

THE
ALEISTER
CROWLEY
SCRAPBOOK

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preparatory conditions, and playing a definite part in the work of world evolution as far as humanity is concerned," in order to establish "a universal religion, and a unified, though not uniform, approach to Deity."

This then is how the "Aquarian Age" is planned to come into existence.

PART V HIGH PRIEST OF THE ILLUMINATI

Edward Alexander Crowley was born in Leamington, England, Oct. 12, 1875. He later adopted the name, Aleister. His father was a wealthy retired brewer who became a minister in the Plymouth Brethern. Young Aleister admired and was enormously impressed at his father's ability to sway crowds. Following his father's death, he was left to the care of his widowed mother and an uncle, a fanatic whom he thoroughly hated.

As a child, Crowley took a passionate interest in religion and read everything he could find on the subject. He composed hymns so magnificent they were sung in churches. At the age of 4 he could read. When 6 he mastered chess in one game and defeated his instructor. A visiting examiner gave him a 2-hour math test, explaining he did not really expect the children to complete it in the time since it was exceptionally difficult. Aleister handed in the completed test in 20 minutes with all the answers correct. While still a child he mastered Latin, and Greek, and was reading philosophical and polemical treatises. Perhaps he was already tottering on the razor's edge between genius and madness. A schoolboy incident reflects this:

During one of the periodic epidemics of homosexuality that broke out at the school he attended, the headmaster caught one of the boys involved and he was ordered, under threat of punishment, to name his accomplices. He named Aleister who was brought before the headmaster and ordered to confess. Since the lad had no idea what he was to confess to, he admitted a long list of ordinary schoolboy sins. Accused of lying, he was flogged and for days the floggings were continued. Frantic with pain he confessed to every crime of which he had ever read or heard, including robbery and murder.

The exasperated headmaster finally gave up and expelled him. When his mother read the headmaster's letter she was enraged and turning upon the boy in fury, screamed: "You're not a human being. You're the Great Beast prophesied in Revelations." Her son was not horrified but fascinated and going to the Bible read and reread the Apocalypse, Chap. 13, thereafter identifying himself with the Beast whose number is 666.

From this moment Crowley began to worship Satan. He had always had an abnormal interest in the weird, grotesque and supernatural. Now he plunged into the study of the occult with feverish devotion. He obtained complex works on occultism. He tried desperately to conjure up demons and, though his attempts were futile, the boy felt confident that he needed only more experience or a superior type of incantation to get results.

In his MEMOIRS, Crowley confided that he first discovered the lethal effectiveness of his mystical powers when he was eight years old. He began to wish for the death of the headmaster who had flogged him and sure enough, he wrote, the object of his wrath died a few weeks later.

After being expelled from several private schools, young Crowley entered Cambridge University in 1895, where he attained distinction as a classical scholar. It was there that he developed his interest in "Black Magick" as he insisted on spelling it. Shortly thereafter, at the age of 21, he inherited a fortune of 40,000 pounds, nearly a quarter of a million dollars, from his father's estate and for the first time in his life found himself completely independent, freed from his possessive mother and a tyrannical uncle.

He immediately purchased an extensive library on occultism, poetry, literature, sex, science, politics, etc. Although he suffered from an abnormal sexual urge, "Abstinence for 48 hours was impossible," he wrote, nevertheless he despised women. He likened his need for them to a drug addict's need for morphine, insisting they should be kept as slaves locked up in a harem, or better still, should be licensed public property and available to all men. Crowley was also a homosexual and sodomy was one of the many crimes of which he was accused.

Daniel Mannix, author of a biography of Crowley entitled "THE WICKEDEST MAN IN THE WORLD," published in the October 1956 issue of TRUE Magazine, states: ". . .all of Crowley's interests were subordinated to his overwhelming mania

for Magic. Magic became an obsession with him. He even learned Hebrew in order to read the Cabala, an ancient Jewish text containing, among other things, old magical rites He sought desperately for some master, an experienced magician who could teach him how to get results. Finally, during his last year at Cambridge, Crowley found him.

"Through a mountain climbing acquaintance he heard of a magical society called the Order of the Golden Dawn," says Mr. Mannix. "This society," he adds, "was reputed to summon up spirits, perform miracles, and was engaged in advanced studies of the occult arts far beyond the comprehension of the ordinary man. Mad with excitement, Crowley rushed to London. He managed to meet the members of the order some of whom were the leading authors, poets and actresses of the day. Gaining admittance to the order was not easy, but at last Crowley was accepted. He joyfully left the University without graduating.

"The Golden Dawn was probably the highest occult group ever assembled," says Mr. Mannix. "Its head was a man named Samuel Mathers who was in his own way nearly as queer a customer as Crowley himself. Mathers was the son of a clerk in a London merchandising house but called himself MacGregor Mathers and claimed to be the son of a Highland Chief. He dressed in a kilt with a dagger stuck into his stocking. He demanded that all members obey him implicitly, and threatened to strike down by magic anyone who defied him.

"When Crowley joined the Golden Dawn," continues Mr. Mannix' account, "he was a brilliant young man, a real student of occultism, and murderously alert to frauds. Confident that the members of the order actually did possess the powers he had always dreamed of obtaining, he began to study the mysterious information they gave him with the same fierce intensity with which he engaged in sex and mountain climbing.

"The MYSTERIES OF THE GOLDEN DAWN - since published - take up seven thick volumes and are a mixture of the Cabala, the Egyptian Book of the Dead, the Mystery apostate priest, Abbe Constant, who collected many of the Medieval Magic formulas) seasoned with stuff from the Rosicrucians, Masons, and Theosophists." And this, according to Mr. Mannix, disillusioned Crowley whose own words he quotes: 'After binding me with the most terrible oaths, they gravely entrusted into my keeping a

copy of the Hebrew alphabet!' To Crowley, who knew more about occultism than the whole order put together, this was a hell of a note.

"Crowley would have left the order, but he met one member of the group who was actually practising demonism and was able to summon up evil spirits. This individual was a handsome but haggard young man about Crowley's own age named Allan Bennet," who "was living in a London slum in desperate poverty. Crowley was living in a London apartment in fashionable Chancery Lane which he had rented under the name of Count Vladimir Ivareff. Crowley managed to persuade Bennet to move in with him. Under Bennet's direction, the two young men set about redecorating the apartment to make it suitable for the invocation of demons. The 'temples' were constructed in the apartment. One temple was white, the walls being lined with six huge mirrors. The other temple was painted black and contained an altar supported by the figure of a negro standing on his hands. In this temple was kept a human skeleton which the boys fed with blood and live birds. They hoped to bring it to life.

