

Feb. 12, 1923.
e.v.

2.
Statement drawn up by Leah Hixie

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.

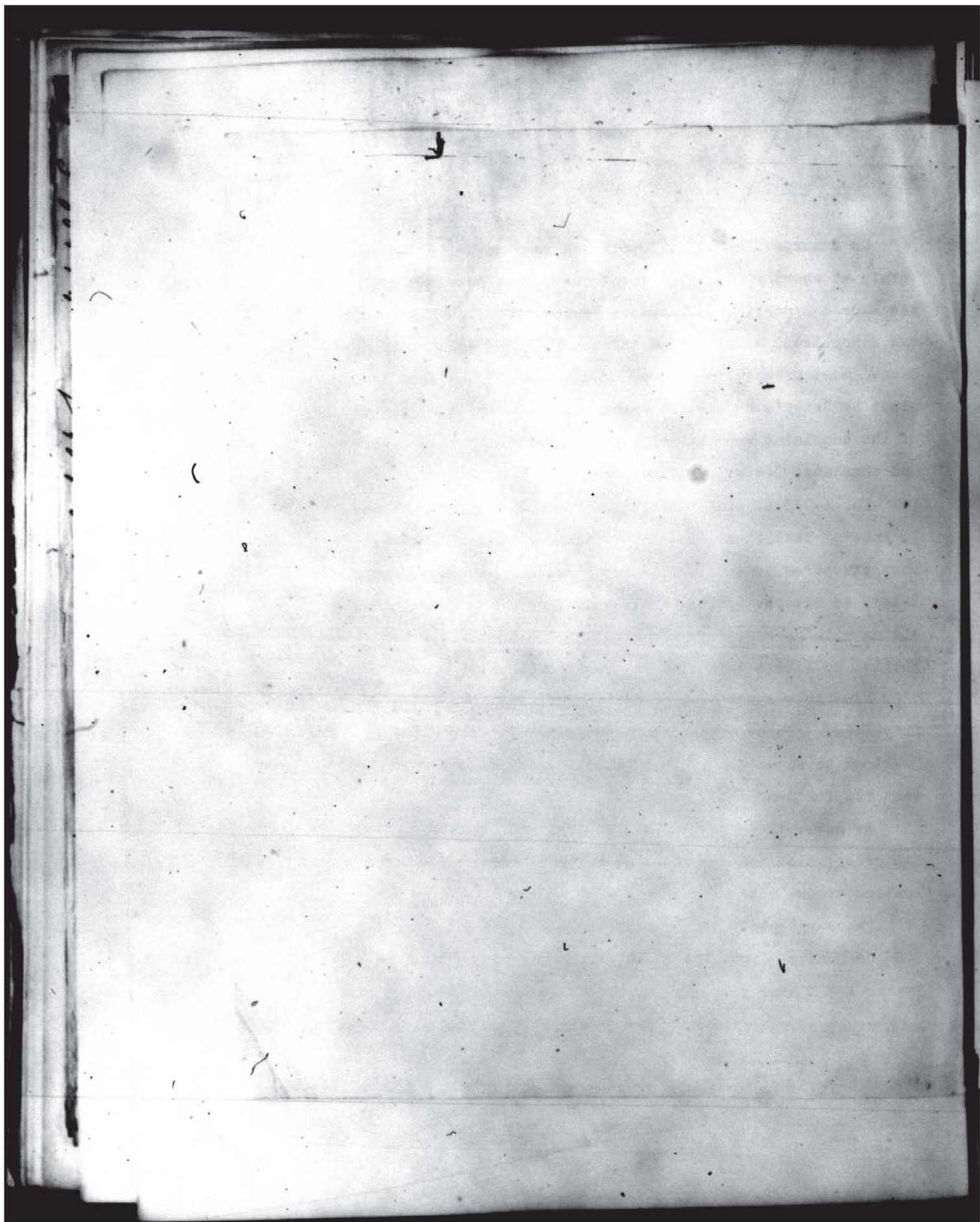
(The K.G.S.L. sides almost entirely with Betty, whereas I, knowing conditions from a more intimate point of view, took exception to some things and agreed to others. Soror Estai, as always, took an absolutely fair view of the case, siding with no one. Frater A U D, being too ill, said little, so little 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.

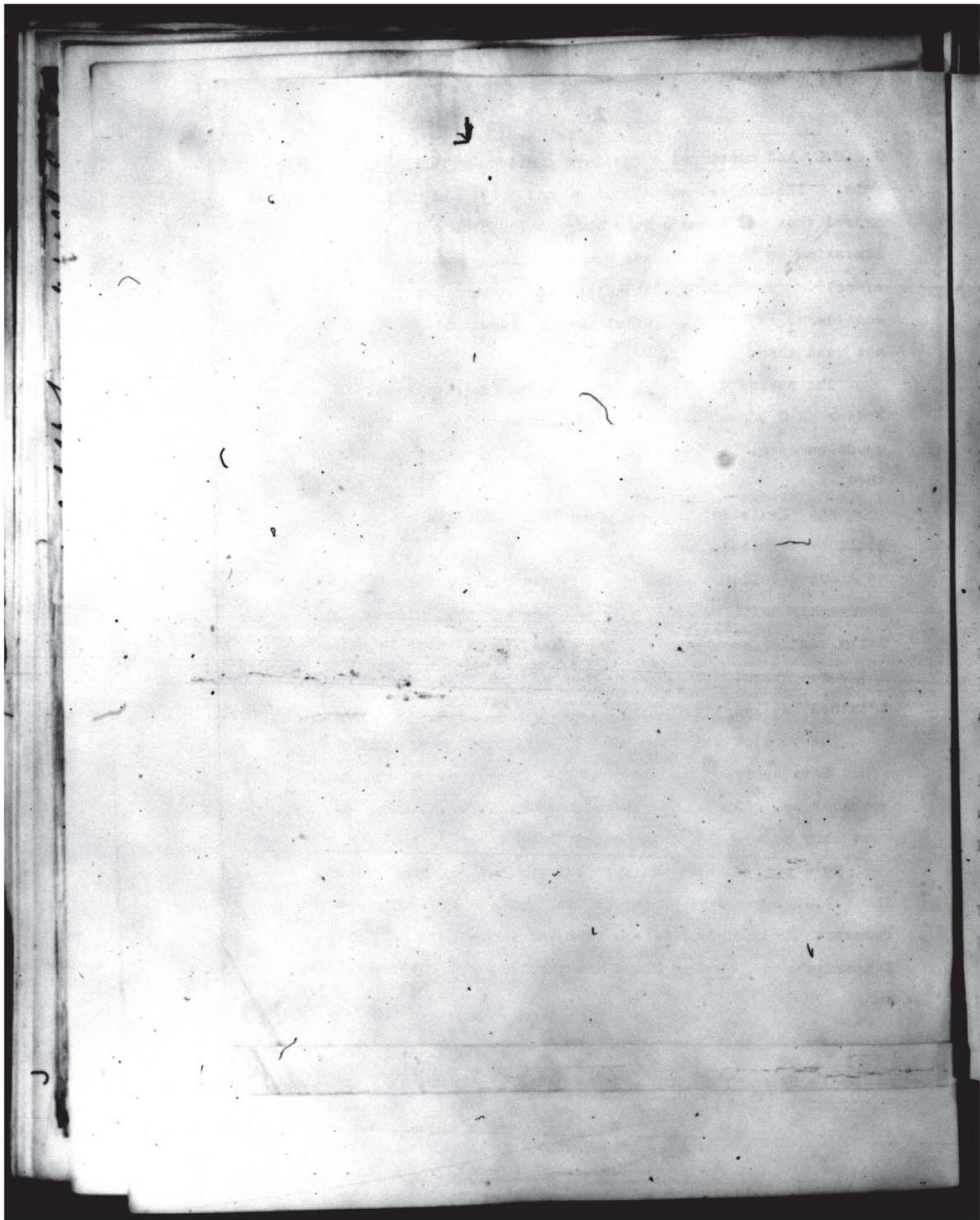
The papers were asked for by me on their arrival. Frater A U D reminded the K.G.S.L. that he had left the question open, Betty however, said she was going to read them.

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

As a scene followed in which Betty was rude, insolent, and thoroughly unfit to be in a room where 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 A U D 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.

