

# I

---

## *Introduction*

*Henrik Bogdan and Martin P. Starr*

THE FIRST COLLECTION devoted to critical studies of Aleister Crowley (1875–1947) requires some justification for its publication. The image of Crowley, so far as one exists in the dominant culture, is one of a stock figure of transgression and evil, the godfather of contemporary Satanism and the advocate of every kind of excess, from sex to drugs and, with some posthumous assistance from pop musicians, rock and roll. What claim does a countercultural life more fit for tabloid coverage possess for contemporary academic attention?

These collected essays reveal a developing notion of Crowley's legacy and influence. He was an influential twentieth-century religious synthesist. His esotericism was not a reversion to a medieval worldview; instead, in its questing for a vision of the self, it was a harbinger of modernity. Crowley acknowledged that his negative reputation served as a useful filter for the credulous and a near-complete bar to acceptance of his philosophy by his peers. He stood apart and claimed for his intellectual isolation a cosmic purpose. His mission was that of a charismatic prophet of a new dispensation for humankind that proclaimed the absolute liberty of the individual to self-actualize without regard for the moral codes and religious strictures of prior ages. The individual means to this end was through the practices of his occult bricolage, which he termed "magick," a thoroughly eclectic and highly personal combination of spiritual exercises drawn from Western European magical traditions and primarily Indic sources for meditation and Yoga disciplines. To this journey of self-liberation Crowley added the power of sexuality as a magical discipline. Crowley saw sexual magic as a simple and direct method of achieving the talismanic ends of the operator without the material trappings of ceremonial magic; the power is in the mind of the practitioner.

Yet Crowley as a proponent of a new religious movement does not fit neatly into a generalized construct of a charismatic revelator. Rather, it was a position into which he grew without seemingly abandoning his prior worldview. Before he assumed the role of prophet of a new age and promulgator of a scripture, *The Book of the Law* (1904), that could not be changed “so much as the style of a letter,” as a university student he sought to understand philosophy and empirical science. His reaction against the fundamentalist faith of his childhood predicated on biblical inerrancy led him to seek for religious truths that could be justified in terms of the science and philosophy to which he was first exposed while at Cambridge. Crowley’s signal contribution to Western esotericism was his attempt to legitimate his essentially religious approach to reality through appeals to elements of philosophical and empirical skepticism.<sup>1</sup> His first critical interpreter, J. F. C. Fuller, described Crowley’s philosophical position as “Crowleyanity: or in other words, according to the mind of the reader;—Pyrrhonic-Zoroastrianism, Pyrrhonic-Mysticism, Sceptical Transcendentalism, Sceptical-Theurgy, Sceptical-Energy, Scientific-Illuminism, or what you will; for in short it is the conscious communion with God on the part of an Atheist, a transcending of reason by scepticism of the instrument, and the limitation of scepticism by direct consciousness of the Absolute.”<sup>2</sup> In Crowley’s view, contemporary science and revealed religion had failed to answer their own questions because of their inherent methodological limitations; the ultimate truths were to be found only in a union of their epistemological strengths. Crowley chose as the motto of his occult journal, *The Equinox*, “The Method of Science; the Aim of Religion.” Magick was the third way.

Crowley’s individualist personality is tightly bound with the development of his theory and praxis. Although he has been the subject of several full-length biographies,<sup>3</sup> the abundant details of his chronicled life tend to obscure the dominant trends in the development of his intellectual and spiritual topoi. Crowley was born in 1875 into a normative British upper-middle-class Victorian family. What set them apart from the mainstream of society was their commitment to the totalizing religious culture of the Exclusive Brethren sect of the Plymouth Brethren, an evangelical Christian restorationist movement. The high-demand religious practices combined with the rigid moralism (and apparent hypocrisy) of the Plymouth Brethren nurtured in the adolescent Crowley a sense of anomie. He rebelled, and in the process of the separation from his family he defined himself oppositionally to their God, taking as his model the “Great Beast” of Revelation, a primary text in the Plymouth Brethren’s historical-grammatical method of scriptural interpretation. John Nelson

Darby, a central figure in the movement, developed a premillennial dispensational theology whose constructs shaped Crowley's worldview. Dispensationalism understood biblical history as a series of ages marked by covenants between God and his people. Premillennialism points to a blissful future in which God's rule will be established on earth by the return of Jesus. For Crowley there was little doubt that the comfortable world into which he was born was destined to be overthrown by a messiah.

