mine by the fools"

ἐν νυν.εσ μωρουσ = 1331 = 11^3

but what is the sense in which

it is true "with the just" also

"right, and one in right"

I want the 'puzzle' stated

clearly. Can you suggest

anything?

666

Snantel

Thebes = The Beast

The law = Thelema

mine by the fools"

ΣΥΝΕΣ μεωρος = 1331 = 11^3

but what is the sense in which to take "with the just" also "Eight, and one in Eight".

I want the 'puzzle' stated clearly. Can you suggest anything?

666

Snuatch

Thelema = The Beast

The law = Thelema

mine by the fools"

ΣΥΝΕΣ μεωρος = 1331 = 11³

but what is the sense in which to take "with the just" also "Eight, and me in Eight".

I want the 'puzzle' stated clearly. Can you suggest anything?

666

Smaintel

Thelema = The Beast

The law = Thelema

nine by the fools"

ΣΥΥΕΣ μεωρος = 1331 = 11^3

but what is the sense in which
it take "with the just" also
"Eight, and one in eight".

I want the 'puzzle' stated
clearly. Can you suggest
anything?

666

Snaintch

Thelema = The Beast

The law = Thelema

A.C. = Nanette shimmering at Cefalu. She had just picked bird's to a backward glance by her landlord 'The Baron'

Corfu Italy 27 May 1923.

Dear Nanette

93

Gratters! I enclose a copy of the horoscope with a selection of names which can be given when she is properly baptised. I meant to write out a ceremony long ago but have been stopped by Freudian considerations.

The ~~Sun~~ Royal trine of Luna, ~~Uranus~~ Jupiter, tho' not very close, seems the most important thing in the horo. There are no bad aspects in the nativity but also nothing particularly strong except this trine. The moon rising in her own house, she is right on the cusp of the ascendant and is very powerful, and as she is supported by the two big planets, there seems nothing to compare in importance with her. She is square to Saturn which complicates things a bit, especially as he is retrograde

AC - Nanette Shumway (née Frazer) at Cefalu. She had just given birth to a baby boy - I think by her landlord 'The Baron'

Gerbaldy 27 May 1923.

Dear Nanette

93

Gratters! I enclose a copy of the horoscope with a selection of names which can be given when she is properly baptised. I meant to write out a ceremony long ago but have been stopped by Freudian considerations.

The ~~Sol~~ Royal trine of Luna, ~~Uranus~~ Uranus → Jupiter, tho' not very close, seems the most important thing in the horo. There are no bad aspects in the nativity but also nothing particularly strong except this trine. The moon rising in her own house, she is right on the cusp of the ascendant and is very powerful, and as she is supported by the two big planets, there seems nothing to compare in importance with her. She is square to Saturn which complicates things a bit, especially as he is retrograde.

AC - Nanette Shumway at Cefalu. She had just given birth to a baby girl - I think by her landlord 'The Baron'

Cefalu 27 May 1923.

Dear Nanette

93

Gratters! I enclose a copy of the horoscope with a selection of names which can be given when she is properly baptised. I meant to write out a ceremony long ago but have been stopped by Freudian considerations.

The ~~Sol~~ Royal trine of Luna, ~~Uranus~~ Jupiter, tho' not very close, seems the most important thing in the horo. There are no bad aspects in the nativity but also nothing particularly stronger except this trine. The moon rising in her own house, she is right on the cusp of the ascendant and is very powerful, and as she is supported by the two big planets, there seems nothing to compare in importance with her. She is square to Saturn which complicates things a bit, especially as he is retrograde.

AC - Winnetta Shumway at Cefalu. She had just given birth to a baby boy - I think by her landlord 'The Baron'

Cefalu 27 May 1923.

Dear Winnette
93

Gratters! I enclose a copy of the horoscope with a selection of names which can be given when she is properly baptised. I meant to write out a ceremony long ago but have been stopped by Freudian considerations.

The ~~Sub~~ Royal trine of Luna, ~~Uranus~~ - Jupiter, tho' not very close, seems the most important thing in the horo. There are no bad aspects in the nativity but also nothing particularly strong except this trine. The moon rising in her own house, she is right on the cusp of the ascendant and is very powerful, and as she is supported by the two big planets, there seems nothing to compare in importance with her. She is square to Saturn which complicates things a bit, especially as he is retrograde

and exalted, but then he is trine to Mercury which should make thing easier for him. Mars, rising above Suna, is rather threatening, but there are no close bad aspects either to Sun or Moon, so probably there is not much to worry about. There is no big complex to make the child distinguished. She is likely to develop into a fairly ordinary little whore.

You can dig out a good deal from my manuscript notes on astrology. These, by the way, might be worked into Essays by O P V and sold. If that came off it would encourage me to complete the treatise.

About Education of Children tell O.P.V. and take note yourself of the following.

"Reading Freud's essays on Sex. I note that children should be taught from the start to criticize their teachers. The teacher should therefore tell the child something wrong, tell him that it is wrong, and get him to find out where the

error lies. The history of the mistakes made by mankind in the past, as to chemistry, astronomy, religion, etc. should be emphasized, and the way in which the truth came to light made very plain."

I have been working very hard and have some more to do so no more now. Very sad at having no letter this morning.

93

$\frac{93}{93}$

Everyours with
lots of love
B. Eastman

The letters of Mudd to A.C.
which are enclosed to me A.C.,
letters to Mudd survive in a
similar file to this list of
Mudd's letters

The letters of Mudd to A.C. which are referred to in A.C.'s letters to Mudd survive in a similar file to this list of Mudd's letters.

The letters of Mudd to A.C.
which are referred to in A.C.'s
letters to Mudd survive in a
similar file to Mrs Mudd's
Mudd's letters.

Marsa Plage, June 4/23.

To Mudd
long comment on Lib's AL.
Scarlet Woman etc

Care Frater,

Yours of May 28/93.

My health is much better all around, tho I had a bilious attack last night and this morning which upset me considerably. That fact lends additional weight to my general optimism. I am glad to hear you are all doing well.

I can understand ~~that~~ you have been very busy and ~~that~~ the first ~~few~~ view of your job has been rather appalling. There is really a frightful accumulation and variety. That, my poor friend, is why I am so eager to get anything publishable published; not for the result but as a clean-up. I have always felt this; it annoys me to have even the material for a small book of lyrics in the files. Once a book is published I can forget about it completely. It is therefore urgent to find people to issue all the back work. If this were done it would satisfy my neatness-complex. I should feel ~~that~~ I had my table clear of everything but the work actually in hand, and could go ahead without risk of mixing things up when such a pass-word is communicated.

The feeling ~~of~~ is born of illusion; but I can't help ~~that!~~

The Work of the Comment. There is no question of hurry. I don't think you are right to attach such importance to possible bungling on my part. The Aeon is not a work of my unsupported imagination. The facts of human progress are involved. You have seen yourself evidence of the idea sprouting entirely independent of me.

About the shape of The Comment - You are quite right, in a way. I wish I could feel justified in distinguishing between two Comments; one in Chap. I - 36, and Chap. III - 40; the other in Chap III - 39. The former would then refer to official orders issued by me with regard to various cases as they arose, much as Mohammed got a new Chapter of the Q'uran whenever a situation arose which demanded authoritative settlement. * 2 A

Do not then think of The Law as decaying. ~~This~~ The Situation is really this: In the course of evolution mankind becomes ripe for new ~~truths~~ or rather for the Communication, of a [illegible] eternal truth. The Equinox of the Gods is a critical moment when such a pass-word is communicated.