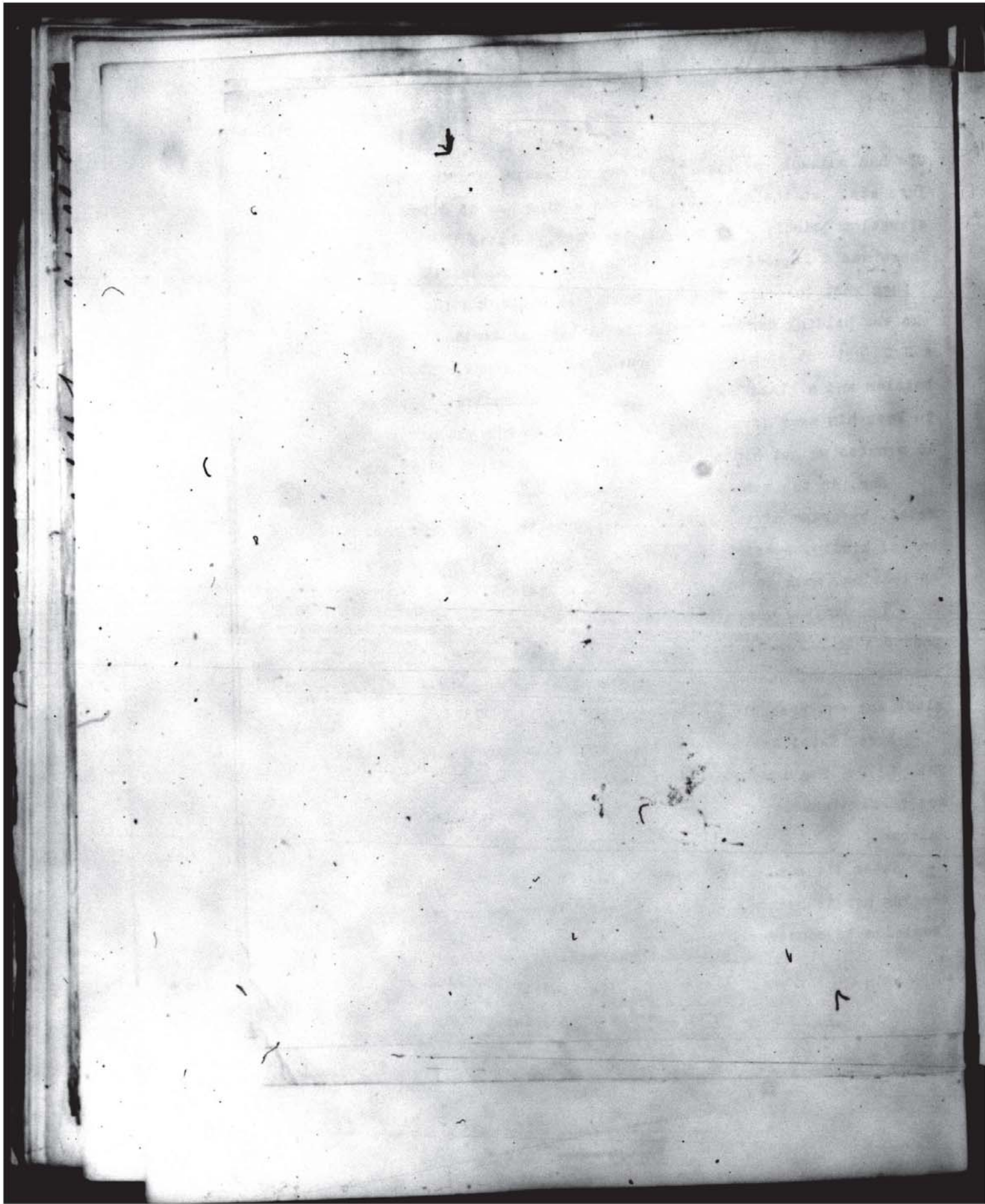
She, in the meantime, made preparations to leave. Soror Estai, by order of the K.G.S.L. stayed in the room with her, talked kindly, sensibly and calmly to her, but Betty insisted on leaving, much to the distress of her husband.

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 Lances.
Alostrael - 31-666-31.
Ninette Fraux.
Betty Loveday. Estai 516.



45. J
Mar. 3 - Apr. 3.

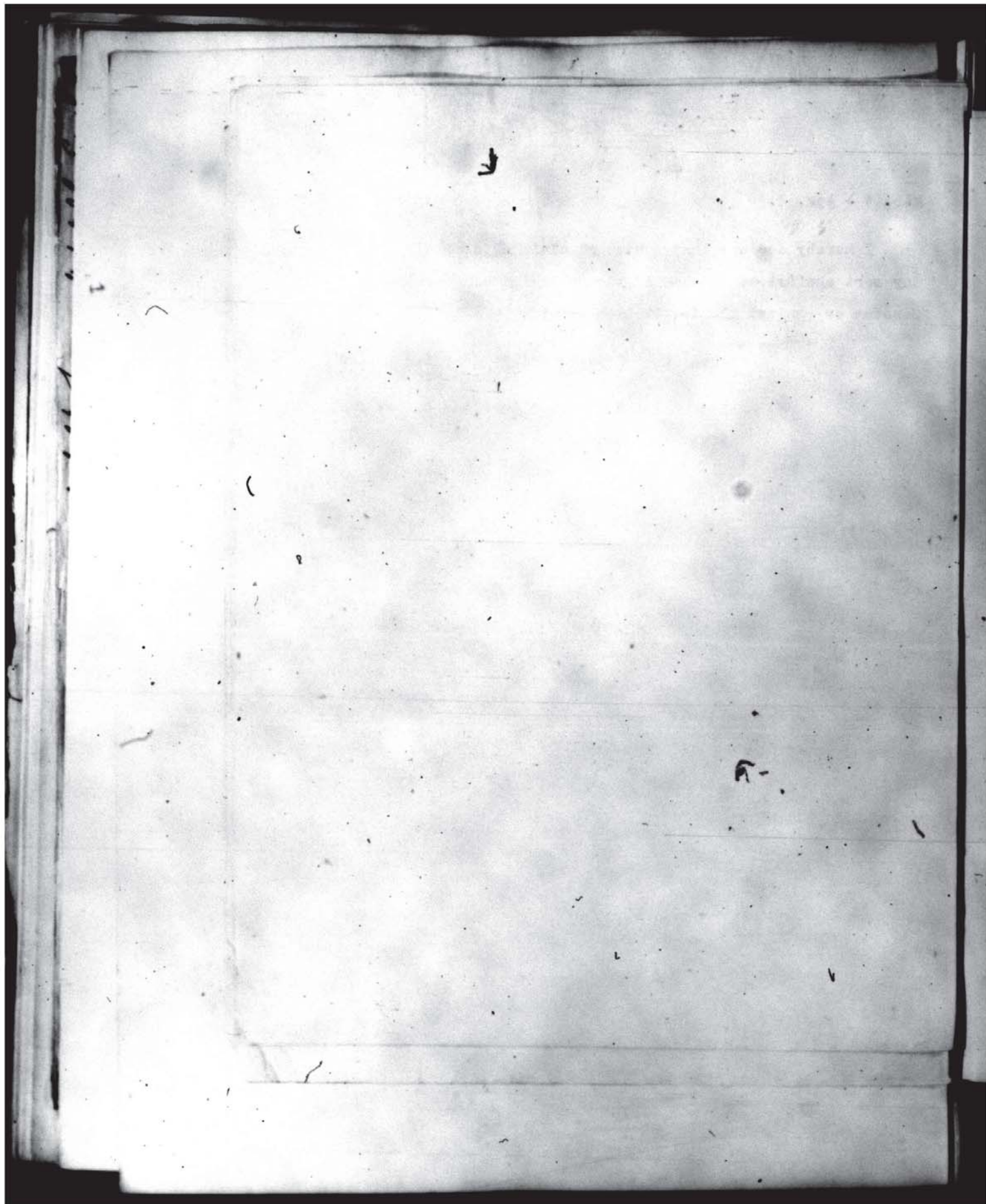
I hereby declare that I have no claim or complaint of any sort against any member of the Collegium ad Spiritum Sanctum or against the institution itself.

Alastor de Kerval, Knight Guardian of the Silver Lance.

Lea Harcourt, Virgin Guardian of the Sacred.

Ninette Fraux.

after Bellisleff

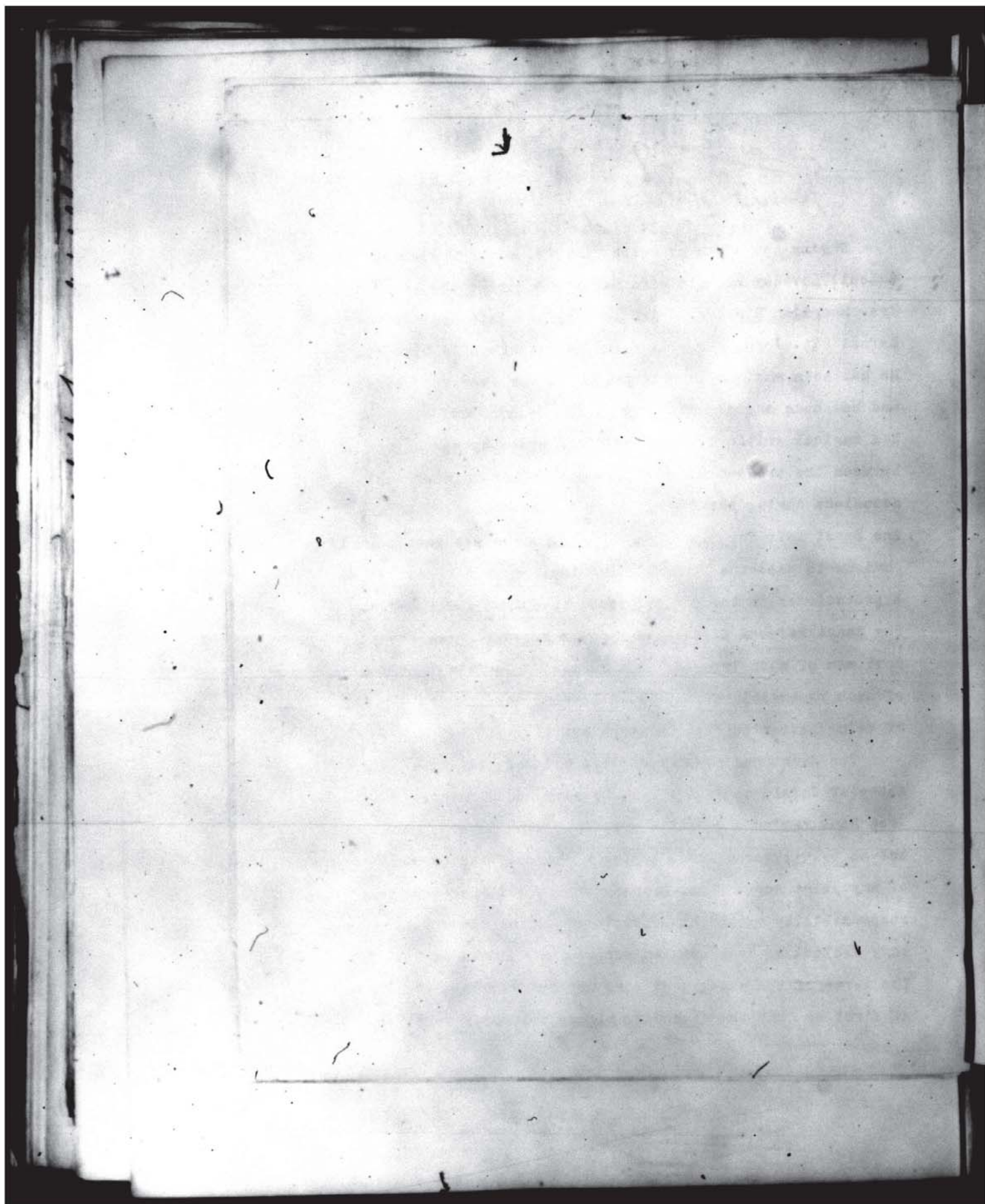


218

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 ... (24th) 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.