"Allan Bennet was a drug addict. At that time, narcotics could be purchased at any drugstore. Bennet used opium, morphine, cocaine, and sniffed chloroform. He introduced Crowley to the use of drugs. In addition, both young men were heavy drinkers. Bennet didn't have enough energy left for much else, but Crowley kept a steady stream of women flowing through the apartment. They ranged from the lowest prostitutes to the wife of a Colonel stationed in India."

The two young men were constantly experimenting with magical incantations. One night, after a heavy drinking bout, they filled the room with the fumes of narcotic plants, took drug injections and attempted to cast a powerful spell guaranteed to call up demons. It was a weird sight. The Cabalistic signs marked in chalk on the floor, the pots of reeking incense, the skeletons with bloody jaws, and the two men dressed in the black robes waving their wands made of witch-hazel and muttering incantations in ancient tongues. At last, just before dawn, their efforts were successful. Crowley describes the scene:

"And then the fun began! Round and round tramped the devils, an endless procession; three hundred and sixteen of them we counted, described, named and put down in a book. It was the most awesome and ghastly experience I had ever known."

Crowley finally considered himself a genuine magician.

Bennet, on the other hand, finally cracked up. He became a physical and mental wreck. But Crowley was made of sterner stuff. Bennet wanted to become a Buddhist monk so Crowley sent him to India. In the meanwhile complaints to the police about the weird activities in Chancery Lane forced Crowley to move. He bought an isolated estate called Boleskine in Scotland near Loch Ness, famed as the home of the sea serpent. The ruins of an old castle clung to the cliffs and the huge mansion was laid out with the magnificence of a Roman noble's villa. Crowley, who adopted the title of Lord of Boleskine, turned one of the rooms into a temple. He imported a pack of savage dogs to guard the estate and settled down to the serious business of Devil Worship. The estate had included a staff of highly trained British servants but in quick succession the housekeeper ran away, the lodgekeeper, a former teetotaler, became a alcoholic. One of the guards went insane and tried to murder Crowley. A medium Crowley brought over from London to assist him in his work fled in the night and became a drunken prostitute.

Crowley himself began to suffer from the effects of his research in Black Magic. Demons appeared to him and explained that they were at war with the angels to prevent the squaring of the circle. They led him to Golgotha, scene of Christ's Crucifixion, which Crowley watched reenacted. Drawing closer he saw himself stretched upon the Cross. "Then it is really I who have been sent to redeem mankind!" he shouted. Other visions followed. Sometimes the room grew so dark he was unable to see sufficiently to make his magical notes. Then he fell into a trance and found himself floating over seas full of monsters with half-formed faces. "Am I totally obsessed?" he screamed. At last, the explanation came to him, "I am naturally possessed with the most essential asset for a magician. . . a singular perfection." Now, at last, he knew that he was actually a god and should be worshipped as one.

Crowley honestly believed that his visions were being sent by some superior power to prepare him for his life's work. Fanatically ambitious, he decided to found a new religion with himself as the head, believing himself the lone-prophesied Messiah. Branches of this cult would be started in various parts of the world, each branch operating as a secret society with elaborate rituals somewhat like the Golden Dawn. Crowley visualized a gigantic international organization, completely under his control, that would

bring him enormous wealth and fame, a new world order, a Communist Super-Slave State such as the Judaeo-Masonic-Theosophical Society, under the leadership of the Occult Hierarchy, had long since planned.

From this moment on, Crowley devoted his efforts to evoking demons to assist him in his great project. " 'It was simple enough, ' " Mr. Mannix quotes him as saying, " ' but it took time and effort.' First he had to find a place which would be free from any interruption or disturbance and Boleskine provided the answer to his problem. Quoting Crowley's own account: 'Sitting within a circle made with red paint, the supplicant wished with increasing fervor and concentration - sometimes for six months - for the appearance of wicked old Taphtaharath (Templar Baphomet?). Once he appeared, it was necessary to call forth the Four Great Princes of Evil, then their Eight Sub-Princes, and finally their Three Hundred and Sixteen Servitors.' What happened thereafter remained a secret between Crowley and his guests for, if any profane (non-believer) was around the demons refused to obey his summons."

Crowley attempted to gain control of the Golden Dawn, to use that order's prominent political and social leaders in establishing his new world order, says Mr. Mannix, but he did not succeed. Crowley was then 25 years old, had inherited a small fortune, became a drunkard, a dope fiend, the confidant of demons, and loused up the most powerful Masonic occult society in Europe. Instead of resting on his dubious laurels and surveying the world he was driving mad, our author reports he started out to visit and establish branches of his new religion throughout the globe.

Leaving Mr. Mannix' account for a moment, we turn to an article on Crowley entitled "The Beast's Last Curse," written by Warren Hall, which appeared in the AMERICAN WEEKLY (4/11/48), wherein the author relates that Crowley "disappeared for long intervals, turning up suddenly in Zapotlan, Tali Fu, Askole, Kambantota or Ouled Djellal. He explored Mexico without guides, crossed China on foot, sat as a scantily-clad Yogi under the Indian sun to beg his rice, masqueraded in Cairo as a mysterious Persian Prince. He claimed to have walked around London in a red robe and a golden crown, invisible and unnoticed by anyone, but when he was challenged during a law suit to repeat the performance, he said it could only be done when he was in a proper mood.

"Gradually his devil worship evolved into a cult which practiced offensive rites. He wrote and published a ritual for a Black Mass which was climaxed by sacrilegious revelry. He opened a temple in Paris, a city where almost anything was tolerated, but after a few months even the Parisians were revolted. He was ordered to leave the country. London permitted him to operate for a while in a temple in Chancery Lane."

ORDO TEMPLIS ORIENTIS

Shortly before World War I Crowley came to the United States and started a cult in Detroit.

Returning to Mr. Hall's account from the Hearst publication, Crowley "announced plans to build headquarters patterned after the sun temples of the ancient Chaldeans, with exotic furnishings, fountains spraying jets of perfumed water amid burning jars of incense, silken divans for the faithful to 'worship and recline on.' He said similar temples would be erected in all large American cities but before his mystic 'O.T.O.' (Ordo Templis Orientis) could expand, it was exploded by a suit against Albert W. Ryerson, manager of a book firm which had published Crowley's book of ritual, THE EQUINOX, which Supreme Court Justice Frank Murphy called 'the most lascivious and libidinous book ever published in the United States.'

"Stockholders of the book company charged that Ryerson had spent \$35,000 of the firm's money in promoting Crowley's cult, which they claimed 'was unspeakably vile.' Before the suit came to trial, Crowley fled to Sicily. He operated an establishment there in a little town named Cefalu, attracting devotees from all parts of the world until Mussolini finally ejected him. Witnesses told of repugnant, week-long ceremonies during which cats and goats were sacrificed. Crowley scorned denials. His comment was: 'For most purposes, human sacrifice is best.'

