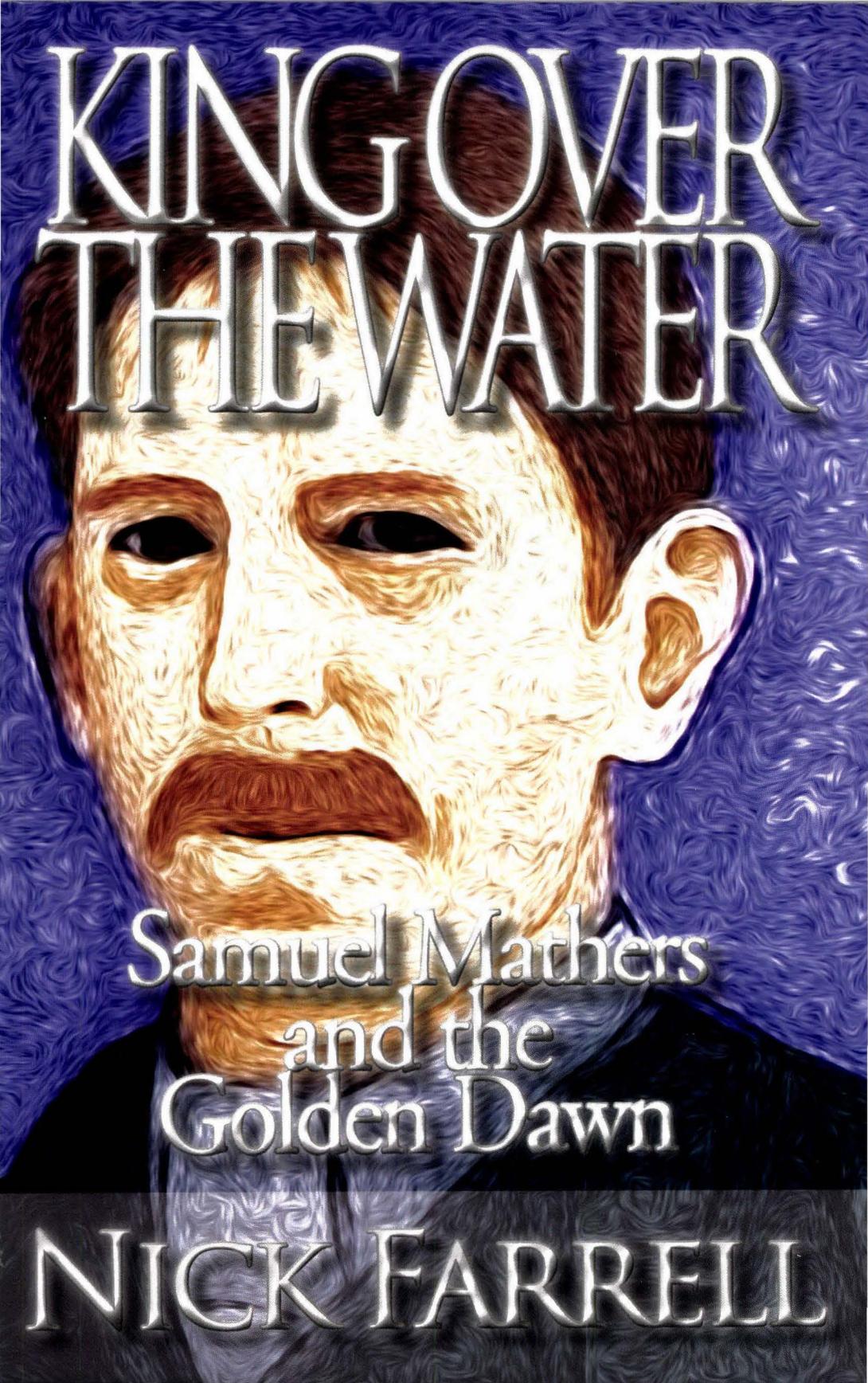


# KING OVER THE WATER



Samuel Mathers  
and the  
Golden Dawn

NICK FARRELL

# *COMMENTS* *from the* ***GOLDEN DAWN*** *Community*

“*King Over The Water* presents an out of the box view of MacGregor Mathers. Nick Farrell approaches decisive elements of Golden Dawn history in fresh new look with some of the latest research available on the Order’s history which challenges elements of Ellic Howe’s original work as to the origin of the Golden Dawn ciphers. This book is a thought provoking attempt at trying to unravel the century old tradition as to the origins of the Golden Dawn.”

— Pat Zalewski  
author of *Golden Dawn Rituals and Commentaries*

“The Golden Dawn with its turbulent history and many off-shoots was and is the most influential magical order of the late 19th through, now, the early 21st centuries. Nick Farrell, a magician in the Golden Dawn tradition, has once again made available historical material on Samuel L. Mathers and his later organization, the Alpha et Omega; documenting the early rise of this order in 1900 through its closure at the outbreak of World War II. The history, magical workings, and teachings of this long neglected Golden Dawn off-shoot are now made available for a new generation of Golden Dawn students to study, use, and learn from.”

— Samuel Scarborough  
Senior Adept of the *Ordo Stella Matutina*

“Nick has produced an enjoyable narrative of the history of the Order of the Golden Dawn that reveals the mettle of the members involved. There are many interesting nuances of this Order and its members that are now revealed for the first time. Nick can be proud of this book.”

— Darcy Küntz  
editor of the revised and corrected *Collectanea Hermetica*.





*To Paola FARRELL,  
and the members of the  
MAGICAL ORDER  
of the  
AURORA AUREA*





by Paola Farrell



KING OVER  
*the*  
WATER

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NICK FARRELL

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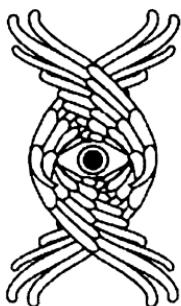
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The 18<sup>th</sup> Century supporters of the Stuart pretender Bonnie Prince Charlie, when forced to make a toast to the Hanoverian King George III, would place their claret over a glass of water and say: “To the *King over the Water...*”





## *ACKNOWLEDGMENTS*

*THIS BOOK* has been a project which has united many of the different parts of the Golden Dawn Tradition in a common cause. Again I have received a lot of help from those who did not want to be identified. I would like to thank Samuel Scarborough, Martin Thibeault, Tommy Westlund, R.A. Gilbert, Dirk Cloete, Dean Wilson and Darcy Küntz who helped with the manuscript and helped me find the orginal manuscripts that I was looking for. Thanks also to Melissa Seims who found the Nisi documents and started the ball rolling and Pat Zalewski for all his support.

Thanks also to Igino Marini for his brilliant Open Source IM Fonts which can be found at the following link, enabling me to have fun with the layout again.

<http://iginomarini.com/fell/the-revival-fonts/>





# INTRODUCTION



The [Esoteric] Order of the Golden Dawn in the Outer is arguably the most famous magical order in the English-speaking world. In the late 1930s, Israel Regardie, a student of the Order, published the rituals and teachings of the Bristol Temple of the *Stella Matutina*, which was a direct descendant of the original Golden Dawn. Subsequent publications, many of excellent quality, have supplemented our knowledge of both the teaching and history of the original Order. With its teachings published and history evaluated, the Order's methodology has mostly been laid bare.

By the tail end of the 20th Century this availability of information enabled various re-enactment groups to be established. Some of these groups are sound, with membership dedicated to performing the laudable goals of self-development and spiritual awakening. Unfortunately, other groups border on religious or political cults, typically centred upon a single leader.

These latter groups often evoke the turbulent history of the original order to justify the structures and cult of personality they wish to build. These “mythicians” often claim that the original Golden Dawn floundered because the majority of its members discarded the rule of its founder and chief Samuel “MacGregor” Mathers. Typically, such groups claim a link to that section of the Golden Dawn Order which continued to acknowledge Mathers as its Chief and was later known as: the *Alpha et Omega*, or *AO*. Occasionally, such leaders claim to be the living incarnation of MacGregor Mathers himself. Lately, there have even been those who claim to be in communication with the same Secret Chiefs that inspired Mathers. Mathers’ ghost and his mythically perfect *AO* enable them to claim that somehow their product is superior. That, unlike the other Golden Dawn products, they have ritu-

als and teachings rewritten by the real genius behind the Order, Samuel Mathers.

These claims have generated a backlash amongst other Golden Dawners who state, with different evidence, that the real genius of the Golden Dawn was William Wynn Westcott and that Mathers was only obeying orders.

Both sides suffer from the fact that much of the historical material has been interpreted by those who have never worked the Golden Dawn system of magic. Some have little interest in it beyond a literary curiosity, while others have an outright hatred for the system. To date, the key Golden Dawn historians have been R.A. Gilbert and Ellic Howe. While both have done sterling work, neither have held any fondness for their subject. Others, who have an interest in the poetry of Yeats, often miss some of the magical ideas which inspired him. Still others, such as Ithell Colquhoun, want to transform various individuals within the historical Golden Dawn into gods or goddesses. In so doing, they choose to fashion mortals into figures that can only be respected, but not understood. As a result we have various histories which reflect various lines of thought without trying to understand causes.

Stripping an understanding of the magical systems of the time from a history of the Golden Dawn, as Howe did, is like a militant atheist trying to write a history of the Catholic Church without mentioning God. All that is seen are pointless rituals, political infighting, and people generally behaving badly. Those who want to make Mathers and Westcott into gods are like those who try to talk about the Catholic Church by assuming that it mirrored perfectly what Jesus really had in mind, with the Popes infallible. Those who write histories of the Golden Dawn focused on Yeats, without understanding the system of magic that dominated his life, are like those who think we can understand Neil Armstrong by looking at the Moon.

Lately there has been another trend in which people who follow the Golden Dawn system try to bend historical facts to suit the tweaks which they have made to the system. It seems to be an American thing to sell Westcott's bogus history as a literal truth and then try to pull up supporting evidence on that premise.

That is not to say that such historical articles are a waste of

time. Those interested in the Golden Dawn need to read all of them and reach their own conclusions. This is more or less what I have done. But what I found, reviewing the same material that other historians have used, is that there is a different story to be found if you have been working the Golden Dawn system. Knowledge of what happens when you perform various types of magic, and more importantly, how you would explain these experiences to others, affects how you see some of the primary sources. Misunderstandings by some of the core historians are often repeated by others as facts and lead to many myths becoming set in stone. In 2011, one of my more popular blog articles was a list of myths that people thought were true about the Golden Dawn ... but weren't.

The list included things like: the Golden Dawn was never called the *Hermetic Order of the Golden Dawn* (HOGD). That name was invented by Regardie for his book. The First Order was called the *Golden Dawn in the Outer* (GDO), although on some letterheads it was called the *Esoteric Order of the Golden Dawn*. Hermetic Order does appear on some letter heads and course material but it was never the Order's name.

There are a few myths connected to the famous Lesser Ritual of the Pentagram which neophytes were taught in the Order. First there was the idea that the Lesser *Banishing* Ritual of the Pentagram was the primary magical tool. The original Golden Dawn taught the invoking pentagram with the banishing pentagram as just a footnote in the original knowledge paper, while later there was a move to make it part of a clearing of ritual space. There is also a belief that the Lesser Ritual of the Pentagram is elemental, with Air being invoked in the East, Fire in the South, Water in the West and Earth in the North. This was never taught. This idea comes from Wicca, which confused the ritual with the much later Supreme Ritual of the Pentagram, which was elemental and connected to the Enochian Tablets.

It is also a myth that Golden Dawn rituals are colourful when, other than a few diagrams, there was little colour in the GD. The Tablets were black and white, or white with red lettering. The Tarot was black and white, and most of the officers were dressed in black or white robes. All this had the effect of making the first appearance of the Vault even more memorable, as the Second Order is very colourful.\*

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\* It is a moot point if this was ever intended. The fact that there were two coloured diagrams in the ①=⑩ and the Hierophant's robes were red would

Historically the myths continue with the classic story that Westcott had to quit the GD because Mathers hid some Second Order papers with his name and address on them in a taxi. As we will see later in this book, Westcott quit because of personal problems (something to do with not working with women for a while) and the fact that he found it impossible to work with an increasingly paranoid and unstable Mathers. It did have something to do with meeting his superiors on 15 March 15 1897, and he resigned a couple of days later. Darcy Kuntz also does not believe that it was Mathers who framed him, but provides some good reasons why it was Berridge.

Westcott confirmed that someone had been contacting his work place and was out to get him, but never said what the problem was. It was unlikely that this was the sole reason for him quitting.

Just before he quit, Westcott was “promoted” with a key title by Mathers. This is strange and unnecessary if Mathers was going to frame him. The taxi cab story was coined by Crowley many years after the fact and was probably made up. The quote was that as a coroner he was “paid to sit on stiffness not raise them,” which is pure Crowley. Crowley might have received the false story from Mathers, but it is incredibly unlikely that Mathers would have profaned his own material by giving it to the great unwashed.

As we will later see, when Westcott joined Mathers’ *AO*, he had his name and address put on the *AO* labels so that if someone died the material would be returned to him. Hardly wise if his employers had made him choose between his job as a coroner and the Golden Dawn. In addition, at this time Westcott was the head of *Societas Rosicruciana in Anglia* (SRIA). Given that Masons populated all levels of the establishment it is unlikely that any of them would have objected to his GD membership.

Some of the myths about the Golden Dawn rituals can be sourced to Israel Regardie. Many see him as an expert on the Golden Dawn rituals, but Regardie said that he only attended seven rituals within the Bristol Temple.

At the time of Regardie’s membership, Bristol was using abridged rituals and, according to Regardie, their ritual skills were lacking. He did not think much of the Golden Dawn rituals and for most of his life advocated doing the  $\textcircled{O}=\textcircled{O}$  and then making indicate that the policy was more coincidence and it was simply easier to reproduce black and white diagrams.

the student do Watchtower rituals before the Portal and ⑤=6. Many have assumed that Regardie obtained most of his Golden Dawn expertise from Crowley. However, Regardie said that the Great Beast never taught him any magic. Most of the information Regardie learnt from Bristol was through letters, and while it was clear he worked very hard on the material he had minimal opportunity to obtain ritual experience and never filled an officer's role in Bristol. Anyone who has worked the system will inform you that it is lived in practice. Regardie's only real GD temple experience occurred when he acted as Hierophant during several ①=0 initiations in the late 1970s and two ⑤=6 grades in 1982.

Lately, as the Golden Dawn has become more public, questions naturally arise about rituals being performed above the ⑤=6 grade. It is a myth that the early Golden Dawn or *A0* carried out initiation rituals above ⑤=6. In the original Golden Dawn there were no ⑥=5 or ⑦=4 rituals. A few individuals held these titles, but they appeared to have been awarded by proclamation. The pre-1892 ⑤=6 grade was also "awarded" by this method prior to the creation of a working Second Order.

In *Where Ra*, there were rituals written for the ⑥=5, ⑦=4 and ⑧=3. There were rumours of a ⑨=2 rite as well, but I have never been able to find one. These higher grade rituals were rare, but at least they existed. Mathers wrote ⑥=5 and ⑦=4 rituals for his *A0*, but there is nothing to suggest that they were actually performed during his lifetime. Grades above the ⑤=6 appear to have been honorary and amounted to writing a cheque to Mathers. He then handed over a new set of passwords, a grade adornment and a new sash, but the honorary grades did not include any significant new teachings. These grades appear to have been largely restricted to Temple Chiefs. Some later *A0* members traveled to New Zealand to receive an initiation into the ⑥=5 and ⑦=4.

I will be tackling some other legends, such as the old chestnut that Westcott forged the Cypher Manuscripts and the myth that Fräulein Sprengel's first name was Anna, later in this book.

I have also brought in more information which was unavailable when all the great histories were written. For this I am grateful to two of the great preservers of Golden Dawn material, Darcy Küntz and R.A. Gilbert.

No listing of the mythology surrounding the Golden Dawn would be complete without mentioning one of its most prolific sources, Aleister Crowley. His meddling is a recurring theme. As a self-publicist, Crowley invented many myths to talk up his own importance within the Order, and he had a considerable interest in making other members appear like idiots. Some of his “stories” about the Looking Glass trial, for example, found an unlikely believer in the form of Arthur Waite, who, as a journalist who would have covered court proceedings, should have known better.\*

For those who look, the histories merge to create a human picture of a group of magicians who were influential throughout the first half of the 20th Century. By understanding where these people were coming from, we can start to understand how the modern Golden Dawn movement has developed and see some of the mistakes it is making. We can also uncover the rubbish which some of the modern Golden Dawn leaders are spouting to establish their own dubious positions.

The key to all of the fact and fantasy is Samuel Mathers. His exit from the Golden Dawn is seen by many as the spiritual crown departing from the organisation. He was the genius of the Golden Dawn in the way that Steve Jobs was seen as the genius of Apple, with pundits claiming that neither organisations could properly function without them. But the truth of the matter is that organisations can, and do, carry on without their founders, often producing new and better material. In the case of the Golden Dawn, the magical members joined the *Stella Matutina*, which only shuts its doors in the late 1970s under the name *Whare Ra*. Those who favoured a mystical approach followed Waite and placed themselves under a more masonic influence. This group changed its rituals several times and still exists today. After Mathers’ death, his *AO* order became more magical before finally spluttering out 30 years later.

Clearly the Golden Dawn managed to survive the death of its genius. Indeed, the membership of the last Golden Dawn group with direct lineage to the Golden Dawn, *Whare Ra* in New Zealand, had

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\* Waite believed that Crowley’s reporting of the Looking Glass trial was accurate and therefore protected by what is known as privilege. Privilege only applies if the reporting is accurate. I doubt if anything that Crowley reported from the case could be seen in that light.

many times the 150 or so members who were part of the original Order. In the year when it closed its doors, "by coincidence" Chic Cicero opened his Golden Dawn temple in Georgia. His *Hermetic Order of the Golden Dawn* has more than 20 temples scattered throughout the world and managed to make a truly international Order.

Rivals to Cicero have dusted off Mathers and his *AO* as the perfect Golden Dawn order. They were assisted in this fantasy by the fact that the rituals of the *AO* had not been published. Some of them went so far as to use Regardie's heavily-edited Bristol Temple rituals, with a couple of tweaks, and pretended that they were the true *AO* versions.

They were able to get away with this because there was a gap in the knowledge of many students of the Golden Dawn, which made the original rituals a mystery and the *AO* rite virtually unknown. This enabled those who wanted to make a buck or two from the gullible to either print what they liked and claim that it was *AO*, or use some of the real rites which were languishing in the more obscure libraries. The fact that they possessed this material was seen by their followers as proof that they had some lineage to the *AO* and, through that, to the original Golden Dawn. This particular scam was easy as most of the early *AO* papers were lost or destroyed, limiting what is available to the more easily found papers of the Golden Dawn, *Stella Matutina* and later *AO*.

By chance, however, some early *AO* papers were uncovered by Melissa Seims, mislabeled in the Witch Museum that belonged to the founder of modern Witchcraft, Gerald Gardner; not the usual haunt for those searching for Golden Dawn material. It is interesting to note how much the Golden Dawn might have influenced Gardner and one of his important early initiates, Doreen Valiente, as they hatched out what was to become Wicca.

What made these *AO* papers important is that they show what was really going on in the *AO* immediately after the end of the original Golden Dawn and for the first 18 years of the new *Alpha et Omega* Order. What became clear during the writing of *Mathers' Last Secret* was that none of the genius that created the Golden Dawn was present in the new *AO*. There were few new teachings and those which were available were not as well slotted into the Golden Dawn system. From the point of view of the Golden Dawn researcher, they provided some missing information on the early Golden Dawn, including the unpublished

Portal rite, but other than some surgery to the ①=① it was largely the same (unpublished) Outer Order rituals. Likewise, the ⑤=⑥ was the same.

In addition to this, I found that Mathers had created a list of short cuts, which sped up the ritual and allowed for large scale initiations. It made a mockery of the magical structure of the early Order and was possibly designed to maximise the size of the Order. This indicated that he had moved to a more “Masonic” style of operation, where the working of the ritual and the understanding of its symbolism was more important than the magical effect.

My comments about the Masonic style of working were seized upon as proof that “Nick Farrell is anti-mason.” This is not true, as I was a Mason for many years and resigned when I had left the United Kingdom. But there are different mindsets involved in the two approaches to ritual and I have always preferred the magical methods. Once the Second Order, and the Z documents in particular, had been added to the Golden Dawn system, there was no way but for the Golden Dawn to be magical. To return to a Masonic approach was a step backwards for someone who was supposed to be a magical genius.

In 2011, *Mathers’ Last Secret* was released. In fact this book, *King over the Water*, was supposed to be released first. This book deals with more historical themes, and aims to work out who really was the genius of the Golden Dawn. Above all I wanted to look at the history of the Golden Dawn within its context as a magical order.

*Mathers’ Last Secret* shows the unpublished rituals and teaching of the *AO*. Its publication broke like a storm over the *AO* sham. One group was forced to admit that it was just using copies of Regardie’s book, and at the insistence of its members used the real *AO* rituals for the first time. One “re-incarnation of Mathers” was removed from his group. Another group claimed their Secret Chief immediately wrote new rituals for them because the old ones had been “profaned.” One group backtracked on its claims to Mathers’ godhood and claimed that it had said all along that Mathers had lost his contact with the Secret Chiefs because he had been too public. Apparently, on the orders of these Secret Chiefs, I had been kicked out of the Second Order and could go no further in the Golden Dawn tradition. Such is the mentality of self-proclaimed and self-taught High Adepts of the Modern Golden Dawn!\*

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\* It is truly Kafkaesque when someone believes that you can be kicked out of an

Others accused me of breaking my oath by publishing the book. I have made several oaths in my Golden Dawn life and at no point did they ever mention propping up the egos, fantasies, or outright lies, of others. It is impossible for someone to pretend that they have a direct lineage to the *AO*, refuse to provide proof and then expect people to obey their will. The delusional and controlling mentality of these types can be seen in the 1990s, when one group, which claimed to be the real *AO*, wrote a letter to a library housing a large Golden Dawn collection demanding that *its* material be turned over to them. As you would expect, they were ignored.

It is the ignorance of students which leads to such types ending up as Golden Dawn leaders. The internet has given them a rise to prominence that they would not have managed in any other period of history. What is unfortunate is that many of them are great gatherers of papers relating to the Golden Dawn, which they hand out sparingly to their students as proof of their status. The only way to break the cult-like power of such abusive types using unpublished Golden Dawn material is to take away their toys. Informed students, who have access to information, no longer have to believe tall tales and accept rubbish on faith.

Contrary to what many of them will tell you, there is no damage in releasing this information because you can hide esoteric teaching in plain sight. The fact that they have had access to such documents for years and they are as undeveloped as they were decades ago is probably a sign that spiritual transformation does not come from documents, but from doing the work and understanding it.

Finally, I want to point out that the aim of my books is not to carry out a hatchet job on Mathers. Nor am I using the material to attack any of the modern orders. My own spiritual history can be traced to Mathers through the *AO* connected *Builders of the Adytum, Servants of the Light* and *Pharos*. It is also linked to the *Stella Matutina* via Regardie and Chic Cicero's *Hermetic Order of the Golden Dawn*, and finally through my *Whare Ra* teachers and the *Order of the Table Round*. My own Golden Dawn order, the *Magical Order of the Auroa Aurea*, is a traditional Golden Dawn order based on the teaching of the New Zealand Order *Smaragdum Thalasses*, which is more commonly known as *Whare Ra*. All these things were

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order, which you are not a member, for breaking an oath you never made, by a Secret Chief who does not exist.

dependant upon Mathers' life and involvement. His contribution to the Golden Dawn was vital and I have benefited from his work. But I do not think that he was the genius of the Golden Dawn.

Neither am I attacking the wider Golden Dawn Community by publishing this material. In fact both myself and the *Magical Order of the Aurora Aurea* are active members of this Community with members of many different groups helping me finish this project and actively encouraging me to get this material out. What is interesting is that those who made the claim that I was attacking the Community when I published *Mathers' Last Secret* were in "communities" of one and refused to talk to others working within the tradition.

Instead, I think that the story of the *King over the Water* is a cautionary tale for any would-be magical leaders. Mathers had access to something magical, but thanks to a fatal flaw lost it because he could not separate fantasy from reality. It is a warning that a true magical order grows and develops and even the leaders can find themselves out of their depths.

Nick Farrell  
Rome 2011



# *ARISE and ENTER the DARKNESS*



## *CHAPTER ONE*

**I**t all started with William Wynn Westcott. Not even his co-chief and former friend Samuel Mathers could argue with that. Westcott was born at Leamington in Warwickshire on 17 December 1848.

His father was Dr. Peter Westcott. He was the youngest of six children and didn't get on particularly well with any of them.\* After the death of his parents he moved to Martock in Somerset to live with an uncle, and began his working life as a pharmacist before training as a medical practitioner. He was married to Elizabeth Burnett and in 1880 he moved to London where he "retired" for two years to study occultism and raise a family of four children. He became the deputy coroner for Central Middlesex and Central London, and in 1894 was appointed coroner for North East London.

In his professional field Westcott was famous for his views on suicide, which was still a crime in the United Kingdom at the time. In his book *Suicide: Its History, Literature, Jurisprudence, Causation, and Prevention* (1885), Westcott described suicide as a "social problem" and not a crime.<sup>†</sup> He was one of the first to suggest a closer look at the mental states and emotions of victims. He recommended particular attention to melancholia, despair, and misery in an effort to cut the number of deaths by suicide. Ironically his second daughter was to kill herself, as did his son and almost certainly his wife.

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\* See R.A. Gilbert's *The Golden Dawn Scrapbook*, p. 78.

† Suicide was the one crime on the English statute books for which you could be arrested for attempting but not actually committing.

It was Westcott's public role that led to him being mentioned in Jack London's novel *The People of the Abyss* (1905), in which he is shown giving a ruling on the death of an old woman from self-neglect.

### SELF-NEGLECT

*Yesterday Dr. Wynn Westcott held an inquest at Shoreditch, respecting the death of Elizabeth Crews, aged 77 years, of 32 East Street, Holborn, who died on Wednesday last. Alice Mathieson stated that she was landlady of the house where [the] deceased lived. [The] witness last saw her alive on the previous Monday. She lived quite alone. Mr. Francis Birch, relieving officer for the Holborn district, stated that the deceased had occupied the room in question for 35 years. When witness was called, on the 1st, he found the old woman in a terrible state, and the ambulance and coachman had to be disinfected after the removal. Dr. Chase Fennell said death was due to blood-poisoning from bed-sores, due to self-neglect and filthy surroundings, and the jury returned a verdict to that effect.*

London pointed out that the most startling thing about this incident of a woman's death is the smug complacency with which the officials, i.e. Westcott, looked upon it and rendered judgement. That an old woman of seventy-seven years of age should die of self-neglect is the most optimistic way possible of looking at it. It was the old woman's fault that she died, and having located the responsibility, society goes contentedly on about its own affairs, London wrote.



William Wynn Westcott

Westcott's passions were occultism and Freemasonry. He was initiated into Freemasonry in the Parrett and Axe Lodge No. 814

at Crewkerne on 24 October 1871, becoming Master of the Lodge in 1877. He also joined Brotherly Love Lodge No. 329 at Yeovil and its Royal Arch Chapter on 3 April 1873.

But as Masonry was often more of a social club which used ritual and esoteric symbols, it did not hold his interest, however much he loved the rites. Encouraged by F. G. Irwin he joined the *Primitive and Original Rite of Freemasonry*, better known as the *Swedenborgian Rite*, which fell into abeyance in the early 1880s until Westcott revived it in 1886 - a revival that led to his stumbling upon the Golden Dawn.

Another fringe Masonic order that Westcott joined had the colourful name of the *Royal Order of Knights of Eri and Red Branch of Knights of Ulster*. Again it was Irwin who brought him into this group after obtaining the Charter in 1858 from an American sea captain.

But more pivotal to this story is when Irwin brought Westcott into the Metropolitan College of the *Societas Rosicruciana in Anglia* (SRA) on 15 April 1880, and in 1883 he was elected Secretary General of the Society. The SRA was established in 1867 by Robert Wentworth Little, following his admission into an earlier Scottish masonic Rosicrucian body. It was later claimed, falsely, that the Society had been founded on the basis of Rosicrucian documents found in the archives of Grand Lodge. These "documents" were simply a manuscript translation into English of the *Secret Symbols of the Rosicrucians*, a symbolic work produced between 1785 and 1788 with links to the German *Order of the Golden and Rosy Cross*.

Masonry and its various side orders, degrees and grades did not admit women. But during the latter part of the 19th Century there was also an interest in psychics, spiritualism, astrology and occultism. Both men and women became fascinated with the whole business. It fast became a feature in Victorian society in much the same way as the New Age movement became part of the late 20th Century. The time was ripe for a school to teach men and women hermetic science and magic, and it was the Golden Dawn that would fill this gap.

The beginnings of the Golden Dawn are shrouded by a foggy mixture of myth, forgery and truth. There are several fairly plausible stories, any of which could conceivably be true or partly true. The least likely is the official history, which was written by Westcott. In one of the papers circulated to members he describes the Golden Dawn as "a

revival" of an Order that had fallen dormant fifty years earlier.

He makes the claim that its members included such famous occultists as Eliphas Levi, the greatest of modern French Magi; Ragon, author of several influential books on masonic and esoteric rituals; Kenneth Mackenzie, editor of *The Royal Masonic Cyclopedia* (1877); and Frederick Hockley, famous for his crystal seeing and his manuscripts. These were names which would be meaningless to most people other than the Freemasons and occultists he wanted to recruit to the Golden Dawn. For the others, he claimed that the founders of the Golden Dawn had links to Theosophical doctrines from an original source traced back to the original Rosicrucians of medieval Germany. Once he had traced the Golden Dawn's history as far back as the Rosicrucians, it was possible to link its secret teaching to Moses and the Ancient Mysteries. The technique is similar to that peddled by the writers of "esoteric history" in which the Templars, the Holy Grail, and the *Priory of Zion* are all linked to important events by clever but somewhat dubious logic.

The official history goes on to claim that Westcott received some papers written in cypher from a masonic friend, the Rev. Adolphus Woodford. Woodford had allegedly picked them up "from a dealer in curios." When Westcott decoded them using a code found in Tritheimius's *Polygraphiae* (1561), they turned out to be the skeleton of a ritual system for a Hermetic Order that admitted both men and women. Westcott claimed he translated them and placed them in the hands of "an eminent Kabbalist and Hermetic Student", S.L. MacGregor Mathers, "for revision, and to render them suitable for English students of the present day."

Amongst the manuscripts was an address in code, with a short message, in a different hand and written from left to right, whereas the rest of the cypher was from right to left. This message, when translated, read:

*Sapiens dom ast is a chief among the members of the goldene dammerung  
[i.e., Golden Dawn] she is a famous soror her name is Fräulein sprengel  
letters reach her at herr j enger hotel marquardt stuttgart she is 7 = 4  
[figures in Hebrew characters] or a chief adept.*

The abbreviated motto is *Sapiens Dominabitur Astris*, meaning "the wise person will rule the stars."

Using this information, Westcott contacted the German adept *Fräulein* Sprengel. Sprengel was so impressed that Westcott had decoded the manuscript that she gave him permission to set up a new branch of the Order as a successor to the Hermanubis Temple which had ceased to exist in the United Kingdom, owing to the decease of all of its Chiefs. Sprengel demanded that there should be three chiefs, so Westcott appointed Dr. William Woodman, who was Supreme Magus of the *SRJA*, and Mathers to be his co-chiefs. According to Westcott, soon after the new Isis-Urania Temple of the Golden Dawn was established, Sprengel died and her fellow Chiefs declared that they no longer wished to support the new Temple as it was too public for their liking.

That was the official history which was presented to Golden Dawn students. In fact it was changed and adapted over the years as different things became important.

But Westcott's story was fishy. While a German lineage was attractive to the romantics, it was also very hard to check. A cynical Ellic Howe in his *Magicians of the Golden Dawn*\* claimed to have found the smoking gun in the letters that Westcott claimed to have received from Sprengel. He turned them over to German language expert and Zurich graphologist Oskar Schlag, who managed to confirm that they had been written by an English person pretending to be German.

Howe suggested that Westcott wrote letters to Sprengel and asked an employee, Albert Essinger, to translate them for him. Westcott never posted the translations. He then drafted fake replies from Sprengel in English and got another, unknown, German speaker to translate his reply into German. He would give that to Essinger to translate. This method had the advantage that Essinger was a witness to the transaction. Later, Essinger would provide a letter saying he helped translate the letters. The proof is in the fact that the Sprengel letters used words that were often a literal translation and spelling mistakes which were common for English people speaking German, but never for a native speaker.

More recent work on the letters suggests that while this might be true for modern German it might not have been the case with older versions of the language. It has always been assumed that Sprengel was German, rather than just living in Germany. There were a lot of people

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\* Ellic Howe, *The Magicians of the Golden Dawn*, p. 7.

living in the country to whom German was a second language. Also the letters appear to be written in a style of handwriting which was current about that time, which is difficult to read, let alone forge. Attempts to link the handwriting with a specific type have been unsuccessful, but some believe it is representative of the Sütterlinschrift script which was used in German schools and is considered the archetype of “Old German”. Sütterlinschrift was not developed until 1911 and did not become common until the Nazi period. When looking at Sütterlinschrift and trying to compare it to the Sprengel letters it reminded me of looking at ink blots where people see what they want to see. I could not see it in Sütterlinschrift and would be inclined to have believed it was a mix of the early German Kurrentschrift script mixed with Latin. If it was Sütterlinschrift I would have been even more suspicious and seen it as proof that Westcott forged the letters, and much later than many have expected.

The letters were not the smoking gun Howe thought they were. Westcott apologists could come up with some fairly good reasons why the Sprengel letters would appear as they did. Indeed, if they were a forgery, Westcott could have done a much better job of it. If it was as badly written as Howe claimed, then it would have been next to useless for Westcott’s purposes. It would not fool any members of the Golden Dawn who could read German, nor would it have survived the test of time if his Order was going to last as long as *S.R.A.*.

In 2011, Christopher McIntosh of the University of Exeter managed to demolish much of Howes’ argument. He points out that the English translation was so bad that if Westcott had made an earlier draft, or perhaps dictated the letter, he would have ended up with a translation which was too different from his draft to be useful. But he did find a smoking gun that Howe had missed.

In German the sex of a person is apparent when the correspondent uses an adjective to refer to himself or herself. This is because the ending of an adjective has to agree with the gender of the noun it qualifies.

*Now when I came to the second letter from S.D.A., I was astonished to see that the writer signed off as ‘Ihr ganz ergebener’ (your devoted), the point being that both the possessive pronoun ‘Ihr’ and the adjective ‘ergebener’ were masculine. At first I thought this might, by a long stretch of the imagination, be a slip on the part of the amanuensis, but*

when I read on through the letters I found that whenever an adjective or possessive pronoun was used to refer to the writer the ending was always masculine. Then came the final letter, written in August by a different correspondent with the motto 'Ex Uno Discere Omnes' (From One Learn All), in which the death of S.D.A. was reported (again in incorrect German) as follows: 'Es ist mir sehr leid, das ich Euch anzeigen mus den Sterbefall unseres gelehrten Freundes S.D.A.' (I am sorry to inform you of the death of our learned friend S.D.A.). Here again the genitive ending of *unseres* (of our learned) is masculine, as is the noun *Freundes*. So now there was no shadow of doubt: S.D.A.—whether real or invented—was a man! *Fräulein Sprengel* either never existed or was someone else entirely.'

McIntosh wonders how Westcott could have not realised that he was corresponding with a man and believes that there were two possibilities. The first assumes that it was all a forgery. Westcott uses two translators, Essinger and another, and writes a fake letter to S.D.A. and drafts a pretend reply, which he gives to someone he knows in England who has some (but imperfect) knowledge of German and can write Gothic script. But Westcott forgets to tell the final translator that Sprengel was a woman. This translator assumes that S.D.A. is male and writes the letters accordingly.

The German text of each letter is then given to Essinger, who simply translates them into English. He does not think about the gender because he does not know that Westcott's correspondent is supposed to be female either. As the English translation does not indicate the gender, Westcott never finds out about the discrepancy. And so the misunderstanding continues right through the final letter announcing S.D.A.'s death.

McIntosh proposes another scenario based on the assertion that the letters were real. The note could easily be read to confuse two people, S.D.A. and *Fräulein Sprengel*. Westcott duly wrote to Sprengel, care of Herr Enger at the Hotel Marquardt in Stuttgart, enclosing a letter to S.D.A. and using the motto rather than the name *Fräulein Sprengel*. He gets the first reply from S.D.A. and thinks he is talking to Sprengel. The correspondence continues and perhaps Westcott twigs that he is not talking to Sprengel but S.D.A. He cannot mention this because S.D.A. is now important to his plans. This would

explain some of his actions later, such as when he refuses to hand over the letters. It would also mean that he would have breathed a sigh of relief when S.D.A. decided to break contact.

But the Sprengel letters are simply too convenient to be a viable story. Sprengel pops up out of nowhere, gives Westcott what he wants, and then conveniently dies so that he can run it by himself with no help or teaching. That is almost enough to prove that Westcott forged the Sprengel link. There is not a single autocratic head of any esoteric order who would have behaved like Sprengel. Heads of orders rarely tell complete strangers to set up an order with the minimum amount of teaching or control, simply on the basis of a correct translation of a document they are not supposed to have. Occult leaders, particularly of that period, were not democratic. If Sprengel was a Chief Adept then she would not have bowed to the will of her group, not unless the whole lot had risen up with pitchforks and torches, and even then she would have gone down fighting. Besides, why would Sprengel's group have gotten upset about a group in a far off country, which did not use its name, rituals or teachings, being a little more public than it liked?

It is possible that Westcott arranged for the Sprengel address translation to be forged too. *Fräulein* Sprengel happened to have the same motto, *Sapiens Dominabitur Astris*, as Westcott's pin-up Anna Kingsford, who died in the year that the Golden Dawn was born\*. Kingsford had formed a Hermetic group within the Theosophical Society and Westcott was a member of it. He certainly admired her and it is possible that he took the inspiration of a mixed magical order from her. One of the later myths of the Golden Dawn was that it was "Anna" Sprengel who wrote the letters. In fact the name Anna was never used by Westcott and was the work of some of the later "research" of Dr. R.W. Felkin which has lead many people astray. We will see some more of his research later.

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\*Kingsford's motto was well known. A year before the Golden Dawn was created she had published *ASTROLOGY THEOLOGIZED: THE SPIRITUAL HERMENEUTICS OF ASTROLOGY AND HOLY WRIT* - A Treatise upon the Influence of the Stars on Man and on the Art of Ruling Them by the Law of Grace. Translation and long prefatory essay by Anna Kingsford, from the original by Valentine Weigelius, 1649. George Redway, London, 1886. Underneath the author's name was written *SAPIENS DOMINABITUR ASTRIS*. See [www.iinet.com/~passtheword/DIALOGS-FROM-THE-PAST/weigel.htm](http://www.iinet.com/~passtheword/DIALOGS-FROM-THE-PAST/weigel.htm)

If Westcott is the probable writer of the Sprengel letters, he is certainly not the creator the Cypher Manuscript. Howe was more certain that they had some degree of authenticity, but they were not as old as Westcott claimed.

More recently, work on the Cypher Manuscript has been carried out by Golden Dawn historians R.A. Gilbert and Darcy Küntz\*. Gilbert advances the following plausible scenario which Küntz followed.

It returns to the theme of the 1860 and 1890 burst of enthusiasm for Fringe Masonry. The leaders of this are names familiar in this story: Robert Little, Frederick Hockley, Kenneth Mackenzie, F.G. Irwin, John Yarker and Westcott. This band was assembling rites and orders. Some were from rituals that had been found in libraries in the United Kingdom or Europe, while others leapt from the minds of the people forming these orders. One of the most important was the *Societas Rosicruciana in Anglia* (SRIA), which was the brain child of Little and W.J. Hughan. The *SRIA* owed its grade structure and inspiration to a German esoteric order called the *Gold und Rosenkreuz*. This grade structure, which was printed in Mackenzie's *Royal Masonic Cyclopaedia*, is similar to that which was adopted by the Golden Dawn. However, the *SRIA* was, and still is, a study society concerned with hermetic subjects. Other than the grade rituals, the thought of performing magic was not considered by the Society.

Mackenzie wanted to form a group which worked practical magic. According to letters between Mathers and Westcott, by 1883 Mackenzie had formed a group called the *Society of Eight*. According to Gilbert,<sup>†</sup> the *Society of Eight* was founded by either Frederick Holland or Mackenzie. Its members at various times included F. G. Irwin, Benjamin Cox, Frederick Hockley, Mackenzie, John Yarker, Westcott, and William Alexander Ayton. Since Mackenzie was the best ritualist it was his job to write up the rituals. He had a deep understanding of many aspects of Hermeticism, all of which found their way into the Cypher Manuscript. Indeed the only thing missing from Mackenzie's extensive knowledge base was that he never referred to Enochian material.

\* Darcy Küntz, *Cypher Manuscripts of the Golden Dawn*, Holmes Publishing.

<sup>†</sup> See Darcy Küntz, *Supplement to Provenance Unknown: a tentative solution to the riddle of the Cypher Manuscript*, *The Golden Dawn Cypher Manuscript*, p. 22.

But Mackenzie could not have written rituals with the *Society of Eight* in mind. Crucially the *Society of Eight* was a Masonic order for which you had to be male to join. But the first words of the Cypher Manuscript were “*Fratres and Sorores*,” which implied that the ritual was being designed for men and women.

One group that did allow the membership of men and women, and with which Mackenzie had a crucial involvement, was the *Order of Sat B’hai*.<sup>1</sup> This allowed women into the first five grades, and had a teaching programme that was similar to that of the Golden Dawn. One of the key members of the *Sat B’hai* was Benjamin Cox, who would later become the Chief of the Osiris Temple of the Golden Dawn.

R.A. Gilbert suggests that Mackenzie wanted to form another order<sup>†</sup> that composed of men and women but used practical magic. These rites and teachings were probably put into cypher so that they could be sent to other people whom he wanted to be involved in the scheme. The project was never realised and the cyphers remained among his documents.

When Mackenzie died, Westcott, who was at that time trying to revive the Swedenborgian Rite, contacted Mackenzie’s widow Alexandra to recover the relevant papers. After some negotiation, Mrs. Mackenzie sent him all the documents she had found. Most of them were Swedenborgian, but amongst the other material seems to have been the Cypher Manuscripts.

For this to be true it means that Westcott was lying when he said that he obtained the cyphers from the Rev. A.F.A. Woodford. It also means that Westcott was being untruthful to himself when he put in his diary that Woodford had planned to show him the Cypher Manuscript. Westcott claimed Woodford had boasted about showing them to Mackenzie and he was awestruck by them. Lying in one’s own diary is a good method of keeping your story straight over a long time. It also ensures that your story is con-

<sup>1</sup> Strictly speaking, the correct title was *The Royal Oriental Order of Sikha, Apex and the Sat B’hai*.

<sup>†</sup> Many have incorrectly assumed that Gilbert believed that Mackenzie was writing the Cypher Manuscript for the *Society of Eight*. This, however, is not so, for in his paper *The Trail of the Chameleon, (Proceedings of the Golden Dawn Conference, Bristol 1998)*, Gilbert points out that the *Society of Eight* was “a men only” order. It may also be noted that the Golden Dawn ritual required seven officers and there was an initiation rite to bring in more. This is hardly practical for an order that has a capped membership of eight.

sistant long after your death. Many a historian would look at a diary and wonder "why would he put that in his diary if he didn't believe it was true," forgetting that is exactly what the writer of the diary wants you to think.

By the time that Westcott started to tell his official history, Woodford was safely dead and a plausible candidate for receiving such a document. If Westcott said he got the cypher from its true author, then many of his masonic friends would have been very surprised. Mackenzie did not like Westcott and it was literally over his dead body that Westcott would ever be admitted into the *Society of Eight*. It would be too much to suggest that Mackenzie would have ever given Westcott anything. Even after his death, Mackenzie's widow only handed over that mysterious collection of papers at the request of a mutual friend.

But Gilbert points out that when Westcott translated the Cypher Manuscript, some of the pages he used were connected to the Swedenborgian rite, suggesting that these were at least to hand when he did it.

After translating them, Westcott sent the cyphers to Mathers for his opinion on them. Westcott later said that Mathers was excited and begged to flesh out the rituals.

Woodman was brought in as a Third Chief, but here we approach another flaw in Westcott's official version of the story. Howe claimed that the Cypher Manuscript does not mention a structure of three chiefs. He makes much hay out of Westcott claiming that the insistence came from Sprengel. But according to Westcott's own diary, he had not heard from Sprengel until November 1887.

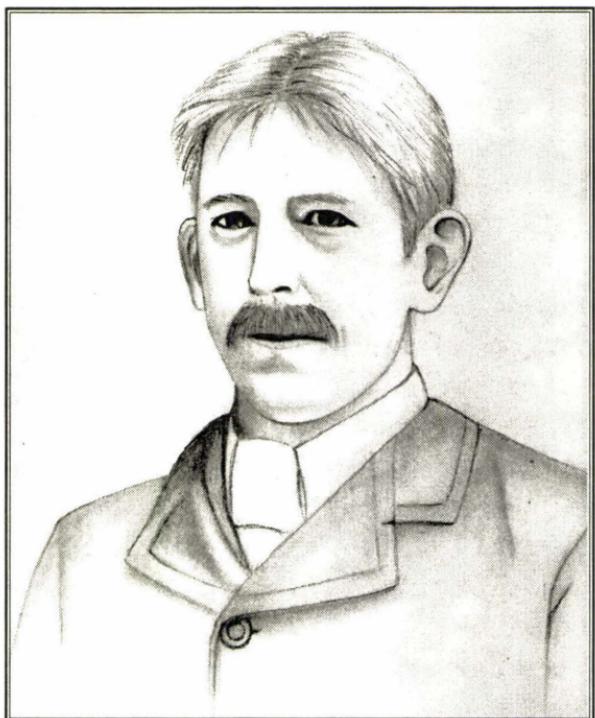
But Howe was wrong to say that the Cypher Manuscript says nothing about needing three chiefs. Under the section "Temple Setup" it says that "*THREE CHIEFS EACH (5) (Heh)= (6) (Vav) SHOULD HOLD A TEMPLE* and one of whom must be present at all Ceremonies."

Whatever the extent, it is clear that the creation of the Golden Dawn involved some deception. Many have laid the blame for this at the feet of Westcott, ignoring the fact that Mathers and Woodman might also have been involved. Westcott later said that Mathers was the only one who knew the real history of how he got the manuscripts, but maintained his story about getting them from Woodford until he died. Even if Mathers had been told, or had

worked out that the Sprengel letters had been forged, he never denied the authority of the Cypher Manuscript. When he formed the *Alpha et Omega* he constructed its rituals so that they remained, more or less, within the framework of the Cypher Manuscript.

Enough is now known of the true origins of the Cypher Manuscript that the few remaining gaps in our knowledge do not matter. Every week it seems a new theory is placed on the Internet that favours either Westcott or Mathers. The latest is the unlikely idea that Mathers wrote the rituals and then the pair of them retro-engineered them into the Cypher documents.\* It is enough to say at this point that the story was accepted in the beginning and no one thought twice about it until more than a decade had passed.

So far you will notice that the hero of the story has stood in the background as a bit player. Now it is time to introduce Samuel Mathers properly.



*Samuel Liddell Mathers by Paola Farrell*

\* This idea appears to have originated with Langford-Garstin, who allegedly quoted from surviving documents by Mathers and Brodie-Innes. For a practical demonstration of how this could be done see *The Complete Golden Dawn Cypher Manuscript*, pp. 62-63.

Samuel Liddell Mathers was born on 8 January 1854, at 10:56 AM in Hackney, and he was the son of Mary Ann and William Mathers.<sup>1</sup> Mary Anne was 39 when she gave birth. William was a merchant's clerk. The family lived at 11 De Beauvoir Place in West Hackney. When the writer Ithell Colquhoun tracked down the address she found that it was now 108 De Beauvoir Road.

The well-insured William died a short time after Samuel was born, leaving Mary and Samuel with a pension and they moved to Bournemouth in 1866. It is not clear where he went to school, but it seems likely that Mina Mathers was right when she later claimed that he had attended the private Bedford Grammar School, though some doubt remains. Samuel attempted to supplement his mother's pension as a private tutor of the classics and by writing. Mary died, aged 70, in 1885.

One does not need to be too much of a psychoanalyst to point out that living at home with a dependent mother until the age of 31 can't be particularly good for a growing man. Especially when it appears that Mathers had no interest in other women until his mother died. Modern psychological profiling would suggest that, without a coherent father figure, the young Samuel was at a loss.

Mathers seems to have channelled any energy he had into physical pursuits including boxing and joining the Militia, which was the forerunner of the Territorial Army. He held the rank of Private in the First Hampshire Infantry Volunteers. His first book was a translation of a French Military manual, *Practical Instruction for Infantry Campaigning Exercise* (1884).

This 'fixation' or interest in the military is often a safety valve for those who want to express masculinity or need to learn about it. After living with his mother for a long time, Mathers must have been suppressing quite a lot of natural desires and male traits. As a young man trying to express his masculinity, he naturally fell

<sup>1</sup> In his biography of Mathers, Westcott refers to his mother by her maiden name of "Miss Collins" (complete with quotation marks), it is not clear what he was trying to imply here. Mary married William on 11 November 1848, at Old Church, Saint Pancras, in London, so Mathers was certainly born in wedlock. She kept her married name after William's death and that name is recorded on her death certificate. Westcott could have been implying that she was a Miss Havisham sort of character, but all we can be sure of is that a reference, or insult, that was obvious at the time, has long since been forgotten.

into an area that is testosterone-filled and full of stereotyped fantasy. Without a strong male role model around he was taking his information from military stereotypes. Through his reading he saw stereotypical male figures in the forms of military heroes and sought to emulate them. You would think this could be the basis of Mathers' legendary urge for control. Two dimensional fantasy figures always seem to have control of their environment and other people. Control was something that Mathers lacked, particularly while his mother was alive. But such a life does not create a control freak. Controlling types do not stay with their mothers that long and tend to have many failed relationships where everything is about power. What is more likely is that Mathers was a protective type and he saw his military heroes protecting the family unit, a role in which he stepped up to in the case of his mother.

When his 'confinement', in terms of masculine expression, was ended with his mother's death he should have been able to find better expression through having a girlfriend. With his mother safely buried it seems that he did start looking for a partner, with fairly dismal results.

His next book was *The Fall of Granada* (1885), a collection of epic poems that he dedicated to Miss Alice Adye, who was some ten years older than him. It seems unlikely that his heroic poetry wooed her much, if that was what it was intended to do. At the time of the next census she remained unmarried, whereas Mathers was married to his first girlfriend Mina Bergson. His subsequent book, *The Kabbalah Unveiled* (1887), gave him some standing in the intellectual world. It included three texts from the cabbalistic sacred book *The Zohar*, and was the first translation into English that could be used by would-be magicians.

The young Samuel seems to have made a living by tutoring children in classics, according to the various censuses of the time. In other sources he describes himself as a clerk.

In October 1877 Samuel became a Freemason in the local Lodge of Hengist and was sponsored by local estate agent E.W. Rebbeck. When he gained his certificate he signed his name as the Comte de Glenstrae, showing for the first time the development of his unlikely Jacobite fantasy.

According to Mina, Mathers believed that his ancestor, Ian MacGregor of Glenstrae, a relative of Rob Roy, was a Jacobite

who fought in the unsuccessful 1745 rebellion. He then went to France and later fought under another Jacobite, Thomas Arthur, Comte de Lally and Baron de Tollendal, against the British at the “Battle”\* of Pondicherry in India.

Mathers’ mostly loyal friend John Brodie-Innes wrote after Mathers’ death that his real name was in doubt. In an article entitled “Was he MacGregor - was he Mathers?” Brodie-Innes said:

*“Yet even the slightest knowledge of Highland history would solve this. The name McGregor was proscribed after the ‘Forty-five. His ancestors took what was in effect a by-name - Mo-Athair’s - ‘The Posthumous’ - from the infant son of Alastair Macgregor of Glenstrae, who, born after the murder of his father in 1603, was installed as Chief of Glenstrae. This name was anglicized into Mathers, which was borne by his ancestors. But the true name was, of course, MacGregor. His grandfather had fought with great gallantry at the siege of Pondicherry, with Lally Tollendal, and received from Louis XIV the title of Count MacGregor de Glenstrae, afterwards confirmed by James II, a French title which naturally was not used in England.”*

Brodie-Innes was lying and he knew it. As Howe states, not even an extremely dedicated genealogist could prove Mathers’ link to the claim of a MacGregor family name. But you would not have to, for Ian MacGregor did not exist.

Having gone through the MacGregor family records there does not appear to have been an Ian or Iain MacGregor anywhere during that period. There were four Clan Gregor families in the 17th century, the families of Glenstrae, Glencarnaig, Roro and Glengyle. But the Glenstrae line of the Clan Gregor chiefs ended with the death of Archibald of Kilmanan in 1704. Ian MacGregor could not have been a Glenstrae. Brodie-Innes’ comment about Alastair was way off the mark. The only issue of Alastair was “ane only dochter,” who married a certain John Stewart<sup>†</sup> and the next

\* Thomas Arthur fought for the French during the first Siege of Pondicherry. The Battle of Pondicherry was actually a naval action and so Arthur could not have been involved.

† Clan names do not pass by female inheritance except if there are no other male lines, and on condition that one of her sons takes the name. For Stewart

chief of Glenstrae was a cousin. Besides, Mo-Athair does not mean “posthumous”; it means “descendant of the priest.” No MacGregor was made a Comte of anywhere by Louise XIV, and James II would certainly not have confirmed it even if he had known about it. There was a MacGregor who died at one of the Sieges of Pondicherry, but Donald MacGregor fought for the British and not against Thomas Arthur. If Ian MacGregor was Mathers’s grandfather and fought during the Forty-five rebellion he would have been at least 40 by the time of the Siege of Pondicherry. This would have made William at least 90 years old when his son Samuel was born.

Given that Mina implied that Ian MacGregor was such an important figure in history, it is odd that history has failed to mention him.

One of the oddest things about this story is that if Mathers wanted to be a MacGregor he could have chosen many illustrious people to be his ancestor. Among the most famous was Rob Roy. Yet he was very specific. Mathers would have not been older than 22 when he invented Ian MacGregor and made Louis XV give his fictitious character the title of Comte of Glenstrae. The question is why would he do it and where did he get the name?

There are two ideas we can think of to suggest this particular fantasy. The first one is that Samuel Mathers was desperate for a father figure and made one up based on his reading of Rob Roy and his family name. His fantasy developed into a reality over time and became so ingrained in his consciousness that he convinced everyone that it was true. While Brodie-Innes may have been humouring his teacher’s fantasy, it is unlikely he believed it. Besides, who would ever know? Mina Mathers, on the other hand, would believe everything Samuel told her.

There is another more palatable scenario. Late Victorian England was a hotbed for religious ideas which had come from India and China. One of these was the idea of re-incarnation. This flowered with the development of the Theosophical Society much later, but such ideas would have been common amongst the esoteric circles in which the young Mathers moved. It is possible that during a meditative state Mathers had what others would have called a “past life memory” of an ancestor which was vivid enough this is not the case, as her issue are all Stewarts of Fincastle.

for him to believe without question. The fact that it fitted his own romantic notions would have been enough for him to believe its truth without question. Besides, finding records of such a person would have been harder in the 1870s than it is now.

Either way it was this inability to tell fantasy from reality which was going to prove to be Mathers' undoing.

While the Masonic lodges were not really for him, membership did lead him to meet Fredrick Holland. Holland introduced Mathers to Kabbalah and to some of his associates, including Westcott and Mackenzie. Holland and Westcott were of Mathers' generation. Unlike Westcott, Mackenzie was particularly taken with Mathers. Mathers joined the *SRIA* where he took for his motto that of the Clan McGregor: S'Rioghail Mo Dhream which means "Royal is my race." Mathers' association with such prominent "fringe Masons" as Westcott, Woodman, Mackenzie and Holland led to his rapid advance in many of these obscure degrees.

Mathers moved to London and lived in fairly poor rooms in Great Percy Street in Kings Cross. Much of his time was taken up in the British Museum Library, where he intensively studied books on esoteric subjects.

The mystic Arthur Edward Waite described his first meeting with Mathers in the British Museum Reading Room:

*I remember comparing him in my mind to a combination of Don Quixote and Hudibras, but with a vanity all his own. He would accost me suddenly, to deliver the inspiration of the moment. One of them concerned his great military ardour and his intention to join the French Zouaves in Africa, that he might spend the rest of his life fighting and, that sort of thing... I met him one morning - wearing a scarlet tie, to which he pointed proudly because it was assumed as symbol of his fighting instincts, which he had proved unable to gratify in any more practical manner. We encountered on another occasion, he staggering as usual under a load of books, and he said: "I have clothed myself with hieroglyphics as with a garment," so I inferred he was then deep in Egyptology.*

You can read two different types of person into this description. The first is sort of a comedy Dr. Who type who is so lost in his

own academic world that he comes off as a childish eccentric. Waite certainly confirms this eccentricity, but points out the romantic obsession with the military. We know he loved boxing and fencing, and playing with toy soldiers which today is called wargaming. He was photographed as an officer of an artillery regiment, when he only managed one of the lowest uncommissioned ranks in the Territorials. But this obsession seemed to get worse with time. Annie Horniman once told the tale of how Mathers did not like his astrological chart because it had him as a fairly dull Capricorn\*. Wanting to be more martial he did a ritual to change it so that he was Aries, which was ruled by Mars. He also adjusted his wife's chart, presumably with a different ritual, so that she didn't conflict with the reformed chart of her husband. Not that she would have. Crowley would later complain in his diary that Mathers' obsession with Mars caused his biggest trouble.

Before moving on we should mention the oldest of the three chiefs. Dr. William Robert Woodman was born in 1828. Little is known of his precise role in the establishment of the Order, although as Supreme Magus of the *SRIA* his involvement was natural. Both Mathers and Westcott respected his kabbalistic knowledge. He was nominally Imperator of the Golden Dawn, which would have theoretically given him precedence in the running of the Order, if he were so minded.

Woodman was an early member of the *SRIA*, and when R.W. Little died he became its second Supreme Magus. His position at the head of the *SRIA* would have assisted in the recruitment of members to the new order, but he died before the Golden Dawn's Second Order became active. Although he almost certainly influenced both Mathers and Westcott, it is difficult to assess how many of his ideas and practical suggestions were adopted by the Golden Dawn. His library passed to the *SRIA*, not to the GD. His impact on the general history of the Order was that by dying when he did, he enabled the Order to develop into a system, which in Kabbalah would be termed the "two contending heads". Kabbalists believe that all things are the One Thing, so therefore the highest evil must come about when two things take the place

\* It is a pity he didn't like traditional astrology, which would have made Mars the exalted ruler of his Sun, his midheaven and his ascendant. He also has a grand trine between Mars, Sun and Moon. His Moon was also exalted.

of One. The “two contending heads” was a symbol of extreme potential evil. We are sure that Woodman did not foresee this.

When it came to the creation of the Golden Dawn rituals it is fairly clear that Westcott and Mathers were a double act act, with Westcott seeing himself as the senior partner. Indeed, Mathers insisted that Westcott pay him to flesh out the rituals from the Cypher Manuscript. Westcott would later add that Mathers begged him for the chance to be involved in the project, although whether this was out of interest, or just touting for business, Westcott did not say. Mathers was poor and always looking for work.

Mathers managed to do a good job with the first five rituals and Westcott was impressed. However, as an employee, Mathers would not have as much say on the rituals as many would believe, and with the Cypher Manuscript as a guide it would not have been difficult. For the ①=① opening, for example, Mathers used the opening of the Lodge in Freemasonry to fill in some of the gaps. Perhaps the trickiest part was the actual layout of the temple, which needed careful visualisation to make sure that everyone was standing in the correct positions. At other points the speeches required a bit of fleshing out.

An example is where the Cypher Manuscript says:

*HS: (addresses Neophyte and extorts to memory to honour God as our Light), never condemn others' religion. Be Secret. Study Equilibrium. Each unbalance is evil. Persevere.*

Mathers expanded this to:

*Hiereus: As you have now passed through the ceremony of your admission, allow me to congratulate you on being admitted a member of this ancient and honourable Order, whose professed object and end is the practical study of Occult Science. Let me therefore advise you to remember this day as a marked one in your existence and to adopt and cultivate a mental condition worthy of this Order. To this end let me first earnestly recommend you never to forget due honour and reverence to the Lord of the Universe, for as the whole is greater than its parts, so is He far greater than we, who are but as sparks derived from that unsupportable Light which is in Him. It is written that the borders*

of his Garment of Flame sweep the ends of the Universe and unto Him all return. Therefore do we adore Him; therefore do we invoke Him; therefore in adoration to Him sinks even the Banner of the East. (Done) Secondly, let me advise you never to ridicule or cast obloquy upon the form of religion professed by another, for what right have you to desecrate what is sacred in his eyes? Thirdly, never let the seal of secrecy regarding the Order be absent from your recollection, and beware that you betray it not by a casual or unthinking word. Fourthly, study well that Great Arcanum, the proper equilibrium of mercy and severity, for either unbalanced is not good; unbalanced severity is cruelty and oppression; unbalanced mercy is but weakness and would permit evil to exist unchecked, thus making itself as it were the accomplice of that evil. Lastly, do not be daunted by the difficulties of Occult Study and remember that every obstacle can at length be conquered by perseverance.

It looks difficult, and perhaps to someone not used to writing rituals, it might be. However, someone wanting to construct the rituals using modern language from the Cypher Manuscript could easily come up with something. Waite had a crack at it and, as an exercise, I had a go at it too. Of course you will end in a slightly different place, but the purpose is to think what the Cypher Manuscript might have intended.

For example, here is my attempt:

*Hiereus: Welcome to this Ancient Order and the beginning of your magical path. You must forever seek that Light which is at the heart of all religions. The One Thing manifests to us as an ever beckoning light, drawing us towards itself and that Light finds many lamps in the hearts of humanity. Therefore, you should not despise what any person defines as their religion. Revere that Light which every person holds, rather than the lamp that contains it. Remember your oath of secrecy, so that you do not litter your path with wasted words. For, as the universe was created by words, so shall your life be defined by the words you choose. Silence emphasises those words you choose and it is better that you should be silent. In all things seek to find balance between Mercy and Severity and never go to extremes. Too much severity will destroy everything and too much mercy surrenders to evil. Always seek a middle way for we are not yet creatures of light, nor have we become creatures*

of darkness and thus we must always strive for equilibrium. This is a long and hard path to follow, but if you persevere you will find that Light which you are looking for.

What is perhaps more interesting is the structure of teaching that Mathers suggested and some of the information that leaked through. Firstly there was the interest in the Tarot. The attributions of the Tarot cards to the Hebrew letters and planets was in the Cypher Manuscript. Mathers made a claim that he introduced the use of Tarot into the Golden Dawn, which meant he had forgotten they were in Cypher Manuscript. He could be forgiven for this because his knowledge of Tarot and the Cypher Manuscript came from a common source, namely Kenneth Mackenzie. Mackenzie was one of the few people in England who saw an esoteric purpose for Tarot. He had written a book on the subject but it was never published and has since been lost. He did send his notes to Mathers and mentioned this in a letter to Westcott. Westcott was also interested in Tarot and had written a book called *The Isiac Tablet of Cardinal Bembo*, which some have somewhat optimistically chosen to see as the basis for the Golden Dawn Tarot system. It is likely that the Golden Dawn approach to Tarot was a mixture of Westcott, Mathers, Eliphas Levi, and Mackenzie.

Mackenzie was not famous for an interest in Enochian, which is in the Cypher Manuscript. Enochian was a form of angel magic which was received by Dr. John Dee in the 16<sup>th</sup> Century. Knowledge of it was made public in 1659 when Meric Casubon published a large chunk of Dee's diaries under the title *A True and Faithful Relation of what occurred between Dr John Dee and some Spirits*.

The use of Enochian in the Cypher Manuscript follows a pattern which was developed by a manuscript in the British Library with the number Sloane 307. This manuscript was much later than Dee and appears to have come from someone who had cobbled *A True and Faithful Relation* into a magical system. Because *A True and Faithful Relation* only had part of John Dee's magical system, the author of Sloane 307 had to fill in some gaps. The person used certain names of God which were taken from "elemental tablets" for magical effect. Dee did not use this elemental approach to the Tablets.

Mathers copied this manuscript and later it was used in full

within his Second Order. It is tempting to speculate given the late date of the Cypher Manuscript and the fact that Mackenzie appears to have come to Enochian late, that Mathers may have been responsible for introducing him to Sloane 307. Fascinated, Mackenzie worked them into the outline he was drawing up. Since Mathers did not know who the author of the Cypher Manuscript was, he just assumed that all the knowledge shown fitted the model he had picked up from Mackenzie.

So far though we have not seen much in the way of genius from anyone. Westcott has shown himself to be little more than a brilliant organiser, and Mathers has yet to shine.





# *The LIGHT SHINETH in DARKNESS*



## *CHAPTER TWO*

In March 1888 the Golden Dawn opened its doors. Westcott and Mathers marketed it to bolster membership. Westcott made a reference to it at an October meeting of the Metropolitan College of the *SRIA*, at which he claimed that before his death Rev. A.F.A. Woodford was a member of a society that now called itself the Golden Dawn. In a December 1888 edition of *Notes and Queries* he planted a question about a Kabbalistic Society formed by a Dr. Johann Falk, which apparently trained the French Magus Eliphas Levi. Westcott then replied to his own letter saying that group still existed under the name of the Golden Dawn.\* To make the path clearer for

\* This Kabbalistic School is loosely identified with the School established by Francis Barrett, author of *The Magus*, around 1800. The identification of a London based Kabbalah expert with the name of Falk is problematic. Dr. Samuel Jacob Falk existed. He was known as the “Baal Shem” of London. If Falk’s school was the Golden Dawn it must have changed considerably over the years. Falk, who influenced Blake and Swedenborg in the later 18<sup>th</sup> Century, believed in the idea of “Holy Sinning,” which meant taking the Torah and seeing the prohibitions as commandments. Practically, this meant sexual acts and incest. The group may have existed and may have even had an input in Francis Barrett’s esoteric education, but it certainly did not have anything to do with the Golden Dawn. Mackenzie’s encyclopedia mentioned another candidate was Johann Falk, who was at one time the Lecturer on the Kabbalah in London. Neither could have had anything to do with Levi as both were dead. But a group fromed by them could have.

those seeking the Order, he is described as the 'Praemonstrator of the Kabbalah to the Isis-Urania temple of the Golden Dawn' in the *SRLA* magazine *Transactions of the Metropolitan College*.

But the spin did not end there. A letter appeared in the theosophical magazine *Lucifer* about a band of black magicians working in the North of England who called themselves "Ros Crux Fratres." Mathers wrote a letter saying that they had nothing to do with real Rosicrucians. There followed a letter which said:

*The Hermetic Students of the Rosicrucian G.D. in the Outer  
The Chiefs of the Second Order fearing that the proceedings of certain  
men in the Northern Counties of England, may by exhibition of  
pretended powers and Rosicrucian Dignities lead students away  
from Higher Paths of Mysticism into Goetic practices, desire that all  
Fratres and Sorores of the G.D. will accordingly warn the unwary and  
uninitiated that no such persons shall hold any warrant from us, nor  
possess our ancient and secret knowledge.*

*Given forth from the M.A.:*

It was signed using the magical mottos of Sprengel, Mathers, Westcott and Woodman.

The *Ros Crux Fratres* did exist, but Mathers' letter is clearly what is today called "guerilla marketing." It is not clear how successful the campaign was, but by the end of 1888, the Order had three Temples. The first (Isis-Urania) was in London and had thirty-two members including nine women, while Osiris, at Weston super Mare, had eight men, and Horus at Bradford had eleven men.

Between 1888 and 1896 Isis Urania initiated 189 people. By 1893, twenty-three people had resigned, twenty-three had ceased to attend, and three had been thrown out. Seven people had died if Sprengel, who may not have existed, is included.

The fifth person, and the first woman to join the Order, was Mina Bergson. Mina was born at 8:45 AM on 28 February 1865 in Geneva and had been sent to study at the Slade School of Fine Art, where in 1882 she met Annie Horniman, who was to become a long-term friend and supporter. They were so close that some have suggested that there was a lesbian relationship between the pair, in particular noting how

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\* Mystic Mountain of Albiegnus, which is the mountain of initiation.

badly Horniman responded to Samuel's arrival on the scene, which could suggest jealousy. It is true that Horniman did not have any relationships, nor did she marry, but it would take two people to tango and, as we will see later, Mina Bergson had a problem with sex in any form.

Mina met Mathers in 1887 at the British Museum. He had just met the occultist Anna Kingsford and admired her magical relationship with Edward Maitland. Samuel's idea was to find someone who could share his magical life in a similar way. His strategy appears to have been to lurk around the British Museum and chat up a girl looking at some Egyptian statues in the hope she might be interested in occultism. We have no idea how often he tried this, or what his opening line was, before he "got lucky" and met Mina. Mina was sketching an Egyptian statue at the time and did not call the police when he made his advances.

She took him to meet her friend Annie, who was less than impressed. Annie, who had an interest in astrology, must have asked Mathers about his Sun sign. Mathers realised that his Capricorn Sun was the last thing an over-protective friend would want to hear and pretended to be an Aquarius. Annie believed him for a while because he "looked like an Aquarius."

Mina would later tell Annie that Mathers was an interesting man whom she did not want to marry. Horniman agreed. She did not like Mathers and it is not too difficult to see why. Throughout her life Horniman never suffered fools gladly, and Mathers with his red tie and Jacobite pretensions was just the sort of person who would annoy her. He also had no prospects whatsoever and ears like an Indian elephant. Yet he totally overwhelmed Mina. To understand why, you have to dig into Mina's background.

Mina was the fourth child in a family of seven children. Her Jewish family was primarily focused on what they considered to be the musical genius of their father Michel. Michel Bergson, who was a student of Chopin, had some early success but found it difficult to support his growing family. He was appointed the director of piano at the Conservatoire de Musique, but was too temperamental to last long in an environment of anti-Semitism. The family moved to London in 1873 where Michel taught piano. Mina's oldest brother Henri became a famous philosopher and winner of the Nobel Prize. Her brother Joseph became a doctor and another brother Phillip became a writer. The other two women in the family went off and got married and

disappeared from history. Mina stayed at home until the age of 29, when she moved out into a small studio flat and was not “free” long before meeting Mathers.

We have a description of Michel from Henri, which goes a long way to describing why Mina fell for Mathers. According to Henri, his father was “proud, extravagant, over emotional, with an enthusiastic imagination” and “fond of telling anecdotes.” Michel was generally good natured, but could be malicious and spiteful. Mary Greer<sup>\*</sup> believes that this, along with his patchy employment record, is an indication of manic-depression. Mina’s mother, who would have acted as a role model for dealing with this type of man, was described by Henri as “devoted, saintly and serene.”

It is clear that Mina grew up in a family where the father was likeable, but unstable, but to whom everything had to be sacrificed. Her mother’s response of being saintlike and refined in the wake of this was seen as her way through. Mathers’ personality was similar enough for history to have a go at repeating itself. Mathers’ instability attracted her and the role model of her mother kept her there. Later historians attempt to portray Mina as a “modern woman.” These seem to be based on one of the few photographs we have of her taken in 1895, with her hair loose and wearing chunky beads. Certainly some have chosen to see Mina as a modern assertive woman who was a huge influence on the development of the Golden Dawn. However, it is difficult to see how a “modern woman” could have put up with Mathers.

It was confusing for people at the time too. Westcott believed that Mathers must be using some form of black magic to control Mina as she appeared totally obsessed with Samuel in a way that he did not believe was natural<sup>†</sup>. That total obsession could be explained by the psychological quirk of her upbringing.

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\* Mary Greer, *Women of the Golden Dawn*, p. 41.

† Mary Greer, *Women of the Golden Dawn*, p. 75.



*Mina Mathers*

What was a little more surprising was Mina's extremely repressed attitude to sexuality, which she regarded as "dirty" and "beastly." In one letter to Horniman she said that she had such a shock when she first discovered about sex and was "deeply upset" by the concept.

*My sense of horror of human beings for a while was so great that I could not look at my own mother without a violent dislike and loathing.*

Even by middle-class late Victorian standards this attitude was extreme. After all, her parents must have done it at least seven times and Mina loved her saintly mother. She dealt with this by suppressing it completely. She told Horniman that she had managed to stop even thinking about any subject related to sex, something that would worry most psychologists. Mathers, she claimed, "agreed with her entirely" and they had both "kept perfectly clean."

It is hard to see how Mathers, with his love of Mars, was able to deal with this. Fortunately for Mina, Mathers had as much experience with women and sex as Mina did. His role models were non-existent. Even his reading would never have touched on what was supposed to happen. His heroes shook hands with chaperoned women before going off to do something jolly daring to save her from something dangerous. So he replaced a normal relationship with something similar to the one he would have had with his mother. It was up to him to protect her. To do that he had

\* R.A. Gilbert, *Golden Dawn Scrapbook*, p. 116.

to totally submerge Mina into his fantasy world.

Samuel initiated Mina into the Golden Dawn. She was the first member of the Order to take the ⑩=⑩ ritual, which places her in a position of importance within the Order. It is also an indication of how sure Samuel was about the long term future of his relationship, which was still fairly new.

On 16 June 1890 they eloped to get married in a Christian church. Given the fact that Mina was from an orthodox Jewish family, this can only have driven a wedge between her and them. He then gave her a different name. In line with his Jacobite pretensions he called her “Moïna” to give her name a more highland sound, and perhaps make her appear less Jewish. She adopted the name, like many of the things she accepted from him, without question and even put it on her marriage certificate.

Horniman didn’t approve, but to keep Mina happy and to make sure the couple did not starve she found Mathers a job as an assistant at her father’s museum. Unfortunately, Mathers was only able to keep the post for a year.

Samuel and Mina had an emotionally idealised relationship which was essentially infantile. This stunted emotional intelligence would explain their actions at a later date.

## *The EARLY GOLDEN DAWN*

The early Golden Dawn involved the ⑩=⑩ ritual and then four ‘advancements’ in which the candidate was magically opened to the four elements: earth, air, water, and fire. After completion of the rite the candidate was given a list of things that had to be memorised before he or she could advance. In fact, this material given in four Knowledge Papers did not change much throughout the Order’s history, although the requirements for the testing of this knowledge slipped from time to time.

The rituals were worked using Masonic technique. The Temple would go through a ritual opening and if there was a candidate for initiation that ceremony would take place. If there wasn’t, general business would be discussed, much as in a Masonic meeting. The Temple would then be closed. There was little technique that anyone would consider “magical;” the power of the ritual would appear to be in the doing rather than any astral or energy fireworks. Any spiritual

or other revelation would be the result of studying the rituals after the event. Most of the meetings were held in member's houses, with occasional rites, where there would be a larger number of members, held in the Mark Masons Hall in London. The place was home to a number of the Masonic "Additional Degrees" and people turning up with various forms of regalia would not have caused much of a stir. It should be noted that the members of the GD, who included decidedly non-Masonic women, entered by a side door. None of the regalia of *any* of the Orders working at Mark Masons Hall would have been openly shown outside the building, and the GD would almost certainly not have been permitted to use official lodge rooms given that they included women in their number.

It is worthwhile pointing out that the only ritual that Golden Dawn students were given was the *Lesser Ritual of the Pentagram*. The purpose of this ritual was to protect the candidate and balance their energies during the exposure to the elemental forces.

