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# FOR THE THELEMITES

ROSE AND ALEISTER CROWLEY'S STAY IN EGYPT IN 1904  
A STUDY OF THE CAIRO WORKING  
AND WHAT IT LED TO

BY  
PERDURABO ST



*FRATER PERDURABO, to whom this revelation was made with so many signs and wonders, was himself unconvinced. He struggled against it for years. Not until the completion of His own initiation at the end of 1909 did He understand how perfectly He was bound to carry out this work. (Indeed, it was not until his word became conterminous with Himself and His Universe that all alien ideas lost their meaning for him). Again and again He turned away from it, took it up for a few days or hours, then laid it aside. He even attempted to destroy its value, to nullify the result. Again and again the unsleeping might of the Watchers drove Him back to the work; and it was at the very moment when He thought Himself to have escaped that He found Himself fixed for ever with no possibility of again turning aside for the fraction of a second from the path.*

*The history of this must one day be told by a more vivid voice. Properly considered, it is a history of continuous miracle.*

THE EQUINOX OF THE GODS, 1936 E.V.

As to Carrington's statement about Crowley quoted above, there were both the extreme positive statements as well as the extreme negative statements stated about the man Aleister Crowley, and in the early 1920's he was labelled 'the Wickedest Man in the World'<sup>2386</sup> by a greedy and unscrupulous English press. It began after Raoul Loveday's tragic death Friday, February 16, 1923 E.V., at the Abbey of Thelema of what was diagnosed as acute enteritis, when *The Sunday Express*, February 25, ran the headline:

**NEW SINISTER REVELATIONS OF ALEISTER CROWLEY.**

**VARSITY LAD'S DEATH.**

**ENTICED TO "ABBEY."**

***Dreadful Ordeal of a Young Wife.***

***Crowley's Plans.***<sup>2387</sup>

– *The Sunday Express* had back in 1922 E.V., November 26, published an article headed: "*Aleister Crowley's Orgies in Sicily*", after having reviewed the newly published *The Diary of a Drug Fiend*<sup>2388</sup> in the foregoing issue, November 19.<sup>2389</sup> However, after the publication of "*New Sinister Revelations of Aleister Crowley*", the one penny weekly *John Bull* took over and printed articles about him and his "'cesspool of vice" in Cefalu" in its issues of March 10, 1923 E.V., ("*The King of Depravity.*"), and of March 17, 1923 E.V., ("*A Wizard of Wickedness.*"), and the week after, March 24, 1923 E.V., it printed the mentioned article headed "*The Wickedest Man in the World*" – later, May 19, 1923 E.V., appeared also "*A Man We'd Like to Hang*" together with other articles over the next several months.<sup>2390</sup> The full headlines of the article "*The Wickedest Man in the World*" stated:

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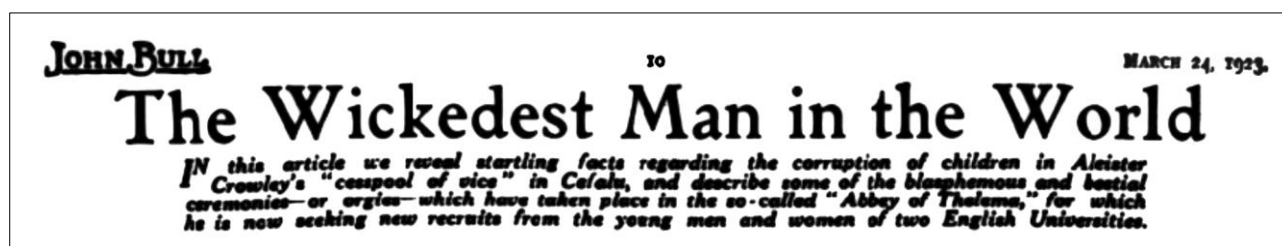
<sup>2386</sup> The article "*The Wickedest Man in the World*" in: *John Bull*. London, UK: Odhams Press Ltd. ♦ Saturday, March 24, 1923, p. 10.

<sup>2387</sup> *The Sunday Express*. London, UK: Sunday Express. ♦ Sunday, February 25, 1923, Front page. ♦ See also: P. R. Stephensen. *The Legend of Aleister Crowley; Being a Study of the Documentary Evidence Relating to a Campaign of Personal Vilification Unparalleled in Literary History*. London, UK: Mandrake Press Limited, 1930, p. 148. (Chapter V. *After the War*, pp 126-57.)

<sup>2388</sup> For the publication date of *The Diary of a Drug Fiend*, see note<sup>2498</sup> below.

<sup>2389</sup> *The Sunday Express*. London, UK: Sunday Express. ♦ Sunday, November 26, 1922, pp. 1 and 2. ♦ *Aleister Crowley's Orgies in Sicily; Woman's Account of His Last Visit to London; "The Beast 666;" Black Record of Aleister Crowley; Preying on the Debased; His Abbey; Profligacy and Vice in Sicily.* ♦ Ibid., Sunday, November 19, 1922. ♦ *Diary of a Drug Fiend.* ♦ Aleister Crowley. *The Diary of a Drug Fiend*. London, UK: Collins Sons & Co. Ltd., 1922. ♦ See also note<sup>2517</sup> and note<sup>2518</sup> below.

<sup>2390</sup> For some of the headlines and articles in *John Bull*, see: P. R. Stephensen. *The Legend of Aleister Crowley; Being a Study of the Documentary Evidence Relating to a Campaign of Personal Vilification Unparalleled in Literary History*. London, UK: Mandrake Press Limited, 1930, p. 152f. (Chapter V. *After the War*, pp 126-57.)



2391

Crowley was not forgotten, neither Frank Harris, and an article published in *John Bull*, January 10, 1920 E.V., headed: "Another Traitor Trowned. Career and Condemnation of Notorious Aleister Crowley", dealing with the years in America during the war and the propaganda writings, still in fresh memory:



Frank Harris c. 1901

*Recently we called the attention of the police and the public to the announcement that Frank Harris, a base creature who has fouled the national nest, and had cast mud at Britain from the safe security of America – before our cousin came into the war – was returning to this country. Now we hear that the traitorous degenerate, Aleister Crowley, is anxious to sneak back to the land he has sought to defile. Crowley is no stranger to the columns of John Bull. As long ago as November, 1910, we pilloried this man for his bestial posturings and his disgusting blasphemies. [...] Both Harris and Crowley pose as patriotic Irishmen. They are dangerous firebrands; we pay them the compliment of declaring that their presence here or in Ireland would involve perilous consequences. It is the duty of the Government, in the natural interest and for the sake that splendid patriotism which these creatures have denied to take immediate and effective action against them.*<sup>2392</sup>

– An article evidently written by an editor who was a crook and a gaolbird and who three years later was locked up, after having swindled the men whose heroism he professed to

worship. Nevertheless, it was a natural thing to mention Crowley's propaganda writings in America considering their character, but I find it very interesting that it abated so quickly as if someone had whispered to John Bull's ultra-patriotic editor what Crowley in fact had been working on in America during the war. Frank Harris, who at the time of the founding of *John Bull* had been on good terms with its founder and editor, the English journalist, financier and twice Liberal Member of Parliament, Horatio William Bottomley (1860-1933), and helped with the new weekly and written for it, became an American citizen the year after, in 1921 E.V., and Crowley went to Italy and Cefalù some three month after the publication of the article. Regarding Aleister Crowley as traitor, Crowley biographer Richard Kaczynski hits the nail on the head in *Perdurabo* when he writes:

<sup>2391</sup> John Bull. London, UK: Odhams Press Ltd. ♦ Saturday, March 24, 1923, p. 10. ♦ See also note<sup>2465</sup> below.

<sup>2392</sup> Ibid. ♦ Saturday, January 10, 1920, p. 6. (*Another Traitor Trowned. Career and Condemnation of the Notorious Aleister Crowley*, p. 6.)

**To Aleister Crowley, Esq., Editor of "The Equinox."**

**MY DEAR CROW,—** Congratulations on the result of your appeal. It is rather nice to have law-suits about Rosicrucian mysteries in this prosaic twentieth century. Incidentally, there is also a fine advertisement for your periodical. Meanwhile, I wish you would teach me to become invisible, to turn my enemy into a black dog, and to discover the buried treasures of the Djinn.

**JOHN BULL.**

The issue of *John Bull*, April 2, 1910 E.V., printed these words, probably by Horatio Bottomley, in response to Aleister Crowley finally winning the case initiated by Samuel Liddell "MacGregor" Mathers in response to the publication of the G.D. rituals in *The Equinox*. (John Bull. London, England: John Bull. ♦ Saturday, April 2, 1910, p. 470, "OPEN LETTERS AND POSTCARDS.")

*At the end of the day, the most compelling piece of evidence is that, during World War II, Crowley would work for Britain's secret service, MI5 and MI6: no traitor would have gotten such a job.*<sup>2393</sup>

Newspapers and magazines did what they pleased in relation to Aleister Crowley and his affairs, often writing pure fiction, however, in October 1923 E.V., the American *Fort Wayne Journal-Gazette* created what Crowley probably would have called a dream scenario – nearly half a year before their notice about him was printed he had been expelled from Italy and the Abbey of Thelema by Mussolini:

### ***Realism Gets Aleister Crowley in Trouble***

*It is said that the abbey described in the last section of Aleister Crowley's "Drug Fiend," lately published by E. P. Dutton & Co., is patterned after a real place which is known as "College of the Holy Spirit," and is situated in Cefalu, Sicily. When the book was published in England, just before its appearance in this country, one of the London dailies started a campaign against the author and made such allegations as to the manner of living of Crowley and his friends at Cefalu that the Italian police were asked to investigate. They did so, and reported that they found nothing out of the way in the life of the people of the "College of the Holy Spirit." The fascisti have not disturbed them, and Aleister Crowley is still living there.*<sup>2394</sup>

I stated above that the January 10, 1920 E.V., article headed: "Another Traitor Trowned. Career and Condemnation of Notorious Aleister Crowley", evidently was written by Bottomley, however, this is necessarily not the case, since Bottomley had an assistant editor who also could have written the article. His name was Charles Frederick Palmer (1869-1920), English journalist and editor who came to *John Bull* as assistant editor around the beginning of 1918 E.V.<sup>2395</sup> The month after the article was printed Charles Frederick Palmer with the help of Bottomley became independent MP (for the Wrekin division of Shropshire). At the outbreak of WW1 Charles Frederick Palmer had been editor of London's oldest evening paper, *The Globe*, and Crowley had in fact written some letters to him which were printed in the paper. In September and October, 1914 E.V., Crowley had been laying in bed with an attack of phlebitis, as he wrote in *Confessions*:

*I was more than ever convinced that I was needed by my country, which is England, and to hell with everybody. In my excitement, I had the hallucination that England needed me. I found, on the contrary, that the guiding stars of England needed 'business as usual'.*

*I was interrupted in my futile attempts to fight for my country as I had been interrupted in my attempts to climb the Alps, this time by a attack of phlebitis. I lay six weeks in bed, warned that the slightest movement might result in sudden death, and advised that in all probability I should never be able to climb a mountain again. The period of my illness covered September and most of October 1914.*

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<sup>2393</sup> Richard Kaczynski. *PERDURABO: THE LIFE OF ALEISTER CROWLEY*. Berkeley, CA: North Atlantic Books, 2010, p. 288. (Chapter Twelve. *Chokmah Days*, pp. 277-319.)

<sup>2394</sup> The Fort Wayne Journal-Gazette. Fort Wayne, IA: Fort Wayne Journal-Gazette. ♦ Sunday Morning, October 28, 1923, Section Three, p. 2. (*AMONG THE BOOKS*; Edited by Claude G. Bowers – *Books and Writers*; *Realism Gets Aleister Crowley in Trouble* p. 2.)

<sup>2395</sup> Who Was Who; 1916-1928. A Companion to Who's Who containing the Biographies of those who died during the period 1916-1928. Second Edition. London, UK: Adam & Charles Black, 1947, p. 810. (**PALMER, Charles**, p. 810.) ♦ That Charles Frederick Palmer became assistant editor of *John Bull* around the beginning of 1918 E.V. is seen from various newspaper articles dating from that time.

*At that time any man who suggested the advisability of conscription was regarded as a traitor. Conscription was the very thing we were fighting. Austin Harrison said that we were fighting for our golf and our weekends, Raymond Radclyffe said with, as it seemed to me, somewhat more plausibility that if we beat the Germans, it showed that the amateur was better than the professional.*<sup>2396</sup>

During his illness Crowley apparently wrote several letters to editors of newspapers and magazines on various subjects<sup>2397</sup>, and two of these letters were printed in *The Globe*, September 19 and 24, 1914 E.V. The first letter headed "FROM ESDRAS" was a quote taken from Esdras II. xi. 37-46 in the Apocrypha, or non-canonical books of the Bible:

*Sir, – Is not the following apt? "II. Esdras xi. 37-46."*

*And I beheld, and lo as it were a roaring lion chased out of the wood: and I saw that he sent out a man's voice unto the eagle, and said,*

*Hear thou, I will talk with thee, and the Highest shall say unto thee,*

*Art thou not it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them?*

*And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit.*

*For the earth hast thou not judged with truth.*

*For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm.*

*Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty.*

*The Highest also hath looked upon the proud times, and behold, they are ended, and his abominations are fulfilled.*

*And therefore appear no more, thou eagle, not thy horrible wings, not thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:*

*That all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the judgment and mercy of Him that made her.*

*– Yours faithfully,*

ALEISTER CROWLEY.

*Avenue Studios, S. Kensington, S.W.*<sup>2398</sup>

– of several reasons very interesting, and the eagle in Crowley's view is of course the Prussian black eagle. Crowley's quote from Esdras was taken from the authorized version of The Apocrypha of 1611, The King James Version.<sup>2399</sup> This letter was published in *The Globe* only 35 days before his departure for New York City, Saturday, October 24, 1914 E.V.<sup>2400</sup> The next letter to the

<sup>2396</sup> Confessions, p. 743. • See also note<sup>3387</sup> below.

<sup>2397</sup> See also note<sup>3109</sup> below.

<sup>2398</sup> *The Globe and Traveller*. London, England: The Globe. ♦ Saturday Evening, September 19, 1914, p. 6. (LETTERS TO THE EDITOR; FROM ESDRAS, p. 6.)

<sup>2399</sup> See for example: The Apocrypha or Non-Canonical Books of the Bible; The King James Version. Edited by Manuel Komroff. New York, NY: Tudor Publishing Company, 1936, pp. 59-60. (II ESDRAS; Chapter II, pp. 58-60.)

<sup>2400</sup> For the date, see note<sup>2924</sup> below.

editor of *The Globe* appeared five days later, September 24, headed "ANOTHER WAY.", and received a comment from Charles Frederick Palmer:

*Sir, – Poetic justice to Rheims is possible. It is well within the power of modern builders to transplant thither Cologne Cathedral – stone by numbered stone. Let this be the symbol and monument of our victory. – Yours faithfully,*

ALEISTER CROWLEY.

Avenue Studios, S. Kensington, S.W.

*\*\* This happy idea will be unnecessary if, as is hoped, France secures the Rhine province and with it the city of Cologne. – THE EDITOR.<sup>2401</sup>*

As I shall return to later, Crowley also sent the letter to the editor of *The Cambridge Magazine*, who printed it in the issue of the magazine, October 10, 1914 E.V.<sup>2402</sup> Crowley had also sent a letter to *The Globe* which had appeared in the paper on August 31. This letter was headed "Unemployment and Recruits":

*This morning I received a letter from a firm of printers apologising for delay and saying, "We are running half-time so as to keep all our hands going." I have replied, "Would it not be better to work full time, if necessary overtime, but to employ only those men who are not eligible for military service? I am sure that would give satisfaction not only to me, but to all your customers, if you were to notify them that you had taken this line." If this suggestion be universally adopted, both the military problem and the unemployment problem will be settled.*

ALEISTER CROWLEY.

Avenue Studios, South Kensington, S.W.<sup>2403</sup>

The work in question was probably *Chicago May; A Love Poem*, a pamphlet in red wrappers privately printed for the author in 1914 E.V. and dedicated to his friend Austin Harrison of *The English Review*.<sup>2404</sup> As seen in *The Paris Working* Crowley had in January 1914 E.V. received a copy of the book during 'The Seventh Working':

*9.30 The post has brought 3 things of the nature of Jupiter; a letter from my lawyers, a pot of opium, and a love-poem of a religious type (Chicago May). Some readers may boggle at the attribution, but such readers are dull.<sup>2405</sup>*

John Symonds wrote in 1958 E.V. in *The Magic of Aleister Crowley* concerning the attribution:

<sup>2401</sup> *The Globe and Traveller*. London, England: The Globe. ♦ Thursday Evening, September 24, 1914, p. 7. (LETTERS TO THE EDITOR; ANOTHER WAY, p. 7.)

<sup>2402</sup> See note<sup>3111</sup> and note<sup>3109</sup> below.

<sup>2403</sup> *Ibid.* ♦ Thursday, Monday, August 31, 1914, p. 3. (SUGGESTIONS FROM CORRESPONDENTS; Unemployment and Recruits, p. 3.) ♦ See also note<sup>3360</sup> below.

<sup>2404</sup> *Chicago May; A Love Poem*; By Aleister Crowley. N.p. [London, UK?]: Privately Printed, 1914. ♦ Facsimile reprint: Aleister Crowley. *Chicago May*. First Impressions Series. Vol. N°. 20. N.p.: First Impressions [Essex House, Thame, Oxon, UK: Mandrake Press Ltd], 1993. ♦ For the book, see also note<sup>2866</sup>

<sup>2405</sup> Aleister Crowley and Marcelo Motta. *Sex and Religion*. The Equinox. Vol. V, No. 4. March MCMLXXXI o.s. Nashville, TE: Thelema Publishing Company, 1981 E.V., p. 201. (*The Paris Working; The Eight Working*, p. 201.)

*There is nothing very Jupiterian about it, nor very religious.*<sup>2406</sup>

I notice that the Luxembourgian historian, astrologer, and author Ernest Hentges (1891-?1945), in an article in November 1931 E.V. in the German *Zentralblatt für Okkultismus; Monatsschrift zur Erforschung der gesamten Geheimwissenschaften* wrote about Aleister Crowley that he during World War I worked on behalf of the British Intelligence Service in America (where he got that from I do not know):

*Dieser Crowley ist in der Tat eine sehr rätselhafte Persönlichkeit und hat eine recht bewegte Vergangenheit. Während des Krieges arbeitete er im Auftrage des britischen Intelligence-Service in America.*<sup>2407</sup>

I also noticed that *The Daily Express* printed a paragraph, Saturday, July 17, 1920 E.V., about George Bernard Shaw, "'G.B.S.' ASTONISHES AMERICA", a paragraph that mentioned Frank Harris and Aleister Crowley and called *The International* a "Satanist journal":

[...] His bosom friend Frank Harris, the renegade, for whose obscene book on Wilde Shaw recently wrote a preface, has been in the United States for five years. He can never return to England because, apart from the fact that there is a criminal prosecution awaiting him the moment he sets foot in this country, he would almost certainly be lynched if he attempted to show his face in London. We suggest that the time has now come when Shaw should join his friend Harris in the States, when he would doubtless be welcomed on the staff of the Satanist journal the *International*, to which we referred last week, and which is jointly edited by the German Viereck and the unspeakable Aleister Crowley, who is also "wanted" by the police in London.<sup>2408</sup>

Crowley had stopped writing for *The International* more than two years before the paragraph was printed and Viereck had sold the magazine at the same time, and furthermore, the magazine had folded after its second issue (May, 1918 E.V.) under the new owner Lindley M. Keasbey!<sup>2409</sup> What Crowley did in America during World War I shall be discussed in detail in this chapter.

Negative articles about Aleister Crowley also appeared in newspapers in the United States and in late February 1922 E.V. the William Randolph Hearst owned the *Washington Times-Herald* published a full page illustrated article about the suit against Albert W. Ryerson<sup>2410</sup>, the managing

<sup>2406</sup> John Symonds. *The Magic of Aleister Crowley*. London, UK: Frederick Muller Ltd., 1958, p. 126. (CHAPTER TEN; *The High Magic Art*, pp. 91-146.)

<sup>2407</sup> Zentralblatt für Okkultismus. *Monatsschrift zur Erforschung der gesamten Geheimwissenschaften*. Leipzig: Verlag von Max Altmann. ♦ XXV. Jahrgang, 5. Heft, November 1931, p. 206. (*Die schwarze Messe*. Von Ernst Hentges (Fortsetzung.), pp. 201-7.) ♦ In German Ernest Hentges becomes Ernst Hentges.

<sup>2408</sup> The paragraph "'G. B. S.' ASTONISHES AMERICA; KING POLISHING THE KAISER'S BOOTS." from *The Daily Express*, Saturday, July 17, 1920, quoted in the anti-Semitic weekly magazine *Plain English*, newly founded and edited by the English author and poet Lord Alfred Bruce Douglas (1870-1945) ♦ PLAIN ENGLISH; With Which Is Incorporated The Academy, Founded 1869. Edited by Lord Alfred Douglas. London, UK: North British Publishing Company, Ltd. ♦ Vol. I, No. 3, July 24, 1920, p. 52. (LIFE AND LETTERS; *The Real Shaw*, p. 52.) ♦ See also note<sup>1445</sup> above, and note<sup>2824</sup> and note<sup>2825</sup> below.

<sup>2409</sup> *The International: A Review of Two Worlds*. New York City, NY: International Monthly, Inc. ♦ Vol. XII, No. 5, May 1918. ♦ See also note<sup>2965</sup> and note<sup>2961</sup> below.

