

A decorative border of stylized leaves and berries surrounds the central text. The leaves are small and pointed, while the berries are larger and round, some with a small stem. The border is black and white, with the leaves and berries filled with white against a black background.

CRITICAL APPARATUS

TO THE

EASTMINSTER
LIBRARY

FIFTH EDITION

Critical Apparatus to the Eastminster Library, fifth edition (2021)
RJ MoChridhe, General Editor

Appendix B copyright Miss Suraline (legal name unknown).

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We would ask everyone to pray that more souls may hear the call of our Lady, and that more hearts may be opened to receive Her. . . . Remember that most people still have not heard about our Lady and cannot turn to Her even if they want to. We must all play our part in changing this situation. Please use your ingenuity over the coming season.

—Editorial to the first issue of *The Coming Age* (p. 15)

PREFACE

Dear reader,

Between these covers you hold what is termed the ‘critical apparatus’ to the Eastminster Library. Within, you will find a description of the history and features of the source materials used to compile the texts (as best as these can be established), an exposition of the editorial principles applied in preparing this edition, a variorum detailing all known differences between the witnesses to the Scriptural text and all substantive differences between witnesses to the writings of the Madrian orders, a bibliography of primary and secondary sources, and other such tools for research and scholarship.

This volume is intended for specialists and will benefit exegetes, translators, and historians. Neither the ordinary Filianic devotee nor the academic student interested in Filianism only as one world religion among many need judge herself too harshly if she glances at this volume only cursorily, or not at all.

To those who brave its full length, however, I offer my heartiest welcome, sincerest gratitude, and fervent prayers for the success of their research.

RJ MoChridhe, general editor
Lakeville, Minnesota, USA
25 Astræa 3340 / 22 December 2020

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LIST OF ABBREVIATIONS

- AAV The Aristasian Authorized Version of the Scriptures, issued under the title *The Gospel of Our Mother God* (2008) by Sun Daughter Press.
- AC *Aristasia Central*, a main Aristasian website of the late 1990s.
- ACB *The Aphrodite Cocktail Bar*, an online Aristasian message board of the 1990s.
- AI The *Amazon Intelligencer*, a Aristasian website/periodical of the mid-1990s.
- ASYG The Aristasian Spirituality Yahoo Group, active during the 2000s.
- ATT *The Aristasia Treasure Trove*, an online repository of Aristasian Web resources compiled in Wordpress as a preservation effort by an anonymous archivist. It is cited directly here as it did not provide links to the original locations of the content reproduced.
- BCC *The Blue Camellia Club*, an Aristasian forum of the 2000s.
- BoR The Lux Madriana booklet *The Book of Rbiannë* (1981).
- Cat The Lux Madriana booklet *The Catechism of the Children of the Goddess* (1977).
- CCT The Lux Madriana booklet *The Creation and the Crystal Tablet* (1977).

- COMG *The Chapel of Our Mother God*, the main Filianic website, established in 2008.
- DCYG The Déanic Conversations Yahoo Group, active in the 2010s.
- DoD *Daughters of Dea*, a web magazine published by Aristasians during the 2000s.
- FoSV *Flight of the Silver Vixen*, a Chelouranyan novella published by Sun Daughter Press in 2011, based on the Aristasian serial *The Princess and the Captain*.
- IDD *In Devotion to Dea*, an independent Filianic forum of the 2010s. The forum's name later changed to 'On Déanism, Madrianism, Isianism, and Other Thealogies'.
- IN *Isian News*, the original newsletter of the Fellowship of Isis, 1976–77.
- GT *Girls'Town*, an online Aristasian message board of the 1990s.
- KM A key sheet matching the first lines of the clues to their traditional titles, held by an otherwise anonymous student of Madria Olga's going by those initials.
- LMB Lux Madriana Booklets, referring collectively to the booklets *The Creation and the Crystal Tablet*, *The Mythos of the Divine Maid*, *The Rite of Sacrifice*, and *The Catechism of the Children of the Goddess* (1977).
- LMS The Lotar Manuscript, Madria Olga Lotar's handwritten copy of the Scriptures sent to Joey McEvoy III in 1999.

- LMYG The Lux Madriana Yahoo Group administered by David Kay in the 2000s.
- LMYG2 The Lux Madriana Yahoo Group administered by Markus Mössner in the 2000s.
- LT The Lotar Text, referring to the common text type represented by the Lotar Manuscript and the Lotar Typescript, in addition to other witnesses.
- LTS The Lotar Typescript, typed copies of selections of the Teachings prepared by Madria Olga at an unknown date.
- MDR *Madrian Déanic Resources*, a blog run by Sr Sophia Ruth.
- MLC The Madrian Literature Circle, a mail-order library operated by Lux Madriana from the mid-1970s to the early 1980s.
- NCUV The New Celestial Union Version of the Filianic Scriptures, edited by Sarah Morrigan (2009).
- OS The Oxford Standard, referring to the common text type exemplified by Lux Madriana's published booklets and other sources.
- RoS The Lux Madriana booklet *The Rite of Sacrifice* (1977).
- SLM *The Scriptures of Lux Madriana*, edited by David Kay (2003).
- SMRM *The Sacred Myths and Rites of the Madrians*, edited by Philip P. Jackson (2004/2009).
- SRF The 'Sr Sophia Ruth Fragment' typescript of a portion of the Crystal Tablet.
- STR The Shining Tea Room forum at *Shining World*.

- TCA *The Coming Age*, Lux Madriana's flagship magazine from 1976 to 1981.
- WTAG *Woman, Thou Art God*, a website run by Rasa von Werder.

ANALYSIS OF SOURCES

THE CLEAR RECITAL

The origins of the texts now comprising the Clear Recital are not entirely clear. The community that first published them—the English religious order Lux Madriana—disclaimed their authorship¹ and left no clear record of how the texts had come into their possession. While there is value in considering the alternative models, the impossibility of verifying any of them on the basis of available evidence limits their usefulness for critical treatment of the text in close redaction. For this reason, discussion of them has been left to the appendix on the history of the Madrian orders, and the present treatment is confined to examination of the documented sources.

The extant witnesses may be grouped into two main text types, designated here as the Oxford Standard and the Lotar Text. There exist also several quotations of the Scriptures found in Madrian literature that do not conform to either text type and some evidence may be adduced from the Aristasian Authorized Version of the Scriptures that its editrices had access to a third text type not otherwise preserved. Each of these sources is discussed in detail below.

The Oxford Standard

The first sections of the Scriptures comprising the Clear Recital to be published appeared in 1977² as a set of two booklets: *The Creation and the Crystal Tablet* and *The Mythos of the Divine Maid*,

issued by Lux Madriana. These are the oldest witnesses to the text. Prior to this, sections of Scripture seem to have circulated loose-leaf and in small bundles.³ The Teachings appeared in published form only later, owing to financial difficulties that repeatedly delayed their publication,⁴ though quotations from them routinely appeared in *The Coming Age* as early as 1976. The first published clews of the Teachings began to circulate individually through the mail-order library known as the Madrian Literature Circle in 1977.⁵ During the time of Lux Madriana, these do not appear to have ever been gathered in a larger edition, leading to the situation described by one author as follows:

Only a minority of the Scriptures were actually issued in booklet form: the rest were simply circulated as hand-typed papers that were photocopied or retyped. This made them very vulnerable to alterations and redactions. . . . Lux Madriana actually tried to regulate this process by stamping copies circulated within its sphere of influence with the “Madrian Literature Circle” imprint; however, there were several ‘Madrian’ versions in many cases, and . . . Lux Madriana’s published version of a part of the Scriptural body had already been circulated in this form for some time beforehand and was subject to this process.⁶

3 The earliest extant reference to any portion of the Scriptures is a mention of ‘The Creation’ in a feature on Sr Angelina appearing in the first issue of the Fellowship of Isis’ newsletter *Isian News* in the summer of 1976 (p. 2).

4 TCA 5:16.

5 TCA 5:16. This dating is based upon the first two issues of *The Coming Age*. The most extensive study of the dating of Lux Madriana materials was done by Sr Sophia Ruth (MDR, ‘Dating *The Coming Age*’, *Madrian Déanic Resources*), who established that issue one was published at the end of 1976. This issue lists the booklets *The Creation and the Crystal Tablet* and *The Mythos of the Divine Maid* as ‘[a]vailable soon’ (back cover), while issue two, published in the spring of 1977, lists them as available for order (back cover).

6 COMG, ‘Lux Madriana and the Filianic Scriptures’.

This characterization can be readily confirmed by noting (as will be done in more detail below) the wide variation that occurs even within Madrian sources when quoting Scripture. Nonetheless, the version ‘stamped’ by Lux Madriana as its official copy for distribution, which this apparatus terms the ‘Oxford Standard’,⁷ deserves particular consideration, both as the first attempt to compile and publish the canon in its entirety and as the basis of most subsequent editorial efforts.

Witnesses to this text present some further difficulties, however. While the booklets *The Creation and the Crystal Tablet* and *The Mythos of the Divine Maid* are each extant in multiple copies, no clew of the Teachings bearing the imprint of the Madrian Literature Circle is known to have survived. The Oxford Standard version of these texts must therefore be inferred from three sources:

- 1) Copies made by Mr David Kay, a Literature Circle subscriber, which he later deposited with the British Library under the title *The Scriptures of Lux Madriana* (2003) and published to the Internet through the Lux Madriana Yahoo Group.
- 2) The Markus Moessner Manuscript, named for its compiler, who was a correspondent of the late Madria Olga.⁸ Mr Moessner’s manuscript has not been preserved directly but was disseminated person-to-person online and ultimately

⁷ This terminology should not be taken as implying that Lux Madriana’s text is necessarily a definitive ‘standard’ for the Scriptures as a whole. Indeed, the critical text has been obliged to depart from it in a number of cases. It indicates merely that this text type appears to have been the one used as a standard in Oxford and its environs at the time of Lux Madriana’s activity.

⁸ Sarah Morigan, personal communication, 12 March 2017.

published by the website *Woman, Thou Art God*.⁹ Sarah Morigan, who used that site's transcription as the basis for her own edition, confirmed that she 'had Markus check the authenticity of the texts',¹⁰ indicating that he personally confirmed the agreement of his copy with the text at *Woman, Thou Art God*.

- 3) Quotations found in *The Coming Age* and in other documents circulated by the Madrian Literature Circle.

Mr Kay has confirmed that he took the text for each of the clues included in his files from copies circulated by the Madrian Literature Circle,¹¹ excepting only the Single Truth, which he incorporated subsequently from the *Sacred Myths and Rites of the Madrians*,¹² and the Foolish Maiden, which he initially believed to be spurious.¹³ Mr Kay's identification of the sources

9 *Woman, Thou Art God* is privately owned and operated by self-proclaimed 'avatar' Rasa von Werder, who otherwise does not appear to have had any personal connection with Lux Madriana or related organizations and whose teaching does not appear to draw upon the Clear Recital in any meaningful way. The publication of Mr Moessner's text at her website caused something of a scandal in the Filianic community and is almost certainly the incident to which the Chapel refers in commenting that, 'Worse still, the Scriptures have been adopted (predictably in the Madrian versions) by "female domination" cults that mix religiosity with soft pornography' (COMG, 'Lux Madriana and the Filianic Scriptures').

10 Sarah Morigan, personal communication, 12 March 2017.

11 David Kay, personal correspondence, 16 November 2016; see also David Kay, LMYG, 17 August 2017.

12 David Kay, 'Re: Discussion topic – the Veil of Matter', DCYG, 12 January 2016. Curiously, however, Mr Kay's text of the Single Truth agrees with the AAV against the *Myths and Rites* in all verses except v. 8, as well as in the titling.

13 David Kay, 'Re: The origins of the Scriptures, etc.', DCYG, 30 August 2015. Mr Kay has since revised his position on this clue toward greater ag-

is crucial in supplying Mr Moessner's silence on his own. Because of his connection with Madria Olga, it has often been assumed that she was his source for the Scriptural text, but the *Woman, Thou Art God* copy exhibits no special relationship with the Lotar Text (see below). Instead, it is an almost exact match to the texts Mr Kay deposited with the British Library.

That text, in fact, agrees with the *Woman, Thou Art God* text in virtually every case of variation among extant Scriptural editions, including obvious textual deficiencies (missing words, doubled words, unambiguous misspellings, etc.) and varies from the *Woman, Thou Art God* copy primarily through the addition of its own errors.¹⁴ This latter fact is important in demonstrating that, contrary to the suspicions of both Mr St-John Kelliher¹⁵ and Mr David Kay himself,¹⁶ the text at *Woman,*

nosticism, writing that, 'My dismissal of the Foolish Maiden as bogus was really based on a careless reading. I did not notice the comparison between thinking of this hour only and thinking of this life only. I still have doubts about it, but I'm not so certain' (DCYG, 7 March 2017). One eyewitness indicates that the Foolish Maiden was also included in the handwritten copy of the Teachings kept at Burtonport (Sr Sophia Ruth, personal communication, 13 August 2017).

14 E.g. Creation 1:4, where Mr Kay's text reads 'that must' for 'that it must'; Creation 3:3, where it fails to capitalize 'what'; Mythos 2:15, where it contains no italics; Mythos 4:2, where it has a comma in place of *Woman, Thou Art God's* semicolon; Mythos 5:6, where it reads 'And ihe Maid' before repeating *Woman, Thou Art God's* erroneous 'lands'; Mythos 7:11, where it capitalizes 'Cried'; Mythos 7:20, where it fails to capitalize 'She' in 'she broke'; Mythos 7:21, where it fails to capitalize the first 'my' and is missing the third 'My'; Mythos 7:25, where it reads 'that told' for 'that are told'; Teachings 4:29, where it reads 'seak' for 'seek'; or Teachings 16:5, where it reads 'giver her not the food' for 'give her not the food'.

15 StJohn Kelliher, personal communication, 7 January 2017.

16 David Kay, 'Re: Did I just find the MRM online?', IDtD, 4 October 2016.

Thou Art God was not dependent directly on Mr Kay's text (since it does not reproduce any of these errors but, in the retention of its own, does not evince copyediting careful enough to have corrected inherited errors) but instead must be derived from a common source—to wit, the Oxford Standard copies of the clews circulated by the Madrian Literature Circle.¹⁷

This model of origin for the Moessner Manuscript would also help to explain its few salient differences from Mr Kay's text. Most notably, Mr Kay's text includes the Prologue, not attested by any other source.¹⁸ The absence of this text from Mr Moessner's collection would be easy to explain, however, if he was dependent on copies issued by the Madrian Literature Circle and had not received that particular clew. This would also explain the absence from his manuscript, as attested by Ms Sarah Morrigan,¹⁹ of both the Temple of the Heart (Teachings 12) and the Foolish Maiden (Teachings 15).²⁰

17 It is clear, however, that Mr Kay's version was known to Ms Werder or her associates, as the *Woman, Thou Art God* text is prefaced with an introduction originally written by Mr Kay for his own posting of the Scriptures in the Lux Madriana Yahoo Group.

18 Ms Sarah Morrigan, who included the Prologue in later versions of the NCUV, claimed to have received the text from Miss Barbara Thompson (personal communication, 14 March 2017), whose source for it is unknown, though Miss Thompson is known to have had original documents from the Madrian household at Hebden Bridge, later lost in a house move (Sr Sophia Ruth, personal communication, 30 September 2017). This may indicate an independent witness to Mr Kay's version.

19 Sarah Morrigan, personal communication, 14 March 2017.

20 Ms Morrigan states that she supplied this deficiency from copies provided to her by Ms Georgia Cobb, a former student of Madria Olga's. The text found in Ms Morrigan's NCUV, however, agrees in all particulars with the text at *Woman, Thou Art God* against the Lotar Text witnesses owned by Ms Cobb in such verses as are variant between the two. The source(s) from which *Woman, Thou Art God* supplied these clews in its published text is un-

There are only four other differences between Mr Kay's copy and the text at *Woman, Thou Art God*. Three are minor agreements with the copy of other sources and could be coincidental.²¹ The fourth is that Mr Kay's text also includes the tenth verse of Thoughts of the Mind (Teachings 9:10), which is otherwise found only in the Lotar Text. Mr Kay could have supplied this deficiency from the Lotar Text, but the likeliest source in that case would have been Philip Jackson's *Sacred Myths and Rites of the Madrians*, which reads this verse with 'doth' rather than 'does', as appears in Mr Kay's copy. As Mr Kay's text shows no evidence of standardization in these variant usages elsewhere, it seems unlikely that this reading would have been adjusted if borrowed, and so the likeliest explanation appears to be that the absence of 9:10 from the text found at *Woman, Thou Art God* was a transcription error unique to Mr Moessner's copy, with Mr Kay deriving the text intact from his Madrian Literature Circle copy of this clew.

On the strength of their statistical correlation, the *Woman, Thou Art God* text and Mr Kay's text are judged to derive from the same source. On the basis of Mr Kay's testimony, that source is held to have been the copies of the clews issued by the Madrian Literature Circle. This is supported also by the fact that, although internally variant, a clear majority of readings quoted in *The Coming Age* and extant Madrian Literature Circle documents agree with the text of *Woman, Thou Art*

known. Both clews are confirmed as having been present in the handwritten copy of the Scriptures kept at the household in Burtonport (Sr Sophia Ruth, personal communication, 30 September 2017).

²¹ At both Creation 1:3 and Mythos 1:3, Mr Kay's text agrees with Mr Jackson's *The Sacred Myths and Rites of the Madrians*; at Teachings 4:35, it agrees with the AAV.

God and Mr Kay's text. These two witnesses, alongside such quotations as support them, are therefore held to establish the text of the Teachings that corresponds with the witness of the various Lux Madriana booklets to the Creation, Mythos, and Crystal Tablet to comprise the Oxford Standard text type for the Scriptures as a whole.²²

22 The New Celestial Union Version of the Scriptures (Koreion Publishing), compiled by Ms Sarah Morrigan, is to be considered a special case of the Oxford Standard. Released in 2009, it was followed by a second edition in 2010, with three smaller updates being released over the next two years. The final edition was numbered 2.3, released in 2012, and subjected to several more minor revisions in its online version up until 2016; it is this edition which has been consulted in preparing the critical text. Ms Morrigan's text was heavily emended to serve the practical needs of an on-the-ground Filianic congregation which she was attempting to found in Portland, Oregon at the time and thus, as the introduction to the first edition stated:

the texts of the Scriptures were revised for grammar, ease of reading and internal consistency, and rephrased in the contemporary North American English as today's international *lingua franca*, eschewing some archaic usage of several words and whenever appropriate substituting words that are uniquely British with those more commonly understood by the international readers, including by those who are not native English speakers. (p. 5)

No apparatus was included in the NCUV to track or indicate changes made, but Ms Morrigan was kind enough to respond to the present editor's inquiries after the release of the first edition of the present work, confirming that the Moessner Manuscript was the primary basis for the NCUV's text (with supplements as already noted) and clarifying that the NCUV's variances from the Oxford Standard may be ascribed entirely to Ms Morrigan's own emendation (Morrigan, personal communications, 12 & 14 March 2017). For this reason, it is not counted as an independent witness, though it has occasionally been cited in the variorum not as a source text but as an editorial second opinion where an emendation contrary to all extant sources has seemed absolutely necessary

The Lotar Text

The Lotar Text is the hypothesized substrate of three extant documentary witnesses:

- 1) The Lotar Manuscript – a collection of the Scriptures written in Madria Olga's own hand²³ under the title *The Book* and comprising the Creation, the Mythos of the Divine Maid, the Crystal Tablet, and all clews of the Teachings except the Sermon of the Apple-Seed (Teachings 4). The Prologue is also absent from this source. These documents are held in the private collection of Mr Joey McEvoy III, a former student of Madria Olga. Letters accompanying the manuscript indicate that it was posted to him in sections and suggest that it was copied specifically for this purpose. The letter accompanying the greater part of the Teachings is dated 2 August 1999 and this may be taken to represent the age of the manuscript in general.²⁴
- 2) The Lotar Typescript – a collection of Scriptures typed by Madria Olga on what appears to have been a word processor. The typescript is witnessed by a full set of the Teachings given by Madria Olga to her student Ms Geor-

The NCUV does, however, deserve a grateful acknowledgement as the first edition to attempt, albeit incompletely, any kind of critical notation for textual variants across manuscripts, as well as the first to number the clews of the Teachings for citation. In both of these innovations, it served as an important inspiration for the critical text in this volume.

23 Sr Sophia Ruth, personal communication, 2 March 2018.

24 'The Book', <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/190>> and 'Letter from Madria Olga to Joey McEvoy III, 2 August 1999', <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/87>>.

gia Cobb and now held in the private collection of Sr Sophia Ruth, as well as by copies of the *Light, the Way of Simplicity, and Thoughts of the Mind* held in the private collection of Mr McEvoy, and a copy of the *Sermon of the Apple-Seed* held in the private collection of another of Madria Olga's students known only as KM. All copies exhibit identical content, including page layout and formatting, and are set in the same stylized, semi-cursive font, and thus appear to have been printed from the same document. This is the only direct evidence available for the age of the typescript, but it is consistent with the dating of the manuscript to around 1999.

- 3) Mr Philip P. Jackson's edited collection *The Sacred Myths and Rites of the Madrians*,²⁵ which appears to be based on the manuscript.

This study begins by demonstrating the reliance of Mr Jackson's Teachings on the manuscript and proceeds to argue that the manuscript and the typescript constitute a single text—the Lotar Text—emended at two different points in an effort to resolve apparent linguistic inconsistencies in the original. Having demonstrated the validity of the Lotar Text as a model for the origin of these extant witnesses, the following study concludes by arguing, on the basis of textual evidence from *The Coming Age* and the Madrian Literature Circle, in favour of the Lotar Text's authenticity as an independent text

²⁵ Published through Lulu.com in 2004, with a hardcover edition following in 2009 and a second printing of that edition in 2011. It is from this latter run that the present editor has his copy.

type and its probability of witnessing at least some readings predating their counterparts in the Oxford Standard.

The most obvious distinguishing feature shared by the manuscript and the *Sacred Myths and Rites of the Madrians* against all other witnesses is a relentlessly consistent use of Early Modern English pronouns (such as thou and ye) and verb conjugations. According to his own statements, Mr Jackson derived his text for the Creation, Mythos, and Crystal Tablet from the booklets issued by Lux Madriana and had reproduced the Teachings ‘from a hand written manuscript the editor was fortunate to obtain more recently from Rosa Madriana [Madria Olga’s order]’.²⁶ In a personal communication with the present editor, he confirmed that he had received this manuscript from Madria Olga directly and that he had made no deliberate emendations or corrections to the text, writing that ‘any punctuation, spelling or change of words would simply be typing errors on my part.’²⁷ That the manuscript presented to Mr Jackson either was the manuscript held by Mr McEvoy or was another copy from the same source may therefore be deduced by the high degree of agreement between the *Sacred Myths and Rites of the Madrians* and the Lotar Manuscript, once probable transcription errors have been controlled for.

Out of 529 verses in the Teachings, 62 are variant between the *Myths and Rites* and the manuscript. Of these, however, 26 are obvious typographical errors, defined here as readings that cannot be resolved as semantically meaningful English. For example, the *Myths and Rites* is missing the colon in Teachings 3:6

²⁶ Philip P. Jackson, *The Sacred Myths and Rites of the Madrians*, 2009, inside front jacket.

²⁷ Philip P. Jackson, personal communication, 13 May 2018.

that sets off the following list. It also frequently neglects to capitalize a Divine pronoun despite normally following this convention, as at Teachings 3:30 and 3:46. A number of spelling errors fall into this category as well, such as the *Myths and Rites*' 'gratest' for 'greatest' at Teachings 3:9.

Once the count has been adjusted for these, only 36 variants remain. Most of these, while theoretically possible as independent readings, are most readily explained as transcription errors. For instance, at Teachings 9:16, the *Myths and Rites* adds an Oxford comma, uncharacteristic for the Scriptures as a whole, against the witness of all other sources. Likewise, the *Myths and Rites* frequently elides words, as when it drops 'are' from 'and the ninety and nine are illusion' at Teachings 1:15. It does occasionally interpolate words, however, as when it expands 'a shadow of Truth' to 'a shadow of the Truth' at 1:17. The omissions remain more frequent and more serious, however, such as the loss of the entire second sentence of Teachings 1:22. That these omissions are errors rather than true alternate readings is suggested by the regularity with which the absence of a verse leaves a gap in the verse numbering, suggesting that the original possessed a verse in that location. Teachings 8:23–4 offers an example of this.

If these variants are, indeed, errors in transcription, only three variants between the two sources remain, resisting explanation. Interestingly, all three are located in the Heart of Water. At Teachings 8:50, the manuscript reads 'rended', in keeping with the Aristasian Authorized Version, while the *Myths and Rites* reads 'rendered', in common with the Oxford Standard. At v. 52, the *Myths and Rites* is alone in reading 'perished' for 'perverted'. At v. 59, the Lotar Manuscript reads 'children' in

common with a quotation from TCA 18:11, while the *Myths and Rites* follows the Aristasian Authorized Version and the Oxford Standard in reading ‘servants’.

Still, with a final adjusted agreement rate of 99.4% and all clear errors located in the *Myths and Rites* as against the manuscript, the *Myths and Rites* has been judged to be wholly dependent on the manuscript in respect of the Teachings and has therefore been incorporated in the apparatus under the entries for the manuscript, with two exceptions.

First, the Sermon of the Apple-Seed does not appear in the manuscript, and the text furnished by the *Myths and Rites*, conformable in all respects to the distinguishing traits and style of the manuscript, has therefore been assumed to represent the same text type for this clew.

Second, the titles of the clews do not appear in the manuscript, pursuant to a tradition practiced by at least some Madrians of not including the titles (which were not considered to have been revealed) alongside revealed text. Instead, they were commonly kept in a separate table of contents keyed to the initial words of each clew.²⁸ The only surviving such document is held in the collection of Madria Olga’s student KM²⁹ and is designated in this apparatus by those initials. It is generally assumed to represent the titles applied to this text type, though that assumption is troubled by the fact that, while otherwise in agreement, KM and the *Myths and Rites* disagree over the title of the Sermon of the Apple-Seed (which the *Myths and Rites*

28 KM, quoted in Sr Sophia Ruth, personal communication, 25 March 2018.

29 ‘The Teachings of the Daughter’, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/95>>.

designates ‘The Seed of Truth’) and the Pillar of Light (which the *Myths and Rites* designates ‘The Pillar of Truth’).

If the *Myths and Rites* can be safely considered as a derivative of the Lotar Manuscript, it remains to consider the relationship of the manuscript to the typescript. While the two have a very high rate of variance between them, the reader quickly notices that almost all variants concern the use of ‘archaic’ vs. ‘modern’ English style in respect of pronouns and verb endings. Teachings 1:25, for example, is rendered by the manuscript as ‘She doth eat not to herself, but to her Lady; she moveth not nor drinketh to herself’, while the typescript gives us ‘She does not eat to herself, but to her Lady; she moves not nor drinks to herself’.

It is in comparison with other witnesses that the dichotomy becomes particularly noticeable. The Oxford Standard’s renditions of Teachings 3:13, for example—‘Folly is that forgetfulness that doth stand between maid and the truth, like to an hoodwink that darkens her eyes’—or of 3:28—‘And still beyond these two is She that doth govern them both, like to a maid that breathes both in and out’—are equally unpalatable to both the manuscript and the typescript. The former replaces the *-s* endings of ‘darkens’ and ‘breathes’ with *-eth*, while the latter emends both instances of ‘doth’ to ‘does’. For an editor with only that cursory acquaintance with Early Modern English common to those who have encountered it primarily in the King James Bible, these would both be reasonable attempts at correcting an apparently inconsistent usage. They are both, however, attempting to fix what is not broken. The two endings *-s* and *-eth* coexisted for well over two centuries throughout much of Britain and they are frequently found mixed in the

use of a single writer, or even within a single sentence, as in Shakespeare's *Henry VI, Part 2*, when the Duchess speaks of 'her that hateth thee and hates us all'. It is notable in this respect that many of the mixed-use cases, such as those cited above, involve the use of a short auxiliary verb in *-eth*, such as 'doth' or 'hath', in close proximity to a plain verb in *-s*. It is a well-known feature of the historical transition between the endings that auxiliary verbs like 'doth' and 'hath' resisted conversion to *-s* in standard English usage longer than other verb classes, and so precisely a mixed usage of this type is what one would expect to find.

Another common case which may demonstrate the tendency of the manuscript to hypercorrect usages that are not, in fact, wrong is its tendency to append *-st* endings to properly unmarked second person subjunctives. This can be seen in *Teachings 1:38*, where other witnesses regularly speak of 'things that thou buildest or that thou destroy' while the Lotar Manuscript reads 'things that thou buildest or that thou destroyest'. The violence done thereby to the metre of the line is self-evident but must have been felt necessary by an editor who missed the subtle transition from indicative to subjunctive.

A trace of the editor's emendations may be preserved by the manuscript's retention of one instance of 'has' in *Teachings 6:33*. All other witnesses also exhibit 'has' in this position but, while they read 'keeps' and 'becomes' for the adjacent verbs, the manuscript, in which 'has' is a *hapax legomenon*, reads 'keepeth' and 'becometh'. The likeliest explanation would seem to be that this verb, tucked inconspicuously between two more notable, was missed by the editor in the process of 'correcting' the endings.

That such usages as are found in the manuscript represent a later emendation of the text is suggested also by the fact that the Lotar Text as a whole retains, on average, a lower proportion of archaic vocabulary than other witnesses. If the language of the text were, indeed, standard early modern English, such that consistent usages of *-eth* and *-est* endings, or ubiquitous use of ‘thou’ as a second person singular pronoun, could be expected, we might expect the text evincing these to also witness forms such as ‘lief’, ‘childer’, or ‘corse’, but these in fact correlate negatively with the Lotar Text. This fact, too, informs the present editor’s belief that the total distribution of apparently ‘archaic’ lexical and grammatical features in other witnesses is more consistent internally and best explained externally as the result of influence from northern English dialects rather than literary retention of early modern features. The mixture of usages found in the manuscript, by contrast, appears to be an overcorrection based on a misunderstanding of the linguistic origins of the text.

The ubiquitously standard modern English usages of the typescript have, by contrast, the virtue of genuine linguistic consistency apart from the notable exception of Teachings 3:47–66, which revert suddenly and unexpectedly to the use of ‘thou’, ‘thee’, ‘thy’, ‘shalt’, and verbs in *-eth*—none of which may be found anywhere else in the typescript. While the typescript does not distinguish this section otherwise from the main text, other witnesses place a section break between vv. 36 and 37, raising the likelihood that the typescript’s editor paused work at the section break, intending to finish redactions later, and then forgot about the unfinished section, proceeding instead

directly to the next clew when she or he next had opportunity to work on the text.

That the typescript is a kind of ‘modernization’ resting on the substrate of the manuscript is also suggested by the fact that, where substantive differences of wording apart from pronouns and verb endings exist, the typescript almost always exhibits the longer form of the line. An example may be found at Teachings 1:31, where the manuscript, in common with all other witnesses, reads ‘move it the breadth’, while the typescript alone reads ‘move it by the breadth’. Likewise, in Teachings 2:4, the manuscript reads ‘more than’ while the typescript reads ‘more good than’. In keeping with common textual critical principles, the shorter form is, all other things being equal, to be preferred as more original, and the typescript thus appears to be reliant upon the manuscript, rather than the other way around.

A further evidence for the direction of dependency is that, where variance between the manuscript and the typescript is attributable to a clear error, that error always occurs in the typescript. An example is furnished by Teachings 1:37, where the manuscript, in common with all other witnesses, reads ‘no more than a breath’, while the typescript reads ‘no more that a breath’. Such errors as these almost certainly crept into the text as it was being transcribed from the manuscript into a word processor.³⁰

In light of the systematic nature of the majority of variances between the manuscript and the typescript, as well as

³⁰ The typescript’s reading of ‘thou are’ for the manuscript’s ‘thou art’ in Teachings 3:47 may suggest a sequence to this process, indicating that the modernization was undertaken as a separate step after transcribing the manuscript text.

the likelihood of dependency of the typescript on the manuscript, a special correlation of variants was made between them, excluding from the count all such variants as consist purely of alternation between 'you' and 'thou' or 'thee', between 'your' and 'thy', between a third person indicative verb marked in *-eth* and one marked in *-s*, and between a second person indicative verb marked in *-st* and one unmarked. With these likely-deliberate variances controlled for, only 41 total variants could be found remaining, producing a 7.75% difference between the two texts. When only substantive variants are included, however (eliminating from consideration such slight changes of punctuation as might have readily resulted from the transcription process), only 16 variants remain, yielding only a 3% difference between the texts. Further controlling for such likely transcription mistakes as that found in Teachings 1:37 brings the variance between the two texts down to less than 2% by a generous estimation, or to less than 1% by a strict one. These statistics seem to confirm that, despite their very different surface appearance, the manuscript and the typescript in fact represent two redacted forms of one inherited text type—the Lotar Text.³¹

31 The reader who remains unconvinced may consider a number of shared features difficult of explanation without presuming a common dependency of the two texts: their shared omission of Teachings 2:16; their shared elision of the section breaks between 3:25 and 26, as well as between 3:46 and 47; their shared reduction of 3:27 to the nonsensical abridgment 'The first is called by the name of folly'; their shared failure to capitalize the first instance of 'Her' in 3:33; their shared error of reading 'other' for 'others' in 5:21; their shared reading of 'error' for 'terror' in 6:41; their shared use of the construction 'dost thou serve/do you serve' in contrast to other witness 'servest thou' in 8:5; and their shared omission of both 8:16 and 9:13.

The readings of the two have therefore been amalgamated in the variorum into a single set of entries under this designation. Owing to its unreliability as a witness to the readings of pronouns and verb endings, as indicated above, variants of those types have not been listed except in unusual cases as indicated by a note to the verse entry. All other variances between the manuscript and the typescript have, owing to the considerations of relative originality given above, been resolved in favour of the manuscript to determine the variant listed for the Lotar Text, except as otherwise noted in the variorum.

That the Lotar Text, despite its unreliability in the respects noted above, witnesses a legitimate text type is suggested by a close comparison of variants found in it with those occurring in the scattered quotations of Scripture printed in *The Coming Age* and various papers of the Madrian Literature Circle. Quotations in *The Coming Age* support the Lotar Text's punctuation at Teachings 1:16 and its capitalization at 12:14. A special case is Teachings 6:44, where a reading in *The Coming Age* contains two commas, while the Lotar Text and the Oxford Standard each exhibit only one in different locations; the quotation in *The Coming Age* may therefore represent a reading that is ancestral to both the Lotar Text and the Oxford Standard, thus demonstrating retention of original readings in the Lotar Text. Likewise the asymmetry of witnesses in Teachings 12:7—where the Lotar Text's 'all' is absent from a Madrian Literature Circle reading while its first 'as' is absent from the Oxford Standard's reading—may indicate a retention of original wording by the Lotar Text while the two other transmissions each lost a word in copying. Teachings 12:5, in which one half of the Oxford Standard's simile is absent in each of the Literature Circle quo-

tation and the Lotar Text, may also be significant in this respect if the Oxford Standard's reading is interpreted as a conflation of the other two. To the examples already given might be added the Green Quotation's³² agreement with the Lotar Text in including 'all' in the text of Teachings 12:3, though this may also simply indicate damage to the text along the Oxford Standard's line of transmission, given that the Green Quotation agrees with the Oxford Standard's punctuation in Teachings 12:2 and is, in theory, taken from the same source.

A reading of Teachings 8:54 found in *The Coming Age* is notable for containing the pronoun 'ye', which otherwise appears in no witness outside the Lotar Manuscript. Similarly, a *Coming Age* reading of v. 59 is the only witness to agree with the manuscript's double-reading of 'children' in this verse (replacing 'servants').³³ While this latter is most likely a copyist's error, the *Coming Age* quotation dates this error to no later than 1981 and provides valuable evidence that the Lotar Text retains readings that predate Lux Madriana's publication of the Scriptures since, if the Lotar Text had been derived from those published versions, this agreement would have required the copyist to overwrite the full Madrian Literature Circle-distributed text of the clew with a reading from a glancing quotation in *The Coming Age*—an intrinsically improbable scenario.

Given this evidence, readings from the Lotar Text, where the variant does not concern a mere alternation between pro-

32 Green's citation reads "'The Temple of the Heart'", privately published by Lux Madriana, Oxford, n.d.' (Deirdre Green, 'A Study of Mysticism and its Forms of Expression', PhD dissertation, University of Stirling, 1983, p. 605). See also relevant variorum entry.

33 That the typescript reads 'servants' may suggest that the editor emending that version did so with reference to the Oxford Standard.

nouns or verb endings, appear to merit consideration alongside those from the Oxford Standard in attempting to determine likely original readings for the critical text. Where there are no specific grounds for preferring a Lotar Text reading, however, the greater age of the Oxford Standard witness tends to weigh in their favour.

Other Madrian Witnesses

Apart from the sources listed above as underlying the Oxford Standard and the Lotar Text, the main source of Scriptural witnesses is the body of quotations appearing in the pages of *The Coming Age* and in various Madrian Literature Circle documents.

A portion of the Crystal Tablet (vv. 26–9) is also witnessed by a single page discovered by Sr Sophia Ruth in a used book shop in the early 1990s, where it was accompanied by the first seven issues of *The Coming Age* and booklet entitled 'Cycle of Ages'. This fragment is printed but differs starkly from all other published editions, exhibiting a far greater degree of archaism and/or dialectical influence in its language than is to be found elsewhere. The fragment's complete text is given in the variorum.

The Aristasian Authorized Version

Lux Madriana seems to have ceased all public activity under that name after 1983, leaving the transmission of the Scriptures to two successors. One was Madria Olga's order, Rosa Madriana, which transmitted the Lotar Text. The other was a group that emerged out of the Lux Madriana household at Burtonport and which ultimately became known as Arista-

sia. The so-called ‘Aristasian Experiment’³⁴ was not a religious order but a kind of distributed network of intentional living communities founded on the feminine Traditionalist principles extolled by Lux Madriana in its writings. Although the promotion of the Madrian religion was not among its ostensible purposes, the movement seems to have been initiated by former Madrians and many Filianists were affiliated with it in one fashion or another. It is only after the end of Aristasia proper, however, when its own remnants transformed, circa 2005, into the Daughters of Shining Harmony (also known as the Herthelan Protectorate of Chelouranya), that the Aristasian line of transmission for the Scriptural texts becomes attested through both the Chapel of Our Mother God—a website launched by the Daughters in 2007 for the purpose of promoting Filianic teaching³⁵—and the publication in 2008 of the ‘Aristasian Authorized Version’ of the Scriptures (AAV) through Sun Daughter Press as *The Gospel of Our Mother God*.

The AAV is distinct from all other editions in a number of respects, one of the most obvious being its exclusion of several clues from the Teachings that are included in other versions. The Chapel asserts that ‘Aristasians had always sought the purest texts – those untouched by the New-Age accretions that gathered around other versions,’ and that these had been used to produce ‘the nearest thing to a definitive version . . . which is the product of careful research and metaphysical understanding of the texts (sadly lacking elsewhere)’.³⁶ Unfortunately, no

34 Miss Alice Lucy Trent, *The Feminine Universe*, The Golden Order Press [a division of Sun Daughter Press], 2010, p. 136.

35 Raya Chancandre, ‘A New Chapel of Our Mother God’, *Aristasian Spirituality Yahoo Group* [website], 28 October 2017.

36 COMG, ‘Lux Madriana and the Filianic Scriptures’.

documentation was included in the AAV to indicate the source texts that were used or to describe the methods applied to them. The closest thing to such a statement occurs on p. 8 of the print edition, where the AAV's editrices stated that:

these are "Authorized Versions", meaning that they have been carefully examined in the light of traditional doctrine. Different existing versions have been compared and where accretions from modern New Age and other non-traditional schools of thought have crept in, these have been eliminated. Doubtful texts have not been included.

While there were elements of Lux Madriana's thought and practice that could potentially be seen as owing to 'New Age' influences, it is not immediately evident what aspects of the Scriptures as presented by Lux Madriana were felt to be suspect.³⁷ The present editor wrote to Sun Daughter Press, inquiring as to the particular reasons for the exclusion of the several clews appearing in both the Oxford Standard and the Lotar Text but not in the AAV. In its response, the Press regretted that it could not elucidate the specific reasons for any particular text's exclusion but offered the assurance that '[m]ost of the excluded ones might certainly be regarded as inspirational texts, and of course we really can make no higher claim than that for the AAV as a whole'.³⁸

Interestingly, however, statistical analysis suggests that it was precisely the Oxford Standard—a version of the Scriptures which, according to the Chapel, 'many hold to be far from

37 Indeed, the Chapel's objections in its article seem to land most specifically on post-Madrian work written and promulgated by individuals influenced by Madrian thought, as opposed to Madrian works or the Scriptures directly.

38 Raya Chancandre, personal communication, 19 September 2016.

the best or purest³⁹—that Chelouranyan editrices selected as the base copy-text for producing the AAV. The existence of two stages of development to the AAV—one in which the text of the Oxford Standard was probably copied from available sources online and a second in which it was redacted to form the AAV—is suggested by the differences to be found between the selections from the Scriptures posted at the Chapel and labeled there as the ‘Aristasian Authorized Version’ and those found in the print edition. These agree wholly in their wording but differ on a relatively large number of points of punctuation and capitalization, as well as in the placement of a section break between Teachings 4:35–6. In all such variances, the online text at the Chapel is in complete agreement with the Oxford Standard against the print AAV.

Even the print AAV, however, bears a startlingly close relationship to the Oxford Standard. Across 529 shared verses of the Teachings, 470 agree with the readings found in the OS—a correspondence of 91%—and many of these agreements are distinctive enough as to preclude explanations other than dependence. While the AAV contains many fewer typographical errors than, for example, the text as posted at *Woman, Thou Art God*,⁴⁰ many others slipped through into the final AAV text seemingly undetected. Thus, both the AAV and the Oxford Standard are missing the period at the end of Teachings 1:36 and both are missing the capitalization of “Her” in 3:46. Both end Teachings 8:23 with a comma, despite beginning v. 24 as a new sentence with an initial capital. Both reduplicate “that” in Mythos 4:11. Both agree in mismatching ‘yourself’ with ‘your-

39 COMG, ‘Lux Madriana and the Filianic Scriptures’.

40 As at Teachings 1:38; 2:18, 20; 3:20, 32.

selves' in Teachings 12:23, against both the Lotar Text and a Literature Circle witness that render the verse consistently in opposite directions. The exact replication of any one of these mistakes by coincidence would be highly improbable; exact replication of all of them without dependence is statistically unthinkable.

What is more, dependence of the AAV's text on any other known source can be all but ruled out by several factors. Of 529 verses of Teachings, the AAV is unique in 50, or 9.6% of the text. The AAV's rate of agreement with known texts other than the Oxford Standard is thus limited to 9 verses where it shares a reading with the Lotar Text, constituting 0.18% of the total text. That the AAV's editrices did not have access to the Lotar Text, however, is suggested by the fact that the Lotar Typescript witnesses a reading of Teachings 1:36–7 previously conjectured as a hypothetical original by a Chapel scholar based on metrical analysis of the verses.⁴¹ Had the AAV's editrices been aware of the typescript, its reading would thus certainly have been preferred. Teachings 9:10, however, is the most important piece of evidence regarding the limitations of the AAV's sources. This verse is absent from the AAV as it is from the text at *Woman, Thou Art God*, with both leaving a gap in the numbering between vv. 9 and 11. Everywhere that passages have been excised from clews in the AAV owing to an editorial judgement against them, such gaps in numbering have been closed, so that the numbering of each clew's verses is continuous. For 9:10 to be omitted with a gap in numbering therefore indicates either that its absence from the text was not noted in proofreading or that the editrices were aware of its absence but

⁴¹ COMG, 'Filianic Scriptures: Ithelic Meter'.

were unable to supply the verse from any other source available to them and left the gap in numbering to indicate their awareness of the lacuna. This particular lacuna, however, is unique to *Woman, Thou Art God*, and at the time of the AAV's preparation the missing verse could have been supplied by Mr Kay's text as deposited with the British Library or available free online, *The Sacred Myths and Rites of the Madrians* (also deposited with the British Library and available for order online), or any of the witnesses to the Lotar Text (from the manuscript or the typescript) held privately by former Madrians. Presented with this information alone, it would be tempting to speculate that the copy at *Woman, Thou Art God* was, in fact, the only source consulted, with all variances being attributable to the emendations of the AAV's editrices.

That possibility cannot be ruled out, but there is nonetheless some indication that the AAV may be an independent witness in respect of some substantive readings, attesting a text type otherwise unrecorded except by limited quotations in Madrian sources. Most significantly, in Teachings 6:6 the AAV reads 'fixing', in contrast to the Lotar Text and the Oxford Standard's 'making'. 'Fixing', however, also appears in a Madrian Literature Circle quotation, indicating that, in this case at least, the AAV is preserving a reading at least as old as the extant Oxford Standard witnesses but not transmitted in any other stemma. A further instance of such preservation may be in Teachings 1:2, where the AAV contains 'Angels' as a *hapax legomenon*, against what appears to be a harmonized repetition of 'Geniae' in both the Oxford Standard and the Lotar Text.⁴²

⁴² See further discussion of this point on pp. 65 ff.

In deference to this possibility, AAV variants have been fully documented in the variorum.

CRITICAL METHODS

EDITORIAL PRINCIPLES FOR THE CLEAR RECITAL AND THE TYPIKON

Although keenly aware of the practical wisdom in Emmanuel Tov's dictum that 'to a large extent textual evaluation cannot be bound by any fixed rules',⁴³ the editor has nonetheless felt it proper to elaborate some general guidelines for his critical method, both to assure himself of consistency in the work and to more accurately communicate his rationale in specific critical choices.

To this end, this section outlines the considerations taken with respect to generic classification of the Scriptures and implication for the choice of critical guidelines. The resulting guidelines follow, along with statements of exceptions and assumptions.

