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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.



Here follow pages 402-63 of Chapter 11 [comprising pp. 373-488] of *For the Thelemites*, an extract, which has been called "A.C. – Books and Dates", and included are also four appendixes:

*Appendix I.*

*Aleister Crowley and The English Catalogue of Books*

*Appendix II.*

*The Essay Competition, the Publication of The Collected Works of Aleister Crowley; and The Winged Beetle*

*Appendix III.*

*Jezebel and Other Tragic Poems, 1898*

*Appendix IV.*

*OLLÄ, Aleister Crowley's last Anthology*

In total an extract of 92 pages, giving, for instance, the year and month of the publication of the seven books by Aleister Crowley published by Kegan Paul, together with detailed sources, and an interesting look into the SPRT's Essay Competition, and much more, all found together with detailed indication of sources, as with the rest of the book, and with many illustrations.



In the beginning of the 1980s, while working at a special library, I was introduced to *Whitaker's Cumulative Book List*, and soon after I discovered the existence of an older publication titled *The English Catalogue of Books*. In this work I discovered the publication year and month of many books by Aleister Crowley, publication dates, which in biographies, books on A.C., together with articles dealing with him, sometimes had been estimated wrong, and given without any accurate sources stated. Therefore, I also started studying book trade journals and newspapers in order to find the year and month of publication of some of A.C.'s books, that for various reasons not were included in *The English Catalogue of Books* – and I discovered many new and accurate sources in these publications.

*The English Catalogue of Books* was an annual publication which gave the author, title, publisher, size, price, year and month of books published in Great Britain and Ireland, a very important book on British publishing that was a key tool for libraries etc. From 1905 E.V. the work was edited by the British librarian and bibliographer James Douglas Stewart (1880-1965), who held office for over 30 years. As I have discovered – and surprisingly no one before me – this standard work on British publishing hides the official publication year and month of many of Aleister Crowley's books, and some other publications, for instance, related to the book trade business, happen to list the publication year and month of some books by Crowley that for various reasons not were included in *The English Catalogue of Books*. (From the beginning of 'Appendix I. Aleister Crowley and The English Catalogue of Books')

## For the Thelemites

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Returning to *The Argonauts*, *The Publishers' Circular* wrote September 24, 1904 E.V., about the book:

*The severity and chasteness of the ancient Greek drama are very evident in this five-act play, but the true spirit is not here. Mr. Crowley's talent is not, we think, suited to the subject he has chosen; he has undoubted poetic gifts, and at times attains to a height not often reached by our minor poets, but he would have been more successful had he chosen a more modern theme.*<sup>1719</sup>

And the October issue of *The Westminster Review* stated about *The Argonauts*:

*We do not think that Mr. Aleister Crowley was well advised in choosing for his poetical drama a subject so hackeneyed as the Quest of the Golden Fleece, or that he has handled it more successfully than did William Morris in his epic, The Life and Death of Jason. The Argonauts less resembles a classical Greek play than one of Seneca's rhetorical tragedies. The Experiment itself was at best an unpromising one, seeing that the Atalanta in Calydon is the only instance in which an English poet has produced a drama at once Hellenic in form and spirit. The influence of Mr. Swinburne is obvious in:*

*"O happy of mortals,  
O frontier of fear,  
The impassible portals!  
Ye heavens, give ear.  
Our song shall be rolled in the praise of the  
gold, and its glory be told  
where the heavenly fold rejoices to hold the stars in its sphere."*

*Though Mr. Swinburne would have shunned as cacophonous the fivefold iteration of a single rhyme in an overgrown line. The lyric speeches of Orpheus are sometimes of exquisite beauty:*

*"Light, pearly glimmering through dim gulf and hollow,  
Below the foam-kissed lips of all the sea;  
Light shines from all the sky and up to me  
From the amber floors of sand: Light calls Apollo!  
The shafts of fire fledged of the eagle follow  
The crested surf, and strike the shore, and flee  
Far from green cover, nymph-enchanted lea,  
Fountain, and plume them white as the sea-swallow,  
And turn and quiver in the ocean, seeming  
The glances of a maiden kissed, or dreaming."*<sup>1720</sup>

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<sup>1719</sup> The Publishers' Circular And Booksellers' Record. London, UK: The Publishers' Circular. ♦ Vol. LXXXI, No. 1995, Saturday, September 24, 1904, p. 360. (Review of "*The Argonauts; By Aleister Crowley*" ("*From the Society for the Propagation of Religious Truth, Boleskine*"), p. 360.) ♦ See also note<sup>3588</sup> below.

<sup>1720</sup> The Westminster Review. London, UK: E. Marlborough and Co. ♦ Vol. CLXII, No. 4, October, 1904, p. 476. (Review of "*The Argonauts. By Aleister Crowley. Boleskine, Foyers, Inverness: Society for the Propagation of Religious Truth.*")(CONTEMPORARY LITERATURE; POETRY, p. 476.)

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The first act of *The Argonauts*, "Jason", had a dedication that recalled Crowley's 1904 E.V. honeymoon/voyage to Egypt. The dedication was to the Greek dramatic poet Euripides (c. 484-406 B.C.), and Crowley's old tutor at Trinity College, the English classical scholar Arthur Woollgar Verrall (1851-1912), whose translation *The Ion of Euripides* (1890)<sup>1721</sup> was recalled by Crowley, and to Crowley's father-in-law, Rose's father the Rev. Frederic Festus Kelly (1851-1912), Vicar of Camberwell<sup>1722</sup> [his brother, James Richards Kelly, had been M.P. for North Camberwell from 1886-1892<sup>1723</sup>]:

AFFECTIONATELY TO THE AUTHOR OF  
'ION';  
ADMIRINGLY TO  
DR. A. W. VERRALL  
AND  
THE REV. F. F. KELLY  
ON  
THE  
OCCASION  
OF  
MY VOYAGE OF 1904<sup>1724</sup>

One of the first reviews of *The Sword of Song* – apart from G. K. Chesterton's review of the book in the *Daily News*, September 4, 1904 E.V., which I shall deal with later<sup>1725</sup> – was in *The Scotsman*, October 17, 1904 E.V.:

*The most remarkable thing about this volume is the luxury of its material appointment – thick, glazed paper, head-lines and side notes on every page printed in red, while the main body of the book, verse and prose, is in handsome black. This is always something; but it handicaps the poet, and a reader naturally expects something tremendously fine in the way of afflatus to fill all this typographic sail. Well, the poetry here is disappointing. It is not so much that it is absolutely unintelligible; for a poet may talk consummate nonsense, if only he do charm; but the truth is, it is metaphysical, mystical, not to say esoteric; and (to make no bones about it) dull. The one idea of both the verse and prose essays in the appendix seems to be to discredit Christianity and exalt Buddhism. But when the author annotates one of his lines thus – "This and the next sentence have nineteen distinct meanings," and the reader is not able to make out any of the same, it is almost twenty to one he won't enjoy the book. Sometimes the rhyme and the rhythm suggest an imitation of Browning; but, so far as the thought is concerned, Browning, in comparison with this author, is positively pellucid.*<sup>1726</sup>

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<sup>1721</sup> ΕΥΡΙΠΙΔΟΥ ΙΩΝ. *The Ion of Euripides; With a Translation Into English Verse And an Introduction And Notes* by A. W. Verrall, Litt.D. Cambridge, UK: At the University Press, 1890.

<sup>1722</sup> St. Giles Vicarage, Camberwell, London.

<sup>1723</sup> For this, see: *Islington Daily Gazette and North London Tribune*. London, England: *Islington Daily Gazette and North London Tribune*. ♦ Monday, December 6, 1909, p. 3. (*THE SOCIAL ROUND*, p. 3.)

<sup>1724</sup> *Aleister Crowley*. *The Argonauts*. Boleskine, Foyers, Inverness: Society for the Propagation of Religious Truth, 1904, p. [2]. (*ARGONAUTAE; ACTUS PRIMUS; JASON*)

<sup>1725</sup> See note<sup>4228</sup> below.

<sup>1726</sup> *The Scotsman*. Midlothian, Scotland: *The Scotsman*. ♦ Monday, October 17, 1904, p. 3. (Review of "*THE SWORD OF SONG, called by Christians the Book of the Beast. By Aleister Crowley. 10s. Society for the Propagation of Religious Truth, Benares.*")(*POETRY*, p. 3.)

The *Perthshire Advertiser* wrote on November 14 about "Ye Sword of Song":

*We have here two rather curious poems on Ascension Day and Pentecost, with voluminous notes and appendices. The printing is very fine in black, with red marginal contents, executed in Paris. The Society offers £100 for an essay on the author's works. The essay on Buddhism and Science advocates that Buddhism, alike in theory and practice, is a scientific religion, a logical superstructure on a basis of experimentally verifiable truth, and that its method is identical with that of science. The author strips both of their accidental garments, and administers his rebuke to those who so swathe them. He admits that Buddhism is merely a branch of science, but it is a logical development of observed facts. He takes his refuge wholly in the light and peace of Buddha, his refuge wholly in the light and peace of Buddha, his refuge slowly working out Buddha's law of good, his refuge lowly in Buddha's pitying brotherhood.*<sup>1727</sup>

November 24, 1904 E.V., appeared a double review of *The Star and the Garter* and "Ye Sword of Song" in *The Bath Chronicle*, a review, which started by stating about *The Star and the Garter*:

*The poems of Aleister Crowley are "caviare to the general," popular editions notwithstanding. "The Star and the Garter" is a peculiar dissertation on love, which, so far as we understand it, appears to be a justification of fleeting passions leading up to the "star" of a pure attachment, which, however, is in no wise injured by lesser loves, symbolised by a "garter."*

[...]

*"The Star and the Garter" has been called "The greatest love poem of modern times,"*<sup>1728</sup>

However, the subsequent review of "Ye Sword of Song" consisted almost entirely of Crowley's words from the S.P.R.T. catalogue:

*"Ye Sword of Song" (called by Christians "The Book of the Beast") is full of erudition and satire. In it all religions are discussed and discredited, and a great agnostic conclusion is stated and proved. The second part of the book is written in prose, and "deals with possible means of research so that we may progress from the unsatisfactory state of a sceptic to a real knowledge founded on scientific method and basis of the spiritual facts of the Universe." [...] a scheme is on foot to furnish every free library, every workman's club, every hotel, every reading-room in every English speaking country in the world with a copy of "Ye Sword of Song." All particulars can be obtained from the Secretary S.P.R.T., Boleskin [sic], Foyers, Inverness.*<sup>1729</sup>

Another review was in the *St. James's Gazette* January 20, 1905 E.V.:

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<sup>1727</sup> Perthshire Advertiser. Perthshire, Scotland: Perthshire Advertiser. ♦ November 14, 1904, p. [3]. ("YE SWORD OF SONG. By Alister [sic] Crowley. Inverness: Society for Propagation of Religious Truth, Boleskine, Foyers.") (LITERATURE.; NEW BOOKS, p. [3].)

<sup>1728</sup> The Bath Chronicle. Bath, Somerset, UK: Bath Chronicle. ♦ Thursday, November 24, 1904, p. 5. (**Reviews**; "The Star and the Garter," by Aleister Crowley; "Ye Sword of Song" (called by Christians "The Book of the Beast"), p. 5.)

<sup>1729</sup> Ibid. • For Crowley's words in the S.P.R.T. catalogue, see: In Residence: The Don's Guide to Cambridge; By Aleister Crowley. Cambridge, UK: Elijah Johnson, 1904, "EXCERPS A – FROM THE CATALOGUE. Society for the Propagation of Religious Truth, Boleskine, Foyers, Inverness; THE WORKS OF MR ALEISTER CROWLEY", pp. 9-10. (RECENTLY ISSUED OR IN THE PRESS; *The Sword of Song*. 10s., pp. 9-10.)

*Ye Sword of Song*, by Aleister Crowley (Society for the Propagation of Religious Truth, Banares), is appropriately dedicated to fools. The plan of the poem is described as "Conspuez Dieu." [French, 'Down with God'] It is a jumble of cheap profanity, with clever handling of metre and rhyme. Christianity will survive – but the author's reputation may not be so fortunate.<sup>1730</sup>

According to *The English Catalogue of Books S.P.R.T.* published in December, 1904 E.V., *Alice: An Adultery*, the price was 5s. net., and it was the second edition of the book.<sup>1731</sup> The book was anonymously published, and the title page gave the year of its publication as "1905". A note from the publisher stated, among other things, that:

*The present edition is slightly abridged from the privately issued first edition on China paper, of which few copies (at One Guinea net) remain.*<sup>1732</sup>

The first edition had appeared privately printed in 1903<sup>1733</sup>, and its publication seems not to have been mentioned by any of the book trade journals, or any of the newspapers. Crowley wrote about the book in *Confessions* in relation to his visit to Allan Bennett in Ceylon in the autumn of 1901:

*At 'Marlborough' [a rented bungalow at Kandy] we found the conditions for work very favourable. The first step was to get rid of all other preoccupations. I revised Tannhäuser, wrote an introduction, typed it all out and sent it to the press. I put aside Orpheus and left aside Alice: An Adultery to ripen. I did not think much of it; and would not publish it until time had ratified it.*<sup>1734</sup>

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<sup>1730</sup> St. James's Gazette. London, UK: St. James's Gazette. ♦ Friday, January 20, 1905, p. 19. (Review of "*Ye Sword of Song*, by Aleister Crowley", p. 19.)(*RAPID REVIEWS*, p. 19.)

<sup>1731</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 of Publication, And Publisher of Books Issued in the United Kingdom of Great Britain and Ireland. Vol. VII. January 1901 to December 1905. London, UK: The Publishers' Circular, Limited, 1906, p. 24. ♦ "*Alice: an Adultery. Sonnets. Cr. 8vo. 7¼ × 4½, pp. 86, 5s. nt. .... SOC. FOR PROP. REL. TH. Dec. 04*" ♦ Society for the Propagation of Religious Truth was not listed in the '*Directory of Publishers*' ♦ St. James's Gazette. London, UK: St. James's Gazette. ♦ Saturday, December 17, 1904, p. 19. ("Alice." 5s. net. Society for the Propagation of Religious Truth.)(*TODAY'S BOOKS*, p. 19.) ♦ The Scotsman. Midlothian, Scotland: The Scotsman. ♦ Monday, December 19, 1904, p. 2. ("*ALICE: AN ADULTERY. London [sic]: – Society for the Propagation of Religious Truth.*")(*NEW BOOKS; POETRY*, p. 2.) ♦ The Daily News. London, UK: Daily News. ♦ Tuesday, December 20, 1904, p. 4. ("*Alice: An Adultery.*" Pp. 86. 5s. net. Society for the Propagation of Religious Truth." p. 4.)(*TO-DAY'S BOOKS; POETRY*, p. 4.) ♦ The Academy and Literature. London, UK: The Academy. ♦ Vol. LXVII, No. 1698, 24 December 1904, p. 641. ("*Alice: An Adultery. (Society for the Propagation of Religious Truth, 5/0 net.)*")(*NEW BOOKS RECEIVED, Poetry, Criticism, Drama, and Belles-Lettres*, p. 641.) ♦ The Saturday Review of Politics, Literature, Science and Art. London, UK: The Saturday Review. ♦ Vol. 98, No. 2566, 31 December, 1904, p. 838. ("*Alice: an Adultery. Society for the Propagation of Religious Truth, 5s. net*")(*This Week's Books*, p. 838.) ♦ The Bookseller; The Organ of Book Trade. London, UK: J. Whitaker & Sons, Limited. ♦ No. DLXVII, February 2, 1905, p. 176. ("*Alice: an Adultery.....net 5 [s.] 0 [d.] Soc.Prop.Rel.T*")(*Alphabetical List of the Principal English Publications for the Month of January, 1905*, p. 176.)

<sup>1732</sup> [Aleister Crowley] *Alice: An Adultery*. Second edition, slightly abridged from the 1903 first edition. Boleskine, Foyers, Inverness, UK: Society for the Propagation of Religious Truth, 1905 (but 1904), Publisher's Note (after half-title).

<sup>1733</sup> [Aleister Crowley] *Alice: An Adultery*. N.p. [London, UK]: Privately printed, 1903.

<sup>1734</sup> *Confessions*, p. 238.

I have not seen many reviews of *Alice: An Adultery*. However, one appeared in *The Scotsman*, December 22, 1904 E.V. (they had had the book on their list of new books three days before<sup>1735</sup>):

*The Society for the Propagation of Religious Truth, Boleskine, Foyers, Inverness, has sent out a book in paper covers (5s. net) containing a sequence of sonnets, interspersed with pieces in lighter lyrical forms, which tell in rather spasmodic and sensational lines a story of unlawful love, and bear the appropriate title "Alice: An Adultery." The sonnet can carry a great deal; and yet these read as if the form were overloaded; while, on analysis, their freight turns out to be more passion and philosophy than poetry proper.*<sup>1736</sup>

And a few days later, December 31, 1904 E.V., *The Academy and Literature* stated:

*Of "Alice" it is not pleasant to speak at all. An unpleasant story, in a series of unpleasant, exotic-fashioned little poems, with some measure of sensuous emotional force, and overwrought technical accomplishment – accomplishment, not the less. But it is not strong enough to carry off its extreme unpleasantness.*<sup>1737</sup>

Another review of *Alice: An Adultery* appeared in *The Daily News*, April 18, 1905 E.V.:

#### **Neurotic Talent.**

**"Alice." By ? Society for the Propagation of Religious Truth. Boleskine, Inverness. 5s.**

*The author of this volume has an extremely "guid conceit o' himsel," but a perusal of his poetry convinces us that it is ill-founded. He has a good deal of talent of a weak, neurotic, lyrical kind, but it is purely derivative, manner and form coming almost undisguised from the greater (and least English) of the pre-Raphaelites. For matter the author has turned to some unsavoury reminiscences of a chance acquaintance, reminiscences which plead to be forgotten, and which none but the very shameless would dare to put into print. The book is mostly about kisses, and to show the reader what a lot the author can say about them we venture to quote a stanza:*

One kiss, like moonlight cold  
Lightning with floral gold  
The lake's low tune,  
One kiss, one flower to fold.  
On its own calyx rolledn  
At night, in June!  
One kiss, like dewfall, drawn  
A veil o'er leaf and lawn -  
Mix night, and noon, and dawn,  
Dew, flower, and moon.

[Eighth stanza of "RED POPPY."]

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<sup>1735</sup> See note<sup>1731</sup> above.

<sup>1736</sup> *The Scotsman*. Midlothian, Scotland: *The Scotsman*. ♦ Thursday, December 22, 1904, p. 2. (Review of "*Alice: An Adultery*.")(MINOR BOOKS, p. 2.)

<sup>1737</sup> *The Academy and Literature*. London, UK: *The Academy*. ♦ Vol. LXVII, No. 1699, 31 December 1904, p. 658. (Review of "*ALICE: AN ADULTERY. (Society for the Propagation of Religious Truth. 5s. net.)*")

Which seems to us (who do not pretend to be learned in these matters) a considerable deal for a single kiss to effect. Most of the book is in need of what a poet called "purging fire." One or two single lines are good. One or two stanzas have the meaningless, derivative prettiness of the fragment we have quoted. For the rest, we will content ourselves with applying to the author the three words he applies to the late Poet Laureate.<sup>1738</sup>

The year after that this review had appeared the publication of the second volume of Crowley's *Collected Works* revealed the author.<sup>1739</sup>

Another privately printed publication of 1903 was *Ahab and Other Poems*, privately printed at the Chiswick Press. It appeared on the list of "This Week's Books" in *The Publishers' Circular And Booksellers' Record*, June 6, 1903.<sup>1740</sup> This time the book had been sent to several journals for review. *The Scotsman* reviewed the book June 8, 1903, writing:

*There are not many pieces in this elaborately and handsomely printed large quarto, about which the first thing that impresses a reader is an odd typography, more luxurious than legible until custom has made it easy to read. The chief piece is a monologue in studiously simple verse, not unmusical, which sets forth the reflections of King Ahab, firstly in his pride, and afterwards in his humiliation after the affair of Naboth's vineyard. Then there is a sonnet to Balzac, inspired by Rodin's statue; then a piece of fine-spun verse-making about Melusine, that endeavours to produce the exquisite shudder which some say is the last effect of poetic art; then an irresponsible ecstasy about a dream; while the book is rounded off by a sonnet from another hand*

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<sup>1738</sup> The Daily News. London, UK: Daily News. ♦ Tuesday, April 18, 1905, p. 4. (Review of "Alice." By ? Society for the Propagation of Religious Truth. Boleskine, Inverness. 5s.) ("NEUROTIC TALENT", p. 4.) • *Alice: An Adultery* was also mentioned in a review of *Ambergris* written by the English writer, translator and poet Edward Augustine Storer (1880-1944) in *The English Review* in December, 1910 E.V. • *The English Review*. London, UK: The English Review. ♦ Vol. VII, No. 1, December, 1910, p. 216. (Review of "Ambergris. Selected Poems of Aleister Crowley. Elkin Mathews. 3s. 6d. net." signed "EDWARD STORER.") (BOOK NOTICES; POETRY AND DRAMA, pp. 216-9.) • For Edward Storer's review in *The English Review*, see note<sup>3643</sup> and note<sup>3761</sup> below.

<sup>1739</sup> *Aleister Crowley*. *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume II, 1906, pp. 58-85. (ALICE: AN ADULTERY; 1903, pp. 58-85.)

<sup>1740</sup> *The Publishers' Circular And Booksellers' Record*. London, UK: The Publishers' Circular. ♦ Vol. XCV, No. 2484, Saturday, June 6, 1903, p. 728. ("Ahab and Other Poems (Aleister Crowley). Chiswick Press. 5s. net.") (THIS WEEK'S BOOKS; Verse, p. 728.) • *St. James's Gazette*. London, UK: St. James's Gazette. ♦ Monday, June 8, 1903, p. 17. ("Ahab, and Other Poems." By Aleister Crowley. With an introduction and epilogue by Count Vladimir Shareff [sic, Svareff]. Privately printed at the Chiswick Press.) (NEW BOOKS, p. 17.) • *The Scotsman*. Midlothian, Scotland: The Scotsman. ♦ Monday, June 8, 1903, p. 2. ("AHAB AND OTHER POEMS. By A. Embley [sic,?] London: Privately Printed at the Chiswick Press.") (NEW BOOKS; POETRY, p. 2.) • *The Oxford Magazine*. A Weekly Newspaper and Review. Oxford, UK: The Proprietors. ♦ Vol. XXI, No. 23, Wednesday, June 10, 1903, p. 409. ("From the CHISWICK PRESS: – Ahab and other Poems. Aleister Crowley. 5s.") (BOOK'S RECEIVED, p. 409.) • *The Sketch – A Journal of Art and Actuality*. London, UK: The Illustrated London News and Sketch Limited. ♦ Vol. XLII, No. 541, Wednesday, June 10, 1903, p. 279. ("Ahab and Other Poems." By Aleister Crowley. (Privately printed at the Chiswick Press. 5s.) (THREE NEW BOOKS, p. 279.) • *The Bookseller*. London, UK: J. Whitaker & Sons, Limited. ♦ July 7, 1903, p. 609. ("Crowley (Aleister) Ahab and Other Poems. With an Introduction and Epilogue by Count Vladimir Svareff. 4to. parchment, pp. 34. (Privately Printed) Chiswick Press.....net, 5/6") (PUBLICATIONS OF THE MONTH – Poetry and the Drama, p. 609.) • *The Athenæum*; Journal of English And Foreign Literature, Science, the Fine Arts, Music, And the Drama. London, UK: The Athenæum. ♦ No. 3950, Saturday, July 11, 1903, p. 61. ("Ahab, and other Poems, by A. Crowley Privately printed at Chiswick Press.") (OUR LIBRARY TABLE, pp. 60-1.) • *The Tatler*; An Illustrated Journal of Society and the Stage. London, England: The Tatler. ♦ Vol. IX, No. 107, July 15, 1903, p. 82. ("AHAB, AND OTHER POEMS. By Aleister Crowley. With an Introduction and Epilogue by Count Vladimir Shareff [sic]. 5s. net. (Privately printed at the Chiswick Press.)") (BOOKS RECEIVED BY "THE TATLER", p. 82.)

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than its author's. The whole thing is elegant and refined; but it is the product of a polite accomplishment rather than essential poetry.<sup>1741</sup>

The Bookman listed the book's publication, and wrote about it in their July 1903 issue:

*Stately, melodious, which would have been pleasanter reading if printed in an ordinary good, clear type. An Introduction and Epilogue are said to be included, by Count Vladimir Svareff. We can find only the Epilogue – which contains beauty.*<sup>1742</sup>

The book was also reviewed by *The Westminster Review* in August, 1903:

*Ahab and other Poems by Mr. Aleister Crowley, is a sumptuous volume, delightful to eyes accustomed to mediaeval script, but puzzling to such as are not. The prettiest poem in the book is "The Dream," from which we give the opening lines:*

*"Bend down in dream the shadow-shape  
Of tender breasts and bare!  
Let the long locks of gold escape  
And cover me and fall and drape,  
A pall of whispering hair!  
And let the starry eyes look through  
That mist of silken light,  
And lips drop forth their honey-dew  
And gentle sighs of sleep renew  
The scented winds of night!"*

In "Melusine" Mr. Crowley has caught something of the trick of reiteration of metaphor, which is familiar to all readers of Mr. Swinburne, e.g.:

*And like a devil-fish is ice,  
And like a devil-fish is cruel,  
And like a devil-fish is hate."*

"Thule" is, in the same stanza, made to rhyme with "cruel"! The title-poem, which occupies two-thirds of the book, is a most unsatisfactory performance, but it is superior in technique to the rest.<sup>1743</sup>

The year 1904 E.V. also saw the publication of *In Residence; The Don's Guide to Cambridge*, published by publisher and bookseller Elijah Johnson of 30 Trinity Street, Cambridge. Its

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<sup>1741</sup> The Scotsman. Midlothian, Scotland: The Scotsman. ♦ Monday, June 8, 1903, p. 2. ("AHAB, AND OTHER POEMS. By Allister [sic] Crowley. With an Introduction and Epilogue by Count Vladimir Svareff. London: Privately Printed at the Chiswick Press.")(NEW BOOKS; POETRY, p. 2.)

<sup>1742</sup> The Bookman. London, UK: The Bookman. ♦ Vol. XXIV, No. 142, July, 1903, p. 154. ("COWLEY [sic], ALEISTER. – Ahab, and Other Poems. With Introduction and Epilogue, by Count Vladimir Svareff. 5s. net (Chiswick Press)")(The New Books of the Month; Poetry, Music, and the Drama, p. 154.)

<sup>1743</sup> The Westminster Review. London, UK: E. Marlborough and Co. ♦ Vol. CLX, No. 2, August, 1903, p. 235. ("Ahab and other Poems. By Aleister Crowley. London: Privately printed at the Chiswick Press, 1903")(Contemporary Literature: Poetry, pp. 235-6.)

publication is strangely enough not mentioned by *The English Catalogue of Books*, or by the various book trade journals. However, it was apparently published in November, 1904 E.V., since it appeared on the lists of books received in *The Cambridge Review*, November 17, and *The Academy and Literature*, November 19.<sup>1744</sup> *The Academy and Literature* reviewed the book, December 3, 1904 E.V.<sup>1745</sup>, writing:

*And what shall one say of Mr. Aleister Crowley's "In Residence"? His serious verse has given evidence of marked individuality and a very considerable, if undisciplined imagination. But this is that intolerable thing – an unhumorous man at play. If Wordsworth had wooed the muse of Calverley, the result might have been somewhat like this.*

*Let us forbear to say more and turn rather to [...]*<sup>1746</sup>

*The Cambridge Review* reviewed the book in the issue of December 8, 1904 E.V.:

*Mr Aleister Crowley, the all-embracing quality of whose genius we described as far as the little space we had at our disposal permitted us to do justice to a theme in reality co-extensive, if not more, with the universe itself, has published, under the title of 'A don's guide to Cambridge,' a collection of those pearls (his own words) which in his day made the literature of the University what it was. At the end are advertisements of Mr Crowley's own works: these we have already mentioned with admiration. There are also some other advertisements which may be read with delectation. It is published by Mr Elijah Johnson. Our notice of the 'Masterpieces' themselves may well be 'tacit as it is unnecessary.'*<sup>1747</sup>

As I will return to later, *The Cambridge Review* had back in October, 1904 E.V.<sup>1748</sup>, mentioned the essay competition, but here they only hint at it, and *The Academy and Literature* is silent about the competition. *In Residence; The Don's Guide to Cambridge* had at the rear of the book twenty pages of adverts, which also contained a detachable entry form stating: "To THE SECRETARY, S.P.R.T., BOLESKINE, FOYERS, INVERNESS. Sir, I am desirous of competing for the £100 prize offered by the Society. Please furnish me with one copy of "THE WORKS OF ALEISTER CROWLEY," Volume I., for which I agree to pay the sum of Five Shillings on delivery.", and included in the adverts was also the three-page "A CAREER FOR AN ESSAY", which described the competition.<sup>1749</sup>

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<sup>1744</sup> *The Cambridge Review; A Journal of University Life & Thought*. Cambridge, UK: Cambridge Review Committee, St. John's College. ♦ Vol. XXVI, No. 642, Thursday, November 17, 1904, p. 80. ("From Elijah Johnson. *In Residence: The Don's Guide to Cambridge*. A. Crowley. 1/")(LIST OF BOOKS RECEIVED, p. 80.) ♦ *The Academy and Literature*. London, UK: The Academy. ♦ Vol. LXVII, No. 1693, 19 November 1904, p. 483. ("Crowley, A. *In Residence. Cambridge: E. Johnson*" [No price stated])(NEW BOOKS RECEIVED; Poetry, Criticism, Drama, and Belles-Lettres, p. 483.) ♦ For the publication of *The Sword of Song*, see note<sup>1697</sup> above.

<sup>1745</sup> *Ibid.* ♦ Vol. LXVII, No. 1695, 3 December 1904, pp. 542-3. (Review of: "IN RESIDENCE: THE DON'S GUIDE TO CAMBRIDGE. Aleister Crowley. (Cambridge: Elijah Johnson.)" [No price stated])(Reviews; Verse, pp. 542-3.)

<sup>1746</sup> *Ibid.*, p. 543.

<sup>1747</sup> *The Cambridge Review; A Journal of University Life & Thought*. Cambridge, UK: Cambridge Review Committee, St. John's College. ♦ Vol. XXVI, No. 645, Thursday, December 8, 1904, p. 116. (*News of the Week and Notes*, pp. 114-6.) ♦ *In Residence: The Don's Guide to Cambridge*; By Aleister Crowley. Cambridge, UK: Elijah Johnson, 1904. ♦ For *In Residence: The Don's Guide to Cambridge*, see also note<sup>243</sup> above and note<sup>4317</sup> below.

<sup>1748</sup> See note<sup>1925</sup> below.

<sup>1749</sup> *In Residence: The Don's Guide to Cambridge*; By Aleister Crowley. Cambridge, UK: Elijah Johnson, 1904, pp. [12]-14. (Adverts, pp. 1-[20]) ♦ For "A CAREER FOR AN ESSAY" and the competition leaflet, see note<sup>1938</sup> below.

Crowley seems to have poached on the S.P.C.K.'s [i.e., the 'Society for Promoting Christian Knowledge'] preserves and 'proselytized' by printing in 1904 E.V. "a large edition of *The Star & the Garter*, and issued it at a shilling with the idea of reaching the people who might have been unable to buy my more expensive books.", as he later formulated it in *Confessions*.<sup>1750</sup> This new edition of *The Star and the Garter* – originally published by Watts & Co. in 1903, as 2 copies on Roman vellum, and fifty copies on hand-made paper<sup>1751</sup> – was on the list of "This Week's Books" in *The Saturday Review*, September 17, 1904 E.V..<sup>1752</sup> The first edition of 1903 E.V. seems not to have been listed anywhere. Crowley wrote in *Confessions* about his activities as a publisher:

*I had issued The God Eater and The Star & the Garter through Charles Watts & Co. of the Rationalist Press Association, but there was still no such demand for my books as to indicate that I had touched the great heart of the British public. I decided that it would save trouble to publish them myself. I decided to call myself the Society for the Propagation of Religious Truth, and issued The Argonauts, The Sword of Song, The Book of the Goetia of Solomon the King, Why Jesus Wept, Oracles, Orpheus, Gargoyles and The Collected Works. I had simply no idea of business. Besides this, I was in no need of money; my responsibility to the gods was to*

<sup>1750</sup> *Confessions*, p. 406. • For *The Star and the Garter*, see also: *ibid.*, pp. 355-6.

<sup>1751</sup> Aleister Crowley. *The Star and the Garter*. London, UK: Watts & Co., 1903. • For the publication of the book, see: Aleister Crowley. *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume III, 1907, p. 237. ("THE STAR AND THE GARTER: 1903")(Appendix A. Notes Towards an Outline of a Bibliography of the Writings in Prose and Verse of Aleister Crowley, pp. 233-9.)

<sup>1752</sup> *The Saturday Review of Politics, Literature, Science and Art*. London, UK: The Saturday Review. ♦ Vol. 98, No. 2551, 17 September, 1904, p. 374. ("*The Star and Garter* [sic] (Aleister Crowley. Popular Edition). Inverness: Society for the Propagation of Religious Truth.")(This Week's Books – Continued; Verse, p. 374.) • *St. James's Gazette*. London, UK: St. James's Gazette. ♦ Thursday, September 29, 1904, p. 17. ("*The Star and the Garter.*" By Aleister Crowley. 1s. *The Society for the Propagation of Religious Truth.*)(TO-DAY'S BOOKS, p. 17.) • *The Standard*. London, UK: The Standard. ♦ Thursday, September 29, 1904, p. 2. ("*The Star and the Garter.*" By Aleister Crowley. Society for [the] Propagation of Religious Truth.)(YESTERDAY'S NEW BOOKS, p. 2.) • *The Daily News*. London, UK: Daily News. ♦ Thursday, September 29, 1904, p. 4. ("*The Star and the Garter.*" By Aleister Crowley. Pp. 77. 1s. *Society for the Propagation of Religious Truth.*)(TO-DAY'S BOOKS, p. 4.) • *The Speaker; The Liberal Review*. London, UK: Cassell & Company. ♦ New Series, Vol. XI, No. 261, Saturday, October 1, 1904, p. v. ("*Crowley (Aleister), The Star and the Garter. Society for the Propagation of Religious Truth, Inverness.*)(BOOK RECEIVED; VERSE AND BELLES-LETTRES, p. v.) • *The Scotsman*. Midlothian, Scotland: The Scotsman. ♦ Monday, October 3, 1904, p. 2. ("*The Star and the Garter. By A. Crowley. Inverness: Society for the Propagation of Religious Truth.*)(NEW BOOKS; POETRY, p. 2.) • *The Western Daily Press*. Bristol, England: The Western Daily Press. ♦ Monday, October 10, 1904, p. 3. ("*THE STAR AND THE GARTER. By Aleister Crowley, 1s. Society for the Propagation of Religious Truth, Inverness.*)(PUBLICATIONS RECEIVED, p. 3.) • *Black & White*. London, Middlesex, UK: Black & White. ♦ Vol. XXVIII, No. 715, Saturday, October 15, 1904, p. 538. ("*The Star and the Garter. By Aleister Crowley ... .. Chatto and Windus* [sic] 6[s.] [sic] 0[d.]")(BOOKS RECEIVED, p. 538.) • *The Cambridge Review; A Journal of University Life & Thought*. Cambridge, UK: Cambridge Review Committee, St. John's College. ♦ Vol. XXVI, No. 638, Thursday, October 20, 1904, *The University Pulpit; Supplement to the Cambridge Review*, p. vii. ("*From The Society for the Propagation of Religious Truth. – The Star and the Garter. A. Crowley. 1/*")(LIST OF BOOKS RECEIVED, p. vii.) • *The Belfast News-Letter*. Belfast, Ireland: Belfast News-Letter. ♦ Thursday, October 20, 1904, p. 10. ("*A cheap edition of "The Star and Garter," a volume of verses by Mr. Aleister Crowley, has been published by the Society for the Propagation of Religious Truth, Baleskine* [sic] *House, Foyers, Inverness. The price is 1s.*)(NEW BOOKS AND MAGAZINES, p. 10.) • *The Bookseller; The Organ of Book Trade*. London, UK: J. Whitaker & Sons, Limited. ♦ November 4, 1904, p. 1060. ("**Crowley** (Aleister) *The Star and the Garter. Popular ed. 4to. sd., pp. 77. Society Prop. Rel. Truth.....!*") • Its publication was also mentioned in: *The Bookman*. London, UK: The Bookman. ♦ Vol. XXVII, No. 158, November, 1904, p. 96. ("**CROWLEY, ALEISTER.** – *The Star and the Garter. (Society for Propagation* [sic] *of Religious Truth)*") (*New Books of the Month. September 15th to October 15th, 1904; Poetry, Music, and the Drama; New Editions* p. 96.) • See also note<sup>1778</sup> below.

*write as I was inspired; my responsibility to mankind was to publish what I wrote. But it ended there. As long as what I wrote was technically accessible to the public through the British Museum, and such places, my hands were clean.*<sup>1753</sup>

It is interesting to notice the order of the S.P.R.T.'s publications mentioned by Crowley here – this order is the same as given in the excellent bibliography compiled by the English war correspondent, soldier, historian and author Ludovick Charles Richard Cameron, née Louis Charles Richard Jewell, a.k.a. Louis Charles Richard Duncombe-Jewell (1866-1947)<sup>1754</sup>, printed in the back of the third volume of *The Collected Works of Aleister Crowley*, except from that in the latter *The Collected Works of Aleister Crowley* is listed before *Gargoyles*.<sup>1755</sup> As we shall see, it appears that Crowley starting with the publication of *The Book of the Goetia of Solomon the King*<sup>1756</sup>, apparently stopped sending S.P.R.T.'s publications to journals for review, since no mentioning of the publication of these books, or reviews of them, to my knowledge, are found in any book-trade journal, or literary magazine. As to the publication of the *Goetia, The Argonauts*, which was published in July, 1904 E.V., listed both "*The Sword of Song*" and "*The Goetia of the Key of Solomon*" (Crowley as Editor), as being "*In the press.*"<sup>1757</sup>. *The Sword of Song*, which was published in October, 1904 E.V., listed "*The Goetia of the Lemegeton of King Solomon*" as published, so the *Goetia* was likely published at the same time as *The Sword of Song*, and if not in October, 1904 E.V., then probably in November or December, 1904 E.V..<sup>1758</sup> The *Goetia* became "*Liber CCCLXV*", and was finally called

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<sup>1753</sup> Confessions, p. 406.

<sup>1754</sup> For his various names, see note<sup>1762</sup> below.

<sup>1755</sup> *Aleister Crowley*. *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume III, 1907, p. 239. (Appendix A. *Notes Towards an Outline of a Bibliography of the Writings in Prose and Verse of Aleister Crowley*, pp. 233-9.) • Timothy d'Arch Smith states in *The Books of the Beast* about L. C. R. Duncombe-Jewell's work "*a quite unexpected example of bibliographical excellence. [...] Despite its cut-off date of 1905 and its discreet omission of White Stains [and strangely enough also In Residence: The Don's Guide to Cambridge, 1904 E.V.], it is still the most detailed bibliography of Crowley that we possess. In many ways, in his analysis of a book's contents – especial scrutiny being focused on the preliminaries, half-title, title, dedication, imprint – in his attention to binding materials, in his statement of print-runs even when not given in an integral limitation notice, Jewell pioneered techniques that only since the 1950's with the issue of the 'Soho' series of modern bibliographies published by Rupert Hart Davis have become standard practice.*" • Timothy d'Arch Smith. *The Books of the Beast*. Revised and enlarged edition. Oxford, UK: Mandrake, 1991, p. 21. ('*The Books of the Beast' Prolegomena to a Bibliography of Aleister Crowley*; II, pp. 21-35.) • For Duncombe-Jewell and Aleister Crowley, Duncombe-Jewell's authorship etc., see: *Richard Kaczynski*. *PERDURABO: THE LIFE OF ALEISTER CROWLEY*. Berkeley, CA: North Atlantic Books, 2010, pp. 116-9; note 58 on p. 593. (*Chapter Five; A Rose by Any Other Name*, pp. 109-30.) • See also note<sup>4227</sup> below.

<sup>1756</sup> *The Book of the Goetia of Solomon the King*; Translated Into the English Tongue by a Dead Hand and Adorned With Divers Other Matters Germane Delightful to the Wise; The Whole Edited, Verified, Introduced and Commented by Aleister Crowley. Boleskine, Foyers, Inverness, 1904. • Facsimile of the 1904 E.V. first edition with the annotations and drawings preserved in two of Crowley's personal copies: First Impressions Series, V<sup>01</sup>. N<sup>o</sup>. 17. Np [Essex House, Thame, Oxon, UK: Mandrake Press Ltd]: First Impressions, 1993.