"He sued a British author who described him as a practitioner of Black Magic, claiming he had been libeled because he practiced only white magic. The presiding justice, who might have been color-blind, stopped the trial with the observation: 'I have been engaged in the administration of the law for more than 40 years, and I have never heard of such dreadful, horrible, blasphemous and abominable stuff.' "

Crowley claimed he obtained his secret knowledge of White

Magic from the Grand Lama of Tibet, as the High Priestess of the Occult, Madame Blavatsky, did before him. Returning to Mr. Mannix' account, when Crowley set out on his world tour to establish cult centers, Mexico City was his first port of debarkation: " 'I am spiritually at home with the Mexicans,' Crowley happily announced soon after he had rented a magnificent house overlooking the Alameda, Mexico City's most beautiful part. 'They have not been poisoned by hypocrisy.' Crowley quickly set about establishing his new cult" with the aid of High Degree Masons. "He had learned to do whirling dervish dances to make himself dizzy enough to fall easily into a trance state; while in this condition he recited 'revelations' which he claimed were given him by supernatural beings. These revelations were by no means simply gibberish. Crowley had an immense knowledge of occult lore." Actually, the majority of occultists regard Crowley as the "most profound adept of the Jewish Cabala of modern times," outranking Dr. Encausse Papus, Eliphas Levi, and the apostate priest, Abbe Constant. His works are seriously acclaimed by the Illuminati.

During his stay in Mexico, says Mr. Mannix, "Crowley was able to convert a number of prominent Mexicans to his new creed. One of these men was Don Jesus Medina, a high official in Mexican Free-Masonry. Don Jesus became the head of Crowley's cult." This High Degree Mason played a leading role in the Mexican Government's persecution of the Church during Calles' regime in the early 30's.

"Crowley's next stop was San Francisco where he established a cult center and from there he proceeded to Japan. During a stop-over in Hawaii, he met a beautiful young woman, wife of an American lawyer. Her husband had sent her to Hawaii with their little son, hoping the climate would improve the child's health. She abandoned the youngster to accompany Crowley to Japan where they lived together for a short period while Crowley was engaged in establishing cult centers in that country. Crowley informed his erstwhile mistress that he was going on to Ceylon and told her to scram. Heartbroken, she wept, 'But what will I do?' 'Go back to your provider,' Crowley sneered contemptuously.

"In Ceylon he renewed his acquaintance with Bennet, now a Buddhist monk. Crowley entered the same monastery where he spent several months studying Buddhism and practicing Yoga. He learned to assume the difficult position called 'padmasana' which only a very few Europeans had mastered and was able to

throw himself into a trance state almost instantly by an effort of will. Crowley won more recruits in India than San Francisco. The Indians even allowed him to visit and enter the sacred Temple at Madura, a privilege never before extended to any other white man. After a mountain climbing adventure to scale Chogo Ri, or K2 as the survey maps list it, the world's second highest peak, Crowley traveled to Egypt, then to Paris, still determined to establish his new world order. . ."

Part VI

More On Aleister Crowley

The Beast (Crowley) became the sensation of Paris overnight. He held court in the Chat Blanc, a little cafe in the Latin Quarter, among such notables as Rodin, Picasso, Marcel, Schwab, Somerset Maugham, Arnold Bennet, William Henley, Sir Gerald Kelly, president of the British Royal Academy; artists, writers, poets, stars of the theatrical world, socialites and politicians, says Mr. Mannix. His disciples included members of the British Fabian Society, for the most part Judaeo-Masonic-Theosophists-Socialists-Communists. The French Communist leader, Romain Rolland, a member of the Vedanta and Theosophical Society, was also one of Crowley's adepts. Rolland wrote several books on the ZEND-AVESTA, VIG-REDA, etc. The late George "AE" Russel, an Irish-born mystic and Guru (teacher) of the Vedanta and Theosophical Society cults, was one of Crowley's disciples. THE NEW DEALERS (published by Simon & Schuster, 1934), reveals that "AE" Russel was Henry Wallace's favorite mystic, and the real author of the New Deal "AAA." During his stay in this country as an adviser to the New Deal Administration, "AE" made his headquarters at the Virginia estate of Mary Harriman Rumsey, sister of Averill Harriman. It was here that Felix Frankfurter's young "hot dogs," the Hiss brothers, Donald and Alger; Adolphe Berle, John Abt; and a host of other impressionable New Dealers imbibed "Illuminism" at the feet of the Master.

Crowley's paintings, similar to those of the Russian-born Jew, Serge Makowsky, alias "Nicholas Roerich," also a Guru of the Vedanta and Theosophical Society cults, were occult. His "Four

Red Monks Carrying a Black Goat Across the Snow to Nowhere," was acclaimed by the occult school of "modern" art, in particular by Sir Gerald Kelly who was deeply interested in Crowley's work, according to Mr. Mannix. The "intellectuals" considered Crowley, if not a god, at least a semi-supernatural creature, a sort of superman.

Crowley, says Mr. Mannix, always an exhibitionist, did everything possible to play up the interest. He shaved his head except for a strip of hair down the center like an Indian's scalp lock. He wore a flowing black cape and carried a cane surmounted by a baby's skull. He filed his two front teeth to sharp points. Isadora Duncan, the dancer, was sitting with another girl in a sidewalk cafe in Montparnasse, when Crowley approached and, leering at Isadora's attractive friend, asked, "'Have you ever had a serpent's kiss?' Before the astonished girl could answer, Crowley bit her wrist. She developed blood-poisoning but eventually recovered. Crowley ordered his meals backwards, beginning with dessert and ending with soup. He talked darkly of his magical powers and had his room fitted out like an Oriental temple. Somerset Maugham was so impressed by Crowley he wrote a novel about him called 'THE MAGICIAN.'

"Following his Parisian triumph, Crowley returned to London. He visited Sir Gerald Kelly, a man of vast wealth and social prominence who had been one of his devotees in Paris. At Kelly's country estate Crowley met the former's beautiful young sister, Rose. Crowley fascinated her and despite her brother's violent objections the couple eloped and went to Egypt on their honeymoon. Crowley insisted on spending their wedding night in the King's Chamber of the Great Pyramid. The place was alive with bats and in this eerie atmosphere Crowley muttered incantations, trying to summon up the animal-headed gods of ancient Egypt. He claimed he did produce strange lights of a bluish phosphorescence by which the hordes of bats were clearly visible. By morning his unfortunate bride was hysterical.