Generic Classification

Proper choice of critical guidelines depends, in part, on generic considerations. Any critical edition aims at the establishment of a 'best text' of the work being treated. In the case of biblical or classical texts, this is typically taken to mean that the editor should aim at establishing the form of the text most likely to have been original, controlling for the effects of later copying and redaction. In the case of modern literary texts, however, the goal is generally to establish a form of the text that is most faithful to the author's mature intent, preserving the integrity of the author's own development of the text while controlling

for the impositions of outside editors, limitations in publishing opportunities, etc. To properly establish the aims of this edition, therefore, and to select appropriate guidelines for the work at hand, requires that the genre of the text be determined. In other words, it is necessary to consider whether the text is best understood as revealed, such that its original form would necessarily constitute the ‘best text’, or as a work of theopoeitics, such that developments of the text over time might be legitimate as refinements or maturations of authorial intent.

A significant difficulty lies in the fact that, while the Scriptures, or parts of them, were first published by Lux Madriana in 1976, ‘Lux Madriana itself never claimed to have originated the Scriptures’,⁴⁴ and Sushuri-chei indicates that ‘[t]he earliest scriptures (as I understand it) predate (but not by long) Lux Madriana and the term “Madrian” and were not the exclusive property of that group’.⁴⁵ Nonetheless, Lux Madriana’s contemporaries in the mid-1970s frequently assumed that that order had originated the Scriptures and a majority of the external sources claim that the Recital was ‘channeled’ in or around that group,⁴⁶ with those that postulate the identity of the ‘channel’ unanimously naming Sr Angelina.⁴⁷ These sources often do so, however, with a certain degree of hesitancy; the

44 COMG, ‘Lux Madriana and the Filianic Scriptures’.

45 ‘Untitled’, *Shining World* [website], 7 January 2019, <<http://daughtersofshiningharmony.com/shiningworld/members/hayleymay/activity/6283/#acomment-6285>>.

46 Miss Marianne Trent, ‘Re: tradition’, ASYG [website], 16 January 2005; Camilla de Rosa, ‘A Brief Word about the Filianic Scriptures’, *Goddess of 10,000 Names* [blog post], 17 March 2014, <<https://maisappho.wordpress.com/2014/03/17/a-brief-word-about-the-filianic-scriptures/>>.

47 Secondary sources sometimes give forms of ‘Angela’ or ‘Angelica’ (e.g. *The Q Directory, 1978–9*, Aquariana, 1978).

tone of the anonymous source cited by Miss Anthea Rosetti is typical: 'The leader that I remember was a young woman who had a psychic air about her, and who I believe channeled their materials. She may have been called Angelina. . .'⁴⁸ It thus seems plausible that many sources could have confused Sr Angelina with someone else, especially if Sr Angelina had any notable editorial rôle. Many may also have leaped to the conclusion simply on account of Sr Angelina's prominence within Lux Madriana, especially in its public outreach, perhaps not aware that Sr Angelina held a subordinate status as ancilla to Madria Moura.⁴⁹ The identification of Sr Angelina as the 'channel' by outside sources may thus be an explicable error, but the ubiquity of claims to channeling is significant when considering the two sources that claim firsthand knowledge of the Recital's origin.

In December of 2018, a Wordpress blog run by one Miss Suraline appeared, with its only content a purported interview with someone identifying as an author who wrote for Lux Madriana publications under the name of Sr Julia. This interviewee claimed that the Scriptures 'were written in the 1970s, mostly in Oxford over a period of a few years' and that she knew this 'for certain' because she 'was heavily involved in the writing of them'. She did not specify the amount of the text for which she was responsible. To the question, 'Was this channeling?' she replied:

If channeling means deep trance states or voices from above, then no. They were written quite consciously. They often have clear and inten-

⁴⁸ Miss Anthea Rosetti, 'A History of Aristasia-in-Telluria', <<http://aristasia.net/history.html>>.

⁴⁹ Sr Sophia Ruth, 2018, 'Schism'.

tional influences from traditional sources. Some—possibly all—were written in a very slightly altered state of consciousness. However this may be no more than is common in intensive creative writing. . . . I do not feel I am in a position to either claim it [‘supernatural influence’, in the interviewer’s words] or to rule it out. Even if I did, my opinion is nothing more than my opinion.’

To a question as to whether any ‘fabricated origins’ were claimed for her writing, she stated: ‘Yes. It was claimed that there were secret communities in Britain that had carried the tradition down the centuries from pre-patriarchal times’.⁵⁰ She then likened this to the ancient practice of ‘filiating’ one’s work to a philosophical tradition by ascribing it to the name of an acknowledged master but expressed regret that:

On a purely factual level, of course it was a deception. It wasn’t in any way cynical or ill-intended. . . . It was a foolish thing to do. . . . We were aware that we had no living tradition. We believed, or hoped, that we were representing something not too unlike . . . a feminine spiritual tradition that we postulated to have existed in the past.⁵¹

In a subsequent discussion on the Chelouranyan forum *Shining World*, Sushuri-chei thanked a user ‘for bringing this to our attention’ and suggested that the interviewee was simply ‘stating her own role in their [the Scriptures]’ creation, and I think truthfully.’ She observed that the Chapel has always taken a cautious approach to defining the nature of the Scriptural text and that belief in its revelation has never been required, before proceeding to assert that:

⁵⁰ For more on this, see pp. 300 ff.

⁵¹ Suraline, ‘Origin of the Filianic Scriptures’, *The Origins of Filianism: How Filianism Began*, 4 December 2018, <<https://filianismorigins.wordpress.com/2018/12/04/filianic-scriptures-origin/>>.

The Mythos puts into poetic form something that might have been akin to the mythic language in which True Feminine Religion would have been expressed, but I don't think any orthodox Filianist has held that they are more than that. It is because of that that the Chapel and we and everyone has avoided things like priestly orders, sacraments etc. Because we simply don't have a Tradition. . . . I think the writer in question, feeling responsible for her role in introducing the Scriptures wanted to clarify the position and disclaim anything more than she believes to be the simple truth. She takes no position on the question of spiritual inspiration. . . . I think we would all be much happier if we had Scriptures of unquestioned antiquity and traditional authority. But we know that isn't the case. I think the interviewee is trying to be honest and honorable in allaying any rumours and giving her account of the matter.⁵²

Although suggesting that no 'orthodox Filianist' has taken the Recital as 'more than' the kind of inspirational work suggested in her answer and in the interview, Sushuri-chi nonetheless quotes the Chapel observing that '[s]ome regard these writings as true living Scriptures, while others see them essentially as inspirational poetry telling a form of the Archetypal Mother and Daughter Mythos and expounding sacred Truths'.⁵³

The interviewee's statements regarding channeling are of interest in contrast both to the common claim of channeling among contemporary accounts from the 1970s and, more specifically, the account of the only other claimant to firsthand knowledge—Miss Marianne Trent—who wrote in 2005 that she 'was one of the early Aristasians who used the inspirational teachings and texts that one of our number received in a recep-

52 'Untitled', *Shining World* [website], 22 December 2018, <<http://daughtersofshiningharmony.com/shiningworld/members/urania/activity/6265/>>.

53 COMG, 'Living Scriptures of Our Mother God'.

tive trance state.' After bearing witness of the profound positive changes in herself and others that resulted from study of the Scriptures, she concluded that '[t]hat is why I was, and am, so sure that the writings were divinely inspired.' Although she expressed some doubts about the appropriateness of founding a 'tradition' of religious practice on the texts, believing that a tradition should be inherited in a way not possible with such a recent dispensation, she nonetheless wrote:

However, I do wonder. My faith, undiminished as it is, in the writings that were received, ponders this—if they were... so perfectly rendered for healing the soul poisoned by the Post-Eclipse world, what else might they have been meant to do? Is there maybe some simple cult of the household, using these words as a spiritual focus, that could be resurrected[?]⁵⁴

Within the broader context of Traditionalist thought, Miss Trent thus ultimately seemed to frame the text as a Providential adaptation for the age, even if not regarding it as a prophetic revelation of the kind that, in the work of thinkers like Guénon and Coomaraswamy, had been deemed necessary for the establishment of a fully independent tradition.

That some Madrians took the Recital to be a revelation of that last and strongest kind is evident from a variety of sources, however. While the Chapel does, as Sushuri-chei noted, avoid the institutions of clergy and sacraments, Lux Madriana did not. Its publications repeatedly asserted that the Scriptures were a work of pure divine revelation⁵⁵ and the seriousness with which this was taken is suggested by Madria Olga's handling of the text even after Lux Madriana's dissolution. She

⁵⁴ Miss Marianne Trent, 'Re: tradition', ASYG, 16 January 2005.

⁵⁵ E.g. TCA 2:15; 4:24, 14; 5:13; 6:18; 14:8.

insisted on hand-copying the entire Recital for her students because ‘these texts are sacred and should truly only be printed in a ritual way’.⁵⁶ With these copies she included the introduction from Lux Madriana’s original 1977 publication of *The Creation and the Crystal Tablet* and, although she felt free to edit the introduction in several places, she retained unaltered its statement that ‘[t]he words of the Mythos are the words of the Goddess. Human minds have created no part of it, but have only acted as channels through which the Divine authorship might flow’.⁵⁷ In a letter to a student, she reiterated in her own voice that ‘[t]hey [the Teachings] are not human words but directly inspired by the Daughter’ and went on to comment, regarding Teachings I:I, that:

This is the only religion that has this ‘guarantee[?] from God that our holy texts are a ‘clear recital of the celestial voice.’ They are as She wants them to be, not as any human being might alter them or add to them. ... [T]his is the only religion or faith or spiritual way that has the whole direct revelation from the Divine. If you study everything, you will see that this is so and that is why I adhere to it. It is truly awesome that you can hear the Goddess speaking directly to us.⁵⁸

The present study is neither capable of nor concerned with arbitrating the nature of the Recital’s ‘inspiration’, but consideration of the various positions taken forms an important background to critical choices made.

56 ‘Letter from Madria Olga to Joey McEvoy III, 2 August 1999’, p. 3, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/87>>.

57 CCT, p. 5.

58 ‘Letter from Madria Olga to Joey McEvoy III, 2 August 1999’, pp. 2–3, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/87>>.

Three broad perspectives on the text's nature appear discernible in the available sources. The first, represented by Miss Suraline's interviewee and by Sushuri-chei, we might term the 'inspirationalist' perspective, holding that the text is inspirational literature (in the highest sense of the term) but delimiting the influence behind it to 'inspiration' in only the broadest, poetic sense. The second, exemplified by Miss Trent, we might term the 'providentialist' perspective, which takes an ambiguous stance on the precise relationship between human and Divine authorship but sees the emergence of the text in any case as the outworking of a Divine plan in human affairs. The third, found in most original Lux Madriana writings and stated most strongly by Madria Olga, we might dub the 'revelationist' perspective, which appears to ascribe the Recital to direct prophetic dispensation.

Here we must be very careful. In delineating and naming these perspectives, it is not intended to suggest that they ever constituted (or could now constitute) strictly separated 'camps', or that they are mutually exclusive. The differences between them appear to have been key issues in the so-called 'Filianic Controversy' of the 1990s, which ended amicably in mutual affirmation and recognition.⁵⁹ Miss Anya Miralene described it thus:

First let us consider Aristasian religion. ... It began in the 1970s... For many Aristasians, the offering of honey cakes became a central act of worship and even developed a liturgical form. Some even developed a Mythos of the Mother and [D]aughter with a highly developed theology. ... After a time, it was called into question on the grounds that, in Telluria, it was not founded on any legitimate tradition. Its

59 COMG, 'What is Deanism?'

followers held that it was inspired and was a legitimate re-emergence of a matriarchal faith for our times. ... Those who adhered to the full religion of the Mother and Daughter continued to do so. Those who did not regarded it as something from Aristasia Pura that was not appropriate for Aristasia-in-Telluria. The two “factions” lived in peace. ... This is all a bit of a rationalistic way of putting it, and understates the extent to which Aristasia Pura is a reality to us.⁶⁰

This peace appears to have been possible because the (amicable) debate was over the nature of the Scriptures and thus their suitability as a foundation for a self-sufficient tradition of religious practice; the truth of the teaching expressed in them was not at issue. Hence Miss Miralene, whose views seemed to incline to the inspirationalist end of the spectrum, spoke of ‘the Aristasian Mother and Daughter tradition, over which I have expressed a few doubts... my doubts do not concern its theology, but whether we are able to adopt it in Telluria for fully “religious” purposes’.⁶¹ Nonetheless, Miss Miralene remained a strong advocate that:

The continuing development of Aristasian devotion is a vital matter. ... What precisely will be the next steps in development we are not yet sure. That is why this group takes ... a very simple *bbakti* devotion to the Mother upon which everyone can wholeheartedly agree. But it does not have to stop there.⁶²

Likewise, the Chapel today observes that taking the Scriptures as ‘inspired poetry’ would be their “lowest” interpretation’ but that, even on that level, they constitute ‘a sound basis for devotion and worship’,⁶³ even while it asserts elsewhere that ‘we

60 Annya Miralene, ASYG, 12 January 2005,

61 Annya Miralene, ASYG, 15 January 2005.

62 Annya Miralene, ASYG, 11 January 2005.

63 COMG, ‘Living Scriptures of Our Mother God’.

do not have a tradition of direct divinely-inspired Scripture'.⁶⁴ Even among those taking as bald a view as this last statement would imply, however, there is acknowledgement and respect for alternative positions, as indicated in another Chapel account of the text's history:

[t]hese writings first appeared publicly in the 1970s... Many Chelouranyans regard them as a direct reflection of the Scriptural traditions of their spiritual Motherland and at least one group (no longer active) has claimed them as part of a "secret tradition" going back into ancient Tellurian history. This last claim, we feel, can be discounted. ... [W]e are inclined to doubt its continuous practice and also feel that these myths are couched in a form (some would say Providentially) suited to the spiritual, emotional and intellectual needs of the later Kali Yuga.⁶⁵

Consequently, the three 'perspectives' outlined here have thus been more like foci within the same ellipse than strictly bounded shapes of their own, and the reader should not make too much of the 'classification-of-convenience' offered here.

We are left with a broad range of interpretations of a text whose ambiguous status may very well represent the 'authorial intent' of its anonymous compiler(s). As the Chapel writes:

The Scriptures seem to have been "revealed" to a person or persons in Oxford in the 1970s. They were in use by several, sometimes overlapping, groups of which the Madrians were one and the early Aristasians another. The writer or writers did not associate their names with the work because they did not see it as an individual production (this is a very normal traditional attitude) but a "revelation" and did not wish

64 COMG, 'The Gospel of Our Mother God'.

65 COMG, 'Living Scriptures of Our Mother God'.

any personal element to enter into it. The Scriptures, it was felt, should be judged on what they are, not on where they came from.⁶⁶

The present edition therefore does not assume either a ‘revealed’ or a ‘literary’ classification for the Clear Recital, but aims generally at establishment of original forms for pragmatic reasons, the anonymity of the author(s) making authorial intent nearly impossible to deduce.

However, while available evidence indicates that the Scriptural text, or at least the earliest portions of it, predated Lux Madriana, all sources concur in placing the origins of the text proximate to Lux Madriana in such fashion that there is a reasonable assumption of identity between at least some of the original author(s) and some members of that group. Miss Suraline’s interviewee makes this claim directly in her own person (and, notably, claims that ‘The earliest ones [clews] were written before Lux Madriana existed. The later ones were written during its existence and put out on the Madrian Literature Circle almost “hot off the presses”.’⁶⁷ Miss Trent makes it obliquely in identifying herself as having been present, given the close overlap between the late membership of Lux Madriana and the early membership of Aristasia. This becomes significant in consideration of the use of ‘Rhennish’ terms in the Scriptural text. These terms appear primarily in later Madrian documents and are only systemically found in the Scripture in the witness of the AAV. However, Madrian sources claimed them as being

66 COMG, ‘Lux Madriana and the Filianic Scriptures’.

67 Suraline, ‘Origin of the Filianic Scriptures’, *The Origins of Filianism: How Filianism Began*, 4 December 2018, <<https://filianismorigins.wordpress.com/2018/12/04/filianic-scriptures-origin/>>, comment dated 3 September 2020.

original. If one accepts the claims of Madrian sources as authoritative, one is faced with a revealed text requiring original readings, but is assured of the originality of ‘Rhennish’ terms by the same source. If, on the other hand, one accepts the claim of Miss Suraline’s interviewee that these terms were later developments in Madrian teaching, one will also, logically, accept her claims for the conscious human authorship of the text, in which case the criteria for critical selection shift toward the literary and preference is to be given to mature authorial intent, with the ‘Rhennish’ terms then appearing to represent the final choice of the author(s). A more detailed exposition of this issue can be found on pp. 65 ff.

Critical Guidelines

Based on the considerations above, the general principle applied in respect of the Clear Recital has been to attempt the establishment of original readings except as has been noted. The following guidelines were therefore assembled on the model of similar lists composed by a variety of textual critics working with biblical material.⁶⁸ No individual point has been applied mechanically, but the points as a whole have been applied consistently. It may therefore be said in general that, in any given case, the critical text generally favors that variant which:

- a. Derives from an older source.

68 In addition to those works cited elsewhere, the editor is particularly indebted in this respect to Eldon J. Epp and Gordon D. Fee (*Studies in the Theory and Method of New Testament Textual Criticism*, Wm. B. Eerdmans Publishing, 1993, especially pp. 157–8), as well as to David Alan Black (*New Testament Textual Criticism: A Concise Guide*, Baker Books, 1994, especially pp. 32–6).

- b. Is supported by witnesses of the greatest quality and not merely of the greatest quantity.
- c. Is shortest, especially where longer readings appear to interpret or define the text of shorter ones.
- d. Makes the best sense—i.e. is most consistent with both the grammar and the purport of its sentence and of the larger context.
- e. Is more difficult or obscure.
- f. Is least harmonious in parallel passages—i.e. is least likely to have been accidentally conformed to agree with the wording or structure of a neighboring phrase or verse.
- g. Possesses the greatest explanatory power toward the other variants.
- h. Is found in a manuscript that has proven itself generally reliable as consistently containing superior readings, as judged by intrinsic and transcriptional probability.

Exceptions

One common critical guideline has been judged unsuited to the nature of the Recital and may therefore deserve special mention for its absence from the list. Following Griesbach,⁶⁹ most critics have held that the ‘harsher’ reading is to be preferred, meaning that ungrammatical, inelegant, or unpoetic readings are more likely to have been fixed by a scribe than introduced. The editor feels that this rule is not generally applicable to the text of the Clear Recital for two reasons. First, uncontested

69 Henry Alford, *The Greek Testament*, 4 vols., revised by Everett F. Harrison, Moody Press, Chicago, 1958, p. 81.

portions of the text exhibit metre, alliteration, and other poetic devices that are clearly original but which, in more prosaic works, could be taken as evidence of scribal ‘improvement’.⁷⁰ It has been generally assumed here that a copyist was more likely to damage a carefully composed poetic device than to invent one, except where a device appears inconsistent with the general metre or style of the work.

Second, in contrast to most texts subjected to this kind of critical analysis, the various transmission lines of the Recital are likely to have undergone, at least in their later stages, many iterations of copying by typewriter or word processor, which greatly increases the possibility for minor defects to be introduced without notice by the copyist, altering the relative probability of their introduction and correction as compared to hand-copied manuscripts.

Assumptions

Throughout, the editor has generally extended the benefit of the doubt, wherever evidence permits, to past editrices and copyists, presuming that each has acted, within the best of her or his knowledge, as a faithful transmitter of the text. That is not to say that the editor has ignored the possibility of deliberate emendations of the text, and many appear to have been made across the various branches of transmission. It is simply to say that the editor has, wherever evidence has not clearly prohibited it, presumed the most generous interpretation of prior editrices’ and copyists’ motives—that they made additions where they genuinely believed text to be missing or that a

⁷⁰ Johann Albrecht Bengel, *Gnomon of the New Testament*, edited and translated by Andrew R. Fausset, 5 vols., T&T Clark, 1858.

clarifying gloss was needed (or else where they confused a gloss with original text), and that they made deletions where they genuinely believed existing text to be spurious or to have been tampered with by another redactor.

EDITORIAL PRINCIPLES FOR MADRIAN WRITINGS

Non-liturgical Madrian writings present a notably different editorial challenge from Scriptural and liturgical texts. In general, these writings exhibit variant texts owing to the existence of copies drawn from two or more of the following categories:

1. Publication in *The Coming Age*
2. Circulation in the Madrian Literature Circle
3. Transcription by a recipient of the above sources
4. Reproduction in Aristasian/Chelouranyan sources

For purposes of establishing the critical text, original Madrian publications always take precedence over transcriptions by recipients.

In determining a critical text between competing Madrian publications, however, the objective has been to establish not the most original form of the text, but the form most consistent with the author's presumed intent. *The Coming Age* and the Madrian Literature Circle were operated by the same group(s) and have generally been assumed here to be equally close to the authors in question. This frequently means that witnesses from the Madrian Literature Circle, which permitted authors to expound their ideas at greater length than the magazine's

fixed page count permitted,⁷¹ as well as to make revisions or corrections that were impossible in the magazine's set publication schedule, are generally preferred.

The proximity of later Aristasian and Chelouranyan reproductions of Madrian texts to the original authors is unknown, as the common use of religious names and other pseudonyms makes it nearly impossible to definitively establish individual identities. It is quite possible that original authors of Madrian materials were/are directly involved in later Aristasian and Chelouranyan publishing efforts but, as this cannot be known with certainty, notable variants or elaborations occurring in such reproductions of Madrian writings have been relegated to footnotes as valuable commentaries on the original writings, but not integrated directly into the critical texts.

SYSTEMATIC SELECTIONS & EMENDATIONS IN THE CLEAR RECITAL

'Selections' are editorial choices from among attested variants, while 'emendations' are editorial corrections to perceived textual deficiencies by supplying a form not attested in any known source. Most selections and emendations affect only one verse or one small range of contiguous verses and are noted and explained in the relevant section of the variorum.⁷² The following sections detail selections and emendations that have been systematically applied to multiple discontiguous verses and which,

71 This point was acknowledged by the Madrians directly (see BoR 33).

72 See pp. 107 ff.

having been treated here together, are not individually listed in the *variorum*.

The Primordial Colour

The most significant and contentious difference between the AAV's text and all other witnesses regards the colour of the primordial light, which is silver in the Oxford Standard and the Lotar Text but golden in the AAV. Seven verses change wording over this point.⁷³ Good arguments may be advanced in favour of both readings, but a preponderance of evidence favours the originality of silver.

All external evidence favours 'silver'. No portion of Scripture reading 'golden' is witnessed before the AAV, nor is any other Filianic text presenting a teaching favourable to 'golden' apparent before the mid-2000s.⁷⁴ By contrast, there exist multiple texts exhibiting teachings favourable to 'silver' from the late 1970s and early 1980s. The best known of these is likely the Madrian 'Silver Star' prayer, in which Dea is addressed as silver.⁷⁵ The Madrian Legend of the Sun describes the setting of the Janyati in authority over the seven colours of the world;⁷⁶

73 Creation 1:5, 8, 13; 2:1; 3:2, 6–7.

74 A possible exception is a retelling of Mythos 1–2 found in *Artemis* 3:13, in which all things are described as having been 'shaped from shining sunlight by the skilful hands of the mistress of all things'. The colour is not specified, but the clear solar association may indicate a tradition that favoured 'golden'.

75 Cat, p. 29; 'The Rosary', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/101>>.

76 The creation of the Janyati and the establishment of their rulerships is only alluded to in the Oxford Standard and the Lotar Text, which mention how the colours were divided by the first rain in Creation 3:1–2. The Legend makes the meaning more explicit by referencing these verses in a

this text presents the primordial colour as silver⁷⁷ and would be rendered chromatically and symbologically incoherent by an attempt to back-read ‘golden’ as a hypothetical original. For the author of the Legend, the Scripture must have read ‘silver’. This ‘silver’ reading is also explicitly favoured by teachings on ‘the Silver Time’ and by references to God assuming the form of the moon in *The Coming Age*.⁷⁸ Of course, the external evidence alone cannot rule out the possibility that the ‘golden’ variant arose before the earliest Madrian sources (i.e. prior to 1976) or was even original, but significant weight must be given to the fact that ‘silver’ appears to be the consensus of all of the oldest available texts, antedating any appearance of ‘golden’ by almost thirty years.

Turning to the internal evidence, we find that silver is referenced seven times by the Scriptures in places where the reading is agreed upon by all editions. Of these, three have direct bearing on the question of the primordial colour.⁷⁹ Teachings 2:13 sees the Daughter using a crack in a ‘silver bell’ as a meta-

footnote to its own statement that the Janyati were set in authority after the Silver Time had ended. The fact that the Legend cites only the first two verses suggests that its author did not have the AAV’s v. 3, which states how the Janyati were given governance of the earthly colours, but rather a text consistent with the Oxford Standard and the Lotar Text, in which v. 3 is the AAV’s v. 4 and not relevant to the Janyati’s governance. If the Legend predates the divergence of the two text types, it conclusively shows the AAV’s verse 3 to be a later interpolation but attests that its content reflects an orthodox teaching.

77 TCA 2:14–16.

78 E.g. TCA 16:15.

79 The other three, not treated here, are Mythos 4:1, which notes that the blades of the Daughter’s axe were silver ‘in symbol of Her light’; Mythos 4:6 and 10, which observe that her circlet and her girdle, respectively, were silver; and Prologue 16, which speaks of the ‘silver sphere of reconciliation’.

phor for the deficiency of the joy of those who are subject to kear—an image which seems to hearken directly back to the ‘peals’ of Dea’s laughter from which those souls were formed in Creation 1:5, thus tying silver directly to the act of creation in the primordial time-before-time. The remaining two references occur in Mythos 2 and Creation 3 and will be discussed further below. By comparison, gold appears six times in uncontested verses. The one reference among these with bearing on the current question occurs alongside the silver reference in Mythos 2, to which we will return.⁸⁰

Some attention must be given first, however, to Creation 3:6–7, where the greatest disagreement in readings occurs. The Oxford Standard and the Lotar Text witness the coda to v. 6 (hereafter ‘6C’): ‘And when you look upon this light, you will remember the time when all things were silver.’ The AAV lacks this coda but witnesses a subsequent verse (hereafter ‘A7’) reading: ‘The golden light of day will bring all goodness, but it will be too bright for your eyes. The silver light of night, that you may look upon.’ This verse is absent from both the Oxford Standard and the Lotar Text. The two lines are not inherently incompatible and it has to be observed that A7 is also not incompatible with a reading of ‘silver’ in prior verses, while 6C is incompatible with a reading of ‘golden’ throughout those same verses. This fact, by itself, presents a significant evidence

80 The other five, not treated here, all occur within the Heart of Water (Teachings 8). Verses 40 and 42 give gold as the colour of the chain linking all who love God. In v. 43, gold is the colour of Avala (just as it is the colour of the ‘fruits of life eternal’ in Avala in Teachings 15:10, which the AAV does not witness). In v. 56, gold is the colour of the chariot that bears the wicked in their time of ascendancy, while in v. 64 it is the colour of the dawn after the night of the wicked has ended.

favouring 'silver', since the AAV's unique content could have been added to a silver-reading text, while the reverse is not true.

The verse numbering also suggests that 6C and A7 could both be original. If we were to suppose that 6C were original and that A7 were a later addition, we would be hard-pressed to explain why the redactor would add her new line as a distinct verse instead of simply replacing 6C, since renumbering subsequent verses both creates more work for the redactor and draws more attention to the redaction. Furthermore, if 6C were already before such a redactor, we might well expect a more powerful presentation of the 'golden' theme modeled on it, such as *'The golden light of day will bring all goodness, and remind you of the time when all things were golden, but it will be too bright for your eyes. The silver light of night, that you may look upon'. The fact that we do not find such a construction lends support to the thesis that A7 was not added by the same hand that elsewhere emended 'silver' to 'golden' in the AAV and thus may have been present in the original text. On the other hand, if we supposed A7 to be original and 6C to be a later addition, we would have trouble explaining why the redactor would add new material to verse 6 and renumber the remaining verses instead of simply replacing the content of A7. We could reasonably imagine that neither line is original and that both are later additions meant to justify established theological positions, but we have then to compare the likelihood of two redactors independently choosing this exact same point for the insertion of new material against the likelihood of two redactors independently removing material they had come to perceive as incongruous from the same point. The latter seems more likely, especially as the solar assertions of A7 would seem more logi-

cal to insert at other points of the text. Assuming both verses to be original has also the virtue of giving the greatest benefit of the doubt to prior redactors, since instead of requiring two redactors both willing to knowingly forge a line of Scripture, it requires only two redactors both persuaded that a line found in their text was a forgery by someone else.

It deserves to be noted here also that the Legend of the Sun observes a distinction between colours and metals—a point never engaged by the Recital. The Legend states that gold, the metal, was created in tribute to yellow, the personified colour, at the same time as she was granted the title of ‘Sun’. If the sequence of metals is thus viewed as secondary to the sequence of colours, the arguments advanced by the Chapel in respect of the supposed violence a silver reading does to Traditional doctrine on the ages⁸¹ are potentially (partially) assuaged, since the Traditional gold-silver-bronze-iron sequence, being explicitly metallic, could be read as independent of the Scriptures’ silver-gold colour sequence.⁸² In this way, the beginning of all worldly existence in an Age of Gold as the high point of its cycle would be rendered compatible with the teaching that the primordial time before worldly existence was silver.

Returning to our analysis of the treatment of colour in the Scriptures, we find Mythos 2:20–30 as the only location in

81 COMG, ‘Filianic Scriptures: The Golden Time’.

82 That there are multiple alignments of these symbolismisms rooted in different perspectives or approaches within Filianic thought is evidenced by Sr Angelina’s treatment of children’s games, which aligns the ages to the seasons in the pattern ‘gold (spring), of silver (summer), of bronze (autumn) and of iron (winter)’ (TCA 18:4). This sequencing differs notably from that found in expositions of the Rosary, which align both winter and silver with the second decade, and which align the first decade (associated with the act of creation) with autumn (TCA 2:12; 5:22–4).

the Recital where gold and silver appear together. These verses narrate the story of the three princesses of the world who presented their crowns to the Daughter at Her birth. In order of presentation, these crowns are gold, silver, and crystal, seeming to offer a primacy to gold. The text notes, however, that each crown in succession was more beautiful than the last, apparently giving an advantage to silver and yet indicating a grade of prestige beyond it. In many ways, this sequence seems to reflect the narrative of the star which immediately precedes the Presentation:

And a star rose ... brighter and more resplendent than all the stars ... more bright than the radiance of all the host of Heaven ... And the colour of the light was not one of the seven, but a wondrous luminance not known within the boundaries of the world. (Mythos 2:2, 18–19)

This light, of course, is intimately tied to the symbolism of the Daughter, as the star not only marks Her birth but also foreshadows the twelve months of Her earthly reign before descending to the underworld (v. 35). Similarly, the star's light persists even when the star is gone (v. 32), matching the endurance of the Daughter's light even through Her death. Given that the silver of Her axe is identified in 4:1 as a 'symbol of Her light',⁸³ it seems reasonable to suppose that the starlight in question here is silver. If so, another clue to answering the concerns raised by the Chapel regarding Traditional teaching on the primacy of gold becomes apparent, as the verse seems to indicate that the silver in question is explicitly not earthly

⁸³ This association is found also in extra-Scriptural sources, such as TCA 12:13's assertion that 'Her silver shafts are beams of Her Mother's pure Light...'

silver but instead a kind of supernal silver unknown to earthly experience. This would seem to be the implication also of the expanded story of the Three Crowns,⁸⁴ describing how Dea had given a jewel to the First Maid to be her third eye and permit her vision of the Divine, and how this had been lost in her embrace of the Snake but rediscovered by her daughter, Sai Ouranya, who wrought it into a magnificent chalice. When Sai Ouranya's successors divided the world into four ranyams, they took the original chalice and 'made it into four separate Chalices, one like to the first, one golden, one silver, and one of crystal.' It was these last three which were later reworked into the crowns presented to the Daughter by the Three Princesses, while '[t]he first chalice had always remained in Her possession, since the Northern Ranyam remained wholly in Her service.' Thus we find that the primacy belongs neither to silver nor to gold in this story but to a supernal substance unspecified—and perhaps unspecifiable—in material terms. We might thus reasonably suppose that silver, as we know it on the material plane, is not the actual primordial colour but simply the colour most appropriately symbolic (under our conditions of manifestation) of a superlunary colour which we, limited by sublunary experience, cannot conceive.

This seems to be confirmed in Mythos 3:18–25, where we read:

And the Maid set Herself apart to pray . . . beneath the full moon, until a new light was kindled within Her, which was the pure light of Her own divinity. ¹⁹Yet while the divine light of Her Mother was undying, the light of the Maid trembled before the winds of death. ²⁰And the daughters of Heaven delighted in Her gentle light, saying: This trem-

84 TCA 14:21–2.

bling light is the glory of all the heavens, and more glorious than all the luminaries thereof. . . .²²And they led Her forth and clothed Her in the white robe of the sacrifice.

Here we may note that the Daughter's light seems to be symbolically associated with the moon (as it will be again through the Moon-Axe), and yet we are told that the light surpasses that of any of the luminaries. Presumably, this is no kind of moonlight but only a light best understood in terms of the moon, partly for the reason, as this passage states, that the light of the moon is capable of occlusion even as the Daughter, having become maid, is capable of death.

A fair amount of overlap in lunar and solar symbolism can be found throughout the broader Tradition. One thinks of the so-called 'Crucifixion darkness' in the Synoptic Gospels of the Christian Bible, which recount a 'failing of the sun's light' (Luke 23:45) in the daytime during the Passover full moon; in effect, the moon becomes the sun, paralleling the full revelation of the Father through the sacrifice of the Son. This event is closely tied with the rending of the Temple veil—symbolic of the removal of distinction between the immanent and the transcendent via the presence of the fullness of God in the Incarnation—and is depicted in early Christian art by placing the sun and moon together in the sky on either side of Jesus, once again reflecting an identification between them. The Filianic calling of the Mother into the nethermost hell (Mythos 6:15) and the embrace that leaves the Daughter standing alone (v. 18) likewise appear to reflect this motif of identity between the Trinitarian persons at the moment of sacrifice foreshadowed by the conflation of luminary symbolisms, as when the star subtly identified with the Daughter in Mythos 3 assumes

the form of the Mother and Daughter together in v. 33, as well as when the star representing the Mother in Her descent to the underworld is identified (in the Oxford Standard and the Lotar Text) as ‘silver’ at 6:8, despite its brightness being, in typical solar fashion, ‘too great to look upon’.

This conflation of colours and disruption of simple identifications is suggested also by the frequent use of white in the Recital’s symbolism. The Chapel is correct in noting that, heraldically, silver and white are two distinct colours and cannot be identified,⁸⁵ yet the Scriptures repeatedly place the two in close association, almost to the point of conflation. This happens, as we have seen, in Mythos 3:22, when the Daughter’s moon-connected light is clothed with the white robe of the sacrifice, and occurs again in 5:10 after it is observed that the Daughter’s headdress is white (v. 7) but that Her circlet (v. 4) and girdle (v. 10) are, like the axe, silver. Likewise, in Teachings 2:12 (cf. 10, 19), when the Daughter speaks of Her disciples’ ‘laughing souls, all robed in purest white, that are more lovely than the sun because they are the image of My Mother’, the immediately following verse compares these same souls to a ‘silver bell’, hearkening back, as we have already observed, to the ‘silver peals’ of the Creation. It may further be noted here that the Daughter’s wording carefully distinguishes the Mother from too close an identification with solar symbolism, by observing that Her image is ‘more lovely than the sun’, just as the Daughter’s light was more splendid than all the luminaries. We may also note that white is the colour of the dove mentioned as a model for the gentleness of the Daughter’s disciples in Teachings 6:2, just as the Mother is likened to ‘a great Dove

85 COMG, ‘Filianic Scriptures: The Golden Time’.

upon the waters' at the Daughter's conception in Mythos I:3, thus bridging the two figures who conventionally carry silver and gold identifications, respectively. Perhaps most tellingly, white is the first colour to be mentioned in the narrative of the Creation, preceding both silver and gold, when it occurs as the colour of the 'force of Her superabundant joy' in Creation I:4. This theme becomes most explicit in the pages of *The Coming Age*, where we read,

White is the colour of divine Light, containing within it all the colours of the spectrum ... it is this light which Inanna brings for the healing of the world. When the world was perfect in the beginning, the white light of the celestial Mother shone on all things, and silver, the radiance of white, was their colour.⁸⁶

In that same issue, we find also the interesting observation that, 'The Chalice, wrought in gold or silver, is found among the artefacts of every matriarchal civilisation throughout ancient Europe'.⁸⁷ The Madrian Literature Circle paper 'The Inner Meaning of Chess' likewise speaks to a fungibility between the two symbolisms when noting that the Ranya upon the chessboard corresponds to the supernal Sun and the supra-manifest absolute, but that these cannot be represented by Sai Raya as the solar principle within manifestation and are therefore correlated (within the framework of chess symbolism) with Sai Candrë, who is 'highest ... among the seven planetary Geniae [Janyati] ... just as the lunar colour, violet, is the highest of the seven spectral colours'.⁸⁸ It will be recalled, of course, that violet and

86 TCA I4:8.

87 TCA I4:20.

88 MLC, 'The Inner Meaning of Chess', p. I4.

silver are traditionally paired as the symbolic colours of Sai Candrë and are explicitly paired in Scripture by Prologue I6.

We must be careful, then, of trying to accommodate the text to too clean an alignment of symbolisms. Gold, silver, and white all appear to be, at varying times, choices of Scripture for the representation of the divine Light, and we may note in this connection the ambiguity of most Traditional art and symbolism as to whether the moon is silver or white, as well as the curious fact that, while the sun is universally held to be golden, its light is commonly denominated as ‘white’ in contrast to the seven constituent colours. It might be noted further that *The Coming Age* simultaneously speaks of ‘the Silver Time’ when all things were still in their archetypal forms and also of Golden Ages as the first and highest points of cosmic cycles.⁸⁹

What must be said in defense of the AAV’s reading, then, is that considering the light to be golden appears to be as orthodox, in appropriate contexts, as considering it to be silver, the difference between the two seeming to be primarily a matter of focus and perspective. The Chapel notes something similar regarding the proper ordering of the persons of the Trinity, taking the Mother as first from the perspective of the created universe but the Dark Mother as first from a higher or more abstract metaphysical perspective,⁹⁰ much as the naming of chords in music depends on which note is placed as fundamental, such that two chords comprising the same notes may have different names depending on their ordering. One can well imagine that, in a purely Déanic form of religion absent the motif of the sacrificial Daughter, gold could perhaps

89 E.g. TCA I6:15–I6.

90 COMG, ‘Cuivanya: The Autumnal Equinox’.

be the only appropriate representation of the supernal colour and of the primordial age. What Madrian teaching seemed to suggest was that, in a religion which does recognize the rôle of the sacrificial Daughter, silver (like other lunar symbolism) becomes capable of representing the supernal colour and primordial age, in much the same way that, during the dispensation of Judaism, no earthly thing was permitted to serve as an image of God but, after the Incarnation, St. John Damascene argued that the human face of Jesus had become permissible as an icon. Something very like this approach to the issue can be found in the pages of *The Coming Age*, where, after explaining the metaphysical significance of wine being white or red, it is noted that '[s]ince our direct communion is with the Daughter, the wine of Communion is always white'.⁹¹ If this analysis has any merit, it offers the hope of regarding this greatest of variants not as a rivalry between two competing versions of the Truth but as a complementarity of focus and perspective within the one Truth, much like the difference between unitarian simple Déanism and trinitarian Filianism.

On that note, it is worth recalling that the Prologue contextualizes the whole Recital as a divine revelation to our world, fitted to our conditions, and that the Madrians saw it as such. The Aristasians, on the other hand, tended to focus on it as the closest corollary in our world to the Scriptures held in Aristasia Pura⁹²—a kind of proxy for another revelation given in another world context. It is entirely conceivable, from the perspective of those among the faithful who accept the notion of a supranormal origin for the text, that the 'silver' reading

91 TCA I4:21.

92 AAV, p. 69.

represents the original revelation to Telluria (our Earth), while the ‘golden’ reading represents an accommodation to a form of the Scriptures more commonly used in Sai Herthe, and that knowledge of this was gained in later spiritual communication with that world. (This explanation could account for a number of minor variants in the text as well, and especially to the difference in readings of the Obediences (see below). A scholar not prepared to accept such an explanation, however, will likely be forced to conclude that the ‘golden’ reading represents a hypercorrection of the symbolism against the backdrop of Traditionalist thought.

Male References

References to men and usage of male pronouns occur at three main points in the Oxford Standard and the Lotar Text—the male pronouns that refer to the Snake,⁹³ the male pronouns that refer to the mind (and to the horse that serves as its symbol) throughout the Clew of the Horse,⁹⁴ and the injunctions of the Obediences for the husband to obey the wife and the brother to obey the sister.⁹⁵ None of these references occur in the AAV, where the Snake and the mind/horse take neuter pronouns and the Obediences exhibit a substantially variant form. The only explanation of these differences offered in the literature is that of the Chapel, which states that ‘the Madrians, during one of their “mixed” phases, seem to have edited the Scriptures to include references to males’.⁹⁶

93 Creation 2:1–2, 6, 8, 14–15; 3:8.

94 Teachings 3:11, 58–9, 61–3.

95 Teachings 8:32.

96 COMG, ‘Lux Madriana and the Filianic Scriptures’.

The difficulty with this explanation is that the phrase ‘mixed phases’ seems to suggest that standard Madrian practice did not include men and that this was something unusual and experimental which required, at worst, deliberate adjustment of the Scriptural text or, at best, clarifying glosses for its interpretation that might have become innocently confused for Scriptural text. Such a depiction of Madrian practice, however, does not comport with such historical evidence as is offered by either the extant Madrian literature or the testimony of remaining witnesses to the Madrian households.

The first reference to a man as a member of Lux Madriana occurs in the first issue of *The Coming Age*,⁹⁷ which also noted that ‘[t]he Sisterhood of Artemis has the same function and status as Lux Madriana, but exists for those who feel they can work better within an all-female group’,⁹⁸ indicating that the inclusion of men was a practice of Lux Madriana from its earliest public activity. This is in keeping with oral tradition stating that the overarching Ekklesia Madriana (of which Lux Madriana was one constituent order) led by Madria Moura was ‘open to all’ and on at least one occasion solemnized a marriage between a man and a woman.⁹⁹ Later issues of *The Coming Age* featured testimonials from male readers involved in the Madrian community,¹⁰⁰ fairy tales with male protagonists,¹⁰¹ and other indications of male participation in the religion.¹⁰²

97 TCA 1:27.

98 TCA 1:28.

99 Sr Sophia Ruth, personal communication, 29 January 2018.

100 TCA 9:7–8; 13:11, 14.

101 TCA 12:14–16.

102 A Hestiad prayer, for example, contains a blessing on both ‘childer and menfolk’ (TCA 13:2), and Master Richard is credited as the illustra-

Even more frequently, they featured articles by the magazine's regular writers, including Madrian priestesses, mentioning and affirming the participation of men in 'Madrian-matriarchal' communities.¹⁰³ One writer recorded the custom of initiating young men into the faith at 16 years of age.¹⁰⁴ No substantial gaps in these citations suggest that any of the references come from isolated 'phases' in the activity of the Madrian orders.

Such living witnesses as there are to the life of the Madrian households affirm the participation of men, both singly and as the husbands of female members, from as far back as testimony is available for. The only known exception occurred sometime between 1982 and 1983, when the Lux Madriana household at Burtonport transformed into the Silver Sisterhood and operated as an all-female community.¹⁰⁵ Yet even in 1983, after the departure of the last male community member at Burtonport, Sr Breca expressed an openness to future renewed involvement of men in an interview with RTÉ.¹⁰⁶ Some of the same ambiguity appears in the *Q Directory* from 1982, where the entry for An Droichead Beo continued to affirm that it was a place 'where the feminine principle predominate[s] but men

tor of the Lux Madriana calendar published for the ritual year spanning 1980–81 (TCA 14:5).

103 See, most notably, TCA 15:6–9.

104 MLC, 'The Living Tradition'.

105 This is witnessed in the erratum slips placed across pp. 18–19 in later-distributed copies of the *Book of Rhiannë*, which noted that 'Since the first publication of this book, the Bridge has become an all-female community called the Silver Sisterhood. It is open to maids and girls who would like to come and share our very different life.'

106 RTÉ, 'Maids of the Silver Sisterhood', 1982 & 1983.

also find full self-realisation',¹⁰⁷ even while an advertisement for a study course placed by the Silver Sisterhood in the same issue of the *Directory* stated that their community 'began with men involved, worked with men and found that maids' energy flows best without men', so that the community had become 'open only to maids'.¹⁰⁸

Given a documentary record of nearly a decade of continuous male involvement before what appears to have been a very sudden, late conversion to female-only practice, the 'mixed phase' theory of the origin of male references in the Scriptures would seem untenable. This does not necessarily refute the idea that the references are unoriginal; it merely leaves us without a clear explanation as to why it would have been felt necessary to insert them in a text that lacked them. Moreover, those found in the Obediences correspond directly with a large quantity of Madrian material describing the proper order of society,¹⁰⁹ and those connected with the mind and the horse appear quite consonant with Madrian teaching on these subjects, which often linked 'man' and 'mind' etymologically¹¹⁰ and treated distracted or overly material thought as a particularly strong temptation for the masculine nature.¹¹¹ The use of masculine pronouns with the Snake, while a much thornier theological issue within the context of Madrian thought, is directly supported by the text of the Legend of the Sun,¹¹² as well as by later writing in

107 The Q Directory No. 4: Occult Pagan & New Age Groups Services & Publications, London, The Neopanthiest Society, 1982, 11.

108 Ibid., 50.

109 E.g. TCA 15:6–9.

110 E.g. TCA 7:18; 15:6.

111 E.g. MLC, 'Intellect Against Intellectualism', p. 6; BoR 26; 32; TCA 2:23; an implicit linking of this kind can also be found in TCA 12:18.