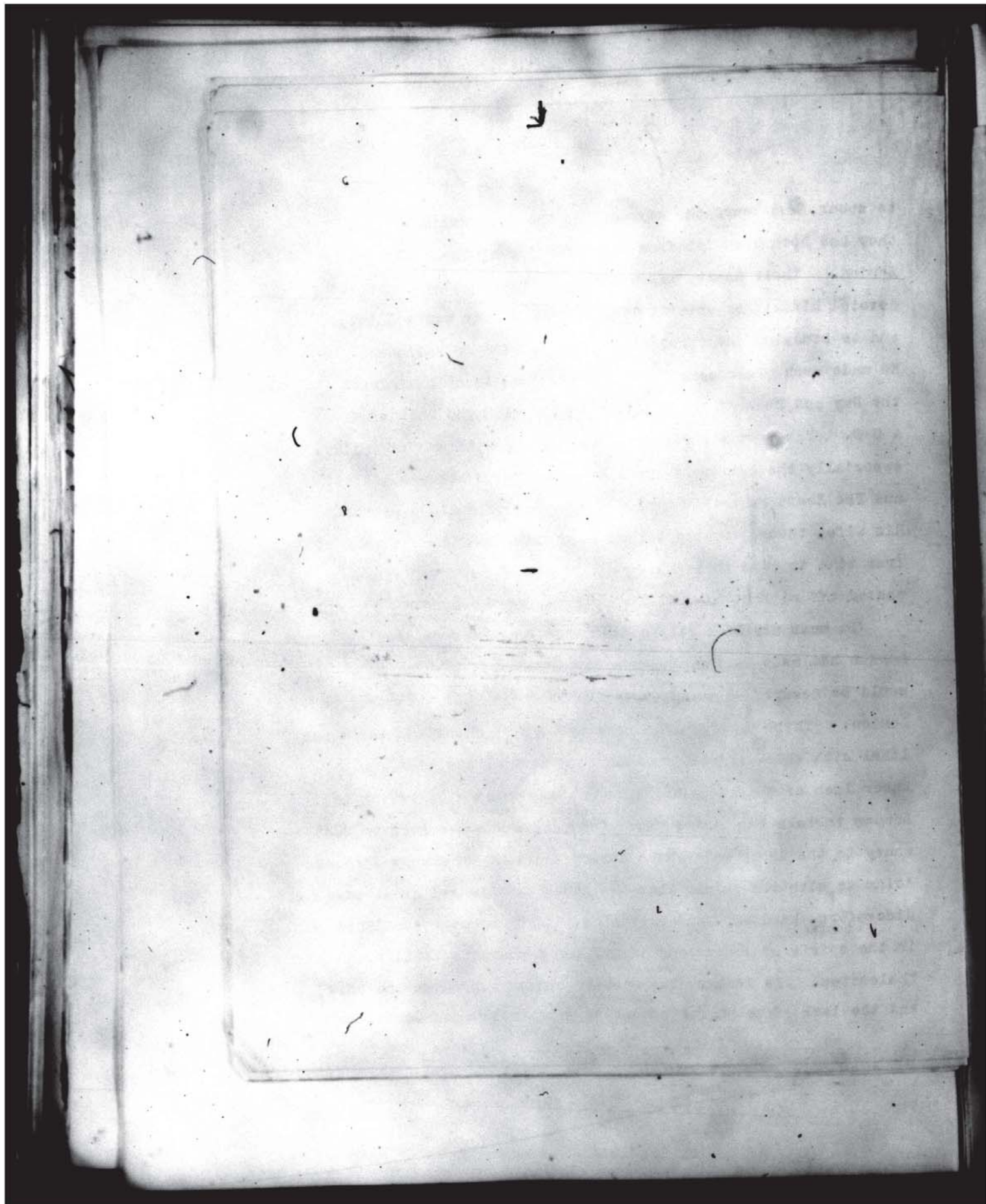
The Beast had already offered the hospitality of the Abbey at Cefalu to Mr. and Mrs. Loveday, and he wrote again from Rome making a definite proposal that Loveday should act as private secretary, taking a share of the proceeds of any joint work. Mrs. Loveday was to undertake the responsibility of the 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. ↓ + 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



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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

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 Lowrey.

COPY.

12

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 ^{but a few days ago}. 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 a fit state to ^{be} moved. 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 it. But be a good girl and come.

Always your

Raoul.

(This letter was dictated by Raoul to Soror Estai, 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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Gravel comments by A.C. & corrections in the
hand of Raoul Loveday

THE ABBEY OF "DO WHAT THOU WILT".

My first week at Cefalù

(with 3 papers only)

RAOUL LOVEDAY

Collegiatus Spiritum Sanctum

Cefalù

SICILY

THE ABBEY OF "DO WHAT THOU WILT".

My first week at Cefalù

(1st 3 papers only)

RAOUL LOVEDAY

Collegiatus Spiritum Sancti

Cefalù

SICILY

6

Let's get it done

Small comments by AC, corrections in the
-hand of Raul Loveday

THE ABBEY OF "DO WHAT THOU WILT".

My first week at Cefalù

(12 3 pages only)

RAUL LOVEDAY

Collegiatus Spiritum Sanctum

Cefalù

SICILY

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

Having just ^{gone} ~~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 \mathcal{Z} "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 song 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 ~~two men-~~women and chiefly in writing by the two men, 'Beast' ^{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 ^{the} one's appetite. We spent our first afternoon in a way to which I would introduce all those who call the inmates of the ^{the} 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 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 ^{principles} principles, such as ~~that~~ 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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invisible in Thy season, be Thou favourable to hunters and levers,
 and to all men that toil 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 Thelma. I followed him to the side
 of the house and found there a small stone courtyard marked out
 roughly like a fives court, ^{but without side walls.} The game itself resembled ^{Rugby} 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 ^{is} ^{not} ^{as} ^{skilful} ^{as} ^{fives,} ^{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 "evoked to visible appearance" but ^{the} ^{two}
 children of five and six years. ^{one} ^{the} ^{other} ^{of} ^{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
 astenished 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
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 thing
 London

invisible in Thy season, be Thou favourable to hunters and I
and to all men that toil 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. ^{but without side walls.} The game itself resembled ^{Rugby} fives,
played with an ordinary football; and any part of the body, [^]
to feet, could be used to get the ball up. The result is that
game, ^{is} ^{not} ^{than} ^{if less} though ~~not~~ so skilful as fives, ~~is twice~~ as fast, and
fagged us both, so that we were glad enough when a break came
the arrival of Hermes and Dionysus. These, it may perhaps be
were not the gods of that ilk "evoked to visible appearance"
two children ^{one} of five and ^{the other of} six years. ^{The} Beast thought fit to take
climbing on an isolated pinnacle of rock that was near at hand
the rest of us went along to watch. I had already been slightly
astounded at their invariable barefootedness and at the intricacy
of their goings. But as I watched them climbing I became amazed
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

No side
walks.
demands
a different
kind of
skill.
Types of

who are
characters
the "The
D. of A-F"
is
making
such a
situation
London

roughly like
played with
to feet, cau
game, though
fagged us be
the arrival
were not the
two children
climbing on
the rest of
astonished a
of their goi
and admiring
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showed. N1

No side
walks.
demands
a different
kind of
skill.
Types of

who are
characters
the "The
D of A-F"
is
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such a
T. P. in
London

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and admiring
dexterity wi
the smallest
showed. N1

invisible in Thy season, be Thou favourable to hunters and lovers,
 and to all men that toil 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 Thelma. I followed him to the side
 of the house and found there a small stone courtyard marked out
 roughly like a fives court. ^{but with 12 side walls.} The game itself resembled ^{Rugby} 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 ^{is not} ~~not~~ ^{Man} so skilful as fives, ^{& less} 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 "evoked to visible appearance" but ^{the}
 two children ^{one} of five and ^{the other of} six years. ^{The} 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
 astenished 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. Help
 for hand and feet were sought, found and tested before any step
 was taken. There was a deliberate coolness and self-reliance about

No sight
 would
 demands
 a different
 kind of
 skill.
 Higher

who are
 climbing
 the
 D.O.D.F.
 L. W.
 making
 such
 the
 London



4
(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, most. 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.

Richardson

↓

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 ~~with~~ ^{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 ~~was~~ left entirely to Betty who said she would like to put them in.)

COPY

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

Collection of British Documents
Celtic Society

Feb. 12, 1902

The British Consul,

Palermo.

Dear Sir:

Do what you will for the sake 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 have written a letter to you which I now
ask you to ignore completely. I have asked my husband to countermand 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 there. My husband is a member of the
Guardian of the Harbour. 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,

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

↓ COPY.

Hotel Pamormus.
Palermo (Sicile)

Dear Beast

De 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 tomorrow 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 hurriedly. 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 them 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 reporters got at her in a way that she landed in England — made her drunk, and garbled her interview into the murderous 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.
N. M. (initials)

Dear Beast

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My love to everybody in the Abbey.

Love is the law love under will.

(Signed) Betty Loveday.

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her father's unbalanced

N. M. D.

COPY.

Hotel Pamormus.
Palermo (Sicile)

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N. M. ...

COPY.

Hotel Panorama.
Palermo (Sicily)

Dear Beat

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 "Cook's" people.
I am feeling very much better. I managed to eat a little sea food.
I do hope you won't worry about me because I am feeling a little better. I
told the consul I thought I was coming in to morrow but I wasn't there.
He would like to have all accounts but I think he is writing to you.
Please Beat forgive me for leaving so hurriedly. I do really hope

You are feeling a little better.
The boys were delighted 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 them out. I hope Jane
will write to me when she arrives then I can come to meet her. Beat may I
just have one thing. Will you give Jane my love from Helen & I
really do think so much of it.

My love to everybody in the Abbey.
Love to the law under will

(Signed) Betty Lovelace

The important part has been...
I have never had such a...
I am very glad to hear...
I am very glad to hear...
I am very glad to hear...

*Supplemente di
letter being signed
by people of Cefalù*

Illustrissime 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 sfratte da eseguirsi infra sette giorni.

L'allontanamento del Signor Crowley in così breve termine viene a turbare i rapporti d'interesse che questi ha contratte 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 quedanze.