"The couple journeyed on to Ceylon for some big game shooting but Crowley's guides deserted him. Rose was pregnant and cracking under the strain of marriage to the Beast. A flying fox (giant-bat) with a four-foot wing span landed on Rose's head, screaming and biting her. Crowley finally managed to kill it but that night he was awakened by 'the squealing of a dying bat' and found his wife hanging naked by her heels to the mosquito net

frame above her bed, squealing exactly like the dying bat had done. When Crowley tried to get her down she clawed and bit him and it was a long time before he could bring her back to human consciousness. 'It was the finest case of obsession that I had ever had the good fortune to observe,' Crowley wrote triumphantly.

"Rose's mental and physical condition became so serious, Crowley had to take her back to Boleskine, his estate in Scotland, where she awaited the birth of her child. Here Crowley continued his occult research. One night Rose was awakened to find her husband standing over her bed, attired in a long flowing white robe with a sword in one hand and a bowl of fresh blood in the other. 'What are you doing?' his terrified wife screamed. 'I am casting a spell so your child will be born a monster,' he answered. The baby, however, was a perfectly normal girl. Crowley rallied from the disappointing blow and announced, 'she would be the Virgin Mary of his new faith' and named her Nuit Ma Ahathoor Hecate Sappho Jezebel Lility.

"Shortly thereafter a Swiss doctor, Jacot Guillarmod, visited Crowley with the request he head an expedition to climb Kanchenjunga, the world's third highest peak. It was a disastrous adventure because of Crowley's cruelty, causing a scandal that erupted into world headlines. . . Rose brought her baby to India in the desperate hope of a reconciliation with her husband whom she met in Calcutta. But Crowley decided to walk across China, accompanied by his wife and baby, then an incredible wilderness inhabited by wild bandits. In 1906 China was largely unmapped, but the little family set out accompanied by a few Chinese coolies to carry their luggage. It was a living nightmare; Crowley had recurrent attacks of malaria and smoked 25 pipes of opium a day. During his deleriums he held conversations with noted philosophers of the past from ancient Greece to Voltaire and his disciples. They sat about Crowley in a circle and argued obscure metaphysical points. Crowley believed they came from hell" (where else?). "The Chinese coolies mutined in terror but Crowley held them off at rifle point until he and his wife and child escaped down the river in a dugout. He abandoned them in a Chinese village where his wife collapsed from terror and exhaustion.

"Crowley went to Shanghai, still obsessed with the idea of establishing a new world order with himself as spiritual head. With the help of sympathetic villagers, Rose finally reached Rangoon where she appealed to the British Consul who sent her

back home to Boleskine. Her child had died but she was already several months pregnant with another one. The second was also a girl, born a few days before Crowley's return from Scotland. He called the child Lola Zaza. Rose was in a complete state of mental and physical collapse. Her husband's return certainly did not improve her condition. He developed a system of 'sex-magic' from his Oriental studies, a series of weird performances called 'Kundalini rites' which would supposedly restore one's youth, health, bring wealth, destroy enemies, etc. Soon the castle was packed with women from all walks of life, eager to cooperate with the Great Beast in his experiments. When his wife objected, he hung her up by the heels, stark naked, to witness a performance of the sex rites. She became an alcoholic and lost her mind. Two months later she entered an asylum for the insane where she died. Crowley wrote a long poem immortalizing his love for Rose, called 'Rosa Mundi.' Noted literary critics acclaimed it 'the greatest love lyric in the language.'

"It is ironical to note that Crowley wrote some 50 hymns to the Virgin Mary," says Mr. Mannix, "although her identity is dubious." In reality, it was Isis whom Crowley worshipped as the "Great Universal Mother," and "Goddess of Love," "Fertility," etc. "Nevertheless," our author adds, "they were praised in certain Catholic periodicals. Alice Maynell, noted Catholic critic and poetess, enthusiastically publicized them but later, when she learned the identity of the author she collapsed in shock.

"Crowley's cult was now gaining popular support on the Continent. He published a book called THE BOOK OF THE LAW which was to be the basis of his new world religion. Its basic creed was expressed by the phrase, 'Do what thou wilt shall be the whole of the law.' Converts to this new cult sprang up all over the world, for the most part 'intellectuals' who thought that anyone strongly denounced by the church and press must be a great hero fighting popular prejudice. People of political and social prominence joined to assuage their jaded appetites. Some were futile individuals who admired any strong personality however wicked. Others saw in Crowley's defiance of morals a reflection of their own desire to kick over the traces. Others who felt that life and religion had failed them saw in Crowley's cult a magnificent new dream, A NEW WORLD USHERING IN THE BROTHERHOOD OF MAN. But how many identified him as the Antichrist, if not his precursor? The 'intellectuals' prided

themselves in following a leader who talked in such mysterious terms that ordinary mortals couldn't follow what he said.

"In 1914 Crowley journeyed to the United States to visit his followers, some of whom had erected a temple in the Palomar Mountains of California where they worshipped Crowley along with the Greek god, Pan.

"It was in this country that Crowley stimulated widespread interest in Devil Worship," says Mr. Mannix, "he proclaimed himself Satan's Ambassador. Both Scotland Yard and the French Surete had long dossiers on Crowley's cult activities yet he organized sex cults in New York, Albany, Cleveland, Detroit, Chicago, Kansas City, New Orleans, Los Angeles and San Francisco, without any police interference. Fashionable, wealthy and beautiful devotees flocked to attend his Black Masses. Women vied with each other for the honor of becoming Satan's Bride for the blasphemous rites. Bohemian Greenwich Village, always receptive to the exotic and bizzare became a headquarters for his Black Masses. Before long, bored men and women from Park Avenue society, members of the artist colony and literary 'intellectuals' joined the cult and took part in its blasphemous rites. It was here that Crowley acquired a mistress named Leah Faisi, a Bronx singing teacher.

"The late William Seabrook, well known writer of THE MAGIC ISLAND and other books on occultism attended one of Crowley's Devil Worshipping ceremonies in which Leah enacted the role of Satan's Bride. He described this ceremony which followed the Black Mass thus:

'Leah was kneeling in the center of a chalked circle, in the middle of the floor. She was barefooted, like a penitent nun, clad only in a loose robe drawn back over her shoulders. Aleister Crowley was bending over her - burning magical symbols on her chest with the point of a dagger.'

"Another author relates that 'Under Crowley's spell she allowed him to brand her breasts with what Crowley called 'The Mark of the Beast.' It was a cross in the center of three concentric circles.'

"Seabrook says that 'As carefully and gentle as a surgeon, he continued the amazing operation of branding a free woman, branding her with her own consent, free-will and co-operation. . . Later Leah was bound to an enormous easel, so heavy and massive that it was almost a scaffold. Fastened by the wrists and ankles, her

arms outstretched like a woman crucified, her dress stripped from her shoulders, her white flesh criss-crossed with red stripes as she was beaten with a dogwhip.'

