

THE LOOKING GLASS 19 NOVEMBER 1910

THE AMAZING SECT AGAIN.

CROWLEY ON HIS DEFENCE.

The "Bystander" this week has opened its columns to Mr. Aleister Crowley, the founder and moving spirit of the Equinox sect, to give him an opportunity of refuting the attack which we made on him in THE LOOKING GLASS. Other papers followed us at a respectful distance of time, but we were a long way the first in the field.

The editor of the "Bystander" expressly states that his paper does not associate itself in any way with the views expressed by Mr. Crowley, and in taking up this attitude he evinces the discretion which we are told is the better part of valour. We shall be very much surprised if the "Bystander," or any other journal of decent standing, will desire to associate themselves with either Mr. Crowley or his views if he is unable to *prove* that what we said last week as to his personal record is wholly false.

Irrelevant Criticism.

In the current issue of our contemporary, Mr. Crowley occupies two solid pages in irrelevant generalities, which have no sort of bearing on the issue before the public, which is not whether free thinking should or should not be permitted, but whether MR. ALEISTER CROWLEY, with the record which we outlined in our last issue, and to which we shall probably be able to make substantial additions, is or is not likely to be the High Priest of wholesome or helpful doctrines, and whether he is or is not the sort of man to whom young girls and married women should be allowed to go for "comfort" and "meditation."

He is only adding to his blasphemy by daring to put Jesus Christ in the same category as himself, and his impudence in comparing the licentious doctrines which he preaches to those of Socrates and Euripides is hardly likely to benefit him.

His abuse of ourselves we are content to take as a tribute to our outspokenness and accuracy, but the brazen effrontery of the last two paragraphs of the article almost takes one breath away.

Paradoxical Pretence.

This man, this preacher of licence, the very object and aim of whose ceremonies is to demonstrate that there is no Supreme Being, no punishment, and no hereafter, and whose own life has faithfully reflected his creed, dares to quote as a parallel to his own case that of a Messenger of God whose claims are not recognized by "a generation which having ears to hear, hears not," and who meets a martyr's fate on the altar of an unheeding and callous people.

It is hardly likely that the public will allow themselves to be confused by such an astounding volte-face; but in case there should be any danger of this we propose to continue to expose Mr. Crowley, his doctrines, and his methods in the clear light of reason and common sense of all paradox and pretence.