I am, so to speak, the Kerux charged with the official proclamation in Temple of the Word. But, ~~that Word~~ is not arbitrary. It expresses existing conditions. Obviously, lots of people have worked by 93 in all ages. Most of your other remarks about the comment are covered by the above or Liber I or what I will now proceed to say.

Since coming here it has been constantly drummed into me that my real business from now on is in public life. I hate the idea so much that I feel sure it must be correct! But I can't do anything about this at present beyond getting The Hay ready. I think it probable that the opening move will be made by the Rich Man from the West. There is also the question of The Scarlet Woman. I don't know whether Aleostrael will succeed in getting her potential power into working Order. She ought really to be free to devote herself to doing so. In any case, what The Book of the Law contemplates is evidently the arising of a Semi-Pharaoh who will exercise despotic political power - derived from me and dependent

on me. I could work with such a woman because I could then keep in the background; and that again is, I think, contemplated by CCXX. (The world is obviously ~~right~~ ripe for the appearance of a female ruler of this kind.)

The question of The Scarlet Woman is particularly difficult for men to investigate simply because of her peripheral consciousness as against man's centralized Ego. Perhaps you "with your woman's heart" may understand it better than I.

There is one thing that annoys me hellishly about all these problems. We are always coming up against brick walls and having to wait when we want to be up and doing. ('Sense the reference to Longfellow. That verse, by the way, gives his psychology beautifully. He jumps up with the greatest enthusiasm in order to — wait — It's a perfectly beautiful clinical example of nervous weakness.) However, here we are in the

same boat. We don't know what we want to do, it is true, but anyhow, we can't do it until the arrival of the rich man from the West and a few things like that. Well, I don't mind, I'm perfectly happy waiting. I merely wish to remind the Gods that — for many considerations — this attitude shows my complete dependence upon them. (Compare Napoleon in Anatole France's story of "Le Miuron".)

About your remarks on my remarks on honour — (I assume that you have copies of your own letters) I quite see your point A. But I think all these stumbling blocks would disappear simultaneously if people would only grasp my mathematical conception of 93. That is exactly where I thought you would come in strongest.

Let me put it in this way. In spite of the variety of possible triangles they are all limited by having three sides. Similarly the scope of possible Wills for any man is limited by his race, caste, etc.. Nothing annoys me more than having people imagine that 93 allows

the Chicago Times.

* "a very full inch and a quarter" (as the little boy can say)

any amount of looseness: Don't forget that one of the principal things (please for an almost unavoidably absurd accident. I am dictating this lying down. A few minutes ago I missed my pen knife and found another for the purpose. I then slightly shifted my position. The large blade of the missing knife went an inch or so into the small of my back*.) which makes Thelema inscrutable is ~~that~~ it identifies destiny and Free Will. It is on just such rocks ~~that~~ I am building my castle. Note B. Of course "Do what thou wilt" is not a guide it is a scientific principle of ethics'. There are numerous guides to conduct in the Book:- I-10, 12, 22, 32, 41, 42, 43, 51, 52, 57, 61, 62, 63 and so on. But these, as I think the Comment shows, are not sufficient indication to enable any one to solve his ethical problem dynamically. (c) You are quite right. We do take away all other but as to the criteria of righteousness determination of the True Will. Siber Thisarb and others should help. A year's probation should help.

* "a very full inch and a quarter" (as the little hymn says)

the little hymn says.

any amount of looseness. Don't
of the principal things (pause
inconceivably absurd accident-
ating this lying down. A
ago I missed my pen knife
another for the purpose. It
shifted my position. The fa
the missing knife went an in
the small of my back*.) whic
Thelema inscrutable is that
destiny and Free Will. It
such rocks that I am bu
castle. Note B. Of course "
will" is not a guide it is a
principle of ethics'. There a
guides to conduct in the Boo
22, 32, 41, 42, 43, 51, 52, 57, 61, 6

* "a very full inch and a quarter" (as the little hymn says)

the little hymn says.

any amount of looseness. Don't fo
of the principal things (pause fo
inconceivably abound accident-
ating this lying down. A fe
ago I missed my pen knife a
another for the purpose. I th
shifted my position. The fang
the missing knife went an inc
the small of my back*.) which
Thelema inscrutable is that
destiny and Free Will. It i
such rocks that I am bui
castle. Note B. Of course "T
will" is not a guide it is a
principle of ethics'. There ar
guides to conduct in the Boo
20, 32, 41, 42, 43, 51, 52, 57, 61, 62

* "a very full inch and a goodly" as the little hymn says!

any amount of looseness. Don't forget that one of the principal things (pause for an almost inconceivably absurd accident. I am dictating this lying down. A few minutes ago I missed my pen knife and found another for the purpose. I then slightly shifted my position. The large blade of the missing knife went an inch or so into the pinhole of my back*.) which makes Thelema inevitable is that it identifies destiny and Free Will. It is on just such rocks that I am building my castle. Note B. Of course "Do what thou wilt" is not a guide it is a scientific principle of ethics'. There are numerous guides to conduct in the Book:- I-10, 12, 22, 32, 41, 42, 43, 51, 52, 57, 61, 62, 63 and so on. But these, as I think the Comment shows, are not sufficient indication to enable any one to solve his ethical problem dynamically. (c) You are quite right. We do take away all other criteria of righteousness but as to the determination of the True Will Siber, Thisarb and others should help. A year's probation should help.

* "a very full inch and a goodly" as the little hymn says!

any amount of looseness. Don't forget that one of the principal things (pause for an almost inconceivably absurd accident. I am dictating this lying down. A few minutes ago I missed my pen knife and found another for the purpose. I then slightly shifted my position. The large blade of the missing knife went an inch or so into the pinhole of my back*.) which makes Thelema inevitable is that it identifies destiny and Free Will. It is on just such rocks that I am building my castle. Note B. Of course "Do what thou wilt" is not a guide it is a scientific principle of ethics'. There are numerous guides to conduct in the Book:- I-10, 12, 22, 32, 41, 42, 43, 51, 52, 57, 61, 62, 63 and so on. But these, as I think the Comment shows, are not sufficient indication to enable any one to solve his ethical problem dynamically. (c) You are quite right. We do take away all other criteria of righteousness but as to the determination of the True Will Siber, Thisarb and others should help. A year's probation should help.

I have explained somewhere that I contemplate the establishment of a staff of experts to assist the judgment of aspirants.

But I'm not sure that you quite grasp the idea of the Book when you say there must be hope for the average man. As I read it, the acceptance of The Law is something like deciding to enter an University. "The slaves shall serve". Most people "the many and the known", will refuse the Law: - "The slave shall serve". They are to be ruled by "the few and secret". The point is I think, with regard to freedom, that it is up to any man to declare that he intends to do his Will. By doing so, he undertakes the responsibility of governing himself and others. He must succeed or fail in that higher task.