<sup>2410</sup> Albert Winslow Ryerson (1872-1931). American author, philosopher and business man, born on March 31, 1871 at Hollis, New Hampshire. He died in 1931 E.V. ♦ See: Clarence Monroe Burton (Editor-in-chief). *The City of Detroit*

director of the Universal Book Stores Company in Detroit who published the 'Blue' Equinox<sup>2411</sup> in 1919 E.V., Aleister Crowley and the O.T.O. about whom the article stated:

*Crowley is said to be in Ceselu [sic], a little town in Sicily, where he has set up the "headquarters" of the "O.T.O.," while "Organizer" and "Field Secretary" Jones is declared to be "somewhere in Chicago" organizing "a local branch there."*<sup>2412</sup>

The article's headline and initial paragraph stated:

***'Do Anything You Want to Do'- Their Religion  
And the Trail of Wrecked Homes  
Scandals and Troubles  
Which Have Naturally  
Followed the  
Preaching of That  
Evil  
Doctrine***

*The courts in Detroit, Michigan, have unexpectedly stripped bare the ambitious plans of a little coterie of men of evil reputation to establish a new religion based upon this astonishing doctrine:*

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

*The wicked results of preaching any such doctrine are not hard to see. It is not surprising that those who joined this new religion soon found themselves in difficulties of one kind or another.*<sup>2413</sup>

The spelling "Ceselu" happened to indicate the quality of the article, which obviously was a piece of sciolistic anti-Crowley propaganda. Almost the same article turned up some six month later in the Australian 'scandal sheet' *The Mirror*, published in Perth, and the article was likely also published in other papers.<sup>2414</sup>

Sometimes interesting information is discovered in unexpected places. In the French National Library, Bibliothèque nationale de France, I stumbled on an interesting notice from October 1924 E.V. about Aleister Crowley and Frank Harris in a bi-weekly Parisian magazine in English. *JAZZ* – "A flippant magazine. Bimensuel, humoristique, théâtral, sportif, en anglais" stated in an article, apparently written by the magazine's English editor Arthur Havard Phillips:

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Michigan; 1701-1922. 5 vols. Detroit, MI: The S. J. Clarke Publishing Company, 1922. ♦ Vol. III, pp. 242-5. (Albert Winslow Ryerson, pp. 242-5.) • For Ryerson, Crowley and the O.T.O., see: Richard Kaczynski. PERDURABO: THE LIFE OF ALEISTER CROWLEY. Berkeley, CA: North Atlantic Books, 2010.

<sup>2411</sup> For the 'Blue' Equinox, see note<sup>3610</sup> below.

<sup>2412</sup> Washington Times-Herald. Washington, D. C.: Washington Times. ♦ Sunday, February 26, 1922, p. 3. ("Do Anything You Want to Do" – Their Religion; And the Trail of Wrecked Homes, Scandals and Troubles Which Have Naturally Followed the Preaching of That Evil Doctrine, p. 3.)

<sup>2413</sup> Ibid.

<sup>2414</sup> The Mirror. Perth, WA, Australia: The Mirror. ♦ Saturday, September 23, 1922, p. 5. (A Sensuous Libel On Civilised Morals; "Do As You Please" Religion.; Wild Riot of Debauched Doctrines – The Wiles of the "Priestess" And Her So-Called "Priests" – Sensational Story From America, p. 5.)

## JUST ABOUT TWO OLD FRIENDS

The correspondence columns of a newspaper are generally the dullerest reading of all. There is *Pater Familias* who wants to know what the youth of the country are coming to, *Mother of Thirteen* who wants *Marie Stopes's* scalp, *Pro Bond Publicas* are all the thousand and one idiots whose only value is as a space filler to a weary editor. Yesterday, however, *The Chicago Tribune's* correspondence column was enlivened by the appearance of a limerick from our old friend Aleister Crowley. It was a terrible effort, hardly the sort of things one expects from that quarter, it was a relief, however, to us to hear that he is still alive.

The last time we heard of him, *The Sunday Express* were after his scalp. The murder and white Slave Traffic season was almost dead, the Editor was at his wits end for his weekly dose of *Erotica*, it almost seemed that a million or so respectable English families would have to look elsewhere for a Sunday after lunch Aphrodisiac, when lo and behold they found Crowley somewhere in Sicily running a home for Dope Fiends on somewhat unusual lines. Harrowing pen pictures were drawn of Sadic Orgies, and the Black Mass experts were brought out to write their usual bestial epics. Whether it affected friend Crowley or no, we have no idea, we do, however, distinctly remember getting a quid for the first édition of his book "*The Diary of a Dope [sic] Fiend*" just after the first of the sensational articles has appeared.

And now he's in Paris, we hope he's writing another book. The one mentioned above is a wonderful work and well worth reading for the poem on *Morphia* in itself. Lets have the truth about the Abbey now, who the hell cares for the *Daily Express* over here.

Talking of books, have you read Frank Harris's latest effort "*My Life and Loves*." It is nearly two years old now, but as it had a multitude of troubles at its birth, few copies have got round. Frank must be on the windy side of 70 now, according to his book he started in on the fair sex at about 18, not to mention the affairs he had as a small boy with a girl of 12 during a choir practice and later a French Governess, and as he seems to have kept going at a good pace right through his life, he has'nt [sic] exactly wasted his odd seventy years. As Frank Harris literature the book is bad, as pornography it's mildly amusing, especially his story about the lady with the cinder sifting movements.<sup>2415</sup>

*John Bull* was founded by Bottomley in 1906 E.V., but early in 1920 E.V. the weekly merged with Odhams Press Ltd. who had printed the weekly since its start. Odhams Press was owned by the two brothers John Lynch Odhams (1851-1926), and William James Baird Odhams (1859-1942), but the oldest brother John was less active in the firm. The managing director of Odhams Press in 1920 E.V. was Julius Salter Elias (1873-1946), later 1st Viscount Southwood. Elias was born in Birmingham into a Jewish family, immigrants from Poland.<sup>2416</sup> He concealed his Jewish origins throughout his life and was buried as an Anglican. As a young man Elias joined Odhams Brothers at a time when it was only a small printing firm and quickly worked his way up from office boy to head of the firm. A biography, published several years after his death, did not mention his Jewish

<sup>2415</sup> JAZZ. A flippant magazine. Bimensuel, humoristique, théâtral, sportif, "en anglais". Paris, France: Jazz, 41, Rue de la Victoire, 41. ♦ Vol. 2, N° 2, October 15th, 1924, p. 3. (*BETWEEN OURSELVES*, p. 3.) ♦ Arthur Havord Phillips (b. 1896), published the year after, in 1925 E.V., the guidebook *The Gay City; Being a Guide to the Fun of the Fair in Paris*. ♦ Arthur Phillips. *The Gay City; Being a Guide to the Fun of the Fair in Paris*. New York, N.Y.: Brentano's New York Publishers, n.d. [1925]. ♦ For Frank Harris's *My Life and Loves* and its publishing history, see later in this Chapter (Note<sup>2815</sup> below).

<sup>2416</sup> In 1906 E.V. Julius Salter Elias married Alice Louise Collard (1865-1937), a daughter of public accountant Charles Stone Collard, London. ♦ For Julius Salter Elias, see: *The Palgrave Dictionary of Anglo-Jewish History*. Edited by William D. Rubinstein; Michael Jolles and Hilary L. Rubinstein. Basingstoke, UK: Palgrave Macmillan, 2011, pp. 242-3. ♦ See also note<sup>2419</sup> and note<sup>3666</sup> below.

background, but stated about him that he rarely talked about the past and that it for him was only the present and the future that counted.<sup>2417</sup> It was Elias who came up with the idea of printing and publishing newspapers and magazines. When Odhams obtained the contract for printing *John Bull* Elias was co-opted to the board of directors, but owing to frequent libel actions the association was never an easy one and W. J. B. Odhams explained later that the largeness of the paper's debt had raised the question of Odhams taking over *John Bull* even before the war, but that the difficulty of exercising any adequate control over the more dangerous activities of Bottomley caused the rejection of the idea when first mooted.<sup>2418</sup> The amalgamation of John Bull, Limited and Odhams, Limited took, as mentioned, place early in 1920 E.V. where Elias was appointed Managing Director and Bottomley retained only editorial responsibility. Nevertheless, in 1921 E.V., some six months before his imprisonment, Bottomley was paid off and received £30,000, about 1.2 million pounds in today's money – in 1920 E.V. and 1921 E.V. Bottomley was receiving some £25,000 a year for his weekly articles in *John Bull* and the *Sunday Pictorial*.<sup>2419</sup> W. J. B. Odhams wrote in the 1930's that almost from the first number of *John Bull* there were two sources of anxiety for Odhams, namely the provocative statements involving risk of libel, and not long after, a realisation of that payments for the printing were not being kept up nearly as regularly as they should have been.<sup>2420</sup>

Bottomley had in the first issue of *John Bull*, which appeared on June 9th, 1906 E.V., stated about the scheme of the magazine:

*We start with one great advantage – we have no very decided opinions about anything. We have no politics – except the general welfare of the State; no religion – except to do good. No race – except the human one. To us all parties are 'organised hypocrisies', likewise, all ecclesiastical institutions – only better organised. The parson and the politician we look upon as necessary evils – the one a spiritual, and the other a temporal policeman – and we hope for the day when the world will have no need for either. The majority of mankind we regard not, with Carlyle, as fools, but as children. There are plenty of people about – but very few individuals. We thought once of taking MAN for our title – being for manhood and vigour and independence. But in the end we hit upon John Bull. We like the ring of it; it suggested common sense and warm blood, and no humbug. There, in a sentence, is our policy – personified in the counterfeit presentment of the mythical individual which adorns our cover. What, then, is the scheme of our journal. First, under the comprehensive and classic heading of The World, the Flesh, and the Devil, we shall review, from a non-party, unsectarian, human standpoint, the various events of the week, and the passing topics of the hour.*<sup>2421</sup>

The weekly was a hard-hitting popular paper, intended to expose criminality and corruption, edited by Bottomley himself, and it became famous for its patriotic propaganda. Bottomley had, as he explained, named the weekly 'John Bull' to identify it with the typical Englishman, the man on

<sup>2417</sup> Rubeigh James Minney. Viscount Southwood. London, UK: Odhams Press Limited, 1954, p. 19. (Chapter One: In Floral Street, pp. 15-71.)

<sup>2418</sup> William James Baird Odhams. The Business And I. London, UK: Martin Secker, 1935, p. 54. (Chapter III. John Bull, pp. 47-67.)

<sup>2419</sup> See: The Annual Register: A Review of Public Events At home And Abroad. Edited by H. T. Montague Bell. London, UK: Longmans, Green and Co, 1947. ♦ Vol. 188 – For 1946, p. 439, Obituary of "10 [sic] Viscount Southwood (the Right Hon. Julius Salter Elias)" (Obituaries Of Prominent Persons Deceased in 1946, pp. 423-70.) ♦ William James Baird Odhams. The Business And I. London, UK: Martin Secker, 1935, pp. 54-5. (Chapter III. John Bull, pp. 47-67.)

<sup>2420</sup> Ibid., pp. 49-50.

<sup>2421</sup> Horatio William Bottomley. Bottomley's Book. London, UK: Odhams Limited, 1909, p. 110. (As Newspaper Proprietor and Journalist. John Bull – The Scheme of the Journal, pp. 110-2.)

the street, and sold it for a penny. On its cover was the John Bull character, said by some to resemble Bottomley, dressed in a short top hat, riding gear, and crop, and with a bulldog at his side. During the war the character joined the Royal Navy on board "H.M.S. Victory" and appeared on the cover dressed in slops, with holster and cartridge belt, and with a drawn cutlass in his right hand, and still with the bulldog, which, surprisingly, was not a sailor bulldog. The cover of the pennyworth stated: "*Largest Circulation of any Weekly Journal in the World.*" As to the bulldog, Bottomley had written about animals:

*I have always been fond of animals – especially those of what is ironically called the dumb creation. I am a bit like that German philosopher who, when his dog offended him, exclaimed "Get out of the room – you dirty man."*<sup>2422</sup>



**Cover of *John Bull* from WW1  
(Saturday, November 7, 1914 E.V.)**

However, this was written in 1909 E.V., and thus before the war with Germany. The weekly's motto was a quotation from Lord Byron:

*The world is a bundle of hay;  
Mankind are the asses who pull;  
Each tugs it a different way,  
And the greatest of all is John Bull.*<sup>2423</sup>

Concerning this motto the English 3 pence weekly *The Academy* pointed out:

*We wonder why Mr. Horatio Bottomley decorates the cover of his beautiful pennyworth with Byron's lines: [...] If John Bull is the greatest of all asses – and it is not for us to contradict Mr. Bottomley on that point – it is surely superfluous for Mr. Bottomley to announce the fact on the outside of the paper. His readers could safely be trusted to find it out for themselves by reference to the inside, where the rejected of Deptford (and Constantinople) so largely bespreads and disports himself.*<sup>2424</sup>

In 1922 E.V., the year before the campaign against Crowley took place; Bottomley was found guilty of fraudulent practices on a

<sup>2422</sup> Ibid., p. 121. (*Racing Experiences and Reflections*, pp. 120-31.)

<sup>2423</sup> Lord Byron. Letter to Thomas Moore, 22 June 1821.

<sup>2424</sup> The Academy. With Which Are Incorporated Literature And The English Review. Edited by Lord Alfred Bruce Douglas. London, UK: The Academy Publishing Office. ♦ Vol. LXXV, No. 1905, November 7, 1908, p. 436. (*Life and Letters*, pp. 436-7.)

huge scale against the people that he had stated he wanted to save from humbug, and whom he saw not as fools but children, and sentenced to seven years' penal servitude for his Victory Bond transactions (Bottomley also founded the *Financial Times* as a means of promoting his investment schemes). Crowley wrote about Bottomley, who had called him 'a dirty degenerate' and 'a cannibal', and the affair in *Confessions*:

*We know what happened to Horatio Bottomley. I am glad to recall that when I heard of his arrest I wrote to tell him that I bore no malice and that I hoped he would be able to prove his innocence. I am indeed sincerely sorry that a man with such great qualities should have turned them to such poor purpose. What is the summary of it all? So many fools confirmed in their folly, so many base, vile passions pandered to; so many simple-minded folk swindled out of their savings. And, on the other side, so many years consumed in cheap coarse pleasures, soured by constant fears of being found out, and crowned by utter ruin worse than death at the hands of a pettier scoundrel than himself. Even by the standards of the uttermost disregard of moral and spiritual success, it is the extreme stupidity to be dishonest.*<sup>2425</sup>

Later in *Confessions* he added:

*[...] Bottomley's long lease was about to expire. The constable he had outrun was on his heels. The blackmailer, attempting to resist being blackmailed, was beginning to see one of the magical virtues of silence. I couldn't publish an attack on a man in the witness-box which was evidently temporary accommodation on the way to the dock. So I held my peace and wrote to Bottomley to tell him that I bore no malice and hoped he would clear himself. I hope it comforted him in penal servitude to remember that one, at least, of the men whom he had wantonly wronged wished him well.*<sup>2426</sup>



**Horatio Bottomley 1922 E.V.**

These statements say something about Aleister Crowley and something about the world but, in my opinion, also, owing to Crowley's reaction, that "patriot" Bottomley after the article in 1920 E.V. likely had been informed by someone of Crowley's secret work during the war. Bottomley remained in prison for five years, according to someone who saw him in the prison busy sewing mail bags, and when released eager to start publishing again. He believed that he had paid his debt to society and tried to start a new weekly paper in 1928 E.V., which he called *John Blunt* – both the name and the paper were an imitation of *John Bull* – and the year after he tried to sell it as a monthly, *John Blunt's Monthly*. Bottomley died in London on May 26, 1933 E.V., of a stroke. Oddly enough, sixteen days before, May 10, had a judge declared in a decision against a London bookseller:

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<sup>2425</sup> *Confessions*, p. 640.

<sup>2426</sup> *Ibid.*, p. 741.

*There is not, the smallest ground for suggesting that any book Mr. Crowley has written is indecent or improper.*<sup>2427</sup>

*The West London Observer* wrote, May 12, 1933 E.V.:

*Mr. Arthur Gordon Gray, bookseller, of Praed Street, Paddington, was ordered to pay £50 damages, with costs, by Mr. Justice Bennett, in the Chancery Division, on Wednesday [May 10], in an action brought by Mr. Ed. Alexander Crowley, alleging libel in a notice attached to plaintiff's novel "Moonchild," exposed for sale at Mr. Gray's shop.*

*The notice complained of was "Aleister Crowley's (Mr. Crowley's nom-de-plume) first novel, 'The Diary of a Drug Fiend' was withdrawn after an attack in the sensational Press."*

*Mr. Gray admitted the libel, expressed his complete apology and said he had no intention to injure Mr. Crowley.*

*Mr. Justice Bennett, in his summing up, said Mr. Gray wanted the public to believe that the book to which the label was attached was an indecent book.*

*A stay of execution with a view to appeal was granted on condition that the amount of the damages was brought into court.*<sup>2428</sup>

The £50 is over £3,000 in today's money! The bookshop, located at 23, Praed Street, Paddington, owned by Arthur Gordon Gray and his wife Frances M. Gray, was founded in 1927 E.V. and had both new and second hand books together with a circulating library.<sup>2429</sup> John Symonds wrote about the incident in *The Great Beast: The Life of Aleister Crowley* in 1951 E.V.:

*On the 7th January, 1933, Crowley was walking down Praed Street in London. He stopped to look into the window of a bookshop and there saw a copy of his novel Moonchild. Attached to it was a card with these words written on it: 'Aleister Crowley's first novel The Diary of a Drug Fiend was withdrawn from circulation after an attack in the sensational Press.'*

*'Discovered libel at 23 Praed Street,' wrote the Beast in his diary, and off he went to his lawyer*

*He must put a stop to this unending libelling of himself. He owed it to himself and to the world. It has gone on far too long.*

*On the 10th May the case was tried and judgement given for Crowley.*

*'There was not the smallest ground,' said Mr Justice Bennett, for suggesting that any book Mr Crowley had written was indecent or improper'*<sup>2430</sup>

<sup>2427</sup> For this, see: *Joseph Dean. Hatred, Ridicule Or Contempt; A Book of Libel Cases.* London, UK: Constable & Company Limited, 1953, p. 192. (XVIII - *Black Magic; Crowley v. Constable & Co. Ltd. and others (1934)*, pp. 190-201.)

<sup>2428</sup> *The West London Observer.* London, England: *The West London Observer.* ♦ Friday, May 12, 1933, p. 9. (AUTHOR LIBELLED; BOOKSELLER TO PAY £50 DAMAGES, p. 9.)

<sup>2429</sup> *The British Book Trade Directory 1933.* London, UK: J. Whitaker & Sons, 1933, p. 91. ("Gray, Arthur G., 23, Praed Street, Paddington, London, W. 2.")

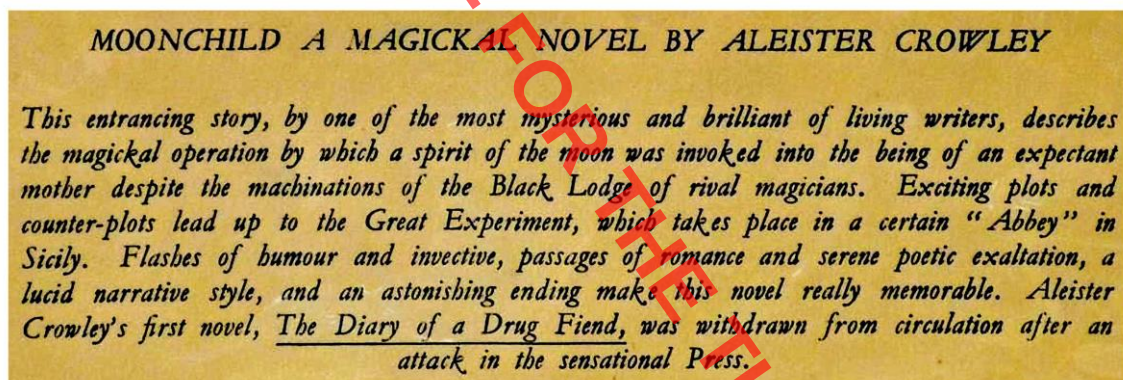
<sup>2430</sup> *John Symonds. Gerald Yorke. The Great Beast: The Life of Aleister Crowley.* London, UK: Rider & Co., 1951, p. 285. (CHAPTER XXIX; MR. JUSTICE SWIFT IS SURPRISED, pp. 285-9.)

The English judge Joseph (Jolyon) Dean (1921-2010), wrote in a chapter of his book *Hatred, Ridicule Or Contempt; A Book of Libel Cases*, published in 1953 E.V., about Aleister Crowley's trials, 1933 E.V. and 1934 E.V., and here he stated about the Praed Street incident:

*He [Aleister Crowley] began in a small way. Walking one day down Praed Street, Paddington, he saw in the window of a bookshop a copy of a novel which he had written called Moonchild. Attached to the book was an announcement that "Aleister Crowley's first novel, The Diary of a Drug Fiend, was withdrawn from circulation after an attack in the sensational Press." This was untrue, and in the resulting action Mr. Justice Bennett, deciding that the bookseller wanted the public to believe that Moonchild was indecent, awarded Crowley £50 damages and costs. "There is not," he declared, "the smallest ground for suggesting that any book Mr. Crowley has written is indecent or improper."*

*That was doubtless true of the facts disclosed by such investigation into the plaintiff's publications as had been made at that trial.*<sup>2431</sup>

Strangely enough, nobody mentioned that the announcement written by the bookseller: "Aleister Crowley's first novel, *The Diary of a Drug Fiend*, was withdrawn from circulation after an attack in the sensational Press.", in fact were words taken from the jacket of *The Moonchild* which stated<sup>2432</sup>:



P. R. Stephensen, the publisher of *Moonchild* and probably the one who wrote the words printed on the dust jacket, stated in *The Legend of Aleister Crowley*, in 1930 E.V.:

*The book [The Diary of a Drug Fiend] was withdrawn after its third thousand by Messrs. Collins, who ought to have known better. They were helped to this decision by one of the shrillest and most hysterical denunciations of a book ever written, even by such a journalist as James Douglas.*<sup>2433</sup>

Symonds's biographical rival Charles Richard Cammell wrote in *Aleister Crowley; The Man: The Mage: The Poet*, published the same year as Symonds biography:

<sup>2431</sup> Joseph Dean. *Hatred, Ridicule Or Contempt; A Book of Libel Cases*. London, UK: Constable & Company Limited, 1953, p. 192. (XVIII - *Black Magic; Crowley v. Constable & Co. Ltd. and others* (1934), pp. 190-201.)

<sup>2432</sup> Aleister Crowley. *Moonchild: A Prologue*. London, UK: The Mandrake Press, 1929, text printed on interior of jacket, front.

<sup>2433</sup> P. R. Stephensen. *The Legend of Aleister Crowley; Being a Study of the Documentary Evidence Relating to a Campaign of Personal Vilification Unparalleled in Literary History*. London, UK: Mandrake Press Limited, 1930, pp. 29-30. (CHAPTER ONE. THE MAN CROWLEY; IV, pp. 23-32.)

After selling three thousand copies of *The Diary Messrs. Collins* withdrew the book from circulation. That was an act of cowardice and foolishness both. There was no objection by authority – there could not be. Collins were afraid of public opinion as excited by James Douglas and John Bull. They played right into the hands of Crowley's worst enemies. No longer could the public buy the book to read for themselves what Crowley had written. Romours, of course, ran round apace. Soon it was generally believed that Crowley himself was *The Drug Fiend* and that the *Diary* was his own confessions. I have felt a special regret that Collins were the publishers that acted so weakly; for later Collins published my own largest work *The Great Duke of Buckingham*.<sup>2434</sup>

I shall return to C. R. Cammell and his biography later.<sup>2435</sup> Finally, the prospectus of *The Confessions of Aleister Crowley* from Mandrake Press also stated about *The Diary of a Drug Fiend*:

His [Aleister Crowley's] literary output is enormous and completely distinguished in manner. Practically all his publications have been issued privately with all the unction of fine amateur printing, and are now almost unobtainable. His only work issued normally to the public, *The Diary of a Drug-Fiend*, was withdrawn after the second edition.<sup>2436</sup>

We must assume that the judge found that the detached line quoted from the dustjacket gave the impression that Aleister Crowley had written indecent or improper books, or?

