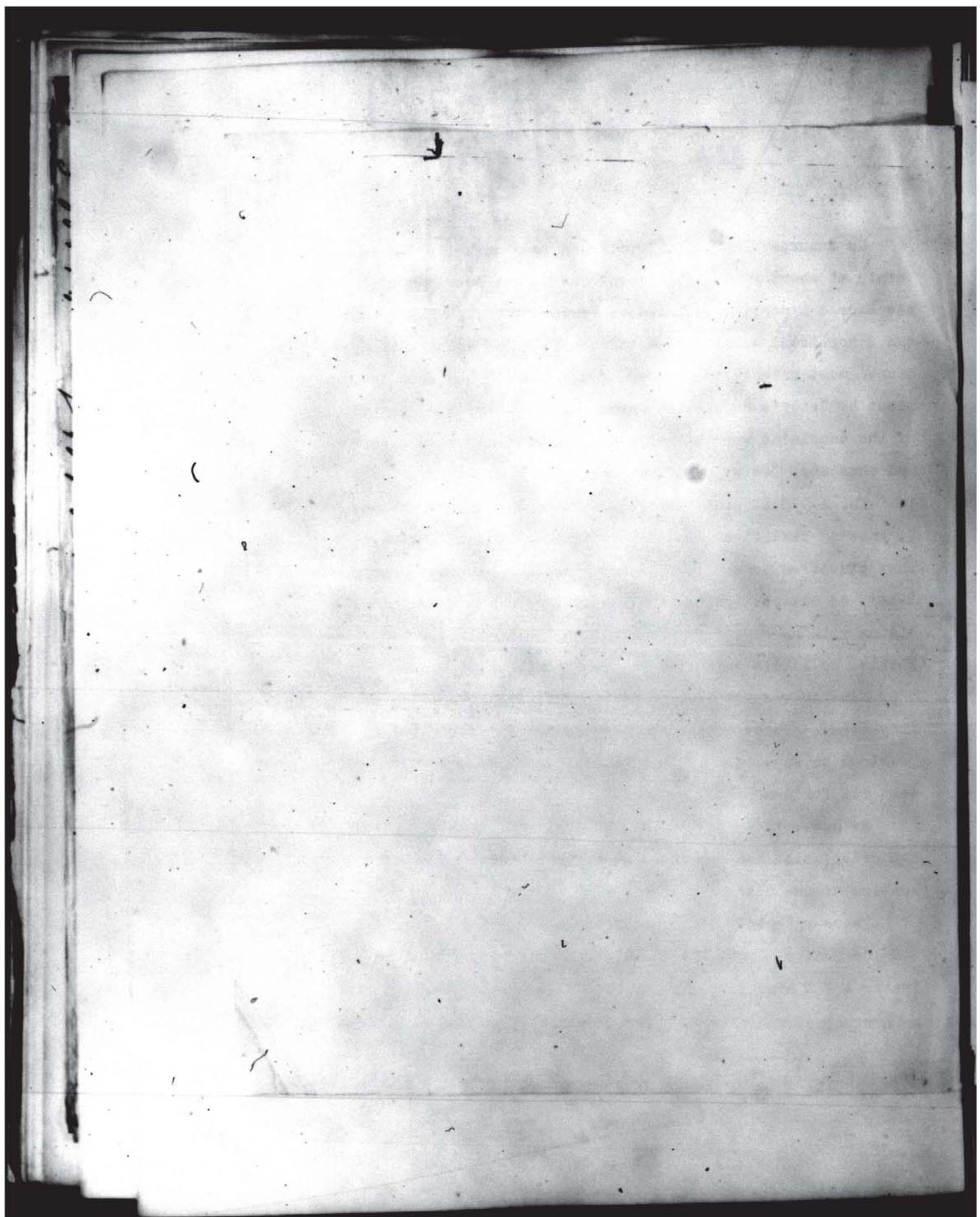
(The K.G.S.L. sides almost entirely with Betty. whereas
I, knowing conditions from a more intimate point of view,
took exception to some things and agreed to others. Soror
Estai, as always, took an absolutely fair view of the case,
siding with no one. Frater A U D, being too ill, said
little, so little that I do not remember what.

Ninette was not present as her duties in the kitchen
prevented. These duties she had resumed for several days
previous to Feb. 10, in place of Betty, who had been more or
less ill for some time.

We however, agreed to put the Abbey on a basis of discipline
and order which had lagged owing to the illness of all the
members at one time or another.

Peace reigned.

On Sunday, (Feb. 11) morning the newspapers sent to
Frater A U D arrived. One of the rules of the Abbey is that
no newspapers are allowed. They distract from the Work. The



K.G.S.L. had mentioned a few days previously that that was a rule. The subject was discussed and Betty and Frater A U D agreed that as it was a rule they would abide by it. (In admission to the Abbey each member signs a promise to this effect). The K.G.S.L. then left the matter open for consideration, Betty definitely promised that she would not read them.

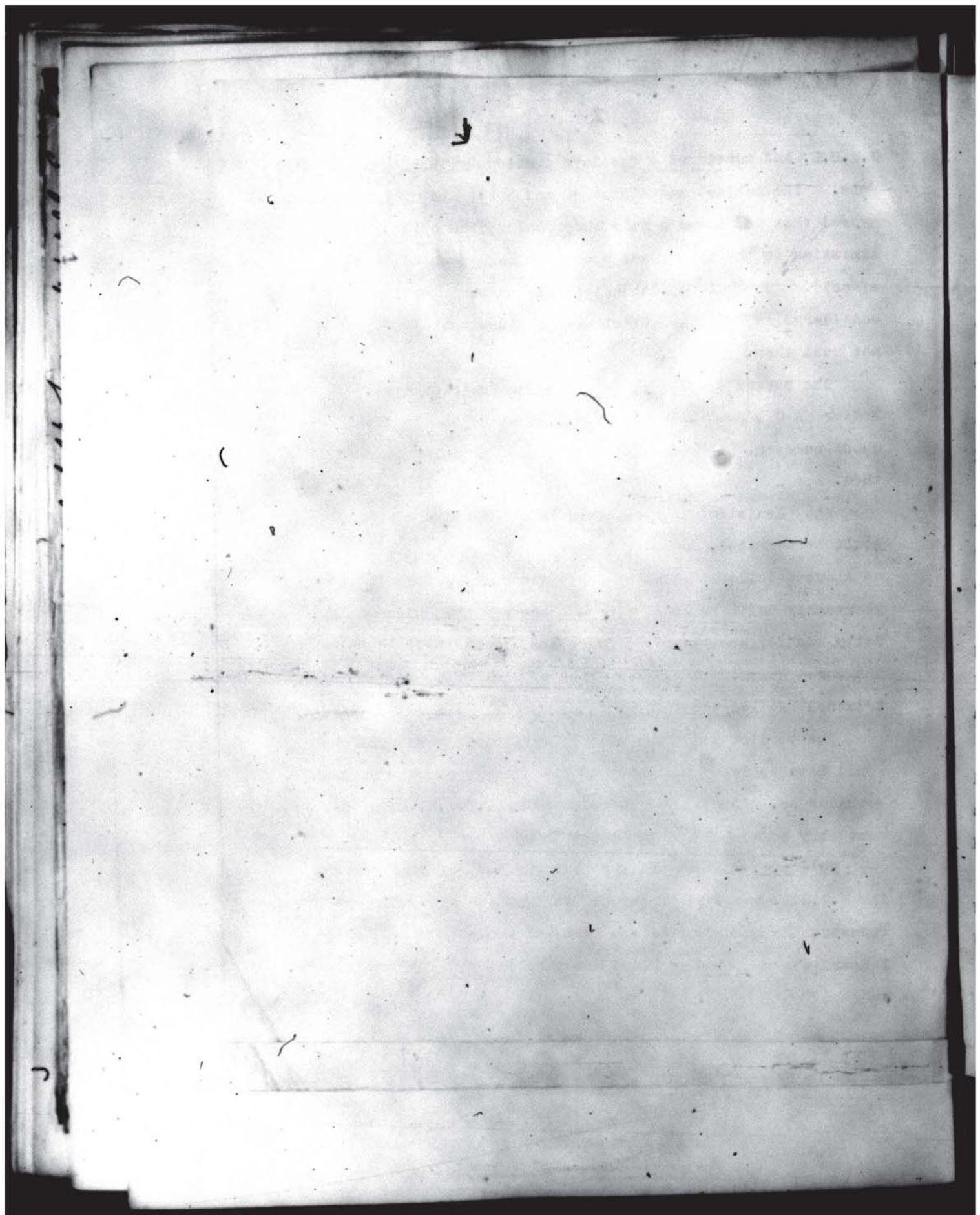
The papers were asked for by me on their arrival. Frater A U D reminded the K.G.S.L. that he had left the question open, Betty however, said she was going to read them.

The decision was then given that the original rule would be enforced.

aa A scene followed in which Betty was rude, insolent, and thoroughly unfit to be in a room here her sick husband lay. Betty was for some years, 8 years ago, an addict to cocaine but cured herself by her own force of will after official treatment failed completely.

The verdict was given that if the papers were read she would have to leave the Abbey in the afternoon. She said she would do so. (Discussing this later the K.G.S.L. said that if necessary he would find the money to send her to London).

By 6 p.m. she had not left but she had read the papers. The K.G.S.L. asked me to ask her to speak to him. She again refused. He then went to the room and spoke to her. Suddenly I heard the smashing of glass and knocking about of chairs etc.



3.

She had suddenly started to scream and swear, and to throw jugs etc. at the K.G.S.L., who was asking her to discuss the situation quietly with him and the rest, outside the sick room. There was a lighted oil lamp in the room, also an oil stove. I then went into the room and found Betty kicking the K.G.S.L. who was holding her, she being in violent hysterics. Frater AUD got out of his bed, scarcely able to stand. There were bottles and a glass on the bed - they were smashed. I tried to keep him away from these; she rushed to him and after about 10 minutes we got him out of the room into a warm, quiet one.

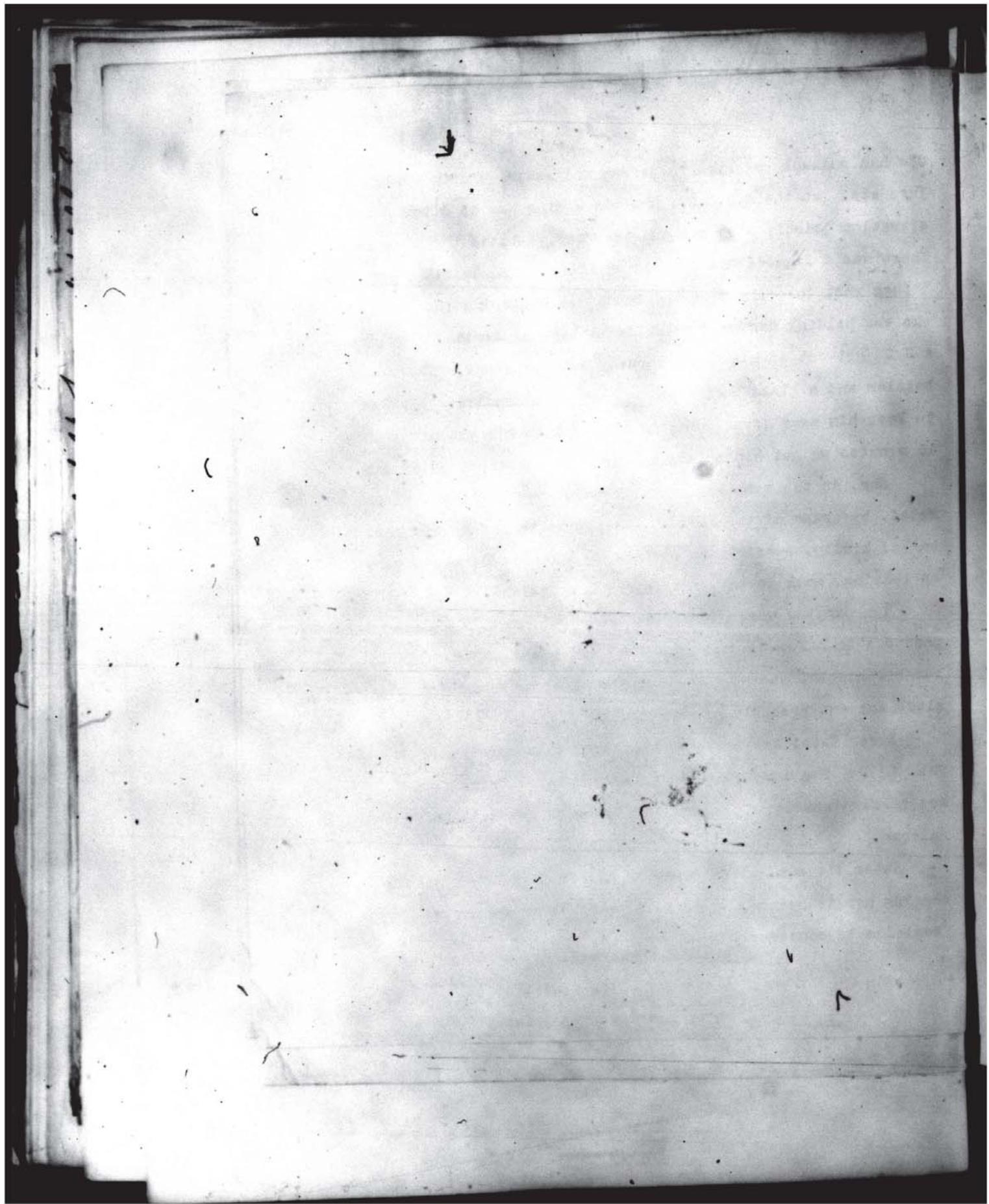
She, in the meantime, made preparations to leave. Soror Estai, by order of the K.G.S.L. stayed in the room with her, talked kindly, sensibly and calmly to her, but Betty insisted on leaving, much to the distress of her husband.