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

I sottoscritti quindi si rivolgono al primo magistrato della Città perchè voglia fare opera presso il Ministro^o che, il mandato di sfratto sia revocato o per lo meno venga sospeso e ritrattato 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. That

We, the undersigned citizens
of Cefalú, affirm that Señor
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 ~~at~~ against him.

We request your Excellency to extend the order of expulsion 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.

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 ~~at~~ against
him.

We request your Excellency
to extend the order of expulsion
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out the reasons for making

3
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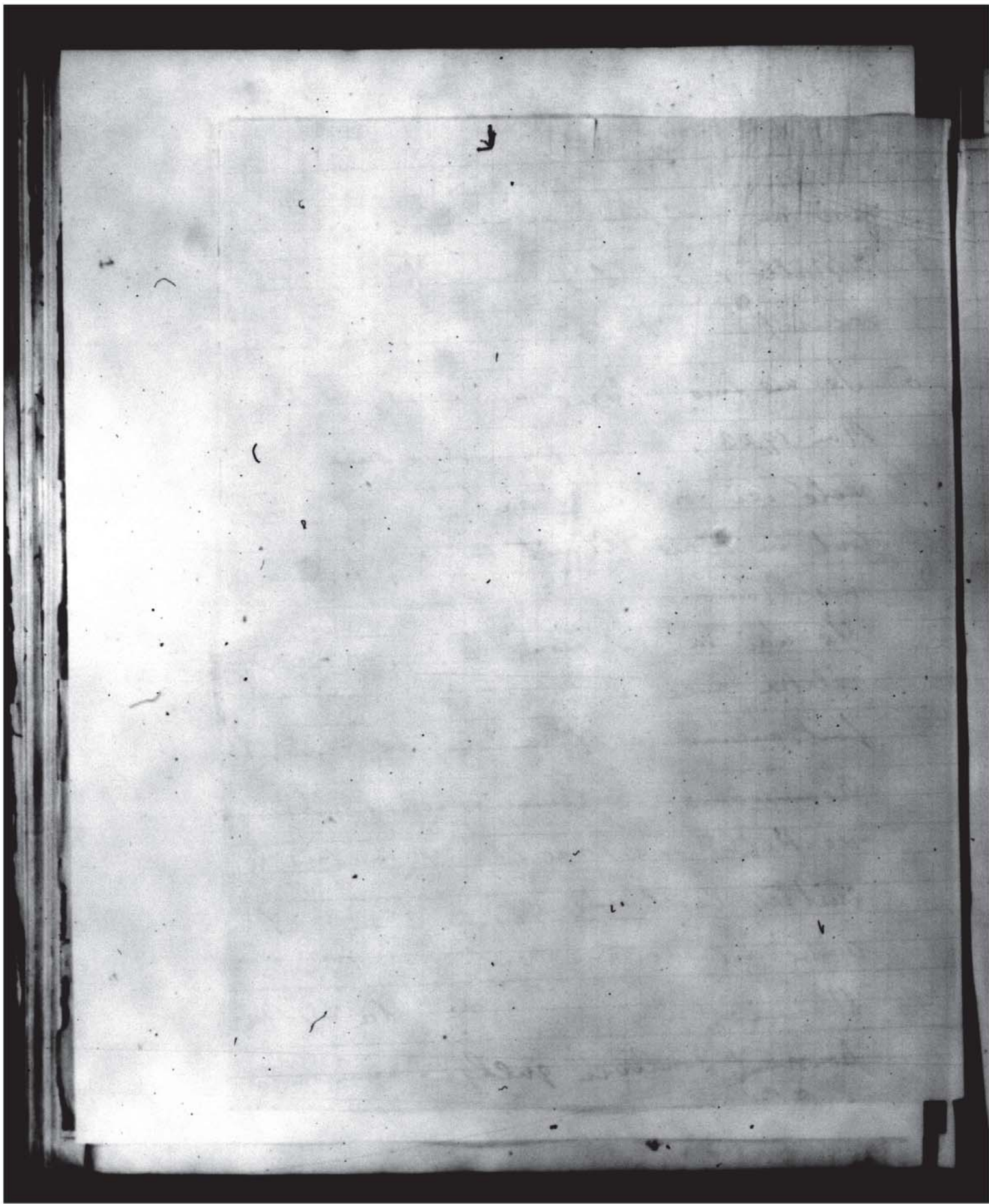
moi un arrêt ^{First 2 pages missing} d'expulsion.

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 conseillé ce matin de quitter la Tunisie, en alléguant un quème article sur moi dans la "Domenica del Carriere" du 27 Mai pourrait soulever quelque animosité



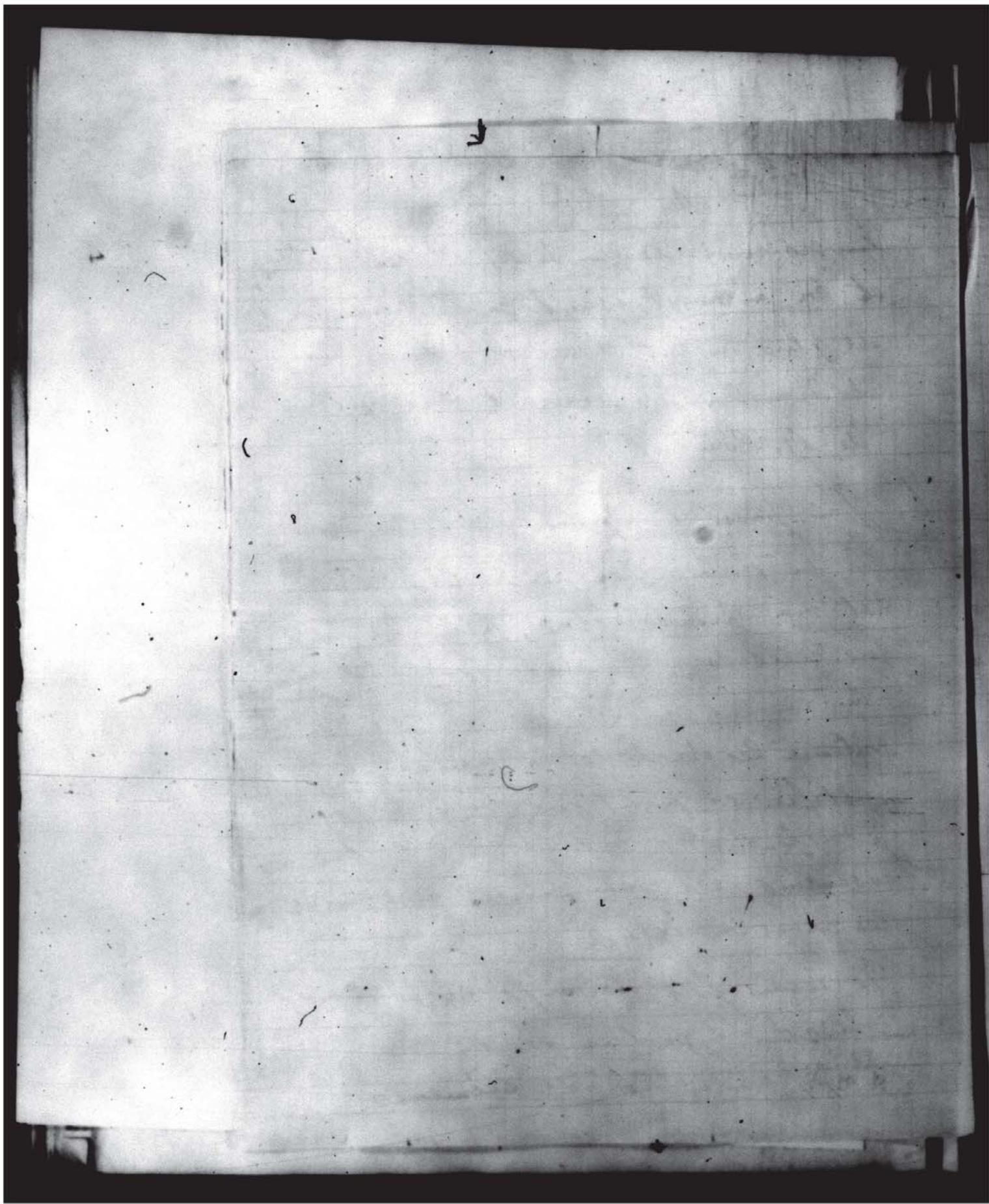
4.

envers moi de la part des Italiens,
et en m'avertissant que "beaucoup
de gens 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.

Au moment même je travaille à
soutenir les droits de la France, à
justifier sa politique dans la Ruhr,
à défendre la République contre ses
assassins, les communistes autant que
les réactifs.