*Moonchild: A Prologue* issued by The Mandrake Press had appeared in October 1929 E.V. in a striking multi-coloured pictorial art déco dust wrapper by the English satirical draughtsman, painter and novelist Beresford Egan (1905-1984).<sup>2437</sup> The book's publication was, for instance, mentioned in a reading guide in the *Scottish Aberdeen Press and Journal*, October 7, 1929 E.V.:

[...] the Mandrake Press has issued Mr. Aleister Crowley's new long novel, "*Moonchild*."<sup>2438</sup>

A week after, October 14, it was reviewed in the *Sheffield Independent* under the heading "MAGIC AND WAR":

We have an unusual measure of genius in the phrases born of the author's fancy, but the mystical in the pages of "*Moonchild*" appears to be overwrought, if clever. Mr. Crowley's effort appears to be to work into

<sup>2434</sup> Charles Richard Cammell. *Aleister Crowley. The Man: The Mage: The Poet*. London, UK: The Richards Press Ltd, 1951, p. 156. (XXI, pp. 151-67.)

<sup>2435</sup> For the publication of *Aleister Crowley. The Man: The Mage: The Poet*, see note<sup>2609</sup> below.

<sup>2436</sup> [Prospectus of] *The Confessions of Aleister Crowley*. London, UK: The Mandrake Press, "Autumn 1929", p. [2]. ("IS ALEISTER CROWLEY A SAINT?"; signed "P. R. S." [P. R. Stephensen] p. [2].)

<sup>2437</sup> The Publishers' Circular And Booksellers' Record. London, UK: The Publishers' Circular. ♦ Vol. CXXXI, No. 3301, Saturday, October 5, 1929, p. 486. ♦ "**Crowley** (Aleister) – *Moonchild: a prologue*, 8vo, 9 × 5¾, pp. 336, 10s. 6d. net. MANDRAKE PR., Sept. [sic] '29". (*Books of the Week*, p. 486.) ♦ The Saturday Review of Politics, Literature, Science and Art. London, UK: Published by the proprietors The Saturday Review, Ltd. ♦ Vol. 148, No. 3858, 5 October, 1929, p. 400. ("*MOONCHILD*. By Aleister Crowley. Mandrake Press. 10s. 6d.") (NEW BOOKS AT A GLANCE, p. 400.) ♦ Whitaker's Cumulative Book List. Annual Volume – 1929. A classified list of publications issued from January to December, 1929, together with an extended index to authors, titles, publishers and prices. London, UK: J. Whitaker and Sons, Limited, 1929, p. 86. ♦ "**CROWLEY** (A.). *Moonchild. A Prologue*. 8vo (9 × 5¾), pp. 336. Mandrake P.... (Oct. '29) 10/6" ♦ For *Moonchild: A Prologue*, see also note<sup>2351</sup> above.

<sup>2438</sup> *Aberdeen Press and Journal*. Aberdeenshire, Scotland: Aberdeen Press and Journal. ♦ Monday, October 7, 1929, p. 6. (A READING GUIDE, p. 6.) ♦ *Aleister Crowley. Moonchild: A Prologue*. London, UK: The Mandrake Press, 1929

the chapters a full, true and particular description of the magical operation by which a spirit of the moon was invoked into the being of an expectant mother, despite the machinations of the Black Lodge of rival magicians.

Plots and counter-plots are provided in abundance; there are many nationalities concerned, and a "certain Abbey" in Sicily is chosen for what the author calls the great experiment. "Moonchild" was written a dozen years ago, "during such leisure as my efforts to bring America into the war on our side allowed me." And, asks the author, "Need I add that, as the book itself demonstrates beyond all doubt, all persons and incidents are purely the figment of a disordered imagination?"

There is, the reviewer might add, the pen of a ready writer; the alert and spontaneous brain of the unhalting thinker, and the action of the man who is accustomed to have thoughts translated into words and carried into deeds. Here are talks on marriage, on alcohol and one knows not what besides, and scarcely upon what pegs the talks are hanging; there are quotations from Scripture and from Byron and Tolstoi, and even Georges Sand, Chopin, Maximilian, and that Salt Lake City notoriety - Joseph Smith.

One Cyril Grey is an oft-recurring figure in the story. He is the King Charles head of the whole narrative. But Madame Blavatsky and Theosophy and Christian Science are worked into the fabric which runs out to a full fabric in which war is made up of the web and weft. now we have two chapters in which names are more familiar, some that are revered, some abhorred. We get an idea like this:

All Europe will be serene and stand for years to come. But the new generation will fear neither poverty nor death. They will fear weakness, they will fear dishonour. Foch, Von Kluck, Cripps, Joffre, and the then Crown Prince, come into the picture; some talk of espionage, some of promotions and of what the Crown Prince was expected to do; and a graphic picture of the retreat from Mons. But that is unmatched in history, says Mr. Crowley, and is known and has been read of all men.<sup>2439</sup>

The Irish *The Northern Whig* and *Belfast Post* had an unsigned review of *The Moonchild*, October 22, under the heading "MAGIC AND MOONSHINE":

This is hardly a book that will appeal to the general public, though the general public reads and will continue to read books that are much less clever and amusing. But "The Moonchild" makes too great a demand upon the intelligence, and, besides, it assumes a knowledge (which two centuries ago was general) of the main principles of astrology and magic. People will believe in spiritualism which insults their intelligence, while they prove that they are intelligent by refusing to consider the much stronger evidence (so far as it goes) for magic and astrology. But the author has an enemy to castigate, a writer well known to students of occult literature. He is pilloried in this book under the name of Edwin Arthwait [E.]dwin A[.]rthwait[e], i.e. A. E. Waite/Arthur Edward Waite]. This voluminous and murky writer, who is forever fluttering upon the edge of making a definite statement but never making it, because he has never made up his mind as to what he really wishes to say, is satirised and parodied with immense gusto. But the parody will appeal only to those readers who have sounded the hollow caverns of the original.

[...]

The unlucky "Edwin Arthwait" is not the only contemporary or lately deceased person upon whom the author employs his powers of sarcasm; and it is quite amusing, though sometimes a little too easy, to pick out the originals.

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<sup>2439</sup> The Sheffield Daily Independent. South Yorkshire, England: The Sheffield Daily Independent. ♦ Monday, October 14, 1929, p. 3. (Review of "MOONCHILD. By Aleister Crowley. (The Mandrake Press, 10s 6d.)")(BOOKS OF TO-DAY; MAGIC AND WAR, p. 3.)

*A book as clever as this is [sic] about international crooks would have sold by the thousand. One doesn't know how many will be sold of "The Moonchild," but the people who buy it, and who can appreciate its wit and see the point of a reference, will not feel that they have wasted their half-guinea.*<sup>2440</sup>

*Aberdeen Press and Journal* reviewed *Moonchild*, October 28, under the heading "FANTASY AND GENIUS":

*"Moonchild" is one of the most extraordinarily fantastic yet attractive novels we have read.*

[...]

*The charm of "Moonchild" lies in the telling. We are constantly reminded of the moods of Anatole France and the methods of Rabelais. From extensive dissertations on magic and spiritualism we are suddenly switched into humour that is sometimes normal, sometimes sardonic. From a glimpse into the blackest mysteries of Hecate we are transferred to a wonderful white vision of the pot. From the trivialities of peace we emerge into the horrors of the Great War. "Moonchild" is not more fantastic than a thorough-going "thriller," but it is also a satire and an allegory, full of disorder and genius.*<sup>2441</sup>

Another Scottish paper, the *Dundee Courier*, was also spell bound, and wrote on November 7:

### *A Literary Curio.*

*The average novel reader would be dazed by Aleister Crowley's "Moonchild" (London: the Mandrake Press, 10s 6d). The brilliantly original fancy that leaps and corruscates in this fantastical romance is directed by an acute intelligence and used with a craft not perhaps equalled outside the superlative whimsies of Anatole France. The story of "Moonshine" is so much moonshine. It is the substantial interest of its background that arrests, dazzles, and provokes. "Moonchild" is a literary curio. Collectors of bizarre bric-a-brac should secure it.*<sup>2442</sup>

*The Nottingham Journal*, calling Crowley an "amazing writer" and his pen "brilliant", wrote on November 8 about *Moonchild*:

*The attack in the Press which led to Aleister Crowley's first novel "The Diary of a Drug Fiend" will be recalled by many readers. Here is another story more fascinating than daring, which could only have come from the brilliant pen of this amazing writer. It describes a magical operation by which a spirit of the moon is inculcated into the being of an expectant mother despite the attempted preventions of rival magicians. Sicily is chosen as the centre for the great climax of the story. There are weird happenings at a seance with restless fingers "moving and twisting in uncanny shapes." Articles upon the table "hop, skip and dance like autumn leaves in a whirlwind." The story is strange and entrancing, and fully in keeping with the striking personality of the author.*<sup>2443</sup>

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<sup>2440</sup> The Northern Whig and Belfast Post. Antrim, Northern Ireland: The Northern Whig and Belfast Post. ♦ Tuesday, October 22, 1929, p. 13. (Review of "THE MOONCHILD. By Aleister Crowley. London: The Mandrake Press. 10s 6d net.")(Books of the Day. MAGIC AND MOONSHINE, p. 13.)

<sup>2441</sup> Aberdeen Press and Journal. Aberdeenshire, Scotland: Aberdeen Press and Journal. ♦ Monday, October 28, 1929, p. 4. (FANTASY AND GENIUS, p. 4.)

<sup>2442</sup> Dundee Courier. Angus, Scotland: Dundee Courier. ♦ Thursday, November 7, 1929, p. 10. (BOOKS AND THEIR WRITERS, p. 10.)

<sup>2443</sup> The Nottingham Journal. Nottingham, Nottinghamshire, UK: Nottingham Journal. ♦ Friday, November 8, 1929, p.

Most reviewers were fascinated by the novel. I also notice that the former American Professor of English at Adelphi Suffolk College, Oakdale, NY, Clinton W.(hiting) Trowbridge (1928-), in 1958 E.V. wrote about *Moonchild* in his thesis "*The Twentieth Century British Supernatural Novel*":

*The Moonchild is not only fascinating for what it reveals about Crowley but important in the historical development of the tale of terror. I know of no other novel that gives so complete a description of magical practices, or concerns itself so wholly with the subject of magic. As a work of literature it leaves much to be desired. [...] Particularly impressive because of the vividness of their detail are the fifteen pages or so in which Crowley describes the preparation of a grimoire (a book of magical spells). Also memorable is the scene in the first part of the novel in which Simon Iff – the taoist – vanquishes an evil presence, "the thing in the garden," by absorbing its evil through love, by attaining union with it – physically and spiritually walking into it – thereby causing it to disappear.*<sup>2444</sup>

Returning to Bottomley and *John Bull*, Frank Harris also put his oar in regarding Horatio Bottomley and wrote in a volume of his autobiography in 1925 E.V. that he went to hear the criminal trial *The Queen vs. Bottomley* and "*was never more amused in my life or more interested.*"<sup>2445</sup> He wrote about Bottomley:

*Look at Horatio Bottomley! What is the characteristic of that short, stout, broad figure, that heavy jowl and double chin? – surely greed. He was of all the sensual pleasures, intensely greedy: even at thirty he ate too much and habitually drank too much. [...] He was greedy, too of power, and vain as a peacock, wanted always to have a paper at his command and of the half dozen he owned, never brought one to success save John Bull, which was a success simply through the blind patriotism excited by the World War.*<sup>2446</sup>



**Julius Salter Elias c. 1922 E.V.**

As already shown, it was not the criminal, demagogic Bottomley that was editor and owner of the rag during the 1923 E.V. crusade against Crowley. The editor at that time was the young, ambitious English journalist and editor Harry Ainsworth (1888-1965), who had been brought in as editor of *John Bull* to save the sinking ship. Harry Ainsworth's efforts clearly saved the weekly from ruin with strong assistance from the Scottish born journalist and editor John Dunbar, who in 1919 E.V. had become managing editor of *Odhams*, and, of course, from Julius Salter Elias. Interestingly, we have a firsthand account from an employee of *John Bull*. Early in 1923 E.V. the young journalist and writer, later editor of the London-based *Sunday Chronicle* James Wedgwood Drawbell (1899-1979), went to see John Dunbar at *Odhams*. Years later he wrote about this visit and about *John*

2. ("*Moonchild*. By Aleister Crowley. (Mandrake Press, 10/6.)")(BOOKS and BOOKMEN. *Spirit of the Moon*, p. 2.)

<sup>2444</sup> Clinton W. Trowbridge. *The Twentieth Century British Supernatural Novel*. Gainesville, FL: University of Florida, 1958, p. 175-6. (IV; *THE TALE OF TERROR*, pp. 162-90.)

<sup>2445</sup> Frank Harris [James Thomas Harris]. *My Life And Loves*. 4 vols. Paris and Nice, France: Privately printed, 1922-7. ♦ Later French edition: Paris, France: The Obelisk Press, 1952, Vol. II, p. 205. (Chapter XVII. Matthew Arnold. Parnell. Oscar Wilde. *The Morning Mail*. Bottomley., pp. 191-207.)

<sup>2446</sup> *Ibid.*, p. 206.

*Bull* where he became Harry Ainsworth's assistant editor:

*I knew, of course, that Horatio Bottomley, who had been Editor of John Bull, had gone to prison, but I knew nothing of the havoc his collapse had caused to the paper. Bottomley had been very much John Bull, at least in the eyes of the public, and his unhappy departure caused the sales and the prestige of the paper to nose-dive violently. Dunbar had a dying paper on his hands, but I could not have guessed it as he handed me my cup of tea.*

*Presently, he slipped out on some excuse and returned with a shrewd, curly-haired young man whom he introduced as Harry Ainsworth. I did not know then that Ainsworth, previously with the Sunday Dispatch, had been brought in as Editor of John Bull to save the sinking ship, that he was on the prowl for any bright experienced youngster ready to work his head off, and that he and Dunbar were really giving me the "once over" as we chatted pleasantly over my tea. But when I left Odhams an hour later I was on the staff of John Bull.*

*Then began an experience, a thrilling, exciting, happy experience, that I shall never forget - and one that laid the corner-stone of my subsequent success. Working closely with Harry Ainsworth and John Dunbar and J. S. Elias (later Lord Southwood) I saw a new policy grafted on to John Bull, a new weekly gradually take the place of the old. I learned at first hand just what it meant in toil and sweat and perseverance and faith to make a sick paper well again. But Ainsworth and Dunbar and "J. S." did it, and I helped. By the time I became Ainsworth's assistant editor, John Bull was well and truly on the map again.<sup>2447</sup>*

We have here all the main actors behind the 1923 E.V. crusade against Aleister Crowley perhaps apart from W. J. B. Odhams, however, there is not one word about Aleister Crowley or other people who appeared in the columns of *John Bull* at this crucial time. Harry Ainsworth began his career on a local paper in his birth town Darwen in Lancashire and then moved to the Thomson Group in Dundee, Scotland.<sup>2448</sup> Later he joined the *Weekly Dispatch* (the former *Sunday Dispatch*) in London and became editor. When he came to Odhams he started as assistant editor of *John Bull*. Later, in 1925 E.V., he became editor of the newspaper *The People* when Odhams took over the paper, and he remained editor until 1957 E.V. He wrote Fleet Street history when he from 1925 E.V. to 1957 E.V. saw *The People's* circulation rise from 250,000 to five millions.<sup>2449</sup> Harry Ainsworth became director of Odhams and editorial director of the Odhams newspaper group, and he was one of three editors of national newspapers chosen to serve on the Press Council. It is found stated in some places that the English journalist and author Geoffrey Williamson (1897-1976), was editor of *John Bull* in 1923 E.V., however, it is not correct. Geoffrey Williamson was apparently not working as editor at Odhams but wrote for several of their magazines, among others, the humour magazine *The Passing Show*, and the *20 Story Magazine*. I notice that only a few month before Austin Harrison sold *The English Review* there was a short but very interesting and significant review – beyond doubt written by Harrison – of *The Diary of a Drug Fiend* in the issue of January 1923 E.V.:

*The return of Aleister Crowley – one of our few living poets – has been signalised by a ferocious attack from a "brother" artist on the score of morality – which philosophically is an amusing commentary on the*

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<sup>2447</sup> Inky Way Annual; Book II. London, UK: World's Press News Publishing Co. Ltd., n.d [1948], p. 79. ♦ *A QUARTER OF A CENTURY IN INK*; By JAMES WEDGWOOD DRAWBELL, pp. 78-81.)

<sup>2448</sup> World's Press News And Advertiser's Review. London, UK: World's Press News Publishing Co., Ltd. ♦ Vol. 73, 13 August 1965, p. 28. ('People' soared from 250,000 to 5,000,000 while he was editor, p. 28.)

<sup>2449</sup> Ibid.

lack of humour in this post-war epoch of "puritanism," which, presumably, the critic in question represent. Crowley has done most silly things in a curiously wayward life – but enough of the sinner. In this account of drug he shows up the pathological condition produced by drug-taking and gives a pretty hideous picture of the fate of the drug fiend. There is some good writing, as might be expected, and whilst there is nothing in the book to justify a Crowley "crusade," indeed the moral effect of his exposure is to the good, as a warning. As a picture of drug life, it is a mad document.<sup>2450</sup>

The damage that *John Bull's* crusade did to Crowley's reputation was not a 'passing show' but a permanent damage. Nevertheless, both W. J. B. Odhams and Elias later stated that they had had concerns about the many libel actions during the years with Bottomley. W. J. B. Odhams stated after *John Bull* had become the property of Odhams Press Ltd. that since the main purposes of *John Bull* were the exposure of wrongs of every kind, every effort was made to sift the evidence thoroughly before any attack had been made, "and on the few occasions when there has been any slip it has been our endeavour to set it right at the earliest moment."<sup>2451</sup> Was *John Bull's* massive and sordid campaign against Aleister Crowley in fact a carefully planned attempt to take away the focus from the imprisoned Bottomley and his swindle hoping in this way to avoid bankruptcy and be able to continue selling a weekly that although owned now by Odhams Press Ltd. still was synonymous with his name and which during World War I had become the UK's largest selling magazine? Was it an idea produced by someone very eager to re-establish the weekly and its large advertisement revenue, which had declined drastically? In the last days of the war the circulation of *John Bull* reached 1,700,000 copies but when Bottomley quitted it in 1921 E.V. it had fallen to 300,000 per week, and, although not mentioned directly by W. J. B. Odhams or Elias later, with the imprisonment of Bottomley the weekly was evidently on its way to be wiped out! Was it all about money, fear of losing money if it had to close, and did they take for granted that Crowley not had the money to sue them? Odhams, Limited had more than once suffered financial losses. On January 29th, 1918 E.V., just after midnight, a German aeroplane had during an air raid dropped an incendiary bomb near their premises and the plant was almost entirely destroyed.<sup>2452</sup> Thirty-five lost their life and nearly a hundred were injured and it took a long time to rebuild and replace the machines damaged by the bomb. At the time of the bombing, some eight hundred workpeople issued forty weekly newspapers from Odhams premises in Long Acre, London. Odhams raised some money for rebuilding by selling shares to the public, making Odhams a public company. A claim against the German Government at £74,877 had been sent to the Claims Department. As required by the Treaty of Peace signed in June, 1919 E.V., Germany was paying up and ultimately the British Government received over £100,000,000, in respect of reparations, in addition to the cost of the Army of Occupation but no compensation was ever received by Odhams. Perhaps the disaster and its source played a role when the 1923 E.V. crusade against Crowley took its beginning.

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<sup>2450</sup> The English Review. London, UK: The English Review. ♦ Vol. XXXVI, No. 170 (Whole), January, 1923, p. 99. (Review of "THE DIARY OF A DRUG FIEND. BY ALEISTER CROWLEY. Collins. 7s. 6d. net.")(BOOKS; FICTION, pp. 99-100.) ♦ For the publication date of *The Diary of a Drug Fiend*, see note<sup>2498</sup> below.

<sup>2451</sup> William James Baird Odhams. *The Business And I*. London, UK: Martin Secker, 1935, p. 86. (Chapter V. *The Printer and Libel*, pp. 79-88.)

<sup>2452</sup> W. J. B. O. [William James Baird Odhams.] *The Story of the Bomb: A Brief Account of the Disaster Due to the Dropping of an Incendiary Bomb from a German Aeroplane Upon the Premises of Messrs. Odhams, Ltd., on January 29th, 1918, Now Available for the Information of the Shareholders. By the Chairman of the Company.* London, UK: Odhams, 1919. ♦ William James Baird Odhams. *The Business And I*. London, UK: Martin Secker, 1935, p. XXX. (Chapter VII. *The Story of the Bomb*, pp. 108-17.)

As to bombing of London, during WW2 the bombing of London did that Crowley left the city in 1944 E.V. and went to the village Aston Clinton between Tring and Aylesbury in Buckinghamshire, England, where he stayed until his move to Hastings around the beginning of February, 1945 E.V.<sup>2453</sup> One who had known Crowley at that time the English poet, publisher and political activist Nancy (Clara) Cunard (1896-1965), daughter of Sir Bache Cunard (1851-1925), an heir to the Cunard Line shipping business, writes in her book *Grand Man: Memories of Norman Douglas* (1954 E.V.) that she visited Crowley in the village in Bucks and that he had told her that he was "*working against Hitler on the astral plane.*"<sup>2454</sup> She also writes that she moved into 93 Jermyn Street in London after Crowley had left his room there owing to the Blitz. Crowley who was on good terms with the female owner helped her getting a room in the house:

*Now, thanks to Aleister Crowley, I found myself living in Jermyn Street, in the house where the spiritualist-proprietress had actually named a room after him (for séances) and where, although she threatened me with her "I shall need your room soon", I managed to stay for months. In this light he was indeed my benefactor, for lodgings were impossible to find.*<sup>2455</sup>

In the book she also mentioned Crowley's Céfalú years in two letters to her friend the British essayist and novelist (George) Norman Douglas (1868-1952), an old friend of Crowley:



**Nancy Cunard 1916 E.V.**

*[...] You said you had known Crowley pretty well ... those lurid Italian years of his. Well, whatever he had or had not done, there was a good deal to be said for him. He had mind.*<sup>2456</sup>

*[...] A very fantastic figure, Crowley!  
"Nothing in comparison to what he was," you assured me.*

*And all those scarlet and sable events, were they not connected only with people who flung themselves blindly into whatever mysteries he seemed to represent? You were inclined to agree, although even to me, what I had just said sounded a bit too easily "dismissive". Such a mixture of good and of horrible taste in that man ...*

*"He was hot stuff, and no mistake, my dear. They can stand a good deal in Italy, but in the end he was too much for them, and he had to go!"*<sup>2457</sup>

<sup>2453</sup> For the mentioning of Crowley staying in the village in Bucks, see: *Nancy Cunard. Grand Man: Memories of Norman Douglas* by Nancy Cunard; With Extracts from his letters, and Appreciations by Kenneth Macpherson, Harold Acton, Arthur Johnson, Charles Duff, and Victor Cunard; and a Bibliographical Note by Cecil Woolf. London, UK: Secker & Warburg, 1954, p. 197. (Letter to Norman Douglas: "Same address ["Blossom Hotel, Chester"], Aug 15, 1944 | I hang on here, [...], pp. 197-8.") (II; *Letters to Norman. 3; Wartime and After*, pp. 153-228.) (II; *Letters to Norman. 3; Wartime and After*, pp. 153-228.)