<sup>1757</sup> *Aleister Crowley*. *The Argonauts*. Boleskine, Foyers, Inverness: Society for the Propagation of Religious Truth, 1904, "BY THE SAME AUTHOR."; "AS EDITOR.", in the back of the book. ("*THE SWORD OF SONG. In the press. 5s.*"; "*THE GOETIA OF THE KEY OF SOLOMON. In the press. 10s.*") • For the publication of *The Argonauts*, see note<sup>1696</sup> above.

<sup>1758</sup> *Aleister Crowley*. *The Sword of Song*. Called by Christians *The Book of the Beast*. Benares [Actually Paris]: Society for the Propagation of Religious Truth, 1904, "*THE WORKS OF ALEISTER CROWLEY*" inside of back page of cover (navy blue wrappers). ("*THE GOETIA OF THE LEMEGETON OF KING SOLOMON*") • For the publication of *The Sword of Song*, see note<sup>1697</sup> above. • See also note<sup>1715</sup> above.

## For the Thelemites

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"*Liber CCCLXV, vel CXX*".<sup>1759</sup> A word on the excellent bibliography of *The Collected Works of Aleister Crowley*. Its title was "NOTES TOWARDS AN OUTLINE OF A BIBLIOGRAPHY OF THE WRITINGS IN PROSE AND VERSE OF ALEISTER CROWLEY."<sup>1760</sup> A note to the title stated:

*For the bulk of these notes we are indebted to the late Mr. L. C. R. Duncombe-Jewell.*<sup>1761</sup>

The wake reader will notice the words "*the late Mr. L. C. R. Duncombe-Jewell*", and the fact that this gentleman first died in 1947 E.V.. However, Crowley is in fact right, since Mr. L. C. R. Duncombe-Jewell in 1904 E.V. had resumed surname of Cameron, calling himself Ludovick Charles Richard Cameron! He was born Louis Charles Richard Jewell in 1866; he assumed additional surname of Duncombe in 1895, calling himself Louis Charles Richard Duncombe-Jewell; and, as mentioned, he resumed surname of Cameron in 1904 E.V., calling himself Ludovick Charles Richard Cameron.<sup>1762</sup>

Regarding the issue of the play *The God-Eater; A Tragedy of Satire*, its publication was not mentioned by any of the book-trade journals, or in *The English Catalogue of Books*, however, the book appeared on the list of "New Books Received" in the issue of *The Academy and Literature*, November 21, 1903<sup>1763</sup>, and it was reviewed the day before, November 20, in *The Sheffield Daily Telegraph*, who called it "*loathsome and horrible*":

*From the same publishers [Messrs. Watts and Co.], got up in artistic form, with rough edges and broad margins, comes "The God-Eater: A Tragedy of Satire," by Aleister Crowley. So far as we can understand the story, which is almost unintelligible, it is about a brother who seeks to found a new religion, of which his younger sister shall be the goddess, and, in order to achieve that end, stabs her and eats her heart. It is simply loathsome and horrible.*<sup>1764</sup>

*The Scotsman* wrote November 23, 1903, about the volume:

*Symbolical poetry does not seem so soul-satisfying as the more substantial sort. John Gilpin, for example, or "Father, dear father, come home with me now," or "Good-bye, Dolly, I must leave you," or something of that kind, seems preferable, if only because more tangible, to such airy, misty, gleamy, glamorous, and ghostly things as this so-called tragedy of satire. The poem, which is in dramatic form, makes allusions to the researches into the origin of religion made by philosophers and by inquirers like the writer of*

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<sup>1759</sup> [Aleister Crowley, et al.] *The Equinox*. Vol. III., No. I. Detroit, Michigan: Universal Publishing Company, March MCMXIX E.V. (1919 E.V.), p. 16. ("*LIBER CCCLXV. THE PRELIMINARY INVOCATION OF THE GOETIA*")(*Præmonstrance of A.:A.: and Curriculum of A.:A.:, pp. 11-38.*) • MTP, Section 3 [Vol. 3.], p. 225. ("*Liber CCCLXV, vel CXX. The Preliminary Invocation of the Goetia*")(*Appendix I. Curriculum of A.:A.:, pp. 207-28.*)

<sup>1760</sup> Aleister Crowley. *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume III, 1907, p. 233. (*Appendix A. Notes Towards an Outline of a Bibliography of the Writings in Prose and Verse of Aleister Crowley, pp. 233-9.*) • See also note <sup>1755</sup> above.

<sup>1761</sup> *Ibid.*, note\*.

<sup>1762</sup> For this, see: *Who's Who 1907; An Annual Biographical Dictionary*. Fifty-ninth year of issue. London, UK: Adam and Charles Black, 1907, p. 278. (*CAMERON, Ludovick Charles Richard, p. 278.*)

<sup>1763</sup> *The Academy and Literature*. London, UK: The Academy. ♦ Vol. LXV, No. 1646, 21 November 1903, p. 565. ("*Crowley (Aleister), The God-Eater, A Tragedy of Satire.....(Watts)*")(*New Books Received; Poetry, Criticism, And Belles Lettres, p. 565.*) • Aleister Crowley. *The God-Eater; A Tragedy of Satire* by Aleister Crowley. London, UK: Watts & Co., 1903. • For *The God-Eater*, see also note <sup>3794</sup> below.

<sup>1764</sup> *The Sheffield Daily Independent*. South Yorkshire, England: The Sheffield Daily Independent. ♦ Friday, November 20, 1903, p. 3. (Review of "*The God-Eater: A Tragedy of Satire, by Aleister Crowley*")(*LITERARY NOTES, p. 3.*)

"The Golden Bough," and its action represents how, working under the spell of the hag of eternity (as the principal lady of the piece is, more poetically than politely, called), a brother intoxicates his sister by giving her haschish to drink and then kills her, with the result that she comes to be worshipped as a goddess, and the brother, leaning this, dies satisfied. Free is not the word for the treatment this theme receives. The piece goeth as it listeth, showing indeed a certain not uninteresting skill in the making of nebulous evasions in, speech, but never, as Hamlet might say, coming to Hecuba.<sup>1765</sup>

On publishing *The God-Eater* in the second volume of *Collected Works* in 1906 E.V., Crowley included an explaining introduction that stated about the work:

*The idea of this obscure and fantastic play is as follows:-*

*By a glorious act human misery is secured (History of Christianity).*

*Hence, appreciation of the personality of Jesus is no excuse for being a Christian.*

*Inversely, by a vile and irrational series of acts human happiness is secured (Story of the play).*

*Hence, attacks on the Mystics of History need not cause us to condemn Mysticism.*

*Also, the Knowledge of Good and Evil is a Tree whose fruit Man has not yet tasted:*

*so that the Devil cheated Eve indeed; or (more probably) Eve cheated Adam. Unless (most probable of all) God cheated the Devil, and the fruit was a common apple after all. Cf. H. Maudsley, "Life in Mind and Conduct."<sup>1766</sup>*

In *Confessions* he wrote:

*This short play is singularly unsatisfactory as a work of art, but extremely significant as a piece of autohagiography. The explanatory note in my *Collected Works* is itself obscure.<sup>1767</sup>*

One of the first reviews of the new edition of *The Star and the Garter* appeared in *The Scotsman*, October 3, 1904 E.V.:

*This thing of light is, no doubt, calculated to perplex the Philistine; but it is scarcely credible that it can prove fully intelligible to anybody. It is a poem composed for the most part in short sections of octosyllabic couplets, which rhapsodises very nebulously, leaving nothing concrete to come to a reader's mind except the fact that a young man loves a young woman, and lets his thoughts go free, apparently in Paris, in meditations of a philosophy possibly profound and distinctly dark, the whole thing being dedicated in big, bold, black Greek characters "To the Unknown God." Suggestions of melodious moonshine do occasionally send a glamorous radiance over its obscurities, and the title seems somehow dimly to adumbrate Richmond – but the rest is mystery.<sup>1768</sup>*

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<sup>1765</sup> The Scotsman. Midlothian, Scotland: The Scotsman. ♦ Monday, November 23, 1903, p. 3. (Review of "THE GOD-EATER: A Tragedy of Satire. By Aleister Crowley. London: Watts & Co.")(POETRY, p. 3.)

<sup>1766</sup> Aleister Crowley. The *Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume II, 1906, p. 130. (*The God-Eater; A Tragedy of Satire; 1903*, pp. 130-9.) • Henry Maudsley. *Life in Mind & Conduct: Studies of Organic in Human Nature*. London, UK: Macmillan and Co., Limited, 1902. • Henry Maudsley (1835-1918). English psychiatrist and philosopher.

<sup>1767</sup> *Confessions*, p. 360. • See also note<sup>3794</sup> below.

<sup>1768</sup> The Scotsman. Midlothian, Scotland: The Scotsman. ♦ Monday, October 3, 1904, p. 2. (Review of "THE STAR AND THE GARTER. By Aleister Crowley. Inverness: Society for the Propagation of Religious Truth.")(POETRY, p. 2.) • For two other reviews of the book in October newspapers, see note<sup>1921</sup> and note<sup>1923</sup> below.

*The Sphere* had the new edition on their list of books received, October 22, 1904 E.V., however, they never reviewed it, perhaps because they erroneously had stated that the publisher was the "Society for the Propagation of Christian Knowledge."<sup>1769</sup> *The Westminster Review* wrote in November, 1904 E.V., about the new edition and S.P.R.T.:

Mr. Aleister Crowley's volumes succeed one another with a rapidity that almost takes one's breath away. *The Star and the Garter*, hitherto only accessible in a privately printed edition, is now offered to the public at the low price of one shilling. The Society for the Propagation of Religious Truth has assuredly no connection with the S.P.C.K. or kindred bodies; but whatever its aims may be, it may be congratulated on the format of its publications. But more than wide margins and bold type are needed to make *The Star and the Garter* understood of the people, which, like much of the author's verse, is symbolical and introspective. In form it bears outward semblance to Tennyson's *Maud*, but in spirit it is akin to the *Poems and Ballads* of Mr. Swinburne. Baudelaire and W. E. Henley are discernible literary influences in this feverish riot of soul at odds with flesh in an atmosphere charged with erotic emotion.<sup>1770</sup>

Crowley had founded his own imprint, and although later stating in *Confessions* that "I had simply no idea of business."<sup>1771</sup>, he clearly used a common technique to promote sales by giving a purchaser a false idea about a book's popularity. He seems to have used this technique in two variants. When we find him stating in *Confessions* that he "printed a large edition of *The Star & the Garter*"<sup>1772</sup>, he tried, in fact, to make it look like it was a popular edition, which was sold out before publication, and therefore a reprint had to be issued in order to meet the demand. Crowley had in the S.P.R.T. catalogue included in *In Residence: The Don's Guide to Cambridge* written about the new edition:

A popular edition of the greatest love-poem of modern times. The private edition of this wonderful poem sold out before publication, and there is not a single copy to be had at any price whatever.<sup>1773</sup>

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<sup>1769</sup> *The Sphere*; An Illustrated Newspaper for the Home. London, UK: The Sphere. ♦ Vol. XIX, No. 248, October 22, 1904, p. 68. ("*The Star and the Garter*. By Aleister Cowley [sic]. (Society for the Propagation of Christian Knowledge.)) (BOOKS RECEIVED BY "THE SPHERE."; MISCELLANEOUS, p. 68.)

<sup>1770</sup> *The Westminster Review*. London, UK: E. Marlborough and Co. ♦ Vol. CLXII, No. 5, November, 1904, p. 594. (Review of "*The Star and the Garter*. By Aleister Crowley. Boleskine House, Foyers, Inverness: Society for the Propagation of Religious Truth") (Contemporary Literature: Poetry, p. 594.) ♦ Among others, also reviewed in: *The Arbroath Herald*. Arbroath, Angus, Scotland: Arbroath Herald. ♦ Thursday, October 20, 1904, p. 2. ("*THE STAR AND GARTER* [sic]. By Aleister Crowley. Inverness: The Society for the Propagation of Religious Truth. (1s.)") (Literary Notes, p. 2.) ♦ *The Manchester Courier*, and *Lancashire General Advertiser*. Manchester, UK: Manchester Courier, and Lancashire General Advertiser. ♦ Friday, November 18, 1904, p. 9. ("*The Star and the Garter*" by Aleister Crowley. Society for the Propagation of Religious Truth.) (Books of the Day, p. 9.) ♦ *The Bath Chronicle*. Bath, Somerset, UK: Bath Chronicle. ♦ Thursday, November 24, 1904, p. 5. (Reviews; "*The Star and the Garter*," by Aleister Crowley; "*Ye Sword of Song*" (called by Christians "*The Book of the Beast*"), p. 5.)

<sup>1771</sup> *Confessions*, p. 406.

<sup>1772</sup> *Ibid*.

<sup>1773</sup> *In Residence: The Don's Guide to Cambridge*; By Aleister Crowley. Cambridge, UK: Elijah Johnson, 1904, "EXCERPS A – FROM THE CATALOGUE. Society for the Propagation of Religious Truth, Boleskine, Foyers, Inverness; THE WORKS OF MR ALEISTER CROWLEY", p. 10. (RECENTLY ISSUED OR IN THE PRESS; *The Star and the Garter*. 1s., p. 10.)

The publication of the 'popular edition' was, among other places, mentioned in *The Academy and Literature*, October 8, 1904 E.V.<sup>1774</sup>, and in *The Oxford Magazine*, November 9, 1904 E.V..<sup>1775</sup> However, suddenly, January 5, 1905 E.V., *The Bookseller; The Organ of Book Trade*, wrote:

Mr. Crowley should be a happy man. His "Star and Garter," which an accompanying leaflet describes as "the greatest love poem of modern times," was sold out before publication, necessitating a reprint that, as "popular" editions go, is an unusually handsome production. Moreover a prize is offered for an essay on the author's collected works, and the opportunity is announced as "the chance of the Geologic Period!"<sup>1776</sup>

and February 18, 1905 E.V., *The Publishers' Circular and Booksellers' Record* stated under "Books of the Week – New Editions":

Aleister Crowley's remarkable love poem, 'The Star and the Garter,' has been sent out in a popular edition by the Society for the Propagation of Religious Truth.<sup>1777</sup>

Was this a fault, or something engineered by Crowley in order to promote the selling of the book, and make people interested in the essay competition? Both *The Bookseller; The Organ of Book Trade* and *The Bookman* had back in the beginning of November, 1904 E.V., listed the book's publication, together with *St. James's Gazette* on September 29, 1904 E.V., so it must have been 'new' information received from 'the Secretary S.P.R.T.!'<sup>1778</sup> Concerning the other variant of the described technique, Timothy d'Arch Smith writes in *The Books of the Beast* about Crowley's publication in 1905 E.V. of the two-volume *Orpheus; A Lyrical Legend*<sup>1779</sup>:

The two volumes of *Orpheus: a Lyrical legend* (1905) are more complicated. There are five 'editions', actually all from one typesetting and so designated to impact to the purchaser a false idea of the book's popularity. (This was quite a common technique to promote sales, the most notorious being Fergus Hume's *Mystery of a Hansom Cab* (1888), the first-probably the sole-printing of which bears statements such as

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<sup>1774</sup> The Academy and Literature. London, UK: The Academy. ♦ Vol. LXVII, No. 1692, 8 October 1904, p. 314. ("Crowley, A., *The Star and the Garter* (S.P.R.T.), 1/0")(New Books Received; Poetry, Criticism, Drama, and Belles-Lettres, p. 314.)

<sup>1775</sup> The Oxford Magazine. A Weekly Newspaper and Review. Oxford, UK: The Proprietors. ♦ Vol. XXIII, No. 4, Wednesday, November 9, 1904, p. 63. ("*The Star and the Garter*. By A. Crowley. (Inverness: Society for the Propagation of Religious Truth.)")(BOOK'S RECEIVED; POETRY, p. 63.)

<sup>1776</sup> The Bookseller; The Organ of Book Trade. London, UK: J. Whitaker & Sons, Limited. ♦ (Educational and Colonial Number) No. DLXVI, January 5, 1905, p. 27. ("*From the Society for the Propagation of Religious Truth* (Foyers): – *The Star and the Garter*. By Alister [sic] Crowley. Popular Edition.")

<sup>1777</sup> The Publishers' Circular And Booksellers' Record. London, UK: The Publishers' Circular. ♦ Vol. LXXXII, No. 2016, Saturday, February 18, 1905, p. 182. (*Publications of the Week; New Editions*, p. 182.)

<sup>1778</sup> St. James's Gazette. London, UK: St. James's Gazette. ♦ Thursday, September 29, 1904, p. 17. ("*The Star and the Garter*." By Aleister Crowley. 1s. *The Society for the Propagation of Religious Truth*.) (TO-DAY'S BOOKS, p. 17.) ♦ The Bookseller; The Organ of Book Trade. London, UK: J. Whitaker & Sons, Limited. ♦ November 4, 1904, p. 1060. ("**Crowley** (Aleister) *The Star and the Garter*. Popular ed. 4to. sd., pp. 77. Society Prop. Rel. Truth.....!/") ♦ The Bookman. London, UK: The Bookman. ♦ Vol. XXVII, No. 158, November, 1904, p. 96. ("**CROWLEY, ALEISTER**. – *The Star and the Garter*. (Society for Propagation [sic] of Religious Truth)") (New Books of the Month. September 15th to October 15th, 1904; Poetry, Music, and the Drama; New Editions p. 96.) ♦ See also note<sup>1752</sup> above.

<sup>1779</sup> Aleister Crowley. *Orpheus: A Lyrical Legend*. 2 Vols. Boleskine, Foyers, Inverness: Society for the Propagation of Religious Truth, 1905.

'One Hundred and Seventy-Fifth Thousand' and other massive and misleading print numbers.) Crowley was to do the same thing with *The Sword of Song* ('Benares', actually Paris, 1904) dividing up a print run of only a hundred copies into four 'editions', and *Why Jesus Wept* ('London', i.e. Paris, 1904) into five. The five 'editions' of *Orpheus* are bound in the five elemental colours: the first in white boards (for spirit), the second in yellow (for air), the fourth in blue (for water), the fifth in olive-green (for earth). I have never seen a copy of the 'third' edition, but we may assume it was bound in red for fire. There seems to be a discrepancy here since, as already stated, black was the earth elemental colour, but in fact the *Golden Dawn* taught that in the 'Queen' scale of colours (one of four scales) it was sub-divided into four, red mixed with black ('fire of earth'), which gives russet; yellow with black ('air of earth'), giving citrine; black with black ('earth of earth'), and blue with black ('water of earth'), giving olive-green. The symbolism is therefore correct.<sup>1780</sup>

The "Third Edition" was actually bound in red coloured boards. The work's 'Liber Primus' was dedicated to "Oscar Eckenstein"; 'Liber Secundus' to "Mary Beaton", Mary Alice Rogers, née Beaton, the 'Alice' of *Alice: An Adultery*; 'Liber Tertius' to "Iehi Aour", Allan Benneth; and 'Liber Quartus' to "My Wife", Rose Edith Crowley. Crowley wrote in *Confessions* about the four books:

*They had never satisfied me; the form was theoretically impossible. On the other hand, the lyrics and some of the dramatic dialogue are as good as anything in my work.*<sup>1781</sup>

Surprisingly, I have not found its publication mentioned by any of the book trade journals, *The English Catalogue of Books*, or by any of the literary magazines, and there seem not to be any reviews of it anywhere. However, in May, 1907 E.V., appeared the following notice in the *London Daily News*:

*We are asked to state that through Mr. Aleister Crowley's "Orpheus, a Lyrical Legend," uses a title also given to Mr. Arthur Dillon's narrative poem of "Orpheus," recently re-issued, the difference in the literary form of these is probably sufficient to prevent confusion between them. Mr Arthur Dillon's book is published by Elkin Mathews (2s. 6d.), Mr. Crowley's (2 vols.) by the Society for the Propagation of Religious Truth, of Foyers, N.B. (10s.).*<sup>1782</sup>

Crowley had apparently used the occasion to draw attention to the two volumes of *Orpheus: A Lyrical Legend* when Arthur Dillon's *Orpheus*, a small book of nearly fifty pages, had appeared in May, 1907 E.V.<sup>1783</sup> Who was Arthur Dillon? Strangely enough, there is apparently no mentioning of him in literary reference works. However, some research has come up with the following short biography of him (based on official records (birth, death, censuses) etc): The English author, dramatist, and writer of verse, Arthur Dillon (1860-1942), was born in Bayswater, London, in 1860,

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<sup>1780</sup> Timothy d'Arch Smith. *The Books of the Beast*. Revised and enlarged edition. Oxford, UK: Mandrake, 1991, pp. 13-4. (*The Books of the Beast' Prolegomena to a Bibliography of Aleister Crowley*; I, pp. 9-21.)

<sup>1781</sup> *Confessions*, p. 416.

<sup>1782</sup> *The Daily News*. London, UK: *The Daily News*. ♦ Friday, May 24, 1907, p. 4. (*LITERATURE; BOOKS AND BOOKSELLERS*, p. 4.)

<sup>1783</sup> Arthur Dillon. *Orpheus*. London, UK: Elkin Mathews, 1907. ♦ *The Bookseller; The Organ of Book Trade*. London, UK: J. Whitaker & Sons, Limited. ♦ June 7, 1907, p. 477. ("**Dillon** (Arthur) *Orpheus*. 12mo, pp. 48. E. Mathews | net, 2/6")(Publications of the Month; Poetry and the Drama, p. 477.) ♦ Aleister Crowley. *Orpheus: A Lyrical Legend*. 2 vols. Boleskine, Foyers, Inverness: Society for the Propagation of Religious Truth, 1905.

as son of warehouseman John Dillon, Esq, of Fore-street, London, and Gertrude Maria Dillon, née Case. Arthur Dillon published many books over a period of some forty years – some of them as “*Arthur Dillon, Writer of Verse*” – and several of his books received positive reviews. He married in September 1890 Martha Fortescue Pike (b. 1872), youngest daughter of J. Fortescue Pike, of Kingsbridge, South Devon. At the time of the marriage Arthur Dillon was living in Fittleworth, Pulborough, Sussex, but the couple settled in Bury, Sussex. A few years later they moved to London, where Arthur Dillon lived until his death in 1942 E.V.<sup>1784</sup>

Another of Crowley’s books whose publication not is mentioned in *The English Catalogue of Books*, or in any other places, to my knowledge, is *Oracles; The Biography of an Art*, also published by S.P.R.T. in 1905 E.V.<sup>1785</sup> Crowley wrote about the book in *Confessions*:

*So when it came to my writing poetry myself, my work fell naturally into three divisions. Firstly, short lyrics modelled on the hymns to which I was accustomed; secondly, parodies, principally of Scottish and English songs; and thirdly, epics based on Sir Walter Scott. I must have written over a hundred thousand lines. They have all been destroyed; and I am rather sorry for it. While they possessed no merit, their contents would afford a valuable key to my thoughts at the time. The few fragments which escaped destruction were reprinted in my Oracles.*<sup>1786</sup>

Later, evidently playing on the fact that the interest in an author and his works often increases after the author’s death, Crowley got the crazy idea of pretending to have died – and thus fulfilling the wishes of *John Bull*, and others, who wanted him dead and gone! The Canadian writer and journalist Francis Dickie (1890-1976) stated in 1961 E.V. in an article about Aleister Crowley in the *American Book Collector*:

*DURING 40 years as a writer dwelling in five countries, I have had many unusual experiences. The most bizarre was a proposition made to me in Paris in 1929 to be press agent for Aleister Crowley’s pretended suicide, a trick to boost the price of his 35 occult books.*<sup>1787</sup>

Francis Dickie told Crowley that he could not accept his proposition. However, about a year after this incident, Crowley with the help of the Portuguese poet and esotericist Fernando Pessoa (1888-1935), performed the stunt in Portugal, after which he hurried to Germany.<sup>1788</sup>

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<sup>1784</sup> “*Dillon, Arthur, Tripp Hill, Fittleworth, Pulborough.*” • *The Wandering Jew; A Poem.* By Percy Bysshe Shelley. Edited by Bertram Dobell. London: Published for the Shelley Society, by Reeves and Turner, 1887, p. 12 (in the back of the volume). (*SHELLEY SOCIETY. MEMBERS*, pp. 11-9.) • *Devon and Exeter Daily Gazette.* Devon, England: Devon and Exeter Daily Gazette. ♦ Saturday, September 13, 1890, p. 1. (“*MARRIAGE. DILLON – PIKE. – On the 11th September, at the Parish Church, North Huish, by the Rev. Charles J. Foster, Arthur Dillon, of Tripp Hill, Pulborough, to Martha Fortescue, youngest daughter of J. Fortescue Pike, of Kingsbridge, South Devon.*”, p. 1.)

<sup>1785</sup> *Aleister Crowley.* *Oracles: The Biography of an Art; Unpublished Fragments of the Work of Aleister Crowley With Explanatory Notes by R. P. Lester and the Author.* Boleskine, Foyers, Inverness: Society for the Propagation of Religious Truth, 1905.

<sup>1786</sup> *Confessions*, p. 82.

<sup>1787</sup> *American Book Collector.* Chicago, IL: American Book Collector. ♦ Vol. XI, No. 9, June 1961, p. 34. (*Aleister “Black Magic” Crowley; by Francis Dickie*, pp. 34-7.)

<sup>1788</sup> For details on this, see: *Richard Kaczynski.* *PERDURABO: THE LIFE OF ALEISTER CROWLEY.* Berkeley, CA: North Atlantic Books, 2010, pp. 449-51. (*Chapter Eighteen; Beast Bites Back*, pp. 444-71.) • Also, Marco Pasi’s article “*September 1930, Lisbon: Aleister Crowley’s lost diary of his Portuguese trip*” in: *Pessoa Plural; Revista de Estudos Pessoaanos / A Journal of Fernando Pessoa Studies.* A joint publication of Brown University, Providence, Rhode

As I will return to later, through my research I have discovered the official publication date, i.e., year and month, of many of Aleister Crowley's books. Regarding the publications from Kegan Paul, Trench, Trübner & Co., then all seven of Crowley's books published from 1898 to 1902 are mentioned, either in *The English Catalogue of Books*, or in *The Publishers' Circular And Booksellers' Record of British and Foreign Literature*, except for *Carmen Saeculare*, that has the year 1901 on its title page, and which Crowley published under the pseudonym "St. E. A. of M. and S."<sup>1789</sup> However, its publication was mentioned by the English weekly magazine *The Outlook; Life, Politics, Finance, Letters, and the Arts*, October 26, 1901, who had miscalled it "*Carmen Seculare*":

Talking of poets, Messrs. Kegan Paul, Trench, Trübner & Co. have just published a quarto pamphlet, entitled "*Carmen Seculare [sic]*", consisting of verses by "St. E. A. of M. and S. As is quite commonly the case with publications of this nature, "*Carmen Seculare [sic]*" begins with a dedication. And such a dedication! Not to crack the wind of the poor term, the dedication is set forth for us thus:

I DEDICATE  
ON EARTH MY POESI  
TO THE  
COUNTESS OF GLENSTRAE:  
IN HEAVEN MY VISION  
TO THE  
HIGH PRIESTESS OF OUR LADY  
ISIS.

One would have thought that the possessor of so ravishing a set of initials as "St. E. A. of M. and S." would have been gallant enough to let his dedication run in both worlds, at any rate where a countess was concerned. But poets were ever gay ill to skill.<sup>1790</sup>

– the "Countess of Glenstrae" was of course the wife of "Count Glenstrae", Samuel Liddell "MacGregor" Mather, artist and 'high priestess' Moina (born Minna) Mathers, née Bergson (1865-1928), who was born in Switzerland in 1865<sup>1791</sup>, and younger sister of the French philosopher Henri Bergson (1859-1941). Crowley wrote about *Carmen Saeculare* in *Confessions*:

*Carmen Saeculare* was actually the result of a more or less prophetic vision. Some of its forecasts have turned out wonderfully well, though the century is yet young; others await fulfilment – but I do not propose to linger on merely to obtain so morbid a satisfaction!<sup>1792</sup>

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Island, USA; Warwick University, Coventry, UK; & Universidad de los Andes, Columbia. ♦ Issue 1, Spring 2012, pp. [253]-83. (*September 1930, Lisbon: Aleister Crowley's lost diary of his Portuguese trip; Marco Pasi*, pp. [253]-83.) • Also: *Ibid.* ♦ Issue 1, Spring 2012, pp. [284]-313. (*Fernando Pessoa and Aleister Crowley: New discoveries and new analysis of the documents in the Gerald Yorke Collection; Marco Pasi and Patricio Ferrari*, pp. [284]-313.)

<sup>1789</sup> [Aleister Crowley]. *Carmen Saeculare*; by St. E. A. of M. and S. London, UK: Kegan Paul, Trench, Trübner & Co., 1901.

<sup>1790</sup> *The Outlook; Life, Politics, Finance, Letters, and the Arts*. London, UK: The Outlook. ♦ Vol. VIII, No. 195, Saturday, October 26, 1901, p. 414. ("*Carmen Seculare [sic, but Saeculare]*")(*A First Glance at New Books*, pp. 414-6.)

<sup>1791</sup> Census of England, Wales & Scotland 1871. ♦ 7 Henstridge Villas, St Marylebone, London, Middlesex, England: "Minna Bergson", 6 years of age and born in Switzerland, granddaughter of the head of the household, Jacob L(eslie) Levison (c. 1799-1874), a retired surgeon dentist.

<sup>1792</sup> *Confessions*, p. 189.

## For the Thelemites

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As to its Latin title, *Carmen* means 'song', or, 'hymn', and *Saeculare* that the song has to do with an age, an epoch. The same date as the book was mentioned in *The Outlook*, it also appeared on the list of "This Week's Books" in *The Saturday Review*<sup>1793</sup>, so the publication of *Carmen Saeculare* took place in October 1901 E.V.. The book was reviewed in the *London Daily News*, December 6, 1901:

*Few things in history are more pathetic than the fate of the Anglo-Gaelic writers who are compelled to denounce their hereditary enemy, the Saxon, in his own English. While they cry destruction upon him, they enrich his literature and breathe new life into his speech. To this school belongs the author of "Carmen Sæculare," a poem and a vision:*

*I would be silent. And the words choose  
My spirit. It is well.*

*In a self-imposed trance the poet prophesies the future of the nations. For England, needless to say, he has nothing but vengeance and irretrievable ruin:*

*The temple of their God is broken down;  
Yea, Mammon's shrine is cleansed! The house  
of her  
That cowed the world with her malignant frown,  
And drove the Celt to exile and despair,  
Is battered now – God's fire destroys the town;  
London admits God's air.*

*The other nations fare little better; impartial justice is meted out to all:*

*O German Empire! Let thy sons beware.  
O piteous fallen tyranny of Spain!  
Fall, Austria! In the very clay and hour.  
And thou, foul oligarchy of the West*

*One country alone receives a benison:*

*Hail! France! Because thy Freedom hath rebelled.*

*After the general cataclysm that is to come, the poet foresees the dawn of an era of love, justice, and peace, when the Celtic race shall be restored to their own:*

*The Reign of Darkness hath an end. Behold!  
Eight stars are gathered in one fiery sign.  
This is the birth-hour of the Age of Gold;  
The false gold pales before the Gold divine.*

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<sup>1793</sup> The Saturday Review of Politics, Literature, Science and Art. London, UK: The Saturday Review. ♦ Vol. 92, No. 2400, 26 October, 1901, p. 538. ("*Carmen Saeculare* (St. A. E. of M. and S.) Kegan Paul. 1s.", p. 538.)(*This Week's Books – Continued; Verses*, p. 538.) ♦ Its publication was also mentioned in *The Middlesex Gazette*, December 14, 1901 E.V.: "*Some of the new books of verse are: "Carmen Saeculare." By St. E. A. of M. and S. (Kegan Paul);"* ♦ The Middlesex Gazette. Enfield, London, UK: Meyers Brooks and Co. ♦ Saturday, December 14, 1901, p. 7. (*Art and Letters*, p.7.)

## For the Thelemites

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*The Christ is calling to the starry fold  
Of Souls – Arise and Shine!*

*It is doubtful how much of this histrionic hate is genuinely sincere, but one is glad to acknowledge that amid all the delirium of revolutionary dreams there are many strong, nervous lines and some exalted thoughts.*<sup>1794</sup>

A note to *Carmen Saeculare* in *Collected Works* explained:

*Crowley, an Irishman, was passionately attached to the Celtic movement, and only abandoned it when he found that it was a mere mask for the hideous features of Roman Catholicism.*<sup>1795</sup>

Furthermore, Crowley had stated that it was written on board the "S.S. PENNSYLVANIA, July 4, 1900."<sup>1796</sup> The 4th of July was the American Independent Day, and Crowley was on his way to New York, where he arrived with the German Hamburg America Line's S.S. Pennsylvania on July 6 – he had left Plymouth with the Pennsylvania on June 28.<sup>1797</sup> After only a few days in New York City Crowley headed for Mexico, where he later would begin performing the Enochian evocations of John Dee, finishing the visions of the 29th and 30th Æthyrs on November 17. A review of *Carmen Saeculare* also appeared in the English weekly *The Pilot; A Weekly Review of Politics, Literature, & Learning*, February 1, 1902:

### PATRIOTISM AND POETRY

*The author of Carmen Sæculare deserves to be treated apart from the others in the list above, because, though he also is a patriot, his patriotism is of a different kind from the others. The most remarkable passage in his pamphlet quarto is undoubtedly the inscription, "I dedicate on Earth my Poem to the Countess of Glenstrae, in Heaven my Vision to the High Priestess of Our Lady Isis." His Carmen Sæculare is an admonition and a prophecy addressed to the various peoples of Europe; his "Hour before Revolt" foretells – not for the first time – the shaking off of Erin's fetters; his Epilogue is addressed to the American people, whom elsewhere he describes as "foul oligarchy of the West, rotten Republic prostitute of gain"; and his remarks to England are scarce more complimentary. They are, however, wrung from him: –*

*How would I shield thee from the sorceress  
That holds my words imprisoned in her spell  
I would be silent. And the words obsess My spirit. It is well.*

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<sup>1794</sup> The Daily News. London, UK: Daily News. ♦ Friday, December 6, 1901, p. 8. ("*Carmen Saeculare.*" By St. E. A. of M and S. London: Kegan Paul, Trench, and Co. (Limited).") (BY THE FOUNTAINS OF HELICON, p. 8.)

<sup>1795</sup> Aleister Crowley. *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume I, 1905, p. 214, Note \* to the title "CARMEN SAECULARE" (CARMEN SAECULARE 1900, pp. 214-21.)

<sup>1796</sup> *Ibid.*, p. 221.

<sup>1797</sup> London Evening Standard. London, UK: Evening Standard. ♦ Wednesday, June 27, 1900, p. 10. (*Mail and Steamship News*, p. 10. ♦ "PLYMOUTH. June 28. – Pennsylvania, from Hamburg, left at 5 p.m. for New York." ♦ The Times. London, UK: Published by George Edward Wright. ♦ Saturday, July 7, 1900, p. 12. (*Mail & Shipping Intelligence*, (From Lloyd's, &c.), p. 12.) ♦ "FOREIGN ARRIVALS; [...] New York, 6th. – [...] Pennsylvania, s., Hamburg"

## For the Thelemites

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*In such cases nature always triumphs, speech gets the better of silence. The drollest thing about this rather droll composition is that it carries for banner, so to say, an extract from the writings of Mr. Swinburne, who in the matter of this war must find his earlier recorded utterances as great (or as small) an inconvenience as does Mr. Chamberlain himself. Still, there probably never comes a time when we eat our own words with absolute relish.*<sup>1798</sup>

The unsigned review was perhaps written by the weekly's editor, former editor of *The Guardian*, the English journalist and newspaper editor Daniel Conner Lathbury (1831-1922).

I noticed the following stanza in *Carmen Saeculare*:

Hail ! Hail to Thee, Lord of us, Horus !  
All hail to the warrior name !  
Thy chariots shall drive them before us,  
Thy sword sweep them forth as a flame.  
Rise ! Move ! and descend ! I behold Thee,  
Heaven cloven of fieriest bars,  
Armed Light ; and they follow and fold Thee,  
Thine armies of terrible stars.  
The Power of Mars !<sup>1799</sup>

The publication year and month of the seven books published by Kegan Paul, Trench, Trübner & Co. are:

- 1) *Songs of the Spirit*: December 1898.
- 2) *The Tale of Archais; A Romance in Verse*:  
February 1899.
- 3) *Jephthah, and other mysteries, Lyrical and Dramatic*: July [August] 1899.
- 4) *An Appeal to the American Republic*:  
December 1899.
- 5) *The Soul of Osiris; A History*: April 1901.
- 6) *Carmen Saeculare*: October 1901.
- 7) *Tannhäuser; A Story of all time*: June 1902.<sup>1800</sup>

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<sup>1798</sup> The Pilot; A Weekly Review of Politics, Literature, & Learning; Edited by D. C. Lathbury. London, UK: The Pilot, Limited. ♦ Vol. V, No. 101, Saturday, February 1, 1902, 136. (Review of "CARMEN SAECULARE, By St. E. A. of M. and S.")(PATRIOTISM AND POETRY, p. 136)

<sup>1799</sup> Aleister Crowley. The Collected Works of Aleister Crowley. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume I, 1905, p. 220. (IN THE HOUR BEFORE REVOLT.)(CARMEN SAECULARE; 1900, pp. 214-21.)

<sup>1800</sup> 1) *Songs of the Spirit* ♦ Aleister Crowley. *Songs of the Spirit*. London: Kegan Paul, Trench, Trübner & Co., MDCCCXCVIII (1898).

• The English Catalogue Of Books; Titles classified under author and subject in one strict alphabet, with particulars of the size, price, year of publication, and name of publisher of Works Issued In Great Britain And Ireland; and the Principal Works Published in America. London, UK: Sampson Low, Marston & Company (Limited). ♦ Vol. VI. January 1898 to December 1900 (Published 1901), p. 157. ("**Crowley** (A.) – *Songs of the Spirit*. 18mo. 3s. 6d. net; hand-made paper, 7s. 6d. .... PAUL, Dec. 98") • The Publishers' Circular And Booksellers' Record of British and

Foreign Literature. London, UK: The Publishers' Circular. ♦ Vol. LXIX, No. 1695, Saturday, December 24, 1898, p. 756. ("**Crowley (A.)** – *Songs of the Spirit*. 18mo. 3s. 6d. net.; hand-made paper, 7s. 6d. Paul, Dec. 98.") (PUBLICATIONS OF THE WEEK) • The Bookseller. London, UK: J. Whitaker & Sons. ♦ January 12, 1899, p. 92. ("**Crowley (A.)** *Songs of the Spirit*, 18mo ..... net 3s. 6d.; hand-made paper 0 7 6 Paul, Trübner & Co") (Alphabetical List of the Principal English Publications for the Month of December, 1898, p. 92.) • The Times. London, UK: Printed and published by George Edward Wright. ♦ Wednesday, December 14, 1898, p. 6. ("SONGS OF THE SPIRIT, by Aleister Crowley (3s. 6d. net). Kegan Paul.") (PUBLICATIONS TO-DAY, p. 6.) • The Standard. London, UK: The Standard. ♦ Wednesday, December 14, 1898, p. 2. ("Songs of the Spirit." By Aleister Crowley. Kegan Paul and Co. (Limited).) (YESTERDAY'S NEW BOOKS, p. 2.) • The Morning Post. London, England: The Morning Post. ♦ Wednesday, December 14, 1898, p. 7. ("Songs of the Spirit." By Aleister Crowley. 3s. Kegan Paul, Trench, Trübner, and Co. (Limited).) (PUBLICATIONS RECEIVED, p. 7.) • The Daily Telegraph. London, England: The Daily Telegraph. ♦ Wednesday, December 14, 1898, p. 7. ("Songs of the Spirit, by Aleister Crowley. [...] (Kegan Paul and Co.)") (BOOKS RECEIVED, p. 7.) • The Academy and Literature. London, UK: The Academy. ♦ Vol. LIV, No. 1389, 17 December, 1898, p. 495. ("**Crowley (A.)**, *Songs of the Spirit* ..... (Kegan Paul) net. 3/6") (Books Received. Week ending Thursday, December 15; Poetry, Criticism, Belles-Letters, p. 495.) • The Athenæum; A Journal of Literature, Science, the Fine Arts, Music, and the Drama. London, UK: Published at the Office. ♦ No. 3713, Saturday, December 24, 1898, p. 897. ("Crowley (A.) *Songs of the Spirit*, 18mo. 3/6 net.") (LIST OF NEW BOOKS. English; Poetry, p. 897.) • The Review of Reviews. London, UK: Stead's Publishing House. ♦ Vol. XIX, January, 1899, p. 91. ("Crowley, Aleister. *Songs of the Spirit*, cap 8vo, 109 pp (Kegan Paul) net 3/6") (BOOKS RECEIVED; POETRY, p. 91.) • The Oxford Magazine. A Weekly Newspaper and Review. Oxford, UK: The Proprietors. ♦ Vol. XVII, No. 9, Wednesday, January 25, 1899, p. 158. ("Songs of the Spirit. Aleister Crowley. 3s. 6d.") (BOOKS RECEIVED. [...] From Messrs. Kegan Paul, Trench, Trübner & Co., p. 158.)