112 MLC, 'The Legend of the Sun'.

Artemis (produced by many of the same individuals who were involved with the Silver Sisterhood),¹¹³ which uses masculine pronouns for the Snake and elaborates on the story by presenting the Snake's taking on of the form of the maid (as described in Creation 2:8) as the origin of the first man.¹¹⁴

While compatible with the body of Madrian teaching and practice, however, the masculine-pronoun readings pose clear incongruities with the use of the Scriptures as 'the closest possible equivalent to the faith of an all-feminine world'.¹¹⁵ The motive for redaction would thus appear much greater for a movement from masculine to neuter pronouns than the contrary. The AAV's readings would appear metaphysically tenable and also credible as an attempt to critically reconstruct a form of the text that might have been revealed to Aristasia Pura; as a reconstruction of the original form of the text as received in our world, however, they must be judged unlikely.

The same considerations regarding the historical rôle of men in Madrianism and the possible motives for redaction apply in consideration of the Obediences. Here, too, it is credible to suppose that the reading found in the AAV could represent an equally valid form revealed in Sai Herthe/Aristasia Pura and later copied over by Aristasians in Telluria, but the weight

113 For a collation of known colonists at the Burtonport household with the *Artemis* masthead, see Sr Sophia Ruth, MDR, 'Artemis Lesbian Periodical 1983–86 or 1987 the Link from Silver Sisterhood to St. Bride's', 11 November 2020.

114 Carol Llewellyn, 'The Real Christmas Story', *Artemis*, no. 3, pp. 12–13. It may be noted, however, that this telling would seem to conflict with Lux Madriana's teaching on the Pleromic setting of the Creation narrative (CCT 4–5) and the inherent materiality of maleness (Cat 15). This may, therefore, represent an idiosyncratic reading on the past of Miss Llewellyn.

115 AAV, p. 69.

of the textual evidence, by both number and age of witnesses, compels a judgement in favor of the Oxford Standard and Lotar Text reading in determining the critical text.

Names and Titles

Several theological terms and names differ between the Oxford Standard, the Lotar Text, and most especially the AAV, and determining originality amongst these is impossible on the basis of evidence from the Clear Recital alone. Any discussion of these issues must therefore make extensive reference to the wider body of Madrian writings, as well as to some post-Madrian writings that can shed light upon the subject from other angles. As certain usages tend to correlate with one another, it is necessary to consider the various conventions more or less ‘whole cloth’. Nonetheless, for convenience, they are treated below under three distinct but interrelated headings: angelic names and titles, divine names, and demonic names and titles.

Angelic Names and Titles

Throughout the AAV, the chief spirits in the service of God are referred to as a ‘Janya’ in the singular and as ‘Janyati’ in the plural, while the Lotar Text and the Oxford Standard have singular ‘Genia’ and plural ‘Geniae’ in complementary distribution through sixteen verses.¹¹⁶ In one verse,¹¹⁷ the Lotar Text and Oxford Standard’s ‘Geniae’ corresponds instead to ‘Angels’ in the AAV, which is a *hapax legomenon*. The homogenous presence

116 Mythos 2:5, 13, 20, 23–4, 26–7, 29–31; 6:16; 7:9; Teachings 6:22; 8:41; 9:4, 26.

117 Teachings 1:2.

of a single term in the Oxford Standard and the Lotar Text where the AAV exhibits a diversity of terms may, per common critical guidelines, suggest that the AAV's terminology is more original and has been 'smoothed over' in the other stemmæ. This theory is supported by a Madrian Literature Circle document which notes that "“angel” in Madrian usage is strictly the servant of a Genia'.¹¹⁸ While this document uses 'Genia', it confirms that 'angel' was in simultaneous use in the Madrian community during the time of the first published editions of the Scriptures. The use of 'angels' in the AAV's reading of Teachings 1:2 would seem conceptually natural given the more technical definition found in the Literature Circle document, since a rank of celestial beings positioned one below the level of the Janyati, who are generally understood to be non-different from Dea Herself, would naturally seem more in need of a 'tongue' that could be bequeathed to maids and eventually corrupted into human languages.

With regard to evidence internal to the terms themselves, the origin of the Oxford Standard/Lotar Text 'Genia' is reasonably clear, being a grammatical feminisation of Latin *genius*—a term which, in its original Roman sense, offers a fair analogue to the concept represented in Filianic janyatology. The origin of the AAV's term is more obscure, as its only close match is with a word in Sanskrit, which otherwise does not seem to have contributed directly to the Scriptural lexicon (though it is often an important source of terms in later Aristasian literature more generally). There, the meaning is roughly 'emanation', with special reference to the derivation of musical scales from fundamental modes in Carnatic music. This meaning, too, cor-

118 MLC, 'The Inner Meaning of Music', p. 9.

responds well with the concepts of Filianic janyatology and either term is thus equally plausible from a strictly etymological point of view.

It deserves to be noted, however, that the text may well have originally been dictated, and that the spelling 'Janya' would be a reasonable phonetic rendition of the ecclesiastical Latin pronunciation of *genia*. Thus, the two may not actually represent distinct terms but merely alternate spellings of the same term by two different scribes, though whether *genia* was intended and a scribe unfamiliar with it had to invent a spelling for a word she did not know, or whether *janya* was intended and a scribe familiar with Roman mythology heard it by default as *genia*, is impossible to say. The difference in plural forms is a difficulty with such a theory, however, and this scenario also would suggest that the AAV on the one hand and the Oxford Standard and Lotar Text on the other differentiated close to the time of original recitation, which would be difficult to explain in light of the AAV and the text at *Woman, Thou Art God's* shared ignorance of Teachings 9:10, which seems to suggest that they are dependent on the same deficient source in respect of that clew. If the two forms 'Genia' and 'Janya' are merely a spelling variation, however, the critical text's choice between them may justly be influenced by the fact that 'Janya' has become dominant within the contemporary Filianic community.

Additional evidence may be brought to bear, however, from an analysis of the names of the Janyati in Madrian literature. Madrian sources regularly employ 'themis' as a gloss on 'thamë' when referring to the principle of Divine order, with 'thamë' appearing in quotes and 'themis' following in parentheses.¹¹⁹

119 E.g. TCA I5:4.

The clearest case of this occurs in *The Coming Age*, which states that, ‘Without doubt it is *thamë* (sometimes known by the classical name of *themis*). This is a Rhennish word impossible to put into modern English.’¹²⁰ The same article also attested the derived term ‘*athamë*’.¹²¹ The related term ‘*sithamë*’ can be found in an earlier issue.¹²² Within Madrian teaching, Rhennish words and customs were deemed to reach back directly into matriarchal prehistory, which in itself, regardless of whether one credited the full claimed range of that history, would suggest ‘*thamë*’ was original to the text of the Recital, with the explanatory gloss ‘*themis*’ coming to displace it in the Oxford Standard and the Lotar Text.

Within the Recital itself, the AAV’s ‘*thamë*’ is in complementary distribution with the Oxford Standard and the Lotar Text’s ‘*themis*’ in six verses.¹²³ One verse exhibits the antonym, which is ‘*athamë*’ in the AAV and ‘*anathemis*’ in the OS and the LT.¹²⁴ The AAV also witnesses an adjectival form in one verse, which is ‘*thamelic*’; this has no direct counterpart in the Oxford Standard or the Lotar Text, as both have ‘*harmonic*’ in this verse.¹²⁵ As the term ‘*harmonic*’ is common throughout the Scriptural text, it would seem unlikely that a redactor introducing the term ‘*thamelic*’ would substitute it in only one verse. Internal evidence thus also favors the originality of this form, though it is the external evidence for related terms given above which is most conclusive.

120 TCA 18:10.

121 TCA 18:11.

122 TCA 15:18.

123 Teachings 8:36, 44, 47, 51–2, 61.

124 Teachings 8:22.

125 Teachings 6:10.

Nonetheless, Madrian sources do not witness the name ‘Thamē’ applied personally to the Janya, witnessing only ‘Themis’ in such contexts, and the suggestion of originality for ‘thamē’ might thus be opposed to the rarity of what were later the common Aristasian/Chelouranyan names for the other Janyati, who are referenced by the names of the Greek Titanesses in Madrian literature. There are, however, further clues even within Madrian literature suggesting that Greek terms were employed for the purpose of obscuring or magically protecting more original, sacred Rhennish names. A note to the poem ‘Wenver’s Hunt’ glosses ‘Phoebe’ as ‘the moon’ and then declares that ‘The true Rhennish name for the moon is not divulged here’.¹²⁶ Following the analogy of ‘themis’ and ‘thamē’, we might suppose that the ‘true Rhennish name’ was ‘Candrē’, as in later Aristasian and Chelouranyan writing, and it may be noted that such a substitution in the relevant line of the poem would, in fact, be metrically elegant and support a traditional Anglo-Saxon alliterative pattern that is otherwise broken by the use of ‘Phoebe’. That the name of the Janya of fire was kept occulted is confirmed by eyewitnesses to the old Madrian households.¹²⁷ If it is established that the Madrians acknowledged a distinction between a set of ‘true’ names and the Greek terms in common use in their writing, and that they actively took measures to conceal the ‘true’ names, it becomes possible to contextualize the scarce appearances of the forms attested later in Aristasian and Chelouranyan writing, hypoth-
esizing that this set was known to the Madrians and regarded

¹²⁶ TCA 20:2.

¹²⁷ ‘[T]here was only one name hidden ... because fire on earth is a yerthing of the Spirit’ (Sr Sophia Ruth, personal communication, 4 March 2017).

as the ‘true Rhennish name[s]’ but generally protected by substitution with Greek terms. This would certainly have served a didactic purpose, insofar as the Greek Titanesses were a useful point of comparison for elaborating janyatological doctrine and had names etymologically connected with the ‘true’ forms. Additionally, given what is known about Madrian interest in magical practice and Madrian teachings on the power of names and the inherence of their referents on a spiritual level,¹²⁸ the substitutions may also have been motivated by a desire to keep names with spiritual or invocatory power out of the wrong hands. This would help to explain why it was not felt necessary to substitute ‘thamē’ when referring to an abstract principle but always when referring to the Janya. Similarly, the only direct occurrence of an Aristasian-style name in public Madrian documents (apart from the statement in the Book of Rhiannē addressed below) is a reference to ‘Nimwe’ (without diæresis) alongside the form ‘Metis’.¹²⁹ These two are differing aspects of the same Janya, whose primary name seems to have required protection while the name of her ‘trickster’ form aroused less concern. Although there are still significant unanswered questions about the provenance and intended audience of the Sr Sophia Ruth Fragment, its witness to the name ‘Sai Raya’ (as a variant to ‘our Lady’ in v. 29), strongly supports the hypothesis that these forms were known to the Madrians¹³⁰ and, if the fragment were meant only for internal reading and study, as opposed to dissemination to the public, this would accord

128 E.g. TCA I2:6.

129 TCA 20:21.

130 This contention is strengthened further when it is noted that a Rhennish name occurs here in a verse which is not present in the AAV, further lessening the likelihood that ‘Sai Raya’ is a late substitution.

very well with the rationale proposed here to underlie Madrian name substitutions.

As the form ‘Janya’ is always preferred by later Aristasian sources exhibiting what thus appear to be the ‘true’ names previously concealed in Madrian publications, it would seem likely that this term is original also and was substituted by ‘Genia’ in order to protect it. Possible rationales for this could include the relationship of ‘Janya’ to a name of God, as indicated by later Chelouranyan sources which state that ‘Janya ... literally means “born”, the implication is “having her birth, or well-spring in Dea”’.¹³¹ The inclusion of the Y in the spelling of ‘Janya’ could be the result of the desire to highlight etymological connections with Sanskrit as per the etymologies described in a previous paragraph, but some sources suggest an unspecified connection between the Y spelling and mystical aspects of intemorphism.¹³² Madrian literature does not attest teachings on intemorphism, but it is possible that some form of the concept was held as an esoteric teaching and that the form ‘Janya’ was occulted as a part of this protection. Ultimately, as in the case of the names themselves, motivations for the concealment of particular forms must remain speculative in the absence of further evidence.

Both the practice of name substitution and the rationales given speculatively above seem confirmed, however, by the admittedly late witness of the Book of Rhiannë, which, in an introductory comment, states:

We have not attempted to reproduce Rhennish dialect in this book, but certain Rhennish terms, such as the names of the *Geniae and of

131 COMG, ‘What is Polytheism?’.

132 Pamela Lanides, personal communication, 8 June 2018.

the matriarchal months, have no modern English equivalents. Partly in order to protect the security of the Old Rhennish communities, and partly because of the ritual power of true Names, we have not divulged actual Rhennish words, but followed our custom of substituting terms drawn from other ancient sources. Such substitutions have been marked with an asterisk. Thus *Themis represents Rhennish *đamē* and *Moirā Rhennish *werdē*.¹³³

Unfortunately, this passage does not give a Rhennish equivalent to ‘Geniae’, but its asterisk (confirmed again on pp. 20 and 29) does show that the term is not original.¹³⁴ Given that the glosses provided here, like those elsewhere in Madrian writing, indicate the names in later Aristasian use as being original ‘Rhennish’ terms, the preference for ‘Janya’ over ‘Genia’ in the critical text would appear to be well justified.

A further evidence of the same kind can be adduced by appeal to a copy of TCA I containing marginal annotations to the poem ‘The Thirteen Months’ identified by Sr Sophia Ruth as being in Donna Chrysothemis’ hand, and glossing the Madrian month name of ‘Columbine’ as ‘Culverine’.¹³⁵ A similar glossing occurs in the Madrian calendar illustrated by Master Richard, where the term ‘Columbine’ appears in the original and is explained in a note as being identical with ‘Columbi-

133 BoR, p. 2,

134 The *Book of Rhiannē* likewise uses asterisks for ‘themis’ (p. 24) and ‘Themis’ (pp. 29–30), ‘Phoebe’, ‘Metis’, ‘Tethys’, and ‘Geniae’ (p. 29), as well as for the office of ‘ancilla’ (p. 14), the fast of ‘Hiatus’ (p. 20) and the festivals of ‘Exaltation’ and ‘Samhain’ (p. 21). It may be inferred from this that the Rhennish name of Samhain was ‘Tamala’, as this term was later used by the Aristasians alongside Janyatic names known to be ‘Rhennish’ (such as ‘Thamē’ and ‘Werdē’), but the original names of Exaltation and Hiatus, as well as the designation of the office of ancilla, remain a mystery.

135 Sr Sophia Ruth, MDR ‘1976 Madrian Month Names = 2009 Aristasian Month Names’.

na'.¹³⁶ Here, too, then, we find a name that came into widespread public use only later among the Aristasians attested as having been known internally to the Madrian community well before.

However, establishing that at least some of the 'Rhennish' names were in use at relatively early dates is not conclusive of originality. Due attention must be given to the testimony of Miss Suraline's interviewee, who claimed to be one of the Madrian writers using the name of 'Sr Julia', that 'The Classical etc. names predate the "Rhennish" names. We wanted to replace borrowings with something rooted as we saw it, more deeply in a sort of fundamental Indo-European core from time immemorial.'¹³⁷

Given the interviewee's claim to have been among the original authors of the Scriptures, however, the varying models presented above converge in editorial practice. If the interviewee's claim to authorship is not accepted, the aim of the critical edition is to establish the most original Scriptural text and, with the credibility of that source denied, the remaining evidence tends to support the originality of the 'Rhennish' terms. If, on the other hand, the interviewee's claims are accepted, the critical task with respect to the Clear Recital becomes not the establishment of an original text, but of one maximally congruent with authorial intention. In this case, the 'Rhennish' terms

136 *Calendar of Our Lady's Ekklesia on Earth for the Year 5083 of the Iron Age*, 1981, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/219>>.

137 Miss Suraline, 'Origin of the Filianic Scriptures', *The Origins of Filianism: How Filianism Began*, 4 December 2018, <<https://filianismorigins.wordpress.com/2018/12/04/filianic-scriptures-origin/#comments>>, comment dated 3 September 2020.

are not original, but do appear to represent the author's (or authors') final choice in composition and thus, if approaching the text as a task more for literary than biblical critical treatment, are appropriately favored. Accordingly, in all cases where the critical text reads 'thamē', 'athamē', or 'thamelic', it agrees with the AAV against the Oxford Standard and the Lotar Text's 'themis', 'anathemis', and 'harmonic',¹³⁸ respectively. Verses in which this is the sole point of variation¹³⁹ have not been individually listed in the variorum, and these alternations have been counted as a single point of variation for statistical purposes.

Divine Names

One of the most notable distinctions between the AAV and all other witnesses is its strikingly variant nomenclature for Divinity. Throughout the AAV, God is referred to as 'Dea', which occurs in complementary distribution with the Oxford Standard and the Lotar Text's 'the Goddess' in nine verses.¹⁴⁰ In one verse,¹⁴¹ the Oxford Standard and the Lotar Text's 'the Goddess' occurs as 'High Dea' in the AAV and, in one verse,¹⁴² those stemmæ's 'the Goddess' (attested also by TCA 9:22) occurs as 'our Lady' in the AAV. The Oxford Standard additionally attests the term 'God' in nine verses that are not witnessed in the AAV for comparison.¹⁴³ The Lotar Text, however, reads 'the

138 The reading 'harmonic' in Teachings 6:10 is also witnessed by a quotation at TCA 5:29.

139 Teachings 6:10; 8:22, 44, 47, 61.

140 Mythos 2:5, 11, 17, 28; Tablet 15, 19, 20, 31; Teachings 2:21.

141 Teachings 2:25.

142 Tablet 50.

143 Teachings 5:17, 20, 22–3, 25, 35; 7:6–8.

Goddess' for the Oxford Standard's 'God' in six of these¹⁴⁴ and 'Dea' for the Oxford Standard's 'God' in three.¹⁴⁵ *The Coming Age* and Madrian Literature Circle documents consistently favor 'the Goddess' in those verses they attest.

The larger body of Madrian writing, however, does not uniformly favour 'the Goddess'. In fact, a marked decline in the use of this term can be noted over the course of the twenty issues of *The Coming Age*. Issue one uses only 'the Goddess' and 'our Lady'. Issue two also uses only these terms but with a preponderance of 'our Lady'. 'God' first appears in issue three,¹⁴⁶ alternating with 'the Goddess'. In issue five, 'God' appears in a quotation from an otherwise unattested Scriptural fragment.¹⁴⁷ By issue eleven, 'God' and 'the Goddess' occur in near parity. Issue thirteen retains 'the Goddess' in the masthead and advertising for other publications but nowhere else. In issue fifteen, 'the Goddess' is absent from the masthead and present only in a testimonial submitted by a reader. Thereafter, only 'God' and 'our Lady' are found.

At first glance, this would seem to support the originality of 'the Goddess', with a gradual displacement for reasons that became explicit in the 1990s, when the Filianic community had broadly come to reject the use of the term 'Goddess' in order to avoid confusion between its own theological concepts and those of the Goddess spirituality movement, as well as to avoid conveying the idea that 'the Goddess' was, in some way, derivative of a different 'God'. A number of other points, however, suggest that the situation is not so simple.

144 Teachings 5:20, 22–3, 25; 7:6–7.

145 Teachings 5:17, 35; 7:8.

146 TCA 3:13.

147 TCA 5:8.

First, traditional textual critical principles favour a more diverse set of readings over a more homogenous one. The fact that the AAV contains ‘Dea’, ‘God’, and ‘our Lady’ readings over a span of verses that all read ‘the Goddess’ in the Lotar Text and the Oxford Standard is in itself suggestive of editorial redaction in the latter two witnesses. That ‘God’ was original to at least some passages of Scripture is suggested by its retention in some clustered locations in the Oxford Standard and by the quotation of an otherwise unattested fragment with ‘God’ in *The Coming Age*.¹⁴⁸

We must also note that the term ‘the Goddess’ is entirely absent from the published prayers, meditations, and traditional sayings of the community as found in *The Coming Age*, as well as from the quotations given there of statements by members of the ‘traditional households’. These invariably use either ‘our Lady’ or ‘God’, as when Elysia quotes her father teaching her that ‘even so did God fashion the world with Her hands’.¹⁴⁹ ‘The Goddess’ appears only in indirect quotation from older sources and in original work by the members of Lux Madriana. While the term can be found in the Rite of Sacrifice¹⁵⁰ and a brief quotation from the otherwise unattested Rite of Initiation,¹⁵¹ these texts appear to show borrowings from contemporary Wiccan ritual and British ceremonial magic and may have been composed or substantially revised by Lux Madriana for the specific use of their order. It may also be noted that the Rite of Sacrifice contains ‘Dea’ in addition.¹⁵²

148 TCA 5:8.

149 TCA 12:8.

150 RoS 18–19.

151 TCA 6:10.

152 RoS 21–2.

Interestingly, the disappearance of ‘the Goddess’ from the pages of *The Coming Age* neatly parallels the disappearance of Madrian self-descriptions as ‘feminist’ and suggests a connection also with the shift from early references to both ‘Artemid’ and ‘Catholic Madrianism’ to later, exclusive use of ‘Catholic Madrianism’. It is easy to imagine Madrian writers of the mid-1970s embracing the term ‘the Goddess’ in the context of the evident influences on them from the contemporary women’s spirituality movement, and then growing disillusioned with the term as it became more apparent that there could be no intellectual rapprochement between themselves and the Goddess spirituality movement as it developed toward the decade’s end.

The hypothesis that Lux Madriana introduced the use of ‘the Goddess’ is corroborated by a statement in *The Coming Age* that ‘The word “Goddess” is also unknown in Rhennish, for God is known always as Dea, Diu or Diw.’¹⁵³ This accords well with a much later source—a review of the AAV published shortly after its release—which stated that ‘This . . . is termed the “Triple Goddess” by some modern writers, but these texts [in the AAV] avoid the translation “goddess” as both trivializing and implying the existence of masculine “gods”’.¹⁵⁴ The reference here to ‘the Goddess’ as a ‘translation’ points in the direction of ‘Dea’—which is, in fact, the preference of the AAV—since ‘Dea’ is simply the feminine form of Latin *deus*, meaning ‘god’, and thus literally translates as ‘the Goddess’.

The likeliest scenario thus seems to be that, as in the AAV, ‘Dea’ was the most common original term, alternating in some

153 TCA 16:23.

154 Review of *The Gospel of Our Mother God, The Amazon Intelligencer*, n.d., <<http://www.amazon-intel.com/mother-god.html>>.

locations with ‘God’, and that the use of ‘the Goddess’ was introduced as a translation by Lux Madriana in the course of their efforts to forge links with the burgeoning Neopagan and Goddess spirituality groups of the time. When it became clear that these efforts were doomed to failure owing to irreconcilable theological differences, the practice of translating ‘Dea’ ceased, leading to its increasing frequency in Madrian literature generally and the corresponding disappearance of ‘the Goddess’.

Against this theory must be weighed the statement of the *Book of Rhiannë*, which, after giving the name of the Mother as ‘Mari’ (without asterisk), declared that ‘She is God (or as we say in Rhennish, Dia).’¹⁵⁵ ‘Dia’ is also found in *Artemis* magazine,¹⁵⁶ published shortly after the *Book of Rhiannë*, and is mentioned as being in use at Burtonport by some firsthand accounts of the community from the same period.¹⁵⁷ It also appears in Aristasian sources, which consistently present it as a gloss on the term ‘Dea.’¹⁵⁸ It is to be noted, however, that this term falls within the etymological spectrum of the terms noted in *The Coming Age*,¹⁵⁹ and this fact is reiterated by Aristasian sources such as the ‘Introduction to Aristasian Faith and Spirituality’, which places the term in the same lexical context as Madrian

155 BoR, p. 22,

156 E.g. Carol Llewellyn, ‘It Really *Is* a Girl! : A Special Feature on the Origins of Christmas by Carol Llewellyn’, *Artemis*, no. 3, 1983, pp. 12–13.

157 Sr Sophia Ruth, personal communication, 29 January 2018.

158 ‘God is called in Aristasia Dea (Old Aristasian Dia)’ (GT 2); ‘[A]ll agree that there is one supreme Spirit, our Mother, who is everywhere called Dea (or Dia).’ (Anon., ‘The “Religion” of Aristasia’); ‘The most usual term used for Her in Aristasia is Dea, or Dia.’ (Anon., ‘An Introduction to Aristasian Faith and Spirituality’).

159 TCA 16:23.

writings. Furthermore, ‘Dea’ could relatively easily have been identified with ‘Dia’ in a non-standard pronunciation and this would have been all the likelier at Burtonport, given that ‘Dia’ is the common Irish word for ‘God’. This would comport well with the later appearance of ‘Dia’ in the literature (occurring only at Burtonport and in Aristasian writings that appear to stem from that community’s tradition) and with the significance that Ireland itself developed in the Burtonport community’s eschatology.¹⁶⁰

The critical text therefore follows the AAV in reading ‘Dea’¹⁶¹ or ‘High Dea’¹⁶² instead of ‘the Goddess’ as found in the Oxford Standard and the Lotar Text. These variants have not been individually listed in the variorum. Verses not witnessed by the AAV have been emended in accord with this usage.¹⁶³ In those verses where the Lotar Text reads ‘the Goddess’¹⁶⁴ or ‘Dea’¹⁶⁵ for the Oxford Standard’s ‘God’, the critical text, in obedience to the above-mentioned principle favouring more heterogeneous readings, follows the Lotar Text’s readings of ‘Dea’ but follows the Oxford Standard’s reading of ‘God’ where the Lotar Text has ‘the Goddess’. Likewise, the critical text follows the AAV in alternating ‘Dea’ in Tablet 49 with ‘our Lady’ in Tablet 50, as against the uniform use of a single term (‘the Goddess’) in the Oxford Standard and the Lotar Text. All of the above have, for statistical purposes, been counted as a single point of variation. Emendation of ‘the Goddess’ to

160 See BoR 25.

161 Mythos 2:5, 11, 17, 28; Tablet 31, 44, 49; Teachings 2:21.

162 Teachings 2:25.

163 Tablet 14–15, 18; Teachings 5:28; 7:10.

164 Teachings 5:20, 22–3, 25; 7:6–7.

165 Teachings 5:17, 35; 7:8.

‘Dea’ has also been applied throughout the liturgical materials gathered in the Typikon, except for those cases in which ‘Dea’ occurred in the original.¹⁶⁶

Turning from the Divine nomenclature in general to the name of the Daughter specifically, we are faced with a much less certain situation. Within the Recital, the Daughter is named in only two verses that have multiple textual witnesses—Mythos 2:21 and Teachings 4:1. In the first case, all sources name Her ‘Inanna’. In the second, the Oxford Standard and the Lotar Text refer to ‘Inanna’ while the AAV reads ‘Our Lady’—a term found in many other locations throughout the Recital in all sources. In a discussion of appropriate Filianic renderings of traditional Catholic prayers, the Chapel wrote: ‘In accordance with recent Aristasian practice in Telluria following the resolution of the Filianist Controversy, the Daughter is not here referred to by the Personal Name Inanna’.¹⁶⁷ The Chapel’s observation that the avoidance of the Daughter’s personal name is ‘recent’ would seem, at first glance, to support the potential originality of ‘Inanna’ as a reading in Teachings 4:1 and could suggest that the AAV’s reading of that verse is a

166 I.e. ‘Madria Dea’ in the ‘Preparation for the Sacrifice’ section of the Rite of Sacrifice, the occurrences throughout the Devotional Rite According to the Way of the Filyani and the Communion Rite (excepting the opening line of the Invocation, the second instance in the Blessings, and the Dismissal, which read ‘Goddess’ in the source text). In two cases, ‘the Goddess’ has been emended to ‘God’. These are the ‘Preparation’ section of the Commentary on the Rite of Sacrifice, where ‘Mother Goddess’ was already functioning as a gloss on ‘Madria Dea’, and Catechism 25, where the critical text follows the Short Catechism as presented at the COMG in reading ‘Gods’ and ‘God’, this being more contextually appropriate to the passage.

167 COMG, ‘Rosary Prayer Translations for Devotees of Our Mother God’.

deliberate emendation deferring to norms of usage within the community that supported its preparation. This would leave us still at a loss, however, to explain why such a redaction was not performed at Mythos 2:21 and we would remain unable to rule out the alternative possibility that ‘our Lady’ was original and that redactors of the Oxford Standard intervened in the specific cases of Tablet 50 and Teachings 4:1 to resolve potential ambiguity in the text¹⁶⁸ by glossing ‘the Goddess’ and ‘Inanna’, respectively.¹⁶⁹

Both of these models are complicated by evidence from the Book of Rhiannë, however. It has been noted already that the Book used an asterisk to indicate substitute terms that replaced Rhennish names the community did not wish to reveal. Maddeningly, ‘Inanna’ occurs in the Book of Rhiannë once with asterisk¹⁷⁰ and once without.¹⁷¹ In both cases, it is given as an equivalent to the name ‘Dana’, which occurs on both pages without an asterisk. Intrinsic probability would seem to favor regarding the absence of the asterisk from Inanna on page 20 as an omission, in which case the witness of the Book would exclude the possibility of the originality of ‘Inanna’, while appearing to support ‘Dana’ as original.¹⁷²

168 The ambiguity arises from the fact that ‘our Lady’ appears to alternate elsewhere between designating the Mother (as in Tablet 29), the Daughter (as in Tablet 35 and, depending on originality, Teachings 4:1), or Dea in general (as in Prologue 3, 7, and 9).

169 It should be noted, however, that the Oxford Standard and the Lotar Text’s ‘our Lady’ in Tablet 29 (unattested in the AAV) reads instead ‘sai [sic] Raya the Rayin’ in the SRF.

170 BoR 23.

171 BoR 20.

172 Interestingly, although the *Book of Rhiannë* only ever uses the name ‘Rhiannë’ in reference to the legendary ‘Mare Princess’, who was said to have

One potential difficulty with ‘Dana’ as an original name would be the relatively large number of poems and chants used by Lux Madriana that depend for their scansion on a three-syllable name. It being unlikely that these would all have been composed around a name that the Madrians knew to be a substitute term intended only for readers outside their own community, one would presume that a three-syllable name must have been in use, even if a two-syllable name such as ‘Dana’ had been in use alongside it. Such a free alternation would

led the Rhennish tribes after the fall of the Western Amazons (p. 2, see also TCA 18:2), ‘Rhiannë’ is also known to have been used as a name of the Daughter by Sr Angelina (Sr Sophia Ruth, personal communication, 26 November 2018). The princess was held to have been named after this name of the Daughter.

In the second edition of the NCUV (p. 3), editor Sarah Morrigan wrote that,

As in some of the older existent texts of the Filianic faith, Her [the Daughter’s] name is restored to Rhiannë. As those who are familiar with the teachings of Lhi Raya Chancandre of Aristasia may notice, the phoneme “rhi” denotes the sovereignty of the Daughter as the queen of heaven. This rendition, while adding to the basic etymological root “ana” common in many languages for their words for a principle Goddess, also is better sounding when used in a formal liturgical setting. Rhiannë is a three-syllable name, with the final “ë” voiced. Among Filians [sic], Her name is also variously invoked as Ana, Anna, Hannah, Inanna, and so on.

Ms Morrigan appears to have inferred this use from an entry for the BoR in the catalogue of the British Library; her notes show that she was aware of the BoR (‘Rhiannë’, in *Filianic Resources Collection* [web archive], 17 April 2010, <<https://mega.nz/#!nlwHUBpI!hCm8cG-aUKTnnYmCj-n6okRhL5uzfMjenSM06ZyB6uyU>>) but did not have access to it, leading her, it would seem, to assume that the name referred to the Daughter. The present editor is not aware of any textual evidence of the usage.

not have been out of place in Madrian practice, considering the fungibility that existed between etymologically related sets of words, such as Dea/Diu/Diw/Dia. That Dana and Inanna were considered so related is shown by a section of the Book of Rhiannë, reading:

Dana ... was the name of the supreme Mother Goddess in Ireland, as was ... Danae in pre-Hellenic Greece. ... She was also called Ana or Anu. ... Sometimes the name took an I-preface, as in Teutonic Iduna ... or Inanna.¹⁷³

This recognition of ‘Dana’ as a specifically Irish term raises the possibility, already mentioned in connection with the use of ‘Dia’, that this was a late development specific to the Burtonport community as it settled into the cultural landscape of its new home in Ireland.

Thus compelled to consider alternative candidates to both ‘Inanna’ and ‘Dana’, mention must be made of the centrality of Diana/Artemis in 1970s Madrian thought. Early issues of *The Coming Age*, jointly published by the ‘Daughters of Artemis’ and Lux Madriana, gave dates from the foundation of the Temple of Artemis at Ephesus alongside the après-Lourdes dates,¹⁷⁴ and referred to the particular form of the faith propagated by Lux Madriana as ‘Artemid Madrianism’.¹⁷⁵ The order of the ‘Daughters of Artemis’ disappears in later issues, as does the dating from the Temple at Ephesus and the designation ‘Artemid Madrianism’ (which becomes supplanted by ‘Catholic

173 BoR, p. 25. One is tempted to add to this list the name ‘Idonya’, as found in ‘The Legend of Idonya’ [vol. 2, pp. 1510 ff.].

174 E.g. TCA I:3; 2:2.

175 E.g. TCA I:28.

Madrianism').¹⁷⁶ The term makes a recurrence, however, in a reference to 'the Artemid posture' as an alternative to *padmasana*.¹⁷⁷ The relationship of this trajectory to the decline in usage of the term 'the Goddess' and the decline in self-description as 'feminist' merits further exploration as part of the history of the Madrian orders, but these examples certainly attest to the paramount significance of motifs connected with Diana/Artemis in Lux Madriana in the early 1970s.

Even more notable than these cases, however, is the very close association made in Madrian literature between Diana/Artemis and the Daughter. Descriptions of the Festival of Artemis are particularly explicit on the point:

This is the festival of our Lady, Mother of Ekklesia and of the institution of Communion. Artemis was the name given to the Goddess by ... the Amazons. It is thus on Her ancient festival that we celebrate the Goddess ... and remember Her promise: "I shall unite you all who love Me in one great body..."¹⁷⁸

Our Lady Artemis is the Daughter as Protectress and Guide of all Her worshippers... She is the Maiden of the Silver Bow ... the weapon She uses as Huntress of souls. For Artemis is ever active in the search for Her lost children. ... As Mother of Ekklesia, Artemis cares for the whole body of her servants ... including ... the radiant Geniae [Janyati] of heaven...¹⁷⁹

Artemis is Inanna in the form of Huntress of Souls... Her silver shafts are beams of Her Mother's pure Light...¹⁸⁰

176 This term first appears in TCA 2:28 in the phrase 'beliefs of Artemid or Catholic Madrianism'.

177 MLC, 'The Daughter in the East', p. 9.

178 TCA 4:16.

179 TCA 8:13.

180 TCA 12:13.

Special points to be noted in these treatments are the association of Artemis with Communion (belonging distinctively to the Daughter), the implicit attribution of the Daughter's words in the Mythos to Artemis, the identification of human souls as Artemis' children, and the implicit setting of Artemis in a position of supervision over the Janyati generally. None of these points are witnessed in relation to any other Janya in Madrian literature.

The statement that 'Artemis is Inanna in the form of Huntress of Souls' leads us naturally to the *Coming Age* article 'The Huntress', where we learn that:

In the everyday language of the British matriarchal communities, Our Lady Artemis is known by a variety of names, depending on which region is in question, ranging from Jayas to Dyana or Diana (the latter, although following the modern English spelling, is always pronounced Dee-anna, or Janna); yet however different they may appear, they are all forms of a single word ... a form of what, in Latin, Greek, Sanskrit, all Celtic and most modern European languages is the primary designation of God.¹⁸¹

The article goes on to connect these forms to 'Dea', 'Diu', and 'Diw' quite explicitly, and connecting any of them with 'Dana', 'Danae', and 'Ana' hardly requires a leap of imagination.¹⁸²

181 TCA 16:23.

182 Although connections to the present issue must, for the time being, remain speculative, it is worth noting that there are several more obscure aspects of Dianic lore that might have encouraged this close association in Madrian thought. It is well known that Diana had her major temple at Ephesus and that Ephesus is also the location of the legendary house of the Virgin Mary from which she was assumed into heaven upon her death, as well as the location of the council that bestowed upon her the title of Theotokos ('Mother of God'). In light of such Madrian remarks as Sr Julia's declaration that 'We are not just a faith, but a nation. We are the true

It is possible, however, that the name ‘Diana’ (and variants of it) applied specifically not just to a particular aspect of the Daughter’s activity (as ‘Huntress of Souls’) but to a particular manifestation of Her Being. Although Madrian sources (as well as later ones) repeatedly emphasized that ‘She [the Daughter] was not incarnate on this earth’¹⁸³ and vigorously critiqued the notion of the Divine Child being a ‘real historical person incarnate on earth’,¹⁸⁴ as understood in Christianity, many extra-Scriptural stories seem to reference Her in such terms. We are warned in a discussion of Madrian legends that ‘[w]e must not be misled by the “historicising” prejudice of the modern mentality to “date” Inanna’s birth “at the end of the Golden Age”—whatever period may be envisaged’,¹⁸⁵ and yet we are told elsewhere of how ‘Inanna entered the chariot of an Amazon princess on the eve of a great battle’.¹⁸⁶ This is a reference to the Legend of Idonya, which is first mentioned in a Madrian publication from 1980,¹⁸⁷ but for which the oldest

England’ (TCA 11:23), it may also be worth noting that the legendary Brutus of Troy—a descendant of Aeneas identified by mediæval chroniclers as the founder and first king of Britain—was said to have been guided to that isle by a vision at a temple of Diana (See Geoffrey of Monmouth, *Historia Regum Britannia*, 1.3–18, 2.1), and that early modern English historians were very much attached to the theory (unproven but still current) that St. Paul’s cathedral is built on the site of a Roman-era Dianic temple (John Clark, ‘The Temple of Diana’, in J. Bird, M. Hassall & H. Sheldon, eds., *Interpreting Roman London: Papers in Memory of Hugh Chapman*, Oxbow Books, 1996, pp. 1–9).

183 TCA 10:10.

184 TCA 10:11.

185 TCA 14:22.

186 MLC, ‘The Inner Meaning of Chess’, p. 17.

187 TCA 15:7.

complete version is found in Artemis.¹⁸⁸ There we are told that ‘one day, Dyana, the daughter of the Queen of Heaven decided to take a hand in the affairs of earth’ and so took birth as the charioteer Idonya, who drove an Amazon princess while remaining ‘true God’.¹⁸⁹ These two texts together thus form a direct equation between Inanna and Dyana.

Similarly, we are treated to a fleeting reference to ‘the supernatural archery of Diana, the wonderful archer (an avatar of Artemis, the tutelary Genia of archers) in which the four quarters are pierced by a single arrow’, as well as a mention of a story telling how ‘[w]hen rivals wished to take Diana’s place as princess . . . none could bend it [her bow] . . . yet Diana immediately loosed four arrows to the four ends of the earth’.¹⁹⁰ That we are meant to connect these stories, like the story of the chariot, to the Daughter in some fashion is suggested not only by the above considerations of the use of Diana as a name for the Daughter but also by the apparent absence of any classical story of the goddess Diana involving such a scene.¹⁹¹

A clue to this seeming contradiction appears to be offered by the following issue of *The Coming Age*, which advises that:

188 Although not strictly a Madrian publication, *Artemis* was produced largely by members of the Silver Sisterhood (see Sr Sophia Ruth, MDR, ‘*Artemis* Lesbian Periodical 1983–86 or 1987 the Link from Silver Sisterhood to St. Bride’s’, 11 November 2020) and overlapped the later phases of the Silver Sisterhood, sometimes reproducing material likely to have come from older Madrian sources

189 ‘The Legend of Idonya’, *Artemis*, no. 1, p. 18.

190 TCA 13:19, 22; AC, ‘The Symbolism of Archery’, <<http://aristasia-info.aristasia-central.com/Archery.html>>.

191 The story bears a certain resemblance, of course, to the challenge of Odysseus’ bow, but the present editor is aware of no such story involving Diana or Artemis.

We should note that the birth and life of Inanna are cosmic Events which take place in Eternity and not on this physical earth or in time. There is no reason, however, why these Events should not have been “reflected” directly on the earth in some distant world-era...¹⁹²

In the context of this statement, it becomes possible to understand the later assertion that the ‘yerthing of Dyana’ is a symbol of ‘the Huntress hunting Herself’.¹⁹³ The term ‘yerthing’, etymologically related to ‘earth’ (which often takes an initial y sound in Scots and in northern English dialects), is a rough equivalent to the Hindu term ‘avatar’ (used, as we have seen, to describe Diana)¹⁹⁴ and indicates an undefined manner of special presence within space and time. We are told, for example, that ‘traditional science teaches that all fire is a yerthing (coming-to-earth) of the sun’¹⁹⁵ and that the fabled fox ‘Shearwind was a yerthing (descent, coming-to-earth) of Sai Nimue’.¹⁹⁶ The term is treated most fully in the Madrian commentary to the story ‘The Brown Bull of Norrway’, where the character Golden ‘may be seen as an earthly descent (yerthing) of the supernal Huntress, stripped of Her transcendent power and glory, and “objectively” human while subjectively remaining one with the Spirit’.¹⁹⁷ That this phenomenon is not unique within the human realm to this particular tale is shown elsewhere, where reference is made to ‘the stories of the human manifestations (yerthings) of Dyana, in which She becomes

192 TCA 14:22.

193 TCA 16:18.

194 TCA 13:19.

195 TCA 17:22.

196 TCA 14:7.

197 TCA 16:17.

the perfect human archer in order to seek Herself as well as to lead other human creatures upon her [sic] path'.¹⁹⁸

Reading between the lines of these statements, it is tempting to discern a kind of line of emanation in which the Daughter, whose story transpires entirely at the level of the Pleroma, is reflected or realized on the level of the Janyati in the figure of Sai Artemis, who embodies Her rôle or aspect as 'Huntress of Souls', and Sai Artemis in turn is reflected or realized on the plane of space and time in her 'yerthing' Diana/Dyana—the perennial heroine. Something very like this understanding, in fact, can be found in the story, first attested in later Aristasian writings, of Sai Rayanna, the legendary warrior princess identified as a yerthing of Sai Raya, who descended into the world of Sai Herthe (not to be confused with the Janya Sai Herthe, for whom it is named) to save it from destruction at the hands of a demonic host and who subsequently established the Caeran Empire in (perhaps not coincidentally) the same year that the Madrians identified with the construction of the Temple of Diana at Ephesus.¹⁹⁹ If this interpretation of the figure of Diana is correct, then it is easy to see how, in light of the longstanding Filianic practice of venerating Janyati as 'faces' of God Herself, it might have been seen as appropriate and orthodox to apply the name of Diana to the Daughter directly, even if its more technical signification was particular to the yerthing of Sai Artemis.

It may behoove us first, however, to recall what the scant evidence available does appear to establish. It would seem clear that a variety of names were in use for the Daughter among

198 TCA I6:23.

199 COMG, 'The Warrior Queen Raihiranya Sai Rayanna'.

Madrian communities and that, as in the case of ‘Dea’ and ‘Dia’, the distinction between the variant forms was not held to be of great theological or liturgical significance. It would further appear that all of these names were in some way rooted in the *ana* syllable combination, with the possible exception of the mysterious ‘Jayas’²⁰⁰ and the name ‘Bala’, which is ascribed to Her in only one, more recent source.²⁰¹ This same source, however, states generally that ‘the Name of the Daughter ... is usually given as Anna or Inanna. ... For us, of course, there is only one Daughter regardless of the Name’. Likewise, another page at the Chapel notes that ‘Déanists often refer to the Mother as Mari/Marya and God the Daughter as Anna or Inanna’.²⁰² The reason for the primacy of these forms is suggested in a commentary on the Marianna Maria chant:

The root of MA is the sound M (which, in Roman letters, stands at the centre of the Alphabet, along with the daughter-sound N which is the root of the Daughter’s name: Anna/Inanna ... While this Chant is addressed to the Mother alone, the first of the two names used for Her incorporates the Anna of the Daughter. This is because, as we have explained elsewhere, the Daughter is always “implicit” in the Mother.²⁰³

200 TCA 16:23.

201 COMG, ‘The Apostles Creed and the Conception of God the Daughter’. Several other pages at the Chapel evince awareness of the use of ‘Bala’ (alongside Bala-Sundari) in Hinduism as the name of a form of Sri Lalita (‘Lalita: Our Sweet, Playful Mother’; ‘Mala Beads: The Chanting-Rosary of Our Mother God’; ‘Saying the Rosary of the East’; ‘The Feast of the Conception of God the Daughter’; ‘Durga Chalisa Video, Text and Commentary’; ‘Inanna Lalitha MP3: A Devotional Chant to God the Mother and God the Daughter’). It thus seems likely that the usage of this name is a late import from Sanskrit.

202 COMG, ‘Mary Statues as Images of God the Mother’.

203 COMG, ‘The Marianna Maria Chant MP3: A Cry of Love to Our Lady’.

To determine which of the variants of ‘the Anna of the Daughter’ may be the oldest in usage is, sadly, quite impossible on the basis of the currently available data. It would appear, however, that it was probably not ‘Anna’, as this form appears only in late Aristasian and Chelouranyan sources and is not witnessed in any Madrian writings. Indeed, its appearance seems exclusively to post-date the ‘Filianic Controversy’, the ‘resolution’ of which apparently ended the common use of ‘Inanna’.²⁰⁴ It therefore seems likely that ‘Anna’ came into use sometime in the late 1990s or early 2000s as a kind of neutral, compromise term, extracting the etymological heart of the common panoply of names.

It would also appear that the name originally appearing in Mythos 2:21 was probably not ‘Inanna’, as this is asterisked by the Book of Rhianne.²⁰⁵ It is not difficult to see how this might have been chosen in keeping with the custom of using cognate figures from classical mythology to provide names. While their differences are many, both the Daughter and the Sumerian Inanna descended through seven portals into the netherworld and liberated souls. Additionally, the name Inanna was widely thought in the 1970s to translate as ‘Lady of Heaven’. This translation has since been called into question,²⁰⁶ but at the time that Lux Madriana was writing it would have been viewed as a credible analogy to the most commonly favoured etymol-

204 COMG, ‘Rosary Prayer Translations for Devotees of Our Mother God’.

205 BoR 23.

206 Gwendolyn Leick, *A Dictionary of Ancient Near Eastern Mythology*, Routledge, 1998, p. 86. The Chapel nonetheless continues to refer to it (‘Inanna Lalitha MP3: A Devotional Chant to God the Mother and God the Daughter’).

ogy of ‘Diana’, which renders its meaning ultimately from the Proto-Indo-European $*d(e)y(e)w$ —‘bright sky’ or ‘daylight’.²⁰⁷ Comprising the same stress pattern across three syllables, so as to fit neatly into existing chants, ‘Inanna’ would have seemed an admirable substitution if one were unwilling to reveal the name ‘Diana’ or a closely related one.