Her parting words were "Goodbye Raoul, send down my passport to-morrow". We knew that she would go to the Hotel, but her husband was worried that she might do something desperate, sleep out and probably get pneumonia.

Soror Estai saw Betty at the hotel this morning (Monday Feb. 12). She threatened to telegraph her father-in-law, to see the Commissario of Cefalu, and to go to the British Consul in Palermo.

Later (11 a.m.) I took down a letter from her husband, begging her to return. This is correct as far as my personal knowledge is concerned.

Alaster de Kerval. Knight Guardian of the
Silver Land.
Alostrael - 31-666-31.
Ninette Fraux.
Betty Loveday. Estai 516.



45.
Mar. 3 - Apr. 3.

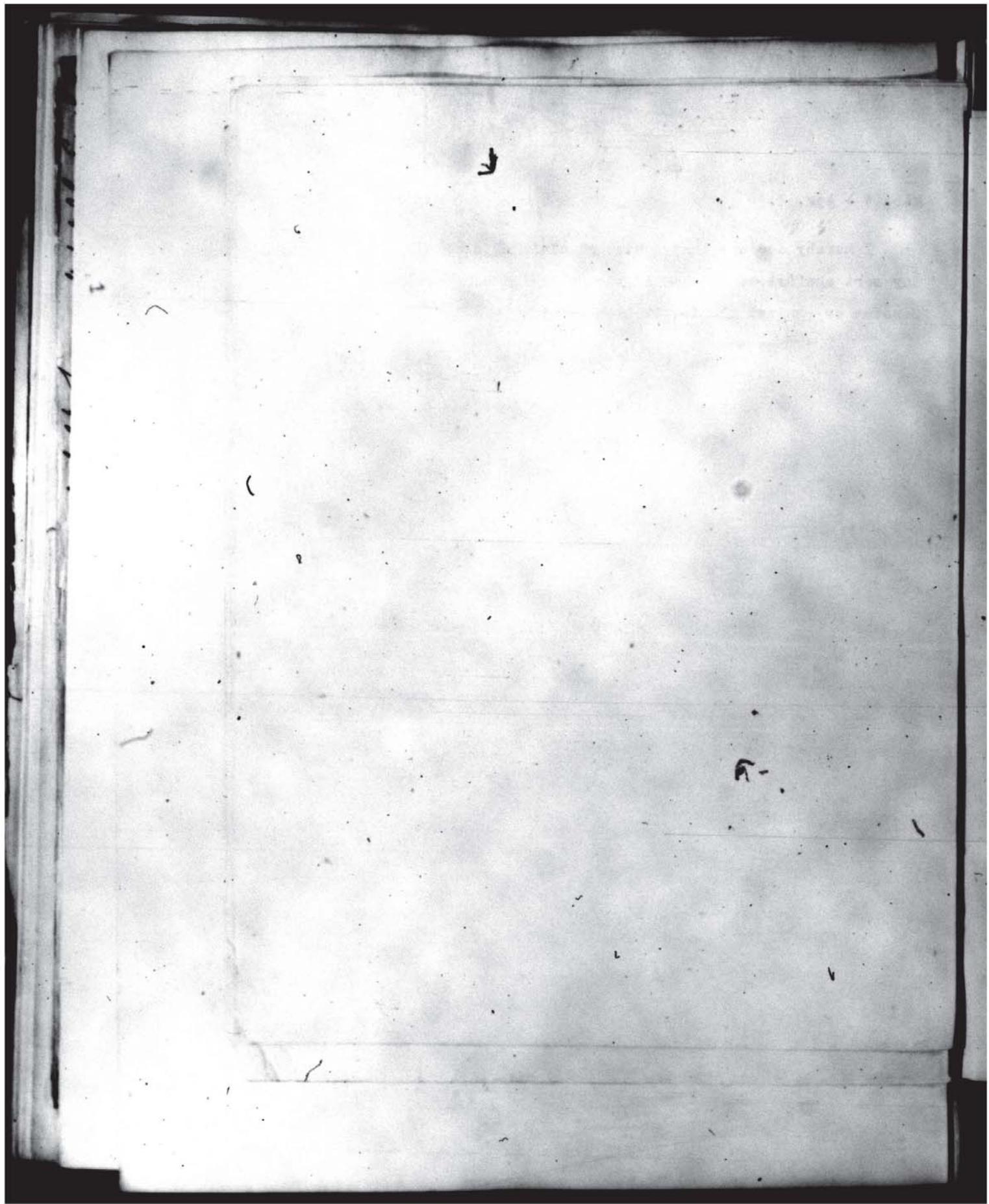
I hereby declare that I have no claim or complaint of
any sort against any member of the Collegium ad Spiritum
Sanctum or against the institution itself.

Alastor de Kerval. Knight Guardian of the
Silver Lance.

Lea Harcourt. Virgin Guardian of the Sanrai.

Ninette Fraux.

after Bettieff



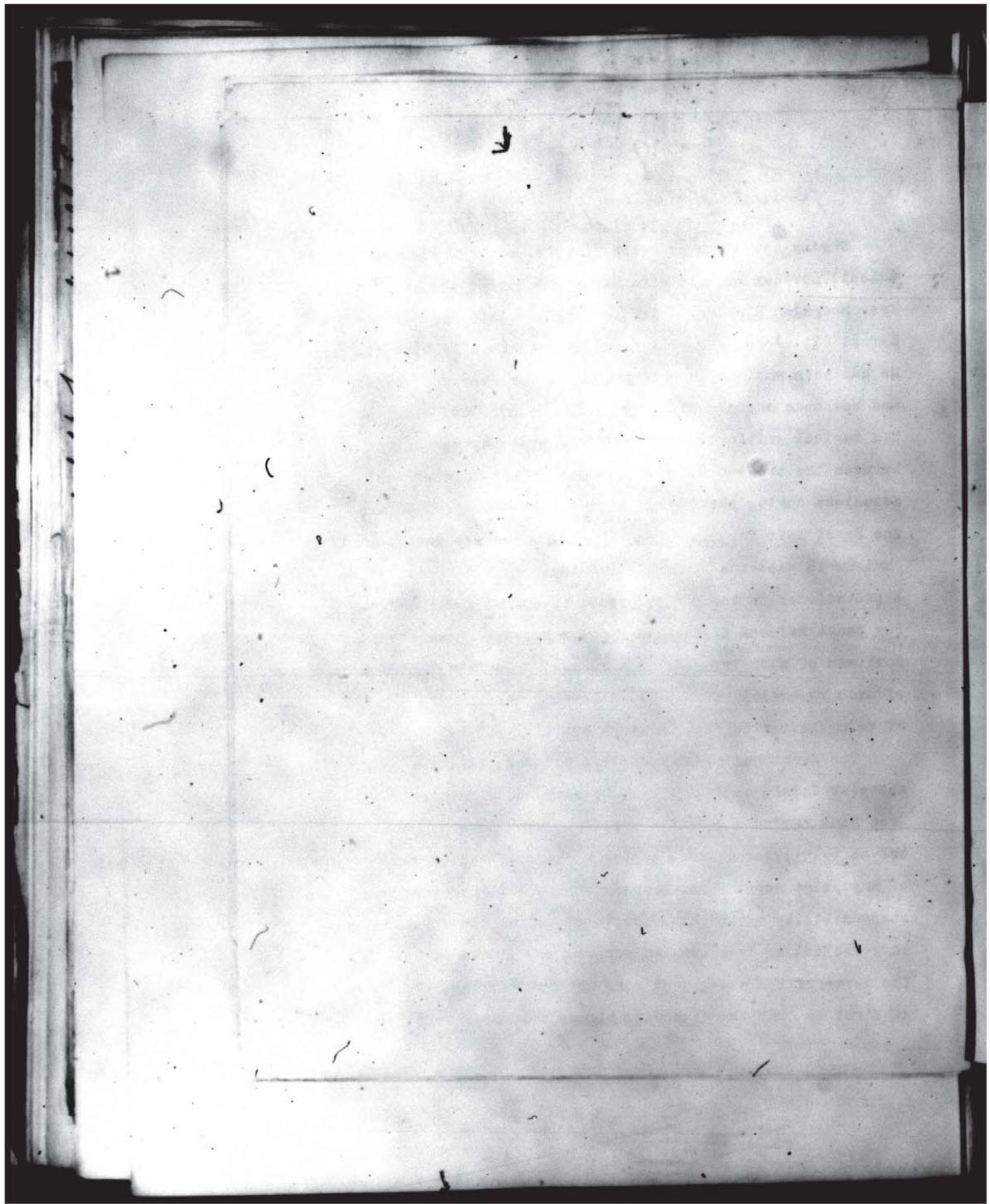
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8

General statement covering all my
relations with Loveday

During the month of October 1922, e.v. Frederick Charles (Raoul) Loveday and his wife met the Beast at the house of Mrs. Sheridan Bickers. Mr. Loveday had just come down from Oxford (St. Johns College) with a first class in history. He has been anxious to meet The Beast for over two years, and had made a profound study of The Equinox and other of his magical writings. An immediate sympathy sprang up between the two men and they saw each other on numerous occasions during the fortnight or so which elapsed before The Beast left for Sicily on (1922) He was particularly anxious to pass the Student's Examination to be received as a probationer in the A.A. before The Beast left London. The Beast refused to pass him, though he would have passed most men of much inferior attainments. He felt that a man of such remarkable abilities as Loveday should make a point of being letter perfect in every detail.

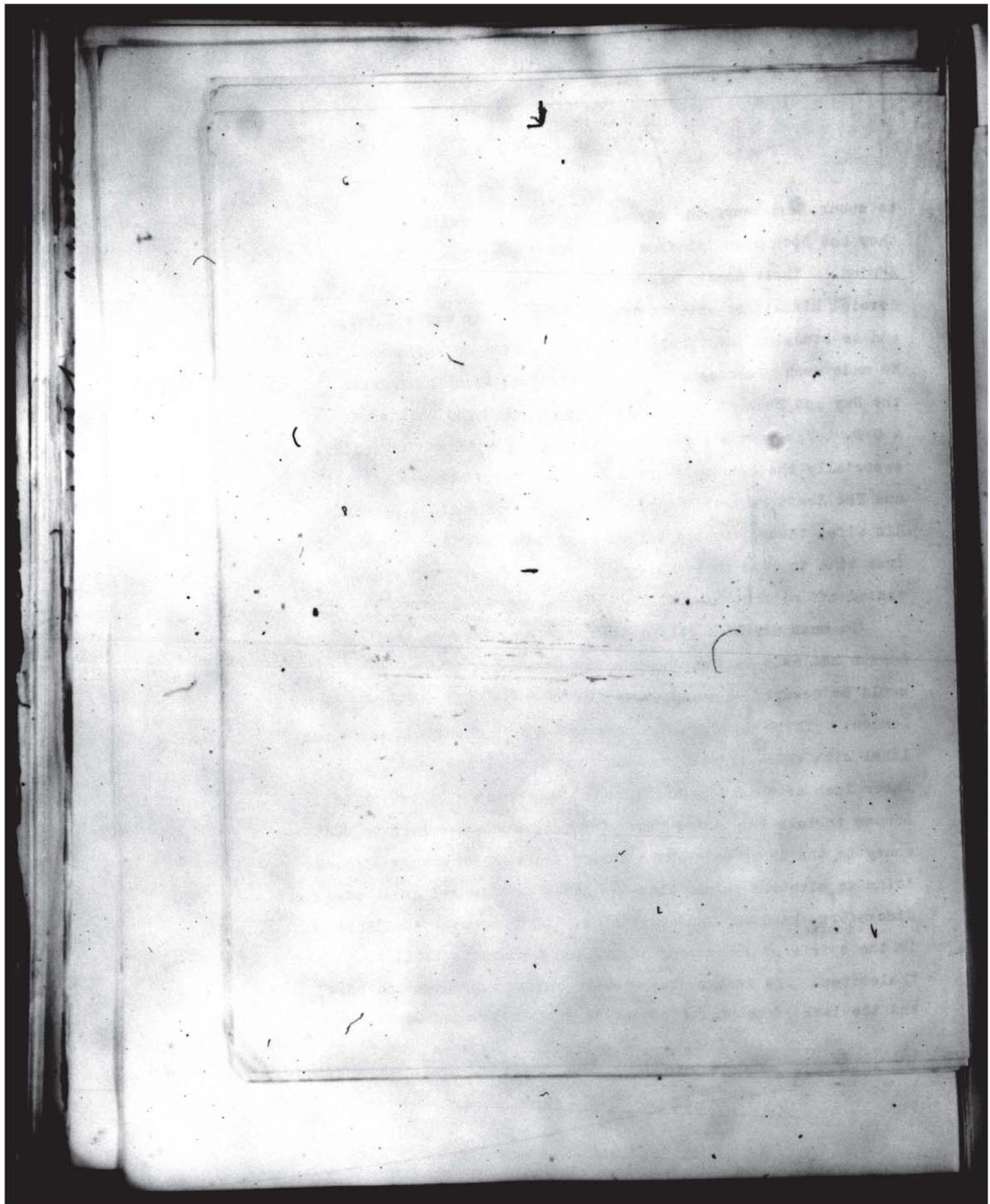
The Beast had already offered the hospitality of the Abbey at Cefalu to Mr. and Mrs. Loveday, and he wrote again from Rome making a definite proposal that Loveday should act as private secretary, taking a share of the proceeds of any joint work. Mrs. Loveday was to undertake the responsibility of the housekeeping. After some hesitation they decided to come out and arrived at Cefalu on Nov. 26. The terms of the engagement were not put rigidly into force at first so that the newcomers might feel their feet, so



9.5 + Probably from privation
of drugs.

to speak, and learn the ways of the Abbey. Besides this, they had both been ill from the hardships of their life in London. Their health and spirits improved rapidly. Loveday devoted himself to writing descriptions of the new conditions, and to studying the curriculum appointed for Probationers. He made such progress that he was received in this Grade on the Day and Hour of the Winter Solstice with the motto of A U D. The open air life and wholesome conditions generally, especially the extremely sympathetic relation between himself and The Beast, made this period the happiest in his career. His wife, though vastly better in physical health, was subject from time to time to transitory fits of melancholy. These passed off without any serious outbreak of any kind.