Crowley attended Cambridge but did not receive a degree, having had a revelation that he should devote his life to religion. The form his devotion took was twofold from the start: sex and esotericism. He needed no schooling in the former, but by 1898 he found the Hermetic Order of the Golden Dawn (GD), which appeared to offer authentic instruction in Western esotericism and an initiatic gateway to the true invisible Rosicrucian order. His involvement with the GD was short-lived, as the London body broke apart over disputes regarding the legitimacy of its historical claims and the derived authority of one of its founders, S. L. Mathers. The lasting influences on Crowley were the GD's hierarchical structure of initiation based on the structure of the kabbalistic Tree of Life and its synthesis of Western esotericism.

With the seeming failure to find the "Hidden Church of the Holy Grail" incarnate in the GD, Crowley turned to the East and explored Yoga and Buddhism in India and Burma. Mysticism as such had not been a part of the curriculum of the GD. Crowley found that the training of concentration through yogic exercises formed a useful adjunct to the ceremonial methods of Western esotericism.

What Crowley described as a break from his past took place in Cairo in April of 1904. He was practicing ceremonial magical invocations with his wife, who (as Crowley relates the story) suddenly began to state that the Egyptian god Horus was waiting for him. Following her ritual instructions, Crowley claims to have received a text via direct voice, *The Book of the Law*, a revelation of a new age of which Crowley, in his persona of the "Great Beast," was the prophet. The past Aeon of Osiris, manifested as patriarchal religion and society, was to be replaced by the coming Aeon of Horus, the divine child, an idolon of individual freedom. The Greek word *thelema* (will) was the "word" of the "law" of the Aeon of Horus, encapsulated in its seemingly antinomian dictum "Do what thou wilt."

Crowley was not quick to accept in its totality the charismatic authority granted him by *The Book of the Law*. His sense that its revelation put him at the head of the spiritual hierarchy vacated by S. L. Mathers first led him to form the A.:A.: in 1909; this order combined the ceremonial magic of the

GD with the Eastern practices he had learned, structured as a teacher–student chain of authority. He published the teachings of the order in a semiannual journal, *The Equinox* (1909–1913). Mathers sued Crowley over his publication in *The Equinox* of the “Rosicrucian” inner-order ritual of the GD; the publicity led to Crowley’s taking a leadership role in another neo-Rosicrucian group, the Ordo Templi Orientis (OTO), a mixed Masonic group that had at its center a closely guarded secret: the theory and practice of sexual magic. By the close of 1913 and Crowley’s departure for the United States, he had two interconnected esoteric movements under his direction that he turned gradually into vehicles for the promotion of his revelation of Thelema and the Aeon of Horus. Like the GD, both groups had small memberships. Unlike Mathers, who could count W. B. Yeats among his colleagues, Crowley attracted mainly followers of marginal cultural or social influence.

World War I kept Crowley in the United States, from which he led the small groups of his followers in Canada, Britain, South Africa, and Australia. The movements did not flourish, and Crowley, unable to find a market for his books, wandered Europe and North Africa in an obscurity only briefly broken by the furor over the publication of his roman à clef *The Diary of a Drug Fiend* (1922). His textbook *Magick in Theory and Practice* (1930) had little distribution; he published other occult texts privately in small editions principally for his disciples. His last major work, *The Book of Thoth* (1944), was his exposition of the tarot, with the cards designed under his direction. When Crowley died in Hastings, England, in 1947, his life was framed by accounts in American newsmagazines such as *Time* and *Newsweek* as that of a fringe religious eccentric; this view was to dominate for several decades.

The late 1960s and early 1970s witnessed a revival of interest in Crowley, and many works by Crowley that had been out of print for decades were reissued. Instrumental in these publishing ventures were two of Crowley’s former secretaries, Israel Regardie in the United States and Kenneth Grant in England. Regardie, who had been Crowley’s secretary from 1928 to 1932, was a prolific author and central to the reemergence of the GD. Apart from his biography of Crowley, *The Eye in the Triangle* (1970), Regardie edited and introduced Crowley’s *AHA* (1969), *The Vision and the Voice* (1972), *The Holy Books of Thelema* (1972), *Book Four* (1972), *Magick without Tears* (1973), *The Qabalah of Aleister Crowley* (1973), *The Law Is for All* (1975), and *Gems from “The Equinox”* (1974), a massive volume that included the bulk of the magical and mystical writings from the first volume of *The Equinox*. Grant, who had acted as Crowley’s secretary for a period in 1944, collaborated with Crowley’s literary executor, John Symonds, in introducing and editing a number of

Crowley's books, including *The Confessions of Aleister Crowley* (1969), *The Magical Record of the Beast 666* (1972), *The Diary of a Drug Fiend* (1972), *Moonchild* (1972), *Magick* (1973), *Magical and Philosophical Commentaries on "The Book of the Law"* (1974), and *The Complete Astrological Writings* (1974), and by writing an introduction to *The Heart of the Master* (1973). It was also during this period that Grant began to publish his three so-called Typhonian Trilogies, commencing with *The Magical Revival* in 1972, which were completed thirty years later with *The Ninth Arch* (2002).