In comparison to what was to come later, the Golden Dawn was magically fairly dull, but it had attracted some significant members, including a circle of friends involved with the poet William Butler Yeats, among them Florence Farr, John Todhunter and Maud Gonne. Annie Horniman, the Rev. William Alexander Ayton and Arthur Edward Waite all joined during this period.\*

Another of the more important members to join was Dr. Edward W. Berridge. Berridge was born in Windsor, Berkshire, in 1845. He attended London University and studied Medicine at St. Bartholomew's hospital, qualifying as a doctor and surgeon in 1867. He was an expert in homeopathy and in 1869 published the tome *Complete Repertory to the Homoeopathic Materia Medica: Diseases of the Eyes*, (2<sup>e</sup> 1873) which was considered a significant work on the subject. He was also a Doctor of Medicine of the Homeopathic College in Pennsylvania, and produced a large number of homoeopathic tracts. From 1882 until his death in 1920 he practised medicine in Baywater in London. His first practice was at 48 Sussex Gardens and he later moved to 193 Gloucester Terrace.

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\* Gonne left because she "discovered" that the Order was full of Freemasons, something her Irish Republican sentiment couldn't condone. It took her three years to notice this, so she can't have been the most observant of people. Apparently she only twigged when one of the meetings was held at Mark Masons Hall and she saw how the GD used Masonic trappings. Waite left in 1893 for reasons that he never made clear, but he returned in 1896.

He applied to join the Golden Dawn in April 1888, but, according to one story, was declined entry. Westcott was operating on the assumption that anyone who was too stupid not to apply again wasn't worth being a member of the Order. Berridge told Waite as much when his application for membership was rejected. Gilbert states that Berridge changed his mind about membership in 1888, but reapplied in 1889 and was accepted in May of that year. He took the magical motto *Resurgam*, which means, "I shall rise again."

In addition to his Golden Dawn pursuits, Berridge was a follower of the spiritualist Thomas Lake-Harris (1823-1906). This is important because these beliefs would later bring him into conflict with other Golden Dawn members. Harris was a mystic who claimed to receive divine inspirations, which he interpreted in the form of poetry. He also espoused an almost Tantric philosophy which involved a monogamous marriage where the wife would have as many orgasms as she wished while the male must abstain. According to Aleister Crowley, Thomas Lake-Harris recommended his pupils to invoke elemental spirits or "astral counterparts" for the purpose of carnal copulation. However, reading through Lake-Harris' somewhat tortuous material it is hard to find anything that sensational.

Another of Berridge's "sins," which may have temporarily blocked him from entry into the Order, was his membership of the *Hermetic Brotherhood of Luxor (HBL)*. The *HBL* had enough in common with the Golden Dawn for some historical researchers to believe that they were linked. Both offered practical occultism, but the *HBL* did this through a correspondence course which included the teachings of the eccentric English Rosicrucian Hargrave-Jennings and Paschal Beverly Randolph. Randolph was a controversial character at the best of times, believing in the importance of sex magic and lecturing European audiences on Spiritualism and Abolition.

Randolph met Jennings in the late 1850s, but there is no evidence that Jennings had any connection with any Rosicrucian Order in the real world. In the 1870s Randolph was involved with Madame Blavatsky and her own alleged *Brotherhood of Luxor* owed much to Randolph's ideas and to the fantasies of Kenneth Mackenzie. Whether or not her concept of the "Masters" came from Randolph is unclear, but her Brotherhood was soon clearly set against the self-styled *Hermetic Brotherhood of Luxor* that was foisted on to the public arena in 1884 by its creator, Max Theon, and his associate, Peter Davidson.

Theon's *HBL* had a direct influence on the *Ordo Templi Orientis* (*OTO*) and on the Indian mystic Sri Aurobindo and his partner the French Mirra Alfassa. It is unlikely that the *HBL* was a source of the idea of "Masters" or "Secret Chiefs" for either Blavatsky or Westcott, but it is a concept that became crucial to the Western Magical Tradition.

Randolph made public his teachings in such books as *Eulis! The History of Love: Its Wondrous Magic, Chemistry Laws, Modes, and Rational; Being the Third Revelation of Soul and Sex, also Reply to "Why Is Man Immortal?" the Solution to the Darwin Problem, an Entirely New Theory*, which was published in 1874.<sup>5</sup>

One of the reasons that the *HBL* had such bad press was that Blavatsky denounced it, and another was its perceived association with sex magic. Westcott knew about the *HBL* through Robert Fryar, an occult publisher in Bath who promoted the group, and by 1889 he was happy to attack it. What changed his mind about Berridge is not clear. Berridge became an honorary ⑤=6 (the seventeenth) in February of 1891. He does not appear to have actually experienced the Vault Ceremony as a candidate, but was likely Obligated in the presence of Mathers and Westcott within the Vault in early 1892.

In his *Golden Dawn Scrapbook* R.A. Gilbert uses Berridge's application to give a pen portrait of a man who was not renowned for his humility.

*Dear Mathers.*

*I am satisfied with the teaching of the Golden Dawn Hermetic Society and ask as a favour to join the 2<sup>nd</sup> Order.*

*I think next Wednesday will suit me, but I cannot be with you until 4 p.m. as my professional engagements keep me here until 3 p.m.*

*Yrs truly*

*EW Berridge*

*I do not know the address of the place of meeting so please tell me & the nearest way thereto.*

Gilbert says that he is writing in the tone of an equal rather than of a subordinate. Berridge was helping to run the Golden Dawn at

\* See *The Influence of Egypt on the Modern Western Mystery Tradition: The Hermetic Brotherhood of Luxor* by Samuel Scarborough: *Journal of the Western Mystery Tradition* No. 1, Autumnal Equinox 2001.

that point and it is possible to imagine him asking Mathers “well what should I write then?” and Mathers telling him “Oh just put this...” But given the personalities of the two, it is more likely that the letter reveals the “Vault”-ing ego of the man.

Berridge was given a great deal of leeway by Mathers in more than just matters of esoteric order etiquette. The Golden Dawn required that its teaching should be copied carefully and then submitted to a senior person (usually the sub-Praemonstrator) for checking. For most this meant a lot of effort tirelessly copying diagrams, but Berridge’s work seems to have been done in a rush and is a bit of a mess. His work was never sent back to be corrected, and his first important role within the Golden Dawn was in 1892 as the sub-Praemonstrator - the very person who was supposed to make sure it was all done neatly! It was probably just as well that he was shifted to the role of sub-Imperator later that year, a job he held until March 1896. This was the first time that he was the representative for the *King over the Water*, and it would not be the last.

Another player who enters the story at this time is John William Brodie-Innes (1848- 1923), who joined the Order in August 1890. Brodie-Innes was born in England on 10 March 1848 at Downe in Kent, where his father was vicar. He obtained a BA degree in Mathematics from Cambridge in 1872, then studied law and was called to the English Bar in 1876.

Moving to Edinburgh in 1887, he took up Scottish law, but continued to run his English practice. This required him to travel between London and Edinburgh and meant that he was able to be involved with both the Scottish Lodge of the Theosophical Society and the Isis-Urania Temple of the Golden Dawn.\*

Brodie-Innes was a writer, journalist and playwright. He would later become more famous for his novels, which were based on witchcraft and Scottish folklore. These were: *Morag the Seal* (1908), *Old as the World: A Romance of the Western Islands* (1909), *For the Soul of a Witch* (1910) and *The Devil’s Mistress* (1915).

In 1889, Mathers produced a ritual that effectively completed the grade work of the Outer Order. It was called the Portal Ceremony and its goal was to unite the other elemental grades under the control of spirit. The change was important. It removed the Order’s dependence

\* See *The Golden Dawn’s Scottish Section* by R.A. Gilbert, *The Scotsman* newspaper 16 June 2005.

on the Cypher Manuscript as its sole source of material.

Sadly it was not as good as the rituals based around the Cypher. Although it had several interesting ritual moments, it was not up to the standard of the other elemental rites.\*

On 10 September 1889<sup>†</sup> Mina Mathers was the first to enter the Portal grade. She had already advanced through the grades of the Outer Order and undertaken the roles of the various officers.

The Portal ritual, which was written by Mathers in 1889, was much simpler and shorter than the version that has been published in Regardie's *The Golden Dawn*, which dates from the *Stella Matutina*. The Mathers version was first published in *Mathers' Last Secret* in 2011. It was never popular amongst members of the Order. There were several attempts to re-write parts of it, but it was not until the *Stella Matutina* was created that the rite was properly constructed.

Looking at the Mathers ritual it is fairly clear that without the outline of the Cypher Manuscript, Mathers was flagging. Although it attempts to use the same formula as the Outer Order, it lacks the drama and the poetry. Ritually, nothing happens other than the presentation of diagrams and passwords. One of the few innovations is the presentation of the two versions of the Tarot card *Temperance*.

What is strange about this ritual is that, as we will see later, by 1888 Mathers, in his mediumistic efforts, had already had made some astral contact with the Archangel Raphael who was later to provide him with the ⑤=6 material. It would appear that either 'Raphael' did not have a hand in the Portal ritual or he was having an off-day.

After the Portal ritual was concluded it was possible for an initiate to be declared a nominal ⑤=6. This grade was required

\* The rite was reviled by members of the Golden Dawn and swiftly replaced after Mathers' exit. Mathers' version of the rite was forgotten until it was published in *Mathers' Last Secret*. Until then it had effectively been expunged from history and most people, including Howe, believed that the much later *Stella Matutina* version was written by Mathers.

† The date of Westcott's Portal Ceremony is 1889, but there is no indication that Mathers produced a Portal ritual in that year. All the pre 7 December 1891 honorary ⑤=6 dates were later regulated to Portal dates once the individual either passed through the new ⑤=6 ritual or was suitably obligated. The first references to a separate "Portal" ceremony date from the end of 1892. See Howe, p. 97. Howe, however, mistakes the actual ritual for the *Stella Matutina* version. The Westcott version was not known about until *Mathers' Last Secret* was published.

before someone could take the role of Hierophant in the ritual. By the time Mathers' Second Order was established there were 20 nominal ⑤=⑥s, including Berridge, Florence Farr, Mina Mathers and the Rev. Ayton and his wife.

## *The BIG CHANGE*

In 1891, Annie Horniman became increasingly concerned that Mina Mathers' artistic talent was being wasted. "MacGregor," as Samuel was now calling himself, had so completely eclipsed his wife's personality to the point she could not paint. The couple were broke after Samuel had lost his job in 1891 and were living in Percy Street. Mina asked Horniman for a loan and she gave it with the idea that Mina could set up an artist's studio in Paris. The plan was that Mina would develop her talent free from her husband and his occult concerns for a while. But Horniman's plan had not counted on the channelling or séances that Mathers and Mina were doing to try and contact the Rosicrucian Secret Chiefs.

As we have seen, the Masonic tradition, from which the Golden Dawn sprang, is all about authority. It was not enough that your temple made all the secrets of the universe available to its members, it also had to have the authority to give them.

The difficulty with this concept is that the authority required a degree of credulity on the side of the student and the ability to lie with a straight face on the part of the people who started the order. However, without authority from someone, an order was irregular and not really valid. Almost all magical orders from that time had a bogus lineage which could be traced back to either the first Temple in Jerusalem or the Garden of Eden. Almost every famous occultist who ever lived had to be a member of your order at some point in time. A great deal of brainpower and tortured reasoning occurred in an attempt to justify this and much time was wasted trying to track down long-lost branches of the order.

But the Rosicrucian Tradition had a get out clause. Its adepts were supposed to be invisible and the senior members were often unknown. This gave rise to the fantasy of magical supermen (there are never any female Secret Chiefs) who would appear, give teaching, and, above all, authority to those starting esoteric orders. The novel *Zanoni* by Edward Bulwer-Lytton, which

was one of the inspirations for Samuel Mathers' imagination, described a system where an ordinary person is taught secrets and is initiated by a mysterious Secret Chief. That idea can be traced to Karl von Eckartshausen in the late Eighteenth Century. In his book *The Cloud upon the Sanctuary* he talked about an order of mystics, who remained active after their physical deaths on earth, called the Council of Light. Eckartshausen blended Christian ideas such as the Communion of the Saints with the fantasies of the Rosicrucians and the Illuminati.

The difficulty for those starting esoteric orders, however qualified they might be, was that Secret Chiefs never showed up like that. There was never a knock on the door from a man with a mysterious Rosicrucian bumper sticker or an enlightening meeting in a park with one of the Just Men made Perfect. Or if they did, the story was tied to some other outrageous lie connected to the founding of the Order.

It is somewhat surprising that the Secret Chiefs have not made an appearance in the story so far, particularly since they are always supposed to be instrumental in the founding of the Order. Howe has waded into Westcott for forging correspondence between the Secret Chief Sprengel and himself to gain authority for the Golden Dawn. There is nothing to suggest that Westcott considered Sprengel a Secret Chief, just a member of a temple which could give him lineage. In fact, her grade was ⑦=4, which meant that she was not a Secret Chief. Secret Chiefs were supposed to be super-human, of a grade which was at least ⑧=3, and yet Sprengel wrote to him in German rather than showing up in London to speak to him in his own language.

This is not to say that Westcott and Mathers did not believe in them. But they do not seem to have thought that they were someone you could invite around for tea and biscuits. By the time the Golden Dawn was formed, the idea of Secret Chiefs was getting another airing, this time from the Theosophical Society and Helena Petrovna Blavatsky.

Blavatsky was a psychic and said she was in communication with these mysterious adepts, whom she claimed were the Great White Brotherhood, the Masters of the Hidden Brotherhood or Mahatmas. They were high ranking members of mystic organisa-

tions in India and Tibet who chatted to each other telepathically. These people were real and in an age before the Internet, used to send each other psychic emails.

As Theosophy developed, the Great White Brotherhood's members started to become less earthy and more astral. Charles Leadbeater would include angels, gods and extraterrestrials amongst its members and students. The relationship was coloured more by the Eastern systems, which infused the minds of the Theosophists with the language and ideas of Gurus and students. The relationship was translated into one of Master and Chela, which is another name for Servant. Tellingly, it is derived from the Hindi *cela*, which is taken from the Sanskrit word meaning "slave." The idea was that a student would make a contact with a Master who was on their wave length. They would train them in return for doing their work on earth.

The Theosophical idea was that you would meet your Master while in meditation or in a similar disassociated state. Most commonly, students would either go to an inner plane location, such as a temple or school and meet with their Master. At other times they might be meditating in a park or even have been instructed to go to a sacred site where they would meet their Master, who would be using the energy of that place so that the student might have a vision of them. The system certainly assisted some very good magicians develop new material in a spectacular fashion.

However, the system had flaws. Even the Theosophists admitted that everything depended on the ability of the student not to stand in the way of the message. Since the Master was speaking through the unconscious mind of the student, the messages could be clouded by bad thinking or prejudice. There were cases where the ego of the student would become convinced "by their contact" that they were the Messiah and destined to bring about a new Aeon of peace with their "new" religion. There were also some darker aspects to the teaching which were never adequately worked out. Although these Masters were all in favour of the development of the soul, many seemed to want total obedience and dependence, acting like parental figures.

Underestimating this "inner approach" to the Secret Chiefs and the influence of the Theosophical Society on the development of the Golden Dawn is one of the greatest mistakes of modern

researchers. Once I asked one of the experts on Dion Fortune, Alan Richardson, why Fortune never used Enochian. He replied that it was because her contacts had never suggested it. Most of the Golden Dawn membership was either part of the Theosophical movement or had been influenced by it. While the Golden Dawn was not Eastern in its approach, the Astral teachings of Theosophy were a huge influence on the later work of Westcott and Mathers. Without factoring in the language and methods of that tradition it is nearly impossible to understand what Mathers was talking about when he meant "Secret Chiefs," nor can we see their influence on the Golden Dawn.

Mathers and Mina had been using what could only be described as channelling sessions at that time. Mathers taught a technique called the Ring and Disk which is similar to using a pendulum technique over a letter board by which replies are spelt out. This method is very slow and is unlikely to have been the only method that Mathers used for his personal sessions, but it was used by temple chiefs to obtain their passwords every equinox. There were rumours that Mina Mathers also used a technique similar to channelling. She might have done, but she always credited her husband with that particular ability.

The technique was based on the following idea. The discarnate being, contact, or Secret Chief sends out an energy or a ray, which plays through the channeller's unconscious mind. The energy communicates in the form of symbols that the channeller uses. Obviously, the more intellectual information and symbology, the more accurate the message will be. In the case of the Mathers the amount of intellectual information would be high. However, messages can be blocked by the personality of the scryer. For example, Mina was not going to deliver a message that would offend her husband or suggest sexual license. It is more likely that she would see a symbol that could suggest these things and interpret them in a subtly different way. The message will always be delivered in the sort of language that the channeller associates with high level beings. In the case of the Mathers, this meant lots of grandiose purple prose. But there is one advantage to this method of working. It brings together a lot of knowledge that otherwise sits in the person's unconscious and gets forgotten.

Making some form of contact with the Inner Plane would have been a priority to Mathers. The Golden Dawn had a theoretical Second Order, but it only existed as a structure as the Cypher Manuscript stopped there. Westcott and Mathers both had their copies of Mackenzie's *Masonic Encyclopedia* and knew that the structure of their order should be based on the German *Order of the Gold and Rosy Cross*. This would mean three more grades. The ⑤=6, which was where the student would learn practical magic, was to be the starting point, but it was assumed that there would have to be at least a ⑥=5 and ⑦=4 grade as well. Mathers and Westcott held these grades, so there had to be a clear path to getting to them. The Golden Dawn had been given Masonic authority by "Sprengel" to establish a Second Order, so that was not a problem. The only difficulty was that they had no rituals or teachings which could be used to make it happen. What they needed was to contact the Third Order of Secret Chiefs to provide them with authority and instruction.

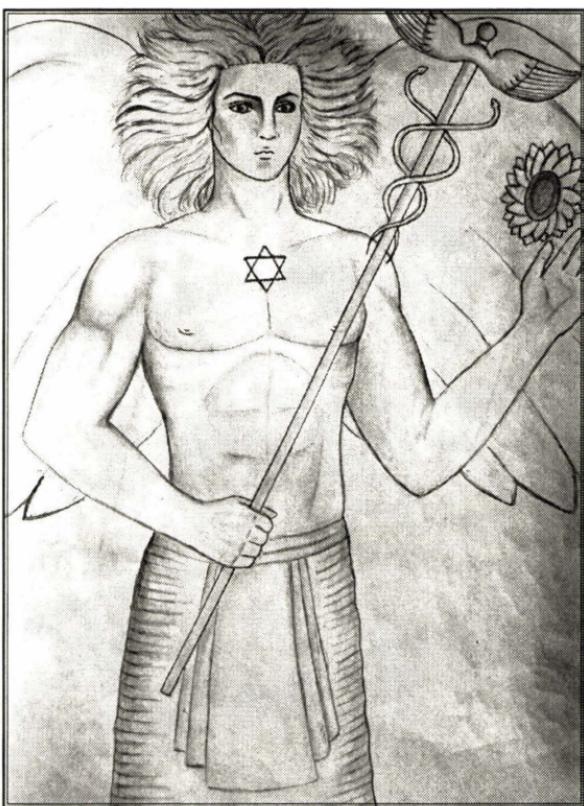
As early as 1888, Samuel managed to gain what he considered a significant contact with the Angel of the Sun, Raphael. In his communications with Mathers, Raphael used the name L.e.T.\* It seems significant that all the Golden Dawn occultists who used the Theosophical ideas regarding Inner Plane beings all contacted solar forces. Brodie-Inness and Felkin encountered a being who had the title Shemesh, which is the Hebrew name for the Sun. Mathers found it important that others in the Golden Dawn also made the same contact.

One of his favourite members, T.H. Pattinson, who headed the Horus Temple in Bradford, also encountered a contact whom Mathers was certain was the same L.e.T. Mathers rewrote Pattinson's diary note, embellished it and circulated it to senior members. Shared contacts is a common thing in esoteric groups who use the system. The contact Anubis used to show up with regularity amongst the followers of Dolores Ashcroft-Nowicki's *Servants of the Light* School. Whether or not this was an attempt to butter up the group leader, or whether Anubis had a role in teaching people of a similar mind, was still a question being asked

\* Gilbert and Howe think that L.e.T. stood for *Lux E Tenebris*, which means "Light out of Darkness." It is the motto of the Scottish Rite of Masonry.

in the 1990s, as it was in the 1890s.

Raphael, or L.e.T., seemed to think it would be a good idea for Mathers to go to Paris with his wife. So they used Horniman's money and both moved to Paris. In some respects, the Mathers moving to Paris was a disaster. It was here that Mathers was introduced to the key players in what Mathers would later call "politics." It has long been assumed that the politics that Mathers was interested in was Jacobite in flavour. It had existed in Paris after the rebellion, but by the time Mathers had appeared it had died. We will discover later that what Mathers was involved with was not as wholesome as his benign and somewhat anachronistic Jacobite fantasies.



*Raphael by Paola Farrell*

In terms of occultism, Raphael was correct, because it was in Paris that the archangel started to bring through a series of important teachings. At this point that Mathers was at his peak as a magician. Whether you believe that it was Mathers' unconscious or that he really was contacted

by the Archangel Raphael, everyone has to admit that the material he wrote following these sessions was special.

On 30 July 1891 Mathers wrote to Westcott and told him that he had been in “much communication” with Frater L.e.T. and other chiefs since I have been over.” Even using the language of the time there is only one way to read this statement. If Mathers was talking to a real human he would have said “he talked with” or “had visited.” You don’t transfer teaching and a ritual with “much communication.” In other words Mathers was carrying out some form of spiritual communication.

Westcott was also excited, particularly considering the material that Mathers was showing him was of a different order from what he had seen in England.

Westcott did not seem phased that Mathers was talking to Invisible Beings. Seeing the results, he replied to Mathers that it seemed that he had made contact with a higher adept. The language used here is pure Theosophical. There was a class system amongst Inner Plane adepts. At the bottom were those who had just died and were helping the riff-raff deal with their mundane lives before they themselves reincarnated, and then you had the high level super adepts who were concerned with the destiny of humanity. Westcott seemed to believe that Mathers had gotten one of the big ones and clearly wanted to see how it played out. Westcott never told the other members of the Golden Dawn that this was where their ⑤=⑥ material had come from. In fact, he was prepared to lie to cover the source. He later told Dr. Felkin that Frater L.e.T. was a real Continental Adept who gave Mathers a Rosicrucian manuscript which he then converted into the ⑤=⑥. Felkin claimed to have spent a lot of time and money in Paris trying to track down Frater L.e.T. He insisted that L.e.T. was a Dr. Thiessen, who was apparently dead by 1909 and well known in Martinism in Paris. Other researchers have established he was so well known that he has not left a trace in the historic records and is unlikely to have existed.

Felkin spun a story that Thiessen had been writing to Mathers, often through an intermediary. Felkin claimed that Thiessen acted in a similar manner to Sprengel in providing the teachings and rituals to Mathers.

Many have seen this as an attempt by Felkin to look for physical masters that were never there, and proof of how gullible he may have been. But one thing missed from the Thiessen story is that it was probably part of a power play after the rebellion. Felkin claimed to have a letter written around 1900 using the Golden Dawn Cypher, in which Thiessen said that he was withdrawing support from Mathers. This date coincided with Mathers' expulsion from the Golden Dawn and would mean that Samuel was no longer blessed by the Secret Chiefs. In other words, Felkin was being extremely clever and creating Secret Chiefs who were not there. He was following Westcott's technique and creating a lie. The only thing that went wrong with Felkin's lie, which revealed his power play, was that Westcott knew that Frater L.e.T. was an angel.

Mathers' mediumship took in all the Outer Order material and rolled it together with other more advanced material to make a truly eclectic system where the sub-systems fitted snuggly into a bigger plan. Sometimes, as in the case of Enochian, one system had to be developed a little to allow it to slot together. This is where there was genius, which is still not understood by many modern Golden Dawn groups. The system was finely layered like a stack of cards, with each sub-system leaning on the next. It would be safe to develop each part of the system, but if you took something away or moved it about the whole lot would collapse. Thus Raphael had created a system that could develop over time if the structure was adhered to.

Sadly there is no record of what Mathers received first, but the ⑤=⑥ ritual must have been early on in the process. The ⑤=⑥ ritual was praised by A.E. Waite for its synthesis of Rosicrucian thought, but it was also a summation of the Outer Order.

In the ritual a candidate is brought into the grade armed with all his or her test papers and honours. They are rebuffed and told that to become a magician you have to be sacrificed to your Higher Self. This is done by strapping the candidate to a full sized crucifix while making him say an oath. Each part of the oath is connected to a station on the Tree of Life. The effect on the candidate is harrowing and some have been known to faint.

But the most significant part of the ⑤=⑥ ritual is a depiction of the Vault of Christian Rosencreutz. This was a small room made up of seven sides and using an elaborate colour scheme. According

to the *Book of the Tomb*, which was written by Mathers, each wall had an identical base colour with a symbol in a flashing (or complementary) colour, but was individually tinted with planetary colour so that each wall looked completely different. This sounds easy, but getting the exact ratios only became simple with the introduction of computers and Photoshop. The best method was to provide a 20 per cent colour tint over the base wall. This meant that only a couple of the squares on each wall would flash, thanks to them being complementary.

The first Vault was temporary and made of canvas, and the colouring appeared to be a hit and miss affair. We have a copy of the moon wall of the Isis-Urania Vault and some of the tinting colours appear to have ranged in mix from 20 per cent to nearly 50 percent. When the Amon-Ra temple tried to make its Vault it got rid of the plan completely and tried to mix the colours so that each square flashed\*. This was managed by using coloured paper. The creation of the Amon-Ra Vault is surprising in that it had the official blessing from Mathers and Westcott, but was completely opposed to the ideas written in the *Book of the Tomb*. Westcott later added a footnote to the *Book of the Tomb* that allowed people to make Vaults of flashing colours. Later Felkin would even tinker with the colouring of his own New Zealand Vault, which to many eyes is too dark.

Inconsistency in practice aside, the *Book of the Tomb*, which is included in this book for the first time in print, is an incredible document, and the result can be a magical machine which can provide a lifetime's worth of meditation. But it is important to realise that because Westcott and Mathers' Amon-Ra shortcuts challenged L.e.T.'s teaching on the Vault, there is little indication that they knew what they actually had. You cannot see the magic in the ratios and then allow a complete Vault of flashing colours.

Mathers got the Z documents from Raphael, which crucially placed astral layers over an otherwise Masonic ritual. The Z documents not only allowed you to use the ①=⑩ rituals for practical magic, they also gave ideas such as Godforms and astral structures which made the ritual multi-layered. There were three Z

\* Brodie-Innes in his notes on the *Book of the Tomb* refers to the coloured paper idea being used in the second Amen-Ra Vault. The first one was actually painted by Isabella de Steiger.

documents. *Z<sub>1</sub>*: *The Enterer of the Threshold* described the symbolism of the Neophyte Grade and taught the use of Egyptian Godforms during the Neophyte ritual. *Z<sub>2</sub>*: *The Formulae of the Magic of Light* contained the theory of using the ①=① ritual for personal magical work. *Z<sub>3</sub>*: *The Symbolism of the Admission of the Candidate* shows the magical processes involved in the ①=① ritual.

*Z<sub>1</sub>*, *Z<sub>2</sub>*, and *Z<sub>3</sub>* provide an inner key to magical operations and initiations conducted in the Outer Order. They are based on a Gnostic poem which was called the Formula of the Enterer. The poem appears for the first time in the *Z* documents and enables a practitioner to break down any ritual into specific alchemical components. It is mostly applied to the ①=① ritual, but was fitted into the other rites as well. The poem runs:

*The General Exordium*

*The Speech in the Silence:*

*The Words against the Son of Night:*

*The Voice of Thoth before the Universe in the presence of the eternal Gods:*

*The Formulas of Knowledge:*

*The Wisdom of Breath:*

*The Radix of Vibration;*

*The Shaking of the Invisible:*

*The Rolling Asunder of the Darkness:*

*The Becoming Visible of Matter:*

*The Piercing of the Coils of the Stooping Dragon:*

*The Breaking forth of the Light: A*

*ll these are in the Knowledge of Tho-oth.*

*The Particular Exordium*

*At the Ending of the Night: At the Limits of the Light: Tho-oth stood before the Unborn Ones of Time!*

*Then was formulated the Universe:*

*Then came forth the Gods thereof:*

*The Aeons of the Bornless Beyond:*

*Then was the Voice vibrated:*

*Then was the Name declared.*

*At the Threshold of the Entrance,*

*Between the Universe and the Infinite,*

*In the Sign of the Enterer, stood Tho-oth,  
As before him were the Aeons proclaimed.  
In Breath did he vibrate them:  
In Symbols did he record them:  
For betwixt the Light and the Darkness did he stand.*

If a practical magician were to build a ritual using this formula he would take it line by line and include something that reflected both the poem and his intention. Practically, it meant that all Golden Dawn rituals were based on the ①=①.\*

## *GODFORMS*

When a temple was opened the Hierophant, backed by the visualization and magical skills of any Second Order members who were around, would visualize Egyptian gods around the temple. These godforms were made from the astral material and were lifeless until they were empowered during the rite. Sometimes these godforms overshadowed officers, other times they remained still, but their function was to reflect different aspects of the divine light into the ritual. These godforms would be felt by those psychically sensitive and would act as tools to bring about changes in the candidate. The magical uses of astral entities have no expressed existence in any Western magical texts before the Golden Dawn. They are important in Eastern magic, particularly in Vajrayana (Tantric Buddhism).

## *ASTRAL JOURNEYS*

Although skrying has a long tradition in magic, the idea of projecting your consciousness into another reality was a 19<sup>th</sup> Century invention. It was an adaptation of the mystical memory systems of the Renaissance where the practitioner, who had fallen from a perfected state where they could remember everything, could use astral images to help him remember. The Golden Dawn built up an elaborate method of testing astral creatures and evaluated astral journeys.

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\* A more detailed use of the Z formulas can be found in *Talismans and Evocations of the Golden Dawn* by Pat Zalewski.

## *INTERNAL ALCHEMY in INITIATION*

Although there was a belief that initiations in magical orders had an effect on a person's psychology, the Golden Dawn was one of the first to believe that its techniques worked upon alchemical methods. These were designed to make people better individuals. Some of these methods were only implied, particularly the use of serpent force or kundalini, which was a feature of Northern Indian tantra.

### *The CONSTRUCTION of MAGICAL EQUIPMENT*

Although the use of magical equipment, such as wands, swords and cups, had been a part of ritual magic tradition for hundreds of years, the idea that a person who trained within a group would go off and do his own thing afterwards was original. Likewise, the idea of four magical weapons to control the elements seems to be peculiar to the Golden Dawn. The same applies to the two and a half foot lotus wand which enabled the magician easy access to planetary forces.

When it came to the Second Order, Mathers rejected the idea that the consecration rituals should follow the Z documents. In the case of the Lotus Wand this might have been too difficult as you would have been required to make a large number of invocations. In the case of the elemental items, the use of the Z documents would have been acceptable if the new ⑤=⑥'s had been allowed to see them. The Z documents were considered too important for the lower grade ⑤=⑥'s to see and so they had to make do with cut down consecration rites (see appendix).

### *COLOUR*

In magical systems from early times a fairly primitive form of colour magic was used based on planetary scales. Black for Saturn, Red for Mars, Blue for Jupiter, etc. can be found in the *Three*

*Books of Occult Philosophy* by Henry Cornelius Agrippa. However, the Golden Dawn's colour system is by far the most complete, comprising hundreds of colours all related to different states of consciousness. The planetary colours of Agrippa were adopted into one of the four colour systems used. In addition, the idea of placing a complementary colour upon another to create a 'flashing' effect was developed by the Golden Dawn. Some believe that this idea was Mina Mathers' contribution, because she was an artist, but it appears to have been Mathers who contributed this aspect of colour magic to the system.

## *BRINGING it all TOGETHER*

The pinnacle of the Golden Dawn system of magic was its ability to synthesize a diverse variety of other magical systems into a workable whole. This synthesis began in earnest upon entry into the Inner Order, the *Rosae Rubae et Aureae Crucis*, and was an integral aspect of the ⑤=⑥ ceremony itself. It then continued through each and every paper written by Mathers or Westcott for the Second Order Adepti and was crafted so well that few could find the seams. The Second Order looks as if it was always attached to the Golden Dawn. Many disparate magical systems, including Kabbalah, ceremonial magic, tantra, etc are linked by common ideas or the ritual itself.

Whatever process was involved in generating this material there was no doubt that the Golden Dawn benefited from its use. The Z documents in particular were nothing short of genius. The question has to be: how much of this thought is different from Mathers', and how much just came from his unconscious or was influenced by something much greater?

It is quite possible that it was a mixture of both. You cannot help notice that instead of having three chiefs who were co-equal, the Second Order just had one. That was the person who channelled it.

The creation of a Second Order made Westcott the Chief Adept for Anglia, a role he took extremely seriously and one in which he was quite happy to remain subordinate to Mathers. Not only did he quickly understand where Mathers was going with his Second Order, he also produced many of the key documents related to it. Other than

Westcott, one of the first people to realise that a new order was being developed was Annie Horniman.

In 1910 she told Waite that she has visited Westcott and was shown a Cypher written by Mathers. To make life difficult for Westcott, Mathers had used the same Cypher, but had written one line in Latin, one in English and the other in French.<sup>\*</sup> This meant that Westcott not only had to transliterate from code, he also had to translate from two foreign languages. He showed her a single sheet with a diagram of Cruces Ansatae being held over altar for the grade<sup>†</sup>.

When the *Rosae Rubae et Aureae Crucis* was created it must have dropped a magical bombshell on the Golden Dawn. Armed with the information in the Z documents the Outer Order became magical and ceased to be anything like the Masonic or Co-Masonic rites that were then available.

At this point Mathers was asking his Masters all sorts of questions about the daily running of the Order. But Mathers seems to have been a text book case for the dangers of working with the Theosophical System of masters and contacts. Even before the days of the Golden Dawn he was a little strange, but the more he worked with his Inner Plane contacts, the more it unbalanced him. Some of his statements show that he was having problems telling what was real and what was not.

The pivotal example, which was told to W.B. Yeats, might just have been a yarn to fool the incredulous, but when you look at some of the other claims that Mathers' made about the Secret Chiefs, it is possible that it was meant to be seen as true, but not taken quite as literally as many modern Golden Dawn types would like.

Mathers told Yeats that he was at a "great crowd" when he saw

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<sup>\*</sup> Waite jokingly pointed out that if one of the lines was in English it would not have needed translating. Some historical commentators have misread that remark to imply that Waite thought that the whole document did not need translating and it was a silly attempt to encode something that somehow confounded itself.

<sup>†</sup> Westcott did not tell her that it was written by Mathers, in fact he may have produced it himself. This diagram, which should have been included in the ⑤=⑥ ritual, did not seem to find its way into any of the later Golden Dawn manuscripts and appears to have been dropped in favour of a description. A diagram was probably not needed as this ritual act occurs within the ⑤=⑥. The Crux Ansata is shown on p. 246 of *Mathers' Last Secret*; the Adepti each holding one over the Altar occurs on p. 248.

one of his Secret Chiefs.

*"He only knew that they were phantoms by a shock that was like an electric shock to his heart. I asked him how he knew he was not deceived or hallucinated. [Mathers] said, "I had been visited by one of them the other night and I followed him out and followed him down that little lane to the right. Presently I fell over the milk-boy and the milk-boy got in a rage because he said that not only I, but the man in front of me had fallen over."\**

Mathers intended, as many who have read this piece have interpreted, for Yeats to assume that his Secret Chiefs had a physical body which could trip over a milk-boy. Yeats worked out that the story created more questions than it answered. Why would a Secret Chief go through all the effort to manifest in a crowd and then run off without saying anything? Given that he would have been at best semi-corporeal, why would he trip over anything at all? It was, in fact, a fairly pointless demonstration by a Secret Chief which led no-where.

Yeats, somewhat charitably, concluded that Mathers was like many people who people "who give themselves up to images and to the speech of images." Mathers had proved that an image had a life of its own and that was all. What he saw did not exist in the time and place he claimed, said Yeats.

It is a condition I have noticed in people undergoing some intense magical work. Part of the brain which recognises things has become so infused with the symbols being used they start to see them all around. The brain sees a person who is similar to the Secret Chief, angel, or symbol and places it in situations, such as dark or crowded rooms, where it could not quite make out what it is really seeing. As Yeats pointed out, this often leads people to believe even more strongly in the concrete reality of what they saw.

In the case of Mathers, he had little else in his life that was real and this made for a dangerous combination. The best people I have seen who channelled Secret Chiefs were earthy types who were capable of not allowing the message to go to their heads. They had jobs, families, or other things that took them away from the occult. In the case of Mathers, all he had was a fantasy relationship with "politics" which offered a lot of talking, back slapping and occult overtones.

\* Yeats *Autobiography* P259

It should be noted that, unlike the Outer Order, which had three chiefs who were co-equal, the *Rosae Rubeae et Aureae Crucis* had a single autocratic Chief Adept.\* Theoretically he was a servant for the invisible chiefs, which should have been a humbling experience. In practice, groups based around giving astral entities airs and graces need guidelines to prevent their channellers from projecting their own unconscious views onto the Secret Chiefs. This would have been particularly important if one of the channellers was an egomaniac like Mathers and the other was his wife who believed everything he told her.

Normally the creation of a Second Order on the structure of a Group Mind would be catastrophic - like putting new wine into old skins. Our experience with Group Minds, which in magic are called Egregores, suggests they are conservative and will try to expel the new current. If this is not possible, the group will fracture with some following the new methods, while others adopt the old ways. The Egregore will go with those who follow the old ways. In this case the Golden Dawn was lucky in that the change happened a few years into the Order's history. It would have been possible for many of the people in the Outer Order to think that the Second Order had always been there waiting for those who cross the Portal, which is what they were told, or would have been told if members of the Second Order broke their vows of silence.

However, this did lead to some confusion. Who really was in charge of the Golden Dawn? Although on paper the two orders were clearly separate, with the Portal rite now becoming a bridging rite, many Golden Dawn people did, and still do not, see it in that way. Mathers and Westcott were in charge of the Golden Dawn, but only Mathers ruled the *Rosae Rubeae et Aureae Crucis*.



\* In my book *Gathering the Magic: Creating 21<sup>st</sup> Century Groups*, I describe this method of administration as the 'Guru' system. Unless care is taken, it inflates the ego of the Guru and places students in the position of serving a father or mother figure.



# QUIT the NIGHT and SEEK the DAY



## CHAPTER THREE

**T**he *Rosae Rubae et Aureae Crucis* was a magical order, and the *Golden Dawn in the Outer* was transformed into one by virtue of the fact that the Second Order members were supposed to be using magic on candidates.

From 1891 onwards, until the closure of *Whare Ra* in the 1970s, the Golden Dawn and most of its off-shoots would depend entirely on magic to bring about the effects they wanted. The Order might have been a Masonic infant, but it grew up very quickly into a magical child.

There was an element of rush to establishing the Second Order. Samuel and Mina Mathers came back from Paris to paint the Vault and its equipment. Because of the secrecy of the Order, and the fact that the Vault needed to be permanent, rooms at Thavies Inn were hired.

The task was finished by the end of 1891 and Annie Horniman was the first to take the ⑤=⑥ degree. When she did there was no roof on the Vault and the paint on Crook and Scourge was still wet. Following Annie's ⑤=⑥, there was a pause in further Second Order initiations until 5 March 1892. Following this date, the early months of 1892 witnessed several new members experiencing the Vault ceremony, as well as several nominal ⑤=⑥s, who then became full ⑤=⑥s. It is possible that other nominal ⑤=⑥s, such as Florence Farr and Berridge, emulated Mathers, Woodman and Mina by just reciting the ⑤=⑥ Obligation within the Vault, in the

presence of their chiefs, to become a full ⑤=6.

Thavies Inn proved to be too small and in August 1892 the Vault was shifted to what Brodie-Innes later called “dirty, noisy, smelly and immoral” rooms at 24-25 Clipstone Street. The Mathers were over from Paris in September and it is possible that this was the first chance they had to play with a new Vault consecration ritual which was to be performed every Corpus Christi.

The ritual featured the Chief Adept repeating the most harrowing moment from the ⑤=6 initiation by strapping himself to a cross and reciting the Oath for the entire Second Order. Mathers didn’t like doing this and later tried to palm that part of the ritual onto Westcott. After a year Westcott didn’t want to do it either. It is interesting, because neither Westcott, Samuel nor Mina Mathers had actually been through the ⑤=6 ritual. They had just repeated the Oath to each other. One wonders if taking on the responsibility in the face of the Angel of the Order might have been too much. Performing this part of the ritual, which effectively involves the ceremonial death of the candidate, opened a door in their psyches and they didn’t like the experience. Or, for the first time, it became obvious to them that they were not initiates of the Order they had created.

An initiate is someone who has been initiated into a magical system. Westcott and Mathers had never been initiated into the system they had created. They had been awarded the highest grade in the Order before it even started and never experienced any magical impact of the system themselves. Magical systems are not forgiving. While it would have been possible for them to carry out the magical acts required to initiate someone into the Order, they would not have had the magical life of their students. They might have believed in what they were doing, but they had never had the deeper aspects of their order awoken within them. The crucifixion of the candidate is one of the more harrowing aspects of the ⑤=6 rite, and its inclusion in the Corpus Christi rite was a crucial magical point where the personality was sacrificed for the good of the Order. It does not matter what rubbish you think about yourself, your grades, or your ritual experience, you are standing before the Avenging Angel of the Golden Dawn, Hua, and asking for judgement and death so that you can be reborn. It is harrowing enough for anyone who has experienced the three to four years’ worth of preparation, but at that moment Westcott and Mathers were judged

by the Order and had been found wanting.

Early on, the ⑤=6 grade was split into sub-grades. The first was the Zelator Adeptus Minor (ZAM), which required more than 20 months of work and eight exams in a variety of different subjects ranging from divination to skrying. The ZAM was also required to show some practical ability by making and consecrating their own magical implements and talismans. Once these examinations were completed the person was advanced without ritual to the sub-grade of Theoricus Adeptus Minor (ThAM).

However, in 1892 most of the Second Order teachings were not ready. It seems that the ThAM material was not ready until 1896, when the requirements for the grade were outlined to the rest of the members. It is apparent that the complete teachings for this sub-grade were never formerly implemented within the original Golden Dawn. Upon reaching ThAM the adept was expected to get on with using the material as magicians.

The Vault and the Order moved to 62 Oakley Square in 1894. All seemed to be working well. Samuel and Mina were in Paris, Berridge served as sub-Imperator in his absence, and Westcott was overseeing a rigorous examination system. Membership was growing and in modern terms people were being trained in magic. One of the more famous members of the Golden Dawn's Second Order during this time was the Nobel Prize winner W.B. Yeats, who admits in letters to friends that he would not be a poet without the Golden Dawn.

But this Golden Age was not to last. The thing about magical groups is that they empower the personality. While most consider this a good thing, they probably have not thought about what happens to those darker sides of their personalities which also start to glow. The unconscious mind is stirred up during magical processes and those unconscious weaknesses, which to a greater or lesser degree we ignore or repress, start to demand attention. If they are not dealt with then the magic will cause the personality to break down and collapse. To deal with this issue the magical student must take those parts of their personality that are the most fixed and make him more flexible, take those parts of himself which are lazy or dysfunctional and force a bit of discipline. This is easier said than done, and it seems that the Golden Dawn was not really prepared for the fallout.

The first person who seemed to experience some problems was Annie Horniman. She did not like Berridge's attitude to sex and in

1895 was mortified when he apparently printed a leaflet on the subject which he handed out to "younger members of the Order." Like many self-appointed censors she was convinced that everyone in the Second Order was horrified at the leaflet's contents too. The leaflet appears to have had as its theme the possibility of having sex with elementals. From other sources we learn that Berridge claims not only to have succeeded in this regard but also to have fostered elemental children. This was first identified as a Rosicrucian practice in the romance of the Comte de Gabalis. According to a letter written by Mina, Mathers chose to view the attack on Berridge as a means to indirectly target his leadership, and he was not about to dismiss his friend.

Unfortunately for Horniman the leaflet was printed under the name Respiro, which, although similar to Berridge's motto, was not the same. While it is certain that 'Respiro' and 'Resurgam' were one and the same, Berridge could, and did, say it had nothing to do with him. Nevertheless, Horniman gathered together a group of other adepts including Westcott to oppose Berridge and claimed that he was "not fit to be an officer in the Order." The next letter that winged its way to Paris came from Mrs. Rand, although the draft seems to have been half written by Westcott:

*Our appeal was made to you in view of strong representations which had reached us from all sides that a person of Resurgam's temperament was not fitted for a high office in the outer court of our temple [i.e. in the G.D. in the Outer].*

*We feel an intense want of confidence in Resurgam, but we are as a body working at our various occult studies in perfect harmony. Personally I am perfectly content and am pursuing my investigations feeling that I have received more keys to the knowledge of the universe than I have yet had time to use.*

*I cannot feel that I have taken any action in the matter that is of a nature aggressive either to the Chiefs of the Order or to you as our Chief Adept as acting as one of the mouthpieces of a great body of strong feeling both in the GD and the R.R. et A. C. The matter has reached such an acute stage that I feel obliged to mention that when I was a 4 = 7 Resurgam after giving me instruction in astrology attempted to kiss me, and I was obliged literally to turn him out of the house, so that I have personal experience of his possible behaviour to younger members.*

Mathers, ignoring whatever else was going on with Berridge, had

come to the conclusion that Horniman was focusing on the outer personalities of others to the point that it was interfering with her personal growth. In a letter to her he told her that she should not deal with matters of sex in the Order because she was unable to judge them “apart from her personality.”

However, he did not want to anger the person who was effectively his meal ticket so he smoothed things over with her, but it is clear that his personality was also starting to break. Like many who try to make a living from magic, he had nothing that could provide him with any grounding into the real world. While people wanted his teaching and he had a well off benefactor in the form of Annie Horniman, he didn’t have to tackle those parts of himself which he did not want to face.

To combat this lack of self-confidence he created a fantasy world where he was in total control, a military saviour of the world, a protector of all. In doing so he could show that he really was in control and that he really had power. Mathers boxed and was an accomplished fencer, but that was a mechanism to balance the fact that he was never really in control of his life. The quest for domination in an esoteric order is a similar tactic for one who can’t succeed in real life. Esoteric orders are full of people eager to call themselves Supreme Magus or Master of the Temple without doing much in the way of personal work on themselves. At the top of the pecking order of the Golden Dawn, Mathers had no guidance, no-one to tell him to work, and no one to check his deep fall into fantasy. Deep down he knew what he was doing. Horniman and Yeats also commented that he was drinking too much. This is a sign of someone trying to chemically ensure that he can stay in a fantasy world and not face his real circumstances.

But from the point of view of a professional occultist, Mathers was doing very well. He had a regular income from Horniman provided he stayed married and continued to work for the Order. However, this had become increasingly difficult. In 1898 it appears that a Far Right political group based around the Scottish Rite of Freemasonry recruited him. Mathers believed that if the goals of this group were achieved the power of Ancient Egypt would be restored and he would get a nice Highland Principality. The delusion was so great that he had started parcelling out titles and subordinate posts to his friends. According to Yeats, Mathers would wander around Paris in full Scottish regalia, despite never having seen the Highlands and not travelling to

Scotland until later in his life.

But Horniman was getting angry that her money was being used to prop up Mathers' political fantasy. Flights of fantasy were acceptable if they took you into occult realms, but fantastic politics were another matter. Things came to a head in March 1896 when Mathers came to London, locked himself up in politics, did no Order work and even failed to attend the Corpus Christi rite because he was too busy with his scheming. She wrote to him and told him that she would not pay him any more money while he carried on this political nonsense and resigned from her sub-Praemonstrator post.

Mathers accepted the resignation with bad grace, adding as an additional insult that he had not been satisfied with her work anyway. But despite this, Mathers seems to have been deeply injured by the incident. He had always been looked after by women, first his mother, then the long suffering Mina, and, in his mind, the payoff was that he always protected them. The loss of financial support must have shaken his security to its very core.

He must have felt that he was starting to lose control and people were starting to question his authority. Suffering from a sudden lack of self-confidence, he wrote a manifesto. In this manifesto he told his adepts that he was in communication with the Secret Chiefs from whom he had received all the Second Order information. Despite Mathers' claims that he could say nothing about these Secret Chiefs, he did not hesitate to use them in an effort to bolster his own importance:

*I do not even know their earthly names. I know them only by certain secret mottos. I have rarely seen them in the physical body and on such rare occasions the rendezvous was made astrally by them at the time and place which I had been astrally appointed beforehand. For my part I believe them to be human and living upon this earth; but possessing terrible superhuman powers. When such rendezvous has been in a much frequented place there has been nothing in their personal appearance and dress to mark them out as differing in any way from ordinary people except perhaps the appearance and sensation of transcendent health and physical vigour (whether they seemed persons in youth or age) which was their invariable accompaniment; in other words, the physical appearance which the possession of the Elixir of Life has traditionally supposed to confer.*

*On the other hand when the rendezvous has been free from easy*

access by the Outer World they have usually been in symbolic robes and insignia. But my physical intercourse with them on these rare occasions, has shewn me how difficult it is for a mortal, even though advanced in Occultism, to support the actual presence of an Adept in the Physical Body; and such meetings have never been granted to my own personal request, but only by their own special appointment; and usually only for some reason of special importance.

I do not mean that in such rare cases of physical converse with them that the effect produced on me was that intense physical exhaustion which follows depletion by magnetism; but, on the contrary, the sensation was that of being in contact with so terrible a force that I can only compare it to the continued effect of that usually experienced momentarily by a person close to whom a flash of lightning passes during a violent storm; coupled with a difficulty in respiration similar to the half-strangling effect produced by ether; and if such was the result produced in one, as tested as I have been in practical Occult Work, I cannot conceive a much less advanced Initiate being able to support such a strain even for five minutes, without Death ensuing.

Almost the whole of the Second Order Knowledge has been obtained by me from them in various ways; by clairvoyance, by Astral projection on their part and on mine-by the table, by the ring and disc at times by a direct Voice audible to my external ear, and that of *Vestigia* [*Mina*], at times copied from books brought before me, I know not how, and which disappeared from my vision when the transcription was finished, at times by appointment Astrally at a certain place, till then unknown to me; and appointments made in the same manner and kept in the same manner as in the case of those rare occasions when I have met them by appointment in the physical body.

The strain of such labour has been, as you can conceive, enormous; in especial the obtaining of the *Z* ritual, which I thought would have killed me, or [*Mina*] or both, the nerve prostration after each reception being terrible from the strain of testing the correctness of every passage thus communicated; the nerve prostration alluded to being at times accompanied by profuse cold perspirations, and by severe loss of blood from the nose, mouth, and occasionally the ears.

You know the extreme and sustained attention and critical judgement requisite to obtain any reliable and truthful answer through the Table or the Ring and the Disc. Add to all this the Ceremonies of Evocation, almost constant strife with opposing Demonic Forces endeavouring to stop the

*delivery and reception of the Wisdom; and the necessity of keeping the mind exalted towards the Higher Self; while at the same time exercising the critical Archaeological Knowledge and having to make the many references necessary to detect any misapprehension of meanings of passages in Latin, Greek, Hebrew, Chaldaic, Egyptian and what not; and you will only then have a faint idea of what my struggles have been. The only one among you who has known the fearful difficulties I have had to contend with, has been [Westcott] and he has therefore well known that such work could not be done in a hurry and rapidly like mere mechanical transcription, or even like ordinary original composition.*

*But unless the Chiefs are willing to give me the Knowledge, I cannot obtain it for you:-neither will I give it to you unless I know that the Order is being worked conformably with their wishes and instructions.*

I have quoted the above at some length because the manifesto is crucial for understanding Mathers' state of mind and his attitude to the Secret Chiefs. Mathers is trying to reveal that his contact with the Chiefs is magical and of a higher level than any of them could approach and understand. Mathers is telling the ThAMs that he is important because these beings communicate with him alone. Since the Chiefs don't speak to the ThAMs in this way then he is special and is also the only way they are going to get additional teaching. Mathers projects a vision of health and physical fitness onto his Secret Chiefs. It is the physical strength and temporal power that he has craved since a child childhood, but feels he never achieves.\*

What he wants is for his seniors to "submit to him" (the use of the word is his). In other words, he wants to gain power over them and give himself an ego boost. But it is more than that, he wants them to accept his fantasy world, complete with the politics, with himself as its supreme king.

Mathers felt it important to warn dissenters that he was the only one who had the "contacts." I have seen this happen with a couple of occult leaders who use a system similar to Mathers. When their personality comes into question, they tell people that they are the only ones who have the contacts with the Secret Chiefs and if they are

\* Mathers was physically fit, and if poverty had not meant that he had not eaten enough over the years he "could have been a contender." The point was that he always thought he was not good enough and also could not cope with losing. Once he banned a person from the Order because he beat him in fencing bout.

forced out, then the order or group would suffer. In the manifesto, Mathers is asking members of the Golden Dawn to believe that he, and only he, talks to the Secret Chiefs of the Third Order. To do so he reveals the nature of his contact with them. What he describes are textbook Theosophical ideas about Masters. This is why it is easy to misinterpret what is being said if you have never worked that system.

Mathers says he did not know their "earthly names." It does not mean that he thought they were alive at this present time. For example, Dion Fortune, who had a similar system of chiefs, spoke to a person who was a former long dead English Chancellor. Another one of my teachers claimed to have a contact who was St. John. These would be their "earthly names." Mathers said that he only knew them by "certain mottoes." We have seen how this turned the Archangel Raphael into *Lux E Tenebris*.

Mathers went on to say he had "rarely seen them in the physical body; and on such rare occasions the rendezvous was made astrally by them at the time and place which had been astrally appointed beforehand." Mathers is not saying, as some have claimed, that the chiefs were in a physical body. He is saying that he rarely saw them with his eyes open. He always ran into them at astral locations. When he was supposed to meet them on Earth it was always at a time and place appointed beforehand during one of his astral meetings. As we saw above, this was the standard Theosophical method of meeting Inner Plane Contacts.

*"When such rendezvous has been in a much frequented place, there has been nothing in their personal appearance or dress to mark them out as differing in any way from ordinary people except the appearance and sensation of transcendental health and physical vigour (whether they seemed persons in youth or in age) which was their invariable accompaniment. In other words, the physical appearance which the possession of the Elixir of Life has traditionally been supposed to confer."*

Having used Mathers' techniques for a number of years I know what he is trying to say. He is trying to "sex up" something which is surprisingly mundane. For example, you are told to go to St. Peter's square and at a certain time you start to meditate. You are supposed to feel the contacts and suddenly one will stand out. This contact will come to you in your Astral vision to talk to you. To the lay person you are meditating with your eyes open. To

you, the meditation is being placed over the physical reality. The location is often a holy spot where the energies are supposed to help the message come through.

Mathers then tells his students that in his experience he has seen that it is difficult for a mortal, even advanced in occultism, to support the actual presence of an Adept in the physical body.

This is absolutely true. It is hard to do and takes a lot of practice. You are trying to see three Kabbalistic worlds at once. However, it is close to what Mathers was requiring his Hierophants to do in his Z documents. The techniques are very similar.

Mathers said that the effect of being in contact with so terrible a force was similar to a flash of lightning. He said that here was difficulty in respiration similar to the half strangling effect produced by ether.

In Theosophical circles what Mathers was explaining was the technique of channelling which would be perfected by Dion Fortune. Firstly the spirit takes over the throat centre to allow him to speak through the medium. This creates a clicking sound, which sounds like a soft clicking in the back of the throat. As the person comes out of a long session he sometimes feels the effect of taking over his own breathing. It is unpleasant. Some of the good mediums I have met have found it so unpleasant they practically had to be forced at gunpoint into a channelling session.

The point that Mathers was trying to get across is that he could not conceive "a much less advanced initiate supporting such a strain even for five minutes without death ensuing."

Sadly for Mathers his words were not believed. Already there had been others in the Golden Dawn who had found similar contacts. He already had known that the fortunately loyal head of the Horus Temple had even spoken to *Lux e Tenbris*, Annie Horniman had her Purple adept, and Brodie-Innes and Felkin were starting to get the first Shemesh communications.

What is telling is that none of the Rebels, other than Felkin, went looking for physical chiefs. Felkin, whose grip on reality was as loose as Mathers', was certainly looking for the order behind the Golden Dawn. The idea of finding physical Secret Chiefs was only an issue to those who really did not understand what he was going on about. For example, Waite was amused that Felkin only offered to take him to the Vault of CRC rather than tell him where it was. It did not seem to

cross Waite's mind that he was referring to what these days we would call a pathworking.

Ironically, Annie Horniman was one of the first to bolster Mathers' ego, by accepting his authority. However, she refused to send any more cash. Mathers' reacted petulantly and expelled her from the Order in December 1896.

The London adepts addressed a petition to Mathers which was couched in the most diplomatic of tones to re-instate Horniman. As Howe points out, Mathers was not asked to reverse his decision, but to ask the Secret Chiefs to change their mind about throwing Horniman out. It was a stroke of genius on behalf of the adepts. It would have shown that they acknowledged Mathers in his position of mediator between the Secret Chiefs and allowed him to back down without damaging his ego. The petition was ultimately not sent, but Mathers got wind of it and indicated he would not look at it.

Horniman was busy telling everyone that Mathers had thrown her out because she refused to support him financially. No one had previously known how much cash she was giving Mathers or that she had been expelled after the money had stopped. It would not take much spin to make Mathers look really bad, and it seemed that she managed to do just that.

Mina and Samuel Mathers appeared in London at the end of January and met with some of the adepts. They were saying that the order to kick out Horniman had come from the Secret Chiefs, not from Samuel and it would be too hard to change the minds of the Secret Chiefs. Samuel got a grilling from the Adepts who had seen what he had written and noted it failed to mention the involvement of the Secret Chiefs in the decision. Mathers replied with an excuse which Mina would later use against a person who rebelled against her authority - Dion Fortune. He claimed that every six months Mina Mathers looked at the symbols in the aura of the senior adepts and in Horniman's case something was wrong. At the time Mina was also saying that the auras of all of the Adepts were wrong in some way and they were conspiring against the Mathers. It seems that Mina had caught her husband's paranoia.

In one of Mathers' letters to Horniman, he indicated that the new target for his paranoia was going to be Westcott. The relationship between Mathers and Westcott was complex in that each had dirt on the other, yet both admired what the other could do. Mathers was

probably envious of Westcott's popularity. In the Order Westcott was admired and treated with affection. Mathers was concerned that since Westcott understood his grand magic system, he could use his popularity within the London temple to usurp his position.

If you believe Crowley, Mathers, in a fairly Machiavellian manner, promoted him to his representative of the Outer Order and then left a magical document with Westcott's name and address on it in a London taxi cab. The story has a measure of credibility attached to it. All Golden Dawn documents at that time had Westcott's name and address on them so that they could be returned to the Order in the event of the owner's death or incapacity. In 1910 Crowley printed what he claimed was a transcript of the Looking Glass Court case where Mathers admits as much.

However there are flaws in Crowley's story. According to him, the documents involved "practical instructions for raising devils, making yourself invisible, transforming men into animals, making gold, making rain and all the other fabled arts of sorcerers." There was no such Golden Dawn document. If a package had turned up in a taxi cab, with an address, the procedure would have involved contacting the owner. The cab driver would not think of researching the person's place of work in order to send it to his employers.

If the documents were Golden Dawn material, they would have looked like Masonic literature and, given that organisation's influence in the police force at the time, no one would have batted an eyelid. The only issue would have been if the papers were Second Order material. It is unlikely that Mathers would have condoned handing such secret material over to the profane even to get rid of Westcott.

Recently Darcy Küntz has suggested a much more plausible story which takes into account the personalities involved. There was one character within the Golden Dawn who had a habit of breaking his oath of secrecy when he wanted revenge on someone, namely Berridge. Berridge was incredibly angry at Westcott's involvement in the flare up with Horniman. Westcott had stepped in and joined those who wanted Berridge replaced as sub-Imperator. The sub-Imperator job was Mathers' representative and effectively put Berridge in charge of the London temple when Mathers was not there. Thanks to Westcott Berridge was now suspended and then demoted.

Küntz believes that that Berridge wrote to Westcott's employer and said that Westcott was a prominent official posturing as "one

possessed of magical powers" and it would "not do" for a Coroner of the Crown to be made shame of in such a mad way.

In the Crowley story the officials who allegedly confronted Westcott had more information than would have been obtained from any Golden Dawn documents. They knew he was a prominent official in the Order, which the labels on the documents did not say. The officials revealed that he personally professed to perform magic; again there is nothing in any of the circulated GD documents that could give anyone that idea. Finally, Westcott didn't relate the tale of the taxi cab at any point in his life. Later when he joined Mathers' *AO* he allowed his address to be used in the same manner as he had when he ran the Golden Dawn, which he would not have done if this story was true.

He believed, quite rightly, that someone had written a letter to his superiors to complain.

"I cannot think who it is that persecutes me - someone must talk," Westcott wrote to Frederick Leigh Gardner on 17 March.

But Westcott was more worried that Mathers was becoming unhinged and that there would be some form of conflict with him. Having someone in the Order talk to his bosses was probably the last straw. Westcott had a mild nervous breakdown. It is not clear if this was brought about by his resignation from the Golden Dawn, or for some other reason. Although he had the *SIR**A*, the Golden Dawn was his personal spiritual path and he worked extremely hard for it. He must have suspected Mathers and probably feared that his former friend would cause him further trouble. Westcott stopped working magic until May 1897 when he started a small Golden Dawn group with four friends, Mrs. Kennedy, Reena Fulham-Hughes, Francis Wright and Frederick Leigh Gardner. He remained a member of the Golden Dawn. Later he would adapt the membership of his private group at the instructions of the Secret Chiefs. It seems his own contacts told him not to work with any women. One can only wonder why they gave this advice.

Mathers was not suspected of contacting Westcott's employers, although he was in London at the time. It is possible that Mathers had help framing Westcott. The tactic of writing to those in authority of an inconvenient Frater or Soror was repeated by Berridge later in our tale. It could have been that the pupil saw how it was done and

emulated the master.

Meanwhile, things were not going particularly well for Berridge. The ThAMs considered him responsible for another batch of Lake Harris leaflets that were being distributed under the name 'Respiro.' In one of them is a footnote which describes how the writer had successfully worked 'arch-natural' powers against an enemy. A copy of the leaflet was sent by Berridge to another member of the order, H.C. Morris. It had a poem written on the bottom, which said:

*Oh! F.E.R. [Horniman], you should not let  
Your angry passions rise.  
Your feline claws were never meant  
To scratch a Frater's eyes.*

The allusion was to Horniman's nickname of Tabby, which was coined by Mina. Berridge had few friends within the ThAMs, and most of them believed that he wrote the pamphlet. To them this meant that they could throw him out of the Order for breaking his vow of not performing Black Magic. Gardner dashed off a letter to Berridge saying that he was telling Horniman and "no doubt you will hear from her solicitors in due course."

Berridge would have had little to worry about. It was unlikely that Horniman would have wanted to be dragged through court, but even if she had, a court could not have considered the poem defamatory. Nevertheless, he wrote to Gardner and denied writing the leaflet, and like many back-garden lawyers, incorrectly claimed that Horniman would have a job identifying herself by her Order initials of F.E.R. and could not claim she had been defamed. In fact, under British law it was up to Morris or Gardner to realise that he was referring to Horniman for a court to accept that this was the case. The rest of the poem simply says that Horniman should not get angry and it was wrong for her to attack him, which is not defamatory.

On 7 May Gardner wrote to Mathers, who owed him money for a book he commissioned but had not turned up yet. Gardner told him that he knew of his financial issues and offered him free housing at the home of his mother in Kensington and a salary of a pound a week. A condition was that Mathers would abstain from politics and work entirely for the good of the Order. Another condition was that he reinstate Annie Horniman, and expel Berridge. The deal would last

for six months and, if successful, it could be continued.

Needless to say, Mathers was furious at the idea. Not only would that mean that he would have to give up his fantasy that he was important in his political games, it also meant that he would have to give up all his power in a magical order to someone who was his student.

"I am not to be coerced by threatening," he said. He claimed that he was offered a political military appointment 16 months earlier worth £1,000 a year, but turned it down because it would have meant ending his Golden Dawn work. Mina and he were not prepared to sell their whole time for a pound a week. However, Mathers said that Gardner meant well even though the letter was awkwardly expressed.

Reading between the lines, Mathers was not actually telling Gardner 'no.' It was just that the money that was being offered was too low. Nor was it likely that he could come back to London under those conditions. He was desperate for money and the adepts were rallying around to give him cash. In May the Scottish temple emptied its surplus funds of £60-70 to help. It seems that Mathers was simply holding out for more cash, and without strings attached. No one wanted to provide this.

Realising Berridge's unpopularity and the fact that he had written the poem, Mathers decided that he was going to make a gesture by disciplining him. He suspended him from both orders for three months. The letter said that while he did not have a problem with the pamphlet, the fact that he had written a jeering verse against Horniman was against the spirit of the Order.

*I cannot allow this to pass un-noticed, your conduct herein being a most pernicious example to younger members of the Order. Charity and forbearance should alike have sealed your lips. It was a regretful necessity to remove [Horniman's] name from the role of the Order; but this does in no sense warrant triumphant jeering over her in disgrace.\**

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\* R.A. Gilbert, *The Golden Dawn Scrapbook*, pp. 160-1.



*Florence Farr in 1890*

In August, Berridge returned and received a nasty letter from Gardner, who seemed to think it was his job to tell him off further. The letter was marked "private and confidential," which Gardner thought would enable him to say what he liked without consequence. Berridge was angry; it was one thing to be suspended by Mathers for three months and he probably knew he deserved it, but it was quite another to get a telling off from this upstart. He reported him to Mathers who could be relied upon to feel that his authority had been challenged. He warned Gardner that he was in breach of his ⑤=⑥ oath. Gardner replied that there was no contract made in the ⑤=⑥ oath in respect to being friendly to a man who slanders a lady friend and then publishes a claim to have used black magic against her. Gardner claimed that the Berridge affair had been a scandal and a disgrace to the Order.

Florence Farr told Gardner that he was an idiot for sending Mathers such a letter. She didn't like Berridge either, and would have been keen to be shot of him. However, she also had some experience with Mathers and knew that dealing with him this way was going to cement Berridge as a part of the Order. A few weeks later she decided to block Gardner from taking any officership role in the temple on the grounds that he was rude to fellow temple members.

It is possible that this decision followed discussions with Mathers about what to do about Gardner. After all, Gardner had started to believe that he could order Mathers about. He had unilaterally tried

to discipline Berridge, questioned Mathers' handling of the Berridge incident, and now it appeared he had been rude to other members of the Order. It is clear that Farr took the action, but it seems unlikely she did so without Mathers' blessing.

Gardner resisted, conspired with and circularised members, and he was eventually shuffled to the Horus Temple in Bradford where he would be away from all those he annoyed. Mathers was again showing his autocratic side.

"You appear to look upon me, your Chief, in the light of a paid employee whom you can bully; and I will not have it from you," he wrote.

Berridge had somehow escaped at the expense of another of his enemies. But Mathers was now having trouble with the Scottish temple Amen-Ra. It had split into two factions. The anti-Mathers faction was being led by Brodie-Innes. On the other side was William Peck, who was Edinburgh city astronomer. It seems that Brodie-Innes, after sharing in Mathers' political schemes, had changed his mind. Brodie-Innes held the view that people were only tolerating Mathers because he had further occult teachings to reveal.

Then, just when life for the Golden Dawn could not get much worse, Aleister Crowley entered the scene. He joined the Golden Dawn in London in November 1898 and advanced rapidly, completing the Outer Order grade of Practicus in 1899. That year he met and became a close friend of Allan Bennett. Bennett was a much admired ritualist, who was a staunch supporter of Mathers and a strong believer in the Secret Chiefs. He handed over much Second Order information to Crowley before he should have. Crowley later claimed that this was because Mathers gave him permission to do so, which was quite possible. Crowley had much in common with Mathers. Both were fantasists and both had restrictive upbringings. Besides, the young man seemed to have money and Mathers wanted some of it badly.

Mathers visited the Horus Temple in Bradford in June 1898. He unloaded so much anti-Westcott bile into the ears of one of the chiefs, Patterson, that the chief felt the need to complain about his unfair and unfraternal attacks. This was a change from ten years earlier when both seemed to be seeing the same contact behind the Golden Dawn. Patterson told his old friend Westcott, who immediately feared that Mathers was going to reveal to the world that he had forged the Sprengel letters and the authorisation of the Golden Dawn.

It is not clear why he thought this, as it doesn't really make sense for Mathers to do this. But Mathers really had lost control at this point and believed, totally incorrectly, that Westcott was presenting himself as a Chief to rival his authority. This was affirmed when Mathers tried to bury the hatchet with Annie Horniman and re-admit her into the Order. She had to sign a note acknowledging Mathers as the Supreme Chief of the Second Order in all matters concerning the First and the Second Order.

Instead of doing so, and perhaps with a liberal dose of irony she replied that she was "waiting on an honourable message from our Chiefs." Mathers totally failed to see the irony in the comment. He thought that she was in communication with the Secret Chiefs, presumably through Westcott. He telegrammed her back saying, "You are cruelly deceived, you have never known, as Westcott, has never known any chief higher than myself. I can prove this."

When Horniman contacted Westcott, he wrote back saying he had never claimed to be more learned or advanced than Mathers, nor had he ever claimed to know or act under Mathers' Higher Chiefs. It is clear that Westcott was hoping that his comments might get back to Mathers and sooth his paranoia. If they did, Mathers' paranoia was not soothed. However, he was a little distracted promoting an idea he had to re-establish the cult of Isis in Paris. Mathers had a long standing love affair with the Goddess Isis and may have had a shrine dedicated to her in his basement. At that time he was also emphasising what he called the Mysteries of Egypt and claiming that Rosicrucianism was just another aspect of these Egyptian mysteries. In March 1899 the Mathers and a number of their friends were persuaded by a journalist friend of theirs to perform one of their rites publically at the small Bodiniere theatre in the Rue Saint-Lazare. The journalist, Jules Bois, provided all the publicity to pack the house. Reports of the performance indicate that Mathers had written a role for himself as a military hero of the Egyptian New Kingdom, Ramses the Great. Mina played a Priestess of Isis and together they worshipped and invoked Isis in what many would consider art theatre rather than ritual. The performances were considered quite fashionable amongst the more mystically minded Parisian middle classes. Predating screenings of the *Rocky Horror Picture Show*, men threw grain at the stage while women placed flowers to dedicate to the Goddess.

One reviewer commented that Mathers was speaking in a terrible English accent, which the reviewer later discovered was because he was apparently a Highland Scot. This probably meant that Mathers was faking a Scottish accent to match the highland clothing he was wearing in Paris. It would have been interesting, in a masochistic way, to hear a man from Bournemouth pretending to be an Ancient Egyptian faking a Scot's accent in French.

The performances ran for two years and may have been the reason that he did not request money from the Golden Dawn temples. The performances may have begun as a money spinner, but Mathers quickly took it seriously, working out ways it could be expanded. While he could not make much of a splash as the ruler of a secret organisation, he could become more important as the head of a public church.

As he brooded over the idea, in January 1900 "Sprengel" showed up on his doorstep with her husband and convinced him that it would work.

As we have pointed out earlier, Mathers almost certainly knew that the letters that Sprengel had written to Westcott were fabricated. However, he believed that the Cypher Manuscript, whatever its origin, was real, and he believed that it had contained the name Sprengel. While he had experienced the Secret Chiefs in his scrying sessions, direct contact with Sprengel would remove any claim that Westcott ever had to being the inventor of the Golden Dawn. He could denounce him as a fraud and get rid of his rival forever. The downside of this story was that he had not met Sprengel, but an American con-artist called Mrs. Horos.

On the face of it, Horos must have truly been one of the cleverest con-artists of her age. With the minimum amount of research, she managed to convince Mathers that she was neither German nor dead, and was a Secret Chief who was behind the Golden Dawn. She must have had some charisma, because she had little else going for her. She was hugely overweight, something she put down to the fact that she had absorbed the energy of Madam Blavatsky (who was not exactly sylph-like) upon her death.

Reading Howe, you cannot help but wonder how Mathers fell for it and believed that she was Sprengel. But if you look at the various letters that Mathers wrote about her, it is clear that he did not think Horos *was* Sprengel, just someone who could channel her. He de-

scribed her as one of the best mediums he had ever encountered and what appears to have happened was that Sprengel turned up during séance sessions.

He wrote to W.B. Yeats afterwards saying that on more than one occasion he talked to the real Soror Sprengel in this woman. To Mathers an astral contact with Sprengel was the same thing as a connection to his Secret Chiefs. She also apparently recounted a conversation he had years before with Blavatsky and had never mentioned to anyone.

*As for the woman [Horos], she is probably the most powerful medium living and her mediumship differs from the usual. At times she has been controled by very great and high forces, but much more frequently evil spirits. For she is a frequently a shell without honour, truth, or morality. \**

Horos did over-egg the pudding a little. She told him that she could change her physical appearance at will. As an Englishman, he never asked her why she had chosen that particular physical appearance, which actually prevented her from climbing stairs. Later Mathers would cast her as an evil magician who used her skills to break up the Order. But there is a question that no one seems to have thought about at the time. Mathers so wanted Horos to have contact with Sprengel that he was psychologically prepared to edit out anything that didn't quite fit. In the case of Horos, that would have taken a lot of editing. Mathers appears to have had some doubts, but still showed her the Outer Order rituals, which she stole and later used.

But what is interesting is that Mathers' own contacts do not appear to have warned him, nor provided him with any information about Horos. One would have thought that Mathers' own Secret Chiefs, or contacts, would have spotted such an evil agent and warned him. This can only lead observers to the conclusion that Mathers was not in touch with his Secret Chiefs at this crucial time. Being off one's contacts, in Theosophical terms, tended to happen if you had done something wrong. Ask someone who uses that system what they think might have happened and you would get the following answer. Mathers was given a choice. He had to choose between his fantasy politics, lose his income and split the Order, or uphold the contact he had already made and carry on. He was unable to surrender his Scottish-Synarchic fantasy and so he was abandoned and soon everything came crashing down.

Mathers introduced the Horos party to the Paris temple on 16

\* See Darcy Küntz *Letters from the Second Order*, P23

February 1900 as members of the American Thmes Temple Number 8\*. He introduced her as Soror Sprengel, who was not dead as Westcott had claimed.

She left when she realised that there was probably not a lot of money to be had from the Mathers.

It was around this time that Mathers performed an action which he would regret. He initiated Alistair Crowley into the ⑤=⑥.

After being refused entry into the Second Order by the London temple, Crowley had gone to Paris to see Mathers. Perhaps Mathers was feeling bolder after his close contacts with Mrs. Horos, which meant he could stand up to those who opposed him in London. But Mathers decided to go against the will of his London temple and initiated Crowley in a private ceremony. The ritual was either not conducted by the Paris temple, or, if it was, it was not recorded in the Temple's minute book.<sup>†</sup> But then again, Crowley was not a member of that Temple and so it would have been an official meeting of Isis-Urania being conducted in Paris.

Crowley went back to Scotland and started to perform the Abramelin operation. In February he wrote to the assistant secretary of the Second Order and asked her to send him the papers for his grade. The letter shows how closely Crowley had identified with Mathers - it was stamped with his motto and he had signed it Alistair MacGregor. In March he received word that the London Second Order had refused to acknowledge his entry into the Second Order. This was because they were now in open revolt against Mathers.

The revolt had begun in February. Florence Farr felt that the bickering in the Second Order had got to the point where it really should be shut down and wrote to Mathers for advice. Believing that

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\* According to Paul Case, Mathers had appointed George Wiggs Group Chief in Chicago. Wiggs would send out Knowledge Lectures to anyone who paid him \$10 for a course. He was also apparently charging for astral initiations and had never taken part in an initiation himself. Case found out that the money had been sent to the Mathers who collected about \$150 a month from the scam. It would seem that Horos' information about the Golden Dawn came from Wiggs. The Mathers can have had no interest in the spiritual wellbeing of the Americans they were initiating and just seen them as a source of income.