**2) The Tale of Archais; a Romance in Verse** ♦ [Aleister Crowley]. **The Tale of Archais: A Romance in Verse. By a Gentleman of the University of Cambridge.** London: Kegan Paul, Trench, Trübner & Co., MDCCCXCVIII (1898). • The English Catalogue Of Books; Titles classified under author and subject in one strict alphabet, with particulars of the size, price, year of publication, and name of publisher of Works Issued In Great Britain And Ireland; and the Principal Works Published in America. London, UK: Sampson Low, Marston & Company (Limited). ♦ Vol. VI. January 1898 to December 1900 (Published 1901), p. 623. ("*Tale of Archais: Romance in Verse. By a gentleman of Univ. of Cambridge. 4to. bds. 5s. net. PAUL, Feb 99*") • The Publishers' Circular And Booksellers' Record of British and Foreign Literature. London, UK: The Publishers' Circular. ♦ Vol. LXX, No. 1703, Saturday, February 18, 1899, p. 182. ("*Tale of Archais: Romance in Verse. By a Gentleman of Univ. of Cambridge. 4to. bds. 5s. net. Paul, Feb. 99*") (PUBLICATIONS OF THE WEEK) • The Athenæum; Journal of Literature, Science, the Fine Arts, Music, And the Drama. London, UK: The Athenæum. ♦ No. 3721, Saturday, February 18, 1899, p. 210. ("*Tale of Archais (The), by a Gentleman of the University of Cambridge, 4to. boards, 5/net.*") (LIST OF NEW BOOKS. ENGLISH. Poetry, pp. 209-210.) • The Standard had the book on their list headed "YESTERDAY'S NEW BOOKS", January 18, 1899: The Standard. London, UK: The Standard. ♦ Wednesday, January 18, 1899, p. 2. ("*The Tale of Archais: A Romance in Verse.*" By a Gentleman of the University of Cambridge. Kegan Paul and Co. (Limited).) (YESTERDAY'S NEW BOOKS, p. 2.) • The London *The Morning Post* also had the book on their of "PUBLICATIONS RECEIVED", January 18, 1899: The Morning Post. London, UK: The Morning Post. ♦ Wednesday, January 18, 1899, p. 2. ("*The Tale of Archais.*" By a Gentleman of the University of Cambridge. 2s 6d. Kegan Paul, Trench, Trübner, and Co ") (PUBLICATIONS RECEIVED, p. 2.) • The Academy; A Weekly Review of Literature and Life. London, UK: The Academy. ♦ Vol. LVI, No. 1394, 21 Januar, 1899, p. 106. ("*Anon., The Tale of Archais. .... (Kegan Paul) 2/6*") (NEW BOOKS RECEIVED; Poetry, Criticism, Belles-Letters, p. 106.) • The Oxford Magazine. A Weekly Newspaper and Review. Oxford, UK: The Proprietors. ♦ Vol. XVII, No. 9, Wednesday, January 25, 1899, p. 158. ("*The Tale of Archais. By a gentleman in the University of Cambridge. 2s. 6d.*") (BOOKS RECEIVED. [...] From Messrs. Kegan Paul, Trench, Trübner & Co., p. 158.) • The Literary World. London, UK: James Clarke & Co. ♦ Vol. LIX, New Series, January 27, 1899, p. 84. ("*The Tale of Archais. A Romance in Verse. (Kegan Paul, Trench, and Co., Ltd. 2s. 6d.)*") (PUBLICATIONS OF THE WEEK. POETRY and the DRAMA, p. 84.) • The Author. The Organ of the Society of Authors (Incorporated). London, UK: Published for the Society by H. Cox. ♦ Vol. IX, No. 9, February 1, 1899, p. 215. ("*Anonymous (" A Gentleman of the University of Cambridge.") The Tale of Archais. A Romance in Verse. 2/6. Paul.*") (BOOKS OF THE MONTH, p. 215.)

**3) Jephthah, And Other Mysteries, Lyrical And Dramatic** ♦ Aleister Crowley. **Jephthah, and other Mysteries, Lyrical and Dramatic.** London: Kegan Paul, Trench, Trübner and Company, Ltd., 1899.

• The Times. London, UK: Printed and published by George Edward Wright. ♦ Saturday, July 8, 1899, p. 10.

("JEPHTHAH; AND OTHER MYSTERIES, LYRICAL AND DRAMATIC, by Aleister Crowley. (7s. 6d.) [...] Kegan Paul.") (PUBLICATIONS TO-DAY, p. 10.) • *The Standard* had the book on their list headed "YESTERDAY'S NEW BOOKS", July 11, 1899: *The Standard*. London, UK: The Standard. ♦ Tuesday, July 11, 1899, p. 3. ("Jephthah and Other Mysteries, Lyrical and Dramatic." By Aleister Crowley. Kegan Paul and Co. (Limited).)(YESTERDAY'S NEW BOOKS, p. 3.) • The London *The Morning Post* also had the book on their of "PUBLICATIONS RECEIVED", July 11, 1899: *The Morning Post*. London, UK: The Morning Post. ♦ Tuesday, July 11, 1899, p. 3. ("Jephthah and Other Mysteries, Lyrical and Dramatic." By Aleister Crowley. 7s 6d. Kegan Paul and Co.)(PUBLICATIONS RECEIVED, p. 3.) • The Scotsman. Midlothian, Scotland: The Scotsman. ♦ Thursday, July 13, 1899, p. 2. ("JEPHTHAH, and other Mysteries. By Aleister Crowley. London: Kegan Paul.")(NEW BOOKS; POETRY, p. 2.) • The English Catalogue of Books For 1899. Giving Titles Classified under Author and Subject in one Strict Alphabet, with particulars of Size, Price, Month of Publication, and Name of Publisher of The Books Issued in Great Britain and Ireland in 1899 and the Principal Books Published in America. 63rd Year of Issue. London, UK: Sampson Low, Marston & Company, Limited, 1900, p. 52. ♦ "Crowley (A.) – Jephthah, and other Mysteries, Lyrical and Dramatic. 8vo. 7s. 6d. .... Paul, Aug. [sic] 99" • The Bookseller. London, UK: J. Whitaker & Sons. ♦ No. CCCCXI, August 4, 1899, p. 751. ("Crowley (A.) Jephthah and other Mysteries, 8vo .... net 0 7 6 Paul, Trübner & Co")(Alphabetical List of the Principal English Publications for the Month of July, 1899, pp. 750-4.) ♦ See also note<sup>1291</sup> above. • The Literary World. London, UK: James Clarke & Co. ♦ Volume LX, New Series. July 14, 1899, p. 36. ("Jephthah, and Other Mysteries, Lyrical and Dramatic. By ALEISTER CROWLEY. (Kegan Paul. 7s. 6d.)(PUBLICATIONS OF THE WEEK; POETRY, p. 36.) • Literature. Published by The Times; Edited by H. D. Traill. London, UK: Published by George Edward Wright, at the Times Office. ♦ Vol. V, No. 91, Saturday, July 15, 1899, p. 56. ("Jephthah, and other Mysteries, Lyrical and Dramatic. By Aleister Crowley. 9x6 in, 221 pp. London, 1899. Kegan Paul. 7s. 6d.)(LIST OF NEW BOOKS AND REPRINTS; POETRY, p. 56.) • The Liverpool Mercury. Merseyside, England: The Liverpool Mercury. ♦ Wednesday, July 19, 1899, p. 9. ("Jephthah, and other mysteries, lyrical and dramatic. By Aleister Crowley. 7s. 6d. (Kegan Paul, Trench, Trubner, and Co.)(BOOKS RECEIVED, p. 9.) • Literature; An International Gazette of Criticism. New York, NY: Harper and Brothers. ♦ No. 29, New Series, Friday, July 28, 1899, p. 72. ("Jephthah, and other Mysteries, Lyrical and Dramatic. By ALEISTER CROWLEY. 9x6 in., 221 pp. London, 1899. Kegan Paul. 7s. 6d.)(NEW ENGLISH BOOKS AND REPRINTS; POETRY, p. 72.) • The Review of Reviews. London, UK: Stead's Publishing House. ♦ Vol. XX, August, 1899, p. 209. ("Crowley, Aleister. Jephthah and other mysteries, Lyrical and Dramatic, med. 8vo. 224 pp (Kegan Paul) 7/6")(BOOKS RECEIVED; POETRY, p. 209.) • The Critic; An Illustrated Monthly Review of Literature and Life. New York, NY: Published for The Critic Company by G. P. Putnam's Sons. ♦ Vol. XXXV, No. 867, Old Series, September, 1899, p. 864. ("Crowley, Aleister. Jephthah. London, Kegan Paul, Trench, Trübner & Co.)(Publications Received; Poetry, p. 864.) • The Spectator; A Weekly Review of Politics, Literature, Theology and Art. London, UK: John Baker. ♦ No. 3,714. For the Week Ending Saturday, September 2, 1899, p. 326. ("Crowley (A.), Jephthah [sic], other Mysteries, Lyrical and Dramatic (K. Paul) 7/6")(Publications of the Week, p. 326.) • A reprint of *Jephthah and Other Mysteries* seems to have appeared in October, 1899: Literature. Published by The Times; Edited by H. D. Traill. London, UK: Published by George Edward Wright, at the Times Office. ♦ Vol. V, No. 105, Saturday, October 21, 1899, p. 18. ("Jephthah and other Mysteries. By A. Crowley. 7s. 6d. Kegan Paul")(LIST OF NEW BOOKS AND REPRINTS; POETRY, p. 18.) • Also: *The Dublin Review*. London, UK: Burns, Oates, & Co. ♦ Vol. CXXV, October 1899, p. 496. ("Jephthah, and other Mysteries, Lyrical and Dramatic. Aleister Crowley. London, UK: Kegan Paul, Trench, Trübner & Co. 8vo, pp. 221.)(BOOKS RECEIVED, p. 496.) • For *Jephthah*, see also note<sup>1253</sup> above.

**4) An Appeal to the American Republic ♦ Aleister Crowley. An Appeal to the American Republic. London: Kegan Paul, Trench, Trübner and Company, Ltd., 1899.**

• The English Catalogue Of Books; Titles classified under author and subject in one strict alphabet, with particulars of the size, price, year of publication, and name of publisher of Works Issued In Great Britain And Ireland; and the Principal Works Published in America. London, UK: Sampson Low, Marston & Company (Limited). ♦ Vol. VI. January 1898 to December 1900 (Published 1901), p. 157. ("Crowley (Aleister) – An Appeal to the American Republic [verse]. 4to. pp. 12, 6d. .... PAUL, Dec. 99") • The Scotsman. Midlothian, Scotland: The Scotsman. ♦ Thursday, December 21, 1899, p. 2. ("AN APPEAL TO THE AMERICAN REPUBLIC. By Aleister Crowley. London: Kegan Paul, Trench, Trubner & Co.)(NEW BOOKS; POETRY, p. 2.) • The Speaker; A Review of Politics, Letters, Science, and the Arts. London, UK: Printed and published for the Proprietors by E. J. Knight. ♦ New Series, Vol. I, No. 12, Saturday, December 23, 1899, p. 328. ("Crowley (Aleister). An Appeal to the American Republic. 6d. Kegan Paul.)(BOOKS RECEIVED; Verse, p. 328.) • *Glasgow Herald*. Lanarkshire, Scotland: *Glasgow Herald*. ♦ Thursday, December 28, 1899, p. 7. ("An Appeal to the American Republic." By Aleister Crowley. (London: Kegan Paul,

Trench, Trübner & Co.)"(NEW BOOKS OF THE WEEK; POETRY, VERSE, AND DRAMA, p. 7.) • The Literary World. London, UK: James Clarke & Co. ♦ Volume LX, New Series. December 29, 1899, p. 531. ("An Appeal to the American Republic. Verse. By Aleister Crowley. (Kegan Paul, Trench, and Co., Ltd. 6d)")(PUBLICATIONS OF THE WEEK, p. 531.)

**5) *The Soul of Osiris; A history* ♦ Aleister Crowley. *The Soul of Osiris. A History.* London: Kegan Paul, Trench, Trübner and Company, Ltd., 1901.**

• The Publishers' Circular And Booksellers' Record of British and Foreign Literature. London, UK: The Publishers' Circular. ♦ Vol. LXXIV, No. 1816, Saturday, April 20, 1901, p. 421. ("**Crowley (A.)** – *Soul of Osiris: a History.* 8vo. 5s. net ..... Paul, Apr. 01") (PUBLICATIONS OF THE WEEK) • The Bookseller. London, UK: J. Whitaker & Sons. ♦ May 3, 1901, p. 426. ("**Crowley (A.)** *Soul of Osiris* ..... net 5 [s.] 0 [d.] Paul, Trübner") (Alphabetical List of the Principal English Publications for the Month of April, 1901, p. 426.) • The Times. London, UK: Printed and published by George Edward Wright. ♦ Wednesday, April 10, 1901, p. 5. ("THE SOUL OF OSIRIS. By Aleister Crowley. 5s. net. Kegan Paul.") (PUBLICATIONS TO-DAY, p. 5.) • The Daily News. London, UK: Daily News. ♦ Wednesday, April 10, 1901, p. 6. ("The Soul of Osiris: A History." By Aleister Crowley. 5s. net. Kegan Paul, Trench, and Co.) (NEW PUBLICATIONS, p. 6.) • The Morning Post. London, UK: The Morning Post. ♦ Wednesday, April 10, 1901, p. 2. ("The Soul of Osiris: A History." By Aleister Crowley. London: Kegan Paul, Trench, and Co. (Limited). 5s. net.) (BOOKS AND AUTHORS; PUBLICATIONS RECEIVED, p. 2.) • The Scotsman. Midlothian, Scotland: The Scotsman. ♦ Thursday, April 11, 1901, p. 2. (THE SOUL OF OSIRIS. By Aleister Crowley. London: Kegan Paul.) (NEW BOOKS; POETRY, p. 2.) • The Literary World. London, UK: James Clarke & Co. ♦ Volume LXIII, New Series. April 12, 1901, p. 350. ("The Soul of Osiris: A History. By ALEISTER CROWLEY. (Kegan Paul, Trench and Co. 5s. net.)") (Publications of the Week; Poetry and the Drama, p. 350.) • St. James's Gazette. London, UK: St. James's Gazette. ♦ Saturday, April 13, 1901, p. 13. (Review of "The Soul of Osiris." By Aleister Crowley. (Kegan Paul 5s.)) (BOOKS RECEIVED, p. 13.) • The Speaker; A Review of Politics, Letters, Science, and the Arts. London, UK: Printed and published for the Proprietors by E. J. Knight. ♦ New Series, Vol. IV, No. 81, Saturday, April 13, 1901, p. 56. ("Crowley (Aleister). *The Soul of Osiris.* 5s. Kegan Paul.") (BOOKS RECEIVED; Verse, p. 56.) • Literature. Published by The Times; Edited by H. D. Traill. London, UK: Published by George Edward Wright, at the Times Office. ♦ Vol. VIII, No. 182, Saturday, April 13, 1901, p. 302. ("THE SOUL OF OSIRIS. By A. Crowley. 9x5¾, 129 pp. Kegan Paul. 5s. n.") (LIST OF NEW BOOKS AND REPRINTS; POETRY, p. 302.) • The Nation; A Weekly Journal Devoted to Politics, Literature, Science, and Art. New York, NY: The Nation. ♦ Vol. LXXII, No. 1868, Thursday, April 18, 1901, p. 324. ("Crowley, Aleister. *The Soul of Osiris: A History.* London: Kegan Paul, Trench, Trubner & Co. 5s.") (BOOKS OF THE WEEK, p. 324.) • The Athenæum; A Journal of Literature, Science, the Fine Arts, Music, and the Drama. London, UK: Published at the Office. ♦ No. 3834, Saturday, April 20, 1901, p. 499. ("Crowley (A.) *The Soul of Osiris, a History, 8vo, 6/ net.*") (LIST OF NEW BOOKS. General Literature, p. 499.) • The Saturday Review of Politics, Literature, Science and Art. London, UK: The Saturday Review. ♦ Vol. 91, No. 2373, 20 April, 1901, p. 514. ("*The Soul of Osiris (Aleister Crowley).* Kegan Paul. 5s. net.") (This Week's Books; Verses, p. 514.) • The Bookman. London, UK: The Bookman. ♦ Vol. XX, No. 116, May, 1901, p. 63. ("CROWLEY, ALEISTER. – *The Soul of Osiris, 5/- net* ..... Kegan Paul [A book of picturesque poems, called "A History": they are forceful and effective, taken in small quantities; but inclined to be too generally turgid.]") (The New Books of the Month; March 15th to April 15th, 1901; Poetry, Music, and the Drama, p. 63.) • The Review of Reviews. London, UK: Stead's Publishing House. ♦ Vol. XXIII, No. 136, May, 1901, p. 507. ("Crowley, Aleister. *The Soul of Osiris; a History. med. 8vo. 129 pp. (Kegan Paul) net 5/0*") (BOOKS RECEIVED; POETRY, p. 507.) ♦ For *The Soul of Osiris*, see also note<sup>1842</sup> below.

**6) *Carmen Saeculare* ♦ [Aleister Crowley]. *Carmen Saeculare; by St. E. A. of M. and S.* London: Kegan Paul, Trench, Trübner & Co. Ltd., 1901.**

• The Saturday Review of Politics, Literature, Science and Art. London, UK: The Saturday Review. ♦ Vol. 92, No. 2400, 26 October, 1901, p. 538. ("*Carmen Saeculare (St. A. E. of M. and S.)* Kegan Paul. 1s." p. 538.) (This Week's Books – Continued; Verses, p. 538.) • The Outlook; Life, Politics, Finance, Letters, and the Arts. London, UK: The Outlook. ♦ Vol. VIII, No. 195, Saturday, October 26, 1901, p. 414. ("Messrs. Kegan Paul, Trench, Trübner & Co. have just published a quarto pamphlet, entitled "*Carmen Saeculare* [sic]", consisting of verses by "St. E. A. of M. and S.") (A First Glance at New Books, pp. 414-6.) • Its publication was also mentioned in *The Middlesex Gazette*, December 14, 1901 E.V.: "Some of the new books of verse are: "*Carmen Saeculare.*" By St. E. A. of M. and S. (Kegan Paul);" • The Middlesex Gazette. Enfield, London, UK: Meyers Brooks and Co. ♦ Saturday, December 14, 1901, p. 7. (Art and Letters, p.7.) • For *Carmen Saeculare*, see also note<sup>1790</sup> and note<sup>1793</sup> above.

**7) *Tannhäuser; A story of all time* ♦ Aleister Crowley. *Tannhäuser; A story of all time.* London: Kegan Paul,**

Wednesday, December 14, 1898, twenty-six days after Aleister Crowley's Neophyte initiation in the Golden Dawn had taken place, appeared Frater Perdurabo's first book published by Kegan Paul, *Songs of the Spirit*, on the list of "PUBLICATIONS TO-DAY" in the *London Times*.<sup>1801</sup> The Scottish poet, playwright and novelist John Davidson (1897-1909), significantly stated, January 28, 1899, in an article headed "Pre-Shakespearianism" in the English weekly review *The Speaker; The Liberal Review*:

Mr. Aleister Crowley [sic] ("*Songs of the Spirit*") has a remarkable mastery of form:

Like snows on the mountain, unlifted  
By weather or wind as it blows  
In hollows the heaps of it drifted,  
The splendour of fathomless snows;  
So measure and meaning are shifted  
To fashion a rose.

[*Songs of the Spirit*, (Epilogue), p. 105.]

It is the very sound of Mr. Swinburne; and the whole book is full of it. But Mr. Crowley [sic] seems to have it by nature; his style would have been as it is supposing Mr. Swinburne had never written; at any rate, that is suggested by the ease and fluency of the measure.<sup>1802</sup>

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### Trench, Trübner & Co. Ltd., 1902.

• The Publishers' Circular And Booksellers' Record of British and Foreign Literature. London, UK: The Publishers' Circular. ♦ Vol. LXXVII, No. 1880, Saturday, July 12, 1902, p. 38. ("**Crowley** (A.) – *Tannhäuser: a Story of all time. 4to. 5s. net* ..... Paul, June 02")(PUBLICATIONS OF THE WEEK) • *Tannhäuser* appeared on the list of new books in *The Standard*, June 14, 1902: *The Standard*. London, UK: *The Standard*. ♦ Saturday, June 14, 1902, p. 5. ("*Tannhäuser. A Story of All Time By Aleister Crowley. Kegan Paul and Co. (Limited).*") (YESTERDAY'S NEW BOOKS, p. 5.) • The book also appeared on the list of new books in the *St. James's Gazette*, June 16, 1902: *St. James's Gazette*. London, UK: *St. James's Gazette*. ♦ Monday, June 16, 1902, p. 18. ("*Tannhäuser: A Story of All Time. By Alcester [sic] Crowley. Kegan Paul, Trench and Co., Ltd. 5s.*") (NEW BOOKS, p. 18.) • *The Scotsman*. Midlothian, Scotland: *The Scotsman*. ♦ Monday, June 16, 1902, p. 2. ("*TANNHAUSER. A Story of all time. By Aleister Crowley. London: Kegan Paul & Co.*") (NEW BOOKS; POETRY, p. 2.) • *The Daily News*. London, UK: *Daily News*. ♦ Monday, June 16, 1902, p. 8. ("*Tannhäuser: A Story of All Time. By Aleister Crowley. 5s. net. Kegan Paul, Trench, Trübner, and Co.*") (BOOKS RECEIVED, p. 8.) • *The Speaker; The Liberal Review*. London, UK: Cassell & Company. ♦ New Series, Vol. VI, No. 142, Saturday, June 21, 1902, p. 348. ("*Crowley (Aleister), Tannhäuser: a Story of All Time, 5s. net. Kegan Paul.*") (BOOK RECEIVED; BELLES-LETTRES, p. 348.) • *The Academy; A Weekly Review of Literature and Life*. London, UK: *The Academy*. ♦ Vol. LXII, No. 1572, 21 June, 1902, p. 640. ("*Crowley (Aleister). Tannhäuser: A Story of All Time. .... (Kegan Paul) net 5/0*") (NEW BOOKS RECEIVED; Poetry, Criticism, Belles-Letters, p. 640.) • *The Saturday Review of Politics, Literature, Science and Art*. London, UK: *The Saturday Review*. ♦ Vol. 93, No. 2434, 21 June, 1902, p. 818. ("*Tannhäuser, a Story of All Time (Aleister Crowley). Kegan Paul. 5s. net.*") (This Week's Books; Verses, p. 818.) • *The Review of Reviews*. London, UK: Stead's Publishing House. ♦ Vol. XXVI, No. 151, July, 1902, p. 97. ("*Crowley, Aleister. Tannhäuser: a Story of All Time. (Kegan Paul) net. 5/0*") (SOME LEADING PUBLICATIONS OF THE MONTH, pp. 96-7.) • *The Athenæum; A Journal of Literature, Science, the Fine Arts, Music, and the Drama*. London, UK: Published at the Office. ♦ No. 3897, Saturday, July 5, 1902, p. 31. ("*Crowley (A.). Tannhäuser, 4to, 5/ net.*") (LIST OF NEW BOOKS. ENGLISH; Poetry and Drama, p. 31.) • S.P.R.T. published a new edition of *Tannhäuser; A Story of all time* in 1907 E.V. ♦ For *Tannhäuser*, see also note<sup>1897</sup> below.

<sup>1801</sup> *The Times*. London, UK: Printed and published by George Edward Wright. ♦ Wednesday, December 14, 1898, p. 6. ("*SONGS OF THE SPIRIT, by Aleister Crowley (3s. 6d. net). Kegan Paul.*") (PUBLICATIONS TO-DAY, p. 6.) • See also note<sup>1800</sup> above.

<sup>1802</sup> *The Speaker; A Review of Politics, Letters, Science, and the Arts*. London, UK: Printed and published for the Proprietors by E. J. Knight. ♦ Vol. XIX, No. 474, Saturday, January 28, 1899, p. 108. (*Pre-Shakespearianism; By John*

THE  
ENGLISH CATALOGUE  
OF BOOKS

TITLES CLASSIFIED UNDER AUTHOR AND SUBJECT IN  
ONE STRICT ALPHABET, WITH PARTICULARS OF THE SIZE, PRICE,  
YEAR OF PUBLICATION, AND NAME OF PUBLISHER OF

WORKS ISSUED IN GREAT BRITAIN AND IRELAND

AND THE PRINCIPAL WORKS PUBLISHED IN AMERICA

VOL. VI.

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SAMPSON LOW, MARSTON & COMPANY  
LIMITED  
St. Dunstons House  
FETTER LANE, FLEET STREET, E.C.  
1901

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**Crowley (Aleister)**—An Appeal to the American Republic [verse]. 4to. pp. 12, 6d. ....PAUL, Dec. 99  
**Crowley (A.)**—Jephthah, and other Mysteries, Lyrical and Dramatic. 8vo. 7s. 6d. ....PAUL, Aug. 98  
**Crowley (A.)**—Songs of the Spirit. 18mo. 8s. 6d. net; hand-made paper, 7s. 6d. ....PAUL, Dec. 98

The English Catalogue of Books. London, UK: Sampson Low, Marston & Company (Limited), 1901. ♦ Vol. VI., p. 157.

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**Tale of Archais: Romance in Verse. By a Gentleman of Univ. of Cambridge.** 4to. bds. 5s. net. PAUL, Feb. 99

Ibid., 623.

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*The English Catalogue of Books* was a publication, which gave the author, title, publisher, size, price, year and month of books published in Great Britain and Ireland (also America), a very important book on British publishing that was a key tool for libraries etc. From 1905 E.V. the work was edited by the British librarian and bibliographer James Douglas Stewart (1880-1965), who held office for over 30 years. As I have discovered (and surprisingly no one before me) this standard work on British publishing hides the official publication year and month of many of Aleister Crowley's books.

## For the Thelemites

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*The Bookseller* wrote February 3, 1899, about *Songs of the Spirit*:

*In the epilogue to his "Songs of the Spirit," Mr. Crowley tells us that  
The garland I made in my sorrow  
Was woven of infinite peace,*

and he prays that "for an hour Let my rhyme be not wholly unsweet." Nor shall it be, seeing how rich and melodious are many of his poems, besides being full of powerful and original thought. Their tendency is that of the occult philosophy, of a wild lurid colouring enough it may be, but in no instance devoid of the marks of a true poetic imagination.<sup>1803</sup>

*St. James's Gazette* reviewed the book, March 2, writing:

*"Songs of the Spirit" (Kegan Paul) proves that Mr. Aleister Crowley has read his Swinburne.  
Like snows on the mountain unlifted  
By weather or wind as it blows,  
In hollows the heaps blows, of it drifted,  
The splendour of fathomless snows;  
So measure and meaning are shifted to fashion a rose.*

Mr. Crowley has a large vocabulary and considerable metrical skill. At present he does not seem careful to consider the meaning, and some of his pieces are nearly akin to verbiage. He has imagination, however; and, not infrequently, the poet's touch.<sup>1804</sup>

*The Athenæum* wrote March 25, 1899, about the book:

*Songs of the Spirit, by Aleister Crowley (Kegan Paul & Co.), ascend, as the motto on the titlepage – "Sublimi feriam sidera vertice" – indicates, to higher regions, which seem peopled with an unusual number of gory phantoms. They are difficult to read, and where they touch definite things more sensual than sensuous. A poet's dreams are not often so persistently full of 'miasmatic pestilence-light' as these. We do not like 'dawny' and 'frondage,' and cannot say these verses deserve to be read – sung they could hardly be.*<sup>1805</sup>

As mentioned, *Songs of the Spirit*<sup>1806</sup> was published in December, 1898, and *The Tale of Archais* two months later, namely in February, 1899, although the title page stated "MDCCCXCVIII", 1898.<sup>1807</sup> *Songs of the Spirit* was written in his own name, but *The Tale of Archais* stated like *Acelanda: A Place*

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*Davidson*, pp. 107-8.) ("Songs of the Spirit." By Aleister Crowley [sic]. London: Kegan Paul, Trench, Trübner & Co.) • The verse is the first verse of "EPILOGUE" ♦ Aleister Crowley. *Songs of the Spirit*. London, UK: Kegan Paul, Trench, Trübner & Co., MDCCCXCVIII (1898). (EPILOGUE, pp. 105-9.)

<sup>1803</sup> *The Bookseller*. London, UK: J. Whitaker & Sons. ♦ February 3, 1899, p. 116. (*Recent Verse*, p. 116.)

<sup>1804</sup> *St. James's Gazette*. London, UK: *St. James's Gazette*. ♦ Thursday, March 2, 1899, p. 11. (Review of "*Songs of the Spirit" (Kegan Paul)*") (THE FLOWING TIDE OF VERSE – II., p. 11.)

<sup>1805</sup> *The Athenæum*; A Journal of Literature, Science, the Fine Arts, Music, and the Drama. London, UK: Published at the Office. ♦ No. 3726, Saturday, March 25, 1899, p. 368. (Review of "*Songs of the Spirit, by Aleister Crowley (Kegan Paul & Co.)*") (RECENT VERSE, pp. 367-8.)

<sup>1806</sup> *Songs of the Spirit*; by Aleister Crowley. London, UK: Kegan Paul, Trench, Trübner & Co., MDCCCXCVIII (1898).

<sup>1807</sup> *The Tale of Archais*; a Romance in Verse; by a Gentleman of the University of Cambridge. London, UK: Kegan Paul, Trench, Trübner & Co., MDCCCXCVIII (1898) [but MDCCCXCIX (1899)].

to *Bury Strangers In*<sup>1808</sup> – Crowley's first book published in 1898 – that it was "by a Gentleman of the University of Cambridge", a pseudonym that several others had used before him, for example, the English priest, controversialist, and conservative spokesman for the Church of England, Zachary Grey (1688-1766), who in 1725 published the book *A Looking-glass for Schismatics; Or, The True Picture of Fanaticism* under this pseudonym.<sup>1809</sup> However, Crowley wrote about his use of the pseudonym in *Confessions*:

*I had not acknowledged the author of Aceldama; it was by 'A Gentleman of the University of Cambridge' an imitation of one of Shelley's earlier books.*<sup>1810</sup>

Shelley went to Oxford where he published twice under the pseudonym of "A Gentleman of the University of Oxford." In December, 1810, he published under the latter pseudonym the book *St. Irvyne; or, The Rosicrucian: a romance*, actually written by him before he went to Oxford, a Gothic novella wherein the protagonist, a solitary wanderer, meets a Rosicrucian alchemist who seeks to impact the secret of immortality.<sup>1811</sup> John Symonds writes that the book by the "Gentleman of the University of Oxford" was "*The Necessity of Atheism, 1811*", a book written by Shelley while an Oxford undergraduate, however, this pamphlet was anonymously published.<sup>1812</sup> Shelley was expelled from Oxford in March, 1811, due to his publication of this pamphlet!

*Songs of the Spirit* had, in fact, a verse facing the title-page that was from "*The Tale of Archaïs*":

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<sup>1808</sup> *Aceldama: A Place to Bury Strangers in; A philosophical poem. By a Gentleman of the University of Cambridge.* London: Privately printed, 1898. • For *Aceldama*, see: *Aleister Crowley. The Collected Works of Aleister Crowley.* Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume III, 1907, p. 233. (*Appendix A. Notes Towards an Outline of a Bibliography of the Writings in Prose and Verse of Aleister Crowley*, pp. 233-9.) • For *Aceldama*, see also note<sup>2049</sup> below.

<sup>1809</sup> *A Looking-glass for Schismatics; Or, The True Picture of Fanaticism: in a Summary view of the principles of the Rebels of Forty One, taken from Their Sermons, Pamphlets, Speeches in Parliament, Remonstrances, Declarations, Petitions, Votes, Orders, and Ordinances. By a Gentleman of the University of Cambridge.* London: Tho. Warner, 1725. • For that Zachary Grey was its author, see: *Samuel Halkett and John Laing, et al. Dictionary of Anonymous and Pseudonymous English literature. New and Enlarged Edition. 9 vols. Edinburgh, Scotland: Oliver and Boyd, 1926-62.* • Vol. III, 1962, p. 393. ("*LOOKING-GLASS (a) for schismatics; or the true picture of fanaticism: [...] By a gentleman of the University of Cambridge [Zachary Grey, LL.D.]*", p. 393.)

<sup>1810</sup> *Confessions*, p. 150.

<sup>1811</sup> *St. Irvyne; or, the Rosicrucian: A Romance. By a Gentleman of the University of Oxford [Pseud of Percy Bysche Shelley].* London: Printed for J. J. Stockdale, 1811 [but Dec. 1810]. • In 2006 E.V. a copy of the lost *A Poetical Essay on the Existing State of Things* (Oxford, 1811), published with his *St. Irvyne* pseudonym, was rediscovered.

<sup>1812</sup> *John Symonds. The Beast 666; The Life of Aleister Crowley.* London, UK: The Pindar Press, 1997, p. 14. (*Chapter Two; Father, Mother and Son*, pp. [10]-16.) • *The Necessity of Atheism. Quod clarâ et perspicuâ demonstratione careat pro vero habere mens omnino nequit humana.* Bacon de Augment. Scient. Worthing: Printed by C. & W. Phillips, n.d. [1811]. • For *The Necessity of Atheism*, see: *Percy Vaughan. Early Shelley Pamphlets.* [Reprinted from "The Literary Guide"]. London, UK: Watts & Co., 1905, pp. 16-21. (*III. – THE NECESSITY OF ATHEISM*, pp. 16-21.)

## For the Thelemites

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"Hush, the music swells apace,  
Rolls its silver billows up  
Through the void demesne of space  
To the heavens' azure cup!  
Hush, my love, and sleep shall sigh,  
This is immortality!"

*The Tale of Archais.*

[Last verse of Part IV.]<sup>1813</sup>

The provenance of this verse was spotted by *The Oxford Magazine*, which on November 29, 1899, in a review of the two books concluded that: "We should not be much surprised to find that the "Gentleman of Cambridge University" was the author of *Songs of the Spirit*". *The Oxford Magazine* had received the *Songs of the Spirit* and *The Tale of Archais* for review, January 25, 1899, but the two reviews first appeared in the magazine ten months later!<sup>1814</sup> The two reviews were printed side by side starting with "Songs of the Spirit. By Aleister Crowley", which stated:

*This modest little volume contains many beautiful thoughts expressed in delicate phrases; daring verses too, which cannot lightly be overlooked. "The Farewell of Paracelsus to Aprile," "The Initiation," "The Philosopher's Progress," are finely wrought images from Mr. Crowley's vivid mind. Little lyrics of sunshine and wind; "Vespers," with its chant-like march:*

*The censer swings to slower time,  
The darkness falleth deep:  
My eyes, so solemn and sublime,  
Relent, and close, and weep:  
And on the silence, like a chime,  
I hear the wings of sleep.*

"The Quest" is another poem to ponder over, and to understand with difficulty:

*Now backwards, inwards, still my mind  
Must track the intangible and blind,  
And seeking, shall securely find,  
Hidden in secret places,  
Fresh feasts for every soul that strives,  
New life for many mystic lives,  
And strange new forms and faces.*

*Each page is impressed with the stamp of an individual mind. Facing the title-page is a verse from The Tale of Archais.*<sup>1815</sup>

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<sup>1813</sup> *Songs of the Spirit*; by Aleister Crowley. London, UK: Kegan Paul, Trench, Trübner & Co., MDCCCXCVIII (1898), verse from "The Tale of Archais" facing title-page.

<sup>1814</sup> See note<sup>1800</sup> above.

<sup>1815</sup> *The Oxford Magazine. A Weekly Newspaper and Review.* Oxford, UK: The Proprietors. ♦ Vol. XVIII, No. 7, Wednesday, November 29, 1899, p. 130. (Review of "*Songs of the Spirit. By ALEISTER CROWLEY. (London: Kegan Paul, Trench, Trübner & Co.)*", p. 130.)

## For the Thelemites

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Following this was the review of *The Tale of Archais*:

*We should not be much surprised to find that the "Gentleman of Cambridge University" was author of Songs of the Spirit. There is the same delicacy of touch in each. Archais, a woodland nymph, is beloved of Charicles, "the darling of the dawn." The maiden has to share the terrible doom laid on her mother: –*

*I, her child, sore defiled  
With evil parentage, am now (most just  
Unpitied Zeus) condemned with her, I must  
The hated semblance of a serpent wear.*

*Charicles vows to free her, and the tale goes on to relate his visit to Aphrodite for aid, and the judgement of Zeus which overtook him for his rashness: follows the outwitting of the god, and the happy meeting of the lovers once more in human form. It is essentially a tale of love – the love that craves fulfilment; frankly pagan, but one with all Nature.*

*The author has sought expression for the highest form of bodily love, and has found it without voluptuousness; his song runs as clear and free from the pollution of sensuality as Songs of the Spirit are free from Morbidness and decadence. We shall look with interest for more work from the same source.<sup>1816</sup>*

*The Tale of Archais* has the year 1898 on its title page, however, as we are informed in *The English Catalogue of Books* it was first published in February, 1899.<sup>1817</sup> It was not, like *Songs of the Spirit*, published under his own name, but gave the author as "a Gentleman of the University of Cambridge", and had a dedication stating: "TO THE WHITE MAIDS OF ENGLAND THIS TALE OF GREECE IS DEDICATED". One of the first reviews of *The Tale of Archais* appeared in *The Saturday Review*, March 25, 1899:

*"A Gentleman of Cambridge" has written, in "The Tale of Archais," a volume which will make pleasant reading for "The White Maidens of England," to whom it is dedicated. The Writer's technique is good; he has a pleasant vein of fancy; but he lacks utterly originality. The tale is an echo of Keats; the lyrics with which it is interspersed are echoes of Mr. Swinburne, of Tennyson, and sometimes of Mr. Gilbert. These lines might be a very bad imitation either of Mr. Swinburne or of Tennyson: –*

*"O Kill me with the purple of Your Mouth!  
And Slay me with the Gold of Your Mouth!  
And bring me with you to the swarthy south!  
And bury me in your desire's bed!"<sup>1818</sup>*

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<sup>1816</sup> *Ibid.*, p. 130. (Review of "*The Tale of Archais*. By "A Gentleman of the University of Cambridge." (London: Kegan Paul, Trench, Trübner & Co.)", p. 130.)

<sup>1817</sup> *The English Catalogue Of Books*; Titles classified under author and subject in one strict alphabet, with particulars of the size, price, year of publication, and name of publisher of Works Issued In Great Britain And Ireland; and the Principal Works Published in America. London, UK: Sampson Low, Marston & Company (Limited). ♦ Vol. VI. January 1898 to December 1900 (Published 1901), p. 623. ("*Tale of Archais: Romance in Verse*. By a gentleman of Univ. of Cambridge. 4to. bds. 5s. net. PAUL, Feb 99") ♦ *The Tale of Archais: A Romance in Verse*. By a Gentleman of the University of Cambridge. London, UK: Kegan Paul, Trench, Trübner & Co., MDCCCXCVIII (1898, but 1899).

<sup>1818</sup> *The Saturday Review of Politics, Literature, Science and Art*. London, UK: The Saturday Review. ♦ Vol. 87, No. 2265, 25 March, 1899, p. 375. (Review of "*The Tale of Archais*")(*Recent Verse*, p. 375.)