Crowley's writings on magick, mysticism, sexuality, and drugs appealed to tastes of the time, and Crowley quickly became something of an antinomian icon for the counterculture movement and the flower-power generation. In fact, the Beatles included his image on the cover of their album *Sgt. Pepper's Lonely Hearts Club Band* (1967), where he is the second person from the left in the back row, and Led Zeppelin inscribed the vinyl of their album *Led Zeppelin III* (1970) with Crowley's central motto, "Do what thou wilt," while David Bowie sang, "I'm closer to the Golden Dawn / Immersed in Crowley's uniform / Of imagery" in the song "Quicksand," included on his album *Hunky Dory* (1971). The increasing number of books in print by Crowley coincided with a resurgence of activity within Thelemic organizations. Some of these groups were quite small and were active for only a few years, such as the Solar Lodge, which was active in the United States during the late 1960s, while others established themselves quite firmly on the esoteric scene. The largest of these latter groups is the Ordo Templi Orientis, which was reactivated around 1969 in California by a number of old-time members of the OTO under the leadership of Grady Louis McMurtry, who assumed the title of caliph. McMurtry's authority was challenged, however, by the Brazilian Thelemite Marcelo Motta and his Society Ordo Templi Orientis. In 1985 a court in California ruled in favor of McMurtry, and the OTO has since established itself as an international organization with a few thousand members worldwide. The early 1970s also saw the commencement of what is usually referred to as the Typhonian OTO (now called the Typhonian Order) under the leadership of Kenneth Grant, with its first official announcement published around 1973.

However, the importance of Crowley as a field of study lies not so much in his reception by the counterculture movement and popular culture, or in the various Thelemic new religious movements, as in the fact that Crowley can be used as an example of religious change in Western culture. Not only can Crowley's esoteric writings be seen as a prime example of what Wouter Hanegraaff has described as "secularized esotericism," but also, and perhaps

more important, the study of Crowley reveals that he in many ways encapsulates central discourses of modernity and contemporary spirituality. In fact, Crowley is a harbinger of what Paul Heelas has termed the “sacralization of the self.” This theme is discussed by Alex Owen in chapter 2, “The Sorcerer and His Apprentice: Aleister Crowley and the Magical Exploration of Edwardian Subjectivity,” in which she places Crowley’s magical work in the context of fin de siècle occultism with the argument that Crowley’s magic articulates a modern sense of the self. Owen interprets the magical exploration of John Dee’s “Aethyrs” that Crowley conducted together with his disciple Victor Neuburg in 1909 in Algiers as an attempt to understand the full implications of subjectivity. Although Crowley can be seen as a renovator of magical practice, his ideas on magic did not develop in a hermetically sealed environment; rather, they are reflective of the context in which he lived. Crowley was to all intents and purposes a *bricoleur*, a synthesist of diverse magical, mystical, spiritual, and philosophical ideas and practices. Marco Pasi focuses on two aspects in Crowley’s esoteric work—magic and Yoga—in chapter 3, “Varieties of Magical Experience: Aleister Crowley’s Views on Occult Practice,” and discusses how Crowley transformed the understanding and the epistemological interpretation of occult practice. Pasi argues that there is an inherent paradox in Crowley’s views on magic on one hand and on Thelema on the other. In his attempt to modernize magic by psychologizing and naturalizing it, he came to understand gods, demons, and other entities as part of the psyche (often implying the unconscious). Crowley interpreted the idea of “Knowledge of and Conversation with the Holy Guardian Angel,” which was a central mystical experience for both the Hermetic Order of the Golden Dawn and Crowley’s A.:A.:, as a union with the unconscious part of the mind. The problem for Crowley was that he claimed to be the prophet of a new religion, Thelema, as revealed by a “praeter-human intelligence” called Aiwass in 1904—later identified as his own Holy Guardian Angel. As a revealer of a new religion and dispensation for humankind, Aiwass belongs to the realm of spiritual reality, as opposed to being merely an aspect of Crowley’s unconscious.