† No Second Order workings are recorded in either Minute Book anyway so it is not surprising. Mathers was sole Chief of the Second Order and he could do as he pleased in this respect.

this was all a ploy by Westcott, Mathers sacked Farr so that she could not work in a schism with him:

*I cannot let you form a combination to make a schism therein with the idea of working secretly or avowedly under 'Sapere Aude' [i.e. Westcott], under the mistaken impression that he received an Epitome of Second Order work from G.H. Soror 'Sapiens Dominabitur Astris' [Sprengel]. For this forces me to tell you plainly (and, understand me well, I can prove to the hilt every word which I here say and more, and were I confronted with S.A., I should say the same), though for the sake of the Order, and for the circumstance that it would mean so deadly a blow to S.A.'s reputation, I entreat you to keep this secret from the Order, for the present, at least, though you are at perfect liberty to show him this if you think fit, after mature consideration.*

*He has NEVER been at any time either in personal or in written communication with the Secret Chiefs of the Order, he having either himself forged or procured to be forged the professed correspondence between him and them, and my tongue having been tied all these years by a previous Oath of Secrecy to him, demanded by him, from me, before showing me what he had either done or caused to be done or both. - You must comprehend from what little I say here, the extreme gravity of such a matter, and again I ask you, both for his sake and that of the Order, not to force me to go farther into the subject.*

*I again reiterate that every atom of the knowledge of the Order has come through me alone from ①=① to ⑤=⑤ inclusive, and that it is I alone who have been and am in communication with the Secret Chiefs of the Order."*

Ellic Howe, in his *Magicians of the Golden Dawn*,<sup>\*</sup> sees this as Mathers blowing the whistle on Westcott's actions in forging the letters of authorisation between him and Springel.

However, it is unclear if that correspondence is what Mathers actually meant, so we have to look at it in context. Mathers' charge was made in a letter to his London representative, Florence Farr, on 16 February 1900. At the time he believed that the Cypher Manuscript was real and that he had talked to the real Sprengel

through the con-artist Madam Horos. It seems that Horos had realised his issues with Westcott and was busy confirming Mathers' fantasy about his former Chief's involvement in the Golden Dawn uprising. It is quite possible that Horos was saying that Westcott was a bounder who had set up the Order without her permission.

Mathers' exact accusation was that Westcott was "never at any time in written or personal communication with the Secret Chiefs of the Order" and that he "either forged or procured to be forged the professed correspondence between him and them." Mathers' claimed that his tongue had been tied all these years by a previous Oath of Secrecy, demanded by Westcott, before he was shown what he had done. It is not clear why that Oath of Secrecy was suddenly voided.

He went on further to say that *every atom* of knowledge of the Order had come into the Order through him alone and that it was he who had been the only communicator with the Secret Chiefs.

This is an odd statement to make. Even in his deluded state, Mathers knew that "every atom of the knowledge" of the Outer Order had not come from him. Howe and Golden Dawn historians have assumed that Mathers was referring to the forged Sprengel letters. This later theory is particularly plausible as the letter talks about making an oath of secrecy all those years ago to keep the whole fraud quiet.

But it seems unlikely Mathers knew the full extent of Westcott's plan to create the Order and when asked to make his allegations more specific he refused to do so. A clue to what Mathers might mean could appear in Crowley's unreliable transcript of the later *Looking Glass* trial. Mathers is quoted as saying that the London temples revolted against his authority because they thought that by declaring the *Warrant* to be a forgery he had destroyed his own authority.

If Mathers was referring to Westcott forging Sprengel's signature on the Warrant of the Isis-Urania Temple, which he did know about, then his claims made sense. To a Mason, the Warrant has an almost iconic value. It is symbolically presented at each meeting to indicate that the Lodge has a right to exist.



*Editha Salomon in 1909*

*(Laura Horos\*)*

But the letters, not the Charter had given Westcott authority, so it is fairly likely that was what Mathers was attacking. He would have probably been one of the few who had the forged Sprengel letters waved under his nose.

One possible scenario was that Horos, ever the masterful manipulator, could have easily worked a way around this. The conversation could have gone something like this:

Horos: "Westcott found my name in the Cypher Manuscript, but I never gave him any authority to set up the Golden Dawn. I meant for that task to be done by you."

Mathers: "I suspected as much when Westcott signed the Warrant for the temple, but he claimed to have letters from you. I saw some of them."

Horos: "Oh they can easily be forged. I should know if I wrote to him."

A conversation like this would confirm in Mathers' mind that Westcott had either forged or procured to be forged the authorisation for the Golden Dawn.

But focusing on Horos is a red herring. Mathers had believed that he was in touch with the Secret Chiefs long before she had appeared. More to the point, that seemed to have been acknowledged by Westcott.

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\* Public domain photograph from the United States Library of Congress Prints and Photographs division under the digital ID [ggbain.01273](https://www.loc.gov/item/ggbain.01273)

In this letter Mathers could be pointing out that he had those contacts when he wrote the rituals and without them all Westcott had was the barest outlines of rituals from the Cypher Manuscript. Further, Mathers' letter was trying to correct the misconception that Westcott had received a body of Second Order workings from Sprengel, when in fact that material had come from him as a result of his connection with *Lux E Tenebris*. This information was not well known within the Second Order. In 1912, Westcott had to explain it to Golden Dawn Adept F.L. Gardner, which meant that the story of the Second Order's creation had never been clear.

Farr formed a Second Order committee to look at the issue. She thought that if Mathers was telling the truth then the entire Order was based on a sham and it would collapse when the information was leaked. This certainly had not been Mathers' plan. He believed that the Order would just get rid of the fraudulent Westcott. However, he forgot that he had admitted to being involved in the cover-up and the rebels did not want to get rid of Westcott. They were fed up with Mathers.

The committee consisted primarily of anti-Mathers members. They contacted Westcott who was uncooperative as well. This is surprising, as he had enough documentary evidence to sway a committee which would have not had the ability to check the forgery.

A good reason he would not have done this was he needed to find out who Mathers actually had with him in Paris. Howe has always assumed that Westcott entirely invented Sprengel, who had the motto *Sapiens Dominabitur Astris*. This was because the coded page with Sprengel's name and address on it that accompanied the Cypher Manuscript was written in a different hand and went from left to right, instead of the right to left of the main Cypher. But the handwriting was not Westcott's either and his script is seen adding the phrase "who lived here often" next to the address. There is a possibility that Westcott did not invent Sprengel, but had simply not written to her, or had been unable to find her and had forged her letters. This would not have caused any problem for Westcott unless the real Sprengel ever turned up, alive, which is exactly the scenario he found himself.

Westcott knew that Mathers had met with high ranking contacts in Paris before, so it was possible that he had met the real Sprengel or had channelled enough information to know the truth. He did not get a clearer picture until 15 June when one of Mathers' temple members,

R.B. Nisbet, visited him. When Yeats visited Westcott at the end of March he said that his lawyer had told him to stay quiet, but clearly he was trying to buy some time.

By the middle of March it seems that Mathers had realised that all was not as it appeared with Mrs. Horos. But it was too late to backtrack. He refused to acknowledge the right of the committee to investigate him to exist. He claimed that his letter to Farr was private and that she should not have discussed it with anyone.

Meanwhile, Westcott, still uninformed about who Mathers' Sprengel was, wrote a letter to the committee in which he suggested they should forget all about the allegations. He pointed out to them that even if they did not buy his story, they were in "possession of a mass of most valuable occult science" which they had all learned from the GD. "You cannot turn your back and say you did not approve of the teachings we provided." In regard to the allegations, Westcott fudged his reply, saying that he couldn't legally prove the details of the origin of the knowledge and history of the GD. He claimed that Mathers could claim the authorship because he couldn't disprove him. Westcott also spun a line that he had no wish to engage Mathers because he would be attacked violently, something he knew would resonate with the investigating committee.

The committee decided to suspend all operations of the Order. Mathers was furious. Not only had Horos made a fool of him, his plan to remove Westcott had resulted in a committee starting to threaten his position. He tried to sack the committee, but it ignored and suspended him until it could work out what to do.

One member of the committee had another conversation with Westcott. He still had not heard who Mather's Sprengel was, and would not be drawn. However, he had made another fudge of the story. He said that he had written to the address and got a reply *claiming* to be from Sprengel. Innocently, he believed the letter. This covered him as far as the Order was concerned. It meant that if the letters were not from Sprengel, then he had been duped along with the rest of the Order. It was a good response if Mathers' Sprengel appeared to be the real one, although it would not let him off the hook from Mathers' allegation that he had forged the replies and made him swear an oath to cover it up.

Meanwhile, Mathers was threatening to send magical attacks against those who rebelled against him. He said that while he was accused of condoning a felony, it was better than going against the duty of an occultist which was Fraternity and Fidelity. It seems that he was in the throes of an emotional hijacking from which there was no calming him. The long letter he wrote to the committee, in which he makes his threat, was full of claims about how wonderful he was and the power of the Chiefs that he served.

*"It would be a very easy thing for you to ask [Westcott] for the address of [Sprengel] and find out if she lived there... but I will have nothing to do with this."*

The committee didn't, but instead wanted to see the Cypher Manuscript. Westcott, being on safer grounds there, let them have access. He even wanted a signed statement from them, having seen the Cypher, that it was much older than Mathers claimed.

It is not clear if this was done, as Mathers had just ordered Aleister Crowley to take over the Vault of the Second Order at Blythe Road.

Crowley, upon hearing that Mathers was in trouble, had written to him offering his services. Mathers accepted his offer and Crowley went to be briefed by his Chief in Paris. According to Crowley, he presented Mathers with a plan which was only "substantially accepted." Given the bizarreness of the plan, one wonders what it was that Crowley suggested that Mathers thought was too silly.

*I. the Second Order to be summoned at various times during two or three days. They are to find, on being admitted one by one, a masked man in authority and a scribe. These etc. pass, after pledge of secrecy concerning interview.*

*A. Are you convinced of the truth of the doctrines and knowledge received in the grade of ⑤=6 Yes No*

*If yes (i) Then their origin can spring from a pure source only?*

*If no (i) I degrade you to be a Lord of the Paths in the Portal in the Vault of the Adepts.*

*B. If he reply 'yes', the masked man continues: Are you satisfied with the logic of this statement? Do you solemnly promise to cease these unseemly disputes as to the headship of this Order? I for my part can assure you from my own knowledge that D.D.C.F. [Mathers] is really a ⑦=4.*

*If yes (3) Then you will sign this paper; it contains a solemn reaffirmation of your obligation as a ⑤=6 slightly expanded, and a pledge to support heartily the new regulations.*

*If no (4) I expel you from this order.*

*II. The practice of masks is to be introduced. Each member will know only the member who introduced him.\**

*Severe tests of the candidate's moral excellence, courage, earnestness, and humility, refusal to do wrong, to be inserted in the Portal or ⑤=6 ritual.*

*III. Outer Order to be summoned. Similar regulations to be announced to them. New pledges required that they will not communicate the identity of anybody they happen to know to any new member.*

*IV. Vault to be reconsecrated.*

After the dust had settled, the Outer Order was going to have Berridge as Mathers' sub-Imperator and G.C. Jones as Praemonstrater. Crowley expected to be Chief Adept of Britain, with Berridge and Elaine Simpson as Second and Third Adepts, but there is nothing to suggest that Mathers would have done that. It is also a sign of Crowley's own lack of humility that he failed to recognise that he should have been refused entry to the Second Order on the basis of point II.

According to Crowley, Mathers made him a Rose Cross talisman to call upon the power of the Chief in case he was needed. He met Simpson and Berridge. They survived his questioning. Simpson wondered why the adepts had refused him entry into the Second Order and Crowley told her that it was because they believed that he was using Thomas Lake Harris's sexual techniques to gain power. He felt that both Berridge and Simpson would support that particular lie.

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\* The use of masks impressed Crowley, but it had been part of the Golden Dawn Z documents since the introduction of the Second Order. Clearly it had never been implemented, as Crowley and Mathers saw this as something which needed to be introduced. Crowley used the idea in his own Order. It was not used by Mathers and the AO and was eventually dropped from the Z documents.



Aleister Crowley (1906)

According to Crowley's later remembrance in his periodical *The Equinox*,\* he was experiencing some form of magical attack. On his way to see Simpson and Berridge his cab caught fire and horses bolted at the sight of him. Simpson's fire failed to burn, his Rose Cross talisman lost its colour and whitened, and a rubber coat caught fire. Of course, we only have Crowley's word that all this happened, and Crowley is not the most reliable witness to these events.

On 16 April he spoke the landlord at 36 Blythe Road, where the Vault was, and convinced him to let him in. He hired a bouncer from a pub in Leicester Square and all was ready for the next day.

On 17 April Crowley and Miss Simpson got into the temple, changed the locks and removed Miss Cracknell from the premises. She telegraphed A.E. Hunter and Florence Farr. Hunter said that when he showed up he didn't really know who Crowley was. Crowley showed him documents which proved that he was acting on behalf of Mathers. Hunter pointed out that Mathers had been suspended. Farr showed up, saw what was happening and called the police. Unfortunately, because the landlord was not around, none of them could prove that Crowley had no right to be there. Since Crowley had changed the locks he was *de facto* in possession.

The adepts and their representatives had to beat a retreat. Crowley found the list of Second Order Adepts and signed his own initiation date in it and settled down to the task of dispatch-

ing letters to all the adepts demanding their attendance for his masked grilling on Friday 17 April.

On Thursday, Hunter returned, this time with Yeats, and they had words with the landlord Mr. Wilkinson. They had come armed with a letter from Florence Farr who ordered the locks at Blythe Road to be changed. Wilkinson agreed, especially after he found Crowley's name on a Trade's Protection Association credit black list.

After arranging to meet a bouncer at Iram, Crowley arrived. He was wearing a black mask, full highland dress, MacGregor plaid thrown over his head and shoulders, and a golden cross on his chest. He also carried a ceremonial dagger, presumably tucked into his socks. Instead of magical guardians he encountered the landlord, who told him to leave. When Crowley refused, Wilkinson called the police. In the end it was not the magic of Yeats or Wilkinson that repelled the Great Beast, 666, from the Vault of the Adepts - it was a London copper.

Telegrams from confused members of the Second Order started to arrive at the temple, along with a wig for Mrs. Simpson, who had arranged to have it delivered in the midst of the crisis.

The Battle of Blythe Road, as Crowley called it, convinced the revolting adepts that both he and Mathers were completely mad. They suspended Mathers, Crowley, Berridge, and the Simpsons from the Order and stated that no one was permitted entry to the London Vault unless they were London initiates. This would stop anyone else showing up from Mathers' Paris temple and claiming that they had been permitted entry.

The Second Order changed its name to the Research and Archaeological Association for the time being. The reason being that Crowley had threatened legal action, and if the Order was going to go to court it was better that the real name not be revealed.

On 20 April, Berridge acknowledged a letter from Hunter, which said he had been suspended from an Archaeological Association which he had never joined.

*"I am in receipt of your note of yesterday in which you convey to me the decision of the self-appointed and unauthorised committee of your new Archaeological Association. I have read it carefully but am at present unable to decide whether impudence or imbecility is*

*its predominant characteristic.*

*As I have never been a member of your new Society I cannot be suspended from such a non-existent membership.*

*Nevertheless I am a gentleman and desire to associate solely with men and women of honour. Your letter shows me that the committee fully recognises the distinction."*

The nailing of Berridge's colours to the mast in favour of Mathers can have come as no surprise to the Adepts. Nor would his loss have been mourned. When Percy Bullock replied, he could not resist the jibe that he observed that Berridge felt it necessary to explain that he was a gentleman.

In a meeting in May, the adepts voted to remove Mathers:

*... it will be seen that [Mathers], as Chief of the Order, has placed himself in an untenable position. If his accusation of forgery be true, he has knowingly, and on his own showing for many years made use of that forgery for his authority as Chief; if his statement be false, he has been guilty of a slander on one to whom he was bound by the most solemn pledges of fraternity and fidelity, both as a member of this Order and as a Freemason.*

*In either case, the conduct has been such as absolutely to destroy the confidence of the Second Order in London.*

*Therefore the Second Order in London (between 50 and 60 members) is, with the exception of five members, unanimously resolved that it will no longer recognise Mathers as Chief of the Order, and that its connection with him is absolutely severed.*

Mathers was paranoid. He still thought, despite all evidence, that the whole thing was part of a conspiracy to put Westcott in charge. He wrote to one rebel:

*I have committed one great though avoidable fault, which is this: in giving these persons so great a knowledge I have not also been able to give them brains and intelligence to comprehend it, for this miracle the Gods have not granted me the power to perform. You had better address your reproaches to the Gods rather than to me, unless some spark of returning wisdom can make you recognise in such 'critics' the swine who trample the Divine Wisdom underfoot...*

Mathers' insecurity and refusal to embrace reality had finally resulted in the death of Golden Dawn. He was right to take the rebellion personally. For all the theatrics about the forging of documents with the Secret Chiefs, it was never about that. Westcott, who actually did the forgery, was not thrown out and neither was the Golden Dawn's history revised to exclude Sprengel.

The rebels were pragmatic. Mathers and Westcott were correct when they said that the members of the Golden Dawn had learnt magic from them. The crime forging of the documents was small potatoes in comparison with that. It is ironic then that Mathers, who believed himself the great military strategist, had played into the hands of those who had enough of him by attacking Westcott. His actions had given Farr and her associates an excuse to get rid of all those who caused problems. Crowley, Berridge and Simpson were all gone along with the suspect members of the Horus and Amon-Ra temples. Yeats summed up what the rest of the Adepts must have been thinking: "We have got a perfectly honest Order, with no false mystery and no mystalogogues of any kind."

He was wrong. Within a few years the rebels would be at each other's throats and the Golden Dawn would change its name to *Morgen Rothe* before drowning in an ocean of antagonism and apathy. However, three orders would rise from its corpse, all of which would last for many years and, in one form or another, are continuing; the *Stella Matutina*, the *Fellowship of the Rosy Cross*, and the *Alpha et Omega*.



# FEAR is FAILURE



## CHAPTER FOUR

Mathers had never been the most stable of people. At best he could be described as a little eccentric. But something happened in Paris which made him much worse.

For a long time much of the paperwork connected to the rebellion talked about Mathers' interest in "politics." The way such comments are written implies that there was an active cell of people in Paris who were scheming to place a Stuart pretender onto the throne. If this were true, it is easy to imagine Mathers' involvement. But there was no such movement in Paris at the time. Any Jacobite cells had long since dispersed and the cause was considered just as important in France as it was in England. That is to say, not at all.

There had been a rise in Romantic Neo-Jacobite ideas in England towards the end of Queen Victoria's reign, but it was never a serious political movement. The closest it got to direct action was a poster campaign around the time of the King Edward's coronation calling for the restoration of the Stuart Dynasty.

But at least in England a movement, of sorts, existed. About the only "Scottish" thing that was important in Paris at the time was the Ancient and Accepted Scottish Rite of Freemasonry. This was an involved 33 degree system of Freemasonry which was more esoterically motivated than the more familiar three degree system of the United Grand Lodge of England. The "Scottish" influence of the Scottish Rite was based on a fantasy that the Jacobite movement had an influence on the higher degrees. John Noorthouk, in the 1784 *Book of Constitutions of the Premier Grand Lodge of London*, claimed that King Charles II was made a Freemason in the Netherlands during the years of his

exile (1649-60). The fantasy was treated as fact by several anti-Masonic writers, including John Robison (1739-1805), a professor of Natural Philosophy at the University of Edinburgh and C. Lenning in his *Encyclopedia of Freemasonry*. By the mid 18<sup>th</sup> Century the legend had been “established” that King James II of England, after his flight to France in 1688, lived at the Jesuit College of Clermont, where his followers fabricated certain degrees for the purpose of carrying out their political ends.

The story fooled even the English Masonic writer, Dr. George Oliver (1782-1867), who, in his *Historical Landmarks* (1846), carried the story forward and even claimed that King Charles II often attended meetings. The Jacobites depended on a line which started with James II, James Francis Edward Stuart (1699-1766), who was recognised as James III by the French King Louis XIV and finally ended with Charles Edward Stuart, “Bonnie Prince Charles,” who was defeated at the Battle of Culloden in 1746.

It is possible that Mathers thought that he could rekindle the flame of Jacobite nationalism in Paris. It was certainly in character for him to believe that, and it could explain how he got involved with the various groups and individuals. But by the time Mathers arrived in Paris, any Scottish Rite scheming over the throne of Scotland and England had been replaced by something a little darker. The Scottish Rite was now under the influence of right-wing, anti-Republicans, who had a strong anti-Semitic bias. They were not so much interested in Scottish politics, but more in the idea of controlling Europe through a proto-fascist style elite.

France was under the influence of the anti-Jewish mentality of the Dreyfuss Affair, which had split France and forced the right-wing into ever more extreme positions, which were eventually to take control under the Vichy government in France.

One such personality of the period, who we know had a connection with Mathers, was Gerard (Papus) Encausse. Papus was a pro-Russian monarchist, who was only officially involved with Mather's Ahathoor Temple briefly. Encausse was influenced by the magician and healer Philippe Nizier and the Marquis Joseph Alexandre Saint-Yves d'Alveydre. Saint-Yves owned all the papers of the Alchemist Antoine Fabre d'Olivet and believed that Europe should be composed of a synarchy where there were three councils, representing economic power, judicial power, and scientific community, of which a

metaphysical chamber run by occultists would run the lot. It was based on Plato's *Republic* and, put simply, it is a system where you have an elite, hierarchical clique of rulers, who are wise and base their decisions on occult knowledge.



*Gerard Encausse (Papus)*

While Saint-Yves was apparently ambivalent to the Jews, his works were used to provide intellectual weight to the arguments of anti-Semites. His students were much more reactionary. Papus established a number of societies based on synarchist ideas and wrote under the pseudonym Niet, claiming there was a Jewish financial syndicate trying to disrupt the Franco-Russian alliance. For a while it was suggested that it was Papus who forged the infamous document claiming to describe a Jewish plan for global domination called *The Protocols of the Elders of Zion*. While the *Protocols*, which provided Hitler with his justification for genocide, were written by Pyotr Ivanovich Rachkovsky, who was the head of the Russian secret police, the fact similar arguments were made by Papus did make him a likely candidate.\*

Another of Papus' students was René A. Schwaller de Lubicz, who later designed the uniforms for Hitler's Sturmabteilung Storm

\* In his *Politics and the Occult: The Left, the Right, and the Radically Unseen*, Gary Lachman claims that Papus was able to work magic with Jews like Mina Mathers and use the Kabbalah, but when it came to mundane matters he was completely anti-Jewish.

Section and saw in the Third Reich the perfected pattern of Saint-Yves's synarchist ideas.

Papus was a director to the various synarchist esoteric groups operating in Paris at the time and it was clear that they were all influencing each other.

Papus's time within the Golden Dawn was short and might have been an attempt by Mathers to impress one of his "political friends." In other words, it was just a token initiation which was given in recognition of association between the Golden Dawn and Papus' activities. Such a recognition needs to be seen in the light of the Dreyfus Affair which had created a new Far Right where ethnic nationalism was mixed with anti-Semitism, xenophobia, anti-Protestantism and anti-Masonry.

Papus, however, managed to move Yves d'Alveydre's ideas into Masonic and soon the Right had such orders of its own. But Papus realised that esoteric orders were not going to rule the world if they were not united themselves. He attempted to link all the esoteric orders under one big synarchy. In 1908 he held a huge convention the temple of the "Droit Humain" lodge. The idea was to unify of all occult orders so that they could be a powerful political tool.

No less than 20 Orders and Societies attended his convention, which had Papus as the Secretary and both Victor Blanchard and Paul Veux as Assistant Secretaries. Mathers must have been there, and although he would have been a bit player, he would have still fitted into Papus' scheming.

Also present was Theodore Reuss, who would become the head of the *Ordo Templi Orientis (OTO)*. Reuss is an example of the sort of political games that Papus was playing and who he was linking into his synarchic ideas.

Until 1885 Reuss had been a member of the Socialist League in the UK and pretended to be an anarchist. For a year he had been a librarian and labour secretary. On 7 May 1886 he was expelled as a police spy in the pay of the Prussian Secret Police.

But while he was in the UK, possibly as a result of Mathers, he met Westcott, who gave him a charter dated 26 July 1901 for the Swedenborgian Rite of Masonry and a letter of authorisation dated 24 February 1902 to found an *SRIA* group in Germany. He also met Crowley at the same time, probably through Mathers.

Rueus fitted into many of Papus' plans, particularly with his connections with German intelligence. Papus made him Special Inspector for the Martinist Order in Germany. It was also his contacts with Papus that helped Reuss form the *OTO*'s Gnostic Catholic Church. Papus' synarchy plans collapsed when he died in 1916.

One wonders what Mathers, with his Jewish wife and interest in Hebrew and the Kabbalah, would have had in common with these people. While he may have been a bit right-wing by modern standards, Mathers was religiously tolerant. In one Golden Dawn paper, *On the General Guidance and Purification of the Soul*, he wrote:

*In truly comprehended Religion there is no sect, therefore, take heed that thou blasphemest not the Name by which another knoweth God; for if thou dost this thing in Jupiter thou wilt blaspheme YHVH; and in Osiris YEHESHTUA. "Ask of God and ye shall have. Seek and ye shall find. Knock and it shall be opened unto you."*

He also refused to get involved in the personal lives of order members unless it impinged the Order itself, which saw some value in all religions, but bowed to none of them. He could not have supported the anti-Jewish bile that was coming out of Papus and his synarchist friends.

But the short answer was that during that period of history, anti-Semitic views were considered a lot more normal. Mathers may not have agreed with them, but he probably would not have considered avoiding a person for holding them. Blavatsky herself was anti-Jewish, as were many of the leading esoteric lights of the age. Crowley believed that Jews conducted human sacrifices, Maude Gonne was virulently anti-Semitic, and Yeats at various times in his life either agreed with her or was trying to impress her.\*

It then begs the question, how did such anti-Semitic people put up with Mathers, who had written about the Kabbalah and other Jewish subjects? Amongst the social circles of Paris' esoteric groups, the

\* Although not anti-Semitic either, Yeats had a few quirks. His *Countess Cathleen* (1899) has evil merchants who go about the countryside and offer to purchase souls with gold. While they were based on Protestants who fed the hungry if they left the Catholic Church, Yeats dressed them in Eastern clothing to suggest that they were Jewish peddlers. Later in life Yeats was briefly an admirer of General O'Duffy, who led the Blueshirts, Ireland's short-lived fascist movement, he also held complicated ideas about racial purity.

Kabbalah was considered acceptable, but under the umbrella of its more palatable Christian or Frankist incarnations. Papus himself had no problem with it and did not appear to have any problems working with Mina either.

While the esoteric classes were anti-Semitic in a way that would make many modern occultists cringe,\* this fails to fit with the concept that many of them were writing learned tomes on Hebrew Kabbalah.

But as *Sepher Yetzira* by Professor Bryan Griffith Dobbs<sup>†</sup> points out, these works were based on Latin translations such as Knorr von Rosenroth's *Kabbala Denudata*. It seems strange in that these esoteric types were doing everything other than ask what Jewish people thought about the Kabbalah. Some of their translations, including Mathers' work, involved a superficial understanding of Jewish thought.

*Neither Mathers himself nor Westcott nor Crowley, for that matter, had anything more than a smattering of Hebrew, at best the equivalent today of four undergraduate semesters of Beginning Biblical Hebrew: adequate for picking one's way through a text word for word but hardly sufficient for producing accurate translations. Once again, the general xenophobia of the time in England, coupled with both anti-Judaism and antisemitism, meant that the last people to be consulted about what their tradition actually meant were the Jews.*

Nevertheless, the reactionary views of the synarchists should have alarmed Mathers and he must have chosen to overlook some of their more unpleasant aspects. But there was something in this scene which hit a nerve with him. Perhaps it was the idea of the esoteric world fighting to take control of the real world which was an addictive concept. After all, it did fit into his fantasy of him saving the world. It could have been that amongst these people he was actually "someone" and his fantasies were accepted. Either way, the fantasy seemed impossible for him to shake, even while it was threatening to destroy his Order.

\* Most modern esoteric groups rightly regard religious or racial prejudice as counter to universal brotherhood and those who hold such views as backward. One of the things that makes the Golden Dawn attractive to modern minds is that it tells its Neophytes to hold all religions in reverence.

† While making some good points, Dobbs over eggs the pudding a bit by assuming that Mathers did better because he had Moira (sic) helping him with translations. Mathers had not met Mina when he translated *Kabbala Denudata*. Besides, it was a Latin translation, so he did not need her.

According to Horniman, the quirks in Mathers' character started to show in 1892 when he first became involved in his political groups and other "Mars feelings." His attitude almost caused quarrels, but Mina always managed to calm them. Horniman said that was when Mathers' drinking began. He also started growing louder and more obnoxious. But this also coincides with the last piece of significant writing that Mathers ever did for the Golden Dawn, which is the *Consecration of the Vault*.

In many ways Horniman can be held responsible for allowing Mathers to become what he was. It was her money which enabled him to follow his synarchist career while she actively disliked its political message. It is one of the ironies that while Horniman was doing her best to protect Mina, she ended up encouraging the very thing that caused her friend to stop painting and ultimately swap the Golden Dawn for pointless political scheming.

While we know that Mathers and his wife were continuing their séances, there appears to have been very little useful material being picked up. It seemed that Mathers had been told all he was going to by his contacts and we never hear of *Lux e Tenbris* ever again. What must have been worrying Mathers was that people were starting to reach a point where the ⑥=5 grade ritual and material was needed and he could not provide it.

Based on my experience with those who rely on contacts and mediumship, the system tends to take its toll on the personality. A person can become worn down by repeated trance work, but worse than that, their ego can also be inflated. It does not take much for a person to believe they are extremely important and that the high level contact talks to them because they are the only mortal capable of receiving the message. They will start to treat other people as beneath them. If they are weak people, or psychologically unbalanced, they will turn to their contact to provide them with either companionship, love, or a *de facto* parent figure. Soon they will begin to fear that they will lose or offend their contacts.

Dion Fortune's biographer, Alan Richardson pointed out that losing your contacts is the occult equivalent of castration. When it happens, the magician is completely lost and disorientated. The psychological effect is similar to a divorce. While occult literature might suggest that a person might lose their contacts due to a moral failure, or through not doing what the contact says,

practically it happens when they change their direction or approach. In the case of Dion Fortune it was when she moved from a Christian to a pagan approach. She said that she lost her Golden Dawn contacts when she was thrown out of the *AO* by Mina, only to gain them back when she met Hope Hughes in Bristol and joined the *Stella Matutina*.

When Mathers arrived in Paris he was incredibly focused on the Golden Dawn and whatever *Lux e Tenbris* was giving him. But once the ⑤=⑥ was completed, Mathers stopped working on the Golden Dawn and started looking at other shiny objects offered to him by his synarchist Scottish Rite friends. This is speculation and it will never be clear if politics distracted Mathers enough to finish his contact with *Lux e Tenbris*, or if he entered that arena to compensate for the fact he had lost the Golden Dawn contact. I would think it was the former, because as far as the Golden Dawn was concerned, it still saw him as its idiosyncratic leader until 1896.

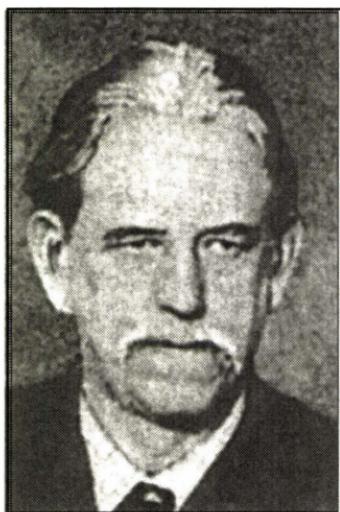
He was clearly in the grips of his political fantasy in 1896 when he showed up in London around Corpus Christi and did not attend the meeting because of “politics.” Annie Horniman was furious. Not only was he failing to tackle the backlog of Order work which was piling up, he could not find two or three hours to show up to the most important meeting of the year.

“The feeling that my honour as an upright person was being injured by supporting a political movement of which I did not approve grew too strong to be borne,” she wrote. She decided to withdraw the money which she used to prop up the Mathers in Paris. One of the things I have noted amongst those who follow a magical path is that they have a belief that while they are tuned to its goals and are working towards “the Work,” the Universe, God, or their contacts will make sure that they don’t starve. Until that moment in 1896, Horniman had provided the Mathers with money and he was looked after. Any shortage of money was largely because Mathers had high costs in entertaining his political cronies, as they concocted their make-believe plans for world domination over Port and expensive cigars.

The sudden lack of money should have been a sign to Mathers that his Golden Dawn contacts had left him and would have been giving their teaching and financial support to someone else. If *Lux ETenbris* had not been turning up in his skrying for a while, Mathers would have assumed he had lost his contact and thrown himself into his back-up fantasy world of “politics” to compensate. As Horniman

had noted, this fantasy required him to be a right-wing autocrat who had a role within the inner circle of an emerging synarch which would eventually rule the world and give him a small Kingdom in Scotland.

In the Theosophical system the effect of this demotion would have been a psychic shock which would have taken years to overcome. Mathers turned to drinking heavily. Mina wrote to her friends complaining about it and photographs of Mathers in 1910 show him to be looking very rough. If he was still talking to them, his contacts would have been insane to suggest he take on Crowley in court, certainly with no money.



*Mathers in 1910 (Daily Mail)*

Still, it is possible that Mathers believed in one of the more unpleasant aspects of the Theosophical doctrine of Secret Chiefs. I mentioned earlier that they often acted like despotic parents. If you did not succeed they cut you loose and leave you without the guidance and support you are used too. The *AO* was a shadow of what the Golden Dawn had been, or was going to become. All the best magicians had joined the rebels and he was left with Berridge and a half interested Crowley. If the Secret Chiefs were really talking to Mathers and not the rebels, then they were talking to the losers rather than those who would go on and make something of magic.

## The BIRTH of the *ALPHA et OMEGA*

Crowley returned to Paris to report about the successful coup. In his diaries he claimed that Mathers' response was to baptise peas with the names of the rebel ringleaders and spend the afternoon rattling them in a tin. Crowley told the story to prove that Mathers had been abandoned by his chiefs. Given what happened to the rebels afterwards it seemed to have a better effect than anything the Great Beast had come up with.

When the leader of a magical group is thrown out by his followers, or by rival leaders, there is normally a period when they withdraw and think about their next move. Mathers did not do this. He carried on as normal.

The way he saw it, he still had his loyal temple in Paris and his contacts with the Secret Chiefs. He also had the Horus and the Amen-Ra temples, although these were soon to die completely. He also had allies in London in the form of Mrs. Simpson, her daughter, G.C. Jones, Berridge, Crowley and a couple of others who had sided with Mathers. Not many, but enough to start working the rituals again. Initially it seems that he did not give up hope that there would be some form of capitulation from the rebels. Letters still crossed between him and the leaders for a year afterwards.

The new temple was to have the old name and number of the Isis-Urania temple. Mathers would not allow the rebels to think that they had taken anything that rightfully belonged to him. What was spectacular was the speed with which the new Isis-Urania temple was up and running. The Battle of Blythe Road happened in April, yet by May or June the new temple was working and performing its first initiation. However, there were few people who had not defected and membership was tiny. Crowley gave his friend Gerald Kelly a week's notice of a ritual and told him he would have to take the role of an officer as numbers were too low to initiate a new member, Madame Lucille Hall. Kelly can't have had a grade much higher than Neophyte, so they must have been scraping the bottom of the barrel. Crowley admitted that all they could get was Simpson, her daughter, Jones and Berridge. One thing he did not indicate was where they would find the ritual equipment. The robes, wands, banners, etc. would have all

been in the hands of the rebels. A month is an incredibly short time to get all this material together, unless the Horus Temple loaned them the equipment. The original Isis-Urania temple material was stored at Mark Mason's Hall, but some magical equipment could have been stolen by Crowley from Blythe Road. Other former members of the Golden Dawn might have had banners, etc. for the workings they conducted in their own home.

Teaching material and the first rituals were direct copies from the original Golden Dawn. Berridge had a full set and it was his messy diagrams that were circulated to members.

During the first few months, there is no doubt that things were "rough and ready." Mathers had a printing press which had been bought for him by Westcott. He printed out the labels for the course material with the addresses on which they were supposed to be sent. He also printed a pledge form on 15 September 1900.

If Crowley hoped that he was going to be in charge of the new group, he was gravely mistaken. Many have thought that Mathers was greatly impressed by Crowley. Unfortunately, this view is based on the writings of Crowley himself, who tends to play up his own role in the Golden Dawn. Crowley seemed to think his appointment as Mathers' representative in the Battle of Blythe Road was significant for his future in the Order. Mathers was to be a bit more pragmatic. Using Crowley in the Battle of Blythe Road made sense. Crowley had money, which Mathers was always short of, if there was any need of court action. Crowley was loyal and keen to follow Mathers' orders, even if they were bizarre. But while Berridge and others who remained loyal to Mathers were rewarded with titles in the new Order, Crowley was overlooked, obtaining officerships rather than a chief's role.

With Mathers and Berridge in charge, there was only one position left. Chiefs usually have the role for life and, once appointed, Crowley would only have been gotten rid of with much fuss. Crowley was also junior to the people who would have been in his charge, something that would not have worked either. Rumours of Crowley's homosexual pursuits would also have reached Mathers' ears. The last thing Mathers would have wanted was more scandal when he wanted to attract members. Besides Mathers was at that time hoping to attract Westcott back into the fold as the third chief, which would have meant no place for Crowley.

If Crowley was angered at the snub he didn't mention it. With the benefit of hindsight some years later he wrote that he had become convinced that Mathers had lost the plot and was no longer in contact with the Secret Chiefs. He wrote in *The Equinox*:

*SRMD, though a scholar of some ability and a magician of remarkable powers, had never attained complete initiation: and further had fallen from his original place, he having imprudently attracted to himself forces of evil too great and terrible for him to withstand.*

Crowley claimed that through his subtle wisdom he destroyed both the Order and its Chief and then took a nice cruise to New York and removed himself from the Golden Dawn scene. It would be a while before he returned, and by then, although he temporarily still had Mathers' respect, he was largely out of the picture.

Westcott joined the Isis Temple a year later and became its new Praemonstrator. He had refused to become involved in the rebellion and had kept back from taking a role in the rebels' new order.

The rebels probably did not even think of asking him to take a role in their Order, believing that his resignation a few years earlier was still standing. They were also badgering him for information on the Cypher Manuscript and the forged letters allegations. He had avoided handing over this information. This had puzzled some of them.

When Yeats met Westcott in a bookshop on 5 June 1900, he noted that Westcott was cautious and was surprisingly defensive when it came to talking about Mathers. He seemed very anxious not to appear to go against Mathers and wanted to point out that the King over the Water had done nothing wrong.\*

It is surprising that Yeats found anything odd about Westcott being defensive during the meeting. After all, if Mathers' claim was true, then he only hid the forgery and Westcott was the actual forger. Mathers had been roughly handled by the rebels for his actions and there was no reason to suggest that they would be all fraternal in their dealings with Westcott.

The meeting, and the fact that Westcott had not tried to defend himself, does reveal he was up to something. He is portrayed by Gilbert and Howe as somewhat duplicitous, at times anti-Mathers and yet frantically trying to cover his rear from a future attack. As Gilbert says:

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\* See Howe.

*Only two answers come to mind. One is that the charges were true, that Westcott had forged the letters - and thus by implication had falsified the story of the Cypher manuscripts as well. Against this Westcott had no defence, but could reasonably expect the benefit of the doubt by saying nothing save to throw in a few red herrings... The other possible answer is that, regardless of whether the charges were true or not, Westcott was terrified that Mathers would make the whole scandal public and in doing so expose Westcott's cavalier attitude to the truth and of his own professional attachments and thus jeopardise his Masonic (and perhaps his medical) career.*

Unfortunately, that depiction of Westcott's character practically forbids him from joining with Mathers a few months later. Gilbert, who has extensive knowledge of Westcott through his papers, rejects that Westcott really believed that Mathers was in contact with the Secret Chiefs, so we are left wondering what Westcott had to gain from joining the *AO* under Mathers. He might have thought that Mathers, although erratic, had delivered the goods in terms of magical material. It is also possible that after the revolt he felt that he should keep an eye on Mathers.

However, Westcott also told Cadbury Jones that the only reason that Mathers had made his claim about forging the letters were because Madam Horos had told him so.

By then Westcott had confirmed from other sources that the Sprengel who had met Mathers was channelled by Madam Horos. It became clear to him what happened and he knew that his version of the story of the creation of the Order was safe. He was then free to approach Mathers, submit to his authority and continue.

Darcy Küntz discovered an important note written by Westcott between April and December 1900. In a black notebook, Westcott had written about a *rapprochement* process which was being carried out between him and Mathers. This goes a long way to explaining his behavior to the rebels at the time.

In April, Westcott met with Crowley and drew up a preliminary contract of peace. According to Westcott, he was supposed to stay out of the Golden Dawn affairs and Mathers was supposed to stop slandering or libelling him.

When Mathers was expelled in May negotiations continued and Mathers and Westcott signed a compact on 18 May. As we will see later, what Mathers thought Westcott had signed was completely different from what Westcott believed that he had. Mathers thought that Westcott would support him as he tried to get back his temple properties. There are signs that Westcott did this in his approaches to the committee, but the only tangible thing that Westcott agreed too was to give Mathers a complete set of GD rituals and material. Even in this he was careful only to give what Mathers or Berridge asked for. For example, Berridge did not have a copy of *Z<sub>3</sub>*, which Westcott gave him.

The letters which must have gone between Mathers and Westcott no longer exist. A letter sent by Mina Mathers to Annie Horniman in June that year hinted of some kind of positive dialogue flowing between Westcott in Mathers at that time. Instead of parroting her husband's previous claims to be the only source of the Golden Dawn, she crucially mentions that "the whole property, knowledge and manuscripts of the Order" since the death of Dr. W.R. Woodman was vested in Mathers and Westcott.

According to Mathers, the pair signed and stamped a treaty *shortly after the rebellion*. Although this treaty, if it ever existed, has disappeared, it was referred to in a letter from Mathers to the rebels in July 1902. If it existed then it is most likely to have been signed in June 1901. According to Mathers:

*A stamped treaty duly signed and witnessed exists between Dr Wynn Westcott and myself, by which he undertakes to support on Oath, my claim to the property [of the temple].*

It must have been an awakening for Mathers to realise that Westcott was not the grand schemer trying to take over his order. As Gilbert points out, if the rebels had Westcott as their leader, then the Golden Dawn would never have ended. By siding with Mathers, Westcott made sure it lacked the leadership to carry on.

For a short time it was Westcott and Berridge who ran the London temple. Westcott probably worked with the same dedication to that temple that he had applied to the original Isis-Urania. However, he did not appear to be keen to turn up to meetings, discretely missing some crucial gatherings. But he did prove valuable in giving Berridge rituals that he was missing and explaining some of the more esoteric

aspects of them. What is interesting is Westcott's role in teaching Berrige the ritual and in particular the Z documents which Berridge did not have. Westcott mentions answering questions from Berridge about the rituals. One wonders why Berridge was unable to talk to the King over the Water about them.

Some researchers have been surprised to discover that Westcott had taken a senior and public position in Mathers' order after promising his employers that he would no longer be involved in magical groups. Something must have changed. Westcott allowed his motto and address to be spread all over *AO* material in exactly the same manner has he had done in when he was in charge of the Golden Dawn.

If he had ever made a pact with his employer to leave the Golden Dawn, the person he had made the pact with no longer had any authority over him. It is equally possible that the whole resignation story might have also been embellished by Westcott to cover some other problems he was having with the Golden Dawn. There had been a backlash among some of the male members against what was considered a petticoat administration by women. During his absence away from the Golden Dawn he had a small working group of his own, but he refused to have anything to do with female members. According to Mary Greer, Florence Farr was forced to ask Westcott any questions about Golden Dawn matters through a male.

Westcott, who had been busy with the *SRIA*, and worried about the unstable Mathers, might have just decided to opt for the quiet life. The story that he had to choose between his job and running the Order was possibly just a dramatic invention which everyone believed. If this were the case then it would have been typical of Mathers to take the credit when discussing it with Crowley.

Other people who defected from the rebels at this time, including a Mrs. Scott who had joined the Order in 1897. She seems to have fallen foul of Annie Horniman, who had found her way back into the rebels' Golden Dawn. On her departure, Scott had flung a Parthian Shot of vitriol in Horniman's direction. Then, safely within Berridge's temple, she sent a threatening letter which said:

*Dr Berridge said to me, that if you helped Florence Farr and others to fight Mathers he would tell your father you were dabbling in magic and he felt sure that your father would have you shut up in an asylum.*

To threaten that sort of thing is nasty, but Scott or Berridge actually followed up this threat by writing a letter to Horniman's father, who was a Liberal MP. The letter claimed that Annie was a member of a "secret order which has for its object practising so called witchcraft of the Middle Ages." It was not clear what Mr. Horniman made of the letter, but he referred it to his daughter to deal with. The letter was signed "a constituent," but Horniman saw the hand of Berridge and ordered her solicitor to write an angry letter to him. The letter said that Berridge should stop making "libellous statements," as he would look very foolish when asked publicly to explain what "magic" means.

It certainly had the desired effect, as Berridge and the London *AO* seem to have left the rebels to implode. But Berridge's tendency to shoot his mouth off in public, coupled with the bile he felt for the rebels, was always a threat. When Florence Farr attempted to initiate Princess Aribert of Anhalt, one of Queen Victoria's grand-daughters, the whole procedure had to be carried out with more secrecy than normal because it "might reach Berridge's ears and then all the fat would be in the fire."

Both Orders were facing a crisis soon that would be a little more important to their futures. Madam Horos and her husband arrived in London. After their brief association with Mathers, the pair had fled to South Africa, but had to leave in a hurry when they heard that police were looking to arrest them.

Their first port of call was Westcott, who had a visit from Mr. Horos in early December. It seems that Horos was trying to find out information about Mathers. Westcott must have been curious to see the person who fooled Mathers, but he obviously wanted to see if they actually had any real occult information too. Westcott probably told Horos that he had resigned from the Golden Dawn and knew nothing about the latest news, referring the pair to Gardner for a proper grilling. Gardner managed to establish that they were just confidence tricksters who knew nothing about the Golden Dawn.

It is worth noting that Westcott didn't want Mathers to know that he had spoken to Horos. After managing to sooth the waters between himself in Mathers he did not want to stir things up by being seen to be talking to someone Mathers regarded as an enemy. Gardner likewise had just made his peace with Mathers and also did not want the conflict. Both of them stayed quiet about their meeting, but refused to have anything more to do with the Horos couple.

The Horos couple tried their luck with the rebels and found no joy there either. Yeats reported their presence to Mathers and was abused for his pains.

Rebuffed, the Horos couple took over a religious cult called the Theocratic Unity in London and transformed its teaching. The cult's new and somewhat complicated beliefs were centred on Theo Horos, who claimed that he was not only Christ, but also a Mother Goddess who was confined in a male body. It was sufficiently silly and confusing to seem plausible to the sorts of people they hoped to fleece. Since everyone loves a mysterious ritual, the pair used the Golden Dawn rites which they had stolen from Mathers.

It is a scam which has proved very fruitful again in the modern day, with bogus magical orders using rites photocopied from Israel Regardie's *Golden Dawn* to cover what is essentially a money-making scheme. Where the Horos couple went wrong was that they were not just interested in money. Like many shysters who find themselves in a position of power over the gullible, Theo managed to play out a few of his sexual fantasies. Madam Horos was happy to play along with this, particularly if money was to be obtained from it, so agreed to play the role of Theo's mother.

The scam worked like this: Women would respond to an advertisement from Theo who pretended to be single and wealthy. They spend the weekend with him and his mother, the highly spiritual Swami Horos. Theo would propose and then would initiate the victim into the Theocratic Unity cult using the rituals of the Golden Dawn. Later he would marry the poor woman using a "Golden Dawn ritual," followed by sex which would be watched by Swami Horos. While this strange relationship was going on, the Horos couple would be trying to separate the woman from as much cash and jewellery as possible.

It is not clear how many people the Horos couple managed to con in this particular scam. One of them, Evaline Mary Maud Croysdale, testified in court that this was the couple's modus operandi. But it was the case of Daisy Pollex Adams which got the Horos couple into the most trouble.

Adams was 16 and her mother met the Horos couple at the house of a religious loony called Mr. Wood. Wood ran a church called the Army of the Lord. He thought he was King Solomon and that Madam Horos was the Queen of Sheba, but he also believed in a diet of freshly cut grass and chalk washed down by water was all that a person needed to live. Wood admired the Theocratic Unity but changed his mind suddenly while reading the Book of Daniel and apparently decided the Order must be destroyed.

The Horos couple managed to convince Daisy's mother to let her live with them while she completed her education in shorthand typing. Soon after Daisy and her brother moved into the Horos house, Theo told her that she had to spend the night in his bed while he explained some of the mysteries of the "Golden Dawn" to her. That night he said that she was going to be his "little wife," because the spirit of Christ was in him. Later the pair began a sexual relationship with the full consent of Daisy, who thought Theo was the Son of God.

Then following the normal pattern of the scam, Daisy was initiated into the Theocratic Unity by the use of the Golden Dawn ①=② ritual.

By September, Daisy was less sure about Theo's divinity and was not keen on having sex with him anymore. Theo's response was to rape her while his wife held her by the head. Daisy told Laura Faulkner, who had also replied to an advertisement in the paper and was staying with the couple. No-one was able to convince Daisy's mother of the allegation. Instead she believed a letter that her daughter was forced to write saying that she was sorry to have wronged Theo by making the allegation. The couple were arrested and there was a public trial that resulted in Theo being sentenced to 15 years jail and his wife to seven years.

The problem for both Mathers and the rebels was that the Golden Dawn rituals were read out in court. More than that, among the details of the rites were the Neophyte's oath. This included the phrase:

*...these points I generally and severally, upon this sacred and sublime symbol, swear to observe without evasion, equivocation, or mental reservation of any kind whatsoever; under the no less penalty on the violation of any or either of them of being expelled from this Order, as a wilfully perjured wretch, void of any moral worth, and unfit for the society of all right and true persons, and in addition under the awful penalty of voluntarily submitting myself to a deadly and hostile current of will set in motion by the chiefs of the Order, by which I should fall slain and paralyzed without visible weapon as if slain by the lightning flash.*

The Solicitor-General dubbed the entire rite as blasphemous and the tabloid press had a field day with it. It would be nearly impossible to run a magical order with the name “Golden Dawn” in England, without the connection being made to the Horos trial.

Mathers, with a total lack of public relations skills, attempted to “set the record straight,” while at the same time having a dig at the London rebels. He initially attempted to get a letter read out in court in which he claimed the Golden Dawn’s name and rituals had been usurped because its documents had been stolen. When this failed to happen, he wrote to Light magazine asking that they publish it:

The letter read:

*The teachings of this Order of the G.D., which has existed from ancient time, inculcate nothing but the highest social and religious virtues, moral purity, and fraternal charity; and those persons who cannot adhere to these principles are neither allowed to become nor to remain members. Among its principal objects of study are Archaeology, Mystical Philosophy, and the origin and application of Religious and Occult Symbolism. It teaches respect for the truths of all religions, as well as for the religious feelings and ideals of our neighbours. Its real title has from ancient time been kept secret, to prevent, as far as possible, imposters and adventurers from making use of its name to shield their malpractices.*

The letter told of Mathers’ doings with the Horos couple and how they had fooled him. He added that Madam Horos had been briefed by the London rebels so that she appeared to have more

knowledge about the Golden Dawn than an outsider should have.

*Under these circumstances she managed to take from my house (besides other things) several manuscripts relating to the Order of the G.D., which she promised to return, but which I have not succeeded in getting back from her. From these she and her infamous accomplice would seem to have concocted some form of initiation under the name of my Order, to impose upon their unfortunate victims. It did not take me long to find out the kind of persons the so-called Mr. and Mrs. Horos were, and I refused to receive them; but as Head of my Order I did not want to lose touch of them entirely till I could find out more about them, and especially whether they were emissaries of enemies within my Order, or of those without, or of both.*

Again, trying to link the rebels to the Horos couple, he pointed out that it was after they left Paris that the rebellion against his rule started.

He did weaken his argument somewhat when he admitted that one of the rebels (Yeats) had written to him warning that the Horos couple were active in London. Given the circumstances, this sort of letter was exactly what the Golden Dawn should not have been throwing into the public arena. But Mathers had nothing to lose. Membership of his temple was still small and any adverse publicity would fall on the rebels. Sure enough, its membership plummeted. To counter the bad publicity, the rebel order changed its name to *Morgen Rothe*. It also performed some minor surgery to its rituals.\*

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\* Many of these changes found their way into Felkin's *Stella Matutina*. If anything, the Oath was made more graphic than tamed. The Guardians of the Order were more specific in their threats for the "breaker of oaths." Now the poor candidate was expected to suffer death or palsy or to be overwhelmed with misfortune. However, much of the poetry of the ritual, which many associate with the Golden Dawn, was added by the *Morgen Rothe* rebels at this point.



# *The FADING of the WILL*



## *CHAPTER FIVE*

**M**athers knew that he had to do something to counter any fallout from the Horos trial. The name Golden Dawn had been contaminated by being pushed into the group mind of the nation and mocked.

Like the rebels, he decided to change the name of his order to that of the *AO* and rewrite the rituals. Part of this related to astral security. Mathers saw himself as the fountain of inner knowledge and power that poured into the cups of the temples with which he had worked. If he wanted to cast the rebels into outer darkness, he needed a way to cut off the rebels' supply.

The Golden Dawn ritual makes much of the idea of passwords. These are seen as physical words that prevent people who have been thrown out of the Order getting back in or showing up at another temple and claiming that they are members in good standing.

But a password was also seen as having the magical effect of allowing the person to participate in the astral workings of the temple and the group mind of the temple. In most cases this would be at a subconscious level, but it was still an important part of the magical effect of a temple. A password system assumes that a temple will keep running and the person who does not know the password will be chucked out. Mathers had the opposite problem in that most of the Order had fallen to the rebels. Not only could they keep their group mind working, but if they kept the same rituals as he, there was a good chance that they could plug into the

work he was doing. Instead of being cast into outer darkness, they would intuitively or psychically pick up the same material.

As a result he rewrote the ①=① and made some minor changes to the grade rituals. By 1904 the new rituals were ready and the Order had changed its name to the *Rosicrucian Order of Alpha et Omega* or *AO*.

But the rituals themselves remained close to those of the original Golden Dawn. In the ①=① the most significant change was the insertion of the following during the opening of the ritual and during the bringing of the candidate to the light sequence:

*Hierophant*: Whence is the title *AO* and its signification?

*Hiereus*: Pronounced as a single word «*A.O.*» it is the Ancient Egyptian root of the Greek names for the dawn.  
<Heh-os, Ews Ah-os, Aws, Ay-oys, Hws> And the signification is the Rising Light or Splendour of Dawn.

*Hierophant*: Alpha.

*Hiereus*: Omega.

*Hierophant*: First.

*Hiereus*: Last.

*Hierophant*: Beginning.

*Hiereus*: Ending.

*Hegemon*: ①. And the path of the Word between.

*Hierophant*: Dawn.

*Hiereus*: Twilight.

*Hierophant*: ISIS.

*Hiereus*: NEPHTHYS.

*Hierophant*: Star of the Morn. *Hiereus*: Star of the Even.

*Hegemon*: ①. And the path of the Light between.

*Hierophant*: Youth.

*Hiereus*: Age.

*Hierophant*: Increase.

*Hiereus*: Decrease.

*Hierophant*: Prometheus.

*Hiereus*: Epimetheus.

Forethought.

Afterthought.

*Hegemon*: ①. And the path of Man between.

This last sequence came from the Equinox ritual of the Golden Dawn and seems to have been added by Mathers to change the flavour of the Opening. Certainly it makes it a little different, but it is not really going to change much, other than break the link between the Outer Order rituals and the Cypher Manuscript. A sequence like this should certainly have been mentioned in the Cypher or at least have been hinted at.

After the Candidates have taken their oath, they are told that the *AO* was known in English speaking countries as *The Order of the Golden Dawn in the Outer*.

*These apparently different titles are however similar in meaning for A.O. pronounced as a single Word is the Ancient Egyptian root of certain Greek names for the Dawn and its signification is the Rising Light or Splendour of Dawn. It was sometimes known in English speaking countries as the Order of the Golden Dawn, or the Golden Dawn in the Outer. But as this name has been recently usurped by certain unscrupulous persons, to cover their malpractices, its use has been abandoned for a period.*

The above quote is word-for-word the version that Mathers sent to the press to explain his Order's involvement with Horos. It seems that he wanted to keep using the phrases rather than come up with something new. It would seem from that comment that it was Mathers' intent to use the Golden Dawn name again once the dust had settled from the Horos scandal. He never did, and neither did his successors, although the name keeps appearing in the later rituals.

But what is more surprising is that Mathers moved away from a magical approach to the ①=①, which was first suggested to him by Raphael, and into a more conventional Craft Masonic style of operation.

Under instructions entitled *ORDER and PROCEDURE in the TEMPLE*, Mathers envisaged a ritual which was remarkably like Craft Masonry. The temple is opened. The work of the grade is gone through. The minutes of the last meeting are read. Resolutions, if any, are considered.

*Before closing the Hierophant rises giving one stroke thrice. To inquire if anyone has anything to propose for the good of the Order in general and of this temple in particular. Any visiting members are formally welcomed and formally respond "with good wishes from ... Temple" at third rising.*

It is possible that this Masonic approach to the Outer Order had been used in the Golden Dawn before, although none of the early rituals seem to suggest it. It was certainly not what happened in the later *Stella Matutina*.

But Mathers also provided Heiropants with a list of shortcuts for rituals which were designed to speed up the rituals and allow mass initiations. These shortcuts included:

- Removing the part of the Opening where the stations of officers are described
- The first circumambulation.
- The reverse circumambulation.
- The explanation of the symbols of the grade.
- The address of the Hiereus.
- The subjects of study.
- The effects of the fluid at the end.
- The candidate may be led around twice or once only, instead of thrice.
- The temple may be declared open or closed by sceptre. In other words the Hierophant holding the wand by the grip and holding it aloft saying: "By the power vested in me by this sceptre, I declare this temple Open (or Closed) in the \_\_\_\_\_ grade of \_\_\_\_\_."
- The mystical repast.

There are also references to candidates being roped together to allow mass initiations in the quickest time. We can only assume that since Mathers needed a regular income from his temple he needed to initiate the most possible members. In the past, I thought it feasible to rope together candidates for some parts of the elemental grades because there did not appear to be much magical work going on in these stages of the rites. They appeared to consist of only long lectures and presentation of diagrams. I have since changed my mind on that subject after discovering how much magical work should have been taking place which had not been taught to me. Since adopting the more magical practices of *Whare Ra* within my own *Magical Order of the Aurora Aurea* we have forbidden the practice of roping people together during any Golden Dawn ritual. However, I should point out that even at my "worst" I thought that people who were roped together during a  $\textcircled{O}=\textcircled{O}$  ritual were not getting any benefit from the ritual. I have always seen this as a trick to get the maximum number of people into an order for either ego purposes or a quick cash making scheme.

If the ritual has *no magic* at all it is quite simple to do as many as you like, but magically it is impossible for most magicians short of a Secret Chief to do this properly. Even if you take the most basic instructions in the Z documents and do not embellish them with half the godforms, it takes an extremely competent magician to initiate more than one person at a time. I do not believe that there is a single person living who can concentrate that well, and besides, the Golden Dawn Z structure prevents it happening.

At the point when Mathers suggested the idea he saw the Order as a money making source. As you will see later in the Z documents, he described things like the astral body of the candidate being split from the candidate and being placed between the pillars, which would be impossible with half a dozen people. Likewise, it would be difficult to see their sphere of sensation interact with various godforms at different times.

Groups which are carrying out this practice need to get the maximum number of bums on seats for their groups. They do not care about the quality of the magic - they want the quantity of people. This might be, if they collect dues, to make money for themselves, but it could also be for the ego value of having a large temple. Either way, it is not a group that anyone serious about magic should be interested in joining.

Bringing someone into the mysteries is a sacred task. It cannot be done as if operating a production line with everyone getting the same experience. As each candidate approaches a godform, it will react differently to them based on their experience. You can see this when the officer's voice changes in ritual as their godform energy changes. That is impossible if large numbers are involved.

Roping people together aside, Mathers' shortcuts, which could have cut nearly a third of the ritual out, effectively removed the magic from the ①=①, which had been described by the Z documents. For example, in the Z1 document Raphael devoted several pages to the magical importance of the circumambulation.

*Is formed in the North, beginning from the Station of the Stolistes, the symbol of the Waters of Creation attracting the divine Spirit and therefore alluding to the creation of the world by the spirit and the Waters. The Mystic Reverse Circumambulation forms its procession from the South, from the Station of the Dadouchos, as*

*symbolic of the Ending and Judgement of the World by Fire. But also the Mystic Circumambulation commences by the Paths of Shin and Resh, as though bringing into action the Solar Fire, while the reverse Circumambulation commences by the Paths of Qoph and Tzaddi as though bringing the Watery Reflux into action...*

*The mystic circumambulation is called SYMBOLIC OF THE RISE OF THE LIGHT... the object is to attract and make a connection between the Divine Light Above and the Temple.*

Having written this, it seems bizarre that Mathers suddenly believed it could be cut from the ritual without harming the candidate. It is clear from the above comment, as far as the Z documents were concerned, that if the circumambulations were dropped then the Temple is *NOT* connected to the Divine Light and there is nothing to be initiated into.

The loss of the transformation of the fluid removes symbolic alchemy from ①=①. It is a powerful part of the ritual which links transformation with the Oath. But the chemical change is also an important part of the alchemical aspects of the rite. Although it is buried amongst dire threats towards the candidate if he breaks his oath, it also has a direct effect on the candidate's Sphere of Sensation. The ①=① takes the candidate through three alchemical stages, but the chemical change at the end is the final "reddening" before the final transformation. Without it the candidate would be stuck.

The flippant disregard that Mathers takes in making these cuts would appear to suggest he had no idea what the Z documents were going on about. Either that or he wanted his new *AO* to abandon magic. After all, by giving the Golden Dawn students magical techniques, they had rebelled against him.

The London temple seemed to run smoothly, although not without its moments. Crowley returned in 1903. He was treated respectfully by the members of the Isis Temple. According to his own notes, he was present at the Ceremony of the Vernal Equinox as Hierophant while Berridge was Cancellarius. The relationship was not to last. According to Francis King, Crowley had a row with Mathers. The *violent quarrel* was over Crowley's long stay in the Far East. Crowley had returned as a convert to Hinyana Buddhism and wanted Mathers to follow his path.

By March 1904, like all good Buddhists, he evoked Beelzebub to go against Mathers' *AO*, after he became convinced that his favourite bloodhounds had been killed by black magic. Like many esoteric students who cannot understand why they followed a particular teacher, Crowley decided that Mathers must have been good until he had been possessed by Mrs. Horos.

In March 1904 one of the members, Mrs. Cunningham, sued Berridge for £1,000, which she claimed he owed her for a brooch. She told the court that Berridge had signed a £1,000 promissory note for the brooch, which had certain occult symbols on it. However, when she sent a friend around with the note to collect the cash, Berridge ripped his signature from the piece of paper and flung it into the fire.

Like many Golden Dawn court cases, the affair was lovingly reported by the press. *The Daily Telegraph* reported Berridge's side of the story, which was that Cunningham had lied to him about the brooch's history.

She told him it had been given to Maria Antoinette by the occultist Cagliostro, but other than some astrological symbols there was no proof. She told him to keep it anyway. He never signed a promissory note and the only reason he destroyed the one that Cunningham's friend had shown him was because it was a forgery.

Probably in an attempt to show him as a less than credible witness, Cunningham's lawyers dragged up his long membership with a "Hermetic Society." They asked Berridge if he thought he had magical powers. He denied this, but did believe it was possible to concentrate his willpower. He also confessed to a belief in astrology, which was socially acceptable.

Berridge brought in an expert witness who told the court that the brooch was probably worth half a crown and was probably only 25 years old.

Mr. Justice Channell thought there was more to the case than met the eye. He had the impression that people were not telling the whole truth and as a result had to find a verdict in favour of Berridge.

"It might be the fact that these people were of an abnormal character with these beliefs in things that were not generally held accounted for the matters, which to his mind, were unintelligible," the *Telegraph* reported.

In February 1905, Mrs. Evelyn Sheffield brought a breach of promise action against the Marquis Townsend, only to drop the case the next day. She discovered that Townsend's lawyers intended to tell the court all about her relationship with Mathers' *AO*. *Weekly Dispatch* reporters investigating why such a high profile action had been dropped found out about Sheffield's membership. According to R.A. Gilbert, by talking to a former member of the society, they managed to get their hands on a pledge form, which had Mathers' and Westcott's name and addresses.

The story contained a short of a description of the *AO* rituals. Not actually having a copy of the rituals, the *Dispatch* reporters interviewed their typewriters and came up a convincing one involving ten virgins and the blood of a white dove.

Mathers made the grave mistake of writing a letter to the editor to complain. The newspaper, always searching for a follow-up where virgins and doves were concerned, sent around one of its journalists to interview him. Anyone sensible to the ways of the media, particularly if he had made an idiot of himself in front of Fleet Street's finest in the past, would tell you to never allow yourself to be interviewed by a tabloid reporter if there is the faintest whiff of occultism involved. The reporter will, at best, make you look and idiot, or at worst a depraved black magician. Fortunately, Mathers was only made to look like a prized prig with the reporter noting his "exaggerated dignity" and ornamental jewellery. Mathers let slip Westcott's name in the interview and so the reporters visited him too.

Unlike Mathers, Westcott had the good sense to deny everything. He said that he had severed his connection with the Golden Dawn ten years earlier and had not heard from Mathers since. Since the reporters clearly did not know how the *AO* worked, nor had seen any of the dated ritual papers with Westcott's address all over them, he was able to escape further questions.

Despite the legal woes, Berridge's temple was quietly getting on with things. By June 1908 it was working Portal rituals and had a Vault with which to initiate people into the ⑤-⑥. This use of the Vault and Second Order workings was not to continue, for in 1910 the flat in which these rites were performed was lost, and a suitable (i.e. affordable) replacement could not be found. It was also in February of

1910 that Mathers returned to London and brought another important player into the *AO* fold.

John Brodie-Innes had been initiated into the Golden Dawn in August 1890 and had entered the Inner Order in April 1893. That year he moved to Edinburgh where he both established a law practice and petitioned his Chiefs to form a new temple. On 8 June 1893 a charter was granted for Amen-Ra temple and Brodie-Innes became the primary force behind a sudden burst of GD membership in Scotland. Westcott was required to provide him with ten pledge forms for the remainder of that year alone. Brodie-Innes was appointed the temple's first Imperator, Dr. George Dickson was made Praemonstrator, and Brodie-Innes' wife Frances became Cancellaria.

In 1897 problems arose within the Amen-Ra temple to which Mathers responded by taking direct control of the Temple. He assumed the role of Imperator, removed both Brodie-Innes and his wife from office and transferred them as "private members" to the Isis-Urania Temple. Mathers was not physically present in Edinburgh, leaving William Peck, who was sub-Imperator both before and after the "coup," effectively in charge. Clearly the loss of the Imperatorship bothered Brodie-Innes, for as late as 1901 he signed himself as "late" Imperator of the Amen-Ra temple. R.A. Gilbert writes, "The most probable cause of this upset was Brodie-Innes' creation of a 'Solar Order' with its own Cromlech Temple within the confines of Amen-Ra."

The development of the Cromlech Temple was pursued with vigor throughout 1896. The result of these events within Amen-Ra was the fracturing of membership loyalties between Brodie-Innes and Peck. Peck, who had been and remained a Mathers' loyalist, now contrasted sharply with Brodie-Innes, who became very anti-Mathers and complained about his chief's interest in politics.

During the revolt the Amen-Ra temple remained loyal to Mathers, while Brodie-Innes and his faction sided with the rebels. After 1901 the Amen-Ra temple broke up as a direct result of the Horos scandal. Terrified he might be exposed as a member, Peck resigned from the Order and burnt everything he had in connection with it, including much of the temple properties.

Being a senior member within the Second Order and having attained the prestigious ThAM degree, Brodie-Innes found himself in a strong position during and after the London revolt. Like some among

the rebels, he believed that while Mathers had many faults, the Inner Chiefs had been connected to the Order through him. For the Order to survive he considered it important that the rebels make their own contacts with the Secret Chiefs.

Prior to the revolt of 1900, Dr. R.W. Felkin apparently made contact with the Inner Masters of Brodie-Innes' Solar Order. His membership within Florence Farr's Sphere Group likely taught him the value of using mediums to obtain additional teachings. Consequently, employing his own medium Felkin contacted the Hidden Masters of the Sun. In addition to this form of contact, Dr. Felkin believed that he occasionally received "impressional" and "astral" teaching from the Third Order. The results of these contacts sufficiently impressed Brodie-Innes that he became a strong Felkin supporter and advocated his position as a Chief within the new ruling triad established by the rebels. That Dr. Felkin was junior to him and still only a ZAM does not appear to have deterred Brodie-Innes early on.

The constitutional crisis in *Morgen Rothe* was resolved and Felkin, Brodie-Innes and Percy Bullock became the new chiefs. But they were not the only people who considered themselves as having contacts with the Secret Chiefs. Annie Horniman had considered she had forged a link with a person called the "Purple Adept." Felkin rightly believed that Horniman considered herself a real Chief of the Order and was seeking to overthrow the new triad. Fortunately, Horniman gave up and took her Purple Adept elsewhere.

The constitution had allowed for the democratic election of the Chiefs, and by 1903 Bullock, Brodie-Innes and Felkin could not get enough votes. A.E. Waite took over the Order and reduced the magical element in the ceremonies. Felkin left the *Morgen Rothe* to form the Amoun Temple, renaming his Order the *Stella Matutina*. Brodie-Innes left with him. Felkin later engineered a concordat with Waite and his group, but Brodie-Innes could not really support anything done by Waite. Sometime before early 1906 Dr. Felkin lost his connection with the Sun Masters. Ironically, Brodie-Innes found a replacement for this connection known by the name of *Shemesh*.<sup>\*</sup> In April 1906 Brodie-Innes and Felkin reached an agreement with Felkin as Imperator and Brodie-Innes as Praemonstrator of Amoun Temple. However, as contact with the Sun Masters was now controlled by

\* Tony Fuller, who has the largest collection of Cromlech documents, believes Shemesh was the Sun Order name of Brodie-Innes himself.

Brodie-Innes, his support for Felkin and his policies began to wane.

Although not connected with the Golden Dawn, Felkin and Brodie-Innes continued to develop the Solar Order and had taken on the task of developing the Inner Order work of the *Stella Matutina*. However, Felkin was now dependant upon Brodie-Innes for most of his contact with the Secret Chiefs or Masters. In an apparent response to Brodie-Innes and his Sun Masters Felkin found a continental contact in the flesh, and toward the end of 1908 formed an astral link with someone who identified himself as *Ara Ben Shemesh*. (*Ara* the Son of Shemesh.) The timing of all this is curiously convenient.

Much merriment has been made by Howe and Francis King about *Ara Ben Shemesh*. Howe said that he was a discarnate Arab who claimed affiliation with the desert-temple visited by Christian Rosenkreutz on his Middle Eastern pilgrimage. Although Felkin had a nasty habit of taking legends as history, it is unlikely that he considered Ara Ben Shemesh a historical personality. While A.B.S. claimed to be a personal teacher of Felkin's, his subsequent influence upon the *Stella Matutina* is evident.

Concurrently, Brodie-Innes' new contact, *Shemesh*, began to provide new and varied occult information, some of rather high quality. These Cromlech papers often sign *Shemesh*'s name, frequently writing it in Hebrew or with a transliterated script: Sh, M, Sh.\* Papers from Cromlech also refer to the Sun Masters in the plural. This means it is unlikely that *Shemesh* was ever considered to be one person but rather a committee of Chiefs or Masters who worked along similar lines.

Brodie-Innes was no fool, and if Felkin had been turning out the flowery nonsense seen by many New Age channellers he would not have supported Felkin to the extent he did. In fact, Brodie-Innes was busy churning out such material himself so he recognised its value. Some of the teaching was a development of what had already been seen in the Golden Dawn. In particular, papers connected to the Golden Dawn's explanation of the Aura, which was then called the Sphere of Sensation.

According to Tony Fuller, Brodie-Innes's contacts were suggesting that Cromlech should become a "Third Order" system for the Golden Dawn, for those who had attained the ⑤=⑥ grade.

\* The word is both Hebrew and Arabic.

After the death of Mathers, when he managed to take control of the *AO*, he was never able to accomplish this. His moves were blocked by Mina who had difficulty changing anything with which her husband had been involved. However, Cromlech did become important to the later *AO* after Mina's death.

The next major issue the Order faced was the publication of the Golden Dawn rites by Aleister Crowley in March 1909. Crowley wanted to publish the Second Order rituals of the Golden Dawn in issue three of his magazine *The Equinox*. Mathers was tipped off and slapped an injunction against Crowley to prevent publication. However, lacking money to continue the court action, Mathers had to let the case lapse. The lack of support from the *Stella Matutina* and the remnants of the rebel Isis-Urania temple was interesting. Failing to back Mathers meant that its rituals were published. By not supporting Mathers financially, they effectively allowed Crowley to win and the case to be publicly discussed in the local paper. Even the Isis temple of Berridge failed to come up with anywhere near enough cash to prevent the case failing. Brodie-Innes seems to have been Mathers' main supporter in the case, but this did not stretch to providing enough cash to keep the case open.

Sure enough, when the case failed, Crowley printed some of the rituals in *The Equinox*, but fell short of a full exposé. For a start it published Golden Dawn rituals rather than those of the *AO*. Both sides could claim that they no longer used these rites. Most of the material seemed designed to beat up on people he didn't like in the Golden Dawn rather than be a full expression of the magical system. By keeping a low profile, the *Stella Matutina*, Waite's group and Berridge's Order managed to avoid a repeat of the Horos trial, mostly at the expense of Mathers.

In March 1910, Berridge was in trouble again for his involvement with the teachings of T.L. Harris. It seems that someone was attempting to give material to people who might like to see Berridge publicly smeared. High on the list was Aleister Crowley.

According to Crowley he received an anonymous letter signed by a person calling himself "White Magician." The letter enclosed a pamphlet by Harris and accused Berridge of the foulest vices. It is not clear what Crowley meant by the "foulest of vices," as his imagination of such things was a lot better than most. Instead of

using the leaflet to smear Berridge he dispatched a friend with the letter and pamphlet to warn him he had an enemy, and offered to help him in any way possible to defeat such anonymous assailants.

Crowley claimed in *The Equinox* that however much he disagreed with a man, he would not see him the victim of foul play. This would have been a reasonable argument, of course, if Crowley had not decided to mention the incident in *The Equinox* and thus repeat the smear.

Felkin was at that time becoming more obsessed with finding the Secret Chiefs, whom he was now convinced included real people. His aim was to gain the higher rituals and teachings of the Second Order. According to Howe, the Sun Masters had correctly tipped Felkin off that Mathers had not received the Ritual of the ⑦=4 and therefore could not advance anyone beyond ⑥=5. Determined that the *Stella Matutina* should be able to provide a full curriculum to ⑦=4, he toured Europe looking for the Masters to provide these grades. All he ended up with were a few meetings with the mystic Rudolf Steiner, who was going through a Rosicrucian phase. He claimed that Steiner had given him the ritual equivalents to the ⑥=5 through the ⑧=3. He was thus ritually senior to both Mathers and Brodie-Innes. Inspired by what he witnessed during Steiner's ceremonies, he wrote new newer higher grade rituals for his own *Stella Matutina*.