<sup>2454</sup> *Ibid.*, p. 198. (Letter to Norman Douglas: "Same address ["Blossom Hotel, Chester"], Aug 15, 1944 | I hang on here, [...], pp. 197-8.") (II; *Letters to Norman. 3; Wartime and After*, pp. 153-228.) • For Nancy Cunard, see also note<sup>3872</sup> below.

<sup>2455</sup> *Ibid.*, p. 199. (Letter to Norman Douglas: "Same adress [Peace Close, Somerset] 8 Sept. | How awful about Réanville [...]", pp. 198-200.) (II; *Letters to Norman. 3; Wartime and After*, pp. 153-228.)

<sup>2456</sup> *Ibid.*, p. 91. (II; *Letters to Norman. 1; Earlier Memories*, pp. 59-111.)

Julius Salter Elias gradually nursed *John Bull* back to strength through articles like one in May 1929 E.V. where the rag described Crowley as "England's worst man," and warned him not to come to England.<sup>2458</sup> Was Odhams Press wallowing in money now or was Elias beginning to lose grip? – "*The Wickedest Man in the World*" had shrunk to "England's worst man"! I notice that in 1948 E.V., just after Crowley's death, a *Daily Mail* columnist the New Zealand journalist (Charles) Ian (Dillwyn) Coster (1903-1955), who had known Crowley and written articles about him, wrote an article about him headed "*The Worst Man In London*"<sup>2459</sup> – a title recalling a title of one of Arthur Conan Doyle's early occult Sherlock Holmes stories: "*The Adventure of the Worst Man in London*."<sup>2460</sup> It is striking to notice that Ian Coster's 1939 E.V. biography *Friends in Aspic*, which mentioned all the interesting people he had interviewed and known during his time as a journalist not mentioned Aleister Crowley!<sup>2461</sup> Ian Coster writes in the article that he met Aleister Crowley "because I was to be the "ghost" of the Beast", and furthermore regarding that Aleister Crowley should be a "Black Magician" that the "only black things I discovered about him were his pipe and his tobacco, which would have choked a navvy."<sup>2462</sup>:

He may have been pulling my leg. As we sat in a London restaurant he took a pot of brown unguent out of his pocket and solemnly anointed hair and eyebrows. "Try some," he said, "it makes women fall in love with you. You'll see that when I go out even the horses will follow me along the Strand."

He told me that it was a secret preparation made from animal glands. In his brown knickerbocker suit he looked like a retired civil servant up for a day in town. He passed the pot to me as if it were a snuff-box. The stuff smelt pretty bad. I refused, so that I am unable to recommend it. And I do not remember that we caused any stampede of horse-drawn vehicles in the Strand afterwards. Still, I may have passed up a chance to be a Fleet Street Barrymore.

My courteous host was Aleister Crowley, who called himself the Master Therion and The Beast 666. Other people called him names, too. James Douglas wrote that he was "a master of wickedness." Horatio Bottomley called him a dirty degenerate and a cannibal. Mr. Justice Swift commented on his works, "Never have I heard such dreadful, horrible, blasphemous stuff as that produced by a man describing himself as the greatest living poet."

His common tag was "the worst man in London" and even his friends considered him a Black Magician. The only black things I discovered about him were his pipe and his tobacco, which would have choked a navvy. His eyes were dark and alert in a podgy, pallid face. He was 5ft. 11in., but he looked shorter.

We met because I was to be the "ghost" of the Beast. When I heard, way back in the early '30s, that he was back and hard-up I put up the idea of "Why not the worst man on himself"? to Harry Lane (father of

<sup>2457</sup> Ibid., pp. 199-200. (Letter to Norman Douglas: "Same adress [Peace Close, Somerset] 8 Sept. | How awful about Réanville [...]", pp. 198-200.)(II; Letters to Norman. 3; Wartime and After, pp. 153-228.)

<sup>2458</sup> For the mention of the article, see: P. R. Stephensen. *The Legend of Aleister Crowley; Being a Study of the Documentary Evidence Relating to a Campaign of Personal Vilification Unparalleled in Literary History*. London, UK: Mandrake Press Limited, 1930, p. 11. (Chapter I. *The Man Crowley*, pp. 9-32.)

<sup>2459</sup> Inky Way Annual; Book II. London, UK: World's Press News Publishing Co. Ltd., n.d [1948], pp. 25-7. ♦ *THE WORST MAN in LONDON; By IAN COSTER ("Daily Mail" columnist who has met more funny folk than most)*, pp. 25-7.)

<sup>2460</sup> The story by Arthur Conan Doyle was in the MS titled "*The Adventure of the Worst Man in London*" but it was later retitled "*The Adventure of Charles Augustus Milverton*". ♦ See: Richard Lancelyn Green; John Michael Gibson; Graham Green. *A Bibliography of A. Conan Doyle*. Oxford, UK: The Clarendon Press, 1983, pp. 139; 141.

<sup>2461</sup> Ian Coster. *Friends in Aspic*. London, UK: John Miles, 1939.

<sup>2462</sup> Inky Way Annual; Book II. London, UK: World's Press News Publishing Co. Ltd., n.d [1948], p. 25. ♦ *THE WORST MAN in LONDON; By IAN COSTER ("Daily Mail" columnist who has met more funny folk than most)*, pp. 25-7.)

that ornament to journalism and letters, Margaret), the editor of the *Sunday Dispatch*, at the usual conference.

After several abortive conferences with Crowley I went back to Lane and said, "It's all off. He qualifies everything; he makes Black Magic as tame as a kids' party."

Lane said, "Listen, this was your idea! We'll run the first article next week."

So I was stuck with it.

I went back to the Beast. One of the troubles was his refusal, or inability, to get down to plain journalism in which one might say, "On Thursday night I called up Lucifer, according to the rules of incantation, and he jumped into the room in a cloud of smoke and said, 'You want me, pal?' He was plainly dressed in red and he carried his forked tail neatly over his arm."

Crowley, a literary stylist, disliked the bald statements I was trying to wring out of him. I wanted facts not flourishes. We hammered it out. I nailed him down to some facts, that he was born in Leamington, Warwickshire, in 1875, his father having been a colleague of Darby, founder of the Olymouth Brethren, and that at birth he had "four distinguishing marks of a Buddha," the most astonishing being four hairs, curling from left to right in swastika-form over the heart. This allowed him to say, "Before Hitler was, I am."

We made a fairly readable attempt, I hope, to follow his footsteps along The Path, following his initiation into the Hermetic Order of the Golden Dawn. There was better stuff about his Temple in Chancery Lane, how its acacia, golden-topped altar was overthrown by malicious demons. But I could not pin him down to a description of the demons. Were they hoofed and horned? No, they were "shapes with half-human faces."

When we'd threshed out the articles we became friendly. He came to a party I gave and surprised guests by telling them their birth months by looking at their faces. But his powers failed over 'phone numbers; he had to ask girls for those. With his autobiography in print I began to see his good points; he had a nice sense of humour; he had written a brilliant short story, praised by Joseph Conrad; he had been a mountaineer; he could order a first-rate dinner; he knew James Stephens.

He put up a case for magic. He described it as "the science and art of causing change to occur in conformity with will." The gramophone was a magic box to the Zulus. An Englishman of the '90s would have laughed at the idea of hearing the U.S. President by turning a knob. The magic of today was the science of tomorrow. But he never did the simplest trick in my presence, such as turning salt into pepper. This was easy, he said, but why expend vital powers on a silly trick?

One day he came to see me about writing a chess column and a thunderstorm burst over London, with fine forked lightning. Just to ease over the question of a chess column (which the editor didn't want) I said, "It's a pity that somebody'll get killed today. Mind, it isn't the lightning's fault; it just can't get to earth without hitting somebody in London."

Crowley's dark eyes turned on me. He looked horrified. "You don't mean that?" he said. "I do," I replied, "and I'll bet somebody gets killed today, even money." The Beast 666, the Master Therion, said "I'll take you," and went out.

One or two people were killed. The next day I received a letter from him with a shilling wrapped in it. He had written "Here is your shilling of blood money. You are the Black Magician."

And I was so hard up by the Thursday that I spent the shilling which, surely, must have held some great magical power.<sup>2463</sup>

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<sup>2463</sup> Ibid, p. 25-6.

Another article by Ian Coster published in the British newspaper the *Sunday Dispatch* was about the Swedish scientist, philosopher, and theologian Emmanuel Swedenborg (1688-1772), "What Shall Man Believe?", March 4, 1934 E.V., an article that was reprinted as a pamphlet titled "The Man Who Saw Heaven And Hell, Foretold the Date of His Own Death, Lived in Both Worlds At the Same Time For Twenty-Seven Years" by the Swedenborg Society in London.<sup>2464</sup>

As to the wording "The Wickedest Man in the World", was it John Bull's own construction or was it plagiarism? Nearly two years before the headline had appeared in the March 24, 1923 E.V., issue of *John Bull*<sup>2465</sup>, an American bestseller had mentioned the American President Thomas Woodrow Wilson (1856-1924) as "the wickedest man in the world!"<sup>2466</sup> The American journalist and author Clinton Wallace Gilbert (1871-1933), had in the summer of 1921 E.V. with help from another journalist published the anonymous *The Mirrors of Washington* through G. P. Putnam's Sons, a book containing fourteen, often critical, sometimes satirical, characterizations of Washington politicians, and here was stated about President Wilson:

*The world finds it hard to speak of Mr. Wilson except in superlatives. A British journalist called him the other day, "the wickedest man in the world." "Why the wickedest?" He said, "Because he was so unable to forget himself that he brought the peace of the world down in a common smash with his own personal fortunes."*

[...]

*This debate goes on and on. Mr. Wilson is either the worst hated or the most regretted personality of the Great War.*<sup>2467</sup>

Concerning 'homo omnium sceleratissimus', 'the wickedest man in the world', we find a statement by the American Unitarian minister, abolitionist, and author William Rounseville Alger (1822-1905), who contributed to the growth of the nascent study of comparative theology and in 1867 wrote in a book entitled *The Solitudes of Nature And Man; or, The Loneliness of Human Life*:

*The wickedest man in the world is the most completely alone, in the etymological sense of the word, that is, all one, – sundered from these virtuous and blessed junctions with others which properly make each man a part of the whole humanity.*<sup>2468</sup>

And way back in the 14th century the English Martyr and bishop of Gloucester and Worcester John Hooper (c. 1495-1555), mentioned 'the wickedest man alive' in a commentary to *The Book of Psalms*:

<sup>2464</sup> Ian Coster; [Emmanuel Swedenborg]. The Man who saw Heaven and Hell, foretold the Date of his own Death, lived in both Worlds at the same time for twenty-seven Years. Reprinted from the Sunday Dispatch: "What Shall Man Believe?" No. 4. March 4, 1934. London, UK: Swedenborg Society, 1934.

<sup>2465</sup> See note<sup>2391</sup> above.

<sup>2466</sup> Anonymous [Clinton Wallace Gilbert; John Kirby; Oscar Edward Cesare]. The Mirrors of Washington. With Fourteen Cartoons by Cesare and Fourteen Portraits. New York, NY, and London, UK: G. P. Putnam's Sons, 1921, p. 26. (WOODROW WILSON, pp. 25-45.)

<sup>2467</sup> Ibid.

<sup>2468</sup> William Rounseville Alger. The Solitudes of Nature And of man; or, The Loneliness of Human Life. Boston, MA: Roberts Brothers, 1867, p. 64. (*The Solitudes of Selfishness*, pp. 59-64.)

*Men do clean contrary for the most part; for they hate the man for trouble and not for sin: for let the wickedest man alive have prosperity, and all wicked men will love him for his prosperity's sake.*<sup>2469</sup>

The American writer Ernest Hemingway (1899-1961), mentions "*the wickedest man in the world*" in *A Moveable Feast* – a book concerning the years 1921 E.V. to 1926 E.V. in Paris – published posthumous in 1964 E.V.:

[Sitting outside the café Closerie des Lilas] 'That's Hilaire Belloc,' I said to my friend. 'Ford [Madox Ford] was here this afternoon and cut him death.'

'Don't be a silly ass,' my friend said. 'That's Aleister Crowley, the diabolist. He's supposed to be the wickedest man in the world.'

'Sorry,' I said.<sup>2470</sup>

I also notice that the American Beat Generation writer William S.(eward) Burroughs (1914-1997), around December 1959 E.V. wrote in a letter from Paris to his mother Laura Lee Burroughs in Palm Beach, Florida, a preacher's daughter interested in spiritualism, who had written an angry letter to him in response to the mentioning of him in an article in *LIFE* in November 1959 E.V., which ridiculed the Beats:

*I hope I am not ludicrously miscast as the wickedest man alive a title vacated by the late Aleister Crowley – who by the way could have had his pick of Palm Beach invitations in a much more straitlaced era despite publicity a great deal more extreme. . . . And remember the others who have held the title before . . . Byron, Baudelaire, people are very glad to claim kinship now. But really, anyone in the public eye, that is anyone who enjoys any measure of success in his field is open to sensational publicity. . . .*<sup>2471</sup>

The article in *LIFE* was written by the Seattle-born American journalist and writer Paul O'Neil (1909-1988), and headed "*THE ONLY REBELLION AROUND; BUT THE SHABBY BEATS BUNGLE THE JOB IN ARGUING, SULKING AND BAD POETRY*", and stated, among other things, about Burroughs:

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<sup>2469</sup> A Selection From the Writings of the Reformers And Early Protestant Divines of the Church of England. By the Rev. Legh Richmond, A. M. 8 vols. London, UK: Published by John Hatchard, 1817. ♦ Vol. V. Various Tracts and Extracts From the Work of Bishop Hooper; With a Memorial of His Life, pp. 644-5. (*An Exposition of the Seventy-Seventh Psalm; The Second Part. How a Man Should use Himself Towards Him, in Whom he Putteth His Trust In the Time of Trouble*, pp. 640-6.)

<sup>2470</sup> Ernest Hemingway. *A Moveable Feast*. London, UK: Jonathan Cape, [1964], p. 80. (9; *Ford Madox Ford and the Devil's Disciple*, pp. 72-80.) ♦ Hilaire Belloc, in full Joseph-Hilaire-Pierre-René Belloc, (1870-1953). Anglo-French poet, historian, and essayist. ♦ Ford Madox Ford, born Ford Hermann Hueffer, (1873-1939). English novelist, poet, critic, and editor.

<sup>2471</sup> Letter quoted in: *Ted Morgan; William S. Burroughs*. Literary Outlaw; The Life and Times of William S. Burroughs. New York, NY: Henry Holt and Company, 1988, p. 320. (*THIRTEEN; PARIS: 1958-1960*, pp. 272-326.) ("Burroughs' letter to his mother: RJ [Burroughs archive, Robert H. Jackson collection, Cleveland, Ohio.]", Notes. Chapter 13: Paris, p. 625.)

For sheer horror no member of the Beat Generation has achieved effects to compare with William S. Burroughs, who is regarded by many seekers after coolness as the "greatest writer in the world." A Harvard man and an offshoot of the wealthy St. Louis family, Burroughs is now 45, a pale, cadaverous and bespectacled being who has devoted most of his adult life to a lonely pursuit of drugs and debauchery. He has, first in Mexico and then in Tangier, dosed himself with alcohol, heroin, marijuana, kif, majoun and a hashish candy – a regimen he once punctuated with a trip to South America to sample a native drug called yage. Between agonizing periods of ineffectual withdrawal he has rubbed shoulders with the dregs of a half dozen races. His works are three, *Junkie*, *Queer* and a last masterpiece, *The Naked Lunch*, recently published in Paris.<sup>2472</sup>

[...]

For all his hideous preoccupation with man's lowest appetites, William Burroughs has a terrible and sardonic eye and a vengeful sense of drama, both made more startling by the fact that he has found the will to write at all.<sup>2473</sup>

Finally, regarding the wording 'the wickedest man in the world' so is it also words from a child's vocabulary used in conflict situations, and therefore the words probably also found their way into cartoons etc.

As to the use of the word 'diabolist' in connection with Aleister Crowley, *The Oxford Companion to English Literature* (2000 E.V.) calls him "a diabolist and a prolific poet who claimed to be the Beast from the Book of revelation."<sup>2474</sup> In the book's nearly 1200 pages the word 'diabolist' is only used once! Thus a very rare word whose use in English *The Oxford English Dictionary* only gives one historical example of, namely its appearance in an article in *The Westminster Gazette* on March 8, 1895, and furthermore only defines as 'A professor or teacher of diabolism; a writer who deals with diablerie'.<sup>2475</sup> Its more common meaning of a devil worshipper used, for example, by G. K. Chesterton is not mentioned! *The Oxford Dictionary of Modern Quotations* (2007 E.V.) also styles Aleister Crowley an "English diabolist."<sup>2476</sup> As to the historical part, to my knowledge the word was probably first used in print in English in a work by the English Puritan minister, theologian, controversialist, and poet Richard Baxter (1615-1691), who wrote: "The Malignant Diabolift hateth the True and Spiritual Good:"<sup>2477</sup> If Crowley was a 'diabolist' then what about many of the other members of the Golden Dawn and other persons interested in the occult etc.? It is all about Christianity versus everything else! The quote in *The Oxford English Dictionary* from *The Westminster Gazette* was from an article by the English journalist, newspaper editor, and author J.(ohn) A.(lfred) Spender (1862-1942), who 'reviewed' *The Great God Pan and the Inmost Light*<sup>2478</sup> by

<sup>2472</sup> LIFE. Chicago, IL: Time Inc. ♦ Vol. 47, No. 22, November 30, 1959, p. 123-4. (*THE ONLY REBELLION AROUND; BUT THE SHABBY BEATS BUNGLE THE JOB IN ARGUING, SULKING AND BAD POETRY*; by Paul O'Neil, LIFE Staff Writer, pp. 115-6; 119-20; 123-4; 126; 129-30.)

<sup>2473</sup> Ibid, p. 126.

<sup>2474</sup> *The Oxford Companion to English Literature*. Sixth edition. Edited by Margaret Drabble. Oxford, UK: Oxford University Press, 2000, p. 247. (**CROWLEY**, 'Aleister' (really Edward Alexander)(1875-1947), p. 247.)

<sup>2475</sup> *The Oxford English Dictionary*. 2nd ed. Oxford, UK: Clarendon Press, 1989. ♦ Vol. 4, p. 592. (**Diabolist**, p. 592.)

<sup>2476</sup> *Oxford dictionary of Modern Quotations*. Third Edition. Edited by Elizabeth Knowles. Oxford, UK: Oxford University Press, 2007, p. 81. ("**Aleister Crowley** 1875-1947; English diabolist")

<sup>2477</sup> *The Practical Works of the Late Reverend and Pious Mr. Richard Baxter*. 4 vols. London: Printed for Thomas Parkhurst, MDCCVII (1707). ♦ The Fourth Volume, p. 847. (*How to do Good to Many: Or The Publick Good is the Chrftian's Life*, pp. 847-60.)

<sup>2478</sup> *Arthur Machen*. *The Great God Pan and the Inmost Light*. London, UK: John Lane the Bodley Head, 1894. • The

the Welsh author and later member of the Golden Dawn (1899) Arthur (Llewellyn) Machen (1863-1947), which had been published in London in 1894. The articles of J. A. Spender, who wrote under the pseudonym of 'The Philistine' and whose identity at that time was unknown to the public, appeared in book form in May 1895 as *The New Fiction (a Protest Against Sex-Mania), and Other Papers*<sup>2479</sup> – "a pamphlet in a flaming red cover embellished with a vigorous drawing of a frantic young woman by Mr. Arthur Rackham."<sup>2480</sup> J. A. Spender, who the year after the publication of the book became editor of *The Westminster Gazette*, wrote, among other things, about the English School of Diabolists and Arthur Machen:

### ***The English School of Diabolists.***

*I pass now to the fourth class, that of the lurid and nonsensical. These, I take it, are written under inspiration of the French school of Diabolists. That school, as the reader knows, is possessed with ideas of black magic, spirits of evil, devils become incarnate, and numerous other nightmares of corruption. You are introduced to modern alchemists who use Latin incantations, pour mysterious fluids out of green phials, and by the black arts transform men into monsters, or penetrate the corrupt mysteries of their being. Several English imitations of this school have come into my hands recently, but the wildest is, perhaps, Mr. Machen's "Great God Pan," published in the Keynotes series. Here we have a physician who practises the black art, and by an operation of the brain releases for the time being the spirit of a woman, that she may visit the spirit world and "see the Great God Pan."<sup>2481</sup>*

[...]

### ***Sex-Mania Incoherent.***

*The wild absurdity of all this really makes comment superfluous. But note the sex-mania in it all. It is an incoherent nightmare of sex and the supposed horrible mysteries behind it, such as might conceivably possess a man who was given a morbid brooding over these matters, but which would soon lead to insanity if unrestrained. I imagine, however, that Mr. Machen's desire has simply been emulate certain French practitioners in this line; indeed, the fact that he is so often reduced to gasping negatives proves that he has not made it clear even to himself what he is after. His work is innocuous from its absurdity, but the type is most truly decadent. Sex-mania has in all ages revelled in the thought of the imaginary inarticulate horrors in the "abysses of being."<sup>2482</sup>*

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book was Vol. V. of the 'Keynotes Series' published by John Lane.