In chapter 4, “Envisioning the Birth of a New Aeon: Dispensationalism and Millenarianism in the Thelemic Tradition,” Henrik Bogdan discusses the apocalyptic and millenarian understanding of history in the Thelemic tradition, as described in the writings of Crowley, primarily in his own commentaries on *The Book of the Law*. Bogdan argues that despite the fierce anti-Christian nature of Thelema, the Thelemic millenarian view of history is in fact deeply rooted in a Western esoteric understanding of biblical

apocalypticism, as well as in the dispensationalism of John Nelson Darby (1800–1882).

The role of Yoga—and Tantra—is explored by Gordan Djurdjevic in chapter 5, “The Great Beast as a Tantric Hero.” Djurdjevic argues that Crowley’s practice of magick becomes clearer if one understands aspects of it against the background of Yoga and Tantra, especially the hidden aspects and powers of the human body as understood in tantric theory (i.e., *cakras* and the *kunḍalini*) and the tantric spiritual techniques of “decadence” and “transgression.” One can use the latter techniques to understand the spiritual crisis—or initiation, depending on one’s point of view—that Crowley underwent at the Abbey of Thelema in Cefalù in the period 1920–1923.

Crowley’s understanding of sex as a means to spiritual liberation and enlightenment was not restricted, however, to tantric theories and practices. In chapter 6, “Continuing Knowledge from Generation unto Generation: The Social and Literary Background of Aleister Crowley’s Magick,” Richard Kaczynski traces the various Western sources out of which Crowley synthesized his magical system. Chief among these sources was the vast contemporary literature on sex worship, phallicism, and the worship of the sun. Authors such as Richard Payne Knight and Hargrave Jennings saw solar-phallicism as the true origin of all world religions, and, according to Kaczynski, Crowley picked up these ideas and infused them in his magical and religious worldview, as exemplified by certain passages in the Gnostic Mass he wrote in 1913. Crowley acknowledged freely that he was influenced by various religious traditions, and he often drew on his considerable knowledge of comparative religion in order to elucidate and explain practices and ideas from his magical and religious worldview. One such curious example is his statement that Thelema is related to the Sumerian tradition and that the “author” of *The Book of the Law*, Aiwass, bore the most ancient name of the Yezidis. These statements form the basis for Tobias Churton’s discussion in chapter 7, “Aleister Crowley and the Yezidis,” which compares *The Book of the Law* with Yezidism and, further, assesses the relationship between Aiwass and the God of the Yezidis. Crowley’s apparent fascination with pagan pre-Christian religious traditions was not restricted to the literature on phallicism; it also spanned a wide range of classical authors to whom he made references throughout his writings. Matthew D. Rogers focuses on a particular case of classical literature in chapter 8, “Frenzies of the Beast: The Phaedran *Furores* in the Rites and Writings of Aleister Crowley.” According to Rogers, the classification of the *furores*, or “frenzies,” from Plato’s *Phaedrus*, along with its elaborations by later Platonists and Neoplatonists such as Marsilio Ficino,

can be traced in Crowley's work—especially in his article “Energized Enthusiasm,” which is an important source for our understanding of Crowley's notion of sexual magic.

Crowley's formal initiation into the mysteries of sexual magic occurred in 1912 when he joined the German mixed masonic organization Ordo Templi Orientis. The early history of the OTO still lacks a thorough study, but the bare facts point to the order's being an invention of the German mason, occultist, and former Theosophist Theodor Reuss. Although Reuss claimed that the OTO was founded in 1905 by Karl Kellner, it seems more likely that the order came into existence gradually, perhaps as late as 1912, out of a charter issued by John Yarker to Reuss in 1902 for the Antient and Primitive Rite of Freemasonry. This rite, a short-lived competitor to the English Ancient and Accepted Rite, was promoted by Yarker and his colleagues in the last quarter of the nineteenth century. Crowley, who affiliated to the Antient and Primitive Rite in 1910, was clearly ambivalent toward Freemasonry: while continually criticizing and ridiculing conservative (or “regular”) Freemasonry, he sought to be admitted into conservative Freemasonry. In fact, while living for a number of years in the United States during World War I, he even tried to assume control over Freemasonry. In chapter 9, “Aleister Crowley—Freemason?!” Martin P. Starr examines Crowley's masonic contacts, separating the many myths surrounding Crowley and Freemasonry from the facts. To a certain extent, Crowley's ambivalent relationship with Freemasonry parallels his conflicting views of himself as the great magician and prophet, the Great Wild Beast 666, on one hand and a respectable British gentleman on the other.