It must now be explained that The Beast before leaving London had made various business arrangements by which he would be assured of an adequate income during his absence from London. These arrangements were upset by a false and malicious libel with which it was impossible to deal at the time for sheer lack of money, to bring an action, or even to travel to London to take the matter up. The people who should have sent money to the Abbey made these absurd fictions an excuse for not doing so, with the result that the Abbey experienced great anxiety, discomfort, hardship, and privation. Work however continued in the spirit of courageous cheerfulness characteristic of Thelemites. In January the weather became very damp and cold, and the lack of means for combating its inclemency doubtless



contributed to an epidemic of illness, at first chiefly sporadic but affecting all the members of the Abbey in turn.

In February the prolonged strain began to tell upon everybody. The Beast was practically confined to his bed for weeks at a time, though still able to continue on his work of writing the story of his life for Messrs. William Collins. Sons & Co., 48, Pall Mall, London. Frater A U D had suffered from a few brief attacks of malaria which he had acquired as an infant in Burmah where he was born. From the last of these he did not recover properly and he developed symptoms of intestinal disorder, and Dr. Maggio was called in. The condition of the patient was at that time not considered serious, but there was an inexplicable weakness. The Beast learnt too late that a couple of years before, his old friend had met with an accident in which he had lost so much blood that he took some six months to recover, and the Doctors told him that it would take him at least four years to regain his normal vitality. On Monday Feb. 12 the trouble was still confined to a catarrhal condition, and the Doctor did not seem seriously alarmed. On Friday, apparently through catching a fresh chill, his state suddenly turned to what the Doctor, hastily summoned, diagnosed as acute infectious enteritis. He now took the gravest view of the case, and when asked, advised telegraphing to the parents of the patient. From his manner, it was

1946] *W. L. Hodge*

1923. February 18th 1923

2022-07-07

I received your letter of the 1st instant, and
have now no objection to your plan. Wish you.

Have heard that my son is in a military
camp. I hope to find him there. I hope
that this can be easily done. I am sure
Loveday will help you.

THE BOSTONIAN SOCIETY

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1910. 30v

evident that he had little hope of his recovery, and in the afternoon of the same day at about 4 o'clock, the patient, who had been sinking gradually, died, from cardiac paralysis.

The termination was extremely quiet and altogether painless. It is unnecessary to say that he had been nursed throughout the whole course of his illness with unremitting attention by every one in the Abbey as occasion required.

The funeral took place twenty-four hours later, a short ceremony being performed at the grave side by the Rites in which FRATER A U D conformed.

Betty Lovelace.

COPY.

letter sent by Raoul (Frater AUD) to his wife on the morning of Feb. 12, and delivered to Betty by Alostrael.

My most dear Betty,

Let us try to get all this silly business finished. We managed to get on well enough. If you will come back to the Abbey and get yourself under control, and do as I tell you, you will find that things will be all right. Certainly no one wants you to stay away. I won't go to the hospital because the nuns there are mere ornaments and in any case I am not ~~in~~^{be} fit state to ~~move~~. Moreover, I don't want to go - and I won't. Write me a note saying if you will come back. If you won't you had better send for your bag. There is no one here to take in. But be a good girl and come.

Always your

Raoul.

(This letter was dictated by Raoul to Soror Eta, who was taking care of him at the time. The only answer that I got from Betty on delivery was that the writing was not Raoul's and that she would get her bag herself. She came to the Abbey for that purpose and it was then that a reconciliation was brought about.)

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Final comments by A.C. & corrections in the
hand of Raoul Loveday

THE ABBEY OF "DO WHAT THOU WILT".

My first week at Cefalu

(12 - 3 pages only)

RAOUL LOVEDAY

Collegium ad Spiritum Sanctum

Cefalu

SICILY

177000 words

THE ABBEY OF "DO WHAT THOU WILT".

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(1st 3 pages only)

RACUL LOVEDAY

Collegium ad Spiritum Sanctu

Cefalu

SICILY

5

http://www.26charts.com

Small comments by AC, corrections in the
hand of Anne Loveday

THE ABBEY OF "DO WHAT THOU WILT".

My first week at Cefalu

(12 - 3 pages only)

RAGUL LOVEDAY

Collegium ad Spiritum Sanctum

Cefalu

SICILY

Introducing

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

Having just ^{come} down from Oxford I am come, together with my wife, to Cefalu, to the, Collegium ad Spiritum Sanctum or Abbey of Thelema.

The town itself is most lovely; a huddle of high lemon + coloured houses lying between the paws of a titanic rock fashioned roughly like a crouching lion. One of the inhabitants guided us, for it was dusk when we arrived, to the steep hill outside the town on which stands the Abbey. The first thing that we noticed were the words "Do what thou wilt shall be the whole of the Law" painted on the main door of the white low house before us. Since this is the password of those within the Abbey, and their invariable greeting, it should be said and understood at once that it upholds not the fulfilment of what one thinks one wants, but of what one ought to think one wants; of the true will. But enough for now of the ethics of Thelema (the Greek word for will) which I hope to explain fully in a later article.

The door led into the 'Temple', a large square room out of which the other five rooms opened. We noticed at once a Pompeian censer of bronze and a six-sided altar standing in the centre of a magick circle that was painted on the tiled floor. Very tired after the journey, we went to bed almost at once, to be awakened at dawn by the beating of a tom-tom and the chanting of the watchword of the Abbey. Soon we had joined the others outside on the olive-green hill, where all stretched out arms to the Sun and cried, "Hail unto Thee who art Ra in Thy rising, even unto Thee

who art Ra in Thy strength: Who travellest over the Heavens in Thy bark at the uprising of the Sun... Hail unto Thee (who-art-) from the Abodes of Night!" I cannot easily express my feeling of exultation as I stood there inhaling the sweet morning air through which the sun went up to a sun golden, shining,.... and I had left London hooded in thickest greasy fog! The rest of this morning like others, was spent in shopping and cooking and typing by the ~~five~~-men-- women and chiefly in writing by the two men, 'Beast' ^{and myself} ~~and myself~~. The keen air had made me tremendously hungry for the mid-day meal of meat and fruit and sharp Sicilian wine; and as I found this repast was always eaten in silence, there was every chance to satisfy one's ^{the} appetite. We spent our first afternoon in a way to which I would introduce all those who call the inmates of the ^{of Delos} Abbey, 'degenerate'; for it was passed in climbing the great Rock. The Beast, being a mountaineer of note, led on the rope, and we other two pulled and wormed ourselves after him up a blind buttress of the sheer rock; up and up to where the old town with its Temple of Jupiter and its Baths of Diana lies beautifully crumbled. High tea on our ravenous return: then came the Ritual of the Pentagram. This consisted in intoning with vibrant intensity at the four cardinal points the traditionally holy names of God and his archangels. The object is to exclude evil influences by shutting oneself up, as it were, in a consecrated square, filled and ^{and} fortified with the Divine Names. This rite was followed by the reading (which is taken in turn) of the "Gnostic Collects". These are invocations of the ^{higher} ~~higher~~ principles, such as ~~the~~ ^{of} the moon, which was hymned in these words, "Lady of Night that turning ever about us are now visible and now

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in a consecrated ~~square~~, filled
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invisible in Thy season, be Thou favourable to hunters and lovers,
 and to all men that till upon the earth, and to all mariners upon
 the sea." Talk and chess and a little mandoline-strumming followed,
 and at about nine o'clock we all went to bed to read or sleep at
 choice. The next afternoon was a little wet for serious climbing,
 so the Beast proposed a game of Thelema. I followed him to the side
 of the house and found there a small stone courtyard marked out
 roughly like a fives court. The game itself resembled fives, but was
 played with an ordinary football, and any part of the body, from head
 to feet, could be used to get the ball up. The result is that the
 game, though not so skilful as fives, ^{is} ~~is~~ twice as fast, and one set
 fagged us both, so that we were glad enough when a break came through
 the arrival of Hermes and Dionysus. These, it may perhaps be said,
 were not the gods of that ilk "evelked to visible appearance" but ~~the~~
 two children of five and six years. Beast thought fit to take them
 climbing on an isolated pinnacle of rock that was near at hand, and
 the rest of us went along to watch. I had already been slightly
 astonished at their invariable barefootedness and at the independence
 of their goings. But as I watched them climbing I became astounded
 and admiring. It was not so much the technique of the thing; the
 dexterity with which these small naked tees fitted themselves into
 the smallest crannies. It was rather the intelligence which they
 showed. Nine children out of ten, even if they could have been
 persuaded to pluck up courage to climb at all, would have trusted
 to scrambling and Fortune to get them up. Not so these. Helps
 for hand and foot were sought, found and tested before any step
 was taken. There was a deliberate coolness and self-reliance about

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 game, ^{one} ~~not~~ ^{as} skilful ^{as} fives, ^{is} ~~not~~ ^{as} fast, and one set
 fagged us both, so that we were glad enough when a break came through
 the arrival of Hermes and Dionysus. These, it may perhaps be said,
 were not the gods of that ilk "evoked to visible appearance" but ^{the} ~~the~~
 two children of five and six years. Beast thought fit to take them
 climbing on an isolated pinnacle of rock that was near at hand, and
 the rest of us went along to watch. I had already been slightly
 astonished at their invariable barefootedness and at the independence
 of their goings. But as I watched them climbing I became astounded
 and admiring. It was not so much the technique of the thing; the
 dexterity with which these small naked toes fitted themselves into
 the smallest crannies. It was rather the intelligence which they
 showed. Nine children out of ten, even if they could have been
 persuaded to pluck up courage to climb at all, would have trusted
 to scrambling and Fortune to get them up. Not so these. Helps
 for hand and foot were sought, found and tested before any step
 was taken. There was a deliberate coolness and self-reliance about

invisible in Thy season, be Thou favourable to hunters and I
and to all men that till upon the earth, and to all mariners
the sea." Talk and chess and a little mandoline-strumming
and at about nine o'clock we all went to bed to read or sleep
choice. The next afternoon was a little wet for serious climbing
so the Beast proposed a game of Thelema. I followed him to the
of the house and found there a small stone courtyard marked
roughly like a fives court. The game itself resembled fives,
played with an ordinary football, and any part of the body, f
feet, could be used to get the ball up. The result is tha
game, though not so skilful as fives, is ^{man} _{less} ^{Rugby} twice as fast, and
fagged us both, so that we were glad enough when a break came
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astonished at their invariable barefootedness and at the kind
of their goings. But as I watched them climbing I became as
and admiring. It was not so much the technique of the thing;
dexterity with which these small naked toes fitted themselves
the smallest crannies. It was rather the intelligence which

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 and to all men that till upon the earth and to all mariners upon
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 to scrambling and Fortune to get them up. Not so these. Helps
 for hand and foot were sought, found and tested before any step
 was taken. There was a deliberate coolness and self-reliance about



(last page restored from a typescript copy)

the whole/ affair which gave me an insight into the value of 'Do what thou wilt' as a rule for the training of children.

The rest of the week passed in like manner. It was the sheer physical healthiness and enjoyment of it all that struck us, est. It was so different to what friends with bated breath had told us to expect before we left London. And now England seems too far off even for us to shudder at the idea of ever having to return. We have found wisdom.

Love is the law, love under will.

and the National Council

COPY

of letter written by Betty Loveday to the British Consul
at Palermo.

Collegium ad Spiritum Sanctum,
Cefalu, Sicily.

Feb. 12, 1923.

The British Consul,

(Palermo.

Dear sir :

Do what thou wilt shall be the whole of the Law.
I have been very ill for the last week and the result has been to throw
my nervous system in disorder with the result that I had an attack of
hysteria in consequence of which I wrote a letter to you which I now ask
you to ignore completely. I have asked my husband to countersign this
present letter that you may know that my previous action was done without
his approval and my present one with it.

I should mention that I was not turned out of the Abbey but on
the contrary urged to stay both ^{by} my husband and by Alostrael, Virgin
Guardian of the Sangraal. Now that I am myself in a calm state, I see
clearly that Mr. Crowley is in full possession of his mental faculties.

Love is the law, love under will,

Yours truly,

were

(The Greeting and ending of this letter were left entirely to Betty who
said she would like to put them in.)

1902

to better serve our country and to contribute to
our welfare.

monitors during the evaluation period.

• 五〇卷上 • 九三 • 七六五

JOURNAL OF CLIMATE

Postscript

Date set:

• Language

(and adding of will below we then

COPY.