While these factors make it tempting to settle upon ‘Diana’ as a preferred original form, we have already noted that that name would appear to have been most closely associated with a particular yerthing and was perhaps only secondarily applied to the Daughter *in se*. Additionally, from a textual critical standpoint, there is something to be said for the intrinsic improbability of the forms ‘Janna’ and ‘Jayas’ mentioned in *The Coming Age*.²⁰⁸ These forms would have been less likely to enter the tradition as borrowings than the more common ‘Diana’, ‘Inanna’, and ‘Dana’, and this carries a certain suggestion of originality.

To this must be added also the testimony of an anonymous source reputed to be close to the founding of Lux Madriana that, prior to Lux Madriana’s activities, the group to which the source belonged had used ‘Jana’ as the name of the Daughter and that they held this to be a ‘Northern European name for Inanna’.²⁰⁹ Sr Sophia Ruth reported that Sr Angelina had originally used the name ‘Rhiannë’ for the Daughter in conversation with her and that ‘[i]t was much later, after I had been initiated, that I was told the true name of Jana’.²¹⁰ Of course, ‘Jana’ is also the name of a lunar goddess recorded by the Roman

207 Dumézil, 1974, part 3, chap. I.

208 TCA 16:23.

209 Related by Pamela Lanides, personal communication, 25 May 2018.

210 Sr Sophia Ruth, personal communication, 25 November 2018.

scholar Varro and the name is generally taken to have been an earlier form of 'Diana'. One instance of an explicit Madrian connection of these two names has been mentioned already,²¹¹ but more can be found in the literature as well. Sr Sophia Ruth stated that she 'was instructed to pronounce Heavenly-Earthly Mother Jana' with a 'J as in jar = hard, ë as in "e" in "bet", called an "open e". So Ja-hhhn-eh'.²¹² This pronunciation bears a clear affinity to the note on the story 'The Wonderful Beanstalk' reading 'JANĒ: the commonest name in Rhennish folktale is pronounced in Rhennish Jah-në. It is a form of Diane/Dyana, and therefore a type of the incarnate Spirit seeking the straight way'.²¹³ A variety of terms with forms similar to 'Jana' may be found around Romance-speaking Europe as names for feminine magical creatures as well, generally attributed to derivation from 'Diana'.²¹⁴ None of these, however, are Northern European and none are known to have a direct etymological connection with 'Inanna'. They do, however, testify to the persistence of the name Diana/Jana in European folk tradition in ways that might open up plausible avenues for it to have entered the stream of Filianic thought.²¹⁵

211 With reference to TCA I6:23.

212 Sr Sophia Ruth, personal communication, 26 November 2018.

213 TCA 20:I6.

214 E.g. Old Neapolitan *janara* ('nymph'), Old Italian *gana* ('witch' or 'fairy'), Old Spanish *jana* ('witch'), Cantabrian *anjana* ('fairy'), Asturian *xana* ('water nymph'), Sicilian *janas* ('fairies'), etc.

215 Speculations have also been made within the Filianic community connecting these names with Hebrew etymologies from 'Johanna' and from 'Jah'. One may note also the similarity to Arabic *jannab*, meaning paradise, which could have relevance in the context of a number of *abadith* and certain Shi'ite sects that mystically associate the Prophet's daughter Fatima with paradise. If one accepts a connection between the emergence of Filianism and the visions of Mary and Joan of Arc seen at Alzonne, France in 1913–14 (see

It deserves to be mentioned also that the anonymous source previously referenced claimed that Lux Madriana's more formally Trinitarian theology had not been elaborated previously to them and that the traditional households with which that source was familiar understood the 'Heavenly-Earthly Daughter Jana' modalistically as the immanent form of the 'Celestial Mother Mari' (Lanides, personal communication, 26 October 2018).²¹⁶ If that is an accurate reflection of general early Madrian belief, it raises the possibility that 'Jana' (or a similar term) might have functioned not only as a proper name but also as a common noun for any direct manifestation of a particular divine attribute, power, or energy (in the technical, theological sense of the Greek *ἐνέργειᾶ*). If that had been the case, figures such as Sai Raya or Sai Werdë, who are defined in Filianic theology as ultimately non-different from God Herself, might well have each been referred to as 'a jana', later giving rise to the contemporary term 'Janya' which, as has been noted [CITATION], is otherwise difficult to reconstruct an etymology for. A possible support for this idea is found in *The Coming Age*, where 'Ariadne' is simultaneously identified as a Cretan name for both Sai Werdë and the Daughter.²¹⁷

These considerations lend substantial weight to the suggestion that 'Jana' might, indeed, have been the form used originally among the early Madrian households and thus the form most likely to be original in Mythos 2:21. Much of the evi-

pp. 308 ff.), one may also be tempted to draw a connection between the Madrian pronunciation of 'Jana' and the French pronunciation of 'Jehanne/Jeanne'. All of these possible connections, however, are highly speculative.
 216 Related by Pamela Lanides, personal communication, 26 October 2018.
 217 TCA 7:8.

dence involved, however, is highly speculative and/or circumstantial and thus, although tempting, simply cannot critically outweigh the fact of the appearance of ‘Inanna’ in the oldest witnesses to the text or the fact that even contemporary Chapel sources, far more reticent about the name ‘Inanna’ than Madri-an ones, use it more often than any other and seem to accord it a certain liturgical primacy in statements such as, ‘In this Chant, she [sic; the Daughter] is called upon as Inanna, as in the Fili-anic worship’.²¹⁸ Once again, the testimony of Miss Suraline’s interviewee has bearing as well, stating that ‘The name of the Daughter was even given as Inanna—directly from the ancient Mesopotamian’ but that ‘After a time it started to feel clear that we didn’t really have a Name just as we didn’t have Sacraments or other effective “instruments of salvation”’.²¹⁹

For these reasons, the critical text retains ‘Inanna’ in Mythos 2:21, on the understanding that it is most likely not original to this verse, but recognizing that insufficient evidence exists in favour of any alternative to justify its replacement. Following the AAV, however, Teachings 4:I reads with the more neutral ‘Our Lady’.

Demonic Names and Titles

The chief malefic spirit in Filianic cosmology is consistently named ‘Irkalla’ in the Oxford Standard and the Lotar Text. In

218 COMG, ‘Inanna Lalitha MP3’.

219 Miss Suraline, ‘Origin of the Filianic Scriptures’, *The Origins of Filianism: How Filianism Began*, 4 December 2018, also comment reply dated 3 September 2020, <<https://filianismorigins.wordpress.com/2018/12/04/filianic-scriptures-origin/>>.

one verse, this name corresponds to ‘dark queen’ in the AAV,²²⁰ while in two others, the AAV has ‘Dark One’.²²¹ All sources agree in using the title ‘dark mistress’ at Teachings 8:57. Teachings 10:30 witnesses ‘Irkalla’ in the Oxford Standard and the Lotar Text, but this verse does not appear in the AAV for comparison. ‘Irkalla’ is used consistently across all other Madrian materials, though the variant form ‘Irkal’ appears in a poetic context once in *The Coming Age*,²²² where ‘Irkalla’ may also be found. Unfortunately, no reference to this figure under any name or title occurs in the Book of Rhiannë, which therefore provides no evidence regarding originality or lack thereof.

As in other cases, however, it appears that the Oxford Standard and the Lotar Text harmonize diverse terms to clarify their referents and the AAV’s more heterogeneous text is therefore preferred. In support of this, we may note the contrast in capitalization between the AAV’s titles in Teachings 8 and 9. If a change from ‘Irkalla’ were a concerted effort on the part of the AAV’s editrices, we would expect a consistent usage in this respect; the lack of such consistency favors originality. Even stronger evidence for the originality of ‘dark queen’, as per the AAV, is offered by a *Coming Age* reference to ‘Irkalla, the Dark Queen of Mythos V’.²²³

The obvious parallelism between ‘Irkalla’—in origin a Sumerian term for the underworld—and ‘Inanna’ brings the arguments against the originality of ‘Inanna’²²⁴ into play against ‘Irkalla’ as well. As in the case of ‘Inanna’, however, witnesses to

220 Teachings 8:52.

221 Teachings 9:25–6.

222 TCA 5:18.

223 TCA 6:3.

224 See pp. 80 ff.

the Scriptural text differ only in the number of verses exhibiting the name. The critical text thus reaches the same conclusion in this case as in the other—namely, that the name ‘Irkalla’ is, like ‘Inanna’, unlikely to be original, but there is insufficient evidence in favour of any alternative to credibly propose a restoration of a superior reading.

The wicked spirits who serve the Dark Queen are mentioned in ten verses.²²⁵ In two of these, all sources agree in reading ‘demons’.²²⁶ In six, the AAV’s ‘demons’ occurs in complementary distribution with the Oxford Standard and the Lotar Text’s ‘keres’.²²⁷ In Teachings 9:14, the AAV reads ‘demons’ while the Oxford Standard and the Lotar Text read ‘keres’. In Teachings 9:10, witnessed by the Lotar Text (and Mr Kay’s copy) but not by the AAV or *Woman, Thou Art God*, ‘demons’ and ‘keres’ occur side-by-side. The Lotar Text’s witness suggests that the AAV’s consistent use of ‘demons’ is a smoothing by later redactors and that the original, in keeping with the Oxford Standard and the Lotar Text, used both terms. In support of this, it may be noted that *The Coming Age* uses the term ‘keres’ as a subset of the term ‘demons’.²²⁸ This forms an interesting parallelism with the Oxford Standard and the Lotar Text’s hypothesized homogenization in eliminating ‘angels’ (witnessed by the AAV), which Madrian literature likewise uses as a subset of ‘Geniae’.²²⁹

The originality of ‘keres’ in some positions is also suggested by the detail of the malefic spirits’ ‘talons’ in Mythos 4:3, as

225 Mythos 4:2, 7, 11, 15, 17, 19; Teachings 1:31; 8:38; 9:10, 14.

226 Teachings 1:31; 8:38.

227 Mythos 4:2, 7, 11, 15, 17, 19.

228 TCA 6:3–4.

229 MLC, ‘The Inner Meaning of Music’, p. 9.

the *keres* of Greek mythology were well-known for this particular feature. Their close association with personal fate is also suggested by their initial appearance in Mythos 4, where the Daughter takes fate upon Herself.

Thus, in all cases where the critical text reads ‘*keres*’, it agrees with the Oxford Standard and the Lotar Text against the AAV’s ‘demons’, except in Teachings 9:10, which is not witnessed by the AAV (or *Woman, Thou Art God*). Verses in which this is the sole point of variation²³⁰ have not been individually listed in the variorum. These have also been counted as a single point of variation for statistical purposes.

Spellings

The print AAV uses the spelling ‘*khear*’, while the Oxford Standard, the Lotar Text, and the online AAV prefer ‘*kear*’. Since at least one version of the AAV agrees with the Oxford Standard and the Lotar Text, the latter spelling has been adopted for the critical text.²³¹ This is also in conformity with the oldest known attestation of the word, where it is spelled without H.²³² This has not been counted as a true variant.

The alternation between ‘*Janya*’ (or plural ‘*Janyati*’), as found in the AAV, and ‘*Genia*’ (or plural ‘*Geniae*’) as found in the Oxford Standard and the Lotar Text,²³³ has been considered a spelling variation for statistical purposes, with ‘*Janya*’ preferred (see p. 65 ff.). This has been treated as a single

230 Mythos 4:2, 7, 11, 15, 17, 19.

231 Teachings 2:4, 6–8, 10, 12, 17, 19; 4:43; 12:9.

232 TCA 2:18.

233 Mythos 2:5, 13, 20, 23–4, 26–7, 29–31; 6:16; 7:9; Teachings 6:22; 8:41; 9:4.

point of variation. Teachings 15:9 and Prologue I, not witnessed by the AAV, have been emended for consistency.

The Things of Clay

The AAV has ‘clay’ and ‘of clay’ for the Oxford Standard and the Lotar Text’s ‘matter’ and ‘material’ in three verses.²³⁴ Insufficient evidence exists to make an informed determination between the two variants, and the Oxford Standard/Lotar Text reading has been preferred solely on the strength of the combined witness of those sources. Against it may be posited one appearance of the phrase ‘heavy world of clay’ in the Madrian Literature Circle.²³⁵

Titles in the Creation and the Mythos

The Oxford Standard/AAV and the Lotar Text exhibit two systematic variations when referencing figures in the Creation and the Mythos. The Oxford Standard and the AAV always read ‘the Mistress of All Things’ where the Lotar Text reads ‘the Great Mother’. Likewise, the Oxford Standard and the AAV always read ‘the Snake’ where the Lotar Text reads ‘the serpent’. In both cases, the Oxford Standard/AAV reading has been preferred owing to the antiquity of its witness, as no other evidence exists by which to adjudicate. In the former case, it may also be noted that the Lotar Text’s ‘Great Mother’ correlates not only with the Oxford Standard/AAV’s ‘Mistress of All Things’ but also with ‘Mother of All Things’,²³⁶ suggesting that it may have homogenized a more original set of diverse

234 Teachings 9:5, 19, 27.

235 MLC, ‘The Amazons in Sain Arien: Part 3’, p. 38.

236 As in Mythos 6:22.

terms, with the notable exception of Mythos 7:4, where the Lotar Text and the Oxford Standard/AAV agree in reading ‘Mother of All Things’.

Capitalization and Punctuation

Many verses following a verse ending with a comma or a semi-colon begin with a lower-case letter in the Oxford Standard and the Lotar Text but with an upper-case letter in the print edition of the AAV.²³⁷ The online version of the AAV consistently agrees with the Oxford Standard and the Lotar Text against the print version. This has therefore been treated as a typographical error and not counted as a true variant. In those cases where all sources capitalize after a comma or a semicolon, the editor has emended to lower-case for consistency with general English usage.²³⁸ Where the opposite case pertains and the Oxford Standard and the Lotar Text have an initial lower-case letter after a verse ending in a period, this has been emended for consistency.²³⁹

Additionally, there is one verse in which the beginning of dialogue after a colon is not capitalized in any source.²⁴⁰ This appears to be a typographical error and has accordingly not been counted as a true variant. The critical text always capitalizes the first word of speech after a colon for consistency.

In the few verses of the Clear Recital punctuated by dashes,²⁴¹ these are consistently rendered as an en dash in the *Sacred*

237 Teachings 1:42, 44; 2:9; 4:8, 26, 34, 39–40, 43; 6:30; 8:26, 30, 48, 59; 9:4; 12:5, 11, 23, 27.

238 Mythos 7:7; Teachings 4:41; 6:16; 8:24, 38, 52–53; 12:3; 16:4.

239 Mythos 1:7; Teachings 7:10, 33–5; 10:14; 16:16, 18–20, 40.

240 Mythos 6:21.

241 Creation 3:9; Mythos 7:4; Teachings 4:30; 7:14.

Myths and Rites of the Madrians and the original set of Lux Madriana Booklets (for verses attested there), an em dash in the AAV, and a hyphen both in Mr Kay's text and at *Woman, Thou Art God* (except Teachings 4:30, where the AAV agrees in a hyphen, and Teachings 7:14, which the AAV does not witness). It is likely that the hyphens both in Mr Kay's text and at *Woman, Thou Art God* are a result of the limitations of text input at the time that they were digitized. Similar technical restrictions may also have affected the choice in the Lux Madriana Booklets and other Madrian publications. The critical text therefore follows the AAV in consistently preferring em dashes in positions where standard English usage would suggest these.

SYSTEMATIC SELECTIONS & EMENDATIONS IN MADRIAN WRITINGS

In the preparation of the Recital, scrupulous care has been taken to document every known variant for the text and to record all emendations, no matter how minor. This has been done both out of consideration for the text's status as Scripture and to further research into the text's origin and transmission history, both of which remain unclear. Other Madrian literature, however, come to us in a much plainer light. All (or nearly all) Madrian writings were published directly by their authors and the majority are attested in their original publications. In these cases, there is little doubt about authorship and none regarding transmission. Most have a single authoritative source and the great majority of cases involving multiple sources in-

volve articles both published in *The Coming Age* and circulated in the Madrian Literature Circle. These two operations were broadly concurrent and it is reasonable to presume that the same individuals were generally involved in both. The re-issued versions are thus taken as authorial revisions, or revisions by a first round of closely related editrices, rather than witnesses to any independent line of transmission.

In consequence, the present editor has felt it a reasonable exercise of discretion to make certain selections without exhaustive documentation. The vast majority of variants between witnesses in *The Coming Age* and those in the Literature Circle involve the presence or absence of a comma setting off an adverbial expression or enclosing a parenthetical comment, or else involve typographical errors such as missing terminal punctuation, failures of sentence-initial capitalization, missing diacritics, or obvious misspellings. In all such cases, the liberty has been taken of selecting the best copy from the available sources or, in some cases, making a reasonable emendation, without noting this separately.

All selections or emendations affecting the text's substantives, however, or which could otherwise conceivably alter the meaning of a phrase, are indicated in the variorum, excepting two broad classes of changes.

First, to aid the reader's cross-referencing, all citations of the Clear Recital have been rectified to the citation system used by the ECE. Similarly, all quotations from those sources have been adjusted in keeping with the current state of the critical text.²⁴²

²⁴² Those readers whose study depends on noting variations of text within the quotations of the Ekklesial Mothers may consult the variorum (pp.

Second, in keeping with the arguments previously presented regarding Rhennish names,²⁴³ the names of the liturgical months, the names of the Janyati, and some related terms have been systematically emended to the 'Rhennish' forms in common contemporary use. Thus, except where otherwise noted, the following correspondences pertain between the critical text and original witnesses:

Brighë	Brighde / Brighdë ²⁴⁴
Culverine	Columbina

107 ff.) for this purpose.

243 See pp. 67 ff.

244 The latter form appears in Rosa Madriana publications, while the former occurs in Lux Madriana publications.

Dea	the Goddess ²⁴⁵ / Dia ²⁴⁶
Eastre	Easter
helati	heras
Herthe [month]	Hestia ²⁴⁷
Janya	Genia

245 Original usage of ‘the Goddess’ has been retained in Sr Angelina’s ‘The Road to the Future’ (vol. 2, pp. 55 ff.), as the context of the address—to an external audience at a ‘Goddess’ conference—mitigates against restoration of the community’s internal terms. It has also been retained in select other locations where its reference is pointedly to a feminine divine figure within ancient mythologies as opposed to one or more male ‘gods’. This includes the quotation from Olivia Robertson’s ‘Oracle of the Goddess Nuit through Her Priestess’ occurring in vol. 3, p. 1107, as it is unclear if the characterization is meant to validate the speech as oracular, or merely to approvingly quote a well-known source from the Goddess movement.

In one location in ‘The Pattern of History’, ‘the Goddess’ has been substituted by ‘God’, as the specific topic at hand (cross-cultural comparison of the Divine Name) renders this more general sobriquet more suitable (see vol. 3, pp. 1229 ff.).

Likewise, ‘the Goddess’ has been retained at one point in the anonymous Rosa Madriana publication *An Introduction to the Madrian Faith*, in the context of a discussion of how the specific English word ‘goddess’ is used (and not used) by Madrians (see vol. 3, p. 1458).

‘The Goddess’ has also been retained in journalistic coverage of the religion (magazine and newspaper articles, etc.), as considerations of the original, internal language of the community are not applicable to these sources.

246 In the *Book of Rhiannë* section, ‘The Cosmic Drama’ (vol. 3, pp. 1330 ff.).

247 ‘Herthe’ replaces both this form and ‘Hertha’ in the reproduction of Donna Chrysothemis’ treatment of the symbolism of ‘The Gates of Heaven’, where the original reads ‘The Madrian name for the equivalent month, Hestia, or to give it its more normal Rhennish form, Hertha...’ (TCA 17:21), as well as in her treatment of the symbolism of ‘The Bridge’, where the original reads ‘we may note that the Vestal virgins were devoted to Vesta, which is the Latin form of Hestia or Hertha’ (TCA 19:22).

Janyati	Geniæ
Mala	Abolan
Matic	Metic
Rhavedi	Friday
Sai Alethea	Alethea
Sai Athene	Athene
Sai Brighe	Brighde
Sai Herthe	Hestia
Sai Maia	Maia
Sai Mati	Metis
Sai Nimwë	Nimue
Sai Sushuri	Tethys
Sai Ðamë	Themis
Sai Raya	Theia
Sai Vaya	Vaya
Sai Vikhë	Niké
Sai Werdë	Moirā
Stravë	Strave
strivatë	strivate
Sushuric	Tethyc
ðamë	themis
Vaskaras	Hesperis
vikhelic arts	martial arts
Vois	Hathor

Critical Methods

werdē	moira
Werdē [month]	Samhain
werdic	moraic

Where a text is witnessed by the COMG, such emendations agree with the COMG's witness.

VARIORUM

This is a complete listing of all other variants between the text types. Text to the left of the bracket is the critical text. Immediately to the right of the bracket, an abbreviation indicates the source of the variant. Where E is listed as the source, this indicates that the critical text is the editor's own emendation. Semicolons then separate additional variants, each of which is followed by the abbreviation for the source in which it is found. The comment '[unattested]' indicates that a particular source's witness for the verse is truncated, allowing no comparison beyond that point. Text after the pipe provides additional commentary on the witnesses or reasoning behind specific selections; no special comment is made for standard application of the editorial guidelines.²⁴⁸

THE CLEAR RECITAL

Prologue	Prologue: to the Teachings and to the Mythos SLM This clew appears only in the SLM.
Prologue I	ALETHEA] E; ALETHEA SLM The SLM's formatting is ambiguous as to whether this opening sentence is to be considered part of v. I or taken as an unnumbered prologue to the text. For convenience, and in

²⁴⁸ See pp. 32 ff.

- keeping with A's practice at Teachings 2:I, it has been considered as part of the first verse in the critical text.
- Prologue 10 Fátima] E; Fatima SLM | The accent was likely lost in transcription of the text owing to lack of support in the keyboard layout employed.
- Prologue 18 ...thus may it remain.] E; ...Thus may it remain. SLM
- Creation I:1 Mistress of All Things ... She was] OS, AAV; Great Mother of All Things ... She Was LT
- Creation I:3 pure force or energy] OS, LT; pure consciousness or energy AAV
- Creation I:5 silver ... being, and] OS; silver ... being; and LT; golden ... being. And AAV; [unattested] ... being, and TCA 12:8 [see p. 73]
- Creation I:6 gave a shape ... like any other] OS, AAV; gave shape ... like unto any other LT
- Creation I:8 living. And ... earth, and ... trees; some ... first-made ... silver] OS; living. And ... earth, and ... trees; some ... first made ... silver LT; liv-

- ing, and ... earth, and ... trees; some ... golden AAV; living. And ... earth and ... trees, some ... [unattested] TCA 12:8 [see p. 73] | This verse is cited, without quotation, by TCA 20:13 in support of the claim that ‘in the perfect world ... all things were silver.’
- Creation 1:9 shallow; and ... light] OS, AAV; shallow, and ... Light LT
- Creation 1:9–10 The critical text follows the LT in rendering ‘And She laughed’ as its own line, in keeping with vv. 7 and 8, prompting v. 10 to initiate a new paragraph. The OS renders vv. 9–11 as one continuous paragraph, with no separate line for ‘And She laughed.’
- Creation 1:10 daughters. And ... spirit] OS; daughters, and ... spirit LT; daughters. And ... Spirit AAV
- Creation 1:11 knew cunning, and she] OS, AAV; knew cunning therefore, and she LT
- Creation 1:13 silver] OS, LT; golden AAV [see p. 73]
- Creation 2:1 silver] OS, LT; golden AAV [see p. 73]

Variorum

- Creation 2:3 Mistress of All Things ... her:] E;
Mistress of all things ... her: OS;
Great Mother ... her: LT; Mistress
of All Things ... her, saying: AAV
- Creation 2:4 superfluity of energy ... known the
sweetness of rest ... have rest] OS,
LT; the footsteps of the Mother ...
taken rest among the things that are
... have that rest AAV
- Creation 2:8 spirit] OS, LT; Spirit AAV
- Creation 2:9 she became tired] OS, LT; she
was turned from the Light of the
Mother to the lights of the things
that are. And she became tired AAV
| The rhetoric of competing lights is
common to later Aristasian literature
but not well represented in earlier
Madrian sources.
- Creation 2:13 and all will be OS, AAV; and will be
LT
- Creation 2:14 heard him] OS; heard the serpent
LT; heard it AAV
- Creation 3:3 This verse appears only in the AAV.
Earliest literary sources attest this
teaching (MLC, 'The Legend of
the Sun') but not this verse. Mythos

- 2:19, however, witnessed in all sources, appears to refer back to it when speaking of ‘the seven’ without further explanation.
- Creation 3:4 daughter: What] **LT**; daughter: what **OS, AAV**
- Creation 3:6 waters **OS, AAV**; water **LT** | The final sentence of this verse is not attested in the AAV [see p. 75].
- Creation 3:7 This verse appears only in the AAV [see p. 75].
- Creation 3:8 Snake] **OS, AAV**; snake **LT**
- Creation 3:9 blessings] **OS, AAV**; Blessings **LT**
- Mythos I The Mythos of the Divine Maid] **OS, LT, MLC** (‘Glossary of Madri-an Terms A–C’, p. 10); The Mythos of God the Daughter **AAV**
- Mythos I:1 come upon the world] **WTAG, LT, AAV**; come upon world **LMB**
- Mythos I:2 She] **OS, LT**; Her **AAV** | Though not quoted directly, this verse is alluded to in MLC, ‘Matriarchy and the Nature of Ritual’, which employs the phrase ‘we feel as though

- a great gulf has opened up between ourselves and She' (p. 10).
- Mythos 1:3 brooded.] **WTAG, LT, AAV**; brooded **LMB**
- Mythos 1:5 all that darkness] **OS, AAV**; all the darkness **LT**
- Mythos 1:7 one with Her, and the child of Her Light] **OS, AAV**; One with Her, and the Child of Her Light **LT**
- Mythos 2:3 all over the earth] **OS, LT, AAV**; over all the earth **TCA 13:12**
- Mythos 2:10 world] **OS, AAV**; World **LT**
- Mythos 2:11 carry the Light ... creation, even] **LT**; carry the light ... creation; even **OS**; carry the light ... Creation; even **AAV**
- Mythos 2:12 house ... guide ... deliverer] **OS, TCA 17:12**; House ... Guide ... Deliverer **LT**; house ... Guide ... Deliverer **AAV**; *Artemis 3:13*
- Mythos 2:15 And a Cry issued out of the cave, saying: *The holy Child is born from the most holy Mother; Light has come forth from Light, Perfection from Perfection.*] **AAV**; And a Cry issued out of the cave,

saying: The holy Child is born from the most holy Mother; Light has come forth from Light, Perfection from Perfection. OS; And a Cry issued out of the cave, saying: The Holy Child is born from the most Holy Mother; Light has come forth from Light, Perfection from Perfection. **LT** (LT sets this text off as a block quote indented on both sides, which convention has been followed in the ECE); [unattested] The holy Child is born from the most holy Mother. Light has come forth from Light, Perfection from Perfection (*Artemis 3:13*).

Mythos 2:16

And at once the air ... heaven, and] OS, AAV; And at once the air ... Heaven and **LT**; Suddenly the air ... heaven, and **TCA 17:12** | The article in TCA encloses other Scriptural quotations on the same page in quotation marks but not this one, indicating an awareness that the wording was paraphrased, though the context indicates no obvious reason for paraphrasing.

Mythos 2:24

of all the world] OS, AAV; of all the World **LT**

Variorum

- Mythos 2:28 but few] OS, AAV; but a few LT
- Mythos 2:30 of all the world] OS, AAV; of all the World LT
- Mythos 2:31 *Her Name shall be called Inanna, For She shall be Lady of Heaven.*] AAV; Her Name shall be called Inanna, For She shall be Lady of Heaven. OS, LT | OS and LT set this text off as a block quote, indented on both sides, which convention has been followed in the ECE.
- Mythos 2:32 sky, and yet] LMB, LT; sky and yet WTAG, AAV
- Mythos 2:33 vision was a vision ... Things, bearing] OS, AAV; vision was a Vision ... Mother bearing LT
- Mythos 2:34 vision] OS, AAV; Vision LT
- Mythos 3:2 shall command] OS, AAV; shall rule LT
- Mythos 3:3 shall You control] OS, AAV; shall You rule LT
- Mythos 3:5 must I put] OS, LT; must be put AAV

- Mythos 3:9 to Her, and spoke to Her, saying: ...
My light] OS, AAV; to Her, saying:
... My Light LT
- Mythos 3:10 Your light OS, AAV; Your Light LT
- Mythos 3:14 Divine light] OS, AAV; Divine Light
LT
- Mythos 3:16 Things ... Divine light ... blessing
... Go hence, beloved Daughter] E;
things ... Divine light ... blessing ...
Go hence from here, beloved Daugh-
ter OS, AAV; Mother ... Divine
Light ... Blessing ... Go hence,
Beloved Daughter LT
- Mythos 3:17 Children of Heaven ... songs] OS,
AAV; children of Heaven ... tones
LT
- Mythos 3:18 divinity] OS, AAV; Divinity LT
- Mythos 3:19 divine light] OS, AAV; Divine Light
LT
- Mythos 3:21 into ... into] OS, LT, AAV; into ...
to TCA I4:I2
- Mythos 3:22 sacrifice] OS, AAV; Sacrifice LT

Variorum

Mythos 4:2	light ... Her: keres] OS; light ... Her; demons AAV; Light ... Her; keres LT [see p. 117]
Mythos 4:3	light] OS, AAV; Light LT
Mythos 4:5	do You hurt] LT; do you hurt OS, AAV
Mythos 4:10	world] OS, AAV; World LT
Mythos 4:11	light ... we that have] E; light ... we that that have OS, AAV; Light ... we that have LT
Mythos 4:12	other; and] OS, AAV; other, and LT
Mythos 4:13	it ... it ... its OS, AAV; It ... It ... Its LT
Mythos 4:17	saying; Think] AAV, WTAG; saying; think LMB
Mythos 4:18	do what ... blessed] OS, AAV; do, what ... Blessed LT
Mythos 4:19	are You] OS, AAV; are you LT
Mythos 4:20	heart of the Maid fainted within Her] OS, LT, AAV; heart fainted within Her TCA 10:8 TCA quotes only the section of the line given here; it is not clear whether the rest of the verse was worded

differently in the author's source to accommodate this variant phrasing.

Mythos 4–5

WTAG maintains continuous chapter numbering but separates the text under two titles between these chapters, with chapters 1–4 forming The Mythos of the Divine Maid, Part 1 and chapters 5–7 forming The Mythos of the Divine Maid, Part 2. This is likely a division based on practicalities of the original loose-leaf circulation, as opposed to internal text structure, and the critical text therefore follows the LMB and the AAV in disregarding it.

Mythos 5:3

Mother of all] OS, AAV; Mother of All LT

Mythos 5:4

Your axe ... Moon-Axe] E; your axe ... Moon-Axe OS, AAV; Your Axe ... Moon Axe LT

Mythos 5:6

And the Maid ... into her hands] LMB, AAV; And the Maid ... into her lands WTAG

Mythos 5:7

headdress ... bareheaded] AAV; head dress ... bareheaded OS; head-dress ... bare-headed LT

Variorum

- Mythos 5:9 Your sandals] **LT**; your sandals **OS**,
AAV
- Mythos 5:11 Your hair] **LT**; your hair **OS**, **AAV**
- Mythos 5:12 world ... all] **OS**, **AAV**; World ...
All **LT**
- Mythos 5:14 was her aspect that her daughters]
OS, **AAV**; was her aspect that her
aspect that her daughters **LT**
- Mythos 5:16 upon the ground] **OS**, **AAV**; on the
ground **LT**
- Mythos 5:17 pillar] **OS**, **AAV**; Pillar **LT**
- Mythos 5:18 upon that pillar] **OS**, **AAV**; upon the
pillar **LT**
- Mythos 6:1 bird had sung ... forth; nor] **OS**,
AAV; bird had sung ... forth: nor
LT; bird sung ... forth; nor **TCA**
I4:9
- Mythos 6:3 sea, and] **OS**, **LT**, **AAV**; sea. And
TCA I4:9
- Mythos 6:4 drouth in all the earth. And neither
maid bore child nor ewe brought
forth the lamb. And every growing
thing] **OS**, **AAV**; drought in all the
earth. And every growing thing **LT**

Mythos 6:6	wept and walked] OS, LT, AAV ; walked TCA 10:13
Mythos 6:8	silver star] OS ; Silver Star LT ; star AAV [see p. 73]
Mythos 6:10	Mistress of all that is] OS, AAV ; Great Mother of All That Is LT
Mythos 6:11	The OS and the AAV both number this verse as 12, leaving 11 absent from their numbering. The LT num- bers this verse as 11.
Mythos 6:12–13	very foundations] OS, AAV ; way foundations LT The OS and the AAV combine these verses and num- ber them together as 13.
Mythos 6:16	holy tears of Her own sorrow] WTAG, AAV ; Holy tears of Her own sorrow LT ; holy tears of Her Own sorrow LMB
Mythos 6:17	They embraced and were one] OS , AAV ; They Embraced and were One LT
Mythos 6:19	the shattered gates] LMB, LT, AAV ; he shattered gates WTAG

Variorum

- Mythos 6:21 again, was broken and is whole; and] OS, AAV; again; was broken and is whole, and LT
- Mythos 6:22 Mother of All Things] OS, AAV; Great Mother LT
- Mythos 7:2 The LT, which commonly maintains a one-to-one correspondence between verses and paragraphs, makes the last sentence of this verse a new paragraph within the same verse.
- Mythos 7:4 souls—for] LMB, WTAG, LT, AAV; souls; for ‘An Introduction to the Madrian Faith’, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/85>>, p. 2.
- Mythos 7:4 fashions of the world, but come ... souls—for ... all who come] LMB, AAV; fashions of the world; but come ... souls—for ... all who come LT; fashions of the world, but come ... souls—for ... all who Come WTAG; [unattested] Come ... souls; for ... all who come ‘An Introduction to the Madrian Faith’, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-stud->

ies/item/85> | The LT, which commonly maintains a one-to-one correspondence between verses and paragraphs, sets the Daughter's speech as a distinct paragraph from the opening and closing sentences within the same verse. The difference in capitalization found in the *Introduction to the Madrian Faith* probably arises from the context of the quotation as an epigraph.

- Mythos 7:5 with you and ... completion] **AAV**, **WTAG**; with you, and ... Completion **LT**; with you; and ... completion **LMB** | The **AAV** and **WTAG** start a new paragraph at this verse. The critical text, following the **LMB**, does not. (The **LT** sets each verse as its own paragraph.)
- Mythos 7:6 body;] **OS**, **AAV**; body [ambiguous punctuation, appearing as a dot centered in the line] **LT**
- Mythos 7:7 the highest] **E**; The highest **OS**, **LT**, **AAV**
- Mythos 7:10 feet. And] **OS**, **AAV**; feet; and **LT**
- Mythos 7:12 reign] **OS**, **AAV**; Reign **LT**

- Mythos 7:13 Her grace and blessing from Her hands upon them and upon the earth. And Her grace and blessing were as rays of perfect Light] OS, AAV; Her Grace and Blessing upon them and upon the earth; and She poured forth Her Grace and Blessings from Her hands; and Her Grace and Blessings were as rays of Perfect Light LT
- Mythos 7:14 said to them: ... among ... voices; lend] OS, AAV; said to the children of Heaven: ... amongst ... voices, lend LT
- Mythos 7:16 great Temple of Heaven, where the spirits of earth's children were gathered at the Sacrifice, even as their souls were gathered on the earth] OS, AAV; Great Temple of Heaven where the spirits of the children of earth were gathered at the Sacrifice, even as their souls were gathered upon the earth LT
- Mythos 7:17 great ... spoke, saying] OS, AAV; Great ... spoke saying LT
- Mythos 7:18 it] OS, AAV; It LT

- Mythos 7:19 ear of corn] **OS, AAV**; Ear of Corn
LT
- Mythos 7:20 My ... She broke] **LT**; my ... She
broke **WTAG, AAV**; my ... she
broke **LMB**
- Mythos 7:21 gave the fragments ... earth's chil-
dren ... Eat My body ... one with
My body, and] **OS, AAV**; gave of
the fragments ... children of the
earth ... Eat this, My body ... one
in My body and **LT**
- Mythos 7:22 from Her hands] **LMB, LT, AAV**;
from hands **WTAG**
- Mythos 7:23 offered Me bread ... give you ...
eternal libation of My eternal Spirit]
LMB, AAV; Me offered bread ...
give you ... eternal libation of My
eternal Spirit **WTAG**; offered to
Me bread ... give to you ... Eternal
Libation of My Eternal Spirit **LT**
- Mythos 7:24 it is performed ... is it reflected
... earth's children ... in the Real]
LMB, AAV; it is performed ... is it
reflected ... earth's children ... in
the Real **WTAG**; It is performed ...
is It reflected ... the children of the
earth ... in the Real **LT**

Variorum

- Mythos 7:25 in this book ... read them and draw closer to She that acted them] OS, AAV; in the Book ... read of them, and so draw close to She that enacted them LT
- Mythos 7:16–25 The AAV notes that some unnamed scholars view vv. 16–25 as later additions and that ‘Devotees may regard these verses as deuterocanonical if they prefer to do so’ (p. 38). Vv. 18–19 are referenced, however, in TCA 3: ‘The Rose and the Ear of Corn’, and verse 22 is referenced in TCA 14: 4, 20. The entire passage also appears in the OS and the LT, making its presence universal throughout the oldest stratum of witnesses. Furthermore, the substantial variation between the witness of the OS and the LT in the readings of these verses would seem to suggest that they had been included long enough, at least, to have substantially diverged in transmission.
- Tablet The Crystal Tablet] OS, LT; The Clew of Love AAV | The Clew of Love is the title given by the AAV to vv. 30–52, which are the only verses

of this clew to be included in the AAV (as vv. 1–22 in its numbering).

Tablet I–29

Verses 1–14 and 18–29 do not appear in the AAV. Verses 15–17 (with no title or numbering and substantial textual variation) appear on the very last page of the book, after the glossary and all other back matter, alongside the speech of Isis from Apuleius’ *The Golden Ass*. This section of the text was thus clearly preserved in some fashion along the AAV’s line of transmission and held in some kind of regard, although apparently not taken as canonical.

Tablet 8

throne] OS, AAV; Throne LT

Tablet 10

spirit] OS, AAV; Spirit LT

Tablet 11

the light of our Saviour, the Maid] OS, AAV; the light of the Daughter, our Saviour the Maid LT

Tablet 11–12

The LT contrasts the OS in having no section break here.

Tablet 12

Life is the life of the spirit – the first principle; beyond being and unbeing. Life Was before existence. Life is the cause of existence] OS, AAV; Life Is

the life of the Spirit, the first Principle; beyond being and unbeing; Life Is, before existence; Life Is the Cause of existence **LT**

Tablet I4

Absolute Life, the Life of Dea, is beyond all existence] **E**; Absolute Life, the Life of the Goddess, is beyond all existence **OS**; Absolute Life, Divine Life Herself, Is beyond all existence **LT**

Tablet I5

... her Goddess ... any thing that exists ... nothing and ... Divine Life, and her life within it, Was ever and shall ever Be] **OS**; ... her Goddess ... anything that exists ... nothing, and ... Divine Life, and her life within It, Is ever, and shall ever Be **LT**; ... Dea ... any thing that is ... nothing and ... Mother of all that Is was ever and shall ever be **AAV** | The **AAV** quotes these verses outside the canonical text.

Tablet I6

illusions] **OS, LT**; illusion **AAV**

Tablet I7

Life Divine as ... truth and] **OS**;
Life Divine, as ... truth, and **LT**; her
Lady as ... truth and **AAV**

Tablet 17–18	The LT contrasts the OS in having no section break here.
Tablet 18	delight. It ... breath and Spirit] OS, AAV; delight; It ... breath or Spirit LT
Tablet 20	light] OS, AAV; Light LT
Tablet 22	its own perfection] OS, AAV; Its own Perfection LT
Tablet 26–7	For every earthly action is the shadow of some higher form; and the soul must choose whether in her act she shall approach that form, or sink from it into deeper shadows and the morass of illusion. ²⁷ She who rejects the light of the Spirit in this world shall, beyond death, be plunged into darkness and the confusion of bodiless echoes.] OS, AAV; For every earthly action is the shadow of some higher form; and the soul must choose whether in her act she shall approach that form, or sink from it into deeper shadows and the confusion of bodiless echoes. LT The LT skips in numbering from v. 26 to v. 28, suggesting that this merging of vv. 26–7 was an error in copying.

Tablet 29

our Lady] OS, AAV; Our Lady LT

Tablet 26–9

...the soul must choose whether in her act she shall approach that form, or sink from it into deeper shadows and the morass of illusion. ^{€27}She who rejects the light of the Spirit in this world shall, beyond death, be plunged into darkness and the confusion of bodiless echoes. ^{€28}But every act that is performed in dedication to the Mother is an expression of the soul's true self, and loosens the chains of her bondage. ^{€29}If the soul live in Light, no thing shall be impossible to her, for her will shall become one with the will of our Lady.] OS, LT (excepting as above); the savel must choose whether in her lac draven thernigh, other els sink adown among aye deeper shadowy mares; sink adown among swevening spectres and al the blent mire. ^{€27}She that fortuneth the light of berAthme [sic] in this world goth adown beyond death among bodiless echoes of dark. ^{€28}But everich lac that is worked full well in the Mother is the breath of the sawlis true self and doth losen hir chains. ^{€29}Live the

sawl in the Light and no working is
yond of hir canning; Live the sawl
in the Light and no thing is that
can nat be don; Live the sawl in the
Light and hir lacning accomplisheth
all things, for hir will shall be on
with the will of sai Raya the Rayin.
SRF

- Tablet 29–30 The LT contrasts the OS in having
no section break here.
- Tablet 30 force of harmony] OS; force of
Harmony LT; soul of harmony AAV
- Tablet 31 perfect existence . . . its very nature]
OS, AAV; Perfect Existence . . . Its
very nature LT
- Tablet 32 perfection; truly . . . Divine harmony
which] OS; Perfection—truly . . . Di-
vine Harmony which LT; perfection;
truly . . . Divine harmony that] AAV
- Tablet 34 harmony] OS, AAV; Harmony LT
- Tablet 35 body: truly all . . . our Lady the
Maid] OS, MLC (*‘The Planetary
Principles’*, p. 14); body; truly, all
. . . Our Lady the Maid LT; flesh:
truly all . . . Our Lady the Maid]
AAV; body: truly, all . . . our Lady,

- the Maid MLC ('The Road to the Future', pp. 3–4)
- Tablet 36 as lief ... forkèd] AAV; as well ... forkèd OS, LT | WTAG omits the accent in 'forkèd'.
- Tablet 40 hurt; and] OS, AAV; hurt, and LT
- Tablet 46 weary, and ... fullness] OS, AAV; weary; and ... fullness LT; [unattested] ... fulness TCA 7:8
- Tablet 47 beautiful things.] OS, LT; beauty. AAV
- Tablet 48 beautiful] OS, LT; lovely AAV
- Tablet 49 know before all that ... love ... love ... love] OS, AAV; know, before all, that ... love ... Love ... Love LT
- Tablet 50 Lady that She ... our Lady ... our Lady.] AAV; Lady that She ... the Goddess ... the Goddess OS; Lady, that she ... the Goddess ... the Goddess LT; Lady, that She ... the Goddess ... the Goddess TCA 9:22
- Teachings 1:2 Angels] AAV; Geniae OS, LT, '[Rosa Madriana Introductions to the Scriptures]' (n.d., <<http://dafs.filianicstudies.org/s/digi->

- tal-archives-for-filianic-studies/
item/67>, p. 4)
- Teachings 1:3 earth, My children? ... thy speech] OS, AAV, '[Rosa Madriana Introductions to the Scriptures]' (n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/67>>, p. 4); earth, My children? ... your speech LT; earth, My children, ... your speech TCA 14:17
- Teachings 1:6 your] OS, LT, AAV, '[Rosa Madriana Introductions to the Scriptures]' (n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/67>>, p. 4); thy MLC ('An Introduction to the Language of the Rhennes', p. 12)
- Teachings 1:9 They ... them, ignorant] LT; Them ... them; ignorant OS, AAV
- Teachings 1:15 vanished; its] OS, LT, AAV; vanished, its TCA 12:2
- Teachings 1:16 coming, and] LT, TCA 12:2; coming; and OS, AAV
- Teachings 1:19 But thou, My children OS; But thou, My child] AAV; But you, My children LT

- Teachings 1:20 Fix then thy will ... Spirit My] E;
 Fix then your will ... Spirit My OS,
 AAV; Fix thou thy will ... Spirit, My
 LMS; fix then your soul ... Spirit,
 My LTS
- Teachings 1:21 speech and] OS, AAV; speech, and
 LT
- Teachings 1:26 they that] LT; them that OS, AAV
- Teachings 1:28 beloved; hope] LT; beloved, hope
 OS, AAV
- Teachings 1:30 until time have] OS, AAV; until time
 shall have LT | 'Shall' is inconsistent
 with the scansion of the line in Ithe-
 lic meter and thus likely an addition
 by a copyist unfamiliar with this use
 of the subjunctive.
- Teachings 1:33 Truth is thy ... 'gainst] AAV; Truth,
 is thy ... gainst OS; Truth is your ...
 against LT
- Teachings 1:36–7 all the things ... world. ³⁷The ...
 purposes, where] LT; all the things
 ... world ³⁷The ... purposes; where
 OS, AAV | One scholar has sug-
 gested, on the basis of the section's
 scansion, that this line should read
 '...like to a painted scene all of

the things of the world...’ and she, accordingly, ‘suspects a transcription error here’, though she notes that others regard the rhythmic irregularity of the line as a legitimate variation (COMG, ‘Filianic Scriptures: Ithelic Meter’, <<http://www.mother-god.com/filianic-scriptures-ithelic-meter.html>>). Notably, the reading ‘all of the things’ does occur in the LTS, though the LT reading listed here follows the form found in the LMS as more likely to be original to the LT text type.