"It was the same in other cities to which Crowley moved and established cult centers. Women who attended his rites became fanatical in their devotion, hysterical in their zeal, says another writer. There were reports that some slashed their own breasts with the sacrificial knife of Satan's Steward. Even more sinister reports that some committed suicide after participating in a Black Mass emanated from the cult's devotees."

Leah, according to Mannix, was "so delighted with the Mark that she used to sit around half naked in their apartment so visitors could admire it. Crowley announced that Leah was now the Scarlet Woman foretold in Revelations who was 'the mother of harlots and the abominations of the earth.' Of all his mistresses, Leah stuck with Crowley the longest and became as integral a part of his life as any woman could."

Crowley returned to Europe shortly after World War I, with Leah and another mistress named Ninette Shumay whom he'd picked up on the boat. She was given the "magical" name of Sister Cypris. During his stay in Berlin following WW I, Crowley not only founded cults, but two publications to promote Devil worship, GNOSIS, in 1920, and LUZIFER, in 1922.

Crowley who by now had collected so many mistresses that he had to keep them numbered, was basking in the limelight of international acclaim among the so-called "intellectuals." He had reached the pinnacle as High Priest of the Illuminati. "I will make every man and woman a star," he announced, and there were untold thousands who actually believed him. In America, Crowley had conceived the most grandiose scheme of all, a scheme upon which he staked his future. He would establish the "Universal Temple" of his New World Order on the island of Sicily.

WORLD TEMPLE OF THE ILLUMINATI

PART VII

"Here young men and women would be trained as agents and leaders in the vast international empire Crowley was building. They would be dispatched to various parts of the globe either to

start new branches of his cult or else take over the administration of groups already established. Crowley would remain in Sicily with his 'General Staff' to direct the actions of his agents. Like the Communists, Crowley planned to establish cells, in every neighborhood of every city, operated by dedicated agents, whose purpose was to undermine national and religious loyalties and substitute blind devotion to Crowley's 'New World Order.'

"Anyone joining the cult was sworn to absolute obedience and forbidden to read, discuss, or even think of any matters not approved by Crowley himself. If the local authorities 'interfered with the activities of the group, its leader was instructed to protest that it was a case of religious 'persecution,' and therefore 'Tolerance' was to be their watchword.' Crowley instructed his followers to begin at once a campaign with the slogan 'religious intolerance' and issue a plea to liberal-minded people to come to the defense of the group against whom the authorities were conducting a 'witch-hunt.' Crowley had already tried this trick several times himself in the numerous arrests and lawsuits in which he became involved and found that it always worked out very well.

"Crowley purchased an old villa near the little town of Cefalu in northern Sicily and moved in with his two mistresses and many devoted followers. A nearby farmhouse was transformed into a 'Temple of Magic.' The 'Great Circle of Powers' and the 'Mystic Pentagram' were drawn on the floor of the main room. Crowley used his artistic ability to ornament the walls with pictures. Some of these drawings were so grotesque that they gave visitors the horrors and Crowley nicknamed the place his 'Chamber of Horrors.' An altar was erected with a niche (tabernacle) to hold the 'Cakes of Light' (Host or Eucharist) used in the Black Mass. 'The Book of the Law' (Cabala) was placed on a stand where the Bible is usually found in Christian Churches. Crowley's magical apparatus - bells, swords, chalices, robes, crystal balls, candlesticks, etc. - were hung on the walls. There was a throne for Crowley and a smaller one for Leah, his official 'Scarlet Woman.'

"There was a remarkable collection of people straight out of Krafft-Ebing soon gathered at what Crowley called his 'Abbey of Thelema.' There was a famous Hollywood motion-picture actress, a well-known woman writer, a drunken American sailor, wealthy men and women looking for new thrills, and a professor of mathematics from Cambridge University. In occult circles the Abbey became world famous. Crowley seemed in a fair way to be at

last achieving his ambition — to establish a New World Order based upon a Universal Religion."

Crowley now went to England to get fresh recruits for the Abbey. In his typical style, always dramatic, he painted his face and lips, put on a curly wig, and dressed up as a highland chief. In this outfit he strolled about fashionable Mayfair and soon found himself the lion of Bohemian society (now called "Beatniks").

The Sicilian authorities, though broadminded and susceptible to bribery, were reluctantly forced to raid the Abbey and order Crowley to leave the country. Crowley had no choice but to obey and left the Abbey in charge of the Cambridge professor, Dr. Norman Mudd.

Virtually penniless, Crowley and Leah sailed for Tunis. Cocaine had ceased to give him the necessary kick and he had to turn to heroin, needing two shots to get out of bed in the morning. He was already suffering from drug poisoning, vomiting, diarrhea, covered with huge boils and unable to sleep even under heavy doses of morphine. He had developed such symptoms before and through sheer will power stopped taking dope until he recovered. Now he found himself unable to stop. How he managed to obtain money to support himself and Leah remains a mystery. Occasionally a wealthy man or woman interested in occultism paid him for instruction in the Mysteries of the East. But this was not sufficient, Crowley was accustomed to living in style. He wrote to Trotsky in Russia, offering for a considerable sum of money to conduct a world-wide campaign to destroy Christianity. But apparently, Trotsky was not interested, he was doing alright in his attacks against religion without Crowley's help. Shortly thereafter, Crowley wrote: "I am a mere trifle, existing by a series of shifts of one kind or another," Yet his followers all over the world continued believing Crowley was superhuman.

Crowley and Leah proceeded to Paris but bad publicity preceded them. He tried to enlist in labor movements, pleading his well-known sympathy for the lower classes as proof he was just the man to head such a movement. He found no union was interested. Even the Communist Party of Paris turned him down. The Abbey disintegrated. The starving sister Cypris went to live as the mistress of a Sicilian peasant. Except for Leah, Dr. Mudd was the last of Crowley's great disciples. He too deserted the Abbey and returned to Paris.

Crowley was not 50 years old. He had pawned everything,

even the last of his magical jewels. Suddenly, as if by a miracle, Crowley's fortunes took a turn for the better. A wealthy American woman, Dorothy Olsen, came to his aid. She was bored and had visions of becoming an intellectual. She wanted to see the real Europe that the ordinary American tourist never sees. Crowley promised to show it to her. Within a week, Dorothy was not only Crowley's mistress but his devoted slave and demanded the official title of the "Scarlet Woman." Leah was notified she was deposed and Crowley and Dorothy thereupon departed for Cairo.