Hotel Pamormus.

Palermo (Sicile)

Dear Beast

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

Some very good people took charge of me & took me to the Consul. He was extremely kind & asked no questions which pleased me very much.

I am sailing tomorrow night in charge of "Cooks" people.

I am feeling very much better. I managed to eat a little tea too. I do hope you won't worry about me because I am feeling a little better. I told the consul I thought Jane was coming in to morrow but I wasn't sure. He would like to have all accounts but then, I think he is writing to you.

Please Beast forgive me for leaving so hurridly. I do really hope you are feeling a little better.

The boys were delightful at the station & asked me to come back soon. - I wonder if I shall. I don't know. When I get to England I will write to you & any books you would like I will send then out. I hope Jane will write to me when she arrives then I can come to meet her. Beast may I just have one thing. Will you give Jane my Talesam Raoul made for me. I really do think so much of it.

My love to everybody in the Abbey.

Love is the law love under will.

(Signed) Betty Loveday.

The reporter's got at her immediately she landed in England — made her drunk, and garbled her interview into the ridiculous nonsense published in the Sunday Express. She has never pretended, even to herself, that this was not so. Only she has not yet found the courage to make an affidavit to that effect. She is a very good girl, at heart, but demoralised by years of bad living.

before unbalanced

N. 17/12/61

Dear Beast

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Refusing arbitration

N. M. (add)

COPY.

Hotel Pamormus.

Palermo (Sicile)

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N. M. (dd)

beforehand

Y910 D

• Hotel Promenade

બાળ પ્રાણી

...well edit to show edit as I have ~~will~~ want to do
...I have edit of all good & 'em to explain what else good book you view
...same view
...now you see because doing something on basis & think what you saw
...also good "what" to enter in begin portion families us I
(or not edit it a few beginning I think you view antifet us I
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Abnormal vision (haze)

*Prophete of signed
etter being signed
by people of Cefalù*

25

Illustrissimo Signor

Sindico della città di Cefalù.

Nei qui sottoscritti possiamo attestare che il Signor E.A.Crowley con la sua piccola colonia da tre anni dimora in questa città in contrada (Santa Barbara) e non ha dato mai il minime disturbo ad alcuno e si è sempre dimostrato buono e cortese con tutta la Cittadinanza.

Con le sue spese per generi alimentari ed altro ha alimentato il piccolo commercio locale, richiamando anche visite dei turisti di tutto il mondo.

Intanto il 23 corrente la Pubblica Sicurezza comunicava al Signor E.A. Crowley l'ordine di sfratto da eseguirsi infra sette giorni. L'allontanamento del Signor Crowley in così breve termine viene a turbare i rapporti d'interesse che questi ha contrattato con parecchi di Cefalù, poichè non è possibile che nel breve periodo d'una settimana il Signor Crowley che si è sempre dimostrato puntuale nei suoi impegni liquidi tutte le sue quidanze.

Vieni inoltre a costituire un atto estremo, apparentemente non giustificato in edio d'un uomo di studi, che a parte la sua religione ed i suoi riti che non nuoceano ad alcuno, è uno scienziato, che fa onore alla sua razza.

I sottoscritti quindi si rivolgono al primo magistrato della Città perché voglia fare opera presso il Ministro che il mandato di sfratto sia revocato e per lo meno venga sospeso e ritirato sino a Luglio prossimo, non essendo possibile che la piccola colonia del

Signor Crowley, nella quale anche v'è qualche signora nello' stato interessante, possa partire per ignota destinazione, lasciando inasso i suoi affari e rompendo i suoi rapporti d'interessi con non pochi cittadini di Cefalù.

Cefalù, April 27, 1923. 27 - aprile 1923 -

1st Day

We the undersigned citizens
of Cefalu, affirm that Senator
Crowley and his friends have
lived in this town for three
years. They have created no
disturbance; they have acted
well to every body; they have
spent much money with us
and have brought many
visitors to the town who
also have spent money. It
is profitable to the town
that they live among us

2

We also feel strongly
that it is unjust and abuse
of our hospitality to a
famous poet, scholar,
and traveller that he
should be expelled from
the country without any
accusation made ~~to~~ against
him.

We request your Excellency
to extend the order of expulsing
till the end of July so
that Sr. C. may find
out the reasons for making

3

the Order and defend his
integrity in public.

We also feel strongly
that it is unjust and abuse
of our hospitality to a
famous poet, scholar,
and traveller that he
should be expelled from
the country without any
accusation made ~~at~~ against
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We request your Excellency
to extend the order of expul^{sion}
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out the reasons of making

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integrity in public.

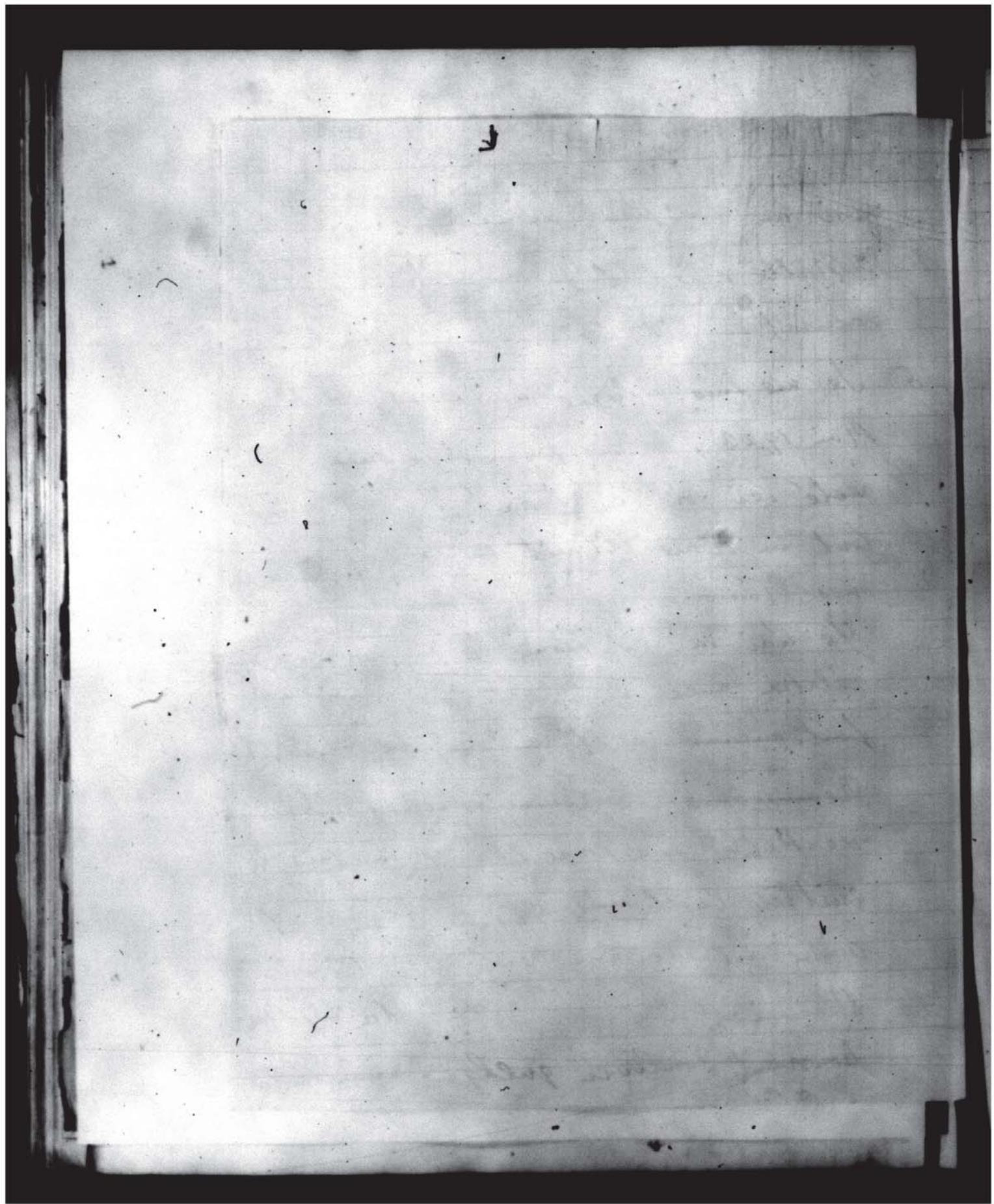
^{First 2 pages missing}
moi un arrêt d'expulsion.

Nulle raison fut donnée; nulle accusation fut portée contre moi.

5. Je me suis réfugié à Tunis, le 2 Mai 1923, depuis quand je suis resté ici, où j'ai trouvé bien d'amis, tout en travaillant en paix sur mes Mémoires.

Je n'ai eu la moindre mauvaise relation avec n'importe qui, ni fait aucune bruit autour de moi.

Néanmoins, le Commissariat Spécial de Police m'a croisé ce matin de quitter la Tunisie, en alléguant quinze article sur moi dans la "Domenica del Corriere" du 27/4/23 pouvant soullever quelque animosité



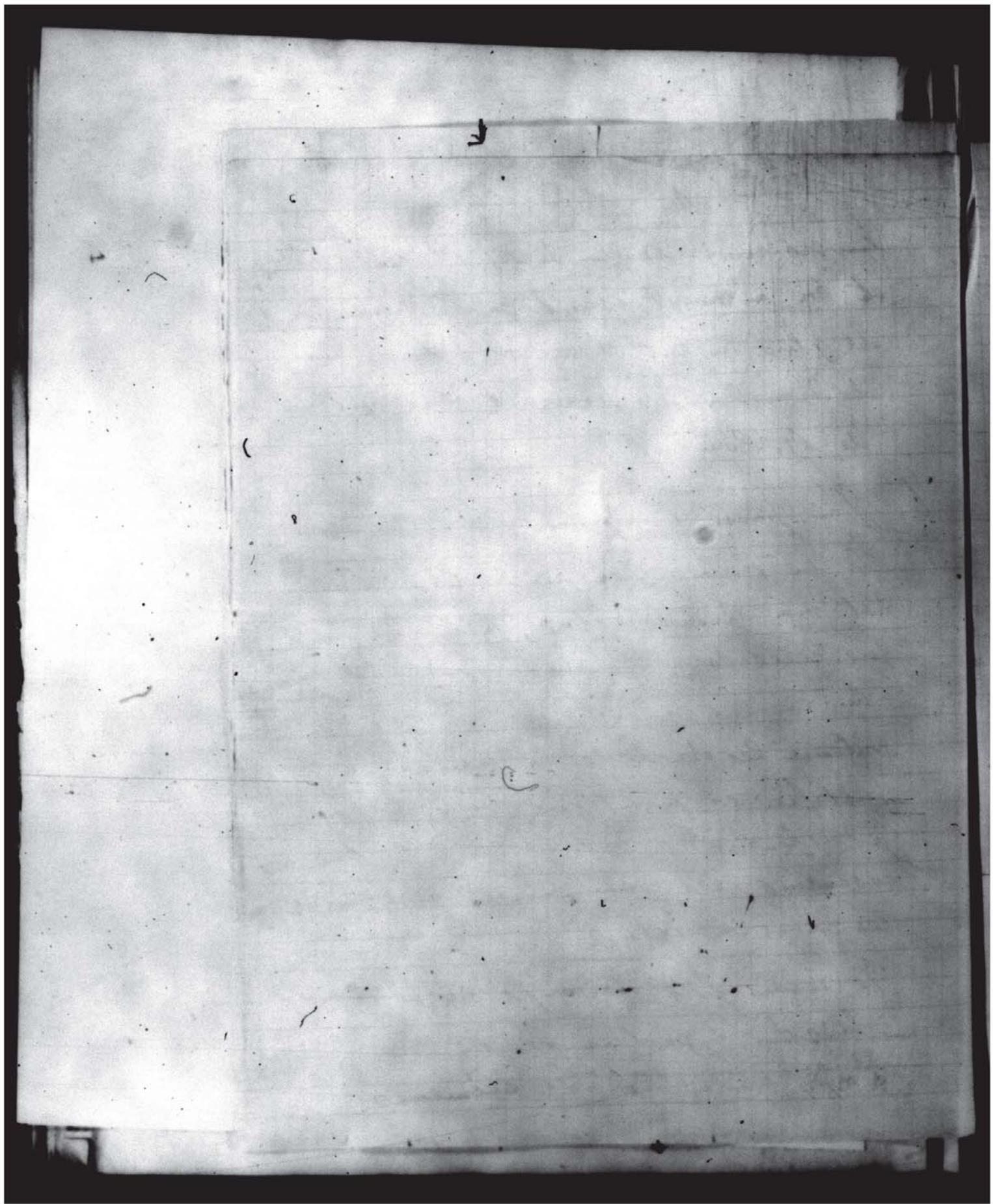
4.

l'avers moi de la part des Italiens,
et en m'avertissant que "beaucoup"
de plus disent beaucoup de mal
de "moi". On pourrait dire autant
de M. Poincaré !

6. J'ai passé une grande partie de ma
vie en France; on peut dire qu'elle
est ma seconde patrie, plus chère même
que celle de ma naissance.