Teachings 1:38

purpose are ... ‘gainst] AAV; purpose are ... against LT; purpose, are ... gainst OS | ‘Against’ appears to be metrically irregular in the stanza. The AAV makes this verse an independent paragraph.

Teachings 1:39

Heaven, not in the body ... the mind ... the soul] OS; Heaven, not in the body ... the mind ... the heart AAV; Heaven; not in thy body ... thy mind ... thy soul LT | LT reading given here is drawn from LMS; LTS agrees with other witnesses in reading ‘the body’ etc.

Variorum

Teachings 1:40	soul;] OS, AAV; soul, LT
Teachings 1:42	That] OS, AAV; that LT
Teachings 1:44	where] OS, AAV; whereto LT
Teachings 1:46–7	These verses form a single paragraph with v. 45 in the AAV and the LTS.
Teachings 2:1	The practice of numbering this verse is taken from the AAV, which counts it as verse one. In the LT this verse is unnumbered, with all numbering subsequently one lower than given here. In the OS, this verse is unnumbered (with downshifted numbering subsequently) and preceded by the words, 'From the Prologue' and an ellipsis.
Teachings 2:2	evil] OS, LT; ill AAV
Teachings 2:3	both ... the world] OS; each ... the world] AAV; both ... all the world LT
Teachings 2:7	Mother, and] OS, AAV; Mother and LT
Teachings 2:8	kear and] OS, AAV; kear, and] LT
Teachings 2:9	her distress] OS, AAV; Her distress LT

- Teachings 2:11 you have also ... through] OS, AAV; ye[/you] also have ... beyond LT | The LT combines this and v. 10 into a single paragraph.
- Teachings 2:12 sun because] OS, AAV; sun, because LT
- Teachings 2:14–15 can not] OS, AAV; cannot LT
- Teachings 2:16 This verse is not attested in the LT, which thus numbers subsequent verses two lower than the ECE.
- Teachings 2:17 bring to you] OS, AAV, LT; bring you TCA 6:23
- Teachings 2:18 fruit that I have] AAV, LT, TCA 6:23; fruit that have OS
- Teachings 2:19 white more lovely] OS, AAV; white, more lovely LT; white, brighter Sr Sophia Ruth, ‘Re: A Filianic Philosophy for Life’, IDD, 10 December 2016 | Madria Olga’s quotation of the line (quoted by Sr Sophia Ruth in the source given) leaves unclear whether the source is Teachings 2:19 or Teachings 10:16.
- Teachings 2:20 your heart’s] AAV, LT; our hearts OS

- Teachings 2:23 illusion.] AAV, LT; an illusion. OS
- Teachings 2:24 you and ... change. But seek] OS, AAV; you, and ... change. But Seek LT, 'An Introduction to the Madrian Faith' (n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/85>>, p. 9); you and ... change. Strive 'Why the Pursuit of Spirituality Is Not Selfish' (n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/92>>, p. 3).
- Teachings 2:25 which the world] OS, LT; that the world AAV
- Teachings 2:27 which all the world] OS, LT; that all the world AAV
- Teachings 3:1 moves, but ... still. The rim revolves] OS, AAV, LT; moves, but ... still; the rim revolves TCA 20:18; moves but ... still [unattested] TCA 15:7
- Teachings 3:2 comes; and Earth] OS, AAV; comes; and earth LT
- Teachings 3:4 times: of] LT; times; of OS, AAV

Teachings 3:6	Centre; these] OS, AAV; Centre: these LT
Teachings 3:7	First Cause ... and She is] OS; First Cause ... for She is AAV; first Cause ... and She is LT
Teachings 3:8	and Source] OS, AAV; and the Source LT
Teachings 3:10	Where is no movement, there] LT; Where there is no movement there OS, AAV
Teachings 3:18	All things, once ... darkness; all] AAV, LT; All things; once ... dark- ness, all OS
Teachings 3:19	should'st thou] AAV; shouldst thou OS, LT
Teachings 3:20	Thy fairest] AAV, LT; They fairest OS
Teachings 3:24	shame and] OS, AAV; shame, and LT
Teachings 3:25–6	The LT has no section break here.
Teachings 3:26	whence all comes, whereto all ... two: the one] AAV; whence all comes, whereto all ... two, the one OS, LT; Whence all comes, Where-

- to all ... [unattested] TCA 18:11;
 Whence all comes, whereto all ...
 [unattested] TCA 16:12; whence
 all comes, whereto all ... [unattest-
 ed] MLC ('An Introduction to the
 Language of the Rhennes', p. 11);
 whence we came and whence we ...
 [unattested] MLC ('Ecology as a
 Spiritual Quest', p. 1)
- Teachings 3:27 The first is called by the name of
 wisdom, the second by the name of
 folly.] OS, AAV; The first is called
 by the name of folly. LT
- Teachings 3:29 wellsprings ... wellsprings] OS,
 AAV; well-springs ... well-springs
 LT
- Teachings 3:31 outweave; both] AAV, LT; outweave,
 both OS
- Teachings 3:32 their time] AAV, LT; there time OS
- Teachings 3:33 Her ... Her craft. She doth] OS;
 Her ... Her craft. Doth AAV; her ...
 Her craft. She doth LT
- Teachings 3:35 being] OS, AAV; Being LT
- Teachings 3:36 she ... her ... she ... her] LT; She ...
 Her ... She ... Her OS, AAV

Teachings 3:37	she ... she] LT; She ... She OS, AAV
Teachings 3:38	she ... her ... her] LT; She ... Her ... Her OS, AAV
Teachings 3:39	she ... her] LT; She ... Her OS, AAV
Teachings 3:40	her ... she] LT; Her ... She OS, AAV
Teachings 3:41	she ... she] LT; She ... She OS, AAV
Teachings 3:42	she ... she ... she] LT; She ... She ... She OS, AAV
Teachings 3:43	she performeth and ... directed; LT; She performeth, and ... directed; OS; She performeth, and ... direct- ed. AAV
Teachings 3:44	by these doth she take ... she] LT; by these She doth take... She OS; By these She doth take ... She AAV
Teachings 3:45	beginning, nor ... harmonious; She] LT; beginning nor ... harmonious, She OS, AAV
Teachings 3:46	Her] LT; her OS, AAV
Teachings 3:46–7	The LT has no section break here.

Variorum

Teachings 3:48	hold'st] OS, AAV; holdest LT Scansion.
Teachings 3:49	have governance LT; have thou governance OS, AAV
Teachings 3:52	hold'st] OS, AAV; holdest LT Scansion.
Teachings 3:54	away, and] AAV, OS; away and LT
Teachings 3:56	have governance] LT; have thou governance AAV, OS
Teachings 3:61–3	garden of ... step] LT; garden to ... steps OS, AAV
Teachings 3:65	together; as LT; together, as OS, AAV
Teachings 3:66	high-road] OS, AAV; highroad LT
Teachings 4	The Sermon of the Apple-Seed] AAV, KM; The Sermon of the Apple Seed OS
Teachings 4:8	shall the spheres ... earth; so ... all these in] OS, AAV; shall all the spheres ... earth, so ... all these things in LT
Teachings 4:12–13	Whom ... flows. ¹³ And] E; whom ... flows. ¹³ And OS, AAV; Whom ... flows, ¹³ and LT

- Teachings 4:13–14 unbeing; and ... to know is ...
beyond knowledge] OS; unbeing;
and ... to know Her is ... beyond
knowing AAV; unbeing, and ... to
know is ... beyond knowledge LT |
The AAV's reading of 'knowing' may
be supported by the reflex of this
verse in the Silver Star prayer, 'be-
yond all knowing is the splendour of
your Light'. The addition of 'Her',
however, appears likely to be a scribal
clarification.
- Teachings 4:15 can not ... given to you] OS, AAV;
cannot ... given you LT
- Teachings 4:20 the tree] OS, AAV; a tree LT
- Teachings 4:21 as the music] OS, LT; even as the
music AAV
- Teachings 4:22 Therefore when ... time or of the
spheres] OS; Therefore when ...
time, of seasons or the spheres AAV;
Therefore, when ... time or of the
spheres LT
- Teachings 4:23 souls ... soul and] LT; soul ... soul,
and OS, AAV
- Teachings 4:26 from the seed of a nettle] AAV, LT;
from a nettle OS

Variorum

Teachings 4:27	things] AAV, LT; thing OS
Teachings 4:32	My Mother] LT; my Mother OS, AAV
Teachings 4:33	Therefore know ... sacred] OS, AAV; Therefore, know ... Sacred LT
Teachings 4:34	soul; and] OS, AAV; soul, and LT
Teachings 4:35	sacred ... truth] AAV; Sacred ... truth LT; sacred ... Truth OS
Teachings 4:35–6	The print AAV places a line break between these verses. The online version at COMG makes no special note.
Teachings 4:36	sacred] OS, AAV; Sacred LT
Teachings 4:38	give to you] OS, AAV; give you LT
Teachings 4:39	Truth, therefore you] OS, AAV; Truth; therefore, you LT
Teachings 4:43	Truth, be] LT; Truth; be OS, AAV
Teachings 5	This clew does not appear in the AAV.
Teachings 5:1	kear, so, when] OS; kear, so when LT
Teachings 5:5	this earth; but] OS; this world, but LT

Teachings 5:8	kears, and] OS; kears and LT
Teachings 5:11	Therefore, it] LT; Therefore it OS
Teachings 5:12	shines, and ... can not] OS; shines and ... cannot LT
Teachings 5:14	Me and] OS; Me, and LT
Teachings 5:18	these loves ... these loves] LT; these three loves ... these loves OS
Teachings 5:21	others] OS; other LT
Teachings 5:25	children] LT; Children OS
Teachings 5:33	spirit] LT; Spirit OS
Teachings 5:38	together, they] OS; together they LT
Teachings 5:39	therefore ask] OS; therefore, ask LT
Teachings 6:1	Unless your souls be ... children ... children ... attain liberation] OS, AAV, LT; Unless your souls be ... [unattested] KM; Let your souls be ... children ... children ... [unattested] MLC ('The Planetary Principles', p. 21); Unless your souls are ... children ... children ... attain liberation TCA 5:24; unless your souls be ... childer ... childer ... attain to Liberation TCA 14:10; [unattested] [y]our souls be ... children ...

	children ... [unattested] TCA 13:11 TCA 14:10's variant capitalization likely the result of quoting this line within another sentence. TCA 13:11 paraphrases the quotation as a first person exhortation in a sermon.
Teachings 6:3	life, of ... moon, by which] OS, AAV, LT; life; of ... moon, of all the movements of the starry heavens by which TCA 5:5
Teachings 6:3–4	governed, ₄ and] OS, LT; governed ₄ and AAV
Teachings 6:5	music to which] OS, LT, AAV; music, to which MLC ('Ecology as a Spiritual Quest ', p. 1)
Teachings 6:6	fixing] AAV, MLC ('Ecology as a Spiritual Quest ', p. 1); making OS, LT
Teachings 6:10	Wholeness] OS, AAV; wholeness LT
Teachings 6:12–22	These verses are not attested in the AAV.
Teachings 6:13	an expression] OS; the expression LT LT reading based on LMS; LTS agrees with OS.

Teachings 6:15–16	existence; ₁₆ and] OS; existence, ₁₆ and LT
Teachings 6:17	maid] LT; maiden OS
Teachings 6:18	barren; yet] LT; barren yet OS
Teachings 6:22	soul; and ... thought] E; soul and ... thought M; soul; and ... thoughts LT
Teachings 6:23–24	harmony. ₂₄ She] OS, LT; harmony ₂₄ She AAV
Teachings 6:25	Heaven; therefore live] E; Heaven; therefore, live LT; heaven; therefore live OS, AAV
Teachings 6:26	profane call] AAV; profane world call OS, LT ‘World’ interrupts the anapæstic scansion of the line and is likely a clarifying scribal addition influenced by the wording of the previous verse.
Teachings 6:30	evanish ... soul ... thousandfold] E; evanish ... spirit ... thousandfold AAV; vanish ... soul ... thousand- fold LT; evanish ... soul ... thou- sand fold OS
Teachings 6:35	pursues earthly riches prepares ... poor can be rich] OS, LT; pursues

- only earthly riches prepares ... poor in soul can be rich in spirit AAV
- Teachings 6:38 Therefore walk] OS, AAV; Therefore, walk LT
- Teachings 6:39 honour; that] AAV, LT; honour, that OS
- Teachings 6:40–2 These verses are not attested in the AAV.
- Teachings 6:40 yours is the OS; there is the LT | LT reading based on LMS; LTS agrees with OS.
- Teachings 6:41 terror] OS; error LT
- Teachings 6:43 tunes, nor] LT; tunes; nor OS, AAV; tunes. Nor MLC ('The Normal Life')
- Teachings 6:44 Therefore be you ... Eternity, and] OS, AAV; Therefore, be you ... Eternity, and MLC ('The Normal Life'); Therefore, be you ... Eternity and LT
- Teachings 6:45 the mirror] OS, AAV, LT; a mirror MLC ('The Normal Life')
- Teachings 6:47 your truth] OS, AAV; your Truth LT

Teachings 7	This clew does not appear in the AAV.
Teachings 7:1	souls] OS; soul LT
Teachings 7:4	practice] OS; practise LT
Teaching 7:7	Therefore the] OS; Therefore, the LT
Teachings 7:10	Light, saying] OS; Light saying LT LT reading based on LMS; LTS agrees with OS.
Teachings 7:12	any thing] OS; anything LT
Teachings 7:13	Therefore, set yourselves] LT; Therefore set yourself OS
Teachings 7:15	Therefore pray] OS; Therefore, pray LT
Teachings 7:16	light; and OS, TCA I3:2; Light, and LT LT reading based on LMS; LTS agrees with OS.
Teachings 7:17	Therefore, go] LT; Therefore go OS
Teachings 7:22	lived a race] LT; lived once a race OS
Teachings 7:26	was neither] LT; was dwelt neither OS

Variorum

- Teachings 7:29 too close] **LT**; to close **OS**
- Teachings 7:31 that she] **LT**; that that she **OS**
- Teachings 7:32 all] **OS**; of all **LT**
- Teachings 7:33–4 Surely you are ... ³⁴... Surely you are
... those at the front] **E**; Surely you
are ... ³⁴... Surely you are ... those
that are at the front **LT**; sure you are
... ³⁴... surely you are ... those at the
front **OS**
- Teachings 7:40 of mortality ... foredoomed] **E**; of
mortality ... fore-doomed **LT**; or
mortality ... foredoomed **OS**
- Teachings 7:46 a little into] **LT**; a little while into
OS
- Teachings 8:2 canst thou ... thou art Hers?
For ... the cosmos is thine.] **Olga**
Lotar ('Steps for Drawing Up a
Sacred Calendar', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/I00>>); canst thou ... thou
art Hers, for ... the cosmos is thine.
OS, LT; canst thou ... thou art
Hers? For ... the creation is thine.
AAV; canst thou ... thou art Hers?

For ... the cosmos is Thine. **TCA 8:20**

Teachings 8:5 tone except ... put thyself ... thou render ... servest thou] **OS**; tone, except ... put thyself ... thou renderest dost thou serve **LT**; tone except ... place thyself ... thou render ... servest thou **AAV**

Teachings 8:6 Walk in **LT**; Walk thou in **OS**, **AAV**

Teachings 8:7–9 Verses 7–8 do not appear in the LMS, which numbers v. 9 as v. 7 and then skips to v. 10, which it reads and numbers identically with all other text types.

Teachings 8:13 authority, for] **OS**, **LT**; authority of herself, for **AAV**

Teachings 8:14 priestess ... princess ... has authority ... thy lady ... thy Lady in she] **TCA I4:6**; princess ... priestess ... has themis (authority) [unattested] **MLC** ('The Inner Meaning of Chess', p. 9); priestess ... princess ... has authority ... thy lady ... thy Lady in her **AAV**; priestess ... princess ... has authority ... your lady ... your Lady in she **OS**; priestess ... princess ... has authority ... your

- lady ... your Lady in she **LT** | See also v. 20.
- Teachings 8:16 This verse is not attested in the **LT**, which numbers verse 17 as 16 and then skips in numbering directly to 18.
- Teachings 8:18 agreement; where] **LT**; agreement, where **OS, AAV**
- Teachings 8:20 authority] **OS, AAV, LT**; themis **MLC** ('The inner meaning of chess', p. 9) | See also v. 14.
- Teachings 8:22 party ... to another ... athamë] **E**; party ... to another ... anathema **LMS**; a party ... to the other ... athamë **AAV**; party ... to the other ... anathemis **OS**; party ... to another ... anathemis **LTS**
- Teachings 8:23–4 Her; and ... Truth, ₂₄yea] **E**; Her; and ... Truth, ₂₄Yea **OS, AAV**; Her; and ... Truth, ₂₄Yea **LT**
- Teachings 8:25 For though in this place ye seem but a few ... time;] **OS, LT, AAV**; Though in this place you seem to be a few ... time, **TCA 8:23, Olga Lotar** ('Steps for Drawing Up a Sacred Calendar', n.d., <<http://>

dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/100>)

- Teachings 8:27 In truth thou art] **OS, LT, AAV**; In truth you are **TCA 8:23**
- Teachings 8:28 And thou art one . . . thy sister] **OS, LT, AAV**; And you are one . . . your sister **TCA 8:23**
- Teachings 8:29–30 freedom. ³⁰But] **LT**; freedom; ³⁰but **OS, AAV**
- Teachings 8:31 evil; their freedom is but illusion] **LT**; evil, their freedom is but an illusion **OS, AAV**
- Teachings 8:32–4 Let the brother obey the sister, and the younger sister obey the elder. Let the child obey the mother and the husband obey the wife. ³³Let the wife obey the lady of the household. Let the lady of the household give obedience to the priestess; let the priestess give obedience unto Me. ³⁴Let the maid obey the mistress, let the pupil obey the ranya.] **OS, LT**; Let the brother obey the sister and the younger sister obey the elder. Let the child obey the mother, let the husband obey the wife. ³³Let the

wife obey the lady of the household, let the lady of the household obey the priestess: let the priestess give obedience unto Me. ³⁴[unattested] **TCA I4:I9**; Let the maid obey the mistress, let the mistress obey the countess, let the countess obey the duchess, let the duchess obey the rayin. ³³Let the rayin obey the empress, let the empress give obedience unto Me. ³⁴Let the younger sister obey the elder, let the child obey the mother, let the mother obey the priestess, let the priestess give obedience unto Me. Let the pupil obey the ranya, let the scholar obey the rani. **AAV**

Teachings 8:35

mistress] **OS, LT**; Mistress **AAV**

Teachings 8:36

enfold] **OS, AAV, LT**; infold **TCA I4:I9**

Teachings 8:37–8

hands ... that. ³⁸She giveth ... toss her upon the storm. They raise her up only] **E**; hand ... that. ³⁸She giveth ... toss her up only **LT**; hands ... that; ³⁸She giveth ... toss her upon the storm. They raise her up only **OS, AAV**

- Teachings 8:41□ 2 Me unto ... heaven; ₄₂a] OS, AAV;
Me, unto ... heaven. ₄₂A LT
- Teachings 8:43 lift up each] OS, AAV; lift each LT
- Teachings 8:44 maid ... thamë and ... be broken
and her heart be turned to ice, ₄₅let
... has] E; maid ... themis, and ...
be broken, and her heart be turned
to ice, ₄₅let ... has LT; maiden ...
thamë and ... is broken her heart
is turned to ice; ₄₅let ... has AAV;
maiden ... themis and ... is broken
her heart is turned to ice; ₄₅let ...
has OS
- Teachings 8:47–8 they ... Mother, ₄₈truly, the] LT;
them ... Mother; ₄₈Truly the AAV;
them ... Mother; ₄₈truly the OS
- Teachings 8:49 harmony, in] LT; harmony; in OS,
AAV
- Teachings 8:50 rended] AAV, LT; rendered OS |
The SMRM here deviates from the
LT to agree with OS.
- Teachings 8:51 rests .. bears ... banner;] OS; resteth
... beareth ... banner; AAV; resteth[/
rests] ... beareth[/bears] ... banners,
LT | 'Rests' preferred to 'resteth' for
consistency of iambic scansion.

Variorum

- Teachings 8:52 the dark queen doth make ... rent from its] **AAV**; Irkalla makes ... tortured from its **OS**; Irkalla maketh[/makes] ... tortured from her **LT**
- Teachings 8:53 her? Truly] **AAV**; her; truly **OS, LT**
- Teachings 8:54 times ... thee **OS, AAV**; times ... ye[/you] **LT**; days ... ye **TCA 18:11**
- Teachings 8:55–6 land? ⁵⁶That ... earth?] **NCUV**; land, ⁵⁶that ... earth. **LT**; land. ⁵⁶That ... earth. **OS, AAV**
- Teachings 8:58–9 blood; ⁵⁹for ... devours her children and casts her servants] **OS, LTS**; blood. ⁵⁹For ... doth devour her children, and casteth her children] **TCA 18:11**; blood; ⁵⁹for ... doth devour her children and casteth her children **LMS**; blood; ⁵⁹for ... doth devour her children and casteth her servants **AAV** | The **SMRM** deviates here from both the **LMS** and the **LTS** to agree with the **AAV**.
- Teachings 8:60 what] **OS, LT**; whatso **AAV**
- Teachings 8:62 My ... tread thou the] **E**; My ... tread the **LT**; thy ... tread thou the **OS, AAV**

Teachings 9	Thoughts of the Mind] KM, AAV; The Teachings of the Daughter OS The SMRM agrees with the OS.
Teachings 9:5	material things load] OS, LT; the things of clay burden AAV
Teachings 9:6	are; and] AAV; are real and OS, LT
Teachings 9:7	into every place] AAV; in every place OS, LT
Teachings 9:9	harm] AAV; damage OS, LT
Teachings 9:10	This verse appears only in the LT and the SLM. The OS and the AAV skip directly from v. 9 to v. 11, leav- ing a gap in their numbering. The LTS numbers a v. 11 mid-phrase with the word ‘invite’, and then labels what is v. 11 in all other editions as 12, with accordingly heightened numbering for vv. 11–12.
Teachings 9:11	away, nor] AAV; away nor OS, LT
Teachings 9:13	thoughts?] AAV; thoughts. OS This verse is not attested in the LT. No gap is left in the numbering, which therefore re-synchronizes with other copies of the text after the variance in vv. 11–12.

Variorum

Teachings 9:14	The LT includes this verse as part of v. 12 (v. 13 in ECE numbering), causing the numbering to skip from v. 12 to v. 15.
Teachings 9:15	does ... distorted and] OS, LT; does ... misshaped, and AAV
Teachings 9:19	matter ... be clear] LT; matter ... be made clear OS; clay ... be made clear AAV
Teachings 9:19–20	The OS places a section break here.
Teachings 9:21	Therefore speak ... ill-speaking] E; Therefore speak ... ill speaking, but OS; Therefore speak ... ill speaking; but AAV; Therefore, speak ... ill-speaking, but LT
Teachings 9:22	soul, and] OS, AAV, LT; soul and TCA 13:11
Teachings 9:23	prayers; speak] AAV; prayers, speak OS, LT
Teachings 9:24	she ... ages governs ... noontide] OS, AAV; She ... ages, governs ... noon-tide LT
Teachings 9:24–5	The OS places a section break here.
Teachings 9:26	heaven] OS, AAV; Heaven LT

- Teachings 9:27 matter ... and the darkness] OS;
 matter ... and with the darkness LT;
 clay ... and the darkness AAV
- Teachings 9:28—9 lights upon ... shows forth the
 conflict between evil and the Good
 ... truth; ²⁹neither ... does a star ...
 cosmos] OS; lights upon ... shows
 forth the conflict between evil and
 the Good ... truth; ²⁹neither ...
 does a star ... firmament AAV;
 lights on ... shows forth the conflict
 between evil and the Good ... truth;
²⁹neither ... does a star ... cosmos
 LT; lights upon ... shadows forth
 the conflict of evil with the Good
 ... truth, ²⁹neither ... does a comet
 ... cosmos TCA 4:2 | TCA's version
 is a paraphrase contained within a
 meditation. It is unclear whether it
 witnesses an alternative text type.
- Teachings 9:30 which knows ... shows] OS, LT;
 that knows ... shows AAV
- Teachings 9:32 cast up upon ... shore?] AAV, LT;
 cast upon ... shore? OS
- Teachings 9:35 I am between the dancer and the
 dance] OS, TCA 10:19–20, MLC
 ('The Planetary Principles', p. 10),

	LT; I am between the music and the song AAV
Teachings 9:36	search for Me] OS, LT; seek what lies within, AAV
Teachings 9:37	in all] OS, AAV; within all LT
Teachings 10	This clew does not appear in the AAV.
Teachings 10:1	not the sacrifice ... not delight] OS; not sacrifice ... not delight LMS; not the sacrifice ... no delight LTS
Teachings 10:2	every living thing, and ... maid] LT; every living thing and ... maiden OS; every creature [unattested] TCA I3:9
Teachings 10:3	Therefore, for] LT; Therefore for OS
Teachings 10:6	whatever you shall cast] OS, LT, AAV; everything you cast TCA 7:9
Teachings 10:10	by darkness] LT; by the darkness OS
Teachings 10:15–16	shadows, ¹⁶ but ... white, more lovely than the sun.] OS; shadows. ¹⁶ But ... more lovely than the sun LT; [unattested] white, brighter than the sun Sr Sophia Ruth, 'Re: A Filian-

**ic Philosophy for Life’, IDD, 10
December 2016** | Madria Olga’s
quotation of the line (quoted by Sr
Sophia Ruth in the source given)
leaves unclear whether the source is
Teachings 2:19 or Teachings 10:16.

- Teachings 10:17–20 Perfection. ¹⁸Therefore, matter ...
Reality ... things. ²⁰And ... only,
so before] **E**; Perfection, ¹⁸therefore
matter ... Reality ... things; ²⁰and
... only; so, before **OS**; Perfection.
¹⁸Therefore, matter ... reality ...
things. ²⁰And ... only, so before **LT**
- Teachings 10:22 watch the shadow-play] **OS**; watch
shadow-play **LT**
- Teachings 10:25 presence] **OS**; Presence **LT**
- Teachings 10:26 whole] **LMS**; Whole **OS, LTS**
- Teachings 10:27 path ... it] **OS, TCA 7:22**; Path ...
It **LT**
- Teachings 10:39–40 thirst, ⁴⁰for] **OS**; thirst. ⁴⁰For **LT**
- Teachings 10:42 no thing] **OS**; nothing **LT**
- Teachings 12:1 anything] **OS, AAV**; any thing **LT**
- Teachings 12:2 But within ... cosmos,] **LT**; But
within ... cosmos; **OS, AAV, Green**

- (p. 418); But in ... cosmos. TCA 7:23; Within ... cosmos. TCA 9:21
- Teachings 12:3 for ... vast as all the] LT, Green (p. 418); for ... vast as the OS, AAV; For ... vast as all the TCA 7:23, TCA 9:21
- Teachings 12:4 temple] OS, AAV, LT; Temple MLC ('The Inner Meaning of Chess', p. 4)
- Teachings 12:5 smaller than the seed of an apple; and the seventh part of the seed of an apple, and ... remains can be nor seen] E; smaller than the seed of an apple; and the seventh part of the seed of an apple, and ... remains can be seen OS, AAV; smaller than the seed of an apple, and ... remains can be nor seen LT; smaller than the seventh part of the seed of an apple, and ... remains can be nor seen MLC ('The Inner Meaning of Chess', p. 4);
- Teachings 12:6 temple] OS, AAV, LT; Temple MLC ('The Inner Meaning of Chess', p. 5)
- Teachings 12:7 is as vast as all the] LT; is as vast as the MLC ('The Inner Meaning of

- Chess', p. 5); is vast as all the OS,
AAV
- Teachings 12:8 temple ... temple of the Spirit] OS,
AAV, LT; Temple ... Temple of the
spirit MLC ('The Inner Meaning
of Chess', p. 5)
- Teachings 12:9 About] OS, LT, AAV; about TCA
9:21 | The LT and AAV make this
verse its own paragraph.
- Teachings 12:10 Know ... heart, and ... therein; for
... temple,] OS, LT, AAV; know ...
heart and ... therein, for ... Temple.
TCA 9:21
- Teachings 12:12–13 Spirit. And you are ... temple of
your] OS, AAV, LT, TCA 11:7;
Spirit, and thou art ... temple of thy
TCA 17:20–I; Spirit, and thou art
... Temple of thy TCA 15:21
- Teachings 12:14 She Who is] LT, TCA 11:7; She
who is OS, AAV
- Teachings 12:15 this Sweetness; and all beauty is the
pale and dimmed reflection of this
Beauty; and all music ... this Music]
E; this Sweetness; and all Beauty is
the pale and dimmed reflection of
this Beauty; and all music ... this

- Music OS, AAV, TCA 11:7; this
sweetness; and all beauty is the pale
and dimmed reflection of this Beau-
ty; and all music ... this Music LT;
Her sweetness; and all music ... Her
Music TCA 15:10
- Teachings 12:19 joy] OS, AAV; your joy LT
- Teachings 12:22 Therefore, place] LT; Therefore
place OS, AAV; Place your TCA
13:2 | TCA quotes the passage in
isolation as a meditation, and the ab-
sence of 'Therefore' may, accordingly,
not be a true variant.
- Teachings 12:23 yourselves ... yourselves] TCA 13:2;
yourself ... yourselves OS, AAV;
yourself ... yourself LT
- Teachings 12:24 To ... cast down, but] OS, AAV,
LT; to ... cast down and TCA
12:21 | TCA's variant appears attrib-
utable to adaptation for the context
of the sentence in which it is quoted.
- Teachings 12:25 Mother's ... raised Me] OS, AAV,
LT; mother's ... raised me TCA
13:2

- Teachings 13:1 weary with ... hurt, come] **LT**;
weary of ... hurt: come **AAV**; weary
with ... hurt; come **OS**
- Teachings 13:4 protection in ... Me; be] **LT**; pro-
tection in ... Me, be **OS**; protection
beneath ... Me, be **AAV**
- Teachings 14 The Single Truth] **KM**; Cry Madria!
LT; Cry Marya **AAV** | This clew is
unattested in the OS.
- Teachings 14:1 Cry Madria! Mother! and ... illusion
thou] **E**; Cry Marya; Mother; and
... illusion, thou **AAV**; Cry Madria
! Mother ! (unattested) **KM**; Cry
Madria ! Mother; And ... illusion,
thou **LT** | Sr Sophia Ruth reported
'Cry Madria!' as the form found also
in the handwritten copy kept at Bur-
tonport (personal communication,
30 September 2017). She attributed
this to the Madrians' not having had
a personal name for the Celestial
Mother, which would suggest that
'Cry Marya' is an Aristasian gloss.
A personal name for the Mother is
given as 'Mari' in the BoR (p. 22),
however.

Variorum

- Teachings 14:4 Spirit My Mother] OS, LT, AAV;
Spirit, My Mother TCA 7:17
- Teachings 14:5 existeth ... existeth] OS, LT, AAV;
exists ... exists TCA 7:17
- Teachings 14:8 fragments: who] AAV; fragments;
who LT
- Teachings 14:10 The AAV makes the second sentence
v. 11, with accordingly heightened
numbering thereafter.
- Teachings 15 This clew appears only in the LT
and the SLM. In the LMS, this clew
alone bears a title, as well as corner
scrolls, and is in a different hand-
writing.
- Teachings 15:7 Kyria, we ... foolish for] E; Kyria
we ... foolish for LMS; Kyria, we ...
foolish, for LTS
- Teachings 15:11 In the LMS, the final verse of this
clew contains the coda 'Inanna is
the Queen of Heaven', set as its own
paragraph. This is absent from the
LTS, and appears to be a scribal note
erroneously incorporated into the
text itself.
- Teachings 16 This clew does not appear in the
AAV.

Teachings 16:5	give] LT giver OS
Teachings 16:8	her mother] OS ; the mother LT
Teachings 16:9	child; I] LT ; child: I OS
Fragments 2	north wind ... and the galaxies] TCA 8:2; North wind ... and galaxies Olga Lotar ('Steps for Drawing Up a Sacred Calendar', n.d, < http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/100 >)
Fragments 4	In past editions of the ECE, Fragment 4 was a line attributed to 'the Goddess' (MLC, 'Intellect Against Intellectualism', p. 2): 'Fear not the unknown, for I am the unknown.' Sr Sophia Ruth (personal communication, 19 December 2018) has identified this line, however, as originating in Olivia Robertson's <i>Dea: Rites & Mysteries of the Goddess</i> (1980), specifically the 'Oracle of the Goddess Nuit'. Olivia Robertson was a member of Lux Madriana in its early years and some of her liturgical materials received positive reviews in TCA (4:28), crediting the poetry and artistry of her work,

though stopping short of regarding it as sacramentally valid. It therefore seems reasonable to suppose, as Sr Sophia Ruth has, that the attribution of these words within the MLC document is not intended to mark them as revealed scripture but merely to acknowledge the poetic ‘voice’ ascribed to them within the context of Lady Olivia’s original work.²⁴⁹ They have, accordingly, been removed from Appendix A since the fourth edition and the numbering of all subsequent fragments has been adjusted.

Fragments 7

Sai Werdë’s E; Moira’s TCA 19:10

Fragments 8

Sun, Whose] Olga Lotar (‘Steps for Drawing Up a Sacred Calendar’, n.d, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/100>>); Sun Whose TCA 12:2, TCA 13:19

249 In support of this it may also be noted that the original contexts of the other fragments ascribe all of them to ‘the Teachings’, except the current Fragment 4, which nonetheless is credited as ‘our Lady’s words’ (TCA 18:23). The attribution of the text from the ‘Oracle of the Goddess Nuit’ as simply being spoken by ‘the Goddess’ thus differs from the attribution of all other fragments.

THE TYPIKON

- Catechism 7 The Short Catechism presented on the COMG begins Section II after this question.
- Catechism 44 creatures which express them] E; creature which express them Cat
- Morning Offering work ... as though ... Your divine hands ... energy, that ... the beautiful] Cat; thing ... as if ... Your own Divine hands ... energy and grant that ... all that is beautiful '[Prayers & Affirmations]', <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/80>>, p. 3)
- Evening Prayer An Evening Prayer] Cat; Prayer on Sleeping AAV
- Evening Prayer Mother ... one, and yet ... than I; receive my spirit at the ending of the day, and protect her] Cat; Celestial Mother ... one, yet ... than I do, please receive my spirit and protect it '[Prayers & Affirmations]', <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/80>>, n.d. p. 3)

- 'Making the Pentacle' Making the Pentacle] **Cat, MLC***;
The Pentacle, or Sacred Star
Olga Lotar ('The Procedure
for Devotions', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/79>>, p. 3)
- 'Making the Pentacle' The Pentacle is] **Cat, Olga Lotar**
(**'The Procedure for Devotions'**,
n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/79>>, p. 3); The
Pentacle, sometimes called the Penta-
gram of Isis, is **MLC***
- 'Making the Pentacle' five-pointed star of Dea (the Madri-
an Rosary, the archetype of the
Rosaries now used by all the world
religions, has one decade for each
point of the Pentacle, or for each
petal of the Rose—hence its name)]
E; five-pointed star of the Goddess
(the Madrian Rosary, the archetype
of the rosaries now used by all the
masculist world religions, has one
decade for each point of the Pentacle,
or for each petal of the Rose—hence
its name) **Cat**; five-pointed star of
the Goddess **Olga Lotar** (**'The
Procedure for Devotions'**, n.d.,

<<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/79>>, p. 3); five-pointed star of the Goddess and incorporates the number five which is central to our Lady's devotion (the Madrian Rosary, the archetype of the Rosaries now used by all the world religions, has one decade for each point of the pentacle, or for each petal of the Rose—hence its name) MLC*

- 'Making the Pentacle' form the Pentacle over oneself, one] E; to form the Pentacle, one Cat, Olga Lotar ('The Procedure for Devotions', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/79>>, p. 3); to form the pentacle over oneself, one MLC*
- 'Making the Pentacle' right shoulder, then] E; right shoulder; then Cat, Olga Lotar ('The Procedure for Devotions', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/79>>, p. 3); right shoulder, and then MLC*
- 'Making the Pentacle' finally the forehead again.] Cat, Olga Lotar ('The Procedure

for Devotions', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/79>>, p. 3); finally the forehead. Having practised it once to twice, one usually finds that the gesture comes surprisingly naturally, naturally. MLC*

'Making the Pentacle' symbolisms of the Pentacle] Cat, Olga Lotar ('The Procedure for Devotions', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/79>>, p. 3); symbolisms of the pentagram MLC*

'Making the Pentacle' represents the fifth element: Spirit, and the fifth season, Moura. The other elements are arranged sunwise (clockwise) around the remaining points in order of the seasons: Water (Spring), Fire (Summer), Earth (Autumn) and Air (winter). See diagram. Cat, Olga Lotar ('The Procedure for Devotions', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/79>>, p. 3); represents Spirit or Moura, and the other elements are arranged around the remaining

points in a clockwise direction in the order of the seasons. MLC* | MLC* does not follow this sentence with a paragraph break.

- 'Making the Pentacle' forming of the Pentacle] Cat, Olga Lotar ('The Procedure for Devotions', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/79>>, p. 3); forming of the Pentagram MLC*
- 'Making the Pentacle' the descent into matter] Cat, Olga Lotar ('The Procedure for Devotions', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/79>>, p. 3); the fall of humanity into matter MLC*
- 'Making the Pentacle' Easter element] Cat, Olga Lotar ('The Procedure for Devotions', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/79>>, p. 3); Easter symbol MLC*
- 'Making the Pentacle' She brings us] Cat, Olga Lotar ('The Procedure for Devotions', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/79>>, p. 3); MLC*

[org/s/digital-archives-for-filianic-studies/item/79](http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/79)>, p. 3); she brings us MLC*

‘Making the Pentacle’ love – to “the Rose] Cat, Olga Lotar (‘The Procedure for Devotions’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/79>>, p. 3); love – “the Rose MLC*

‘Making the Pentacle’ As well as its devotional value, the Pentacle can form a barrier against harmful spiritual and psychological influences, and can be a means of drawing to oneself spiritual energy. The pentacle should be made before prayer in order to banish evil influences and to attune oneself to Dea, and after prayer in order to ‘seal’ one’s devotion. / One very effective visualisation, having made the Pentacle, is to envision a small flame at the tip of each point. Allow these to grow in size until their bases meet at the centre of the Pentacle. Thus each is a fiery petal of one great Rose of flame. This is particularly apt for the final decade of the Rosary, when completing the Great Pentacle and contemplating the Mystery of the

Rose of the World.] E; As well as its devotional value, the Pentacle can form a barrier against harmful spiritual and psychological influences. / One very effective visualisation, having made the Pentacle, is to envision a small flame at the tip of each point. Allow these to grow in size until their bases meet at the centre of the Pentacle. Thus each is a fiery petal of one great Rose of flame. This is particularly apt for the final decade of the Rosary, when completing the Great Pentacle and contemplating the Mystery of the Rose of the World. **Cat**; The pentacle should be made before prayer in order to banish evil influences and to attune oneself to the Goddess, and after prayer in order to 'seal' one's devotion. At other times, the making of the pentacle can form a barrier against harmful spiritual psychological influences, and can be a means of drawing to oneself spiritual energy. **MLC**; As well as its devotional value, the Pentacle can form a barrier against harmful psychic influences. **Olga Lotar** ('The Procedure for Devotions', n.d.,

<<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/79>>, p. 3)

- ‘Making a Shrine’ CELEBRANT dips three fingers into consecrated water and makes the Pentacle over the shrine] E; dips three fingers into consecrated water and makes the Pentacle over the shrine **MLC**; dips three fingers into consecrated water and makes the Pentacle over the shrine **RoS**
- ‘Making a Shrine’ and the glory] **RoS**; and of the glory **MLC**
- ‘Making a Shrine’ C: Beloved Kyria, etc. (Rosary Prayer) / (all say the Rosary)] **RoS**; (all say the Rosary) **MLC**
- ‘Making a Shrine’ or else curtained off] **MLC**; or else curtained of **RoS**
- Intro. to Rite of Sacr. 14th Maia; Exaltation] E; 14th Maia; **Exultation** **RoS**
- Rite of Sacrifice CELEBRANT dips two fingertips] E; She dips two fingertips **RoS**
- Devotional Rite and there are none beside Her] E; and there is none beside Her **DoD** | The “is” reading conflicts with both the older Madrian text as found in

the Rite of Sacrifice as well as the text as found at the COMG, suggesting a transcription error in the preparation of the Devotional Rite text.

Devotional Rite

(Here follows the text from Scripture or Sacred Tradition.)] **E**; (Here follows the text from Scripture or Sacred Tradition. These will normally be taken from The Gospel of Our Mother God.) **DoD** | The context of the issue of *Daughters of Dea* in which the text of the Rite was published was largely to advertise the recent publication of *The Gospel of Our Mother God*, and this is therefore surmised to be a plug for the new publication, rather than a traditional part of the Rite's instructions.

Devotional Rite

Radiant Princess, Star of the Sea] **DoD**; Shining Inanna, Star of the Sea [**Special Prayers**], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/81>>

Devotional Rite

The foe who denies Her Godhead She overthrows] **DoD**; The foe who denies Her Godhead she over-

	throws AAV; The rich who deny Her Godhead find not contentment [Special Prayers], n.d., < http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/81 >
Devotional Rite	Firm-fixed is the destiny / Of the monarch who honours Her name] DoD, AAV These two lines are absent from Madria Olga's version.
Devotional Rite	praise Thee, compassionate Princess] DoD, AAV; praise Thee, beloved Inanna [Special Prayers], n.d., < http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/81 >
Communion Rite	CELEBRANT turns to each quar- ter] E; Turns to each quarter LMYG
Communion Rite	I believe that I am created from before the dawn of time by the one eternal Dea. / I believe that Dea is One and there are none beside Her, / And I believe that She is also Three. // I believe in the Mother, Who is pure Light, / the Creatrix of the earth and of the heavens / and of all the illimitable cosmos. // And I

believe in Her virgin Daughter, born of the virgin Mother, / the ruler of all the energies of creation, / Whose nature is perfect Love. // And I believe in She that stands beyond these Two, / Whose Name has not been spoken on this earth; / For She is the Beginning and the End, the First Principle and the Final Cause. the unoriginated Origin of being. // I believe that I was made a perfect creature; / and at the dawn of time my soul did turn from the Perfection of existence in the infirmity of her sovereign will; / And through this fault do I suffer the limitation of imperfect being. // I believe that the Daughter of Eternity gave Herself to be cast down into darkness and death. / I believe that She rose from death triumphant, / and reigns as Queen of Heaven. // I believe that through Her death the fault of my soul shall perish, / And I believe through Her triumphant life my soul shall rise renewed in her perfection, / that she may return to eternal communion with the one eternal Dea.] E; I know that I am created before the dawn of time /

By the Eternal One, Madria Dea; /
I know that She is One, and there
are none beside Her, / And I know
that She is also Three. // I know
the Mother, She who is pure Light;
/ The Creator of the earth and of
the heavens, / And of all the infinite
cosmos. // And I know Her Holy
Daughter, born of the Holy Mother;
/ She who rules all the energies of
creation, / Whose Nature is Perfect
Love. // And I know that there Is
She, Who stands beyond these Two,
/ Whose Name has not been spoken
upon this earth; / For She Is the
Beginning and the End, / The First
Principle and the Final Cause, / The
unoriginated Origin of being; / The
Great Mother of all that is and all
that is not; / She, Who Is. / I know
that I was made a perfect creature, /
And I know that at the dawn of time
my soul did turn from the Perfection
of existence, / That I may know of
the other things, for many things I
did not know; // And thus gathered
I infirmity of my sovereign will; / I
know that through this fault I needs
must suffer / The limitation of
imperfect being, to learn and know

the other things, / In the increase of
my knowledge; / For I know within
Her Divine Will, the darkness must
be known / To truly know the Light,
/ And the Dark beyond the light. //
And I know, that all Her Will might
Be, / That the Daughter of Eternity
/ Gave Herself to be cast down into
darkness and death. / I know that
She rose from death triumphant, /
And reigns as Queen of Heaven. //
I know that through Her death, the
fault of my soul shall perish; / And
I know through Her triumphant
Life, / That I may return to Eternal
Communion with the Eternal One, /
Madria Dea, / In the Completion of
the Wholeness of Her Will. **LMYG**
| Sources indicate that the longer
version of the Creed given here was,
as standard textual critical criteria
would also suggest, a later compo-
sition intended to 'clarify' certain
theological positions on the part
of particular Madrian households
(Lanides, personal communication,
15 April 2018). It is in light of this
information that the shorter, more
original form of the Creed has been
restored in the critical text.