In 1908 Brodie-Innes met Mathers again.\* Mathers, ever willing to gain a new convert, made him an honorary ⑦=4 and promised him advanced teachings to demonstrate the superiority of his order. This advanced teaching turned out to be 60 to 70 typed pages of mostly ThAM material, and, frankly, Brodie-Innes was disappointed. There were no rituals for the ⑥=5 and ⑦=4 grades; Mathers had written little new material in the Golden Dawn tradition. However, Brodie-Innes was impressed enough to remain a member of the AO and was content enough for the time-being to wait for the promised manuscripts. It was reported that at his time Samuel and Mina joined the Cromlech temple. This could have been only in an honorary capacity as they continued to reside in Paris.

\* In *Golden Dawn, Twilight of the Magicians*, RA Gilbert believes it was at the time of the *Equinox* trial that Brodie-Innes met Mathers and started the dialogue which would result in him defecting from the *Stella Matutina* and joining the AO.

During the course of these events, Brodie-Innes reactivated the Amen-Ra temple in Edinburgh in December 1910 under the aegis of the *Stella Matutina*. The temple was small, only 12 members, and included several of Felkin's friends, including Dr. Carnegie Dickson and his wife.

Although he had been made a Chief of the Isis temple in 1910, Brodie-Innes did not formally break with Felkin until 1912, informing him in July of that year. This duplicity was brought to Felkin's attention by Waite, ever the stirrer, who informed Felkin that his other Chief was working with Mathers. A transcript of this conversation with Felkin indicates that Brodie-Innes was playing a larger political game. His idea was to merge all the existing Golden Dawn orders under one umbrella. He reasoned that with all the teachings of Cromlech, Mathers, Felkin, the *Stella Matutina*, and Waite's temple merged, it would be an irresistible esoteric force.

Brodie-Innes's Plan A was to have Felkin acknowledge Mathers as the Chief and in return he would receive the newly typed ⑥=5 and ⑦=4 rituals that Mathers had worked on.

But Brodie-Innes hinted that he was under no pledge to Mathers and could overthrow him if Felkin desired. Plan B was for Felkin to be the Supreme Chief, but that would only work if he had more material on offer than Mathers. Felkin said he had material, but it was not worked into the Golden Dawn system and most of it was in German.

Felkin's Sun Masters had warned him years before against working with Mathers, so he declined. Brodie-Innes decided to abandon Felkin completely and resigned from the *Stella Matutina*. Crucially, Mathers had given him the title of *Deputy Archon Basileus* in the United Kingdom. Not wishing to give up his plans of a united order, he offered Felkin the advanced Theoricus Adeptus Minor papers, which the *Stella Matutina* did not have. All Felkin had to do was acknowledge Mathers as his Chief and Brodie-Innes as his Chief Adept. Needless to say, Felkin again declined. Instead, in 1914 Felkin completed his own ⑥=5 and ⑦=4 rituals based on a development of the ⑤=6 Golden Dawn rite. W.B. Yeats went through the ⑥=5 rite in October 1914. He wrote an unpublished poem after his ⑦=4, which was inspired by Felkin's somewhat horrible mantra in the rite.

*We are weighed down by the blood & the heavy weight of the bones  
We are bound by flowers, & our feet are entangled in the green*

*and there is deceit in the singing of birds  
 It is time to be done with it all  
 The stars call & all the planets  
 and the purging fire of the moon  
 and yonder in the cold silence of cleansing night  
 may the dawn break & gates of day be set wide open. \**

Brodie-Innes was not the only one to have a foot in both camps. Westcott had been providing guidance to Felkin in an unofficial capacity. This was unknown to the rank and file of the *Stella Matutina*.<sup>†</sup> Contact between the two was facilitated by Felkin joining the Metropolitan college of the *SRIA*, of which Westcott was Supreme Magus.

Westcott asked Felkin to give him a signed letter saying that he had met adepts on the continent who confirmed that Westcott had contact with Sprengel. Felkin not only did this, but added "Personal interviews with members of the Rosicrucian Order on the Continent in 1910 and 1912 had proved that Dr William Westcott was in correspondence with "Anna" Sprengel and had permission from her to form a Society of the said GD in England."

Westcott was beginning to feel insecure about his relationship with Mathers because the charges of forgery had again been printed by Crowley in *The Equinox*. If Mathers found out that he had been helping Felkin and his rebels, he might have been in considerable trouble. His influence within GD circles was little known at this time and his assistance to the Berridge temple had been minimal. In his interview with Felkin, Brodie-Innes referred to Mathers as the "sole surviving founder of the Golden Dawn" as if Westcott were dead.

In the Berridge temple, Westcott was soon replaced (perhaps as early as 1902-03) by Dr. Cuthbert Gibbes, a Harley Street surgeon and homeopath who lived in Bayswater. Gibbes, who was born in Sidmouth, Devonshire on 5 September 1850, is probably unique in that his association with esoteric orders went completely

\* The poem is too close to the original Felkin ritual and I think Yeats might have suggested it as a replacement. It was not used in New Zealand, which was a shame.

† The compact he had with Mathers forbade him to intervene with the Golden Dawn, but said nothing about the *Stella Matutina*, which did not exist when the compact was signed.

unnoticed by his friends. One of his friends was Lieutenant Stanley Edwardes of the 2nd (Prince of Wales's Own) Bombay Infantry, who was a hero of the Relief of Chitral campaign in 1895. Gibbes' name also appears on the guest lists of various society weddings of the period. Gibbes seems to have owed his entire magical training to Berridge's temple as he does not appear on the records of the other Golden Dawn style orders in London, nor was he a member of *SRIA*.\*

Cuthbert was the son of the Rev. Dr. Heneage and Margareta Gibbes. In keeping with the family tradition, Cuthbert entered Medical School, studying at the University of Aberdeen, Scotland. He was entered into the Medical Registry for England on 1 August 1873. Throughout his life he was a member of many different scientific societies, including the Royal Geological Society, the Chemical Society of London and the Royal Societies Club. His particular interest was the use of chemicals used in conjunction with his medical practice, especially anaesthetics. During the middle of 1900 he was affiliated with the National Hospital for Diseases of the Heart in London as a Physician and Pathologist. He published in the prestigious British medical journal *Lancet*.

In 1910, the *AO* experienced the first serious questioning of its authority. While Mathers was in London for the case against Crowley he was approached by Dr. Henry Brasch and Mrs. DeBashe, who had enough of Berridge and his management of Isis-Urania #3. They petitioned to form a new temple in London, which was to be independent of Dr. Berridge, but still loyal to Mathers. Mathers agreed. He was concerned that Brasch and his followers would join with Waite or Felkin and he did not want to lose members. The temple was functional by December of 1910 and the following year we find Elsa Barker taking Pledge Forms and official copies of Outer Order manuscripts to London for "Neith Temple #10."

Our best source of rituals and teachings during the early *AO* are is *Frater Nisi Dominus Frustra*. Throughout this book I have shortened his name to *Nisi*. His real name was Henry David Kelf, and in the 1901 census he is listed as a pharmaceutical chemist living in Camberwell, London. He subsequently became a Member of the Royal College of Surgeons and a Licentiate of the Royal College

\* Information supplied by R.A. Gilbert.

of Physicians, London. He probably obtained these additional qualifications via the Society of Apothecaries, which would then have enabled him to register with the General Medical Council and practice as a doctor without having done a formal medical degree. His magical motto is the motto of the city of Edinburgh and means "Except the Lord in Vain." This is probably a heraldic contraction of a verse from the 127th Psalm: "Except the Lord build the house, They labour in vain that build it. Except the Lord keep the city, The watchman waketh but in vain," which is also a key phrase from the Golden Dawn's Zelator ritual.

He was not the only person to use this motto. R. A. Gilbert, in his book *The Golden Dawn Companion*, mentions that there was a Lucy Margaret Bruce with the magical motto *Nisi Dominus Frustra*. However, she was initiated in 1907 into the *Stellar Matutina*. As the name on the front of the notebooks is H. D. Kelf, and as these notebooks go back to a time before Lucy's initiation in 1907, it would seem that these two individuals just happened to have the same magical motto. This is not as unlikely as it may seem, for in the early days of the Golden Dawn, magical mottos were often derived from heraldic mottoes, or those of a city with which they had strong ties.

Death records reveal that Kelf died on the 25th October 1951 at the age of 76. At the time he was living on Sandbanks Road in Poole with his wife, Clara Louisa. This was just a short bus journey away from Doreen Valiente, who at that time, was living in Bournemouth. The documents fell into her hands and from there into Gerald Gardner's witch museum. Valiente had a huge influence on the development of Wicca and seems to have had a great respect for some of the ideas and essays that she read in the notebooks. She even copied a large chunk of Flying Roll No. 5, *Thoughts on Imagination*, by Dr. Edmond Berridge into her own personal *Book of Shadows*, which she wrote shortly after being initiated by Gerald Gardner in the Summer of 1953. Whilst Israel Regardie had published a lot of Golden Dawn material by 1940, this particular Flying Roll was not published until 1972, when it appeared in Francis King's book *Astral Projection, Ritual Magic and Alchemy*, so Doreen's source was almost certainly the notebooks.

The Neith temple appears to have had a life span of just over two years, after which Dr. Henry Brasch and followers returned to

Dr. Berridge's Temple. De Bathe and Brasche did not stay long. In 1912 De Bathe and Henry Brasche visited Waite. They claimed that they had resigned in protest at some new orders that had come from Mathers in Paris.

Mathers had written a new ritual for the consecration of the temple which had involved the bowing before a statue of Isis. This consecration ritual was for that of the Outer Order only and did not pertain to any Second Order workings, which in any event had not been done in Berridge's temple since 1910.

Waite was interested to hear how the Mathers were tapping the London temple for money by offering Inner Order members grades without rituals. De Bathe and Brasche were awarded the ⑤=6 grade without ceremony and Mathers later ordered them to pay five guineas each for the ⑥=5 grade of Adeptus Major. Since this would be equal to £1,558.83 in modern money it is possible to see why they were angry.

Berridge further annoyed DeBathe and Brasche with his tales of astral sex with a Nurse Graham, who was also a member of the group. He claimed he used to visit her continually and they had astral sex resulting in the birth of three spirit children.

It was this pair who also complained that the temple robes were in a bad state and "the furnishings themselves verminous." If DeBathe and Brasche are to be believed this could show that the temple was run down and in a poor state of moral and physical hygiene. However, it seems more likely that they wanted to impress Waite following their exit from the temple. Waite was clearly amused, but seems to have heard no more from Berridge or his temple. He thought it had petered out before the War.

Material once owned, and now lost, by the occult writer Francis King, shows that the temple was not even close to petering out. In 1913 there was a flourishing Inner Order of some 26 people. While this does not sound many in comparison to a Masonic lodge, the numbers of people who make it through the Golden Dawn Outer Order is a tiny fraction of those who are initiated into the ⑩=0. One modern Golden Dawn order which has a large number of Outer Order temples with a combined membership of several thousand only has 60 Inner Order members. This would tally with DeBathe and Henry Brasche paying for their ⑥=5 as late as 1912. Whatever the case, when the First World War was declared,

Berridge, who was in his seventies, put temple activities on hold.

During the War, Brodie-Innes formed a sub-branch of his Amen-Ra temple in London. The probable reason for creating this sub-branch was to maintain an *AO* presence in London and prevent Waite or Felkin taking advantage of the closure of Berridge's temple. He may have started the branch of his temple as early as 1914, but it was certainly running through 1918.

Brodie-Innes enlisted Maiya Tranchell-Hayes to assist in the organisation and operation of this temple. Her role was likely that of a sub-Chief of Amen Ra. He also established a temple of the Solar Order in London. Tranchell-Hayes was to have an impact on later generations as the teacher of another *AO* student who would be better known to the world as Dion Fortune. Fortune was initiated in 1919 into a temple which she described as being, "the southern branch of the Scottish section of the Order," the London Amen-Ra sub-temple. In her *Ceremonial Magic Unveiled* (January 1933) Dion Fortune adds that this section has, "since disbanded." Thanks to Brodie-Innes the *AO* carried on in Great Britain through the war years until the death of Mathers in 1918. It then underwent a dramatic evolution.



# *The DEATH of the KING over the WATER*



## *CHAPTER SIX*

Westcott liked to believe that Mathers' overwhelming vanity and irregular life in Paris caused him to lose all his friends and supporters. Westcott said that during the last ten years of Mathers' life his cult "effectively died out." There seems to be some truth in this viewpoint. As far as the British *AO* was concerned, while Mathers was its chief, his involvement in the daily activity of the group was understated. It was Brodie-Innes and Berridge who were the rulers.

The war in Europe caused no ethical problems for the self-made Celtic Mathers. While the Irish revolutionaries, backed by German cash and weapons, were planning what would become the unsuccessful 1916 uprising, Mathers saw it as his duty to help shoot Germans. As he was too old to go to the trenches himself, he turned his house into what witnesses described as a recruiting office. One has to wonder how many French the eccentric Englishman managed to recruit, but the record remains quiet.

Visitors to his house described how he had a huge table with model soldiers where he would play wargames to work out different tactics which could be used at the Front. It is not clear where the Mathers

were obtaining their financial support during this time period. They may have been tapping Brodie-Innes's *AO* for cash, but it could not have been much.

After the war, 22 million people died from what was then dubbed "Spanish Flu." In fact, it was a strain of bird flu which had mutated and jumped into humans to devastating effect. Soldiers returning from the various fronts effectively spread the illness throughout the world. One of the people it seems to have killed was Mathers, who died at midnight in his apartment in the Rue Rivera on 20 November 1918. The well-known occult writer, Dion Fortune, was certain the death was caused by this disease. However, there is no cause of death on the death certificate. For many years it was assumed that Mathers did not even have a grave, leading one particularly daft Golden Dawn order to speculate that he had faked his death after obtaining immortality. His grave was eventually found, in Paris, where you would have expected to spot it. No-one has opened the coffin yet to find a dead Mathers, so the immortality theory apparently still holds.

The one person who could have answered everyone's questions was developing a cult of personality around Mathers' death and was saying little. Mina Mathers not only kept Mathers' cause of death a secret from the rest of the Order, she claimed that it had nothing to do with flu. But, rather, had been caused by exhaustion from years of work with the Secret Chiefs of the Third Order.

On 12 December 1918, Mina claimed that her husband remained conscious to the end and had bequeathed his order to Mina, Brodie-Innes and Berridge. They should, he requested, see that the tradition would always be observed.\* Mathers apparently decreed that Brodie-Innes would be his replacement as the Supreme Chief of the Order.

In 1921 Mina would read a message which she claimed was from Mathers to his Order dictated by him on the night he died. In that Mathers wanted everyone to continue their work as if he was still there. She claimed that he believed he would guide and protect members from the Spiritual Plane. Considering that the letter was delivered three years late, one has to question it if was less Mathers and more his wife's statement of intent.

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\* The desire to see that "the tradition is always observed" is often the catchcry of a successor who is out of his depth and cannot find something new to do. Mina was so conservative about changing anything that she once had a falling out with Brodie-Innes about changing one line of the ritual.

J. W. Brodie-Innes wrote a Eulogy to Mathers in the *Occult Review* in April 1919:

*In November of last year, almost unnoticed by the general public, there passed away in Paris a very remarkable man. What was he - a great adept - a great scholar - a great impostor - a great rascal? I have heard all opinions, confidently, even dogmatically, asserted. As many and as contradictory opinions as were pronounced of Cagliostro. I knew him intimately; and perhaps a close friendship of some thirty years may warrant my giving a few personal reminiscences that may help to a better understanding of a most interesting personality.*

*When I first met with him he was in charge of the Horniman Museum at Norwood, and even then the contradictory accounts I heard of him roused keen curiosity. Some eminent archaeologists told me that, from his wonderful learning in strange by-paths of knowledge, there was no man in Great Britain better fitted to arrange and catalog such a Museum as the Horniman. Others denounced him as a superficial charlatan, whose learning could only deceive the ignorant. His very name was in doubt - was he MacGregor - was he Mathers? Yet even the slightest knowledge of Highland history would solve this. The name MacGregor was proscribed after the 'Forty-five. His ancestors took what was in effect a by-name - Mo-Athair's - "The Posthumous" - from the infant son of Alastair Macgregor of Glenstrae, who, born after the murder of his father in 1603, was installed as Chief of Glenstrae. This name was anglicized into Mathers, which was borne by his ancestors. But the true name was, of course, MacGregor. His grandfather had fought with great gallantry at the siege of Pondicherry, with Lally Tollendal, and received from Louis XIV the title of Count MacGregor de Glenstrae, afterwards confirmed by James II, a French title that naturally was not used in England.*

*As soon as I came to know him well the mystery of the varying opinions with regard to him was apparent. MacGregor was a Celt of the Celts, a type that no Englishman of the Teutonic strain has ever yet been able to understand or to appreciate. To very many indeed this type is as a red rag to a bull. There are those to day who will outdo Dr. Johnson in abuse of everything Celtic or Highland. MacGregor had all the Celtic fiery temper and pride of race. He would pick a quarrel on a point of punctilio, a real, or even a fancied, slight to his clan or nation, and fight it out with the keen zest of a medieval knight, but always at*

*a disadvantage, for he was above all a chivalrous Highland gentleman, and in all his nature was not one grain of malice, but among his opponents were some who disdained but the use of very underhand weapons - any stick good enough to beat a dog. Such a nature, familiar to me as a Celt, was incomprehensible to the average Saxon. Vanity doubtless he had, but it was the harmless vanity of a child. Credulous too, and liable sometimes to be taken in by an impudent impostor, he hated deceit but was slow to suspect it in another, and unsparing in his denunciation when he found it.*

*Of his scholarship it is not for me to speak, so far was it beyond my own, yet I know it was as frankly acknowledged by some competent authorities, as it was bitterly denied and depreciated by his opponents. I once showed some of his letters to me on the Kabalah to my own first teacher in Hebrew, a Rabbi and an advanced Kabalist, and he said, "that man is a true Kabalist. Very few Gentiles know as much, you may follow him safely." When he arranged a Temple of Isis for the Paris Exhibition, an Egyptologist whose name is world-famous said, "MacGregor is a Pharaoh come back. All my life I have studied the dry bones; he has made them live." These are but two examples out of many. Yet there have been those who have said that his Kabalah and Egyptology were shallow and superficial, a rehash of other men's work. Who shall decide? Yet I do know that many questions I asked him were answered at once, and satisfactorily, with abundant citation of authorities, showing intimate acquaintance with the subject, and never have I detected a mistake.*

*This is not the place to retell how he was taken in by the famous (or infamous) Horos pair. The story is well known, and the trial may be read by the curious; - that he should have been thus deceived is an instance of the faults of his qualities.*

*Of his occult knowledge and power I can speak more confidently. He had the rare gift of making clear-cut and luminous those deep inner teachings, so often veiled in nebulous vapourings and prolix verbiage, wherein one plods through leagues of slush to pick out a few gems. His astrological knowledge was exceptional, as is abundantly proved by many horoscopes that have passed through my hands, in which the accuracy of his judgment as evidenced by events was convincing. He had also the second-sight of his race developed to a remarkable degree. Of this I have had many proofs. Ceremonial magic of many ages and countries was familiar to him, and eminent scientists have told me that his*

*explanations of the power and effect of ceremonial were clear and logical. That he was the head of a Hermetic Rosicrucian Order is well known. But of this nothing can be said. The pledge was given in full in the Horos trial. All members were bound by a solemn oath to divulge nothing concerning the Order, or its members, or what took place at its meetings. Anything therefore that has been published as to this Order can only have been obtained by the willful perjury of some member, or evolved from the imagination of the narrator. I may, however, say of my own knowledge that, in spite of disensions and secessions in the past the Order has gone on and flourished. It has spread over many lands, and the loyalty and affection of its members for their chief was probably greater at the time of his death than ever before. For many years he lived in Paris, and while in France he naturally and properly used his French title, which he had dropped while resident in this country.*

*Seldom, I suppose, has a man inspired such love and devotion, and such deadly animosity. For myself I can but speak of him, as I knew him, the true and loyal friend of well-nigh half a lifetime. Often I have written to him some question relating to my own literary work, and with unselfish readiness he has laid aside other work to search the Paris libraries and museums, and copy or translate page after page from MSS, inaccessible to me, or frankly to place at my disposal the stores of his strange learning and his patient researches. I was not blind to his faults, which lay on the surface, and were patent to all. Yet seldom I think has a man had a more faithful and cordial friend through many changes of sunshine and shadow than I had in MacGregor Mathers.*

*Dear, impulsive, hot-headed, warm-hearted Highlander, he had all the defects and the qualities of his race; misunderstood, reviled, and revered, brave and loyal to the last, bearing no malice to any, scarcely even resenting the many baseless falsehoods freely circulated about him, I am glad of this opportunity to add this one little leaf to the wreath laid on the tomb of my dead friend.*

*J. W. Brodie-Innes*

As R.A. Gilbert pointed out, the comments about Mathers being a “hot headed highlander” were “utter mendacity,” as Brodie-Innes knew that his friend had not a drop of Scottish blood in him.

Although Mathers did leave Brodie-Innes in charge in his final address to the *AO*, it did not play out that way. Moina was financially dependent on the limited revenue generated by the *AO*. She took

the title of External Head of the *AO*, which was Mathers' old title. All sections of the *AO*, including Brodie-Innes, acknowledged this, though Brodie-Innes was apparently regarded as External Head for Scotia. As part of a power sharing compromise Mina became Grand Imperatrix of the *AO*, Brodie-Innes became Grand Praemonstrator and Berridge became Grand Cancellarius.

Verification of this can be found in the letters exchanged by American *AO* members with Mina and Brodie-Innes. It is not clear why Brodie-Innes acquiesced, though it is likely that he was too much of a gentleman to push his claim against Mina or he lacked over-all support from within the *AO*. Perhaps his days of leading a schism against a Mathers were simply over.

When Violet Firth, who took the pen name Dion Fortune, joined the *AO* just after the War she was under the impression that she had joined a Scottish Branch of the Order in London which was run by Brodie-Innes and Tranchell-Hayes. This was the sub-branch of the Amen-Ra temple established by Brodie-Innes in London during the War. She does not mention Dr. Berridge and presumably did not meet him. Although Mina Mathers was alive when she joined, Firth was not aware of a connection to the King over the Water and saw her group as independent - and in a practical sense it was. While the young Violet was enthusiastic about the Order's teaching, she could not fail to note that her branch was manned primarily by women "and grey bearded ancients." Within a relatively short time she transferred her membership to a temple run directly by Mina Mathers.

In 1919 Mina had returned from Paris and revived the *AO* Isis-Urania Temple #3 in London, in cooperation with Dr. Berridge and Isabel Morgan Boyd. Boyd was to assist Mina with her earthly needs for the remainder of her life. Despite his inclusion in Mathers' last will and testament Dr. Berridge's own health may have been failing. He died on 13 May 1920 at age 77.

Following Berridge's death Mina remained Imperatrix, Isabel Boyd was Praemonstratrix and Edward John Langford Garstin became Cancellarius. Meanwhile, Brodie-Innes continued his sub-temple of Amen-Ra in London. When looking back upon these times Dion Fortune notes in her article *Ceremonial Magic Unveiled* (January 1933) that Mrs. MacGregor Mathers' *AO* temple "claimed the only orthodoxy" among the London temples. But Brodie-Innes never renounced his claim and entitlement (or Apostolic Succession,

as it were) as Mathers' successor in the *AO* and would later pass it on to Dr. Carnegie Dickson. Brodie-Innes died on 8 December 1923 at the age of 78.

As it turned out, thanks to Brodie-Innes, after 1923 there were two *AO*s that hardly spoke to one another. Under Carnegie-Dickson, who, during the 1920s, was acknowledged as an over-all Chief by the surviving British temples of the *Stella Matutina*, the two orders became one again. Dr. Carnegie-Dickson continued to enjoy a cordial working relationship with both Doctor and later Mrs. Felkin throughout his long life. However, as the higher grade workings of the *AO* and the *Whare Ra* were quite different, and acknowledging political and geographic realities, Mrs. Felkin withdrew the *Whare Ra* temple from the *Stella Matutina* a few years after her husband's passing. Despite the political shuffling in Great Britain, *Whare Ra* continued to be looked upon as the "Mother Temple" till it closed in 1978.

In 1920, Westcott immigrated to the Republic of South Africa to live with his daughter and son-in-law in Durban. The last founding chief of the *Order of the Golden Dawn* died of Bright's Disease in 1925.



*Westcott's Grave in Durban*

Mina was alone and was not particularly confident in her role as the head of the Order. She did try to make some form of contact with the Inner Planes, and probably her husband, using a medium. There are several additional *AO* papers based around the Golden Dawn tradition that were written by Mina, probably inspired by this connection. One involved re-arranging the godforms within the elemental grades. According to Pat Zalewski, Mina was teaching the

Indian idea of Chakras or energy centers in connection with ritual. Her student and fellow chief Langford Garstin wrote his alchemical book *Secret Fire* based on this theory while Mina was alive, although it was not published until two years after her death.

While she was capable of providing the *AO* with new material, Mina's insecurity was causing more problems for the Order.

Thanks to her mediumistic gifts and her former association with Tranchell-Hayes, the young *Deo Non Fortuna* (Dion Fortune) soon began to make life difficult for Mina. While still a junior member of Mina's temple, Fortune continued her medium sessions, which had begun earlier under Tranchell-Hayes' guidance. Now however, they were continued in association with non Order members and without Mina's knowledge. Much of this teaching was collected and published under the title of *The Esoteric Philosophy of Love and Marriage* (1924). Mina was furious.

The book included teaching which, Mina believed, was only available to the Inner Order of the *AO*. The book related to polarity and sex and there was none of this in the Golden Dawn corpus.

As Fortune later narrated in her *Ceremonial Magic Unveiled*:

*She nearly turned me out for writing the Esoteric Philosophy of Love and Marriage, on the grounds that I was betraying the inner teaching of the Order, but it was pointed out to her that I had not then got the degree in which that teaching was given, and I was pardoned. She suspended me for some months for writing Sane Occultism and finally turned me out because certain symbols had not appeared in my aura - a perfectly unanswerable charge.*

Fortune thought this latter point was mad and took it personally. What Fortune didn't know at the time was that, under the GD tradition, when someone is initiated into an order, symbols are burnt into their aura and are visible clairvoyantly. Fortune hints that Tranchell-Hayes formed a secret group of which she was part. Mina must have suspected that the group existed and disapproved. If Tranchell-Hayes was running a secret group and Fortune was a member, Mina might be saying she could see the evidence of this in her Sphere of Sensation.

Throughout her suspension Fortune carried on working with Tranchell-Hayes and decided to form a group of her own. During her time in the *AO* Fortune had formed a group to act as an outer court with the intent of attracting new members. Mina had approved of

this idea initially. After her expulsion, Fortune carried on this group, which eventuated into the *Fraternity of the Inner Light*.

Another person to suffer at the hands of Mina was the North American Paul Foster-Case. Case had joined the Thoth-Hermes temple of the *AO* in 1918 and rapidly shot up the hierarchy. Paul Case's first occult fascination was with the Tarot, which he had studied for a number of years prior to joining the *AO*. While still in the Outer Order Paul was in correspondence with Brodie-Innes, Grand Praemonstrator of the *AO*, in matters pertaining to the Tarot. Brodie-Innes, a strict believer in the traditional Golden Dawn sequence of studies, declined to tell him much as he was not yet a member of the Second Order. However, he did encourage Paul to pursue his Outer Order studies and apply for membership in the Second Order as quickly as consistent with Order requirements. He was initiated into the Second Order on 16 May 1920 and almost immediately made sub-Praemonstrator under Michael Whitty. He was to succeed Whitty as Praemonstrator within a year.

However, Case seemed to have a few of his own ideas in regards to esoteric information. The first was he started discussing the topic of sex magic.

In 1920 Mina wrote to him to warn him off the subject, telling him that it had done a lot of damage to several groups with which she had been involved. She also told Case to be careful about the personal relationship he was developing with Lilli Geise, who was a Hierophantria of the temple.

Mina seemed to think that Case was facing many of the issues that she had as a result of her involvement with the occult. She had sacrificed her art, and Case, a professional pianist who played the musical accompaniment for silent movies and stage shows, underwent a similar career curtailment as a result of his new duties at Thoth-Hermes. On 18 July she told him that he had reached a crossroads in his life.

*The artist in you, which I recognize, and with whom I deeply sympathise, would probably choose to learn the Truth through the joy and beauty of physical life.*

She accepted his resignation as Praemonstrator for the sake of his art. This he had done saying that he had no desire to be a "teacher and pioneer in this Purgatorial World." Greatly relieved, he wrote

to her that guidance had removed him from the high place to which he never really aspired.

It is likely that as these events unfolded Case recalled a chance meeting that occurred about 1905 in Chicago. He was approached on the street by someone who knew his name and told him that he had to choose between a life of material comfort as a musician and a life of suffering and renunciation as a vitally needed teacher of the Mysteries. This man promised that if he stopped his musical career "in the end, you will not starve to death." Given state of Mina Mathers at the time and her ultimate fate, Case might have thought twice about promises by strange blokes in parks. Instead he abandoned his musical career and established the *BOTA* in 1922.

Geise wrote to Mina saying that she might have killed one of the few draw cards that the *AO* temple had by getting rid of Case. Apparently, students from other US temples were flocking to hear Case speak. Geise, whom Case later married, may have been a bit biased, but Elma Dame, the Imperatrix of the Philadelphia temple, agreed. She told Mina, "When you got rid of Mr. Case, you killed the goose that laid the golden egg."

Case's involvement with the *AO* stayed with him for the rest of his life and clearly influenced his teaching. When under pressure to produce rituals for a practical side of his *Builders of the Adytum* order, he rewrote the ⑩=⑩, Equinox and ①=⑩ of the *AO* from memory using Crowley's *The Equinox* as a guide. He made some minor changes and presented it as his own.\* He would later claim his order had replaced the Golden Dawn and the *AO*. If you removed the Enochian from of the Golden Dawn rituals, specialised its training so that it emphasised Tarot, added a bit of *AO* spiritual alchemy and energy work, you would have *Builders of the Adytum*. His version of the *AO* managed to survive relatively unscathed until the turn of the 20<sup>th</sup> Century, when it fragmented badly.

As we have seen earlier Mina treated the American temples as cash farms anyway.

Mina's autocratic behaviour could have been psychological de-

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\* There are a number of *BOTA* people who have explained the differences between the Golden Dawn rituals published by Israel Regardie and their own Chapter rituals written by Case as an example of the genius of their founder. After *Mathers' Last Secret* was published they understood that the genius was the *AO* and Case only tinkered with a few officer's titles.

pression. She was without an income and had unsuccessfully tried to salvage her art career by portrait painting. Her husband, who could not have been an easy man to live with, was gone and she lacked any real control in her life. Although the illness had not been identified at the time, it is possible she developed an eating disorder which is common with people who are clinically depressed. It may be an attempt to maintain control over the physical body when all other controls prove impossible. Some of the symptoms of anorexia are mood swings and depression, which other reports of Mina's behaviour support. In 1928 she suffered a complete breakdown and stopped eating. She died in St. Mary Abbott's Hospital on 25 July 1928, leaving her entire worldly estate, worth a paltry 190 pounds 17s 2d, to her brother Philipe. Thus passed the last of the noble house of Glenstrae.\*

Following Mina's death, Isabel Morgan Boyd, her daughter Esme and Edward John Langford-Garstin took over the control of the Isis-Urania temple. The temple used to mostly meet in the upstairs of Boyd's Chelsea home, although at various points in the group's history it would meet in rented rooms.

Boyd is the woman described by Ithell Colquhoun in her book *Sword of Wisdom* as Mrs. Weir. According to Colquhoun, Boyd was a woman who lacked irony and had a harsh voice, yet was extremely graceful.

Colquhoun was the cousin of Edward John Langford-Garstin, who was chief of the *AO*. She was introduced to the Boyds some time before the Second World War. While Colquhoun asked to join the *AO*, she was rejected by Isabel Boyd, who did not like her. Boyd apparently did not like women and preferred to surround herself with men, and it seems that she had total seniority on the group's membership.

At the time Colquhoun had no idea why she had been rejected, and she created an elaborate story about her being tested by some Secret Chiefs before being shown the door. Later she admitted that she did not know that everyone was rejected the first time and they simply needed to apply again.

It must have been a very closed group with members appearing to have been drawn from Boyd's extended family. Another high level member of what must have been a small temple was Boyd's neice.

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\* Again.

Garston wanted to marry Esme, but she rejected him for a stockbroker, according to Colquhoun.

With the death of Mina there no longer existed a connection between the *AO* and its GD past. Although the occasional contact between the *AO* and the *Stella Matutina* continued, it was fairly ad hoc. Tranchell-Hayes made contact and continued to work with Dion Fortune until the Second World War, but otherwise the Golden Dawn off-shoots managed to keep a low profile. Low that is until the appearance in print of the early works of Israel Regardie.

Regardie was born Francis Israel Regudy in London on 17 November 1907 at 6:10am. Raised in the United States, he studied Kabbalah with a Hebrew tutor and joined the Washington, DC College of the *Societas Rosicruciana in America*, which was operating under a somewhat dubious Golden Dawn warrant signed by Westcott. In a rebuttal to Waite, the Society's Supreme Magus, George Winslow Plummer, was later to state that the American *SRLA* did not descend, but had in fact ascended from, the English Society. At this time the Society used rituals composed of a curious mix of Masonic Rosicrucian and *AO* material. Plummer, who produced the rituals, had obtained the former from Sylvester C. Gould and the latter from Crowley. Regardie progressed through the ①=① and ①=⑩ degrees in this organisation, but in 1928 he travelled to Paris to become the unpaid secretary of Crowley. He stayed with him for three years, picking up scraps of occult information, usually by reading. Regardie would later say that the Beast taught him very little, although his influence is clear in his earlier writings. One of the bones of contention between them was that Regardie refused to adopt Crowley's Thelemite religion, which he regarded as a product of the Great Beast's unconscious.

In 1932, Regardie wrote two books. The first was titled *The Tree of Life* and the second, which at the time he believed was a representation of Crowley's Kabbalah without Thelema, was titled *Garden of Pomegranates*. This he suspected was the teaching of the Golden Dawn. Since he thought that the Order had been defunct since Crowley left it, he mentioned the Order by name. It was the first time that the name Golden Dawn and its teachings had been mentioned and analysed in a book.

Garstin was furious and immediately dashed off a letter to Regardie demanding that he no longer use the Golden Dawn name. Dion Fortune took the opposite view in an article for the *Occult Review*

and praised the books. However, she said that Regardie was wrong when he considered the Golden Dawn defunct.

*It has broken up into scattered units of varying degrees of efficiency, but I know of four functioning Lodges all of which have got the full set of rites and teaching; and there are quite likely to be others of which I do not know.*

She said that whoever could work the system of the Golden Dawn in such a manner as to pick up the Secret Chiefs need not worry about the “trespassers will be prosecuted” boards “put up on the physical plane by persons not altogether disinterested.”

Garstin followed up with a defence of secrecy in esoteric orders. The heads of the *Stella Matutina* wrote a letter to Garstin, agreeing with him and another to Dion Fortune supporting her view. Unfortunately they put them in the wrong envelopes and Fortune ended up with Garstin’s letter.

Shortly thereafter Regardie, who was already in touch with Fortune, received a letter from her dated 13 December 1932. In this letter Fortune indicated her knowledge of an upcoming meeting between Regardie and a Miss Hughes of Bristol. Since it was fairly obvious that the *AO* would not be interested in Regardie, because of his publication of the two books, even if its Oath would guarantee that he shut up, she encouraged him to keep his appointment with Miss Hughes. It is of interest to note that she was not explicit as to its exact nature. As a result of this meeting, Regardie was invited to become a member of the Hermes Temple of the *Stella Matutina*.

Bristol appears to have bent the rules for Regardie and allowed him to progress in the Order a lot faster than it normally would, and certainly much quicker than other initiates.\*

Regardie said that the Bristol temple was terrible, with the “inepti,” as he called them, unable to do much with the system.

\* Many years ago I believed that to fit that number of grades into the time that Bristol insisted from others was impossible because the temple did not meet in Winter and never bent the rules on the periods that person had to wait before taking another grade. To remedy this problem, I assumed that they had accepted his earlier grades on SocRos(Am). However, correspondence dated December 1932 clearly invited him to receive his “vaccination” during the weekend of 6-10 January 1933 in the Bristol temple. “Vaccination” was the code word used by the Bristol temple members for the o=o Initiation. It is repeated as such by Regardie in *My Rosicrucian Adventure*.

During his ⑤=⑥ ritual one of the officers performed the deeply moving rite so badly that he might as well have been reciting his shopping list. He was also shocked that none of the members knew how to play Enochian chess and that they tended to withhold papers that they failed to understand.

Regardie once claimed that the chiefs of the Bristol temple wanted him to return to the United States to form a daughter temple there. This did not tally with Gilbert's research. Apparently, the chiefs wanted Regardie to leave and it is a moot point as to whether he simply resigned, left or was "asked to leave." Coming to the conclusion that the *Stella Matutina* was fast becoming dormant, he felt that by publishing its rituals he might save the huge body of teaching for further generations. His efforts in this regard were blocked in England by A.E. Waite, who curiously was planning an identical venture himself. Regardie subsequently moved back to America and published the majority of Rites and Rituals of the Hermetic Order of Golden Dawn. The first volume appeared in 1937. His antagonism towards Waite remained with him for much of his life.

Regardie was attacked by all his former friends, including Paul Foster Case and Dion Fortune, for publishing the Golden Dawn material. Then we come to another myth about the Golden Dawn. For years it was believed that the publication of Regardie's book killed off the Order by making its rituals public. But this was rubbish, as Regardie's book was not a best seller. In fact, it languished on the book shelves for years and only became well known in the 1960s when it was given a popular reprint by Llewellyn.

In any case, the publication of the rituals would have made no difference to the *AO* as they had an escape clause that Regardie had published the rituals of an order called the Hermetic Order of the Golden Dawn. Also what he had published were cut down versions of the *Stella Matutina*, from which the *AO* was several stages removed.

The *AO* Isis-Urania Chiefs closed down their temple when World War Two broke out. During the War, and the Blitz in particular, it was not practical to carry on working in London. Garstin was recalled to military service so the Order would have been without its Cancellerious. But Garstin said that there was more to it than that.

Boyd had received a message from the Secret Chiefs which stated that the Order was to close. The three chiefs gathered together the *AO* equipment and papers and made a bonfire of the lot at Boyd's daughter's Hertfordshire house.\*

This explains why after the War there did not appear to be any attempt to rekindle the *AO*. Garston, whose second wife had run off with an American soldier, along with everything other than his library and magical equipment, was suffering extreme financial hardship.

After a long history of poor business decisions, he had a final roll of the dice and set up the Anglo-Brazilian Trade Company, which also failed. He fast ran out of money and had to sell his occult book collection to Watkins. Boyd helped him out financially once, but he either declined or was refused future help.

According to Colquhoun, he stayed with an esoterically minded friend for a while before taking a drugs overdose. When Boyd heard about his suicide she asked the friend to destroy all of his magical equipment.

The Bristol temple and the *AO* Section headed by Carnegie Diskson, with which it was allied, started to splutter in the 1950s and stopped initiating people in the 1960s. Neither was never formally closed and the last chief died in the 1970s. After the publication of the Golden Dawn it went back to using the full rituals, which are much longer than the versions published by Regardie.<sup>†</sup> *Whare Ra* continued

\* This scene was repeated when *Whare Ra* closed down in the 1970s. The amount of material and historical information that would have been destroyed in both bonfires is tragic to modern Golden Dawn researchers. It seems that whenever a branch of the Golden Dawn ends, it has to be burnt. In the case of both blazes it means that the Chiefs of those Orders did not intend their groups to continue. Thus there can be no legitimate orders which can claim they have a right to reform *Whare Ra* or the Mathers' *AO*, as the Secret and Temporal Chiefs demanded both groups be closed. Lineage would be possible, particularly in *Whare Ra*'s case, thanks to the Link ceremony, but this would be to form a different Order.

† The full versions of the *AO* rituals were published by me in *Mathers' Last Secret* and the full versions of the *Stella Matutina* were published in Pat Zalewski's *Golden Dawn Rituals and Commentaries*. As yet no one has published a complete version of the early Golden Dawn rituals. The closest has been the publication of the ①=① through to the ④=⑦ in *The Secret Rituals of the Golden Dawn* by R.G. Torrens, but this is out of print. If you took a copy of Torrens, and added my versions of the Portal ritual and the ⑤=⑥ you would have an accurate depiction of the early Golden Dawn rites during the 1890s. Israel Regardie intended to publish the early Rituals in his *Complete Golden Dawn System of Magic*

until the late 1970s.

Although she did not quit working magic, Tranchell-Hayes seems to have abandoned the Golden Dawn system of magic. She bundled up all her personal equipment into a box and buried it in a cliff-top garden in the south coast.\* It seems that history would not let the equipment remain underground for long. In 1966 the cliff in which she had buried them crumbled away and the box was washed up onto the beach.

Likewise the original *AO* material, some of which is contained in this book, surfaced in the Witch museum of another person who had to be grateful for the Golden Dawn, the self-styled Grandfather of modern Witchcraft, Gerald Gardner.

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in the 1980s. Sadly, he just published a more complete version of the *Stella Matutina* rites.

\* There is a myth that all the Isis *AO* temple equipment was buried in the box too. However, an inventory of the equipment in a *Daily Telegraph* newspaper article shows that is clearly just an incomplete set of Tranchell-Hayes' own personal equipment.



## PART TWO



# *INTRODUCTION*

## *to this SECTION*



*You will now begin to analyse and comprehend the nature of that Light...*

①=□ ritual

**T**his section shows a selection of Mathers' earlier writings when influenced by the contact referred to as *Lux e Tenbris*, or the Angel of the Sun, Raphael. These are compared with the later writings of Mathers and his *AO*. From the point of view of a collector, the earlier manuscripts will be of interest because they are complete. So far only edited versions of the Z documents, the Book of the Tomb, and the Consecration of the Sword ritual have been published. However, the main purpose of publishing these documents is to contrast them with those written in the later *AO* and *Stella Matutina* documents. The point of this illustration is that Mathers and the *AO* lost their way.

Going through the various papers on the Golden Dawn you cannot help but think that, other than a couple of years of his life, Mathers was not particularly committed to the Order. Yes, he wrote the rituals based on the Cypher Manuscript and added a few papers of his own to the mix. But for a writer and someone who was knowledgeable about esoteric matters, that was nothing. Writing the rituals could have taken him about a month, if he was not doing anything else, which he wasn't. The papers that have

been handed down in the Golden Dawn course material would have taken a writer with time on his hands about six months at the most. It was when he went to Paris and started bringing through the ⑤=⑥ material we can see him working flat out for the Golden Dawn. And then he stopped. For the next 15 years until his death we see very few papers from him, no changes to the rituals, no ⑥=⑤ or ⑦=④ rituals or papers, and the Tarot deck was never completed. Such work would not have been difficult for anyone who was a writer, knowledgeable, or was, as some would have us believe, the "Genius of the Golden Dawn."

Writers write. What we have from Mathers is a fraction of the output of a professional writer and teacher, and it is not as if he put quality over quantity either. Waite had a little more knowledge than Mathers and yet managed to produce a large number of heavy tomes on esoteric subjects, two Tarot decks, and extensive rituals and course material for at least three Golden Dawn style groups.

Firstly, Mathers was not interested in the Golden Dawn any more, but needed it to keep the small amount of money rolling in. Secondly, Mathers was enthusiastic about the Golden Dawn, but had lost his contact and was unable to produce interesting material. Lastly, whatever it was that fascinated people about the Golden Dawn, it had past its torch on to someone who was less distracted by fantasy.



*BOOK OF THE TOMB*  
*Extracts from Flying Roll No XVII*  
*Second Order*  
*Grade ZAM*

⑤=6

Extracts from  
 SA's Flying Roll No XVII  
 Grade NAM  
 ⑤=6

The Symbolism  
 of the Seven Sides  
 of the Vault of C.R

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**T**here are many even in this Grade which is alone been gained by serious study, who after being charmed and instructed by the first view of the Vault of C.R. have made no attempt to study it as a new theme.

There are many who have attended many ceremonial admissions, and yet know nothing of the symbolism of the 7 sides and nothing of the emblematic arrangement of the 40 squares upon each side.

Some of you have not even known that Venus is in an astrological sense misplaced among the sides and not two in five have been able to explain why this is so or the basis of the arrangement of seven colours and forces.

Many have told me which element among the four is missing, and others have known that Leo occurs twice; but very few can tell me why the eight forms of Leo, are in different colours in each case and only a

few can tell me without hesitation which of the three Sephiroth have no planet attached.

The seven sides are all alike in size and shape and subdivisions; and the 40 squares on each side bear the same symbols. But the colouring is varied in the extreme; and no two sides are alike in tint; and none of the squares are identical in colour, excepting the single central upper square of each wall.

The seven walls are under the planetary presidency, one side to each planet; the subsidiary squares represent the colouring of the *COMBINED FORCES OF THE PLANET AND THE SYMBOL OF EACH SQUARE*; while the *EMBLEM IS THE COLOUR CONTRASTED TO THAT OF THE GROUND COLOUR*.

Now these Planetary Sides are to be found in a special order, neither astronomic nor astrological. The common order of the succession of planets is that which is defined by their relative distance from the Sun. Putting Sun however in the Earth's place in the series; Thus Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. Saturn is the furthest from the Sun and Mercury is the nearest with the Earth being between Mars and Venus.

Beginning with Saturn in our case, the Order is Saturn, Jupiter, Mars, Sun, Mercury, Venus, Moon: here Mercury and Venus are transposed. But there is something more than this; for Saturn, being the planet the furthest off, is neither the door, nor the East, nor anywhere else that is obviously intended for it; i.e. the corner between the South and the South-West sides; nor is the Moon, at the other end of the scale, at any notable position on the old lines.

There is then a new key to the Order to be found and such who are intuitive can see it at a glance.

The planets are in the Order *OF THE RAINBOW COLOURS*; and in colours because this Adeptus Grade is a special exponent of colour. You Adepti are in the Path of the Chameleon, *HO-DOS CHAMELIONIS*.

Now, if you take the planetary colours, affix the planets, and arrange them in the Order of the Solar Spectrum; then bend the series into a ring and make the chain into a heptagon and bend the whole lot about until you get the two ends to meet at the East, you will have this Mysterium.

(1) Jupiter, Violet. (2) Saturn, Indigo. (3) Moon, Blue. (4) Venus, Green. (5) Mercury, Yellow. (6) Sun, Orange. (7) Mars, Red.

Modern Science teachers and reveals a great truth: that however valuable the seven colours of the prism may be, there are rays invisible (and so not demonstrable by space), beyond the red end of the spectrum and beyond the violet and that these have great chemic or Yetziratic force. These forces are present but are unseen and are represented by the Chief Adept standing at the Eastern Angle, the most powerful person in the group and the delegate of the Chiefs of the Second Order and through them of the Mystic Third Order. He it is who has symbolically, at any rate, passed from Death into Life and holds the Keys of all the Creeds. And he it is who may place in our hands the Keys of the locked Palace of the King if we are able to make our knocking heard.

Representing the East, coming from the East, he faces the Western world, bringing Initiations with him. Before him lies the symbolic body of our Master C.R.C., our grand Exemplar and Founder, or at other times, the empty Pastos, from which he has arisen.

The Chief Adept has Mars and Geburah at his right; and on his left hand he has Jupiter and Gedulah; and he faces Venus in the West, the Evening Star which represents the entry of the Candidate who has toiled all the day until the evening. At even he enters by the Western door of the planet Venus, that sole planet unto whose symbol all the Sephiroth are conformed.

“At Evening Time there shall be light,” the Light of the mixed Colours; and the newly admitted Adept comes in contact with totality of the Planetary Forces for the first time. A great opportunity opens before him; but let him see well that he use it worthily. He enters through the Green side of the Vault ; Green is the colour of growth: let him see that he grow.

Upon each side of the Vault are 40 squares, five vertical series and eight horizontal, the whole being symbolically five foot x eight foot. The published and printed Fama Fraternitatis says this 40 square feet were divided into ten squares. If you are a mathematician you would know that ten similar squares could not ALONE be placed in such an area and yet fill it. Ten squares alone to form a rectangle could only be placed in an area of the shape five by two. Hence in the Fama Fraternitatis “ten squares” is a blind which we know to represent “TEN SQUARES ARE MARKED AND SALIENT” (See the ⑤=6 Ritual). They are the Sephiroth. SEPHIROTH =10; CHERUBIM=4; PRINCIPLES=3; ELE-

MENTS=3; PLANETS=7; ZODIACAL SIGNS=12; WHEEL OF SPIRIT = 1/Total = 40 Squares.

The Spirit wheel is on every side and always in the central upper square and is always depicted unchanged in Black upon White.

Upon the sides thereof are always the four CHERUBIC EMBLEMS Zodiacial and yet different, for the Eagle replaces Scorpio. SCORPIO has three forms: (1) Scorpio (The zodiacial sign), (2) The Eagle (the Eagle sign for its best aspect; and (3) The Snake for the Evil. These Cherubim represent the letters of the name.

NOTE. They are always arranged in that order, the Hebrew order of the letters Yod, Leo; Heh, Eagle; Vav, Aquarius; Heh (final), Taurus. It is convenient to distinguish he Heh final by dotting it.

Note that the four Zodiacial signs as Cherubic Emblems are not in their own colours, but as symbols of the elements have elementary colours. As Zodiacial signs, then, they are found to be compounds of the zodiacial and planet colours. When these four signs are repeated below as Zodiacial Signs then they are found to be compounds of the Zodiacial Sign colour and the Planetary colour; but here they are compounds of the Element colour and Planet colour.

The THREE PRINCIPLES are composed of the colour of the Principle, and the colour of the Planet. Salt being fundamentally blue, Sulphur red, and Mercury yellow.

The THREE ELEMENTS have fundamentally the usual three colours, Fire red, Water blue, Air yellow. Note that Earth is missing.

The SEVEN PLANETS and their colours are often stated; and note that each of the seven is set beside its appropriate Sephira, so that there are three Sephira which have no Planet: They are Kether, Chokmah, and Malkuth.

The 12 ZODIACAL SIGNS close the lower portion of the sides of the five vertical columns. The central one has none of the twelve. They are allotted between the four remaining columns. Note further that they are only three ranks, the 5th, 7th, and 8th; none are in the 6th rank.

This arrangement then shows: Four Triplicities and three Quaternaries. Observe well the arrangement; it is complex but not confused.

2. CARDINAL. FIERY. SOLAR Rank.

3. COMMON (MUTABLE) AIRY. SUBTLE Rank.



From above down, or in columns these are:

RANK 5. The Cherubic line shows the signs in the Order of Tetragrammaton.

RANK 7. The Cardinal line shows the signs from the right in the Order of astronomical sequence of the solar course: vernal equinox, Aries, summer solstice, Cancer autumn equinox, Libra winter solstice Capricorn.

RANK 8. The common line shows the Signs again in a different position. Here the earliest in the year is Gemini on the left of Mem, and passing left to Virgo, you then go round to extreme right to Sagittarius, pass centrewards to Pisces close to Malkuth.

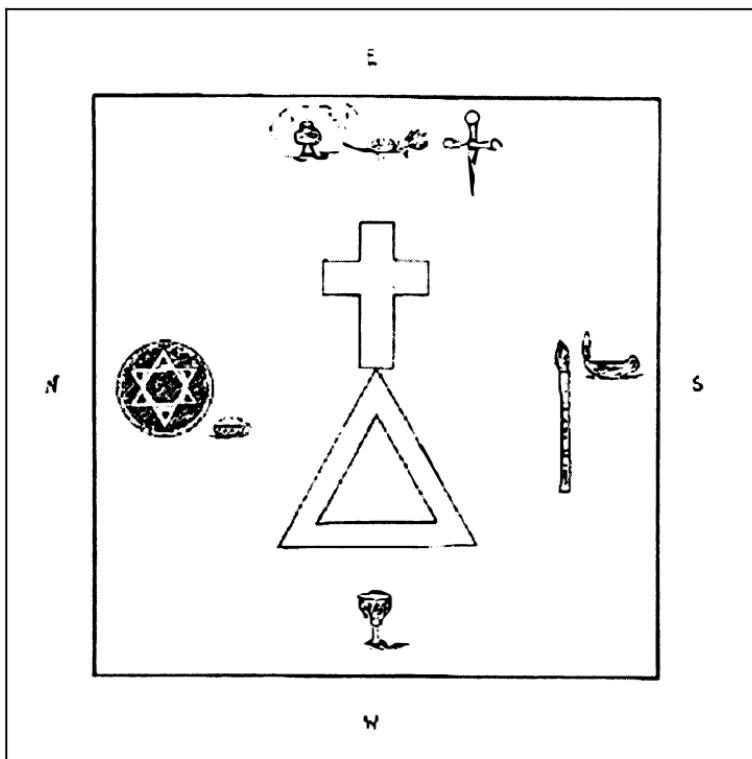
NOTE. The Cherubic order is observed when the Enoch Tablets in their order in Earthy and Fiery Lesser Angels of Earth and Fire.

The colouring of each square is dual, a ground colour, and the colour of the emblem. The ground colour is a compound of the colour of the Planet and the colour of the Force to which the square is allotted. Each side has the square of its own Planet in its own colour; and this exception all the coloured grounds are compound. The Emblem colour is always complementary to the ground colour.

The ⑤=⑥ ritual gives the colours of each planet and sign which are to be used in this system. There are other allotments of colour to each of these symbols and forces, in other scales, as those of the QUEEN; and the CHILDREN OF THE FORCES; but they are still retained as mysteries yet to be evolved and revealed when you have become familiar with the present elementary

system.

“NOM”



CUBICAL ALTAR OF THE ①=① CEREMONY

THE TOMB

The TOMB is a small seven sided chamber with a black floor and white ceiling.

The PASTOS lies with its head to the East; and over it is a Circular Altar.

The plan shows their position. The Altar bears the symbols of the four elements, a red, yellow, black and blue disc, surrounded by a white circle. On the red disc is a green lion; on the yellow is a purple Cherub, or a Man's head. On the blue is a bronze or orange coloured

eagle; on the black, a white Ox.

These discs surround the letter Shin which is in white in the centre, exactly under the white rose in the middle of the ceiling. Near this Shin stands a small crucifix. The carved ivory figure is of antique Florentine workmanship; and the carved Rose of 25 petals behind the head was made for this purpose in Venice.

The colours represent the interchanging energies of the Spirit and the Elements.

The figure of Christ surrounded by the four elements symbolises the perfect Adept who has so balanced his elemental nature that the Divine Spirit can manifest in him.

The cup, dagger, chain and the burning lap, each standing on its own element simply repeat the same symbolism.

It should be observed that the four elements are placed according to the Zodiac; that is to say the fire, Leo = Aries is to the East, Air, Aquarius = Libra to the West; Water, Scorpio = Cancer to the North; Earth, Taurus = Capricorn to the South.

This is the direction of the Enochian Tablets to the Elements and points to that in which the Adept should look when he wishes to visit the elemental realms or Astral regions. For a planet it is better to find the actual position from an Ephemeris in actual work. Sitting in the tomb it is sufficient to astrally rise through the white ceiling with the correct names and symbols, vibrating the former while doing so.

The Cubical Alter in an Outer Temple, or one arranged by an Adept, bears the four Implements and the four elements in a different Order. This is according to the Winds:

Incense (or Rose) and Dagger, Air, to the East;

Water in Cup, water, to the West;

Salt and Pentacle to the North;

Lamp and Fire Wand to the South

The Red Cross and the White Triangle in the Middle Place of the Shin.

In the Lesser Ritual of the Pentagram the Archangels are arranged in this position of the Elements on the Cubical Altar. "Before me RAPHAEL" is said Facing the East; and he is the Archangel of Air. "Behind me Gabriel", is the Archangel of Water in the West.

This arrangement is used in the invocation of any force in a temple or ordinary room. The Hierophant follows this rule in his invocations of the Elemental Spirits in the Outer Ceremonies.

For the consecration of a TALISMAN, the Adept must look towards the East if he wishes to invoke the power of AIR, though if he wishes to visit those regions symbolised by the Vayu TATWA, or the Air Tablet, he must astrally fly westward.

This information is given in the Lesser Ritual of the Pentagram but in so confused form that it is difficult to comprehend it clearly.

The separate clairvoyant study of the four circles on the Tomb Altar is extremely interesting; by it the forces of the elements on the active side can be observed symbolically and contrasted with the same on the passive side, as seen in the simple Tatwas.

Instead of holding a paper symbol the Adept can sit in the Tomb and feel himself pass through the selected disc, having first invoked the Divine Names and used a suitable Pentagram.

By simply using the pentagram and vibrating the Divine Name allotted to it, the blackness of the atmosphere of the Tomb can become so charged with the astral colour of the Element that it seems visible to the material eyesight.

It is necessary to balance the people sitting in the Tomb. The most practised could take the place at the head of the Pastos with the beginners on either side; but when only two are working together they should sit opposite each other at the sides or at the head and foot of the Pastos.

The Lotus Wand should be held by the White portion when SPIRIT is being invoked.

When an Element is chosen a suitable coloured band should be selected. After some practice it is not difficult to find the correct band in the dark.; at first it is better to hold it before extinguishing the light. Even when first sitting in the Tomb, strange blueish balls of light like phosphorus will be seen by natural clairvoyants: these are not to be confused with the ordinary daylight remaining in our eyes when we go into a dark room.

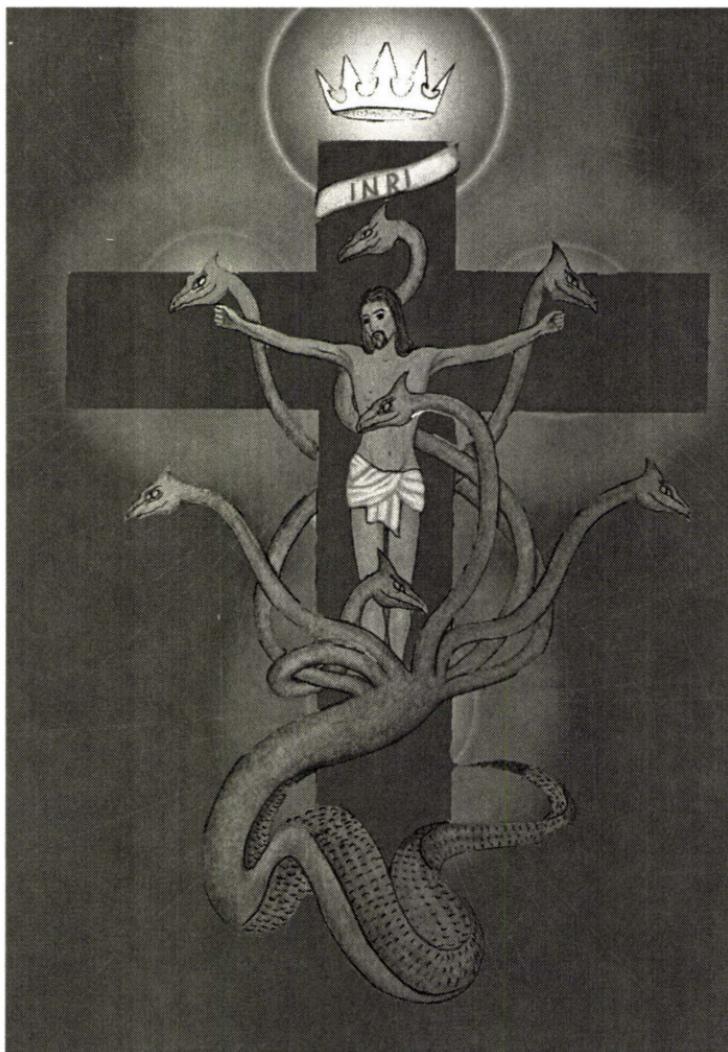
The SPIRIT square on each side has the same outward appearance; but when studied clairvoyantly each will be found to have characteristics in harmony with the planet.

The ZODIACAL squares are much better explored when the actual planet of that particular side is in the Sign. Such as in the part of the August Sun is in Leo; then choose the Leo Zodiacial square on the Solar Side or any other planet in the same manner.

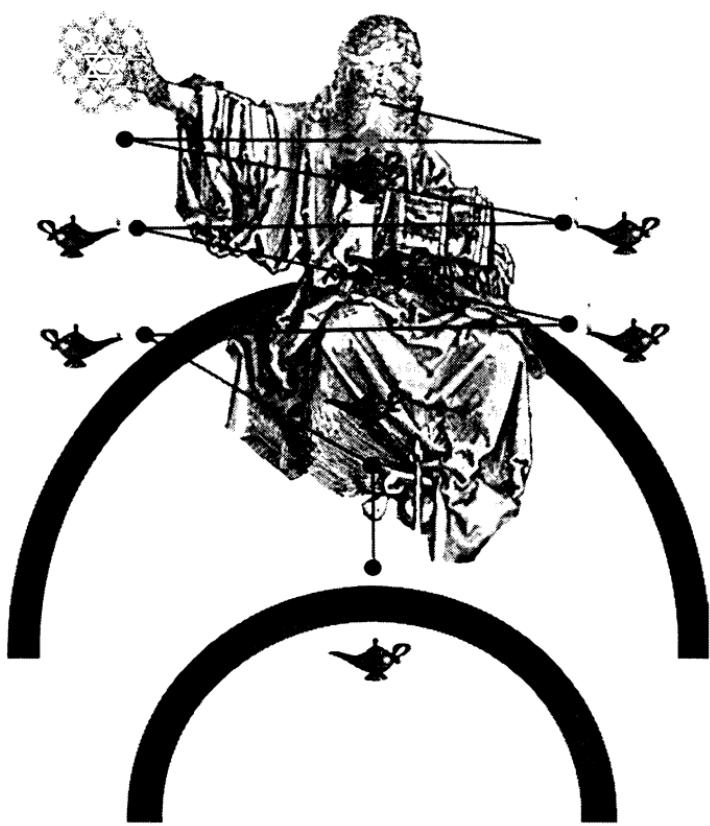
Those who are not familiar with pigments should be careful to

examine the colour of the square that they are about to study and also the contracting colour of the symbol thereon. It is important that they should be clearly impressed on the mind before the Tomb is darkened.

THE PASTOS



*Outer Surface of the Lid Lower Half*



*Outer Surface of the Lid Top Half*

The pastos which stands under the altar has no bottom, but a hinged lid which can be turned back during the second point of the ⑤=⑥ ceremony.

X		Y		Z		W		V		U	
1	2	3	4	5	6	7	8	9	10	11	12
13	14	15	16	17	18	19	20	21	22	23	24
25	26	27	28	29	30	31	32	33	34	35	36
37	38	39	40	41	42	43	44	45	46	47	48
49	50	51	52	53	54	55	56	57	58	59	60
61	62	63	64	65	66	67	68	69	70	71	72
73	74	75	76	77	78	79	80	81	82	83	84
85	86	87	88	89	90	91	92	93	94	95	96
97	98	99	100	101	102	103	104	105	106	107	108
109	110	111	112	113	114	115	116	117	118	119	120
121	122	123	124	125	126	127	128	129	130	131	132
133	134	135	136	137	138	139	140	141	142	143	144
145	146	147	148	149	150	151	152	153	154	155	156
157	158	159	160	161	162	163	164	165	166	167	168
169	170	171	172	173	174	175	176	177	178	179	180
181	182	183	184	185	186	187	188	189	190	191	192
193	194	195	196	197	198	199	200	201	202	203	204
205	206	207	208	209	210	211	212	213	214	215	216
217	218	219	220	221	222	223	224	225	226	227	228
229	230	231	232	233	234	235	236	237	238	239	240
241	242	243	244	245	246	247	248	249	250	251	252
253	254	255	256	257	258	259	260	261	262	263	264
265	266	267	268	269	270	271	272	273	274	275	276
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325	326	327	328	329	330	331	332	333	334	335	336
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349	350	351	352	353	354	355	356	357	358	359	360
361	362	363	364	365	366	367	368	369	370	371	372
373	374	375	376	377	378	379	380	381	382	383	384
385	386	387	388	389	390	391	392	393	394	395	396
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421	422	423	424	425	426	427	428	429	430	431	432
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445	446	447	448	449	450	451	452	453	454	455	456
457	458	459	460	461	462	463	464	465	466	467	468
469	470	471	472	473	474	475	476	477	478	479	480
481	482	483	484	485	486	487	488	489	490	491	492
493	494	495	496	497	498	499	500	501	502	503	504
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541	542	543	544	545	546	547	548	549	550	551	552
553	554	555	556	557	558	559	560	561	562	563	564
565	566	567	568	569	570	571	572	573	574	575	576
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589	590	591	592	593	594	595	596	597	598	599	600

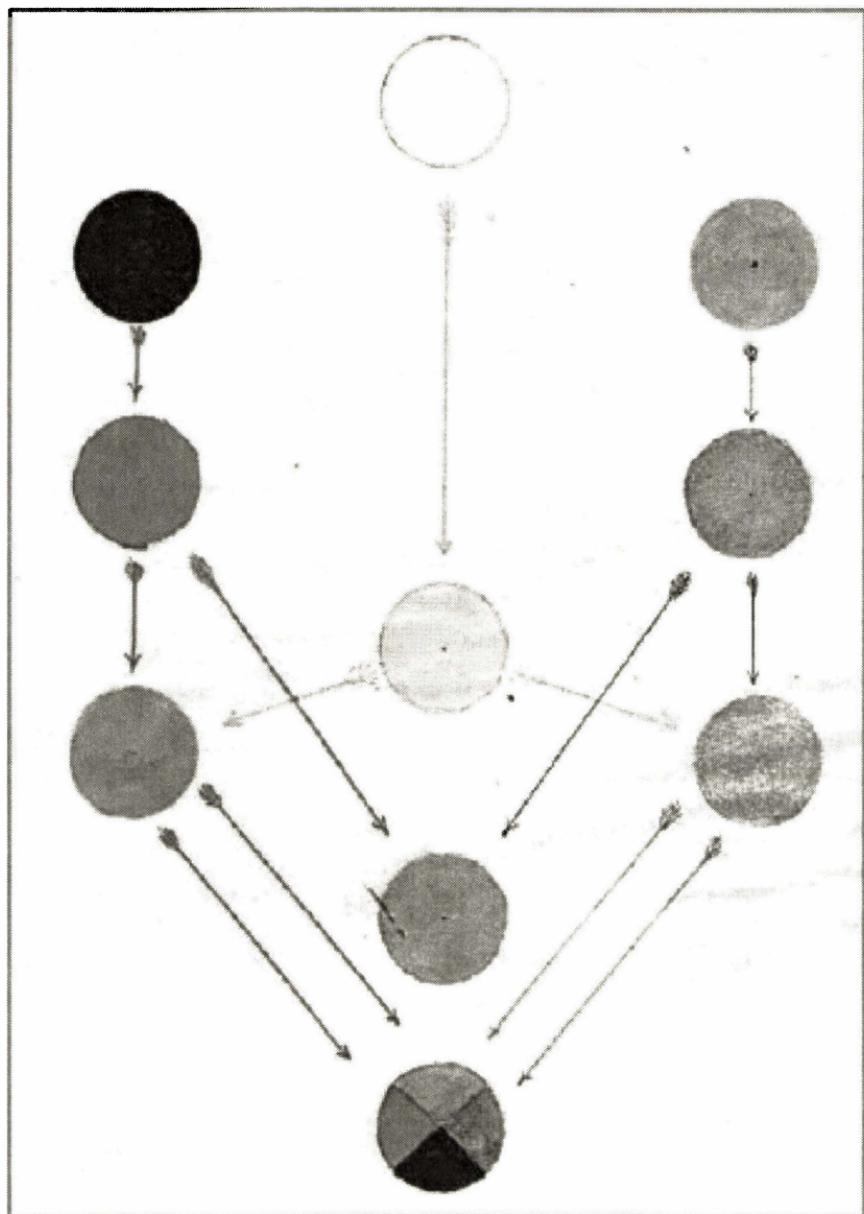
King Scale on the Outer Side of the Pastas

A										B	
C		D		E		F		G		H	
I		J		K		L		M		N	
1	2	3	4	5	6	7	8	9	10	11	12
13	14	15	16	17	18	19	20	21	22	23	24
25	26	27	28	29	30	31	32	33	34	35	36
37	38	39	40	41	42	43	44	45	46	47	48
49	50	51	52	53	54	55	56	57	58	59	60
61	62	63	64	65	66	67	68	69	70	71	72
73	74	75	76	77	78	79	80	81	82	83	84
85	86	87	88	89	90	91	92	93	94	95	96
97	98	99	100	101	102	103	104	105	106	107	108

*Queen Scale on the Inner Side of the Pastas*

		Orange pink; yellow spots	△	Orange pink; yellow spots	♂
		Yellow (yellow broken line yellow outlined)	○	Yellow (yellow)	♂
		Blue (bright blue)	♀	Blue (bright blue)	♂
	green	Blue green	♀	Blue green	♂
		Pale blue	♂	Pale blue (yellow line 2)	♂
		Blue black	?	Blue green	♂
	Dark blue	Light blue	2.	Blue black	♂
				With brown	♂
				Blue (blue with white spots)	♂

### *Child Scales of the Inner Surface of the Pastos*

*DIAGRAM SHOWING SOURCES OF COLOURS*

THE MINUTUM MUNDUM DIAGRAM

The Paths of Air, Aleph, Mercury Beth and the Sephira TIPHARETH are yellow, the same bright yellow. This colour is not in the Zodiac.

The Paths of Aries, Heh, Mars, Peh, Fire, Shin and the Sephira GEBURAH are red.

The Paths of Moon, Gimel, Water, Mem, Sagittarius, Samekh and the Sephira Chesed are Blue.

The Paths of Venus, Daleth; Libra Lamed and the Sephira NETZACH are green.

The Paths Gemini, Zayin; Sun, Resh and the Sephira HOD are orange.

The Paths of Jupiter, Kaph; Aquarius, Tzaddi and the Sephira Yesod are purple.

The Paths of Saturn, Tau, Capricorn, Ayin are both indigo.

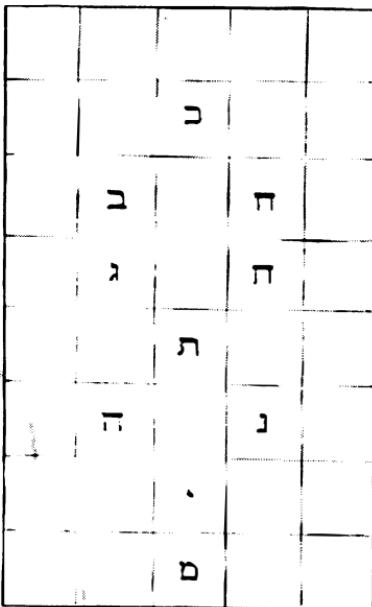
The red orange of the Taurus, Vau, the amber of the Cancer, Cheth, the pale slightly greenish yellow of the Leo, Teth, the yellow green of the Virgo, Hod, the Bluish green of the Scorpio, Nun, and the crimson of the Pisces, Qoph are not repeated twice in this scheme any more than those of the three Supernals and MALKUTH.

### THE SEVEN SIDES

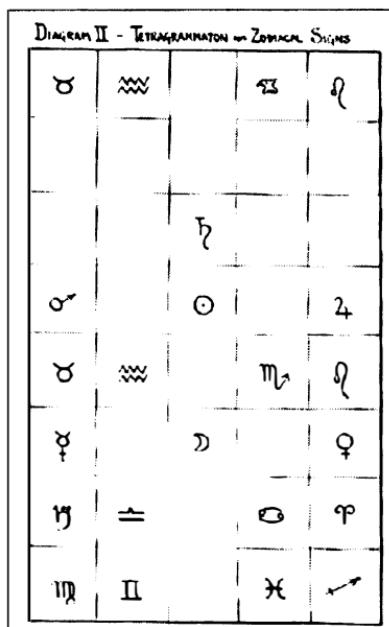
The mere arrangement of the symbols on each side of the Tomb is at first difficult to comprehend or remember.

The first diagram shows the Sephiroth alone, so as to get the root idea into the memory:

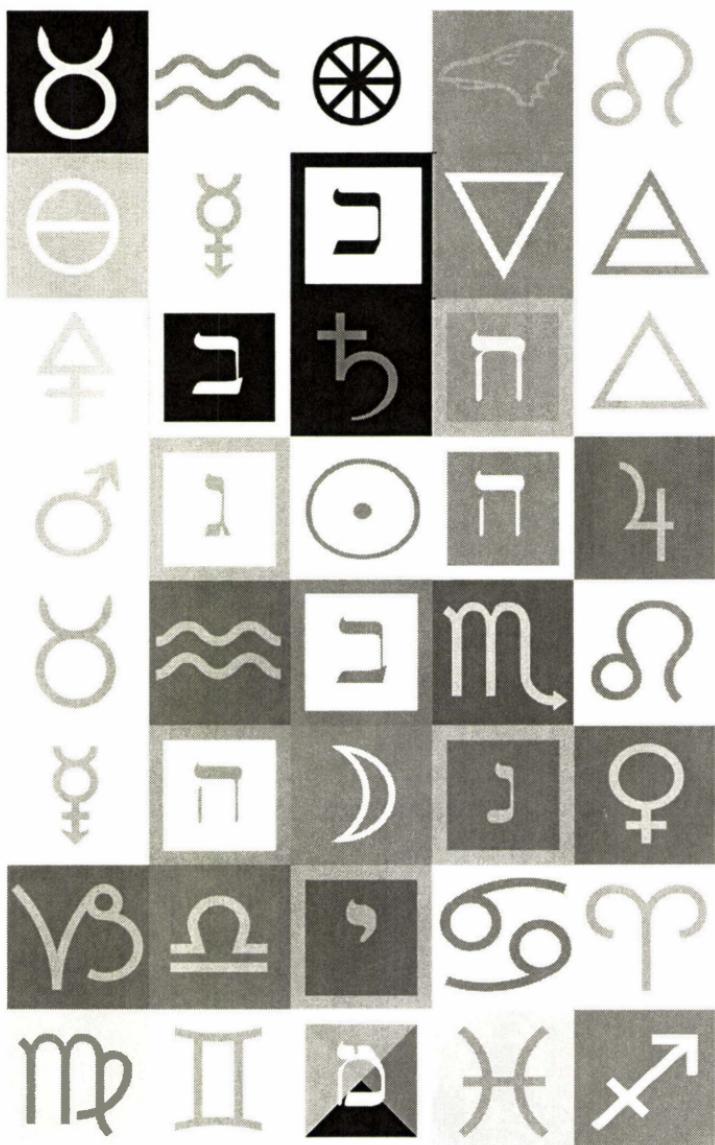
DIAGRAM I - SEMIROTH.



The second is a diagram with only the Cherubic Rank, the Zodiac and the Planets:



The third shows all the symbols.



The coloured diagram is the Key to every side though it is not like any of them: compared with the Third diagram it will show the natural ground colour of every square.

Black	Yellow	White	Blue	Red
Pale Blue	Pale Yellow	White	Blue	Yellow
Pale Red	Black	Blue-Violet	Blue	Red
Red	Red	Orange	Blue	Violet
Red-Orange	Violet	Yellow	Blue-Green	Yellow
Yellow	Orange	Blue	Green	Green
Blue-Violet	Green	Violet	Yellow-Orange	Red
Yellow-Green	Orange	Citron, Russet, Black and Olive	Red-Violet	Blue

On the sides of the Tomb there are mixed, each with that of the Planet of that particular side.

Every symbol is formed of the complementary colour of the square mixed with the complementary colour of the planet of the side. A careful study of the following diagrams will show the result of these mixtures.

There is some difficult for those not used to pigments in comprehending the reason for the particular colours used on the sides of the Tomb. To make this clear, the seven solar squares have been selected as examples. In addition to this there are added the two squares from the Venus side bearing the symbol of Aquarius.