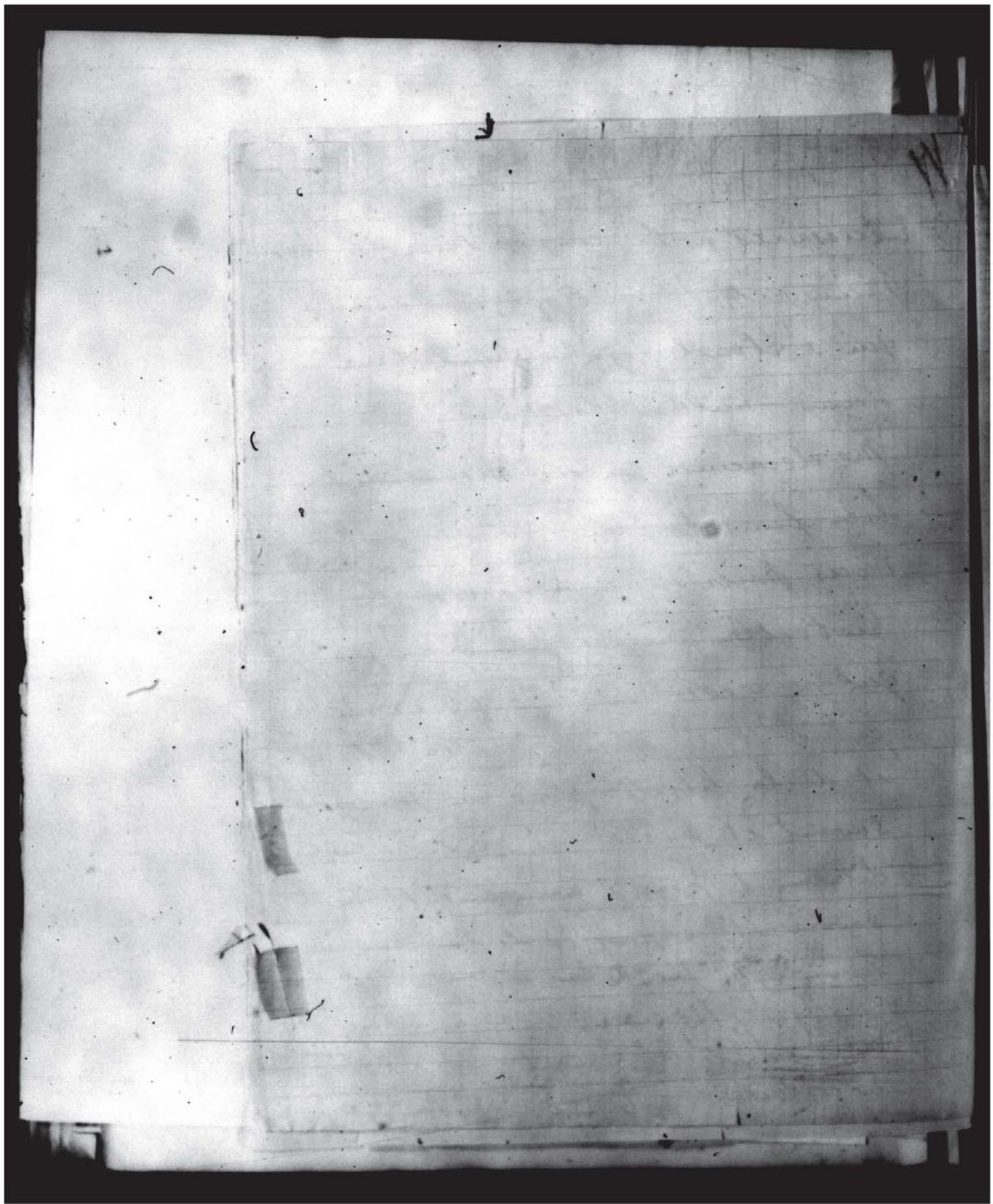
En moment même je travaille à
soutenir les droits de la France, à
justifier sa politique dans la Ruhé,
à défendre la République contre les
assassins, les communistes autant que
les réactionnaires.

Je serais fort dérangé ici; j'aurais
obligé de quitter la Tunisie, où
j'ai rassemblé les éléments



nécessaires à la composition de mes Mémoires, travail gigantesque qui s'étend déjà à plus d'un demi-million de mots!

Ma déracine encore me serait bien funeste; aussi j'ai osé vous prier de m'accorder la protection du chapeau du pays que je reconnais être la vraie patrie de la science, de la littérature, et de la liberté pour un pauvre savant et poète qui veut travailler librement pour l'avancement du savoir et le progrès de la race humaine. "L'esprit l'auz, l'oeu uide uill"
Agreez, Monsieur, l'assurance de ma plus haute dévouement auas Votre Excellence Alester Crowley.



111
Hotel Equinoz Tunis
May 9/23 27

A.C. To Modd

Dear Frater

93

13

I have been reading through my diaries and find them profoundly interesting but hopelessly incoherent. Errors of transcription are numerous, and sometimes badly misleading at critical points. They must be corrected from the manuscript.

I get the idea that you could use them as the basis of a whole series of articles introducing my results to the public. There are several main subjects: Thelema, Anthology, Ethics, Mystical attainments, magical memories, interpretations of the Universe, resolution of antinomies etc. Shirley might accept a series on the more technical subjects, the Saturday Review & English Review those of wider interests. I think they would be acceptable from your pen. There should be a sort

of interest in me as there was in Wild after his trial. I could, in short, be treated almost as if I were dead. If you could do this, it should provide supplies and also serve to pave the way for a more direct campaign.

Meditation on May 6 told me to wait for direct inspiration. On May 8, came the clear command "Go to Oxford". I rationalized this — the command carried absolute authority — as meaning lecture publicly in Oxford, say, on Oct. 12.

The Yi explanation is as follows:

Kwan xx Δ of K manifesting. i.e. Proclaim the Law. xx = Big ♦ "The ~~long~~ Thought and Speed of the idea of Ninth; and its formulation in a Pantacle.

Thwan: sincere & dignified religious appeal.

Line 1 - Proclaim myself 666 address youth but as if were adult.

- 2 - Await opportunity Thw be held
- 3 Base utterance on my personal record.
- 4 Show glory of new Age: be proud of my origin
- 5 of line 3 Show descent my twin-born in the other
- 6 Show how Law has made me return to my human self

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The Yi explanation is as follows:

Kwan XX Δ of K manifesting. i.e. Proclaim the Law. XX = Big ∇ "The magnitude, Thought and Speed of the idea of Virtue; and its formulation in a Pantacle".

Thwan: sincere & dignified religious appeal
Line 1 - Proclaim myself 666 Address youth but as if I were adult.

" 2 - Await opportunity Then be bold

" 3 Base utterance on my personal record.

" 4 Hymn glory of my slogan: be proud of my mission

" 5 Of line 3 Show necessity my mission - born for this alone

" 6 Show how Law has made me superior to my human self

I feel sure that we should make this lecture our main objective in that line. I want you to take complete charge of the Campaign; but venture to suggest that you should urge the people we know at Oxford to form a regular committee to take steps to bring it off by exciting wide interest in the University about my Work.

I also want you to prepare the skeleton of the lecture. I want to cover the whole ground to explain the necessity of accepting Thelma from every point of view; World politics & ethics to personal development and the progress of mankind by developing a superior instrument of thought. I must show myself an enthusiast but not a fanatic. I must not show the Law as merely unobjectionable and yet prove that, although revolutionary,

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it is not immoral in the ordinary sense. I must show it as furnishing science with a new weapon as proving the possibility of religion and demonstrating the method of personal attainment to spiritual knowledge, but also as adaptable to the needs of ordinary people. You see how hard it is to present all this connectedly. There must also be some account of how I got it. Please try to furnish me with a schema.

We have no news from you. I refuse to be distressed or anxious. I am determined to leave the Godan absolutely ~~free hand~~ ^{and open the door}. I propose to go to ~~Kefta~~ ^{Kefta} ~~Sangidu~~ ^{8° East} Latitude 34° North for about three weeks. On the most optimistic figures, we should be back in Tunis by June 1 with, say 500 frames left. I do not feel happy about the Poste Restante address, and also wonder whether

it is not immoral in the ordinary sense. I must show it as furnishing science with a new weapon as proving the possibility of religion and demonstrating the method of personal attainment to spiritual knowledge, but also as adaptable to the needs of ordinary people. You see how hard it is to preach all this connectedly. There must also be some account of how I got it. Please try to furnish me with a schema.

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our mail is being tampered with. Address all communications to Hirsig, Hotel ~~Eyman~~, ~~Bl~~, ~~Br~~, where we are staying. We will ask them to re-telegraph any cables you send — and we should of course like to hear at once ~~that~~ your silence does, not indicate disaster — but letters had better await our return, especially if they should contain money, because it is on the cards that if we feel well enough, we shall not stay at Nefta for more than a day or two, but cross the Desert to ~~W~~ Ouargla or Tongurt, returning via Biskra Constantine, etc. (I think you should find out from the Police whether they claim any right to hold up our mail.) Not hearing from you has been a great ~~test~~. I had planned to send wild

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all communications to Hirsig,
Hotel ~~Ceylon~~, ~~Alma~~, B.
where we are staying. We
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any cables you send — and we
should of course like to hear
at once that your silence
does not indicate disaster —
but letters had better await
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should find out from the Police
whether they claim any right to
hold up our mail.) Not hearing
from you has been a great
test. I had planned to send wild

telegrams and invoke Consular aid
if no letter arrived to-day, but
I have been shown that it is
absolutely up to me to trust
the Gods without reservation
so content myself with these
remarks.

The retirement has already
done much to destroy the fear
and lust of result which have
been inhibiting my magical
consciousness 1. Result: the
indubitable inspiration about
Oxford and a perfect vision #
(which unfortunately has left
practically no intelligible
record in consciousness) of the
precise manner in which all
things are or become One.

Our health is slowly but
steadily improving and we have
done quite a fair amount
work on the Haq.

I enclose you a letter for
my publisher as it concerns you.

5

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Our health is slowly but steadily improving and we have done quite a fair amount of work on the Hag.

I enclose you a letter from my publisher as it concerns ^{you} ~~you~~

Supplement it with my present letter to Sir Edward
Collins N. P. the head of the firm
I would like much better were
you to edit it - and send it as
soon as yourself. You can say
it in. I don't need better than
to copy.

Enclose also a general
statement of the position which
will be sent to all correspondent
and should be possible, be issued
publicly in some responsible
organ.

Call this off and as you deem
advisable. If an absolute
absolute rule to do nothing
except through you and with
you will suffice, so that
you need not bear interference
with your plans through the am-

Supplemental to my previous letter I also
enclose a letter to Sir Sandys
Collins N. P. the head of the firm.
It would be much better were
you to edit it and send it as
you yourself. You can say
nothing about me without them
knowing.

Enclose also a general
statement of my position which
I have sent to all correspondents
and desire if possible, be issued
publicly in some responsible
organ.

See this if and as you deem
advisable. It can not do nothing
an absolute rule to do nothing
except through you and with
your full approval, so that
you need not bear responsibility
with your hands through the am-

Supplemental to my previous letter to Sir George Grey
Collins N. P. the head of the firm.
It would be much better were
you to add it - and send it as
soon as you can. You can send
it to me at my address. You can
also enclose a copy of
the letter to Sir George Grey
Collins N. P. the head of the firm.

I enclose also a copy of
a statement of the position which
I have sent to the sole correspondent
and am as far as possible, be assured
of the truth in some remarkable
matters.

Enclose also a copy of
a statement of the position which
I have sent to the sole correspondent
and am as far as possible, be assured
of the truth in some remarkable
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Enclose also a copy of
a statement of the position which
I have sent to the sole correspondent
and am as far as possible, be assured
of the truth in some remarkable
matters.

even to ^{Siemers} ~~Siemers~~ send letter to people & ^{to} ~~to~~ like Geddes and Estey (Jewell) my retirement will be complete and yourself my only link with the world.

93 $\frac{93}{93}$

Yours faithfully,

Jeff East

Enclosure

1. - Declaration comment
2. - Add. ^{Comment on} ~~Comment on~~ Verse 73 CXX-III
3. - Sutter to Wakefield
4. - ^{Handwritten} ~~Handwritten~~ Letter to Sir George Clegg.
5. - Statement by A. C. ^{and} ~~and~~

so as to have a little to handle
like Caledon and Etobicoke (Jan 1947)
My retirement will be consumed
and I expect to only drink with
the world.

93

Yours faithfully,
The Earl of Essex

Enclosures

1 - Debacle com
 2 - Cast com Year 7, CCXX-III
 3. Letter to Wade
 4. Letter - Letter to Miss Geoffrey Collins.
 5. Letter to G. C.
 6. Letter to Collins

Shanty
Cottage
etc.

seen to have had
little regard and
very recent - wide be
and yourself in
the world.

93

9²/₃

Yours faithfully

Thos East 666

Enclosure

- 1- Dedication comment
- 2- Add. comment in Venet 73 CCXX-III
3. Sitter to Walker
4. Draft - Letter to Sir Godfrey Collins
5. Statement by G. C.

He did this
at this time
and it was
made

1- Why did Cagliostro call himself "The Grand Copt?"