Leah, a drug addict and starving, developed TB. She appealed to the American Consul to send her back to the States but she had renounced her citizenship years before as Crowley had considered it a great humiliation to be a citizen of a degraded middle-class nation like the United States and permission was refused her. (Crowley was first and foremost an internationalist, and considered citizenship in any one particular nation ridiculous). Leah went to live with Dr. Mudd and both wrote an appeal to the now wealthy Crowley but he wrote urging them to "rise above such material considerations." Crowley followed this with another crushing blow to the wretched pair. He met an immensely wealthy retired American businessman who wished to become his follower and for a substantial financial consideration, Crowley appointed him his "Magical Heir," deposing Dr. Mudd.

Dr. Mudd nearly went mad with rage. He locked himself in his cellar hovel, carefully studying the magical formulae he had worked out in mathematical terms and announced to the world that he, and not Crowley, was really the world's new Messiah and that the new religion should be called Muddism.

When Crowley received word of this, he was enraged and wrote Leah, ordering her to supply him with proof that Dr Mudd had stolen some of the money he'd made selling Crowley's magical pamphlets. If she refused, Crowley would excommunicate her. She refused and both of them were officially excommunicated by Crowley. Mudd received this terrible verdict in silence. Borrowing a few francs, he sailed to the little Island of Guernsey in the English Channel. There he fastened the legs of his trousers with bicycle clips, filled his trousers with stones and threw himself in the bay. The police found his body a few days later. Leah's fate has remained a mystery to this day.

Crowley, meantime, was living with Dorothy in a magnificent villa outside Tunis, soaking up sunshine, brandy and heroin. He was his old self again and released a magical proclamation to his followers that it had been revealed to him that he was to take upon himself the sins of the whole world and redeem mankind. His followers all over the world went wild with delirium. But Dorothy was not enthusiastic. Far from becoming an intellectual, she had become an alcoholic and pregnant to boot. Crowley publicly announced the child would be the first of a new dynasty of superior humans. But Dorothy felt far from being a superior being herself, Crowley had spent her immense fortune in less than a year.

Crowley abandoned Dorothy and continued with a succession of mistresses, bestowing on each in turn, the title of "Scarlet Woman," although some only lasted a few days. He met a woman in Paris from Nicaragua, Marie Teresa Ferrari de Miramar, and attempted to take her to England with him. The girl's father appealed to the police and both the French and British refused to honor her passport, arguing they were doing her a favor, as they explained, "Every woman who becomes involved with this man either kills herself or goes insane." Crowley was furious so he married Teresa. As the wife of a British subject, she could not legally be prevented from accompanying her husband to England. She very quickly developed the same symptoms as the rest of his women, became alcoholic, a dope fiend and went insane. Crowley soon deserted her for an American artist with whom he ran off to Portugal. After two weeks she fled to the American Consul who shipped her back to the States. She committed suicide shortly after her arrival.

Crowley went on to Germany where he met a rich American and his wife who were seeking a Guru (teacher). Crowley took his wife to Paris and sent the husband the bills and he promptly paid them.

In 1930, Crowley settled in London, even in his 60's he consumed enough heroin daily to kill a roomful of people. Financially, his position grew more and more desperate and he invented a "cocktail" that would supposedly rejuvenate old men. He advertised it as "a powerful aphrodisiac," In 1922, a lady named Nina Hammet, for many years a prominent member of the international set, published a book about her life called LAUGHING TORSO in which she referred to Crowley as a Black Magician and mentioned some of the old scandals concerning the Abbey in Sicily. Now Nina

was an admirer of Crowley's heroic "battle against conventions," and, in fact, had known him for many years. Her expose of him was perhaps the mildest ever written but Crowley was desperately in need of funds. He sued Nina and her publishers. It was this case, already mentioned herein, that caused the greatest sensation since the trial of Oscar Wilde when some of England's most prominent people were involved. His old pornographic poems were dug up, his book on the ritual of the Black Mass, THE EQUINOX, was presented. After four days, Mr. Justice Swift stopped the trial with the comment: "I have been over forty years engaged in the administration of the law," he said with a depth of feeling, and "I thought that I knew of every conceivable form of wickedness but I have learned in this case that we can always learn something more if we live long enough. I have never heard such dreadful, horrible, blasphemous and abominable stuff as that which has been produced by the man who describes himself as the greatest living poet. Does the jury still want the case to go on?"

Definitely not, for it returned a verdict in favor of Nina Hammet without leaving the jury box. This was a blow to Crowley, desperately in need of funds. World War II had virtually cut off his funds from the cultists in the United States, his principal means of support. He retired to a boarding house in Hastings to live out his last days, still taking his daily dose of 10 grains of heroin. But he was not lonely; a steady stream of people, intellectuals, students of the occult, members of his international cult, admirers of his poetry, connoisseurs of the grotesque, his old friends from the Paris Latin Quarter, and the Abbey in Sicily. Crowley himself changed little. One moment he would boast that his birthplace, Warwickshire had given England its two greatest poets, "for we must not forget Shakespeare." The next moment he would weep bitterly and mutter, "What a fool I've been!" He believed in magic to the very end, constantly experimenting with new incantations which he hoped would bring results.

The Beast who boasted he would live forever expired on December 1, 1947 at the age of 72.

A WORLD FAITH FOR A WORLD GOVERNMENT

PART VIII

A FESTIVAL OF FAITHS preceded the United Nations' Conference that convened at San Francisco's Cow Palace June 20, 1955, to celebrate the 10th anniversary of the founding of the political Messianic UN. A Buddhist priest recited the invocation. The principal addresses were delivered by the late John Foster Dulles and the Ambassador from New Zealand. The UN is, in very fact, a modern Temple of Babylon, a copy of the original built in honor of Leviathan, the third power of the trinity of Hell whom the Illuminati worship as the author of the perverted Mysteries. The temple and city of Babylon itself was named in honor of the "serpent god" ('Ob El), called Baal, Bel, Belus, Marduk, etc., who was worshipped as the father of Lucifer.

"A WORLD FAITH FOR A WORLD GOVERNMENT" was the theme of the Festival of Faiths, and the title of Mr. Dulles' address. This son of a Presbyterian minister was a 33° Mason-Theosophist who derided Christianity. According to CURRENT BIOGRAPHY (1944) "he is no church-goer himself," but like the perverted priests of the Ancient Mysteries, this avowed Pantheist had no need for a personal God. He was an excellent instrument for the control of the masses whose votes counted. LIFE Magazine (8/24/44) quotes Dulles: "Christianity is no substitute for knowing the facts," and "even today Dulles is not a conventionally religious man," yet "for the past five years Dulles has been preparing to have an impact on the peace through his work with the Federal (National) Council of Churches."

What Dulles really meant was that Christianity is no substitute for Judaeo-Masonry. "The religious faith taught by Freemasonry is indispensable to the attainment of the great ends of life," says Bro. Pike in his MORALS AND DOGMA (12th Degree-p. 196); "Every Masonic Lodge is a Temple of religion;..." (13th Degree-p. 213). And "...only in the Masonic Temples" will the "final universal brotherhood be accomplished by bringing into them the source from which all religions sprang."