We know for sure that the young poet must have read the review, both since it was printed in the advertisements in the back of *Jephthah and other Mysteries, Lyrical and Dramatic*, which was published by Kegan Paul a few months later<sup>1819</sup>, but also since when he printed *The Tale of Archais* in the first volume of *Collected Works*, the above quoted lines had been omitted! "O Kill me with the purple of Your Mouth!" is in the first edition of 1898 the first line of Part III's "Song of Archais", and nearly five pages of Part III had been omitted in the version printed in the *Collected Works*!<sup>1820</sup> The end note to the "Epilogue" of *The Tale of Archais* in *Collected Works* states:

*With the exception of this epilogue, and one or two of the lyrics, Crowley wished to suppress the whole of "The Tale of Archais." But it was thought inadvisable to form a precedent of this kind, as the book was regularly published. On the other hand, by adhering to this rule any poem not appearing in this edition may be definitely discarded as spurious.*<sup>1821</sup>

In *Confessions* he added:

*The Tale of Archais is simply jejune; I apologize and pass on.*<sup>1822</sup>

Another review of *The Tale of Archais* was in *The Academy*. The book had appeared on the list of "Book Received" in the issue of January 21, 1899<sup>1823</sup>, – the book's dedication was also noticed elsewhere in the issue<sup>1824</sup> – and it was reviewed in the issue of April 15:

### **THE TALE OF ARCHAIS. BY A GENTLEMAN OF THE UNIVERSITY OF CAMBRIDGE.**

*This is not a very pretty story. The passions and adventures of Charicles and Archais are in a sickly, sensuous vein which does not strike us as particularly Hellenic; or if Hellenic, it is Hellenic of the decadence. And when Zeus and Aphrodite intervene, it is in a fashion characteristic enough of their disreputable duties, but barely edifying. However, the "Gentleman of Cambridge," though he has not good taste, has a certain command of facile rhythm. This is a fair sample:*

*Archais.*

*Cold is the kiss of the stars to the sea,  
The kiss of the earth to the orient grey*

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<sup>1819</sup> Aleister Crowley. *Jephthah, and other Mysteries, Lyrical and Dramatic*. London: Kegan Paul, Trench, Trübner and Company, Ltd., 1899, ADVERTISEMENTS at the rear, p. 7. (ADVERTISEMENTS, pp. 1-8.)

<sup>1820</sup> *The Tale of Archais: A Romance in Verse*. By a Gentleman of the University of Cambridge. London, UK: Kegan Paul, Trench, Trübner & Co., MDCCCXCVIII (1898), pp. 50-5. (PART III, pp. [43]-63.) • Aleister Crowley. *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume I, 1905, p. 18. ("One Strong desire of life, that never came. | For Aphrodite sought in vain the woods, [...]")(THE TALE OF ARCHAIS. A ROMANCE IN VERSE. 1898; PART III; PRAYER OF ARCHAIS, pp. 17-21.)

<sup>1821</sup> *Ibid.*, p. 28, End note to the EPILOGUE. (EPILOGUE; IN HOLLOW STONES, SCAWFELL, pp. 27-8.)

<sup>1822</sup> *Confessions*, p. 556.

<sup>1823</sup> *The Academy; A Weekly Review of Literature and Life*. London, UK: The Academy. ♦ Vol. LVI, No. 1394, Saturday, 21 January, 1899, p. 106. ("Anon., *The Tale of Archais* ..... (Kegan Paul) 2/6")(Books Received. Week ending Thursday, January 19. POETRY, CRITICISM, BELLES-LETTRES., p. 106.)

<sup>1824</sup> *Ibid.*, p.82. ("From the week's dedications. *The Tale of Archais*, by "A Gentleman of the University of Cambridge": TO THE WHITE MAIDS OF ENGLAND THIS TALE OF GREECE IS DEDICATED.")

## For the Thelemites

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*That heralds the day;  
Warmer the kiss of a love that is free  
As the wind of the sea,  
Quick and resurgent and splendid.*

Charicles.

*Night her bright bow-string has bended;  
Fast flies her arrow unsparing  
Through the beech-leaves,  
Æther it cleaves  
Rapid and daring.  
Ah! how it strikes as with silver! how the sun's  
laughter is ended!<sup>[1825]</sup>*

But the best thing in the book is the last quatrain of its epilogue:

*Now a stream to ford and a stile to clamber;  
Last the inn, a book, and a quiet corner . . .  
Fresh as Spring, there kisses me on the forehead  
Sleep, like a sister.<sup>[1826]</sup>*

(Kegan Paul. 5s. net.)<sup>1827</sup>

*An Appeal to the American Republic*, published in December, 1899<sup>1828</sup>, which Crowley later described in his S.P.R.T. catalogue as "A superb ode in favour of the Anglo-American entente."<sup>1829</sup>, received what probably was its first review in *The Outlook*, December 30, 1899:

"*An Appeal to the American Republic*," by Aleister Crowley. A very pretty ode in re the Anglo-American "alliance." We quote the final stanza: –

*O child of freedom, thou art very fair!  
Thou hast white roses on thy eager breast,  
The scent of all the South is in thy hair,  
Thy lips are fragrant with the blossoms rare  
Blown under sea waves when the white wings rest!  
Come to our warrior breast, where victory*

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<sup>1825</sup> *The Tale of Archaïs: A Romance in Verse*. By a Gentleman of the University of Cambridge. London, UK: Kegan Paul, Trench, Trübner & Co., MDCCCXCVIII (1898), pp. 78-9. (PART IV, pp. [64]-84.)

<sup>1826</sup> *Ibid.*, pp. 78-9. (EPILOGUE; IN *HOLLOW STONES, SCAWFELL*, pp. [85]-89.)

<sup>1827</sup> *The Academy*; A Weekly Review of Literature and Life. London, UK: The Academy. ♦ Vol. LVI, No. 1406, Saturday, 15 April, 1899, p. 430. (Review of "*The Tale of Archaïs. By a Gentleman of the University of Cambridge*"; "(Kegan Paul. 5s. net.)", p. 430.)

<sup>1828</sup> See note<sup>1800</sup> above.

<sup>1829</sup> See: In *Residence: The Don's Guide to Cambridge*; By Aleister Crowley. Cambridge, UK: Elijah Johnson, 1904, "EXCERPS A – FROM THE CATALOGUE. Society for the Propagation of Religious Truth, Boleskine, Foyers, Inverness; THE WORKS OF MR ALEISTER CROWLEY", p. 4. (*An Appeal to the American People* [sic]. 1s., p. 4.)

## For the Thelemites

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*Sits passionate and free –  
Ring out the wild salute! Our sister over the sea!"*

*Don't blush, Uncle Sam, please! (Kegan Paul. Pp. 12. 6d.)*<sup>1830</sup>

Three weeks later the book was reviewed in the London Times's *Literature*:

*Mr. Aleister Crowley's APPEAL TO THE AMERICAN REPUBLIC (Kegan Paul, 6d.) fairly represents his more dedicatory and laudatory manner. His stanzas march resoundingly and there is no lack of energy about them, but politically they mean too much and poetically they mean too little. France, we gather, is to retreat and Russia to step aside, and all the world to keep silence while England and America join hands and proceed wrathfully down the ages amid various phenomenal manifestations of delight on the part of earth and sea and sky. A superfluity of windy imagery gives to the whole poem an air of bravado which is consistent neither with the spirit of the "appeal" nor with the self contained attitude of Great Britain at the present moment. There is too much about splendid kissing and fervid handclasping and delicious smiling, and we do not like "fangéd pen."*<sup>1831</sup>

An advertisement for *An Appeal to the American Republic* in the back of Victor B. Neuburg's *A Green Garland*, published in the summer of 1908 E.V., stated:

*This Patriotic and Eloquent Poem urges a close union between the United States and the Mother Country.*

*Originally appearing in the "Cambridge Magazine" it was well received on both sides of the Atlantic.*<sup>1832</sup>

Crowley wrote about the poem in *Confessions*:

*My Appeal to the American Republic was begotten of a pleasant journey with two Americans from Geneva to Paris. The poem is still popular, through from time to time one has to change 'The lying Russian cloke his traitor head' to 'Prussian', and so on.*<sup>1833</sup>

The book that preceded *Carmen Saeculare, The Soul of Osiris*, was, as mentioned, published in April, 1901.<sup>1834</sup> *The Outlook* had a "first glance" at the new book, April 13, 1901:

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<sup>1830</sup> *The Outlook*; Life, Politics, Finance, Letters, and the Arts. London, UK: The Outlook. ♦ Vol. IV, No. 100, Saturday, December 30, 1899, p. 725. (A FIRST GLANCE AT NEW BOOKS; "An Appeal to the American Republic, by Aleister Crowley", p. 725.) ♦ An Appeal to the American Republic; By Aleister Crowley. London, UK: Kegan Paul, Trench, Trübner & Co. Ltd, 1899.

<sup>1831</sup> *Literature*. Published by The Times; Edited by H. D. Traill. London, UK: Published by George Edward Wright, at the Times Office. ♦ Vol. VI, No. 118, Saturday, January 20, 1900, p. 60. ("APPEAL TO THE AMERICAN REPUBLIC (Kegan Paul, 6d.)", p. 60.) (REVIEWS; RECENT VERSE, pp. 60-1.)

<sup>1832</sup> Victor B. Neuburg. *A Green Garland*. Bedford, UK: The Young Cambridge Press, 1908, p. [57]. (Advertisement for "AN APPEAL TO THE AMERICAN REPUBLIC. By Aleister Crowley.", p. [57].) ♦ *The Athenæum*. Journal of Literature, Science, the Fine Arts, Music, and the Drama. London, UK: British Periodicals Ltd. ♦ No. 4206, June 6, 1908, p. 699. ("Neuburg (V. B.). *A Green Garland*, 1/6 net.") (LIST OF NEW BOOKS; Poetry and Drama, p. 699.)

<sup>1833</sup> *Confessions*, p. 189.

<sup>1834</sup> See note<sup>1800</sup> above.

## For the Thelemites

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*The Soul of Osiris*, by Aleister Crowley. "A history." The "prologue" is called "Obsession," and addressed to Charles Baudelaire. We quote the concluding stanza:

Great angel of brazen brows, great lover,  
Great hater of my body as my soul,  
To whom I give my life and love thrice over,  
Fill me one last caress – the poison-bowl!  
Great angel of the brazen brows, great lover!

There is a good deal of similar drivel further on.<sup>1835</sup>

The Scotsman reviewed *The Soul of Osiris*, April 15:

It is not for nothing that the prologue of this book of poems is addressed to Charles Baudelaire; for although the influence of the distinguished Frenchman who wrote "The Flowers of Evil" is traceable on several English writers, it is nowhere more clearly manifest than here. Mr Crowley out-Swinburnes Mr Swinburne in his early days in turning sensuous fancies into rhythmical utterances, with a lofty scorn of the suggestion which his lines make to people who may be assumed not to mean what it means. He celebrates Wagner among historic men and Jezebel (twice), among historic women. He writes a sequence of three sonnets upon the sonnet itself; he self-consciously composes a piece upon the dubiously sincere "rationale of composition" expounded by Edgar Allan Poe; and he takes the utmost liberty in many examples of his art with things which (if theology is to be believed) ought not to be trifled with. Without quite succeeding in revealing the ideal excellence towards which it visibly aspires and strives, the book shows no mean technical accomplishment; and it should not fail to interest any lover of poetry who takes it up.<sup>1836</sup>

An interesting, unsigned, review appeared May 24, in *The Bradford Observer*:

This new volume by Mr. Crowley fuses heathen and Christian elements in a remarkable manner. It consists of detached poems dealing with some of the great elemental facts of life as expressed in Egyptian and Christian symbols. The difference between them, however, is by no means so great as the ordinary reader supposes. Anticipations of what are commonly deemed especially Christian truths are found in Egyptian religion as in many others, and they lend themselves to mystic representations in symbol language. Mr. Crowley presses these symbols into his service, and his poetic treatment of them is very striking. The poems contain much fluent versification, and will familiarise thoughtful readers with great and numerous common elements between Egyptian and Christian mysteries.<sup>1837</sup>

The same day the *London Morning Post* called the book:

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<sup>1835</sup> The Outlook; Life, Politics, Finance, Letters, and the Arts. London, UK: The Outlook. ♦ Vol. VII, No. 168, Saturday, April 13, 1901, p. 352. ("The Soul of Osiris, by Aleister Crowley."; "Kegan Paul, Demy 8vo. Pp. 130. 5s. net.")(A FIRST GLANCE AT NEW BOOKS; Verse, p. 352.)

<sup>1836</sup> The Scotsman. Midlothian, Scotland: The Scotsman. ♦ Monday, April 15, 1901, p. 2. (Review of "THE SOUL OF OSIRIS: A History by Aleister Crowley. London: Kegan Paul & Co.")(NEW BOOKS; POETRY, p. 2.)

<sup>1837</sup> The Bradford Observer. Bradford, West Yorkshire, England: The Bradford Observer. ♦ Friday, May 24, 1901, p. 8. ("The Soul of Osiris. By Aleister Crowley. Kegan, Paul & Co.")(LITERATURE; POETRY, p. 8.)

## For the Thelemites

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*an ambitious piece of work.*<sup>1838</sup>

Another review was in *The Academy* in their issue of June 15:

Mr. Crowley, in his *Soul of Osiris*, has what hardly any of them [the other three books reviewed under "Minor Verse"] have – a forceful, if narrow, inspiration, both in respect of imagination and emotional power. It is forceful rather than forcible, influent rather than affluent; not broad and opulent, but straight and intense. It is a geyser rather than an ample and irresistible river. For he is, alas! often tense instead of intense, and always more or less troubled by violence; but it is, on the whole, not the violence of weakness, but of somewhat anarchic strength. There is no necessity that this Nazarene should be shorn, but he would be the better for having his hair combed. For (dropping all metaphor), apart from his violences, Mr. Crowley has defective technique. Strange as it appears in one with such evident force and glow, it would seem as if "the sweet trouble" of the poet were too often a burden of spirit to him and the bands of rhyme too strong for him. Those flowery shackles clearly cut into the flesh of his expression in more than one place. Thus –

A mystic mortal and a maid,  
Filled with all things to fill the same,

shows an awkwardness of diction which can only be explained by the supposition that he found it uneasy to fill up the rhyme to "name" and "flame." Another instance of poor technique follows directly after:

To overflow the shores of God,  
Mingling our proper period.

Few will discern at first sight that the sense of the last line is – "Confusing our natural limits." The obscurity is caused by the ungrammatical use of "mingling" with a singular noun. We do, indeed, say "he has mixed the idea," or, "he has mixed the whole business." But these are sufficiently loose colloquialisms, and should have no place in literature. Moreover, in the second case, "business" is regarded as a collective noun. "Period" here is not. We might point, also, had we space, to cases of grammatical ambiguity, which would be easily neglected in an easy poem, but in abstruse poetry (like Mr. Crowley's) are swiftly resented by the strained attention. And the reader does well to be angry. A broken round in the ladder makes small odds when we are mounting the garden wall: it is quite another thing in the rope ladder whereby we are scaling a precipice. The harder the theme the more severely should a poet close up every rivet in the expression. But from this same poem ("Asmodel") may be quoted stanzas showing Mr. Crowley at his best. It describes a dream-woman, the woman of his "star":

Only to me looks out for ever  
From her cold eyes a fire like death;  
Only to me her breasts can never  
Lose the red brand that quickeneth;  
Only to me her eyelids sever  
And lips respire her equal breath;

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<sup>1838</sup> The Morning Post. London, UK: The Morning Post. ♦ Friday, May 24, 1901, p. 7. (Review of ""The Soul of Osiris: a History," by Aleister Crowley (Kegan Paul, Trench, and Co., 5s. net)")(BOOKS AND AUTHORS, p. 7.)

## For the Thelemites

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*Still in the unknown star I see  
The very god that is of me.  
The day's pale countenance is lifted,  
The rude sun's forehead he uncovers;  
No soft delicious clouds have drifted,  
No wing of midnight's bird that hovers;  
Yet still the hard blind blue is rifted,  
And still my star and I as lovers  
Yearn to each other through the sky  
With eyes half closed in ecstasy.*

*But the poem, like all the poems, must be read entire to appreciate it. It will be obvious, even from this specimen, that they are mystical and therefore difficult. Strength and emotional intensity are what distinguish Mr. Crowley from a score of other with far greater gift of technique. They are what excuse – and cause – much that needs excuse. They are what should bring him to a prominent place among later poets, when he has learned to possess instead of being possessed by them, and to master technique, instead of suffering his inspiration violently to break open the gates of speech.<sup>1839</sup>*

Another review (of *The Songs of Alcæus* by J. S. Easby-Smith) in the same issue also mentioned Aleister Crowley: "[...] and, with Mr. Crowley in our minds, we cannot absolutely condemn all minor poets to ballad-writing."<sup>1840</sup> *The Westminster Review* wrote in a review of the book in the June, 1901, issue:

*Religious poetry is not always poetic. This cannot, however, be said with regard to the volume of verse entitled, *The Soul of Osiris*, by Aleister Crowley. There is much in the volume which will excite admiration, and much that will perplex and irritate the uninitiated reader. The poet is, indeed, a mystic, and veils a morbidly exaggerated Catholicism under an ultra-Egyptian passion for death. Take as an example of the sickly mysticism of these poems the following:*

*"I stood within Death's gate,  
And blew the horn of Hell:  
Mad laughter echoing against fate,  
Harsh groans less terrible,  
Howled from beneath the vault; in night the avenging thunders swell'd."*

*This is the opening of a poem called "Cerberus."  
Here is something better – more truly ideal:*

*"Nature is one with my distress,  
The flowers are dull, the stars are pale,  
I am the Soul of Nothingness.*

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<sup>1839</sup> The Academy; A Weekly Review of Literature and Life. London, UK: The Academy. ♦ Vol. LX, No. 1519, Saturday, 15 June, 1901, pp. 508-9. (Review of "*The Soul of Osiris*. By Aleister Crowley. (Kegan Paul. 5s. net.")(Reviews; Minor Verse, pp. 508-9.)

<sup>1840</sup> Ibid., p. 510. (Review of "*The Song of Alcæus*. By J. S. Easby-Smith (Washington, U.S.A.: W. H. Lowdermilk.)")

## For the Thelemites

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*I cannot lift the golden veil.  
O Mother Isis, let thine eyes  
Behold my grief, and sympathise!"*

*There is a lack of virility in poetry of this sort, but it cannot be denied that Aleister Crowley is a true poet – a poet of the school of Baudelaire and Poe.*<sup>1841</sup>

The Bookman had *The Soul of Osiris* on its list of new books published between "March 15th to April 15th, 1901", and added was a funny little review, a literary 'prescription', that had been added in square brackets:

*[A book of picturesque poems, called "A History": they are forceful and effective, taken in small quantities; but inclined to be too generally turgid.]*<sup>1842</sup>

The Birmingham Daily Gazette wrote on June 28 about the new book:

*It is not often that one is able to close a book of modern verse, and by a hitherto unknown author, with the feeling that here is the promise of a new poet. Of course, the occurrence must be, of necessity, of extreme rarity. In "The Soul of Osiris" there is no doubt that there is the fairest promise of not only hope that the author will go on from the achievement of this volume to higher achievements in the near future. When we reflect on the considerable bulk of the book and the equality of its several poems, we are assured of the justice of our first impression, and it is therefore with some feeling that we announce it. In "The Soul of Osiris" we have a human document, and we can only compare it with those which Charles d'Orleans, Francoise Villon, and Paul Verlaine have given us. Everyone who is a student of the personal note in art knows what these great masters have given us, the value and the truth of it all. To such the work to be found in "The Soul of Osiris" will be a joy. Our comparison is, of course, limited: we are not dealing with the whole work of a poet who has passed away and comparing it with the whole work of other poets; we have but the beginnings of a body of work, but the spirit is present, and the achievement accomplished in this first fragment is such as warrants us in making our somewhat bold comparison. The spirit of it is entirely akin to the suffering which, we know, Vivon and Verlaine bore: a suffering which was part physical but in greater part mental. It was the stress of poetic emotion, an emotion which was so keen as to be a part of every waking moment of life, that renders all such poetry so poignant, and there is this poignancy of emotion in "The Soul of Osiris." And yet there is joy in the book; joy over accomplishment. The accomplishment of a great travail resulting in the birth of something fine and lovely, travail because of the immensity of the problem and the doubt of its complete solution. Solution there is, however. Mr. Crowley had the prophet's vision when he wrote at the end of his book, "The Epilogue is Silence." That chapter of his life is securely ended and he wakes to new things, and we shall be glad indeed to witness his solution of those also, as we have participated in the solved problem he has already presented in verse worthy of the greatness of his theme. As poetry this book reaches a high technical*

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<sup>1841</sup> The Westminster Review. London, UK: E. Marlborough and Co. ♦ Vol. CLV, No. 6, June, 1901, pp. 715-6. ("The Soul of Osiris: A History. By Aleister Crowley. London: Kegan Paul, Trench, Trübner & Co.") (Contemporary Literature: Poetry, pp. 715-6.)

<sup>1842</sup> The Bookman. London, UK: The Bookman. ♦ Vol. XX, No. 116, May, 1901, p. 63. ("CROWLEY, ALEISTER. – The Soul of Osiris, 5/- net .....Kegan Paul [A book of picturesque poems, called "A History": they are forceful and effective, taken in small quantities; but inclined to be too generally turgid.]") (The New Books of the Month; March 15th to April 15th, 1901; Poetry, Music, and the Drama, p. 63.)

excellence: there are some small inequalities, but they are not worth calling attention to, for the general level of the verse is so high. Mr. Crowley seems to possess all the attributes of a true poet, and we sincerely trust that the promise of this – as far as we know his first volume – will be speedily followed by its successor.<sup>1843</sup>

P. R. Stephensen does not mention this review in *The Legend of Aleister Crowley*, and it is likely that Crowley never saw this ‘extremely’ positive review – if he had one should immediately expect to find him using it in his advertisements for his books in other publications. However, only some three months later came the next review from the reviewer at *The Birmingham Gazette*, this time the book was *The Mother’s Tragedy*:

It is not long since we reviewed in these columns what we believed to be the first book of a new poet. “*The Soul of Osiris*” possessed the fullest promise, and now we have before us another volume from the same pen. We should say from internal evidence that there is but a small interval of time between the two books: they for all intents and purposes belong to each other, the only difference being one of subject. In “*The Soul of Osiris*” the subject-matter was very frequently of quite an extravagant character, with now and then poems which were free from any extravagance at all, but full of true poetic fire. In the present volume we likewise find a similar condition of things, but here the subject-matter is even more extravagant, and were it not for its treatment we should say extremely unpleasant. Mr. Crowley has courage, and is not to be deterred from frankness by any possible or impossible demand of conventionality. Most of our great poets, particularly our great dramatic poets, have dealt with subjects with which the subject of “*The Mother’s Tragedy*” is allied; but in this new drama its author has gone much further than either Æschylus or Shelley even, and the horror of the whole thing is tremendous indeed. We feel, therefore, that our estimate of the quality of Mr. Crowley’s poetry is a correct one, for with any treatment short of that to be expected from a true poet, such a subject as that treated of in “*The Mother’s Tragedy*” would be nothing but nauseous. As it is, it is of the essence of great tragedy. We cannot say more of it now; but we still look forward to a still, quiet, and calm volume of poems from Mr. Crowley’s pen by which he may be more definitely judged than is possible with these turgid, fiery efforts of a young poetic ebullience.<sup>1844</sup>

July 19, *The Western Morning News* concluded their review of *Jephthah* by the words:

[...] there is a sense of music and power, a note of vigorous mastery and daring conception in much of “*Osiris*” that go far to atone for several glaring crudities and much banality. We are compelled to read even where the subject matter fails to attract, and we venture to think that in Aleister Crowley we have found a poet, whose genius has yet to unfold and in whose verse there lies, in the poet’s own words,

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<sup>1843</sup> The Birmingham Gazette. Birmingham, West Midlands, England: The Birmingham Gazette. ♦ Friday, June 28, 1901, p. 8. (“*THE SOUL OF OSIRIS*. By ALEISTER CROWLEY. (London: Kegan Paul, Trench, Trübner, and Co. Limited.) 5s.”) (BOOKS OF THE DAY. VARIETIES IN VERSE, p. 8.)

<sup>1844</sup> Ibid. ♦ Friday, September 24, 1901, p. 8. (“*THE MOTHER’S TRAGEDY*. By ALEISTER CROWLEY. (Privately printed.)”) (BOOKS OF THE DAY., p. 8.)

## For the Thelemites

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*Music that throbs and soars and burne,  
And breaks the possible, to dwell  
One moving monotone, nor turns,  
Making hell heaven and heaven hell.  
The steady impossible song that yearns  
And brooks no mortal in its swell!*<sup>1845</sup>

[The Court of the Profane; Asmodel<sup>1846</sup>]

The American weekly journal *The Nation* reviewed *The Soul of Osiris*, August 22, 1901:

*Aleister Crowley, in 'The Soul of Osiris' (London: Kegan Paul), reveals what seems to him an even more excellent way. He calls his volume with its four books "a History" – the history, evidently, of a very modern spirit as it has passed from the rule of the bodily senses and Baudelaire to the most exalted moods of mysticism.*<sup>1847</sup>

The review contained a statement that in some ways recalled C. K. Chesterton's review of the book in the *Daily News* two month before, a review that I will return to later:

*We all know what happened to the transcendently beautiful lyrical genius of Blake. Aleister Crowley should keep a copy of the 'Prophetic Books' next the whipcord scourge in his anchorite's cell. Already the world that he bodies forth in his verse is too often merely a clotted mass of wilful emotional symbols.*<sup>1848</sup>

However, after having quoted some stanzas from "*The Athanor*", together with the first three stanzas from the poem *Jezebel* (1899), and stated about both the Irish poet William Butler Yeats (1865-1939) – reviewing his dramatic poem *The Shadowy Waters*<sup>1849</sup> – and Aleister Crowley, that "*both are contemnners of the commonplace, wilful and audacious dreamers*"<sup>1850</sup>, the reviewer further stated:

*No one who reads such poems as these, and in addition the strangely visionary "Nameless Quest," the sonnet to Allan Macgregor, and "The Rosicrucian," can doubt that this poet is authentic and will reveal to the world much new beauty, unless his eye be dizzied and the brain distraught by the raptures of Mysticism.*<sup>1851</sup>

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<sup>1845</sup> Western Morning News and Mercury. Plymouth, Devon, England: Western Morning News. ♦ Friday, July 19, 1901, p. 3. (Review of "*THE SOUL OF OSIRIS*" (Aleister Crowley. Kegan Paul, Trench, Trubner, and Co. 5s.)(*NEW OR RECENT BOOKS*, p. 3.)

<sup>1846</sup> Aleister Crowley. *The Soul of Osiris. A History*. London, UK: Kegan Paul, Trench, Trübner and Company, Ltd., 1901, p. 12. (*The Court of the Profane; Asmodel*, pp. 11-5.)

<sup>1847</sup> The Nation; A Weekly Journal Devoted to Politics, Literature, Science, and Art. New York, NY: The Nation. ♦ Vol. LXXIII, No. 1886, Thursday, August 22, 1901, p. 153. (Review of "'*The Soul of Osiris*' (London: Kegan Paul)", pp. 152-3.)(*Book Reviews; Recent Verse*, pp. 152-5.)

<sup>1848</sup> Ibid., p. 153. • For C. K. Chesterton's review in the *Daily News*, see note<sup>4230</sup> below.

<sup>1849</sup> William Butler Yeats. *The Shadowy Waters*. London, UK: Hodder & Stoughton, 1900. • The edition of the book mentioned in *The Nation* was the first American edition, 1901: Ibid. New York, NY: Dodd, Mead & Company, 1901.

<sup>1850</sup> The Nation; A Weekly Journal Devoted to Politics, Literature, Science, and Art. New York, NY: The Nation. ♦ Vol. LXXIII, No. 1886, Thursday, August 22, 1901, p. 152. (Review of "'*The Soul of Osiris*' (London: Kegan Paul)", pp. 152-3.)(*Book Reviews; Recent Verse*, pp. 152-5.)

<sup>1851</sup> Ibid., p. 153. • For the "sonnet to Allan Macgregor", see note<sup>4245</sup> below.

Another American magazine, the monthly *The Critic*, reviewed the book in September 1901:

Mr. Crowley is a disciple of Swinburne, Rossetti and Symons – especially Symons. The burden of his songs is "desire." He appears to be one of those anaemic Creatures who find an embrace unsatisfactory unless accompanied by bites. "All my limbs were bloody with your mouth." This may be mayhem, but is it poetry? This occurs in "The Court of the Profane." Passing through "The Gate of the Sanctuary" and "The Holy Place" to "The Holy of Holies," we shall, of course escape this sort of thing. Shall we? Not if the author knows himself. For even here we have "libertine touches of small fingers," and a "beloved mouth that beats and bleeds." Beyond this "Holy of Holies" comes an epilogue; and this is all there is of it: "The epilogue is SILENCE." Paresis, more likely!<sup>1852</sup>

As to *The Soul of Osiris*, very interestingly, we happen to know from a notice in *The Belfast News-Letter* of June 1, 1899, that the poem "The Palace of the World," from "The Holy of Holies" appeared in *The Cambridge Magazine* of May 25, 1899.<sup>1853</sup> When the poem later, in 1905 E.V., appeared in the first volume of *Collected Works* (where *The Soul of Osiris* was titled *The Temple of the Holy Ghost*)<sup>1854</sup> Crowley had added a large notice to the title explaining about it that it: "Describes the spiritual aspect of the "Lesser Ritual of the Pentagram," which we append, with its explanation."<sup>1855</sup>, and furthermore in another note to the first stanza's first line, "The fragrant gateway of the dawn", that: "This ritual was given to Neophytes of the Order of the Golden Dawn."<sup>1856</sup> The note with the appended "Lesser Ritual of the Pentagram" from the Golden Dawn was thus published by Crowley in this volume not long after the Equinox of the Gods had taken place in March, 1904 E.V., and it recalls the statement written by him in the essay "Qabalistic Dogma" in the back of the same volume, which has been mentioned already, namely: "Before what is known as the Equinox of the Gods, a little while ago, there was an initiated Formula [IAO] which expressed these Ideas to the Wise. Truth is not eternal, any more than God; and it would be but a poor God that could not and did not alter his Ways at his Pleasure."<sup>1857</sup>; and also the statement from the notebook containing "The Book of Results" (Yorke MS Book 27), which had been omitted from *TSK1912* and *EG*, that the G.:D.: was to be destroyed, i.e., that "its history & its papers" should be published – something already mentioned in a foregoing

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<sup>1852</sup> *The Critic*; An Illustrated Monthly Review of Literature and Life. New York, NY: Published for The Critic Company by G. P. Putnam's Sons. ♦ Vol. XXXIX, No. 3, September 1901, p. 282. ("Crowley – *The Soul of Osiris: A History*. By Aleister Crowley. Kegan Paul. 5 shillings net.") (*The Book=Buyer's Guide; Poetry and Verse*, p. 282.)

<sup>1853</sup> *The Belfast News-Letter*, Antrim, Northern Ireland: The Belfast News-Letter. ♦ Thursday, June 1, 1899, p. 6. ("In the fifth number of the "Cambridge Magazine" [Thursday, May 25, 1899] there is a plea for athletics, and articles on "Kipling & Co." "A Classical Discovery," by G. F. Abbott; "A New Poet," by E. H. Lacon Watson; and "The Palace of the World," by Aleister Crowley.") (*NEW BOOKS AND MAGAZINES*, p. 6.) • I have not yet been able to examine a copy of the fifth number of this ultra rare magazine that only appeared from April 27, 1899 - November 30, 1899. • *The Cambridge Magazine*. Cambridge, UK: Printed at the office of the Cambridge Gazette. ♦ Vol. 1, No. 5, Thursday, May 25, 1899.

<sup>1854</sup> In a note to "THE TEMPLE OF THE HOLY GHOST." in the first volume of the *Collected Works* Crowley stated: "At the publisher's [i.e. Kegan Paul's] suggestion, this volume was split up into "The Soul of Osiris" and "The Mother's Tragedy." The original design of the poet is now restored [by the S.P.R.T.]." • Aleister Crowley. *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume I, 1905, p. 166, Note \* to the title "THE TEMPLE OF THE HOLY GHOST." (*THE TEMPLE OF THE HOLY GHOST*. 1901, pp. 166-213.)

<sup>1855</sup> *Ibid.*, p. 204, Note 1. (*THE TEMPLE OF THE HOLY GHOST*. 1901, pp. 166-213.)

<sup>1856</sup> *Ibid.*, p. 204, Note 2.

<sup>1857</sup> *Ibid.*, p. 193. (*APPENDIX; QABALISTIC DOGMA*, pp. 265-9.) • See also note<sup>378</sup> and note<sup>1636</sup> above.

chapter.<sup>1858</sup> Interestingly, the founder and editor of the *Cambridge Magazine* was in fact W. E. H. Hymphrys of the Golden Dawn, whose motto was "*Gnothi Seauton*" ('Know Thyself')!<sup>1859</sup> However, W. E. H. Hymphrys's initiation into the order took first place some six months after the publication of Crowley's poem, November 21, 1899<sup>1860</sup>, and Crowley probably played a role in his joining of the order, I think. The short-lived weekly magazine of which only fifteen numbers appeared (April 27, 1899 - November 30, 1899) was founded by W.(illiam) E.(vans) H.(ugh) Hymphrys (1876-1950)<sup>1861</sup> of Downing College in April, 1899, and Crowley's poem appeared in the new weekly's fifth number.<sup>1862</sup> According to *The Belfast News-Letter* of May 6, 1899, Crowley also supplied the "*Ballade of a Far Country*," apparently printed in the first number of the *Cambridge Magazine*, April 27, 1899.<sup>1863</sup> The publication of the weekly stopped just after W. E. H. Hymphrys's initiation into the Golden Dawn, and he probably chose to use his spare time on magic and mysticism, instead of editing the magazine. "*The Palace of the World*" was also among the ten poems by Aleister Crowley that were chosen by Aelfrida Tillyard for her anthology *Cambridge Poets 1900-1913: An Anthology* (1913 E.V.).<sup>1864</sup> Another weekly magazine entitled "*The Cambridge Magazine*" was founded in 1912 E.V. by the British writer and Cambridge linguist Charles Kay Ogden (1889-1957).<sup>1865</sup> Crowley also contributed to another Cambridge magazine, *The Granta*; "*A College Joke to cure the Dumps*," which appeared in January, 1889, founded and edited by the English writer and Liberal Party politician R.(udolph) C.(hambers) Lehmann (1856-1929) of Trinity College.

February, 1921 E.V., saw the publication of three poems from *The Soul of Osiris*: "*A Saint's Damnation*"; "*Lot*"; and "*The Altar of Artemis*", in the second volume of the three-volume *Poetica Erotica; A Collection of Rare and Curious Amatory Verse*, edited by the American author and editor T.(homas) R.(obert) Smith (1880-1942), which was sold in a limited edition of 1500 numbered copies only to subscribers by Boni and Liveright in New York City.<sup>1866</sup>

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<sup>1858</sup> See note<sup>382</sup> above, and also note<sup>330</sup> above. • Manuscript Notebook QS 27, Yorke Collection, Warburg Institute, University of London.

<sup>1859</sup> For W. E. H. Hymphrys and the Golden Dawn, see: *Robert A. Gilbert*. *The Golden Dawn Companion: A Guide to the History, Structure, and Workings of the Hermetic Order of The Golden Dawn*. Wellingborough, Northamptonshire, UK: Aquarian Press, 1986, p. 160. (5; *The Members of the Golden Dawn*; *Isis-Urania from September 1897*, pp. 159-60.)

<sup>1860</sup> *Ibid.*

<sup>1861</sup> For his full name and year of birth, see: *Arthur Charles Fox-Davies*. *Armorial Families; A Directory of Gentlemen of Coat-Armour*. Fifth Edition. Edinburgh, Scotland: T. C. & E. C. Jack, 1905, p. 703. ("*REVEREND HUGH HUMPHRYS [...] has Issue – (I) William Evans Hugh Hymphrys, Gentleman, b.[orn] Feb. 11, 1876;*") • According to *England & Wales deaths 1837-2007* he died at the age of seventy-five in Hendon, Middlesex, in 1950 E.V.

<sup>1862</sup> See note<sup>1853</sup> above.

<sup>1863</sup> *The Belfast News-Letter*, Antrim, Northern Ireland: *The Belfast News-Letter*. ♦ Saturday, May 6, 1899, p. 6. ("*The Cambridge Magazine*" is the title of a new periodical, which is published at sixpence. It has articles on "*Shall I Learn Shorthand?*" by T. P. O'Connor, M.P.; "*Mr. Gladstone*," by the late Sir Frank Lockwood; and "*Ballade of a Far Country*," by Aleister Crowley.)(*NEW BOOKS AND MAGAZINES*, p. 6.) • *The Cambridge Magazine*. Cambridge, UK: Printed at the office of the Cambridge Gazette. ♦ Vol. 1, No. 1, Thursday, April 27, 1899.

<sup>1864</sup> *Cambridge Poets 1900-1913; An Anthology*. Chosen by Aelfrida Tillyard. Cambridge: W. Heffer & Sons Ltd., 1913, pp. 62-5. ("*THE PALACE OF THE WORLD*")(*Aleister Crowley*, pp. 46-66.)(*Bibliography; Aleister Crowley, Trinity*, pp. 222-4.) • See also note<sup>1259</sup> above.

<sup>1865</sup> *The Cambridge Magazine*; Edited and Controlled by Members of Cambridge University. Published Every Sunday during Term. Cambridge, UK: Printed for the Proprietors. • For Ogden on Crowley's poetry, see also note<sup>3838</sup> below.

<sup>1866</sup> *Collection of 650 amatory poems and ballads*. • *Thomas Robert Smith* (Editor). *Poetica Erotica; A Collection of Rare And Curious Amatory Verse*. 3 vols. New York, NY: Boni and Liveright, 1921-22. ♦ Vol. 2 (1921), pp. 218-24. ("*THE*

The same year as *The Soul of Osiris* appeared also, as mentioned, *The Mother's Tragedy and Other Poems*, privately printed, and in an edition of 500 copies.<sup>1867</sup> In 1907 E.V. appeared a second issue of the first edition – the book, which was published by S.P.R.T. stated "A New Edition" on its title page, but the sheets were from the 1901 printing.<sup>1868</sup> Crowley later noted in *Confessions* about the book that it seemed to have been influenced by Ibsen, with a touch of Bulwer Lytton.<sup>1869</sup> But why was *The Mother's Tragedy and Other Poems* privately printed? A note to the title "*The Temple of the Holy Ghost*" in the first volume of the *Collected Works* (1905 E.V.) gave the information that: "At the publisher's suggestion, this volume was split up into "*The Soul of Osiris*" and "*The Mother's Tragedy*.""<sup>1870</sup> To me, this suggests that Kegan Paul probably hesitated to publish "*The Mother's Tragedy*", since they considered it a nauseous work, and that Crowley therefore in the end published the volume himself – perhaps this was the publisher's original reason for suggesting a split of the volume into separate books, the official reason given by them seems to have been that the volume was too long.

None of the book trade journals seems to have mentioned the 1901 publication of *The Mother's Tragedy*, probably since the book was privately printed. However, it appears that it was published in August 1901, since *The Scotsman* and the *London Morning Post* had it on their lists of new books, August 5, 1901; *The Westminster Gazette* listed the book, August 6; *The Standard* two days later, August 7; and the *Pall Mall Gazette*, August 8.<sup>1871</sup> And both the English weekly reviews *The Speaker*; *The Liberal Review* and *The Saturday Review* had the book on their lists of new books, August 10.<sup>1872</sup>

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ALTAR OF ARTEMIS (By Aleister Crowley. From *The Soul of Osiris*. 1901)", pp. 218-20.)("LOT (By Aleister Crowley. From *The Soul of Osiris*. 1901)", pp. 221-3.)("A SAINT'S DAMNATION (By Aleister Crowley. From *The Soul of Osiris*. 1901)", pp. 223-4.) • "Enlarged" edition: Thomas Robert Smith (Editor). A Collection of Rare And Curious Amatory Verse. New York: NY: Crown Publishers, nd [1927]. • The Publishers Weekly. New York, NY: R. R. Bowker Co. ♦ Vol. Cl, No. 5, February 4, 1922, p. 287. ("Smith, Thomas R., comp. *Poetica erotica; a collection of rare and curious amatory verse; 2v. 19+324; 15+328 p. O [c. '21] N. Y., Boni & Liveright bds. \$15 n. [priv. pr.; subs. only, 1550 sets.]*")(*The Weekly Record of New Publications*, pp. 282-8.) • 1550 sets were printed, but only 1500 were for sale.

<sup>1867</sup> Aleister Crowley. *The Mother's Tragedy and Other Poems*. N.p. [London, UK]: Privately printed, 1901. • Aleister Crowley. *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume III, 1907, p. 235. ([*THE MOTHER'S TRAGEDY: 1901.*])(*Appendix A. Notes Towards an Outline of a Bibliography of the Writings in Prose and Verse of Aleister Crowley*, pp. 233-9.)

<sup>1868</sup> Aleister Crowley. *The Mother's Tragedy and Other Poems*. A New Edition. Boleskine, Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, 1907.

<sup>1869</sup> *Confessions*, p. 190.

<sup>1870</sup> Aleister Crowley. *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume I, 1905, Note\* on p. 166. (*The Temple of the Holy Ghost*, pp. 166-213.) • See also note<sup>3646</sup> below.