2. Suggestion that you write to

H. Martin Holman, 1st Messrs.

Carson Garrett & Co. St. Michael's
Rectory, Cornhill E.C. 3rd - to
find out how A.C. stands with
them & to induce Mr. Holman to
extract some money from the
Settlement. Explain circumstances

3. When you have time examine the
interpretations ^{of your Equinoctial by me} in the light of
the situation created by ^{the} expulsion

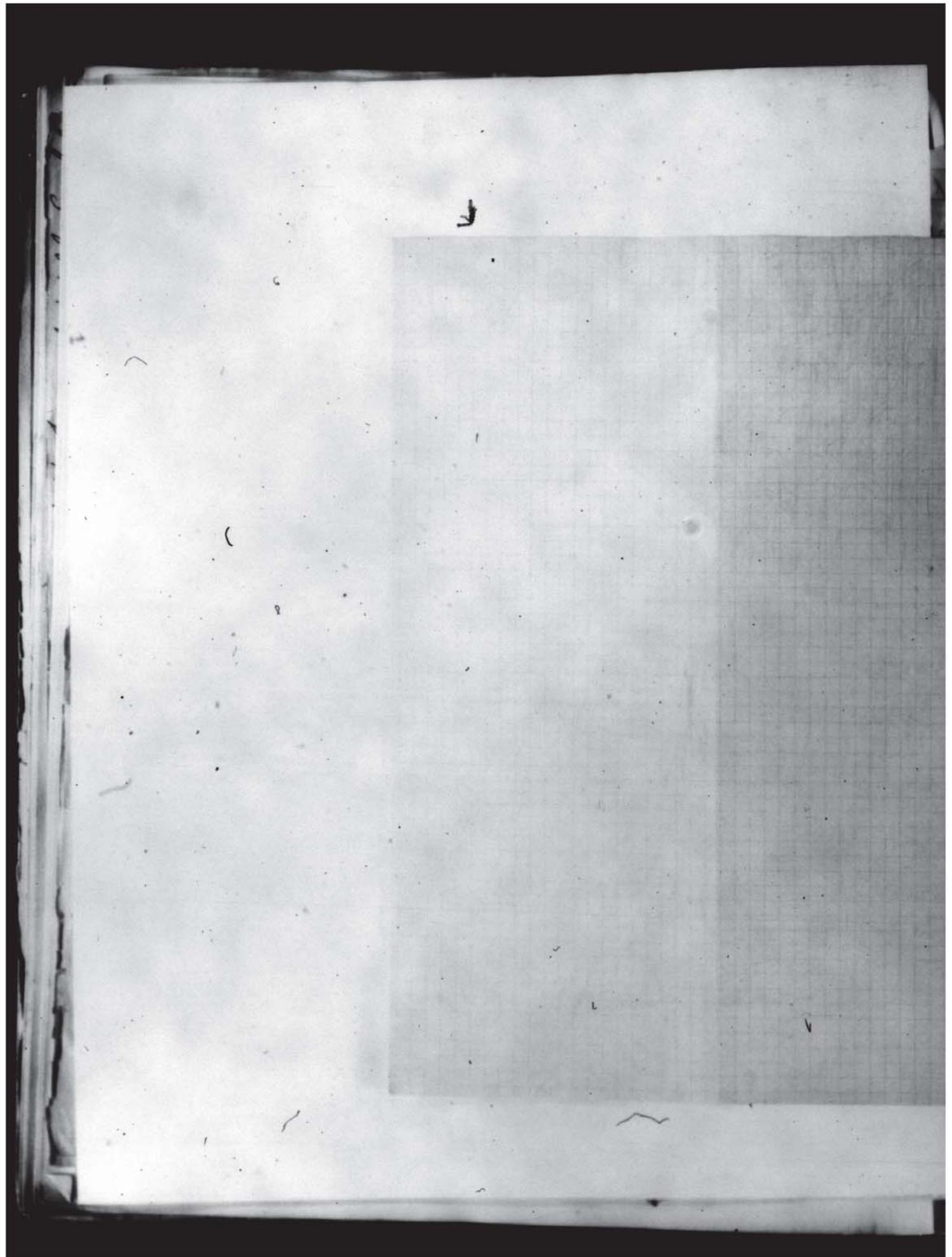
4. Suggestion - If you can, get
D'Annunzio to intervene with
Mussolini on artistic grounds -
A.C. & D'Annunzio have many mutual
friends, including Isadora
Duncan - herself barred from U.S.A.

1- Why did Cagliostro call himself "The Grand Copt?"

2. Suggestion that you write to H. Martin Holman, ^{1st} Vice-Chairman, Parker Garrett & Co., St. Michael's Rectory, Cornhill E.C. 3rd to find out how A.C. stands with them & to induce Mr. Holman to extract some money from the Settlement. Explain circumstances

3. When you have time examine the interpretations ^{of, according to me} in the light of the situation created by the expulsion

4. Suggestion - If you can, get D'Annunzio to intervene with Mussolini on artistic grounds - A.C. & D'Annunzio have many mutual friends, including Deodora Duncan - herself barred from U.S.A.



28
Hotel Am Souffla du Zephyr
To Mudd Marsa Platja, Tunisia.
(Guest Quarters) ① May 23 / 23

Care Frater,

93

Yours of May 6 gave me much pleasure.
I quite agree ~~against~~ ^{with} your idea of
your work ~~as~~ ^{made} a definite effort
of Will not to allow material questions
to invade my mind.

I have no reason to suppose
that my bank account will suffer
interference. This place costs a
minimum of 17.00 francs a month for
two without extras. One could not
hope to find anything cheaper. One
ought to allow a considerable margin
for extras.

"Conquer!" If the Order of Expulsion
can be rescinded it would be a
complete moral victory; and further
action of the kind would be too insane
even for Ice-cream Statesmen.

"Against the people". We stand
for the supremacy of each individual

as opposed to knowledge of ~~knowing~~ one in
class and less. $\Delta p_{\text{max}} = \Delta p_{\text{min}}$ we see
against T_{av} $p_{\text{max}} \Delta p_{\text{min}} = \Delta p_{\text{min}}$ $\Delta p_{\text{min}} \neq \Delta p_{\text{max}}$
note my error in ~~my~~ trying to indicate
everybody alike. That is where you can
come in by keeping notes away from
me yet using each according to his
outline.

I have reached a stage where all events serve my campaign. If I score a score if not, it is additional injustice! Hence, I am entirely content.

I am evidently at work on the
Galilean Community and will
further explore ~~of~~ ⁱⁿ our material but there is
shape; I can't hate that Greeks
Galilean is very different to Hebrew.
One word with very much larger
numbers. I affected three ~~one~~ ^{fewer} ~~one~~
correspondence. To my surprise, I get
more ^{perhaps} because of the greater
mobility of the language. I have
discovered numerous historical
striking similarities.

Please remember that the "standard"

as opposed to knocking one another down and less. Διάρροι = Η. Τις
γαντζ Τατ 97400 1592 = 3011637 = Βελτίστι ζεύκτι.
νοτε μετάρου μετάντιτο μιτιτι
ανεντιλική αλικε. Τηλετις είναι ότι ουναν
κονεια μεταγεινια ποτερεια ανεντιπο
νει. Ητι μεταγεινια μετατιτιτι
νατινε.

I have reached a stage where all
events pursue my campaign. If I score,
I score; if not, it is additional in-
justice! Here, I am entirely content.

I am vigilant at words on the
Daballidic Canons and will
further note οι οικισμοι ανεντιπο
shape; I can't. Note that Greek
Daballid is very different to Hebrew.
One word with very many
numbers. I expected therefore fewer
correspondences. To my surprise, I get
more, probably because of the greater
vagility of the language. I have
discovered numerous interesting
striking mysteries.

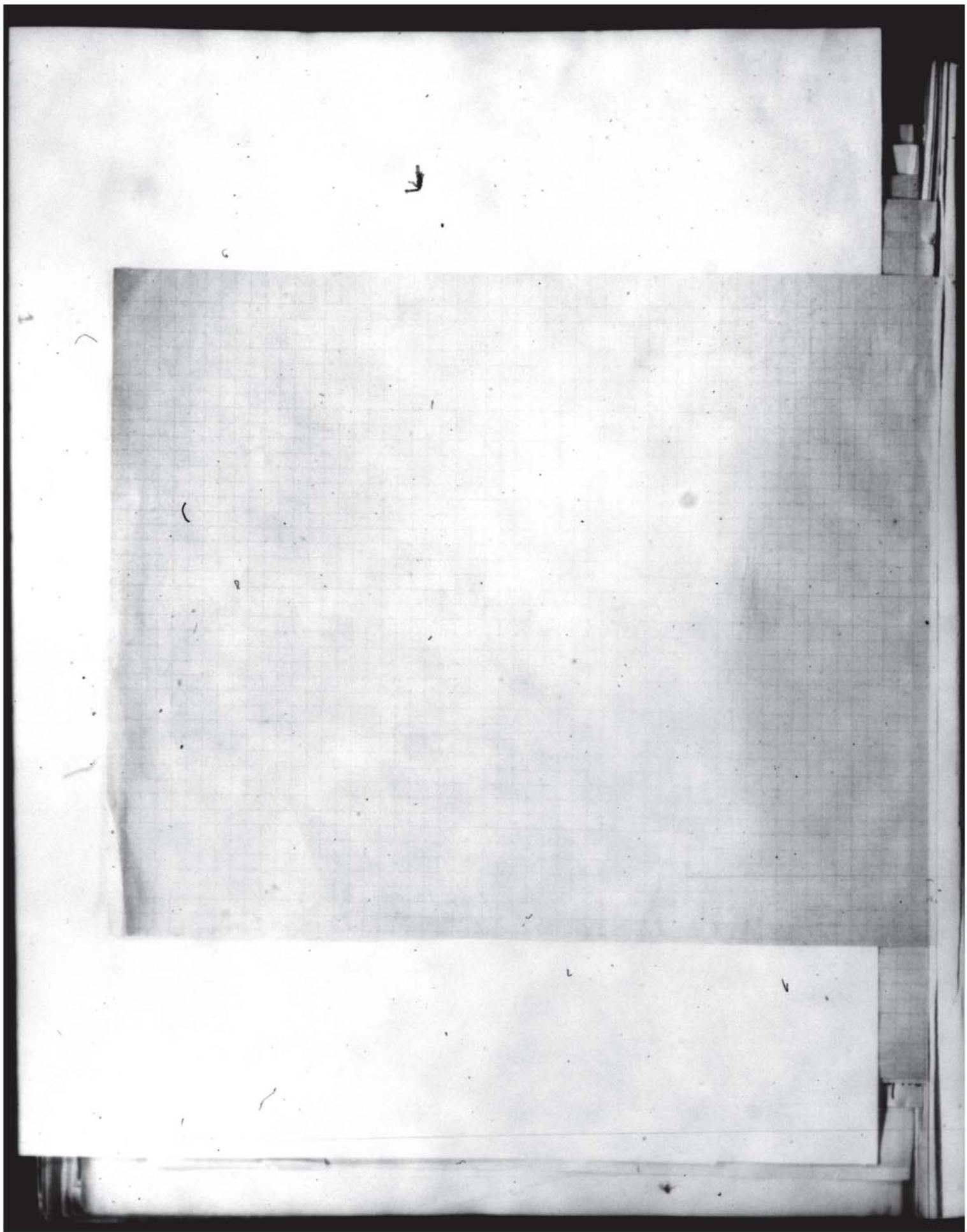
Please remember that the ultim-

as often used to be used in
counting and less. $\Delta \mu_{\text{eff}} = \mu_{\text{eff}} - \mu_{\text{ref}}$
against $\Delta \mu_{\text{eff}} = \mu_{\text{eff}} - \mu_{\text{ref}}$
note in error. $\mu_{\text{eff}} = \mu_{\text{eff}} + \mu_{\text{ref}}$
and μ_{ref} . $\mu_{\text{eff}} = \mu_{\text{eff}} + \mu_{\text{ref}}$
come in by keeping notes, and
we get and each according
value.

I have reached a plateau where all
events serve my campaign. If I score
5 points it is a hit and I

I have reached a stage when all
events serve my campaign. If I score,
I score it out. It is additional in-
justice! Hence, I am entirely content.

I am evidently at work on the
Babylonian Canon, and will
further notice ~~of which~~ ^{of which} I will enclose
sketches I can't. Note that Greek
Babylon is very different to Hebrew.
One worder with very much larger
numbers. I expected therefore ~~to~~ ^{to} find
correspondence. To my surprise, get
none, ^{which} probably because of the great
inability of the language. I have
discovered



conventions in essential. For example,
one must make up one's mind before
publishing results whether to use as -
the cited words or numeratives only.
Theoretically, perhaps, one should use
only words, but in practice there often are
many words with the other numeratives
but not with the others. Some of them are
merely material for research; others
appear frequently but of these, any
doubtful must be rejected.
Quite unfamiliar numbers are now
appearing, notably 311, 450, 510, 771,
1220, 1331 and several others.

My plan is to write a part of word
by word numerical translation of
each of the "purple - passes" of Thales,
I - 11. A complete from me
has been as given in. He does
not = $\pi^o \cdot \eta^o \cdot \tau^o$ But also he = 666 = $\chi_1 = \odot$
Thales = $\Theta \eta \tau \delta \cdot 318 = H \lambda \mu \delta$

She is as given i.e. $C e \lambda n V \eta \tau \delta \cdot \kappa \lambda \mu \delta$ - $\kappa \lambda \mu \delta$.
C shape of S = \cup as shape of Th = \odot
Note (O) the Secret Letter = $31 = 2.09 = \frac{418}{22}$
 $\eta^o C e \lambda \eta V \eta \tau \delta \cdot 309 = \eta^o \tau \delta = \kappa \lambda \mu \delta$ house of C
 $\kappa \lambda \mu \delta = 318 = \Theta \eta \tau \delta = \kappa \lambda \mu \delta$ " " O
 $\Theta \tau \delta \cdot \kappa \lambda \mu \delta = 849$ " $\omega \kappa \lambda \mu \delta = \Theta \eta \tau \delta$ letter of
 $\frac{318 + 309}{(= 619)} = \Theta \eta \tau \delta = 6$ Θ the secret letter =
Two signs

conventionsality is essential. For example, one must make up one's mind before publishing results whether to use the cited words or nounatives only. Theoretically, perhaps, one should use only words of one's dialect. In some cases there will be other ways of doing it, but they will not mean what I mean. Some of them are mere material for research; others appear significant, but of these, anything doubtful must be rejected. While unfamiliar numbers are now appearing, notably 311, 450, 510, 771, 1220, 1331 and some others.