Your next remark makes me feel sure that you have got things a bit wrong. You talk of the greater emergencies of life. But to the Thelemite every breath he draws is important,

and it is not in the least necessary for the non-Thelemite to decide on anything. He has neither the right nor the capacity to do so. All we can do for the Troglydytes (as I have got into trouble for calling them) is to work for their general welfare and try very slowly to prepare them for emancipation. But the Essential for ourselves is to put a stop absolutely to their damned impertinent interference with us. We must not allow Sunday newspaper morality to interfere with our researches in science, our lyrical self-expression in art, or even our relaxations. Here is where the secrecy comes in by the way. We must put a stop to the vulgar knowing what we are doing. You want me to make clear

(1) The fact ~~that~~ instruments of knowledge are not principles of Will. I admit I had not thought this necessary.

and (2) The ~~proper~~ measure of the importance of the instruments. I have assumed ~~that~~ a Thelemite should devote himself first of all to discovering his True Will and ~~that~~ he should use all the regular accepted methods of forming a judgment,

on any subject. Surely the main principles are the same whether you are determining a boiling point or deciding how to act in a domestic crisis. I want to do away with the distinction between Occult, or ordinary, and Scientific research. I affirm the unity of nature. To me the adept is simply a man who knows his business in both senses; (a) what it is, (b) how to do it.

Note D. Please note the absolute incompetence of Crowley in psychology. He can, it is true, analyze anything as well as or better than any one alive. (Did I mention that Sullivan, knowing Einstein + other such men intimately, said that I had a more analytical mind than any one he had ever met?) It has become second nature with me to analyze every idea as it occurs. I mean casual things. I can hardly read a story of De Maupassant without stopping every minute to determine the exact interpretation of every unusual word etymologically and in all other ports of ways. You will notice this tendency in looking through those books which I have annotated. But I am

* I am often right in the long run, occasionally right but I give no allow for irrational action, accidents work.

a hopeless imbecile when it comes to a matter like judging how men will react, either individually or in mass, to any given stimulus*. In all such matters I rely on Sé'a who is as clever as I am stupid. I can't say more than that. Do get out of the way of thinking that a Sogos has anything like universal Genius. His uniqueness itself implies ~~that~~ his limits are extremely narrow. Consider ~~that~~ to become 9° = 2° he has had to concentrate in himself the energies of 20 centuries or so, that he has had to find a single word capable of expressing the past and future history of mankind. This of course is one reason for the necessity of the Tabalah. The literary meaning of a word could not possibly be adequate. It must contain the connotations of all sorts of correspondences those of pure number, of yetziratic attribution, of the Tarot and so on. Since therefore I am (by definition) the Zeitgeist in its human relations I cannot possibly understand the peculiarities of any individual. (Being the idea of a triangle, I cannot identify myself with any particular triangle.)

* I am often right in the long run, i.e. constitutionally right: but I fail to allow for irrational action, accidents &c.

a hopeless imbecile when it comes to a matter like judging how men will react, either individually or in mass, to any given stimulus*. In all such matters I rely on Séa who is as clever as I am stupid. I can't say more than that. Do get out of the way of thinking that Sogos has anything like universal genius. His uniqueness itself implies that his limits are extremely narrow. Consider that to become 9° = 2° he has had to concentrate in himself the energies of 20 centuries or so, that he has had to find a single word capable of expressing the past and future history of mankind. This of course is one reason for the necessity of the Tabalah. The literary meaning of a word could not possibly be adequate. It must contain the connotations of all sorts of correspon[illegible] [illegible] number of yetziratic

* I am often right in the long run, intentionally so, but I fail to allow for irrational action, accidents & the like.

a hopeless imbecile when it comes to a matter like judging how men will react, either individually or in mass, to any given stimulus*. In all such matters I rely on Séa who is as clever as I am stupid. I can't say more than that. Do get out of the way of thinking that a Sogos has anything like universal genius. His uniqueness itself implies ~~that~~ his limits are extremely narrow. Consider ~~that~~ to become 9° = 2° he has had to concentrate in himself the energies of 20 centuries or so, that he has had to find a single word capable of expressing the past and future history of mankind. This of course is one reason for the necessity of the Tabalah. The literary meaning of a word could not possibly be adequate. It must contain the connotations of all sorts of correspondences those of pure number, of yetziratic attribution, of the Tarot and so on. Since therefore I am (by definition) the Zeitgeist in its human relations I cannot possibly understand the peculiarities of any individual. (Being the idea of a triangle, I cannot identify myself with any particular triangle.)

I am indeed the mediator between mankind and the Gods but therefore any man can only understand me just so far as he is able to sink his personal aberration from the norm in some universal consciousness. I have uttered the Word but I cannot make it intelligible by exposition; to attempt to do so would be to lie every time. All I can do is to act as Hierophant – CCXX – I – 37, 38, 50, etc. In other words, I can appoint rituals, ordeals, methods, and the like. It must depend almost wholly on the candidate to come by such means to an understanding of my Word which shall be true and powerful for him. His interpretation as is obvious will be useless to his twin brother. But what you fail to see, I think, is that any interpretation of mine would be equally fatuous. This indeed is why I have appeared so misleading. Either I have, with the best intentions, explained things all wrong; or else, in doing the right thing by showing the candidate the Universal truth and the need for him to fit himself to grasp it as such, led him to a conception which is

untrue for him, exactly as the true statement ~~that~~ "the country is prosperous" might mislead and bring to ruin a small shop-keeper.

E (1) Yes, I think that I have indicated far better than the psychoanalysts the meaning of sex and its value ~~in the~~ as a sign post on the path. I note regretfully, however, your phrase "if deep, and sincere, and reverently treated". Such moral limitations would induce error. Of course, any scientific observation must be made accurately if it ~~will~~ is to have value. But a shallow sensual nature, a tendency to insincerity therein, or the Anglo-Saxon, Montmartre and Chinese attitudes towards sex will be just as useful indications of the kind of self of their possessors as St. Theresa's, Shelley's or my own.

(2) Emphasize the word "abiding". Racial customs only count if capable of surviving the most revolutionary political and religious changes. Ideals of honour, hospitality, and friendship seem to me as important as any. It should be obvious that current conventions about such matters are worthless. They are neither guaranteed by history, founded on necessity, nor significant of biological

untrue for him, exactly as the true statement "the country is prosperous" might mislead and bring to ruin a small shop-keeper.

E (1) Yes, I think that I have indicated far better than the psychanalysts the meaning of sex and its value as a sign post on the path. I note regretfully, however, your phrase "if deep, and sincere, and reverently treated". Such moral limitations would induce error. Of course, any scientific observation must be made accurately if it is to have value. But a shallow sensual nature, a tendency to insincerity therein, or the Anglo-Saxon, Montmartre and Chinese attitudes towards sex will be just as useful indications of the kind of self of their possessors as St. Theresa's, Shelley's or my own.

(2) Emphasize the word "abiding". Racial customs only count if capable of surviving the most revolutionary political and religious changes. Ideas of honour, hospitality, and friendship seem to me as important as any. It should be obvious that current conventions about such matters are worthless. They are neither guaranteed by history, founded on necessity, nor significant of biological

tendencies.