The elusiveness of respectability was something that haunted Crowley throughout his adult life, and it appears that one of the reasons he sought to be admitted by “regular” Freemasonry was that it would allow him to become part of the respected establishment of British society. The combination of occultism, secret societies, Freemasonry, and respectability was not so far-fetched at the beginning of the twentieth century as it might seem. In fact, one of Crowley's contemporaries, the prolific author Arthur Edward Waite, seemingly managed to achieve just such a combination, and perhaps this was one of the reasons that Crowley took such a dislike to him. In chapter 10, “‘The One Thought That Was Not Untrue’: Aleister Crowley and A. E. Waite,” Robert A. Gilbert discusses how Crowley wrote to Waite in 1898, requesting information about an existing “Hidden Church” that Waite had mentioned in his *The Book of Black Magic and of Pacts* (1898)—but for some reason Crowley later turned hostile toward Waite and

published numerous attacks on him, often ridiculing the “pompous” style and arcane grammar of Waite’s writings. The perhaps most humorous attack on Waite is to be found in Crowley’s novel *Moonchild* (1929), in which Waite appears thinly disguised as a villain called Arthwaite. *Moonchild* was originally written in 1917 and contains references not only to a number of contemporary occultists and acquaintances but also—as Massimo Introvigne points out in chapter 11, “The Beast and the Prophet”—to such surprising persons as Joseph Smith, the founder of Mormonism. The reference to Joseph Smith was, however, not a mere accident; it actually reveals Crowley’s deep-seated fascination with Smith, which stemmed from Crowley’s reading of Sir Richard Francis Burton, in particular his book *The City of the Saints, and across the Rocky Mountains to California* (1896). Introvigne attempts to explain this fascination and discusses several extrinsic similarities between Crowley and Smith; furthermore, he analyzes how his findings are confirmed by the attitude of contemporary new magical movements toward Joseph Smith.

As a leading figure in twentieth-century magic and occultism, Crowley has influenced—directly or indirectly—the majority of all contemporary “new magical movements” (to borrow a label from Introvigne’s chapter). While the Thelemic movement—and the various Thelemic organizations—today might count a total of a few thousand members, Crowley’s influence on contemporary esotericism far outreaches the Thelemic organizations. The largest of these, perhaps, is modern pagan witchcraft, or Wicca, which Ronald Hutton addresses in chapter 12, “Crowley and Wicca.” Although it is frequently stated that Gerald Gardner, generally credited as the founder of modern witchcraft, knew Crowley personally and was an initiated member of the OTO, the precise part that Crowley played in the origins of Wicca remains, according to Hutton, both uncertain and deeply controversial. Hutton goes to the heart of the matter and critically examines the relationship of Crowley and Gardner and the early history of the Wicca movement; he shows how Wicca at first drew heavily on Crowley’s writings but how this influence was later downplayed. Furthermore, Hutton argues that Crowley was the “most important single identifiable influence” on the witchcraft movement in the early 1950s, next to Gardner himself. The influence of Crowley on Wicca can be seen as direct in the sense that Gardner knew Crowley personally and was involved with the small Thelemic movement in England for a short period after Crowley’s death. The influence of Crowley can also be found, however, indirectly in the witchcraft of the Australian artist Rosaleen Norton. Norton not only stands out as Australia’s most

persecuted and prosecuted female artist, but, as Keith Richmond presents in chapter 13, “Through the Witch’s Looking Glass: The Magick of Aleister Crowley and the Witchcraft of Rosaleen Norton,” she was also the founder of a peculiar esoteric system that she herself described as witchcraft. Although Norton corresponded with Gardner, she came to create an idiosyncratic form of witchcraft into which she initiated only a very small group of persons. Norton never was a Thelemite or follower of Crowley, but Richmond shows that the references to Crowley in Norton’s writings far outnumber those to any other individual occultist and that Crowley was a major influence on her.