Any plan is to write a part of word
or word of numerical translation
each of the "bundle" - passage: Then,
I - is a complete train here
is every a part, i.e. He dies
but

$\overline{h}_{\text{ex}} = \overline{n}^c = \overline{n}^T d$ But also $h_{\text{ex}} = 666 = x_1 = 0$
 $\text{Theta} = \Theta \eta T d = 318 = H \lambda_{105}$

She is a women i.e. C e lambda n v eta 5 4 - She.
C shape of S = U as shape of Th = O
 Note (O) the Secret Letter = 31 = 209 = $\frac{418}{2}$
 $\eta^c C e \lambda^4 v \eta = 309 = 4^7 T^2 = \overline{O}$ house of O
 $\eta^c H \lambda_{105} = 318 = \Theta^4 T^d = \overline{O}$
 $\eta^c e_1 \lambda^6 T^2$ $(H \lambda_{105} = 849 = \text{W} \text{u} \text{e} \text{y} \text{d} = \text{W letter})$
 $\frac{318 + 301}{(e_1 \lambda_{105})} = \overline{O} + \overline{O} = \overline{O} \oplus \overline{O} = \text{the secret letter} = \overline{O}$ The sign.

conscientiousness is essential. For example, one must make up one's mind before publishing results which are to be affected words on nonmathematical only. Theoretically, perhaps, one should use only words of some dialectic ~~in~~ ⁱⁿ ~~one~~ ^{one} ~~time~~ ^{time} ~~are~~ ^{are} ~~many~~ ^{many} ~~samples~~ ^{samples} ~~of what I mean.~~ Some of them are mere material for research; others appear significant, but of this, any thing doubtful must be rejected. Quite unfamiliar numbers are now appearing, notably 311, 450, 510, 771, 1220, 1331 and some others.

Any plan is to write a part of word for word numerical translation of each of the "puzzle - messages". Thus, $\text{I} = \text{a complete pun here}$ is written as pun i.e. He lies $\text{he} = \text{N} = \text{in Td}$ But also $\text{he} = 666 = \text{X} = \text{O}$. $\text{Theta} = \Theta \text{TTd} = 318 = \text{H} \lambda \text{105}$ She is a woman i.e. Ce λnvη she - lies. C shape of S = o as shape of th = o. Note (O) the Secret Letter = $31 = 209 = \frac{418}{2}$ $\text{H} \lambda \text{105} = 309 = 4 \text{TTd} = \text{C}$ house of C $\text{H} \lambda \text{105} = 318 = \Theta \text{47d} = \text{N}$ " " O $\text{Theta} = \Theta \text{TTd} = \text{H} \lambda \text{105} = 849 = \text{w u i y d} = \text{W letter of}$ $\frac{318 + 301}{(= 619)} = \Theta + \Theta = 6 \Theta$ the secret letter Θ The sign

* i.e., transform logical substitutions into equations.

one must make up one's mind before publishing results whether to use a reflected word or nonreflected only. Theoretically, perhaps, one should use only words, or, dialectically, one uses the article, the preposition, thus etc. in my notes, will show you many examples of what I mean. Some of them are mere material for research; others appear significant, but of these, a thing doubtless must be rejected. Quite unfamiliar numbers, are no appearing, notably 3¹¹, 450, 510, 771, 1220, 1331 and some others.

My plan is to write a part of a for word numerical translation of each of the "puzzle-passages":

I-11 A complete pun here.

He is seen a pun, i.e. He has

$$he = n^e = \eta_{T^d}$$

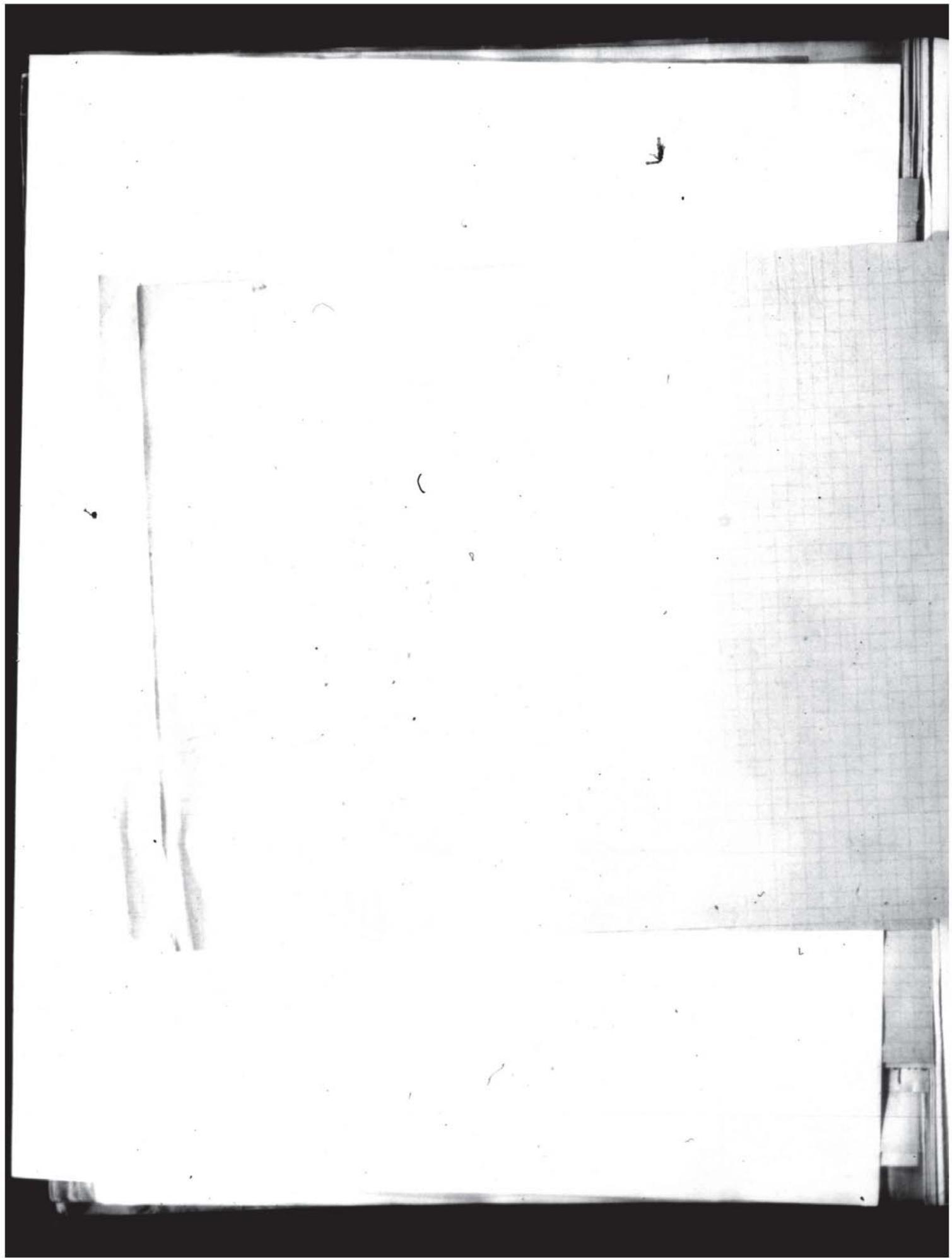
$$\Theta_{T^d} = 318 = H_{\lambda, 105}$$

Conveniences are essential. For example, one must make up one's mind before publishing results whether to use indefinite words or numeralives only. Theoretically, perhaps, one should use only words of one dialect, as in my notes, but this is of little use in showing what is meant. Some of them are mere material for research; others appear significant, but of these anything doubtful must be rejected. Quite unfamiliar numbers are now appearing, notably 311, 450, 510, 771, 1220, 1331 and some others.

My plan is to write a part of word
for word numerical translation of
each of the "purple" passage: Thus,
I-15 A complete from here

↳ is written as prime '.
 $h_{105} = n^c \cdot n^T d$ But also $h_{105} = 666 = x_1 = 0$
 $\text{Theta} = \Theta^c T^d = 318 = H \lambda_{105}$

She is a woman i.e. $C \epsilon \lambda n v n$ she - lent.
 C shape of S = 0 as shape of th = 0
 Note (0) the Secret Letter = 31 = $209 = \frac{418}{2}$
 $n^c C \epsilon \lambda n^T d = 309 = 4^2 T^2 = 16$ houses of C
 $c H \lambda_{105} = 318 = \Theta^4 T^d = 16$
 $'g \epsilon 1 \cdot c 6 \pi \pi (H \lambda_{105} = 849 = w s t e y d = 0^3 \text{ letter}'$
 $\frac{318 + 301}{(2 \cdot 6 \cdot 9)} = 0 + 0 = 0 \Theta$ the secret letter lent =
 The sign



Note that some of the proofs (i.e. of the
practically-human knowledge of Gīwās) are
inherent in the text of the verses; others
refer to other verses others again to
the general tenor of the book. It is
quite beyond me to present these
differences in a systematic and in-
teligible form to untrained people.

By the "general key", $\frac{9}{4}$ refers to $CCXX - \frac{I}{I}, \frac{4}{6}, \frac{III}{III}, \frac{7}{6}, \frac{IV}{IV}$. There are the various numbered changes to $\frac{9}{4}$ in measures 20-21, 31, 61, 93, 418, 419.

The alternative use of Hebrew and Greek **Zelakah** must not confuse one. Take the Secret Key Letter **אָ** (Alpha) or **אָ** (Shin-Taw). **אָ** = 309, while **אָ** = 309. Then Theta = 31. Take 418. Again Elta = 309. But **אָ** = 309. One must not use these alternatives indiscriminately.

I am aware that the final meaning of some tantalizing correspondences escapes me. For instance, Khubs = 311 = Beta = Beth = House. Now OIKOS, house = 370, which is 70, and with the article 440, which is 40. The idea seems to be to connect the identity of the letters B and M

Note that some of the proofs (i.e. of the preter-human knowledge of *Cimarron*) are inherent in the text of the verses; others refer to other verses; others again to the general sense of the book. It is quite beyond me to present these discrepancies in as palpable and intelligible form to untrained people.

By the "general key" I refer to CcXX - I⁴⁶; III - 76; + III⁴⁷. They are the various numbered chapters to Genesis - 11, 31, 61, 93, 418 + II.

The alternative use of Hebrew and Greek words must not confuse you. Take the Secret Key Letter **סָטָן** (Satan Thata) or (Shin - Haw).

11 = 309, while (2) = 309. Then Thata = 318, Tech 418. Again Elā = 309 ~~but~~ Tech 318. One must not use these alternatives indiscriminately.

I am anxious that the final meaning of some tantalizing correspondences escape me. For instance, **קְלָבָה** = 311 = **בְּלָה** = **בְּתָה** = House. Now O'IKOS, house = 370, which is To, and with the article 440, which is **MU**. The idea seems to be to convey the identity of the letters B and M

Note that some of the verses (i.e. of the prophet-human knowledge of Giwass) are inherent in the text of the verses; others refer to other verses others again to the general key of the book. It is quite beyond me to present these discrepancies in a systematic and intelligible form to untrained people.

By the "General key" I refer to CcXX - I⁴⁶; III - 76; + III⁴⁷. They are the various numbered chapters to express Geno - 11, 31, 61, 93, 418 + II.

The alternative use of Hebrew and Greek Zelaphch must not confuse you. Take the Secret Key Letter **ס**⁽⁰⁾ (Sigma Theta) or ^(a) (Shin-Tau). (1) = 309, while (2) = 309. Then Theta = 318, Tach 418. Again Elā = 309 and ~~Elach~~ 318. One must not use these alternatives indiscriminately.

I am anxious that the final meaning of some tantalizing correspondences escape me. For instance **Beha** = 311, **Bela** = **Beth** = **House**. Now O'KOS, house = 370, which is **To**, and with the article 440, which is **MU**. The idea seems to be to convey the identity of the letters **B** and **M**.

quite reward me to present these discoveries in a systematic and intelligible form to untrained people.

By the "general key", I refer to C C X - I, 46; II - 76; & III, 47. Therefore the various numbers shown to or - mean Gen - 11, 31, 61, 93, 418 & II.

The alternative use of Hebrew and Greek characters must not confuse you. Take the Secret Key Letter Θ (Sigma Theta) or α (Shin Theta).

(1) = 209, while (2) = 309. Then Theta = 318, Tach 418. Again Ela = 309. Lulcheth 318.

One must not use these alternatives indiscriminately.

370 = ono^c perfect

I am amonged that the find meaning of some tantalizing correspondences escapes me. For instance Khal = 311 = Beta = Bath = House. Now OIKOS, house = 370, which is To, and with the article 440, which is MU. The idea seems to be to convey the identity of the letters O and M.

POUNDS
Bulgaria = 311

quite rendered me to present more
discoveries in a systematic and in-
telligible form to untrained people.

By the "General keys", I refer to
CCXX - I, 46; II - 76; & III, 47. There are
the various numbers shown to ex-
press Beta - 11, 31, 61, 93, 418 & II.