<sup>2479</sup> *The Philistine* [J. A. Spender]. *The New Fiction (a Protest Against Sex-Mania), and Other Papers*. By The Philistine. (Vol. 3 of Westminster Gazette Library) London, UK: Westminster Gazette Office, 1895. ♦ Reprinted as: *The Philistine* (J. A. Spender). *The New Fiction, and Other Papers*. Facsimile of edition published: London: Westminster Gazette Office, 1895. (Vol. 25 of Degeneration and Regeneration Series) New York, NY: Garland Publishing, Inc., 1984. • *The Literary World*. London, UK: James Clarke & Co. ♦ Volume LI, New Series. May 3, 1895, p. 422. ("THE NEW FICTION (a Protest Against Sex-Mania), and Other Papers. By THE PHILISTINE. (Westminster Gazette Office. 1s.)") (PUBLICATIONS OF THE WEEK, p. 422.)

<sup>2480</sup> J. A. Spender. *Life, Journalism and Politics*. 2 vols. London, UK: Cassell and Company, Ltd, 1927. • Vol. I, p. 58. (CHAPTER V. *First Years at the Westminster*; III, p. 58.) • Arthur Rackham (1867-1939), leading English book illustrator.

<sup>2481</sup> *The Philistine* (J. A. Spender). *The New Fiction, and Other Papers*. Facsimile of edition published: London: Westminster Gazette Office, 1895. (Vol. 25 of Degeneration and Regeneration Series) New York, NY: Garland Publishing, Inc., 1984, p. 99. (IV. – THE NEW FICTION; 4. *The Morbid and Lurid Novel*. By The Philistine, pp. 98-102.)

<sup>2482</sup> *Ibid.*, p. 101. (IV. – THE NEW FICTION; 4. *The Morbid and Lurid Novel*. By The Philistine, pp. 98-102.)

Crowley stated about the works of Arthur Machen that "Most of these stories are of great magical interest."<sup>2483</sup> The English lecturer and author John Stokes (1943-), writes in *In the Nineties* (1989 E.V.) about J. A. Spender:

*Spender was an expert when it came to 'lumping things together', seeing them 'in bulk'. In fact all that his targets really had in common were their apparent rejection of previous styles and their power to win the admiration of other young critics whose professional ingenuity rivalled that of Spender himself.*<sup>2484</sup>

Finally, I notice that Gale's *Encyclopedia of Occultism & Parapsychology* (2001 E.V.), edited by the American religious scholar J.(ohn) Gordon Melton, PhD (1942-), University of California, Santa Barbara, calls Aleister Crowley: "The most renowned magic practitioner and theoretician of the twentieth century."<sup>2485</sup>

A negative statement about Crowley that somehow opposes the greedy press headline 'the wickedest man in the world' is a judgement from a British writer and Manchester journalist, Charles Frederick Kenyon (1879-1926), who under the pseudonym of Gerald Cumberland published a book in 1923 E.V. where he recalled a short meeting in 1912 E.V. with the magician Aleister Crowley, apparently his only meeting with him, and stated that he "found him a bore."<sup>2486</sup> However, it happened again in 2001 E.V. where the late American journalist and historian Samuel (Todd) Francis (1947-2005), who clearly not had any concept of, or interest in, magic and mysticism, reviewed Lawrence Sutin's biography *Do What Thou Wilt: A Life of Aleister Crowley* under the heading "The Boringest Man in the World" and, among other things, stated:

*Although Crowley has been a staple of many sensationalist books and occultist tracts, Lawrence Sutin's thorough biography is the first major and serious study of the Great Beast's life; if it proves anything, it shows that Crowley was much less the Great Beast than the Great Bore.*<sup>2487</sup>

[...]

*For all sensation he excited during his lifetime, Crowley's mind, his writings, and his life offer little interest. His notoriety was based mainly on his outspoken defiance of Victorian sexual and moral norms, which is one of the reasons anyone has paid any attention to him since his death.*<sup>2488</sup>

– a review concluding with the words:

<sup>2483</sup> Aleister Crowley, et al. *The Equinox*. Vol. III., No. I. Detroit, Michigan: Universal Publishing Company, March MCMXIX E.V. (1919 E.V.), p. 25. ( *Curriculum of A.:A.:; Course I; General Reading; Section II*, p. 25.)

<sup>2484</sup> John Stokes. *In the Nineties*. Hemel Hempstead, Hertfordshire, UK: Harvester Wheatsheaf, 1989, p. 23. (1. 'IS IT A REVOLUTION?'; *The economics of the New Journalism and the aesthetics of the body politic*, pp. [1]-31.)

<sup>2485</sup> *Encyclopedia of Occultism & Parapsychology*. Fifth Edition. 2 vols. Edited by J. Gordon Melton. Farmington Hills, MI: Gale Group, Inc., 2001. ♦ Vol. I, p. 361. (**Crowley, Aleister** (1875-1947), p. 361.)

<sup>2486</sup> Gerald Cumberland [Charles Frederick Kenyon]. *Written in Friendship: A Book of Reminiscences*. London, UK: Grant Richards Ltd., MDCCCXXIII (1923), p. 301. (*Chapter XXI*, pp. 291-301.)

<sup>2487</sup> *Chronicles; A Magazine of American Culture*. Rockford, IL: The Rockford Institute. ♦ Vol. 25, No. 3, March 2001, p. 27. ("Do What Thou Wilt: A Life of Aleister Crowley by Lawrence Sutin. New York: St. Martin's Press; 483 pp. \$27.95.")(OPINIONS; *The Boringest Man in the World*; by Samuel Francis, pp. 27-8.) ♦ Lawrence Sutin. *DO WHAT THOU WILT: A LIFE OF ALEISTER CROWLEY*. New York, NY: St. Martin's Press, 2000.

<sup>2488</sup> *Chronicles; A Magazine of American Culture*. Rockford, IL: The Rockford Institute. ♦ Vol. 25, No. 3, March 2001, p. 28. ("Do What Thou Wilt: A Life of Aleister Crowley by Lawrence Sutin. New York: St. Martin's Press; 483 pp. \$27.95.")(OPINIONS; *The Boringest Man in the World*; by Samuel Francis, pp. 27-8.)

Someone should have explained to the Great Beast that his New Aeon was neither new nor true and that any era for which this pathetic charlatan is as fitting a symbol, as Crowley is of ours, is likely to wind up being as much of a failure, a fraud, and a bore as he himself turned out to be.<sup>2489</sup>

Before leaving *John Bull* and the magazine's treatment of Crowley, I will draw attention to that the magazine at one time had published a positive statement about him. As seen in an advertisement for *Konx Om Pax* in the third number of *The Equinox*, March 1910 E.V., so had there been a review of the book in *John Bull* and the advertisement quoted from it:

**"John Bull" in the course of a long review by Mr. HERBERT VIVIAN**

"The author is evidently the rare combination of genius, a humorist and a philosopher. For pages he will bewilder the mind with abstruse esoteric pronouncements, and then all of a sudden, he will reduce his readers to hysterics with some surprisingly quaint conceit. I was unlucky to begin reading him at breakfast and I was moved to so much laughter that I watered my bread with my tears and barely escaped a convulsion."<sup>2490</sup>

The review in *John Bull* had started by the words:

Facing the title-page are the words "Review Copy – Not for Sale." I have never seen this intimation printed in any book before, and it is peculiarly unnecessary in the present case, as I am sure nobody would part with the book for untold gold. The author is evidently that rare combination of genius, a humourist and a philosopher.<sup>2491</sup>

Herbert Vivian (1865-1940), English journalist, author, traveller and Jacobite sympathiser, was a fellow of Trinity College, Cambridge – in 1890 the degree of Master of Arts was conferred on him.<sup>2492</sup> The same year he founded together with Hon. Charles Herbert Stuart Erskine (1853-1896), a Scotchman, son of the 12th Earl of Kellie and de jure; 10th Earl of Mar, the short-lived weekly magazine *The Whirlwind, a Lively and Eccentric Newspaper* published in London.<sup>2493</sup> Crowley seems to have portrayed Herbert Vivian in the first chapter of *Diary of a Drug Fiend* where journalist Vernon Gibbs in company with Jack Fordham (Frank Harris<sup>2494</sup>) sits at a table in a café:

<sup>2489</sup> Ibid.

<sup>2490</sup> [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. III. London: Simpkin, Marshall, Hamilton, Kent & Co., March MCMX O.S. (1910 E.V.). (Advertisement for *Konx Om Pax* at the end of the book; "Some Press Options".) • *John Bull*. London, England: John Bull. ♦ Saturday, June 6, 1908, p. 539. (Review of "Konx Om Pax: Essays in Light." By Aleister Crowley. (London: Scott. 1907.)) (AMONG THE BOOKS. By Herbert Vivian., p. 539.)

<sup>2491</sup> Ibid.

<sup>2492</sup> *The Whirlwind, a Lively and Eccentric Newspaper*. The Organ of the Hon. Stuart Erskine and Mr. Herbert Vivian. London, UK: Publishing Office of The Whirlwind. ♦ Vol. I, 28 June, 1890, p. 4. (*Persons*, p. 4.) ♦ Vol. I, 16 August, 1890, p. 123. (*Reflections*, by Herbert Vivian, p. 4.)

<sup>2493</sup> *The Whirlwind, a Lively and Eccentric Newspaper*. The Organ of the Hon. Stuart Erskine and Mr. Herbert Vivian. London, UK: Publishing Office of The Whirlwind. • Only two volumes were published.

<sup>2494</sup> See note<sup>2800</sup> below.

## For the Thelemites

*Sitting next him was a weak, good-natured, working journalist named Vernon Gibbs. He wrote practically the whole of a weekly paper – had done, year after year with the versatility of a practised pen and the mechanical perseverance of an instrument which has been worn by practice into perfect easiness.*

*Yet the man had a mind for all that. Some instinct told him that he had been meant for better things. The result had been that he had steadily become a heavier and heavier drinker.*

*I learnt at the hospital that seventy-five per cent. of the human body is composed of water; but in this case, as in the old song, it must have been that he was a relation of the McPherson who had a son,*

*“That married Noah’s daughter  
And nearly spoilt the flood  
By drinking all the water.  
And this he would have done,  
I really do believe it,  
But had that mixture been  
Three parts or more Glen Livet.”<sup>2495</sup>*

The above poem was adapted from one of the ballads of Bon Gaultier by the Scottish poet and humorist William Edmondstoune Aytoun (1818-1865), which originally were published in *Tait’s Edinburgh Magazine* in the 1840’s. The two last stanzas of the poem, “MORTADH MHIC-FHEAIRSHON [its Gaelic title]; OR, THE MASSACRE OF THE MACPHERSON” run:

VII.  
*In this fery way  
Tied ta faliant Fhairshon,  
Who was always thought  
A superior person.  
Fhairshon had a son,  
Who married Noah’s daughter,  
And nearly spoiled ta flood,  
By trinking up ta water.*

VIII.  
*Which he would have done,  
I at least pelieve it,  
Had ta mixture peen  
Only half Glenlivat.  
This is all my tale:  
Sirs, I hope ’tis new t’ye!  
Here’s your fery coot healths,  
And tamn ta whisky tuty!<sup>2496</sup>*

<sup>2495</sup> Aleister Crowley. *The Diary of a Drug Fiend*. London, UK: W. Collins, 1922, pp. 7-8. (*Book I – Paradiso. Chapter I. A KNIGHT OUT*, pp. 3-19.) • Ibid. London, UK: Abacus, 1979, p. 27, note 4.)

<sup>2496</sup> Tait’s *Edinburgh Magazine*. Edinburgh, Scotland: William Tait. ♦ Vol. XI, August, 1844, p. 478. (*Bon Gaultier And His Friends*, – No. III., pp. 477-87.)

Herbert Vivian wrote for Bottomley's *John Bull* from its founding in 1906 E.V. and some years ahead. Later he became a Mussolini-ite and lover of fascism and in 1936 E.V. he published *Fascist Italy* – a eulogy of Fascist Italy.<sup>2497</sup> He died in 1940 E.V.

As to *The Diary of a Drug Fiend* so was it according to *The English Catalogue of Books For 1921-1925* published in November 1922 E.V.<sup>2498</sup> Crowley had finished its 121,000 words in 27 days, 12 ¾ hours.<sup>2499</sup> The book's publisher William Collins, Sons & Co. Ltd. of London, advertised on November 25, 1922 E.V., the book in *The Nation and Athenæum* with the words:

*This book has been the recipient of much praise and a few unfair attacks. It is what it was meant to be, a ruthless exposure of the evils of drug-taking.*<sup>2500</sup>

Another advertisement for Collins's new books in *The Leeds Mercury*, November 30, stated about the book:

*A brilliantly written and sensational human document.*<sup>2501</sup>

and in December it was advertised by Collins in the Christmas number of *The Bookman* with the words:

*This is a masterly study of the psychology of the Drug-taker. It tells of the temptation, the fall, the degradation, the struggle to rise, and the eventual redemption. Mr. Crowley writes as an expert, a poet, a mystic, and a psychologist.*<sup>2502</sup>

Collins had when the contract of *The Diary of a Drug Fiend* was signed agreed also to publish Crowley's autobiography, the later *The Spirit of Solitude*, but owing to the furious attacks in the press that followed the publication of the book they withdrew their offer. A "Second Impression" of *The Diary of a Drug Fiend* was already published later in the same month that saw the first

<sup>2497</sup> Herbert Vivian. *Fascist Italy*. London, UK: Andrew Melrose, 1936.

<sup>2498</sup> The English Catalogue of Books; (Including the Original 'London' and 'British' Catalogues); Giving in One Alphabet, Under Author and Title, the Size, Price, Month and Year of Publication, and Publisher of Books Issued in the United Kingdom, etc., etc. Vol. XI. January 1921 to December 1925. London, UK: The Publishers' Circular, Limited, 1926, p. 383. ♦ "**Crowley** (Aleister) – *The Diary of a drug fiend*. 7½ × 5¼, pp. 378, 7s. 6d. net. COLLINS, nov. '22" ♦ The Nation and Athenæum. London, UK: The Nation Publishing Co. Ltd. ♦ Vol. XXXII, No. 6, Saturday, November 11, 1922, p. 266. ("**Crowley** (Aleister). *The Diary of a Drug Fiend*. Collins, 7/6.")(THE WEEK'S BOOKS: FICTION, p. 266) ♦ The Publishers' Circular And Booksellers' Record. London, UK: The Publishers' Circular. ♦ Vol. CXVII, No. 2947, Saturday, December 23, 1922, p. 639. ("**Crowley** (Aleister) – *The Diary of a drug fiend*. 7½ × 5¼, pp. 378, 7s. 6d. net. COLLINS, nov. '22", p. 639.)

<sup>2499</sup> Confessions, p. 896.

<sup>2500</sup> The Nation and Athenæum. London, UK: The Nation Publishing Co. Ltd. ♦ Vol. XXXII, No. 8, Saturday, November 25, 1922, p. 327. (Advertisement: "COLLINS | 48, PALL MALL, S.W.1. | THREE BOOKS IN GREAT DEMAND [...] ALEISTER CROWLEY | *The Diary of a Drug-Fiend* | 7/6 net")

<sup>2501</sup> The Leeds Mercury. Leeds, UK: The Leeds Mercury. ♦ Thursday, November 30, 1922, p. 5. ("**ALEISTER CROWLEY** | **THE DIARY OF A DRUG FIEND**") (Advertisement for new books from "COLLINS, 48, PALL MALL, LONDON — AND GLASGOW", p. 5.)

<sup>2502</sup> The Bookman. London, UK: Hodder & Stoughton, Limited. ♦ Vol. LXIII, No. 375, December, 1922, p. 73. (COLLINS, 48 Pall Mall, London, S.W.; AUTUMN LIST "ALEISTER CROWLEY; THE DIARY OF A DRUG FIEND", p. 73.)

impression.<sup>2503</sup> *The Diary of a Drug Fiend* was, among other things, called "A BOOK FOR BURNING" in an article in *The Sunday Express*, November 19, 1922 E.V., an article that stated that the editor of the rag would do his best to secure the immediate extirpation of the book:

*It is a book that ought to be burned. Why lock up cocaine-traffickers if we tolerate cocaine novels?*<sup>2504</sup>

The editor who wrote this was the British journalist, editor, and author James Douglas (1867-1940), who until 1920 E.V. had been editor of *The Star* – a strong supporter of censorship who called for several books to be banned. Some six month before the publication of *The Diary of a Drug Fiend* had taken place James Douglas had written in an article condemning the novel *Ulysses* by the Irish writer James (Augustine) (Aloysius) Joyce (1882-1941), and under the heading "BEAUTY – AND THE BEAST":

*Cocaine destroys the body, but books like 'Ulysses' destroy the soul.*<sup>2505</sup>

*Ulysses* had appeared in book form in Paris in February 1922 E.V. published by Shakespeare & Company in an edition of 1000 copies, and later the same year it appeared in an edition of 2000 copies published by The Egoist Press in London.<sup>2506</sup> *Ulysses* is by many considered the greatest novel of the twentieth century!

Regarding cocaine, it was first isolated in pure form in 1844, and forty years later, in 1884, the Austrian physician and psychoanalyst Sigmund Freud (1856-1939), treated his depression with cocaine and found that it produced:

*exhilaration and lasting euphoria, which in no way differs from the normal euphoria of the healthy person.... You perceive an increase of self-control and possess more vitality and capacity for work.... In other words, you are simply normal, and it is hard to believe that you are under the influence of any drug.... Long intensive mental or physical work is performed without fatigue.... The result is enjoyed without any of the unpleasant after effects that follow exhilaration brought about by alcohol.*<sup>2507</sup>

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<sup>2503</sup> Aleister Crowley. *The Diary of a Drug Fiend*. London, UK: W. Collins Sons & Co. Ltd., 1922. ♦

"Copyright

First Impression, November, 1922

Second " November, 1922"

<sup>2504</sup> The Sunday Express. London, UK: Sunday Express. ♦ Sunday, November 19, 1922, p. 5. ("A BOOK FOR BURNING") • For this and other reviews of the book, see: P. R. Stephensen. *The Legend of Aleister Crowley; Being a Study of the Documentary Evidence Relating to a Campaign of Personal Vilification Unparalleled in Literary History*. London, UK: Mandrake Press Limited, 1930, pp. 135-6. (*Chapter V. After The War*, pp. 126-157.) • Ibid., p. 130f. • See also note<sup>2517</sup> below and note<sup>2389</sup> above.

<sup>2505</sup> The Sunday Express. London, UK: Sunday Express. ♦ Sunday, May 28, 1922, p. 5. ("BEAUTY – AND THE BEAST")

<sup>2506</sup> James Joyce. *Ulysses*. Paris: Shakespeare & Company, 1922. ♦ See also note<sup>3849</sup> below. • James Joyce. *Ulysses*. London, UK: Published by The Egoist Press, London, by John Rodker, Paris, 1922.

<sup>2507</sup> Sigmund Freud. *Cocaine Papers*. Notes for this ed. by Anna Freud; ed. and with an introduction by Robert Byck, M.D.. New York, NY: New American Library, 1975, p. 9. (*CHAPTER ONE. "THE COCAINE EPISODE," Part One*, pp. 3-12.)

As to heroin or diacetylmorphine, it was synthesized in Germany in 1898 and first lauded “a safe preparation free from addiction-forming properties”<sup>2508</sup>, but with experience the harmful effects of the drug were noted and its use restricted to physicians.

There were many negative reviews of *The Diary of a Drug Fiend* but several of the reviews of the book were in fact of a positive character. The Northern Irish *The Northern Whig and Belfast Post* wrote, for instance, January 6, 1923 E.V., about the new book:

So much is heard of “doping” nowadays that we suppose it was inevitable that this degrading vice would be exploited by writers of fiction. “*The Diary of a Drug Fiend*,” by Aleister Crowley (London: Collins, Sons, & Co., 48, Pall Mall, S.W.1), is written with ability and apparent sincerity, but the narrator and his wife are an unattractive pair of degenerates, and Mr. Crowley, with all his undoubted skill in the handling of his medium, leaves us unconvinced by his account of their cure in that strange twentieth century “Abbey of Thelema.” The description of the effects of persistent-drugging are at times revolting, but the power of this part of the book is undeniable. It lacks, however, the wonderful imaginative beauty that preserves the “*Confessions of an Opium Eater*” from the fate that has overtaken most of De Quincey’s numerous works.<sup>2509</sup>

The Westminster Gazette wrote, January 9:

Mr. Aleister Crowley is one of those honest novelists who don’t mind confessing that their chief end is propaganda – in fact, this book may be said to have two distinct missions to preach. It is not only a ghastly warning against taking drugs just for the fun of them (if we are sure enough of our self-control we may apparently take them for the sake of our minds), but also a tract on the way of salvation in general.

Mr. Crowley bravely calls the three sections of his story *Paradiso*, *Inferno*, *Purgatorio*. [...]

The characters of the tale are nothing but puppets chosen to point a moral, but the horrors of drug-taking are most vividly portrayed, and as a warning against this particular form of vice the book is excellent, because it makes the whole thing so boring.<sup>2510</sup>

And *The Scotsman* wrote, January 23:

*The Diary of a Drug Fiend* [...], by Aleister Crowley, is put forward as a true story. The author himself characterises it as also a terrible story, but a story of hope and of beauty none the less. Following Dante, the progressive scenes are not inappropriately headed *Paradiso*, *Inferno*, and *Purgatorio*. Cocaine and heroin are the drugs, and in the first rapture of indulgence therein everything is transmuted as by heavenly alchemy into a spiritual beatitude. Too soon the over-inflated bubble burst, everything palls, and the whole virtue of a dose comes to be that it simply dulls the pain of being without. When the craving is at its worst, it reduces the indulgers to a state of bestial degradation. The *Purgatorio* section, of course, describes the attempt at a cure. The Abbey of Thelema at Telepylus, where the treatment is administered is declared to be a

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<sup>2508</sup> Ashley Montagu. *Man Observed*. New York, NY: G. P. Putnam’s Sons, 1968, p. 96. (6. *The long search for euphoria: drug addiction*, pp. 87-101.)

<sup>2509</sup> The Northern Whig and Belfast Post. Belfast, Antrim, Northern Ireland: The Northern Whig and Belfast Post. ♦ Saturday, January 6, 1923, p. 7. (Review of “*The Diary of a Drug Fiend*,” by Aleister Crowley (London: Collins, Sons, & Co., 48, Pall Mall, S.W.1)) (SOME RECENT BOOKS, p. 7.)