<sup>1871</sup> *The Scotsman*. Midlothian, Scotland: The Scotsman. ♦ Monday, August 5, 1901, p. 2. (Review of "*THE MOTHER'S TRAGEDY, AND OTHER POEMS*. By Aleister Crowley. Privately Printed.")(NEW BOOKS; POETRY, p. 2.) • *The Morning Post*. London, UK: The Morning Post. ♦ Monday, August 5, 1901, p. 8. (""*The Mother's Tragedy, and Other Poems.*" By Aleister Crowley. Privately printed.")(PUBLICATIONS RECEIVED, p. 8.) • *The Westminster Gazette*. London, England: The Westminster Gazette. ♦ Tuesday, August 6, 1901, p. 8. ("CROWLEY, ALEISTER. *The Mother's Tragedy: and Other Poems. (Privately Printed.)*")(BOOKS RECEIVED ON SATURDAY, p. 8.) • *The Standard*. London, UK: The Standard. ♦ Wednesday, August 7, 1901, p. 2. (""*The Mother's Tragedy, and other Poems.* By Aleister Crowley. Privately printed.")(YESTERDAY'S NEW BOOKS, p. 2.) • *Pall Mall Gazette*. London, UK: Pall Mall Gazette. ♦ Vol. LXXIII, No. 11,342, Thursday Evening, August 8, 1901, p. 3. ("CROWLEY, A. *The Mother's Tragedy, and Other Poems. 8vo, cloth. Pp. 111. Privately printed.*")(BOOKS RECEIVED, p. 3.)

<sup>1872</sup> *The Speaker*; *The Liberal Review*. London, UK: Cassell & Company. ♦ New Series, Vol. IV, No. 97, Saturday, August 10, 1901, p. 540. ("Crowley, Aleister. *The Mother's Tragedy and Other Poems. Privately printed.*")(Book Received;

## For the Thelemites

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*The Outlook* had a review of *The Mother's Tragedy*, August 10, 1901 E.V.:

Here is the penultimate stanza of the "Prologue":

Wherefore behoves the Soul that leaps divine,  
Even beholding, darkly in a mirror,  
The face of God, to sink before His Shrine,  
Weeping: O Beauty, Majesty, and Terror,  
Wisdom and Mind and Soul,  
Crown simplex, Mighty Whole,  
Lord of the Gods! O Thou, the King of Kings.  
To me a sinner, me,  
Lowest of all that be,  
Be merciful, O Master Soul of things!  
Show me Thy face of ruth,  
And in Thy way of truth,  
Guide my weak youth,  
That stumbles while it walks, makes discord when it sings!

Mr. Crowley, as poet and philosopher, has much need of this prayer.<sup>1873</sup>

August 31, *The Athenæum* also reviewed the book negatively:

Mr. Aleister Crowley is a kind of middleclass Swinburne at second hand, without the scholarship, without the splendid phrase, without the ardour of beauty. He has a certain rhythmical fluency, and in that statement all his literary merits are summed up. If the reader can form a conception of a windbag foaming at the mouth, he will get some notion of *The Mother's Tragedy*, and other Poems (privately printed). Even this mixed metaphor will not convey to him the morbid unpleasantness of Mr. Crowley's taste in subjects. 'The Mother's Tragedy' is a drama of incest, crudely and violently treated. Some of the shorter poems are worse.<sup>1874</sup>

However, Crowley had, in fact, also sent his book to America, where the *New York Evening Post*, August 23, 1901, mentioned his "exceptional lyrical gift":

Of "Aleister Crowley's" gloomy but indubitable talent we shall speak more fully on another occasion. A second volume, privately printed, by the author of 'Osiris,' shows the same qualities of excessive

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Verse, p. 540.) • The Saturday Review of Politics, Literature, Science and Art. London, UK: The Saturday Review. ♦ Vol. 92, No. 2389, 10 August, 1902, p. 186. ("The Mother's Tragedy and Other Poems (Aleister Crowley). Privately Printed.", p. 186.) (This Week's Books; Verses, p. 186.) • The Nation; A Weekly Journal Devoted to Politics, Literature, Science, and Art. New York, NY: The Nation. ♦ Vol. LXXIII, No. 1888, Thursday, September 5, 1901, p. 196. ("Crowley, Aleister. The Mother's Tragedy, and Other Poems. Privately printed.") (Books of the Week, p. 196.)

<sup>1873</sup> The Outlook; Life, Politics, Finance, Letters, and the Arts. London, UK: The Outlook. ♦ Vol. VIII, No. 182, Saturday, August 10, 1901, p. 58. ("The Mother's Tragedy, and Other Poems, by Aleister Crowley."; "Privately printed. Demy 8vo. Pp. 112.") (A FIRST GLANCE AT NEW BOOKS; Verse, p. 58.)

<sup>1874</sup> The Athenæum; A Journal of Literature, Science, the Fine Arts, Music, and the Drama. London, UK: Published at the Office. ♦ No. 3853, Saturday, August 31, 1901, p. 282. (Review of "The Mother's Tragedy, and others Poems (privately printed)", p. 282.)

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morbidness and of precise expression of mood that were shown in the earlier volume. No English writer has so nearly reproduced the mood of Baudelaire, and whether this is a commendable achievement or not, it is too uncommon and distinguished a quality to pass unnoticed. Some idea of Mr. Crowley's exceptional lyrical gift may be had from the opening chorus of "The Mother's Tragedy."

### THE SPIRIT OF TRAGEDY.

Here, in the home of a friend,  
Here, in the mist of a lie,  
The pageant moves on to the desolate end  
Under a sultry sky.  
Noon is upon us, and Night,  
Spreading her wings unto flight,  
Visits the lands that lie far in the West,  
Where the bright East is at peace on her breast:  
Opposite quarters unite.  
Soon is the nightfall of Destiny here;  
Nature's must pass as her hour is gone by.  
Only another than she is too near,  
Gloom in the sky.  
One who can never pass over shall sever  
Links that were forged of Love's hand;  
Love that was strong die away as a song,  
Melt as a cable of sand.<sup>1875</sup>

September 26, a newly founded American Christian magazine, *The Christian Century; A Weekly Religious, Literary and News Magazine*, mentioned Aleister Crowley and the review in *The New York Evening Post*, quoting "The Spirit of Tragedy" under the heading of "THE COMING POET", however, the editor of the magazine had clearly not read *The Mother's Tragedy*:

Mr. Aleister Crowley is surely going to be the next idol of the people who have been worshipping Browning. Mr. Crowley has already secured quite a following in England, and it is therefore a question of only a short time when he will have people over here guessing. *The New York Evening Post* has already spoken of his "indubitable talent," and quotes the following as evidence of his "exceptional lyrical gift":

### *The Spirit of Tragedy.*

Here, in the home of a friend,  
Here, in the mist of a lie,  
The pageant moves on to the desolate end  
Under a sultry sky.  
[...]<sup>1876</sup>

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<sup>1875</sup> The Evening Post. New York, NY: The Evening Post. ♦ Friday, August 23, 1901, p. 4. (Review of "The Mother's Tragedy.") (BOOKS AND READING, p. 4.) • Crowley had also sent the book to the *New-York Daily Tribune*: "BOOKS OF THE WEEK. [...] THE MOTHER'S TRAGEDY, AND OTHER POEMS. By Aleister Crowley. 8vo. pp. 111. (Privately printed.)" • *New-York Daily Tribune*. New York, NY: New-York Daily Tribune. ♦ Saturday, August 17, 1901, p. 8. (BOOKS OF THE WEEK, p. 8.)

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The notice also quoted a review from *The Chicago Record-Herald*:

*We are ready to admit right here that Crowley is great. We can't understand what he is driving at, hence it will be idle to question his supremacy as an artist. – Chicago Record-Herald.*<sup>1877</sup>

Crowley sent the book to *The Oxford Magazine* for review in October, 1901 E.V.<sup>1878</sup>, and it was reviewed in the issue of December 4:

*The Author of these verses is apparently consumed with the desire to produce the sensation of nausea in his readers: but fortunately the luckless reviewer, if he have the least sense of humour, will be saved by the portentous absurdity of the stuff presented to him. Perhaps the following sample is sufficient: –*

*Thrice, in the Vault of Hell, my Word was born,  
Abortive, in the empty wilderness.  
False echoes, made malicious, turn to scorn  
The awful accents, the Supreme address.  
The Fourth, the final word!  
All chaos shrank and heard  
The terror that vibrated in the breath.  
Hell, Death, and Sin must hear,  
Tremble and visibly fear,  
Shake the intangible chain that hungereth.  
That Mother of Mankind  
Sprang in the thunder-wind!  
The strong words bind  
For evermore, Amen! the keys of Hell and Death.  
[PROLOGUE; SIN: An Ode, Stanza 4.]<sup>1879</sup>*

*"Igsplain this, men and angels! we might cry with Mr. Yellowplush, if we had the least curiosity with regard to it. The least unfavourable thing that we can say of this volume is that it is privately printed: we should gladly have omitted even this censure."*<sup>1880</sup>

The critic reviewed the book in January, 1902:

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<sup>1876</sup> The Christian Century; A Weekly Religious, Literary and News Magazine. Chicago, IL: The Christian Century Company. ♦ Vol. I, No. 19, September 26, 1901, p. 27. (BOOKS; THE COMING POET, p. 27.)

<sup>1877</sup> Ibid.

<sup>1878</sup> The Oxford Magazine; A Weekly Newspaper and Review. Oxford, UK: Oxford Magazine. ♦ Vol. XX, No. 1, Wednesday, October 16, 1901, p. 17. ("From the AUTHOR: – *The Mother's Tragedy and other Poems. Aleister Crowley.*") (BOOKS RECEIVED, p. 17.)

<sup>1879</sup> *Aleister Crowley. The Mother's Tragedy and Other Poems.* N.p. [London, UK]: Privately printed, 1901, pp. viii-ix. (PROLOGUE; SIN: An Ode, pp. vii-xii.)

<sup>1880</sup> The Oxford Magazine; A Weekly Newspaper and Review. Oxford, UK: Oxford Magazine. ♦ Vol. XX, No. 8, Wednesday, December 4, 1901, p. 141. (Review of "*The Mother's Tragedy and other Poems. By Aleister Crowley. (Privately printed.)*") (REVIEWS; POETRY, p. 141.)

*The inspiration for this astounding volume would seem to have been drawn from potations of "rancid less"; and its morbidity would seem to be past all medication. We shall not say that the verse, either as regards subject-matter or treatment, is Swinburnian; but only that the author has caught suggestion from this eminent source, and has carried it to regions of deepest mire; in his own words, "The old gods, indeed, go down to death, But the new gods arise from utter rottenness."*<sup>1881</sup>

Crowley wrote in the S.P.R.T. catalogue included in *In Residence: The Don's guide to Cambridge* (1904 E.V.) about the book:

*The two dramas in this volume are of a nature to freeze the blood in the veins of the most sanguine of mankind. Also a short collection of lyrics of great beauty and horror is contained.*<sup>1882</sup>

Following these words was a quote from a review stated to have appeared in the "Oxford Magazine.", however, this interesting review was not from *The Oxford Magazine*, but *The Westminster Review*, October 1901:

*"Mr Aleister Crowley is a poet who is apparently under the obsession of an esoteric view of life and human destiny. He endeavours to grapple with the dark problems which exercised the imagination of John Ford. He views the sexual problem from the standpoint of an unconventional student of human nature. His creed is a singular mixture of belief in Osiris and Christ. The principal poem in his new volume is a powerful dramatic sketch ending in something like a tragic farce. The love of a man for his own mother, not according to a moral but a sexual standard, is not quite a novel idea, but Mr Crowley handles the subject in a revolting fashion, which the Greek poets avoided, owing to their keen artistic sensibility. Some passages in this drama are really very fine; and 'The Fatal Force' is also a dramatic poem of singular power, through the subject is equally horrible. There is scarcely a poem in the entire volume free from morbidity; and yet it is impossible to deny that Mr Crowley has a claim to recognition as a true poet. Most men who have thought deeply on life's problems recognise that the current religion of nearly all their fellow men is an idle mockery. The relations of men and women, as well as the constitution of states and families, are based largely on organised lies. We cannot shrink from looking behind the veil, and asking ourselves – What is life at best? It is materialism and obscenity? or is it a sickening comedy in which nobody cares whether the consequences of his actions are injurious to others or not? Mr Crowley seems to hold that the world is reeking with rottenness – and he is, to a great extent, right. His poems, 'Mors Janua Amoris' and 'The Whore in Heaven,' will horrify the votaries of Mrs Grundy. At the same time, these daring verses contain a large share of elemental truth. But we live in a hypocritical age, and apparently the author of these extraordinary poems realises the fact, for his volume is 'privately printed.' The epilogue, 'A Death in Sicily [sic, but Thessaly],' is really a magnificent poem – pagan in its intensity and vividness of colouring; but the prudes who think nakedness impurity and who abjectly fear death will denounce this really gifted poet as 'immoral.'" – Oxford Magazine. [sic]<sup>1883</sup>*

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<sup>1881</sup> The Critic; An Illustrated Monthly Review of Literature and Life. New York, NY: Published for The Critic Company by G. P. Putnam's Sons. ♦ Vol. XL, No. 1, January, 1902, pp. 88-9. ("**Crowley – The Mother's Tragedy**. By Aleister Crowley. Privately printed.")(The Book=Buyer's Guide; Poetry and Verse, pp. 88-9.)

<sup>1882</sup> In Residence: The Don's Guide to Cambridge; By Aleister Crowley. Cambridge, UK: Elijah Johnson, 1904, "EXCERPS A – FROM THE CATALOGUE. Society for the Propagation of Religious Truth, Boleskine, Foyers, Inverness; THE WORKS OF MR ALEISTER CROWLEY", p. 5. (The Mother's Tragedy, etc. 5s., pp. 5-6.)

<sup>1883</sup> Ibid., pp. 5-6. (The Mother's Tragedy, etc. 5s., pp. 5-6.) ♦ The Westminster Review. London, UK: E. Marlborough and Co. ♦ Vol. CLVI, No. 4, October, 1901, p. 476. ("The Mother's Tragedy, and other Poems. By Aleister Crowley.

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It is a fact that some of the people who reviewed Crowley's works in the literary magazines were ardent Christians, and that they wrote reviews, which often were negative, as well as, unsigned. One who reviewed Crowley's books unsigned in *The Academy*, was the English poet Francis Thompson (1859-1907). Francis Thompson's poetry was usually on religious subjects, and he was known as 'the poet of Catholicism'. He has been called a mystic, a term he shunned. In October 1901, the following review by Francis Thompson of *The Mother's Tragedy* appeared in *The Academy*:

*It is not long since we reviewed a book by Mr. Aleister Crowley, and mingle blame with praise, like "crusty Christopher." So we must still do; for The Mother's Tragedy treads too hard on the heels of his previous volume for any modification of the qualities we then noted. There is the old vigour and boldness, the sinewy phrase that takes you by the throat (as it were) and throttles the praise out of you; but also is it incompt, wild, shattering of form, unskilful in coherent expression, profuse in awkward and misleading constructions as of old. For many of these poems there is no word but powerful; yet it is (we might almost say) the power of insanity, so little is it under the author's own control, so contorted and spasmodic is it, proceeding by vehement leaps and rushes of speech, abruptly checked by thick and struggling utterance. Often admirable in forceful felicity, it is equally often exasperating by its choked and imperfect expression. Withal there is thought: it is turbid with meaning, only too turbid at many times. Yet this is a fault on the right side. We would rather wrestle with Mr. Crowley's obscurity (and he is often densely, faultily obscure, through trying to say more in a line than he has the gift to say) than wade through the tepid vacuity of most minor verse. The worst of all obscurity is the obscurity of utter nothingness and voluble, brainless platitude. All Mr. Crowley's qualities for good and evil, are quintessentialised in the opening ode, called "Sin." It deals with the spirit of the heathen and mythologic hell – the place of intense cold and negation of life, the source of lust and death. The poem only too manifestly reveals its own effort; it is often turgid with effort, clumsy with unshapely compression; it is obscure in substance, and frequently still more obscure from broken and disconnected utterance, want of logical grammar – all the faults of those who seek pregnancy without adequate artistic gift. Yet its sheer power constantly [sic] makes way through the dead weight of its defects; while it is throughout grave and dignified. The poet always knows what he is saying, though the reader may often desperately wish that he did. It is too long to quote entire; but at the risk of utter unintelligibility we venture to cite from it some stanzas:*

*Ye rivers, and ye elemental caves,  
Above the fountains of the broken ice,  
Know ye what dragon lurks within your waves?  
Know ye the secret of the cockatrice?  
The basilisk whose shapeless brood  
Take blood and muck for food?  
The sexless passion, the foul scorpion spawn?  
The witches and the evil-chanting ones  
Who strangle stars and suns,  
Eclipse the moon, and curse against the dawn?*

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*Privately printed, 1901*)(*Contemporary Literature: Poetry*, p. 476.) • Also as a review from "Oxford Magazine" in: 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. 41. (Chapter II. EARLY PERIOD, 1896-1907 – THE MOTHER'S TRAGEDY (1901), pp. 41-3.)

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*Know ye the haunts of death?  
The hole that harboureth  
The sickening breath,  
Whence all disease is bred and all corruption drawn?*

*Central, supreme, most formidable Night,  
Gathered its garments, drew itself apart,  
Gaunt limbs appear athwart the coprolite  
Veil of deep agony, display the heart;  
Even as a gloomy sea,  
Wherein dead fishes be,  
Poisonous things, nameless; the eightfold Fear,  
Misshapen crab and worm,  
The intolerable sperm,  
Lewd dragons slime-built stagnant, the foul mere  
Crawled, moved, gave tongue,  
The essential soul of dung  
That lived and stung;  
That spoke: no word that living head may hear.*

*Yet, in the terror of that Breast, abides  
So sweet and deadly a device, a lure  
Deep in the blood and poison of her sides,  
Swat, lean, and leprous, that her stings endure.  
Even the soul of grace  
Abideth not her face  
Without vague longings, infinite desire,  
Stronger because suppressed,  
Unto the wide black breast,  
The lips incarnate of blood, flesh, and fire,*

[The Mother's Tragedy and Other Poems: Prologue; Sin: An Ode, pp. vii; ix; xi.]

*Mr. Crowley, we may add, frequently expresses things with all his uncompromising completeness, which poetry (to our mind) had better leave unexpressed.*<sup>1884</sup>

The British writer and editor Wilfred Whitten (1864-1942), who was assistant editor of *The Academy* from 1896-1902, wrote about Francis Thompson and his reviews:

*We gave Thompson as many books of theology, history, biography, and, of course, poetry as he cared to review.*<sup>1885</sup>

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<sup>1884</sup> The Academy; A Weekly Review of Literature and Life. London, UK: The Academy. ♦ Vol. LXI, No. 1538, 26 October, 1901, p. 380. (Review of "*The Mother's Tragedy. By Aleister Crowley. (Privately Printed)*") (Above Average, pp. 379-80.) ♦ For Francis Thompson as reviewer of the book, see: Everard Meynell. *The Life of Francis Thompson*. London, UK: Burns & Oates Ltd., 1913, pp. 268-9. (Chapter XII: *Friends and Opinions*, pp. 245-71.)

<sup>1885</sup> *Ibid.*, p. 253.

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The editor of *The Academy* (from 1902 *The Academy and Literature*) from 1896-1903, the British journalist, editor and writer Charles Lewis Hind (1862-1927), wrote about his work with Francis Thompson at *The Academy*:

*During the seven years that I edited the Academy, I knew the poet intimately, seeing him two or three times a week. It amused him to write articles, and to know that his landlady was being paid, although such matter were of no real importance to him; but the weekly wage gave him pocket-money to buy the narcotics of his choice, and that was important.*<sup>1886</sup>

Crowley had in the third number of *The Equinox*, March 1910 E.V., reviewed the 'Fifth thousand' edition of *Selected Poems of Francis Thompson*, published by Methuen and Co. and Burns and Oates in 1908 E.V. – a selection of Francis Thompson's poetical works issued in commemoration of his death in November of 1907 E.V. – and here written about the book and its late author:

*Long years ago, in 1898, I was one of the few admirers of Francis Thompson. His wealth of thought and pomp of diction more than atoned for the too frequent turgidity of his music.*

*Now, it seems, I am but one of five thousand just persons. So much the better for them! The more the merrier!*  
ALEISTER CROWLEY.<sup>1887</sup>

However, Francis Thompson wrote an essay on Shelly in 1889, which was posthumously published in 1908 E.V., – a volume reviewed by Crowley in the next number of *The Equinox*, September 1910 E.V.:

SHELLEY. By FRANCIS THOMPSON. With an Introduction by the Rt. Hon. GEORGE WYNDHAM. Burns and Oates [London, 1909].

*We would rather not refer to the Rt. Hon. George Wyndham in a paper of this character. Let us deal with Francis Thompson.*

*Had he no friend to burn this manuscript? To save him from blackening his own memory in this way? We were content to give him his appointed niche in the temple, that of a delicate, forceful spirit, if rarely capable of cosmic expansion. We did not look for eagle-flights, we thought of him as a wild goose sweeping from Tibet upon the poppy-field of Yunnan. But the prose of a poet reveals the man in him, as his poetry reveals the god; and Francis Thompson the man is a pitiful thing enough. It is the wounded earthworm cursing the harrow; the snipe blaspheming the lark. Shelley was a fine, pure, healthy man whose soul was habitually one with the Infinite Universe; Thompson was a wretch whose body was poisoned by drugs, whose mind by superstition. Francis Thompson was so much in love with his miserable self that he could not bear the thought of its extinction; Shelley was glad to die if thereby one rose could bloom the redder.*

*This essay is disgusting; we were all trying to forget Francis Thompson, to remember his songs; and here we have his putrid corpse indecently disinterred and thrust under our noses.*

*The worst of it all is the very perfection of the wrappings. What a poet Thompson might have been if he had never heard of Christ or opium; if he had revelled in Venice with its courtesans of ruddy hair, swan*

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<sup>1886</sup> Ibid., p. 255.

<sup>1887</sup> [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. III. London: Simpkin, Marshall, Hamilton, Kent & Co., March MCMX O.S. (1910 E.V.), p. 285. ("SELECTED POEMS OF FRANCIS THOMPSON. Fifth thousand. Methuen and Co., and Burns and Oates. No price." Signed "Aleister Crowley")(Reviews, pp. 285-6.) • Francis Thompson. *Selected Poems of Francis Thompson*. London, UK: Methuen and Co.; Burns and Oates, 1908.

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gracefulness, and tiger soul! Instead, he sold matches in the streets of London; from which abyss a church meant warmth, light, incense, music, and a pageant of hope.

To-day, as in the days of Nero, Christianity is no more than the slum-born shriek of the degenerate and undersized starvelings that inhabit the Inferno of Industrialism.

So also Thompson, impotent from abuse of opium, reviles Shelley and Byron for virility. "O che sciagura essere senza cogl" —

Dirt, dogma, drugs! What wonder and what hope lies in the soul of man if from such ingredients can be distilled such wine as "The dream tryst?" Requiescat in pace. Let the flowers grow on Thompson's grave; let none exhume the body!

A. QUILLER, JR.<sup>1888</sup>

Francis Thompson was addicted to opium – a severe fever in 1878 was possibly the occasion of his first taking laudanum. From a life of match selling, cab calling, and laudanum drinking, sleeping on the banks of the Thames with the homeless, he was rescued by the editor of the Catholic periodical *Merry England* Wilfrid Meynell (1852-1948). Meynell and his wife, the English writer Alice Christiana Gertrude Meynell, née Thompson (1847-1922), helped him to regain partial health, gave him a home, and also published his essays and poems. Francis Thompson died forty-eight years old in London of tuberculosis on November 13, 1907 E.V.. I note that the English author and journalist Everard Meynell (1882-1926) – one of the children of Alice and Wilfred Meynell – in his *The Life of Francis Thompson* (1913 E.V.), wrote about Francis Thompson's admiration of Swinburne:

*His earlier admiration of Swinburne is restated with reserves in his Academy review of the collected works of that poet, of whom it was rumoured that he disapproved of Thompson's liberties with the English language.*<sup>1889</sup>

Finally, regarding *A Mother's Tragedy*, *The Yorkshire Post* wrote February 5, 1902, about the book:

*There is a distempered note in Aleister Crowley's book of verse, "A Mother's Tragedy." Were its transports governed by more discretion, as all art must be, they might affect us. As it is, we suspect the author will find them coldly viewed.*<sup>1890</sup>

Later, apparently after the publication of J. F. C. Fuller's *The Star in the West; A Critical Essay Upon the Works of Aleister Crowley* by The Walter Scott Publishing Co., the latter started selling Crowley's books, and co-published *Konx Om Pax* together with S.P.R.T.<sup>1891</sup> The last of Crowley's

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<sup>1888</sup> [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. IV. London, UK: Printed for Aleister Crowley and published by him at the office of the Equinox, September MCMX O.S. (1910 E.V.), p. 292. (Review signed "A. Quiller, Jr." [Aleister Crowley] of "SHELLEY. By Francis Thompson. With an Introduction by the Rt. Hon. George Wyndham. Burns and Oates.", p. 292.) • George Wyndham (1863-1913). British politician; Under-Secretary of State for War and author.

<sup>1889</sup> Everard Meynell. *The Life of Francis Thompson*. London, UK: Burns & Oates Ltd., 1913, p. 268. (*Chapter XII: Friends and Opinions*, pp. 245-71.)

<sup>1890</sup> *The Yorkshire Post*. West Yorkshire, England: The Yorkshire Post. ♦ Wednesday, February 5, 1902, p. 5. ("Aleister Crowley's book of verse, "A Mother's Tragedy."") (*THE LIBRARY TABLE; BOOKS TO READ AND BOOKS TO USE*, p. 5.)

<sup>1891</sup> See the catalogue at the rear of *Konx Om Pax* listing 33 of Crowley's books: "MR. CROWLEY'S BOOKS ARE SOLD BY THE WALTER SCOTT PUBLISHING COMPANY AT THE FOLLOWING PRICES." • Aleister Crowley. *KONX OM PAX. Essays in Light*; By Aleister Crowley. A Facsimile Edition with an Introduction by Martin P. Starr Chicago, IL: The

books published by Kegan Paul, Trench, Trübner & Co., *Tannhäuser; A Story of All Time*, was issued in June, 1902.<sup>1892</sup> *St. James's Gazette* had a so-called "rapid" review of the book, Monday, June 23, 1902:

*On consideration we are not disposed to adopt all the strictures on "Tannhäuser: a Story of All Time," y [sic] Aleister Crowley, which the author suggests in his foreword to the reviewers. But for all his shouts of "Fore!" we cannot quite get out of his way. His metrical version of the legend is excellent - in parts, of course. But for ourselves we prefer the greater simplicity of Wagner, and we cannot refrain from availing ourselves of the permission which he expressly gives us "to conclude the review of this book by quoting from Act III.: "Forget this nightmare." But it is, to use paradox, an agreeable nightmare. (Kegan, Paul, Trench, Trübner, and Co.)<sup>1893</sup>*

*The Academy and Literature*, i.e. to all appearances Francis Thompson, wrote, August 9, 1902, among other things, about the book:

*Not being experts in the psychology of the Adepts, we must content ourself with saying that to our gross mentality the adventures of Tannhäuser with the true and the false Aphrodite-Hathoor are exceedingly tedious, and that Mr. Crowley's chief poetic merit appears to be a certain facility in reproducing the emptier melodies of Mr. Swinburne. [...] It is fair to add that, although "Tannhäuser" is not wholly free from morbidity, it does not reach the extreme of unpleasantness to be found in some of Mr. Crowley's earlier works.<sup>1894</sup>*

And the month after, September 6, *The Athenæum* had a review stating:

*Mr. Aleister Crowley is an ambitious poet. In Tannhäuser: a Story of All Time (Kegan Paul) he essays no less a theme than the lifehistory of a soul in the pursuit of the eternal and the real. This is shadowed forth with a good deal of what he chooses to call "Hebrew and Egypto-Christian symbology" – if the term is used at all, it should surely be symbolology – and in the somewhat longwinded and inflated style with which his readers are probably by this time familiar. We do not think that Mr. Crowley rises to the height of his great argument, but he avoids some of the worst eccentricities of the last volume of his verse which came before us.<sup>1895</sup>*

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Teitan Press, 1990, pp. I-[2] at the rear. (MR. CROWLEY'S BOOKS ARE SOLD BY THE WALTER SCOTT PUBLISHING COMPANY AT THE FOLLOWING PRICES., pp. I-[2] at the rear.) • On listing the books of The Walter Scott Publishing Company, Ltd., *The Publishers' Circular And Booksellers' Record*, Saturday, October 19, 1907 wrote: "*The Star in the West*, by Captain J. F. C. Fuller, crown 8vo., 327 pp. All the works of Aleister Crowley are now published by this company, and lists of same may be had on application." (1907 E.V. saw the publication of four editions of Fuller's work from Walter Scott.) • *The Publishers' Circular And Booksellers' Record*. London, UK: The Publishers' Circular. ♦ Vol. LXXXVII, No. 2155, Saturday, October 19, 1907, p. 493. (*The Walter Scott Publishing Company, Ltd.*, p. 493.) • *Aleister Crowley*. KONX OM PAX. Essays in Light. London and Felling-on-Tyne, UK: Walter Scott Publishing Co., and Boleskine, Foyers, Inverness: Society for The Propagation of Religious Truth, 1907 (but 1908). • For the publication of *Konx Om Pax*, see note<sup>1102</sup> above.

<sup>1892</sup> See note<sup>1800</sup> above.

<sup>1893</sup> *St. James's Gazette*. London, UK: *St. James's Gazette*. ♦ Monday, June 23, 1902, p. 18. (Review of "*Tannhäuser: a Story of All Time*," y [sic] Aleister Crowley") (RAPID REVIEWS, p. 18.)

<sup>1894</sup> *The Academy and Literature*. London, UK: *The Academy*. ♦ Vol. LXIII, No. 1579, 9 August, 1902, pp. 154-5. ("*Tannhäuser: A Story of All Time*. By Aleister Crowley. (Kegan Paul.)") (*Other New Books.*, pp. 154-5.)

<sup>1895</sup> *The Athenæum; A Journal of Literature, Science, the Fine Arts, Music, and the Drama*. London, UK: Published at

Crowley wrote in "*Energized Enthusiasm*" in the ninth number of *The Equinox*, March 1913 E.V., about the birth of *Tannhäuser*:

[...] *I wrote Tannhäuser, complete from conception to execution, in sixty-seven consecutive hours. I was unconscious of the fall of nights and days, even after stopping; nor was there any reaction of fatigue. This work was written when I was twenty-four years old, immediately on the completion of an orgie which would normally have tired me out.*<sup>1896</sup>

A new edition of the book, which stated "1907" on its title page, was published by the S.P.R.T..<sup>1897</sup> Crowley also wrote about *Tannhäuser* in the back of *The Book of Lies*:

*A remarkable "Pilgrim's Progress" in dramatic form. This work may be regarded as the culmination of the Author's powers in lyrical and dramatic work: he has apparently said the last word possible on the subject of Regeneration.*<sup>1898</sup>

I notice that the book not was forgotten, and turned up in 1954 E.V. on a reading list of suggested literature relating to Richard Wagner's opera "*Tannhäuser*", its "*Background and Sources*", in an issue of the New York Metropolitan Opera's weekly magazine *Opera News*!<sup>1899</sup>

As to the essay competition and the publication of *The Collected Works of Aleister Crowley*, Crowley used the competition to promote and sell his works. However, to begin with he took a humorous approach to the project. He had, as mentioned, sent out an advertisement leaflet, which described the competition, and gave its rules, and furthermore stated:

'THE CHANCE OF THE YEAR!  
'THE CHANCE OF THE CENTURY!!  
'THE CHANCE OF THE GEOLOGIC PERIOD!!!

'EVERYONE into whose hands this pamphlet may come is sure to know somebody ambitious to make a name in Literature. Here is his opportunity. BEGINNERS with BRAINS have a better chance than professional critics who are perhaps palsied by prejudice.'<sup>1900</sup>

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the Office. ♦ No. 3906, Saturday, September 6, 1902, p. 313. (Review of "*Tannhäuser: a Story of All Time (Kegan Paul)*")(*RECENT VERSE*, p. 313.)

<sup>1896</sup> [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. IX. London: Wieland & Co., March MCMXIII o.s. (1913 E.V.), p. 20. (*ENERGIZED ENTHUSIASM; A NOTE ON THEURGY*, pp. 17-46.)

<sup>1897</sup> *Tannhäuser; A story of all time; By Aleister Crowley. A new Edition; Price Fifteen Shillings net to the trade. Boleskine, Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, 1907. ♦ Printed by Turnbull and Spears, Printers, Edinburgh.*

<sup>1898</sup> [Aleister Crowley] *Liber CCCXXXIII. The Book of Lies. Which is Also Falsely Called BREAKS, The Wanderings or Falsifications of the One Thought of Frater Perdurabo Which Thought is Itself Untrue.* London, UK: Wieland and Co., 1913, p. 120. (Advertisement for "*Tannhäuser*.")(The Excreta of Mr. Aleister Crowley, pp. 117-[131].)

<sup>1899</sup> *Opera News*. New York, NY: The Metropolitan Opera Guild, Inc. ♦ Vol. XVIII, No. 9, January 4, 1954, p. 21. ("*Crowley, Aleister, Tannhäuser. London: Kegan Paul, 1902.*")(*Tannhäuser, Opera of the Week. The Story of Wagner's Tannhaeuser; What to Read*, pp. 19;21.) • Wilhelm Richard Wagner (1813-1883), German composer and author. • *Tannhäuser* was first performed at Dresden in 1845.

<sup>1900</sup> Quoted in: *Longman's Magazine*. London, UK: Longmans, Green, and Co. ♦ Vol. XLV, No. CCLXIX, March 1905, p. 477. (*At the Sign of the Ship; by Andrew Lang*, pp. 472-80.) • For Andrew Lang's causerie, see note<sup>1919</sup> below.

The S.P.R.T. had sent the leaflet to the *Longman's Magazine*, where the Scottish scholar, and man of letters, Andrew Lang (1844-1912), in the March, 1905 E.V., issue had quoted the above, and stated:

*The following advertisement, which has been sent to me, is, perhaps, of the cosmic variety of humour; at all events, it is 'new' enough, and the reference to 'The Chance of the Geologic Period' bears a moderately cosmic complexion.*<sup>1901</sup>

Andrew Lang's causerie was spotted by several newspapers, for instance, the *Edinburgh Evening News*, who March 2, 1905 E.V., under the heading "THE ART OF ADVERTISING", quoted S.P.R.T.'s "delightful advertisement!"<sup>1902</sup> However, the twenty-nine years old 'truth-seeking' Aleister Crowley, evidently provoked some elder editors by his statement. February 2, 1905 E.V., the English weekly journal the *Truth*, a journal devoted to the exposure of social fraud, and a journal that, like *John Bull*, often was sued for libel, mentioned the essay competition. Its founder and editor was the wealthy, seventy-three years old Cambridge educated English liberal politician, writer and editor Henry (Du Pré) Labouchère (1831-1912). The subtitle of the journal "*Cultores Veritatis Fraudis Inimici*", were words taken from *De Officiis* (On Duties) by the Roman orator, politician, literary critic, and philosopher Marcus Tullius Cicero (106-43 B.C.), written the year before his death (44 B.C.):

*Sunt his alii multum dispaes, simplices et aperti. qui nihil ex occulto, nihil de insidiis agendum putant, veritatis cultores, fraudis inimici,*<sup>1903</sup>

– Then there are others, quite different from these, straightforward and open, who think that nothing should be done by underhand means or treachery. **They are lovers of truth, haters of fraud.**<sup>1904</sup>

The reason why the *Truth* [The most misused word in the history of humankind. Ed.] mentioned the essay competition was apparently that a circular for the competition had been distributed by S.P.R.T. around the end of January 1905 E.V. at the colleges of Oxford and Cambridge, and that the name of the Society, together with its relation to Aleister Crowley, had awakened the editor's curiosity, and, furthermore, the circular did not explain who the person(s) behind the Society for Propagation of Religious Truth were:

*"The Chance of the Year! The Chance of the Century!! The Chance of the Geologic Period!!!" Such is the announcement on a circular that has been widely distributed during the last few days, and appears to have been "dumped" wholesale upon the colleges of Oxford and Cambridge. The chance in question appears to be that of winning £100 by an essay on the works of Aleister Crowley. This prize is stated to be offered by*

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<sup>1901</sup> Ibid.

<sup>1902</sup> *Edinburgh Evening News*. Edinburgh, Midlothian, Scotland: Edinburgh Evening News. ♦ Thursday, March 2, 1905, p. 8. (THE ART OF ADVERTISING, p. 8.)

<sup>1903</sup> *Marcus Tullius Cicero*. *De Officiis*. With an English Translation by Walter Miller. London, UK: Heinemann, 1913, p. 111. (1.109.) • The motto "*Cultores Veritatis Fraudis Inimici*." had been suggested by the Scottish-born judge Robert Malcolm Kerr LL. D (1821-1902.) • *George Pitt-Lewis*. *Commissioner Kerr – An Individuality*. London, UK: T. Fisher Unwin, 1903, p. 311. (Chapter X. *The Commissioner's Private Life, Interests, Associations and Pursuits; The Grace at Clifford's Inn*, pp. 298-326.)

<sup>1904</sup> *Marcus Tullius Cicero*. *De Officiis*. With an English Translation by Walter Miller. London, UK: Heinemann, 1913, p. 110. (1.109.)

the "Society for Promoting Religious Truth," whose address is Boleskine, Foyers, Inverness. Strange to say, not one of the scores of people who have received the circular appear to know who Aleister Crowley is; or who the Society for Propagating Religious Truth are. Seeing that a special edition of the works of Aleister Crowley is to be issued for the use of competitors for the £100 prize, and that competitors are furnished with an order form by which they agree to pay 5s. for the first volume of this issue, a suspicion naturally arises that the Society for the Propagation of Religious Truth and Aleister Crowley, himself must be somewhat intimately connected. If this is not the case, perhaps one or other of them will explain the precise basis of the interest which the Society takes in this author's work.<sup>1905</sup>

Three weeks later appeared the following in the *Truth*:

Mr. Crowley is a modest man, but also a little unreasonable. His modesty prompts him to confess that he is unknown, his unreasonableness leads him to impute this fact to me, because, though all his productions have been sent to *TRUTH* for review, none of them has ever received a notice. As a journalist I cannot afford to be modest; but when Mr. Crowley implies, as he does, that a notice in *TRUTH* is the sole avenue by which an author can become famous, regard for strict veracity, which is another characteristic of journalists, compels me to observe that, though all the other journals in Britain may not be able to do as much for an author as *TRUTH*, yet, collectively, they can do something to make a man known. After reading Mr. Crowley's letter, I caused search to be made among books which have not been noticed in *TRUTH*, and one of this gentleman's slighted volumes was brought to light. It was a little poem. So far as I am a judge of the article, it was rather good poetry – of a sort. But if all the rest of the author's works are of the same sort, the reason why newspapers have not made the author famous is pretty simple and obvious. Judging by this sample, one would hardly select this Gentleman's writing for special study at Oxford or Cambridge; and many people would be disposed to speak unkindly of a publishing firm whose commercial instincts led them to offer a prize with such an end in view. In this case the publishers style themselves the "Society for the Propagation of Religious Truth." That a body with this sanctimonious title should issue the particular work to which I have referred, and adopt this particular means of pushing the sale, is one of the strangest things I have heard of for a long while.<sup>1906</sup>

After the printing of the above, "THE S.P.R.T." (i.e., Crowley in disguise) had in a letter on the official letter paper of the Society fired a broadside against the magazine and its editor, giving an explanation of the name of the Society:

**SOCIETY FOR THE PROPAGATION OF RELIGIOUS TRUTH.**  
**Letters and Telegrams: BOLESKINE, FOYERS, is sufficient address.**  
**Parcels and Goods: INVERFARIGAIG PIER, LOCH NESS.**

GENTLEMEN, – We are the publishers of the work you speak of.  
The "Publisher's Note," was written by the Editor.  
We have not laid the question of its propriety before anybody else.

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<sup>1905</sup> *Truth*; "Cultores Veritatis Fraudis Inimici." – Cicero. London, UK: "Truth" Buildings. ♦ Vol. LVII, No. 1466, Thursday, February 2, 1905, p. 270. • See also note<sup>1942</sup> below.

<sup>1906</sup> *Ibid.* ♦ Vol. LVII, No. 1469, Thursday, February 23, 1905, p. 461.

# • TRUTH •

“Cultores Veritatis Fraudis Inimici.”—*Cicero.*

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No. 1466. Vol. LVII.

THURSDAY, FEBRUARY 2, 1905.

PRICE SIXPENCE.