The alternative use of Hebrew and
Greek Zabalah must not confuse
you. Take the Secret Key Letter
 Θ ⁽¹⁾ (Sigma Theta) or ⁽²⁾ (Shin - Taw).

(1) = 209, while (2) = 309. Then Theta = 318,
Taw 418. Again Elā = 309 ~~but~~ ^{lith} 318.

One must not use these alternatives
indiscriminately.

I am anxious that the final
meaning of some tantalizing correspondences
escapes me. For instance Khal = 311,
Beta = Bath = House. Now OIKOS, house =
370, which is To, and with the article
440, which is MU. The idea seems to be
to convey the identity of the letters B and M.

~~Numbers~~
Bulges = 311

370 = OIKOS = perfect

quite beyond me to present these
discoveries in a systematic and in-
telligible form to untrained people.

By the "general key", I refer to
CCXX - I⁴⁶; II⁷⁶; + III⁴⁷. There are
the various numbers shown to ex-
press zero - 11, 31, 61, 93, 418 + II.

The alternative use of Hebrew and
Greek Zedekiah must not confuse
you. Take the Secret Key Letter
א (Same Thata) or **א** (Shin - Thaw).

(1) = 209, while (2) = 309. Then Thata = 318,
Beth 418. Again El = 309 ~~and~~ Beth 318.

One must not use these alternatives
indiscriminately.

I am annoyed that the kind
meaning of some tantalizing correspondents
escapes me. For instance Klabs = 311 =
Bela = Beth = House. Now OIKOS, house =
370, which is To and with the article.
440, which is **MV**. The idea seems to be
to giving the duality of the letters **B** and **M**

DICKS
Budapest 311

370 = ONOC = perfect

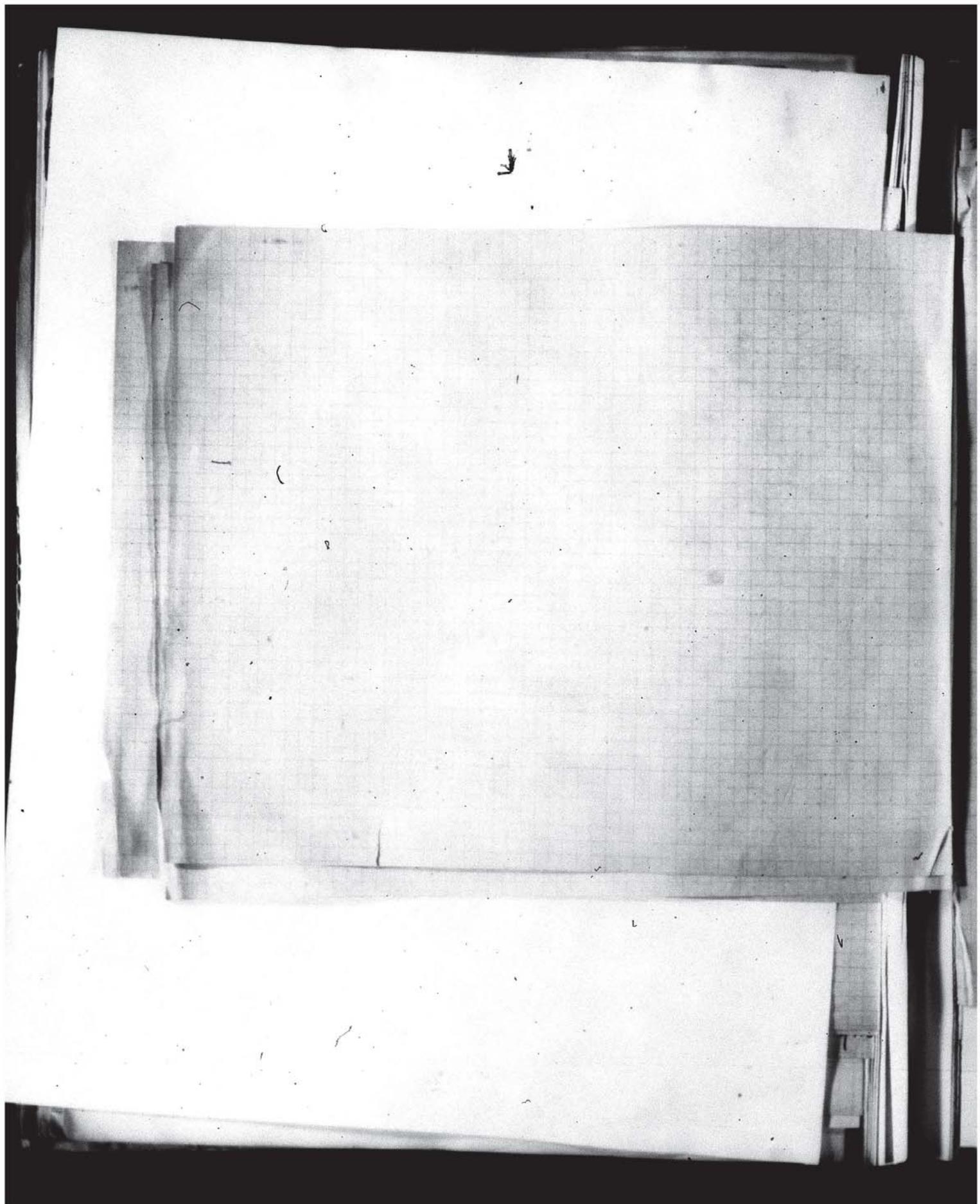
Note that some of the proofs (i.e. of the greater human knowledge of science) are inherent in the text of the verse; others refer to other verses (others again to the general key of the book. It is quite beyond me to present these discrepancies in any systematic and intelligible form to untrained people.

By the "general key" I refer to CCXX - I, 46; III, 76; + III, 47. There are the various numbers shown to agree.
Greek Gen - 11, 31, 61, 93, 418 + III.

The alternative use of Hebrew and Greek Zedakah must not confuse you. Take the Secret Key letter **בְּ** (Signum Thule) or **וְ** (Shin-Taw).

(1) = 309, while (2) = 309. Then Theta = 318, Tach 418. Again Elā = 309. But Tach 318. One must not use these alternatives indiscriminately.

I am anxious that the kind meaning of some tantalizing correspondences escape me. For instance, **לְ** Shals = 311, **בְּ** Beta = Beth = House. Now OIKOS, house, 370, which is To, and with the article **וְ** 318 = ~~סְ~~ סְמִינָה, 440, which is **אָ** **לְ** The idea seems to be that of the **אָלָה** of the letters **B** and **M**.



and one as - following c. midrash 6.
5.

or interpret B as Tō = positive existence.
I think CCXX - II - 15, 16, tells me to use
Digama in certain cases for Upsilon,
so that I may take Delta ^{Phi} gamma as a
formula of Hadit. This is the root of
Dynamis which expresses him ad-
mirably, and spelt with Digama =
311 again. Then Nu thus spelt = 80
which should throw light on I-46.
This sort of thing leads one on in-
definitely - one gets more knowledge
than one can digest.

It is rare to find things both
satisfactory and complete such as
the root of the idea "wheel", Kul = 450
or 56. (and Nu in either case.)

Lastly, there are some undeniable
identities which merely annoy, such
as $NU \times = \Phi \neq 100$

The temptation is to stray beyond
the exegesis into the open Zabalah.

Despite these complaints, I have
made astonishing progress in these
few days. I look to you to send me
some systematic digest of my important
results, to serve as a spring board for
the next dive. Also a criticism, if possible, one

or interpret B as T₀ = positive existence*.
I think CCXX-II-15, 16, tells me to use
Digama in certain cases for Upsilon,
so that I may take Delta² Digama as a
formula of Hadit. This is the root of
Deuterius which expresses him ad-
mirably, and spelt with Digama^m =
311 again. Then Duo thus spelt = 80
which should throw light on I-46.
This sort of thing leads one on in-
definitely - one gets more knowledge
than one can digest.

It is rare to find things both
satisfactory and complete such as
the root of the idea "wheel", Kul = 450
or 56. (and Nu in either case.)

Lastly, there are some undeniable
identities which merely annoy, such
as $NU \times = \text{Phi} = \text{Mod}$

The temptation is to stray beyond
the exegesis into the open Cabalah.

Despite these complaints, I have
made astonishing progress in these
few days. I look to you to send me
some systematic digest of my important
results, to serve as a spring board for
the next dive. Also a criticism, & if possible, some

and was as it follows: and make 6.
5.

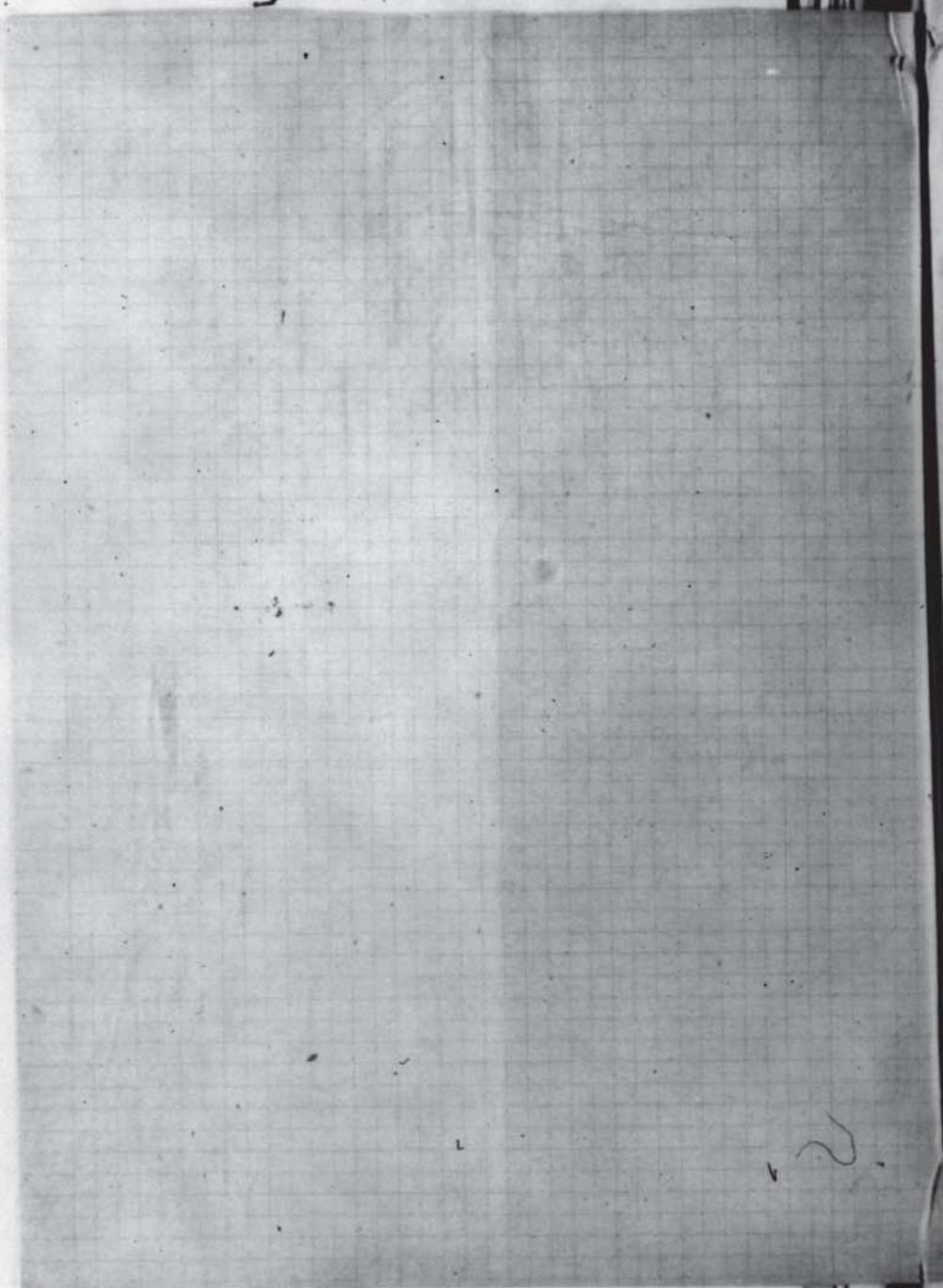
or interpret B as T0 = positive existence*. I think CCXX-II-15, 16, tells me to use Digama in certain cases for Upsilon, so that I may take Delta ^{Di}gamma as a formula of Hadit. This is the root of Dynamis which expresses him admirably, and spelt with Digama = 311 again. Then Duo thus spelt = 80 which should throw light on I-46. This part of thing leads one on indefinitely - one gets more knowledge than one can digest.

It is rare to find things both satisfactory and complete such as the root of the idea "wheel", Kul = 450 or 56. (and No in either case.)

Sixty, there are some undeniable identities which merely annoy, such as $NUX = \text{Phi} \neq \text{Mod}$

The temptation is to stray beyond the exegesis into the open Zabalah.

Despite these complaints, I have made astonishing progress in these few days. I look to you to send me some systematic digest of my important results, to serve as a spring board for the next dive. Also a criticism, if possible, one



work of you all - to tell me how your grand works.

By the way, traces of English Jabaleh
have begun to attract attention. It
began with the pun He - helios,
She, Selene. I am annoyed.

No more now. Will write again
soon.

93

93
93

Yours fraternally,

The Beast 666.

C

work of you all - & tell me how your small works.

By the way, traces of English Jabalah have begun to attract attention. It began with the pun He - helios, She, Selene. I am annoyed.

No more now. Will write again soon.

93

93
93

Yours fraternally,

The Beast 666.