Variorum

Communion Rite	Let us know the truth ... Ekklesia, and receive] E; Let we know the truth ... Ekklesia, receive LMYG Faced with an ungrammatical usage in the original text, the critical text favours the wording found in the same line of the Rite of Sacrifice and the Devotional Rite.
Communion Rite	The Blessings] E; The Blessings, at the Preparation LMYG
Communion Rite	The two sections, the Great Entry and the Dismissal, are presented in the original text as subsections of the overarching heading, "The Sacrifice and the Communion".
Communion Rite	Donation] E; Donation, at the Dismissal LMYG
Communion Rite	torchbearers of Your Delight] E; torchbearers of You Delight LMYG
Summer	reborn in her cycle] TCA 3:I4, TCA 7:I3; reborn in her season TCA 11:I3
Autumn	at once the most 'solid'] E; at one the most 'solid' TCA
Autumn	first day of Spring] E; first da of Spring TCA

Autumn	centre of a great] E; centre of of a great TCA
Lady Athene's Day	academe, for each person] E; academe, but also each person Olga Lotar ('Steps for Drawing Up a Sacred Calendar', n.d., < http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/100 >)
Wenver's Hunt	through] E; thourgh TCA
Daughter of Light	This text is also found in Madria Olga's hand ('Special Prayers'), but phrased in the singular and with 'Thou/Thee/Thy' in place of 'You/Your' throughout.
Daughter of Light	that reignest] Cat; that reigns AAV
Daughter of Light	Give us to learn] Cat; Give us to know AAV
Canticle of Dea	Daughter of Light: / Does not] E; Daughter of Light / Does not Cat; Mother of All: / Doth not AAV
Canticle of Dea	furthest spheres] LMB, AAV; farthest spheres TCA 7:9
Canticle of Dea	O, let my soul be chastened by her suffering; / O, let her care no longer

- for her pride; / O, let her cry to You in childlike trustfulness; / Let her be humbled by Your gentle light.]
Cat; O, let my soul be chastened by her suffering; O, let her cry to Thee in childlike trustfulness; Let her be humbled in Thy gentle light. AAV
- Canticle of Dea let her cry to Thee] [Special Prayers], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/81>>, AAV; let her cry to You
Cat
- Canticle of Dea humbled in Thy gentle light] [Special Prayers], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/81>>, AAV; humbled by Your gentle light
Cat
- Canticle of Dea so far as Thou art acting [Special Prayers], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/81>>, AAV; so far as You are acting] Cat, TCA 16:23
- Some Short Prayers I am Your child] Cat; I am Thy child
AAV

MADRIAN WRITINGS

- ‘Three Paths into...’ our daily lives] TCA; our lives MLC
- ‘Three Paths into...’ important, for] TCA; important, because MLC
- ‘Three Paths into...’ children of the earth] TCA; children of earth MLC
- ‘Three Paths into...’ MLC labels ‘the leading of the souls out of Hell’ as number five, and has no number six or number seven.
- ‘Three Paths into...’ describe the subtle] TCA; describe subtle MLC
- ‘Three Paths into...’ completely] TCA; entirely MLC
- ‘Adventuring Inwards’ repelled by prayer] TCA; repelled by prayers ‘[TCA Articles Kept by Madria Olga], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/I93>>
- ‘Adventuring Inwards’ one gets a sort of feeling about the false self] TCA; one gets a feeling about the false self ‘[TCA Articles Kept by Madria Olga], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/I93>>

- ‘Adventuring Inwards’ Let us make a start by considering some fundamental principles.] E; Detailed examinations of aspects of Madrian life will appear later in this series,* but let us make a start by considering some fundamental principles. TCA | This line formed its own paragraph in the original, with the indicated footnote leading to a comment reading: ‘This article is planned as the introduction to an occasional series on aspects of Madrian life. Contributions are welcomed (even tiny ones, because we may publish a collection of snippets).’ Such a series is not evident in the organization of later issues of TCA, and a different direction seems to have been taken.
- ‘Meaning of a Life’ Its purpose was not to increase] TCA; The purpose was not to increase ‘The Meaning of a Life’ (n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/93>>)
- ‘Meaning of a Life’ in last night’s dream] TCA; on last night’s dream ‘The Meaning of a Life’ (n.d., <<http://dafs.filianicstudies.org/s/digi->

- tal-archives-for-filanic-studies/
item/93>)
- ‘Meaning of a Life’ in the course of a life accomplish] TCA; in the course of a life accomplished ‘The Meaning of a Life’ (n.d., <<http://dafs.filanicstudies.org/s/digital-archives-for-filanic-studies/item/93>>)
- ‘Meaning of a Life’ life as a whole is the sowing] TCA; life as a whole was the sowing ‘The Meaning of a Life’ (n.d., <<http://dafs.filanicstudies.org/s/digital-archives-for-filanic-studies/item/93>>)
- ‘Meaning of a Life’ ubiquitous television] TCA; ubiquitous media ‘The Meaning of a Life’ (n.d., <<http://dafs.filanicstudies.org/s/digital-archives-for-filanic-studies/item/93>>)
- ‘Meaning of a Life’ But we must go further. We must build a lifestyle wholly in ðamë, cut off from the dissonant and jarring rhythms of profane society. We must return human life to She Who gave it. Madrian households and communities must become the nucleus of a new way of living. /

The task is not easy, but it is desperately urgent—and not only from our own standpoint.] TCA | These five sentences do not appear in the copy kept by Madria Olga ('The Meaning of a Life' (n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/93>>).

'Meaning of a Life'

crises which are rapidly approaching] TCA; crises which are rapidly engulfing us 'The Meaning of a Life' (n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/93>>)

'Meaning of a Life'

Sooner or later, the collapse must come. / What follows will either be a degeneration into black spiritual chaos, or a return to the true Source and meaning of life. And that may be in the hands of a very few.] TCA; Sooner or later, a collapse will be the result, unless people make the choice to return to the Goddess. 'The Meaning of a Life' (n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/93>>)

- ‘Symbolism: The Cave’ the foot of the Mountain] E; the foot of the mountain TCA
- ‘Road to the Future’ believed that] E; believed not only that MLC*
- ‘Road to the Future’ the real importance of the book was its impact ... root] E; the real importance of the was its impact ... route MLC*
- ‘Road to the Future’ order or thamë looks to the Centre, the spiritual essence, for ... toward the rim – the outer material accidents of things, the ‘facts’, as they call them. This ... does and thinks ... explanation of things ... question about the moon ... is a bit like ... chemicals and electrical impulses in your brain ... doesn’t really answer the question] E; order or themis looks toward the centre for ... toward the rim. And this ... does and thinks ... explanations of things ... question what, or why, is the moon, ... is a bit like ... chemicals in your brain and electrical impulses and so forth ... doesn’t really answer the question MLC*; order looks to the Centre, the spiritual essence, for ... toward the outer material accidents

- of things, the “facts”, as they call them. This ... does or thinks ... explanation of things ... question about the moon ... is like ... chemicals and electrical impulses in your brain ... doesn't answer the question
TCA
- ‘Road to the Future’ the sheer dead weight] MLC*; the dead weight TCA
- ‘Road to the Future’ times are manifesting themselves not only in a negative sense, but in a positive one as well] MLC*; times are not only negative but positive TCA
- ‘Fools’ Perspective’ no more than a by-product] E; no than a by-product TCA
- ‘The Three Caskets’ The Three Caskets] TCA; Cliona and the Three Caskets COMG
- ‘The Three Caskets’ “Greetings, mother,” called the maiden politely and the crone] TCA; “Rayati, good mother,” called the maiden politely, making reverence and the crone COMG
- ‘The Three Caskets’ at the farm over the hill ... thanks and over the hill was engaged at once] TCA; with Mother Holle at the farm over the hill ... thanks. /

Over the hill was a great farmhouse
where a silver-haired maiden sat
spinning. Her teeth were so great
and long that Cliona was tempted to
run away, but Mother Holle said: /
“I am Mother Holle. When I shake
out my feather-bed, the snowflakes
fly in the world. Be you not afraid,
for you may work for me; and if you
work well, you shall be rewarded.” /
And so Cliona was engaged **COMG**

- ‘The Three Caskets’ was fine ... The mistress of the
farm] **TCA**; was as fine ... Mother Holle
Holle **COMG**
- ‘The Three Caskets’ her mistress] **TCA**; Mother Holle
COMG
- ‘The Three Caskets’ Cliona’s mistress] **TCA**; Mother
Holle **COMG**
- ‘The Three Caskets’ Her mistress] **TCA**; Mother Holle
COMG
- ‘The Three Caskets’ her mistress] **TCA**; Mother Holle
COMG
- ‘The Three Caskets’ her mistress in wonderment ... But
Cliona would not answer her.] **TCA**;
Mother Holle in seeming wonder-

- ment ... But Cliona gave no answer.
COMG
- ‘The Three Caskets’ her mistress ... the caskets, gold,
silver and lead] TCA; Mother Holle
... three caskets, one of gold, one of
silver and one of lead COMG
- ‘The Three Caskets’ her mistress] TCA; Mother Holle
COMG
- ‘The Three Caskets’ like her sister] TCA; by Mother
Holle COMG
- ‘The Three Caskets’ The mistress ... her mistress ... her
mistress] TCA; Mother Holle ...
Mother Holle ... Mother Holle
COMG
- ‘The Three Caskets’ the mistress of the farm ... could
choose] TCA; Mother Holle ...
might choose COMG
- ‘The Three Caskets’ long life] TCA; long, long life
COMG
- ‘The Three Caskets’ Cliona and the Three Caskets: A
Metaphysical Commentary] E;
Inside the Story: A Metaphysical
Commentary on “The Three Cas-
kets” TCA; The Secret of the Three
Caskets: A Metaphysical Commen-

tary on Mother Holle, or Cliona and
the Three Caskets **COMG**

‘The Three Caskets’

Readers occasionally ask why it is
that we regularly publish fairy tales
in *The Coming Age*. Whilst we feel
no need to justify the inclusion of
material which does not conform to
modern notions of what is “adult”,
there is another important point
at issue here. It is no less than a
question concerning the entire
nature of traditional as opposed to
modern literature. ... mental] **TCA**;
This commentary on Mother Holle,
or Cliona and the Three Caskets
was written some thirty years ago
and has circulated privately among
Aristasians since then. We are happy
to introduce it to a wider public. ...
psychological **COMG**

‘The Three Caskets’

a story told not only in Madrian
homes, but one which ... God]
TCA; a story that ... our Mother
God **COMG**

‘The Three Caskets’

the modern progressivism] **E**; while
the modern progressivism **TCA**,
COMG

- ‘The Three Caskets’ Inanna, speaking through the Ranya] TCA; our Mother God, speaking through the Ranya (spiritual mistress) COMG
- ‘The Three Caskets’ familiar theme ... which is chosen] TCA; familiar theme, perhaps most famous from Shakespeare’s Merchant of Venice ... which is the spiritual choice COMG
- ‘The Three Caskets’ By contrast ... fulfilling the true function of maid (= ‘she-who-chooses’), and of religion (which is hermeneutically connected with *rem legere*—‘to choose the very thing’)] E; By contrast ... fulfilling the true function of maid (= “she-who-chooses” – cf TCA 10, p. 10), and of religion (which is hermeneutically connected with “*rem legere*” – “to choose the very thing”)] TCA; By contrast to the first two caskets ... fulfilling the *thamē* of maid as “she-who-chooses” COMG
- ‘Three Eternal Truths’ The Three Eternal Truths—the Drispeal—is the simplest possible statement of Truth, and of the Message brought back to a darkening world by the Amazons.] AI; Our

people has passed through a long period of oppression and persecution, and it has been many centuries since the primordial Truth has been taught openly to the infidels. This problem, therefore, seems a new one to us; but in fact it is not new. TCA

‘Three Eternal Truths’ The first two declamations] AI; The first two declarations TCA

‘Three Eternal Truths’ before every gathering, public and private.] AI; before every gathering, public and private. A modified form of this custom still survives in some English matriarchal communities. TCA

‘Three Eternal Truths’ we find quantitative multiplicity combined with qualitative uniformity (this is the very essence of the ‘democratic’ ideal).] AI; we find quantitative multiplicity combined with qualitative uniformity. This ‘ideal’ is expressed in the grey-uniformed ‘masses’ of People’s China, but is implicitly in all modern democratic notions. TCA

- ‘Three Eternal Truths’ the Law can only achieve its perfect fulfillment] **AI**; the Law can only achieve perfect fulfillment **TCA**
- ‘Three Eternal Truths’ all are subject to the law of thamë; and things, too—a votive lamp carved by a contemplative craft-ranya is highly thamic; and electric light is (strictly) athamic.] **AI**; all are subject to the law of thamë. **TCA**
- ‘Three Eternal Truths’ As it is said in the traditional communities: ‘There are two ways of doing everything] **TCA**; There is a much-quoted Aristasian saying: ‘There are two ways of doing everything **AI**
- ‘Three Eternal Truths’ it means the lawful and the unlawful way, the harmonious way and the disharmonious.] **AI**; it means the lawful and the unlawful, the harmonious and the disharmonious. **TCA**
- ‘Three Eternal Truths’ Any movement away from the primordial law of God] **E**; Any movement away from the primordial matriarchal law of God **TCA**; Any movement away from the primordial law of Dea **AI**

‘Three Eternal Truths’ Insofar as it has rejected that Law, it is in disorder. That is why patriarchal history is nothing but a list of wars, revolutions and disruptions and why the last patriarchal form of government, which is being forced upon the world by the power of money and bombs, is based on permanent, institutionalised ‘opposition’. The very name of the ‘party’ system is based on the word to ‘part’ or separate and is thus founded upon the very reverse of the first Truth.] **AI**; Insofar as it has rejected that Law, it is in disorder. That is why government is maintained only by torture and terror (as in Eastern Europe), or by the yapping, snarling, backbiting arena of ‘democratic’ politics (as in the West). That is why patriarchal history is nothing but a list of wars, revolutions and disruptions. **TCA** | This passage appears to have been updated to reflect the end of the Cold War, which had formed the backdrop to the piece’s original publication.

‘Three Eternal Truths’ Human life was designed to be a way back to the One—a path of

salvation; but to that end, every part of our life must be in harmony: our work and our clothes, our music and our stories, our homes and our loves, all should be according to the Law of harmony, that the world may be a bridge leading to Heaven.]

E; Human life was designed to be a way back to the One—a path of salvation; but to that at end, every part of our life must be in harmony: our work and our clothes, our music and our stories, our homes and our loves, all should be according to the Law of harmony, that the world may be a bridge leading to Heaven.

AI; Human life was designed to be a way back to the One—a path of salvation; but for that end, every part of it must be in harmony: our art, our craft, our clothes, our marriages, our stories and our daily work. Each should be done according to the Law, that the world may be a bridge that leads to Heaven. TCA

‘Three Eternal Truths’ the perfect sacrifice of God the Daughter] AI; the perfect sacrifice of Inanna TCA

‘Three Eternal Truths’ the basis of all cosmological understanding. But there is not space to go into a more detailed exposition of the Drispeal here. Let us note in general, however, that the Drispeal is an image of the Trinity:] **TCA**; the basis of all cosmological understanding. The structure of the Drispeal corresponds to many other aspects of reality. Most notably, it is an image of the Trinity: **AI**

‘Three Eternal Truths’ the Law, implying manifestation, belongs to the Mother Creatrix; whilst God-become-maid is, of course, the Daughter. On another level it belongs to the primordial thesis-antithesis-synthesis dialectic (which long predates its misuse by Hegel and Marx).] **AI**; the Law, implying manifestation, belongs to the Mother Creator; whilst God-become-maid is, of course, the Daughter, Inanna. It is also the perfect paradigm of the thesis-antithesis-synthesis dialectic (which originates with the matriarchal Philosophy—that of Marx and Hegel being merely a diseased parody of the mediæval version). **TCA**

- 'Three Eternal Truths' the differentiation of 'things' (maia) from God; synthesis: the reconciliation of 'things' with God by the perfect Mediatrix Who is at once God and maid (maia).] **TCA**; the differentiation of 'things' (maia) from Dea; synthesis: the reconciliation of 'things' with Dea by the perfect Mediatrix Who is at once Dea and maid (maia). **AI**
- 'Three Eternal Truths' the time has come once again for the universal declamation] **AI**; the time has come once more for the universal declamation **TCA**
- 'Amazons in Sain Arien' Maia] **TCA**; Hera **MLC***
- 'Amazons in Sain Arien' Not contemplatives ... vibrant animal spirits] **TCA**; Nevertheless, they were contemplatives ... animal spirits **MLC***
- 'Amazons in Sain Arien' profounder] **TCA**; deeper **MLC***
- 'Amazons in Sain Arien' rumours ... the people ... Old Faith ... to Whom ... those still endowed] **TCA**; the rumours ... the citizens ... old Faith ... to whom ... those endowed **MLC***

- ‘Amazons in Sain Arien’ brought with it ... wars, teaching
 ... been restored ... reins] **TCA**;
 brought with ... wars, and teaching
 ... been given back ... reigns **MLC***
- ‘Amazons in Sain Arien’ sound, dependable ... *innocui*] **TCA**;
 sound, and dependable ... white-
 robed *Innocui* **MLC***
- ‘Amazons in Sain Arien’ duress ... on crimes ... extenuating
 ... long drawn-out tortures ... no
 more be spoken] **TCA**; pressure ...
 on all crimes ... extraordinary ... in-
 genious and long drawn-out torture
 ... no more be spoke **MLC***
- ‘Amazons in Sain Arien’ Holy March ... divine Order ... un-
 working ... all transgressions] **TCA**;
 Great Crusade ... Divine Order ...
 unmaking ... all mortal transgres-
 sions **MLC***
- ‘Amazons in Sain Arien’ process ... tasks ... this they did ...
 community] **TCA**; slow process ...
 task ... they did this ... community
 as a whole **MLC***
- ‘Amazons in Sain Arien’ frequently ... and honourable liveli-
 hood; but after that time ... your ...
 your ... your ... your ... were nearly
 always sent out ... establishing]
TCA; often ... honourable liveli-

hood and dwelling; after that ... thy
... thy ... thy ... thy ... nearly always
went out ... setting up MLC*

‘Amazons in Sain Arien’ moving on] TCA; they moved on
MLC*

‘Amazons in Sain Arien’ to become ... rich] TCA; and be-
came ... rich green MLC*

‘Amazons in Sain Arien’ centre] TCA; centers MLC*

‘Amazons in Sain Arien’ and Sain Arien had long returned to
its accustomed way of life] E; and
life in Sain Arien had long returned
to its accustomed way of life MLC*

‘Amazons in Sain Arien’ learned teachers from the west] E;
learned teachers for the west MLC*

‘Amazons in Sain Arien’ replied the Nikraya] E; replied the
Nikhail MLC*

‘Amazons in Sain Arien’ they should fare ill indeed] E; they
should ill indeed MLC*

‘Femaleness of God’ The Femaleness of God] TCA,
MLC; The Femaleness of the
Deity [TCA Articles Kept by
Madria Olga], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/193>>

- 'Femaleness of God' of Her and of Her acts] TCA; of Her and Her acts MLC; of Her acts '[TCA Articles Kept by Madria Olga], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/193>>
- 'Femaleness of God' She would, of course, starve] TCA, MLC; She would naturally starve '[TCA Articles Kept by Madria Olga], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/193>>
- 'Femaleness of God' archetype in the human soul] TCA, MLC; archetype of the human soul '[TCA Articles Kept by Madria Olga], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/193>>
- 'Femaleness of God' more sublime] MLC; sublimer TCA, '[TCA Articles Kept by Madria Olga], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/193>>

- 'Femaleness of God' God is *not* a woman; She is God.]
TCA, MLC; God is not a woman
(nor a maid). She is God. She has no
equal in creation or outside it. '[TCA
Articles Kept by Madria Olga], n.d.,
<[http://dafs.filianicstudies.org/s/
digital-archives-for-filianic-studies/
media/I93](http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/I93)>
- 'Femaleness of God' more fully elsewhere (see 'The
Feminine Principle'), and I shall just
cover the main points ... feminine or
spiritual] MLC; more fully elsewhere
(see 'The Feminine Principle'), and
I shall just cover the main points ...
spiritual or feminine TCA; more
fully in other articles, but here are
the main points ... spiritual or
feminine '[TCA Articles Kept by
Madria Olga], n.d., <[http://dafs.
filianicstudies.org/s/digital-ar-
chives-for-filianic-studies/me-
dia/I93](http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/I93)>
- 'Penance' separateness] E; separate- TCA |
Original has 'separate-' poised at the
end of the line, while the following
line begins on 'from'.
- 'The Hanged One' resurrection of the Child of God]
TCA; resurrection of the God-

- dess [Rosa Madriana Introductory Materials] (n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/88>>)
- 'The Hanged One' harks back] [Rosa Madriana Introductory Materials] (n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/88>>); takes back TCA
- 'Haiela Cantré' surrounded the house, and divided] E; surrounded the house, divided TCA
- 'History & Meaning...' The first sentence of paragraph five originally formed the last paragraph of 'The History of Eastre', while the remaining sentences were the first paragraph of 'The Meaning of Eastre'. The two texts have been combined here.
- 'On Going All the Way' sort them out] MLC; iron them out TCA
- 'On Going All the Way' Creatrix] MLC; Creatress TCA
- 'On Going All the Way' Joy ... are alike] MLC; joy ... of communion with the Goddess are alike TCA

Variorum

- ‘On Going All the Way’ they have reduced] **MLC**; have reduced **TCA**
- ‘On Going All the Way’ the first few faltering steps] **MLC**;
our first faltering steps **TCA**
- ‘The Darkest Hour’ which looms] **E**; will looms **TCA**
- ‘Amazons’ Kishinev] **E**; Krishnev **TCA**
- ‘Amazons’ schools of Babylon] **E**; schools Babylon **TCA**
- ‘Black Alchemy’ agnosticism] **E**; agnostic **TCA**
- ‘The Three Werdës’ Werdë, with a small ‘w’... We all have countless werdës stored up for us... The usual Rhennish name of Sai Werdë makes this clear.] **E**;
Moirä, with a small ‘m’... We all have countless moiräs, or werdes, stored up for us... The usual Rhenish name of Moira, Werde, makes this clear. **TCA**
- ‘Obedience’ Sai Sushuri] **E**; Madria Sushuri **TCA**
- ‘Symbolism: Symbol...’ significant of the dominance of matter] **MLC**; significant of the triumph of matter **TCA**
- ‘Symbolism: Symbol...’ in identifying] **TCA**; on identifying **MLC**

- ‘Symbolism: Water’ sprinkled on] E; sprinkled in TCA
- ‘Symbolism: The Grail’ She brings the jewel back to her sisters] E; She brings the jewel back to sisters TCA
- ‘Symbolism: The Gates’ In the article entitled ‘The Cycle of the Seasons’ in our previous issue, it was explained] TCA; In discussions of the Wheel of the Year, it has been explained COMG
- ‘Symbolism: The Gates’ are in fact ‘maps’] TCA; are indeed ‘maps’ COMG
- ‘Symbolism: The Gates’ Other symbols more specifically represent the year, such as the figure on the opposite page, which depicts the thirteen months of the year (with Moura at the centre), the four cardinal festivals (the solstices and equinoxes) and the four cross-quarter festivals in between them. / Reverting to the cross: two solstices make up] TCA; The solstices make up COMG
- ‘Symbolism: The Gates’ descends from God] TCA; descends from Our Mother God COMG

‘Symbolism: The Gates’ are called “the gates of heaven”]
TCA; are called *janua coeli* or “heaven’s gates” COMG

‘Symbolism: The Gates’ noted for the manifestation of subtle entities on the world. / The winter and summer solstices are known respectively as the Gate of God and the Gate of Maid... descent of God... union with God] TCA; noted for the manifestation of subtle entities on the world. / An old Herthelan thyme goes as follows: / The city hath full seven gates / A maid may travel through; / But when thou speakst of Heaven’s gates / Know thou there are but two. // The southernmost of Heaven’s gates / Stands where red roses grow; / The Northernmost of Heaven’s gates / Doth open in the snow. // The southernmost of Heaven’s gates / Leads far beyond the sea; / The Northernmost of Heaven’s gates / Leads high above the tree. / “Beyond the sea” refers to the Daughter’s paradise of Avala which is said to lie far in the Western Ocean, while “above the tree” refers to the transcendence of the mate-

rial world above the central World Tree (the highest earthly part of the World Axis, growing atop the Sacred Mountain). / The winter and summer solstices, as Heaven's gates, are known respectively as the Gate of Dea and the Gate of Maid... descent of Dea... union with Dea **COMG** | The error in 'entities'/'entitles' may indicate that OCR was used in the posting of some TCA contents to the Chapel website.

'Symbolism: The Gates' quintessential matriarchal statement of faith] TCA; quintessential déanist statement of faith **COMG**

'Symbolism: The Gates' the two gates are both exits... Gate of God... the world of change and becoming] TCA; each of Heaven's gates is an exit... Gate of Dea... the samsaric world of change and becoming **COMG**

'Symbolism: The Gates' paths to which the two gates lead... gate of God... as our Lady has said] TCA; paths to which the each of Heaven's gates leads... gate of Dea... as a Filianic Scripture says **COMG**

- 'Symbolism: The Gates' other than God... union with God] TCA; other than Dea... union with Dea COMG
- 'Symbolism: The Gates' through one of the gates] TCA; through one of Heaven's gates COMG
- 'Symbolism: The Gates' who lead a good and devout life, following a legitimate craft or other path, and yet remain within the world... soul must return... Avala at the Autumn Equinox] TCA; who lead a good and devout life and yet remain within the world... soul must return to her journey... Avala at the Autumn Equinox (which corresponds to the Western direction) COMG
- 'Symbolism: The Gates' reflected upon the earth] TCA; reflected upon earth COMG
- 'Symbolism: The Gates' the Gate of God is the Gate *par excellence*... Blentish name... month in which Nativity falls... The Madri-an name for the equivalent month, Hestia, or to give it its more normal Rhennish form, Hertha... rather with the hearth... God breaks into... Spirit of God... Blentish practice]

TCA; the Gate of Dea is the Gate
par excellence. . . Tellurian name. . .
month in which all but the first day
of Nativity falls. . . The Herthel-
an name for the equivalent month,
Herthe. . . rather with the hearth
and equivalent to the Greek Hestia. . .
Dea breaks into. . . Spirit of Dea. . .
modern practice COMG

‘Symbolism: The Gates’ profound ritual custom] TCA; pro-
found Herthelan custom COMG

‘Symbolism: The Gates’ altar flame are lighted.] TCA; altar
flame are lighted. / Thus, by this
tradition, the complex interrelation
of both of Heaven’s gates is enact-
ed. / While we have explained the
doctrine of Heaven’s gates in Déanic
terms—which are naturally of the
most importance to devotees of Our
Mother God, the concept of the two
solstices as Heaven’s gates is found
widely throughout many traditional
cultures—sometimes in cases where
“influence” or “borrowing” seem out
of the question. / While profane
scholarship may find this difficult to
explain, there is really no difficulty
in understanding the matter. The
facts of Traditional thought are

perceived by pure Intellect just as the facts of material existence are perceived by the physical senses. If two widely separated cultures tell us that the sky is blue and the grass green, we do not have to ask which influenced the other. / Similarly—as with so many traditional “motifs” that may be properly designated as “Archetypes”—the reason different cultures see the solstices as Heaven’s gates is simply because the solstices are Heaven’s gates. **COMG**

- ‘The Dangerous Idea’ While these are certainly found] **E**;
While these certainly found **TCA**
- ‘The Fire in the Hearth’ as the symbol of the Spirit] **E**; as the
symbol as the Spirit **TCA**
- ‘The Great Lie’ ‘progress’ loses sight of the only true
perfection] **E**; progress lose sight of
the only true perfection **TCA**
- ‘The Œdipus Complex’ deeper levels of spiritual meaning]
MLC; deeper spiritual levels of
meaning **TCA**
- ‘The Œdipus Complex’ Greeks and even the Romans still
spoke] **TCA**; Greeks and Romans
spoke **MLC**

- ‘Anima’ materialist] TCA; materialists MLC*
- ‘Apocalypse’ and the Age of Iron] TCA, MLC; and Age of Iron ‘[TCA Articles Kept by Madria Olga], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/I93>>
- ‘Apocalypse’ the feats of Indian yogis and recent experiments in telekinesis ... Being less obsessed with matter, maidkind] TCA, MLC*; the feats of Indian yogis and the power of telekinesis ... Being less obsessed with matter, humankind ‘[TCA Articles Kept by Madria Olga], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/I93>>
- ‘Apocalypse’ grew up about] TCA, ‘[TCA Articles Kept by Madria Olga], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/I93>>; grew up around MLC*
- ‘Apocalypse’ In MLC*, paras. 18–26 appear before para. 11; the critical text follows the ordering of TCA and ‘[TCA

- Articles Kept by Madria Olga], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/I93>>.
- ‘Apocalypse’ The materialistic attitude] TCA, MLC*; The materialist certitude [‘TCA Articles Kept by Madria Olga], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/I93>>
- ‘Apocalypse’ conclusion] TCA, [‘TCA Articles Kept by Madria Olga], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/I93>>; conclusions MLC*
- ‘Apocalypse’ Many of the visions] TCA, MLC*; Many of these visions [‘TCA Articles Kept by Madria Olga], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/I93>>
- ‘Apocalypse’ folded and silent’. In the I60 visions at Allenstein, ‘Sometimes She was floating, sometimes sitting, but always surrounded by a radiant cloud and accompanied by angels.’ Of-

- ten, those who saw] TCA, MLC*; folded and silent'. Often, those who saw '[TCA Articles Kept by Madria Olga], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/193>>
- 'Apocalypse' usually been] MLC*, '[TCA Articles Kept by Madria Olga], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/193>>; been usually TCA
- 'Apocalypse' upon the earth] TCA, '[TCA Articles Kept by Madria Olga], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/193>>; on the earth MLC*
- 'Apocalypse' amongst Moslems, Hindus,] TCA, MLC*; amongst Hindus, Moslems, '[TCA Articles Kept by Madria Olga], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/193>>
- 'Apocalypse' Mother of God] MLC*, '[TCA Articles Kept by Madria Olga], n.d., <<http://dafs.filianicstudies.org/s/>

[digital-archives-for-filianic-studies/
media/193>](#); mother of god TCA

‘Apocalypse’

The vision at Lourdes was closely connected with healing waters, as are many places of Marian devotion. Olivia Robertson recently wrote to a sister of the Daughters of Artemis, telling of a well in Ireland consecrated to the Goddess by a priestess. This well has produced water which has brought supernatural healing to a number of people. A phial of the water which was taken to England was seen to emit rays of ‘brilliant silvery-white light.’] TCA; The vision at Lourdes was closely connected with healing waters, as are many places of Marian devotion. Olivia Robertson recently wrote to a sister of the Daughters of Artemis, telling of a well in Ireland consecrated to the Goddess by a priestess. This well has produced water which has brought supernatural healing to a number of people. A phial of the water was taken to England and was seen to emit rays of ‘brilliant silvery-white light.’ MLC*; The vision at Lourdes was closely connected

with healing waters, as are many places of Marian devotion. '[TCA Articles Kept by Madria Olga], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/I93>>

'Apocalypse'

more attuned to Her and to the ancient and universal religion which is beginning to re-emerge through the crumbling surface of the doomed patriarchal civilisation.] TCA; more attuned to Her and to Her true religion. '[TCA Articles Kept by Madria Olga], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/I93>>

'Scenes from a Madrian' priestess's handmaid] TCA; priestess's handmaiden BoR

'Scenes from a Madrian' brute, unyielding wood – and how unyielding it was, I soon discovered when I was first allowed to try my hand at the craft. The lovely stylised roses along the mantel-piece, the twirling scroll at the end of a lute: forms that seemed almost fluid, and yet were fixed forever.] TCA; brute, unyielding wood. BoR

'Scenes from a Madrian' It was not only with her hands that my mother was clever; she had a sweet and clear singing voice and knew a very great number of the traditional songs of our people: sweet, wistful songs, light dancing songs, tragic songs of the sorrows we have suffered in centuries past, glorious hymns of praise and adoration. How often we would sing together when we were at some work in the kitchen, and others would join in too, for rarely were we alone there together for long. There were my sisters and my brothers, there were the maids that worked with my mother at the craft, there were people from the farm, and there were other children too. Some were just passing through, others had come to fetch something, and others again were working there, for several activities went on at once along the huge trestle-table in our vast and bustling kitchen.] TCA; It was not only with her hands that my mother was clever; she had a sweet and clear singing voice and knew a very great number of the traditional songs of our people: sweet, wistful songs, light dancing songs,

tragic songs of the sorrows we have suffered in centuries past, glorious hymns of praise and adoration. How often we would sing together when we were at some work in the kitchen, and others would join in too, for rarely were we alone there together for long. **BoR** | BoR places this paragraph at the end of the essay.

‘Scenes from a Madrian’ The kitchen was a centre ... it was certainly ... fermented yeast and herbs, pepper and vinegar, new-baked bread] **TCA**; The kitchen was the bustling centre ... certainly it was ... fermented yeast and herbs, new-baked bread **BoR**

‘Scenes from a Madrian’ Her position was in some ways ... ‘mystique’ and the perfectionism ... who worked them and known of by all. A large part of the discontentment of the modern world ... no significance beyond the mundane. Cats and dogs were made to do nothing but eat and sleep and gratify their physical senses. Human beings were made to live this life in the light of Eternity – not just on Sundays, but in every act of life. Among the urbies (non-Madrians) most of the

crafts have now been replaced by factory methods. But this could not have happened until after the last trace of the true meaning of craft had been forgotten, and its outward and lesser part was taken for the whole.] TCA; Her position was in many ways ... 'mystique' and perfectionism ... who worked them and was still remembered. A large part of the discontent of the modern world ... no significance beyond the mundane. BoR

'Scenes from a Madrian' some Madrians who were familiar with that place came to guide me through the unfamiliar world. They were acutely embarrassed by the noise and bustle ... properly-reared Madrian child ... this modern Babylon] TCA; some Rhennes who were familiar with that place came to guide me through that unfamiliar world. They were much embarrassed by the noise and frenzy ... properly-reared Rhennish child ... that modern Babylon BoR

'Scenes from a Madrian' his deep love for her. It is true to say that his life revolved around her. Ideally, of course, every wife is the

representative of God to her husband, and insofar as she obeys Her laws and rules him in accordance with them, this is so. / But when the maid is truly the mistress of her lower self, and truly the servant of God, then this can go far deeper.] TCA; his deep love for her. BoR

‘Scenes from a Madrian’ an offering to the Temple. For our Lady has written: / I am every priestess and every mother, each princess and each lady of the earth, and none has authority save in Me. Therefore obey Me in thy lady, for I am thy Lady in she. / My mother was deeply conscious of his devotion and I am sure that it gave her a particular feeling of responsibility. She strove ever harder to make herself a perfect temple for our Lady; struggled still more valiantly to bring under control such faults as she might possess.] TCA; an offering to the Temple. BoR

‘Scenes from a Madrian’ Thus she was the flame that lighted his way toward heaven, the image, in his eyes, of the Spirit Herself; whilst he, by his devotion, inspired her on toward perfection; each of them loving the other more dearly because

the very heart and core of their love is the love of God; and loving God more dearly in their love of one another. This is the love of maid and man, and the reason why marriage is a sacred contract and a true vocation. / The energy of this love flowed into the devotion of the whole household. Most strongly would I feel this in an evening when my mother took her seat by the fire. My father would sit at her feet, and I upon his knees, while she would have my little sister on her lap. About the fire would be her pupils and other members of the family. Her clear voice would lead us in devotional songs and chants or she would read from the scriptures or recite one of the many passages she knew by heart. / Even when she told her wonderful tales and histories of the past, she showed in every word how God is at work in human affairs; how She lives in the valour of the great ones like Queen Colwyn, Cordelia, Morrigan the Falconer; how the beauty of the beautiful, the courage of the noble, the strength of the strong and wisdom of the wise were all manifestations of the glory

of God. Even my father's beloved Shearwind was a yerthing (descent, coming-to-earth) of Sai Nimwē, the trickster aspect of Sai Mati. / Marriage, however, was not my father's sole vocation. He was an adept in several of the mysteries of agriculture, and in particular he was a fine ploughman. Ploughing is perhaps the men's mystery par excellence. Part of the art lies in making the furrows utterly straight, and so it has not a little in common with the mystery of archery (cf. TCA I3), but it is also bound up with the relationship of the ploughman with his horse (cf. "The Horse and the Unicorn", TCA I2), the governing of the soul by the Spirit. The earth on one level is the world of matter, through the resistance and support of which our spiritual progress is made, yet on a deeper level it is the Dark Mother, Who is the Ground of all being. This is but a hint at the inner mystery of ploughing. It is a craft which engages the whole physical being of the adept. As my mother said: men, even more than maids, often need to feel their mystery in their very blood

and bones and muscles in order truly to realise it. / All of my father's vibrant animal spirits were poured into this craft, and it brought him closer to our Lady day by day. / I sometimes wonder what my father would have been like if he had not been a Madrian. Deprived of a meaningful craft, of the guidance, governance and love of a true matriarchal marriage, cut off from the way of obedience and the support and comradeship of a traditional community, he would have been forced to live, like so many other poor creatures, a life without depth or meaning or true purpose; deadened at heart by the lies of modern materialism, yet brainwashed from the age of five into believing them; oppressed in the depths of his soul by an aching sense of the futility of it all. And the world had lost one of the finest and most beautiful men who ever walked the surface of the earth.] TCA; Thus, to my father, my mother was a true image of the Spirit Herself; while he, by his devotion, inspired her on toward perfection; each loving the other more dearly because the very heart

and core of their love was the love of God; and loving Her more dearly in the love of one another. This is the secret of the love of maid and man, and the reason why marriage is a sacred contract and a true vocation. / I sometimes wonder what my father would have been like if he had not been a Rhenne. Deprived of a meaningful craft, of the guidance, governance and love of a true matriarchal marriage, cut off from the way of obedience and the support and good comradeship of a traditional community, he would have been forced to live, like so many other poor creatures, a life without depth or meaning or true purpose; deadened at heart by the lies of modern materialism, yet brainwashed from the age of five into believing them; oppressed in the depths of his soul by an aching sense of the futility of it all. And the world had lost one of the finest and most beautiful men who ever walked the surface of the earth. **BoR**

‘Letter from Alethea...’ Alethea FiaMoura] E; Alethea FiaMoura *WomanSpirit* 7, no. 25, p. 64.

| Normalized to the form found in Madrian publications.

‘Following Our Lady...’ Madrian is to follow] E; Madrian to follow Sr Sophia Ruth, ‘Re: A Filianic Philosophy for Life’, IDD, 10 December 2016

‘Following Our Lady...’ replace with] E; replace it with Sr Sophia Ruth, ‘Re: A Filianic Philosophy for Life’, IDD, 10 December 2016

‘Following Our Lady...’ one from at least one source] E; one from at least from one source Sr Sophia Ruth, ‘Re: A Filianic Philosophy for Life’, IDD, 10 December 2016

‘Following Our Lady...’ seen as weak] E; seen weak Sr Sophia Ruth, ‘Re: A Filianic Philosophy for Life’, IDD, 10 December 2016

‘Following Our Lady...’ with one’s conscience tells one] E; with what one’s conscience tells one Sr Sophia Ruth, ‘Re: A Filianic Philosophy for Life’, IDD, 10 December 2016

‘Hera Pellegrina’ a great wonder ... that spot] MLC; a feeling of wonder ... the spot TCA

'Hera Pellegrina'	had hoped] MLC ; had hope TCA
'Hera Pellegrina'	Here shall I] MLC ; Here I shall TCA
'Hera Pellegrina'	they said] MLC ; they had said TCA
'Legend of the Sun'	mythologies] TCA ; mythologists MLC
'Legend of the Sun'	Throughout the text of the legend itself, quotation marks appear only in the MLC version.
'Legend of the Sun'	force] TCA ; forces MLC
'Legend of the Sun'	daughters of the earth] TCA ; daugh- ters of earth MLC
'Songs of the Wood...'	suffered badly from drought] TCA ; suffered badly from the drought MLC
'Songs of the Wood...'	flew toward the mountains] MLC ; flew towards the mountains TCA
'Songs of the Wood...'	laughed at the people's devotion] TCA ; laughed at the people's devo- tions MLC
'West of the Sunset...'	Put carefully away] E ; Put care[illegi- ble] away TCA

- ‘Legend of the Three...’ entrusted the treasures to my first mother] E; entrusted the treasures my first mother TCA
- ‘The Talking Well’ The Talking Well] TCA; The Talking Wells ‘[TCA Articles Kept by Madria Olga], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/I93>>
- ‘The Talking Well’ Without your doing that] E; Without you do that TCA; Without you’re doing that ‘[TCA Articles Kept by Madria Olga], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/I93>>
- ‘The Talking Well’ younger yourself”, but had] TCA; younger yourself.” But she had ‘[TCA Articles Kept by Madria Olga], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/I93>>
- ‘Being Human’ between God and antiGod ... moment of the present] TCA; between Goddess and antiGoddess ... moment of her present ‘Being Human’, n.d., <<http://dafs.filianicstudies>.

- org/s/digital-archives-for-filianic-studies/item/94>
- ‘Being Human’ into the shape we wish] TCA; into shape, any shape that we wish ‘Being Human’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/94>>
- ‘Being Human’ we will be free ... we will fall] TCA; we shall be free ... we shall fall ‘Being Human’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/94>>
- ‘Being Human’ we will be in a formless void ... we will continue] TCA; we shall be in a formless void ... we shall continue ‘Being Human’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/94>>
- ‘Matriarchy or...’ Yet there are certain] E; Yet there certain TCA
- ‘Symbolism of Archery’ were one in God] TCA; were one in Dea TCA

- ‘Symbolism of Archery’ archetype of war—the Vikhail, or true Holy War] AC; archetype of war—the true Holy War TCA
- ‘Symbolism of Archery’ Finally, in the patriarchal age, physical war] TCA; Finally, in the Kali yuga or Age of Iron, physical war AC
- ‘Symbolism of Archery’ remnants of the true Holy War] AC; remnants of the Holy War TCA
- ‘Symbolism of Archery’ the true Holy War is fought] AC; the Holy War is fought TCA
- ‘Symbolism of Archery’ vikhelic arts of traditional matriarchal civilisations] E; martial arts of traditional matriarchal civilisations TCA; vikhelic arts of Sattwic civilisations AC
- ‘Symbolism of Archery’ three cosmic “strains” ... lucia ... ombre ... ignes ...these three strains] TCA; three gunas, or cosmic “strains” ... Sattwa ... Tamas ... Rajas ... these three gunas AC
- ‘Symbolism of Archery’ direction of lucia ... direction of ombre] TCA; direction of Sattwa ... direction of Tamas AC
- ‘Symbolism of Archery’ Indo-European root ... the English Madrian words ... and also

of Ranya, royal, regal, right and rectify] TCA; Indo-European and proto-Aristasian root ... Aristasian roots ... and also of *ranya*, *raibir*, and many words that we share with Telluria, such as *raj*, *Reich*, royal, regal, right and rectify AC

‘Symbolism of Archery’ an epithet which compares with ‘Far-Darter’, a title of Artemis.] E; an epithet which compare with “Far-Darter”, a title of Artemis. TCA; an epithet which compare with “Far-Darter”, a title of Artemis from Homeric times. AC

‘Symbolism of Archery’ Name of God ... supernatural archery of Diana, the wonderful archer (an avatar of Artemis, the tutelary Janya of archers) ... The significance] E; Name of God ... supernatural archery of Diana, the wonderful archer (an avatar of Artemis, the tutelary Genia of archers) ... The significance TCA; Name of Dea ... supernatural archery of Jana, the wonderful archer ... The symbolic significance AC | Per TCA I6:23, ‘Diana’ and ‘Jana’ are equivalent forms of the same name.

- ‘Symbolism of Archery’ recalling the scriptural passage]
TCA; recalling the passage AC
- ‘Symbolism of Archery’ Diana ... Diana ... Diana’s ... Amazon]
TCA; Jana ... Jana ... Jana’s ... Amazonian AC | AC omits the
TCA article’s reference to the story of Cordelia and Imogen, originally
published in TCA II. As Aristasian sources otherwise show no reticence
about reproducing either fairy tale or Amazon content from Madrian
sources, the lack of reference here may suggest that TCA II was un-
known or unavailable to the Aristasian editrix. This is especially notable
in light of the comment found in the AC version four paragraphs ear-
lier, reading ‘(Dea volente, we shall publish a piece on the Chariot in the
near future)’. This may also suggest that the Aristasian editrix did not
have access to TCA II, and was therefore delayed by the need to ob-
tain it, or else was unaware of it and simply intended to write a piece on
this same, obviously related, subject.
- ‘The Water of Life’ looking not to the right] E; look-
not to the right TCA | Original has
‘look-’ poised at the end of a line,

while the following line begins with
'not'.

- 'Language and Progress' Language & 'Progress': Clearing
Aside the Popular Fallacy of 'Prog-
ress', We Discover the Beautiful
Truth Concealed in Our Language
TCA; The True 'Evolution' of Lan-
guage ATT
- 'Language and Progress' Inanna is telling us ... by the Janyati]
E; Inanna is telling us ... by the
Geniae TCA; The Scripture is telling
us ... by the Angels ATT
- 'Language and Progress' Students of the Pallas Academy and
regular readers of this magazine—
especially the 'Symbolism' section—
will have seen ... metaphysical truths.
Anyone who claims that this is mere
coincidence is either very ingenuous
or very disingenuous.] TCA; Stu-
dents of Aristasian philosophy ...
metaphysical truths. ATT
- 'Language and Progress' And whether we look at language,
or at the art of music, or at the art
of carpentry, we will always find
the same. Every authentic human
art and science has a profound inner
meaning, for each one comes from

God. There are only two possible views of how we came where we are today. Either we came ‘up’ from the primordial slime, or we came ‘down’ from God. That is why the modern mind clings so desperately to the dogma of ‘progress’ in the teeth of all evidence; for it is the last support of the far more important dogma that there is no God.] **TCA; ATT**
| This concluding paragraph is not witnessed in the ATT version of the article.

‘A Man’s Place’

in general, we are including] **E**; in general, are including **TCA**

‘Philosophy of Fun’

but always refers to] **E**; but always ref- to **TCA** | The original ends in a hyphen at line end and does not resume.