(3) The word gentlemanliness is not used by Thelemites. What do you mean by "morbid perversions"? A sentence like that warns me that you have not yet got rid of prejudices. I say this without the slightest doubt that you and I should agree entirely as to what action would be 'noble' in any stated case. I will, however, define "morbid perversion" for you in order to make sense. Every worthy idea must be pure; by which I mean that its connotation should be determined only by considerations pertaining to its plane. For example: generosity would be impure if not based on the idea of pleasing God or acquiring a good reputation.

I cannot quite agree with your summary. I hold that one must discover one's True Will by a spiritual experience based on practices Samma Sati. (I hope you understand the sense in which I use this word.) Take my own case:- The Burma - China record and the successive illuminations of more recent date. But such "direct vision" should not be trusted unless confirmed fully by intellectual criteria and also

by the course of events. "Success is your proof." I have become convinced that I am the Logos of the Aeon, not so much by the revelation to that effect in The Book of the Law, or by the rational considerations which have confirmed such texts as CCXX - I - 5, 6, 15; II - 5, 53, 65, 76, 77, 78, 79; and III - 42; but, by the force of circumstances which have compelled me to identify myself with the Word Thelema, and refuse to allow me to follow any of my numerous normal ambitions, though these are still strong in me! At this moment, G.C. is as mad as Hell that he cannot be a famous poet, the leader of the next Expedition to Everest, and that sort of thing. It is of course equally true that my deepest Will is absolutely satisfied by being the Logos, for nothing else would carry me beyond the barriers of birth and death.

But the True Will being once definitely ascertained and named — each man is a Word — though this word may be modified and its connotations rectified and extended by the influence of subsequent events, he should not, as you suggest, rely on secondary guides,

by the course of events. "Success is your proof." I have become convinced that I am the Logos of the Aeon, not so much by the revelation to that effect in The Book of the Law, or by the rational considerations which have confirmed such texts as CCXX - I - 5, 6, 15; II - 5, 53, 65, 76, 77, 78, 79; and III - 42; but, by the force of circumstances which have compelled me to identify myself with the Word Thelema, and refuse to allow me to follow any of my numerous normal ambitions, though these are still strong in me! At this moment, G.C. is as mad as Hell that he cannot be a famous poet, the leader of the next Expedition to Everest, and that sort of thing. It is of course equally true that my deepest Will is absolutely satisfied by being the Logos, for nothing else would carry me beyond the barriers of birth and death.

But the True Will being once definitely ascertained and named — each man is a Word — though this word may be modified and its connotations rectified and extended by the influence of subsequent events, he should not, as you suggest, rely on secondary guides,

but apply all his normal faculties directly to each problem that arises. "How shall I act so as not to introduce an element of self-contradiction in the word which is I?"

F. As you say, spiritual perfection is the sole object worth pursuing. But I define spiritual perfection as the full manifestation of this Word, the name of the Star. Every Word is equally pure and perfect. Every Star has its place in the body of Nuit. I hope these definitions will cover your criticism about the dangers of 93. 93 is of course not a guide to decision but a formula of consecration, as you say. Decision should be based on calculations of the nature of the Word-Star, and its proper relations with its galaxy. To illustrate: The Word "or" in Hamlet's soliloquy is nothing in itself; but it is a necessary Word and its usefulness appears when given its proper place in the sentence.

G. I have been trying for some time to produce a satisfactory essay on how to discover The True Will. You will find

many scattered remarks on that subject. It would be useful for you to collect them as a basis for a formal presentation of the case, but don't put the cart before the horse. The guides you mention are to be used to discover the will. That work must be done first of all. "All your righteousness is as filthy rags". Until you have "found Jesus", good works are a delusion of the Devil. Do get this well into your head. It is vitally important. Until you have had the spiritual experience of discovering the True Will, all your efforts ~~will~~ are likely to lead you further astray. Literalistically, you are tackling a problem which pertains to above the Abyss with ~~[illegible]~~ weapons which pertain below it. Your error is of the very essence of iniquity. Here lie I, sore wounded by my own dagger, in the small of the back, and you write like a prosh! Fie, sir, for shame! Hang it, haven't you read my 1906 record, "The Wake-World"? Isn't the whole crux of attainment the

abandonment of all that you have and are? Is not the Devil the prince of the power of the air that is of the Ruach? You are the unclean spirit that perpetually worketh in the children of disobedience. Wash off thy Mud!

The game is to collect, organize, develop, and exalt every single energy to the utmost possible degree and having concentrated all in the Ego of the Adeptus Exemptus, to annihilate the whole caboodle by one frantic leap into the Abyss. It is the Cardinal error of the Black Brothers to think that the "secondary guides" possess value. But, having crossed the Abyss, all the curses turn to blessings; and every faculty, however insignificant, finds its place in the Temple. Thou blitherer! Do you suppose that I should consent to live another moment, bleeding as I am internally from a self-inflicted wound for which I do not see how I can blame Aleostrael as I feel that she deserves, if it were not that every such moment chants its witness of wonder, thrills me with

exaltation as I realize that I cannot even leave my penknife at home when I go to Tunis, and buy a book so that I have to buy another penknife, and get a bilious attack, and sleep it off, so that that penknife slips out of my pocket on to the bed, and gets opened somehow, and stabs me clandestinely when I shift my position so as to relieve the monotony of my testicles, all in order to introduce a breezier note into my letter of sorrowful admonition and dignified reproach to my old and valued friend Omnia Pro Veritate — whom I should like to amuse because I have a sort of sneaking feeling that he isn't all bad.

I hope I haven't lost the thread of my discourse. What I am trying to bring out is that "Do what thou wilt shall be the whole of the Law" and therefore the knowledge of the True Will is essential to the consciousness of righteousness. A man is simply groping in the dark until he realizes the nature of

his Star. Having done so, there is nothing in the Universe obscure, useless, or malignant, while, previously, he cannot be sure that his noblest qualities and his most brilliant faculties are not the enemies of his soul.

You must not therefore expect me to indicate the "whole set" of "secondary guides": Understand every phenomenon as a particular dealing of God with your soul and therefore as an infallible guide to Conduct. This is true in a different way for the uninitiate, to whom every phenomenon is a factor in the equation of his True Will. What I want you to see is that there are not many problems, but one only. The Law has introduced an absolute simplicity into life. Of course, each man must progress for himself; and at first no doubt, it will appear to him as if there were complexities, what you call "the complicated situations of modern life." One of the great advantages of The Law is that it enables one

gradually to coördinate all one's internal and external elements. All problems appear as particular cases easily soluble by intelligent reference to the single general principle. This makes, I need hardly point out, for leisure to devote oneself to the specific Great Work. One banishes everything that might hinder, and also transforms it into an asset; but further, the ability to dispose of all ordinary "matters" thus easily and favourably, both releases energy and economizes time.

H. I admit what you say but the liability error lies in original failure to work out the True Will. In the case you give, the man should have already taken into account his capacity for Yoga, its probable value to him etc., in the course of discovering his True Will. I am so glad you brought this up. Just put it side by side with my remarks on honour. Observe that the error is the same in each case. The man acting dishonourably is the belief that his True Will demands

that he do so, or practising Yoga unadvisedly under a similar misapprehension has been led into the fault by inadequate preparation. I hope that these remarks will make clear to you my view about the discovery of the Will. Everything depends upon this being done flawlessly; to generalize from insufficient data is, as you know, the chief cause of the failure of the theorist in Science. The same is true with 93. I may say, in fact, that I know nothing true in Science which is not true in 93, and applicable to its problems. Let me ask you to think up a few more probable pitfalls and then say if they would not all be avoided by thoroughness and accuracy in preparing the ground for attaining illumination about the true Will.