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“The Chance of the Year! The Chance of the Century!! The Chance of the Geologic Period!!!” Such is the announcement on a circular that has been widely distributed during the last few days, and appears to have been “dumped” wholesale upon the colleges of Oxford and Cambridge. The chance in question appears to be that of winning £100 by an essay on the works of Aleister Crowley. This prize is stated to be offered by the “Society for Promoting Religious Truth,” whose address is Boleskine, Foyers, Inverness. Strange to say, not one of the scores of people who have received the circular appear to know who Aleister Crowley is, or who the Society for Promoting Religious Truth are. Seeing that a special edition of the works of Aleister Crowley is to be issued for the use of competitors for the £100 prize, and that competitors are furnished with an order form by which they agree to pay 5s. for the first volume of this issue, a suspicion naturally arises that the Society for the Promotion of Religious Truth and Aleister Crowley himself must be somewhat intimately connected. If that is not the case, perhaps one or other of them will explain the precise basis of the interest which the Society takes in this author’s works.

[*ibid.*, Notice on p. 270.]



**Boleskine House on Loch Ness**

**"SOCIETY FOR THE PROPAGATION OF RELIGIOUS TRUTH.  
Letters and Telegrams: BOLESKINE, FOYERS, is sufficient address.  
Parcels and Goods: INVERFARIGAIG PIER, LOCH NESS." \***  
(Words on the official letter paper of the Society)

As to the naming 'Society for the Propagation of Religious Truth', the British statesman William Ewart Gladstone (1809-1898), whom Aleister Crowley had disliked as a seventeen years old schoolboy, had in 1838 written the book *The State in its Relations with the Church* †, a book that through a famous fifty-page review of it by the Whig politician Thomas Babington Macaulay, 1st Baron Macaulay, PC (1800-1859) in *The Edinburgh Review* had been immortalized. Macaulay, who some months after the review was made Secretary of War, stated about the work:

*Mr Gladstone's whole theory rests on this great fundamental proposition, – that the Propagation of Religious Truth is one of the principal Ends of Government, as government. ‡*

– W. E. Gladstone assuming, of course, that religious truth was embodied purely in the doctrines and teachings of the English Church. W. E. Gladstone's political enemies often recalled the book's doctrines to mind, and Crowley of course knew the above and probably also took some inspiration from it when he went to war and named his publishing house 'Society for the Propagation of Religious Truth'!

[The above is mentioned in Chapter 11 of *For the Thelemites* – See the extract "*The Method of Science – The Aim of Religion*", found on the page "*Fill and Kill*"]

\* Truth; "Cultores Veritatis Fraudis Inimici." – Cicero. London, UK: "Truth" Buildings. ♦ Vol. LVII, No. 1482, Thursday, May 25, 1905, p. 1330. (AN APOSTLE OF RELIGIOUS TRUTH, pp. 1330-1.)

† William Ewart Gladstone. *The State in its relations with the Church*. London, UK: John Murray, 1838.

‡ The *Edinburgh Review*, or *Critical Journal*. London and Edinburgh: Longman, Orme, Brown, Green, & Longman, London; and Adam and Charles Black, Edinburgh. ♦ Vol. LXIX, No. CXXXIX, April, 1839, p. 235. (Review; "ART. X. – *The State in its relations with the Church*. By W. E. Gladstone, Esq., Student of Christ Church, and M. P. for Newark. 8vo. Second Edition. London: 1839", pp. 231-80.)

## For the Thelemites

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*We have severely reprimanded our Hon. Secretary for his most suspicious, if not actually criminal, conduct in attending to the correspondence of the Society during his absence in London – we beg you to accept our humblest apologies for the same.*

*A subscriber has called our attention to your description of our title as sanctimonious, which we should not ourselves have noticed, as we do not object to impoliteness, but only to perversion of fact. However, we volunteer the following explanation, as more sensitive members resent your epithet: –*

*Religious Truth should be distinguished from Religious Folly and Religious Fraud. Further, it contains two elements: the negative and the positive. From the former standpoint we act agnostic; from the latter, we hope to attain to spiritual fact by scientific method.*

*The first article of the memorandum of association, which is in course of preparation, contains words to this effect.*

*To call us sanctimonius, therefore, is as if a Tory paper explained of your Free Trade articles appearing "in a paper with this fine Protectionist title."*

*Pray reflect that at the present time opinions have such fundamental diversity that no abstract word has any signification of its context. – We are, yours faithfully,*

THE S.P.R.T.<sup>1907</sup>

To this Henry Labouchère noted:

*This letter does not read precisely like a business communication from a firm of publishers; and it increased my desire to know more of this curious religious society, which is, from the negative standpoint of religious truth, agnostic.<sup>1908</sup>*

Crowley started playing tricks on the editor, sending him some funny letters, not in his own name, but signed "S.P.R.T.". It is not known whether Ivor Gordon Back had a hand in it also, Back who edited the three volumes of *The Works of Aleister Crowley*, and who presumably also had something to do with the idea of the essay competition, I think.<sup>1909</sup> Henry Labouchère printed these letters, and explained his responses to them, in an article May 25, 1905 E.V., headed "AN APOSTLE OF RELIGIOUS TRUTH.". It started with the words:

*In the early part of this year the colleges of Oxford and Cambridge were deluged with circulars offering a prize of £100 for the best essay upon the works of one Aleister Crowley, with, a further intimation that "consolation prizes, value under £10, according to the merit of the MSS., may be awarded." Appended to the circular was a list of the works of Mr. Aleister Crowley, together with an order form for volume I of the said works, price 5s. The circular was got up much in the style of an advertisement of a tradesman's bogus competition<sup>1910</sup>*

As mentioned above, Crowley had sent one of his books to the *Truth* for review (its title was not stated, but it was probably the second edition of the seventy-one-page *Alice: An Adultery*, published in December 1904 E.V.<sup>1911</sup>), but the volume had not been noticed by Henry Labouchère,

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<sup>1907</sup> Ibid. • Vol. LVII, No. 1482, Thursday, May 25, 1905, p. 1330. (AN APOSTLE OF RELIGIOUS TRUTH, pp. 1330-1.)

<sup>1908</sup> Ibid.

<sup>1909</sup> For Ivor Gordon Back, see note<sup>239</sup> above.

<sup>1910</sup> Ibid.

<sup>1911</sup> For *Alice; An Adultery*, see note<sup>1731</sup> above. • The volume's dimensions were 7¼" × 4¾" (18,4 × 11,1 cm.)

## For the Thelemites

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and Crowley had therefore written to him from St. Moritz, something that Henry Labouchère mentioned in the article May 25:

*The distribution of these circulars was noticed in TRUTH at the time, with a suggestion that Mr. Crowley and the Society for the Propagation of Religious Truth must be somewhat intimately connected. Shortly afterwards Mr. Crowley himself wrote to me from St. Moritz with the information that the relation in question was simply that of author and publisher. He also mentioned in reply to another remark in my paragraph that if he was unknown to fame as an author, as was suggested in the paragraph, it might be due to the fact of his books had been sent to this office for review, no notice of them had up to that date appeared. This led me to institute a search for any Crowleyan productions that might have come into my possession under such circumstances, and the result was the discovery of one of them, a poem of such an objectionable character that there was no difficulty in understanding why it had not been noticed.*<sup>1912</sup>

It should be noticed that the leading British literary magazines at that time almost all had mentioned, at least the publication of one of Crowley's books, if not reviewed one. That Henry Labouchère had referred to the poem as "a little poem" did, that he March 3 received the following letter from the S.P.R.T.:

*Without Prejudice.*

*From the S.P.R.T., Boleskine, Foyers, Inverness.*

*March 3, 1905.*

*To the Editor of TRUTH.*

*Sir, – Of the three volumes from Mr. Crowley's pen which we have issued hitherto, none can by any reasonable possibility be described as "a little poem." We are therefore completely at a loss to understand the allusions in your issue of the 23rd ult [23 March], a cutting from which has just reached us.*

*We shall be glad if you will retract the statement that we are publishing, or pushing the sale of, any such volume as you describe.*

*— Yours truly,*

*THE S.P.R.T.*

*pp. R. B.*<sup>1913</sup>

The editor had written several times to the Society in the hope of gaining the names of the persons behind it, but without any success, and he had eagerly examined the postmarks on the envelopes he received from the Society, one of which was from Camberwell in south London, where Rose Crowley's father was vicar, and noted that Camberwell was a long way from Foyers (I recall the following words from the Sherlock Holmes story "The Valley of Fear" (1914 E.V.): "[Inspector] MacDonald turned over the letter which Holmes had handed him. "Posted in Camberwell – that doesn't help us much. Name, you say, is assumed. Not much to go on, certainly."<sup>1914</sup>):

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<sup>1912</sup> Ibid.

<sup>1913</sup> Ibid.

<sup>1914</sup> Sir Arthur Conan Doyle. The Valley of Fear; A Sherlock Holmes Novel. Illustrated by Arthur I. Keller. New York, NY: George H. Doran Company, 1914, p. 30. (Part I: The Tragedy of Birlstone; Chapter II. Sherlock Holmes Discourses, pp. 28-43.)

[...] this communication naturally alarmed me seriously, more especially as the preface to a request for the retraction of a statement, is being my experience that "without prejudice" in such connection means that dire consequences are likely to follow if the request is not complied with. This may or may not have been in the mind of the writer when he started with this sinister phrase. I noticed however, that the envelope in which the letter arrived had been posted in Camberwell, which is a long way from Foyers, and as the letter itself was not written on the official paper of the Society, nor signed by any responsible individual, I thought it desirable to know a little more about the party or parties who were communicating with me before retracting anything I had said.<sup>1915</sup>

The editor wrote again, but did not get the information he wanted:

I therefore wrote again and asked the Society if I might have the name of the honorary secretary, and the individuals responsible for its management. This letter was duly posted on March 30. I waited patiently for an answer for upwards of three weeks, when I received the following, dated April 22:

Sir, — Having had no reply to our letter of nearly a month ago, we may, I suppose, take that the incident is closed. — We are, yours very truly,  
THE S.P.R.T.

Considering that the Society had called on me to retract a statement, with the threatening intimation that the demand was made "without prejudice," and that I had up to this time failed to comply with the demand, it would only have been a relief to my mind to know that the incident was closed. [...] to be under the imputation of not having replied to the Society's last letter, I explained that I was waiting for a reply on my side, and sent them a copy of my last letter. I then received the following, dated May 4: — "Sir, — Your letter, with a copy of one which miscarried, to hand. We observe that your letter is said to be "in answer to" our last. As it consists only of a question, we will content ourselves with the observation that we have no branch in Ireland. Before I can take upon myself the responsibility of forwarding your query to our head branch, through whom alone I can obtain authorization to reply to it, I must ask your reasons for wishing to know. Should they appear to us to be of a satisfactory nature, I will at once forward your communication to India. — We beg to remain yours obediently,  
S.P.R.T.

per—<sup>1916</sup> ["per—", clearly 'perdurabo']

There are some hieroglyphics at the end of the letter, which is typewritten, but neither I nor my printers are able to decipher them. I have not thought it necessary to pursue this singular correspondence further, as it is evident to my mind that the writer is only playing the fool; and I therefore publish it as it stands up to this point, together with such information as I have of this interesting "society." It appears that Boleskine is the name of a house with a few acres attached to it, near Foyers, where Mr. Aleister Crowley has resided for the last two or three years. He is, I believe, the owner of the property. He is described by those who know him as gentleman of somewhat eccentric tastes and habits, particularly in the matter of dress. When he came to Foyers he adopted the name of MacGregor. This, however, does not seem to have been sufficiently distinguished, and he subsequently changed it for that of Lord Boleskine. He married about two years ago, and his wife is, I suppose, Lady Boleskine. the Peer and Peeress are not very regularly in residence at the

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<sup>1915</sup> Truth; "Cultores Veritatis Fraudis Inimici." — Cicero. London, UK: "Truth" Buildings. ♦ Vol. LVII, No. 1482, Thursday, May 25, 1905, pp. 1330. (AN APOSTLE OF RELIGIOUS TRUTH, pp. 1330-1.)

<sup>1916</sup> Ibid. ♦ Vol. LVII, No. 1482, Thursday, May 25, 1905, pp. 1330-1. (AN APOSTLE OF RELIGIOUS TRUTH, pp. 1330-1.)

place, and have sometimes been absent for no one else resides there. It evident that the Society for months of time is therefore pretty the Propagation of religious Truth, – which is domiciled at Boleskine, is nothing more than an association of Crowley, MacGregor, and Lord Boleskine, with possible addition of her ladyship. In other words it is simply one more of Mr. Crowley's aliases. It follows that when Mr. Crowley wrote to me from St. Moritz that the only relation between himself and the society was that of author and publisher, he was not telling the truth as ordinarily understood. As mentioned in one of the above letters, religious truth – which I suppose embraces all truth – contains two elements, the negative and the positive, and Mr. Crowley's statement about his publishers is evidently an example of the negative element. So also, I take it, is the suggestion in his last letter that the writer is merely the local representative of an organisation with its headquarters in India, to which my communication will be forwarded in the event of its being deemed worthy of that honour. Separating for the moment the negative from the positive elements of truth in the whole correspondence, I conclude that Mr. Crowley, or Lord Boleskine, or whatever he wishes to call himself, is his own publisher, and that it is he, and nobody else, who is responsible for the distribution of the aforesaid advertisements of his works at Oxford and Cambridge in January last. It is, of course, no reproach to any man to be his own publisher, especially if his works are of such a nature that no business firm would take the risk of putting them on the market. I do not, therefore, desire to lay any stress upon that point, nor upon the fact that in his character of a publisher Mr. Crowley assumes the designation of a "society." But it is a different matter when a gentleman who avows himself an agnostic, as I understand this gentleman to do in the above assumes the title of a "Society" for the Propagation of Religious Truth," and in that character offers to the public works of the nature of Mr. Crowley's. The Particular volume to which reference has been made above is frankly and grossly immoral, and it speaks plainly enough for the tastes and opinions of the author. I gather that this gentleman is at war, not only with what is ordinarily known as religion, but also with what is ordinarily known as virtue; and when he masquerades as a propagator of religious truth, and in that character offers his works, including the one to which I have particularly referred, to young men at Oxford and Cambridge, with the stimulus of a £100 prize for the best essay on their contents, he is doing a very mischievous thing in a very dishonest way. While, therefore, Mr. Crowley is propagating the truth about religion, as he understands it, I think it desirable to propagate the truth about Mr. Crowley as I understand it. He is anxious for a notice, and here it is. As will be gathered from the letters given above, he is clever enough at handling his pen, and it is a pity that his talents are not employed to better purpose than he appears to have found for them at present.<sup>1917</sup>

J. F. C. Fuller's prize-winning essay was not mentioned in the *Truth*. However, in connection with the Rites of Eleusis, the magazine on October 12, 1910 E.V., [i.e. on Crowley's thirty-fifth birthday] recalled the time when Crowley, as they wrote, "masqueraded as Lord Boleskin [sic] of Foyers", running "his Society for the Propagation of Religious Truth":

*In common with most of my contemporaries, I have received a pamphlet from Mr. Aleister Crowley advertising a performance of the Rites of Eleusis at the place where the Suffragists usually demonstrate. The object would seem to be to demonstrate the how and why of ecstasy, and the charge is £5. The Suffragists really can do it far cheaper, and to judge by the account of a dress rehearsal of the rites, which appeared in the Morning Leader, much more efficiently. Indeed, the mysteries of Eleusis according to Crowley would seem specially calculated to demonstrate the extent of the human capacity for playing the fool. There is no need to pay Crowley £5 for this, though undoubtedly he has shown himself capable of supplying entertainment in*

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<sup>1917</sup> Ibid. ♦ Vol. LVII, No. 1482, Thursday, May 25, 1905, pp. 1331. (AN APOSTLE OF RELIGIOUS TRUTH, pp. 1330-1.)

*this direction when he masqueraded as Lord Boleskin [sic] of Foyers, and ran his Society for the Propagation of Religious Truth.*<sup>1918</sup>

As mentioned above, another 'professional critic' who was critic about the S.P.R.T.'s essay competition was the sixty years old Oxford educated literary editor of *Longman's Magazine*, the Scottish poet, novelist, literary critic and anthropologist, Andrew Lang, who in March 1905 E.V. wrote in his magazine:

THE CHANCE OF THE YEAR!  
'THE CHANCE OF THE CENTURY!!  
'THE CHANCE OF THE GEOLOGIC PERIOD!!!

'EVERYONE into whose hands this pamphlet may come is sure to know somebody ambitious to make a name in Literature. Here is his opportunity. BEGINNERS with BRAINS have a better chance than professional critics who are perhaps palsied by prejudice.'

*The chance is this. The S.P.R.T. or Society for Propagation Religious Truth, offer £100 for the best essay on the works of Aleister Crowley. I never heard of Mr. Crowley; but he is the author of Jezebel (21s.), Carmen Saeculare (hitherto attributed to Flaccus), Ahab, Alice, The Soul of Osiris, and many, many other works. Competitors must purchase these, which are being reprinted in a cheap form.*

[...]

*How does it work out as a commercial speculation? Say that I have written seventy works, and offer a prize of £100 for the best essay on them. Let us put the price at five shilling a volume. Competitors must each pay me three hundred and fifty shillings [when buying the seventy works]. That makes about £17, and some odd shillings; I am no mathematician, but it is thereabouts. Now, say that only five hundred persons are 'ambitious to make a name in literature.' Five hundred times £17 is £8500, out of which I shall refund, as a prize, say £150 I net £8350: not bad. Mr. Crowley has only written nineteen books, not seventy, but there may be thousands of competitors for his prize; if so, whether Religious Truth is advanced or not, the pecuniary results will be gratifying. I expect to see this plan freely adopted by modern authors with a genius for advertisement. [...] I do not even believe that it is good business as advertisement. [...] Happily a few writers, and these the best, have not made friends with this Mammon of journalistic unrighteousness.*<sup>1919</sup>

Andrew Lang had clearly no knowledge of the exclusive production of several of Crowley's books, and he totally overlooks the statement that his Works "are being reprinted in a cheap form" for the use of Competitors, which in the competition leaflet had the following wording in the condition's point "3.":

*As some of Mr Crowley's works are rare or altogether out of print, it will not be necessary to deal with all of them, though to do so would naturally offer a better chance for the prize. The Works are being reprinted in a cheap form, which may be filled up if desired.*<sup>1920</sup>

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<sup>1918</sup> Ibid. ♦ Vol. LXVIII, No. 1763, Wednesday, October 12, 1910, pp. 886-7. (*ENTRE NOUS*, pp. 877-88.)

<sup>1919</sup> Longman's Magazine. London, UK: Longmans, Green, and Co. ♦ Vol. XLV, No. CCLXIX, March 1905, p. 477. (*At the Sign of the Ship; by Andrew Lang*, pp. 477-8.) ♦ See also note<sup>1900</sup> above.

<sup>1920</sup> For the essay competition, see a facsimile of the original advertisement leaflet "A CAREER FOR AN ESSAY. THE SOCIETY FOR THE PROPAGATION OF RELIGIOUS TRUTH offer a Prize of One Hundred Pounds for an Essay upon the Works of Aleister Crowley, [...]" in: *Aleister Crowley. IN RESIDENCE: The Don's Guide to Cambridge*. First

## For the Thelemites

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Lang's piece appeared, as mentioned, in March, 1905 E.V.. However, the first mentioning of the essay competition that I have seen is in a 'cheerful' review of *The Star and the Garter* in the Scottish newspaper *The Arbroath Herald and Advertiser for the Montrose Burghs*, October 20, 1904 E.V.:

*This is a most excellent book – as a book. It is so beautifully printed on such good paper that we were confident of finding the poetry excellent. Some of it is and some of it is not. All of it is (we suppose) clever; so clever, indeed, that one finds some of it utterly unintelligible at a first reading, but somehow it is charming, and you are tempted to wrestle with it. But you would never think of going back on Aleister Crowley's nonsense. You feel that if it has a meaning, it will prove a very poor one if you could find it; and that is a pity. At the same time there is much that is charming in these love songs, and they might be hailed as excellent if only someone could go over them with a ruthless blue pencil. If any reader wishes to know how to secure a prize of £100, he or she should approach the Society named above: address – Boleskine, Foyers, Inverness.*<sup>1921</sup>

Another Scottish newspaper the *Perthshire Advertiser* mentioned the Essay Competition on October 24 in a review of *The Star and the Garter* – a review, which stated about the poems that “they appear to be love poems, in the course of which his mistress's garter figures largely, she being the star; hence the peculiar title, with its reminiscence of ancient hostelries”:

*It is a little difficult perhaps for a plain man to see how the publication in a popular edition of this poem, or set of poems, can make for 'the propagation of religious truth.' But the poetry is all so vague and indefinite that a subtle intellect might possibly be able to extract a few grains of religious truth. As far, however, as we can make out – and we have read Mr Crowley's verses with painstaking effort – they appear to be love poems, in the course of which his mistress's garter figures largely, she being the star; hence the peculiar title, with its reminiscence of ancient hostelries. For a shilling popular edition the book is marvellously well sent forth, and is a first-rate modern instance of Sheridan's beautiful quarto page with a neat rivulet of text meandering through a meadow of margin. Along with the book itself we received the prospectus of a £100 prize for an essay on Mr Crowley's work, which we have not heard of before, but which appear to be pretty numerous. The competition is open to all the world, and may be either hostile or appreciative.*<sup>1922</sup>

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Impressions Series, V<sup>ol.</sup> N<sup>o.</sup> 8. Essex House, Thame, Oxon, UK: Mandrake Press Ltd and Edmonds, WA, USA: Holmes Publishing Group 1992, A CAREER FOR AN ESSAY, pp. 12-4. (At the rear of the book.)

<sup>1921</sup> The Arbroath Herald and Advertiser for the Montrose Burghs. Angus, Scotland: The Arbroath Herald and Advertiser for the Montrose Burghs. ♦ Thursday, October 20, 1904, p. 2. (Review of ""THE STAR AND GARTER [sic]."" By Aleister Crowley. Inverness: The Society for the Propagation of Religious Truth. (1s.)") (Literary Notes, p. 2) • The prize was also mentioned in a review of *The Star and the Garter* in *The Manchester Courier, and Lancashire General Advertiser*, November 18, 1904: "These verses appear to relate the love-making of a young lady with "inviolat violet eyes" and a man of strong passions. The poetry is of the incoherently sensuous type, and we hear a good deal about the moon and of unrestrained love and kisses. Some songs are interspersed. [...] Enclosed with the volume is a leaflet which states that the "Society for the Propagation of Religious Truth" offers a prize of £100 for an essay upon the works of Aleister Crowley. This method of propagating minor poetry is not more remarkable than the publication of such poetry by the society." • The Manchester Courier, and Lancashire General Advertiser. Greater Manchester, England: The Manchester Courier, and Lancashire General Advertiser. ♦ Friday, November 18, 1904, p. 9. ("The Star and the Garter," by Aleister Crowley; Society for the Propagation of Religious Truth.) (BOOKS OF THE DAY, p. 9.) • See also note<sup>1692</sup> above.

<sup>1922</sup> Perthshire Advertiser. Perthshire, Scotland: Perthshire Advertiser. ♦ October 24, 1904, p. [3]. ("THE STAR AND THE GARTER. By Aleister Crowley. Inverness: Society for the Propagation of Religious Truth, Boleskine House, Foyers.")

Another review of *The Star and the Garter*, which also mentioned the essay competition, was an ironic review in the Belfast paper *The Northern Whig*, October 29:

*This is certainly a wonderful book for the money, paper and type are both very fine, and the margins are magnificent. The book is accompanied by a circular announcing "The chance of the year! The chance of the century!! The chance of the geologic period!!!" Such a chance is not to be lightly passed, and our readers may like to know that it is the offer of a hundred pounds prize for the best essay on the Works of Aleister Crowley, the date for which will be kept open till August, 1905. Intending competitors can obtain the works in question at cost price, and they are reminded that "beginners with brains may have a better chance than professional critics, who are perhaps palsied with prejudice." Perhaps we are palsied with prejudice, but, while granting that the language of "The Star and Garter [sic]" is often fine, the imagery pleasing, and the rhythm and rhyme faultless, the theme is so long drawn, and the interest so remote, we relinquish our chance (perhaps also remote) of the prize without regret, and trust some beginner with brains will secure it.*<sup>1923</sup>

A week after that the review had appeared in *The Arbroath Herald and Advertiser for the Montrose Burghs*, the journal of Crowley's old university, *The Cambridge Review; A Journal of University Life & Thought*, had a notice about Aleister Crowley and the new issue of *The Star and the Garter*, a notice, which besides the essay competition, also mentioned G. K. Chesterton's review of *The Soul of Osiris* in the *Daily News* in 1901<sup>1924</sup>:

*Some years ago Mr Aleister Crowley, 'a Gentleman of the University of Cambridge,' was hailed in the Cambridge Review, by an ecstatic reviewer, as holding 'the first place among the latter day poets.' And we ourselves can remember a time when we surreptitiously preferred the vigour of his 'Tannhauser,' to the Attic monotone of a Classical Master. But the promise of bygone days is far surpassed by the contents of the circular which is included with his latest work, 'The Star and the Garter.' Here we read not only that Mr. G. K. Chesterton has devoted a column and a quarter of the Daily News to praise of one work, but that all problems that ever troubled the soul of man have been finally settled and disposed of by this extraordinary genius. We are however left somewhat in the dark as to what is the final solution. It is true that 'he has said the last word possible on regeneration, 'that 'he has 'provided a complete solution of the problem of Creation. But while in one poem 'his creed is a singular mixture of belief in Osiris and in Christ,' we discover that in another 'masterpiece of learning and satire, in light and quaint or graceful verse all philosophical systems are discussed and dismissed, all religious in turn are condemned or laughed out of court, from Mohammedanism to Christian Science, and the great Agnostic conclusion stated and proved.' But no room is left for wonder that the competition, in which a prize of £100 is held out to him who will buy, and excel in writing an essay on, his works, is described not only as the chance of the year, or the century, but as the 'chance of the Geologic period.' The price of Mr Crowley's works varies from a guinea for the most wonderful productions, to one shilling for the lesser lights; there are many of them. It may be mentioned that Mr Crowley is a master in dedication - Jason, a play in five acts, is dedicated in bits to Dr Verrall, Mr Rudyard Kipling, the British Army, several ladies, and finally to Common Sense, and the Qabalists, Clergymen, Peers, Alchemists, Subalterns, Sorcerers, Thieves, Necromancers, Missionaries, and other worthies among whom Mr Crowley*

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(LITERATURE.; NEW BOOKS, p. [3].)

<sup>1923</sup> The Northern Whig. Belfast, Antrim, Northern Ireland: The Northern Whig. ♦ Saturday, October 29, 1904, p. 10. (Review of "'The Star and the Garter.'" By Aleister Crowley. (Society for the Propagation of Religious Truth, Inverness. Price 1s.)) (LITERATURE; SHORT NOTICES, p. 10.)

<sup>1924</sup> See note<sup>341</sup> above and note<sup>4230</sup> below.

says he has lived (being in England), but from whom he now departs. These works are published by the 'Society for the Propagation of Religious Truth.' One is almost driven to wonder whether Mr Crowley is related to that 'Saint homme' of the Himalayas, whose habits were mentioned last week. And yet his literary and poetic power are by no means contemptible.<sup>1925</sup>

This review, which appeared on October 27, 1904 E.V., was probably written by the reviews editor Edward Hilton Young, first Baron Kennet (1879-1960), journalist, naval officer and politician, who after a short time studying chemistry under Crowley's old teacher Sir William Ramsay<sup>1926</sup> at University College, London, went to Trinity College, Cambridge, whence he emerged in 1900 as president of the Union Society, editor of the Cambridge Review, and with a first in natural science. I have not succeeded in finding the line "the first place among the latter day poets." in *The Cambridge Review*. However, I notice that Crowley years later in the advertisements for his books in the back of *The Book of Lies*, "The Excreta of Mr. Aleister Crowley", quotes from a review of *The Tale of Archais* that states:

.... In conclusion, as far as descriptive power and beauty of thought are concerned, we consider that the author of 'The Tale of Archais' holds the first place among the latter-day poets."<sup>1927</sup>

giving its source as "Cambridge Magazine" and a quotation that must have been slightly manipulated like the rest of the quoted reviews, and thus a 'quotation' containing a little lie! – I shall return later to the nature of *The Book of Lies*. In spite of the above, I discover that "'The Tale of Archais.' by a Gentleman of the University of Cambridge", in fact, was reviewed in *The Cambridge Review* back in November 1899, and by a reviewer that not had a high opinion of Crowley's poetry (or Swinburne's):

*It is scarcely to be deplored that the public shows little taste for such spurious romanticized mythology as the author of this little book has (in spite of his University training) dished up. Mr Swinburne indeed set*

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<sup>1925</sup> The Cambridge Review; A Journal of University Life & Thought. Cambridge, UK: Cambridge Review Committee, St. John's College. ♦ Vol. XXVI, No. 639, Thursday, October 27, 1904, pp. 20-1. (*News of the Week and Notes*, pp. 18-21.) • As to the "'Saint homme' of the Himalayas", see: *ibid.* ♦ Vol. XXVI, No. 638, Thursday, October 20, 1904, p. 4. (*News of the Week and Notes*, pp. 2-5.): "There is a curious piece of information relating to Cambridge embodied in M. Robert D'Humières book, *L'île et l'Empire de Grande-Bretagne*, which everybody is now reading, thanks to Mr. Kipling's letter and the article in the Times." Following this was a quote in French from the book by the French poet and essayist Vicomte Robert d'Humières (1868-1915), *L'île et l'empire de Grande-Bretagne* (Paris: Soc. du meure de France, 1904, p. 267.), a book which in 1905 E.V. was translated into English as *Through Isle And Empire*: "In a letter written by a holy man who was brought up in England, who graduated at Cambridge and who now lives quite naked in the Country of the Five Rivers and flees like a zebra across the Himalayas when a tourist asks to see him, I have read a sentence in which the orientlists of our civilization were described as "glow-worms that take their light only from the surrounding darkness. ..." How pleasant!" • Vicomte Robert d'Humières. *Through Isle And Empire*. Translated by Alexander Teixeira de Mattos. With a prefatory letter by Rudyard Kipling. New York, NY: Doubleday, Page and Co., 1905, p. 258. (*Chapter XIII. Princes*; 5, pp. 258-60.)

<sup>1926</sup> For Sir William Ramsay, see note<sup>1653</sup> above.

<sup>1927</sup> [Aleister Crowley] Liber CCCXXXIII. *The Book of Lies*. Which is Also Falsely Called BREAKS, The Wanderings or Falsifications of the One Thought of Frater Perdurabo Which Thought is Itself Untrue. London, UK: Wieland and Co., 1913, p. 117. (Advertisement for "The Tale of Archais")(The Excreta of Mr. Aleister Crowley, pp. 117-[131].) • "The Excreta of Mr. Aleister Crowley" also appeared in the back of *The Giant's Thumb*, a book which only survives as page proofs with Crowley's holograph corrections & annotations, but here "EXCRETA" has been corrected to "WORKS". • For *The Giant's Thumb*, see note<sup>2221</sup> below.

the fashion for this class of poetry, but it is a vein which, in the nature of things, cannot be at once extensively and successfully worked. If this is a typical result of its working, the sooner would-be poets turn their energies in another direction the better.

A stanza from this poem stands upon the front page of 'Songs of the Spirit' (Kegan Paul, Trench, Trübner & Co.), by Aleister Crowley, so that we may fairly infer an intellectual kinship between the two authors. If so, this is unlucky for the author of 'Archais,' as Mr Crowley does not reach a very high level. His work is redolent of blood and God and kisses, sharp swords, lilies and fire – all the furniture of mysterious eroticism. Fortunately Cambridge, among whose sons apparently Mr Crowley is to be numbered, has produced better poets than him. But whatever his shortcomings, he is at least an original observer. We suppose that the Trinity dance is the occasion upon which he remarks of the Cam that:

Foul censers, altars desecrated, blight  
The corpse-lit river.

Elsewhere he sings–

So glad of life am I,  
If an angel came to call me I'm sure I should not die.

Perhaps it is a pity that there is little chance of his assurance being put to the test.<sup>1928</sup>

Crowley undoubtedly knew Hilton Young, and as he mentioned in *Confessions*, on discussing the ladies who had been models for his poems, he, in fact, knew his later wife, the English sculptor Edith Agnes Kathleen Bruce (1878-1947). Kathleen Bruce studied at the Slade School of Fine Art in London, and between 1901 and 1906 E.V. in Paris at the Atelier Colarossi, and under Auguste Rodin.<sup>1929</sup> On her return to London she became acquainted with, among others, the authors George Bernard Shaw (1856-1950); Henry Maximilian Beerbohm (1872-1956); and James Matthew Barrie (1860-1937):

*The people of our circle, from Kathleen Bruce (since Lady Scott and Mrs Hilton Young) [...]*<sup>1930</sup>

Note that Crowley writes "*Lady Scott and Mrs Hilton Young*", in fact, it was opposite, since she later became Lady Kathleen Kennet after becoming the wife of Sir Edward Hilton-Young, who in 1935 E.V. accepted a peerage as Lord Kennet of the Dene. Edith Agnes Kathleen Bruce married in 1908 E.V. Antarctic explorer Robert Falcon Scott (1868-1912), and became Mrs Kathleen Scott. Scott died in Antarctica in 1912 E.V., and in 1922 E.V. she married Edward Hilton-Young. Crowley writes later

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<sup>1928</sup> The Cambridge Review; A Journal of University Life & Thought. Cambridge, UK: Cambridge Review Committee, St. John's College. ♦ Vol. XXI, No. 520, Thursday, November 2, 1899. Supplement to the Cambridge Review, p. XVII. ("The Tale of Archais.' by a Gentleman of the University of Cambridge, 1898. (Kegan Paul, Trench, Trübner & Co.)") (Supplement to the Cambridge Review, November 2, 1899: *The Paper-Knife. Short Notices.*, p. XVII.) • *The Tale of Archais* was also reviewed in *The Saturday Review* (a negative review): *The Saturday Review of Politics, Literature, Science and Art*. London, UK: John W. Parker and Son. ♦ Vol. 87, No. 2265, 25 March, 1899, p. 376. (**REVIEWS; RECENT VERSE**; "*The Tale of Archais*, p. 376.) • *The Tale of Archais: A Romance in Verse*. By a Gentleman of the University of Cambridge. London, UK: Kegan Paul, Trench, Trübner & Co., MDCCCXCVIII (1898 but 1899).

<sup>1929</sup> See: *Anne Crawford, et al.* The Europa Biographical Dictionary of British Women. London, UK: Europa Publications, 1983, p. 237. (*Kennet, (Edith Agnes) Kathleen, Lady (1878-1947)*, p. 237.)

<sup>1930</sup> *Confessions*, p. 355. • Edith Agnes Kathleen Bruce married in 1908 E.V. Antarctic explorer Robert Falcon Scott (1868-1912). Scott died in Antarctica in 1912 E.V. and in 1922 E.V. she married Edward Hilton Young.

in *Confessions* about her, but without mentioning her name, in connection with his models for *Clouds without Water*<sup>1931</sup>, which he published in 1909 E.V.:

*I had known her in Paris in 1902. She was one of the intimates of my fiancée. She was studying sculptor under Rodin and was unquestionably his best woman pupil. She was strangely seductive. Her brilliant beauty and wholesome Highland flamboyance were complicated with a sinister perversity. She took delight in getting married men away from their wives, and the like. Love had no savour for her unless she was causing ruin or unhappiness to others. I was quite ignorant of her intentions when she asked me to sit for her, but once in her studio she lost no time, and 'The Black Mass,' 'The Adepts' and 'The Vampire' describe with ruthless accuracy our relations. She initiated me into the torturing pleasure of algolagny on the spiritual plane. She showed me how to intensify passion by self-restraint. The formula is entirely analogous to the physical formula of the Arabs. She made me wonder, in fact, if the secret of puritanism was not to heighten the intensity of love by putting obstacles in its way.*

*I regard the idea as entirely morbid and objectionable. Artificial impediments to nature are necessarily as disastrous as natural ones. The essence of my objection to English ideas of morality is just this: that sexual relations are over emphasized and assume an entirely disproportionate value. The formula of the average novel is to keep the reader in suspense about the love affairs of the characters. I confess frankly that I cannot read such stuff with patience. [...] But back to my sculptress! To her I dedicated Rodin in Rime and Clouds Without Water itself ["We dedicate this record of our loves to the memory of MARGUERITE PORRETE"<sup>1932</sup>] – not openly; our love affair being no business of other people, and in any case being too much ginger for the hoi polloi, but in such ways as would have recommended themselves to Edgar Allan Poe.*

*There remains a tragic and abominable story to be told. She suddenly decided that she had better get married; not being able to marry me, she did the next best thing, found another explorer and dragged him to the altar. This man left shortly afterwards on an expedition which involved his being very many months beyond reach of communication. He had a rival brother officer, who somehow discovered one of the cryptograms. (As a matter of fact, it was a simple one; he had merely to take a rule and draw a straight line to make the name and surname of the girl stand out en toutes lettres. ["Kathleen Bruce"<sup>1933</sup>]) It might seem that such a man would not know how to draw a line anywhere, but he drew this line – and arranged that a copy of the book thus marked should be handed to the husband by another member of his party after he had cut his communication with the world, perhaps for years. In point of fact, it proved to be for ever.<sup>1934</sup>*

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<sup>1931</sup> [Aleister Crowley]. *Clouds without Water*. Edited from a private MS. by Rev. C. Verey. London (but Paris, France): Privately Printed For Circulation Among Ministers of Religion, 1909. • The title page of *Clouds without Water* stated "LONDON", but the book was, in fact, printed in Paris by Typographie Philippe Renourd. • See note<sup>1964</sup> below.

<sup>1932</sup> *Ibid.*, p. [XV].

<sup>1933</sup> The initial letters of the thirteen lines of "A TERZAIN" in *Clouds Without Water* spell out "KATHLEEN BRUCE" • *Ibid.*, p. XXI. (*The Manuscript; A TERZAIN*, p. XXI) • See also: Timothy d'Arch Smith. *The Books of the Beast*. Revised and enlarged edition. Oxford, UK: Mandrake, 1991, p. 30. (*The Books of the Beast' Prolegomena to a Bibliography of Aleister Crowley*; II, pp. 21-35.)

<sup>1934</sup> *Confessions*, p. 556-7.

## Appendix I.

### Aleister Crowley and *The English Catalogue of Books*



In the beginning of the 1980s, while working at a special library, I was introduced to *Whitaker's Cumulative Book List*, and soon after I discovered the existence of an older publication titled *The English Catalogue of Books*<sup>1</sup>. In this work I discovered the publication year and month of many books by Aleister Crowley, publication dates, which in biographies, books on A.C., together with articles dealing with him, sometimes had been estimated wrong, and given without any accurate sources stated. Therefore, I also started studying book trade journals and newspapers in order to find the year and month of publication of some of A.C.'s books, that for various reasons not were included in *The English Catalogue of Books* – and I discovered many new and accurate sources in these publications.

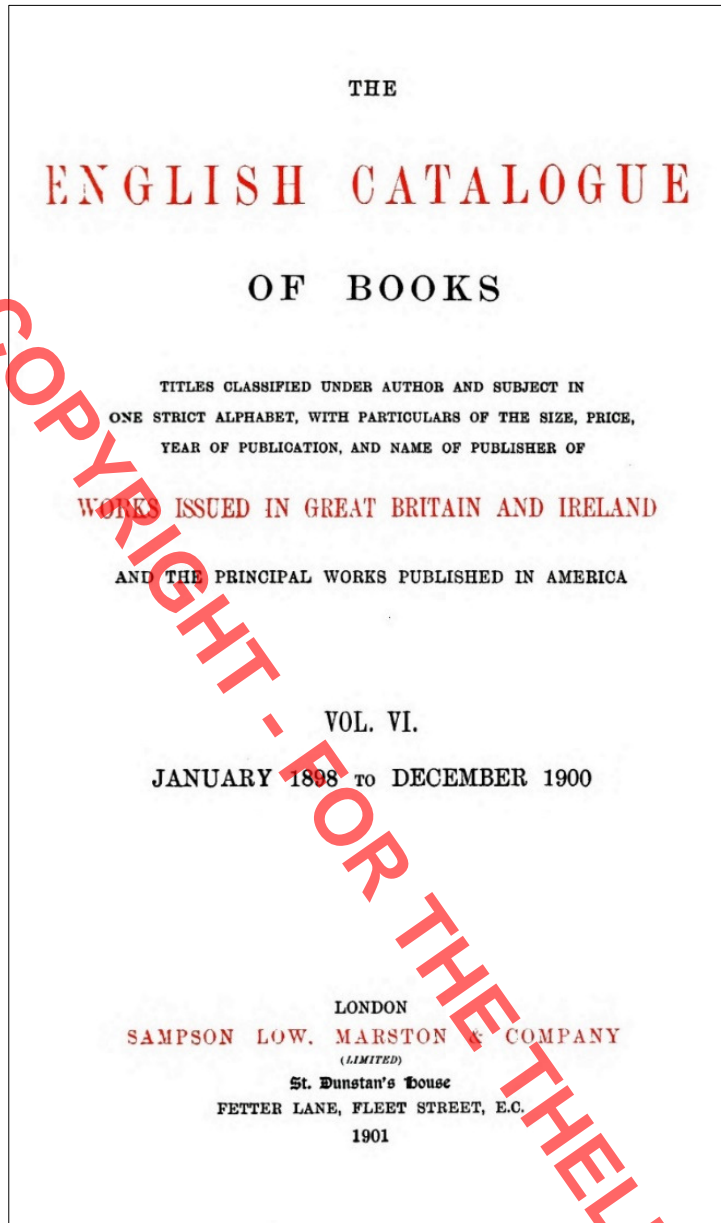
*The English Catalogue of Books* was an annual publication which gave the author, title, publisher, size, price, year and month of books published in Great Britain and Ireland, a very important book on British publishing that was a key tool for libraries etc. From 1905 E.V. the work was edited by the British librarian and bibliographer James Douglas Stewart (1880-1965), who held office for over 30 years. As I have discovered – and surprisingly no one before me – this standard work on British publishing hides the official publication year and month of many of Aleister Crowley's books, and some other publications, for instance, related to the book trade business, happen to list the publication year and month of some books by Crowley that for various reasons not were included in *The English Catalogue of Books*.