In chapter 14, “The Occult Roots of Scientology?,” Hugh B. Urban examines to what extent one of the most controversial of all contemporary new religious movements is influenced by the works of Aleister Crowley. The link between Crowley and the founder of Scientology, L. Ron Hubbard, is John W. Parsons, the lodge master of the only functioning OTO lodge during World War II. Parsons and Hubbard cooperated in a series of magical rites called the Babalon Working in 1946, but the magical partnership ended later in the same year when Parsons accused Hubbard of having stolen his money and his girlfriend. Despite the relatively short period that Hubbard was involved with Parsons, Urban argues, the links to Crowley shed important light not only on the origins of Scientology but also on the American spirituality of the 1950s, which was characterized by a “complex mélange of occultism, magic, science fiction, and the yearning for something radically new.” Perhaps not as surprising as the case with Scientology, Crowley’s influence is also to be found in modern Satanism. Even though Crowley identified himself as the Great Beast 666, and he was branded as a Satanist in his lifetime, there is actually little in his writings that can be considered as “satanic,” much less as “Satanism,” as Asbjørn Dyrendal points out in chapter 15, “Satan and the Beast: The Influence of Aleister Crowley on Modern Satanism.” Focusing on Anton LaVey and Michael A. Aquino, Dyrendal discusses how modern Satanism has adopted aspects of Crowley’s esotericism, albeit in a critical way. In short, the examples of modern witchcraft, Scientology, and Satanism show that Crowley has continued to have an influence on Western spirituality, perhaps accounting for the fact that he appears to be more popular than ever as we have entered the twenty-first century. The importance of Crowley in Western culture was made evident in the BBC’s 2002 “100 Greatest Britons” poll, in which, with more than 300,000 votes, Crowley ranked at number seventy-three, before authors such as Geoffrey Chaucer (eighty-one) and J. R. R. Tolkien (ninety-two).

## Notes

1. Discussions concerning the definition of Western esotericism are ongoing. For the most significant recent works on the subject, see Wouter J. Hanegraaff, *Esotericism and the Academy: Rejected Knowledge in Western Culture* (Cambridge: Cambridge University Press, 2012); and Kocku von Stuckrad, *Locations of Knowledge in Medieval and Early Modern Europe: Esoteric Discourse and Western Identities* (Leiden: Brill, 2010). The use of the term *Western esotericism* throughout this anthology is grounded in the field of research to which these two works are related.
2. J. F. C. Fuller, *The Star in the West: A Critical Essay upon the Works of Aleister Crowley* (London: Walter Scott Publishing, 1907), 212.
3. Several biographies have been published on Aleister Crowley, including the following: John Symonds, *The Great Beast* (London: Rider, 1951); Charles Richard Cammell, *Aleister Crowley: The Man, the Mage, the Poet* (London: Richards Press, 1951); John Symonds, *The Magic of Aleister Crowley* (London: Frederick Muller, 1958); Daniel P. Mannix, *The Beast* (New York: Ballantine Books, 1959); Israel Regardie, *The Eye in the Triangle: An Interpretation of Aleister Crowley* (St. Paul, Minn.: Llewellyn, 1970); John Symonds, *The Great Beast: The Life and Magic of Aleister Crowley* (London: Macdonald, 1971); Francis X. King, *The Magical World of Aleister Crowley* (London: Weidenfeld & Nicolson, 1977); Susan Roberts, *The Magician of the Golden Dawn: The Story of Aleister Crowley* (Chicago: Contemporary Books, 1978); Colin Wilson, *The Nature of the Beast* (London: Aquarian Press, 1987); Gerald Suster, *The Legacy of the Beast: The Life, Work, and Influence of Aleister Crowley* (London: W. H. Allen, 1988); John Symonds, *The King of the Shadow Realm: Aleister Crowley, His Life and Magic* (London: Duckworth, 1989); John Symonds, *The Beast 666* (London: Pindar Press, 1997); Roger Hutchinson, *Aleister Crowley: The Beast Demystified* (Edinburgh: Mainstream, 1998); Martin Booth, *A Magick Life: The Biography of Aleister Crowley* (London: Hodder & Stoughton, 2000); Lawrence Sutin, *Do What Thou Wilt: A Life of Aleister Crowley* (New York: St. Martin's Press, 2000); Richard Kaczynski, *Perdurabo: The Life of Aleister Crowley*, rev. ed. (Berkeley, Calif.: North Atlantic Books, 2010); Tobias Churton, *Aleister Crowley: The Biography* (London: Watkins, 2011). For specific studies, see Richard B. Spence, *Secret Agent 666: Aleister Crowley, British Intelligence, and the Occult* (Port Townsend, Wash.: Feral House, 2008); and Marco Pasi, *Aleister Crowley and the Temptation of Politics* (London: Equinox Publishing, 2013). See also Marco Pasi's critical discussion of a few Crowley biographies, "The Neverendingly Told Story: Recent Biographies of Aleister Crowley," *Aries* 3, no. 2: 224–45.