<sup>2510</sup> The Westminster Gazette. London, England: The Westminster Gazette. ♦ Tuesday, January 9, 1923, p. 12. (Unsigned review of: “*THE DIARY OF A DRUG FIEND*.” By Aleister Crowley. (Collins.) 7s 6d. net.”) (A DRUG WARNING, p. 12.)

real place, and appears to be located somewhere in the isles of Greece. It takes a lot of faith to believe that the plan outlined can meet with any success.<sup>2511</sup>

Another review was by the Society for the Study of Inebriety in London who in April 1923 E.V. in a review of the book in their organ *The British Journal of Inebriety* stated:

*A remarkable novel, descriptive of addiction to cocaine and heroin, has just been issued under the title of "The Diary of a Drug Fiend." It is by Mr. Aleister Crowley, and is published by Messrs. W. Collins, Sons and Co., Ltd. (price 7s. 6d. net). It is a terrible portrayal of bondage, degradation, self-destruction through enslavement to the drug habit. The author in his preface claims that it is a true story, and certainly the moral deterioration, eroticism, emotional exaltation, and maniacal manifestation and bodily decadence brought about by persistent indulgence in cocaine is presented with vivid elaboration and an almost nauseating plethora of details. The work is a pathological study which is scarcely suited for general reading, but certainly merits the serious consideration of medical advisers and others who have to deal with the ever-increasing number of men and women who, under post-war conditions of life, seem eager to sell their souls and sacrifice mind and body for the fleeting effects of a drug addiction which means the worst form of thralldom and makes inevitably for inefficiency, disorder, and premature death.*<sup>2512</sup>

Another medical journal, the American *The Urologic and Cutaneous Review*, had a long review of nearly a thousand words in June 1924 E.V., which, among other things stated:

*"The Diary of a Drug Fiend" is written by Aleister Crowley. It deals with the effect of habit-forming drugs on men and women in the upper walks of life. Unless one is a specialist in the treatment of drug addiction, a criterion by which to judge the truthfulness of the book is sadly lacking. However, Aleister Crowley assures us that the story is a true one, which has been rewritten only as far as necessary to conceal personalities, and, of course, we cannot contradict Mr. Crowley on this point. The most remarkable thing about the book is the dedication. "TO ALOSTRAEL Virgin Guardian on the Sangraal in the Abbey of Thelema in 'Telepylus,' and to ASTARTE LULU PANTHEA, its youngest member, I dedicate this story of its Herculean labors toward releasing Mankind from every form of bondage." From this dedication we may be sorely tempted to conclude that the book is intended as a tract to promote the cult which has its headquarters in the "Abbey of Thelema." This cult has for its main doctrine the idea, "Do what thou wilt shall be the whole of the Law." One, Basil King Lamus is the high priest of this cult and his title is "Big Lion." We gain the impression that his mission is to restore those, who have fallen into the clutches of the drug habit, to a normal and sane life. [...] To the psychanalyst the absolute lack of sex in this book is of interest as showing the effect of the drugs they took. We have known for a long time that drugs checked the libido. [...] As we should expect from the general nature of the book, there is a great deal of the mysticism of the East mixed in with modern science.*<sup>2513</sup>

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<sup>2511</sup> The Scotsman. Midlothian, Scotland: The Scotsman. ♦ Tuesday, January 23, 1923, p. 7. (Review of "*The Diary of a Drug Fiend* (7s. 6d. net. London: Collins), by Aleister Crowley")(CURRENT LITERATURE; NEW FICTION, p. 7.)

<sup>2512</sup> The British Journal of Inebriety. London, UK: The Society for the Study of Inebriety. ♦ Vol. XX, No. 4, April, 1923, p. 180. (Reviews and Notices of Books, pp. 173-88.)

<sup>2513</sup> The Urologic and Cutaneous Review. Saint Louis, MI: The Urologic & Cutaneous Press. ♦ Vol. XXVIII, No. 6, June, 1924, pp. 427-8. (Review of "*The Diary of a Drug Fiend*".)

A very interesting review of *The Diary of a Drug Fiend* – not mentioned by P. R. Stephensen in his *The Legend of Aleister Crowley* (1930 E.V.) – appeared in G. K. Chesterton's *The New Witness* in the issue of December 29, 1922 E.V. It was signed "R. R." and was presumably the work of Crowley's old friend Raymond Radclyffe<sup>2514</sup> who still was the weekly's City Editor at the time of the review:

### THE DIARY OF A DRUG FIEND

Aleister Crowley began publishing poems as far back as 1898 and he has gone on writing remarkable prose and verse ever since. But you cannot buy his books in any shop and I do not suppose even he himself has a complete collection. Yet I have no hesitation in saying that he is one of the greatest poets England has ever produced. I daresay he has written fifty volumes, some solid masses of sonorous and beautiful verse like "Orpheus," others, poisonously bitter pamphlets like "Chicago May." He is mystical, obscure, frankly indecent, but almost always arresting. He is for ever attracted by magic as witness the twelve [sic] ponderous volumes of "The Equinox." He has studied drugs. Perhaps by their help he once hoped to attain ecstasy:

"Not by the pipings of a bird  
In skies of blue on fields of gold,  
But by a fierce and loathly word  
The abomination must be told.  
The holy work must twist its spell  
From hemp of madness, grown in hell."<sup>[2515]</sup>

To-day he would appear to have found out the folly of such false fantasies as drugs may momentarily give and he has written a novel, "The Diary of a Drug Fiend," which not only shows the foolishness of doping, but is also a careful study of its effects and gives a hint as to how the habit may be cured. The book is divided into three parts. *Paradiso* which describes the ecstasies, *Inferno* which pictures the horrors of the reaction and *Purgatorio* which tells how the hero and heroine are gradually weaned and regain sanity.

Crowley draws a sketch of himself in King Lamus, not exactly the same sort of man as the villain described by Somerset Maugham in the "Magician," though in a sense more true to life, and his portraits of Lou and her husband Peter are full of genius. Crowley is a complete master of English and his vocabulary is stupendous. He also has a great and cruel humour, therefore the book will hit the reader hard. Which is exactly what Crowley wants. It is not a great novel but it is a fine piece of literature. No one can do good work unless they know their subject, and few people have studied the effect of drugs upon the mind with the industry and intelligence of the man who writes this book. Crowley is not only a poet of the first rank but he is also a student of the mind. When he was living in London he gave queer parties and would serve his guests with drugs and ask them to write down their experiences carefully. [...] Crowley has been in every part of the earth, read everything, and studied everything, therefore, even those who have long since become bored with the drug craze will find astonishing passages which will make them think, and pen pictures of people and places which will make them laugh. Some of them may even visit "Telepylus." Then Crowley will laugh.

R. R.<sup>2516</sup>

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<sup>2514</sup> For Raymond Radclyffe, see note<sup>2105</sup> above and note<sup>3205</sup> below. • In *The New Witness* Raymond Radclyffe wrote the weekly "The Investor's Supplement," together with other articles, sometimes also reviews of new books.

<sup>2515</sup> Stanza from: Aleister Crowley. Gargoyles. Being Strangely Wrought Images of Life and Death. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, 1906, p. 72. (*Images of Death*; Kali, pp. 68-73.)

This review was probably written in defence of Aleister Crowley and *The Diary of a Drug Fiend*, which *The Sunday Express*, November 19, 1922 E.V., had called "**A BOOK FOR BURNING**"<sup>2517</sup> and a week later, November 26, had followed up by these headlines on the front page:

**COMPLETE EXPOSURE OF  
"DRUG FIEND" AUTHOR  
BLACK RECORD OF ALEISTER CROWLEY**

*Preying on the Debased.  
His Abbey.  
Profligacy and Vice in Sicily.*<sup>2518</sup>

As I will return to later, it is telling that the review had appeared in the weekly newspaper *The New Witness* owned by the Chesterton family! Another review, also in December 1922 E.V., in the Devon newspaper *Western Morning News and Mercury* stated about the book:

*"The Diary of a Drug Fiend" [...] is stated in the preface to be a true story, rewritten only so far as was necessary to conceal personalities. Told in autobiographical form, it is a terrible and searching account of the wild exaltation and the awful consequences of the "dope" habit. The three books are named "Paradiso," "Inferno," and "Purgatorio," and the final one is a story of hope and of beauty, as the two preceding parts reveal the depths of the debauchery to which the drug victim may descend. The author claims that the story is also true not only of one kind of human weakness, but (by analogy) of all kinds, and for all alike there is but one way of salvation. The pointing of that road is the true motive of the book.*<sup>2519</sup>

An American edition of the book was published in the summer of 1923 E.V. by E. P. Dutton & Company in New York.<sup>2520</sup> The New York fortnightly journal *The Bookseller and Stationer* wrote in a review of the American edition (New York, NY: Dutton, 1923) in July 1923 E.V.:

*An absorbing story of the unsuspected powers of the human will, powers that rightly directed can bring back even those who are so far enslaved by drugs that they seem utterly hopeless addicts. The author*

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<sup>2516</sup> The New Witness. London, UK.: The New Witness. ♦ Vol. XX, No. 529, Friday, December 29, 1922, p. 414. (Review of "*The Diary of a Drug Fiend*. By Aleister Crowley. Collins, 7s. 6d. net."; signed "R. R.") (REVIEWS, pp. 412-4.) ♦ For another review by Raymond Radclyffe, see note<sup>2129</sup> above.

<sup>2517</sup> For the article by the editor of *The Sunday Express*, James Douglas (1867-1940), see: P. R. Stephensen. *The Legend of Aleister Crowley; Being a Study of the Documentary Evidence Relating to a Campaign of Personal Vilification Unparalleled in Literary History*. London, UK: Mandrake Press Limited, 1930, pp. 135-6. ("**A BOOK FOR BURNING** | BY JAMES DOUGLAS | (*Sunday Express*, November 19, 1922)")(Chapter V. *After the War*, pp. 126-57.) ♦ See also note<sup>2389</sup> and note<sup>2504</sup> above.

<sup>2518</sup> Ibid., pp. 136-9. ("*Sunday Express*. November 26, 1922. | **COMPLETE EXPOSURE OF "DRUG FIEND" AUTHOR** | **BLACK RECORD OF ALEISTER CROWLEY** | *Preying on the Debased.* | *His Abbey.* | *Profligacy and Vice in Sicily.*") (Chapter V. *After the War*, pp. 126-57.) ♦ See also note<sup>2389</sup> above.

<sup>2519</sup> *Western Morning News and Mercury*. Plymouth, Devon, England: Western Morning News. ♦ Thursday, December 14, 1922, p. 8. (Review of "*The Diary of a Drug Fiend*" (W. Collins, Sons, and Co., 7s. 6d.), by Aleister Crowley", p. 8.)

<sup>2520</sup> Aleister Crowley. *The Diary of a Drug Fiend*. New York, NY: E. P. Dutton & Company, 1923. (Also with "*The London Publishers*" stamped at the base of book spine) ♦ The Argonaut. San Francisco, CA: Argonaut Publishing Company. ♦ Vol. LXXXIII, No. 2415, July 7, 1923, p. 9. ("**THE DIARY OF A DRUG FIEND**. By Aleister Crowley. New York: E. P. Dutton & Co.; \$2. A true story.")(*New Books Received*, p. 9.) ♦ There was also an undated Canadian issue on British 1922 E.V. sheets. (Toronto: The Ryerson Press, nd.)

claims that it is a true story, that every detail is based on facts personally known to him. Certainly the awful fascination of cocaine and heroin, the ghastly mental and moral havoc caused by drugs, and the terrific struggle necessary to break off the drug life constitute an awful and solemn warning to all who would try the "snow" because it seems so attractive.<sup>2521</sup>

The month after the American *The Bookman's Guide to Fiction* stated:

*Well written. Too well written – the first stage is presented so alluringly as to overshadow the after horrors related. As to the salvation offered, only a wealthy addict could afford it.*<sup>2522</sup>

*The Diary of a Drug Fiend* was also reviewed in October 1923 E.V. in *The Reviewer* in Richmond, Virginia, by the American journalist and editor Hunter Taylor Stagg (1895-1960), who, among other things, stated about the book:

However, being now in, contemplation of Mr. Aleister Crowley's *Diary of a Drug Fiend* (Dutton), I cannot find my failure disturbing. For while I would not go so far as to say that no book should have a purpose, still, if there ever was a volume to which such an accessory was superfluous it is this new one of Mr. Crowley's, and yet he has spread a purpose over the concluding pages of *The Diary of a Drug Fiend* with a persistence and exalted obviousness that would be the salvation of a sign painter. Indeed the final chapters of the book remind one of the later Utopian lapses of Mr. Wells, than which nothing worse could be said. One has, of course, nothing against the Abbey of Thelema at Telepylus, to which Mr. Crowley carries his two drug victims for the curious treatment given there for all conditions of spiritual distress and for the discovery and development of the "True Will." Yet, as an appendix to so happily godless and gorgeous an orgy as the first two-thirds of the *Diary* provide, the chapters devoted to it are – well, just what I have called them: an appendix, and therefore without cogent argument for being. In art an appendix may, of course, be quite sufficiently its own reason for existence, but Mr. Crowley's is not, alas, and largely because of its vast moral weight. For moral weights have about as little relation to art as a rural grocer's to the troy scale.

All of which is by way of praise for the major portion of the book, which is in some degree, if I am not badly mistaken, art. It is certainly vivid, enthralling, often even amusing, in its swift relation of furious excesses of the mind and body, exotic elations of the soul, and drab degradations of the spirit. And fortunately nobody will pay any attention to its conclusion, a fact clearly recognized by the British government, which, in spite of the impeccable ethics supplied the whole by the finish, suppressed the book in a fright at the unholy enticements seemingly offered by the powerfully evoked scenes of the earlier chapters. Thus do the censors, every time they move, attest the triumph of art over morality.<sup>2523</sup>

I notice that some sixty years after the book's publication the following appeared in the monthly magazine the *Encounter*:

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<sup>2521</sup> The Bookseller and Stationer. New York, NY: The Bookseller and Stationer. ♦ Vol. LIX, No. 1., July 1, 1923, p. 13. ("DIARY OF A DRUG FIEND, THE. By Aleister Crowley. \$2.00. N. Y. – Dutton.", p. 13.)(*Booksellers' Bulletin*; "D", p. 13.)

<sup>2522</sup> The Bookman. New York City, NY: George H. Doran Company, Vol. LVII, August 1923, p. 637. ("The Diary of a Drug Fiend – Aleister Crowley – Dutton")(The Bookman's Guide to Fiction, pp. 637-9.)

<sup>2523</sup> The Reviewer. Richmond, VA: The Reviewer, Published at 809½ Floyd Avenue. ♦ Vol. IV, No. 1, October, 1923, p. 60-1. (Some Literary Curiosities [sic]; By Hunter Stagg; "Mr. Aleister Crowley's Diary of a Drug Fiend (Dutton)", pp. 60-1.) • See also note<sup>2892</sup> below.

Horsham, West Sussex

*PARTICULAR INTERESTS: An unemployed Horsham man was given two-month prison term for stealing books. Horsham magistrates imposed the sentence, but a mitigating appeal was successful in the Chichester Crown Court. After pilfering the Horsham Library, two books were stolen from Connors, a newsagent in Queen Street: "Diary of a Drug Fiend" and "Mrs. Breaton's Cookery Book." The defence counsel pointed out that his client was an avid reader and stole the books not to sell but for his own use as they were of particular interest to him.*

WEST SUSSEX COUNTY TIMES<sup>2524</sup>

It is often overlooked that the addiction to food, clean water and clean air is the foundation of life!

When British newspapers in the 20s, 30s and 40s wrote about Aleister Crowley it were in "negative" articles. However, a few times "neutral" articles appeared, as for instance in October 1932 E.V. when the *The Nottingham Evening Post* referred a lecture that Crowley gave before the National Laboratory of Psychical Research in London after invitation from its Director Harry Price (1881-1948):

**MAGICAL ELIXIR TO MAKE YOU YOUNG.  
"LIVING REALITY OF SCIENCE."  
TWO REMARKABLE CASES INSTANCED.**

*Secrets of a magical elixir by which the old can be made young again were partially revealed by Mr. Aleister Crowley at the National Laboratory of Psychical Research in London last night [Wednesday, October 5].*

*Mr. Crowley is a well-known "magician" and occultist and a member of the mysterious Cult of Adepts.*

*He said this was the first time that the subject had ever been mentioned, except under vows of greatest secrecy.*

*"I may even get a rap or two over the knuckles for the hints I am giving," he said, "but I can at least give my personal testimony to the fact that this process is not chimerical, but is a living reality of science.*

*"The Adepts, as men of sense, have refrained from publishing such dangerous information."<sup>2525</sup>*

– after this two cases mentioned by Crowley were referred. Richard Kaczynski writes that the lecture was titled "Amrita", and was Crowley's ploy to advertise OTO's secret "tonic of rejuvenation".<sup>2526</sup> Harry Price was the best known British psychical researcher of the twentieth century and a friend of Hon. Everard Feilding. The National Laboratory of Psychical Research, which was established by Harry Price and formally opened on 1st January, 1926 E.V., was at the time of Crowley's lecture located in a basement flat in Roland Gardens. In 1934 E.V. the management of the Laboratory was handed over to a group of academics from London University.<sup>2527</sup> Harry Price had three years before the invitation mentioned the forthcoming

<sup>2524</sup> Encounter. London, UK: Encounter Ltd. ♦ Vol. LXI, No. 3, November 1983, p. 95. (*Life & Letters*, p. 95.)

<sup>2525</sup> The Nottingham Evening Post. Nottingham, UK: Nottingham Evening Post. ♦ Thursday, October 6, 1932, p. 3. (*Magical Elixir to Make You Young*, p. 3.)

<sup>2526</sup> Richard Kaczynski. PERDURABO: THE LIFE OF ALEISTER CROWLEY. Berkeley, CA: North Atlantic Books, 2010, p. 465. (*Chapter Eighteen. Beast Bite Back*, pp. 444-71.) ♦ See also: Aleister Crowley. *Amrita; Essays in Magical Rejuvenation*. Edited with an introduction by Martin P. Starr. Kings Beach, CA: Thelema Publications, 1990.

<sup>2527</sup> For Harry Price and his 'National Laboratory of Psychical Research', see: "Harry Price: The Case for the Defence by

publication of *The Confessions of Aleister Crowley* in the *Journal of the American Society for Psychical Research*:

*I can give further details concerning the publication of the "Confessions" of Aleister Crowley who recently has been expelled from Italy by the Fascisti. His "life" will be published in six volumes at two guineas a volume – so it will not be a cheap book. Two of the volumes will appear immediately, the remaining four being due next year. I imagine the work will become rare. In the prospectus of the work his publisher admits that Crowley has been called a "monster of wickedness" by James Douglas; a "dirty degenerate" by Bottomley; John Bull has recently described him as "England's worst man." Crowley describes himself as "Master Therion" and his Confessions an "Autohagiography." He also says he is a gentleman.*

*One of the most interesting of Crowley's experiences was the establishment of the Abbey of Thelema at Cefalu, Sicily. A fascinating account of life in the Cefalu Abbey is given by Betty May, the artist's model, in her recently published *Tiger Woman – My Story*. I met Crowley on one occasion only, in a club in Soho some years ago. His principal slogan was – perhaps is – "Do what thou wilt shall be the whole of the Law."<sup>2528</sup>*

Harry Price had clearly read Betty May's *Tiger-Woman: My Story*, which had been published by Duckworth in June the same year, 1929 E.V.<sup>2529</sup> As I will return to later, the first volume of *The Confessions of Aleister Crowley* was published by the Mandrake Press in the end of November 1929 E.V.<sup>2530</sup>

From 1932 E.V. to 1934 E.V. a flood of newspaper articles followed in the wake of Nina Hamnett's autobiography *Laughing Torso* and its "Black Magic Libel" case and, if not before, then now, Crowley's name became synonymous with Satanism and black magic.<sup>2531</sup> The book contained the following lines:

*Crowley had a temple in Cefalu in Sicily. He was supposed to practise Black Magic there, and one day a baby was said to have disappeared mysteriously. There was also a goat there. This all pointed to Black Magic, so people said, and the inhabitants of the village were frightened of him.*<sup>2532</sup>

Crowley sued the publisher Constable and Co., Limited but in the end he lost since the book not stated that he practised black magic but only referred the nonsense of some superstitious inhabitants in Cefalù. Was Aleister Crowley a Satanist? No, but to many Christians someone who

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John L. Randall" • *Journal of the Society For Psychical Research*. London, UK: Society For Psychical Research. ♦ Vol. 64.3., No. 860, July 2000, pp. 159-76. (*Harry Price: The Case for the Defence by John L. Randall*, pp. 159-76.)

<sup>2528</sup> *Journal of the American Society for Psychical Research*. New York, NY: American Society for Psychical Research, Inc. ♦ Vol. XXIII, No. 11, November, 1929, p. 625. (*INTERNATIONAL NOTES; By Harry Price*, p. 625-6.)

<sup>2529</sup> Whitaker's Cumulative Book List. Annual Volume – 1929. A classified list of publications issued from January to December, 1929, together with an extended index to authors, titles, publishers and prices. London, UK: J. Whitaker and Sons, Limited, 1929, p. 86. ♦ "**MAY** (Betty). *Tiger-Woman. My Story*. 8vo (8¼ × 5½), pp. 232. Duckworth .... (June '29) 10/6"

<sup>2530</sup> See note<sup>3824</sup> and note<sup>3825</sup> below.

<sup>2531</sup> *Nina Hamnett*. *Laughing Torso: Reminiscences of Nina Hamnett*. London, UK: Constable and Company Ltd., 1932. • For Nina Hamnett (1890-1956), *Laughing Torso*, and the lawsuit, see: *Richard Kaczynski*. *PERDURABO: THE LIFE OF ALEISTER CROWLEY*. Berkeley, CA: North Atlantic Books, 2010.

<sup>2532</sup> *Nina Hamnett*. *Laughing Torso: Reminiscences of Nina Hamnett*. London, UK: Constable and Company Ltd., 1932, pp. 173-4. (*Chapter XI. Back To Paris And Celebrities*, pp. 154-249.)

not believe in Jesus Christ and his Father is a Satanist! Someone who worships 'old gods', no matter who, is a Satanist! However, I think that Satanists are just as monotheistic as Christians. Crowley represented a tradition much older than Christianity and he worshipped gods of ancient Egypt as well as gods of the classical world, and as a poet he wrote hymns to many gods, and also one to Satan. Crowley did as King Solomon had done, and he also dubbed the account of his magical life "*The Temple of Solomon the King*" in *The Equinox*. Crowley became a Satanist and a black magician in the minds of people who not had studied his works, in the writings of journalists and authors and others who for the most part only were interested in easy money and who for the most part just copied what others had stated. As to Christianity, in a way one can imagine Jewish religion without any Satan inasmuch as השטן/שטן, Ha-Satan/Satan, only are mentioned a few times in what is called the Old Testament by Christians, however, the same does not apply to a New Testament without any Satan!