If you read, for instance, the extract “February 1913 E.V.” from *For the Thelemites*, then the title refers to that two important books by Aleister Crowley, namely *Book Four; Part One*; and *The Book of Lies*, both published by Wieland and Co., were published in February 1913 E.V.! The first part of *Book Four* has been given both the year 1911 E.V. and 1912 E.V. as publication year. Crowley biographer Richard Kaczynski writes in both editions of *Perdurabo* (2002 E.V.; 2010 E.V.) on discussing Crowley's work in the spring of 1912 E.V.: “*Book Four, Part One* by Frater Perdurabo and Soror Virakam came out at this time”<sup>2</sup>; and a note by Hymenaeus Beta in the back of the fine *Magick; Liber ABA, Book Four; Parts I-IV* (1997 E.V.), states about the publication: “*Although undated, the history of its composition, supported by editorials and back cover advertisement in The Equinox I(8), date the publication of Part I to fall 1912 at the earliest; it is often misdated to 1911* [Gerald Yorke et al.]”<sup>3</sup> I also notice that Lawrence Sutin had stated in his

<sup>1</sup> The first volume of *The English Catalogue of Books* to mention Aleister Crowley's books published by Kegan Paul, Trench, Trübner & Co. was Vol. VI (1901), and the first book published by them was *Songs of the Spirit*, which was issued in December 1898: *The English Catalogue Of Books; Titles classified under author and subject in one strict alphabet, with particulars of the size, price, year of publication, and name of publisher of Works Issued In Great Britain And Ireland; and the Principal Works Published in America*. London, UK: Sampson Low, Marston & Company (Limited). ♦ Vol. VI. January 1898 to December 1900 (Published 1901), p. 157. (“**Crowley** (A.) – *Songs of the Spirit*. 18mo. 3s. 6d. net; hand-made paper, 7s. 6d. .... PAUL, Dec. 98”)

<sup>2</sup> Richard Kaczynski. PERDURABO: THE LIFE OF ALEISTER CROWLEY. Berkeley, CA: North Atlantic Books, 2010, p. 250.

<sup>3</sup> Aleister Crowley with Mary Desti and Leila Waddell. *Magick. Liber ABA. Book Four. Parts I-IV*. Edited, annotated and



The first volume of *The English Catalogue of Books* to mention Aleister Crowley's books published by Kegan Paul, Trench, Trübner & Co. – the first book published by them was *Songs of the Spirit*, that was issued in December 1898.

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<b>Crowley (A.)—Songs of the Spirit. 18mo. 8s. 6d. net; hand-made paper, 7s. 6d. ....PAUL, Dec. 98</b>
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The English Catalogue of Books. London, UK: Sampson Low, Marston & Company (Limited), 1901. ♦ Vol. VI., p. 157.

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*The English Catalogue of Books* was a publication, which gave the author, title, publisher, size, price, year and month of books published in Great Britain and Ireland (also America), a very important book on British publishing that was a key tool for libraries etc. From 1905 E.V. the work was edited by the British librarian and bibliographer James Douglas Stewart (1880-1965), who held office for over 30 years. As I have discovered (and surprisingly no one before me) this standard work on British publishing hides the official publication year and month of many of Aleister Crowley's books.

biography *Do What Thou Wilt; A Life of Aleister Crowley* (2000 E.V.): “It was published by Crowley in late 1912 or early 1913”<sup>4</sup> – not a bad guess. As seen in Chapter 14 – Part II of *For the Thelemites*, then I discovered in *The English Catalogue of Books for 1913* that it in fact had been published by Wieland & Co. in February that year:

**Perdurabo (Frater) and Virakam (Soror)—Book 4**  
 Illus 12mo, pp 104, 1s net WIELAND, Feb 13

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WIELAND (E J) & Co, 33 Avenue Studios, 76  
 Fulham Road, South Kensington, S W

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This was information received from the publisher! Unfortunately, *The Book of Lies*, which has the year 1913 E.V. on its title page, is not included in *The English Catalogue of Books*, but its publication is mentioned by several newspapers and literary magazines, and is, like *Book Four*, the beginning of February 1913 E.V.! The year printed on the title page has been questioned by many, for instance by Richard Kaczynski, who in both editions of his *Perdurabo* writes regarding the book and its publication: “Most significant of all is Crowley’s comment, “There is no joke or subtle meaning in the publisher’s imprint.” This, of course, is a tip-off that the imprint is incorrect: although the book advertises a 1913 date, it was in fact published in 1912; an ad for the book even appears in the September 1912 *Equinox* as “Now Ready.””<sup>8</sup> Frater Perdurabo has been laughing ever since Eugène John Wieland stated the correct year of publication on the title page! Unfortunately, the second edition of the book, with an additional commentary to each chapter by Frater Perdurabo, which was published after his death, in 1962 E.V., and re-issued by Red Wheel/Weiser in 1981 E.V., lacks the original’s black frames around

introduced by Hymenaeus Beta. Second revised and enlarged Edition. York Beach, Maine, 1997, p. 718.

<sup>4</sup> Lawrence Sutin. *DO WHAT THOU WILT: A LIFE OF ALEISTER CROWLEY*. New York, NY: St. Martin’s Press, 2000, p. 222.

<sup>5</sup> *The English Catalogue of Books For 1913; Giving in One Alphabet, Under Author and Title, the Size, Price, Month of Publication, And Publisher of Books Issued in the United Kingdom, etc., etc. 77th Year of Issue*. London, UK: The Publishers’ Circular, Limited, 1914, p. 234.

<sup>6</sup> *Ibid.*, p. 356.

<sup>7</sup> *The Globe and Traveller (City Special)*. London, England: The Globe. ♦ Monday Evening, February 3, 1913, p. 1. (“*THE BOOK OF LIES (Wieland and Co.)*.”)(*BOOKS RECEIVED; MISCELLANEOUS*, p. 1.) ♦ *Daily News*. London, England: Daily News. ♦ Tuesday, February 4, 1913, p. 4. (“*“The Book of Lies.” Wieland. £1 1s.*”)(*LITERATURE; BOOKS RECEIVED*, p. 4.) ♦ *The Manchester Courier, and Lancashire General Advertiser*. Greater Manchester, England: *The Manchester Courier, and Lancashire General Advertiser*. ♦ Wednesday, February 5, 1913, p. 9. (“*THE BOOK OF LIES. (Wieland.) £1 1s.*”)(*BOOKS RECEIVED; MISCELLANEOUS*, p. 9.) ♦ *Sheffield Daily Telegraph*. South Yorkshire, England: *Sheffield Daily Telegraph*. ♦ Wednesday, February 5, 1913, p. 5. (“*“The Book of Lies,” Frater Perdurabo (Wieland and Co., London; 21s.)*”)(*TO-DAY’S BOOKS*, p. 5.) ♦ *The Scotsman*. Midlothian, Scotland: *The Scotsman*. ♦ Thursday, February 6, 1913, p. 2. (“*BOOK FOUR. By F. Perdurabo and Soror Virakain [sic]. London: Wieland.*”; “*THE BOOK OF LIES. London: Wieland.*”)(*BOOKS RECEIVED; MISCELLANEOUS*, p. 2.) ♦ *The Sketch – A Journal of Art and Actuality*. London, UK: *The Illustrated London News and Sketch Limited*. ♦ Vol. LXXXI, No. 1046, Wednesday, February 12, 1913, p. 172. (“*WIELAND. The Book of Lies. 21s.*”)(*THE BEST BOOKS OF THE WEEK; WIELAND*, p. 172.) ♦ *The Literary World; A Monthly Review of Current Literature*. London, UK: James Clarke & Co. ♦ Vol. LXXIX, No. 1937, New Series, March 6, 1913, p. 95. (“*The Book of Lies. £1 1s.; Book Four, by Frater Perdurabo and Soror Virikani [sic]. 1s. net. Wieland*”)(*Publications of the Month; Miscellaneous*, pp. 94-5.)

<sup>8</sup> Richard Kaczynski. *PERDURABO: THE LIFE OF ALEISTER CROWLEY*. Berkeley, CA: North Atlantic Books, 2010, p. 251.

the text on the pages – a very important symbolic commentary on the book and its chapters; it is in fact a ‘funeral publication’!<sup>9</sup>

During my research on the publication dates of A.C.’s books – a years-long research project – I also discovered that something spectacular took place in celebration of the publication of *The Book of Lies*. On Sunday, February 2nd, 1913 E.V., at 33, The Avenue Studios, 76 Fulham-road, S.W., at 9 p.m., took a performance of “*The Mass of the Phœnix*” place – “*The Mass of the Phœnix*”, which was published in *The Book of Lies* as “*ΚΕΦΑΛΗ ΜΔ*”, Chapter 44. The public performance was announced in the *London Daily Herald* on Saturday, February 1st, 1913 E.V.<sup>10</sup> At the time of the performance 33, The Avenue Studios, 76 Fulham-road, was both the home of Aleister Crowley; The Equinox; and Wieland and Co. Just for the record, I noticed the following line in Lawrence Sutin’s biography on discussing *The Book of Lies*: “It was May 1912 that Crowley, living again in London at the new address of 33 Avenue Studios, Fulham, received an unexpected visit from Theodor Reuss.”<sup>11</sup> The move from 76 Fulham Road to 33 Avenue Studios, was, as stated by me in Chapter 14 – Part II of *For the Thelemites*, announced in *The Bookseller*, December 13, 1912!<sup>12</sup> (The latter, an outcome of the ‘years-long research project’, mentioned above.)

I started by mentioning *Whitaker’s Cumulative Book List*. Like *The English Catalogue of Books*, which was published from 1864-1968 E.V., this yearly cumulative book list gave information received from publishers on new books – and information collected from their weekly journal *The Publishers’ Circular and Booksellers’ Record*. One of its highlights in relation to publications by Aleister Crowley, was the listing of *The Confessions of Aleister Crowley* by The Mandrake Press in 1929 E.V. – a listing not spotted later by Crowley biographers et al. In of *For the Thelemites* (Chapter 15 – Part II) is found the very interesting history of *Confessions* – one of Aleister Crowley’s main publishing projects – together with the explanation of why it for some time was called ‘The Hag’!



Read the full story about Wieland’s publications, including *Book Four* and *The Book of Lies*, together with Crowley’s own publications at ‘The Equinox’, in the PDF file/ebook found here:

<https://www.forthethelemites.website/february-1913-ev>

Read the interesting story about *The Confessions of Aleister Crowley* in the PDF file/ebook found here:

<https://www.forthethelemites.website/confessions-1929-ev>

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<sup>9</sup> *Aleister Crowley*. Liber CCCXXXIII. *The Book of Lies*. Which is Also Falsely Called BREAKS, The Wanderings or Falsifications of the One Thought of Frater Perdurabo (Aleister Crowley) Which Thought is Itself Untrue. A Reprint with an additional commentary to each chapter. [Editors: Karl J. Germer and Gerald Yorke.] Ilfracombe, Devon, UK: The Haydn Press, 1962. • Aleister Crowley. *The Book of Lies*. Boston, MA / York Beach, ME: Red Wheel/Weiser, 1981.

<sup>10</sup> *Daily Herald*. London, England: Daily Herald. ♦ Saturday, February 1, 1913. ‘*Lectures and Meetings*’, p. 5.

<sup>11</sup> *Lawrence Sutin*. DO WHAT THOU WILT: A LIFE OF ALEISTER CROWLEY. New York, NY: St. Martin’s Press, 2000, p. 225.

<sup>12</sup> *The Bookseller*; A Weekly Newspaper of British and Foreign Literature. London, UK: J. Whitaker & Sons, Limited. ♦ Vol. LVIII, No. 207 New Series, Friday, December 13, 1912, p. 1755.

**Lectures and Meetings.**

Higher Thought Centre, 10, Cheniston-gardens, W.—11 a.m., Mr. Rexford Jeffery on "Praise." 7 p.m., Mrs. Mary Seaton on "Low Success and High Failure."  
At Doré Gallery, 25, New Bond-street, W.—11.30, Mr. Charles Spencer on "The Power of Knowledge."  
National Secular Society, Queen's (Minor) Hall, Langham-place, W.—Mr. G. W. Foste. "Woman's Worst Enemy." 7.30 p.m.  
Theosophical Society.—Public Lecture in Lecture Hall (19b, Tavistock-square, W.C.). Miss M. L. Lee on "Mysticism in Modern Poetry." 7.  
**The Mass of the Phoenix.** 33, Avenue Studios, 76, Fulham-road, S.W., 9 p.m.  
W. London Ethical Society, 46, Queen's-road, Raywater, 11 and 7.  
S. London Ethical Society, Masonic Hall, Camberwell, 7 p.m.  
New Constitutional Society.—Hyde Park (near Marble Arch), 8 p.m. Speakers: Mr. Reginald Pott and Mrs. Merivale Mayer.

(Daily Herald, London, England: Daily Herald. ♦ Saturday, February 1, 1913. 'Lectures and Meetings', p. 5.)

Something spectacular took place in celebration of the publication of *The Book of Lies*. On Sunday, February 2nd, 1913 E.V., at 33, The Avenue Studios, 76 Fulham-road, S.W., at 9 p.m., took a performance of "The Mass of the Phœnix" place – "The Mass of the Phœnix", which was published in *The Book of Lies* as "ΚΕΦΑΛΗ ΜΑ", Chapter 44 (below). The public performance was announced in the London *Daily Herald* on February 1st, 1913 E.V. (highlighted in red above) – At the time of the performance 33, The Avenue Studios, 76 Fulham-road, was both the home of Aleister Crowley; The Equinox; and Wieland and Co.

ΚΕΦΑΛΗ ΜΑ

**THE MASS OF THE PHOENIX**

*The Magician, his breast bare, stands before an altar on which are his Burin, Bell, Thurible, and two of the Cakes of Light. In the Sign of the Enterer he reaches West across the Altar, and cries:*

Hail Ra, that goest in Thy bark  
Into the Caverns of the Dark!

*He gives the sign of Silence, and takes the Bell, and Fire, in his hands.*

East of the Altar see me stand  
With Light and Music in mine hand!

*He strikes Eleven times upon the Bell 3 3 3—  
5 5 5 5—3 3 3 and places the Fire in the Thurible.*

I strike the Bell: I light the flame:  
I utter the mysterious Name.

ABRAHADABRA

55

*He strikes Eleven times upon the Bell.*

Now I begin to pray: Thou Child,  
Holy Thy name and undefiled!  
Thy reign is come: Thy will is done.  
Here is the Bread; here is the Blood.  
Bring me through midnight to the Sun!  
Save me from Evil and from Good!  
That Thy one crown of all the Ten  
Even now and here be mine. AMEN.

*He puts the first Cake on the Fire of the Thurible.*

I burn the Incense-cake, proclaim  
These adorations of Thy name.

*He makes them as in Liber Legis, and strikes again Eleven times upon the Bell. With the Burin he then makes upon his breast the proper sign.*

Behold this bleeding breast of mine  
Gashed with the sacramental sign!

*He puts the second Cake to the wound.*

I stanch the blood; the wafer soaks  
It up, and the high priest invokes!

*He eats the second Cake.*

This Bread I eat. This Oath I swear  
As I enflame myself with prayer:

56

"There is no grace: there is no guilt:  
This is the Law: DO WHAT THOU WILT!"

*He strikes Eleven times upon the Bell, and cries ABRAHADABRA.*

I entered in with woe; with mirth  
I now go forth, and with thanksgiving,  
To do my pleasure on the earth  
Among the legions of the living.

*He goeth forth.*

57

(From: [Aleister Crowley] Liber CCCXXXIII. The Book of Lies. Which is Also Falsely Called BREAKS, The Wanderings or Falsifications of the One Thought of Frater Perdurabo Which Thought is Itself Untrue. London, UK: Wieland and Co., 1913, pp. 55-7.)

THIS ISSUE CANCELS PART XXI.

*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.

*Further cumulative parts of this work will  
be published quarterly.*



*Published by*

J. WHITAKER & SONS, LTD., 12 Warwick Lane, London, E.C.4.

CROWLEY (Aleister). *The Spirit of Solitude. An Autobiography.* Subsequently re-antichristened *The Confessions of Aleister Crowley.* Vol. I. To be published in 5 vols 4to (11½ x 7½), pp. 284. *Mandrake P.*  
(Nov. '29) ea. vol. £2/2/

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, 1930, p. 18.

93rd Year of Issue

The  
English Catalogue  
of Books  
FOR  
1929

GIVING IN ONE ALPHABET, UNDER AUTHOR AND TITLE, THE SIZE, PRICE, MONTH OF PUBLICATION, AND PUBLISHER OF BOOKS ISSUED IN THE UNITED KINGDOM, BEING A CONTINUATION OF THE "LONDON" AND "BRITISH" CATALOGUES; WITH THE PUBLICATIONS OF LEARNED AND OTHER SOCIETIES AND DIRECTORY OF PUBLISHERS

EDITED BY  
JAMES D. STEWART

**Crowley (Aleister)**—*Moonchild : a prologue.* 8vo, 9 × 5½, pp. 336, ros. 6d. net

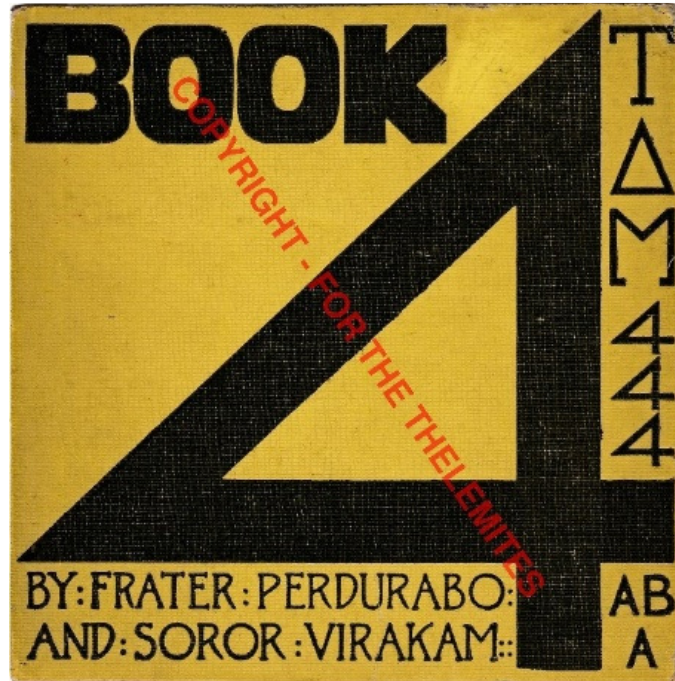
MANDRAKE PR., *Sept.* '29

**Crowley (Aleister)**—*The Spirit of solitude : an autohagiography.* Subsequently re-Antichristened "*The Confessions of Aleister Crowley.*" (In 5 vols.) Vols. 1-2. 4to, 11¼ × 7½, pp. 284, 308, ea. vol., 42s. net

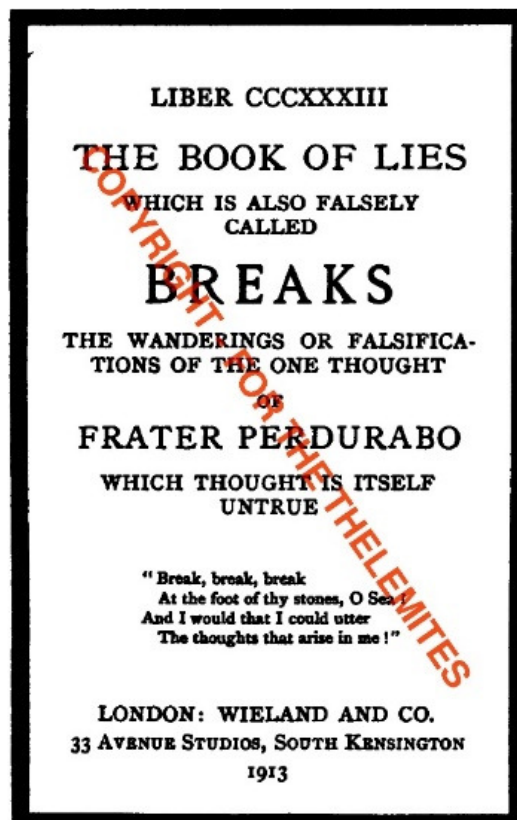
MANDRAKE PR., *Nov., Dec.* '29

**Crowley (Aleister)**—*The Stratagem, and other stories.* Fcp. 8vo, 6¼ × 4½, pp. 140, 3s. 6d. net. (*Mandrake booklets.*) MANDRAKE PR., *Sept.* '29

Three titles by Aleister Crowley, published by The Mandrake Press in London in 1929 E.V., as stated by *The English Catalogue of Books for 1929*, on page 82: *Moonchild: a prologue*, published in September 1929; The two volumes of *The Spirit of solitude: an autohagiography. Subsequently re-Antichristened "The Confessions of Aleister Crowley."*, published respectively, in November and December 1929; and finally, *The Stratagem, and other stories*, published in September 1929.



Upper cover of the first part of *Book Four*, 1913 E.V.



Title page of 'The Book of Lies', 1913 E.V.

## Appendix II.

### The Essay Competition; the Publication of *The Collected Works of Aleister Crowley*; and *The Winged Beetle*



Returning to the subject of the essay competition and the publication of *The Collected Works of Aleister Crowley*, as mentioned above, it seems likely that Aleister Crowley started distributing the competition leaflet around October 1904 E.V., when it was enclosed with *The Star and the Garter* that was sent to *The Northern Whig*, and which was mentioned in their review, October 29. As mentioned already in connection with the publication of the new edition of *The Star and the Garter* in October 1904 E.V., *The Bookseller; The Organ of Book Trade*, in its issue of January 5, 1905 E.V., also mentioned the competition:

Mr. Crowley should be a happy man. His "Star and Garter," which an accompanying leaflet describes as "the greatest love poem of modern times," was sold out before publication, necessitating a reprint that, as "popular" editions go, is an unusually handsome production. Moreover a prize is offered for an essay on the author's collected works, and the opportunity is announced as "the chance of the Geologic Period!"<sup>1</sup>

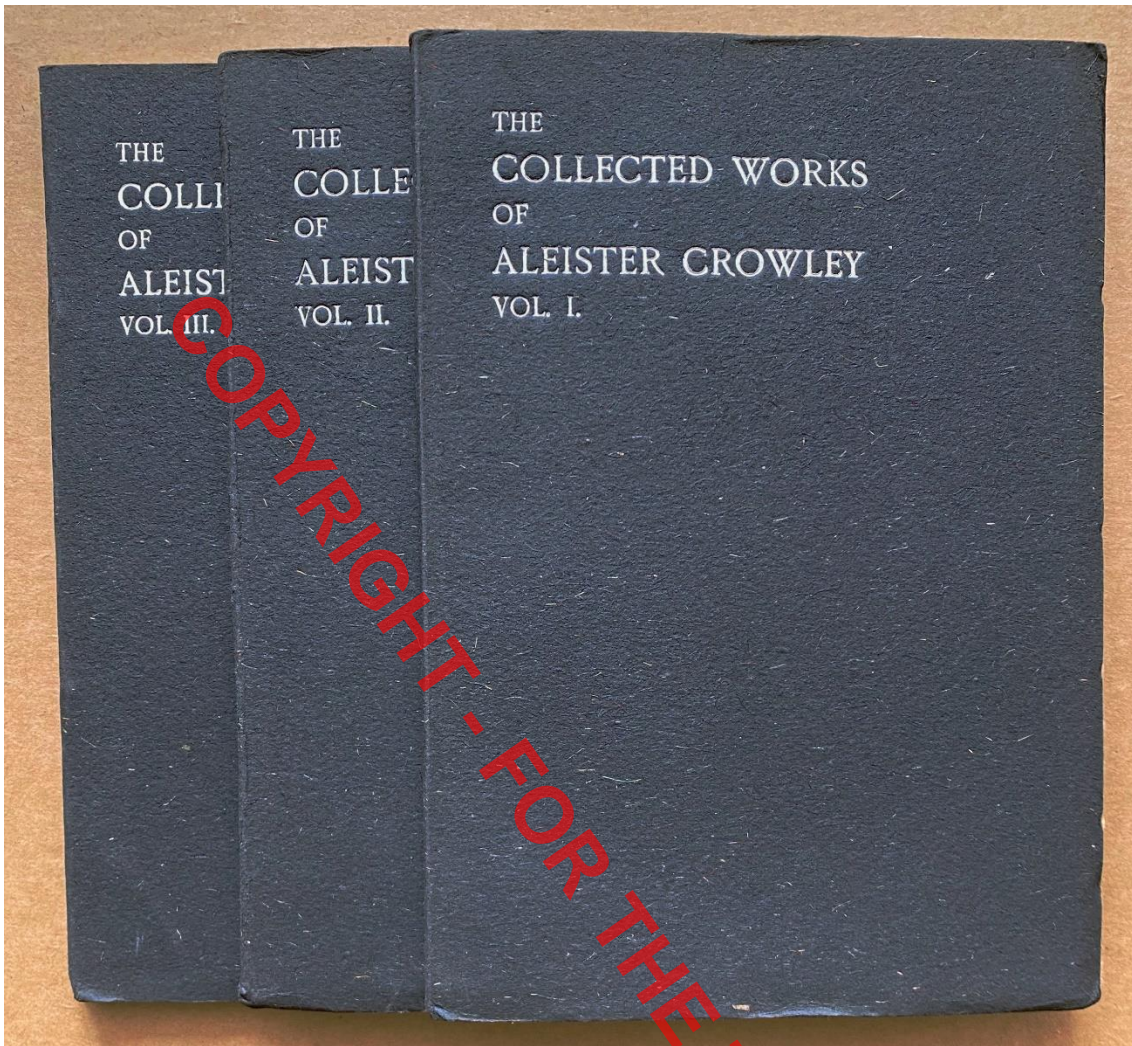
None of the book trade journals seem to have mentioned the issue of the three volumes of the "Essay Competition" edition (1905-1907 E.V.) of *The Collected Works of Aleister Crowley*, and to my knowledge, no reviews of them are found, probably owing to that they at that time only were handed over to competitors, and there seems neither to have been any reviews of the one-volume 'Traveller's Edition' published in 1907 E.V.<sup>2</sup> When *In Residence: The Don's Guide to Cambridge* appeared, as mentioned likely in November/December 1904 E.V., it had at the rear of the book, among the adverts, the three-page "A CAREER FOR AN ESSAY" – but without the leaflet's headline "THE CHANCE OF THE YEAR!; THE CHANCE OF THE CENTURY!; THE CHANCE OF THE GEOLOGIC PERIOD!!!" – and there was also an advertisement for Vol. I of "THE WORKS OF ALEISTER CROWLEY | [TRAVELLERS' EDITION] Extra Crown 8vo, pp. 300 circa, on India Paper [wrapper] | VOL. I. ACELDAMA TO TANNHÄUSER. Price 5s. | TO BONA-FIDE COMPETITORS ONLY", with the statement "Ready in December [1904 E.V.]"<sup>3</sup> [This version of "A Career for an Essay" had four of the sixteen 'conditions' on its first page.]

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<sup>1</sup> *The Bookseller; The Organ of Book Trade*. London, UK: J. Whitaker & Sons, Limited. ♦ (Educational and Colonial Number) No. DLXVI, January 5, 1905, p. 27. ("From the Society for the Propagation of Religious Truth (Foyers): – *The Star and the Garter*. By Alister [sic] Crowley. Popular Edition.")

<sup>2</sup> *Aleister Crowley*. *The Collected Works of Aleister Crowley*. (Traveller's Edition). Foyers: Society for the Propagation of Religious Truth, 1907.

<sup>3</sup> *In Residence: The Don's Guide to Cambridge*; By Aleister Crowley. Cambridge, UK: Elijah Johnson, 1904, (*A CAREER FOR AN ESSAY*), pp. [12]-4; (Order form), p. [19]. (At the rear of the book.) ♦ See a facsimile of the adverts in: *Aleister Crowley*. *IN RESIDENCE: The Don's Guide to Cambridge*. First Impressions Series, Vol. N<sup>o</sup>. 8. Essex House, Thame, Oxon, UK: Mandrake Press Ltd and Edmonds, WA, USA: Holmes Publishing Group 1992.



The three volumes of the “*Essay Competition*” edition, 1905-7 E.V., issued in camel-hair paper covers. *The Collected Works of Aleister Crowley* was originally planned to have appeared in only two volumes, but Vol. II became too big, and the work was completed in a third volume. Vol. I’s ‘*Preface*’ was signed “*London, March 1905.*”. Vol. II’s ‘*Publishers Note*’ had the date “*Oct. 15, 1906.*”, and stated: “*We beg to express regret for the delay in issuing Vol. II. As originally made up, it was too big, and had to be recast completely. Mr. Crowley’s Work to date will thus be complete in three volumes of this edition. [...] The volume [III] should be issued in December. [...] The Essay Competition will definitely close three months from date.*” Author’s Collection.

We find J. F. C. Fuller writing in “*Aleister Crowley 1898-1911; An Introductory Essay by Major-General J. F. C. Fuller*”, about the leaflet that he received:

*At the time I was stationed at Lucknow, and in a journal “The Literary Guide,” I happened to read a review of Crowley’s “Why Jesus Wept.” I wrote for it, and in it found a leaflet in which he offered a prize of £100 for the best essay on his works in their “Traveller’s Edition.” I ordered it, and on its arrival, with the inconsequence of youth, I decided to chance my luck.<sup>4</sup>*

<sup>4</sup> 666 – Bibliotheca Crowleyana: Catalogue of a unique Collection of Books, Pamphlets, Proof Copies, MSS., etc. by, about, or connected with Aleister Crowley; formed, and with an Introductory Essay, by Major-General J. F. C. Fuller. For sale as a collection. Tenterden, Kent, UK: Keith Hogg, nd [1966], pp. 4-5. (*Aleister Crowley 1898-1911; An Introductory Essay by Major-General J. F. C. Fuller*, pp. 2-8.)

J. F. C. Fuller also wrote:

Soon after followed the first letter I received from Crowley. It was addressed from the Drum Druid Hotel, Darjeeling, and was dated June 26, 1905. It began: *Dear Sir, your letter of May 17 has been forwarded to me here, where I am preparing a small expedition to Kanchenjunga;*" and it informed me that copies of all his later poems, which were to appear in vol. II of "The Traveller's Edition" – still in the press – had been posted to me.<sup>5</sup>

I have seen two different 'A Career for an Essay' leaflets – one having 8 of the 16 'conditions' of the Essay Competition on page 1; the other 12. Both of these leaflets stated "THE CHANCE OF THE YEAR!; 'THE CHANCE OF THE CENTURY!!; 'THE CHANCE OF THE GEOLOGIC PERIOD!!!'", something, which not is found in the one printed in the end of *In Residence: The Don's Guide to Cambridge*. The first mentioned leaflet has "A LIST OF THE WORKS OF MR. ALEISTER CROWLEY." on the same page as the order form, and the other has the order form and the list on two different pages, and was perhaps the last produced.

Crowley stated in *Confessions*:

*I printed a leaflet and circularized the educated classes. (I have no copy available.) The meat of the circular was the offer of one hundred pounds for the best essay on my work. The business idea was to induce people to buy my Collected Works in order to have material for the essay.*<sup>6</sup>

"I printed a leaflet and circularized the educated classes." – and, as stated by the editor of the *Truth*, February 2, 1905 E.V., quoted above:

[...] a circular that has been widely distributed during the last few days, and appears to have been "dumped" wholesale upon the colleges of Oxford and Cambridge.<sup>7</sup> [It was perhaps/probably the first of the two leaflets described above.]

In another place in *Confessions*, Crowley alluded to the text on the front page of the leaflets:

*One other seed had fallen upon fertile ground. 'The chance of the geologic period' had been seized Captain John Charles Frederick Fuller, of the First Oxfordshire Light Infantry.*<sup>8</sup>

Crowley dedicated his fine anthology *The Winged Beetle* to J. F. C. Fuller<sup>9</sup>, and he wrote in *Confessions* years later:

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<sup>5</sup> 666 – Bibliotheca Crowleyana: Catalogue of a unique Collection of Books, Pamphlets, Proof Copies, MSS., etc. by, about, or connected with Aleister Crowley; formed, and with an Introductory Essay, by Major-General J. F. C. Fuller. For sale as a collection. Tenterden, Kent, UK: Keith Hogg, nd [1966], p. 5. (*Aleister Crowley 1898-1911; An Introductory Essay by Major-General J. F. C. Fuller*, pp. 2-8.)

<sup>6</sup> *Confessions*, p. 406.

<sup>7</sup> *Truth*; "Cultores Veritatis Fraudis Inimici." – Cicero. London, UK: "Truth" Buildings. ♦ Vol. LVII, No. 1466, Thursday, February 2, 1905, p. 270.

<sup>8</sup> *Confessions*, p. 538.

<sup>9</sup> *Aleister Crowley*. *The Winged Beetle*. N.p. [? London, UK]: Privately printed, MCMX, p. [iv]-vi. (*DEDICATION*, pp. [iv]-vi.) ♦ A facsimile edition with an introduction by Martin P. Starr was published by The Teitan Press in 1992 E.V. ♦ *Aleister Crowley*. *The Winged Beetle*. A Facsimile Edition; With an Introduction by Martin P. Starr. Chicago, IL: The

The style of *The Star in the West* is trenchant and picturesque. Its only fault is a tendency to overloading. I could have wished a more critical and less adoring study of my work; but his enthusiasm was genuine, and guaranteed our personal relations in such sort that my friendship with him is one of the dearest memories of my life. I dedicated *The Winged Beetle* to him.<sup>10</sup>

As to *The Winged Beetle*, Crowley tried several times to create an interest in his poetry by publishing anthologies, and April, 1910 E.V.<sup>11</sup>, had seen the publication by the London publisher Elkin Mathews of *Ambergris; A Selection of Poems of Aleister Crowley*, which I shall return to latter. The publication of *The Winged Beetle*, which also stated "MCMX" on the title page, was not mentioned in the book trade journals. It first appeared in an advertisement in the fifth number of *The Equinox*, March 1911 E.V., stating "PRIVATELY PRINTED TO BE HAD THROUGH 'THE EQUINOX.'" and printed in an edition of only 350 numbered copies – "300 copies, 10s. net; 50 copies on handmade paper, specially bound, £1 1s. net".<sup>12</sup> The book did not sell well and the advertisement appeared in the rest of the numbers of Volume I. Crowley's hope with this new anthology was stated in a line by the English poet John Keats (1795-1821), from his sonnet "To Homer" (1818) that was printed on the title page, and which also commented on the book's title:

*"There is a budding morrow in midnight"*<sup>13</sup>

– this line had the English painter and poet Dante Gabriel Rossetti (1828-1882) – a major figure in Victorian culture – once chosen for the best in English poetry. The cover had a drawing stamped in gold of a winged beetle with sun-disk and moon-disk, the symbol of the Egyptian god Khepri, who as a beetle rose from the netherworld as the morning sun, giving a new beginning, new life.

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Teitan Press, 1992.

<sup>10</sup> Confessions, p. 543.

<sup>11</sup> The Standard. London, UK: The Standard. ♦ Friday, April 29, 1910, p. 5. ("AMBERGRIS. A Selection from the poems of Aleister Crowley. (Elkin Mathews. 3s. 6d. net.)") (NEW BOOKS, p. 5.)

<sup>12</sup> [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. V. London: Printed for Aleister Crowley and published by him at the office of the Equinox, March MCMXI o.s. (1911 E.V.), advertisement at the front of the book for "THE WINGED BEETLE By ALEISTER CROWLEY."

<sup>13</sup>

**SONNET.  
TO HOMER.**

*STANDING aloof in giant ignorance,  
Of thee I hear and of the Cyclades,  
As one who sits ashore and longs perchance  
To visit dolphin-coral in deep seas.  
So thou wast blind; – but then the veil was rent,  
For Jove uncurtain'd Heaven to let thee live,  
And Neptune made for thee a spumy tent,  
And Pan made sing for thee his forest-hive;  
Aye on the shores of darkness there is light,  
And precipices show untrodden green,  
**There is a budding morrow in midnight,**  
There is a triple sight in blindness keen;  
Such seeing hadst thou, as it once befel  
To Dian, Queen of Earth, and Heaven, and Hell.*

The anthracite-coloured dung beetle that pushes a ball of dung before it was worship under the name Khepri, meaning 'he who came forth' or 'he who came into being'. Very interestingly, I notice that the winged beetle, as an ancient symbol of Egypt, according to modern scholars, also has been used by Isaiah, who refers to the land of Egypt as the land of the 'winged beetle' (כנפים צלצל) in Is. 18:1<sup>14</sup>. *The Winged Beetle* contained 54 poems; 18 of Crowley's translations of others poems; and one of his plays. Crowley wrote in *MTP* about "*the Winged Beetle or Midnight Sun*":

*Qoph [ק] in the Tarot is "the Moon", a card suggesting illusion, yet shewing counterpartal forces operating in darkness, and the Winged Beetle or Midnight Sun in his Bark travelling through the Nadir.*<sup>15</sup>

In fact, in ancient Egypt the winged beetle, or scarab, could also be depicted pushing the disk of the moon (the left "Eye of Horus"), which also represented it. Crowley wanted a much needed new beginning for his poetry, but something indicates perhaps that he not was satisfied with *The Winged Beetle*, and wanted a new edition of the book. After the break with J. F. C. Fuller, Crowley wrote in the end of January, 1914 E.V., to him asking if he should retain the book's dedication in a new edition.<sup>16</sup> However, the book did not sell well, and, as mentioned by Martin P. Starr in his 1992 E.V. facsimile edition, a December 1918 E.V. inventory of Crowley's books held for him by Charles Whittingham & Co., also known as Chiswick Press, listed 232 regular copies and 32 de luxe copies as bound, but unsold [300 copies on ordinary paper, bound in paper-covered boards, and 50 copies on handmade paper, bound in white buckram, had been printed], and a flood at a later storage facility destroyed or damaged about 100 regular copies.<sup>17</sup> The sales figures were thus very low, however, I notice that the mentioning of a new edition of the book suddenly had turned up on a list of books in the September, 1912 E.V., issue of the *Poetry Review*, and stated published by "*Wieland*":

#### A LIST OF BOOKS

[Certain of the following books are reviewed in this number; others will be selected for review in future numbers.]

#### ENGLISH POETRY

[...]