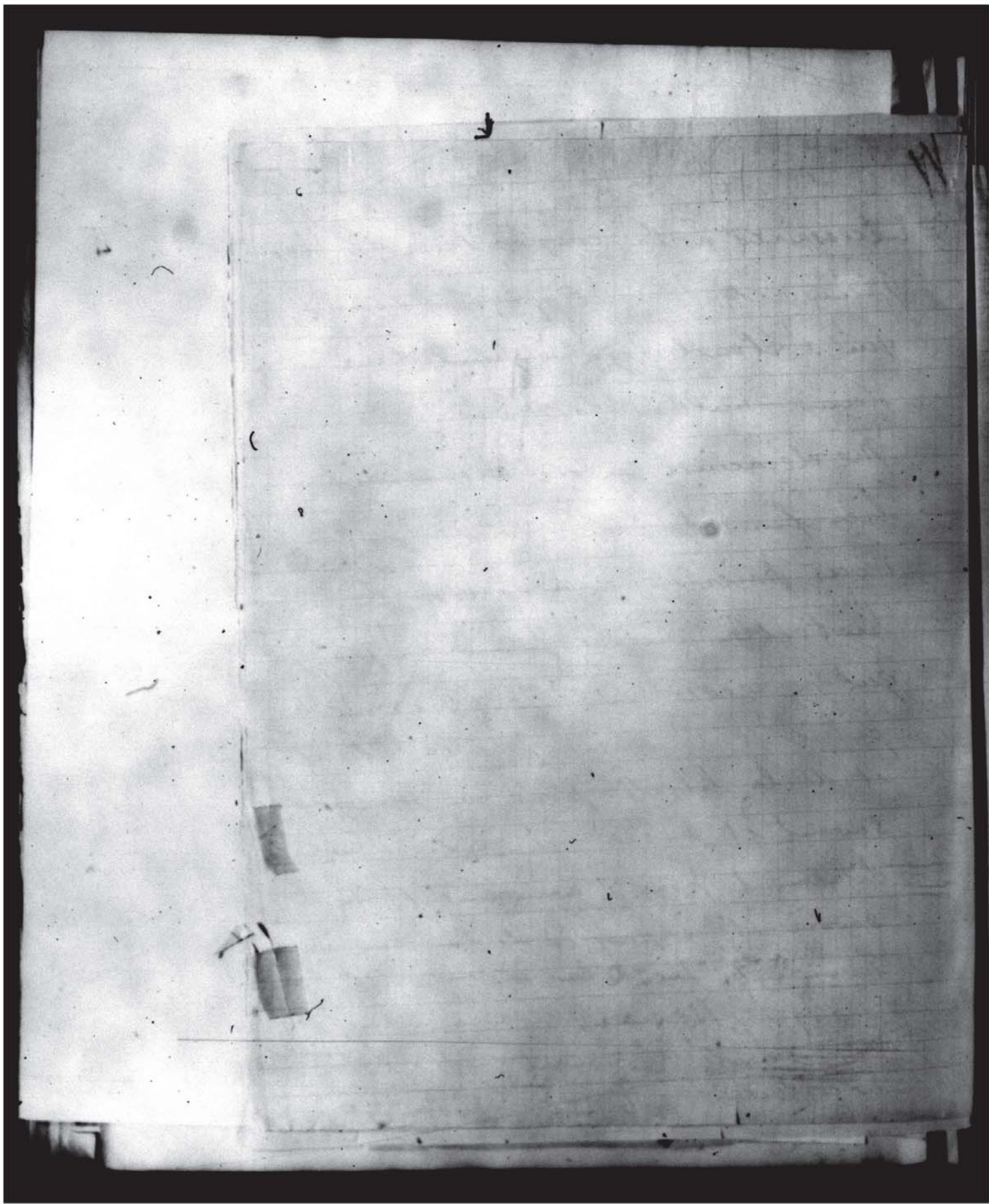
Je serais fort dérangé si j'étais
obligé de quitter la Tunisie, où
j'ai rassemblé les éléments.



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

Me déraciner encore me serait
bien funeste; aussi j'ai osé
vous prier de m'accorder la
protection du drapeau 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. "Læste laur, lone under hill"

Agreez, Monsieur, l'assurance de
ma plus haute et vive admiration envers votre
Excellence
A. lester Crowley.



Hotel, Eyraud Tunis
May 9/23 27

A.C. To Mudd

Care 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, Ontology, 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 manifesting Thought and speed of the idea of Ninth; and its formulation in a Pentacle.

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

- " 2 - Await opportunity. Then to hold
- " 3 Base utterance on my personal record.
- " 4 My own glory of New Aegon: be proud of my mission of this above
- " 5 of line 3. I show no interest of my mission - born for this alone
- " 6. Show how Law has made me superior to my human self

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Thwan: sincere & dignified religious appeal.

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

- " 2 - Await opportunity. Then be bold
- " 3 - Base utterance on my personal record.
- " 4 - Hymn glory of New Regn: be proud of my mission
- " 5 - of Line 3 Show necessity of my mission - born for this alone
- " 6 - Show how Law has made me superior to my human self

5

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 Works.

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 God an absolutely free hand. I propose to go to Hefth ^{with a party of the present} Longitude 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 francs left. I do not feel happy about the Poste Restante address, and also wonder whether

4
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We have no news from you. I refuse to be distressed or anxious. I am determined to leave the God an absolutely free hand. I propose to go to Nefta ^{with a slope of the Desert} Longitude 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 francs left. I do not feel happy about the Poste Restante address, and also wonder whether

our mail is being tampered with. Address
all communications to Hirsig,
Hotel ~~Eymon~~, ~~Blanc~~ B,
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 Kefta for more than
a day or two, but cross the
Desert to ~~W~~ Ouargla or
Touquert, 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

our mail is being tampered with. Address
all communications to Hirsig,
Hotel ~~Ceymon~~, ~~Alger~~ ^{Ceymon}, ~~Alger~~ ^{Alger},
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will ask them to re-telegraph
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from you has been a great
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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. Result: the
indubitable inspiration about
Oxford and a superb 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 Hsq.

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

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if no letter arrived to-day, but
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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 of
work on the Hag.

I enclose you a letter from
my publishers as it concerns you

Supplement it if you see fit. I also
enclose a ^{handwritten} letter to Sir Godfrey
Collin M. P., the head of the firm.
It would be much better were
you to edit it - and send it as
from yourself. You can say
things about me better than
I can.

Enclose also a personal
statement of my position which
may be sent to all correspondents
and should, if possible, be issued
publicly in some responsible
organ.

All this if and as you deem
advisable. I am making it
an absolute rule to do nothing
except through you and with
your full approval, so that
you need not fear interference
with your plans through any

Supplement it if you see fit. I also
enclose a ^{copy of} letter to Sir Goodrey
Collin M. P., the head of the firm.
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advisable. I am making it
an absolute rule to do nothing
except through you and with
your full approval, so that
you need not fear interference
with your plans through any

... to ...
... to ...
... like ...
My retirement will be commensurate
and yourself my only link with
the world.

93
 $\frac{93}{93}$

Yours fraternally,

The Year 1886

Enclosures

- 1- Dialectic comment
- 2- Card. Comment in Volume 73 CCXX-III
- 3- Letter to Washfield
- 4- Prof's letter to Sir Geoffrey Allen.
- 5- Statement by A. C.

Handwritten note at the bottom of the page, possibly a date or reference.

...to present letters to people
like Eckhard and Estlin (Jans Wolf).
My retirement will be consummate
and yourself my only link with
the world.

93 $\frac{93}{93}$

Yours fraternally,
The Year 1866

Enclosures

- 1- Substantive comment
- 2- Add. Comment on Verse 73 CCXX-III
- 3- Letter to Waterfield
4. Prof. i - letter to Sir Godfrey Collins.
5. Statement by A. C.

Had to try to
copy it. Since
it is not
read.

...to personal letters to people like Richard and Estai (Jane Wolfe). My retirement will be consummate and yourself my only link with the world.

93 $\frac{93}{93}$

Yours fraternally.

Thibault

Enclosures

- 1- Tabularistic comment
- 2- Add. Comment in Verse 73 CCXX-III
3. Letter to Wakefield
4. Draft - letter to Sir Godfrey Collins.
5. Statement by A.C.

Handing to copy this. Since and it next week.

1- Why did Caples call himself "The Grand Copht"?

2. Suggestion that you write to H. Martin Holman, of Messrs. 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 ^{of your Equivalency} ~~Yi~~ interpretations in the light of the situation created by ^{the} expulsion

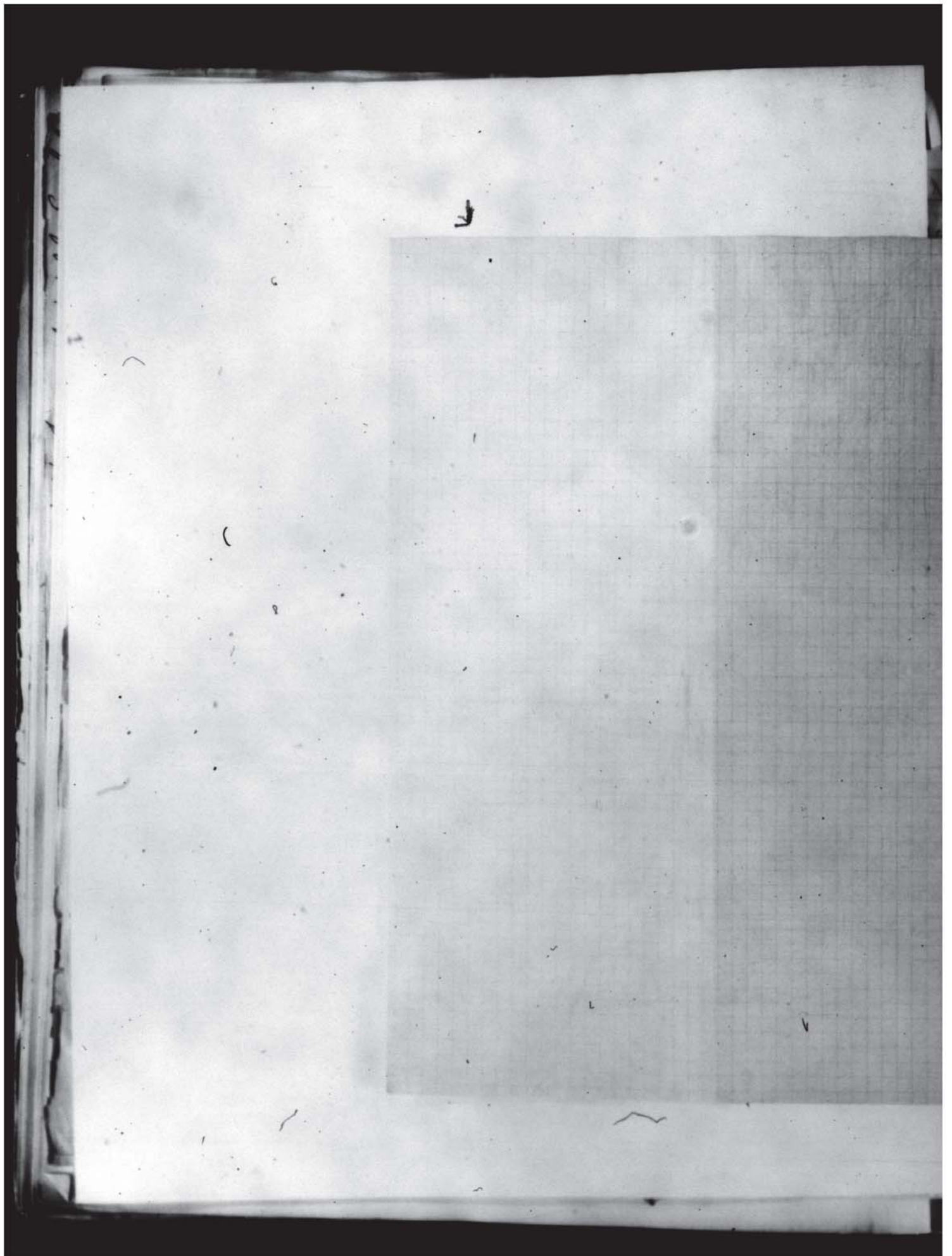
4. Suggestion - If you can get D'Annunzio to intervene with Messolungia on artistic grounds - A.C. & D'Annunzio have many mutual friends, including Isadora Duncan - herself barred from U.S.A.