I. I have already covered the points raised in the first part of this section of your letter. According to my Eqt. hexagram, I should devote just this month to formulating important plans. ~~Do~~

I quite follow what you say about the initial offensiveness of Love of course.

always seen the difficulties raised thereby. It was obviously purposeful on the part of Cuwaas. I have not thought very deeply "to what end" but my main idea is that the object is to secure that no one shall accept the Law who is not prepared to go the whole hog. It throws out the prude, the coward, the opportunist, the materialist, the sentimentalist, and their like. In other words, it assures us that the 12 apostles, so to speak, shall be an extremely select body of men and women. This is evidently vital to the career of the book. (Incidentally, it has already got rid of quite a number of people whom I personally like, respect, and admire; people of great attainment even in spiritual matters; people, in short, whom I should certainly have entrusted with the widest executive powers. The Book has prevented me from making any such number.

I notice one phrase of yours which seems to doubt the complete adequacy of the Book itself and those who live in it for all the purposes of the Aeon. Make no such mistake. Above all, don't imagine for a moment that the

Λογος Τοῦ Αἰῶνος is Θέλημα (Thelema) 2542

Logos of the Aeon is anything but the Word Thelema. (ΘΕΛΗΜΑ, of course, may be considered as defined by the Book; e.g. any mystery revealed in the Book, should be regarded as a mystery of ΘΕΛΗΜΑ, i.e. as part of the connotation of the Word.) I, The Beast 666, am myself defined by the text of the Book. I am only valuable to humanity just insofar as I am of use in proclaiming it and otherwise fulfilling the functions appointed for me. Apart from the Book, apart from the Word, I am, so to speak, one of the Qliphoth.

I am ~~[illegible]~~ with you for your remarks about the MLPH concepts of CCXX. Don't you recognize my unusually modest (Mathematical, Magical, Philosophical) to dare to do more than suggest that Whitehead & Co. are not alone in their glory? Of course, if Aiwass really knows more than they, all the better. Equally of course, I believe he does and inserted those MLPH concepts for the very purpose of demonstrating his superiority to any existing thinker.

Set me put down the syllogism all by itself, for it is the bed-rock of my pyramid.

Λογος Πνευματικος is Θελημα (Shelli-Key) 2542

Logos of the Aeon is anything but the Word Thelema. (ΘΕΛΗΜΑ, of course, may be considered as defined by the Book; e.g. any mystery revealed in the Book, should be regarded as a mystery of ΘΕΛΗΜΑ, i.e., as part of the connotation of the Word.) I, The Beast 666, am myself defined by the text of the Book. I am only valuable to humanity first insofar as I am of use in proclaiming it and otherwise fulfilling the functions appointed for me. Apart from the Book, apart from the Word, I am, so to speak, one of the Qliphoth.

I am [illegible] with you for your remarks about the MLPH concepts of CCXX. Don't you recognize my unusually modest (Mathematical, Magical, Philosophical) to dare to do more than suggest that Whitehead & Co. are not alone in their glory? Of course, if Aiwass really knows more than they, all the better. Equally of course, I believe he does and inserted those MLPH concepts for the very purpose of demonstrating his superiority to any existing thinker.

Set me put down the syllogism all by itself, for it is the bed-rock of my pyramid.

a. Aiwass possesses superior knowledge to any living man.

b. A.C. got into communication with Aiwass through certain magical methods.

c. ∴ It is possible ~~that~~ for a man to acquire knowledge, not otherwise available, by adopting certain methods.'

—

Of course there are any number of other premises and corollaries. For example, it is presumable that Aiwass is only one of a number of Intelligences similarly superior. It is probable that A.C.'s methods are very primative etc. etc.. But the supremely important point is to establish the ~~fact~~ existence of Praeter-human Intelligences and the possibility of Communicating with them. Anatole France makes Berthollet say "L'observatem de la nature n'y saisit jamais l'intermention d'une intelligence supérieure." That is the one point on which religion has always broken down; and it is absolutely up to us to establish our proofs while the events are recent. This is not merely in the interests of the religion as such but as giving humanity a weapon for further

advancement." III - 10," and 39, 47 are my bugbears. I will write later on these points, though I feel so ashamed of myself about my neglect of duty, that Alostrel will have to give me several big wallops to get me to do it.

~~But~~ However, you talk of the URMLPHC as superior to the "blind gropings" of Macrosophs, whether as Square-point or White-Head. How then, do you not understand why I asked you to come from South Africa? Here am I, with not enough sense to avoid being stabbed in the back with a penknife at £2.50 and you expect me to challenge the long-bearded, long-nosed, long-headed bunch at their own game. Curses it Norman, don't you realize that my mathematics stopped in 1892 with a loud thump, that I know practically nothing of conic sections, hardly the definitions, and could not tell you the difference between the various kinds of calculus to save my life? But if you, a trained mathematician, find that these URMLPHC written down by me, years before I met you,

are ahead of the Ketjer gang, will it not stagger mathematicians if you announce them? I only thought my coöperation possibly useful because I happen to understand something about the cipher. (I note you think the cipher likely to put ~~it~~ people off. It must therefore be demonstrated ~~that~~ this cipher is part of the proof of identity.) Figure to yourself how ~~the~~ you would act in order to demonstrate your existence and identity. It is useless merely to announce who you are. It is useless to convey information straightforwardly; for if I know it to be true, I may be faking; and if I don't, what evidence is there of your truth? The only thing to do is exactly what Aivass did. (1) He gave me some knowledge which I was able to recognize as superior; (2) He gave me some knowledge which I learned later to be superior. (3) He conveyed this knowledge through a double medium, in other words used a language which I could translate after studying it but could not write fluently; (4) He indicated ~~that~~ he was using such a language

by a few examples in the Hebrew Zabalah which I knew, but concealed the bulk of the information (a) in a Hebrew Zabalah which I did not then know, (b) in Greek Zabalah of which I knew a very few words; (5) He referred to facts outside my then knowledge; (6) He referred to events which had not yet taken place. I cannot think of any other way in which this demonstration could have been made unless he had come forward in a more or less human shape, which would either have destroyed the value of the demonstration ~~altogether~~ altogether — He might merely have been a distinguished stranger — or alternatively, He would have had to violate the fundamental conditions of the problem, which is to prove ~~that~~ personal intelligence exists apart from cerebral tissue, but can be approached by suitable means.

Tuesday night. I am really a prize idiot. ☉ and ☾ I had a very bad bilious attack; but in spite of that, & the wound in my back I went on dictating, till all

horrors, nearly killing poor Alostrael. The result — I have been an absolute wreck all day; very ill physically and suffering from the acutest mental depression. I have managed to pull myself round & continue, tho' briefly, being jagged.

I quite realize the importance of The Hag. I do not grudge the time; but am extremely worried about it because it is not susceptible of being put into really first-class artistic form. I feel much the same as I do about The Comment, only of course, less so. The root of the trouble is that I feel my self unequal to the job. I have always written inspirationally, having the idea clear in sub-consciousness and the form well within my technical powers. Consequently, any work which cannot be finished at a sitting destroys me.