Remember, "Masonry is more than A religion; Masonry IS religion. Jew, Gentile, Buddhist, Mahometan, Theosophist, Chris-

tian Scientist, and all other ISTS and ISMS of religion are embraced in and spring from Masonry. Masonry is the Mother Church, existing before there were Popes or Prelates, Romanists or Protestants. . ." (THE NEW AGE, Feb. 1918).

If Masonry existed prior to the birth of Christianity, from whence did it spring? It originated in the Chaldean Science of the Cabala of Cain: "Masonry is a search after Light," says Bro. Pike (Ibid), and "That search leads us directly back, as you see, to the Kabbala." (p. 741). "All truly dogmatic religions have issued from the Kabbala and return to it; everything grand in the religious dreams of the ILLUMINATI: Jacob Boehme, Swedenborg, Saint-Martin, and others, is borrowed from the Kabbala; all the Masonic associations owe it to their secrets and their symbols." (p. 744).

"What is certain," says Rabbi Benamozegh, "is that Masonic theology is only theosophy at bottom, and corresponds to that of the Cabala. Those who will take the trouble to examine with care the connection between Judaism and philosophic Freemasonry, theosophy and the Mysteries in general, will cease to smile in pity at the suggestion that Cabalistic theology may have a role to play in the religious transformations of the future. It contains the key to the modern religious problems." (Rabbi Benamozegh-Israel et L'Humanite, p. 71).

Remember, also, that Judaism, Freemasonry, Theosophy, Communism, Zionism, Buddhism, Hinduism, Vedantism, African Animism and its offspring Voodooism, the Soviet Skoptsi, and all other political Messianic ISTS and ISMS originated in the Chaldean Science of the Cabala of Cain, source of the perverted Mysteries. The ZEND-AVESTA, or so-called Hindu Cabala, is identical in origin and doctrine to the so-called Jewish Cabala, comprised of two books: Sephar Ha-ZOHAR and Sephar Ha-YETZIRAH.

You might also bear in mind that all Masons become, in effect, adoptive Jews, hence Zionists, when initiated in the 18th Degree — Sublime Prince Rose-Croix of Heredom symbolized by the "Crown of Thorns," and the Phallic Serpent with its tail in its mouth, the Zionist symbol. Finally, let it be remembered that the Jews' "policy must be the unity of the human race," therefore, "the United Nations' ideal is a Jewish ideal." TIME Magazine (8/16/48) quotes David Ben-Gurion: " 'We Jews had a message to give to the world, but the message was cut off in the middle. In time there will be millions of us-becoming stronger and stronger-and we will complete the message.' What is the message? 'Our

policy must be the unity of the human race. The world is divided into two blocs. *We consider that the United Nations' ideal is a Jewish ideal.* "

Who are the millions who will join with the highly organized international Jews to hasten the advent of their long-awaited He? The Judaeo-Masons and allied sects in Africa and Asia. THE FREEMASON (3/26/27), official magazine of British Masonry published at London, states: "Bishop Weldon, P.G.C., erstwhile Bishop of Calcutta and Metropolitan of India, in his *Recollections and Reflections*, says that Freemasonry, which is so great a power in India, may be taken to establish the possibility of uniting the votaries of many different religions in the common worship of one Almighty Creator." Certainly, "There is nothing to prevent a man believing also in one of more inferior Gods provided that he acknowledges One Supreme God." (Of: REFLECTIONS ON FREEMASONRY-An Anglo-Catholi, pp. 52-60).

Now we say that not all of the SIGNS OF THE TIMES appear in the daily press, but occasionally we find an interesting item which confirms the above prophecy of the High Masonic dignitary, Bishop Weldon, uttered 35 years ago. Dave Mead, CHICAGO DAILY NEWS, cabled a dispatch from New Delhi, India, datelined Dec. 6, 1961, which appeared in the PITTSBURGH PRESS (12/6/61) under the heading: "ASIA, AFRICA GAIN INFLUENCE IN CHURCH-WORLD COUNCIL ASSEMBLY IMPRESSES U.S. LEADER WITH TREND FROM WEST," in which he says, "The handwriting on the wall revealed more than the minutes of the meeting. Scrawled in big, bold strokes, it spelled out this message as delegates headed home from the Third Assembly of the World Council of Churches:

"The destiny of the church is moving west from America and east from Europe-to Asia.

The CHICAGO DAILY NEWS correspondent quotes J. Irwin Miller, president of the National Council of Churches, as saying, ". . .that the leadership of the church might very well come from Asia rather than Europe and America.' There's a 'tremendous preoccupation' with Christian unity among Asian churchmen, he said, while 'we're deep in our rut.' "

The National, and its larger self, the World Council of Churches, has always been in a rut, it's membership being wholly Judaeo-Masonic-Theosophist. They have never pretended to worship Christ, therefore, they cannot pretend to the name of Chris-

tian. It is hardly surprising, then, that Mr. Miller, himself a High Degree Mason, remarks: " 'They (Afro-Asians) are psychologically in a position to make more headway to lead Christianity in a redefinition of what Christian unity means to the 20th Century. We may wind up adopting it.' "

Dr. J.W. Nixon of Colgate-Rochester, says ". . .we cannot be sure that it will even be recognized as Christian," referring to this "new framework of religious thought" developed by the National and World Council of Churches. He should know, being one of its foremost pioneers as Chairman of the FCC Department of Research and Education. As a powerful voice in the NCC and WCC he advised the formation of groups in the churches to slowly transform their character and teaching. In his book, AN EMERGING CHRISTIAN FAITH, he says "the great religious tradition within which we were reared as children is breaking up," and into the discard have gone such inherited conceptions as those concerning Hell, the Second Coming, and even the Virgin Birth (now) traced to non-Christian origins. (p. 21).

"Psychology came along to reinforce history in impugning the value of evangelical ideas of sin and repentance," he says. "Comparative religion told of other faiths besides Christianity which had their special revelations, their inspired books, their miracles, saviors, and salvation (p. 17). A younger generation is upon the scene which does not share our emotional concern for the Christian tradition and which demands a more thorough-going attack upon the whole problem. It would pass every element of our tradition in review, even the question of the value of religion itself. . ." (p. 20).

Modern Christians "are not turning to the formulated doctrines of the Church concerning Christ, nor are they turning to the supernatural or miraculous investiture which accompanies the presentation of his figure in the gospels." (p. 190). These "may be traced for their origin to the religious fancy" of Jesus (p. 179) who was "unreservedly a human being. As a demi-god he is not an object of imitation. And if he walked among us on spiritual stilts, exhorting us to come up higher, there is an unreality in his message which is ultimately unescapable. . . He was the child of his people and his time." (p. 175).