The first is that in the Cherubic Rank Air, Vav = yellow. The Second is that below it, the Fifth from the top. Here it is the purple Aquarius of the Zodiac.

Opposite the Key Diagram is the complete side of the Moon.

The Three ALCHEMICAL PRINCIPLES are:

Sulphur      Pink

Salt            Pale Blue

Mercury      Pale Yellow

These are blended on the sides of the Tomb in the same manner of the other squares.

### NOTE BY SS

There are various methods of colouring the sides. That here described is considered the best and most effective, but it requires perfect pigments and great skill in blending. If not perfectly done the result is dull and unluminous and even pigments originally perfect change with time. Another method, and that used in the Amen Ra Vault, is to form the symbol in its own colour, placed on the square of its own colour, the Planet on its own side being expressed in its own colour. Thus the Venus symbol on the does side is red on a green ground. These colours are made in coloured papers which if accurate are more brilliant than pigments.

#### SUN SQUARE ON SUN SIDE OF THE TOMB

Orange Ground Unmixed

Blue, its Complementary Unmixed

#### SUN SQUARE ON THE MERCURY SIDE

Orange Ground      Blue Complementary

Yellow Mercury      Purple Complementary

#### SUN SQUARE ON THE VENUS SIDE

Orange Ground      Blue Complementary

Green Venus Ground      Red Venus Complementary

#### SUN SQUARE ON MOON SIDE

Orange Ground      Blue Complementary

Blue Moon Colour      Orange Complementary of Moon

#### SUN SQUARE ON SATURN SIDE

Orange Ground      Blue Complementary

Black Saturn Colour      Amber Saturn Complementary

#### SUN SQUARE ON THE JUPITER SIDE

Orange Ground      Blue Complementary

Purple Jupiter Ground      Yellow Complementary of Jupiter

## SUN SQUARE ON THE MARS SIDE

Orange Ground	Blue Complementary
Red Mars Ground	Green Mars Complementary

These squares are to be placed in their order around the Tomb but commencing with the Sun side to show the simplest first.

The square on the Cherubic Rank, Venus Side, bearing the Aquarius symbol means the Vav in Yod, Heh, Vav, Heh; it's colour naturally is yellow charged with purple. The Square below bearing the same symbol is the zodiacal Aquarius, a purple ground and a yellow emblem.

These squares, as found on the Venus side, are given as examples of the difference between the Cherubic and Zodiacal colours.

## CHERUBIC ON THE VENUS SIDE

Green Ground	Red Complementary
Yellow Air Ground	Purple Complementary of Air

## ZODIACAL AQUARIUS ON THE VENUS SIDE

Green ground	Red Complementary
Purple Aquarius Ground	Yellow Complementary Aquarius

The complementary colours of the Planets Mars, Sun, Venus, Moon, are easily comprehended. Mars is the complementary of Venus, green, Sun, Orange is the complementary of the Moon, blue; but as there are seven Planets the exact complementary colour of each one cannot always be expressed by that of another planet. Hence Saturn and the Sun, indigo and purple both have yellow for complementary, yet Mercury is not exact for both of them. A careful study of the Zodiacal colours settles the question. Capricorn indigo is that of Saturn. Capricorn is opposite of Cancer, amber, so amber is the complementary of Indigo. Aquarius purple is the Jupiter colour. Leo is the opposite of Aquarius so the complement of purple is greenish yellow. The Mercury yellow is not always found in the Zodiac; this colour is the complement of a clear purple amethyst, neither bluish nor reddish.

The "flash" of light from carefully balanced complementary colours is a matter of optics. It is the shining from blended rays, making a whiteness which in pigments would be blackness. It is a sign

that the talisman bears the correct colours, nothing occult. It is often seen on effective advertisements and is quite different from the astral flash or brilliance which shows when a talisman is powerfully charged with the desired force.

HEAD OF THE PASTOS (Inner surface)

KETHER	White
CHOKMAH	Light Blue
BINAH	Rose
CHESED	Bluish Purple
GEBURAH	Red Orange
TIPHARETH	Pink
NETZACH	Yellow
HOD	Purple
YESOD	Blue Indigo
MALKUTH	Yellow (lighter than Netzach)

FOOT OF THE PASTOS (Inner surface)

KETHER	White
CHOKMAH	Pearly Grey
BINAH	Light Russet
CHESED	Light Violet
GEBURAH	Orange Scarlet
TIPHARETH	Light Orange
NETZACH	Pale Green
HOD	Yellow-Brown
YESOD	Purplish Grey
MALKUTH	Ordinary colours (mixed with Black covered with yellow spots)

## Commentary

This version of the Book of the Tomb was issued to members of the *AO* order in the 1920s. It was a collection of teachings on the Vault and combines a Flying Roll and several official documents under one cover. William Wynn Westcott's August 1893 lecture, which is Flying Roll XVII, only forms a part of it. It is worthwhile noting that this version of the Flying Roll is identical to that used in the 1904 *AO* documents that were used in Berridge's London temple, with the absence of some minor diagrams. Flying Roll XVII seems to have been edited when it appeared in Israel Regardie's *The Golden Dawn*. This version of the Flying Roll is at times clearer and at other times more clumsy. In my view, however, this version is superior if only because sentences were linked by Regardie in such a way that they meant something completely different.

The date of the *Book of the Tomb*, 1921, suggests the period when J.W. Brodie-Innes was in charge of the Order, along with Mina Mathers, after the latter had taken over Berridge's London temple. The original papers were written by Mathers, while the Flying Roll was written by Westcott. Other papers in this book are written by Brodie-Innes. The style is more modern and clearer, and it makes a reference to the Amon-Ra temple Vault, which was Brodie-Innes's own temple. It is unlikely that Brodie-Innes or Mina Mathers would have changed anything written by Mathers.

It is clear here that although Mathers came up with the original idea, the intellectual explanation of it was left to Westcott. Sadly, when writing this book, it is impossible to show how the colours of a Vault worked by providing some examples. There are very few Vaults which have been built and those that have appear to have ignored the *Book of the Tomb*.

For example, the Vault of *Whare Ra* appears to have used a slightly different colour system from the *Book of the Tomb*. The method used resulted in a Vault which was much darker than others I have seen. More than one of the *Whare Ra* Adepts felt that it was too dark and seemed to have something nasty attached to it. Whether or not this was to do with the colours or whether it was the fact that someone had tried to do negative magic in the Vault is unclear. One Adept, who was initiated in the 1970s, told me that

as she emerged from the Vault she had an incredible anger and wanted to destroy it. She said she never went back.

Other Vaults, which are based on misreading Regardie, have been created using flashing colours, something which Westcott apparently approved of in the footnotes of the *Book of the Tomb*. This was apparently used in the Amen-Ra temple in Edinburgh. This method involves creating the ground colour by mixing the base wall with the planetary colours and then painting the letter in the corresponding flashing colour. This would give you a wall where everything flashes. The logic is that the flashing colour will activate the colour on the panel and bring its energy into the temple. But there are some side effects to this. My first teacher was initiated into a *Stella Matutina* offshoot in London in the 1970s and he moaned that the Vault made you feel sick after a few minutes and you could not look at the walls after a while. He would have had a point, because not only are all the sigils shouting at you they are also broadcasting all their energy at a higher pitch.

They are also missing the subtlety of the method used by creating the walls using the *Book of the Tomb*. If built the way that was originally suggested you would only see some parts of the wall flash. While the energies of the wall are still there, they will create a lower energy. The squares that do flash will be those which are meant to be active. It is surprising that Westcott did not spot this. It is possible that he felt that having made the effort of building the Vault, Amon-Ra should not have to rebuild it, and felt it was ok to keep. Again this is an example of political expediency over magical results.

The mixing shows us how these energies work to affect the various parts of the Kabbalah, the other planets, etc. Say, for example, we were travelling in Yesod. The purples suddenly give way to a more yellow purple and we know that we are exploring the territory more intellectually. Likewise if we find something needs to be managed in a chosen sphere, we can transform the colours of that environment to tune them to what we want.

The original Vault for the Isis-Urania temple was built out of canvas frames, much like a stage set. The door of the temple was either a separate curtain or another canvas frame which was on a hinge. Later, proper purpose built wooden Vaults were added, which were permanent with wooden walls. But it is not clear if these types of Vaults were used in Bristol or even Berridge's Isis temple. I have seen two

permanent wooden Vaults which were made using the same formula from the *Book of the Tomb*. The first was Chic Cicero's Vault, which can only be described as stunning. Chic has spent a long time getting his Vault correct, often repainting bits that he feels were not quite right. It has been a lifetime labour of love. He considered the creation of the Vault as being part of the true understanding of the Path of the Camelion or the magic of colour. The second temple was built by a student of Chic's.

*Builders of the Adytum* made their Vault walls from ping-pong tables which are exactly eight by five feet. Paul Foster Case was apparently unhappy about starting a second order within BOTA which taught practical magic, but while he was away from his temple, his students built a Vault for him. He then came around to the idea of having a ⑤=⑥ grade within his order.

In the *Magical Order of the Aurora Aurea*, we agonised over what the best approach for a Vault would be. We had no room for a wooden Vault, which had to be set up full time, so it had to be portable. We turned to new technology to help us overcome the problem. We created the Vault on the computer using Photoshop and took these huge files to a printer who made tents for trade exhibitions. The floor was made of special vinyl which could take foot traffic and the roof used a type of semi-transparent plastic which took outside light and distributed throughout the space. The walls were stuck to an aluminium frame using velcro. It was then lit by a single spotlight above the Vault. It is fully portable and can break down to fit in the back of a small car.

Crucial to this process was creating the files in the correct colour on the computer. This is trickier than it appears, as the computer builds files using light (RGB), while a printer uses ink (CMYK). Photoshop has functions that convert one to the other, but this sometimes changes some of the tints.

For our Vault I built a base colour wall, duplicated this seven times and then stuck a 20 per cent transparency for each of the seven planets over them. I then did each letter in the correct complementary and placed an identical 20 per cent transparency over that. Photoshop effectively mixed the colours with an accuracy which many artists would find difficult. I decided not to fudge or increase the mix of the colours where I thought it would make it look nicer or help the colours stand out. The result was

a Vault which was as close to the ideas of the *Book of the Tomb* as possible. The right colours on the wall flash, but the walls do not dramatically change colour from the base wall. That is not the same as saying they do not change, but the result is not as extreme as the *Whare Ra* wall.

The *Magical Order of Aurora Aurea* was not the first to attempt this method, as I swapped a few notes with a group in Canada which were trying a similar approach. The designer there felt it was important to get as many colours flashing as possible, sometimes changing the transparencies by as much as 40 percent. He said that he noticed that whoever had painted the Isis-Urania temple had done something similar. His Vault is beautiful and has more purple and pink than ours.



*Magical Order of the Aurora Aurea Vault wall during assembly.*

What is interesting is that each Vault is unique to the order or the temple that built it because it is built on the understanding of the adept who created the group. This is important when you consider that each Golden Dawn group is a different lamp for the light, just as each person is a different expression. There are probably no right or wrong Vault s, unless the people really have departed completely from the *Book of the Tomb*. Subtle differences in tuning are no different from the subtle differences of personality.

One of the more important questions about the Vault is: where did it come from? The obvious answer is that it came from the Rosicrucian manifestos. But that was not the case. In the *Fama Fraternitatis*, the

Vault described is “a Vault of seven sides and corners, every side five foot broad, and the height of eight foot,” and there was a round altar with the same images on them, but there were some noticeable differences.

In the *Fama* the walls “have ten squares, every one with their several figures and sentences.” Every square had a door for a chest, “wherein there lay diverse things, especially all our books.” So there are ten squares and not 40 and there is no mention of colour.

The floor and ceiling are close to the idea of the Golden Dawn:

*The bottom again is parted in the triangle, but because therein is described the power and rule of the inferior Governors, we leave to manifest the same, for fear of the abuse by the evil and ungodly world. But those that are provided and stored with the heavenly Antidote, they do without fear or hurt, tread on, and bruise the head of the old and evil serpent, which this our age is well fitted for.*

But the Vault of CRC was not meant to be built, nor was it meant to be used magically by the Golden Dawn. The period immediately before the writing of the *Fama*, the Renaissance, was a period where Greek and Roman ideas were being incorporated into the mindset of the European intelligentsia. Amongst these were the writings of Cicero and Pliny, who advocated the use of a symbolic method to enhance memory. The method was first codified by Simonides of Ceos (556BC - 468BC) and was summed up in a 4th Century fragment known as *Dialexeis*:

*If you pay attention you will be able to see things better. Repeat again what you hear, for by hearing and saying the same thing, what you have learned is easier to remember. What you hear, place on what you know.*

In other words, if you want to remember that Ajax was a soldier in the Trojan War, you would imagine him standing next to a statue of Mars in a room in your bathroom cleaning the bath with a big map of Greece in the background. You would remember to put all Ajax’s soldiers in the bathroom. So if you were going through a speech you would mentally walk through your house until you got to the bathroom. In your mind’s eye you would see a soldier cleaning the bath, remember Ajax, see the map of Greece

and remember he was on the Greek side of the Trojan War.

The Greeks and Romans needed to codify things better and cover the long lists needed to remember their speeches. They already had a list of gods, who were attributed to the different planets. In memory terms, all they had to do was see a statue of the god and then they would immediately think of the planet. Cronos (Saturn) would be a link to words like death, time, inheritance and blackness, while Zeus (Jupiter) would connect to things like rulership, wealth and purple. The net widened to include the zodiacal attributions.

This meant that if they were making a speech about war with the Persians, they would use a magical image of a statue of Mars with the various points of their speech being placed around it.

One of the important aspects of this technique was the idea of having a place which would be visited in the imagination. These places, and the symbols contained in them, became a shorthand to different meanings.

This was a side effect of using this type of system. People using it started to have new realisations about their subject. This side effect was noted and explained by the philosophers Plato and Aristotle. Both considered obtaining knowledge as simply recovering (or remembering) information that had been forgotten when we were born and fell from our perfected state in the higher realms of existence. So when people were using these memory systems it was no surprise that they “remembered” something else about the subject at the same time. While this might be true, it is more likely that the meditation on symbols causes the mind to focus and invent new ideas.

Either way, it was perfectly reasonable then that “memory systems” could be used to teach by bringing new information to the conscious mind of the practitioner. This is particularly important when you consider that contemplating some symbols led to information which many considered esoteric to be remembered by the person using the system.

The allegory of the discovery of the Vault is designed to reveal by meditation esoteric knowledge which was not only buried by the writers, but to help remember new information. The Vault itself was a memory place, which was supposed to contain all the wisdom that Christian Rosenkreuz could provide. What then becomes crucial to the story is how the would-be Rosicrucian finds that Vault and

connects to it. Mathers, or Raphael, was using the allegory, but had created something unique.

The next question was whether or not Mathers or Westcott understood what they had, and it is fairly clear that they did not, judging by the way they treated the material. Westcott could not have approved of the Amon-Ra Vault if he understood the implications of a fully flashing Vault.\* Mathers would not have needed Westcott to write most of the Vault material if he had understood it either. What is seen in the *Book of the Tomb* is that Mathers had a vision of the entire Golden Dawn system encapsulated within the Vault of CRC, but Westcott translated the vision into something meaningful. Westcott complained that few people understood why some squares were the same as others, but in all the papers he wrote about the Vault there are none which tell you about its function. Any practical occultist reading about the Vault has to look at the *Book of the Tomb* and say, "yes, this is all very interesting and pretty, but so what? How can I use this material?"

Westcott suggests that you can pathwork into the various squares, which is certainly a start. But what he does not do is pick apart the symbolism to take you somewhere unique. Some of these places can be found by asking some questions like "why are the Vault walls in the Queen Scale?" By placing them in the Queen Scale it also suggest that you could build four other Vaults which would take you different places using different colour scales. This would become important when you were looking at the higher grades, such as the Babe of the Abyss.

Where *Rg* realised that there was more to the Vault and came up with the idea of allowing the candidate to rise to the ⑥=5 by entering the Mars wall. But equally the Walls could lead to other paths and spheres on the Tree of Life.

While working on the *Magical Order of Aurora Aurea* Vault I twigged that the Vault contained a powerful formula of creating coloured talismans which were tuned to more specific frequency. This could also be passed on to the manufacture of equipment and the creation of Triangles of the Art. It is also possible the Vault represents the creation of a different Body of Light for the Adept, which would allow them access to different and significant magical powers. While these are just

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\* This is not a contradiction with what I have said before about each temple having a Vault of its own flavour. I think a Vault which has entirely flashing walls is one that has missed the point of the whole thing and is a mistake.

my ideas, there was much more that Westcott and Mathers could have derived from the Vault, and yet none of it appeared in paper. Indeed, it is possible to argue a case that the unique magical system based around the Vault has never been fully explored. After working on the Vault, Westcott dropped research on it completely and became more interested in his system of placing the Elemental Watchtowers in a Cube. Mathers got on with his Isis rituals.

What I find interesting is that modern Golden Dawn groups either ignore the Vault completely, sometimes not even building one, or attempt to factor it out of their Second Order teachings. You are more likely to hear of Goetia, the Key of Solomon, Secret Chiefs, Enochian, Enochian Chess or Alchemy then you are to hear about the Vault, and it is the Vault that should have been the centre point of any Golden Dawn system.



Ritual WMinutum Mundum

The Small Universe

Foundation of Colour  
1<sup>st</sup> Section of the Liber Hodos\*  
Chameleonis<sup>†</sup>

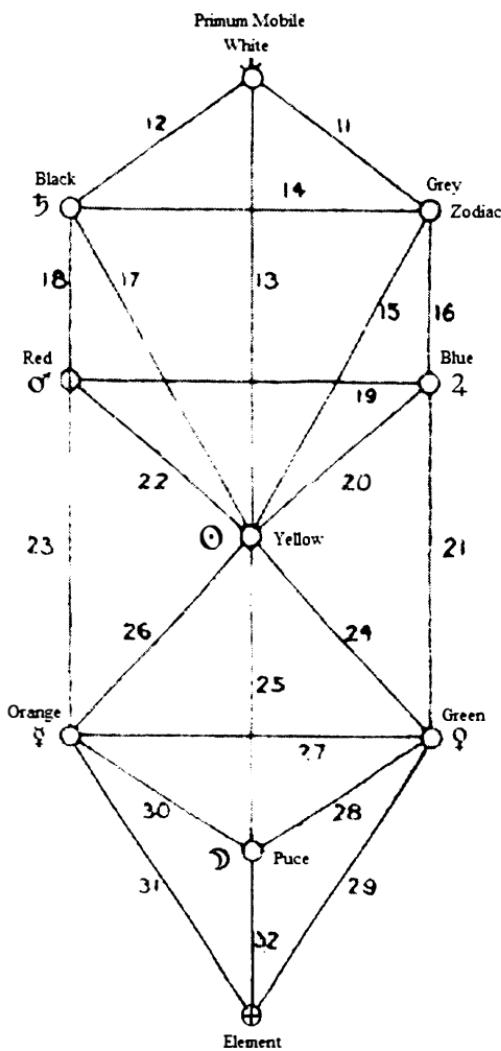
The first diagram<sup>‡</sup> of M.M. sheweth the Sephiroth in the colours of the Queen and the Paths in the colour s of the King.

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\* The original text read “Hodon.”

† This reference to Ritual W being the “1<sup>st</sup> Section” of Liber Hodos Chameleonis and the diagram as the “first diagram” indicate that Mathers had originally intended subsequent papers dealing with the Colour Scales. See commentary.

‡ The *Nisi* diagram strongly resembled the Tree of Life diagram found in W.W. Westcott’s *An Introduction to the Study of The Kabalah*.



## Section One

This is the book of the Path of the Chameleon, the knowledge of the colours of the forces, which are behind the physical Universe, etc. etc.\*

Recall what was said unto thee in the Ritual of the Paths in the

\* In several places the text ends with "etc." or "etc. etc." and in each instance represents a section of text, which the copyist opted not to copy. The missing text is of the form of exhortations (by Mathers) and presumably either did not interest Dr. Berridge, who owned the original manuscript, or was omitted for not relating directly to the topic of the *Minutum Mundum*. Shortcuts such as this are common in personal copies of GD manuscripts.

Portal of the Vault\* of the Adepts; "therefore by this straight and narrow Path of ☽ let the Philosophus advance like an arrow from the Bow of **תְּשֵׁׁק** [Qesheth]."

Now **תְּשֵׁׁק**, the Bow, is the Rainbow of Promise stretched above the earth, whose name is formed from the letters of the Paths leading from **מַלְכָוָת** [Malkuth]<sup>†</sup>. If then, it be by the Path ☽ that the Philosophus should advance to the knowledge of the Adept, turning aside neither to the right hand nor unto the left whereon are the evil and threatening symbols of **וְ** and **יְ**, he must have a perfect and absolute knowledge of the Bow ere he can follow the Path of the arrow. But this Bow is of perfect and brilliant colours, whose analysis and synthesis yield others of the same scale, etc. etc.

This is the explanation of the 1<sup>st</sup> diagram of the Paths (the Sephiroth being in the feminine scale), the diagram which sheweth their masculine or Rainbow Scale of Colour. It is the key of the forces which be in **תְּשֵׁׁק** the Bow, etc.

First are the feminine colours of the Sephiroth:

In **כָּהֵר** (Kether) is the Divine White Brilliance, the scintillation and coruscation of the Divine Glory, that Light which lighteth the Universe, that Light which surpasseth the Glory of the Sun, and beside which the light of mortals is but darkness, and concerning which it is not fitting that we should speak more fully. The Sphere of its Operation is called:

**רָאשִׁית הַגְּלָגָלִים** - Rashith Ha Gelgalim. The Beginning of Whirlings (or wheels or whorls) and the Primum Mobile or First Mover which bestoweth the gift of life in all things and filleth the whole Universe.

Divine Essence of Kether = **אֵחָדָה**

Archangel of Kether = **מַטְתָּרוֹן** Metatron or

\* Where *Raq* here reads "Tomb."

† This transcript of the Minutum Mundum contains an unusual number of Hebrew words in comparison to other versions. We have retained these as they were presumably in Mathers' original manuscript of Ritual W. Much of this information can be found in the Introduction of Mathers' *The Kabbalah Unveiled*.

מֶתְרָתָן Methratton,\*

the Prince of Countenances, he that bringeth others before the face of God.

The Order of Angels of Kether =

חיוֹת הַקָּרְבָּן Chaioth<sup>†</sup> Ha Qadosh.

= Holy Living Creatures or the Order of Seraphim

= the 9 Choirs of the Schemahamphorasch<sup>‡</sup>

חִכְמָה (Chokmah) is a cloud-like grey, which containeth various colours, and is mixed of them, like a transparent pearl-hued mist, yet radiating withal as though behind it there was a brilliant glory.

Its Sphere of Influence = מְכֹלָה Masloth (the Starry Heavens) wherein it disposeth the forms of things.

Its Divine Ideal Wisdom = בִּנָה

Its Archangel = רְצִיאָל = Ratziel, the Prince of the knowledge of hidden and concealed things.

Its Order of Angels = אָוֹפְנִים = Auphanim, the Wheels or Whirling Forces which are also called the Order of Kerubim.

בִּנָה (Binah) is thick darkness, which yet veileth<sup>§</sup> the Divine Glory, in which all colours are hidden; wherein is mystery, and depth, and silence; and yet it is the habitation of the Supernal Light. Thus is the Supernal Triad completed.

Its Sphere of Operations is שְׁבַתָּא Shabbathai or Rest and it giveth forms and similitudes unto chaotic matter, and it ruleth the sphere of action of the planet ṣ.

The Perfection of Creation = יְהֹוָה אֱלֹהִים YHVH Elohim and of the Life of the World to come; and its Archangel = צְפִקְיָאֵל

\* This should be "Metraton" or "Metratton."

† The text erroneously has "Charoth" written here.

‡ This reference is heretofore unique to this transcription of Ritual W. It refers to Mathers' classification of the 72 Angelic names into nine Choirs, each under the Presidency of a letter of the Divine Name, which are in turn each connected with one of the four Holy Creatures. See Regardie's *Complete Golden Dawn System of Magic* for details.

§ Where Ra has "reflecteth."

[Tzaphkiel], the Prince of Spiritual Initiation through suffering and of Spiritual Strife against evil.

Its Order of Angels = אַרְאֵלִים [Aralim], the strong and mighty ones or the Order of Thrones.

The Angel Gophiel\* is also referred to בִּינָה (Binah).

חסֵד (Chesed)<sup>†</sup> is the radix of blue, and thence is there a blue colour, pure and primitive and glistening with a Spiritual Light. It is reflected unto צְדֵקָה [Tzedek] or Justice and it fashioneth the images of material things, bestowing peace and mercy and it ruleth the sphere of action of the planet ۴ (Jupiter). And אל is the title of a God strong and mighty, ruling in Glory, Magnificence and Grace; and the Archangel of חֶסֶד (Chesed) is צָדְקִיאֵל Zadkiel, the Prince of Mercy and Beneficence. The name of the Order of Angels = חַשְׁמָלִים [Chashmalim], the Brilliant Ones, who are also called the Order of Dominions and Dominations.

גְּבוּרָה (Geburah)<sup>‡</sup> is the radix of red and thence is there a red colour, pure and scintillating and flashing with flame which is reflected unto גְּבוּרָה and the Sphere of its Operation = מָדִים [Madiim] or violent-rushing force, and it bringeth fortitude and war, and strength and slaughter, as it were the flaming sword of an Avenging God. It ruleth the Planet ♂.

אֱלֹהִים גִּבּוֹר [Elohim Gibor]<sup>§</sup> is the Elohim, Mighty and Terrible, judging and avenging evil, ruling in wrath, terror and storm, and at whose steps are lightening and flame. Its Archangel = כָּמָלֵל [Kamael], Prince of Strength and Courage. Its Order of

\* Read Yophiel. Yophiel יְוָהִיאֵל is a traditional ruling Prince of the Angelic Order of Thrones, assigned to Binah. He is distinct from זָפְנָאֵל, the Intelligence of Jupiter.

† The *Nisi* text initially had: “חַכְמָה” (Chokmah) written, which was correct, but this was crossed out and “חֶסֶד” (Chesed) was substituted. There is a problem with both the *Nisi* and the *Whare Ra* versions of this paper in respect to the radices of blue, red and yellow. See commentary for details.

‡ This should be בִּינָה (Binah).

§ The text here is corrupt and reads: “The Elohim is גְּבָשָׂר or אֱלֹהִים.”

Angels = שְׁרָפִים [Seraphim], the Flaming Ones or the Order of Powers.

דְּגָדְלָה חִכָּה is also called גְּדוֹלָה [Gedulah] or Magnificence and Glory. \* נְבוֹרָה is also called פְּחָד [Pachad] Terror and Fire. †

In תִּפְאָרֶת [Tiphareth]<sup>‡</sup> is the radix of a golden glory, and thence is there a pure, primitive and sparkling golden-yellow, which is reflected unto תִּפְאָרֶת. Thus is the first reflected Triad completed and its Sphere of Operation = שֶׁמֶשׁ, the Solar Light and bestoweth Life, Light and Brilliancy in metallic matter and it ruleth the sphere of action of the ☺ Sun. Its Deity = וְדֻעָה, God of Knowledge and Wisdom, ruling over the Light of the Universe. Its Archangel = רְפָאֵל [Raphael], the Prince of Brightness, Beauty and Life. Its Order of Angels = or מלכים that is Kings, or Angelic Kings, or called the Order of Virtues, Rulers or Angels. The Angel Peniel or Peliel<sup>§</sup> are (sic) also referred unto this Sephira. It specially ruleth the mineral world.

The Beams of חֵסֶד (Chesed) and of תִּפְאָרֶת (Tiphareth) meet in נְצָח (Netzach) and thence ariseth in נְצָח (Netzach) a green pure, brilliant, liquid and gleaming like an emerald.

Its Sphere of Operation = נָגָה [Nogah], or External Splendour producing zeal, love and harmony, and it ruleth the sphere of action of ♀, and the nature of the vegetable world.

Its Deity יְהֹוָה צֹבָא is a God of Hosts and of Armies, of Triumph and Victory, ruling the Universe in Justice and Eternity.

\* The original text erroneously read: “בְּבוֹרָה” is also called גְּדוֹלָה or Magnificence and Glory.”

† Should read Fear.

‡ This should be כְּחֵר (Kether).

§ Peliel פְּלִיאֵל is a traditional ruling Prince of the Angelic Order of Virtues, assigned to Tiphareth. He is probably the same as Peniel פְּנִיאֵל as both Angels are linked by tradition with the patriarch Jacob - Peniel being the setting for Jacob's angelic encounter. See Genesis 32:30. Different versions of the M.M. will read “Peniel or Peliel” vs “Peniel and Peliel.”

Its Archangel **הָאָנָּגָל** [Haniel], Prince of Love and Harmony.

Its Order of Angels = **אֱלֹהִים** or Gods, also called the Order of Principalities. The Angel Veriel<sup>†</sup> is also referred to this Sephira.

The Beams of **גְּבוּרָה** (Geburah) and **חִפָּרָה** (Tiphereth) meet in **הָוֶד** (Hod) and thence ariseth in **הָוֶד** a pure, brilliant, and flashing orange tawny.

And its Sphere of Operation = **כּוֹכֶב**, Kokab or Kokar<sup>‡</sup> the stellar light, bestowing elegance, swiftness, scientific knowledge and art, and consonancy<sup>§</sup> of speech. It ruleth the sphere of action of ♀ and the nature of the animal world. And its Deity = **צְבָאָת** = **אֱלֹהִים**, God of Hosts and of Armies, of Mercy and Agreement, of Praise and Honor, ruling the Universe in Wisdom and Harmony.

Its Archangel is **מִיכָּאֵל**, Prince of Splendour and Wisdom. Its Order of Angels **בְּנֵי אֱלֹהִים**, Beni Elohim or Sons of Gods, also called the Order of Archangels.

The Beams of **חִסְדָּה** (Chesed) and **גְּבוּרָה** (Geburah) meet in **יְסוֹד** and thence ariseth in **יְסוֹד** (Yesod) a brilliant and deep violet-purple or puce completing the third Triad.

And its Sphere of Operation = **לְבָנָה** = Levanah, the Lunar beam, bestowing change, increase and decrease upon created things. It ruleth the sphere of action of the ♀ and the nature of mankind.

Its Deity is **שְׁדֵי**, a God who sheddeth benefits, Omnipotent and Satisfying all, and **אֱלֹהִי**, the God of Life, the Living One. Its

\* Read **הָנִיאָל**.

† Regardie reads “Cervieh,” which should be Cerviel. Veriel is likely a corruption of Cerviel, who is a Prince of the Angelic Order of Principalities and the traditional guardian/teacher of young (future King) David. The name possibly derives from “**כָּרְבִּי אֱלֹהִים**” “Like a Rabbi (or teacher) of God.”

‡ The variant reading “Kokar” appears unique to this version of M.M. It probably originated as a copyist error through an inadvertent omission of the horizontal line in the Hebrew letter Beth. ב became ר.

§ Read constancy.

Archangel is גָּבְרִיאֵל, Prince of Change and Alteration\* Its Order of Angels = כְּרוּבִים or Kerubic Ones, or the Order of Angels.

And from the rays of this Triad there appear three colours in מלכוה (Malkuth) together with a 4<sup>th</sup>, which is their synthesis.

From the orange tawny of חֹודֶת and the green of נְצָחָה there goeth forth a greenish or citrine colour, yet pure and translucent withal.

From the orange tawny of חֹודֶת mingled with the puce of יִסּוּד there goeth forth red russet or russet, gleaming as with hidden fire.

From the green of נְצָחָה and the puce of יִסּוּד there goeth forth a dark-green (or olive) yet rich and glowing withal.

And the synthesis of all these: orange of חֹודֶת, green of נְצָחָה, puce of יִסּוּד is blackness, which bordereth on קליפה.

Thus are the colours of the סְפִירּוֹת (Sephiroth) complete in their feminine or Rainbow scale.

Moreover, though the עץ הַחַיִם or Tree of Life<sup>†</sup> operateth through the whole Sephiroth, yet is it referred in an especial manner unto תְּפִאָרָה.

Also though the branches of the Tree of Knowledge of Good and Evil עץ הַדָּעָה, stretch upward into the 7 Lower Sephiroth and downward into the Kingdom of the Shells, yet is it referred especially unto מלכוה and חֹודֶת. Similarly unto נְצָחָה the right and left columns of the Sephiroth are specially allotted.

In אֱדֹנִי מלך or אֱדֹנִי הארץ [Malkuth], is God the Lord and King, ruling over his Kingdom and Empire which is the Visible Universe. And חַלְם יִסּוּדָה, the maker<sup>‡</sup> of Foundations is the Sphere of Operations of מלכוה, which is called the Sphere of

\* Both Regardie and *Whare Ra* read “Alteration.”

† For here and below see Genesis 2:9.

‡ Both *Whare Ra* and Regardie read “Breaker.” The meaning of the Hebrew word חַלְם has nothing to do with “breaker” or “maker.” Regardie notes this difficulty in *The Golden Dawn*. It is likely that it originated as a misprint for חַלְם (with a Heh), which means “to break down, to trample, to beat” as in Isaiah 16:8.

the Elements, from which all things are formed.

Its Archangels = מטרטון Metatron or מטרטון Methraton, the Prince of Countenances; and סנדלפון Sandalphon, the Prince of Prayer, and נפש המשיח Nephesh Ha Messiah, the Soul of the Reconciler for Earth, and the Order of Angels is called פשׁא, or Flames of Fire. As it is written, "Who maketh His Angels Spirits, and His Ministers a Flaming Fire." And these are also called the Order of Blessed Souls, or the Souls of the Just made perfect.

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## COMENTARY\*

Colour was an important part of the Golden Dawn tradition from its inception. Concurrent with adding new flesh to the skeletal notes of the Cypher manuscript (with the object of creating workable rituals) Mathers was busily constructing the many diagrams and ritual paraphernalia alluded to in the documents. These allusions took the form of crude rough sketches, brief descriptions, and the bare passing reference. Among the paraphernalia were "Elemental Tablets," for use in the grades of Zelator through Philosophus, whose presence provided a material basis for the invocation of the elemental spirits appropriate to the grade.

From the crude sketches of the Tablets found in the Cipher, Mathers and Westcott were aware that the Cipher's anonymous author made reference to tablets constructed by Dee and Kelly as a result of their 16<sup>th</sup> Century skrying and magical work. Both gentlemen were familiar with Dee's and Kelly's occult pursuits and, in addition, Mathers' British Museum researches would have provided access to a number of Dee's manuscripts. Suitable Tablets were constructed for Temple use. As a final symbolic touch each Tablet was uniquely colored in accordance with its derived elemental attribution, a feature not present in the original Tablets. Therein, a black ground was used to represent the Element of Earth, yellow for Air, blue for Water and red for Fire. The colours selected for this purpose were not random.

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\* Much as I would like to claim credit for this commentary, it was written by a member of another modern Golden Dawn based order who wishes to remain anonymous.

In a paper written for the SRIA, *The Symbolism of the Four Ancients*,\* Mathers had previously related the symbolism of these four officers, the Ancients, by their function and robe colors to the four elements. Their robe colors and the elements they represent are identical to those selected for this purpose in the new Temple Tablets. It is evident that Mathers drew upon familiar tradition as an aid in the formulation of his Tablets. However, it was soon apparent that the complex presentations of the new Order would require symbolic coloring beyond the domain of the elements.

In the G.D. ceremonial ritual progression the initiate (symbolically) ascended the Qabalistic Tree of Life. Here other forces, Sephirothic and Planetary, were awakened in the sphere of the candidate in addition to those of the elements.

Again, the Cypher manuscript provided an outline for ritual procedure as well as sketches of appropriate Grade Sashes awarded to members upon successful entry into each Grade. A further use of symbolic color was in the completion of the Sash designs. For this purpose Mathers focused on the Planetary attributions of the Sephiroth as the key to colouring the corresponding Sash Grade adornment. The results were as follows: ①=❶ Red, ②=❷ White, ③=❸ Purple, ④=❹ Green, ⑤=❻ Yellow, ⑥=❽ Red, ⑦=❾ Blue. Again, his choice of color assignment was not capricious.

Prior to his collaboration with Westcott and Woodman in the formation of the G.D., Mathers pursued an active study of the magical Grimoire tradition. He published one text, *The Greater Key of Solomon*, in 1889 and proceeded to translate others into manuscripts for private and Order use. Found within many of the texts of the Solomonic cycle of Grimoires are coloring schemes for use in Planetary workings, such as talismans and invocations. This assignment is remarkably consistent and can be summarized as follows: ❶=Black, ❷=Blue, ❸=Red, ❹=Yellow, ❺=Green, ❻=multi-colored or Purple, ❻=Silver or White.<sup>†</sup> In the Grimoires Earth was not assigned a color so Mathers selected Red, presumably be-

\* *The Symbolism of the 4 Ancients*, issued by the SRIA in 1888. See R.A. Gilbert, *The Sorcerer and His Apprentice*, The Aquarian Press 1983, pp. 19-22.

† The authors of the Grimoires in turn appear to have obtained this information from an authentic Kabbalistic source - the *Tikuney Zohar*. For details see Aryeh Kaplan, *Sefer Yetzirah*, Samuel Weiser Inc. 1990, p. 184.

cause of its connection with ☽adam Adam (to be red, ruddy) and a Hebrew word used for Earth in Genesis is ḥāmāh Adamah,\* which means “Red Earth or Land.” Additionally, the candidate for the ①=⑩ grade of Zelator was appropriately addressed as “Child of Earth.” While this planetary scheme may have met the basic needs of the G.D. in the Outer, which consisted of five Grades and encompassed the Sephiroth from Malkuth to Netzach, the symbolic coloring needs of the Order and its members were soon to mature.

Toward the very end of 1891 Mathers completed a ceremony for the ⑤=⑥ Grade of Adeptus Minor and the ritual accouterments for its execution. Anticipating future needs for this new Grade *and Order* within the G.D. framework, (it had as its purpose the study and pursuit of practical magic) Mathers envisioned a Color Scale that encompassed the entire Tree of Life in all Four Qabalistic Worlds. The next practical step in the utilisation of color was the construction of a colored version of the Tree of Life diagram for use by the new ⑤=⑥ Adepts. The *Minutum Mundum* diagram, “The Small Universe,” was the end result.

In the *Minutum Mundum* Mathers based his color associations on the “Rainbow Scale of Colours,” which is an observed effect of color when white light is passed through a prism. In Nature this occurs when sunlight is refracted through suspended water droplets resulting in a rainbow effect. In the same manner in which a rainbow is observed as being stretched above the Earth, Mathers envisioned the Paths leading from Malkuth to the Higher. An arrangement of the Hebrew letters assigned to these three Paths gives us ḥāmāh Qesheth.

ḥāmāh is a Hebrew word for rainbow, a bow or bow shaped object, or an archer, and hence, by association, the name for the Sign of Sagittarius. In Genesis the Rainbow (of Promise) was used as a sign to Noah that God would never again destroy the World by water. For Mathers the presence of ḥāmāh stretched above Malkuth was Qabalistic corroboration that his use of the symbolic Rainbow Scale of Colors (refracted light as through water) was correct. “The characters of Nature with Thy Finger Thou hast traced; but none can read them unless he hath been taught in Thy school.” Once again, Mathers’ choice of color associations was far from random.

\* Genesis 1:25.

The basic explanation of the *Minutum Mundum* diagram as given in the ⑤=6 Ritual was collected into an official document as part of the new ⑤=6 curriculum. While composing the document, Mathers supplemented the basic information on the colors of the Sephiroth (in their Queen Scale) with additional material relating to the Sephiroth liberally drawn from Book III, chapter 10 of Agrippa's *Three Books of Occult Philosophy*. He had previously used this same source for content in his *Introduction to The Kabbalah Unveiled*, published in 1887. Once completed the new document was officially designated as *Ritual W*.

Ritual W is an important document, which survived the fracturing of the original G.D. and the tendency of later Adepts to tamper with the Order's teachings. Its continued use can be seen in all the successor groups of the original Order, a trend that continues to the current day. This copy of the manuscript is important for its preservation of historic details relating to both the *Order of the A.O.* and its teaching during an otherwise obscure decade of its existence.

On the Title Page of the notebook containing *Ritual W* we find that the date of the transcription was "March 1908." It is also noted that the "G.H. Frater Tenax" owned the original from which this copy was made. Tenax, a rather unusual name for a motto, is Latin for "grasping, stingy, clinging, frugal, and obstinate," from which we derive the English word "tenacious." It was a Second Order motto of Dr. Edmund Berridge specifically designated for the ⑦=4 Grade of Adeptus Exemptus. The initials "G[reatly] H[onoured]" confirm the ⑦=4 designation. Dr. Berridge was Chief of the A.O. Isis-Urania Temple #3 in London and presumably he selected "Tenax" personally. While there is little doubt that Berridge's choice of the motto was a token of his steadfast loyalty to Mathers it also brings to notice another side (stingy, frugal) of Dr. Berridge. More important is the preservation of this reference to an early claimant to the Grade of Adeptus Exemptus, which at this time could only have been bestowed in an honourary sense, supporting similar notices by Crowley in *The Equinox* and by others as well. There is no need to now expand on this review of the historical significance of the document, as it has been well covered elsewhere in this book. Rather, we will examine the document for its reflection of the Order teaching.

A brief review of the *Nisi* document reveals that it features an unusually large volume of Hebrew script in its composition. While

this may be happenstance, it is quite possible that it heralds early in the Second Order curriculum what would be required of the Adepti. Where in the *Kabbalah Unveiled* Mathers was limited to the use of an English letter transliteration scheme for "Hebrew script," *Ritual W*, which was a circulated manuscript loaned to the membership, allowed him to hand write the relevant Hebrew script. It is the implication that Mathers and Westcott expected their Adepti to be both familiar and comfortable with the Hebrew script, easily recognizing Divine and Angelic names as found throughout this document and capable of correctly transcribing the script. This is common sense, for a failure to correctly render Divine and Angelic names in more practical matters, such as talismans and Z2 practices, could lead to undesirable consequences. Although *Nisi* provides a clue to Mathers' requirements of his Adepts, more importantly it provides insight into the future direction of his more advanced teachings.

It is clear from this version of *Ritual W* that Mathers intended it as a first installment of instruction in the use of symbolic color. Such references as the "First diagram of the Minutum Mundum," "Section One," and "The First Section of the Liber Hodos Chameleonis" bears out this assumption. Clearly additional diagrams and teachings were to follow. Note that this portion of the Minutum Mundum was also designated "The First Section of the Liber Hodos Chameleonis," undoubtedly because to Mathers this teaching was an integral part of what was represented by Frater *Lux e Tenebris*. As previously mentioned, the new diagram and its explanation were first presented to the Adept in the concluding portion of the ⑤=⑥ Ritual along with the customary explanation of the Temple and its ritualistic furnishings. It is unknown if Mathers intended the additional teaching and diagrams for the other sub-Grades of Adeptus Minor, or the even more advanced Grades of Adeptus Major or Adeptus Exemptus. In the concluding paragraph of Flying Roll No. XVI, Westcott notes:

*In the 5=6 Grade the symbolism of the Rainbow Colours is especially exemplified, a range of color which may be said to be the most apparent and obvious: while the 6=5 Grade is of interest to many of us, especially because the colouring is different. The 7=4 refers still further back and possesses an even more arcane symbolism.*

Wherever this teaching was meant to occur, we can be certain that it continued to follow a logical progression as had the previous

teaching in regard to color. A final value of this document is that it provides us with another version of *Ritual W* for study.

Reference was made in the footnotes of *Ritual W* to a confusion concerning the origin of the radices of blue, red and yellow. Frater *Nisi* originally wrote, “**חכמָה** (Chokmah) is the radix of Blue”, this in turn became:

תּוֹן *Chesed*

חָכְמָה (*Chokmah*) is the radix of Blue...

It is likely that this alteration was made because the relation between Chokmah (which is assigned the color grey) and blue is obscure in this version of *Ritual W*. It is interesting that a *Whare Ra* version of the text, which is very similar in content to the *Nisi* version, has the same difficulty with regard to the three radices. The *Whare Ra* version assigns the radices of blue to Chesed, red to Geburah and yellow to Kether! It is evident that the word Kether was handwritten on a piece of paper and affixed over a word underneath, one longer than “Kether.” Beneath it was very likely typed the word “*TIPHARETH*.” A third version for comparison is that found in Regardie’s *The Golden Dawn*. Curiously, this much later version correctly assigns the radix of blue to Chokmah, that of red to Binah and the radix of yellow to Kether. That this is the correct assignment is confirmed by the explanation of the *Minutum Mundum* in the text of the ⑤=⑥ Ritual itself, as well as by alleviation of the awkwardness in wording present in the text when they are incorrectly assigned. The obvious question is: how did this confusion arise?

A likely cause is the limited information concerning color found in the *Minutum Mundum* diagram and *Ritual W*, which is insufficient to demonstrate any clear interaction among the color scales. For example, it is now commonly understood that the Prince Color Scale is the blending of the King and Queen Scales. Is this the only interaction? It is noted that Regardie includes a table of all four Color Scales at the end of his version of *Ritual W*. Yet, apart from this table and a brief note on the Four Scales inserted on pages 192 and 193 of his text, his *Ritual W* is nearly identical to the *Nisi* and *Whare Ra* versions - assignment of Radices aside. If the King Scale represents the root of color and is of a transparent nature, one can easily envision how the

pure soft blue of Chokmah manifests as the radix of blue of Chokmah in the World of Briah; the crimson of Binah manifests as the radix of red of Binah in the World of Briah; and the combined influences of the pure brilliance of Kether and the yellow of Malkuth in the King scale manifests as the radix of yellow of Kether in the World of Briah, the yellow of Malkuth of Atziluth being transferred to the Kether of Briah in accordance with the *Convolved Forces* paper as written by Mathers. Without the table included in the Regardie version, such meditational analysis would be extremely difficult. The final question becomes: from where did these tables of original information come?

A manuscript in the possession of Florence Farr (Soror SSDD) and published by Darcy Küntz in *The Golden Dawn Court Cards*\* appears to provide an answer. In his introduction to this booklet, Anthony Fuller states that this previously unknown manuscript existed in three virtually identical versions, penned by Dr. Carnegie-Dickson, J.W. Brodie-Innes, and Florence Farr. More than simply Golden Dawn or A.O. members, each of them were in positions of leadership in either or both organizations. It is apparent that this manuscript had very limited circulation and was ostensibly provided to those responsible for the Vault Pastos, which was colored using the additional Scales.<sup>†</sup> In addition, the organization of the information on color is not arranged by the 32 Paths, but rather divided into groupings by Sephiroth, Elements, etc. However it is clear that this information was subsequently arranged according to the 32 Paths by Crowley in his 777, and in Regardie's table.<sup>‡</sup> This information on color filtered out to the leadership of successor organizations, and that in *Whare Ra* it is found as ⑥-5 teaching still arranged by the original groupings of the Florence Farr manuscript.<sup>§</sup> Color Scales and their various applications continue to fascinate and guide serious occult students to this day, well beyond the confines of orders operating in the Golden Dawn tradition.

\* Darcy Küntz, *The Golden Dawn Court Cards*, Holmes Publishing Group 1996, pp. 25-31.

† See the *Book of the Tomb* earlier in this text for details.

‡ Regardie's table appears to have derived from Crowley's 777, with the correction of an obvious error.

§ Sections of this *Whare Ra* material on color appear to be corrupt.

Z<sub>1</sub>

## INTRODUCTION

If you think you have seen this document, it is fairly safe to say you have not. This version is complete, unedited and taken from the original Golden Dawn from about 1895, a couple of years before the split. I have compared it to the 1920s *AO* version and it is practically identical with some changes to the Order and the diagrams. It is, however, very different from the published versions. Some of this might have been due to editing on the part of Israel Regardie. In some cases it clarified a few points, and in others it just made cuts. The most obvious differences are the diagrams and the inclusion of the Coptic.

Z<sub>1</sub>, Z<sub>2</sub> and Z<sub>3</sub> are what made the Golden Dawn magical. Next to the Cypher Manuscript there is not a single bit of writing which is more crucial to an understanding of the Golden Dawn system of magic. Mathers appears to have obtained them from the Angel Raphael. If you believe that, or think he brought them from his unconscious, there is no doubt that he was not able to receive anything, or write that well, ever again. In these three documents the King over the Water is a genius. The question is why he could not do that again.

# THE ENTERER OF THE THRESHOLD

## The General Exordium

*The Speech in the Silence:*

*The Words Against the Son of Night:*

*The Voice of Θωογόη (Thō-ooth) before the Universe in the presence of the Eternal Gods:*

*The Formulae of Knowledge*

*The Wisdom of Breath*

*The Radix of Vibration*

*The Shaking of the Invisible*

*The Rolling Asunder of the Darkness*

*The Becoming Visible of Matter*

*The Piercing of the Coils of the Stooping Dragon*

*The Breaking forth of the Light*

*All these are in the Knowledge of Θωογόη (Thō-ooth).*

### Notes by SMRD

Then follow the Supreme and Lesser Rituals of the Pentagram and Hexagram, the Sigils from the Rose. The formulation of Angelic Telesmata. Vibration of the Name and of אָדָלִיָּה-הָאָרֶץ etc. [All these are classed together under] the Portion called

“The Beginnings of the General Keys of the Secret Knowledge.” Then followeth the Portion called “The Enterer of the Threshold” with its particular Exordium. This Portion is the complete explanation of the ①=□ Grade of the Golden Dawn in the Outer.

Subjoined is the attribution of the Coptic, (Egyptian), alphabet of 32 Letters or characters derived from the Hieroglyphics; and of which, according to our 2<sup>nd</sup> ORDER teaching, the Greek alphabet is an abridged and mutilated copy, while the Hebrew is a yet earlier precursor.

The Hebrew characters are more immediately derived from the Hieroglyphics than the Greek. The Alphabet is given in this place with its attributions to explain certain allusions in the ①=□ ritual. It does not form part of the text. There is a Coptic and a Latin Dictionary on the shelves of the British Museum which may be consulted with

advantage. Also the 1st volume of Bunsen's *Egypt*<sup>1</sup>. There is another Lecture dealing with the Hieroglyphics and of the Coptic attributions.

Power	Coptic or Egyptian	Hebrew	Greek	Attribution
A. Ab.	፩፩	א	Α α	△
B	፩፩	ב	Β β	♀
G	፩፩	ג	Γ γ	▷
D	፩፩	ד	Δ δ	♀
H	፩፩	ה		γ
U. oo	፩፩	ו	Ϝ ϝ	օ
Z	፩፩	ז	Ζ ζ	Π
Ch	፩፩	ח	Χ χ	օօ
T	፩፩	ת	Τ τ	Ω
L	፩፩	ל	Λ λ	⌒
I.Y.	፩፩	י	Ι ι	Ϣ
K	፩፩	כ	Κ κ	Կ
M	፩፩	ם	Μ μ	▽
N	፩፩	נ	Ν ν	Ϣ
X	፩፩	ס	Ξ ξ	✗
O short	፩օ	ע	Ο ο	օ
P	፩፩	פ	Π π	♂
Ps	Ψ ψ	צ	Ψ ψ	❀
Q	፩፩	ڦ	Φ φ	>X
R	፩፩	ڦ	Ρ ρ	○
Sh. Sch.	፩፩	ڦ		△
Th	፩፩	ڦ	Θ θ	▽ and ڦ

<sup>1</sup> Christian Charles Josias, Baron von Bunsen (1791-1860) was a German diplomat who wrote a book called *Egypt's Place in Universal History*. The book tried to find a relationship between European language and the religion of Egypt. It suggested Egyptian culture linked ancient non-Aryan and Aryan races. It was an influence on the Theosophical Movement.

<i>Power</i>	<i>Coptic or Egyptian</i>	<i>Hebrew</i>	<i>Greek</i>	<i>Attribution</i>
St. Sr	Σ Σ		Σ σ	<i>Kether</i>
Tz	θ' θ		δ	<i>Chokmah</i>
Th	† †	נ	Τ τ	<i>Binah</i>
Ae	Η Η		Η η	<i>Chesed</i>
Ph	Φ Φ	נ	Φ φ	<i>Geburah</i>
O long	Ω Ω		Ω ω	<i>Tiphareth</i>
B short	Ε ε		Ε ε	<i>Netzach</i>
V or F	θ' θ	ב ו		<i>Hod</i>
G	Χ χ	ג		<i>Yesod</i>
S	כ c	כ	Σ σ	<i>Malkuth</i>

*NOTE* Frequently **א** instead of **אָ** for Numerical and symbolic reasons. The Attributions of the letters should be remembered.

## CANOPIC GODS

αμεσητθ = AMESHET = METSTHA (*Budge*)

ασεψι = AHEPHI or AHAPPIX = HAPI (*Budge*)

τουμαθφ = THOUMATHPH = TAUMAUTEF (*Budge*)

καβεζννφ = KABEXONNUF = QEBHSENNUF (*Budge*)

*NOTE* that the capital A is rarely used. Symbology of **א** and **אָ** is different.

## CARDINAL POINTS

νυεσιת=AMESHITH = North

φρεσת =PHRESETH = South

ειβ† =EIBT = East

ειντ =Em(a)nth = West

Sometimes for phonetic or another reason a precedent in these two names.

## GODS of the GRADE

ՀԱՅՐԱԵՍԵՏ = Hoorpokratist or Harpocrates

ԻՍԵՏ = Aeeset = Isis

ՆԵԹՓԵՍԵՏ = Neoophthoosest = Nephthys

ԱՅՍՈՒՐԻՏ = Aeshoorist= Osiris

ՃՐԻԹԵՐԻՏ = Arasooerist- Aroueris (a form of Osiris)

ՓՐԻԹԻԹԻ = Prithithi = ՅՅՅ

ԼԱՅՈՒԾ = Labooe = Ղ

ԾՂԻՒ = Szlace = Ծ

ՏԱՐԻ = Taur = Ծ

ԱՀԱԹՈՒՐ = Ahather = Hathor (Egyptian Venus)

ԹՈՐՓԻՄ = Thorpheshth

ՓԻՄ = Pheshth = Pasht

ԹՈՒՐՄ ՄՈՒՐ = Thoo-oom = mo-oo

ԱՀԱՓԻՄ = Ahapshi

ՕՍԻՄ ՏՅԱՅԻՆ = Osimoo Szathan

ԱՊՈՓՐՈ = Apophrasez

ՕԼՅԱՆ ՏՈՒՓՈՒՆ = Szathan To-oo = phoon

ՅԵԾՈՒ = Besez

ՓՈՒՐՓ = Tho-ooth = Thoth

ՓԱՄԱՆԵ = Thamaaest = Themis

ՀՈՎՐ = Ho-oor = Horus

ՓԱՐԱՆ ԻՆԻՓ = Thaum-aesh-neith

ԱՐԱՄՈՒԹՓ = Aura-mo-ooth

ԱՆՈՒԲԻԾ = Anoo-obist = Anubis

## ENTERER OF THE THRESHOLD

Being the complete exposition of the symbolism of the Formulas contained in the ①=① grade of Neophyte of the [GD or AO or SM] in the Outer.

### The Particular Exordium

At the Ending of the Light: At the limits of the Night: ΦωρΦ  
stood before the Unborn Ones of Time!

Then was formulated the Universe: Then came forth the Gods  
thereof: The AEONS of the Bornless Beyond.

Then was the Voice vibrated: Then was the Name declared.

At the Threshold of the Entrance, Between the Universe and the  
Infinite, In the Sign of the Enterer, stood Thō-ooth, as before  
him the Aeons were proclaimed.

In Breath did he vibrate them:

In Symbols did he record them:

For between the Light and the Darkness did he stand.

Thus are the Formulas of wisdom.

“Enterer of the Threshold” is the name of the ①=① Grade of the Neophyte. “The Hall of the Neophytes” is called “THE HALL OF THE DUAL MANIFESTATION OF TRUTH,” that is of the Goddess

(Fiery or	(Fluidic) or	(Balance)
Θμαη	Θμαη	Θμαη
Th-ma-ac-asch	Th-ma-ac-ht	Th-ma-ac-st

[Thmaah, whose name has three forms according to the nature of her operation. This is explained under the chapter concerning the Hegemon.]

### *OF THE TEMPLE IN REFERENCE TO THE SEPHIROTH*

The Temple, as arranged in the ①=① of Neophyte of the Order is placed looking towards the יְהֹוָה in Malkuth in Assiah. That is, as יְהֹוָה and חִכּוּם answer unto the Sephiroth חִכּוּם [Chokmah] and

בִּנָה [Binah] in the Tree, and unite אָבָה [Abba] and אַיָמָה [Aima], through whose knowledge alone that of כֶּהֶת [Kether] may be obtained; even so, the sacred rites of this Temple may gradually, and as it were, in spite of himself, lead the Neophyte unto the knowledge of his Higher Self.

Like the other Sephiroth, Malkuth hath also its subsidiary Sephiroth and Paths. Of these Ten Sephiroth, the Temple as arranged in the ①=① Grade of Neophyte, includeth only the four lower Sephiroth in the Tree of Life, viz: *MALKUTH, YESOD, HOD*, and *NETZACH*, and the outer side of פָּרָה [Paroketh], the Veil, formeth the East of the Temple.

First in importance cometh the symbolism of the East.

### OF THE THREE CHIEFS

The Three Chiefs, who govern and rule all things, who are the Viceroys in the Temple of the unknown SECOND ORDER beyond, are the reflections of the ⑦=④, ⑥=⑤ and ⑤=⑥ Grades as follows:

Imperator ⑥=⑤

Praemonstrator ⑦=④

Cancellarius ⑤=⑥

Now the *IMPERATOR* governeth, because in *NETZACH* (which is the highest grade of the First Order, ④=⑦), is the Fire reflected from *GEBURAH*.

The *PRAEMONSTRATOR* is Second, because in *HOD*, (which is the next highest Grade, ③=⑧), is the Water reflected from *CHESED*.

The Third is the *CANCELLARIUS*, because in *YESOD*, ②=⑨ is the Air reflected from *TIPHARETH*.

But in each Temple these chiefs are co-eternal and co-equal, thus figuring the Triad in Unity: yet are there functions different.

The Imperator to command;

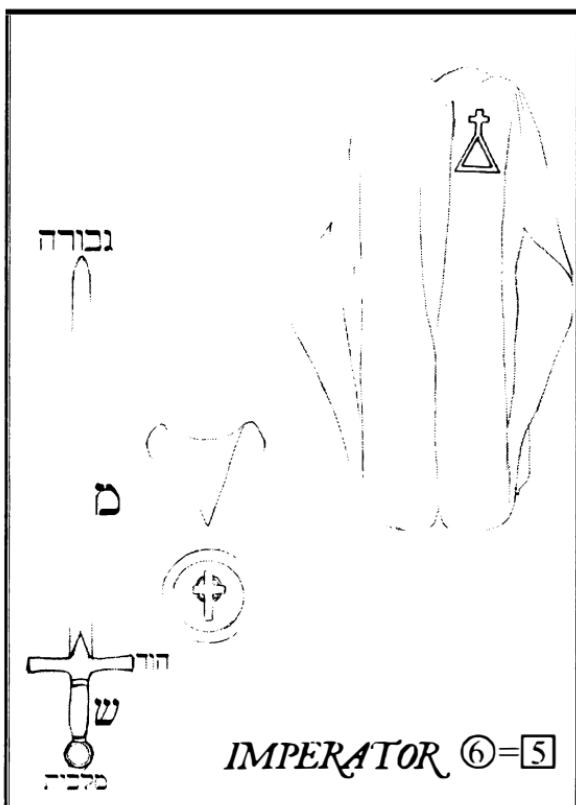
The Praemonstrator to instruct;

The Cancellarius to record;

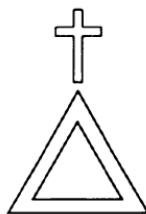
Even as the Fire flameth to overcome  
as Water reflecteth Images  
and as Air receiveth Sound

VH Frater,	or	VH Soror
Imperator		Imperatrix
Praemonstrator		Praemonstratrix
Cancellarius		Cancellaria

## OF THE IMPERATOR ⑥=5

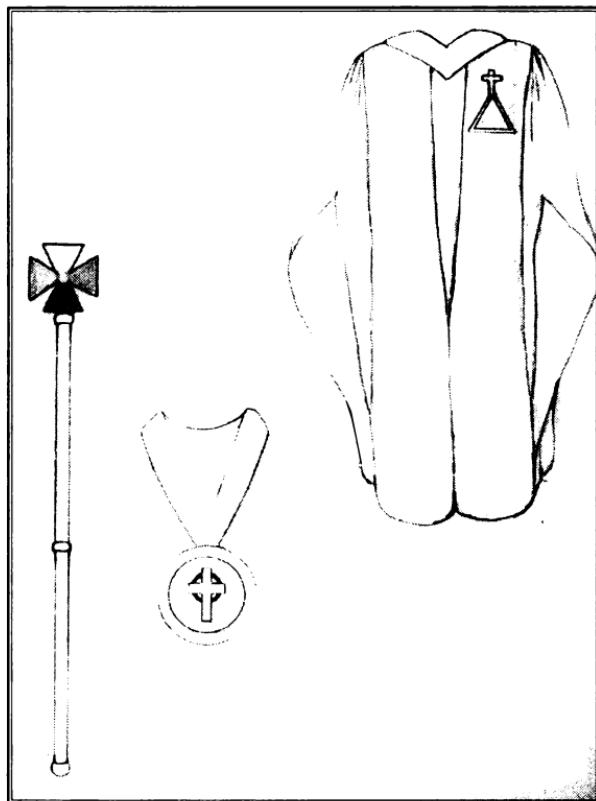


The proper mantle of Office of the Imperator is the flame scarlet Robe of Fire and Severity: as on him do the energy and stability of the Temple depend: and if he hath a sub-Officer to assist him, they enter into and partake of his symbolism. His Mantle is the symbol of unflinching Authority, compelling the obedience of the Temple to all COMMANDS issued by the Second Order: and upon the left breast thereof, is the Cross and Triangle of the Golden Dawn.



Of the *AO* [Golden Dawn] both of brilliant whiteness, representing the purification of the Temple in the Outer Order by Fire. He may also wear a Lamen similar to that of Hierophant, of the same colours and he may bear a Sword similar to that of Hiereus.\*

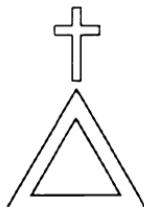
#### OF THE PRAEMONSTRATOR 7=4



His Mantle of Office is the bright blue Robe of WATER, representing the reflection of the Wisdom and Knowledge of **TOH**

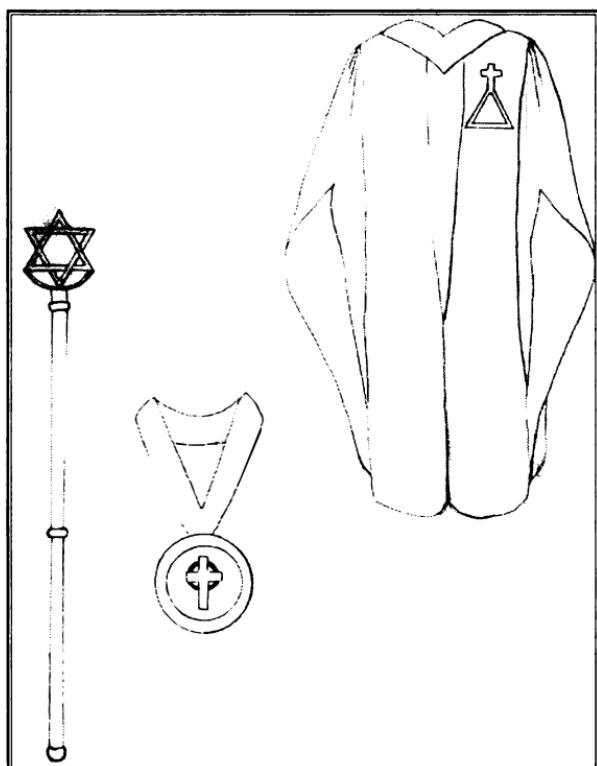
\* Regardie added "His place in the Temple is at the extreme right of the Dais and at the Equinox he takes the Throne of Hierophant when that Office is vacated."

[Chesed]. His duty is that of Teacher and Instructor of the Temple, always limited by his Obligation to keep secret the Knowledge of the Second Order from the Outer Order. He superintends the working of the Outer Order, seeing that in it nothing be relaxed or profaned, and duly issues to the Temple any instruction regarding the Ritual received from him by the Greatly Honoured Chiefs of the Second Order. He is therefore unto the Temple the Reflector of the Wisdom beyond. The sub-officers partake of his symbolism.



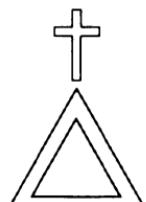
The White Cross and Triangle on his left Breast on the Robe represents the purification of the Outer Order by Water. He may wear a Lamen like that of Hierophant, but blue upon an orange field. He may bear a Sceptre surmounted by a Maltese Cross of the Elements according to their colours.

## OF THE CANCELLARIUS ⑤=⑥



His proper Mantle of Office is the yellow Robe of AIR. Upon him depend the whole records of the Temple, the Order of its workings, the arrangements of its Meetings and the circulation of its manuscripts: for he is the Recorder and, more immediately the representative of the executive authority of the Second Order over the Outer than either of the preceding Chiefs. His duty is to see that in no case knowledge of a Grade be given to a Member who has not properly attained unto the same and he is the immediate circulator of all communications from the Second Order. His sub-officers partake of his symbolism.

His White Cross and Triangle:



represents the purification of the Outer Order by AIR. Now the proper seat of the Chiefs is in the East of the Temple beside the Hierophant; and if wished the *IMPERATOR* and *CANCELLARIUS* may be seated to the right of the *HIEROPHANT* and *PRAEMONSTRATOR* and the Immediate Past *HIEROPHANT* to his left -- the Cancellarius and Immediate Past Hierophant being nearest to the Hierophant on their respective sides.

The Chiefs stand before the Veil in the East of the Temple, as the Representatives of the Inner and Superior Order and therefore no meeting can be held without one of them. Preferably all Three Chiefs should be present. The other Officers of the Temple exist only by their authority and permission.

The *CANCELLARIUS* may wear a Lamen similar to that of the Hierophant, but of yellow charged on a purple ground; and the collars of these Lamens should be of the complementary colours to the robes, vis.:

Green for *IMPERATOR*

Orange for *PRAEMONSTRATOR*

Violet or Purple for *CANCELLARIUS*

The *CANCELLARIUS* may bear a sceptre surmounted by a Hexagram of Amber or Gold.

The Sceptres of the Chiefs should be of the same colour as their Mantles, with a gold band to represent TIPHARETH תִּפְאֶרֶת, Sephira of ⑤=6 to which this grade is attributed. And Imperator's sword should have a plain scarlet hilt, with gold or brass mountings. All assistant sub-chief officers are inferior unto the chiefs although they partake of their symbolism; and they may wear a robe but neither Lamen nor Insignia.

Because the East of the Temple is the outer side of פָּרָקֵת Paroketh, therefore all Members of the Second Order wear the Crossed Sashes of a Lord of the Paths of the Portal Vault only. No higher Grade to be openly manifested being allowed to be shown in a Temple of the First Order.

Any other Members of the Second Order, who are neither chiefs or sub-chiefs, sit in the Eastern Quarter of the Temple, but not so as to interfere with the actions of the Chiefs.

Any past Hierophant may wear the mantle of the Hierophant and

a jewel of that lamen and a sceptre but not the large collar lamen.

Jewels of affiliated orders may be worn by special permission but no ornamental badges representative of the Higher Grade in the Second Order than an ordinary ⑤=⑥ such as a Theoricus Adept or beyond.

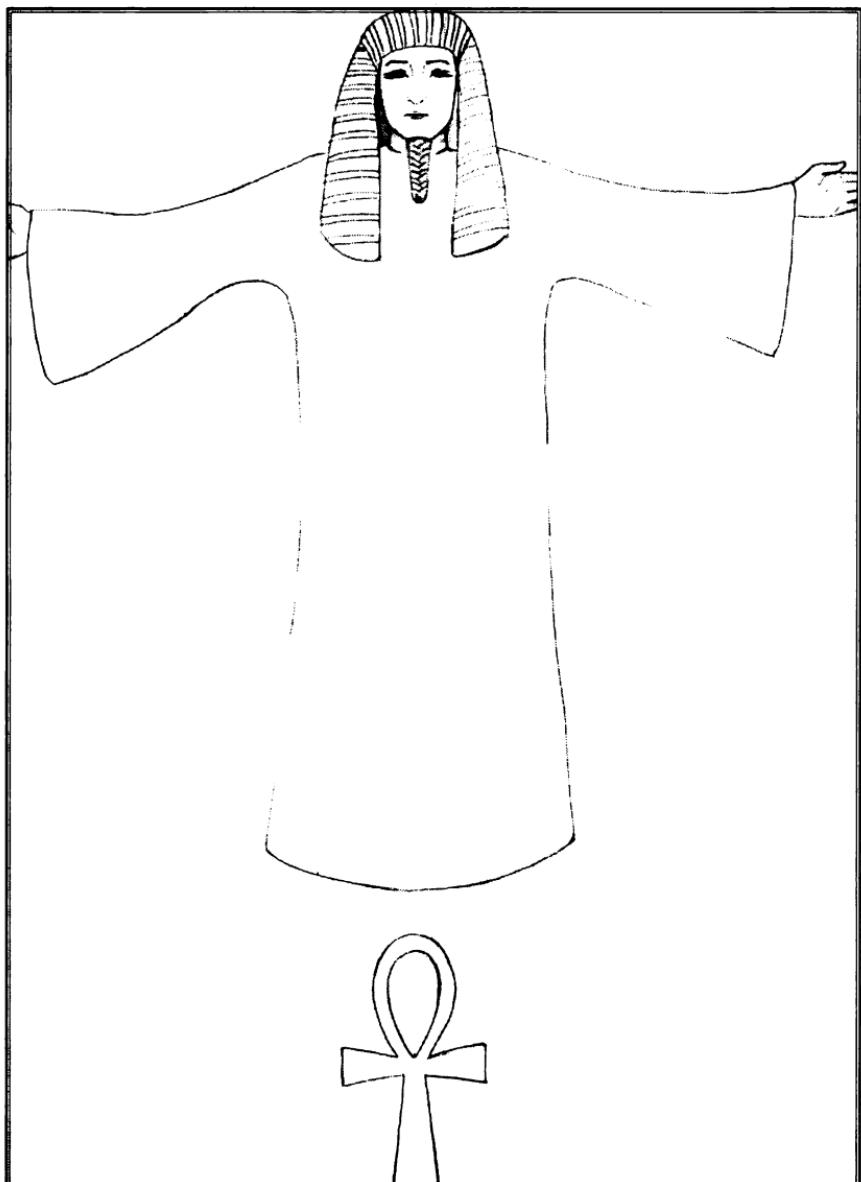
Each member of the First Order may wear a plain black tunic (similar in form to the plain white tunics worn in the ⑤=⑥ with the sash of the grade across it - or the sash alone.) But no member should be habitually permitted to be present at the time without the possessing and wearing the badge of the grade.

The Cords and tassels of all chiefs and officers should be white to symbolise spiritual purity and the influence of the divine and shining light.

Members of the Second Order may also wear a plain black tunic with the crossed sashes of a Lord of the Paths in the Portal of the Vault, or the Crossed Sashes only. The mantles of the Chiefs and Officers can be worn over these tunics.

Egyptian Head Dresses may also be worn of a black and white stripped material but only when the aforesaid tunics are worn so as to avoid as much as possible all appearance of incongruity and these are only to be made of a certain design and pattern and no other. And the foundation of these these headdresses is an Oval of linen or some other suitable material, the part which turned to cover the face being out away there-from. And if it be wished to wear simple masks a species of visor of black material can be attached to the front part of the headdress so to cover the face and such masks should be like the countenance of **Hwepi** (OSIRIS). The head dress so made passes around the forehead and behind the ears and thence (indistinct) hang down on the breast.

The Key to the formation of the tunic and Head-dress is the Crux Ansata. The oval forming the head-dress the two arms of the cross the sleeves unto the upright lower part of the body of the tunic. But the head-dress should not be fastened unto the tunic as a part of the symbolism necessarily but it may be fastened if desired for the sake of wearer's convenience.



## THE SYMBOLISM OF THE TEMPLE AS ARRANGED IN THE ①=① [GRADE] OF NEOPHTYE

After the Chiefs the working symbolism of the Temple consists of the following positions viz:

THE TWO PILLARS or OBELISKS

THE ALTAR: THE DOOR:

THE VISIBLE & INVISIBLE STATIONS.

OF THE TWO PILLARS or OBELISKS

The Bases of the two Pillars are respectively in נזח [NET-ZACH] and Hod [HOD], the White Pillar being in נזח [Netzach] and the Black Pillar in Hod [HOD]. They represent the Two Pillars of MERCY and SEVERITY.

The bases are cubical and black to represent the Earth Element in מלכוּת [MALKUTH]. The columns are respectively black and white to represent the manifestation of the Eternal Balance of the Scales of Justice. Upon them should be represented in counter-changed colours (i.e. black on white and white on black) any appropriate Egyptian designs, emblematic of the Soul.

Therefore is the Assembly in the ①=① Grade called that of the “THE HALL OF THE NEOPHYTES” or “THE HALL OF THE DUAL MANIFESTATION OF THE TRUTH.”

“ENTERER OF THE THRESHOLD” is the name of the grade.

The scarlet tetrahedronal capitols represent the Fire of Test and Trial; and between the Pillars is the pathway of the Immeasurable Region. The twin lights which burn on their summits are “THE DECLARERS OF THE ETERNAL TRUTH.” The basal form of their two summits is that of a triangle or that of a Tetrahedron, the apex Eastward of FIRE  $\triangle$  and the left apex westward of WATER  $\nabla$  thus symbolising by their union the form of the  $\diamond$  of תiphereth [TIPHARETH]. In other words the pillars are obelisks surmounted by tetrahedronal capitals, slightly flattened at the summit of each tetrahedron to support a light or lamp.

## OF THE ALTAR

The Altar, whose form is that of a double cube, is placed in the Eastern part of מלכָה [MALKUTH], and its junction point with the path of ה] The Altar is covered with black to represent the colours of מלכָה [MALKUTH]. This is in regard to the Neophyte; but to the Adeptus Minor, its blackness will veil on the East CITRINE; on the South OLIVE, on the North RUSSET, while the West side alone, and the base, will be BLACK, while the summit is of a brilliant whiteness though invisible to the material eye and the symbols upon the Altar represent this sufficiently.

The Symbols upon the Altar represent the Forces and Manifestation of the Divine Light, concentrated in the White Triangle of the Three Supernals as the synthesis; wherefore, upon this sacred and sublime Symbol, is the OBLIGATION OF THE NEOPHYTE taken as calling thereon to witness the Forces of the Divine Light.

The Red Cross of [תִּפְאֵרֶת] TIPHARETH (to which the Grade of ⑤=6 is referred in the attribution of the grades to the Sephiroth) is placed in ①=0 Grade above the White Triangle -- not as dominating it, but as bringing it down and manifesting it unto the Outer Order; as though the Crucified One, having raised the symbol of self-sacrifice, had thus touched and brought into action in Matter, the Divine Triad of Light.

Around the Cross are the Symbols of the Four Letters of the Name hvhi YHVH, [=Δ, ▽=▽, =Δ, ▽=▽] the ו of תְּשִׁיר being only implied and not expressed in the Outer Order.

At the Eastern Angle of the Cross is the Mystical Rose, allied by its scent to the Element of AIR. At the Southern Angle is the Lamp, allied by its Flame with the Element of FIRE. At the Western Angle is the Cup of Wine, allied by its fluid form to the Element of WATER. At the Northern Angle are Bread and Salt, allied by their substance to the Element of EARTH. For the Elements are placed upon the Altar according to the Winds.