Let me confess with utter shame that I am constantly distressed by inability to find a publisher. Hearing of the enormous prices fetched by my pre-war books rubs it in. The public want me so

badly, & I them; yet the publishers are too stuped to make the correction!

Lampoda Tradam is Hamburg.
Heard ~~that~~ Ward was dead.
Authorizations enclosed herewith.
Please have typewriter repaired in Palermo for Sia to use when she comes.

Can't understand the absence of The Cairo Working in the Hag. Please hunt thoroughly. Sia has written J. about it.

Eddie's letter suggest ~~that~~ he needs to come to his personal strength. Very important to get him on the right lines. He is just the sort to ruin himself for life tho' having sentimental ideas about it. Most important for him to spend month or so at The abbey.

~~Typewritten~~

93 12/93

Fraternally, but all in
Perfect 666.

To [illegible] AC - Jane Wolfe. 30

Tunis, Aug. 30 | 23 a.v.

Cara Soror, (Estai)

93

Yours of Aug. 23. Your experiences with a quite unusually foul type of Black magicians which you described are quite amusing. But really you should be old enough to know better than to allow yourself to get into a passive state in relation to anything so obviously unclean. Of course you are not English, otherwise the address should have been sufficient warning. Earl's Court is puerulent with putrifying catamenia. It is really just one step below Bayswater.

I do quite seriously wish you will be very careful in dealing with such people. They are as flabby spiritually as they are physically and are always taking whisky medicinally. They jabber in a loathesome jargon of pseudo-occult terms. They are always totally incapable of scholarship or Soap. The only danger of them is that they practise a peculiar

kind of mania whose nature I cannot profess to know in detail. I am not sufficiently curious nature to stick my nose into it but the general result is that they are either able to do or appear to be able to do various tricks of a low-class physiological type congruous with their parasitic & verminous nature. Your course w all such people is evident. Refuse to discuss Crowley or the "other side" or psychism or emanations or laying on of hands. Do not let them dope you with bad babble & worse whiskey. Stick to the point of The Law of T., force them to discuss it cleanly, intelligently. It is an infallible touch stone. The vile flee instinctively from the light. The most symptomatic thing in the letter is the rubbish about the Crowley emanation. To imagine that I exist after I have passed

kind of mania whose nature I cannot profess to know in detail. I am not sufficiently curious manner to stick my nose into it but the general result is that they are either able to do or appear to be able to do various tricks of a low-class physiological type congruous with their parasitic & verminous nature. My course w all such people is evident. Refuse to discuss Crowley or the "other side" or psychism or emanations or laying of hands. Do not let them dope you with bad babble & worse whiskey. Stick to the point of The Law of T., force them to discuss it cleanly & intelligently. It is an infallible touch stone. The vile flee instinctively from the light. The most symptomatic thing in the letter is the rubbish about the Crowley emanation. To imagine that I exist after I have passed

to endless trouble to pass away by that kind of passing away w. leaves nothing whatever behind is the limit of impudence and the 'all-mark' of an irradicable passion for publicity.

Do be careful, dear Estai, you have got into a mess w. John B. (vee) for neglecting my counsel to be clean, you are headed straight for another w. this succulent soupçon of flaccid & flatulent poultice.

93 93/93

St Louis Aug. 30/23

My dear Helen,

I'm turn from singing your praises – in my Autobiography where you receive your due as the "Serpent Officer" in one of the most important stages of the initiation w. I underwent in America to recall myself to you in my character as a budding dramatist. You remember how much you liked my "Three Wives" & how it was impossible because it would take only an hour & 20 min. to play. Since then I have worked on it to expand it to due length & hope to have it finished before the end of the yr. in w. case I shall send it along.

But I am sure that you remember also that I consistently maintain your right divine as the one tragic actress in America worth the name & that I believed & showed every time

[illegible] (? Helen?) [illegible] address.
Must be play Annie Zieve.

St Louis Aug. 30/23

(59)

My dear Helen,

93

I'm turn from singing your praises – in my Autobiography where you receive your due as the "Serpent Officer" in one of the most important stages of the initiation w. I underwent in America to recall myself to you in my character as a budding dramatist. You remember how much you liked my "Three Wives" & how it was impossible because it would take only an hour & 20 min. to play. Since then I have worked on it to expand it to due length & hope to have it finished before the end of the yr. in w. case I shall send it along.

But I am sure that you remember also that I consistently mention your right divine as the one tragic address in America worth the name & how I deplored & showed every time

AC - Helen (? Holloway) wrote address.
Wrote his play Annie Zina.

St Louis Aug. 30/23

My dear Helen,

93

If [illegible] him from singing your praises [illegible] Auto-hagiography where you receive your [illegible] the "Serpent Officer" in one of the [illegible] tant stages of the initiation. I understand [illegible] America to recall myself to [illegible] character as a budding dramatist [illegible] remember how much you liked [illegible] I know it was impossible because [illegible] would take only an hour [illegible] play. Since then I have [illegible] it to expand it to three [illegible] hope to have it finished [illegible] end of the year [illegible] send it along.

But I am sure that [illegible] also that I consistently [illegible] your right divine as the [illegible] address in America worth the [illegible] + how I deplored + showed every [illegible]

(Scott Osborn)

that you were cast for my lesser part.

Last spring I spent some time with a youth (Scott) name B. C., grandson of Gen. B. of the Salvation Army collaborating with him on a play. The original main incident was entirely his but practically all the superstructure is mine. I too am responsible for practically the whole of the dialogue.

From the first moment I had you constantly in my mind as the one woman I have ever known who could adequately interpret the leading character Anna Zuna. I do not imply that she is a portrait of you — merely that you alone possess the bitter privilege of understanding Anna's tragedy.

Anna is a truly great woman both by genius & nobility of character. Her tragedy is that she is

(Booth Clibborn)

that you were cast for my lesser role.

Last spring I spent some time w. a youth name B. C. (Booth) grandson of Gen. B. of the Salvation Army collaborating w. him on a play. The original main incident was entirely his but practically all the superstructure is mine. I too am responsible for practically the whole of the dialogue.

From the first moment I had you constantly in my mind as the one woman I have ever known who could adequately interpret the leading character Anna Zina. I do not imply that she is a portrait of you—merely that you alone possess the bitter privilege of understanding Anna's tragedy.

Anna is a truly great woman both by genius & nobility of character. Her tragedy is that she is

thrust into an environment where all her virtues combine to destroy her. She cannot believe that those whom she loves are so abjectly worthless.

The publicity value of the play consists in this. It is the first time that the Oedipus Complex has been properly dramatized; i.e.

Let me outline the plot. See attached synopsis

Outline P. x

Act I – The Red Cross quarters of a Russian Army in Siberia during the Japanese War. Anna has become a nurse tho' the darling of the ballet & the wife of a famous colonel. Lying reports of Russian victories constantly arrive from Port Arthur but the truth is revealed by the arrival of 2 Eng. fugitives from the fallen fortress, an Englishman who dies of exhaustion & his 12 yr. old son. Anna takes the boy into her tent.

to tend him. She has no child of her own & her maternal instinct goes out wholly to the stranger.