1- Why did Caplanis call himself "The Grand Copht"?

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



To Hudd
(Poste Gabalah)

Hotel Au Souffle du Zephyr
Marsa Plage, Tunis.

28
May 13 / 23

Care Frater,
93

Yours of May 6 gave me much pleasure.
I quite agree with your idea of
your work. I made a definite act
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 1700 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 knocking off ^{second} one in
~~Campano~~ ^{Amos}. $\Delta 11003 = \text{A.T. 14}$. ^{Ms. we are}
 against. ^{Tor} $\Delta 11001 = 1011037 = \text{Destinatio of Zabalab}$.
 I note my error in trying to mutilate
 everybody alike. That is where you can
 come in by keeping rotters away from
 me; yet using each according to his
 nature.

I have reached a stage when all
 events serve my campaign. A score,
 I care; if not, it is additional in-
 justice! ^{Here, I am entirely confident.}

I am violently at work on the
 Zabalabian Comment and will
 further notes; ^{you must} but them in
 shape; I can't. Note that breaks
 Zabalab is very different to Hebrew.
 One works with very much larger
 numbers. I expected therefore fewer
 correspondences. To my surprise, I get
 more; perhaps because of the greater
 mobility of the languages. I have
 discovered numerous extremely
 striking mysteries.

Please remember that the utmost-

* at least, the grade number 4 ends of -ms. ^{delivered}. ^{Hand: 1022}
 system of 700/1000. ^{Monks, no number for writing}

* at least the grade number 7 and 8 - not before. No. 1: 1000
beginning of 1000s: 1000s, as under the same

as opposed to knocking off every one in
Satan's army. $\Delta 9403 = A. 714$ We see
against Tol 89403 = 101137 = Destruction of Ithidalah.
I note my error in trying to include
everybody alike. That is where you can
come in by keeping rotters away from
me; yet using each according to his
nature.

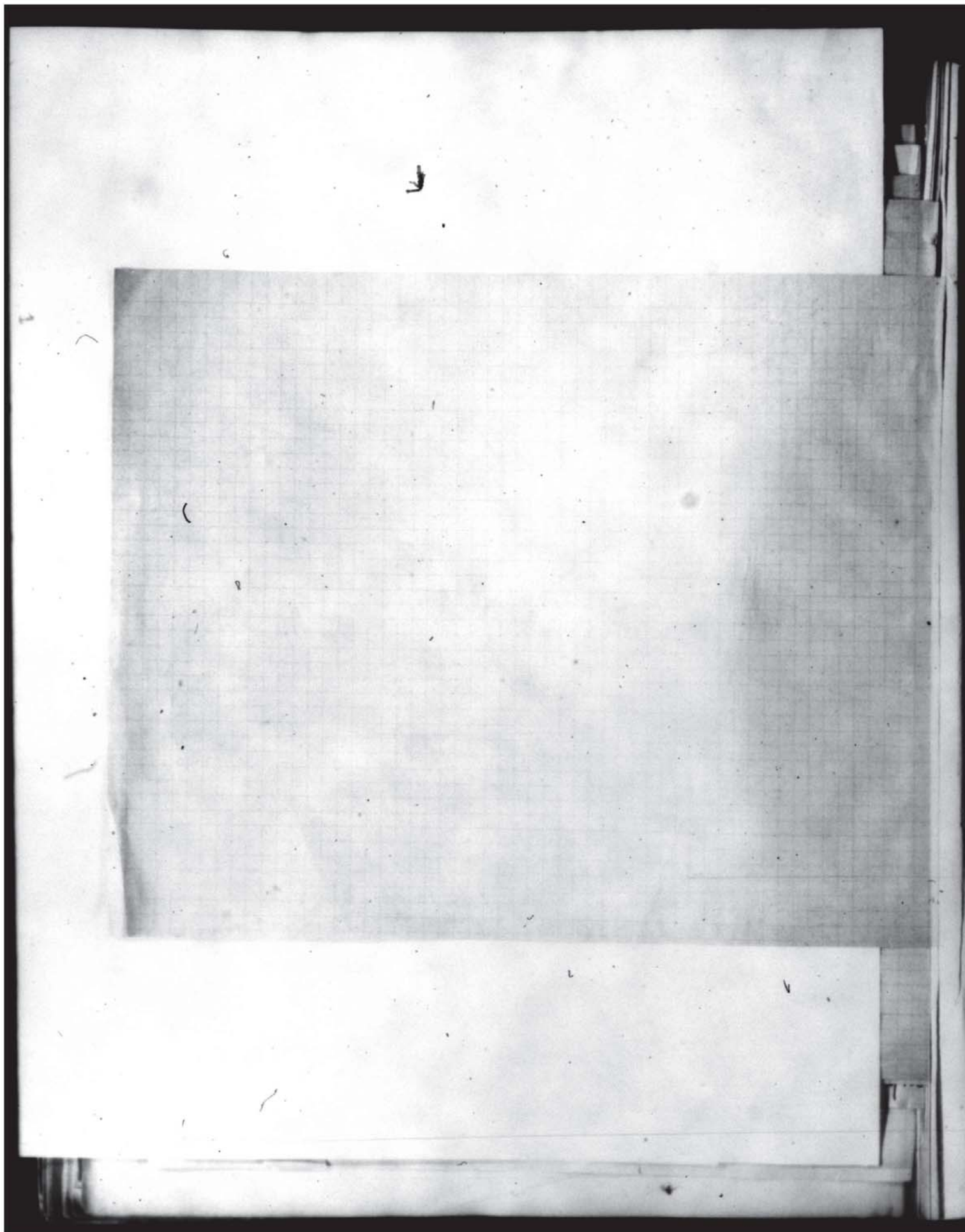
I have reached a stage when all
events serve my campaign. If I score,
I score; if not, it is additional in-
justice! Well, I am now entirely confident.

I am violently at work on the
Babalonian Comment, and will
further notes. You must put them in
shape; I can't. Note that breaks
Babalonian is very different to Hebrew.
One works with very much larger
numbers. I expected therefore fewer
correspondences. To my surprise, I get
more, perhaps because of the greater
mobility of the languages. I have
discovered numerous extremely
striking mysteries.

Please remember that the utmost

as opposed to knocking off ^{every} one in
casualty angles. $\Delta \gamma \mu \alpha \sigma = \text{A.T.E.}$ ^{Beant} Ks we see
against $\text{Tot Synos 1592} = \text{xv1x37} = \text{Destruction of Ichidok}$.
I note my error in trying to initiate
everybody alike. That is where you
come in by keeping rotters away from
me, yet using each according to his
nature.

I have reached a stage when all
events perve my campaign. If I score
I score; if not, it is additional in



Conscientiousness is essential. For example, one must make up one's mind before publishing results whether to use selected words or nominatives only. Theoretically, perhaps, one should use only words of one dialect ^{is a word} ~~is a word~~ ^{as in the Bible, the Bible, etc.} ~~as in the Bible, the Bible, etc.~~ ^{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, 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 "puzzle-passages". Thus, I-16 A complete form here.

he is ever a pun, i.e. He lies
 he = H = 4TD But also he = 666 = XI = 0
 Theta = 04TD = 318 = HX105

She is a moon, i.e. Cελννγ 54-6ue.
 C shape of S = U as shape of Th = 0

Note (C) the Secret Letter = 31 = 209 = $\frac{418}{2}$

M^cCελννγ = 309 = 4TD = 5 house of U
 HX105 = 318 = 047d = R
 '2ε1 167ε (HX105 = 849 = WεεYd = W letter of
 318 + 301 = 0 + U = 6 ⊕ the secret letter =
 (E 619) To 619 The sign

* (E 619) To 619 The sign

Conscientiousness is essential. For example, one must make up one's mind before publishing results whether to use selected words or non-natives only. Theoretically, perhaps, one should use only words of one dialect ^{as far as possible}. My notes will show many examples of what I mean. 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.

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he is ever a pun, i.e. He has
 $he = \eta^c = \eta Td$ But also he = 666 = XI = \odot
 Theta = $\Theta \eta Td = 318 = H \lambda 105$

She is a moon, i.e. $C \epsilon \lambda \eta \nu \eta$ $\frac{54}{2}$ - line.
 C shape of $S = \cup$ as shape of $Th = \odot$
 Note \odot the Secret Letter = 31 = $209 = \frac{418}{2}$
 $\eta^c C \epsilon \lambda \eta \nu \eta = 309 = \eta Td = \odot$ house of \cup
 $H \lambda 105 = 318 = \Theta \eta Td = \odot$
 $\eta^c \epsilon 1 \epsilon 6 \eta$ $H \lambda 105 = 849 = 'W M E Y d = \cup$ letter of
 $318 + 301 = \odot + \cup = \odot$ the secret letter
 $(\frac{619}{2})$ $\frac{619}{2}$ The sign.

* (i.e.) Translating Physical Numbers - 6 Equations

Conscientiousness is essential. For example, one must make up one's mind before publishing results whether to use selected words or nominatives only. Theoretically, perhaps, one should use only words of one dialect ^{as far as possible}. 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, anything doubtful must be rejected. Quite unfamiliar numbers are now appearing, notably 311, 450, 510, 771, 1220, 1331 and some others.