*“For Osiris On-Nophris hath said, He who is found perfect before the Gods, hath said:*

*“These are the Elements of my Body, Perfected through Suffering, Glorified through Trial. For the scent of the Dying Rose is as the repressed sigh of my suffering: And the flame-red Fire as the energy of My undaunted Will: And the Cup of Wine is the pouring out of the Blood of my Heart, Sacrificed unto Regeneration, unto the Never Life; and the Bread and Salt are as the foundations of My body, which I destroy in order that it may be renewed.”*

*“For I am OSIRIS Triumphant, even OSIRIS ON-NOPHRIS, the Justified.”*

*“I am He who is clothed with the Body of Flesh, yet in whom is the Spirit of the Great Gods.”*

*“I am The Lord of Life, triumphant over Death: he who partaketh with me shall arise with me.”*

*“I am the Manifestor in Matter of Those Whose Abode is the Invisible.”*

*“I am justified.”*

*“I stand upon the Universe.”*

*“I am its Reconciler with the Eternal Gods.”*

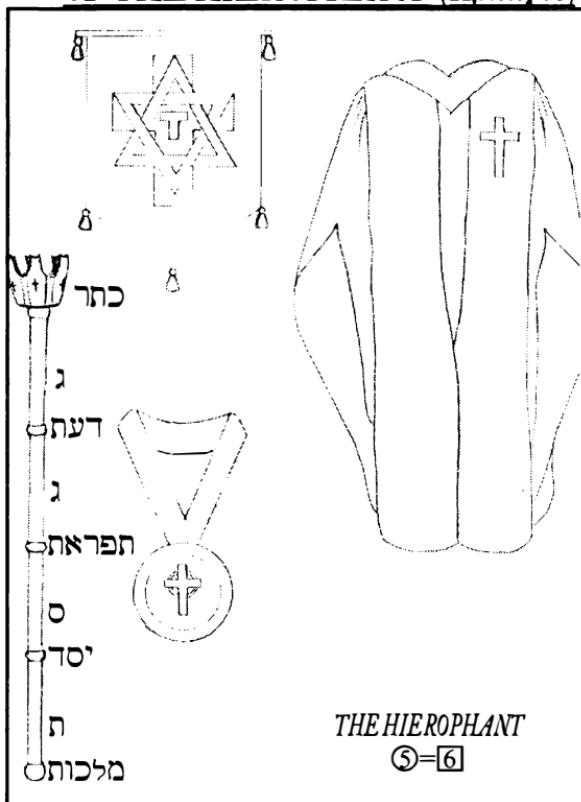
*“I am the Perfector of Matter; and without me, the Universe is not.”*

## THE PLACE OF THE DOOR

Technically, the Door is supposed to be situated behind the seat of HIEREUS in the West; but it may be in any part of the Hall, seeing that the walls represent the Barrier to the Exterior. “THE GATE OF THE DECLARERS OF JUDGMENT” is its name and its symbolic form is that of a straight and narrow Doorway, between two Mighty Pylons. “THE WATCHER AGAINST THE EVIL ONES” is the name of the Sentinel and he is one of the symbolic forms of Anubis **ANWTBIC NEHM**

# THE STATIONS OF THE OFFICERS

## OF THE HIEROPHANT (חֹזֶקְפִּיָּה)



The Hierophant is placed in the East of the Temple, on the outer side of the Veil [פָּרְכָּה] Paroketh, to rule the Temple under the Presidency of the Chiefs. There he filleth the place of a Lord of the Paths of the Portal of the Vault of the Adepts, acting as Inductor to the Sacred Mysteries.

These be the Symbols and Insignia of HIEROPHANT:

THE THRONE OF THE EAST in the Path of ☐ [SAME-KH] on the outer side of the Veil.

THE MANTLE of bright flame scarlet, bearing on the left breast a white cross;

THE CROWN HEADED SCEPTRE

THE BANNER OF THE EAST

THE GREAT LAMEN OF THE HIEROPHANT suspended from a white Collar.

The position of the THRONE OF THE EAST on the Path of ס [Samekh] on the outer side of the Veil is fitting for the Inductor to the Mysteries, as there being placed in that balanced and central position of that Path by which alone is safe entrance to the mystical knowledge of the Light in תִּפְאָרֶת [TIPHARETH]. Being placed before פָּרָה [Parah] PAROKETH at the point of its rending, it there marks the shining forth of the Light through the Veil; and that translation of the Three Supernals unto the Outer Order, which is represented by the red Calvary Cross and the White Triangle upon the Altar. Thus the station of Hierophant's Throne, fitly represents the Rising of the Sun of Light and Life upon the Order of the *[A0 or Golden Dawn in the Outer]*.

The Robe is of bright scarlet represents the flaming energy of the Divine Light, shining forth into the infinite Worlds. Upon the left breast is a White Cross to represent purification unto the Light, and this Cross may be one of the following forms:



Either Calvary, in which case it especially alludes either unto the Cross of Tiphareth of six squares or unto the Cross of the Rivers:

Or the Pyramidal Cross of the Elements, to represent the descent of the Divine and Angelic Forces into the pyramid symbol.

The Equilateral Cross of the Four Elements, to symbolise their purification through the Light of the Four lettered Name יהוה [YHVH] in תִּפְאָרֶת [Tiphareth].

Or the Cross of Four Arrowheads, representing the keen and swift impact of the Light, coming from behind the Veil, through the Elements symbolised by the arrow of  $\swarrow$  [SAGITTARIUS] in the Path of  $\square$  [SAMEKH].

It is indifferent which of the Crosses be employed, seeing that each represents the operation of the Light coming forth from behind the Veil.

The Sceptre represents the forces of the Middle Pillar and it should be scarlet colour with gold bands or mountings and pommel. These bands represent the places of the Sephiroth  $\aleph$  [Daath],  $\aleph$  [TIPHARETH] and  $\aleph$  [YESOD], while the pommel is  $\aleph$  [MALKUTH]. The shaft represents the Paths  $\aleph$  [GIMEL],  $\aleph$  [SAMEKH] and  $\aleph$  [TAU]. The Grip, or part by which it is wielded, is the path  $\tau$  Tau, and it represents the Universe, governed by and attracting the forces of the Light.

The Names of Sephiroth and Paths should not be marked thereon, so that the Outer Order should not fully understand its meaning; but the Hierophant Initiate of the Second Order who wieldeth it should remember the sublimity of the symbolism. It therefore representing him as touching thereby the Divine Light of  $\aleph$  [KETHER], invests him with the power of DECLARING THE TEMPLE OPEN OR CLOSED in any Grade, if time be short; although it is usually well to open or close at length if possible, especially in the Grades of Zelator, Theoricus, Practicus and Philosophus wherein the Elemental Spirits are invoked.

Therefore in the case of Opening and Closing "by Sceptre" the Hierophant, holding aloft the Sceptre by the grip should always say "By the power in me vested by this Sceptre, I declare this Temple duly opened (or closed)" and such a method is to be called "OPENING or CLOSING BY SCEPTRE" and the Sceptre is called "The Sceptre of Power."

The Lamen is thus explained in the Ceremony of the Portal of the Vault :-

"The Hierophant's Lamen is a synthesis of Tiphareth, to which the Calvary cross of six squares, forming the cube opened out, is fitly referred. The two colours, red and green, the most active and the most passive, whose conjunction points out the practical application of the knowledge of equilibrium, are symbolic of the reconciliation of the celestial essences of Fire and Water. For the reconciling yellow unites

with blue in green, which is the complementary colour to red, and with red in orange which is the complementary colour to blue. The small inner circle placed upon the Cross alludes to the Rose that is conjoined therewith in the symbolism of the Rose and Cross of our Order."

In addition to the Portal explanation, it represents the blazing light of the Fire of the Sun bringing into being the green vegetation of the otherwise barren Earth, and also the power of self-sacrifice requisite in one who would essay to be an Initiator into the Mysteries.

Therefore, as the Sceptre represents the Authority and Power of the Divine Light, so the Lamen affirms the qualifications necessary to him who would wield it; and therefore is it suspended from a white collar, to represent the Purity of the White Brilliance from  $\text{תְּהִ}$  [KETHER]. For these reasons it should always be worn by the Hierophant.

The Banner of the East is thus explained in the Ceremony of the Portal of the Vault :-

"The field of the Banner of the East is White, the colour of light and purity. As in the previous case, the Calvary Cross of six squares is the number of six of Tiphareth, the yellow Cross of Solar gold, and the cubical stone, bearing in its centre the sacred Tau of Life, and having bound together upon it the form of the Macrocosmic Hexagram, the red triangle of Fire and the blue triangle of Water -- the RUACH ELOHIM and the Waters of Creation. The Six angles of the hexagram discribed in the Tree of Life will give the Planets referred to as follows:- DAATH =  $\text{ה}$  CHESED =  $\text{כ}$  GEBURAH=  $\text{ג}$  NETZACH=  $\text{ב}$  HOD =  $\text{א}$  YESOD =  $\text{ד}$  and in the Centre the Sun of TIPHARETH."

In addition to the Portal explanation, it affirms the mode of action employed by the Divine Light in its operation by the Forces of Nature. Upon it is the symbol of the Macrocosm so coloured as to affirm the action of the Fire of the Spirit through the Waters of Creation under the harmony of the Golden Cross of the Reconciler. Within the centre of the Hexagram is a Tau cross, or Triple Tau, in brilliant White, to represent the triad of its action; and the whole is placed on a white field representing the Ocean of the AIN SOPH AUR.

The shaft of the Banner should be white, as is also its base; and the cord of its suspension should be red as well as the tassels and if a cross bar should be employed it should be brass or golden in colour. The base represents the purity as the foundation -- the shaft, the

Purified Will directed to the Higher. The golden lance-point thereof is the Perfection to be sought thereby The Yellow cross-bar is that where on the manifested law of perfection rests and the Banner itself, is the Perfect Law of the Universe, the Red Tassels the Divine Self-renunciation, whose trials and sufferings form, as it were, the Ornament of the Completed Work.

So that the whole represents the ascent of the Initiate into Perfect Knowledge of the Light.

Therefore is it said in the address of the Hierophant\* unto the Neophyte of the ①=① Grade:-

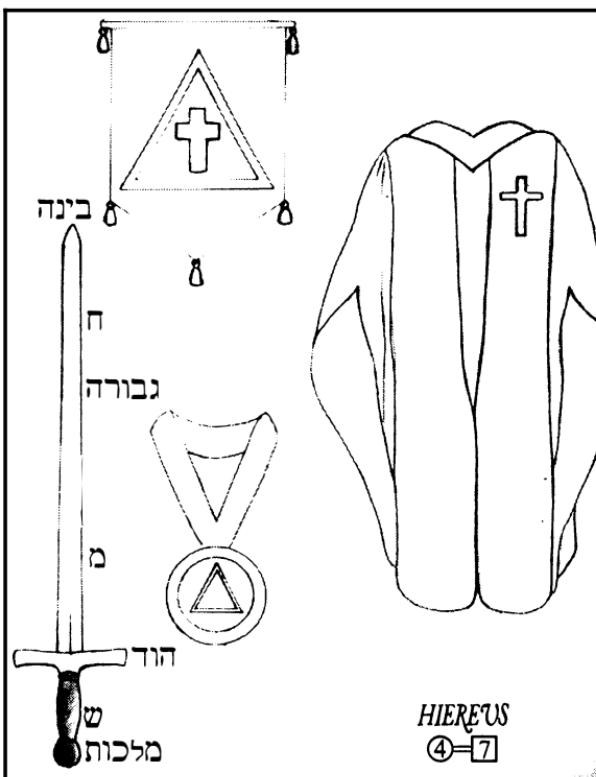
“Therefore in adoration unto him sinks even the Banner of the East sinks in Adoration before Him,”† as though that symbol, great and potent though it be, were yet but an inferior presentment of the Higher, fitted to our comprehension.

“EXPOUNDER OF THE SACRED MYSTERIES” is the name of the Hierophant, and he is **Heuuwpi-€** “OSIRIS in the Nether World.” (Adding the Coptic € represents the influence from **ቀ** [KETHER].)

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\* Should be Hiereus.

† This repetition was in the original text.

OF THE HIEREUS (חוֹרֵךְ)

The Station of Hiereus is at the extreme West of the Temple and in the lowest point of Malkuth where he is enthroned in its darkest part, in the quarter which is represented black in the Minutum Mundum Diagram. Representing a terrible and avenging God at the confines of Matter, at the borders of the QLIPPOTH he is enthroned upon Matter and robed in Darkness, and about his feet are Thunder and Lightning, which 2 forces are symbolised by the import of **ו** [SHIN]  $\Delta$  and **ן** [QOPH]  $\chi$ , terminating respectively in the russet and olive quarters of Malkuth. There, therefore, is he placed as a mighty and avenging Guardian to the Sacred Mysteries.

These be the Symbols and Insignia of the Hiereus:

THE THRONE OF THE WEST in the Black of Malkuth, where it bordereth on the Kingdom of Shells.

THE BLACK ROBE OF DARKNESS, bearing a white cross on the left breast;

THE SWORD OF STRENGTH AND SEVERITY;  
THE BANNER OF THE WEST.

THE GREAT LAMEN OF THE HIERUS suspended from a scarlet collar.

The position of the Throne of the West at the limits of MALKUTH is fitting for the Avenger of the Gods, placed there in eternal affirmation against the Evil Ones:-

“Hitherto shall ye come and no further.”

The Throne is also placed there as a seat of witness and of punishment decreed against Evil.

The Robe or Mantle is of Darkness, threatening and terrible to the Outer, as concealing an avenging Force ever ready to break forth against the Evil Ones. Upon its left breast should be a white Cross to represent the Purification of Matter unto the Light. His Cross may be similar to any of those worn upon the mantle of the HEIOPHANT.

The Sword represents the Forces of the Pillar of Severity applied unto מלכיה [MALKUTH]. The blade represents the Pillar of Severity as a whole and the places of the Sephiroth and paths are not necessarily indicated thereon (as they are by the bands upon the Sceptre of the HEIOPHANT and HEGEMON) but the guard is הוד Hod and may be of brass; the Grip is the Path of שין [SHIN] and may be of scarlet, and the pommel, MALKUTH, may be black and the hilt and guard may be entirely dark.

The grip, by which it is wielded, being the Path of שין [SHIN] and it thus represents the Universe governed by the flaming force of Severity.

The Sephiroth and the Paths should not be marked on the sword of the Hiereus so that the Outer Order may not fully understand its meaning.

It represents the Hiereus as wielding the Forces of Divine Severity. “THE SWORD OF VENGEANCE” is its name.

The Lamen is thus explained in the Portal of the Vault :-

“The Outer Circle includes the four Sephiroth, TIPHARETH, NETZACH, HOD, AND YESOD, of which the first three mark the angles of the triangle inscribed within, while the connecting Paths : [NUN], א [AYIN], and ב [PEH] form its sides. In the extreme centre is the Path כ [Samekh] through which is the passage for the

Rending of the Veil. It is therefore a fitting Lamen for HIEREUS as representing the connecting link between the First and Second Orders, while the white triangle established in the surrounding Darkness is circumscribed in its turn by the Circle of Light."

In addition to the Portal explanation, the Lamen of the HIEREUS represents the Light that "shineth in Darkness though the Darkness comprehendeth it not" and affirms the possibility of the Redemption from Evil and even of that of Evil itself, through self-sacrifice: It is suspended from a scarlet Collar as representing its dependence on the Force of Divine Severity over-awing the evil.

It is a symbol of tremendous Strength and Fortitude, and is a synthesis of the Office of HIEREUS as regards the Temple, as opposed to his Office as regards the Outer. For these reasons it should always be worn by Hiereus.

The Banner of the West completes the symbols of HIEREUS. It is thus explained in the ①=10 grade of ZELATOR: "The White Triangle refers to the three Paths connecting Malkuth with the other Sephiroth; while the red cross is the Hidden Knowledge of the Divine Nature which is to be obtained through their aid. The Cross and Triangle together represent Life and Light."

In addition to this explanation from the ZELATOR Grade, it represents eternally the possibility of Rescuing the Evil; but in it the TIPHARETH cross is placed within the White Triangle of the Supernals as thereby representing that Sacrifice is made only unto the Higher.

The red Cross may be bordered with gold in this instance, to represent the Perfect Metal obtained in and through the Darkness of Putrefaction.

Black is its field which thus represents the Darkness and Ignorance of the Outer, while the White Triangle is again the Light which shineth in the Darkness but which is not comprehended thereby. And therefore is the Banner of the West the symbol of Twilight as it were, the equation of Light and Darkness.

The pole and the base are black, to represent that even in the Depths of Evil can that symbol stand.

The cord is black, but the transverse bar and the lance-point may be golden or brass and the tassels scarlet as in the case of the Banner of the East, and for the same reasons.

The Banner of the West, when it changes its position in the

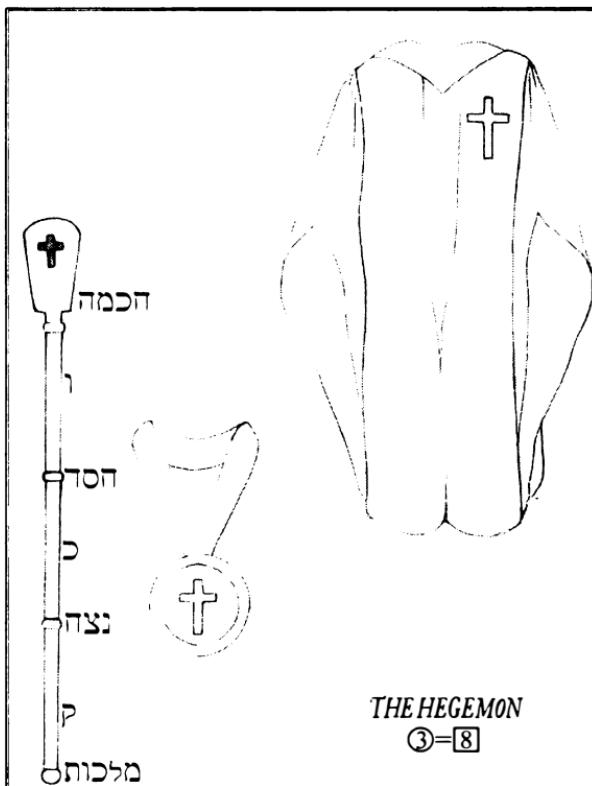
Temple, represents that which bars and threatens, and demands fresh sacrifice ere the Path leading to the Higher be attained.

“AVENGER OF THE GODS” is the name of the HIEREUS, and he is “Horus in the Abode of Blindness unto, and Ignorance, of the Higher.” *Σωτηρ*.

[Note by SRMD\* whether *ιερεὺς* may itself be obtained from  $\Omega\rho\sigma\zeta$ ]

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\* This note is believed to be from SRMD.

OF THE HEGEMON (לְוֹוֹר)

The station of HEGEMON is between the two Pillars whose bases are in נצח [NETZACH] and חור [HOD], at the intersection of the Paths פ [PEH] and ס [SAMEKH], in the symbolic Gateway of Occult Science as it were at the Beam of the Balance, at the Equilibrium of the Scales of Justice; at the point of intersection of the Lowest Reciprocal Path with that of ס [SAMEKH], which forms a part of the Middle Column.

Being their placed as the Guardian of the Threshold of Entrance and the Preparer of the Way for the Enterer thereby.

Therefore the Reconciler between Light and Darkness, and the Mediator between the Stations of HIEROPHANT and HIEREUS.

These be the Symbols and Insignia of Hegemon:

THE ROBE OF PURE WHITENESS, bearing on the left breast a Red Cross.

## THE MITRE HEADED SCEPTRE.

THE GREAT LAMEN OF THE HEGEMON suspended from a Black Collar.

The Robe of pure Whiteness represents that Spiritual Purity which is required in the Aspirant to the Sacred Mysteries and without such qualification none can pass between the Eternal Pillars. It represents the Divine Light as attracted thereby and brought to the aid of the Candidate. It symbolises that Self-Sacrifice that is offered for another to aid him in the attainment of the Light and it also signifies the atonement of error the Preparer of the Pathway unto the Divine.

Upon the left Breast is a Cross, which may be of any of the forms worn by the HIEROPHANT of red colour to represent the energy of the lower Will, purified and subjected to that which is Higher.

And thus is the Office of HEGEMON especially that of the Reconciler.

The distinctive emblem of the HEGEMON is the Mitre-headed Sceptre.

On the Tree of Life it represents the forces of the Pillar of Mercy. It should be preferably of scarlet with gold bands and pommel. The bands represent the places of the Sephiroth כהן [CHESED] and נזח [NETZACH] the shaft being formed by the Paths ו [VAU] and כ [KAPH], the grip by which it is wielded being the Path פ [QOPH], while the pommel is מלכיה [MALKUTH]. The Mitre is golden in colour with red mountings and each point terminates in a ball. The mitre is charged with a scarlet calvary cross of six squares. This Mitre represents the Wisdom of חכמה [Chokmah] as a duplicated aspect of קether [Kether], attracted by the symbol of self-sacrifice

The Sceptre is wielded by the forces of Flux and Reflux, shown by the grip being referred to the Path of פ [QOPH], and it represents the attraction into the Universe of the Forces of Divine Mercy.

The Sephiroth and Paths are marked only as bands and divisions so that the Outer Order may not fully understand its meaning.

It is therefore especially to be used by the Hegemon in the conducting of the Candidate, as representing unto him the attraction of the Forces of his Higher Self. It is called "The Sceptre of Wisdom."

The Lamen is explained thus in the Ceremony of the ④=7:

"The peculiar emblem of the Hegemon is the Calvary Cross of

Six Squares within a Circle. This Cross embraces TIPHARETH, NETZACH, HOD AND YESOD, and rests upon MALKUTH. Also the Calvary Cross of Six Squares forms the cube and is thus referred to the Six Sephiroth of Microprosopus which are Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod.”

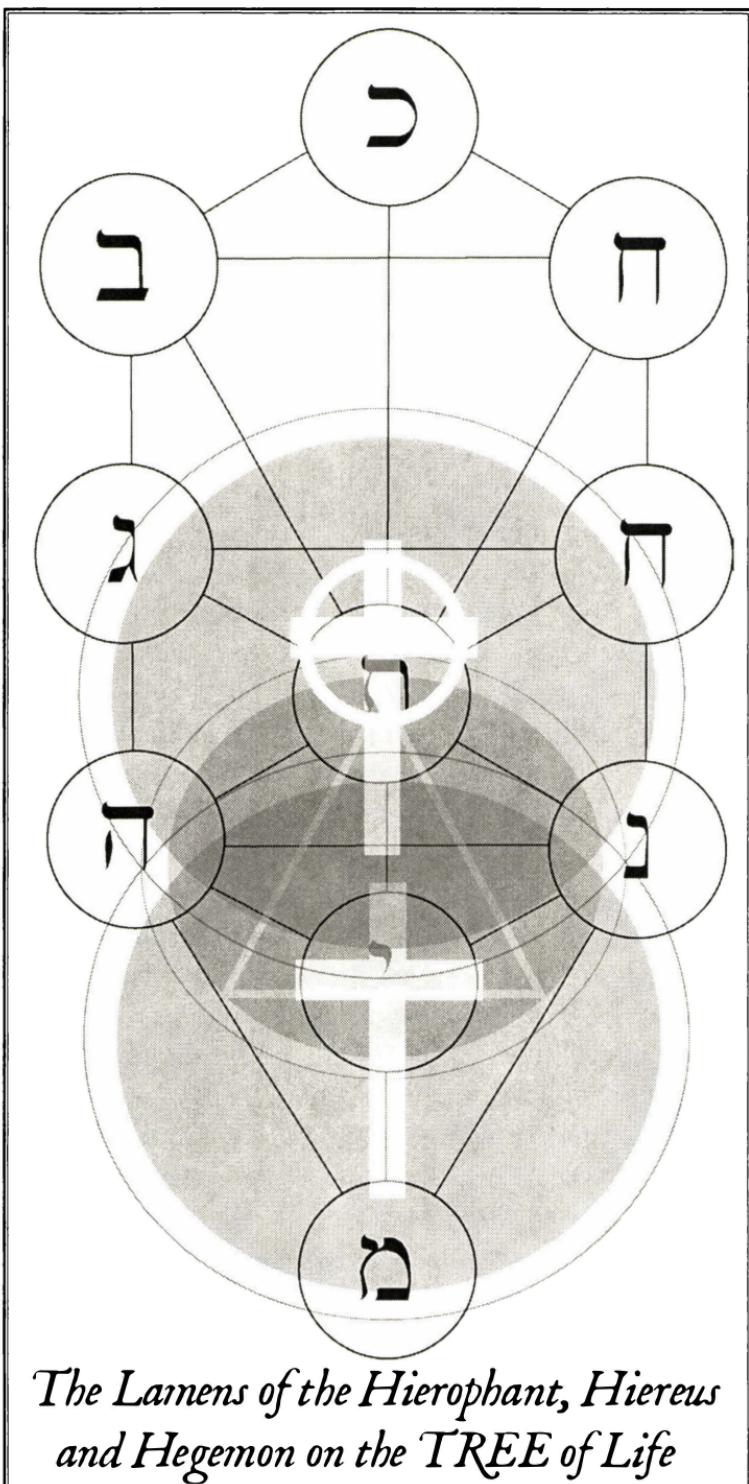
In addition to this explanation of the Lamen in the ④=□ Grade, it represents the black Calvary Cross of Suffering as the Initiator by Trial and Self-abnegation, and the Opener of the Way into the comprehension of the Forces of the Divine Light. It is therefore suspended from a black Collar to show that Suffering is the Purgation of Evil.

“Before the Face of the Gods in the Place of the Threshold” is the name of Hegemon, and she is the Goddess ΘΑΜΑΞ = THAMÆ-ST of Dual form ΘΑΜΑΞ-₪ THAMÆ-SH and ΘΑΜΑΞ-† THAMÆ-TT

### OF DUAL FORM

The wielder of the scepter of Dual Wisdom from חכמתה [Chokmah] and therefore is the Mitre head split in two and not closed, to indicate the Dual Manifestation of Wisdom and Truth, even as the Hall of the Neophytes is called “the Hall of the Dual Manifestation of the Goddess of Goddess ΘΑΜΑΞ = THAMÆ-ST of Dual form ΘΑΜΑΞ-₪ THAMÆ-SH and ΘΑΜΑΞ-† THAMÆ-TT/ THAMÆ-SH is more fiery and THAMÆ-TT more fluidic and thus these symbolise her respective aspects towards the pillar.

\*Note by SRMD Contain the letters of ψτσנ probably the Egyptian Name of the Goddess of Truth and Justice is the origin of the Greek Θεμις -Themis.



*Of the THREE INFERIOR OFFICERS*

The Three Inferior Officers do not wear Mantles, but only Lamens suspended from black Collars and with white designs upon a black field to show that they are Administrators of the Forces of Light acting through the Darkness, under the Presidency of the Superior Officers.

The Lamen of Kerux, is thus explained in the Grade of the ②=9 grade:

“The Tree of Life and the Three Mother Letters are the Keys wherewith to unlock the Caduceus of Hermes. The upper point of the Wand rests on Kether and the Wings stretch out to CHOKMAH and BINAH, thus comprehending the Three Supernal Sephiroth. The lower seven are embraced by the Serpents whose heads fall on Chesed and Geburah. They are the twin Serpents of Egypt and the currents of Astral Light. Furthermore, the Wings and the top of the Wand form the letter ש [SHIN], the symbol of Fire; the Heads and upper halves of the Serpents form נ [ALEPH] the symbol of Air; while their tails enclose מ [MEM], the symbol of Water -the Fire of Life above, the Waters of Creation below, and the Air symbol vibrating between them.”

In addition to the explanation given in the ②=9 grade of THE-ORICUS, the Caduceus of the Kerux represents the balanced forces of Eternal Light working invisibly in the Darkness - even as the red Light borne before the hoodwinked Candidate in the ①=0, is symbolic of the Light which guides him in the darkness of the world though he seeth it not, neither knoweth it.

This Caduceus is the Rod of Hermes, containing invisible and unsuspected forces, the rules of whose administration are unknown to all save the initiated for it decomposes into the Wand surmounted by the Winged Globe below which the two Serpents intertwined whose force can be taken generally severally or conjoined with that of the wand and its prototype or true form is the the Wand of the CHIEF ADEPT in the ⑤=6 Grade.

Many secret are the formulas which be concealed in the Caduceus wherefore also its full knowledge is not known even unto the ZELATOR ADEPTUS MINOR.

The Lamen of Stolistes is thus explained in the ③=8 Grade of

## PRACTICUS:

“The Cup of STOLISTES partakes in part of the symbolism of the Layer of Moses and the Sea of Solomon. On the Tree of Life it embraces nine of the Sephiroth exclusive of KETHER. Yesod and Malkuth form the triangle below, the former the apex, the latter the base. Like the Caduceus, it further represents the three Elements of Water, Air, and Fire, the crescent is the Water which is above the Firmament; the  $\bigcirc$  is the Firmament and the  $\triangle$  is the consuming Fire below, which is opposed to the Celestial Fire symbolised by the upper part of the Caduceus.”

In addition to this explanation in the ③=8 Grade of Practicus, the Cup of the Stolistes represents the Receptacle and Collector of the more Fluidic Forces of the Light, and is the symbol of an inexhaustible Bowl of Libation from which reservoir the Adept may draw the reserved Forces of the Light. This also is a great and wonderful mystery whose full knowledge is not known to the Zelator Adeptus Minor.

The Lamen of Dadouchos is thus explained in the ceremony of the ①=10 Grade of Zelator:

“The Hermetic Cross, which is also known as Fylfot, Hammer of Thor, and Swastika, is formed of 17 squares taken from a square of 25 lesser squares. These 17 fitly represent the Sun, the Four Elements and the Twelve Signs of the Zodiac.”

In addition to the explanation given in the ceremony of the ①=10 Grade of Zelator this Lamen of Dadouchos, like those of the Kerux and the Stolistes has a more extended meaning. The Hermetic Cross, the Bolt of Whirling Flame, which is represented by the cross of Four Axes whose heads may be either double or single and turned in either direction, is a terrific symbol of Strength, and represents the Fire of the Spirit cleaving its way in all directions through the Darkness of Matter. Therefore is it borne on the Lamen of Dadouchos whose office is that of Purification and Consecration by Fire.

From it also are drawn several formulae of strength which do not enter into the knowledge of the Zelator Adeptus Minor.

*Of the KERUX*

The Kerux is the principal form of Anubis, as the Sentinel is the subsidiary form. Sometimes called **Ανωτβι-Ζ-υ-Πειβι** (Anō-oobist

em pe-eeb-lte - "Anubis of the East" and the latter **አንዱብ-ወ-ዘዴ** (Anō-oobi Em-Pementte) "Anubis of the West."

The Kerux is the Herald, the Guardian and Watcher within the Temple, as Sentinel is the Watcher without - and in his charge the proper disposition of the furniture and stations of the Temple. He is also the Proclaimer.

The peculiar ensigns of the Office are the Red Lamp and the wand. The Red Lamp is to signify the Hidden Fire over which he watches and the Magic Staff of Power to represent a Ray of the Divine Light which kindles that Hidden Fire.

He is also in charge of the two potions (that is the liquids for producing the effect of Blood).

He is the Guardian of the Inner side of the Portal. He is the sleepless Watcher of the Gods and the Preparer of the Pathway to Divine Wisdom.

"WATCHER FOR THE GODS" is the name of Kerux, and he is **አንዱብ-ዘ** (Anō-oobist), the Herald before them.

### *Of the STOLISTES*

The station of the Stolistes is in the midst of the Northern Part of the Hall without and to the North-West of the Black Pillar whose base is in **הַד** [Hod], and is there as the Affirmer of the powers of Moisture, B[inah], reflected through the Tree into **הַד** [Hod].

The Cup is the Receptacle thereof, as if it were, filled from **הַד** [Hod] so as to transmit its forces into **מַלְכָּה** [Malkuth], restoring and purifying the vital forces therein by Cold and Moisture.

"GODDESS OF THE SCALE OF THE BALANCE AT THE BLACK PILLAR" is the name of Stolistes and she is **አርባ-ሙ-ooth** Aur-a-mō-oooth or the "Light Shining through the Waters upon Earth," Aura-Mo-Ooth, and there is a connection between her and the **אָרוּם** (Aurim or Urim of the Heavens (sic. should probably be Hebrews).

### *Of the DADOUCHOS*

The station of the Dadouchos is towards the midst of the Southern part of the Hall, without and to the South-West of the White Pillar whose base is in **נְצָח** [Netzach] and as it were the Affirmer of the Powers of Fire  $\Delta$ , reflected down the Tree to **נְצָח** [Netzach].

The Censer is the Receptacle thereof as it were taken from that Fire of Netzach [Netzach] so as to transmit thereby its force unto to Malkuth [Malkuth], restoring and purifying the vital force therein by Heat and Dryness.

“GODDESS OF THE SCALE OF THE BALANCE AT THE WHITE PILLAR” is the name of Dadouchos and she is Θαυμ-Αεσχ-Νια-Θ (Thaum-Aesch-Nia-eth) “Perfection through Fire manifesting on Earth.” And there is a connection between her and the תְּמִימָם Thummim of the Hebrews.

The Stolistes hath the care of the Robes and Insignia of the Temple as symbolising their cleansing and purification, the Purging away of the Evil of Malkuth [MALKUTH] by the Waters of the Spirit.

The Dadouchos has charge of all lights, the fire and the Incense of the Temple, as representing the purifying and purging of Malkuth [Malkuth] by Fire and the Light of the Spirit.

These Officers also purify the Temple, the Members and the Candidate by Water and by Fire, as it is written:

“I indeed baptise with Water, but One shall come after me who shall baptise ye with the Holy Ghost and with Fire.”

This completes the names and titles of the Officers of a Temple which are:

Feminine	Masculine
VH Hierophantia	VH Hierophant
H Hiereia	H Hiereus
H Hegemonè	H Hegemon
Kerukaina	Kerux
Stolistia	Stolistes
Dadouchè	Dadouchos
Sentinel	Sentinel

Hierophant must be ⑤=6

Hiereus must be ④=7

Hegemon must be ③=8

Kerux must be ②=9

Stolistes must be ①=10

Dadouchos must be ①=10

Sentinel must be ①=0

## OF THE STATIONS INVISIBLE

*The Positions or Stations of the MAN, the LION, the EAGLE  
and the BULL*

Their stations Invisible are at the four cardinal points of the Hall without as Invisible Guardians of the Limits of the Temple and they are placed according to the Winds viz: - beyond the Thrones or Stations of the Hierophant, Dadouchos, Hiereus, and Stolistes. Therefore in this order do their symbols appear in all Warrants of Temples.

*The Invisible Stations of*AMESHET, AHEPHI, HOUMATHPH and KABEXENUF

Between the Invisible Stations of the Kerubim are those of the Four Vice-gerants of the Elements and they are situated at the Four Corners of the Temple, at the places marked by the Four Rivers of Eden in the Warrant. The body of a Warrant, authorising the formation and establishment of a Temple, represents the Temple itself - of which the Guardians are the Kerubim and the Vice-gerents in the places of the Rivers.

Therefore **Ameshet** or **Amesheth** is placed in the North East, between the Man and the Bull. (Ameshet or Amesheth).

**Toumaph** or **Tmoumathv** is placed in the South East between the Man and the Lion. (Toumaph or Tmoumathv).

**Ahephi** or **Ahaphix** is placed in the South West between the Lion and the Eagle. (Ahephi or Ahaphix).

**Kabexnouv** or **Dabexnjemouv** is placed in the North-West, between the Eagle and the Bull. (Kabexnouv or Dabexnjemouv).

[\*Note by SRMD There were different methods of spelling the Egyptian names of the Gods according to the Forces intended to be invoked by letters.]

## OF THE THREE CHIEFS

The Three Chiefs are in the Temple and rule it, yet they neither be comprehended in, nor understood by, the Outer Order.

Therefore they represent, as it were, Veiled Divinities and their seat before the Veil פָּנָה [PAROKETH] much is divided who two parts at the point of the rending although it is answered unto the Veils of ISIS and NEPHTHYS, impenetrable save to the Initiate.

Therefore the synthesis of the Three Chiefs may be said to be in the form of **Ωωτο** (Thō-ōōth) who cometh from behind the Veil.

Yet separately, the Imperator may be referred to as the Goddess **Νεοφθοοσις Ζ** (Neo-oophthoosist) from his relationship unto נְבִרָה [GEBURAH].

The Praemonstrator, unto the Goddess **Ηις Ζ Αεεσεσ** from his relationship unto to סְבָר CHESED, while the Cancellarius, may be referred unto **Ωωτο** (Thō-ōōth) from his property of Recorder.

And moreover on account of the Symbolism of the Stations (though it is not an obligation) is well that if a Chief or Officer leaveth his accustomed station that it shall be occupied by the nearest member until his return thereto or if a Chief or Officer be absent another may act in his stead as a substitute so that these stations may not be vacant.

## THE INVISIBLE STATION OF THE EVIL ONE

The next invisible station is in the place of יְסֵד YESOD and is called the Station of the Evil One, of the slayer of OSIRIS. He is the Tempter, Accuser and Punisher of the Brethren. Therefore he is frequently presented in Egypt with the head of a Water-Dragon, the body of a Lion or Leopard, and the hind-quarters of a Water-horse. He is the Administrator of the power of the Evil Triad viz:-

Of Αποφρασσ (Apophrassz). The Stooping Dragon, or Θεαντοφαν (Szathan-Toophan), The Slayer of Ηωωψ [OSIRIS] and of Βεσ Bessz, the brutal power of Demonic Force.

And the synthesis of the evil triad is called Ομμο-Θεαν (Ommoo-Szathan) or the mouth of the Power of Destruction.

## OF THE INVISIBLE STATION OF HARPOCRATES.

The Invisible Station of HARPOCRATES is in the Path of ☽ [SAMEKH], between the Station of HEGEMON and the (Invisible) of the Evil Triad. Σωρποκράτις-ε (Hō-or-po-krattist) the God of Silence and Mystery, whose Name is the Word of this Grade of Neophyte. He is the younger brother of Σωρ (HORUS).

## THE INVISIBLE STATIONS OF ISIS AND NEPHYTHYS.

The Stations of Ήσις-ε [ISIS] and Νεφέτησ-ε [NEPHTHYS] are respectively at the Places of the Pillars in ☰ [NETZACH] and ☶ [HOD]. Therefore these Great Goddesses are not otherwise shown in the Grade, save in connection with the PRAEMONSTRATOR and IMPERATOR, as operating through the HIEROPHANT, Ήσις-ε seeing that Ήσις-ε corresponds to the Pillar of Mercy and Νεφέτησ-ε [NEPHTHYS] to that of Severity; and therefore the positions of the Obelisks or Golden Dawn columns make the ☽=) are but, as it were, the Places of their feet.

## THE INVISIBLE STATION OF AROUERIS.

The Secret Place of Aroueris Αρηωτερι-ε is the last invisible station and standeth with the Hierophant as though representing him to the Outer Order - for while the Hierophant is a ⑤=⑥, he is shown only as Lord of the Paths of the Portal of the Vault. So that, when the Hierophant moves from the Throne of the East, he is no longer Ήσις-ε [Osiris] but Αρηωτερι-ε [Aroueris]. Yet the Invisible Station of Aroueris may therefore said to be that of the Immediate past Hierophant.

## CONCERNING THE KERUBIM

### The Human form

The Kerub of Air hath a young girl's countenance and form, with large and shadowing wings; and she is a power of the Great Goddess Ήσαφωτη [HATHOR] (Ahathōōr) who unites the powers of Ήσις-ε [ISIS] and Νεφέτησ-ε [NEPHTHYS]. Therefore to the sign ☽ [AQUARIUS] is she referred as a correlative, which represents

Springs of Water breaking up from the Earth. Though as a Zodiacal Sign it is referred to Air, the container of Rain.

Thou shalt not confound the Kerubim with their Signs of the Zodiac, notwithstanding that the latter be under the Presidency of the former, seeing that the Kerub representeth a far more Sublime Potency, yet acting by a harmonious sympathy through the particular Sign allotted unto their correspondence.

The Egyptian name of the sign ☽ [Aquarius] is Φριτίθι (Phritithi).

### The Lion Form

The Kerub of Fire has the face and form of a Lion with large and clashing wings. He formulates behind the Throne of Dadouchos and he is a power of the Great Goddess Θαρφε-ψ (Tharpesh) or Θαρφε-ε (Tharphest).

And his action is through the Flaming Fire of Leo Ω and in the name of the sign of Ω which the Egyptian name is Λαβω-η. Labō-æ.

[Note by SRMD. Like the other names of the gods and goddesses, when written with an ε it represents the more spiritual action. The latter syllable Φεψ is nearly = Pasht]

### The Eagle Form

The Kerub of Water has the face and form of a Great Eagle with large and glistening wings. He is a power of the Great God Θωρωμωτ (Thō-oom Mō-ōo) and his operation is by the Sign Π [SCORPIO], which is called in Egyptian Θάη Szlæ-Ee.

### The Bull Form

The Kerub of Earth has a face and form of a Bull with heavy and darkening wings and he is a power of the Great God Αφαψη (APHAPSHI) and his operation is by the Sign Ο [TAURUS] called Ταρψ Ta-Aur in Egyptian.

## THE SYMBOLISM OF THE OPENING OF THE GRADE OF NEOPHYTE

The Opening Ceremony begins with the Cry of the “Watcher Within” (ANUBIS) who should come to the right front of Hierophant and raise his Wand. This Symbol of the Ray of the Divine Light from the White Triangle of the Three Supernals thus descends into the Darkness and warns the Evil and uninitiated to retire, so that the White Triangle may be formulated upon the Altar through the combined effect of the formulae of the Opening Ceremony. Having done this, he sees that the Entrance is properly guarded.

The Hierophant calls aloud to the Hiereus to test the Members by the Signs, the knowledge of which shows that they, though in the Land of Blindness and Ignorance, have yet seen that Triangle of Divine Light from the Three Supernals formulated in Darkness.

It is then noted that the names of the three chief Officers begin with the Letter of Breath  $\aleph$ . But in the name of **ჰוֹוֹרִיס** [OSIRIS] the  $\aleph$  is mute, and silent and Concealed, as it were, by ‘**H**’ the Eta. In the name **ჰוֹרָעָה** [HORUS], it is manifest and violently aspirated, while in the name **Thetaָאַסְתָּה** [Thmaest], it is partly one and partly the other, for it is compounded with the Letter ‘T’ in **Phi** (and **H**=**תְּאַסְתָּה** in attribution  $\aleph=\gamma$  and  $\Phi=\nabla\&\hbar$ ).

This is intended to affirm the Unknown Life, which is Inspired from the Beyond, symbolised in this  $\aleph=\gamma$  the commencement of the Spring in the year, the Life which after being Inspired, is breathed forth again; and also the possible use of that Breath, between the Inspiration and the Expiration, in the combination between it and the Forces of the Microcosm. And the whole is a rehearsal of the properties of the reflection of the element Air down through the Middle Pillar of the Sephiroth, representing the reflection of the **△** [AIR] from **כְּהֵתֶר** [KETHER], drawn down through **תִּפְאֵרֶת** [TIPHARETH] to **יְסוֹד** [YESOD], and even to the Citrine part of **מָלְכוּת** [MALKUTH]. For the subtle Aether is, in **כְּהֵתֶר** [KETHER], inspired from the Divine Light beyond; hence reflected into **תִּפְאֵרֶת** [TIPHARETH], wherein it is combined with the Reflexes from the Alchemical Principles in that great Receptacle of the Forces of the Tree, in **יְסוֹד** [YESOD]. It affirms the foundation of a formula and from **מָלְכוּת** [MALKUTH] it

is breathed forth or reflected back.

As Thou, the Adept, standing in his Sphere of Sensation and having by his knowledge of the Sacred Rites, raise himself unto the contemplation of יְחִידָה YECHIDAH and from thence\* aspire downwards into himself the Lower Genius as though temporarily to inhabit himself as its Temple.

[\*In the sense of the sphere it is to attract towards you in breathing. SRMD]

Thus therefore another formula of Vibration is here hidden by the which the Adept, standing upright, his arms stretched out in the form of a Calvary Cross, can vibrate a certain Divine Name bringing with the formulation thereof a deep inspiration into his lungs. Let him retain the breath, mentally pronouncing the Name in his Heart, so as to combine it with the forces he desires to awake thereby. Then sending it downwards through his body past יְסוֹד [YESOD], but not resting there, but taking his physical life for a material basis, send it on into his feet. There he shall again momentarily formulate the Name. Then, bringing it rushing upwards into the lungs, thence shall he breathe it forth strongly, while vibrating that Divine Name. He will send his breath steadily forward into the Universe so as to awaken the corresponding forces of the Name in the Outer World.

And this is a great and secret development of the Vibratory Mode of Pronouncing the Divine Names.

But let the Adept beware that he only applieth this mode unto the Divine Name of the Names of the Gods.

If he does this thing ignorantly in working with Elemental or Demonic Names, he may bring into himself terrible forces of Evil and Obsession.

And this is called "The Vibratory Formula of the Middle Pillar" and let him remember in the expulsion of the Breath into the Universe to give the Sign of the Enterer of the Threshold finished by the Sign of Silence.

The formula can also of course be applied to various branches of occult study.

Then cometh the the recapitulation of the Stations and duties of the Officers, thus occultly affirming the establishment of the Temple so that the Divine Light may shine into the Darkness.

The purification and consecration of the Hall by Water and by Fire, thus marking the limitation of the Four Cardinal Points at the

Four Quarters, and the Equilibration of the Elements. This is the Baptism of the Place and, as it were, the Preparation of a fitting Shrine for the Forces of the Divine Light.

The procession of the officers and members is then formed in the North in readiness for the Mystic Circumambulation in the Parthway of Light (that is to say none of the partakers therein are hoodwinked)

It is formed in the North beginning from the Station of Stolistes, the symbol of the Waters of Creation attracting the Divine Spirit, and therefore alluding to the Creation of the World by the Spirit and the Waters. The Mystic Reverse Circumambulation forms its Procession in the South, beginning from the Station of Dadouchos, as symbolic of the Ending and Judgement of the World by Fire.

But also, the Mystic Circumambulation commences by the Paths of שׁ [SHIN] and ר [RESH], as though bringing into action the Solar Fire, while the Reverse Circumambulation commences beside those of ק [QOPH] and תְּ [TZADDI] as though bringing the Watery Reflux into action.

And this is the Order of the Procession of the Mystic Circumambulation.

First comes **אָנוּבִּי** [ANUBIS], the Watcher within; Next **תְּמַאֵּסֶת** [THMAEST], the Goddess of the Hall of Truth; then **הָוָרָע** [HORUS];

and lastly then the Goddesses of the Scales of the Balance, as though a gigantic Wheel were revolving, as it is said:

“One Wheel upon Earth beside the Kerub.”

The Name of the Sphere of the Primum Mobile, רֹשֶׁת הַגִּלְגָּלִים RASHITH HA-GILGALIM, signifies the heads or beginnings of Whirling Motions or Revolutions.

Of this Wheel in the Mystic Circumambulation, the ascending side begins from below the Pillar of Nephthys, and the descending side from below the Pillar of Isis; but in the Reverse Circumambulation, the contrary. Now the nave or axis of this Wheel is about the Invisible Station of Harpocrates - as though that God, in the Sign of Silence were there placed affirming the Concealment of that Central Atom of the Wheel, which alone revolveth not.

The Mystic Circumambulation is called symbolic of the Rise of Light and from it is drawn another formula for the circulation of the breath after coming into the lamp whereby the four revolutions be made (the first of these revolutions simply to bring the breath to

the position of the body corresponding to that of the Stolistes in the Temple) and a Vibratory Formula and it should generally preceded by that of the Middle Pillar before described. The breath then should be sent from the lungs down through the left leg of the left foot. Thence across from the sole of the left foot to that of the right leg to the lungs again. This being done four times (of course this does not mean that the actual air unspired can be thus concealed, but only the Subtle Ethers which may be drawn hences and of which it is the vehicle).

The object of the Mystic Circumambulation is to attract and make the connection between the Divine Light above and the Temple. Therefore the Hierophant quiteth not his post to take part therein, but remains there to attract by his Sceptre the Light from beyond the Veil. (Even as breath remains in the lungs while it is the Subtle Ethers that are circulated in the before mentioned vibratory formulas).

Each member in passing gives the Sign of the Enterer of the Threshold, thus projecting the Light forward on his Path from East to West, as he receives it from the Hierophant's Throne and the Officers sink their insignia as they pass each time.

**Horus** [HORUS] passes only once, for he is the Son of **Horus** [OSIRIS] and inherits the Light by birthright from him. Therefore he goes at once to his station to fix the Light there.

**Theta** [THMAEST], the Goddess of Truth, passes twice because her rule is of the Balance of the Two Scales, and she retires to her Station between the Pillars there to complete the reflex of the Middle Column.

But the Watcher Within and the rest circumambulate thrice as affirming the completion of the Reflection of the Perfecting of the White Triangle of the Three Supernals upon the Altar.

And in the Circumambulations are contained certain magical, alchemical and other formulas for the attraction of the Light.

Then follows the Adoration of God the Vast One, the Lord of the Universe - at which again all give the Sign of the Enterer, the Sign of the Projection of the Force of the Light.

It is then that the Watcher doth declare that the Sun has arisen and that the Light shineth in Darkness.

Then follows the Battery of the ①=① Grade, the single knock of Hierophant repeated by Hiereus and Hegemon. This affirmeth the establishment of the White Triangle and therefore the Completion of the Opening Ceremony.

The Mystic Words “Khabs Am Pekht” which accompany the knocks seal the image of the Light

<i>KHABS</i>	<i>AM</i>	<i>PEKHT</i>
<b>Ζ★ΔΤΒC</b> Chabs or Khabs	<b>+○&amp;μ</b> am	<b>□Π&amp;ΘΔ†</b> Pakheh or Pekht (Kh = Gutteral)

**Ζ** = Π the latter symbolising = the Chariot of Life. Ζ is not just a letter, but is the pentagram of Spirit and the Elements. **ΔΤΒ** = = Light negative. The whole is the flowing life of the Spirit and the four elements acting through the Negative Light of (indistinct). **+** = Equilibrium of the Four Elements **○** = Circle and not the o. **&μ** = in square or matter need also for **π** = **π**. **ΠΘ** = = Essence of triangle was also for **Δ** = **Δ**. **†** = Calvary Cross = prostrate figure = adoration and suffering. The material illumined by the Essence of the Supernal through the Cross of Suffering.



# Ritual Z

## Part 2\*

# Concerning the Formulas

Drawn from the Ceremony of Admission  
to the ①=□ Grade of Neophyte

Grade ⑤=□

## ZAM

Concerning the Formulas Drawn from the Ceremony of Admission  
to the ①=□ Grade of Neophyte.

In this ceremony of admission is figured symbolically the Commencement of all Formulas of Alchemy, Telesmatic Formulation, Charging and Consecration, as well as the Spiritual Development and the leading of man to his Higher Self; also therein are hidden most of the general rules of Occult Practice.

For this Ceremony of Admission representeth a certain Person, Substance or Thing, which is taken from the dark World of Matter, to be brought under the operation of the R+C Magic of Light.

Also herein are contained the commencements of all formulae of Evocation, the development of which is further shown in the Inner knowledge of the succeeding grades.

In the true knowledge of the application of the Symbolism of the "Enterer" lies the entrance to the knowledge of Practical Magic. Therefore are all the Formulae drawn from the Ritual classed under Five several heads, according unto the Letters of the name JEHOSHUA יהושע, - ▽△⊗▽△.

△ The Operation of Ceremonial, such as Evocations of Elemental, Planetary and Zodiacial Spirits etc.

▽ -The Consecration and charging of Telemata and the

\* While modern Golden Dawnpeople refer to these documents as z<sub>1</sub>, z<sub>2</sub> and z<sub>3</sub>, they were also known as Z part one, Z part two, etc. This is important because it shows that they were supposed to be seen as a single document and not separate.

production of meteorological phenomena such as sunshine, storms, drought, increase of water, floods, earthquakes, etc.

⊕ - Spiritual development of the Adept as bringing him to the Knowledge of his Higher Self or Genius. Transformation of a man into another form on the Astral than his natural appearance therein.

△ - Divination in all its branches and the making of the necessary link between the subject of the Divination and the process thereof.

▽ - Alchemy. The Order of the Alchemical Processes. Transmutation.

①=①

A-The Temple.

B-The Hierophant.

*Note: If other Adepts be present they occupy places corresponding to those of Officers in the Temple, but so as not to encumber the operator, who should be in the Robe and Insignia of a Hierophant and have all his Magical Implements at hand. The name aloud of the thing to be performed should always be done.*

C - The Officers.

D - The Candidate.

E - The Ceremony of the Temple in the ①=① Grade of *NEOPHYTE*.

F - Hierophant states that he has received a Dispensation from the Chiefs of the Second Order, to admit the candidate and commands the Hegemon to prepare Candidate. Candidate prepared. Preparation Speech of Hegemon to him.

G - Admission of Candidate. First barring by Kerux. First baptism of the Candidate with Water and Fire.

H - The Candidate is conducted to the foot of the Altar. Question of the Hierophant.

I - Candidate is asked whether he is willing to take the Obligation of a Neophyte. He assents; and is instructed now to kneel at the Altar. Etc.

J - Administration of the Obligation, and raising the Neophyte from the kneeling position.

K - Candidate is placed in the North. Oration of the Hierophant, "The Voice of my Higher Self, etc." Hierophant commands the mystic circumambulation in the Path of Darkness.

L - Procession with Candidate barred in South. Kerux bars the way. Second Baptism of Water and Fire. Speech of Hegemon. Allowing the Candidate to approach the West.

M - Hoodwink slipped up for the first time. Hiereus challenges in he West. Speech of Hegemon. Speech of Hiereus. Candidate passes on.

N - They again Circumambulate. Kerux barrs the way. Third Baptism of Water and Fire. Speech of Hegemon. Allowing the Candidate to approach the East.

O - Hoodwink slipped up for the second time. Hierophant challenges in the East. Hegemon answers for Candidate. Speech of Hierophant. Candidate passes on.

P - Candidate led to West of Altar. Hierophant passes between pillars. Officers form triangle. Prayer at Altar.

Q - Candidate rises. Hierophant addresses "Long hast thou dwelt in darkness. Quit Night and seek the Day." Hoodwink finally moved. Sceptres and Swords joined. "We recd thee, etc." Then the Mystic Words.

R - Hierophant indicates Lamp of Kerux. Has the Candidate conducted to East of the Altar. He then has the Hiereus bestow signs, etc. to place Candidate between Pillars and to superintend last purification and consecration. Hiereus confers signs and words. Places the candidate between the pillars and orders the fourth and final consecration to take place.

S - Hegemon removes rope and invests Candidate with sash. Mystic Circumambulation in the Path of Light.

T - Hierophant lectures on the Symbols. Proclamation by Kerux.

U - Hierophant delegates Hiereus to address Candidate. Instruction of Hiereus.

V - Hierophant addresses Neophyte on subject study.

W - Two liquids are poured together by the Kerux. His Speech of Kerux. Hierophant's final caution.

X - The closing takes place.



A - The Curcubite or Alembic.

B - The Alchemist.

Note: If other Adepts be present they occupy places corresponding to those of Officers in the Temple, but so as not to encumber the operator, who should be in the Robe and Insignia of a Hierophant and have all his Magical Implements at hand. The name aloud of the thing to be performed should always be done.

C - The Process and Forces Employed.

D - The Matter to be transmuted and the subject matter of the Process.

E - In Alchemy, the solution of the matter for transmutation and the formation, cleaning, and disposition of all the necessary materials etc. for the making of the process.

F - General invocations of the Spirit and Higher forces to action. Placing of the Matter within the Curcubite or Philosophical Egg and the Invocation of a Blind Force int action therein in Darkness and Silence.

G - In Alchemy the beginning of the actual process. The regulation and restriction of the proper degree of heat and moisture employed in the working. First solution followed by Distillation.

H - In Alchemy the taking of the residuum which remains after the distillation from the curcubite at the bottom of the Alembic. The grinding thereof to form a powder in a mortar. The powder is then to be placed again into the Curcubite. The fluid already distilled is to be poured again upon it. The curcubite or philosophic egg is to be closed.

I - The curcubite being hermetically sealed, the Alchemist announces aloud that all is prepared for the invocation of the forces necessary to accomplish the work. The Matter is then to be placed upon an A.:O.: [G.:D.:] Altar arranged for the Grade of Neophyte with the lamins and magical implements thereon. The curcubite should be placed with the white triangle on a flashing tablet of a general nature, in harmony with the matter selected for the working. Standing now in the place of the Hierophant at the East of the Altar, the Alchemist should place his left hand upon the top of the curcubite, raise his right hand holding the Lotus

Wand by the Aries band (for in Aries is the beginning of the life of the year), ready to commence the general invocation of the forces of the divine Light to operate in the work.

J - The pronouncing aloud of the Invocation of the requisite general forces, answering to the class of alchemical work to be performed. The conjuring of the necessary Forces to act in the curcurbite for the work required. The tracing in the air above it with appropriate weapon the necessary lineal figures, signs, sigils and the like. Then let the Alchemist say:

“So help me the Lord of the Universe and my own Higher Soul.” Then let him raise the curcurbite in the air with both hands, saying: “Arise herein to action, O ye forces of the Divine Light.”

K - Now let the matter putrefy in the Balneum Mariae in a very gentle heat, until darkness beginneth to supervene; and even until it becometh entirely black. If from its nature the mixture will not admit of entire blackness, examine it astrally till there is the astral appearance of the thickest possible darkness, and thou mayest also evoke an elemental form to tell thee if the blackness be sufficient. But be thou sure that in this latter thou art not deceived, seeing that the nature of such an elemental will be deceptive from the nature of the symbol of Darkness, wherefore ask thou of him nothing further concerning the working at this stage but only concerning the blackness, and this can be further tested by the elemental itself, which should be either black or clad in an intensely black robe. In the evocation of such an elemental, thou shalt use the names and forces of ȳ [Saturn]. When the mixture be sufficiently black, then take the curcurbite out of the Balneum Mariae and place it to the North of the A.:O.:G.:D.: Altar and perform over it a solemn invocation of the forces of ȳ [Saturn] to act therein; holding the wand by the BLACK band, then say: “The voice of the Alchemist said unto me ‘Let me enter the darkness...’” etc. The Alembic head is then to be fitted to the Curcurbite in readiness for distillation. In all such invocations a flashing tablet should be used whereon to stand the curcurbite. Also certain of the processes may take weeks, or even months to obtain the necessary force, and this will chiefly depend on the Alchemist rather than on the matter.

L - Then let the Alchemist distil with a gentle heat until nothing remaineth to come over. Let him then take out the residuum

and grind it into a powder; replace this powder in the curcurbite, and pour again upon it the fluid previously distilled. The curcurbite is then to be placed again in Balneum Mariae in a gentle heat. When it seems fairly re-dissolved (irrespective of colour) let it be taken out of the Balneum Mariae. It is now to undergo another magical ceremony.

M - The curcurbite is placed to the West of the Altar. Invocation of the forces of ☽ in her decrease and of ☀, is done by holding the [Lotus] Wand by the BLACK end. The curcurbite is then to be exposed to the ; in her decrease for nine consecutive nights, commencing at full moon. The Alembic Head is then to be fitted for distilation.

N - Repeat process set forth in section L.

O - The curcurbite is to be placed to the East of the Altar. Holding Lotus Wand by white end, and the Alchemist performs an invocation of the ☽ in her Increase and of ☀ to act upon the matter. The curcurbite is now to be exposed for nine consecutive nights (ending with the Full Moon) to the Moon's rays. (In this, as in all similar exposures, it matters not if such night be overclouded, so long as the vessel be placed in such a position as to receive the direct rays if the cloud withdraw.)

P - The curcurbite is again to be placed on the Altar within the white  $\Delta$ . The Alchemist performs an invocation of the forces of the ☀ to act in the curcurbite. It is then to be exposed to the rays of the sun for twelve hours each day; from 8:30 a.m. to 8:30 p.m. (This should be done preferably when the ☀ is strongly posited in the Zodiac, but it can be done at some other times, though never when ☽ is in ♑, ♒, ♓, or ♔.) As in the case of the moon it does not matter if the skies are overclouded.

Q - The curcurbite is again placed upon the B upon the Altar. The Alchemist repeats the words: "Child of Earth, etc." Then holding above it the Lotus Wand by the white end, he say: "I formulate in thee the invoked forces of Light," and repeats the mystic words. At this point keen and bright flashes of light should appear in the curcurbite, and the mixture itself (as far as constant with the matter selected) should be clear. Now invoke an Elemental from the curcurbite consonant to the nature of the mixture, and judge by the nature of the colour of its robes and their

brilliancy whether the matter has attained to the right condition. But if the flashes do not appear, and if the robes of the elemental be not brilliant and flashing, then let the curcurbite stand within the white B for seven days; having on the right hand of the Apex of the B a flashing tablet of the ☽, and in the left one of the ☽. Let it not be moved or disturbed all those seven days; but not in the dark, save at night. Then let the operation as aforementioned be repeated over the curcurbite, and this process may be repeated altogether three times if the flashing light cometh not. For without this latter the work would be useless. But if after three repetitions it still appear not, it is a sign that there hath been an error in the working, such being either in the disposition of the Alchemist or in the management of the curcurbite. Wherefore let the ☽ and the ☽ invocations and exposures be repeated when without doubt, if these be done with care (and more especially those of ☽ and ☽ with those of the ☽ as taught, for these have great force materially) then without doubt shall that flashing light manifest itself in the curcurbite.

R - Holding the Lotus Wand by the WHITE end, the Alchemist now draws over the curcurbite the symbol of the Flaming Sword as if descending into the mixture. Then let him place the curcurbite to the East of the Altar. The Alchemist stands between the pillars, and performs a solemn invocation of the forces of ☽ to act therein. The curcurbite is then to be placed between the symbols of the Pillars A.:O.: [G.:D.:] or the pillars, upon a flashing tablet of 5. After this period, fit on the Alembic Head, and distil first in Balneum Mariae, but finishing in a sand bath in till such time as the mixture be all distilled over.

S - Alchemist takes the fluid of the distillate and let him perform over it an invocation of the forces of ☽ to act in the clear fluid, so as to formulate therein the alchemic ☽, even the ☽ of the Philosophers. The residuum or the Dead Head is not to be worked with at present, but is to be set apart. After the invocation of the Alchemic ☽ a certain brilliance should manifest itself in the whole fluid, i.e. it should not only be clear, but also brilliant and flashing. Now expose it in an hermetic receiver for seven days to the Sun's rays; at the end of which time there should be distinct flashes of light therein. (Or an egg philosophic may be used; but the receiver

of the Alembic if close stopped will answer this purpose.)

T - Now the residuum is to be taken out of the curcurbite, ground small and replaced. An invocation of the Forces of  $\Delta$  is then to be performed over that powder. It is then to be kept in the dark standing upon a flashing Tablet of  $\Delta$  for seven days. At the end of this time there should be a slight flickering of Light about it, but if this come not yet, repeat the invocation  $\Delta$  and shut it up for another seven days. This may be done thrice after which a faint flashing of Light is certain to come.

U - A flashing Tablet is to be made for each of the four Elements. These are to be placed on an A.:O.: [G.:D.] altar arranged for the  $\textcircled{O}=\textcircled{O}$ . The tablets of  $\nabla$   $\Delta$  are to be placed on the left of the Cross and Triangle (The station of the Stolistes) B E are to be placed on the right of the Cross and Triangle (The station of the Dadouchos). The  $\Delta$  and  $\Delta$  towards the East while the  $\nabla$  and  $\nabla$  towards the West. The receiver containing the distillate is now to be placed between the Air and Water Tablets, and the curcurbite with the Dead Head between the  $\nabla$   $\Delta$  Tablets. Now let the Alchemist perform an invocation using especially the Superior Ritual of the Pentagram, with the lesser magical implement proper to each element. First, of the forces of  $\Delta$  to act in the residuum of the fluid. Second of those of  $\nabla$  to act on the distillate. Third, of the forces of the  $\textcircled{\textstyle \oplus}$  to act in both (using the WHITE end of Lotus Wand). Fourth, of those of the  $\Delta$  to act on the distillate; and lastly, those of the  $\nabla$  to act on the Curcurbite. Let the Curcurbite and the receiver stand in this position for for five consecutive days, at the end of which time there should be flashes manifest in both mixtures. And these flashes should be slightly coloured.

V - The Alchemist, still keeping the vessels in the same relative positions, but removing the Tablets of the elements from the Altar, then substitutes one of כהָר [Kether]. This must be white with golden charges, and is to be placed on or within the white B between the vessels. He then addresses a most solemn invocation to the forces of כהָר [Kether] to render the result of the working that which he shall desire, and making over each vessel the symbol of the Flaming Sword. This is the most important of all the Invocations. It will only succeed if the Alchemist keepeth

himself closely allied unto his Higher Self during the working of the invocation and of making the Tablet. And at the end of it, if it have been successful, a keen and translucent flash will take the place of the slightly coloured flashes in the receiver of the curcurbite; so that the fluid should sparkle as a diamond, whilst the powder in the curcurbite shall slightly gleam.

W - The distilled liquid is now to be poured from the receiver upon the residuum of the Dead Head in the curcurbite, and the mixture at first will appear cloudy. It is now to be exposed to the ☽ for ten days consecutively (☉ = חֶפְרָה [Tiphareth] translating the influence of כֶּהֶר [Kether] the number ten is the Sepheroth). It is then again to be placed upon the white triangle upon the Altar, upon a flashing Tablet of ♀ with an invocation of the forces of ♀ to act therein. Let it remain thus for seven days, at the end of which time see what forms and colour and appearance the Liquor hath taken, for there should now arise a certain softer flash in the liquid, and an elemental may be evoked to test the condition. When this softer flash is manifest, place the curcurbite into the Balneum Mariae to digest with a very gentle heat for seven days. Place it then in the Balneum Mariae to distil, beginning with a gentle, and ending with a strong heat. Distil thus till nothing more will come over, even with a most violent heat. Preserve the fluid in a closely stoppered vial. It is an Elixir for use according to the substance from which it was prepared. If from a thing medicinal, a medicine; if from a metal, for the purifying of metals; and herein shalt thou use thy judgment. The residuum thou shalt place without powdering into a crucible, well sealed and luted. And thou shalt place the same in thine Athanor, bringing it first to a red, and then to a white heat, and this thou shalt do seven times in seven consecutive days, taking out the crucible each day as soon as thou hast brought it to the highest possible heat, and allowing it to cool gradually. And the preferable time for this working should be in the heat of the day. On the seventh day of this operation thou shalt open the crucible and thou shalt behold what Form and Colour thy Caput Mortum hath taken. It will be like either a precious stone or a glittering powder. And this stone or powder shall be of Magical Virtue in accordance with its nature.



A - The Form of Divination employed.

B - The Diviner.

C - The Forces acting therein.

D - The subject of the Divination.

E - The preparation of all things necessary, and the right understanding of the process so as to formulate a connecting link between the process employed and the Macrocosm.

F - The Invocation of the Higher; arrangement of the scheme of divination and initiation of the forces thereof.

G - In Divination. The first entry into the matter. First assertion of limits and correspondences: beginning of the working.

H - The actual and careful formulation of the question demanded; and consideration of all its correspondences and their classifications.

I - Announcement aloud that all the correspondences taken are correct and perfect; the Diviner places his hand upon the instrument of Divination; standing at the East of the Altar, he prepares to invoke the forces required the help in the Divination.

J - Solemn invocation of the necessary spiritual forces to aid the Diviner in the Divination. Then let him say, "Arise before me clear as a mirror, O magical vision requisite for the accomplishment of this divination."

K - Accurately define the terms of the question; putting down clearly in writing what is already known, what is suspected or implied, and what is sought to be known. And see that thou verify in the beginning of the judgment that part which is already known.

L - Next let the Diviner formulate clearly under two groups or heads:

(a) the arguments for,

(b) the arguments against, the success of the subject of one divination, so as to be able to draw a preliminary conclusion therefrom on either side.

M - First formulation of a conclusive judgment from the premises already obtained.

N - Same as section L.

O - Formulation of a second judgment, this time of the further developments arising from those indicated in the previous process of judgment, which was a preliminary to this operation.

P - The comparison of the first preliminary judgment with one second judgment developing therefrom, so as to enable the Diviner to form an idea of the probable action of forces beyond the actual plane, by the invocation of an Angelic Figure consonant to the process. And in this matter take care not to mislead thy judgment through the action of thine own preconceived ideas; but only relying (after due tests) on the indication afforded thee by the angelic form. And know, unless the form be of an Angelic nature its indication will not be reliable, seeing, that if it be an elemental, it will be below the plane desired.

Q - The Diviner now completely and thoroughly formulates his whole judgment as well for the immediate future as for the development thereof, taking into account the knowledge and indications given him by the angelic form.

R - Having this result before him, let the Diviner now formulate a fresh divination process, based on the conclusions at which he has arrived, so as to form a basis for a further working.

S - Formulates the sides for and against for a fresh judgment, and deduces conclusion from fresh operation.

T - The Diviner then compares carefully the whole judgment and decisions arrived at with their conclusions, and delivers now plainly a succinct and consecutive judgment thereon.

U - The Diviner gives advice to the Consultant as to what use he shall make of the judgment.

V - The Diviner formulates clearly with what forces it may be necessary to work in order to combat the Evil, or fix the Good, promised by the Divination.

W - Lastly, remember that unto thee a divination shall be as a sacred work of the Divine Magic of Light, and not to be performed to pander unto thy curiosity regarding the secrets of another. And if by this means thou shalt arrive at a knowledge of another's secrets, thou shalt respect and not betray them.



A - In Spiritual Development The Sphere of Sensation.

In Transformation The Astral Form.

In Invisibility The Shroud of Concealment.

B - The Genius or the Higher Self

C - In Spiritual Development The Sephiroth, etc. employed.

In Transformation The Forces used to alter the Form.

In Invisibility The garments of concealment

D - In Spiritual Development The Natural Man.

In Transformation: The Form to be taken.

[In Invisibility The Natural Man].

E - The Equilibriation of the Symbolism in the Sphere of Sensation of the Adept.

F - In Spiritual Development The Invocation of the Higher. The limiting and controlling of the lower and the closing of the material senses, to awaken the spiritual.

In Transformation Invocation of the Higher. The definition of the Form required as a delineation of blind force, and the awakening of the same by its proper formulation.

In Invisibility The Invocation of the Higher; the placing of a Barrier without the Astral Form; the clothing of the same with obscurity through the proper invocation.

G - In Spiritual Development Attempting to make the Natural Man comprehend the Higher by limiting the extent to which mere intellect can help him herein and by purification of his thoughts and desires. In doing this let him formulate himself as standing between the Pillars of Fire and Cloud.

In Transformation Formulating clearly to the mind the Form intended to be taken. The Restriction and Definition of this as a clear form and the actual baptism by Water and by Fire with the Order Name of the Adept.

In Invisibility Formulating clearly the idea of becoming Invisible. The formulating of the exact distance at which the shroud of Invisibility should surround the Physical Body should be concentrated. The consecration with Water and Incense, so

that their vapour may begin to form a basis for the shroud of concealment.

H - In Spiritual Development The Aspiration of the whole Natural Man towards the Higher Self, and a prayer for Light and guidance through his higher Self, addressed to the Lord of the Universe

In Transformation The actual Invocation aloud of the form desired to be formulated before you, the statement of the Desire of the Operator and the reason thereof.

In Invisibility The beginning to formulate mentally a shroud of concealment about the operator. The affirmation aloud of the reason and object of the working.

I - In Spiritual Development The Operator affirms aloud his earnest prayer to obtain Divine Guidance, kneels at the West of the Altar; in the position of the Candidate in the  $\textcircled{O}=\textcircled{O}$  and at the same time astrally projects his consciousness to the East of the Altar, and turns, facing his body, to the West, holding astrally his physical left hand with his astral left. And he raises his Astral right hand holding the presentment of his Lotus Wand by the White portion thereof, and raised in the Air erect.

In Transformation Announcement aloud that all is now ready for the operation of the Transformation of the Astral Body. The Magician mentally places the form as nearly as circumstances permit in the position of the Candidate in the  $\textcircled{O}=\textcircled{O}$ , himself taking the place of the Hierophant, holding his Wand by the black portion ready to commence the Oration aloud.

In Invisibility Announcement that all is ready for the commencement of the operation. Operator stands in the place of the Hierophant at this stage, placing his left hand in the centre of the white triangle and holding in his right the Lotus Wand by the black end, in readiness to concentrate around him the shroud of Darkness and Mystery.

*NB:* These operations a Pentacle or Telesma suitable to the matter in hand, may be made use of, the which is treated as is directed for Telesmata or the sigil of the spirit evocations.

J - In Spiritual Development Let the aspirant now slowly recite an oration unto the Gods and unto the Higher Self but as

if with his Astral Consciousness, which is projected to the East of the Altar. If at this point the Aspirant should feel a sensation as of faintness coming on, let him at once withdraw the projected Astral and properly master himself before proceeding any further. Now let the Aspirant, concentrating all his intelligence in his body, lay the blade of his Sword thrice on the Daath point of his neck, and pronounce with his whole will, the words "So help me, the Lord of the Universe and my own higher soul." Let him then rise, facing East, and stand for a few moments in silence, raising his left hand open, and his right holding the Sword of Art, to their full length above his head; his head thrown back, his eyes lifted upwards. Thus standing let him aspire with his whole will towards his best and highest Ideal of the Divine.

In Transformation Let him now repeat an exorcism of the shape into which he desires to transform himself, using the Names, etc., belonging to the Plane, Planet, or other Eidolon, most in harmony with the shape desired. Then holding the Wand by the BLACK End, and directing the flower over the head of the form, let him say, "In the name of the Lord of the Universe, Arise before me, O Form of (such and such a thing) into which I have elected to transform myself. So that seeing me men may see the thing that they see not, and comprehend not the thing they behold.

In Invisibility The Operator now recites an Exorcism of a Shroud of Darkness to surround him and render him invisible, and, holding the Wand by the BLACK end, let him, turning round thrice completely, formulate triple circle around him, saying, "In the Name of the Lord of the Universe, (recite the necessary names) I conjure thee, O Shroud of Darkness and of Mystery, that thou encirclest me so that I may become invisible, so that seeing me, men see me not, neither understand, but that they may see the thing that they see not, and comprehend not the thing that they behold! So mote it be!"

K - In Spiritual Development The Adept moves to the North, and facing East solemnly repeat the Oration of the Hierophant, as before endeavoring to project the speaking conscious self to the place of the Hierophant in so doing. Then let him slowly mentally formulate before him the Idea of a Great Angel figure with a flaming torch standing before him as if to lead.

In Transformation The Magician saith, "Pass toward the North, shrouded in darkness, O Form of \_\_\_\_\_ into which I have elected to transform myself." Then let him repeat the usual Oration of the Hierophant to the Candidate from the Throne of the East followed by a command aloud for the Mystic circumambulation.

In Invisibility Now move to the North, face East, and say, "I have set my feet in the North, and have said I will shroud myself in Mystery and concealment." Then repeat the Oration of the Hierophant, "The Voice of my Higher Soul, etc., " and then command the Mystic Circumambulation.

L - In Spiritual Development Following it, let the Aspirant circumambulate, still imagining the angel before him and pass to South, then let him halt, and aspire with his whole imagination, first to the Mercy side of the Divine Ideal, and then to the Severity thereof. And then let him imagine himself as standing between two great Pillars of Fire and Cloud, whose tops reach into the heavens, and whose bases are clouds of darkness.

In Transformation Let him bring the Form he hath around to the South, arrest it, and formulate it there, standing between two great Pillars of Fire and Cloud. Purify it with Water and by Incense, by placing these elements on either side of the Form.