During the whole of this act one furious scene follows another. The camp is in a perpetual uproar. The climax comes when a horde of drunken soldiers & camp followers invade the Red Cross quarters headed by her drunken husband.

Alarmed at the insane excitement of the mob Ania puts on a magnificent embroidered robe once given her by the Tsar & taking the boy under her arm, he being dressed in white w. a bandaged head throws open her ~~tent~~ door. The effect is to suggest the appearance of the Virgin & Child to the superstitious crowd & they all fall down on their faces in speechless adoration just as for the first time since the opening of the act

to tend him. She has no child of her own & her maternal instinct goes out wholly to the stranger.

During the whole of this act one furious scene follows another. The camp is in a perpetual uproar. The climax comes when a horde of drunken soldiers & camp followers invade the Red Cross quarters headed by her drunken husband.

Alarmed at the insane excitement of the mob Anna puts on a magnificently embroidered robe once given her by the Tsar & taking the boy under her arm, he being dressed in white w. a bandaged head throws open her ~~tent~~ door. The effect is to suggest the appearance of the Virgin & Child to the superstitious crowd. They all fall fall on their faces in speechless adoration just as for the first time since the opening of the act

[illegible] are stalled for a moment. It is her apotheosis & the curtain falls.

Act 2. brings us to the present day. War & revolution have pinned Anna now a widow & driven her to London where she earns her living as a teacher of dancing. She is pursued by selfish intriguing scoundrels on the borderland of good society. She is introduced to a wealthy automobile merchant named Merton in her studio.* (rich man) In the course of the act there is a row in the street caused by a drunken Malay. The other men have cold feet. Merton offers out to tackle the ~~[illegible]~~ [illegible] saying ~~that~~ he understands their psychology having *

* In a recess is a life sized Buddha Rupa. ~~([illegible])~~

~~[illegible]~~

the various houses are stilled for a moment. It is her apotheosis & the curtain falls. *

Act 2. brings us to the present day. War & revolution have pinned Anita and a widow & driven her to London where she earns her living as a teacher of dancing. She is surrounded by selfish intriguing scoundrels on the borderland of good society. She is introduced to a wealthy automobile merchant named Merton in her studio.* (nisbeau) In the course of the act there is a row in the sheet caused by a drunken Malay. The other men have cold feet. Merton ~~offers~~ offers out to tackle the ~~question~~ Malay saying ~~that~~ he understands their psychology having *

* In a recess is a life sized Buddha Rupa. ~~(nisbet bleau)~~

the various horses are stilled for a moment. It is her apotheosis & the curtain falls.

Act 2. brings us to the present day. War & peril to have parted Anna was a widow & [illegible] to London where she [illegible] as a teacher of dancing. She is pursued by selfish intriguing scoundrels on the borderland of good society. She is [illegible] a wealthy automobile [illegible] and [illegible] Merton in her studio.* In the course of the act there is a row in the street caused by a drunken brawl. The other men have cold feet. Merton offers ~~offers~~ out to tackle the ~~[illegible]~~ impressario ~~that~~ he understands their psychology [illegible] *

* In a recess is a life size [illegible] Rupa. ~~([illegible])~~

~~[illegible]~~

*

Kumi many in his boyhood. This leads to the mention of Port Arthur & so to a recog. scene between him & Ania. He is the boy of Act I. The claim of the recog. is that he shows a scar on his temple from the wound rec'd during his flight from Port Arthur. He mentions that the surgeons have warned him that a wine bottle on that scar might cause immediate death. The recog. excites Ania intensely. Her maternal impulse reawakens w. 10 fold force but Merton being now a adult the instinct is transformed into irresistible sexual attraction. Influenced by the incident Merton goes out to face the Malay.

*

Kumi many in his boyhood. This leads to the mention of Port Arthur & so to a recog. scene between him & Ania. He is the boy of Act I. The claim of the recog. is that he shows a scar on his temple from the wound rec'd during his flight from Port Arthur. He mentions that the surgeons have warned him that a wound in that scar might cause instant death. The recog. excites Ania intensely. Her maternal impulse reawakens w. 10 fold force but Merton being now adult the instinct is transformed into irresistible sexual attraction. Inflamed by the incident Merton goes out to face the Malay,

*

Kumi many in his boyhood. This leads to the mention of Port Arthur & so to a recog. scene between him & Ania. He is the boy of Act I. The claim of the recog. is that he shows a scar on his temple from the wound rec'd during his flight from Port Arthur. He mentions that the surgeons have warned him that a blow on that scar might cause immediate death. The recog. excites Ania intensely. Her maternal impulse reawakens w. 10 fold force but Merton being now a adult the instinct is transformed into pressible sexual attraction. Duplicated by the incident Merton goes out to face the Malay.

1 Ama, half insane w. sexual enthusiasm writes a prayer to Buddha saying ~~that~~ since a child of her body has been denied her she must find her fulfilment in the love of her spiritual son. The nobility of his character will be the reward of her life.

(insert for rep. of 2 last pages)

Ama, half insane w. sexual enthusiasm writes a prayer to Buddha saying ~~that~~ since a child of her body has been denied her she must find her fulfilment in the love of her spiritual son. The nobility of his character will be the reward of her life.

(insert for p. 1 of next page)

the other men follow at a safe distance. The men return shouting w. laughter & tell her that M. has been injured & taken to the hospital. Their story is that he tried to get out of the man's way slipped, fell & sprained his ankle but she insists that he is a hero & dismisses them contemptuously.

Act III Ania has contracted a liaison w. Merton whose business is now tottering. His wealth was due to the boom not to his any qualities of his. ~~This has come about in the following way.~~ He is playing fast & loose w. his partner to get money for intrigues w. Chinese girls. He has been caught out. His partner is furious. Threatens w. exposure & plain he plans to blackmail a wealthy accomplice

the other men follow at a safe distance. The men return shouting w. laughter & tell her that M. has been injured & taken to the hospital. Their story is that he tried to get out of the man's way slipped, fell & sprained his ankle but she insists that he is a hero & dismisses them contemptuously.

Act III Anna has contracted a liaison w. Merton whose business is now tottering. His wealth was due to the boom not to his any qualities of his. ~~This has come about in the following way.~~ He is playing fast & loose w. his partner to get money for intrigues w. Chinese girls. He has been caught out. His partner is furious. Threatens w. exposure & plain he plans to blackmail a wealthy accomplice

of his vices. Ania learning of all this is outraged but Martin always succeeds in representing his vileness in a noble light. During the act, increasingly shameful exposures threaten him. The climax comes when he borrows Ania's last savings two days earlier is found to have squandered them already. But he gets rid of everybody but Ania & then explains to her that he has sent the money to an old flame of his who had deceived & left him two years earlier, but learning that she is penniless, pregnant & dying of consumption in a hospital in Vienna he could not refuse her appeal for funds. This

explanation thrills Anna. She thinks his action sublime + falls more deeply in love w him than ever.