I notice that the concluding part of an article titled: "*Satanism: – Father Herbert Thurston, S. J., versus Mr. Montague Summers*" by the American Catholic author and poet Robert R.(euel) Hull (1892-?1960), in the Catholic St. Louis magazine *The Fortnightly Review* in January 1929 E.V. called Aleister Crowley a "high-priest of Satanism":

*I was disappointed not to find among the many instances of Modern Satanism adduced by Mr. Summers some mention of Aleister Crowley and the O.T.O. Crowley has become internationally famous (or, rather, infamous) because of his rejection, not only of the Christian faith, but of the whole Christian morality. He has a multitude of followers; and a study of this high-priest of Satanism and his movement would be valuable. Crowley is thoroughly consistent. In choosing for himself such titles as "Baphomet XI" and "The Beast," he is not merely making a histrionic gesture, – the choice is that of a confirmed Satanist, as may be seen from Crowley's principal works, *The World's Tragedy* and *The Equinox*.<sup>2533</sup>*

Aleister Crowley was a (provocative) pioneer for the human rights and sexual freedom that are taken for granted to-day in many countries around the world. The mentioned rare play *The World's Tragedy* was privately printed in 1910 E.V. in Paris by the Parisian master printer Philippe Renouard who had printed *The Sword of Song* back in 1904 E.V.<sup>2534</sup> The edition was of only 100 copies which stated on their title pages: "*Privately printed for circulation in free countries. Copies must not be imported into England or America*" – some say that most of the copies were destroyed by customs seizure(s).<sup>2535</sup> In the end of the book's preface Crowley had written regarding Christianity:

*I do not wish to argue that the doctrines of Jesus, they and they alone, have degraded the world to its present condition. I take it that Christianity is not only the cause but the symptom of slavery. There were slaves in Rome, of course, even under the republic. But it was only through Paul that the slime found*

<sup>2533</sup> The Fortnightly Review. Founded, Edited, and Published by Arthur Preuss. St. Louis, MO: Arthur Preuss. Vol. XXXVI, No. 1, January 1st, 1929, pp. 8-9. (*Satanism: – Father Herbert Thurston, S. J., versus Mr. Montague Summers; By Robert R. Hull, Huntington, Ind.; V (Conclusion)*, pp. 8-10.) • The first part of the article had appeared in *The Fortnightly Review*, November 1, 1928. (Ibid., Vol. XXXV, No. 21, pp. 411-5.)

<sup>2534</sup> For Typographie Philippe Renouard, see note<sup>4273</sup> below.

<sup>2535</sup> Aleister Crowley. *World's Tragedy*. Paris: Privately printed for circulation in free countries. Copies must not be imported into England or America, 1910. • Second Printing: Aleister Crowley. *The World's Tragedy*. Foreword by Christopher S. Hyatt, Ph.D.; Lon Milo DuQuette. Introduction by Israel Regardie. Scottsdale, AZ: New Falcon Publications, 1985.

tongue, and uttered its agony and blasphemy. Now, through the steady growth of altruism *pari-passu* with the Gospel that advocates it, the world is come to such a pass that the canaille is throned.<sup>2536</sup>

Crowley wrote in *Confessions* about the writing of *The World's Tragedy*:

My twelve months of creative spurt reached a climax in February 1908, when I wrote the five books of *The World's Tragedy* in five consecutive days at Eastbourne. This is beyond all question the high-water mark of my imagination, my metrical fluency, my wealth of expression, and my power of bringing together the most incongruous ideas so as to enrich my matter to the utmost. At the same time, I succeeded in reaching the greatest height of spiritual enthusiasm, human indignation, and demoniac satire. I sound the gamut of every possibility of emotion from innocent faith and enthusiasm to experienced cynicism.<sup>2537</sup>

*John Bull* and *The Sunday Express* were not the only crusaders. R.(euben) Swinburne Clymer (1878-1966), of the Fraternitas Rosae Crucis (FRC), Pennsylvania, wrote in the beginning of the 1930s:

A. Crowley, who boldly claimed to be a Devil worshipper and who wore the crown of the Mark of the Beast, was the first to establish the Black Mass in America.<sup>2538</sup>

R. Swinburne Clymer had in 1917 E.V. published *The Rose Cross Order ... History Repeats Itself*, a 'paranoia piece' ostensibly founded on Hereward Carrington's novel "*The Mysteries of Myra*", which also was made into a silent movie series, and where Myra's dead father's spirit warns Myra of the danger from the masters of the occult arts. "**BEWARE THE BLACK ORDER!**" – and also the 'Looking Glass Campaign' of 1910-11 E.V. was used.<sup>2539</sup> The title page of R. Swinburne Clymer's publication stated "1916", but *The Publishers' Weekly* mentioned the publication of the book in its issue of March 10, 1917 E.V., so R. Swinburne Clymer had in all probability also seen the movies, whose first episode had been released on April 24, 1916 E.V.<sup>2540</sup> Carrington's novel had been

<sup>2536</sup> Ibid., p. XXIX. (PREFACE; CHRISTIANITY, pp. XXVIII-XXXI)

<sup>2537</sup> *Confessions*, p. 558.

<sup>2538</sup> *Initiates and the People*. Editor: R. Swinburne Clymer. Quakertown, PA: The Philosophical Publishing Company. ♦ Vol. 3 (New Series), May-June 1930 to May-June 1931, p. [106]. (*The Black Arts*, p. [106].) ♦ Compare R. Swinburne Clymer's various statements about Aleister Crowley with the statements about Aleister Crowley found in two books published in 1930 E.V. and 1936 E.V. by British Christina Mary Stoddart (?1869-?1949), Soror Het Ta, once Chief of Amoun Temple of the Stella Matutina, under the pseudonym of "*Inquire Within*". ♦ *Inquire Within* [Christina Mary Stoddart]. Light-bearers of Darkness; By Inquire Within; For some years a Ruling Chief of the Mother Temple of the Stella Matutina and R.R. et A.C. London, UK: Boswell Printing & Publishing Co., 1930. (Chapter V; Aleister Crowley, pp. 162-75.) ♦ *Inquire Within* [Christina Mary Stoddart]. The Trail of the Serpent; By Inquire Within; For some years Ruling Chief of the Mother Temple of the Stella Matutina and R.R. et A.C. London, UK: Boswell Publishing Co. Ltd., 1936, pp. 256-69. (CHAPTER XI; Aleister Crowley and the Golden Dawn, pp. 256-69.) ♦ C. M. Stoddart's last name is in various places incorrectly given as Stoddard.

<sup>2539</sup> R. Swinburne Clymer, et al. *The Rose Cross Order: A short sketch of the History of the Rose Cross Order in America*, together with a sketch of the life of Dr. P. B. Randolph, the Founder of the Order. &c. &c. History Repeats Itself. Introduction and Notes by Dr. R. Swinburne Clymer. Allentown, PA: The Philosophical Publishing Co., 1916 [but 1917 E.V.] ♦ For the silent movie series, see note<sup>2533</sup> above.

<sup>2540</sup> *The Publishers' Weekly*; *The American Book Trade Journal*. New York, NY: R. R. Bowker Company. ♦ Vol. XCI, No. 10, March 10, 1917, p. [800]. ("**CLYMER, REUBEN SWINBURNE, ed. The Rose Cross Order; a short sketch of the history of the Rose Cross Order in America; together with a sketch of the life of Dr. P. B. Randolph, the founder of the order; introd. and notes. Allentown, Pa., Philosophical Pub. '16 c. 208 p. il. 8° \$1**")(*Weekly Record of New*

syndicated in the Hearst papers at the same time as the movie series produced by the Hearst owned International Film Service had appeared in the theatres, and over twenty million people were daily reading about it.<sup>2541</sup> The movie series, featuring Jean Southern (1893-1964), and Howard Estabrook (1884-1978), was big business as stated by the Pennsylvania paper *New Castle News*, May 16, 1916 E.V.:



Scene from "*The Mysteries of Myra*", 1918 E.V.

*The "Mysteries of Myra" has opened a new epoch in feature series production. From the standpoint of publicity, the "Mysteries of Myra" has been more widely promoted than any other feature series. Over Twenty million people daily are now reading about it. The story shows the puzzling phenomena of premonitions and is built upon the visions and communications with the spirit world. It is founded on modern science to penetrate the mysteries of our future life.*<sup>2542</sup>

The way it was promoted was an "*International Innovation*" as stated by the American weekly *Motography*; *The Motion Picture Trade Journal* who wrote that there was pre-showing of the series arranged for exhibitors and press in New York and Chicago, and that to the showing in New York

twenty-six hundred invitations were issued.<sup>2543</sup> I have not seen R. Swinburne Clymer's statements about Aleister Crowley etc. in "*History Repeats Itself*" mentioned or discussed anywhere and that is strange since it clearly hides several things worth of notice. It was one of these things produced to harm Aleister Crowley but which to-day, closely examined, will have the opposite effect, something clearly not foreseen by the people who typed this unintelligent rubbish at the time of war. Hidden in such behaviour is also the facile assumption that a symbol (also a Tarot card, or, a person) when reversed always stands for the opposite, however, our inner and outer Universe are much more complicated, and the foolish theory was invented by the enemies of the Great Work in order to avoid initiation and hard work! The first lines of R. Swinburne Clymer's introduction to "*History Repeats Itself*" stated:

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*Publications*, pp. [800]-4.) • For the the movie, see note<sup>2333</sup> above.

<sup>2541</sup> The novel's first chapter had, for instance, appeared in the New York paper *The Syracuse Herald*, April 2, 1916 E.V.: *The Syracuse Herald*. Syracuse, NY: *The Syracuse Herald*. ♦ Sunday Morning, April 2, 1916. (*THE MYSTERIES OF MYRA – An Inspiring Novel and Motion Picture Drama [...] Dramatized by CHARLES W. GODDARD; Written by HEReward CARRINGTON.*) • The novel was also issued in book form the year after: *Hereward Carrington*. *The Mysteries of Myra: [an inspiring novel and motion picture drama]*. Rangoon, Burma: British Burma Press, nd [1917]. • The above information is taken from the main catalogue of the British Library. • *The Mysteries of Myra; Story by Hereward Carrington and Charles W. Goddard; Novelization by Eustace Hale Ball; Ill. with scenes from the photo-play produced by Theodore and Leopold Wharton in Ithaca, New York, Spring 1916*. Np [Staten Island, NY]: Serial Squadron, 2010.

<sup>2542</sup> *New Castle News*. New Castle, PA: *New Castle News*. ♦ Tuesday, May 16, 1916, p. Eight. (*DOMe THEATRE; WEDNESDAY*, p. Eight.)

<sup>2543</sup> *Motography*; *The Motion Picture Trade Journal*. Chicago, IL: Electricity Magazine Corporation. ♦ Vol. XV, No. 23, June 3, 1916, p. 1269. (*International Innovation; Pre-Showing of "The Mysteries of Myra" Arranged for Exhibitors and Press in New York and Chicago*, p. 1269.)

In the wonderful and remarkable story, "The Mysteries of Myra." Wonderful, because it seems impossible that a supposed authority on a subject should be able to bring so many inconsistencies into so short a space, and remarkable, because it seems impossible that such an inconsistent story, would be seriously considered by mankind in general; however, there is at least one true statement in it. In speaking of the Black Brotherhood, the author of the story, Hereward Carrington, made the following statement: "The order is one of the most ancient origin – thousand of years old, I have been told. The order had been virtually wiped out in Europe because of the great war, but the master intends starting branches throughout the United States within the next few weeks. If he succeeds, heaven help the hapless country."

The reason the story by Carrington has been accepted, is because it is, on the whole, accepted only as a story, and as containing but very little truth, but these people who accept the story, forget, that no lie can be told, unless there is a foundation of truth in it, and few of the thousands who are reading the story, would really believe that the one statement quoted is an absolute truth, as I propose to show throughout this article.

Herewith, I will give extracts from a letter received but a few weeks ago by an editor of a magazine published in Chicago. This editor has been fighting the blacks for some years, and many victims have written to her, giving their tale of woe, but most of them have been afraid to reveal their names, fearing this arch-fraternity to that degree.

I use these extracts, because it is upon them that I will base my introduction, and because I have in my possession, under guard of the Inner Circle, the letters which will prove every statement made, and in case some of the leaders of these blacks should succeed in making good their threat, of sending me to the "Beyond" before my time, that all these proofs will be in good hands. And it is for this reason that I write this at this time, for, send off, both Order I represent, and its work will be defended and protected.<sup>2544</sup>

Let us assume that the letter handed over from the female Chicago editor, and which according to R. Swinburne Clymer was marked "not for publication," not is a story fabricated by himself serving as a pretext for smearing someone whom he clearly saw as a rival, like the newly founded Mystical Order Rosæ Crucis (AMORC) headed by Harvey Spencer Lewis (1883-1939), which had been founded in 1915 E.V. – Crowley met Lewis in New York in 1918 E.V., and the O.T.O. had also recognized Lewis as an honorary VII<sup>o</sup>.<sup>2545</sup> R. Swinburne Clymer writes that it is a magazine in Chicago and furthermore one having a female editor, which must have been the same as writing the name of the magazine since magazines edited or owned by women in Chicago at that time were very few. To my knowledge, there were only two magazines at that time edited by women, both of them belonging to the Modernist movement, namely *Poetry: A magazine of Verse*, which was founded and edited by Harriet Monroe (1860-1936), and *The Little Review* founded by Margaret (Caroline) Anderson (1886-1973), and which had as associated editor Margaret Anderson's partner Jane Heap (1883-1964). I further notice that both Margaret Anderson and Jane Heap became pupils of the Greco-Armenian mystic and philosopher George Ivanovitch Gurdjieff (1877?-1949), and his School of the Fourth Way – one who disliked Aleister Crowley and referred to him as "an 'Otter' bird – a sniggering, long-nailed, pretentious and very dirty fellow"<sup>2546</sup> was the New Zealand modernist

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<sup>2544</sup> R. Swinburne Clymer, et al. *The Rose Cross Order: A short sketch of the History of the Rose Cross Order in America, together with a sketch of the life of Dr. P. B. Randolph, the Founder of the Order.* &c. &c. History Repeats Itself. Introduction and Notes by Dr. R. Swinburne Clymer. Allentown, PA: The Philosophical Publishing Co., 1916 [but 1917 E.V.], pp. [3]-4. (*HISTORY REPEATS ITSELF; AN INTRODUCTION*, pp. [3]-30.)

<sup>2545</sup> For this, see: Richard Kaczynski. *PERDURABO: THE LIFE OF ALEISTER CROWLEY*. Berkeley, CA: North Atlantic Books, 2010, p. 487. (*Chapter Twenty; The War of the Roses (and the Battle of the Book)*, pp. 482-99.)

<sup>2546</sup> Katherine Mansfield. *Katherine Mansfield's Letters to John Middleton Murry 1913-1922*; Edited by John Middleton

writer of short fiction Katherine Mansfield (Mrs. Middleton Murry) (1888-1923), who died of pulmonary haemorrhage at Gurdjieff's Institute in France in 1923 E.V. It has been stated by several writers that Aleister Crowley never became a part of the Modernist movement due to his old enemy W. B. Yeats who like the rest of the Yeats family was close friend of the New York City lawyer, collector and patron John Quinn whom Crowley visited on his arrival in America, however, as I will return to later this was apparently not the case. R. Swinburne Clymer stated further in his introduction to *"History Repeats Itself"*:

*In the letter, marked "not for Publication," which begins with a reference to an author who is now in the limelight, the writer says:*

*"She was a Fellow of the Theosophical Society, for some years unknown to the writer, until year 1898, when Katharine Tingley changed the Theosophical Society into the Universal Brotherhood, at the Chicago Convention. She was in 1898 what one would distinctly call a medium. She afterwards, the year not being known to the writer, joined a Society, a so-called Rosicrucian Society, called "Golden Dawn," whose hierophant was then, and is now, the Kabbalist, Liddell McGregor Mathers.*

*"Some hints in regard to this secret organization are [sic] given [sic] in the "Equinox." The editor of "The Equinox," one who called himself "Frater Perdurabo [sic!]," but who is known as Aleister Crowley, is one of the most evil, and probably the most degraded creature in the world.*

*"No member of this infernal organization, ever met by the writer was anything but a lying psychic or a potential devil."*

*There is one mistake made in this letter, and that is, that Crowley is not a member of the Rosicrucian Order, of which Mathers is the Hierophant.*

*A history of the trial in the Court of London is now before me, in which it was not only clearly proven that Crowley had been made a member of the Mathers Rosicrucian Body through misrepresentation, or some other fraudulent scheme, but that he had also been debarred from the body, because of the unspeakable life that he had led.*

*But this man Crowley was not satisfied with his evil deeds, and by upholding publicly the most revolting practices, such as were aired in the Courts of India, but he had gone a step further, and attempted to expose, through his filthy sheet, the inner work of the Rosicrucian Order of which he had formerly been a member, and for which he had been expelled from the order.*

*The "Order of the Golden Dawn" is, so far as we can learn, not the child of Mathers, but that of Crowley, and we understand that Crowley, the arch-evil worker, is now in the City of New York, where he has, or is attempting, to start the "Order of the Golden Dawn," and, being evil incarnate, and the charges of immorality was uncontradicted by him when he sat in the Courts of London and listened to these fearful accusations, is no doubt teaching these evil practices to those who fall victims to his distinctive and degrading philosophies.\* (\*Those desiring complete information concerning people, teachings, etc., should write to "The Looking Glass," 149 Fleet street, E. C., London, England, and get copies of issue Sept., Oct., Nov. and Dec., 1910, and May 6th, 1911.)*

*But this is not all, this man has no right to any of the Rosicrucian teachings that he may have, because no right, as was proven at the trial in London, had ever been given to him by the Rosicrucian body, nor has he any right whatever, to the title of "Order of the Dawn" or "Order of the Golden Dawn." These titles forming part of the Corporate power of an American Corporation, incorporated some eight years ago.*

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Murry. London, UK: Constable & Co Ltd, 1951, p. 451. (Letter from Katherine Mansfield to John Middleton Murry dated "Wednesday, (January 7, 1920)"; "Dearest Bogey" signed "Ever your own Wig", pp. 450-2.)

*Of this man too much cannot be said. Or, one might say, too little cannot be said of him, since he and his work should be forgotten. During the trial in London it was clearly shown that he upheld the most revolting practices, practices which work to the destruction of not only the Occullist [sic], but the destruction of any man or woman who is unfortunate enough to fall a victim to them.*

*The only reason we mention this man Crowley is because he is a great possibility for evil; he is in New York City, and is attempting to establish in that great city lodges of the most deadly and destructive evils. Evils such as put White Slavery to the blush. In other words, without passing judgment, but according to the testimony of men in the London trial, he is worse than a moral leper, if there is such a thing. This brings us to another phase of the great controversy, namely, the work of some members of the Theosophical Society, though I wish it to be clearly understood that this article is not indicting the Theosophical Society as a whole, but only certain members thereof who have no sense of honor. [...]*<sup>2547</sup>

When having read the above it is in a way not strange that nobody has quoted and discussed it before – it is not often that one encounter such balderdash in print. However, why does R. Swinburne Clymer not mention the Thoth-Hermes Temple in New York City of Mathers' Alpha et Omega headed by Michael Witty together with Michael Witty's collaboration with the father of the "wonderful and remarkable story" that he was building his foolish 'paranoia piece' on?<sup>2548</sup> John Symonds had not come across "History Repeats Itself", however, he writes about R. Swinburne Clymer:

*Clymer was the author of a work in two volumes entitled The Rosicrucian Fraternity in America: Authentic and Spurious Organizations which he had written in an attempt to discredit a certain H. Spencer Lewis, the Emperor of a rival Rosicrucian order called the Ancient Mystical Order Rosae Crucis (or AMORC for short). The basis of Clymer's attack on Lewis 'the boastful, pilfering Emperor with black magic connections', was that Lewis had received a charter for his Order, which Clymer described as a commercial enterprise, from the O.T.O. Clymer's thesis on Lewis and Crowley is largely baseless, for the late Emperor of AMORC received his charter not from Crowley but from Theodor Reuss; and Crowley's only connection with Lewis was to ask him to surrender his estate at San José, the headquarters of AMORC, to him. Lewis's reply to Crowley is not recorded. I met R. Swinburn [sic] Clymer at his London hotel in 1949. He had known one or more of Crowley's American mistresses as well as Crowley himself; and he spoke with high admiration of the Beast's sexual magnetism which, he said, women found irresistible.*<sup>2549</sup>

Regarding the AMORC, it is strange to find the following misconceived follies written by someone who should have been wiser. Harvey Spencer Lewis wrote in February, 1938 E.V., eighteen month before his death, in *The Rosicrucian Forum; A Private Publication for Members of AMORC, The Rosicrucian Order*:

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<sup>2547</sup> R. Swinburne Clymer, et al. *The Rose Cross Order: A short sketch of the History of the Rose Cross Order in America, together with a sketch of the life of Dr. P. B. Randolph, the Founder of the Order.* &c. &c. History Repeats Itself. Introduction and Notes by Dr. R. Swinburne Clymer. Allentown, PA: The Philosophical Publishing Co., 1916 [but 1917 E.V.], pp. [3]-6. (*HISTORY REPEATS ITSELF; An Introduction; By R. Swinburne Clymer*, pp. [3]-30.)

<sup>2548</sup> For Michael Witty and Alpha et Omega, see note<sup>2379</sup> above.

<sup>2549</sup> John Symonds. *The Beast 666*. London, UK: The Pindar Press, 1997, p. 501. (*Chapter Thirty-Six; In the Witness Box*, pp. [495]-505.)

### *"Do What Thou Wilt!"*

*This morning I want to discuss with our Forum members the facts regarding a very ancient oriental law or principle that may have been correctly understood and correctly appreciated in ancient times by the most highly developed mystics and philosophers, but which today is greatly misunderstood because of its appropriation and misuse by modern students of mysticism and students of modern worldly philosophies.*

*This ancient oriental law or principle seems to have been originally in these words: "The spirit of the law is that thou shalt do as thou wilt." Gradually it was changed to be more euphonious or more poetic in its wording and read as: "Do as thou wilt for this is the law." In modern times, however, one or two schools of greatly modernized mystical thought have adopted this ancient law and changed its wording and presented it in a manner that has been responsible for many misunderstandings. The modern wording of the law is, "Do what thou wilt, shall be the whole of the law!"*

*Unfortunately for modern students of mystical and oriental philosophy, a pretender to occult and mystical knowledge, and a man devoid of all sincere and spiritual integrity, living in Europe, adopted the modern phrasing of the law to fit his very liberal, unrestricted, and obnoxious mystical practices, even to the extent of using the wording of the law to give sanction to immoral and unmoral and degrading sex practices. According to him, there was no higher law in the universe governing the actions and the morals and the ethics of man than the human will power and the ability to will to do whatever it wished to do. According to such an interpretation of the law, and especially such an application of it, man himself was the sole judge of his actions, and whatever he willed to do was the right thing to do, regardless of the will of anyone else or the commandments of God or the dictates of universal law.*

*Therefore, in recent years, this old mystical law has been shunned and looked upon as something disgraceful and abhorrent. To every Rosicrucian the idea that each of us may do what we will to do, regardless of morals, ethics, or the commands of God, is not only sacrilegious but unjust, unfair, unclean, immoral and uncivilized.<sup>2550</sup>*

Firstly, the writer of this rubbish does not give the source from which he is quoting the words: *"The spirit of the law is that thou shalt do as thou wilt."*, and secondly, he has proved that he is writing about something which he clearly not has studied and therefore not understood, and again he quotes without giving any form of information about where he is quoting from or giving the name of the person that he is writing about. Being an 'Imperator', a 'Frater Superior', or, an 'Emperor', does not mean that one can get away with foolish assumptions or does it? AMORC considered Amenhotep IV, better known as Akhenaten, a founder of their tradition, and he crowned the masthead of their monthly *Rosicrucian Digest*.<sup>2551</sup> An issue of the magazine from October 1934 E.V. had for instance a full page advertisement for their book *"The Mystery Queen of Egypt NEFER-TITI; The Beautiful"*, which stated:

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<sup>2550</sup> The ROSICRUCIAN FORUM; A Private Publication For Members of AMORC, The Rosicrucian Order. San Jose, CA: The Department of Publication of the Supreme Council of AMORC. ♦ Vol. VIII, No. 4, February, 1938, p. 110. (*"Do What Thou Wilt!"*, pp. 110-2.)