Thus does the National and World Council of Churches prepare the way for the advent of the new "Christ" who will usher in the "abomination of desolation" spoken of by the prophet

Daniel. He will seat himself in the temple of United Nations and command men to worship him as god, but Dr. Nixon assures us he will not be Divine, merely a revolutionary agent. " 'Nature's Insurgent Son' leading the urges and the strivings of nature to their larger fulfillment." This will indeed be the "Messianic Age," when "The wolf will need to dwell with the lamb, the calf, the young lion and the fatling together," he adds, "only the agent of that regeneration will be no Messianic King endowed with miraculous powers but man. . ." (p. 37).

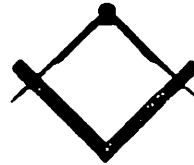
Therefore, Dr. Nixon concludes, "We shall not bandy words about the finality of Christ nor attempt to prejudge the future. *The field is open for anyone at any time to mean more to men than Jesus has meant.* If anyone can give us a vision of God more satisfying than that of Jesus, if he can make God more real and accessible, man's life more rich and abundant, fellowship with God more intense and expansive than Jesus made it, if he can meet the needs of the humblest and illumine the dark hours as Jesus could not: then he will inaugurate a revolution in religion comparable to that associated with the name of the Nazarene." (p. 200).

In other words, dear reader, the field is wide open to anyone to assert himself as the new Christ leading Judaeo-Christianity back to the barbarism of the Ancient Mysteries. The Social Gospel must take precedence over the Spiritual Gospel of Jesus Christ, and anyone who can give us two chickens in every pot, two or three family cars, a mink coat on every back, can "inaugurate a revolution in religion comparable to that associated with the name of the Nazarene."

And what did the late Dag Hammarskjold mean when he enunciated the "HOLY MISSION" of the U.N. Charter before an emergency session of the Security Council on October 31, 1956:

"The principles of the Charter are, by far, greater than the Organization in which they are embodied, and the aims which they are to safeguard are **HOLIER THAN THE POLICIES OF ANY SINGLE NATION OR PEOPLE.**"

THE JEWISH – MASONIC – OCCULT CONNECTION



(Editor's Note: The Christian Defense League is non-denominational counting both Catholics and Protestants among its subscribers and supporters. The CDL holds that all true believers in Christ must set aside differences in doctrine to unite against the Anti-Christ, i.e. those who deny Christ.

This is the first in a series of articles showing the link between Judaism, Freemasonry and the Occult in order to destroy Christianity regardless of whether it is Protestant or Catholic.

However, the author is a devout Catholic and did much of her research at the Vatican. Hence the slight Catholic bias of the series. Nevertheless, she has been able to unearth previously unknown facts which are of vital importance to all Christian Patriots regardless of denomination.)

THE OCCULT CONSPIRACY

Part 1

Adolphe Isaac Cremieux, the Judaeo-Masonic-Communist conspirator who founded the parent body of modern Zionism, the Alliance Israelite Universal (World Jewish Union) in 1860, was a powerful government official during the reign of Napoleon III of France. As an organizer and leader of the Communes, he was responsible for the bloodshed and turmoil that engulfed that unhappy nation for decades.

It is not a matter of common knowledge, however, that this High Priest of Occultism, in his capacity as a member of the Supreme Council of the International B'nai B'rith Lodge of Masonry, and Sovereign Grand Commander of Scottish Rite Masonry, as well as Grand Master of the Grand Orient of France, combined all Masonic systems, Jewish and "Gentile," and all their affiliated sects into a single, solid and highly efficient organization, over which he presided as "Sovereign Grand Commander of the Supreme Council of Universal Masonry." Actually, there is no such thing as "Gentile" Masonry, as we shall prove in subsequent

Bibliography

To list all the books by and about Aleister Crowley would serve little purpose here – indeed, it would fill a volume in itself. What follows, then, is simply a suggested reading list for the novice who wants to learn more about Crowley and the areas covered in the present tome.

The Great Beast by John Symonds (Macdonald 1971)

The best of the biographies; this is an updated version containing material from another Symonds effort, *The Magic Of Aleister Crowley*. The rumour is that a new, even more updated reprint is planned.

The Confessions Of Aleister Crowley (Routledge & Kegan Paul 1979 – corrected edn)

Complete text of all six volumes, shorn of waffle and edited by Symonds and Kenneth Grant. The original edition by Mandrake Press was only at proof stage of book three when the firm went bankrupt.

Magick In Theory & Practice by Aleister Crowley (Dover)

His magnum opus.

The Books Of The Beast by Timothy d'Arch Smith (Aquarian)

Occult essays by a master researcher. The first sheds light on Crowley's publishing methods.

White Stains by Aleister Crowley (Duckworth)

Reissue of his notorious pornographic work.

The Rebirth Of Magic by Francis King & Isabel Sutherland (Corgi)

Useful history of the Golden Dawn *et al.*

The situation regarding Crowley's poetry is vexed; there is only one recent volume

suitable for the general reader, Martin Booth's *Aleister Crowley* from Aquarian. For fictional representations one need look no further than the chart printed earlier in this book: everything on it is worth reading. There is much on the Lovecraft/Crowley connection; the trouble is that the best of it (Kenneth Grant's series of books for Muller) is too complex for the novice, while the rest tends towards the puerile.

For those interested in rock music and Crowley there is little available, though (if I may be permitted a plug) 1988 will see the publication of my own book on occultism and popular music/culture, *Rock Magick*.

A final literary note: it's a little-known fact that Aleister Crowley once railed against the publishers of this fine volume because they'd issued a work by his hated rival A.E. Waite, calling the firm "a Foul – Sham"! How wrong could he be . . .

Acknowledgements

It's impossible to name everyone who helped with this book, but it'd certainly be a lesser effort were it not for the following: Barry Belasco at Foulsham; Lynne Nazareth, my Editor, and Tony Truscott, Designer; Edwin Pouncey; Phil Nutman of *Fangoria* magazine; N.O. Oddie; Francis King; Peter Brogan of Hulton Picture Library; Judith at Rough Trade; David Tibet; Clive Harper; Deirdre Anne Le Blanc; photographer Tony Mottram; David Rietti of the OTO; Victor Hall of Victim Press; Colin Wilson; Genesis P-Orridge; Atlantis Bookshop; John Balance and Peter Christopherson of Coil; Timothy d'Arch Smith; the Estate of Beresford Egan; Chris Dieler; Colindale Newspaper Library. Sincere apologies for any omissions.

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Tony Mottram: p 2, 18, 19, 20, 61, 123

Picture of Sandy Robertson also by Tony Mottram.