In Invisibility Let him move to the South, halt formulating thyself as shrouded in darkness, on the right hand the Pillar of Fire, and on the left the Pillar of Cloud, but reaching from Darkness to the Glory of the Heavens.

M - In Spiritual Development The Adept moves unto the West, faces South East and repeats both the speeches of Hiereus and Hegemon.

In Transformation Passes to West, face South East, formulate the form before him, this time endeavouring to render it physically visible. Repeat speeches of Hiereus and Hegemon.

In Invisibility Now move from between the Pillars thou hast formulated to the West, face West, and say, "Invisible I cannot pass by the Gate of the Invisible save by the virtue of the name of Darkness. Then formulating forcibly about thee the shroud of Darkness, say, "Darkness is my Name, and concealment. I am the Great One Invisible of the Paths of the Shades. I am without fear, though veiled in darkness, for within me, though unseen is the

magic of Light."

N - In Spiritual Development After another circumambulation, the Adept aspirant halts at the South and repeats the meditation in L.

In Transformation Same as L.

In Invisibility Repeat process in L.

O - In Spiritual Development Adept moves to the East, and faces North West and repeats alike the words of the Hierophant and the Hegemon.

In Transformation Same as M.

In Invisibility Repeat process in M but the Operator says, "I am Light shrouded in darkness. I am the wielder of the forces of the balance."

P - In Spiritual Development And so let him pass to the West of the Altar, ever led by the Angel Torchbearer. And he projects his Astral, and he implants therein his consciousness, and his body kneels what time his soul passes between the Pillars. And he prayeth the Great Prayer of the Hierophant.

In Transformation Pass to the East of Altar, formulating the Form as near in the position of the Neophyte as may be. Now address a solemn invocation and conjuration by Divine Names, etc., appropriate to render the form fitting for thy Transformation therein.

In Invisibility Now, concentrating mentally about thee the Shroud of Concealment, pass to the West of the Altar in the place of the Neophyte, face East, remain standing, and rehearse a conjuration by suitable Names for the formulating of a shroud of Invisibility around and about Thee.

Q - In Spiritual Development The Adept repeats the oration and the mystic words and raising his head towards heaven he concentrates on the Splendor of the Divine Light.

In Transformation The Magician remains at the East of Altar, address the Form "Child of Earth, etc., " endeavoring now to see it visibly. Then at the words, "We receive Thee, etc." he draws the form towards him so as to envelop him, being careful at the same time to invoke the Divine Light by the rehearsal of the Mystic Words.

In Invisibility Now address the Shroud of Darkness, thus:

“Shroud of Concealment. Long hast thou dwelt concealed. Quit the Light, that thou mayest conceal me before men.” Then carefully formulate the shroud of concealment around thee and say, “I receive thee as a covering and as a guard.” Then repeating the Mystic Words Khabs Am Pekht.

R - In Spiritual Development Repeats the words of the Hierophant concerning the Lamp of the Kerux, and so also passeth he by the East of the Altar unto between the Pillars; and standing between them so raises his mind to the highest contemplation of his highest Divine ideal. Let him then stand in the Enterer and invoke the Power that it remove the darkness from his spiritual vision. So let him then endeavor to behold before him in the Place of the Hierophant a certain light which shapeth itself into a Form. (And this can be beheld only by the mental vision. Yet, owing unto the spiritual exaltation of the Adept, it may sometimes appear as if he beheld it with mortal eye). Then let him withdraw awhile from such contemplation and formulate for his equilibration once more the Pillars of Fire and Cloud on his left and right.

In Transformation Still keeping himself in the form of the Magician say, “Before all Magical Manifestation cometh the knowledge of the Divine Light.” He then moves to the Pillars and gives Signs, etc., endeavoring with the whole force of his Will to feel himself actually and physically in the shape of the Form desired. And at this point he must see as if in a cloudy and misty manner the outline of the form enshrouding him, though not yet completely and wholly visible. When this occurs, but not before, let him formulate himself as standing between the two vast Pillars of Fire and Cloud.

In Invisibility Let him act in nearly the same way in that he must obtain the effect of his physical body becoming partially invisible to his eyes as if a veil was being placed between it and him. (In all cases let a person of a nervous temperament be in total control of himself, for there is nothing more dangerous and a [indistinct word] way for such feelings with a practical working; it being a mark of a weak nature which being too small to grasp the grandness of the symbolism is turned inwards to itself to flatter the Lower Nature by a mimicry of the Higher. But a certain Divine Exaltation is

desirable, for herein is a sensation of an exalted strength.

S - In Spiritual Development Standing between the pillars let he Adept again endeavor to behold the Light shaping itself forth in the place of the Hierophant. Then the circumambulation takes place thrice saluting with the Sign of the Enterer the Place of light.

In Transformation He now again endeavors to formulate the Form as if visibly enshrouding him. He circumambulates thrice.

In Invisibility The same.

T - In Spiritual Development Let him stand opposite to the Place of Light, and in contemplation thereof let him imagine it surrounding him. And then endeavouring to identify himself with its Glory. So let him exalt himself in the likeness of a colossal Being, and endeavour to realise that this is the only True Self, and that the Natural Man is as it were the base and throne thereof, and let him do this with due and meet reverence and awe. And therefore he shall presently proclaim aloud, "Thus at length have I been permitted to begin to comprehend the form of my Higher Self."

In Transformation Standing at the East, let him thoroughly formulate the shape, which should now appear manifest, and as if enshrouding him, even to his own vision; and then let him proclaim aloud, "Thus have I formulated unto myself this Transformation."

In Invisibility Intensely formulating the Shroud, stand at the East and proclaim, "Thus have I formulated unto myself a shroud of Darkness and of Mystery, as a concealment and guard."

U - In Spiritual Development Now doth the Aspirant make entreaty of that Higher Self to render comprehensible what things may be necessary for his instruction and comprehension.

In Transformation Let him now invoke all the Superior Names, etc., of the Plane appropriate to the Form that he may retain it under his proper control and guidance.

In Invisibility The same invocations for the shroud only in this case they should be a rehearsal of all the Divine Names of בינה [Binah]

V - In Spiritual Development And he consults It in any matter he may have especially sought for guidance from the Beyond.

In Transformation and Invisibility He states clearly to the Form what he desires .

W - In Spiritual Development Let the Adept endeavour to formulate a link between his Higher Soul and his self and let him make an obligation of purity of mind before it avoiding in this any tendency to fanaticism or spiritual pride. And let the Adept remember that this process here set forth is on no account to be applied to endeavor to come in contact with the higher soul of another but only his own Higher Self. Else thus assuredly will he be led into error, hallucination, or even mania.

In Transformation and Invisibility The adept carries the lamp against the shroud or form in case it is used as the basis for an obsessing force. Therefore having lead to the effect of either invisibility or transformation the Magician should disintegrate the form or the shroud of concealment in the following manner. Let him rehearse a conjuration of the Light to disintegrate it and then let him then open the shroud and come forth out of the midst thereof, and then disintegrate by the use of a conjuration to the superior forces of the Plane in one case or of בָּנָה in the other to disintegrate and scatter the particles thereof, but affirming that they shall again be readily attracted at the command of the Magician. But on no account must he leave them without such disintegration, seeing that such a course of action would speedily attract an occupant which would become a horrible vampire praying upon him who had called it into being. And after frequent rehearsals of this operation, the thing may almost be done "per naturam."



A - The place where the operation is done.

B - The Magical Operator.

C - The Forces of Nature employed or attracted.

D - The active Telesma or material pentacle itself.

In meteorological phenomenon the material basis needed to perform the operation

E - In Telesmata, the selection of the Matter to form the Telesma; the preparation and arrangement of the place. The

drawing and forming of the body of the Telesma.

In Natural Phenomena the preparation of the operation; the formation of the Circle, and the selection of the material basis, such as a piece of Earth, a Cup of Water, a Flame of Fire, a Pentacle, or the like.

F - The Telesmata and meteorological phenomenon invocation of the higher divine forces, winding a black cord round the Telesman or material basis employed. Covering the same with a black veil, and initiating the blind force therein. Naming aloud the Nature of the Telesma or Operation.

G - In Talismans the pentacle, in meteorological phenomenon the material basis is now placed towards the West, and duly consecrated with Water and Fire. The purpose of the operation, and the effect intended to be produced is then to be rehearsed in a loud and clear voice.

H - In Telesmata Placing the Talisman or material basis at the foot of the Altar, state aloud the object to be attained, solemnly asserting that it will be attained, and the reason thereof. In meteorological phenomenon the same.

I - In Telesmata announcement aloud that all is prepared and in readiness, either for charging the Telesma, or for the Commencement of the Operation to induce the natural Phenomena. When the role of a good Telesma or is for good purpose it is to be placed within the White Triangle on the Altar and the magician places his left hand upon it and raises his right and invokes the charging force holding the sword or other implement erect. But if it be for an evil purpose it should be placed West of the White O upon the altar and the magician is to place his left hand on the White O and to place the sword point on the Talisma.

In meteorological phenomenon the same operation performed with the material basis employed.

J - In Telesmata the performance of an invocation to attract the desired spirit to the Telesma describing in the air above it the lineal figures and sigils, etc., with the appropriate instrument. Then, taking up the Telesma in the left hand, let him smite it thrice with the flat of the Sword. Then raising his arms to their full stretch and holding in the left hand the Telesma and in the right the Sword erect let him stamping thrice upon the Earth with the

right foot). The same is to be done with the material basis of for the meteorological phenomenon.

K - The Talisman or Material basis for meteorological phenomenon is to be placed towards the North, and the Operator repeats the Oration of the Hierophant to the Candidate in the same form as that employed by the magician in evocation and commands the mystic circumambulation in the path of darkness.

L - The Operator, taking up the Light and the Telesmata or Material basis for meteorological phenomenon, within its black casing carries it to the South, places it on the ground and then goes to the West of it and turns, facing east, he then consecrates it afresh with Water and Fire, lift it with left hand, turns facing West.

M - He now passes to the West with Telesmata and the Telesmata or Material basis for meteorological phenomenon, within its black casing in his hands, faces the South East opens covering but without entirely removing the Telesma or Material Basis, once smites it once with the flat blade of the Sword. The Operator repeats the Oration of the Hierophant to the Candidate in the same form as that employed by the magician in Evocation to physical form and commands the mystic circumambulation in the path of darkness. He says "Take on therefore manifestation without fear before me, for I am he in whom fear is Not." This being the sigil of the Telesmata or material basis.

N - Same formula under section L.

O - Similar to section M and what is to be laid down for the Evocation section O.

P - Similar to what has been laid down in Section P of the Evocation to physical appearance.

Q - Similar to what has been laid down in Section Q of the Evocation to physical appearance only in the case of a Talisma there should be a faint light around it and on the meteorological phenomenon there should be a slight commencement of the phenomena should be waited for.

R - He then takes up the Telesmata, or the Material basis for meteorological phenomenon, stands to East of the Altar, and faces West. Then shall he rehearse a long conjuration to the Powers and Spirits immediately superior unto that one which he

seeks to invoke, to make the Telesmata powerful. Then he places the Talisman or Material basis for meteorological phenomenon between the Pillars, himself at the East, facing West, then in the sign of the Enterer, doth he project the whole current of his Will upon the Talisman. Thus he continueth until such time as he shall perceive his will power weakening, when he protects himself by the Sign of Silence, and then drops his hands. He now looks toward the Talisman, and a flashing Light or Glory should be seen playing and flickering on the Talisman, and in the Natural Phenomena a slight commencement of the Phenomena should be waited for. If this does not occur, let the Magician repeat the Conjunction of the Superiors from the place of the Throne of the East. And this conjunction may be repeated thrice, each time ending with a new projection of Will in the Sign of the Enterer, etc. But if at the third time of repetition the Talisman or Material basis for meteorological phenomenon does not flash, then be it known that there is an error in the working. So let the Master of Evocations replace the Talisman or Material Basis, upon the Altar holding the Sword as usual, and thus doing, let him address an humble prayer unto the Great Gods of Heaven to grant unto him the force necessary to correctly complete the work. He is then to take back the Talisman, to between the Pillars, and repeat the former process, when assuredly the Light will flash. Now as soon as the Magician shall see the Light, he shall quit the station of the Hierophant and consecrate afresh with water and with fire.

S - Similar to that of Evocation.

T - Similar to that of Evocation other than instead of the spirit appearing, the Telesmata should flash more visibly and the Meteorological phenomenon should definitely occur.

U - Similar to that which is laid down for Evocation

V - Similar to that which is laid down for Evocation

W - Really similar to that which is laid down for Evocation only that in the case of the Talismata no banishing ritual should be performed there-over so as not to discharge it.

In the case of meteorological phenomenon it will really be best to see what divination is required and to wrap the material basis in white cloth for all the time that the phenomenon is required to act.

When it be time for the meteorological phenomenon to

cease, the material basis of N should be poured away and if of L should be ground to a powder and scattered abroad. If too hard a substance like metal to be discharged, banished and thrown aside. Or if a flame of O is to be extinguished if a vial containing M, re-used it should be emptied and afterwards washed out with pure water.



A - The Magic Circle itself.

B - The Magician who performs the evocation should wear the robe and Lamen of the Hierophant. A Pentacle, whereon is engraved the Sigil of the spirit to be invoked and on the reverse side the Hierophant's lamin.

C - The Names and Formulae to be employed.

D - The Symbol of the whole evocation.

E - The Construction of the outer circumference of the magic circle and the placing of all the symbols, etc., employed, in the places properly allotted to them; so as to represent the magical circle as the interior of a Temple in the Grade of Neophyte, and the consecration of the actual piece of ground or place, selected for the performance of the Evocation.

F - The Invocation of the Higher Forces. Pentacle formed of three concentric bands, name and sigil of Spirit written therein, in proper colours. The whole is to be wrapped around thrice with cord, and shrouded in black covering. Thus bringing into action a Blind Force to be further directed or differentiated in the Process of the Ceremony. Announcement aloud of the purpose of the working; name of the Spirit or Spirits, which it is desired to evoke. This is pronounced towards the quarter appropriate to the spirits standing in the centre of the circle.

G - The Name and Sigil of the Spirit, wrapped in a black cloth, or covering, is now placed within the circle, at the point corresponding to the West, representing the Candidate. That is considering the circle as a presentment of the ①=① grade of Neophyte. Consecration or Baptism by water and fire of the corded, veiled Sigil then takes place, with Water and Fire takes place and the proclamation in a loud and firm voice of the spirit (or

spirits) to be evoked on this occasion.

H - The veiled Sigil is now to be placed at the foot of the Altar. The Magician then calls aloud the Name of the Spirit, summoning him to appear, stating for what purpose the spirit is evoked: what is desired in the operation; why the evocation is performed at this time, and finally solemnly affirming that the Spirit shall be evoked.

I - Announcement that all is prepared for the commencement of the actual Evocation. If it be a good spirit the Sigil is now to be placed within the white Triangle on the Altar, the Magician places his left hand upon it, raises in his right hand the Implement (usually the Sword) erect; and commences the Evocation of the Spirit to visible appearance outside the Magical circle. The Magician stands in the Place of the Hierophant at the East of the Altar facing West not matter what quarter appropriate to that spirit to be evoked. But if the nature of that Spirit be evil, then the Sigil must be placed not within and to the West of the white B and the Magician shall keep his left hand in the centre of the white B and the point of the Magical Sword upon the centre of the Sigil.

J - Now let the Magician imagine himself as clothed outwardly with the semblance of the form of the Spirit to be evoked, but he must be careful not to identify himself with the spirit, which would be dangerous. Think of it as a species of mask, worn for the time being. And if he knows not the symbolic form of the Spirit, then let him assume the form of an Angel belonging unto the same class of operation. This form being assumed, then let him pronounce aloud, a convenient and potent exorcism of the Spirit unto visible appearance. At the conclusion of this exorcism, taking the covered sigil in his left hand, let him smite it thrice with the Magic Sword, not with the edge or the point. Then let him raise on high his arms to their utmost stretch, holding in his left hand the veiled sigil, in its black covering and in his right the Sword erect. At the same time stamping thrice upon the ground with his right foot.

K - The veiled and corded sigil, still bounded and covered in black, is then to be placed in the Northern part of the Hall at the edge of the Circle, and the Magician employs the oration of the Hierophant, from the throne of the East, thus: "Let me shroud myself in darkness, then I may manifest myself in Light, etc." The Magician then commands that the Mystic Circumambulation will

take place.

L - The Magician takes up veiled and corded sigil in his left hand and circumambulates the Magic Circle once, then passes to the South and halts. He placing the sigil on the ground and stands between it and the West. Facing East he consecrates it with Water and Fire. Then takes it in his hand, facing westward.

M - The Magician now moves to the West of the Circle, having the Sigil in his left hand and the sword in his right; faces South West, and again astrally taking on the form of the Spirit, and for the first time partially opens the covering of the Sigil, without however entirely removing it.

He then smites it once with the flat blade of the sword, saying, in a loud, clear, and firm voice: "Thou canst not pass from concealment unto Manifestation, save by the virtue of the Name Myhla Elohim. Before all things are the Chaos and the Darkness, and the Gates of the Land of Night. I am He Whose Name is Darkness. I am the Great One of the Path of the Shades. I am the Exorcist in the midst of the Exorcism. Appear thou therefore without fear before me, so pass thou on." He then he covers the Sigil with the Veil.

N - Same procedure as section L

O - Similar to section M. Magician passes to the East of the circle etc. Opens black covering, smites sigil with lotus wand, and says: "Thou canst past me, sayeth the Guardian of the East save by virtue of the name ፳፻. After the Formless and the Void and the Darkness, then cometh the knowledge of the Light. I am that Light which riseth in the Darkness. I am the Exorcist in the midst of the Exorcism. Appear thou therefore in visible form before me, for I am the Wielder of the Forces of the Balance. Thou hast known me now, so pass thou on." He recovers the sigil.

P - He takes the Sigil, still bound and covered, and passes to Altar. If it be a good spirit, then within, but an evil spirit without the white  $\triangle$ . The Magician stands in the Place of the Hierophant at the East of the Altar facing West no matter what quarter appropriate to that spirit to be evoked. But if the nature of that Spirit be evil, then the Sigil must be placed not within and to the West of the white  $\triangle$  and the Magician shall keep his left hand in the centre of the white  $\triangle$  and the point of the Magical Sword

upon the centre of the Sigil. He then rehearses the invocation of the Spirit unto visible appearance, conjuring by Divine and then other Names consistant to his nature.

Q - The Magician now elevates the covered Sigil towards heaven, removes the black covering from it, but retains the cord bound around the pentacle. He places the sigil in the white triangle or to the west of it depending on the nature of the spirit. Crying with a loud voice, "Child of (what ever force it might be) long hast thou dwelt etc." He then holds the sword erect above the centre, the pommel immediately above the centre of the Sigil, and says, "By all the Names, Powers, and Rites already rehearsed, I conjure thee thus unto visible appearance." Then the Mystic Words.

R - The Magician says: "As Light hidden in the Darkness can manifest therefrom, so shalt thou become manifest from concealment unto manifestation."

He then takes up the Sigil, stands to East of Altar, and faces West. He shall then rehearse a long conjuration to the powers and spirits immediately superior unto that one which he seeks to invoke, to force him to manifest himself unto visible appearance. He then places the Sigil between the Columns and goes to a position analogous to that of the Heirophant in the *AO* [G.D.] Temple in the ①=①. Then in the sign of the Enterer or the Attacking Sign he enacts the whole current of his will upon the Sigil. He remains as such for several minutes until he shall become fatigued. He then gives the sign of silence or the defending sign and drops his hands. He now directs his attention to the Quarter appropriate to the Spirit invoked (As if it were O it would be towards the south) until he can see a form commencing to shape itself, but misty and [indistinct]. If he can't see the form beginning to manifest, he need not proceed further with the invocation but standing still in the place of the Heirophant he should then proceed to call upon superior forces of the plane of the spirit to force it to physical manifestation followed by the projection of Will in the sign of the Enterer followed by the sign of Silence. This may be done three times, but if at the third time of repetition the Spirit does not begin to form it shows that there has been an error committed in a previous part. Wherefore he should take the sigil back to the altar, place it within the white triangle (or towards the West if it

is an evil Spirit) and laying his left hand on the Sigil and elevating his sword in his right hand let him address a humble prayer unto the Gods to give him the force requisite to complete the evocation correctly. (But if the spirit is evil he must keep the sword on the sigil until the prayers or invocation to the Gods). He is then to take back the Sigil back to the columns, and repeat the formula processes, and assuredly that Spirit will begin to manifest, but in a misty and ill-defined form. (But if, as is probable, the Operator be naturally inclined unto evocation, then might that Spirit perchance manifest earlier in the Ceremony than this. Still, he should go through the Ceremony laid down omitting nothing). Now as soon as the Magician shall see the visible manifestation of that Spirit's presence, he shall quit the station of the Hierophant, and consecrate the Sigil afresh with Water and with Fire.

S - The Magician removes the cord, and smiting it with the sword, exclaiming, "By and in the Names of (Appropriate there unto)... I do invoke upon the the power of perfect manifestation into visible appearance." He then circumambulates the circle thrice holding the sigil in his left hand.

T - The Magician, standing in the place of the Hierophant, but turning towards the place of the Spirit and fixing his attention thereon, now reads a potent Invocation of the Spirit unto visible appearance, having previously placed the sigil on the ground, within the circle, at the quarter where the Spirit appears. This Invocation should be of some length; and should rehearse and reiterate the divine and other Names consonant with the working. That Spirit should now become fully and clearly visible, and should be able to speak with a direct voice, if consonant with his nature. The Magician then proclaims aloud that the Spirit (give name) hath been duly and properly evoked in accordance with the Sacred Rites.

U - The Magician now addresses an Invocation unto the Lords of the plane of the spirit to compel him to perform that which the Magician shall demand of him.

V - The Magician carefully formulates his demands, questions, etc., and writes down any of the answers that may be advisable.

W - The Magician now addresses a Conjuration unto the Spirit evoked, binding him to hurt or injure naught connected

with him, or his assistants, or the place. And that he deceive in nothing, and that he fail not to perform that which he hath been commanded. He then dismisses that Spirit by any suitable form, such as those used in the higher grades of the ①=①. If he will not go, then shall the Magician compel him by forces contrary to his nature. But he must allow a few minutes for the Spirit to dematerialise the body in which he has manifested, for he will become formless, then misty and then vanish. And note well that the Magician (or his companions if he have any) shall never quit the circle during the process of evocation, or afterwards, till the Spirit hath quite vanished. In some conditions there might be the danger of sudden death or at least violent obsession or mania. They may arise simply from the Astral conditions, and currents established, and without the actual intention of the Spirit to harm, although if of a lower nature, he would probably endeavor to do so. Therefore, before the commencement of the Evocation, let the operator assure himself that everything which may be necessary, be properly arranged within the circle. But if it be actually necessary to interrupt the Process, then let him stop at that point, veil and re-cord the Sigil if it have been unbound or uncovered, recite a License to Depart or a Banishing Formula, and perform the Lesser Banishing Rituals both of the Pentagram and Hexagram. Thus only may he in comparative safety quit the circle.

The General symbolism of the Closing of the Temple in the ①=① grade is with reference to these formulas, the adverse of the opening. The sections with the Latin letters thus (A) is to show division and no symbolism is intended by them.

## Z Part 3

*The Symbolism of the Admission of the Candidate*

*Being the concluding part of that Portion of the*

*Book of the Voice of*

**lewoi**

*Which is called the -*

*“Enterer of the Threshold” and is the Complete Explanation of the*

*Symbolism of the ①=□*

*Grade of Neophyte of the [AO/GD] in the Outer*

## *THE SYMBOLISM OF THE ADMISSION OF THE CANDIDATE*

The Candidate is waiting without the Portal, under the care of the Sentinel, “The Watcher Without.” That is, under the care of the form of Anubis of the West. Symbolically that he may keep off the “Dog-Faced Demons,” the opposers of Anubis, who rise from the “confines where matter ends,” to deceive and drag down the Soul.

*“Since ever dragging down the Soul and leading it from sacred things,  
from the confines of matter arise the terrible Dog-Faced Demons never  
showing a true image unto mortal gaze.”*

Ritual of the 31st Path leading to ③=□

The Hierophant gives a single knock to announce the just commencement of a Vibration in the Sphere of Sensation of the Candidate. He then states that he holds the Dispensation from the G.H. Chiefs of the Second Order; this is to affirm that the effect of the ensuing Ceremony upon the Candidate is only authorised by the Higher Powers; and for the purpose of Initiation which shall ultimately lead to the Knowledge of his Higher Self, but he is first to be admitted to the Grade of Neophyte which has no number, concealing the commencement of All Things under the similitude of No Thing.

And the Hegemon, the representative of the Goddess of Truth

and Justice, is consequently sent to superintend the preparation of the Candidate, thus symbolising that it is the Presider of Equilibrium who is to administrate the process of Initiation, by the commencement of the Equilibrium of the Forces in the Candidate himself, through the Symbols of Rectitude and Self-control.

But the actual preparation of the Candidate is performed by the Sentinel the "Watcher Without" to show that this Preparation must be first accomplished before the establishment of Equilibrium can occur. Therefore, doth the Hegemon superintend the preparation rather than perform it actually.

Now the body of the Candidate is surrounded by a Triple Cord to show the binding and restriction of the Lower Nature, and it is triple in reference to the White Triangle of the Three Supernals. Then also, are the eyes bandaged symbolising that the Light of the Material World is but Darkness and Illusion compared with the radiance of the Divine Light.

The Preparation also represents a certain temporary binding and restriction of the Natural Body.

## *REGARDING the MANNER in which the HIEROPHANT should CONDUCT the CEREMONY*

The Hierophant, being a Member of the Second Order, and therefore initiated into the Secret Knowledge of this Symbolism, which Secret Knowledge is to be kept from the Outer Order; and if any other of the Officers taking part in the Ceremony of the ①=① be also initiated let both him and them remember what tremendous Gods and Goddesses they represent, the Divine Forces of the Eternal in the administration of the Universe.

The Ritual should in all cases be read in a loud, stern, clear and solemn voice, so as to impress the Candidate with the solemnity of the Occasion; and in this, there should be no foolish nervousness or hesitation. But the Ritual as performed by an initiated Hierophant should become in his hands something more than this; thus therefore should he act.

Let him, remembering what particular God or Goddess he representeth, exalt his mind unto the contemplation thereof, and let him think of himself as a vast figure, standing or moving in the likeness of that God or Goddess; colossal, his head lost in the clouds, with Light flashing round it from the headdress of the God; his feet resting upon the Earth in darkness and thunder, and rolling clouds, and his form wrapped in flashes of Lightning - the while vibrating the Name of the God.

Thus standing, let him endeavour to hear the voice of the God or Goddess whom he or she representeth, (As in the case of the Imperator (or Imperatrix) if he or she speaketh or acteth let it be in the likeness of the Great Goddess Nephthys. But if it be the Hierophant let it be in that of Osiris, when upon the Throne of the East, and that of Aroueris when he moveth from his place.)

And let him speak not as if unto an assembly of mortals but as to an assembly of Gods; and let his voice be so directed as if to roll through the Universe to the utmost confines of space. And let the Candidate represent unto him, as it were, a world whom he is beginning to lead unto the Knowledge of its Governing Angel.

Thus therefore shall the Initiate administer the Ritual.

As it is written, "The Lightning lighteneth out of the East and shineth even unto the West, and so shall the coming of the Son of Man be."

The Candidate during the Ceremony is addressed as "Child of Earth" as representing the earthly or terrestrial nature of the Natural Man; he who cometh forward from the darkness of *מלכות* to endeavour to regain the Knowledge of the Light. And this is what is intimated by the speech of the Hegemon, because the Path of the Initiate is but as darkness and foolishness to the Natural Man. Also the single knock given by the Hegemon without the door representeth the consenting of the will of the Natural Man to receive the first vibration formulated by the Hierophant; and it is answered by the Kerux within, as a witness confirming the same. This being so done, the Kerux then, as the witness, demandeth authority from the Hierophant to admit the Candidate into the Hall of Truth and Justice. The Hierophant, in granting the permission, sealeth the Candidate with a new name (his motto) which shall thus stand as his Title in the Hall of Truth.

For this motto is not a name given to the Physical Body of the Outward Man, but an Occult signifier of the aspirations of his Soul,

and which therefore should not be a meaningless or trivial phrase. Consequently in affirmation of the Motto as the Name of the Candidate in the Hall of Truth doth Osiris at once send forward the Goddesses of the Scales of the Balance to Baptize him with Water and with Fire. As it is written, "Unless a man be born of Water and of the Spirit, he shall in no wise enter the Kingdom of Heaven!"

The Kerux instantly barreth the Candidate's passage, though opening the door to admit him; to mark that no natural man of unpurified desires can be a dweller of the Halls of Truth. The Goddesses of the Scales immediately consecrate him as there formulating in the Candidate's Sphere of Sensation a vibration whose purpose is to bring into action the Operation of the Pillars in his Sphere of Sensation. Now this is the first Consecration. But even as there are 4 Pillars at the extremities of a Sphere when the 10 Sephiroth are projected therein in the form of the Tree of Life (the Middle Pillar forming the axis of the said Sphere) so also are there four separate consecrations of the Candidate, with Water and Fire, during the Ceremony of the Admission to the ①=① Grade of Neophyte, and his Astral appearance at this juncture will be that of a form wrapped in darkness as if extinguished thereby, and having unto his Right and unto his Left the faint semblance of the Two Great Pillars of Fire and of Cloud, whence issue faint rays into the Darkness which covereth him. But immediately above his Sphere of Sensation there will appear a ray of bright Light as if preparing to penetrate the Darkness and the result of this will be that the Candidate, during the whole of the ceremony of Admission, will usually appear to be somewhat automatic and vague.

Now it is to be observed, that this Reception and Consecration taketh place in the darkest part of Malkuth; wherefore the moment this is finished, the Candidate is conducted to the foot of the Altar; that is unto the Citrine part of Malkuth which is the portion receiving the impact of the Middle Pillar.

Now, the Hegemon throughout the Ceremony acteth as a Guide, Prompter and Answerer for the Candidate, that is to say that his office toward the Candidate is analogous unto that of the Higher Soul; wherefore also, the Hegemon holding the Mitre-headed Sceptre, doth thus attract by that Sceptre of Wisdom, the Simulacrum of the Higher Self of the Candidate. But now at this moment, as the

Candidate standeth before the Altar, so also as the Simulacrum of the Higher Self is attracted, doth the Form of the Accuser arise in the place of the Evil Triad attracting also the Simulacrum of the Evil Persona of the Candidate, and were it not for the power of the 42 lettered name in the Palaces of יְצִירָה (the Gods of which name are usually called the “Great Assessors of Judgment”) the actual Evil Persona would at once formulate and be able to obsess the פָּנִים of the Candidate. For, seeing that at this time, the Simulacrum of the Higher Soul is attracting the נְשָׁמָה Neschamah of the Candidate, the Human Will is not as powerful in the פָּנִים for the moment; seeing that the Aspirant of the Mysteries is now, as it were, divided. His נְשָׁמָה is directed to the contemplation of the Simulacrum of his Higher Self attracted by the Hegemon, his Natural Body being bound and blinded, his פָּנִים being threatened by the Simulacrum of the Evil Persona attracted by וְלֹאָשׁוֹן פָּנָן, and a species of a Shadow of himself thrown forward to the Place of the Pillars, where the Scales of Judgment are set. For the first Consecration at the same time that it hath established a semblance of the Pillars to his right and left, hath drawn forth from him a semblance of himself to the place vacated by the Hegemon between the two Pillars of the Temple.

Here then standeth the Shadow of the Candidate while the Scales of the Balance oscillate unseen, and while also unseen and colossal, there is imaged before him לְוֹאָשׁוֹן מְתָתְרֹן Metatron, in the “Sign of the Enterer of the Threshold” ready, according to the decision of the Human Will, to permit or withhold the descent of the Lower Genius of the Candidate. And meanwhile, the “Great Assessors of Judgment” examine into the truth of the accusations formulated by the Evil and Averse Antithesis.

For the Assessors of Judgment come not under the head of the “Invisible Stations,” but during the Obligation and Circumambulation of the Candidate even until he is brought unto the Light, they hover immediately over the limits of the Temple, and their evil Antithesis immediately below. At this point therefore in the Ceremony is the decision actually taken by the Human Will of the Candidate, and rarely in his lifetime hath he been nearer the condition of death than at the moment when he standeth before the Altar, just before taking the Obligation of a Neophyte; seeing that he as though, disintegrated into his component parts.

Therefore this process of Symbolic Judgment taketh place during the speeches of the Hierophant to the Candidate; his answer prompted or by means of the Hegemon, and his consent to take the Obligation of Secrecy, etc.

Now the moment that the Candidate thus consenteth, the Hierophant advanceth between the Pillars as if thus asserting that the Judgment is concluded, and he advanceth by the Invisible Station of Harpocrates unto that of the Evil Triad, which latter he treadeth down Symbolically in his passage, so that as Aroueris he standeth upon the Opposer. He thus cometh unto the East of the Altar interposing between the place of the Evil Triad and the Candidate.

At the same time the Hierous advances on the Candidate's left, and the Hegemon standeth on his right-hand as formulating about him the Symbol of the Triad before he be permitted to place his right hand in the centre of the White Triangle of the Three Supernals on the Altar. And he first kneeleth in Adoration of that Symbol, as if the Natural Man abnegated his Will before that of the Divine Consciousness.

Now as he kneeleth in the midst of the Triad of Aroueris, Horus, and Themis, he placeth his left hand in that of his Initiator, as affirming his passive reception of the Ritual, but his right hand upon the White Triangle as symbolising his active aspiration towards his "Higher Self." His head is bowed as representing the voluntary submission of the Human Will to the Divine, and for the latter reason, in the Obligation he repeateth his name in the Outer World. The Hierophant giveth one knock, affirming that the Symbol of Submission unto the Higher is perfect.

Only at that moment doth the invisible and colossal figure of Thoth-Metatron cease the "Sign of the Enterer" and give the "Sign of Silence", permitting the first real descent of the Genius of the Candidate, who descendeth unto the Invisible Station of Harpocrates as witness to the Obligation. And the Assessors remain above the limits of the Temple, but in the "Sign of Silence," but their Antithesis below in the "Sign of the Enterer" for in these Signs great powers be hidden.

(Now the Divine Name of 42 Letters is formed by certain transmutations from the 42 First Letters of the Book of Genesis as far as b of the word "Bohu" affirming the Commencement of the Creation, and that the Earth was formless wherefore it stoppeth short of the letter b of "Bohu" so that it may not affirm the whole word meaning

“Void”, but instead the letter b only.)

And the “Assessors of Judgement” as said before, are the Gods of the Letters of this Name.

The Obligation of the Neophyte followeth; affirming the Voluntary binding and restriction of the Lower Will.

But at its end cometh and important penal clause, by which the Candidate affirmeth the punishment of expulsion and casting forth from among the Forces of Good, which will naturally mean the giving himself over to the “Power of the Evil Triad and of his own Evil Persona”; and the penalty also of voluntary submission to a blasting and fatal current set in motion by the Gods, and with the consent of his Higher Self.

At this moment the Evil Triad riseth in menace, the “Avenger of the Gods,” Horus layeth the blade of his Sword on the point of the Daath junction with the spine, affirming the power of Life and Death over the Mortal Body, and the form of the Higher Self advanceth and layeth its hand on the Candidate’s head for the first time, at the words “So help me the Lord of the Universe and my own Higher Soul.”

And this is the first assertion of the connecting link between them. But those Initiates of the Second Order who may be present shall not afterwards discuss the Form of the Higher Soul of a Candidate, nor shall they tell him thereof; and the Zelator Adeptus Minor is of yet far from the Grade which giveth authority on such matters.

Then only after the connection is established doth the Hierophant raise the Candidate in the Title of a Neophyte of the Order.

The Candidate is then placed in the North, the place of greatest Symbolic darkness; the Invisible Station of Tau-aur, the Bull. But therein ruleth Ahapshi, the Rescuer of Matter, Osiris in the Sign of Spring. That as the Earth emergeth from the darkness and barrenness of Winter, so the Candidate may thus affirm the commencement of his Emancipation from the Darkness of Ignorance.

The Hierophant and the Hiereus return to their Thrones, and therefore it is not Aroueris, but Osiris himself that addresseth the speech to the Candidate, “The Voice of my Higher Self,” etc., and this is to confirm the Link established between the hmcn and the Genius by formulating the conception thereof into the ॥॥॥

Thus therefore, Osiris speaketh in the character of the Higher Soul, the symbolic form of which is standing between the Pillars before him.

For the affirmation of the Higher Soul as the God of the Man doth not mean that this is the only God, but rather that it is the only presentment of Him which the Natural Man can at all grasp. Neither here is it just therefore to say that the Higher Soul is one with God, seeing that the part is by no means the whole, nor can the whole be accurately or sufficiently described as an assembly of parts. Neither let thy reverence for the God of Thyself cause thee by a misconception to lose thy reverence for the Gods who live forever, the Aeons of Infinite Years. For herein is a great error and one which may bring about in its illumination what is known as the Fall of the Genius, a sin which entails none the less terrible consequences because it is a sin of the Higher Plane where the choice is not between Good and Evil, but between the Higher and Lower forms of Good!

Therefore is the Mystic Circumambulation in the Path of Darkness led by the Kerux with the Symbolic Light, as formulating that the Higher Soul is not the only Divine Light; but rather a spark from that Ineffable Flame, as the Kerux, in his turn, is but the Watcher of the Gods. Therefore doth the Kerux lead with the Symbolic Light and after him cometh the Hegemon, the Translator of the Higher Self, leading the Candidate; then the Stolistes and Dadouchos, Goddesses of the Scales of the Balance. They move once round; the formation in the darkness of the בִּנָּה Binah angle of the White Triangle of the Three Supernals. The Hierophant strikes once as they pass him, and the Hiereus once as they pass him, as the affirmation of Mercy and of Vengeance respectively. And the Invisible Assessors give each the "Sign of the Enterer" as the Candidate passeth each, as passing him onward on his way.

A second time they pass the Hierophant affirming the commencement of the Formulation of the Angle of בִּנָּה Binah.

The Kerux bars the Candidate's approach to the West to mark that the Natural Man cannot obtain the understanding of even the Son of Osiris unless by purification and equilibrium. Therefore again is the Candidate consecrated with Water and Fire, and the Pillars about his Sphere of Sensation are rendered more manifest.

After this second consecration only is the Candidate allowed to approach the place of even the "Twilight of the Gods" and then only for a brief space the hoodwink is slipped up though not removed as if then only the Natural Man were permitted to obtain a glimpse beyond.

In the challenge of the Hiereus to know the Name is signified the Knowledge of the Formula, and therefore that without the Formula of Horus being formulated in the Candidate that of Osiris cannot be grasped. But to the Candidate this will only appear as terrible and incomprehensible Force; "The Force of the Avenger of the Gods," whence the speech of the Hegemon for him. The Candidate cannot as yet comprehend that before Mildness can be exercised rightly, the forces both of Severity and Mercy must be known and wielded. But to accomplish this, the greatest courage and energy is required, and not hysterical weakness and absence of resolution and action. Therefore is the address of the Hiereus an affirmation of the necessity of courage and of the danger of fear; and he giveth one Knock, as if sealing the vibration of that Force imaged in the Candidate's Sphere of Sensation.

The next barring and consecration of the Candidate is an extension of the meaning of the previous one, and the commencement of the Formulation of the Angle of קְרֵב Kether.

The hoodwink is again slipped up as giving a still further glimpse of the Nature of the Divine Light; though only an imperfect one to the mind of the Candidate; therefore to him (as expressed in the answer of the Hegemon for him to the challenge of the Hierophant) simply as a Light dimly seen through the Darkness, yet heralding a Glory beyond. Therefore doth the speech of the Hierophant formulate the forces of the hidden central Pillar. After this only doth he pass to the Altar of the Universe which receiveth the Influence of the Three Pillars, as though then the Ray from the Divine could descend into the darkness of the mind, as though then, and not till then, is he fitted to realise what are the first things necessary to the "Search for the Shining Light."

The Hierophant leaveth his Throne and passeth between the Pillars, either halting there during the prayer, or halting at the place of Harpocrates, or that of the Evil Triad, or East of the Altar. It does not particularly matter which, but one of them may seem more appropriate to a particular Candidate than another and the Hierophant will usually find that he instinctively halteth at the proper place.

The Hiereus standeth on the left of the Candidate and the Hegemon on his right, thus again completing the formation of the Triad of the Supernals; while the Kerux, Stolistes and Dadouchos represent an inferior and supporting Triad behind him, as if they affirmed that he has passed the Judgment of the Balance.

The Hierophant and Hiereus may hold their Banners, and it is better, though not absolutely necessary, if they can be conveniently done. In any case, it is done astrally whether the actual Banners be there or not.

And the Higher Self of the Candidate will be formulated in the Invisible Station of Harpocrates behind the Hierophant, who is in his present position is Aroueris. The Hierophant giveth a single stroke to seal the matter and then invoketh the Lord of the Universe.

Then only, is the hoodwink definitely removed. The Hierophant, Hiereus, and Hegemon join Sceptres and Sword above the Candidate's head, thus formulating the Supernal Triad, and asserting that they receive him into the Order of the [AO/GD], and they recite the Mystic Words as sealing the current of the Flowing Light.

But the Higher Self remaineth in the Station of Harpocrates, and at this point, to the Spirit Vision there should be a gleaming White Triangle formulated above and touching the forehead of the Candidate, the Symbol of the White Triangle of the Three Supernals.

The Hierophant now calleth forward the Kerux, cautioning the Candidate that the Light had preceded him, but without his knowledge. It representeth to him a vague formulation of his ideal, but which he can neither grasp nor analyse. Yet this Light is not the Symbol of his Own Higher Self, but a Ray from the Gods to lead him thereto.

Now only when thus brought to the Light is the Candidate, by command of the Hierophant, brought to the East of the Altar, that is to say, unto place of the Evil Triad as though thus affirming that he will cast out and trample upon the Evil persona which then will become a support unto him, but it must first be cast down unto its right place.

Therefore it is to the Hiereus, ~~soop~~, the "Avenger of the Gods" that is delegated the duty of investing him with the secret signs, etc., of the Grade; of placing him for the first time between the Pillars, and superintends his Fourth and Final Consecration, as thus bringing his Force in Matter unto the aid of the Candidate, so that he may with the more safety and resolution combat the temptations of the Evil Persona.

The Hierophant has returned to his Throne while the Hegemon holds the insignia of the Hiereus as he confers the Signs, etc. She thus affirms the necessity of the force represented by the Hiereus to the Candidate.

Meanwhile the Hierophant returneth unto his Throne, but the Hegemon holdeth the Insignia of the Hiereus during the conference of the Secret Signs, etc, in affirmation of the necessity of the Force which the Hiereus representeth unto the Candidate.

The positions now are:

Hierophant - on his Throne.

Hiereus - At the East of the Black Pillar.

Hegemon - At the East of the White Pillar.

There again formulating and strengthening the Triad which here representeth the reflection of the Three Supernals.

The Higher Soul will be formulated between the Pillars in the place of Equilibrium.

The Candidate will be at the place of the Evil Triad.

The Hiereus now advanceth between the Pillars unto the Invisible Station of Harpocrates.

of the COMPLETE SYMBOLISM AND MEANING  
of the STEP, SIGNS, GRIP or TOKEN, GRAND WORD  
and PASSWORD OF THE ①=② GRADE OF NEOPHYTE

They have this threefold interpretation:

- a) Apparent Meaning
- b) Spiritual or Mystic reference
- c) Practical Application

Each is therefore here considered under these three heads.

*of the STEP*

a) Apparent Meaning:

The left foot is advanced about six inches representing the foot on the side of ①② put forward and taking a hesitating step in darkness. The left foot is to represent the power of Isis, or the beginning of an action rather than Nephthys as the end thereof.

(Now the term "inches" is employed here only to render it more intelligible unto English Initiates. It means a convenient measure of

6, and preferably 6 times the measurement of the top phalange of the thumb = Spirit and Will.)

b) Spiritual or Mystical Meaning:

It symbolizeth the beginning of the stamping down of the Evil Persona, and the foot is advanced 6 inches (or 6 metrical distances) answering to the number 6 of תִּפְאֶרֶת Tiphareth. **סֹעֲרָה** alluding therefore to the Self-Sacrifice necessary to accomplish this.

c) Practical Application:

It representeth the practical application of the beginning of a magical Force; and let the Adept, in using the “Sign of the Enterer” practically give the step as he commenceth the Sign; and let him imagine himself colossal, clothed with the form of the God or Goddess appropriate to the work, his head reaching unto the clouds, his feet resting upon the Earth, and let him take the Step as if he stamped upon the Earth, and the Earth quaked and rocked beneath him. As it is said “Clouds and Darkness are round about Him. Lightning and Thunders are the habitation of His feet.”

Its Secret Name is “The Step of the Avenger.”

*of the SALUTING SIGN*

a) Apparent Meaning

The Apparent Meaning is that of groping forward in Darkness in search of the Truth.

b) Spiritual or Mystical Reference

It represents the invocation and bringing forward of the Light into the Material, to aid the Will of the Candidate in his search for and Aspiration unto the Higher.

c) Practical Application

Standing as before described, in the form of the God, and elevating the mind unto the contemplation of thy קֶתֶר, take the Step like a stroke with the foot. Bring the arms upwards to their full stretch above the head as if touching the Kether, and as the Step is completed, bring the arm and hands over the head forward, down to a horizontal position forward, arms extended, fingers straight, palms downwards, the hands directed towards the object it is wished to charge or effect; at the same time sinking the head till the eyes look exactly between the thumbs, the glance parallel with them.

In this way, the rays from the eyes, and from each finger, and

from the thumbs, must all converge upon the object attacked, and if any one of them disperseth, it is a weakness.

Thus performed, this Sign is a Symbol of tremendous attacking force, and of projection of the Will Power, and it should be employed in all cases where Force of Attack is required, especially in charging of Talismans and the like.

Generally, it is best to have the thumbs and all the fingers extended, but if thou wishest a particular effect, thou mayest extend only the fingers appropriate thereto, keeping the rest, as far as possible, folded back to the hand; but this is hardly as strong as with the whole hand. Also herewith, may be combined the attribution of the Planets to the head, as ♂ to the Right Nostril, ♀ to the Mouth, etc., sending at the same time an imaginary ray of colour of the Planet desired from the part of the head attributed thereto. But when finished, be thou careful to withdraw the rays again or they will remain like so many outlets for thine Astral Force, thus exhausting thee. And the best way of doing this is by immediately giving the “Sign of Silence.” For the First Sign should always be answered by the Second.

The Secret Names of the Saluting Sign are “The Attacking Sign” or “The Sign of the Enterer of the Threshold.”

*of the SIGN OF SILENCE*

a) Apparent Meaning

Its Apparent Meaning is simply that of Silence and Secrecy regarding the Mysteries of the Order.

b) Mystical or Spiritual Reference

The affirmation of the Station of Harpocrates, wherein the Higher Soul of the Candidate is formulated in part of the Ceremony of Admission. It is the Symbol of “the Centre” and of the “Voice of the Silence which answereth in secret the thought of the Heart.”

c) Practical Application

(A.) When in the Position of the “Sign of the Enterer of the Threshold” to withdraw the Force: Take upon thyself as before taught the colossal form of the God Harpocrates, bring sharply back the left foot, both heels together, the feet forming a square (i.e. and angle of 90°) beating the ground once with the left foot as it is placed beside the right; bring the left hand to the mouth and touch the centre of the lower lip with the left fore-finger, closing the other fingers and

thumb, and drop the right hand to the side; imagining thyself with the idea of a watery vapor encircling and enclosing thee. This is the reflux of the Current.

(B.) For defense or protection against attack:

The Sign representeth a concentration of Astral Light about thee. Taking upon thee as before taught, the form of the God Harpocrates, stamp with thy left foot upon the ground, bringing the feet into the form of a right angle, heels together, at the same time bring up the left forefinger, and imagine a cloudy vapour circling round thee.

And thus given, it is a defense, and a protection against all attack, and also against danger of Obsession. And if thou wouldest make it yet stronger, thou shalt formulate thyself thus in the likeness of the God:

For Spiritual Force: - as standing upon or rising from the Lotus.

For Force in Contemplation or Meditation: - as if seated upon a Lotus.

For more Material Force: - as if standing upon a Dragon or a Serpent, or with each foot upon a Dragon or Serpent like certain of the Images of Harpocrates. And as a Defence and Protection, the Sign is as strong as the Banishing Pentagram, though of a different nature.

And as the "Sign of the Enterer of the Threshold" representeth attack or assault, so doth this Sign represent Defence thereto; even as the Shield is a defence against the Sword. "For the First Sign should always be answered by the Second."

Also from this Sign\* there is later a formula of invisibility deriveable.

The Secret Names of this Sign are: "The Sign of the God of Silence" or "The Sign of Defence and Protection."

And it may be performed with any finger of either hand, but it is most protective when the left forefinger is used -  $\nabla$  of Chesed. For the fingers of the Right Hand represent more violent actions, and those of the Left more steady action. And thou mayest trace a Sigil or Pentagram etc., if thou hast not a convenient weapon or implement at hand with any finger of either hand, and thou already knowest their correspondences. Also it may here be remarked that the so-called

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\* NOTE: By S.R.M.D.: It was by formulas drawn from these two signs (the full understanding of which cometh later) that in the Mystical Story of Zanoni by Bulwer Lytton, the Adept Meynour warns, initiates the avenging current against, and escapes from the Prince Visconti.

Christian Sign of Benediction, consisting of the thumb and first two fingers only, projected, is the affirmation of Osiris, Isis and Nephthys, ☩, △, and ▽:\*

Now regarding taking on mentally the forms of the Gods, it may here be noted that the process is of great use and assistance in all Magical Working soever, whether of Invocation, Evocation, Contemplation, Meditation, Skrying in the Spirit Vision, Alchemy, etc. For the forms of the Gods of Egypt do represent a certain Symbolic Material Action of the Divine Forces. And if thou wishest thou mayest make unto thyself their masks and head-dresses for thy work. But at the end of the particular working thou shalt take off the form of the God or Goddess, and such masks, headdresses, robes, etc., are only to be worn and used for private working and not in the ordinary meetings of the Second Order.

*of the GRIP and GRAND WORD*

a) Apparent Meaning

The Steps are taken and the Grip exchanged simultaneously. It representeth apparently seeking for guidance in darkness, and the necessity of Silence regarding the Mysteries.

b) Spiritual or Mystical Meaning

It sheweth that a steady and resolute Will acting in unison with Good, will accomplish that which it desireth, no matter how often it fail at first. It inculcateth the necessity of harmony and brotherly Love, of doing away with petty feelings and with too much self-concentration; of allowances for the weaknesses of others within limits; of shunning resolutely anything partaking of slander and back-biting. So that as the Grip of the Neophyte, foot to foot the Initiates meet hand to hand they seek each other's grasp, so in that there may be true greeting of a brother or a sister, and not the veiled hostility of an enemy. For, in the working of the Second Order, where all invoke the same Forces, and in the same manner, he or she who becometh unsympathetic with the rest, separateth himself or herself from them, and though he may weaken the combination of the working, he yet still more certainly attracteth upon himself a reflex current from the Avengers of Evil.

The Name of the God of Silence which is the Grand Word of this Grade also representeth the Silence of the Sacred Mysteries to

\* Regardie gives these as Spirit, Fire, and Water.

be observed towards the Outer Order, but further sheweth that thou shall respect the Secrets of a Frater or Soror when committed to thine ear as such; not prying into them, nor endeavouring to search them out for purposes of curiosity, nor repeating them when discovered, nor though this not be done, using reference to them as a means of wounding or hurting the other, nor yet employing them as a means of constantly humiliating the other by reminding him or her of them, but acting in harmony and uprightness without jealousy or injustice.

c) Practical Application

In any Magical Ceremony or other practical working, if more than one Member be taking part therein, all present putting themselves into the form of the God as before taught, should exchange Sign, Grip and Words, so as to establish a current of harmony and the affirmation of a mutual direction of Will to the same effect.

*of the PASSWORD*

a) Apparent Meaning

Merely to guard the Secrets of the Order by being periodically changed each Equinox.

b) Mystical or Spiritual Meaning

The affirmation of the different Spiritual as well as the different Physical constitutions of the Candidates, that all natures cannot be the same without evil and injury resulting thereby, but that each nature should be brought to its **תְּהִלָּה**, that is the best of its kind.

And this too may be done with all things, and it is the basis of Alchemy.

c) Practical Application

In its practical application it should be pronounced as attracting the Solar Force and Light of Nature, during the six months following the Equinox at which it is issued as a link with the Solar Force and between that and the Order. Therefore this Password also may be pronounced in a magical ceremony as attracting the support of the Light of Nature acting upon Natural Forces.

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The Hiereus now draweth the Candidate forward between the Pillars and for the second time in the Ceremony, the Higher Soul stands near and ready to touch him.

The Hiereus returneth to his place East of the Black Pillar, so that

the Three Chief Officers may there formulate and draw down to the Candidate, by influence of their Symbols and Insignia, the Forces of the Supernal Triad. Therefore it is important at this point that they should be in these particular places.

The Candidate now therefore is standing between the Pillars bound with the rope, like the mummied form of Osiris between Isis and Nephthys. And in this position doth the Fourth and Final Consecration by the Goddesses of the Scales of Balance take place, he being for the first time during the Ceremony, standing at the point which representeth the Equilibrium of the Balance; and meanwhile, the Kerux goeth to the North in readiness for the Circumambulation so as to link that with the final Consecration of the Candidate.

Now this final Consecration is also commanded by Horus, the powerful Avenger of Osiris, as still menacing the Evil Persona of the Candidate; and its effect is to seal finally, in balanced formulation the Four Pillars in the Sphere of Sensation of the Candidate.

This doth not imply that they were not naturally there before; but in the Natural Man the Symbols are unbalanced in strength, some being weaker and some stronger, and the effect of the Ceremony is to strengthen the weak, to purify the strong, thus gradually commencing to equilibrate them; at the same time making a link between them and the corresponding forces in the Macrocosm.

This therefore being done it is then only that the Hierophant commandeth the removal of the rope, which hath hitherto been purposely retained to symbolically restrict the action of the Natural Man whose temptation is toward the Evil Persona.

The Four Pillars being thus established, the Candidate now only is invested with the Badge of the White Triangle of the Three Supernals formulating in Darkness, and now also the Higher Self is enabled to formulate a link with him, if the Human Will of the Natural Man be in reality consenting thereto. For the Free Will of the Candidate as a Natural Man is never obsessed, either by the Higher Soul or by the Ceremony. But the Will consenting, the whole of the Ceremony is directed to strengthening its action.

And as this Badge is placed upon him, it is as though the two Great Goddesses, Isis and Nephthys, in the places of the Columns stretched forth their Wings over the form of Osiris to restore him again to life.

The Mystic Circumambulation followeth in the Path of Light to

represent the Rising of the Light in the Candidate through the Operation of Self Sacrifice, and as he passeth the Hierophant's Throne, the Red Calvary Cross is astrally formulated above the Astral White Triangle upon his forehead. So that as long as he belongeth to the Order he may bear that potent and sublime Symbol as a link with his Higher Self, and an aid in the searching out of the Forces of the Divine Light if he will.

But the Higher Soul or Genius returneth unto the Invisible Station of Harpocrates, unto the place of the Hidden Centre, yet retaining the link formulated with the Candidate.

The Address of the Hierophant is simply intended to effect the distinct formulation of the Symbols of the  $\textcircled{O}=\textcircled{O}$  of Neophyte in the Candidate, and it is therefore only when this is finished that the Watcher Anubis, announceth that the Candidate hath been admitted as a duly initiated Neophyte.

The Hierous is charged with a warning address, as again confirming the Will of the Candidate, and addressing a final menance unto the Evil Persona.

The Hierophant then stateth clearly the Principia which the Candidate must commence to study, that is to say, he affirmeth what symbols must be first equilibrated in the Sphere of Sensation of the Candidate before a link can be formulated between them and the Forces of the Macrocosm; and the necessity of examination is insisted upon that this must be thoroughly and not incompletely done.

The Kerux then poureth the fluids (or giveth it to the Candidate to pour) upon the plate moistened with the other fluid, so to form the semblance of Blood. This is intended to fix in the Candidate's atmosphere the Symbols of the Forces of Transmutation of Nature, and also to make an Astral Link between this and the Candidate's physical life, as a guard of the Secrecy of the Mysteries, and this particular form of transmutation is used to show the effect of a mixture of forces as producing a third appearance totally different from them.

And the Red colour is symbolic of the Blood of the Candidate, and in the Ancient Mysteries the Candidate's Blood was actually drawn

at this portion of the Ceremony, and preserved as an Avenging Link in case of his proving unworthy. Yet our transmutation effecteth the matter quite as well, seeing that the Astral Link is firmly established.

The final Speech of the Hierophant is further intended, besides its apparent meaning, to affirm that an only partially initiated person is neither fitted to teach nor to instruct even the Outer and more ignorant in Sublime Knowledge; as he is thus certain through misunderstanding of the Principia to formulate Error instead of Truth.

*The SYMBOLISM of the CLOSING CEREMONY of the ①=①  
GRADE of NEOPHYTE*

The greater part of the Closing Ceremony is explained by the Symbolism of the Opening. The Reverse Circumambulation, however, is intended to formulate the Withdrawal of the Light of the Supernal Triad from the Altar, so that it may not be profaned by abiding there without due guard.

Not that the Divine Light would suffer thereby, but because it might initiate an Avenging Current if profaned. This is what is implied by the Law of Moses in the prohibition of offering unconsecrated Fire either before or within the Veil of the Tabernacle.

As a vibratory formula, the Reverse Circumambulation representeth the reversal of the Current, and the restoration of the Operator to his ordinary condition for the same reason.

Then followeth the Mystic Repast, or Communion in the Body of Osiris. Its Mystic Name is "The Formula of the Justified One," and it is sufficiently explained in the Section concerning the Altar in the earlier part of this Lecture.

But the Kerux, in finishing, inverteth the Cup, as the Watcher of the Gods, to show that the Symbols of Self Sacrifice and of Regeneration are accomplished, and he stateth definitely that it is accomplished, and this proclamation is confirmed by the Hierophant; and the Chief Officers give the three Strokes emblematic of the Mystic Triad, and repeat the Mystic Words.

The Hierophant then with his final speech, sealeth the link first formulated between the Members and the Supernal Triad for each one present, that it may prove unto him or her, a guide for the ultimate attainment of the Supreme Initiation, if they will!

*of the SHORT PRAYER or ORATION to be REHEARSED when the THRONE of the HIEROPHANT is not in ACCORDANCE with the actual CARDINAL POINT of the EAST*

This is rehearsed to prevent the unintentional Magical formulation of Forces in inappropriate quarters, and it should never be omitted if the Hierophant's Throne be not in the actual East.

Its action is that of creating a link or current of connection between the true Cardinal Points and those formulated in the Temple.

During its rehearsal, all present should face the direction of the Hierophant's Throne.

### *The SYMBOLISM of the CEREMONY of the EQUINOX*

The whole Formulas of the Ceremony of the Equinox are intended to create a magical link between the Sun, as the Light of Nature, and the Order of the Golden Dawn in the Outer; and it should be celebrated within 48 hours (4 times the number 12 of the Zodiac) of the Actual Solar Entry, if it by any means can be accomplished.

As usual the single Knock given by the Hierophant heraldeth the initiation of a fresh vibration or current. The Password as before explained, is the Symbol of the connecting link of the purpose of the Ceremony. Therefore before commencing the operation to attract a fresh current, the Kerux proclaimeth that the former Password is abrogated.

In the whole Ceremony except in the exchange of Insignia, the Hierophant, Hiereus, Stolistes, Dadouchos, and Hegemon remain constant in their places, the Kerux, or Watcher of the Gods, being the only Officer who moveth.

First cometh the establishment of a vertical current in the direction of the Middle Column, by the exchange of Words between the Hierophant and Hiereus and the Hegemon (who is in this whole Ceremony of the Equinox the most important Officer) by means of his Insignia, sealeth and arresteth the vibration in the Centre by a single Knock and the words "I am the Reconciler between them."

Then followeth the Cross vibration established between the Dadouchos and Stolistes, again sealed and fixed by the Hegemon; thus Symbolising the Equilateral Cross of the Elements of which the Centre would naturally be about the Invisible Station of Harpocrates, but

is arrested by the Hegemon between the Columns, the vibration is thus thrown into the image of the Calvary Cross of the Rivers to ally it with the Symbolism of Tiphareth and of the Sephiroth.

Then the Hierophant, Dadouchos, Hiereus, and Stolistes formulate a circle enclosing this Symbol, which is again sealed by the Hegemon.

The Officers then being careful to follow the course of the  $\odot$ , deposit in turn, their Insignia on the Altar, taking therefrom instead the Mystical Symbols of the Body of Osiris corresponding to their Cardinal Points. But the Hegemon taketh the Red Lamp.

The Kerux and the Members then circumambulate, halting at the Cardinal Points and facing them, representing the course of the  $\odot$  through the Zodiac in order to attract the Solar Ray, but under the control of its Superior, i.e. the Light of Osiris, and the Adorations are performed at the Stations of the Kerubim to mark the limits of the  $\odot$ .

But this time it is with the Lamp of the Watcher of the Gods and with the Sign of the Calvary Cross of Tiphareth that the Hegemon doth seal in the Centre the image of the Solar Light.

Then only doth the Hierophant finally confirm it or seal it by conference of the Password.

In this Password, as a link with the Solar Light doth each Officer claim his Insignia. And is customary that the Officers of the Temple should be appointed at each Equinox so that they may commence their Offices fortified by a special attraction of the Solar Light.

The formal assertion of the entry of the new current is then proclaimed and the Mystic Words are recited to close the ceremony.

And from this Ceremony also there be many Practical Formulas derivable which will be easily comprehended by the Zelator Adeptus Minor who hath mastered the whole of this Lecture.

Only let him remember that this Ceremony of the Equinox representeth the sudden attraction and sealing of a Force in Nature then in Operation, rather than the performance of a continuous and graduated ceremony to build up the same.

Consequently also, it is well to use the Password then in being as an adjunct to the other Names employed in Magical Ceremonies and Operations as bringing into operation the link with the Solar Light.

*Here endeth the Portion of the Book of the Voice of Iewor  
which is called "The Enterer of the Threshold"*

## Commentary on the Z documents

There are two different ways of working a ritual. The first involves doing the ritual as it is written and relying on the psychological value of the symbols and the drama to have a direct impact on the candidate. This is what I would call the Masonic way. It is valid when a well trained team of people can give a convincing performance and can attract those spiritual forces to carry out the necessary transformation.

Then there is the magical way, which involves the visualisation of symbols by some or all of the officers. Some of these symbols are the spiritual forces which are supposed to be attracted to the ritual, such as the various gods. This visualisation of forces can be very involved and can be seen psychically operating on different spiritual levels. The methods by which this is done is kept a closely guarded secret by any esoteric group. The theory is that anything which is built by thought can be destroyed by thought. Instructions of what to visualise in a ritual are rare, and one of the unusual things about the Golden Dawn was that they were provided to study.

Equally unusual about the Golden Dawn is that although these chapters were valuable from a magical perspective their use fell in and out of fashion within the Order's short life. After the rebellion they were dropped by the faction lead by A.E. Waite. They were not found in the *Nisi* documents, and, as we will see, the *A0* ritual of the Berridge temple included certain short cuts which implies that in London they had been abandoned. They were used in Mather's Paris temple and the later *Stella Matutina* and *Whare Ra*. *Z1* outlines how a ritual was to be worked, *Z2* explains how the ①=⑩ can be used to carry out any form of magic and *Z3* goes into the magical details of what is supposed to be visualised and seen. Mathers also wrote a similar Z document for the ①=⑩ ritual, but for some reason considered that this was too advanced to be handed out to anyone but the highest Golden Dawn initiates, who were of the ThAM sub-grade. Felkin agreed and did not give them out until the ⑥=⑤. It was published by Pat Zalewski in his book *Inner Order Teachings of the Golden Dawn*. The later ①=⑩ is important because it was published before the revolt and is similar in format

to Z<sub>3</sub>. This would suggest that it was written before Mathers lost his *LeT* contact. *LeT* was not around to provide information for any of the other Grades.

## Z<sub>1</sub>

This version of Z<sub>1</sub> is one the earliest of those available. It is practically identical to the *AO* version from the 1920s. The *Stella Matutina* made minor changes to it, which are considered “standard” by the modern Golden Dawn community.

In this paper there is the idea that the temple has a physical structure and an inner structure. The physical structure involved having the temple laid out with a cubic altar more or less in the centre and two pillars in front of them. There would be a dais in the East with a panel of the senior officers and chiefs. Amongst them is the Initiating Officer called the Heirophant; sitting between the Pillars is the Hegemon; in the West is the Heirus and in the South West is the Kerux. In the North is the Stolisties who carries water and in the South is the Dadouchos who has fire. These officers perform the actions according to the script. It is not clear if the script was memorised.

Z<sub>1</sub> presents a format for an Inner Temple with godforms which are supposed to be placed at important parts of the ritual. This has a two-fold purpose. This temple is said to represent the Judgement Hall of Maat, who was the Egyptian goddess of Balance and Order, but it is also supposed to represent the Tree of Life laid down flat with the lion’s share of the temple representing Malkuth, or the material plane.

Godforms of each of the Egypt gods over each of the Officers. These are called the Visible Stations and the placement of these godforms could be done without the officers’ knowledge. This was done by the Heirophant before anyone entered the temple. The temple would be set up and the Hierophant would build a thought-form and visualise it strongly in front of him. Perhaps he would think of the legend of each god or have a silent prayer for them. There would need to be some emotion to ensoul it.

The truth is we do not know for certain how this was done. What I have suggested above is likely based on what was being written about at the time by the Theosophical Society. This saw the light of day in the Annie Besant and C.W. Leadbeater book

*Thought-Forms.* The technique taught in *Whare Ra* was a little more involved. It required the thought-form to be built out of the essence of the Hierophant and each of them was connected to him and through him to the Divine Light in the East of the Temple. Each of these godforms would be seen to move as the officer did, effectively making the god do the magical work. The visualisation work was supposed to be carried out by the Hierophant, who was assisted by the panel of chiefs behind him. Their Gods did not move much so it was easier for them to carry out that function. The names of the gods were written in Coptic to give them an authentic feel, but in the ⑩=⑩ they were a fairly bog standard range of Egyptian gods, Osiris (Heirophant), Isis (Praemonstrator), Thoth (Cancellerious), etc. The reason they were there was to cause a change in the candidate. To quote Besant and Leadbeater:

*If the man's thought or feeling is directly connected with someone else, the resultant thought-form moves towards that person and discharges itself upon his astral and mental bodies.... If the thought-form be neither definitely personal nor specially aimed at someone else, it simply floats detached in the atmosphere, all the time radiating vibrations similar to those originally sent forth by its creator.... if it succeeds in awakening sympathetic vibration in any mental body near at hand, an attraction is set up, and the thought-form is usually absorbed by that mental body.*

In otherwords a thought form when it strikes a candidate which is sympathetic to it starts the alchemical processes which it represents. The weakness of this method within the Golden Dawn was that too few people knew what was happening. Officers, in theory at least, could be lowly grades and have no idea of the thought-form which had been placed over them. This meant that if a high level Adept took the role they would be able to take part in visualising the god and intensify the experience for the Candidate. In *Whare Ra* the officers rarely changed, so it was common to have high level officers who knew what godform they were using.

The next thing that the Z document suggests is that there were Godforms which were mostly static or not connected to the ritual. Their function is to influence the candidate independently

from the officers. Their work is described more in Z<sub>3</sub>.

The use of godforms would be straight forward if there had not been the need to make three of them up. The Dadouchos had a godform which looked like Isis, but was actually an aspect of Maat, Th-ma-ac-asch. Likewise the Stolistes was Th-ma-ac-ht, who was the image of Nephysis. Neither of these goddesses existed in Egypt and it appears that Mathers or *LeT* wanted to emphasise the connection between these two officers and the Hegemon.

The equipment and robes of the officers is different from what many consider to be the Golden Dawn today. In a modern Golden Dawn order, and indeed the Bristol temple and *Whare Ra*, the officers wore robes and then cloaks over the top with their insignia on them. However, in the early Golden Dawn they would wear gowns, probably over their street clothes or a black tunic. These gowns were similar to those used for Universities and some Oxford Colleges still use them. These gowns were also used by the *Societas Rosicruciana in Anglia* (SRIA) and Westcott was photographed in one. They had white cords and tassels to symbolise spiritual purity and the influence of the divine and shining light. *SRIA* still uses such gowns, but they appear to be less grand affairs than they were in Westcott's day and have less tassels.

This version of the Z documents shows how different parts of the magical weapons are connected to different paths on the Tree of Life. This is one of the lost pieces of information for some Golden Dawn groups. When an officer held a wand, or a sword in a different place, they were expected to bring in the energies or qualities of that path. During some parts of the ritual officers were expected to change their grip on the wand to represent the flow of power that they were using at that moment. While many Golden Dawn groups insist on holding the wands in the middle, more often they were held by the bottom section to represent the powers of the lower paths focusing on the Malkuth of the Candidate.

If the idea of gowns is foreign to modern Golden Dawn groups then the idea of robes for ordinary members will also seem strange. According to the Z<sub>1</sub> a person was allowed to enter the temple wearing their sash over their ordinary clothes. Optionally they could wear a plain black tunic with the sash of the grade across it.

So why was it difficult to wear a tunic or, as it has become known as, a Tau robe? The problem with modern perceptions of the GD is the belief that they operated much like we do. People wore robes and then a cloak over the top. However, it occurred to me that Victorian women would not be allowed to strip down to just a robe and wear it in front of men, even with a cloak over the top. This would like wearing your underwear in a ritual. To the Victorian middle classes a woman in her underwear was naked! It would have also been difficult to wear a robe over a Victorian dress.



Mode Artistique

1888: March

Egyptian headdresses were another “optional thing” and could only be worn if you were decking yourself out in the tunic. These were of black and white stripes and did not have a tail (stuffed or otherwise). They appear to have been made of a stiff linen.

It was also optional to wear a mask to cover the face. It was black material attached to the front part of the headdress so to cover the face, and it had the face of Osiris on it. It is unlikely that these were popular, particularly in Britain. It is a moot point if they were ever used. During the revolt one of the things that Crowley and Mathers tried to get the various temples to adopt were masks. This means that they had been abandoned, if they were ever used in the first place. The likely reason that Mathers

wanted the rebels to adopt masks was to reduce the impact of personality on the rituals. If you want to see the effect on a ritual you should see the film *Eyes Wide Shut*. If they are well made they can scare the pants off a candidate; if they are not they have a comedy value. One ritual I attended used homemade masks. The person who had the role of Horus could not find a hawk and so adapted a chicken mask with the eyes in the side. Unfortunately, he had to turn his head to see anything and rather than looking like the Son of Horus he looked like something which would have been better off served with stuffing and roast potatoes. It is not surprising that they were dropped from later *Zi* copies used by the rebels.

Masks were not used by the *Stella Matutina* or *Whare Ra* as common practice, but I was told they could be theoretically used for the officers in the elemental grades. It was just no one could remember them being used since the 1960s or could tell me what they looked like.

The next thing *Zi* suggests which is different from modern Golden Dawn groups is the idea that pillars were not round. *Zi* calls them pillars or Obelisks. The Isis-Urania pillars were more like Obelisks in that they were square. I have seen the Isis-Urania pillars and they are quite tall and square with pictures of the Kerubs on the upper parts. It is not clear how the images from the Book of the Dead were hung on them. Following this description it would be possible to create true Obelisks out of blocks of wood. The confusion comes from many of the diagrams of the pillars which show them to be round. The Pillars at *Whare Ra* were round and Paul Foster Case insisted that they be sloped. In *Builders of the Adytum* in New Zealand they were slightly conical and made out of sheet metal.

*Zi* explains one of the greatest mysteries of the Golden Dawn: how did they ever light red three-sided pyramids on top of the columns? The answer was to make the three-sided pyramid solid and then place small candles on top. In the case of the Isis-Urania pillars these would appear to have been a wooden three-sided pyramid with a hole drilled through the centre through which a candle would have been placed. Others would have just had a wooden pyramid with a flat top upon which would be placed a candle or

tea-light.

The Z documents also allow for the wearing of badges of “affiliated orders” by “special permission.” This must mean allowing some of the Masonic orders or *SRIA*. It is not clear what special permission you would have to get and why anyone would insist that they be allowed to wear it. This feels more like something that was added by Mathers or Westcott, as it is difficult to imagine it being channelled. The Archangel Raphael is not likely to come down the various levels to tell anyone that a Freemasonic provincial grandmaster is allowed to wear his special pin at Golden Dawn meetings.

Z1 gives some different uses of the crosses. Within *Whare Ra* the teaching was that a chief wore a Maltese Cross on their chest above a triangle, while the officers on the floor, including the Hierophant, wore just Calvary Crosses. The idea was that the Maltese Cross was seen as more of a balanced element symbol. In some modern Golden Dawn orders the officers wear a Maltese Cross. Z1 says that the Chiefs should wear the symbol of the Calvary cross above the Triangle, while the officers on the floor can choose any cross they like. “It is indifferent which of the Crosses be employed, seeing that each represents the operation of the Light coming forth from behind the Veil.”

Z1 goes on to mention the other Invisible stations. Firstly, there are the obvious MAN, LION, EAGLE and BULL at the quarters. Mathers points out that they are placed in this position in all Golden Dawn temple warrants. A warrant is a Masonic tradition and it is a piece of paper which gives the temple authority to exist. In Freemasonry it is proudly shown as part of the Lodge’s opening ritual. Z1 says that the “body of a Warrant, authorising the formation and establishment of a Temple, represents the Temple itself,” which is why the Kerubs were drawn on it. This also shows how potent some of the pure Masonic traditions were within the Golden Dawn. But it is also telling. Even if Mathers did not know that the Sprengel letters were forged, he knew that the Warrant was not signed by the woman herself. By making the Warrant iconic, “representing the Temple itself,” he was saying the temple was a lie. Fortunately the ritual did not require the showing of the Warrant.

At the cross quarters were placed the Sons of Horus. Ameshet was placed in the North-East, Toumathph was in placed in the South East, Ahephi was placed in the South-West and Kabexnuv or Dabexnjemou was in the North-West. This is based on their elemental attribution and aimed to help with the Egyptian flavour of the ritual but it became clear that it had little to do with Ancient Egypt.

Firstly the names of the Four Sons were Imsety, Duamutef, Hapi and Qebehsenuef. At no point were they put in the cross quarters. Instead they were seen at the cardinal points; Hapi was the North, Imsety the South, Duamutef the East and Qebehsenuef the West. Brodie-Innes had a go at trying to clarify it all in a good paper called *The Symbolism of the Four Genii in the Hall of the Neophyte*. While it is clear he wanted to tell people what the Four Sons of Horus did in Ancient Egypt, it would appear he also did not want to upset anyone by saying Z1 was wrong (although he does hint that the cross quarter idea was not quite right). Instead what he did was use the Egyptian names from the Z documents and then tries to attribute the traditional meanings of parts of the body to each son. As a result he makes a bigger mess of it.

The traditional Egyptian attributions were:

Imsety	Liver	Human	South
Hapy	Lungs	Baboon	North
Duamutef	Stomach	Jackal	East
Qebehsenuef	Intestines	Falcon	West

Brodie Innes' attributions were:

Ameshet (Imsety)	Stomach/ Upper Intestines	Human	East
Ahephi (Hapy)	Lower Intestines	Baboon	North
Toumathph (Duamutef)	Heart and Lungs	Jackal	South
Kabexnuv (Qebehsenuef)	Gall-bladder/ Liver	Falcon	West

Most modern Golden Dawngroups follow the Broddie-Innes way to keep the elemental attributions. Before anyone thought about changing them, it would depend if these were more important than the association to Ancient Egypt and the parts of the body. I can see a case for either method. The Sons of Horus do have an important connection to the body of the candidate during the ①=② ritual and it is easy to find reasons for the Jackal to be in the East, rather than the South, and the Human to be in the South rather than the East.