‘The Question’

The Question] **TCA**; The Question: A Tale of Queen Werde **COMG**

‘The Question’

ago, when] **TCA**; ago, in old Trintitia, when **COMG**

‘The Question’

curtseyed] **TCA**; revered **COMG**

‘The Question’

can thou . . . can thou] **TCA**; canst thou . . . canst thou **COMG**

- ‘The Question’ Do thou ... do thou] **TCA**; Dost
 thou ... dost thou **COMG**
- ‘The Question’ well that you wake ... thou shall
 ... thou seek] **TCA**; well that thou
 wakest ... thou shalt ... thou seekst
COMG
- ‘The Question’ Have thou ... asked she] **TCA**; Hast
 thou ... asked the lady **COMG**
- ‘The Question’ quoth Queen Werdē] **E**; quoth
 Queen Werde **COMG**; quoth Moira
TCA
- ‘The Question’ she give away] **TCA**; she shall give
 away **COMG**
- ‘The Question’ love of God] **TCA**; love of Dea
COMG
- ‘The Question’ each mouth] **TCA**; each of her
 mouths **COMG**
- ‘The Question’ silk gown] **TCA**; silken gown
COMG
- ‘The Question’ had her child ... love of God]
E; had her child ... love of Dea
COMG; had her ... love of God
TCA

- 'The Question' clear in the light of the material explained in 'The Bridge'] E; clear in the light of the symbolism of the the Bridge (to which we shall devote an article) COMG; clear in the light of the material explained in "The Bridge" (p. 20) TCA
- 'The Downward Path' 'Swami' Rajneesh] E; 'Swami' Ranjeesh TCA
- 'Shakespeare' everything as a sort] E; everything a a sort TCA
- 'King of the Castle' to note that] E; to not that TCA
- 'Politics of Matriarchy' yet there are certain] E; yet there certain TCA
- '...Meaning of Chess' purification actually allowed the deepest levels to re-enter ... a die was added] E; purification actually allowed the deepest levels actually to re-enter ... a dice was added MLC
- '...Meaning of Chess' we will confine ourselves] E; we will confine ourself MLC
- '...Meaning of Chess' while the second moves from] E; while the second from MLC
- '...Meaning of Chess' but is the promethean pride] E; but in the promethean pride MLC

- ‘...Meaning of Chess’ representing her microcosmic dual-
ity] **E**; representing he microcosmic
duality **MLC***
- ‘...Meaning of Chess’ The former represents] **E**; The latter
represents **MLC**
- ‘...Meaning of Chess’ way of works, is based] **E**; way of
works, are based **MLC**
- ‘Glossary of Madrian...’ as intelligent and civilised] **E**; as
intelligent and uncivilised **MLC**
- ‘Glossary of Madrian...’ absolute Perfection from which we
came and to which we must return]
E; absolute Perfection to which we
came and which we must return
MLC
- ‘Meditations on the...’ image of the Divine; and thus
if] **MLC**; image of the Divine;
thus if ‘**Meditations on the Love
of Our Lady**’, n.d., <[http://
dafs.filianicstudies.org/s/digi-
tal-archives-for-filianic-studies/
item/17](http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/17)>
- ‘Meditations on the...’ Reality which shines through them]
MLC; Reality which shine through
them ‘**Meditations on the Love
of Our Lady**’, n.d., <[http://
dafs.filianicstudies.org/s/digi-](http://dafs.filianicstudies.org/s/digi-)

tal-archives-for-filianic-studies/
item/17>

‘Meditations on the...’ She who loves the things of the world] ‘Meditations on the Love of Our Lady’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/17>>; The heavy weights of worldly frivolity divorced from joy fetter her, She who loves the things of the world MLC | The phrase “The heavy weights of worldly frivolity divorced from joy fetter her,” appears as a handwritten addition to the editor’s MLC copy. The formatting of the printed paragraph is identical to other paragraphs in the document, and does not indicate a printing error or omission. The origin of the handwritten annotation is unknown.

‘Meditations on the...’ sweetest of the sweets] MLC; sweetest of the sweete ‘Meditations on the Love of Our Lady’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/17>>

- 'Meditations on the...' Who chooses You] **MLC**; Who-soever chooses You '**Meditations on the Love of Our Lady**', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/17>>
- 'The Mountain' until sadly and with a heavy heart her mother did] **E**; until sadly and with a heavy heart did **MLC**
- 'Planetary Principles' The following table gives various forms] **E**; The following tables give various forms **MLC**
- 'Intellect against...' the half-digested assumptions ... she will use] **E**; the hal[illegible] st-[line break]ed assumptions ... she [illegible] use **MLC**
- 'An Autumn Evening' which began the talking] **E**; which begun the talking **MLC**
- 'An Autumn Evening' and it fell in two pieces] **E**; and fell in two pieces **MLC**
- 'Conversations from...' or perhaps even a little younger] **MLC**; or even, perhaps, a little younger **MLC***
- 'Conversations from...' around the whole length] **MLC**; about the whole length **MLC***

- 'Conversations from... ' out of the maid's heart ... as though they have] **MLC**; out of the heart of the maid ... as though they had **MLC***
- 'Conversations from... ' in the imaginations] **MLC**; in the imagination **MLC***
- 'Conversations from... ' would be called Shlitt ... the maid is coming ... Shlitt's words] **MLC**; would be Shlitt ... she is coming ... its words **MLC***
- 'Conversations from... ' you have been having things too easily up until now, so you give in as soon] **MLC**; you having things too easily up till now, so you give up as soon **MLC***
- 'Conversations from... ' as we are going along ... a heavy bombardment] **MLC**; as we go along ... a heavy bombardment on the materialist front **MLC***
- 'Conversations from... ' subject is filled unconsciously ... that pure Light ... brings us to another ... realise that every action ... tiniest glimpse] **E**; subject is filled unconsciously ... that pure Light ... brings to another ... realise that every action ... tiniest glimpse **MLC**; subject is fitted subconsciously ...

that Light ... brings us to another
... realise how every action ... tiniest
glimpses **MLC***

'Conversations from... ' this does not apply] **MLC**; this
doesn't apply **MLC***

'Conversations from... ' her near-blindedness] **MLC**; her
near-blindness **MLC***

'Conversations from... ' One of them ... nowadays ... may
not be able ... will ask just exactly]
MLC; One of the best ... these days
... may not yet be able ... will ask
exactly **MLC***

'Conversations from... ' machines, factories and laboratories.
Only the tiny] **MLC**; machines, and
factories and laboratories. Only a
tiny **MLC***

'Conversations from... ' means absolutely nothing] **MLC**;
means nothing **MLC***

'Conversations from... ' lost even if] **MLC**; lost if **MLC***

'Conversations from... ' the complete campaign] **MLC**; the
campaign **MLC***

Conversations from... ' First of all it will help ... after a
while ... awful Light of Truth]
MLC; Firstly, it will help ... after a
little while ... awful Light **MLC***

‘Conversations from...’ religious approach or focus] MLC;
religious “experiment” MLC*

‘Conversations from...’ form of orthodox Christianity ...
And if you can get her to worship
Truth in a masculine form and at the
same time fall short of realising that
TRUE REALITY is beyond all forms,
dogmas and idols, that is half the
battle. We brought about the present
materialism in human societies by
weaning them gently from the DI-
VINE IMAGE and CONSCIOUSNESS,
to a masculine form and expression
of it ... in our pockets ... a largely
materialist, worldly mentality ...
respectability, thrift ... the ETER-
NAL, the DIVINE REALITY, or the
PERFECTION of the SELF. That’s the
secret—then it matters not whether
they call it ‘religion’, the quest for
TRUTH or whatever.] MLC; form
of Christianity ... If you can get her
to worship God in a masculine form,
that is half the battle. We brought
about the present materialism in
human societies by weaning them
slowly from the DIVINE IMAGE, to a
masculine form of it ... in our pock-
et ... a worldly mentality ... respect-

ability, and thrift . . . the ETERNAL.
That's the secret—then it doesn't
matter whether they call it 'religion'
or not. **MLC***

'Conversations from. . .'
all that is unholy, keep her eyes
turned from the dazzling Image
of the ONE] **MLC**; all that's unho-
ly, keep her eyes turned from the
dazzling Image, Beauty and Purity of
the ONE **MLC***

'Daughter in the East'
pronounced with short a's] **E**; pro-
nounced short a's **MLC**

'Living Tradition'
the month of Werdë] **E**; the month
of Samhain (not to be confused
with the festival of Samhain itself,
which falls on the first of the month
and is one of the cross-quarter days)
MLC | The use of the 'Rhennish'
names precludes the ambiguity inher-
ent in the substitute naming, render-
ing the explanatory note unnecessary.

'The Normal Life'
by virtue of the eternal Cause] **E**; by
virtue of the external Cause **MLC***

'Pattern of History'
Arnold Hauser] **E**; Harold Hauser
MLC*

Variorum

- ‘Pattern of History’ male rulers were surrounded] E;
male rulers surrounded MLC*
- ‘Pattern of History’ neither time nor space] E; neither
time and space MLC*
- ‘Language of the...’ a consciousness of supra-physical] E;
a conscious of supra-physical MLC*
- ‘Vivisection and...’ Roman period (often] E; Roman
(often MLC
- ‘Book of Rhiannë’ known about this book] BoR;
known about the book TCA
- ‘Book of Rhiannë’ again to the man who was wise with
the wisdom of the world] BoR;
again to the man who was wise with
the wisdom of this world TCA
- ‘Book of Rhiannë’ time is a straight line] E; time a
straight line BoR
- ‘Moirā Handbook’ and they give very different ac-
counts] E; and give very different ac-
counts ‘[Moirā Handbook Review]’,
<[http://dafs.filianicstudies.org/s/
digital-archives-for-filianic-studies/
item/77](http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/77)>
- ‘Who is Dea?’ nor feel awe, nor something con-
venient which sanctions] E; nor
feel awe before, but something

- convenient which sanctions '[Rosa Madriana Introductory Materials]', <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/88>>, p. 10.
- 'Intro. to Madrian...'
Stella Maris – Star of the Sea] E;
Stella Maris – Star of the Sun 'An Introduction to the Madrian Faith', <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/85>>
- 'Intro. to Madrian...'
aspects which] E; aspects for which 'An Introduction to the Madrian Faith', <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/85>>
- 'Intro. to Madrian...'
outline of what the Madrian Faith is] E; outline of what the Madrian Faith 'An Introduction to the Madrian Faith', <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/85>>
- 'Intro. to Madrian...'
lifetimes previous to this one] E; lifetimes previously to this one 'An Introduction to the Madrian Faith', <<http://dafs.filianicstudies.org/s/>

- digital-archives-for-filianic-studies/
item/85>
- ‘Intro. to Madrian...’ everything your soul seeks from religion] E; everything your soul form of religion ‘An Introduction to the Madrian Faith’, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/85>>
- ‘Intro. to Madrian...’ Kishinev] E; Krishnev ‘An Introduction to the Madrian Faith’, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/85>>
- ‘Intro. to Madrian...’ those who commit it] E; those commit it ‘An Introduction to the Madrian Faith’, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/85>>
- ‘Intro. to Madrian...’ refer to the ‘earth-goddess’] E; refer to as the earth-goddess ‘An Introduction to the Madrian Faith’, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/85>>

- ‘Letter from Bozenna. . .’ Bozenna Tedder] E; Bozenna Fedder
WomanSpirit 7, no. 25, p. 64. | ‘Bozenna Tedder’ is mentioned in TCA I9:I7 as a correspondent of Lux Madriana, and a ‘Bozenna Tedder’ is a noted martial artist from Nottingham, the location from which the letter in *WomanSpirit* is signed. *WomanSpirit’s* rendering of the name has therefore been taken as a misprint.
- ‘The Silver Sisterhood’ by a front window table] E; by front window table *WomanSpirit* 10, no. 39, p. 47.
- ‘The Legend of Idonya’ for she loved her charioteer] E; for the loved her charioteer *Artemis*, no. I, p. 18

BIBLIOGRAPHY

This bibliography aims to present all primary sources, as well as academic and journalistic secondary sources, for the study of Madrianism, followed by a listing of known library and archival holdings of original material. The primary sources do not include non-Madrian publications referenced or cited by the Madrians; citations for these are given in full in the footnotes to the critical text. The secondary sources are restricted to academic studies, journalistic reports, and information from persons appearing to have had plausible access to primary records or eyewitness accounts. For convenient interoperation with the citations throughout the Eastminster Library volumes, entries are arranged first by author but then alphabetically by title, rather than chronologically by year. Page numbers to original sources reflect Lux Madriana's unusual custom of numbering both the front and back covers of all publications.

The dagger (†) indicates texts that are extant but have not been included in the Eastminster Library.²⁵⁰ The double dagger (‡) denotes texts with no known surviving copies or to which the present editor has not yet been able to gain access. The existence of any unaccessed copies is specified in the source notes. URLs given are to each item's electronic facsimile in the

250 The most common cases of this are: 1) installments of *The Coming Age's* recurring calendrical segment 'The Coming Season', which have been collated into a single annual cycle in vol. I (pp. 180 ff.) and are thus not included as individual titles, 2) installments of *The Coming Age's* recurring 'Work in Progress' section, which is referenced as appropriate throughout this apparatus, and 3) book reviews that contained no specifically Madrian teaching and did not recommend the reviewed text as exemplifying a Madrian point of view. Otherwise, reasons for exclusion are given in the note following the source.

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† 'The Coming Season', pp. 4, 13, 15, 19.

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gather them all together in a two-page supplement entitled “The Magpie”. New readers will be receiving a copy with this issue...’ (TCA 11:20)

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‡ [Unknown], 'Cordelia and Imogen', 1979. | '[F]ollowing our article, "Tales from Eternity" last issue, we have been asked for more details about the metaphysical meaning of traditional stories. In response, we decided to publish in this issue a metaphysical commentary on "Cordelia and Imogen", which is a shortened version of the opening of the traditional Cordelia cycle. However, as so often, we had far too much material for our limited space, and this was one of the casualties. We hope to make it available soon through the Literature Circle' (TCA 11:20).

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‡ [Unknown], 'The Divine Trinity', c. 1976. | First mentioned in *Isian News* as being among 'beautiful prayers and hymns, now printed with illustrations'.²⁵¹ The Creation also appears in that list, raising the possibility that this could be one of the lost clues from which at least some of the Fragments originate. This text must still have been in

251 'News of Members', *Isian News*, no. 1, July 1976, p. 2.

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Julia, ‘The Femaleness of God: The Image and Essence of the Divine’, 1977, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/24>> [vol. 2, pp. 219]. | MLC reissue of article from TCA 3.

‘Glossary of Madrian Terms A–C’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/15>> [vol. 3, pp. 1044 ff.].

† McCrickard, Janet E., ‘The Hollow Tree’, c. 1982, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/33>>. | A critique of the women’s spirituality movement circulated in the Madrian Literature Circle because it had ‘experienced difficulty in being published’. The MLC introduction was careful, however, to ‘stress[ed] that this paper is not an official Madrian document’ (MLC). The MLC copy notes that the piece had been printed previously in a heavily abridged form, presumably referring to its appearance in *WomanSpirit*.²⁵²

‘How the Light Came to the Terrible Forest’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/46>> [vol. 3, pp. 1098 ff.]. | TCA 6:7 gives ‘The Buried Moon’ as the title of the folk tale referenced in

252 Vol. 9, issue 33, Fall 1982, p. 21.

the article 'The Hanged One',²⁵³ indicating that '[a] full version of this story will appear in the Literature Circle.' It is likely that this is the same text. Although issued under a different title, the contents of 'How the Light Came to the Terrible Forest' exactly match the description of the story as given in 'The Hanged One'.

'The Inner Meaning of Chess', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/14>> [vol. 3, pp. 1016 ff.].

'The Inner Meaning of Music', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/36>> [vol. 3, pp. 1184 ff.].

'Intellect against Intellectualism: Sketches toward a Manifesto for Madrian Education', c. 1977, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/22>> [vol. 3, pp. 1104 ff.]. | This is probably to be identified with 'a paper on the theory of Madrian education, produced by an education group set up by the Daughters of Artemis' as described in TCA 3:15.

'An Introduction to the Language of the Rhennes', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/41>> [vol. 3, pp. 1239 ff.].

'The Legend of the Sun', 1977, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/16>> [vol. 3, pp. 785]. | MLC reissue of article from TCA 2.

253 See vol. 2, pp. 232 ff.

'The Living Tradition', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/34>> [vol. 3, pp. 1175 ff.].

‡ [Unknown], 'Madrian Ritual Magic', c. 1976. | This is the title as given by Sr Sophia Ruth, who reported seeing this paper/these paper(s) as a typescript in the household at Burtonport between 1985 and 1989. She stated that it included instructions for 'casting a circle', information on 'different spheres of psychic beings including fairies and (feminised) elementals, psychic propection, how to summon them and how to communicate in a cordial way with them' and 'how to discern keres and other mischievous or malevolent beings'.²⁵⁴ TCA 3:15 noted a treatise on magic as being in serialized circulation in the MLC. TCA 8:18 mentioned that 'The course in Madrian ritual magic running in the Literature Circle has proved overwhelmingly popular, and we have been inundated with requests to produce the papers in a permanent form so that they can be kept for continual reference. We have therefore taken the course out of the L.C. and are offering it as a series of printed papers. The overall course fee is £6.50 (which works out considerably cheaper than making photocopies from L.C. papers). Applications will be psychically vetted. On completion of the course the student may, if desired, be examined for a diploma, and may be considered for probationer membership of a Madrian magical order.' The paper(s) must therefore have been printed sometime prior

²⁵⁴ Sr Sophia Ruth, MDR, 'Sister Angelina, The Fellowship of Isis Chapel of Artemis and Astarte of the Waves and Madrian Order Lux Madriana'.

Bibliography

to Autumn of 1978. The course was mentioned in *Isian News*,²⁵⁵ and thus was on offer from the winter of 1976 at the latest.

‘Making a Shrine’, 1977, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/5>> [vol. 1, pp. 125 ff.]. | MLC reissue of instructions originally appearing in RoS 32–3.

‘Making the Pentacle’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/35>> [vol. 1, pp. 107 ff.].

‘Matriarchy and the Nature of Ritual’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/37>> [vol. 3, pp. 1198 ff.].

Angelina, ‘The Meaning of a Life’, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/93>> [vol. 2, pp. 29 ff.].

‘Meditations on the Love of Our Lady’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/17>> [vol. 3, pp. 1059 ff.].

‘The Mountain’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/47>> [vol. 3, pp. 1065 ff.].

255 ‘News of Members’, *Isian News*, no. 3, Winter 1976, p. 9.

- 'The Normal Life', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/38>> [vol. 3, pp. 1209 ff.].
- Dalziel, Miriam, 'The Œdipus Complex', 1976, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/39>> [vol. 2, pp. 531 ff.]. | MLC reissue of article from TCA I.
- Alethea, 'On Going All the Way', <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/23>> [vol. 2, pp. 300 ff.]. | MLC reissue of article from TCA 3.
- Alethea, 'On Obedience', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/21>>.
- 'The Pattern of History and the Quest of the Soul', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/40>> [vol. 3, pp. 1227 ff.].
- 'The Planetary Principles', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/18>> [vol. 3, pp. 1077 ff.].
- Angelina, 'The Road to the Future', 1979, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/42>> [vol. 2, pp. 55 ff.].
- † 'Silverwolf', c. 1982/3, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/50>>. | Although a copy of the first three chapters circulated in the MLC, Silverwolf ultimately ran in serial form in Artemis, a magazine put out by members of the Silver Sisterhood but

not under the auspices of the order. In consequence, it has been deemed to fall outside the scope of this fifth edition of the EL.

‘Snippets’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/44>> [vol. 3, pp. 1255 ff.].

‘The Songs of the Wood-Maiden’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/49>> [vol. 3, pp. 792 ff.].

‘The Story of Hera Pellegrina’, 1976, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/32>> [vol. 3, pp. 776 ff.].

Chrysothemis, ‘The Symbol of Venus’, 1976, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/66>> [vol. 2, pp. 386 ff.]. | MLC reissue of article from TCA I.

‘Temples of the World: Part I’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/45>> [vol. 3, pp. 1259 ff.].

‘Thoughts on Our Lady’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/20>> [vol. 3, pp. 1096 ff.].

Angelina, ‘Three Paths into the Secret Garden’, 1977, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/19>> [vol. 2, pp. 7 ff.]. | MLC reissue of article from TCA 2.

- ‡ Elysia, '[Unknown]', 1979. | TCA 12:8 identifies 'Scenes from a Madrian Childhood' as 'Extracts from a new autobiography available through the Literature Circle'. While other installments in the series appeared in TCA, no complete autobiography in MLC circulation is known.
- 'Vivisection and Absolute Values', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/48>> [vol. 3, pp. 1266 ff.].
- ‡ Sue, [Works on astrology], c. 1978. | 'Anyone interested in the study of astrology from a spiritual-feminist standpoint should contact Sue c/o TCA' (TCA 6:5). The identity of 'Sue' and her relationship to Lux Madriana is unknown. It is likewise unknown whether any written materials were produced from her astrological work, but this is a possibility.

Other Lux Madriana Publications

- The Book of Rbiannë*, Lux Madriana, Burtonport, Ireland, 1982, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/71>> [vol. 3, pp. 1283 ff.]. | Later-distributed copies include an erratum notice pasted into pp. 18–19, announcing the transition of the community into the all-female Silver Sisterhood.
- Breaking the Time Barrier*, PRIM (Psychic Research into Matriarchy), 1978, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/78>> [vol. 3, pp. 1358 ff.]. | Commonly known as *The Moira Handbook*. This publication is unusual in being attributed to a publisher other

than Lux Madriana, but the PRIM group is otherwise unattested and the booklet's contents are clearly aligned with specifically Madrian teachings and practices.

‡ [Calendar for 5082], 1980. | 'The new calendar for 5082 is now available; it is really two calendars in one, with the usual large month-to-page one, giving all the major and minor festivals and natural Rites, plus lots more information, plus a dual-dated calendar digest for those living or working outside a Madrian environment, so that one can keep track of both sacred and profane dates at a glance. The main calendar is illustrated throughout with beautiful traditional Celtic knotwork designs, and incorporates the motifs of the thirteen-sign zodiac, which align with the thirteen months of the year. It is executed throughout by the Madrian artist Richard of the House of Colwyn, and may well become a collector's item in years to come; so order yours now, while the price is only 75p post free' ('Work in Progress', *The Coming Age*, no. 14, p. 5, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/media/110>>).

Calendar of Our Lady's Ekklesia on Earth for the Year 5083 of the Iron Age: Being a Digest of the Calendar, Giving the True Ancient and Sacred Dates of the Year, together with Those at Present in Common Use among the Infidels, 1981, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/219>> [vol. 3, pp. 1271 ff.]. | Illustrations in this calendar match the description for the 5082 calendar, above, suggesting that the template may have been reused across years.

The Catechism of the Children of the Goddess, 1976, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/99>> [vol. I, pp. 88 ff., p. 106 ff., p. 239 ff.]. | Second edition 1977.

The Creation and the Crystal Tablet, 1977, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/98>> [vol. I, pp. 11 ff.]. | The introduction to the Scriptures published here is found also in Rosa Madriana materials.²⁵⁶

‡ 'Cycle of Ages', [unknown]. | Sr Sophia Ruth described finding a booklet by this name among back issues of TCA at a used bookstore.²⁵⁷

‡ 'God the Mother', 1982. | A Lux Madriana advertisement in the May 1982 issue of *Spare Rib* asked 'DID YOU SEE "God the Mother" recently? Now read the book!'²⁵⁸ This may reference a television feature airing between January and April 1982.²⁵⁹ The identity of the referenced 'book' is unclear; it may be identical with the 'Light of the Goddess' (see p. 278).

‡ [Greeting cards], 1977. | Lux Madriana planned greeting cards for production 'for major festivals beginning at Easter' (TCA I:14), and some were produced for Nativity

256 See 'An Introduction to the Book', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/67>>.

257 Sr Sophia Ruth, LMYG, 22 August 2013.

258 *Spare Rib*, no. 118, May 1982, p. 34.

259 Sr Sophia Ruth, Madrian Deanic Resources, 'Ordo Lux Madriana—"God The Mother" from 1978 introductory leaflet to television programme to 1982 book'.

Bibliography

'depict[ing] images of that Mystery' with multiple designs (TCA 4:16). TCA 5:2 mentions '5 different cards' and states that the cover of that issue was 'based on one of them' (TCA 5:16).

‡ [Initiation booklet], c. 1978. | TCA 7:5 states that 'A booklet outlining a course of spiritual preparation for initiation is now in preparation. It will be available soon and will probably cost about 30p.' It is unknown if this booklet ultimately appeared.

'The Light of the Goddess', c. 1978, <<http://dafs.fili-anicstudies.org/s/digital-archives-for-filianic-studies/item/61>> [vol. 3, pp. 1398 ff.]. | A trifold pamphlet giving an introduction to basic tenets of the religion. The copy consulted by the editor came from the personal collection of Dr. Glenys Livingstone, folded with the section reading 'The Light of the Goddess' as the cover. The same pamphlet appears in the Valdosta State University Archives, folded with the section titled 'God the Mother' as the cover and is listed under this title in the finding aid. It may be that this pamphlet is to be identified with the 'introductory leaflet' titled 'God the Mother' mentioned in TCA 7:5. However, an advertisement in the magazine *Spare Rib* asked 'DID YOU SEE "God the Mother" recently? Now read the book!'²⁶⁰ The characterization of 'God the Mother' as a book may suggest a more substantial offering than the trifold. The dating of the *Spare Rib* issue, moreover, suggests that the 'book' was in some way connected with a television screening that may have occurred between Jan-

260 *Spare Rib*, no. 118, May 1982, p. 34.

uary and April 1982.²⁶¹ This may also indicate a separate publication later than the trifold.

Evans, Bryony, 'Lux Madriana', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/72>> [vol. 2, pp. 208 ff.]. | An interview with Sr Angelina found at the Burtonport house by Joey McEvoy III after the end of the Silver Sisterhood's occupancy. Bryony Evans is otherwise unknown, and it is unclear whether the pieces was ever published.

The Mythos of the Divine Maid, 1976, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/60>> [vol. I, pp. 15 ff.].

‡ [Unknown], [Pallas Academy curriculum], c. 1979. | First announced in TCA 4:16: 'Following suggestions made in a paper on Madrian education made by the Daughters of Artemis for the L.C. [Literature Circle],²⁶² there are moves under way [sic] to set up an academy for training in Madrian philosophy and criticism, and later for a wide range of subjects to be studied according to spiritual-feminist principles as opposed to the quantitative and materialist techniques of masculist academicism. In the early stages it will be a "scattered" academy, working largely by correspondence. The initial aim is to build up a trained body of Madrian theorists and philosophers.' The Academy offered a 'foundational diploma course in Madrian philosophy

261 Sr Sophia Ruth, *Madrian Deanic Resources*, 'Ordo Lux Madriana—"God The Mother" from 1978 introductory leaflet to television programme to 1982 book'.

262 Likely MLC, 'Intellect Against Intellectualism'.

and criticism' providing 'basic training in the spiritual-feminist approach to all areas of study in the humanities'. Sr Angelina was listed as the primary contact (TCA 6:5).

The project was noted as delayed in TCA 7:5 and again in TCA 8:5, which explained that 'the main problem has been the difficulty of taking what has traditionally been a very full system of education passed orally from generation to generation as part of a whole way of life, and compressing it into the confined space of a correspondence course.' The release of the prospectus was announced in TCA 9:5. The Diploma Course was 'under way' as of TCA 11:20.

‡ [Unknown], [Posters], 1977. | A 'series of mini-posters for display on college and library noticeboards' (TCA 4:16) printed by Lux Madriana in 6½" × 8" format. Two titles are known to have been issued: 'God Was Dead' and a strip cartoon called 'Samantha and Jenny Wren' (TCA 5:16).

‡ [Unknown], 'Resplendent Mistress', c. 1976. | First mentioned in *Isian News* as being among 'beautiful prayers and hymns, now printed with illustrations'.²⁶³ The Creation also appears in that list, raising the possibility that this could be one of the lost clues from which at least some of the Fragments originate.

The Rite of Sacrifice, 1976, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/69>> [vol. 1, pp. 138 ff.]. | Appendices one and two added in the second edition, 1977.

263 'News of Members', *Isian News*, no. 1, July 1976, p. 2.

- ‡ [Unknown], [Stickers], 1978. | '[T]en assorted types' were issued (TCA 7:5).
- † [Sr Sophia Ruth Fragment of the Crystal Tablet], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/57>>. | A portion of the Crystal Tablet in typescript discovered by Sr Sophia Ruth among Lux Madriana publications in a used bookshop. The text as recorded in this fragment is markedly variant to all other versions. These differences are recorded in the relevant entries of the variorum.
- ‡ [Unknown], [Tarot deck], c. 1978. | A 'reconstruction of the original Madrian-matriarchal Tarot' as 'a meditational path and a living repository of esoteric wisdom' was stated to be underway in TCA 8:5, though it was expected that the project would 'not be completed for some time yet'.
- ‡ [Unknown], 'Temple Project', 1978. | The first reference to this project occurs in TCA 7:5: 'A unique project initiated by a group of Madrians, to build up a great temple in the subtle realms by the combined concentration of many people. Working on the psychic remains of one of the great matriarchal spiritual centres, the aim is to create an astral/etheric temple-structure to which any soul may at-tune for devotion, healing or spiritual comfort. For further details of the work, please send a stamp to 'Temple Project' C/O TCA.' The following issue noted that the project had 'attracted great attention' and advertised that 'An illustrated leaflet giving full details and instructions has been produced' (TCA 8:5).

Bibliography

- ‡ [Unknown], [Treatise on progress], 1977. | The editorial to the second issue of TCA notes that ‘we are very pressed for space ... we have had to shelve two articles intended for this issue—one on Geniae and one examining from a Madrian point of view the specious grounds of the idea of “continuous human progress”’ (TCA 2:2). It seems likely that the former article was ‘The Children of Heaven’, published in TCA 5, but the latter is not so readily identifiable and may represent a lost work.
- ‡ [Unknown], ‘The Year of Our Lady’, 1977. | Mentioned in TCA 4:16 and 7:5.
- ‡ [Unknown], [Treatise on the I Ching], 1976. | Reported as in progress in TCA 1:15.
- ‡ [Unknown], c. 1975–6. | *Isian News*²⁶⁴ refers to a collection of ‘beautiful prayers and hymns now printed with illustrations’, that seems to have included the Creation²⁶⁵ as well as the now-lost texts, ‘Resplendent Mistress’ and ‘The Divine Trinity’.
- ‡ [Unknown], 1979. | Helen Simpson mentions an unspecified ‘Booklet’ being advertised in *The Leveller*.²⁶⁶
- ‡ [Unknown], 1980. | The selection from ‘The Amazons in Sain Arien’ published in TCA was noted as part of a novel

264 ‘News of Members’, *Isian News*, no. 1, July 1976, p. 2.

265 In the absence of a surviving copy of this text, it has not been possible to confirm whether this is the same as the Creation as printed in 1977. This is one potential explanation for some of the scriptural Fragments, perhaps especially Fragment 6.

266 ‘When Women Ruled the World’, *ISIS* vol. 1679, March 1978, p. 10

in serialized MLC circulation (TCA 15:15). This may be the Amazon novel *Sr Angelina* was known to have been writing,²⁶⁷ as a much larger section of ‘The Amazons in Sain Arien’ does survive from the MLC.

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† Lotar, Olga, ‘The Book’, c. 1999, <<http://dafs.filianic-studies.org/s/digital-archives-for-filianic-studies/media/190>>. | A handwritten copy of the Scriptures sent by Madria Olga to a student. It is accompanied by a brief cover letter containing errata, a copy of the Lux Madriana introduction to the booklet *The Creation and the Crystal Tablet* (1977), and a ‘Glossary for Use with the Sacred Texts’. None of these items appear individually in the Eastminster Library, but Madria Olga’s text has been consulted in the preparation of the critical text of the Scriptures and her glossary has been incorporated into the Eastminster Library glossary, which also contains additional entries.

——— ‘[Letter from Madria Olga to Joey McEvoy III, 2 August 1999]’, 2 August 1999, <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/87>> [vol. 2, pp. 633 ff.].

——— ‘Making Daily Devotions’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/102>> [vol. I, p. 106].

——— ‘[Prayers and Affirmations]’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/>

²⁶⁷ Sr Sophia Ruth, personal communication, 25 November 2018.

- media/187>. | An untitled collection of prayers including the Silver Star, Evening Prayer, Morning Offering, and the otherwise unattested [Tranquility Prayer] [vol. I, pp. 243 ff.].
- ‘The Procedure for Devotions’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/79>> [vol. 2, pp. 636 ff.].
- ‘The Rosary’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/101>> [vol. 2, pp. 637 ff.].
- ‘[Special Prayers]’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/81>>. | An untitled collection of prayers including ‘A Canticle of the Goddess’, the Exaltia [i.e. the ‘Canticle of the Daughter’, ‘Daughter of Light’, and Madria Olga’s own composition ‘Salve, Magna Mater’ [vol. I, p. 242].
- ‘Steps for Drawing up a Sacred Calendar’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/100>> [vol. 2, pp. 638 ff.].
- ‡ ——— ‘The Teachings of the Daughter’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/95>>. | The only surviving ‘key’ to clew titles for the Teachings, kept separate from the main text as some Madrians traditionally did. Though unsigned, this key is attributed to Madria Olga on the authority of one of her students, identified only as ‘KM’. While not included as

a separate text in the EL, the order of clues in vol. I is based on this document.

——— ‘To Make the Sacred Star or Pentacle’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/79>> [vol. 2, pp. 636 ff.].

† ——— [Typescript of Teachings as Given to Georgia Cobb’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/70>>. | A typescript of clues of the Teachings given by Madria Olga to her student Georgia Cobb.

† ——— [Typescript of Teachings as Given to Joey McEvoy III’], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/68>>. | A typescript of clues of the Teachings given by Madria Olga to her student Joey McEvoy III.

‘[Aspects of the Human Being]’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/88>> [vol. 3, pp. 1423 ff.].

‘Being a Madrian—What It Means’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/88>> [vol. 3, pp. 1415 ff.].

‘Before Reading the Book ...’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/67>> [vol. I, p. 5].

- 'A First Introduction to the Madrian Way—The Way of Truth', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/88>> [vol. 3, pp. 1407 ff.].
- 'An Introduction to the Madrian Faith: The Religion of the Goddess', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/85>> [vol. 3, pp. 1438 ff.].
- † 'An Introduction to the Teachings of the Daughter', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/67>>. | Not included as a distinct item in the EL, but incorporated into the introduction as printed in vol. I, pp. 1 ff.
- 'The Madrian Faith and Patriarchal Religion', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/91>> [vol. 3, pp. 1430 ff.].
- 'The Madrian Faith vis-a-vis Other Faiths', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/90>> [vol. 3, pp. 1435 ff.]. | Printed as part of 'The Madrian Faith and Patriarchal Religion' in the EL.
- † 'The Sacred Year: Wheel Perpetual of Ekklesia Madriana', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/89>>. | A diagram of the liturgical year substantially identical to that printed in the *Book of Rbiannē* (see pp. 1326 ff.).

'The Truth', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/88>> [vol. 3, pp. 1410 ff.].

'Who Is the Goddess?', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/88>> [vol. 3, pp. 1419 ff.].

'Why the Pursuit of Spirituality Is Not Selfish', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/92>> [vol. 3, pp. 1425 ff.].

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and External Publications*

‡ Angelina, [*Gnostica* article], c. 1977. | The FOI's *News of Members* indicated that Sr Angelina had an article forthcoming in *Gnostica*.²⁶⁸ It is not known whether the article ultimately appeared.

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Avison, John, 'Maids of the Old Faith', *Halifax Evening Courier*, 1981 or 1982. | This article was subsequently reproduced in the *Book of Rhiannë*.

²⁶⁸ Fellowship of Isis, 'News of Members', *Isian News*, no. 4, Spring 1977, p. 9.

‡ ATV, [Unknown title], 1978. | 'An item about Lux Madriana was broadcast in the early-evening regional news programme of a television station called ATV which apparently operates in the Oxford area. The region concerned is obviously quite wide, since the broadcast was seen as far afield as Nottingham and Gloucester. A mock Rite of Sacrifice was shown, and we are told that the effect was rather splendid in colour. The item was broadcast on Mala 22nd [26 September]' (TCA 9:5). The news archives of ATV were transferred to the ownership of ITV Central in 1982. The present editor has not yet been able to ascertain whether ITV holds footage from this specific broadcast.

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- ‡ Fitzduff, Mari, [unknown title], segment on *More Than a Way of Life*, presented by Trevor Williams, BBC 1, 15 April 1984. | This was a segment on a Northern Irish religious current affairs magazine, listed on the television schedule of the *Belfast Telegraph*, 14 April 1984, p. 8.
- ‡ [Unknown title], *Hebden Bridge Times*, [unknown date]. | John Billingsley, editor of *Northern Earth*, reported coming across a clipping from the *HBT* dating to the 'late 1970s'. The article was said to describe a 'Rhennish community' engaged in 'the worship of the Divine Mother' with women as heads of households. The head of the community was quoted as saying 'that the word Rhennish indicated a legendary half-horse, half-human beast and came from Welsh origins' and the article speculated that 'their faith probably

had origins in the wider Celtic tradition'. 'Simwene' was mentioned as a fire festival of the dead.²⁶⁹

‡ ITV, 'Behind the Veil', [unspecified Sunday in 1982 or possibly 1981]. | The article by John Avison in the *Halifax Evening Courier* ended with a notice that 'Members of the Rhennes community in Hebden Bridge appear on ITV's "Behind the Veil" series on Sunday at 6 pm.' The present editor has had access to this article only as reproduced in the *Book of Rbiannë*, however, which did not reprint its original date, making it impossible to determine the original air date of this broadcast.

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‡ Radio Oxford, [Interviews with Sr Angelina], 1977, 1979–80. | 'Sister Angelina was interviewed on Radio Oxford in Maia [April/May 1977]' (TCA 7:5). 'Sister Angelina gave a second interview to Radio Oxford in Brighde [January/February 1979]. An interview was also published in the Oxford Journal' (TCA 10:5). 'On the 23rd of Moura [14 March 1980], Sister Angelina gave an interview to

²⁶⁹ Post to the *Northern Earth* Facebook page, 22 February 2013, <<http://www.facebook.com/NorthernEarth/posts/486010368124277>>.

an Oxford radio station, explaining the Madrian beliefs, philosophy and way of life. Particular attention was given to Madrian culture and traditions in these islands, and how those not born Madrians can return to the old ways' (TCA I4:5).

'Review of *Breaking the Time Barrier*', n.d., <<http://dafs.fili-anicstudies.org/s/digital-archives-for-filianic-studies/item/77>> [vol. 3, pp. 1396 ff.]. | This was found by Joey McEvoy III in the Burtonport house after St. Bride's had vacated it. It has the appearance of a published piece, but no indication as to where or when it may have been published. It is possible that it was a Madrian Literature Circle document or other Madrian publication.

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APPENDIX A

A HISTORY OF THE MADRIAN ORDERS

Volume I of this series provides ‘A Brief History of Filianism’, covering the broad outline of the religion’s development from its obscure origins to the present day.²⁷⁰ With the release of a second and third volume aiming to present the extant Madrian literature, it has been possible to form a more detailed picture of the history of the Madrian orders, even if much remains unclear. This appendix pulls together such disparate clues to that history as this project has unearthed and presents them for the benefit of researchers who may wish to pursue further enquiries.

THE PREHISTORY OF MADRIANISM

What history Madrianism may have had prior to the foundation of Lux Madriana remains uncertain. Some sources appear to attribute the origins of Madrian teaching to remote antiquity, while others refer to early twentieth-century origins, and others still locate its start in the late twentieth century.

Claims to Antiquity

Many of the published writings of Lux Madriana expound the idea that some form of Mother God religion had existed from time immemorial and had been universally observed before the advent of patriarchy a few thousand years ago. This claim

²⁷⁰ See vol. I, pp. 268 ff.

is in keeping with the well-known theories of scholars such as Marija Gimbutas and, while not a consensus position in contemporary archæology and anthropology, is held by some scholars. The contentious part of Madrian historiography was the assertion that a culture in uninterrupted reception of that tradition existed into the twentieth century in the British Isles—the ‘Rhennish’ culture, which had supposedly handed down the precepts of the Madrian religion in secrecy from the time of the ancient Amazons to the present.²⁷¹ Many sources exist to indicate that this was, as Miss Suraline’s interviewee put it, Lux Madriana’s ‘official “line” at the time’:

Attributing our faith to a surviving tradition on the land somewhere [in] Britain was a way of helping the process of remythologization by giving it some material grounding. . . . If giving it a bit of material grounding helps people, then surely that is all right.

I don’t think this now. I think it was a foolish course of action and I regret it. And to be clear, the only part of what I have written above that I unequivocally regret, repent and repudiate is that—the invention of imaginary “hereditary communities”.²⁷²

To the extent that the story of the hereditary Rhennish communities was intended to be taken as historical ‘fact’, one might well concur with those contemporary Chelouranyan scholars who hold that ‘[t]hat claim was demonstrably false and we do not believe anyone today upholds it. It may have been a “poetic”

271 See, e.g., BoR 12–13.

272 Suraline, ‘Origin of the Filianic Scriptures’, *The Origins of Filianism* [blog post], 4 December 2018, comment dated 24 January 2020, <<https://filianismorigins.wordpress.com/2018/12/04/filianic-scriptures-origin/>>.

way of expressing the spiritual heritage of the Scriptures, but as a literal statement it is not factual.²⁷³

While recognizing the story as the ‘official line’, however, there are reasons to think that it was not generally taken so simplistically—and that it was not always meant to be. Miss Suraline’s interviewee’s descriptions of the rationale behind the construction of the myths and legends of the Rhennes and their connection to present-day Britain²⁷⁴ bears a certain resemblance to what Joseph Campbell called ‘creative mythology’,²⁷⁵ and some of Sr Angelina’s remarks imply that it was intended as an invitation into a process of collaborative meaning-making, rather than as a simple pious fraud.

Before turning directly to those remarks, however, it is necessary to set some context for the use of Madrian terminology. The writers of *The Coming Age* frequently used the term ‘Madrian’ in two complementary but distinct senses. In its narrowest signification, it referred to the specific religious practice promoted by Lux Madriana and other contemporary Madrian orders of the 1970s and 1980s. In its broadest usage, it referred to any historical or prehistorical religious tradition that held God as Mother to be supreme. Following the work of Marija Gimbutas and other archæologists, the Madrians generally assumed that this included all prehistoric cultures if one went back far enough. In this second sense, therefore, *The Coming Age*’s writers were not shy of claiming that the Tibetan Buddhist Wheel of Samsara ‘goes back to the Madrian original’,²⁷⁶ that

273 COMG, ‘Lux Madriana and the Filianic Scriptures’.

274 See pp. 1508 ff.

275 Joseph Campbell, *Creative Mythology*, *The Masks of God*, vol. 4, Secker & Warburg, 1968.

276 TCA 11:8.

‘the Eleusinian Mysteries of Demeter and Persephone were the purest survival of Madrian religion in later patriarchy’,²⁷⁷ that ‘Hesiod, of all patriarchal writers, knew most about the Madrian-matriarchal ages’,²⁷⁸ or that ‘the Madrian faith’ was a pillar of society some six thousand years ago.²⁷⁹ Their understanding of world history was likewise populated with ‘pre-Hellenic Madrian ecstasies’,²⁸⁰ ‘Madrian-matriarchal societies of Chaldæa, Syria, Crete and the Ægean’,²⁸¹ and ‘Madrian mystery schools [of] Babylon’ that flourished in the eighteenth century before Christ.²⁸²

Madrian historical terminology was thus always somewhat ambiguous. ‘[B]eing the primordial religion,’ wrote the editrices of *The Coming Age*, ‘the Madrian Faith has no “beginning” in earthly history from which to count; for it is older than the human race itself’.²⁸³ The ‘Madrian faith’, in this sense, was not an historical contingency begun at one point and continued into another but an eternal principle to which human beings come repeatedly in the course of history; wherever its core tenets were preached, it seems to have become possible to speak of the ‘Madrian faith’. This appears to be the implication of statements like, ‘coming together for worship in groves of trees has often been a feature of Madrian religion’,²⁸⁴ or the description of Merlin Stone’s work as a study of ‘ancient Madrian

277 TCA 4:23.

278 TCA 3:5.

279 TCA 11:3.

280 TCA 1:8.

281 TCA 5:11.

282 TCA 11:5.

283 TCA 11:2.

284 TCA 5:26.

religions'.²⁸⁵ A much later formulation testifying to this same teaching was given by Miss Annya Miralene, who wrote that:

What has happened, we feel, is that the Archetypes of the Worship of the Mother are abiding realities and so manifest themselves whenever the 'ground' is ready for them. The Collyridians may have had a direct chain of tradition going back to the Hebrew women of Jeremiah's time, or there may be a form of worship that, like a living thing, is always there, ready to break through when the 'concrete' of patriarchy cracks a little.²⁸⁶

There is thus a degree of reasonable uncertainty that, when we read that 'Hera/Hestia [was] one of the names under which the Goddess was worshipped in late Bronze-Age Madrianism',²⁸⁷ we are meant to infer that the particular and historically contingent forms of 1970s Madrianism are directly descended from this ancient worship through the great chain of teaching 'passed by each Ranya to her disciples until the disciple in her turn has become a Ranya'.²⁸⁸

In that light, a new significance might be found in some Madrian writings that appear to present the religion as something distinctly new and comparatively lacking in an established body of tradition. Sr Angelina spoke in 1979 of the pressing need to

develop a body of Madrian stories and songs' and asserted that '[t]he Madrian life has hardly begun. But the seeds have already been sown, and I believe that over the next century, we and our children will see them grow into a mighty tree...'²⁸⁹

285 TCA 2:15.

286 Annya Miralene, ASYG, 11 January 2005.

287 TCA 12:23.

288 TCA 11:11.

289 TCA 4:7.

The Coming Age openly appealed for co-creators of its vision of matriarchal history, declaring that

The deep spiritual significance of myths and folk tales—primarily centring on some aspect of the soul's journey—has been much neglected. We believe such stories lie close to the heart of Madrian traditional life and would be delighted to hear from those interested in this subject, particularly those who would like to help in the work of recreating and recasting old stories in their original Madrian form.²⁹⁰

In the same vein, their publication of the story 'West of the Sunset, East of the Dawn' closed with the invitation that 'Fuller versions of this story, and other Madrian stories, are welcomed by the Literature Circle'.²⁹¹

In statements such as these, Madrianism is understood in the narrower sense as a particular, historical doctrine taught by the contemporary Madrian orders. At the same time, it appears as a dynamic process, in which the 'Madrian traditional life' unfolds in the present and into the future through self-consciously creative activity.