Act IV

Merton has gone out to blackmail his accomplice. Anna expects him to take her to dinner + theatre. While waiting for him she babbles joyfully over his vindication. The bell rings. It is not Merton but the girl whom he told her was in Vienna. She is neither pregnant nor moribund. She assumes that Anna is M's mother, pours into her ears the tale of her love for him, his ill-treatment of her + appeals to Anna

to help her to get him back. Anna, finally disillusioned, is turned to stone. Hunter appears gleefully bragging of his success in the black mail scheme. He then sees the girl + realizes that the game is up. Anna bids him take ~~the~~ the girl out w. He does + returning tries ~~to~~ every trick in his bag to appease the outraged woman. He finally tries to play on her sexual instincts. This brings her disgust to a climax + she strikes him on the temple. He falls dead.

(page to the right" reads before this page)

12

repeating "Mother + Son".

×

If you think it worthwhile please cable me at once to send you the Ms.* I should explain ~~that~~ I have introduced a great variety of minor incidents all tending to emphasize the main tragedy. The subsidiary characters are very ~~[illegible]~~ individual + have been drawn w. great power + insight. I need not say ~~that~~ the dialogue is uniformly vivid.

* I shall understand the single word "Aniza" + send it by next mail. The cable address is

repeating "Mother + Son".

If you think it worthwhile please cable me at once to send you the Ms.* I should explain ~~that~~ I have introduced a great variety of minor incidents all tending to emphasize the main tragedy. The subsidiary characters are very individual + have been drawn w. great power + insight. I need not say ~~that~~ the dialogue is uniformly vivid.

* Shall understand the single word "Yes" + send it by next mail. The cable address is

(page 10 [illegible] page)

repeating "Mother + Son".

If you think it worthwhile please cable me at once to send you the Ms.* I should explain ~~that~~ I have introduced a great variety of minor incidents all tending to emphasize the main tragedy. The subsidiary characters are very individual + have been drawn w. great power + insight. I need not say ~~that~~ the dialogue is uniformly vivid.

* I shall understand the single word "Will 2" + send it by next mail. The cable address is

(Jump to the right and read this page)

repeating "Mother & Son".

If you think it worthwhile please cable me at once to send you the Ms.* I should explain ~~that~~ I have introduced a great variety of minor incidents all tending to emphasize the main tragedy. The subsidiary characters are very individual & have been drawn w. great power & insight. I need not say ~~that~~ the dialogue is uniformly vivid.

* I shall understand the single word "Aniz" & send it by next mail. The cable address is

(Jump to the "sight" under infor this page)

repeating "Mother + Son".

If you think it worthwhile please cable me at once to send on the Ms.* I should explain ~~that~~ I have introduced a great variety of minor incidents all tending to emphasize the main tragedy. The subsidiary characters are very ~~[illegible]~~ individual + have been drawn w. great power + insight. I need not say ~~that~~ the dialogue is uniformly vivid.

* I shall understand the single word "Aniz" + send it by next mail. The cable address is

At first she does not realize the
fact. When she goes to the B. R. takes the
prayer reads it aloud — till
now, the audience have not been
informed of its contents — and
tears it plainly into pieces. | She ~~then~~
goes to the telephone & asks an
old friend to come round & take
her out to dinner. She acts
automatically as if unconscious
of what has transpired yet while
telephoning ~~she~~ is in mortal ap-
prehension lest Merton should
get up & try to kiss her. | Finally
she goes to ~~have~~ Mr. Merton & discovers that
he is dead. The curtain falls
upon her standing dazed (retained in the Gift)

At first she does not realize the fact. Then she goes to the B. R. takes the prayer, reads it aloud — till now, the audience have not been informed of its contents — and tears it slowly into pieces. | She ~~then~~ goes to the telephone & asks an old friend to come round & take her out to dinner. She acts automatically as if unconscious of what has happened yet while telephoning ~~she~~ is in mortal apprehension lest Merton should get up & try to kiss her. | Finally she goes to her mother & discovers that he is dead. The curtain falls upon her standing dazed (alone in the hall)

to dinner. She acts
cally as if unconscious
as Hans picked up while
is ~~she~~ in mortal af-
lest Merton should
try to kiss her. Finally
to have (next on) + discovers that
d. The curtain falls
standing, dazed. (continued on the left)

At first she does not realize the fact. 3 She goes to the B. R. takes the prayer, reads it aloud — till now, the audience have not been informed of its contents — and tears it slowly into pieces. 2 She ~~then~~ goes to the telephone & asks an old friend to come round & take her out to dinner. She acts automatically as if unconscious of what has happened yet while telephoning ~~she~~ is in mortal apprehension lest Merton should get up & try to kiss her. Finally she goes to her room & discovers that he is dead. The curtain falls upon her standing dazed (remains in the chair)

Each of the 4 acts has a style peculiar to itself. Thus Act I is fundamentally a Russian Ballet, Act II a Romantic Comedy ~~a Greek Play~~, Act III in the mood of Hauptmann or Ibsen, showing the slow torture of a noble soul by a series of increasingly humiliating events, ~~her anxiety~~ the desperate efforts to maintain her faith & love, the more crucial the ordeal the more ecstatic her ~~victory~~ triumph. Act IV is again totally different in treatment. Here fate strikes a succession of swift & irresistable blows smashing one part of her soul after another until she is trampled into an automatically working

Each of the 4 acts has a style peculiar to itself. Thus Act I is fundamentally a Russian Ballet, Act II a Romantic Comedy ~~a Greek Play~~, Act III in the mood of Hauptmann or Ibsen, showing the slow torture of a noble soul by a series of increasingly humiliating events, her desperate efforts to maintain her faith & love, the more crucial the ordeal the more ecstatic her triumph. Act IV is again totally different in treatment. Here fate strikes a succession of swift irresistable blows smashing one part of her soul after another until she is trampled into an automatically working

animal in torment — too frightful
Either to apprehend or to express.
I am convinced that you & you
only are broad & deep enough
to play Aria. You can play
the queenly artist innocent
of evil & accepting her supremacy
as natural to the poem of life,
the dauntless spirit tested by
tribulation & issuing from the
furnace pure gold without the
loss of a single ideal, the
soul that may cling to
love & faith in the teeth
of fate like a stag trampling
the hounds as they leap at his
flanks, and finally, ~~the~~
smitten to death tearing her
tormentors in the throes of dis-
solution and stumbling blindly

to its feet in a ghastly resurrection of the body incapable of appre-hending the horror which has stamped its spirit into the mire of madness.

Do think this over very seriously. I shall never be happy till I have proved to America ~~that~~ the image I made of you in my heart represented you truly. For you too fulfilment lies in finding a form in which to express the sublimity, intensity, & depth of your soul.

I may tell you ~~that~~ the play has been submitted to one of the reg. B'way bosses whose judgment was ~~that~~ while the plot was admirable, the setting attractive

the
lind
bec
wh
no
gu
ev
ev
fr
th
fo
A
be
a
th
so
so
th

the construction ingenious & the dialogue brilliant it could not be played because the public insists on what he called "attainment". He did not exactly mean ~~that~~ he required the principals to live happy ever after but ~~that~~ their adventures even if ending in disaster ought to prove worth while in some person or other. The absolute rottenness of Merton & the brutal mangling of Maria seemed to him too ghastly because senselessly cruel. The audience would go home feeling ~~that~~ the hideous malignity of fate was intolerable. The contemplation So vile a man & so pulped a woman would nauseate the audience ~~to~~ and endurance.

But, I do not ~~see that~~ my play is much worse in the respect than John Ferguson & feel quite

"Confident that your public will appreciate it.

93