<sup>2551</sup> See, for instance: ROSICRUCIAN DIGEST; COVERS THE WORLD. The Official International Rosicrucian Magazine of the World-Wide Rosicrucian Order. San Jose, CA: The Rosicrucian Order – AMORC. ♦ Vol. XII, No. 9, October, 1934, title page.

[...] *This Sealed Book tells how one may acquire the teachings and secret principles which formed the mysterious knowledge possesses by the Rosicrucian Brotherhood of which the Pharaoh [i.e. Akhenaten] and Queen Nefer-titi were leaders.*<sup>2552</sup>

As people interested in ancient Egypt will know Akhenaten – who reigned from 1372-1355 BCE in the New Kingdom's Eighteenth Dynasty – is called the 'heretic king' since he replaced the image of Re, the falcon-headed, human-shaped *Re-Horakhty*, '*Ra-Horus-of-the-Two-Horizons*', (or the *Ra-Hoor-Khuit* of *Liber L vel Legis*!) with the aniconic image of a sun disk, Aten, whose rays ended in hands. After his death Akhenaten's figure and name, along with his family's, were hacked out of reliefs, and his name is missing on the King-lists, as seen, for instance, in the Ramesseum in Western Thebes, built by Ramses II, where the Amarna kings are omitted like in the list given by Ramses' father, Sety I, in his memorial temple at Abydos. To the posterity the Amarna kings of the Eighteenth Dynasty were only a 'deform' comma in the long history of the Two Lands, Upper and Lower Egypt, however, today the 'deform' comma has been expanded into 'beautiful' volumes! To the posterity the Amarna kings were abominations – to Ankh-af-na-khonsu and his descendants they were abominations. Akhenaten and his principal queen Nefertiti fill volumes today because of the rarity of objects connected with them and their family since their buildings and reliefs were demolished; and because of Akhenaten's 'theology', together with the use of the term "monotheism", which arouse interest among Christians; and because of the golden belongings of the Amarna born king Tutankhamun, in all probability Akhenaten's son, which were found in the Valley of the Kings in 1922 E.V. Tutankhamun was only a minor king, but his grave happens to be the only untouched royal burial that has been found so far in the Valley of the Kings.

Marian (Marion) Dockerill had according to Crowley been involved with Spencer Lewis, and Crowley wrote in *Confessions* about Lewis and his Order, but without mentioning his name:

*She [Dockerill] had been entangled in the toils of one of the charlatans who worked the Rosicrucian racket, merrily disdainful of criticism based on his elementary blunders in Latin and his total ignorance of the history of the Order which he claimed to rule. [...]*

*Just as extreme hunger makes a man shovel down anything that looks like food, so the ache of the soul for truth makes it swallow whatever promises. The poor old woman [Dockerill] was so pathetically eager to find a Master, that she would not banish the phantasm. I proved in a dozen different ways that the man was a foul liar. That was easy enough. His claims were grotesquely absurd. For instance, he said that I don't know how many knights of England and France – the most improbable people – were Rosicrucians. He said the Order was founded by one of the early Egyptian kings and professed to have documentary evidence of an unbroken hierarchy of initiates since then. He called the Order Rosae Crucis and translated it Rosy Cross. He said that in Toulouse the Order possessed a vast temple with fabulous magnificent appointments, an assertion disprovable merely by consulting Baedeker. He said that Rockefeller had given him nine hundred thousand dollars and at the same time sent round the hat with an eloquent plea for the smallest contributions. He professed to be a learned Egyptologist and classical scholar on terms of intimacy with the most exalted personages. Yet, as in the case of Peter<sup>[2553]</sup>, his speech betrayed him. He was a good chap at heart, a genuine lover of truth, by no means altogether ignorant of Magick, and a great fool to put all this*

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<sup>2552</sup> Ibid., advertisement facing title page. (Advertisement for "*The Mystery Queen of Egypt NEFER-TITI; The Beautiful. Knew Strange Secrets of Life and Love.*")

<sup>2553</sup> For the servant "Peter", see *Confessions*, pp. 264-5.

bluff instead of relying on his really good qualities. But her [Dockerill's] faith in him was built on the rock of her wish that this nonsense was true, and because he stood between her and blank despair.<sup>2554</sup>

As to attacks on Aleister Crowley and his teaching, in January 1911 E.V. the English gossip weekly *M. A. P.; Mainly About People* printed a clumsy, vicious attack on Aleister Crowley in form of the text of a chain-letter which the paper's editor and founder, the Irish nationalist political figure, radical M.P., journalist and publisher Thomas Power O'Connor (1848-1929), known as "Tay Pay", stated was received from "A lady correspondent, in whose discernment I have every confidence", a chain-letter in form of a prayer stated to have been written by Aleister Crowley, something that it clearly not was but a fake prayer founded on the Rites of Eleusis and the attacks on Crowley in the yellow press:

**BEWARE OF THE ELEVENTH DAY, ALL WHO  
READ THIS.**

A LADY correspondent, in whose discernment I have every confidence, has received a strange communication, which she fears may bring her ill-luck, unless she passes it on to the unfortunate editor of *M. A. P.* It is a prayer written by Mr. Aleister Crowley, and it must be copied out, with the instructions, eleven times, and sent on to eleven friends, that they may do the same. "If this be done," so read the instructions, "it is said that a great blessing will be yours on the eleventh day, but if not, beware lest you fall on the eleventh day into a terrible calamity."

The prayer is headed by the following mystic symbols:

418

666

and it reads thus:

Praise be to God the Master of the Way,  
Whose grace shall save us on the Judgment Day.  
We serve Thee gracious, Thee compassionate –  
O keep us in the Way serene and strait!

O keep us in the Way of those who bless  
Thy favour filling out their feebleness,  
O keep us ever from the fatal way  
Of those unhappy ones who go astray!

Amen!

By thus circulating this curious formula among considerably more than eleven persons, I trust that I may be relieving both myself and my lady correspondent from calamities.<sup>2555</sup>

<sup>2554</sup> Ibid, pp. 791-2. • For Dockerill, see note<sup>2295</sup> above.

<sup>2555</sup> *M. A. P.; Mainly About People*. London, UK: *M. A. P.* ♦ Saturday, January 28, 1911, p. 122. (*BEWARE OF THE ELEVENTH DAY, ALL WHO READ THIS*, p. 122.)

M. A. P. had in November 1910 E.V. printed a full-page piece headed: "*Black Rites at Caxton Hall. What is the Crowley Cult?*"<sup>2556</sup>, and the week after a larger piece headed: "*Mr. Aleister Crowley Defends Himself Against M. A. P.; Our Answer to Him: With a Warning.*"<sup>2557</sup>

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<sup>2556</sup> Ibid. ♦ Saturday, November 19, 1910, p. 609. (*Black Rites at Caxton Hall. What is the Crowley Cult?*, p. 609.)

<sup>2557</sup> Ibid. ♦ Saturday, November 26, 1910, pp. 641-2. (*Mr. Aleister Crowley Defends Himself Against M. A. P.; Our Answer to Him.*, pp. 641-2.)

# Appendix I



The following article dealing with the Rites of Eleusis [Rite of Saturn] appeared in Horatio Bottomley's pennyworth *John Bull* on November 5th, 1910 E.V. [Probably written by the English journalist Herbert Vivian (1865-1940), who had reviewed *Konx Om Pax* in the weekly back in 1908 E.V.]

## IS A NEW SMYTH-PIGOTT AMONG US?

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### MR ALEISTER CROWLEY'S BLASPHEMOUS AND PRURIENT PROPAGANDA.

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A "new religion" is usually viewed with suspicion in this country, but Mr. Aleister Crowley is just the person for such an enterprise. He is a man of good birth and education, with distinguished, almost pontifical, manners. He has travelled over all the unusual parts of the world and investigated fantastic things with real zeal, if not with discretion. He has probed the secret recesses of most Oriental religions and has made a special study of all the endless literature of magic and mysticism. Though he has never yet succeeded in catching the long ear of the public, he has been a voluminous writer, and has published works which fill many shelves. "*Konx Om Pax*" and "777" have already been noticed in this journal. To the uninitiated, they appear like the outpourings of an extremely clever lunatic, now solemnly revealing the secrets of the ancients, now running off into the most delightful nonsense, now assuming the role of the preacher, now frankly pulling legs. His chief efforts have been concentrated upon the composition of really remarkable poetry. His rhythm and metre and melody are often quite perfect, and as a lord of language he runs Swinburne very close. Often he goes very near to the borderland of insanity.

His work, however, is spoiled by the intrusion of wild, erotic, and disgusting images and startling blasphemies, which restrict his writing to private circulation, though it possesses an artistic enchantment quite apart from its appeal to pruriency and debauchery.

His present "mission" was heralded in March of last year by a portly publication called *The Equinox*. The idea, evidently, is to attract the public to the teachings of mediæval alchemists or magicians. The propaganda consists in assembling a number of ladies and gentlemen in a dark room, where poems are recited in sonorous tones and a violin is playing with considerable expression, amid choking clouds of incense, varied by barbaric dances, sensational interludes of melodrama, blasphemy and erotic suggestion.

### OUR REPRESENTATIVE'S REPORT.

By special favour, or good fortune, or both, I was able to get free admission into the chamber of mysteries, which others less fortunate than I could not enter without paying in advance a fee of £5. In the corridor there stood none other than Aleister Crowley himself – a man of fine physique and with all the appearance of an actor – in a long white garment, which reminded one of a cassock one moment and a Roman tunic the next, although undoubtedly it was neither the one nor the other. He vanished as mysteriously as he had appeared. Then there came among us, for a few brief seconds, a woman, young, with strong features set in a deathly pale face. Someone said, "That is Lelia [sic] Woddell [sic]. She plays the violin and takes the chief part in the mystic *stance*."

A few of my own sex, in evening frocks, some looking as though they were strangers in the place, were enquiring for the dressing-room, and were informed there was only one such room, used by both sexes. A figure in a brown, monk-like frock, with face completely hidden by a cowl, passed among us, handing around type-written sheets explanatory of the performance, and then it was time to visit the mystic chamber.

### "MASTER OF THE TEMPLE" AND "MOTHER OF HEAVEN."

The room was in semi-darkness, a bluish light hanging from the ceiling at the far end, a heavy smell of incense pervading the air, while the solemn stillness and hushed voices helped to enhance the weirdness of the place. I was taken to the front row, and a large cushion was given me to sit on. There were evidently no rules as to the pose one should adopt, for during the evening I saw some very Bohemian attitudes. To say the least, the cushions were not conducive to comfort, but those people behind me fared worse still. They sat on low wicker and bamboo footstools; several of these gave way during the performance, letting the unsuspecting occupants down, and not too gently! Presently the door was closed and locked, the low blue light felt pale and mystical upon a male figure sitting behind a cauldron, with a drum between his knees; he beat the drum with his hands, paused, and then resumed the beating, and from a small door behind him entered a number of male and female figures, ten or twelve, clothed some in white, some in brown. He ceased to beat the drum, and one of the male figures then performed the "vanishing ritual of the Pentagram [sic]," which is design to keep away evil influences. He then lighted a fire in the cauldron, and crouching behind, recited. Next, he joined with the brethren in an endeavour to rouse someone whom they called the "Master of the Temple." I could not refrain from a feeling of envy at his ability to slumber through such a din! They failed to wake him, and the same brother appealed to the "Mother of Heaven." She appeared in the person of Lelia [sic] Woddell [sic], played an invocation, and the "Master of the Temple" was at last aroused. I was not surprised!

### OUR REPRESENTATIVE EMBRACED.

He came forward, crouched behind the cauldron, and recited a most blood-curdling composition, filled with horrible allusions to "the stony stare of dead men's eyes," &c., &c. After all, one couldn't blame him for getting angry at being disturbed, I suppose. However, suddenly he lifted what looked like a tin of Nestlé's milk, and pouring the contents on the flame, extinguished the fire, declared that

“there is no God,” that everybody was free to do just as he or she liked, and left the audience in utter darkness! Not the slightest ray of light entered the room, and the atmosphere seemed heavier and more oppressive than ever. There was a sound as of people moving quietly about, which added to the uncanniness. How long this lasted I do not know, but all of a sudden an arm was placed round my neck, and a moustache pressed to my cheek – someone had kissed me!

### THE DEAD MEN FED.

The next moment the blue light appeared. The mystical figures were moving before me, and I watched, fascinated. The presence of a traitor among them was suspected, and a man clad in white, sword in hand, sought this traitor among the crouching figures. What a weird picture it was! With an unearthly scream he sprang upon one of the male figures, and, dragging him forth, “slew” him before our eyes. After this there was more violin music, and a wild barbaric dance in the misty, smoky blue light. One little scene that chilled my blood occurred when the lights were extinguished. In the utter darkness, and after a long pause, in which one could hear one’s own heart beat, a male voice, a terrible voice, called out: “My brethren, are the dead men fed?” “Yes, verily, the dead men are fed,” came the reply. “My brethren, upon what have the dead men fed?” “Upon the corpses of their children” was the horrible answer. I had had enough, and was heartily glad when it was all over.\*

\* John Bull. London, England: John Bull. ♦ (Saturday,) November 5th, 1910, p. 707. (*IS A NEW SMYTH-PIGOTT AMONG US? – MR: ALEISTER CROWLEY’S BLASPHEMOUS AND PRURIENT PROPAGANDA*, p. 707.)

## Appendix II



(An extract from *For the Thelemites*, Chapter 15 • The Equinox of the Gods, Part II.)

Aleister Crowley has inspired many authors and a more or less Crowley-based character has appeared in many books, however, there is probably a new author to be added to that list. In Crowley's year of death, 1947 E.V., the British novelist and poet Lawrence George Durrell (1912-1990), the author of "The Alexandria Quartet", published the novel *Cefalû*<sup>1</sup>, a portrait of a group of English tourists on a cruise in the summer of 1950 E.V. who due to a rock fall are trapped for a time in the Cretan labyrinth, the "City in the Rock", home to the legendary minotaur (they are trapped just as the monster threatens to return) and situated by Durrell in a fictitious town in Crete "Cefalû" – Durrell first visited the real Cefalû on Sicily twenty-eight years later in 1975 E.V. Lawrence Durrell met his first wife Nancy Isobel Myers (1912-1983), in 1932 E.V., and she had the same year been introduced to Aleister Crowley by a friend of Durrell the British poet, critic, editor and bibliographer Terence Ian Fytton Armstrong (1912-1970), better known as John Gawswordh, and this meeting with the fifty-seven years old 'Beast' had apparently frightened the young art student out of her wit, as narrated by her daughter the British author Joanna Hodgkin (1949-).<sup>2</sup> Durrell divorced his wife the same year as he published *Cefalû* and the book was "written, so Durrell was inclined to say, to pay for his divorce from Nancy."<sup>3</sup> One of the book's characters is a spiritualist named Olof Fearmax who apparently meets the monster in the labyrinth – the last the reader hears of Fearmax is that he disappears in the dark corridors of the labyrinth carried away "in a soft wet mouth of enormous dimensions."<sup>4</sup> I think that the book's somewhat surprising title of *Cefalû* had to do with Aleister Crowley, although the book's afterword stated "Not only the characters depicted in this story, but the events also, are fictitious; neither is based upon experience."<sup>5</sup> Durrell says further that he was inspired by an account of a labyrinth in *The Island of the Aegean* by Rev. Henry Fanshawe Tozer, M.A., F.R.C.S., published in 1875 [sic, but 1890] by Oxford University Press, however, a book that not mentioned Cefalû on Sicily.<sup>6</sup> *Cefalû* was later retitled *The Dark Labyrinth*.<sup>7</sup> Durrell years later, in 1974 E.V., published the novel *Monsieur or The Prince of Darkness* that purported to articulate the Baphomet myth.<sup>8</sup>

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<sup>1</sup> Lawrence George Durrell. *Cefalû: a novel*. London, UK: Editions Poetry London, 1947. • The book was published early in 1947 E.V.

<sup>2</sup> See: Joanna Hodgkin. *Amateurs in Eden; The Story of a Bohemian Marriage: Nancy and Lawrence Durrell*. London, UK: Virago Press Ltd., 2012, p. 86. (3 - *Seeing Life*, pp. [47]-89.)

<sup>3</sup> See: Lawrence Durrell. *Spirit of Place; Letters and Essays on Travel*. Edited by Alan G. Thomas. London, UK: Faber and Faber Limited, 1969, p. 78; 85. (*Rhodes*, pp. 77-88.)

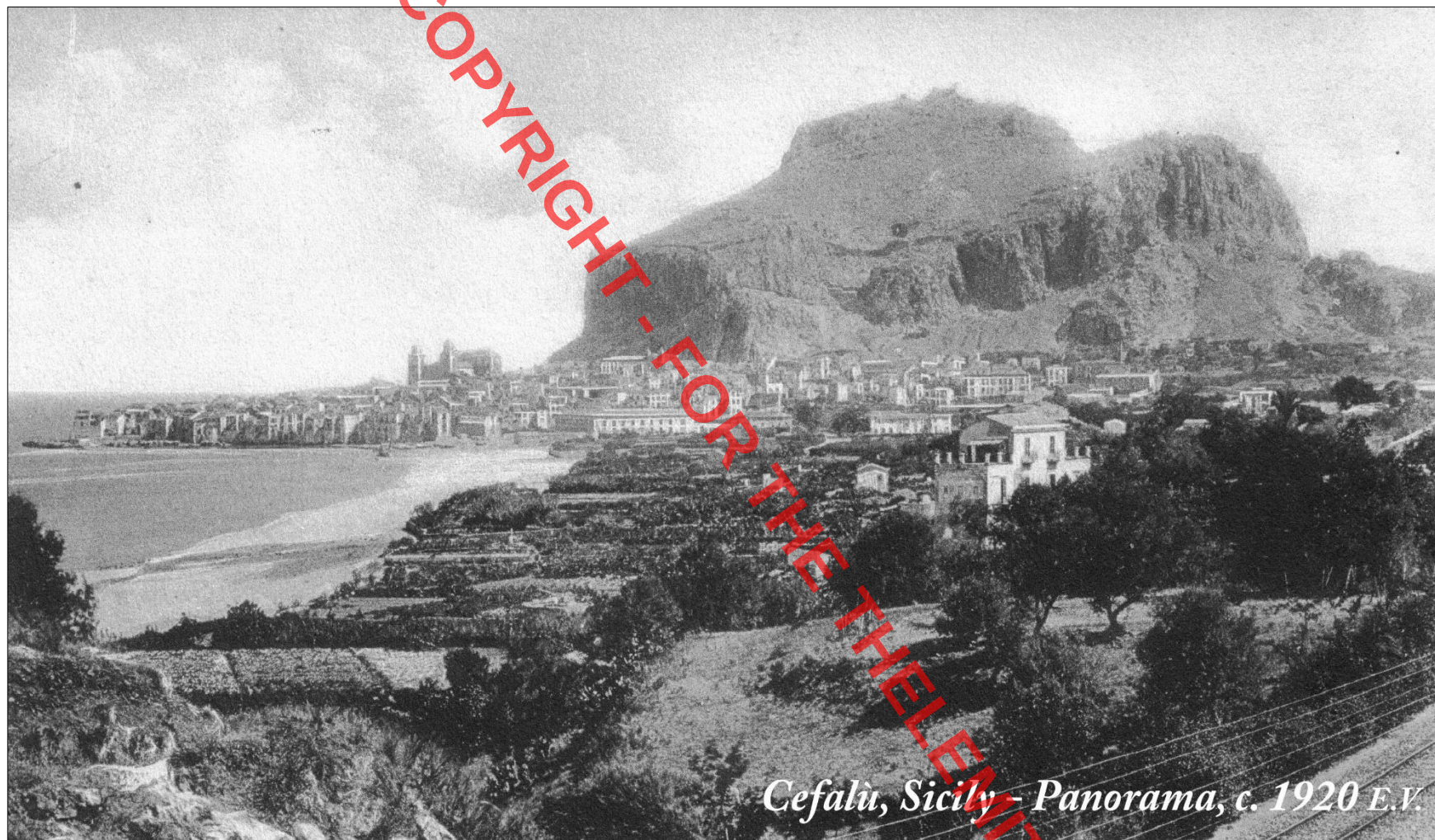
<sup>4</sup> Lawrence George Durrell. *Cefalû: a novel*. London, UK: Editions Poetry London, 1947, p. 176. (V – *In the Darkness*, pp. 166-76.)

<sup>5</sup> Ibid., p. 237. (*Author's Note*, pp. 237-8.)

<sup>6</sup> Ibid. • Henry Fanshawe Tozer. *Island of the Aegean*. Oxford, UK: At the Clarendon Press, 1890.

<sup>7</sup> Lawrence George Durrell. *The Dark Labyrinth*. London, UK: The Harborough Publishing Co., Ltd., 1958. ('Ace Books' № H211)

<sup>8</sup> Lawrence George Durrell. *Monsieur or The Prince of Darkness*. London, UK: Faber and Faber, 1974.



Panorama of Cefalù on the North coast of Sicily c. 1920 E.V. Aleister Crowley arrived at Cefalù on March 31st, 1920 E.V., and the next day, Thursday, April 1st, he rented the Villa Santa Barbara, a small, low, eighteenth century, white, single-story house with thick plaster walls and a tiled roof, located in a vigorous garden, and there he established the Abbey of Thelema, also designated Collegium ad Spiritum Sanctum, 'College of the Holy Spirit'. © From the author's collection.