*The Winged Beetle. By Aleister Crowley. A new Edition. (Wieland. 10s. net.)*<sup>18</sup>

<sup>14</sup> See: *Meir Lubetski. Beetlemania of Bygone Times*, pp. 15-26. • *Journal for the Study of the Old Testament (JSOT)*. Sheffield, UK: Sheffield Academic Press. ♦ Vol. 25, Issue 91, December, 2000, pp. 15-26. (*Meir Lubetski. Beetlemania of Bygone Times*, pp. 3-26)

<sup>15</sup> *The Master Therion [Aleister Crowley]. Magick in Theory and Practice (Being Part III of Book 4). By The Master Therion. 4 vols. (Sections). Printed: Paris, France: Privately printed at The Lecram Press, nd [1929/30]. Distributed in wrappers: [London, UK: Mandrake Press Ltd., 1930]. ♦ Section I [Vol. I.], p. 49. (Chapter VII; *The Formula of the Holy Graal: of Abrahadabra: and of certain other Words. Also: The Magical Memory, V*, pp. 45-9.)*

<sup>16</sup> Crowley to J. F. C. Fuller, Paris, January 30, 1914 E.V., in the J. F. C. Fuller Collection at the Liddell Hart Centre for Military Archives, King's College London:  
<http://www.kingscollections.org/catalogues/lhcma/collection/f/fu20-001/fu20-04> (Fuller 4/12/77; 1914 Jan 30; [Crowley] Paris, to Fuller. On re-issue of *The winged beetle*, and dedication [to Fuller?]. Manuscript. 1 p)

<sup>17</sup> *Aleister Crowley. The Winged Beetle. A Facsimile Edition; With an Introduction by Martin P. Starr. Chicago, IL: The Teitan Press, 1912, p. 14. (INTRODUCTION, pp. [5]-15.)* • The book stated: "*This edition consists of 50 copies on handmade paper numbered from 1-50, and 300 copies on ordinary paper numbered from 51-350.*"

<sup>18</sup> *The Poetry Review. London, UK: The Saint Catherine Press. ♦ Vol. I, No. IX, September 1912, p. 496. (A LIST OF BOOKS; [...]; ENGLISH POETRY, pp. 496.)*

They had clearly not received a copy for review, but had been informed of the book's planned publication by Wieland and Co. – apparently a shelved project, that perhaps/perhaps not had included the use of the remaining sheets/copies of the first edition. Was Crowley not satisfied with the first edition of the book, or, was he, as discussed above, trying to promote sales by giving a false idea about the book's popularity? Nonetheless, Meredith Starr (Herbert Close)<sup>19</sup> had, in fact, written a shining review of the book, which had appeared in *The Occult Review*, April 1911 E.V.:

*In the face of the whole horde of reviewers, critics, and in face of the British public, I declare that Aleister Crowley is among the first of living poets. It will not be many years before the fact is generally recognized and duly appreciated. 'Rosa Coeli' and 'Rosa Decidua' are two magnificent poems. The latter is 'no tragedy of little tears,' but the utterance of a god-like grief. 'The Priestess of Panormita' is an extremely fine work of art; the right of selection has been exercised to the utmost, there are no superfluous words, no vague images, everything is precise, clear-cut, and strong.*

[...]

*What is not least remarkable in Crowley's poetry is his amazing variety. In some respects he is not unlike William Blake, but he is free from Blake's metrical deficiencies whilst retaining all the sublimity of his conceptions. The range of his subjects is almost infinite, and the majority of his poems are literally ablaze with the white heat of ecstasy, the passionate desire of the overman towards his ultimate consummation – re-union with God.<sup>20</sup>*

Regarding the fifth number of *The Equinox*, March 1911 E.V., in May 1911 E.V., Meredith Starr also reviewed it in *The Occult Review*, writing, among other things:

*FAR and away the best number that has hitherto appeared.*

[...]

*Special Supplement, Liber XXX AERVM VEL SAECULI SVB FIGVRÂ CCCCXVIII, being of the Angels of the 30 Aethyrs THE VISION AND THE VOICE. It pertains to the passing of the Old Aeon and the coming of HORUS, the Crowned and Conquering Child of the New Aeon. This book will be as the Wine of Life to mystics and those who confidently expect a "reevaluation of values" in the history of the world.<sup>21</sup>*

The same issue of *The Occult Review* that contained the review, also had a poem by Meredith Starr entitled "THE COMING OF HORUS"<sup>22</sup>

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<sup>19</sup> 1 March 1917 E.V., Herbert Close officially changed his name to Meredith Starr (1890-1971), which before that time had been his pen name.

<sup>20</sup> *The Occult Review; A Monthly Magazine Devoted to the Investigation of Supernormal Phenomena and the Study of Psychological Problems.* Edited by Ralph Shirley. London, UK: William Rider & Son, Limited. ♦ Vol. XIII, No. 4, April 1911, pp. 239-40. (Review of "THE WINGED BEETLE. Poems by Aleister Crowley. London: Privately Printed. Price 10s. net. (Copies can be obtained at The Equinox, 124, Victoria Street, S.W.)", signed "MEREDITH STARR")(Reviews, pp. 233-40.)

<sup>21</sup> *The Occult Review; A Monthly Magazine Devoted to the Investigation of Supernormal Phenomena and the Study of Psychological Problems.* Edited by Ralph Shirley. London, UK: William Rider & Son, Limited. ♦ Vol. XIII, No. 5, May 1911, p. 304. (Review of "THE EQUINOX. The Review of Scientific Illuminism. March MCMXI. London: Printed for Aleister Crowley and published by him at the Office of the Equinox, 124, Victoria Street, S.W. Price 6s. net." Signed "MEREDITH STARR.")(REVIEWS, pp. 297-304.)

<sup>22</sup> *Ibid.*, pp. 286-7. (THE COMING OF HORUS; By MEREDITH STARR, pp. 286-7.)

## Appendix III.

### Jezebel; and Other Tragic Poems, 1898



I noticed that the poem "Jezebel" was 'reviewed' one hundred and one years after its private publication in 1898, by the American historian and biblical scholar, Professor Janet Howe Gaines (1950-), in her 1999 E.V. book *Music in the Old Bones; Jezebel Through the Ages*:

*a curious volume of English poetry entitled Jezebel; and Other Tragic Poems, written in 1899 [sic, but 1898] by Aleister Crowley, under the name Count Vladimir Svareff. [...] Crowley uses his artistic skill to create new plot and imagery damning to the queen. He sounds notes up and down the scale of sexual suggestion. Sometimes language is merely laden with lewd nuance, while other times it bombards readers with the queen's unrestrained depravity. Here is one of the most brazen examples of Jezebel as the prototype for shameless wickedness.<sup>1</sup>*

Crowley's 'editorship' of the ultra-rare *Jezebel; And Other Tragic Poems*<sup>2</sup>, a book of 23 pages privately printed at the Chiswick Press, and according to Duncombe-Jewell in an edition of only 2 copies on vellum, 10 copies on Japanese vellum, and 40 copies on hand-made paper<sup>3</sup>, was mentioned in *The Literary Year-book And Bookman's Directory 1900*:

CROWLEY, ST. EDWARD ALEISTER. [...] Ed. Count Vladimir Svareff's *Jezebel, and other Tragic Poems*. 15/-.<sup>4</sup> [Duncombe-Jewell stated that copies were sold at half-a-guinea, i.e. ten and a half shillings]

In a footnote to the name "Count Vladimir Svareff", Crowley wrote in the reprint of the poem in the first volume of *Collected Works*:

*Under this name the poet lay perdu in the heart of London, prosecuting, under circumstances of romantic and savage interest, his first occult studies.<sup>5</sup>*

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<sup>1</sup> Janet Howe Gaines. *Music in the Old Bones; Jezebel Through the Ages*. Carbondale, IL: Southern Illinois University Press, 1999, pp. 153-5. (*Part Two; The Eternal Jezebel*. 5; *Jezebel in Poetry; Poems of Sexual Condemnation*, pp. 150-7.)

<sup>2</sup> *Count Vladimir Svareff* [Aleister Crowley]. *Jezebel and other Tragic Poems*. By Count Vladimir Svareff. Edited, With an Introduction and Epilogue, by Aleister Crowley. London, UK: Privately printed at the Chiswick Press, 1898.

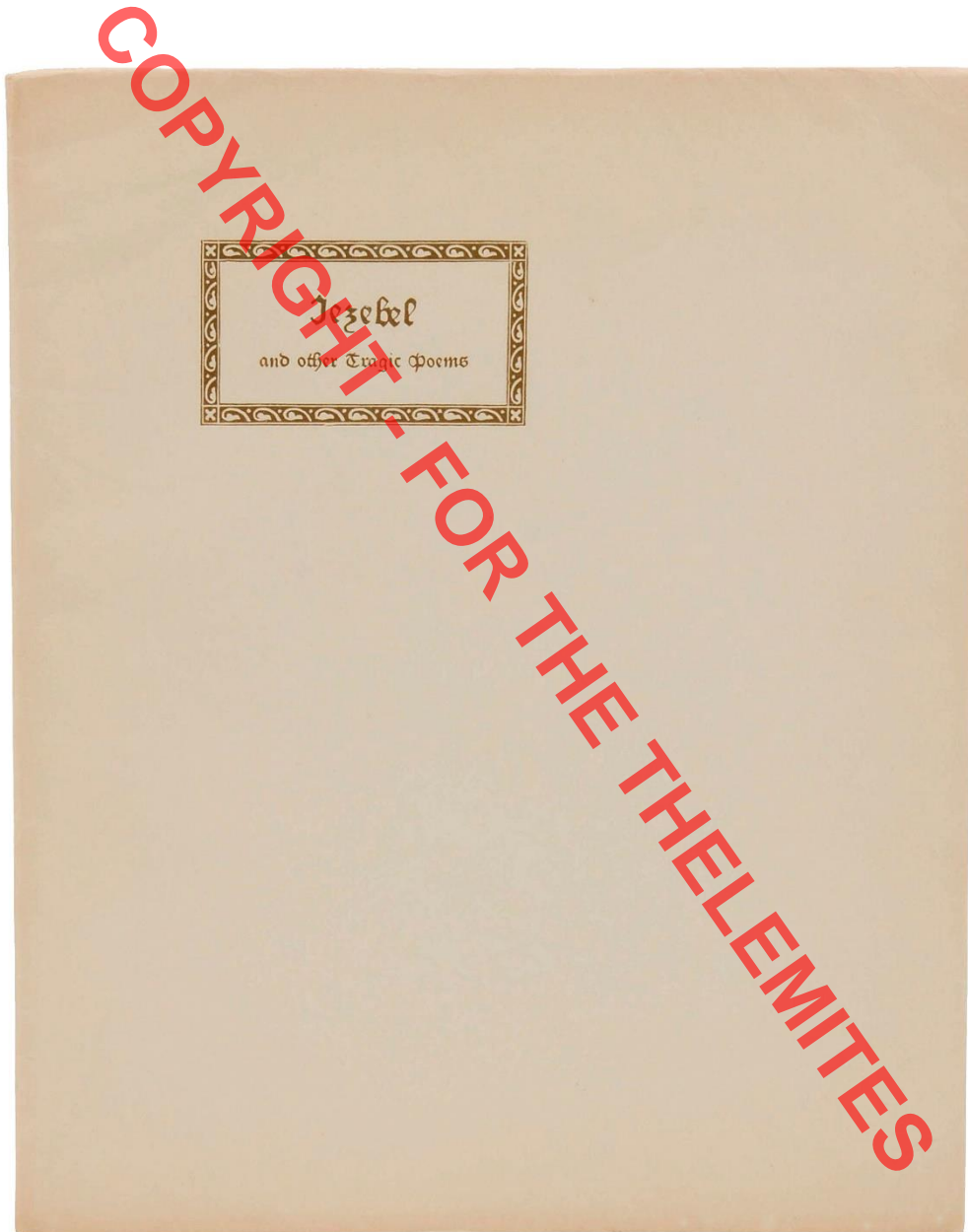
<sup>3</sup> Aleister Crowley. *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume III, 1907, p. 234. ("[JEZEBEL: 1898]")(Appendix A. *Notes Towards an Outline of a Bibliography of the Writings in Prose and Verse of Aleister Crowley*, pp. 233-9.)

<sup>4</sup> *The Literary Year-book And Bookman's Directory 1900*. Edited by Herbert Morrah. London, UK: George Allen, 1900, p. 176. ("AUTHORS; CROWLEY, ST. EDWARD ALEISTER, p. 176.)

<sup>5</sup> Aleister Crowley. *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume I, 1905, p. 129, footnote\*. (*JEZEBEL; AND OTHER TRAGIC POEMS*. By COUNT VLADIMIR SVAREFF. Edited, with an Introduction and Epilogue, by ALEISTER CROWLEY. 1899. [sic, but 1898], p. 129-35.)

Could there be a possible connection here between the use of the word “*perdu*” and ‘*perdurabo*’? – the year was 1898, and November 18th, saw A.C.’s Neophyte initiation into the Golden Dawn! About the writing of *Jezebel*, he wrote in *Confessions*:

*I had gone down to the Bear at Maidenhead [an inn at Maidenhead in Berkshire, England], on the quiet, to write ‘Jezebel’.*<sup>6</sup>



**Upper cover of *Jezebel and other Tragic Poems*; By Count Vladimir Svareff; Edited, with an Introduction and Epilogue, by Aleister Crowley. London: Privately printed at the Chiswick Press, 1898.**

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<sup>6</sup> *Aleister Crowley*. *The Confessions of Aleister Crowley. An Autohagiography* edited by John Symonds and Kenneth Grant. [Abridged 1-vol. edition] Correct. ed., London: Routledge & Kegan Paul, 1979, p. 148.

Interestingly, I discovered that Cecil Chesterton's wife, Ada Elizabeth Chesterton, née Jones (1869-1962)<sup>7</sup>, English journalist, author and philanthropist, mentions Aleister Crowley in her book *The Chestertons*, on writing about writers and artists, and the hectic wartime life in London in 1918 E.V., where "queer cafés sprang up and queerer clubs":

*Literary fads and fancies crowded the air. Aleister Crowley was acclaimed a poet on the strength of his immortal lines on Amorous Cannibalism:*

*"Only her face and hands and feet  
I kissed all night and did not eat."<sup>8</sup>*

– a quote from memory from the poem *Jezebel*, but a poem also included in *The Soul of Osiris* in 1901, and which reads:

*Only, her head, her palms, her feet,  
I kissed all night, and did not eat.<sup>9</sup>*

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<sup>7</sup> Miss. A. E. Jones and Cecil Chesterton, the younger brother of G. K. Chesterton, were married Saturday, June 9, 1917 E.V. ♦ The Times. London, UK: The Times Publishing Company Ltd. ♦ Monday, June 11, 1917, p. 5. (*News in Brief*, p. 5.)

<sup>8</sup> *Mrs. Cecil Chesterton [Ada Elizabeth Chesterton]*. *The Chestertons*; By Mrs. Cecil Chesterton. London, UK: Chapman & Hall Ltd., 1941, p. 226. (*Chapter Twelve. The End of a Chapter*, pp. 225-40.)

<sup>9</sup> See: *Aleister Crowley. The Soul of Osiris. A History*. London, UK: Kegan Paul, Trench, Trübner and Company, Ltd., 1901, p. 27. (*The Court of the Profane: Jezebel. Part II.*, pp. 24-7.) ♦ Reprinted in facsimile: First Impressions Series, Vol. N<sup>o</sup>. 7. [Essex House, Thame, Oxon, UK: Mandrake Press Ltd and Edmonds, WA, USA: Holmes Publishing Group], 1992, p. 27. (*The Court of the Profane: Jezebel. Part II.*, pp. 24-7.) ♦ Also in: *Aleister Crowley. The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume I, 1905, (*Jezebel*, Part II.) p. 132. (*Jezebel; and Other Tragic Poems*, pp. 129-35.)

## Appendix IV.

### OLLA – Aleister Crowley’s last Anthology



In 1946 E.V. Crowley commissioned a new sketch of him from Augustus John. It became the frontispiece of *OLLA. An Anthology of Sixty Years of Song*, which was published at the winter solstice in London in 1946 E.V. — its title page stated "OLLA=עלילא=ὄλλα=131=SMAL=ΨΑΝ."<sup>1</sup> Augustus John wrote about the commission and Aleister Crowley in his autobiography:

*in course of time he developed into a very likeable old gentleman. He had sadly changed when he called on me recently to be drawn. I was scared by his appearance. He had shrunk unbelievable and his eyes were staring. But a book of poems he published shortly afterwards shows no sign of decrepitude. I was cheered by their vigour and verve and told him so. His poetry has been described as ‘Swinburne and water’. I dispute the justice of this too facile estimate: the mixture was much more potent. The fact is the Magus had a good deal more than the stock-in-trade of a charlatan, and perhaps only lacked good taste.<sup>2</sup>*

Augustus John's drawing (charcoal), which measures 50.5 × 37.9 cm (19 7/8 × 14 59/64 inches), is today at the Harry Ransom Humanities Research Center, The University of Texas at Austin.<sup>3</sup> I notice that shortly before the drawing was made, Augustus John had published the fourteenth part of his "*Fragments of an Autobiography*" in the English monthly review *Horizon*, and here recalled the dictum of Goya:

*‘Portrait painting is a matter of parti-pris’ [i.e. prepossession]<sup>4</sup>*

Some five and a half months after Crowley's death, Augustus John held his first show in eleven years, as stated by the Scottish paper *The Scotsman* on May 14, 1948 E.V., and the new drawing of Crowley was among the works exhibited:

*It is eleven years since Augustus John held a show, so it is natural that all London should be flocking to the Leicester Galleries to see the present one. Investors and art lovers alike are competing with one another for the works, most of which are new to the public.*

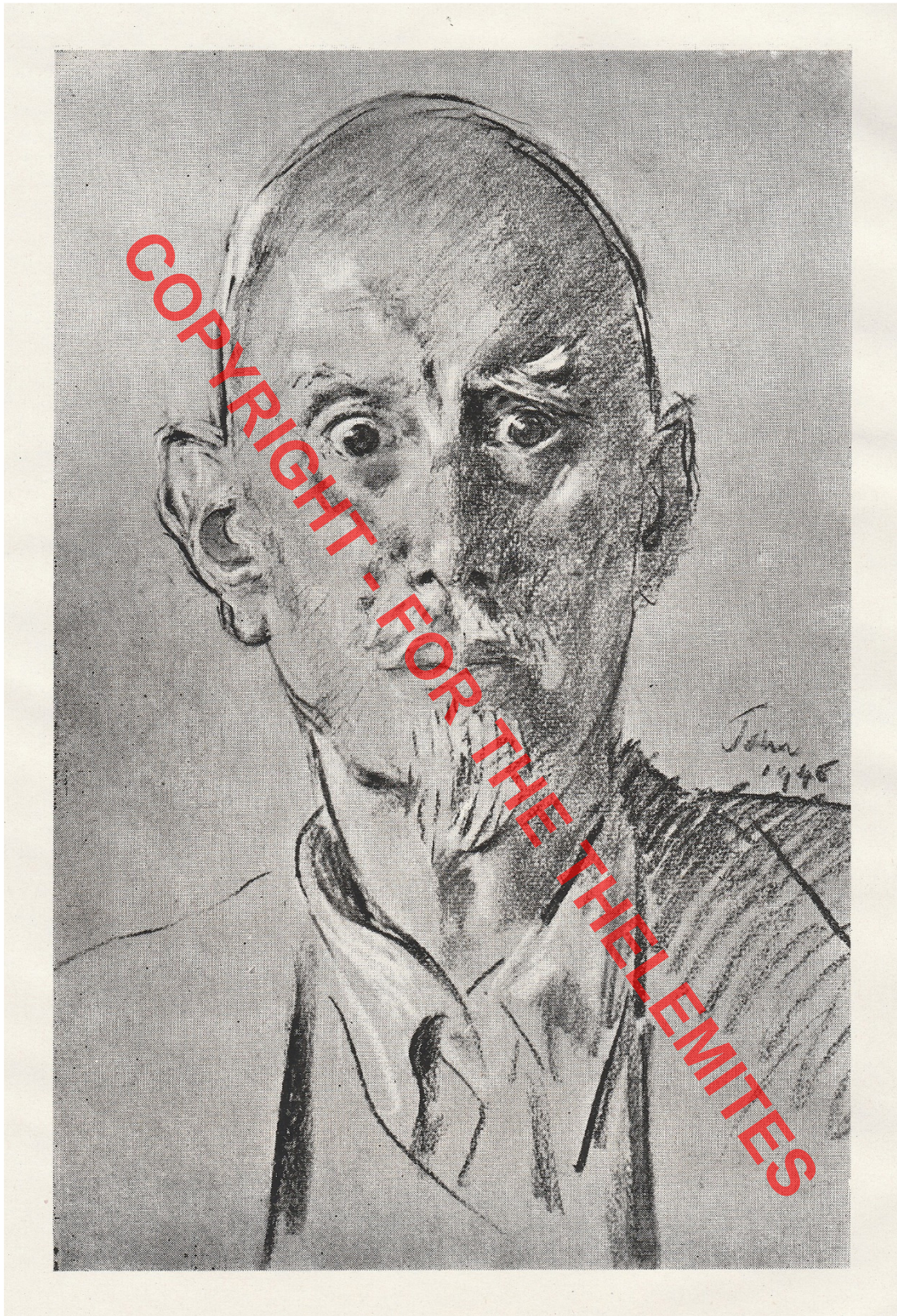
<sup>1</sup> OLLA. *An Anthology of Sixty Years of Songs* by Aleister Crowley. London, UK: Published by the O.T.O., An Ixx. Sol in 0° Capricornus. Dec. 22, 10.54 A.M. [1946 E.V.], "FRONTISPIECE Portrait by Augustus John" • The book was printed by W. A. Guy Ltd., Hastings, and had a dust-jacket by Frieda Harris with a portrait of Crowley by her.

<sup>2</sup> *Augustus John*. Chiaroscuro. *Fragments of Autobiography: First Series*. London, UK: Jonathan Cape, 1952, pp. 81-2. (*The Café Royal*, pp. 76-83.) • *Augustus John; Michael Holroyd* (Introduction). *Augustus John: Autobiography*. London, UK: Jonathan Cape, 1975, p. 94.

<sup>3</sup> Harry Ransom Humanities Research Center, University of Texas at Austin: Augustus John Art Collection; "65.140; *Aleister Crowley. 1946, Medium drawing (charcoal) 50.5 × 37.9 cm.*"

• See: <http://www.lib.utexas.edu/taro/uthrc/00206/hrc-00206.html#a0>

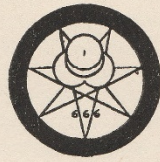
<sup>4</sup> *Horizon; Review of Literature and Art*. Edited by Cyril Connolly. London, UK: Horizon. ♦ Vol. XII, No. 72, December 1945, p. 421. (*Augustus John; Fragment of an Autobiography – XIV*, pp. 417-30.)



Frontispiece of *OLLA. An Anthology of Sixty Years of Song*; by Aleister Crowley, 1946 E.V. – a drawing by the Welsh portraitist Augustus John (1878-1961), of Aleister Crowley, with a face that somehow could have been a character in the *Adventures of Tintin*! The dust-jacket of the book, also had a portrait of A.C. by artist Frieda Harris (1877-1962), who had created the jacket.

# OLLA

An Anthology of



SIXTY YEARS OF SONG

by

ALEISTER CROWLEY

*with a dust-jacket by*

Frieda Harris

*and a frontispiece by*

Augustus John, R.A.

OLLA=סלל=אלל=131=SMAL=HAN

An I x x Sol in O° Capricornus Dec. 22, 10.54 A.M.

Published by the O.T.O.

121 Adelaide Road, London, N.W.3

Printed in England by

W. A. Guy Ltd., High Street, Hastings

PRICE 15/- NET

Title page of *OLLA; An Anthology of Sixty Years of Songs; by Aleister Crowley*, which was published at the Winter Solstice in 1946 E.V. Author's collection.

[...]

The drawings are, of course, superb. "Lady Killearn" is ethereal, "Aleister Crowley" wild-eyed and strange (but not as forbidding as a really wicked man ought to be), and the studies of "Dolores" filled with wonderment. For once Mr Churchill is not quite as we would have him. He looks too like a boat-race trainer for Oxford. Still, all these works were done by a master.<sup>5</sup>

The exhibition at the Leicester Galleries had opened on May 5, 1948 E.V. Another newspaper, *The Yorkshire Post and Leeds Mercury*, also mentioned the new drawing of Aleister Crowley:

A FEATURE of Mr. Augustus John's exhibition which opened to-day at the Leicester Galleries is a pencil drawing of Mr. Churchill, done last year. Though technically it shows all the master's skill in draughtsmanship, this drawing cannot be said to have succeeded as a likeness. Other drawings are of Sir Thomas Beecham and Sir John Anderson; an almost frightening study of the late Aleister Crowley, of black magic fame;<sup>6</sup>

As to Sir Winston Churchill, he was the leader of the Opposition at the time of the exhibition.

The publication of *OLLA* was not mentioned in many places; however, Crowley's local paper *Hastings & St. Leonards Observer* reviewed the book in January 1947 E.V. – one of the very few reviews of the book:

"Olla," an anthology of sixty years of song, is a handsome volume (published in a limited edition and with a portrait frontispiece by Augustus John) of poems by the well-known writer, Aleister Crowley, who for the past few years has made his home at Netherwood, The Ridge, Hastings.

The poems cover the period from 1887-1946, and include the opening lines of what the author believes to be his first published effort in verse. Written on many themes and in all parts of the world from Moscow to Granada, New York to Chipping Campden, these works reveal their creator's ability – mentioned by him in his entertaining foreword – to put himself into the soul of various types of men and women and identifying himself "with their inmost creative Word."

Mr. Crowley rejoices in the music, not to say the clangour, of words, which he uses sometimes with violence and always with power. He is at his most characteristic when (to borrow his own phrase) "scourging smug piety ... the stubborn stupor of the Government," but he is not always in a fighting mood. Of his more tranquil style, nothing in the book is a more beautiful example than the sonnet "Logos," written at Netherwood in 1946, and he infuses intense warmth and colour into his love poems though, as in the last line of the rapturous "La Gitana," he cannot always escape a lapse into bathos.

These poems have tremendous vitality, an Oriental richness of imagery, and many jewel-like passages of description which contrast strangely with the brutal and astringent touches which likewise abound. Satire goes to an amusing extreme in "Panacea," the twelve lines of which consist entirely of the word "money," repeated forty-two times. Mr. Crowley will have his bitter little joke.<sup>7</sup>

<sup>5</sup> The Scotsman. Midlothian, Scotland: The Scotsman. ♦ Friday, May 14, 1948, p. 6. (AUGUSTUS JOHN; *First Show for 11 Years*; PORTRAITS AND FLOWERS. By Our London Art Critic, p. 6.)

<sup>6</sup> The Yorkshire Post and Leeds Mercury. Leeds, UK: The Yorkshire Post and Leeds Mercury. ♦ Wednesday, May 5, 1948, p. 2. (LONDON NOTES; *From Our Own Correspondent*; "Augustus John pictures", p. 2.)

<sup>7</sup> Hastings & St. Leonards Observer. Hastings, East Sussex, England: Hastings & St. Leonards Observer. ♦ Saturday, January 4, 1947, p. 4. (Review of *Olla. An Anthology of Sixty Years of Song*, signed "F. W. G.") (*Sixty Years of Song*; ALEISTER CROWLEY'S POEMS, p. 4.) ♦ The Occult Review, Vol. 74, Spring Issue, 1947 E.V., also had a 4-page review

The mentioned poem "Panacea", which was written in Hastings, is the name of the all-healing remedy  $\pi\tilde{\alpha}\nu\acute{\alpha}\kappa\epsilon\iota\alpha$ , panacea, in Greek mythology, and personified as the daughter of Asclepius. In Greek the word has the same numerical value (168) as  $\delta\eta\lambda\acute{\epsilon}\omicron\mu\alpha\iota$ , deleomai, to hurt, do a mischief.<sup>8</sup> In alchemy the search for this universal remedy was one of the great tasks for the alchemists, and Crowley, of course, worked on a recipe throughout his life. Once in Tunis in 1923 E.V., for instance, we find him writing in his diary:

*One of the worst dangers of cocaine & similar drugs is that they do cure, at least for the time, all ills. I began to argue from this that some slight modification of their composition should be sufficient to give us a panacea.*<sup>9</sup>

The poem had clearly been written in Hastings due to his bad health, and in hope of a cure! Crowley had mentioned "Panacea" in *The Sword of Song* in 1904 E.V., but here in connection with the Christian Cosmogony as "The Panacea of – Belief!"<sup>10</sup>, something which provoked G. K. Chesterton, who in a review of *The Sword of Song* headed "Mr. Crowley and the Creeds", wrote:

*Mr. Crowley begins his poem, I believe, with an earnest intention to explain the beauty of the Buddhist philosophy; he knows a great deal about it; he believes in it. But as he went on writing one thing became stronger and stronger in his soul – the living hatred of Christianity. Before he has finished he has descended to the babyish "difficulties" of the Hall of Science – things about "the plain words of your sacred books," things about "the panacea of belief" – things, in short, at which any philosophical Hindoo would roll about with laughter.*<sup>11</sup>

I notice that Crowley just after OLLA's publication wrote a letter to Augustus John, dated January 7, 1947 E.V., where he wrote that he was delighted at John's letter of December 30, 1946 E.V., where John had written about him that he was "full of life and joy", and "an outcast in literary circles."<sup>12</sup>

A newly founded American quarterly magazine, *Imprimatur: A Literary Quarterly for Bibliophiles*, wrote in April 1947 E.V. about OLLA:

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by Nicholas Sylvester, 'Sixty Years of Song', pp. 115-8. ♦ This issue also had an obituary of "The Late Hon. Ralph Shirley: Founder of the "Occult Review"" – Ralph Shirley (1865-1946), had died on December 29, 1946 E.V.

<sup>8</sup>  $\pi(80) + \alpha(1) + \nu(50) + \acute{\alpha}(1) + \kappa(20) + \epsilon(5) + \iota(10) + \alpha(1) = 168 = \delta(4) + \eta(8) + \lambda(30) + \acute{\epsilon}(5) + \omicron(70) + \mu(40) + \alpha(1) + \iota(10)$

<sup>9</sup> Aleister Crowley. *The Magical Diaries of Aleister Crowley 1923*. Ed. Stephen Skinner. Jersey, Channel Islands: Neville Spearman Ltd., 1979, p. 166. (20 September Die Jupiter [1923 E.V.]; 4.20 a.m.)

<sup>10</sup> See: Aleister Crowley. *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume II, 1906, p. 159, line 606. ("Ethical and eloquent denunciation of Christian Cosmogony.")(The Sword of Song. Ascension Day, pp. 144-63.)

<sup>11</sup> The Daily News. London, UK: Daily News. ♦ Saturday, September 24, 1904, p. 6. ("MR. CROWLEY AND THE CREEDS., p. 6.") • Crowley printed the last part of the review in an eight-page pamphlet entitled "MR. CROWLEY AND THE CREEDS AND THE CREED OF MR. CHESTERTON WITH A POSTSCRIPT ENTITLED A CHILD OF EPHRAIM CHESTERTON'S COLOSSAL COLLAPSE", which was inserted in the first edition of: *Why Jesus Wept; a Study of Society and of The Grace of God*. ([Paris]: Privately Printed, 1904, p. [3]-4.) • See a reprint of it in the back of: *Aleister Crowley. Why Jesus Wept; a Study of Society and of the Grace of God*. Facsimile reprint of 1904 first edition: First Impressions Series. Vol. N<sup>o</sup>. 18. [Essex House, Thame, Oxon, UK: Mandrake Press Ltd and Edmonds, WA, USA: Holmes Publishing Group], 1993, p. [3]. (Mr. Crowley and the Creeds, and The Creed of Mr. Chesterton. With a Postscript Entitled A Child of Ephraim; Chesterton's Colossal Collapse, pp. [3]-4.)

<sup>12</sup> Letter from Aleister Crowley to Augustus John, dated "Jan. 7, 1947" in Augustus John Papers in the National Library of Wales. (22779E; Letters to Augustus John)("Jan. 7, 1947 | Netherwood, The Ridge, Hastings")

Recent books of poetry that have come my way include an extraordinary work by one of the most remarkable of contemporary writers, Aleister Crowley. *Olla – Sixty Years of Song* (The OTO, 121 Adelaide Road, London N.W. 3) is a large quarto selling at fifteen shillings. The buyer gets rather over sixty poems, and a portrait of the author by Augustus John – one of only 500 copies. Crowley's verse is eccentric, powerful, always arresting, and sometimes memorable. Perhaps Crowley will dine late, and the guests may be few: but they will get such a meal as was never ate elsewhere on sea or land.<sup>13</sup>

The review was apparently written by the quarterly's editor and publisher, American railroad man and literary man Lloyd Emerson Siberell (1905-1968). *OLLA'S* prospectus stated:

*This is a selection of lyrics published in the sixty years of  
Mr. Crowley's career as a writer.*

*They have been chosen to shew every facet of his Art: as a*  

<i>Pagan</i>	<i>Worshipper of Nature</i>	<i>Mystic</i>
<i>Pantheist</i>		<i>Cynic</i>
<i>Buddhist</i>		<i>Mohammedan</i>
<i>Wit</i>		<i>Lover</i>
<i>Philosopher</i>		<i>Sportsman</i>

*and the rest.*

*They were written in every part of the Northern  
Hemisphere from the centres of civilization to spots where  
he was the first man ever to set his foot.*

As to the anthology's name, which in Latin means 'pot' or 'jar'; but, importantly, also 'cinerary urn' – A.C. died a little less than a year after the publication of *OLLA*, and he was cremated – after the half-title was a quotation by the Latin poet Gaius Valerius Catullus (c. 84 - c. 54 B.C.E.), from *Catulli Veronensis Liber* (XCIV). It was printed there, since (a 'proper' translation of) the words gave the key to the construction/understanding of his symbol found on *OLLA'S* title page, showing the 'O' with the star '666' and phallus inside:

*Mentula moechatur. Moechatur mentula? Certe.  
Hoc est quod dicunt; ipsa olera olla legit –  
Catullus.<sup>14</sup>*

[i.e.] Cock screws wives. "Screws wives? Cock?" of course  
It's the old saying: the pot collects the greens.<sup>15</sup>

<sup>13</sup> Imprimatur: A Literary Quarterly for Bibliophiles. Edited and published by Lloyd Emerson Siberell. Winston-Salem, N.C.: Imprimatur. ♦ Vol. 1, No. 2-3, April-July, 1947, p. 44. (Review of "Aleister Crowley. *Olla – Sixty Years of Song*", p. 44.)

<sup>14</sup> *OLLA*. An Anthology of Sixty Years of Songs by Aleister Crowley. London: Published by the O.T.O., An Ixx. Sol in O° Capricornus. Dec. 22, 10.54 A.M. [1946 E.V.], p. [6].

<sup>15</sup> Translation taken from: Marilyn B. Skinner (Editor). A Companion to Catullus. Oxford, UK: Wiley-Blackwell, 2007, p. 76. (Part II; Contexts of Production; Chapter Five. The Contemporary Political Context. David Konstan, pp. 72-91.)



[Phallus within vagina – the “O”, ‘OLLA or POT’!]

Crowley ‘portrayed’ Augustus John in *The Diary of a Drug Fiend* (1922 E.V.), where he appeared as the sculptor Owen.

*Did I mention that my sculptor’s name was Owen? Well it was, is, and will be while the name of Art endures.*<sup>16</sup>



In 1986 E.V., forty years after Crowley’s publication of *OLLA*, the English novelist and poet Martin Booth published an interesting anthology of Aleister Crowley’s poetry, *Aleister Crowley; Selected Poems*. One of the reviews of the book was in the *British Book News* in the autumn of 1986 E.V., where the British teacher, researcher and author Alan Munton (1945-), who obviously not had his knowledge about ‘the Great Beast’ from any biography about him, friendly or ‘wicked’, since he there would have learned about Crowley’s life as a poet, had stated:

*It comes as something of a surprise to discover that Aleister Crowley, magician, occultist and ‘the Great Beast’ was also a writer of poetry. Can poetry and wickedness go together? The answer is soon apparent, for Crowley wrote not poetry but rhetoric. This selection must be seen as an aspect of his occult interests, not as a contribution to literature.*

*Some fifteen or twenty years ago there was considerable interest in the writers and artists of the 1890s and the ‘decadence’: Wilde, Lionel Johnson, John Gray, Baron Corvo, Bredsley. Martin Booth began to research this book in 1970, at the height of that interest; it now seems out of its time. Booth’s introduction is rightly cautious about the merits of Crowley’s poems: ‘Some are exceptionally beautiful, erotic and exotic in a manner now foreign to British poetry’, he writes. They have ‘that certain untouchable quality of the soul’ – very ninetyish praise. Crowley’s involvement with the Order of the Golden Dawn, a magical society in which Yeats was active, raises an unsustainable comparison with Yeats. In fact Crowley writes bad Shelley and Keats, inept Byron (‘Manfred’), and imprecise Tennyson. He caught the rhetoric of romanticism, not its substance: a favourite word is ‘abyss’.*

*Crowley talks of love, but a vast egoism prevents him knowing others. He is either ecstatic or abusive, and only sees other people when he hates them, as in ‘Rosa Decidua’: ‘The eyes like common glass; the hair’s gloss dull; The muscles gone, all pendulous with fat.’. It was risky to love Crowley.*

*One reason for publishing this selection in 1986 is that it points polemically to a kind of writing – poetry as ‘the stuff of magic’ – that is not now dominant. The poetry of coolness and intelligence will not be displaced by Crowley’s occultized imagination. This attractively produced selection will supplement any collection already strong in the minor turn-of-the-century writers.*<sup>17</sup>

<sup>16</sup> Aleister Crowley. *The Diary of a Drug Fiend*. London, UK: W. Collins, 1922, p. 14. (Book I – Paradiso. Chapter I. A KNIGHT OUT, pp. 3-19.)

<sup>17</sup> British Book News. London, UK: The British Council. ♦ October 1986, p. 604. (Review of “Aleister Crowley; Martin

I noticed that in 1991 E.V., four years after that the above review had appeared, the American Professor of English, Yeatsian, Charles Nicholas Serra, Ph.D., had written in his MA thesis, *A Reevaluation of the Literary Works of Edward Alexander (Aleister) Crowley*:

*Aleister Crowley conducted his own researches into a melding of art with adeptship; in regard to the depth of his investigation and persistence against contemporary feelings, he far outshines Yeats. Crowley has been systematically vilified and shelved for the same reasons for which others have been awarded laurels.*<sup>18</sup>

[...]

*Clearly scholars and critics have come to a new understanding about the constitution of art and literature, and have accepted old figures into a new and revitalized, unprejudiced canon. Crowley can be seen here as the innovative poet that he was, not only commanding the language as language, but manipulating it in new ways consequent upon his own mystical studies and beliefs. Based upon their own arguments, Aleister Crowley also deserves his long-withheld place within the canon of the critics.*<sup>19</sup>



As the English novelist William Makepeace Thackeray (1811-1863), writes in *Vanity Fair; A Novel without a Hero* (1847-8).<sup>20</sup>, in a chapter titled "HOW TO LIVE WELL ON NOTHING A-YEAR", the novelist knows everything! – and the consequence of this fact is of course that the novelist is like a god, he is the creator of the story, of the life he is writing about, and its destroyer too:

*The novelist, who knows everything, knows this also.*<sup>21</sup>

[...]

*Many a glass of wine have we all of us drunk, I have very little doubt, hob-and-nobbing with the hospitable giver, and wondering how the deuce he paid for it.*

*Some three or four years after his stay in Paris, when Rawdon Crawley and his wife were established in a very small comfortable house in Curzon Street, Mayfair, there was scarcely one of the numerous friends whom they entertained at dinner that did not ask the above question regarding them. The novelist, it has been said before, knows everything, and as I am in a situation to be able to tell the public how Crawley and his wife lived without any income, [...]*<sup>22</sup>

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Booth (ed) | *Selected Poems* | *Crucible: Aquarian Press 1986 £6.99 pbk (0 85030 456 3) 208p ref | index ■ 821'.8" signed "Alan Muntton") • Aleister Crowley. Selected Poems. Edited and Introduced by Martin Booth. Np [London, UK:] Crucible, 1986.*

<sup>18</sup> A REÉVALUATION OF THE LITERARY WORKS OF EDWARD ALEXANDER (ALEISTER) CROWLEY; A Thesis Presented to The School of Graduate Studies; Drake University [Des Moines, IA]. In Partial Fulfilment of the Requirements for the Degree Master of Arts; by Charles Nicholas Serra II; April 1991, pp. 3-4. (Section One; *Yeats and the Golden Dawn*, pp. [1]-16.)

<sup>19</sup> *Ibid.*, p. 43. (Section Three; *Literary Decline, the War Years*, pp. 36-43.)

<sup>20</sup> William Makepeace Thackeray. *Vanity Fair. A Novel without a Hero*. London: Bradbury and Evans, 1848. • The novel was first issued in monthly parts in *Vanity Fair: Pen and Pencil Sketches of English Society* (London: Published at the Punch Office.) from January 1847 to July 1848 with illustrations by the author.

<sup>21</sup> William Makepeace Thackeray. *Vanity Fair. A Novel without a Hero*. London: Bradbury and Evans, 1848, p. 291. (CHAPTER XXXIII. IN WHICH MISS CRAWLEY'S RELATIONS ARE VERY ANXIOUS ABOUT HER, pp. [289]-97.)

<sup>22</sup> *Ibid.*, p. 322. (CHAPTER XXXVI. HOW TO LIVE WELL ON NOTHING A-YEAR, pp. [321]-8.)