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 Theta = $\Theta \eta Td = 318 = H \lambda 105$

She is a moon, i.e. $C \epsilon \lambda \eta \nu \eta$ $\frac{54}{2}$ - line.
 C shape of S = \cup as shape of Th = \odot
 Note \odot the Secret Letter = 31 = $209 = \frac{418}{2}$
 $\eta^e C \epsilon \lambda \eta \nu \eta = 309 = \eta Td = 5$ house + \cup
 $H \lambda 105 = 318 = \Theta \eta Td = \eta$
 $\eta^e \epsilon \eta \lambda 105 = 849 = 'W M E Y d = \omega$ letter of
 $318 + 301 = \odot + \cup = \odot$ the secret letter
 $(= 619)$ $\frac{1}{2} \Theta \eta \nu \eta$ 619 The sign.

* i.e., Translating Logical and Mystical - 6 Equations.

* i.e., transform logical propositions into Equations.

one must make up one's mind before publishing results whether to use selected words or nominalized only. Theoretically, perhaps, one should use only words of some dialect - ~~as far as my notes will go~~ ^{using the Arabic; the Greek, Sanskrit} ~~as far as~~ ^{my notes will go} ~~shows you many examples of what I mean.~~ Some of them are mere material for research; other appears significant; but of these, a thing doubtful 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 the for word numerical translation of each of the "puzzle - passages" in I-II. A chapter from here.

He is even a pun, i.e. He know
 $he = M^e = \eta^i T \Delta$ But also $he = 666 = X^1$
 $T \eta \Delta = \Theta \eta T \Delta = 318 = H X 105$

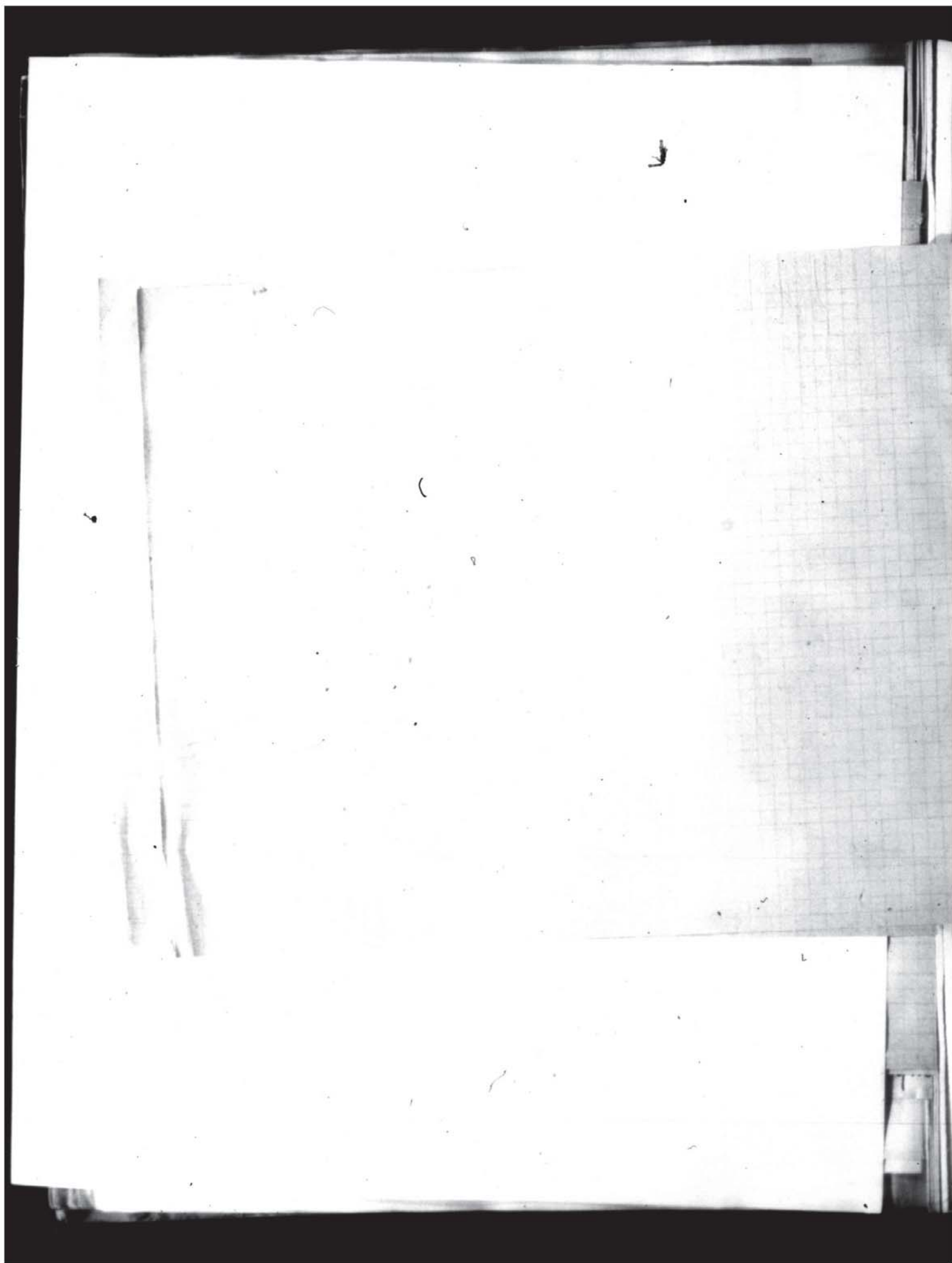
Conscientiousness is essential. For example, one must make up one's mind before publishing results whether to use un-flected words or nominatives only. Theoretically, perhaps, one should use only words of one dialect ^{as in the case of some} ~~as in the case of some~~ ^{dialects} ~~dialects~~ ^{and} ~~and~~ ^{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, 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 "puzzle-passages". Thus, I-16. A complete form here.

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 he = $h^e = \eta Td$ But also he = 666 = XI = 0.
 Theta = $\Theta \eta Td = 318 = H \lambda 105$

She is a moon, i.e. $C \epsilon \lambda \eta \nu \eta \frac{54}{2} - \text{line}$.
 C shape of S = 0 as shape of Th = 0
 Note (C) the Secret Letter = 31 = 209 = $\frac{418}{2}$
 $\eta^c C \epsilon \lambda \eta \nu \eta = 309 = \eta Td = 5$ hence of 0
 $C H \lambda 105 = 318 = \Theta \eta Td = \eta$
 $'d \epsilon 1 \epsilon 67 \epsilon H \lambda 105 = 849 = 'w \mu \epsilon \gamma d = 0$ letter of
 $\frac{318 + 301}{(= 619)}$ $= 0 + \nu = 6 \Theta$ the secret letter ^{in the}
 To $\eta \mu \epsilon \gamma d$ 619 The sign =

* i.e., Translating Physical and Astronomical Questions



Note that some of the proofs (i.e. of the
practically-human knowledge of Aiwass) are
inherent in the text of the verses; others
refer to other verses others again to
the general keys of the book. It is
quite beyond me to present these
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. They are
the various numbers chosen to ex-
press Zero - 11, 31, 61, 93, 418 & II.

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

(1) = 209, while (2) = 309. Then Theta = 318,
Teth = 418. Again Eta = 309 but ~~Theta~~ 318.
One must not use these alternatives
indiscriminately.

I am annoyed that the final
meaning of some tantalizing correspondences
escapes me. For instance, Klubs = 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 Beta M

370 = 0200 = 020

118 = 55

0200 = 0200

0200 = 0200

Note that some of the proofs (i.e. of the
practically-human knowledge of Aiwass) are
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(1) = 209, while (2) = 309. Then Theta = 318,
Teth = 418. Again Eta = 309 but Beth = 311.
One must not use these alternatives
indiscriminately.

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meaning of some tantalizing correspondences
escapes me. For instance, Khabs = 311.
Beta = Bath = House. Now OIKOS, house =
370, which is To, and with the article.
440, which is MV. The idea seems to be
to convey the identity of the letters Beta & M

370 = 040C = 1000

118 = 518000
118 = 518000

Note that some of the proofs (i.e. of the
practically-human knowledge of Aiwass) are
inherent in the text of the verses; others
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press Zero - 11, 31, 61, 93, 418 + II.

The alternative use of Hebrew and
Greek Zabalath must not confuse
you. Take the Secret Key letter
~~SO~~⁰ (Sigma Theta) or ⁰¹ (Shin-Taw).

(1) = 209, while (2) = 309. Then Theta = 318,
Teth 418. Again Eta = 309 but Beth 318.

One must not use these alternatives
indiscriminately.

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

370 = 0200 = 068
OIKOS = 370
Bath = 370
118 = 311

quite beyond me to present more
discovered in a systematic and in-
telegible form to untrained people.

By the "general keys", I refer to
CEXX - I, 46; II-76; & III, 47. They are
the various numbers shown to at-
tend Goro - 11, 31, 61, 93, 418 & 11.

The alternative use of Hebrew and
Greek alphabet must not confuse
you. Take the Secret Key letter
~~SO~~⁽¹⁾ (Sigma Theta) or ⁽²⁾ (Sine Tau).

(1) = 209, while (2) = 309. Then Theta = 318,
Tath 418. Again Eta = 309 but Theta 318.

One must not use these alternatives
indiscriminately.

I am annoyed that the final
meaning of some tantalizing correspondences
escapes me. For instance, Rhos = 311 =
Beta = Bath = Hower; Now OIKOS, house =
370, which is To, and with the article.
440, which is MY. The idea seems to be
to convey the identity of the letters G and M

370 = 02000 perfect
DICKENS = 811
BUDAPES = 811

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

By the "general keys", I refer to
CCXX - I, 46; II - 76; & III - 47. They are
the various numbers shown to ex-
press zero - II, 31, 61, 93, 418 & π.

The alternative use of Hebrew and
Greek Galalah must not confuse
you. Take the Secret Key letter
50⁽¹⁾ (Sigma Theta) or ⁽²⁾ (Shin - Tau).

(1) = 209, while (2) = 309. Then Theta = 318,
Tau 418. Again Eta = 309 but Beth 318.

One must not use these alternatives
indiscriminately.