*Osiris and the Four Sons of Horus*

A noticeable difference between this earlier Z1 and later versions used by the *Stella Matutina*, as published by Israel Regardie, is the lack of descriptions for any of the Egyptian godforms. While it is possible that this was considered a “higher grade” than Z1 was originally released at, it is more likely that the use of visual images, as used by the *Stella Matutina*, were more important. Dion Fortune said that the visual images of the godforms were one of the closely guarded secrets of a magical order. She hinted that coloured diagrams of the godforms used were the keys to understanding the ritual and were destroyed when an order closed. It is only possible to assume that she got that information from her Golden Dawn teacher, Maiya Tranchell-Hayes, which makes her horror at Regardie publishing the *Stella Matutina* godforms more logical.

In this version of the Z documents it is nearly impossible to create the sorts of beings that are suggested by the *Stella Matutina*. Take, for example, the Kerub of the Fire, which is used by the *Magical Order of the Aurora Aurea* based on the *Whare Ra Z*

documents. According to this version, the Kerub of Fire has the face and form of a lion with large and clashing wings. However, the *Stella Matutina* added that the colouring was "very lively and flashing Leo green with ruby and flame-blue and emerald green." My point is that whatever Mathers had originally developed was being fleshed out by his successors. Oddly, much of this later work is considered traditional now even amongst those groups who had nothing to do with the Golden Dawn.

The other invisible stations will become more important in Z<sub>3</sub>.

The rest of Z<sub>1</sub> is a break down of the opening of the Neophyte grade and it gives a different complexion of what many would see as the Golden Dawn. On one hand, Mathers, or Raphael, is explaining the meaning of the ritual and how it should be performed. The way it is written, it implies these things will happen when you do this rite. Any magician would assume that these things are not going to happen without a bit of prodding and therefore would be visualising to make them happen.

The Opening Ceremony begins with the Cry of the "Watcher Within" (ANUBIS), who should come to the right front of the Hierophant and raise his Wand. This symbol of the Ray of the Divine Light from the White Triangle of the Three Supernals thus descends into the Darkness and warns the Evil and uninitiated to retire, so that the White Triangle may be formulated upon the Altar through the combined effect of the formulae of the Opening Ceremony. Having done this, he sees that the Entrance is properly guarded.

So what we are seeing here is the godform of Anubus standing in the North-East. He raises his wand and draws down light into the temple. It can be assumed that the light is drawn into his lamp, as Z<sub>1</sub> does not tell the reader where it goes. In the *Magical Order of Aurora Aurea* the Kerux stands with his lamp arm extended so that he forms a letter L, signifying *Lux*, and shows the light as a form of guidance.

The next thing that happens is the request to show that "though in the Land of Blindness and Ignorance, have yet seen that Triangle of Divine Light from the Three Supernals formulated in Darkness." Practically, this is the grade signs. This Z<sub>1</sub>

statement is not magical, but rather intellectual and it would be hard to find a magical formula based on it. But then there is a description of the letter H, which suddenly gives the magician a powerful magical formula based on it.

*...the Adept, standing in his Sphere of Sensation [should] raise himself unto the contemplation of יְחִידָה YECHIDAH and from thence aspire downwards into himself the Lower Genius as though temporarily to inhabit himself as its Temple..*

This involves focusing your concentration on the highest form of God you can imagine and when you have identified yourself with this, focus on your body and move your awareness down to it. The difference is that you see yourself as God inhabiting your personality as a temple. This is a good mindset from which to start any ritual. Mathers expands this by telling the candidate to stand in the form of a cross, which is a symbol of sacrificing the lower self to the higher will. Visualise a divine name above you. Breathe in and draw it down to your heart centre and silently pronounce the name. You do not breathe out yet, but send the name to your groin centre and then down to your feet. Then you breathe out while vibrating the name. What this does is draw down divine power into the material world and extends it by doing the Sign of the Enterer followed by the Sign of Silence. This was called by Mathers “a great and secret development of the Vibratory Mode of Pronouncing the Divine Names.” It should not be used with elemental or demonic names, because you are drawing the energy through your own body. Using a lower force will unbalance you completely.

This is also called “The Vibratory Formula of the Middle Pillar,” and notice it is nothing like the formula suggested by Israel Regardie in his *The Art of True Healing*.

The next part of Z1 is disappointing when you know what the *Stella Matutina* and *Whare Ra* did to expand its meaning. Mathers claims that it is just a recapitulation of the Stations and duties of the Officers, “thus occultly affirming the establishment of the Temple so that the Divine Light may shine into the Darkness”.

But what happened in later orders was that this was where the godforms were linked to the various officers, either consciously

or unconsciously, and the rite came alive. The simple repeating of the duties of the officers is not enough to do this, particularly if the officers are unaware of the godforms being placed over them. It is at this point that the chiefs and the Hierophant are working flat out. Indeed, the Hierophant is required at this point to power the officers with the Sign of the Enterer and, when he is finished, the Sign of Silence. This key sequence is missing from *Zi*, which means its importance was a later development.

There then begins the purification and consecration of the Hall by Water and by Fire. Mathers says that this is the limitation of the Four Cardinal Points at the Four Quarters, and the Equilibration of the Elements, the Baptism of the Place and the Preparation of a fitting Shrine for the Forces of the Divine Light. Crucially he does not feel the need to tell us how this is done. The instructions of the officers at this point were simply to go around the temple one at a time with water and then fire. How this would balance anything is anyone's guess. The much later method of going round with the Stolisties being mirrored by the Dadouchos and balanced by the Hegemon makes much more sense. It is almost as if the Golden Dawn wanted that final result but at the time of writing this document had not worked out how to get it.

There then becomes a long description of the meaning of the Mystic Circumambulation and why it is vital for the formulation of the white triangle upon the altar. And from it is drawn another formula for the circulation of the breath. The breath should be sent down the left and up the right sides of the body. This is done four times.

The goal of this breathing exercise is to attract and make the connection between the Divine Light and you. It does this by creating a vortex of power in the Sphere of Sensation. While it fits very nicely with the Adept being the temple, particularly if the person is lying down, it is clear that Mathers saw the white triangle as being formed on the altar which would place it around the navel. But this would mean that the circumambulation should be a flat spiral, much like the milky way galaxy with the white triangle forming in its core. While this is not a bad visualisation, in practise the circumambulation on the temple floor forms a cone with each circuit being another level up. This creates a pattern similar to the Mountain of Albergus, with the triangle formed at the top of

the peak. If applied to Mathers' formula the triangle would form about a metre away from the navel which is not particularly useful, nor meaningful.

The information given for the officers and their members is strange in comparison to modern practice. The modern way is for those circumambulating to receive the light of the Hierophant (or Banner of the East) as you pass and to use the Sign of the Enterer to push it into the vortex.

If you did it the way described in *ZI* you would pass the Banner of the East and with your back to it do the sign of the Enterer in the South-East. Having tried it, I can say I don't like it, but it might just be because of years of doing it the other way.

Likewise, there is not a lot of magic being done in the Adoration or the declaration. It seems that when getting to the end of *ZI* Mathers, or Raphael, was losing interest in providing magical information.

According to *ZI* the three knocks given by the officer are the "battery of the ①=① grade" and affirms that the white triangle has been formed. There is also a bit of a psycho-egyptian interpretation of the Khab-em-Pekht, and it is finished.

As far as explanation to the Opening, it is a little basic and also does not go very far to explaining the complex magic that should be going on. But for its time, *ZI* was revolutionary. A few basic instructions showed that the ritual was not just meant to be performed and that there was a system of visualisation behind it from which various formulas could be derived. If *ZI* was supposed to be the starting point, it certainly was that. The hints in *ZI* were developed by the later Golden Dawn and even in the modern Golden Dawn, where they have resulted in an intellectual complexity that would not have been dreamed of by Mathers. But some careful examination would reveal that Mathers has not really looked that hard at the Opening himself. Indeed, as we will see later, his own group was not that keen to develop the magical aspects of the ritual beyond what is seen here. As we saw earlier, it appears to have been optional, with Mathers suggesting cuts for the sake of time. After looking at the importance of the circumambulations to bring the triangle of light into the temple to activate it, we can see that cutting it would kill off any magical possibilities from the

entire ritual. The fact that Mathers even suggested this indicates that by then he was not focused on a magical approach in his initiation rituals.

## Z<sub>2</sub>

Z<sub>2</sub> is one of the more interesting magical documents that the Golden Dawn offered. This version again is from the *AO* and, from what I have seen, is identical to the early Golden Dawn, but has some telling differences from the later *Stella Matutina*. What Z<sub>2</sub> does is take the ①=① ritual as a template for other different types of personal magic. It highlights some of the more obscure parts of the ①=① ritual too, as it reveals the different formulae which are being played out in that combination.

It is not a “cut and paste” formula. The Adept must use them to provide a guideline for their own rituals, but they are too wide to kill off creativity. Mathers, or *LeT*, could have just provided a dozen rites which could be used in every case. But instead they have an outline and told the student to get to it.

Firstly, the way I have had to lay this out is different from the original manuscript. Originally it was laid out as a huge table of six columns. This allowed the Adept to see how their ritual compared with the correct section of the ①=①. But this is impossible to duplicate in a printed book (and believe me I tried. I had the same problems as Israel Regardie and Crowley, who also gave up and printed each column separately.)

This approach has created a few problems for those who have attempted creating Z<sub>2</sub> rituals. There is a tendency to rely on the columns without cross referencing back to the ①=① and as a result you end up a bit like Regardie going completely over the top with his rituals.

The other thing which is different is that while this version of Z<sub>2</sub> refers to the fact that the division is based on the Hebrew letters of the name JHShVh the different times of ritual are broken down in terms of *element*. Emphasis on the break down by element gives a different set of meanings. Knowing that Alchemy is attributed to Earth and not Spirit, for example, gives an indication about how Mathers saw Alchemical teachings. Rather than con-

sider them high level, he saw them as the lowest aspect of ritual magic akin to manipulating the Earth. If Alchemy was high up the pecking order of whatever *LeT* was teaching him, it would have been part of the Spirit section. This might explain the low interest in Alchemy within the Golden Dawn in comparison to other Rosicrucian groups.

One thing that going through this list is clear is that it was never finished. It tends to slot in more traditional Agrippa magic very well, but there are some aspects of magic which are missing, such as healing, astral, channelling, colour, kundalini and godform work. These fit into the  $Z_2$  formula and would have been easy to do so. Nature magic is limited to a rite to change the weather, which is a little twee and was dropped in later GD documents. What it does point out is that you can use the  $\textcircled{O}=\square$  to create any ritual you like.

Many people have been put off by  $Z_2$ , claiming that it makes for rituals that are very involved and long winded. They base this on the rituals that Regardie created for the Bristol temple. But it is fairly clear that Regardie over egged the pudding when he wrote his rituals. Regardie was actually told by Bristol that the rituals were good, but were a bit too involved for their taste.  $Z_2$  rituals can be quite short and not at all wordy. What is important is that they are wired into the  $\textcircled{O}=\square$ .

One aspect of these rituals is to suggest to the Adept things that they might not have worked out about the  $\textcircled{O}=\square$ . A Candidate is a talisman and this is what happens to them, the Higher Self is being evoked and this is the formula, something alchemical is happening at these different points and this is what you have to look for. If you were to overlay all of  $Z_2$  over the  $\textcircled{O}=\square$  you would start to see a grander scheme.

While this seems obvious to those that followed in the later Golden Dawn, it apparently never occurred to Mathers who was happy to keep this outline and never develop it.

## Z<sub>3</sub>

Z<sub>3</sub> appears largely unchanged throughout the history of the Golden Dawn and any differences were minor. This version is from the early Golden Dawn, but compared to the later *A0* one it is more or less the same. From the perspective of a practical magician it is of a different order of any of the previous Z documents. While Z<sub>1</sub> set the scene for a magical initiation, and Z<sub>2</sub> did suggest that the ①=① had other magical uses, in Z<sub>3</sub> we finally see how it is supposed to look.

In the Opening we see that the magic begins before the Candidate even enters the temple. Normally they are placed outside and are given various symbols to mediate on which links them to the order. Z<sub>3</sub> tells us that they are being guarded at this point by the godform of Anubis, who protects them from the dog-faced demons. Then the Hierophant gives a single knock which is supposed to announce the vibration in the Sphere of Sensation of the Candidate. What this is describing is that the Hierophant from his position has formed a link with the Candidate who is waiting outside. The effect of this link is strange for those who experience it. When I experienced it, under Percy Wilkinson, I could hear the ritual taking part in the distance. Instead of a knock there was a gong. As the gong reverberated I found myself going into a trance and feeling a tremendous pressure around me. There was a loss of personal control and I was unable to do much, other than allow myself to be lead to the temple where I was robed and blindfolded. The person who took the role of the Sentinel asked me, “how are you feeling?” I opened my mouth to speak and found I couldn’t. When I looked confused at this, I was told, “yeah, that is normal.”

The Hierophant announces that he has received a dispensation from the Greatly Honoured Chiefs of the Second Order to admit the Candidate, but there is a much deeper meaning to this. It is saying that the initiation is only taking place with the blessing of the higher powers, and this is crucial. An order can initiate as many people as it likes, but without that blessing an initiation will not take place. Many people think that it is the Hierophant who is the initiator. In fact, it is those higher powers which are

behind the order which do the work. If anything, the Hierophant has to get out of the way at certain points; otherwise their own ego will block the initiation from happening. The Hierophant is a focus for those powers, nothing more. If they allow themselves to think for a moment that they are the most important person in the room, they lose that ability and absorb the energy for themselves. Moreover, the work they have to make the links to get that blessing for an initiation to take place is huge. If a person is coming into a group to make up numbers, or to provide the chiefs with an empire of people on which to inflate their ego there is simply no initiation. This is one of the reasons why many Golden Dawn orders fail. A group might get together and the first thing they do is bring in lots of people who are not suited to it to make up the numbers. This means then that the Hierophant has not got the dispensation to initiate and they fill their temples up with non-initiated people who never get to the Second Order. If more time was spent checking that people have the right connection to the Order in the first place, rather than playing for numbers, there would be less problems.

Z<sub>3</sub> explains what is going on during the binding of the candidate. It says that it is done by Anubis under the control of Maat, who is the Goddess of Order and Balance. But what equally happens here is that the Lower Nature is bound and limited so that it can't stop the initiation. This is done by a polarity between Anubis and Maat. He is the force that protects the Sphere of Sensation from rogue elements and she is the force that removes those aspects which block progress. In a fusion the Anubis force becomes an internal guardian to the candidate and shuts out the personality. Maat does this on a macrocosmic level so that the lower self is completely suppressed by their personal and universal guardians. If done properly it has the effect I described earlier with the conscious mind allowed to operate without the chatter of the lower self.

Z<sub>3</sub> then gives some performance tips which would apply to any ritual group, but then it says that the officers should endeavour to hear the voice of the god or goddess they represent. Given that this applies only to the Second Order members it is a surprisingly tame instruction. The effect should be more than just hearing the god speaking, it should be seeing the god acting. When done properly the Officer loses themselves within the godform. If an

officer has to take on several godforms, people notice a change in their voice. Sometimes if you have to do more than one initiation, the voices of the officers change in accordance to the relationship that the Candidate has with each energy. I have found a couple of times where Osiris has spoken kindly to one candidate and with a more aggressive energy to another. It seems that Mathers or *LeT* was concerned about officers becoming too identified with their godforms and preferred the more gentle approach rather than the full on “godform assumption” which is used in many modern orders.

The effect that Mathers wanted might be similar to what is experienced by the modern orders. This comment about letting the Candidate represent a world in which the officer is beginning to lead them unto the Knowledge of their Governing Angel is a very interesting angle to take on the ⑩=①.

Z<sub>3</sub> then tells how the candidate enters the temple. The first knock is basically an acceptance of the energy they were blasted with while they were waiting outside the temple. It is echoed by the Kerux, which, according to Mathers, is a confirmation that the Sphere of Sensation has taken the first current. It is an interesting psychology with esoteric orders that the Kerux would never say, “Actually, no. This person has not got the connection to the Order. Send this one back.” The assumption is that the ritual shows the ideal situation and the Candidate conforms to it.

The Hierophant then seals the “Candidate with a new name (his motto),” which shall then become his Title in the Hall of Truth. Mottoes are often something which are regarded as an amusing tradition within some Golden Dawn groups, but this shows how important they are. A motto is supposed to be what the candidate aspires to at that level. In the Golden Dawn you would have to choose three. The first is for the Outer Order, which is symbolically burnt in the Portal and replaced by another for the Second Order. You have another one at your ⑦=④ initiation. There are some Golden Dawn groups which give a person a motto, and while this might seem like a good idea it is missing the point. A motto is supposed to be what an individual aspires to. A group leadership which imposes the name is imposing the aspiration and is thus say-

ing, "mummy knows best." In the *Magical Order of Aurora Aurea* we ask what the Candidate wants. This takes a lot of meditation and then we translate it into Latin or some other language. Some skim through the list of mottoes in *The Golden Dawn Companion* and find one they like. Either way, they have to be involved. As Mathers says, it represents who they are in the Hall of Truth.



*The Godform of the Kerux*

Now comes the first barring, which Mathers sees as the most basic symbol as possible. He points out that it means that no natural man can enter the Halls of Truth. This is fairly obvious, but it misses some important points about this first barring - it is the first piece of psychic surgery that takes place on the candidate. During my own initiation, this first barring resulted in my heart centre opening. Effectly this is a "stop and go" sort of symbol. The old self cannot continue unless it is illuminated by an impulse from the Higher Self. The later Golden Dawn would attach some significant symbols to this point connected to the transformation energy required, but that is outside the scope of this book.

Mathers says then that the Goddesses of the Scales consecrates [and purifies] the candidate. Obviously she doesn't, as this is left to the Stolisties and Dadouchos, who are aspects of the Hegemon, but we are told that this first consecration brings into action the four pillars in the candidate's Sphere of Sensation. This is an important piece of teaching which never received much attention from those who follow the Golden Dawn system. The concept of the Sphere of Sensation is mentioned in several documents, mostly related to scrying. There is much that is original in the concept, which is explained in the paper *Macrocosm and Man*, yet the idea appears undeveloped.

The Sphere of Sensation works as a canvas on which an auric energy system can be painted. Brodie-Innes says in Flying Roll XXV that the Sphere of Sensation is an egg shaped aura around the body which is made out of Akasha. Akasha is an Eastern term meaning ether, and in context the statement means that it is made of lower forms of spirit. In the pre-Einstein physics ether was the unseen energy that held the universe together. Although you could not see it, it was still a semi-physical force. In the Indian philosophy, which influenced the Golden Dawn, Akasha was also the spirit that bound together the four elements. Brodie-Innes was saying that the Sphere of Sensation is made of an unseen spiritual energy. However, Akasha also has some other abilities, which Brodie-Innes was hinting at. It is the memory of the Mind of God and it contains everything in reflection. One drop of Akasha contains a reflection of everything seen, unseen, past and present. He added that the Sphere of Sensation is "as the Microcosm and the Universe as the Macrocosm; regarding the former as a reflection in miniature of the latter, as in a grass field full of dewdrops each drop might present a perfect tiny image of trees and mountains, the sky, clouds, the sun and the stars."

In other words, it is like a hologram of the universe that can be cut multiple times and still contain a complete likeness of the original.

Then we need to look at the anonymous Flying Roll XX, *The Elementary View of Man*, which brings up the Kabbalistic diagram of the parts of the soul which is taught in the Outer Order.

The physical body is in Malkuth along with the Nephesh, the

next body, the Ruach covers the next five spheres on the Tree of Life, and then there is the spiritual body the Neshamah, crowned by the Yechidah.

We have some confusing attributions as to what part of the Soul the Sphere of Sensation is comprised. The *Macrocosm Man* paper implies that the whole of the spiritual body of man, from Neshamah to Nephesh is the sphere. Other papers claim that only the Nephesh is included.

However, it is fairly clear that if the Sphere of Sensation is an actual object it must be predominantly made up of an individual's Ruach.

Its connection with the realm of higher divine spirit comes from Tiphareth. Flying Roll XX claims that these higher spiritual forces actually have a link to the physical body - the Neshamah to the head, Daath to the throat and Yechidah to the crown - and then seemingly contradicts itself by saying "spiritual consciousness does not partake of the physical body but is the light which radiates. The way in which thought proceeds is by radiation, that is to say, its rays are thrown vibrating through this sphere of Astral Light." This can only mean one thing. The Sphere of Sensation does not include any direct spiritual content and only links to the higher parts of the body symbolically. It also does not include the physical body either, although later we will discover that it has links between them.

There is another problem. The *Macrocosm and Man* paper implies that the Sphere of Sensation must be connected to the Nephesh. Certainly it has elements that are Nephesh-like. It behaves automatically and fairly passively. However, that could equally be said of the Gu'ph, and yet the Sphere of Sensation is supposed to be packed with the memories of everything, Akasha, and have links to every point in the universe, something that the Nephesh cannot do because of its limited focus on the individual animal vehicle. It is worthwhile remembering that like the Sphere of Sensation, the Ruach's activities are not seen by most people, who are only dimly aware of its potential.

Linking the Sphere of Sensation with the Ruach creates interesting correspondences which I have been playing with for some years. The word Ruach has strong Kabbalistic links with the Hebrew word for "stone," Eben, which if broken down means Fa-

ther/Son. It also links the idea that humanity was meant to be an astral creature and that the Ruach was as close to a psychical body as we were expected to have. The Ruach is then the stone that was cast down. If it is purified then it may be returned to Eden and Father and Son will become one. This is the goal of the Theurgist. If you redeem your Sphere of Sensation then you are helping to redeem all those parts of the universe in which it has a connection.

The Ruach is controlled from Tiphareth, the place where CRC is in his tomb. This will become more important later.

In the ideal person, the Sphere of Sensation would contain all the virtues of the middle five spheres of the Tree of Life. It would reflect the world of divine ideas and bring these into manifestation. Unfortunately, because of the Fall, humanity is blinded by the world of Malkuth and the activities of the Nephesh. Most people's Spheres of Sensation are tuned to looking towards the physical world and reflect that accordingly. Some of this attunement is caused by the process of birth. When a person is born the Sphere of Sensation is orientated by the planetary and zodiacal energies of their natal chart. When a baby is born, the first view of the universe is based on its astrological chart. The rising sign is in the East, the Mid-heaven above and the descendant behind. It is centred on the position of the pole star.

However, there is some confusion here between the *Microcosm and Man*, the writings of Westcott and the Cromlech Aura papers. The later writings say that the Sphere of Sensation is orientated to Regulus rather than the Ascendant. The angels of the Shem ha-Mephoresh are likewise split into angels of the day and night and this state of affairs is represented in the tarot Key 21 which shows the influence of these angels and the planets in the Sphere of Sensation.

In Key 21 of the *Golden Dawn Temple Deck* the Shem ha-Mephoresh in the Sphere of Sensation is shown as Celtic knotwork. Note the positioning of the pillars in Hathor's hands and the fact that the Shem ha-Mephoresh contact the outer shell of the Sphere of Sensation. This depicts much of what happens to the Candidate's Sphere of Sensation during the ⑩=□ ceremony. The positioning of Hathor's feet represents the circumambulations; the Hexagram over her womb represents the higher self between the pillars. In place of the sons of Horus the stretched Sphere of Sen-

sation is under the protection of the Kerubs.

Mathers, in *Microcosm and Man*, believes that the Sphere of Sensation does not turn. It is not clear why he was so emphatic about this. Indeed, if the Sphere of Sensation does not revolve it disobeys much about what we know about spiritual and physical objects. It is my belief that he might have gotten this wrong. It is possible that Mathers was trying to say that since the Microcosm mirrors the Macrocosm it must be still, but now we tend to see the universe as always in motion, so the Microcosm should be seen as moving too. If the Sphere of Sensation did not revolve then a person's view of the universe would be frozen.

It seems more likely that the Sphere of Sensation revolves as a result of the magnetic pull of its poles. This causes ideas to change and some symbols become more important during one phase of a person's life over another.

The Sphere of Sensation is connected to the animal self or the Nephesh and from there it controls the physical body and the physical environment.

The Sphere of Sensation, when viewed psychically, is coloured because the seer looks at the outer shell of it first. As we have mentioned earlier, these are the colours of the Macrocosmic constellations. A skilled seer would be able to pierce this and see into the microcosmic colour range too. Truly gifted psychics would be able to make out prominent symbols in a person's life; they might also be able to make out what Shemesh describes as veins of symbols that make highways through the sphere. These are collections of symbols that lead by association to craft a person's inner kingdom. Modern psychology calls these complexes. They may be good or bad, but build up a person's spiritual, mental and physical personality.

We are born facing the wrong way. We start life facing nature and the animal self (Nephesh) in Malkuth. The pathology of our birth means we face our Ascendant rather than our Sun sign. This means our loyal servant, our Sphere of Sensation, shows us a distorted vision of the Universe. Our lives are based on incorrect perceptions based on clouded understandings of the symbols. We often see symbols, but can only see them in a glass darkly. Soon optimism gives way to depression, the small becomes large, and our view becomes narrow and clouded. In addition, people form

links with others through shared magnetism and corrupted symbols. Their Spheres of Sensation become linked and Akashic energy becomes depleted. As people age they become more fixed and are unable to see the new universe which is being born around them. Instead they either keep symbols of their own universe, or just live their lives as they always have done. In such circumstances the higher aspects of the personality lose their ability to influence the Sphere of Sensation and the person finally dies.

The ⑩=□ ritual cleans out the Sphere of Sensation and to place new symbols inside it so that they can bring about an Alchemical transformation of the Candidate. So in Z<sub>3</sub> the officers are instructed to see the Candidate's Sphere of Sensation as being dark, and gradually, as the consecrations and purifications take place, becoming clearer. They are also told to visualise a Tree of Life projected onto a sphere within the Candidate's Sphere. Again this is providing the Candidate with a symbol of a perfected image. This symbol will slowly work to bring balance to the Candidate as their work in the Order progresses.

With the Sphere of Sensation activated, the Candidate is brought to the foot of the altar, but something else happens first; the Hegemon, holding the Mitre-headed Sceptre, attracts a form of the Higher Self of the Candidate. This implies that the Higher Self is something that is separate from the person, but operates on a higher plane - in a normal person their Higher Self effectively sits on a cloud and watches, only becoming interested when they do something important. This is not quite true, but for practical purposes it might as well be. The Higher Self dwells within the person, but the personality is a lot bigger than many give it credit, but most people do not extend their consciousness towards the heavenly realms and so never encounter their Higher consciousness. The ⑩=□ initiation is exactly the sort of event which will draw the attention of the Higher Self as, in the long term, to give it a more direct role in a person's life.

But the action of the Higher Self creates a mirror effect from the lower aspect of the Candidate. When the Higher Self moves down the levels, the Lower Self, realising that it will lose control, rises up. This is not necessarily an evil force, but certainly acts as one. It is the force that tries to keep the Candidate the same. In

the *Magical Order of Aurora Aurea* correspondence course the first thing that students encounter is this force because they are required to carry out a meditation once a day. The Lower Self uses all its powers to try and stop this happening. Firstly the student forgets, the next they find that they get sick, and finally friends come to visit, or children start to misbehave. This is one of the reasons correspondence courses are harder for students, because they have to overcome this Lower Self with self-discipline.

Mathers says that there is a clear image of the Candidate's Higher Self on one side of the altar hovering above the Lower Self. The Candidate kneels before the altar. Effectively their personality is now divided into three aspects by the ritual. But this causes a fourth aspect to dislodge - the Neshamah or unconscious. This flows towards the Higher Self, but is then drawn between the pillars. Psychically it can be seen as a shadow of the person which is thrown forward and is at the doors of the Temple.

The effect on the Candidate is one of total disorientation. Indeed, if the Candidate can confidently speak at this point, there is something wrong. Particularly as at this point the 42 godforms of the assessors of Maat are activated.

The 42 Assessors, who are mentioned in the *Book of the Dead*, were impartial judges and jury for Maat. Each of them had a question to ask the newly dead soul. These were called negative confessions because the soul had to answer by denying they had done them. These are forces of Cosmic Justice as opposed to human justice and are not lightly evoked. Over the years I have experimented with these particular forces and have come to the conclusion that they create results which are "right" rather than what you think might be correct. The act of calling them also causes the whole temple to be judged. In my view this is one of the reasons that many new Golden Dawn groups die quickly. If you start a group with the idea of making your ego powerful and then call up the 42 assessors as part of a ①=② then you will find their power is judging you also. Mathers does not say where the 42 assessors are, but in my experience they form a circle around the boundaries of the temple. The 42 assessors are also the forces which enforce the Oath and project energy at the Candidate.

If that were not complicated enough, the image of Thoth is also projecting his energy at the Candidate's Neshamah. The pillars and the scales of Maat are weighing his soul to see if he or she will be an acceptable member of the Order.

Mathers says that under this intense pressure, the Human Will of the Candidate makes a decision. "Rarely in his lifetime hath he been nearer the condition of death than at the moment when he standeth before the Altar, just before taking the Obligation of a Neophyte; seeing that he as though disintegrated into his component parts," Z<sub>3</sub> says.

This is the consent to take the Obligation of Secrecy and the rest of the Oath. The moment the Will has spoken the Hierophant, who is an aspect of Osiris moves between the pillars and thus brings his godform into contact with the candidate's Neshamah. He then moves forward to step on the Lower Self of the Candidate, forcing it into the inner reaches of the unconscious. He replaces the evil side of the personality with Arouris, which holds it in check. This motif is repeated in the ①=⑩.

The next thing that happens is another aspect of Golden Dawn magic. This is that the use of godforms create lines of force which build symbols on the floor. In this case it is a white triangle created by the Hiereus, the Hegemon and the Hierophant. This creates a triangle of white light which is similar to a triangle of the art, which allows the white triangle of the Three Supernals on the Altar to be burnt into the Sphere of Sensation.

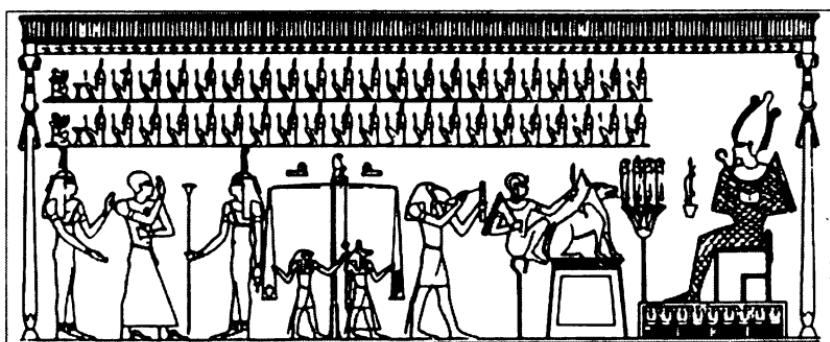
The Candidate places his left hand in that of his Initiator, as affirming his passive reception of the ritual, and his right hand upon the white triangle as symbolising his active aspiration towards his "Higher Self." Mathers does not say what the Heirophant is doing during the Oath, but he has his wand raised connecting it to the thought-form of the candidate's Higher Self.

The Oath is one of the hardest things for the Candidate to do in the ritual. They are under intense ritual pressure and divided. If the Heirophant is any good they should also be making it difficult for the Candidate to emphasise this disconnected state. The Candidate should be desperately looking for the words while at the same time being unable to remember any of them as their Neshamah, which looks after memory, is disconnected and between

the pillars at the time.

Once the Oath is said and Thoth, Metatron and the 42 assessors give the Sign of Silence, the Higher Self descends to the Invisible Station of Harpocrates where it receives energy from that godform. This is an interesting part of the ritual. While many see the Higher Self as something sacrosanct or even perfect, Z3 implies that it has something to learn from the ritual if it is going to be linked to the body of an occultist as opposed to that of a natural human. The station of Harpokrates is where it is reminded of its mission on Earth to learn what it can. The Harpokrates force is expressed in Key 0, The Fool.

The Lower Self's function is transmuted by all this. While it is under the feet of Aroueris it learns to be the avenger or enforcer of the gods. When the Candidate allows himself to be punished if the Oath is broken it means giving himself over to the "Power of the Evil Triad and of his own Evil Persona" under the consent of his Higher Self. Horus layeth the blade of his Sword on the point of the Daath junction with the spine, affirming the power of Life and Death over the Mortal Body, and the form of the Higher Self advanceth and layeth its hand on the Candidate's head for the first time, at the words "So help me the Lord of the Universe and my own Higher Soul" and making a connection between them. This link is sometimes missed during the initiation because it is not immediately obvious, but it is actually the point where the Higher Self and the incarnated personality agree to work together.



42 assessors in the Judgement Hall of Maat

The Candidate is then placed in the North, the place of greatest symbolic darkness; but it is here that Osiris speaks in the darkness to the candidate and begins their spiritual journey together.

Osiris is taking the role of the Candidate's Higher Self. This provides teaching which I was told long before joining the Golden Dawn. It is a quirk of human nature to not be aware of their own divinity. They will fashion gods and worship them rather than acknowledge that they are part of the god which created heaven and earth. Rather than work against that difficulty, occultism uses it as a tool which can be jettisoned when the time is right. Thus the Candidate hears the voice of their Higher Self in the form of Osiris.

Then we have a Circumambulation in the Path of Darkness. From the perspective of the candidate this part of the ritual represents their spiritual progress. Not only does it present to them the symbols which they will need to use as part of this quest, but also will show the Order how it will go for them. For example a candidate which does not trust their guide to lead them will find that this attitude manifests in their life. In one case on the second circuit a candidate fell and knocked over the white pillar and never made it into the Second Order.

The circumambulation has the same effect on the Candidate's Sphere of Sensation that it had on temple during the Opening. It is supposed to bring down the white triangle of the Three Supernals. As the party passes the Hierophant strikes the floor to represent the powers of Mercy while the Hieratus hits the floor once for Severity. This draws power from the floor and into the Sphere of the Candidate. The noise often causes them them to jump, but it is to programme them to feel something is wrong if they go to extremes.

As the party passes, the Invisible Assessors give each the "Sign of the Enterer," which indicates that throughout their life they will be tested before they are able to carry on.

The first circumambulation is to do with the material level. The second is the astral and the Kerux bars the Candidate's approach to the West. Mather said this was because the Natural Man cannot obtain the understanding of even the Son of Osiris without more purification and equilibrium. Therefore again is the Candidate consecrated with Water and Fire, and the Pillars about his Sphere of Sensation become clearer.

After this second consecration the hoodwink is slipped up and

the candidate is given lessons. The first thing that a person needs to understand is what they must overcome fear. On the astral plane like attracts like. If you fear then the first thing you encounter will be what you fear. We have found is that under the assault of the Hieraeus many candidates back off, again warning the Order of troubles to come as their fears start to manifest.

On the third circuit the candidate is entering the spiritual realm and the region of the ⑤=⑥. Again they are barred and need further consecration and purification. The hoodwink is again slipped up as giving a still further glimpse of the Nature of the Divine Light. Here the Candidate's Sphere of Sensation gets a direct blast of the Osiris energy, which provides them with the momentum to get out of the path of darkness. The vision is imperfect because the Candidate only sees it as a Light dimly seen through the Darkness.

Magically the Hierophant is doing something else. So far all the purifications and consecrations have been to build the four pillars, but there is a fifth pillar which is the most important yet to be built. This fifth pillar is the middle pillar that unites all of them. Once this happens the Candidate can pass to the Altar of the Universe, which is the hidden third pillar between the black and white. This middle pillar will become the altar of incense in the next grade.

The following point was very different from the later Golden Dawn. In the *Stella Matutina*, the Hieropant would come down between the pillars saying, "I come in the power of Light, I come in the Light of Wisdom, I come in the Mercy of the Light, the Light hath healing in its Wings." He then would say the prayer for the Neophyte's future.

But in the early Golden Dawn and the *AO* this iconic speech was lacking. Instead, the Hierophant leaves his throne and passes between the pillars. He either halts there during the prayer or halts at the place of Harpocrates, the Evil Triad, or East of the Altar. Mathers felt that some Candidates would need more of their Lower Self suppressed, while others would need more of a divine awakening.

The Kerux (Anubis) and the Stolistes and Dadouchos (aspects of Maat) form a triangle in the West, which indicates that the Can-

didate has passed the Judgement of the Balance. Horus, Maat and Aroueris form a triangle completing the formation of the Triad of the Supernals.

And the Higher Self of the Candidate moves to behind the Hierophant. The Hierophant gives a single stroke to seal the matter. Interestingly Mathers had the hoodwink removed at this point, but the later Golden Dawn did not remove the blindfold until a little later.

The Hierophant, Hiereus, and Hegemon join Sceptres and Sword above the Candidate's head, formulating the Supernal Triad, and asserting that they receive him into the Order and they recite the Mystic Words as sealing the current of the Flowing Light. The triangle of the Order is burnt into the Candidate's Sphere of Sensation at this point.

Many believe that the work of the initiation is done at this point. Indeed the Candidate often relaxes. But as Mathers points out, the Higher Self remains in the Station of Harpocrates, and while there a gleaming white triangle is formulated above and touching the forehead of the Candidate. The ritual is not finished.

The Hierophant says that so far his journey has been made with the light of the Kerux going before him without his knowledge. It represents to him a vague formulation of his ideal, but which he can neither grasp nor analyse. Now it is time to see the divine with the blindfold off.

The candidate is placed on the evil triad to affirm that he will cast out and trample upon the evil persona, which then will become a support to him. This is why the Hiereus gives him the secret signs, etc., of the grade and places him for the first time between the pillars, where he receives the final consecration. The goal of the Outer Order is to overthrow the lower persona and his ally in this is the Hiereus, who is the embodiment of the Black Pillar. The officers are in the following positions:

Hierophant - on his Throne.

Hiereus - at the East of the Black Pillar.

Hegemon - at the East of the White Pillar

Candidate - between the pillars as the Middle Pillar

Mathers says that there is a formulation and strengthening of the Triad, which here represents the reflection of the Three Supernals and the Higher Soul will be formulated between the pillars in the place of Equilibrium. The Hiereus now draws the Candidate forward between the Pillars and for the second time in the Ceremony, the Higher Soul stands near and ready to touch him.

This moment is when the initiation takes place by virtue of this Supernal Triad which is formed.

“The Candidate now therefore is standing between the Pillars bound with the rope, like the mummied form of Osiris between Isis and Nephthys.” This, in my view, is a crucial observation to understanding the ①=① initiation. Sadly it was not developed by Mathers. Osiris was dismembered like the Candidate, each part purified and consecrated and brought back together through the agency of Isis and Nephthys.



*Osiris flanked by Isis and Nephthys*

The final consecration takes place here by the Goddesses of the Scales of Balance. While this is happening the Nephesh and the Higher Self are rejoined to the Candidate.

Mathers adds that this final consecration is also commanded by Horus, which still menaces the evil persona of the Candidate, so that it seals the Four Pillars in the Sphere of Sensation of the Candidate in a balanced way.

Afterwards the Hierophant commands the removal of the rope so that he is no longer restricted, and he is invested with the badge of the white triangle of the Three Supernals formulating in darkness.

Again Mathers emphasises the Ancient Egyptian formula of the raising of Osiris. "As this Badge is placed upon him, it is as though the two Great Goddesses, Isis and Nephthys, in the places of the Columns stretched forth their Wings over the form of Osiris to restore him again to life."

There is another Mystic Circumambulation. This is to prepare the Candidate for future initiations. As he passes the Hierophant's Throne, the Red Calvary Cross is astrally formulated above the Astral White Triangle upon his forehead. This opens the way for the Candidate to start to understand the image of self-sacrifice, which will ultimately take him to the Calvary Cross before the Vault of the Adepts.

The Higher Soul returns to the Invisible Station of Harpocrates, but now it has a link to the Candidate and will have a direct influence on his life.

But there is a little bit of the initiation still to be carried out. Anubis pours the fluids of Mars and Venus together to form the semblance of Blood. This is intended to fix in the Candidate's atmosphere the Symbols of the Forces of Transmutation of Nature, and also to make an Astral Link between this and the Candidate's physical life, as a guard of the Secrecy of the Mysteries, and this particular form of transmutation is used to show the effect of a mixture of forces as producing a third appearance totally different from them.

"And the Red colour is symbolic of the Blood of the Candidate, and in the Ancient Mysteries the Candidate's Blood was actually drawn at this portion of the Ceremony, and preserved as

an Avenging Link in case of his proving unworthy," Mathers says.

But there is something else that happens here. The initiation is linked to the Candidate's blood and is therefore said to be affecting him at a very deep, physical level.

*Z<sub>3</sub>* appears to be very complicated, and for its time it was. But it is also clear that it was only the beginning. What it suggests is a magical elaboration of the ritual which if followed could only lead to further developments. Over the period since the Golden Dawn was formed these elaborations have been allowed to grow and become deeper and more meaningful. When writing the commentary on the Mathers *Z<sub>3</sub>* it was difficult for me not to develop them into some of the teachings that came from the later Golden Dawn or even the *Magical Order of the Aurora Aurea*. But all of these insights have this document as a basis.

The question then remains why Mathers did not consider his work finished. *Z<sub>3</sub>*, as it is written, poses question after question which need to be answered, and, to my knowledge, they never were. To remedy this the rebels had one solution, while Mathers' own *AO* had another.

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*NOTES on the RITUAL*  
*Parts I & III*  
*(Unofficial)*  
*RESUME of RITUAL "Z"*  
*Parts I & II*

~~~~~

Not Official  
 (Personal Notes of VH Fra N.D. Lent to me to use VQP)  
 Second Order  
 Grade NAM

Circle around the cross sealed by Hegemon.

Officers then deposit insignia on the altar taking there from.  
 Hierophant: Rose. Hiereus Cup. Hegemon Red Lamp. Kerux,  
 nothing, Stolistes Salt. Dadouchos. Censor.

The prayer of the Adoration to the Lord of the Universe, each  
 officer attending to his rule over his own element.

Hierophant to Air

Dadouchos to Fire

Hiereus to Water

Stolistes to Earth. Note the change on taking the salt.

[two words not clear] allusion to the Elements

Officers then return the symbols to the altar and then return  
 to the place of their grade. Hierophant returns to that for the Past  
 Hierophant. His throne is taken by the Imperator who then announces  
 the password.

Imperator invests new Hierophant finding ⑤=⑥ [words  
 indistinct] under [word not clear] and facing him in the [four

words unclear] Throne. [Four words indistinct.]

Other Hiereus then takes their Robes from the New Hierophant. Hierophant and Other Officers then go to the altar each claiming and taking their insignia by password.

Hierophant the Orders Stolistes and Dadouchos to purify hall = its fresh baptism.

Mystic circumambulation takes place symbolising the course of the sun through the Zodiac and attraction of the solar ray under the Light of Osiris.

Adoration at the Stations of the Kerubim to mark the limitations of the Sun.

NOTE Hegemon has the red lamp sealing with Calvary cross of Tiphareth the image of the Solar Light.

Hierophant then finally seals by the conference of the NEW PASSWORD and closes ceremony by the Mystic Words

HIERO: Khabs

HIERUS Am

HEGEMON Pekht

HIERUS Konx

HEGEMON: Om

HIEROPHANT: Pax

HEGEMON Light

HIEROPHANT: In

HIEROS: Extension

Note: H= Daleth, Samekh, Cheth

Sun = Aries

Salt = Earth and Saturn

### SYMBOLISM of the ①=□ RITUAL

The OPENING ceremony starts with the cry of the Kerux= Anubis warning the evil to retire so that the white triangle may be formulated on the altar by the combined effect of the the formulas. He then sees that the Entrance is guarded.

Hierophant then orders the Hiereus to test members by signs. It is then that the names of the three chiefs commence with the letter H.

In Osiris and the Hierophant it is concealed.

In Horus and the Hiereus it is manifest

In Themis [Maat] it is partly manifested and partly concealed.

i.e. the unknown life inspired in the sun = aries = spring after being inspired breaths forth.

It is the rehearsal of the properties of the refection of Air, through the Middle pillar to the citrine part of Malkuth. The Ether in Kether inspires from beyond is reflected to Tiphareth and there combined with the reflexes of the Alchemical Principles. In Yesod it affirms the foundation of the formulae and from Malkuth it is reflected back. From this is devised the FORMULA of the MIDDLE PILLAR.

[THE REVERSE CIRCUMAMBULATION signifies the ending of the worlds by Fire]

[FORMULA OF THE CIRCUMAMBULATION OF THE BREATH ]

The recapitulation of the Stations and the duties of the Officers affirms the establishment of the temple.

Consecration by fire and water marks the foundations of the cardinal points and the equation of the Elements = the baptism of the place as a shrine for the forces of divine light.

CIRCUMAMBULATION symbolises the Waters of Creation attracting the Divine Light.

The Order is

KERUX = Anubis

HEGEMON = Themis

HIERUS = Horus

Members

DADOUCHOS = Tham Aesh Neith

STOLISTES = Aura-mo-ooth

The AXIS of the WHEEL is the Invisible Station of Harpocrates confirming the concealment of the Central Atom of the Wheel which alone revolves it.

Note Hierophant = Osiris remains on his throne to attract the Divine Light. Hierous = Horus passes once for he is the Son of Osiris and inherits the Light from him. Hegemon = Themis passes twice because of the balance of the two scales. The Watcher Within [Kerux] and the rest pass three times affirming the completion of the White triangle. In this Circumambulation are certain magical and alchemical formulae for the attraction of Light.

Then follows the Adoration of the Lord of the Universe at which again is given the sign of the Enterer, the Sign of the Projection of the Force of Light.

Lastly the Kerux (Anubis) declares that the Sun has arisen followed by a battery of  $\textcircled{0}=\text{\textbox{O}}$ . Hierophant (!) Hierus (!) Hegemon (!)

The mystic words seal in the image of Light.

## ZIII

Candidate waits without the portal in charge of the Sentinel (Anubis in the West).

Hierophant (!) to indicate the first commencement of vibration in the sphere of sensation of the candidate.

Statement that he has dispensation from the G.H. Chiefs. Authorisation of the Higher Powers. The Grade  $\textcircled{0}=\text{\textbox{O}}$  is the commencement of all things under servitude of no thing.

Hegemon superintends the preparation of the candidate as the PRESIDER of Equilibrium administering the process of initiation by the commencement of the Equilibrium of the Forces of the candidate through rectitude and self intent.

The Sentinel performs the preparation as is necessary before the establishment of equilibrium can take place.

*The term Child of Earth comes from darkness of Malkuth to regain the knowledge of the Light.*

The TRIPLE CORD means the restriction of [indistinct] nature. Triple is in reference to the white triangle of the Supernals.

The HOODWINK shows that the light of the material world is but a darkness compared to the Divine Light. The preparation represents a certain temporary limitation and binding of the material body.

[Two lines obscured]

The (!) Of the Hegemon teaches consenting with Natural Law avowed by the (!) of the Kerux.

Hierophant in granting admission seals the Candidate with his new name (the Motto) and sends the Goddess of the Scales to baptise him thus formulating the Candidate's Sphere of Sensation a vibration

in the Pillars. The candidate is then conducted to the foot of the ALTAR (Citrine of Malkuth).

Hegemon's office towards the candidate is analogous to the Higher Soul.

As the Hegemon with SCEPTER attracts the Simulacrum of the Higher Self of the Candidate, so the form of the ACCUSER in the place of the Evil Triad attracts the simulacrum of the Evil Persona of the Candidate. It is this point the Decision is actually taken by the HUMAN will of the Candidate.

Therefore the process of symbolic judgement takes place during the speeches of the Hierophant to the candidate, his answer supplied by the Hegemon and his consent to the Hierophant.

Candidate states his willingness to take the Obligation in the words "I am."

Hierophant advances between the Pillars asserting the Judgement is concluded heading south the Evil Triad as AROURIS stand on the Opposer. Takes Candidate's left hand affirming passive reception of Ritual. But Candidate places his right hand on the white triangle as affirming his active aspiration towards his Higher Self.

Candidate kneels in the midst of a triad of (before him Aroseris, to the Left Horus, on the Right Themis).

The Hierophant's (!) stating that the symbolic submission is perfect. Then the invisible THO-OTH ceases to give the sign of the enterer and gives the sign of silence permitting the first REAL ASCENT of the GENUIS of the Candidate into the Station of Harpocrates as witness to the obligation.

At the words "So help me the Lord of the Universe and my own Higher Soul" the form of he Higher Self advances and places his hand on the candidate's head. As this is the FIRST ASSERTION OF THE CONNECTING LINK between them.

The Candidate is then placed in the North Station of TAAUR [The bull of the Earth. NF], but therein with AHAPEHI (The son of Horus. NF). Osiris is in the [not clear] of the Opening.

The Hierophant on the Throne as Osiris says "The voice of my Higher Soul etc..." confirming the link between the Neshamah of the Candidate and his Genius formulating the conception thereof into the Ruach.

The Mystic Circumambulation is led by the Kerux with symbolic light showing that the Higher Soul is not the only Division of Light

but rather a spark from it.

The Hegemon, the translator of the Higher Self leading the candidate. Finally the Stolistes and Dadouchos the upholders of the Scales.

First circumambulation is the formulation in darkness of the angle of Binah and the white triangle of the three Supernals.

Hierophant knocks ad the pass as an affirmation of Mercy and Vengeance. A Second time they pass Hierophant is affirming the commencement of the Formulation of the Angle of Chokmah.

Now as they approach the WEST. Kerux BARS THE WAY showing that he Natural Law cannot sustain the the understanding of the Son of Osiris unless by purification and consecration.

Second Consecration then takes place. And the Stick is removed for movement only.

The Challenge of the Hiereus barring the way to know the Name the knowledge of the Formulae of Darkness is [obscured].

At the Third CIRCUMAMBULATION is the formulation of the angle of Kether. At the approach of the East the Kerux bas the way.

Third Consecration takes place. Hoodwink is removed Hierophant bars the way demanding name.

Hegemon replies for the Candidate "Light Dawning in Darkness..." Hierophant's speech "Unbalanced Force is Evil; unbalanced Mercy is but weakness," etc. Formulates the Formula of the Hidden Central Pillar. At the end of the Circumambulation, candidate lead to the west of the altar. Hierophant advances to the East of the Altar from throne, halting on the way at the Station of Harpocrates and the Evil Triad, but finally faces the candidate. Hierus on his left, Hegemon on his right..

The Higher Self formulates in the station of Harpocrates. Hierophant gives the knock to seal the matter and invokes the Lord of the Universe. Hierophant, Hiereus and Hegemon join sceptres and sword over the candidate's head, formulating the supernal triad and ASTRAL WHITE TRIANGLE on the CANDIDATE'S FOREHEAD. Mystic words sealing the current of flowing light. Hoodwink finally removed.

This particular document was written after Mathers' death and appears to be an attempt to return to the more magical approach of the Z documents. Magically, it is far behind the oral teaching which was being given out in *Stella Matutina* temples during the same period, or the Z documents which they were supposed to explain themselves. Generally, the notes are interesting and must have sparked ideas amongst those who received them, particularly if they had been released to those who could not really understand what the Z documents were doing. The conclusion is that the ①=① ritual was magical and things had to be done for magical reasons. The writer appeared to believe that most of the work of the ①=① was do do with the formulation of the Supernal Triangle within the Candidate. While this is true, it is only a fraction of the magic which takes place.

Some of the document's conclusions don't actually work. For example, the "Triple cord means the restriction of nature. Triple is in reference to the white triangle of the Supernals." The ritual talks about how the threefold cord binds the once happy soul to the material. If the cord had anything to do with the white triangle of the Supernals, it would be a good thing and never be taken off, which is what symbolically happens in the final phase of the ①=① ritual. The number three appears in more places in the ①=① than the triangle on the altar. In this case it is more likely to indicate the three circumambulations which must be walked before the Candidate meets their Higher Self. Once these circumambulations are carried out then the three fold cord is loosened, the Candidate is redeemed, and the Higher Self is in permanent contact with the Sphere of Sensation of the Candidate.

Another comment about the hoodwink "shows that the light of the material world is but a darkness compared to the Divine Light. The preparation represents a certain temporary limitation and binding of the material body" is only partly correct. The hoodwink shows that the candidate is blinded by ignorance and this results in them stumbling in darkness. This darkness is also shown in their Sphere of Sensation before they are purified and consecrated, something that was revealed in the first Z documents. It is not a "temporary binding," but shows the natural state of any

human before the initiation process. It is also the first alchemical stage of the blackening where the unconscious waters rise and purification begins.

The description of the Oath lacks a mention of the 42 assessors and Maat godforms which are active during this time. If this document were followed, the magical judgement is made by the will of the Candidate's own Higher Self before the Oath is taken, which is alien to the Z documents and confuses consent with actual judgement. The Z documents are clear that judgement takes place during the Oath and the 42 assessors are blasting the Candidate with their own energy at various times in the initiation.

There is also the somewhat strange conclusion that the Mystic Circumambulation is led by the Kerux with symbolic light showing that the Higher Soul is not the only Division of Light but rather a spark from it. The Mystic Circumambulation does no such thing and it is hard to see how you could make this conclusion. The Kerux is the guide and the light is the secret wisdom which guides the Candidate. The Circumambulation is the esoteric life of the Candidate. They are two symbols but they do not add up to the logical statement that the "Higher Soul is not the only Division of Light but rather a spark from it."

The comment that the Kerux bars the way in the West to show that Natural Law cannot sustain the understanding of the Son of Osiris unless by purification and consecration is an incredible weakening of what is going on at this point. The Candidate is barred because, like in the ①=10, they are headed towards the path of darkness and evil. Their Sphere of Sensation is about to encounter the Heireus and all they fear. This would overcome them if their Sphere of Sensation was not purified and consecrated. This document says the stick is only removed for a moment to allow for purification and consecration. This is "bad ritual" because it sends the unconscious message that it is possible to move before the purification and consecration. In *Whare Ra* the Candidate was blocked and held until the purification and consecration was completed. This is because the Kerux was holding the wand by the red band and moving them from the waters of putrefaction, or salt stage, to the fires of calcification, or sulphur stage. It is clear, from this document, that the *AO* had not worked that out.

The writer suggests that the three circumambulations, with their challenges, form the Supernal Triad. In fact they form the three pillars, centred on Chesed, Geburah and Tiphareth and the three alchemical principles of Salt, Sulpher and Mercury. These create a microcosmic resonance to the macrocosmic Supernals, but the focus of the ritual, at this point, remains within the Candidate's Sphere of Sensation, which is below the Supernal Triad.

The rest of the notes follow the traditional pattern and are correct, but incomplete. It seems to take the mistaken view that the magic bit stops after the white triangle is placed in the Candidate's Sphere of Sensation. This is a mistake which many modern Golden Dawn groups make, thinking that the the fourth and final consecration and all the talking afterwards happens as an after-thought. In fact, much of the significant fusing of the Candidate to their Higher Self takes place when they are placed between the pillars, facing the Heirophant. The final alchemical transmutation, the reddening, is finished when the candidate is shown the chemical change in the ritual's final moments.

# *MATHERS' METHOD of CONSECRATING a SWORD*

This is the original Golden Dawn Ritual for the Consecration of the Magic Sword. It is not dated, but could be from about 1906 and comes from the Berridge temple of the *Alpha et Omega*. The Consecration of the Sword Ritual is shorter than the system that was practised by the *Stella Matutina*, and it shows how Samuel Mathers would do it, rather than someone like Felkin. It is most likely that this ritual was the one used by the early Golden Dawn, as Mathers had no reason to change it. It was given out before the Z documents, so the student had no chance to actually use some of the more advanced techniques.

## *DETAILS of the CONSECRATION of the SWORD*

- 1st Prepare the Altar & consecrate the room as before.
2. Place the sword on the Altar with the hilt to the incense and the blade to the water.
3. Hold Wand by the white part and do the lesser ritual of the Hexagram of Mars.  
Give the ⑤=⑥ signs Arathetha.
4. Face where Mars is.
5. Describe in the air towards that quarter an invocation pentagram of sign by which Mars is. Make the ①=⑩ sign. Use names Adonai, Emor, Dial, Hectega.
- 5a. Describe the invoking Hexagram of Mars towards the Quarter which Mars is.  
Elohim Gibor Arathetha.
6. Read Invocation:  
“Oh omnipotent Elohim Gibor who doest manifest thy supreme power in the universe through the Sephirah Geburah.  
“I invoke thee, that thou mayest be my strength and my protection in all my magical work and I supplicate thee to send the Archangel

Khamael, the angelic order of the Seraphim and the angel Zamael that he may be a shield and a support unto me and I further pray that the power of Madim the sphere of the red planet Mars may be given to me abundantly.

“And let me become a mighty Master in the practice of the Magic of Light and may I by virtue of the sword which I now consecrate unto thee be enabled to archive the victory over all that oppose me.”

7. With the Lotus end of the wand, as before invoking Hexagram of Mars as if in upper triangle. Elohim Gibor Arathetha.

8. Purify the sword with fire and water cross

9. Put aside the Lotus Wand. Take the sword and perform the Lesser Ritual of the Hexagram of Mars (with Mars in each Ararthetha)

10. Trace the invoking hexagram of Mars towards Mars Elohim Gibor Arathetha.

11. Purify room with Fire and Water.

12. Reverse circumambulation

13. Adoration

14. Standing in the West facing East “In the name of יהשָׁה I set free all spirits that have been imprisoned by this Ceremony.

## COMMENTARY

The paper reads like hurried notes on a ritual. However, if you were to perform it, it would take a lot longer than it appears. In my view this version of the ritual is the mother of the *Stella Matutina* version and was likely originally written in 1892 before there was a proper Second Order and the Z2 documents had appeared.

Firstly, the paper lacks the introduction, and secondly it does not provide any details about how the temple is to be set up.

There are also a few codes which you would know if you were a member of the Golden Dawn. For example, preparing the altar “as before” means setting it up as a ①=❶ altar with the elements. The clue is that the sword has its hilt towards the incense and the blade towards the water. One would think that would mean you have the blade pointing towards the West with the hilt in the South. However, in the ①=❶ the Stolistes is in the North, so the Sword is lain across the altar. Since the ①=❶ is laid out on the Tree of Life this arrangement places the hilt on the side of Mercy and the Blade on the side of Severity. The purification and conse-

cration of the room would be done as in the ①=□ opening.

The version of the ritual outlined in Regardie's *The Golden Dawn* is providing details that the *Nisi* version is lacking. Regardie reminds the magician that they should do the adoration. Mathers did not think it was necessary. Like Regardie, this ritual shows some interesting use of the Lotus Wand. It would appear that you only use the coloured parts of the Lotus Wand when you are drawing Supreme Hexagrams and not the Lesser Hexagrams. Despite the fact that you are invoking Mars, you use the white band and not the Mars band. This is sometimes forgotten by modern Golden Dawn magicians, who tend to grab the Lotus Wand by the coloured bands at the smallest sniff of planetary power.

When you have finished, you perform the LVX signs and *not* the Analysis of the Keyword. This means that Mathers had not made a link between powering the "broken" hexagram using the LVX formula and Analysis of the Keyword. The GD was the first known group to draw such symbols in the air; its founders believed that the symbol itself was enough to do any work you wanted to do. Later the symbol was seen like an electric circuit which is powered up by the calling down of the Light. In *Whare Ra* doing one without the other was seen as meaningless.

The ①=□ sign is directed towards the place where the Mars hexagram will be placed. This is to attract the planetary force to its most material level and is a nice use of the grade sign.

The angels called during the invocation are more or less what would be included in the *Stella Matutina* version of the ritual. Samael has become Zamael, which I suspect is a copyist error or an effort to dissociate from the *Qlippothic* Sammael. It seems that *Nisi* was reading the Hebrew given and transliterated it in an unusual manner. He does this throughout his work, giving Arathetha rather than the more normal ARARITA. This is because the name is a translation of a Hebrew phrase and *Nisi* just spelt it out as a name. Arathetha may also be the way they pronounced the word rather than Ar-ar-ee-ta. The early GD papers often have is spelt the same way.

The invocation is different from the version given in Regardie and also the one identified as an early Golden Dawn version by Pat Zalewski in his *Talismans and Evocations of the Golden Dawn*. For

this reason it might be earlier than both and might be an *AO* variant. If it is an *AO* version then it is incredibly disappointing, as the versions shown by Zalewski and Regardie are superior in terms of poetry and force.

The Zalewski version of the ritual gives a clue why so many variants would come about. His version suggests that the invocation to Mars should be written by the magician. So as a result we might be looking at *Nisi*'s own frankly disappointing version, while the Zalewski text was written by someone with a little more imagination.

The sigils are strangely laid out, but would appear to be the traditional ones using the Rose. *Nisi* appears to be allowed to stylise them a lot more than many Golden Dawn orders would allow.

Despite some good things, the ritual of the Magical Sword is lacking. It seems to have sprung out of a corpus with no regard to the rest of the system. It is even worse than the ritual for the consecration of Elemental Weapons, which suffers from a similar problem. In some ways it is not really Mathers' fault. The consecration of the magic sword would be one of the first "serious" pieces of magic a Golden Dawn student would have done other than the Lesser Ritual of the Pentagram. Mathers seemed to think that the making and charging of magical equipment was a good starting point for the student. I would have thought that there were other, better places to start, as it takes more than the weapon and a quick ritual to charge any implement successfully. But Mathers could have told the new ⑤=⑥ to make their tools and consecrate them once they had mastered the Z documents. This would have created a much better magical tool. Using the Z documents to consecrate a Sword you would consult the section for the creation of a Talisman.



# *The SEARCH* *for the* **QUINTESSENCE**



*Afterward*

**T**he Order of the Golden Dawn is the bedrock tradition for modern occultism. There are very few modern orders that do not lean on the Order in some way. One of the things that made the Golden Dawn unique was the eclectic way that it gathered a wide range of esoteric material and linked it together into a system. This symbolic system is so detailed that it is almost impossible to remove something from it without endangering the system somewhere else.

Common sense dictates it would take a genius to come up with a system that deep. You need a visionary who can see where all the pieces fit and make sure that there are papers available to students that explain your vision. There are two obvious candidates for this genius - the founders William Westcott and Samuel Mathers.

Mathers in particular gets the most backing. Looking though many of the magical books that mention the Golden Dawn, it is he who figures in the writers' eyes as the inventor of the system. Some of this seems fair enough. After all, wasn't it Mathers who wrote the rituals? Didn't he develop the great eclectic poem of the Z documents, which enabled much of the Outer Order of the Golden Dawn to be seen through magical eyes? It was he who created the Second Order with its glorious Vault. Westcott, on the

other hand, drifted off into the *SRIA* and quit the GD just before the revolt against Mathers' rule.

As we have seen, there are holes in this argument. Firstly, people have assumed that the Golden Dawn in which Mathers was involved was the same one that we know today. Secondly, they believe that he wrote most of the material, and lastly that he personally used his own system. Even Ellic Howe in his *Magicians of the Golden Dawn* dismisses Westcott as a simple administrator, while Mathers was a "magician personified."

Yet history is stuck with the fact that Mathers is an unreliable genius who did not demonstrate his skill until later in the story. Writing the rituals from the Cypher Manuscript was not exactly rocket science and the early Golden Dawn was very much a quasi-Masonic order. Yet for a brief period of three years or so after Mathers went to Paris something unique was created. The Outer Order rituals were transformed into something deep, original and magical. The Second Order was formed based around a unique piece of magical equipment - the Vault.

But then it stopped. The man who it was said could knock out a set of Tarot cards in a few hours suddenly seemed unable to write anything useful.

To make matters worse, his own order, the *AO*, was not able to recreate that magical power again. In this book the history and some of the original documents of Mathers' *AO* are revealed. While there is some new material within them, Mathers also reveals a shocking disregard for basic ritual practice and his own *Z* documents.

We have seen how "short cuts" were allowed, which Mathers believes are safe to perform. Some of these would have rendered the initiation null and void - a poor drama dressed as magic. According to Mathers, not only can people be roped together to perform mass initiations, the number of consecrations and purifications can be reduced, and the circumambulations can be dropped.

Indeed, judging by the short cuts he allowed in his rituals it seems that he was either ignoring the *Z* documents or was unable to make them work.

The Second Order was in a sorry state too. Mathers had written ⑥=5 and ⑦=4 rituals, but these were nothing more than the

giving of secret handshakes and passwords. They were not rituals like the ⑥=5 or ⑦=4 of the *Stella Matutina*, nor did they develop the Vault as a magical tool. In any event, these rituals were not used, because entrance to the ⑥=5 was given upon payment to Mathers of the equivalent of the modern amount of \$1,000. It is not clear what the fee was for a ⑦=4, but it is certain that there was no rite performed and it appeared that it was simply one of Mathers' methods of milking money from his temples.

The temptation would be to say that, having created the ⑤=6 papers, the genius of the Golden Dawn did not need to do any more. But if you look at the Z documents, it is fairly obvious that they have never been finished. The opening of the ⑩=0 in Z<sub>1</sub> needs expanding, Z<sub>2</sub> is half finished and needs to cover all forms of magic. Z<sub>3</sub> misses important magical techniques which were left for Mathers' successors to finish off.

Then there was the matter of the higher grades. Felkin did better with two rather good rituals, but weak teaching. Paul Foster Case, who was never that happy with the ⑤=6 level of the Order, refused to provide material beyond that grade out of policy, but Mathers had implied that it should be there. The question was: what should the ⑥=5 and ⑦=4 be doing?

Many of the modern Golden Dawn orders have answered this question by providing more intellectual information. One has suggested that the answer is Alchemy, another optimistic person wanted to see more sex magic, another thinks that we should be looking for inner meanings to magic squares.

*Whare Ra* taught that the ⑥=5 was more of a mystical grade than the ⑤=6 and the work of the grade was to use the lessons of the ⑤=6 to find your own spiritual path.

Certainly the approach to this grade was much more transpersonal than the ⑤=6. In addition to Goetic work and some other experimental systems, the focus of the grade appears to be using greater magic for the good of humanity. Through this service, the Greater Adept learnt the humility and sacrifice to pass on to the next grade. In many ways the ⑥=5 is about the surrender of the personality completely to archive the will of the One Thing. Thus you know that training system has to be geared towards teaching

that, rather than more ways that the personality can be aggrandised.

The ⑦=4 was should be even more mystical. Instead of working magic, ⑦=4 was the magic, or at least working to become it. Given this slips down to what your definition of magic is, it is probably best explained by using mine as an example. Magic is the art and science of becoming a co-creator with God. Instead of using that science, you are a living example of it in action. This can be said to be the goal of the grade as the jump between this state and the ⑥=5 is high. No longer are you a person working magic for the good of humanity, you are the magic working within humanity.

Both these grades depend on the knowledge of the ⑤=6, but they are not looking for more information. Instead they are looking to apply information gained effectively. So an order teaching new information at the ⑥=5 and ⑦=4 grades is barking up the wrong tree. Any new information automatically categorises itself at the ⑤=6 level. If it is a system, new or not, it is by its very nature ⑤=6.

This is not to say that there is no scope for teaching at the ⑥=5 and ⑦=4, but it has to be a different order of training than we have seen before and not just systems, and intellectual chewing gum. The ⑥=5 is easier in that its goal is slightly more familiar - use magic at bigger targets. The training must be how you manage this. Equally the ability to use the system as part of a spiritual quest is not something that the Golden Dawn system has done particularly well up to this point. The ⑦=4 is the last stab that the Golden Dawn system has of training anyone anything and this is one region which requires serious research from the next generation of Golden Dawn orders. Mathers, Westcott, Felkin and Case failed to manage it. While we work to create more intellectual systems to fill that gap, so will we. While we teach that all we need is a new system incorporating Alchemy, sex magic, or Macramè, we fall further from what these higher grades mean.

A person attempting to cast Mathers as the genius of the Golden Dawn has to rescue their hero from the failure to produce beyond these three or so years of his life. As the first part of this book pointed out, it appears that the *King over the Water* is a cau-

tionary tale for would-be occult leaders. When Mathers started the Golden Dawn project, it appears that the universe backed him. He found a magical partner, he was given an income to continue work and could have done so. He appears to have managed to get an extremely good channelling contact to bring through some advanced material and bring it together in an eclectic manner. He had the right people around him to help. It did not even matter that he was based in Paris.

But being a *King over the Water* is only a good idea if you are humble enough to see that you are helping the Universe's schemes and not your own. Mathers had a deep desire to be something important and fantastic. When he was in Paris he fell in with a crowd who re-enforced that fantasy and told him that it would be possible. Many esoteric people during that period were falling for Right Wing, synarchic thought. It basically said that the world would be put to right if you had a few more occultists in charge of things. Mathers was offered a little part of Scotland if he followed them. But the political views of the likes of Papus were deeply unpleasant and would ultimately lead to the creation of the Vichy government, before it was finally expelled from polite French society.

The fact that Mathers gave himself to these various schemes inflated his ego to the point that he became unstable. It polluted his thought processes so much that he was not able to make the same magical contacts he had before. Not only did the money dry up suddenly, but he was expelled by other magicians who no longer respected him. He was so locked up in his fantasy during the revolt that Aleister Crowley's universe seemed sane. Thus we see masked and kilted figures gaining possession of the Vault while fending off magical attacks from an American conwoman in the Battle of Blythe Road.

After his expulsion from the Golden Dawn, his *AO* was a shadow of what had been created in the older period. It seems that he saw it as a money making exercise, as did Mina when she took over the Order. There is something within the Golden Dawn which makes chiefs who attempt to use it to make money meet a sticky end. In the 1990s there was one group which tried to set up the a modern cult using the Golden Dawn as a template. Needless to say that while it managed to damage people, like any other

mystical cult, it did not survive long as a money making exercise for its founders. So in running that Golden Dawn to prop up his lifestyle, both Samuel and Mina were setting themselves against the very spirit of the Order.

Those who came after Mathers realised the inheritant weakness within the *AO* and tried to plug the gaps, particularly after Mina Mathers followed her husband to the Otherworld and removed the last conservative block in the Order. But by then it really was too late, the world got in the way and the Second World War put an end to his branch of the Golden Dawn tree.

Seeing a dead end in the Mathers' lineage, other Golden Dawn groups have looked to Westcott to "be the genius" who founded their order. Certainly Westcott provided a lot of additional intellectual information and interpretation of the Golden Dawn system. As we have seen, while it was Mathers who designed the Vault, it was Westcott who provided the intellectual framework of the *Book of the Tomb*. More of Westcott's writings have come to light, particularly his creation of a three dimensional Enochian system, which is examined by Sandra Tabatha Cicero in *The Book of the Concourse of the Watchtowers*. It was Westcott's idea to bring Enochian Chess into the Second Order. While it is true that the Order would not have existed without Westcott and his knowledge, most of the magical developments were done without him. Neither can it be claimed that Mathers and Westcott were a particularly good double act, spending a good part of their lives distrusting and hating each other. While the same thing could be said of John Lennon and Paul McCartney, those two were a lot closer friends for a lot longer than Mathers and Westcott.

Westcott was different from Mathers in many ways. He was running two orders, several side orders and held down a proper job.

However, that is not saying that Westcott was the genius of the Golden Dawn either. He did not write the Cypher Manuscript, nor did he write the rituals. He was the administrative expert who made it all happen, and when he wanted he could show how clever he was. But he didn't. He believed that Mathers was contacted by the right people, seen or unseen, and even joined Mathers' *AO* with the same powers that he had under the old Golden Dawn. It

is clear, however, that if the Golden Dawn had been left to these two, it would have remained a Masonic style order with a spice of magic. Somehow the Golden Dawn became much more than that.

The rebels, under Felkin, and the *AO*, under John Brodie-Innes, took it in another direction. Under both these people, each symbol was examined and re-examined. That which became a simple gesture had many meanings, nothing in an initiation could be dropped (literally or figuratively).

Inspired by the symbols that were first revealed by Westcott and Mathers, rebel Morgan Rothe adepts, who probably included Brodie-Innes and Felkin, rewrote the rituals to the state that we know them today.

Brodie-Innes would later return to the Mathers ones when he took over his *AO*, but would bring the same magical ideas into that order that impressed Dion Fortune and her teacher Maiya Tranchell-Hayes. Later, Fortune would complete her magical training in Felkin's *Stella Matutina* and apply the lessons she learned in her system. This Inner Light tradition would have great impact on many modern magicians, creating something particularly magical and unique. When this phase of the Golden Dawn died out in 1978 with the closure of *Whare Ra* in New Zealand, it opened again, this time in Georgia, to enable modern thought to be incorporated.

So who then was the genius of the Golden Dawn if it was not the King over the Water, or Westcott, or any of their followers? The answer to that question requires a magical definition of what a genius really is. In modern times the word has come to mean a clever person with exceptional intellectual ability or creativity. But an occultist uses the word to mean a person's guiding spirit, often having a similar meaning to a Higher Self. For example many people assumed that the Ancient Romans worshipped their Emperors, when actually they offered sacrifices to their Genii.

Mathers' ⑤=⑥ scrying revealed that the Golden Dawn had a triple aspect genius, or Angel, which oversaw its work. When this Angel was teaching it was called Heru. When it was running the Order it was called Hua. It also had a secret name which reflected its connection to the Third Order. This was never revealed, but was probably Raphael.

It was this being that brought together the different aspects of the Golden Dawn, inspired Mckenzie to write the Cypher Manuscript, and inspired Westcott to rescue them from his dust-bin and give them to Mathers to write up. It latter connected to Mathers who was inspired to build the Second Order and when the King over the Water became too unstable to work with, it moved on, passing its flame first to the rebels, later to Felkin and Brodie-Innes, then later to Case, Crowley and Dion Fortune. Finally it has been passed to the modern carriers of that torch: Pat and Chris Zalewski, Chic and Sandra Tabatha Cicero's *Hermetic Order of the Golden Dawn*, Samuel Scarborough's *Ordo Stella Matutina*, and the *Magical Order of the Aurora Aurea*, and, I am sure, many more .

The King of the Water's mistake was always to fail to understand that he was just a spark in a flame which swept the occult scene and has never been extinguished and continues to inspire those who look for its type of magic. The genius of the Golden Dawn is there to motivate adepts and students to find links between a particular set of symbols and produce something so unique and magical that its founders would never have dreamed possible. Rather than looking to the past to find the genius of the Golden Dawn, we should be looking at the present. What is with us now does not stop evolving and deepening. It is a tradition that is alive and has its own genius.





*The Angel HRÜ, by Paola Farrell*

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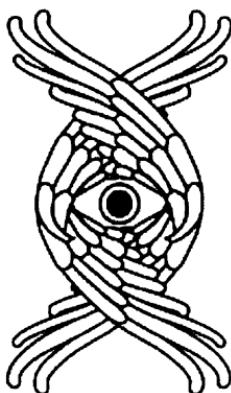
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## *ABOUT THE AUTHOR*

NICK FARRELL has been initiated into six different traditions which have their roots in the Golden Dawn. His first group was *Builders of the Adytum* in New Zealand. Later he worked with former members of the last Golden Dawn temple to close its doors, *Whare Ra*, in New Zealand and was a member of the still thriving side order, the *Order of the Table Round*. He moved to the United Kingdom and for many years followed Dion Fortune's INNER LIGHT tradition through the SERVANTS of the LIGHT and David Goddard's PHAROS Group. Later he joined Chic Cicero's HERMETIC ORDER OF THE GOLDEN DAWN, helping that order to establish itself in the United Kingdom.

In 2009, he founded the *MAGICAL ORDER OF THE AURORA AUREA* which follows the Golden Dawn system. It is an International Order based in Rome with a correspondence course and temples working within the Golden Dawn tradition being established across the World.

More information can be found on the Order's website:

[www.aurora-aurea.com](http://www.aurora-aurea.com)

or on Nick's own website:

[www.nickfarrell.eu](http://www.nickfarrell.eu).