I am annoyed that the final
meaning of some tantalizing correspondences
escapes me. For instance, Rhah = 311 =
Beta = Beth = Hamez. Now OIKROS, hamez =
370, which is To, and with the article.
440, which is MV. The idea seems to be
to convey the identity of the letters B and M

370 = ONOC = perfect

DEKCRS = 370
Bulagis = 311

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

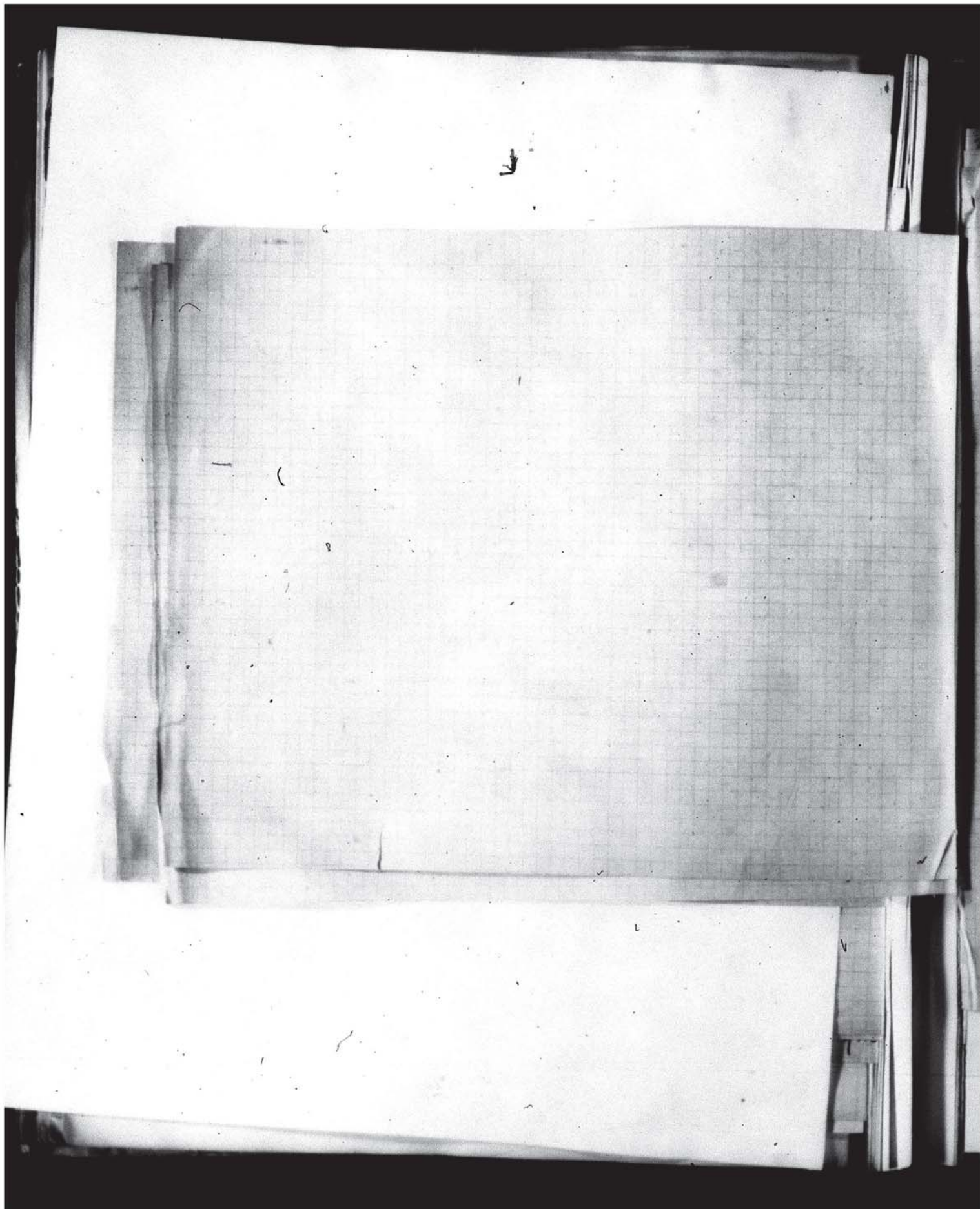
By the "general keys", I refer to CCXX - I, 46; II - 76; & III 47. They are the various numbers chosen to express Zero - 11, 31, 61, 93, 418 & 111.

The alternative use of Hebrew and Greek *Zabalah* must not confuse you. Take the Secret Key letter Θ (Sigma Theta) or Θ (Shin-Faw).

(1) = 209, while (2) = 309. Then Theta = 311, Tau = 418. Again Eta = 309 but Beth 318. One must not use these alternatives indiscriminately.

I am annoyed that the final meaning of some tantalizing correspondences escapes me. For instance, *Khubs* = 311, *Bata* = Beth = House. Now *OIKOS*, house = 370, which is *To*, and with the article 440, which is *MV*. The idea seems to be to convey the identity of the letters *Beta* & *M*.

370 = 0VOC = *book*
118 = *Shin*
311 = *Beth*



and was an - k... 6.
5.

or interpret B as T_0 = positive existence.
I think CCXX - II - 15, 16, tells me to use
Digamma in certain cases for Upsilon,
so that I may take Delta^{Digamma} as a
formula of Hadit. This is the root of
Dynamis which expresses him ad-
mirably, and spelt with Digamma =
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.)

Saxty, there are some undeniable
identities which merely amuse, such
as $NUX = Phi = 400$

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

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

what does it tell me here. mind notes 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^{Pigama} as a
formula of Hadit. This is the root of
Dynamis which expresses him ad-
mirably, and spelt with Digama^{me} =
311 again. Then Duo thus spelt = 80
which should throw light on I-46.
This part 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 amuse, such
as $NUX = Phi \approx Mod$

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

Despite these complaints, I have
made astonishing progress in these
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results, to serve as a spring board for
the next dive. Also a criticism, if possible, some

... and ... - A full 6.
5.

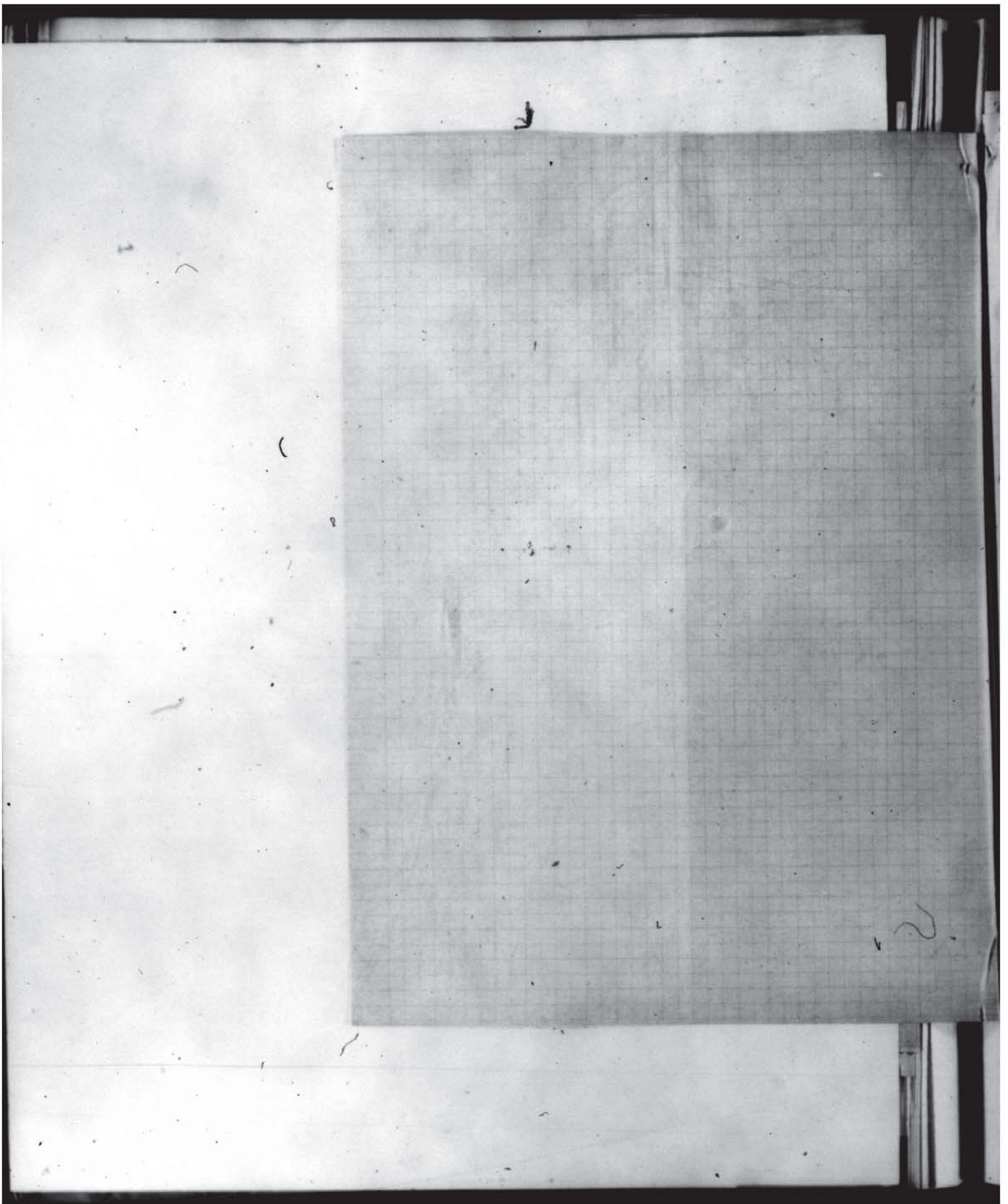
or interpret B as T_0 = positive existence.
I think CCXX - II - 15, 16, tells me to use
Digamma in certain cases for Upsilon,
So that I may take Delta ^P Digamma as a
formula of Hadit. This is the root of
Dynamis which expresses him ad-
mirably, and spelt with Digamma⁷⁰⁰ =
311 again. Then Duo thus spelt = 80
which should throw light on I-46.
This part 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
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work of your own - to tell me how your mind works. 6.

By the way, traces of English I Ching 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

$\frac{93}{93}$

Yours paternally,

The Beast 666.

ink of your own - to tell me her some mind works. 6.

By the way, traces of English Iahelal
have begun to attract attention. It
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She, Selene. I am annoyed.

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The Beast 666.