This kind of openness is also reflected in the way in which supposedly 'traditional' stories were sometimes depicted as having been themselves unproblematically subject to historical revision. For example, the telling of the Legend of Idonya published in the first issue of *Artemis* mused that 'The story is an old one. Perhaps it is even older than the Chenti wars themselves, although it is now said to have taken place during them'.²⁹² From this perspective, the bond uniting Lux Madri-

290 TCA 8:18.

291 TCA 4:19.

292 *Artemis* 1:18.

ana's Madrianism to the ancient 'Madrianisms' previously mentioned appears as spiritual, rather than genealogical.

Against this interpretation must be weighed two statements in the primary literature, the first of which occurs in the very same speech by Sr Angelina: 'The beliefs and customs of the faith have been passed down from mother to children for centuries in the strictest secrecy.'²⁹³ The other is found in *The Coming Age*, which states that 'Madrianism is this religion and way of life [exemplified in the archæological evidence for matriarchal leadership and practices at Çatal Hüyük], passed down from mother to daughter, from Ranya to pupil without a break from the beginning.'²⁹⁴ The same page, however, explains that,

In the beginning there was one primordial religion. ... Each of [the later, patriarchal religions] retained a part of the Truth. ... Every civilisation except the present one ... has been based upon spiritual Truth. ... [G]reat people like Jesus and the Buddha re-stated these Truths in simpler forms ... But all orthodox traditions are reflections of the one Truth.

This would suggest that there is a sense in which Jesus and the Buddha can be understood as a part of the transmission chain of primordial Madrianism, albeit in a 'simplified' fashion. A later issue appears to make this point more explicitly, claiming that '[e]ach time the Truth became lost, some great and wise soul was providentially appointed to teach it anew. Such souls were Jesus, Mohammed and the Buddha.'²⁹⁵ That continuity between matriarchal and patriarchal religion is not unthinkable

293 Sr Angelina, MLC, 'The Road to the Future'.

294 TCA 13:6.

295 TCA 20:4.

is indicated on the following page, where we read that ‘[Hinduism’s] roots go back into the mists of time and merge with matriarchy’ and that

[Christianity] has preserved for a millennium most of the matriarchal festivals and traditions of Europe, as well as being a providential vehicle for the manifestation of our Lady Herself (in the guise of Mary) to countless millions of souls in the Iron Age.²⁹⁶

Much of the confusion is probably attributable to Lux Madriana’s invention of what might be termed the ‘Rhennish legendarium’—a body of myths and legends tracing the history of Atlantis, Amazonian empires, and finally the ‘Rhennish culture’ that was their last direct inheritor in Britain and preserved their faith down to the present. These stories most certainly did suggest a long, wending trail of direct initiatory lineage, but belief in them as literal, material history seems never to have been a matter of obligation, and the authorship of many of them as fiction appears to have been widely known by members of the community. Sr Angelina herself is said to have been popularly known in Oxford as ‘Amazon Jane’ on account of a novel that she was writing.²⁹⁷ It may be that the legendarium was more or less openly meant as part of the creative development of the ‘body of Madrian stories and songs’ for which Sr Angelina called.

That it may thus have been intended to be read as a set of parables or allegories, or else used as a basis for meditations and spiritual exercises, rather than being taken as a chronicle, may also be supported by a review of *Breaking the Time Barrier* (popularly known as the *Moirra Handbook*)—a manual to the past

²⁹⁶ TCA 20:5.

²⁹⁷ Sr Sophia Ruth, personal communication, 25 November 2018.

life regression exercises from which many aspects of the legendarium emerged. The reviewer wrote that,

I believe this [collection of past life accounts] is possible and feel that their experiences 'ring true'. But whether you believe the technique works or not and whether you feel the accounts are genuine or merely vivid imaginings in many ways matters less than the fact that reading the accounts could give you a whole new outlook on the past.²⁹⁸

The relative openness of Lux Madriana regarding the legendarium's invented nature may be one reason that no statement ascribing the Clear Recital to transmission from pre- or ancient history is found among the preserved records and public statements of the order.²⁹⁹

Claims to Early Twentieth-Century Origins

In contrast to the suggestions of pre-twentieth-century origins just discussed stands a reference in a 1978 article on the above-mentioned 'Moira technique' for past life regression. Allegedly quoting Sr Angelina within her account, Helen Simpson wrote that '[t]heir Scriptures are of mysterious origin, but

298 '[Moira Handbook Review]', <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/77>>.

299 Only two sources attribute the text of the Recital to transmission from antiquity. The first is a third-party account by a visitor to a Madrian community (Janet McCrickard, 'The Light of the Mother', *WomanSpirit*, vol. 10, no. 37, Fall 1983, p. 17), and the second is an oblique mention in an outside source from the early 2000s suggesting that unnamed individuals held the text to be a translation from a Greek manuscript called *Kosmopoiia* (Morrigan, 'An Unofficial Traveller's Guide to Filianic Faith', n.d., <<http://archive.is/XevAJ>>). While some Madrians may have believed some parts of the legendarium to be historical, the idea that the origins of the Clear Recital were ever ascribed by them to that history appears to be a creation of outside observers commenting on the movement.

appear to be the words of the Goddess, who “spoke to some women in a revelation just before the First World War”.³⁰⁰

In addition, one ‘Mother Alethea’—referenced elsewhere as a ‘prophet’³⁰¹—was credited by Sr Alethea³⁰² with having ‘brought the Madrian faith back to its ancient purity a little over half a century ago’³⁰³—i.e. sometime before 1928. In a later article for *The Spectator*, Miss Lucinda Tyrrell wrote that:

When Miss Hester St John heard, some months after the event, of the end of the real Stock Exchange (an event which is regarded by Romantics as a milestone in the Decline of the West) . . . she proposed at a dinner that the motto *Dictum meum pactum* should pass to the Romantics.³⁰⁴

It is uncertain to what event Miss Tyrrell refers here but, given the significance attached to it, the Crash of 1929 would seem a likely candidate. The ‘Romantics’ were an early community that overlapped and mutually influenced the Aristasians,³⁰⁵ and the figure known as Hester St John in Romantic writings appears to be identical with the figure known as Hester St-Clare (or sometimes ‘Sinclair’) in Aristasian accounts of their

300 Helen Simpson, ‘When Women Ruled the World’, *ISIS*, vol. 1679, 1978, p. 10.

301 TCA 20:8; BoR 12.

302 It has been suggested that this was a religious name used by Sr Angelina (Sr Sophia Ruth, MDR, ‘Schism of Ordo Lux Madriana 1983’).

303 TCA 9:11.

304 Lucinda Tyrrell, ‘A Romantic Manifesto’, *The Spectator*, 24/31 December 1988, p. 38.

305 Sr Sophia Ruth, ‘Untitled’, *My Devotions to Dea* [blog post], 1 March 2017, <<https://mydevotionstodea.tumblr.com/post/157827160427/mydevotionstodea>>; Anthea Rosetti, ‘A History of Aristasia-in-Telluria’, <<http://aristasia.net/history.html>>.

community's origins.³⁰⁶ Dr Mark Sedgwick, the historian of Traditionalism, places a 'Dr. Hester StClare' at the center of a group of students interested in Traditionalism at Oxford's Lady Margaret Hall in the 1960s.³⁰⁷ Romantic sources do not mention the Recital, and Dr Sedgwick does not mention it in connection with the group at Lady Margaret Hall (and indeed, the Aristasians generally always disclaimed having originated the Scriptures).³⁰⁸ Chelouranyan sources, however, hold that the Scriptures 'were in use [during the 1970s] by several, sometimes overlapping, groups of which the Madrians were one and the early Aristasians another'.³⁰⁹ To locate Hester St John in the late 1920s would thus form a significant conjunction with the period of Mother Alethea's supposed activity.

All of this could provide some background to an undated interview with Sr Angelina conducted by one Bryony Evans. Evans' introduction states that:

306 Lady Aquila, BCC, 4 May 2005; Dom Passantino, 'A World Without Men', n.d., <<https://www.scribd.com/document/12597320/Aristasia>>; Anthea Rosetti, 'A History of Aristasia-in-Telluria', <<http://aristasia.net/history.html>>.

307 Mark Sedgwick, *Against the Modern World*, Oxford University Press, 2004, p. 216.

308 Aristasian sources are consistent on this point, with the possible exception of a statement by the editrices of the AAV, who wrote that 'Aristasians have embraced them [the Scriptures] as the closest possible equivalent to the faith of an all-feminine world in the equivalent of its Kali Yuga, and indeed their origin in these forms is probably Aristasian' (p. 69). We are left to wonder what precisely is meant by the caveat 'in these forms', and one might interpret this as referring to key textual variances of the AAV as against other versions (see, e.g., pp. 48 ff.). It is also unclear whether the term 'Aristasian' here refers only to Aristasia as it is known from the 1990s on or whether it includes the proto-Aristasian community that Dr Sedgwick traces back to the 1960s.

309 COMG, 'Lux Madriana and the Filianic Scriptures'.

Madrianism is probably best known for being the religion which teaches that God is female. In its present form the religion has been in existence for some fifty years, but has been closed and esoteric to the extent of being a veritable “secret society”. Over the past few years, a small number of Madrians have broken away from the closed or “gnostic” groups to form an open or “catholic” Madrianism.³¹⁰

Evans’ dating puts the origin of the community in or around the 1930s, quite consonant with Mother Alethea ‘reforming’ the faith around 1928.

Evans’ account also provides a context for several Lux Madriana accounts that appear to suggest the historical existence of a ‘secret, hereditary tradition’ passed on in established Madrian communities in England (Evans’ ‘closed or “gnostic” groups’) prior to Lux Madriana’s founding. While it is possible to read all of them as the ‘tail end’ of the Rhennish legendarium, Evans’ dating opens the possibility that they could have had a basis in historical reality.

In its second issue, *The Coming Age* celebrated that ‘[t]he past year has seen the Madrian faith emerge from the nurturing protection of closed and exclusive groups...’³¹¹ In her Kensington address, Sr Angelina recollected that:

A little over three years ago [i.e. in 1975/6], I was part of a group of traditional Madrians ... thinking and talking about ... bringing their religion out into the open, and giving those who had not been brought up in traditional Madrian homes the opportunity of becoming a part of the religion of the Goddess. It is difficult to appreciate what a tremendous step this was if you have never experienced the life of the traditional Madrian community. ... But we believed not only that this

310 Bryony Evans, ‘Lux Madriana’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/72>>.

311 TCA 2:2.

Appendix A

was not so much a break with tradition as a return to a deeper and more ancient tradition. ... Also, we believed that what we were doing was in accordance with a new pattern which was about to emerge in the course of human history.³¹²

Sr Angelina presented herself as a convert to an established teaching when she wrote, 'I have loved the Goddess since I was fourteen or fifteen, and I have never known how to worship Her. ... I never realized how much I needed guidance until I had it, or how lost I was until I was found'.³¹³ This is consonant also with Ms Simpson's statement that Sr Angelina and Donna Chrysothemis had been 'introduced to a [Madrian] group by a friend of theirs in the Women's Movement'.³¹⁴

References to the 'traditional Madrian communities' mentioned by Sr Angelina occurred throughout Lux Madriana's literature, as when Sr Alethea recounted an anecdote of a personal meeting with 'an old lady in a traditional Madrian community',³¹⁵ or Elysia contributed extensive autobiographical narratives of growing up in an established Madrian community.³¹⁶

There is also an incident recounted by Miss Annya Miralene (who ascribed the Recital to an origin in the 1970s; see next section), with potential bearing here:

I remember, when I was young, putting my finge[r] on a gramophone record while it was playing... A grown-up told me it was sinful.

312 Sr Angelina, MLC, 'The Road to the Future'.

313 TCA 1:24.

314 Helen Simpson, 'When Women Ruled the World', *ISIS*, vol. 1679, 1978, p. 10.

315 TCA 14:18.

316 See especially TCA 14:6.

“Annoying,[”] I said pertly, but not “sinful.”

“It is a sin against Thame,” she replied.³¹⁷

Miss Miralene’s age at the time she recounted this anecdote is not known but, given that only one child is known to have lived in a Madrian community (and that not until c. 1980), it would seem unlikely that Miss Miralene had been a child in a Madrian household during the time of historically confirmed Madrian activity in the 1970s unless there were, in fact, established hereditary communities at that time per Sr Angelina and Bryony Evans’ assertions.³¹⁸

There is thus some evidence to entertain the possibility of elements of Madrian teaching and practice having originated between about 1913 and 1930 and of these having been transmitted through small intentional communities in Britain³¹⁹—communities which Lux Madriana understood to participate spiritually in a ‘more ancient tradition’ reaching back to matrifocal societies of Old Europe, but which were historically of twentieth-century origin. Against this possibility, however must be weighed the testimony of Miss Suraline’s interviewee, who wrote that, ‘Madrians, having committed themselves to the story of the “hereditary communities” started giving them some history with things like the Mother Alethea story. . . . I know it was a fabrication because I helped to make it . . .’³²⁰

317 Anyya Miralene, ASYG, 26 May 2005.

318 The direct use of the term ‘Thame’ [ðamē] is also significant if this episode is presumed to have occurred at any time prior to 1973. See pp. 65 ff.

319 And possibly France; see Helen Simpson, ‘When Women Ruled the World’, *ISIS*, vol. 1679, 1978, p. 10.

320 Suraline, ‘Origin of the Filianic Scriptures’, *The Origins of Filianism* [blog post], 4 December 2018, comment dated 3 September 2020, <[https://fil-](https://filianism.com/2018/12/04/origin-of-the-filianic-scriptures/)

The Chelouranyan scholar Sushuri-chei was similarly firm in asserting that ‘the First World War thing is hooey. I don’t know who came up with it, but quite possibly the journalist’.³²¹

Suggestions of Activity in the 1960s

Two last sources merit mention before turning to the documented history of the Madrian orders as it begins in the 1970s.

First, Dr Mark Sedgwick, without further explanation, dated early Aristasian activity to the 1960s.³²² This is especially notable as activity under the name ‘Aristasia’ is not otherwise recorded until the 1990s. Many Aristasians were former Madrians, however, and so this dating may indicate Madrian activity some years before the first recorded orders.

Additionally, it was recalled by a student of one Luma Long—a Bahá’í spiritual teacher active in the 2000s and 2010s—that ‘[s]he [Long] knows about the Madrians from the 60’s [sic] and she knew of Madria Olga. . . . It is apparent that she knew some Madrians in her youth in the Sixties’.³²³

Especially given Sushuri-chei’s assertion that the Scriptures (or at least the earliest of them) predated the term ‘Madri-animism’ and Miss Suraline’s interviewee’s statement that ‘The earliest ones were written before Lux Madriana existed. . .’,³²⁴

ianismorigins.wordpress.com/2018/12/04/filianic-scriptures-origin/>.
321 ‘Untitled’, *Shining World* [website], 7 January 2019, <<http://daughtersofshiningharmony.com/shiningworld/members/hayleymay/activity/6283/#acomment-6285>>.
322 *Against the Modern World*, Oxford University Press, 2004, p. 217.
323 Lieren Malka, LMYG, 16 September 2012.
324 Suraline, ‘Origin of the Filianic Scriptures’, *The Origins of Filianism* [blog post], 4 December 2018, comment dated 3 September 2020, <<https://filianismorigins.wordpress.com/2018/12/04/filianic-scriptures-origin/>>.

the possibility is thus raised that at least some portions of the Recital may have originated in the 1960s as well, in contrast to most sources.

RECORDED HISTORY

The recorded history of the Madrian orders begins with the founding of Lux Madriana in 1976³²⁵ and ends with the death of Madria Olga Lotar in 2008. During most of this time, adherents to Madrian teaching could be found throughout the British Isles as well as abroad, but it is possible to periodize Lux Madriana's history by reference to changes in the geographic centre of its activity, from Oxford to Hebden Bridge in England and then to Burtonport in Ireland. After the schism of 1983, the primary division is between two separate orders: the Silver Sisterhood and Ekklesia Madriana.

Oxford (1976–81)

The oldest reference to Lux Madriana's founding occurs in a speech given by Sr Angelina in 1979, in which she stated that

A little over three years ago, I was part of a group of traditional Madri-
ans living partly near Oxford and partly around the Kentish Coast.
The members of this group were thinking and talking about taking
the unprecedented step of bringing their religion out into the open
...³²⁶

325 As dated by TCA 19:17 and MLC, 'The Road to the Future' [vol. 2, p. 58].

326 MLC, 'The Road to the Future' [vol. 2, p. 58].

This statement accords well with the first published record of recognizably Madrian activity, which comes from the debut issue of the Fellowship of Isis' newsletter, *Isian News*, published in July of 1976. There, in the 'News of Members' section, we read that 'Sister Angelina, through the Chapel of Artemis and Astarte of the Waves, attempts to follow the archetypal patterns of religious consciousness. Members of the Order perform the rites of the Goddess four times each lunation and on holy days.'³²⁷ The name 'Lux Madriana' occurs first in issue three, dated 'winter 1976', and both Sr Angelina and the order reappeared in subsequent issues through at least the summer of 1977.³²⁸

The 'Chapel of Artemis' with which Sr Angelina is first associated may shed light on the other Madrian orders mentioned by early issues of *The Coming Age*. The first issue identified itself as '[i]ssued under the hand of the Goddess by the order of the Daughters of Artemis and Lux Madriana'.³²⁹ The back cover introduced a third group:

LUX MADRIANA is an organisation devoted to the practice and promotion of the religion of the Goddess. Membership is open to all Her followers. THE SISTERHOOD OF ARTEMIS has the same function and status as Lux Madriana, but exists for those who feel they can work better within an all-female group. One may hold membership of both groups.³³⁰

327 'News of Members', *Isian News*, no. 1, July 1976, p. 2.

328 'News of Members', *Isian News*, no. 3, Winter 1976, p. 9; no. 4, Spring 1977, p. 9; no. 5, Summer 1977, pp. 6–7. The present editor has not had access to early issues of *Isian News* past that date.

329 TCA 1:3.

330 TCA 1:28.

The Sisterhood of Artemis is not otherwise mentioned, but the Order of the Daughters of Artemis continued to appear in the masthead until issue five, where Lux Madriana was mentioned alone.³³¹ The second issue's editorial declared that

the past year has seen the Madrian faith emerge from the nurturing protection of closed and exclusive groups, and has seen the eternal lamp of our Lady's devotion carried forth once more into the world. This coming year must be the year in which our new open movement begins to establish itself firmly in the world. It must also be the year in which people outside the Orders of the Silver Star and the Daughters of Artemis begin to take an active part in the running of the movement; and in which new people begin to enter those Orders and to work with them in new and different ways (both Orders are at present preparing new degrees of membership which will require a less exacting rule of life than is necessary for full sisterhood).³³²

In the summer of 1977, the following issue announced the fruit of at least some of those efforts in declaring that, 'After several requests to accept lay sisters, the Order of the Silver Star . . . founded a new group called the Handmaidens of the Sacred Rose'—a 'lay Order' open to those committing to say the Rosary each day.³³³ 1976–77 thus present a picture of multiple orders operating within a tradition of 'Artemid Madrianism',³³⁴ working in close cooperation to build new infrastructure for lay practice and greater public exposure and participation. Lux Madriana clearly lay at the forefront of that effort, though the second issue of *The Coming Age* implied, as has been seen, that the Order of the Silver Star and the Order of the Daughters of

331 TCA 2:2; 3:2; 4:2; 5:3.

332 TCA 3:2.

333 TCA 3:15.

334 TCA 1:28; 2:28; 3:30; 4:30.

Artemis had theretofore had the primary 'part in the running of the movement'.

The figure of Artemis continued to occupy a major role in Madrian thought, and sporadic references to, for example, the 'Artemid posture' can be found in later literature, but the phrase 'Artemid Madrianism' disappeared by the fifth issue³³⁵ (displaced by 'Catholic Madrianism')—the same in which references to the Order of the Daughters of Artemis vanished. The reason for this change is unknown but could be in some way connected with the change of publishing address. The masthead in the first three issues gave 3 Hill View Road, Osney, Oxford OX2 0DA as the contact address, while from the fourth issue the address provided was 40, St John Street, Jerico, Oxford OX1 2LH. This was the address all Lux Madriana publications would give until 1981 and appears to have been a flat shared by Sr Angelina and Donna Chrysothemis³³⁶—two of the order's founders.³³⁷

Donna Chrysothemis worked full-time for the order in Oxford,³³⁸ and one surmises from her activity that Sr Angelina must have as well, given her preëminent rôle in publicity throughout the years of the order's activity, regularly giving interviews to media outlets and contributing letters and articles to many non-Madrian publications.³³⁹ Born in Cork but

335 TCA 5:32.

336 Helen Simpson, 'When Women Ruled the World', *ISIS*, vol. 1679, 1978, p. 10.

337 Sophia Ruth, MDR, 'Schism of Ordo Lux Madriana 1983'.

338 Tony O'Callaghan, 'Secrets of the Silver Sisterhood', *Irish Times*, 3 May 1983, p. 7.

339 See bibliography, pp. 246 ff.

having lived mostly in England,³⁴⁰ she was perhaps especially well-positioned to address audiences across both Britain and Ireland.

Though Sr Angelina came to be the most-recognized Madrian voice, she was not the head of the movement. A priestess known as Madria Moura led the constellation of early orders³⁴¹ with Sr Angelina as her *ancilla* (ritual temple assistant). Miss Suraline's interviewee stated that "[t]here was only ever one Madrian priestess who was accepted to have been anointed "charismatically". Her name was Madria Moura, with the pen-name Phoebe.³⁴²

Lux Madriana's operations at Oxford seem to have been a labor of love, benefiting from only meagre support. As the first issue of *The Coming Age* explained,

Lux Madriana operates solely on voluntary donations and on the voluntary work of members of the Daughters of Artemis, many of whom live near subsistence level in order to devote full time to non-commercial religious work. They have no complaints about this, but of course it means that they are unable to subsidize the financial needs of the organisation themselves.³⁴³

The primary source of funding seems to have been the sale of crafts and similar items,³⁴⁴ as no revenue was obtained from dues:

340 Tony O'Callaghan, 'Secrets of the Silver Sisterhood', *Irish Times*, 3 May 1983, p. 7.

341 Sr Sophia Ruth, personal communication, 28 January 2018.

342 In Suraline, 'Origin of the Filianic Scriptures', *The Origins of Filianism: How Filianism Began*, 4 December 2018, comment dated 3 September 2020.

343 TCA 1:14.

344 Rosaries appear for sale in issues of TCA from 1977–79. Initially offered in an unspecified material 'in violet, silver, dark blue and aquamarine' (TCA 4:15) as well as 'pale blue' (TCA 5:2), this 'old style' became

Appendix A

Membership of Lux Madriana is open to all who wish to serve the Goddess. It entails no obligations. Subscriptions are purely voluntary—give whatever you wish, or nothing at all. All who apply for membership will be registered and will receive a membership certificate (please enclose SAE).³⁴⁵

Given these simple means, the range of Madrian activity at Oxford is impressive. The group published a quarterly magazine, four Scriptural and liturgical booklets,³⁴⁶ and a panoply of other original materials, while also contributing letters and articles to *Aquarian Arrow*,³⁴⁷ *The Ecologist*,³⁴⁸ *Gnostica*,³⁴⁹ *Action for Psychic Ecology*,³⁵⁰ and other periodicals in Britain's alternative spirituality scene, in addition to the American publication *WomanSpirit*. Sr Angelina was interviewed three times by Radio Oxford³⁵¹ and arrangements were made to broadcast the 1978

unavailable in 1978 and was replaced with 'wooden rosaries at £1.50' (TCA 7:5). The following year, glass chanting-beads were added to the catalogue (TCA 13:5) and a wider range of jewelry became available, including a 'Moon-axe pendant, 1¾" high with stone haft and Celtic-pattern blades, on chain', a 'Resurrection Cross ring with violet or blue centre-stone', and a 'Resurrection Cross pendant with five violet stones, on chain' (TCA 10:5). There was also 'a range of eight badges' out of metal, two inches in diameter (TCA 12:15; see appendix C, p. 360).

345 TCA 4:15.

346 *The Creation and the Crystal Tablet* (1976), *The Mythos of the Divine Maid* (1976), *The Catechism of the Children of the Goddess* (two editions, 1977), and *The Rite of Sacrifice* (two editions, 1977).

347 See v. 2, pp. 189 ff.

348 See v. 2, pp. 187 ff.

349 An article by Sr Angelina is mentioned as forthcoming in *Gnostica* by Fellowship of Isis, 'News of Members', *Isian News*, no. 4, Spring 1977, p. 9.

350 A still wider range of magazines carried ads for Lux Madriana and its publications. *Undercurrents: The Magazine of Radical Science and Peoples' Technology* ran ads for *The Coming Age* and *Breaking the Time Barrier* in issue 32 (1979), 46.

351 TCA 7:5, 10:5, 14:5.

Eastre service on radio in Canada.³⁵² That same year, a ‘mock Rite of Sacrifice’ was televised on ATV.³⁵³

Lux Madriana was just as active on the ground. In the spring of 1977, *The Coming Age* announced that ‘Small gatherings were held at Oxford of Catholic Madrians at Easter and Exaltation. We are hoping to hold a picnic to celebrate Rosa Mundi...’³⁵⁴ That these were a regular occurrence is shown by an announcement in 1979, stating that

Small gatherings of new Madrians are held in Oxford on or near most major festivals. These give new people a chance to attend the Rite and to become a part of the catholic Madrian community. If you are seriously interested and would like to attend a gathering, please write to Chrysothemis at Lux Madriana.³⁵⁵

Activity was not limited to Oxford, however. In 1978, Lux Madriana announced that

Work is under way on setting up a meeting place for Catholic Madrians in London. It will be in a central area, possibly Victoria, and will be both a chapel for the celebration of the natural Rites and a place where Madrians can meet informally at other times. Interested non-Madrians will also be welcomed.³⁵⁶

While it is not clear if this project came to fruition, the order did operate a stand and distribute materials at the Aquarian Festival in London in 1978³⁵⁷ and 1979.³⁵⁸ We also hear

352 TCA 6:5.

353 TCA 9:5.

354 TCA 7:5.

355 TCA 10:5.

356 TCA 9:5.

357 TCA 7:5.

358 TCA 11:15.

of '[a] group of Madrians ... running a fund-raising stall at the Saturday Market in Rochester, Kent' in 1979, with Estelle Gilmour listed as contact.³⁵⁹ That spring, Sr Angelina gave the closing remarks at the 'Re-Emergence of the Goddess' conference in Kensington,³⁶⁰ and that autumn '[a] new course in traditional Madrian ritual dance-drama' began in Hebden Bridge, Yorkshire.³⁶¹

Miss Gilmour,³⁶² listed as the contact in Kent, had discovered Lux Madriana through an advert in *Private Eye* and became a subscriber to *The Coming Age*. After leaving her job at the Ministry of Agriculture, she became a 'full-time' Madrian in an unspecified household of twenty and was appointed as a Lady of the Temple.³⁶³ She was sometimes a visitor to the Oxford household, where she 'visited bookshops purchasing Roman Catholic theology books for the authors of *The Coming Age*'.³⁶⁴

Although it is not clear if she ever visited the Oxford household, Miss Mary Scarlett, a school teacher from En-

359 TCA II:20.

360 'First FOI Public Event', *Fellowship of Isis History Archive*, <<http://sites.google.com/site/fellowshipofisiscentral/fellowship-of-isis-history-archive---first-foi-public-event>>. This event, held on 21 April at the Central Library, Phillimore Walk, in Kensington, London, was organized by the Fellowship of Isis as its first public event held outside of its headquarters at Clonegal Castle in Ireland. The local host was Maureen Ballard of the Iseum of Athena Road. For Sr Angelina's speech, entitled 'The Road to the Future', see TCA II:17; MLC, 'The Road to the Future' [vol. 2, pp. 55 ff.].

361 TCA 12:6.

362 Sr Sophia Ruth gives an alternate surname for her also as 'Baird' (MDR, 'Schism of Ordo Lux Madriana 1983').

363 *Telegraph & Argus*, 'How I Was Drawn to Life in a Cult', 16 February 1999 [vol. 3, pp. 1505 ff.].

364 Ibid.

gland,³⁶⁵ became a Madrian at this time as well, contributing a ‘Discovering the Goddess’ testimonial to the fifteenth issue of *The Coming Age*, published in the summer of 1980. She would later adopt the religious name of Sr Breca and the Rhennish name of Mari da’Colwyn³⁶⁶ and go on to play a significant role in the Madrian community in Ireland.

Philip P. Jackson, who would later edit one of the first published editions of the Scriptures,³⁶⁷ was ‘offered to Dea’ at a Rite of Sacrifice on an unknown date at 40, St John Street, Oxford.³⁶⁸ It is likely that the one known Madrian wedding ceremony—between Donna Rhiannon and Master Richard—was also conducted during this time.³⁶⁹

Markedly reduced activity is recorded for 1980, probably owing to financial difficulties. Issue 14 of *The Coming Age*, published in spring of that year, explained that it was late in release because ‘our expensive typesetter broke down’ but ‘We have now got a better one ... This puts us in a difficult financial position [and] most of our activities will have to be cut to the bone over the coming months ...’³⁷⁰

365 Tony O’Callaghan, ‘Secrets of the Silver Sisterhood’, *Irish Times*, 3 May 1983, p. 7.

366 Sr Sophia Ruth, MDR, ‘Schism of Ordo Lux Madriana 1983’.

367 Philip P. Jackson, editor, *The Sacred Myths and Rites of the Madrians*, Lulu, 2004.

368 Sr Sophia Ruth, MDR, ‘2 Founding Orthodox and Catholic and Madrian Orders 1973–1994’.

369 The fact of the wedding’s occurrence at an unknown date is recorded by Mr David Kay, LMYG, 18 September 2015. Its timing is inferred here from the age of their daughter, Persephone Maia, who was two years old in 1983 (Tony O’Callaghan, ‘The Silver Sisterhood’, *Irish Press*, 9 May 1983, p. 7).

370 TCA 14:5.

Nonetheless, publishing efforts and correspondence with students continued through 1980 and 1981. It was during this period that Mr David Kay first discovered Lux Madriana through an ad placed in *Prediction* magazine. He subscribed to *The Coming Age* and entered into correspondence with Sr Angelina toward the end of her time in Oxford around 1981.³⁷¹

Hebden Bridge (1981–82)

Issue 19 of *The Coming Age*, published in the summer of 1981, announced a shift in the centre of gravity of the Madrian movement in a fundraising appeal:

To our subscribers we must apologize that this issue is so late. As you will see from our new address, we have moved north . . .

. . . the move, as well as helping to delay this issue, marks the end of an era. Lux Madriana has been operating for five years now, and for four-and-three-quarters of them has been based in Oxford. During that time we did something that had never before been done. We made available the true matriarchal tradition to that select group of people who genuinely wished to learn about it.

. . . the publishing side of our work is well worth while. Yet it is becoming more difficult. The cost of printing, equipment and all the other things we need is constantly rising. One of the reasons for our move was that the north is cheaper. We are not planning to go broke yet—far from it; in this new phase of our development we propose to move into a higher gear, to put more emphasis [sic] on the practical side of things and bring people into the living heart of the matriarchal tradition.³⁷²

371 Mr David Kay, 'Contact with Madrian Households', IDD, 10 January 2017–20 June 2018.

372 TCA 19:17.

Although the press indicated itself as having relocated to '49, Industrial Street, Todmorden, OL14 5BT Lancashire/Yorkshire',³⁷³ all other contemporary coverage of the movement identified Hebden Bridge, a short distance from Todmorden, as the main site of Madrian occupation and activity.

Mr John Billingsley, editor of *Northern Earth*, later claimed to have had heard from an anonymous 'informant', who had been part of the Madrian household at Hebden Bridge, that (in Mr Billingsley's summary):

Lux Madriana first entered HB [Hebden Bridge] in around 1980, and moved to their own community house, provided by a well-wisher, at Machpelah in 1982. The community numbered around 5 or 6 people at this time. The creed had certain taboos—it shunned electricity, was vegetarian, opposed extra-marital sex, and women dressed in ankle-length dresses and head coverings resembling nuns' habits or hijab (men did not have a dress code). Women were the heads of households; The leader of the community was a woman called Madria Moura. . . .

The main festivals celebrated were Christmas and Easter, in line with the cult mythos of the Mother giving birth at the winter solstice, and the Daughter entering the Underworld at what we know as Easter and dying there, and being subsequently hung on a tree; the next day, in line with the Easter theme of rebirth, she comes back to life. Mother, Daughter and Holy Spirit constituted a Holy Trinity.

The original inspiration for the mission, it was claimed, was an unbroken pre-Christian community somewhere in Britain, which had and still maintained secrecy; this original faith was claimed as the primordial basis from which Christianity built its patriarchal religion (though not directly), replicating many features of the ancient faith outside the worship of the Mother. The outlook was that since then the spiritual state of the world had been one of decline and separation; Madrian communes were seeds of regeneration of spirituality.

373 TCA 19:2.

In a *HBT* [*Hebden Bridge Times*] newspaper article at the time,³⁷⁴ Madria Moura suggested that the word “Rhennish” was Welsh, and denoted a legendary half-human, half-horse beast, and that the beliefs came from a wider Celtic tradition, and also mentioned that they celebrated Samhain. My informant, a member of the community, was unaware of the horse-like beast, and believed Rhennish had some connection with Rhineland, but did not know what or how.³⁷⁵

Another eyewitness to the community at Hebden Bridge was Mr David Kay, who had been put in contact with Donna Rhiannon by Madria Moura, with whom Sr Angelina had connected him.³⁷⁶ Having dined at Machpelah with Donna Rhiannon, Master Richard, and Persephone Maia, he later recalled ‘I was a guest of Donna Rhiannon and I found her a good cook.’³⁷⁷

During this time, according to Mr Kay, ‘Madria Moura ... used to travel round the various households in the country and be put up at them.’³⁷⁸ He met her twice³⁷⁹ and recalled that

she wore a white robe and head veil, which she had made herself ... Madria Moura had a rhythmic way of speaking which was very pleasant, and made me wonder if she was Italian, but I never asked her where she came from. She was short and fat with a round face, which at times seemed beautiful. She was a very charismatic person. I don’t know whether she was ordained or came from a traditional house-

374 The present editor has not yet been able to locate a copy of this article.

375 Post to the *Northern Earth* Facebook page, 22 February 2013, <<http://www.facebook.com/NorthernEarth/posts/486010368124277>>.

376 Mr David Kay, ‘Contact with Madrian Households’, IDD, 10 January 2017–20 June 2018.

377 Mr David Kay, LMYG, 24 August 2013.

378 Mr David Kay, ‘Contact with Madrian Households’, IDD, 10 January 2017–20 June 2018.

379 LMYG, 8 February 2017.

hold.³⁸⁰ ... I ... know nothing of her life, but, when I met her, she looked too young to have been a tutor at Oxford.³⁸¹

Mr Kay also met Sr Angelina twice and had a ‘small number’ of telephone conversations with her.³⁸²

Mr John Avison identified Sr Angelina, under the name of Lady Alethea FiaMoura, as having been among the eight residents of the house in Hebden Bridge—supposedly occu-

380 Mr David Kay, ‘Contact with Madrian Households’, IDD, 10 January 2017–20 June 2018.

381 Mr David Kay, LMYG, 8 February 2017.

382 Mr Kay recalled her from these meetings thus, ‘When I met Sister Angelina, she was definitely older than Madria Moura, by a considerable margin; about thirty or forty, as I remember after this long interval’ (LMYG, 12 February 2017). ‘Sister Angelina spoke standard English with no regional accent. She was very short. I am only five foot three, but I towered over her’ (‘Contact with Madrian Households’, IDD, 10 January 2017–20 June 2018). In the same account, Mr Kay mentioned a rumour that Sr Angelina may have been a man, saying ‘I have heard before that the community contained a man dressed as a woman, but it came from the reporter of a tabloid newspaper, so I didn’t pay much attention to it.’ The first record of this rumour found by this editor is an RTÉ television broadcast in 1984; the reporter, Tommie Gorman, opened the segment acknowledging that ‘After we transmitted that interview about the Silver Sisterhood ... we had a number of calls from viewers who suggested the occupant interviewed [Sr Angelina] was, in fact, a man’, but he diplomatically stated that ‘we can only take the person interviewed at face value’ (‘School for Young Ladies’, 4 May 1984, <<https://www.rte.ie/archives/2019/0319/1037244-saint-brides-school-donegal>>). Sr Sophia Ruth described Sr Angelina slightly differently from her first face-to-face meeting on 7 November 1987, observing that Sr Angelina was her own height (just under 5’ 2”) and approximately 34 years old (commensurate with Mary Scarlett, whom Sr Sophia Ruth stated was 35 that year). This accords with Mr Philip Jackson’s estimate that Sr Angelina and Madria Moura had been about his own age (i.e. 24) when he met them in 1977 or 1978 (Sr Sophia Ruth, personal communication, 23 January 2021).

pied by two Madrians previously—in an article in the *Halifax Evening Courier*.³⁸³ He stated that she ‘came from the Oxford house to direct operations’. Also present were Donna Rhianon, an Irish clinical psychologist³⁸⁴ who served as the head of the Machpelah community, and her daughter Persephone. The household lived, he said, ‘by donations, by the profits of literature sales, and by the making and selling of jewellery and chanting-beads. It seems a tenuous existence, but they live simply, brewing their own beer, listening to folk tales and poetry, learning and talking’.³⁸⁵

Writing toward the end of the Hebden Bridge period, when the community there was already considering relocation to Ireland, Mr Avison estimated the size of Lux Madriana’s total membership as ‘perhaps 100, with houses in London, Kent, Bristol and Oxford and with “part timers” scattered throughout the country’.³⁸⁶

The occupancy of Hebden Bridge is the last time that Madria Moura is mentioned by any source, though details of her departure from the community vary. Sr Sophia Ruth stated that ‘All other Madrian Orders existed alongside Lux Madriana, the spiritual leader being Madria Moira [sic], until she left the Madrian faith towards the end of their time in Hebden

383 Avison, John, ‘Maids of the Old Faith’, *Halifax Evening Courier*, 1981 or 1982. This article has been available to the present editor only as republished in the *Book of Rhiannë*, pp. 20–1 [vol. 3, pp. 1323 ff.].

384 Tony O’Callaghan, ‘Secrets of the Silver Sisterhood’, *Irish Times*, 3 May 1983, p. 7.

385 Avison, John, ‘Maids of the Old Faith’, *Halifax Evening Courier*, 1981 or 1982. This article has been available to the present editor only as republished in the *Book of Rhiannë*, pp. 20–1 [vol. 3, pp. 1323 ff.].

386 Ibid.

Bridge...'³⁸⁷ In a subsequent communication, however, she related that 'Priestess Madria Moura left the Lux Madriana community in the early years at Hebden Bridge, Yorkshire. Winter 1981–August/September 1982'.³⁸⁸ Miss Suraline's interviewee declared simply that 'She ceased to be a priestess after a few years for reasons I am not at liberty to discuss.'³⁸⁹ Mr David Kay related that 'As far as I know, she left the community at Hebden Bridge, but went with them to Burtonport.'³⁹⁰

Burtonport (1982–83)

In his article, Mr Avison had noted that

Machpelah is now full, with several adherents who want to join the community full time, so the Rhennes could be moving on.

A supporter in Ireland is offering a large house with lots of land for £20,000 or £5 a week rent; the group would like to become as nearly self-sufficient as possible, and a move is being considered.³⁹¹

387 Sr Sophia Ruth, personal communication, 18 July 2017.

388 Sr Sophia Ruth, personal communication, 28 January 2018.

389 In Suraline, 'Origin of the Filianic Scriptures', *The Origins of Filianism: How Filianism Began*, 4 December 2018, comment dated 3 September 2020 <<https://filianismorigins.wordpress.com/2018/12/04/filianic-scriptures-origin/>>.

390 Mr David Kay, LMYG, 8 February 2017. No record of Madria Moura at Burtonport survives, but no full census of that community's inhabitants is available until the mid-1980s, leaving open the possibility that she had departed there in the meantime.

391 Avison, John, 'Maidens of the Old Faith', *Halifax Evening Courier*, 1981 or 1982. This article has been available to the present editor only as republished in the *Book of Rhiannë*, pp. 20–1 [vol. 3, pp. 1323 ff.].

The first Madrian settlers arrived in Burtonport, County Donegal, Ireland in September of 1982.³⁹² These were likely the group from Machpelah, as video taken by the Irish state broadcaster RTÉ in November of that year³⁹³ shows Sr Angelina (aka Lady Alethea FiaMoura), Donna Rhiannon, Master Richard, Persephone Maia, Donna Chrysothemis, Mary Scarlett (aka Sr Breca, Mari da'Colwyn, Brighe Dachcolwyn, Clare Tyrrell, Marianne Martindale), 'Silver' Judith Rayner (from New Zealand), and possibly Helen Gilmour/Baird (aka Estelle FiaMoura) already present,³⁹⁴ with the first four of these being confirmed inhabitants at Machpelah. Through the end of 1983 they continued to be joined by other Madrian communities from Britain.³⁹⁵ According to Mr David Kay, Donna Rhiannon initially functioned as 'the head of the household in Burtonport' as she had in Hebden Bridge.³⁹⁶

The Irish colony was not successful, however. As Miss Helen Gilmour later recalled,

392 Sr Sophia Ruth, personal communication, 28 January 2018.

393 RTÉ, 'Maids of the Silver Sisterhood', 19 November 1982, <<https://www.youtube.com/watch?v=PUKigKY0grs>>.

394 The figures in the video were identified by Sr Sophia Ruth, MDR, 'Schism of Ordo Lux Madriana 1983'. The number of settlers agrees with Mr John Billingsley's statement (post to the *Northern Earth* Facebook page, 22 February 2013, <<http://www.facebook.com/NorthernEarth/posts/486010368124277>>), on the basis of information received from his anonymous informant, that the original group numbered eight. In his recounting, however, it included 'three children'. As he gave the date of the move to Ireland as 1984, however, the accuracy of his account is questionable.

395 BoR 21.

396 Mr David Kay, 'Re: One Thing I Really Don't Understand about Chelouranya', IDD, 8 January 2017.

It was supposed to be a traditional, rural farming community, but it didn't work. There was not enough land to run a farm and none of us was competent enough. We had a donkey and poultry and we dug the ground, but we weren't achieving anything.

People had to appear busy, but had nothing to do. There was a spiritual malaise, a lack of discipline and organisation which ruined the community—it filtered down from the leadership.³⁹⁷

The settlers' lack of agricultural experience would doubtless have been compounded by the rocky, infertile nature of the soil in the coastal cliffs around Burtonport, and within a few months it seems that a majority of the residents had returned to England.³⁹⁸

Another factor in the community's breakdown appears in a letter from Madria Olga to one of her students:

They were strongly influenced by the lesbian separatist ideas around that time and the ones, only two, I believe, who were lesbian remained, cut themselves off from everyone who were their loyal supporters and adherents, and dropped everything they had built up, under the hand of the Goddess. This was badly done, some people still want to rake over the past but I want it to be left and for us to look forward and move ahead. ... Some of the Madrians in the UK hurt a lot of people's feelings by shunning men and trying to make other women shun men, including their husbands or other male family members.³⁹⁹

397 *Telegraph & Argus*, 'How I Was Drawn to Life in a Cult', 16 February 1999 [vol. 3, pp. 1505 ff.].

398 John Billingsley, post to the *Northern Earth* Facebook page, 22 February 2013, <<http://www.facebook.com/NorthernEarth/posts/486010368124277>>.

399 Madria Olga's words quoted from a letter to Georgia Cobb, with permission, by Sr Sophia Ruth, MDR, 'Schism of Ordo Lux Madriana 1983'.

Traces of this can be found in the *Book of Rhiannë*, published in a first edition between September and December of 1982 with an insert on pp. 16–17 providing logistical information on how visitors might reach the community. A second edition, issued in the first six months of 1983, contained a slip pasted over this insert informing the reader that ‘Since the first publication of this book, the Bridge has become an all-female community called the Silver Sisterhood.’⁴⁰⁰

The suddenness and disorder of the transition may be inferred from the ambiguous, and sometimes contradictory, statements given to outside venues during that same period. An article run in the *Irish Times* in May of 1983 stated that ‘At this stage, there are no men in the community as a matter of policy but this position is not irreversible’.⁴⁰¹ In July, Sr Breca told a reporter from RTÉ that, although there were no men present at that time, the community anticipated male membership in the future.⁴⁰² That year, the community also ran three entries in the *Q Directory No. 4*; one assured the reader that the Burtonport household was a place ‘where the feminine principle predominate[s] but men also find full self-realisation’,⁴⁰³ while another stated that the community ‘began with men involved, worked with men and found that maids’ energy flows best without men’, and so became ‘open only to maids’.⁴⁰⁴

400 Sr Sophia Ruth, MDR, ‘Schism of Ordo Lux Madriana 1983’.

401 Tony O’Callaghan, ‘Secrets of the Silver Sisterhood’, *Irish Times*, 3 May 1983, p. 7.

402 RTÉ, ‘Maids of the Silver Sisterhood’, 12 July 1983, <<https://www.youtube.com/watch?v=59KuV4tlk2I&t=1s>>.

403 *The Q Directory No. 4: Occult Pagan & New Age Groups Services & Publications*, London, The Neopanthist Society, 1982, 11.

404 *Ibid.*, 50.

Based on these sources, Sr Sophia Ruth dated the expulsion of men from the community to May 1983,⁴⁰⁵ referring to these events as a ‘schism’ and stating that ‘This led to the breakdown of the only Madrian marriage’.⁴⁰⁶ Notably, the *Irish Times* article from that year lists Mary Scarlett, under the name of Mari Dachcolwyn, as the ‘head of the household’,⁴⁰⁷ rather than Donna Rhiannon.

From this point forward, the story of the Madrian orders must be told in two parallel tracks.

The Silver Sisterhood (c. 1983–c. 1989)

As noted, many of the Burtonport settlers appear to have returned to England in the wake of the schism, but not all, and efforts continued to recruit new participants. Regular advertisements for the colony appeared in British and Irish magazines, of which one posting in *Spare Rib* was typical: ‘MAGICAL MATRIARCHAL COMMUNITY offers working holidays cutting peat on the west coast of Ireland.’⁴⁰⁸ These efforts were not enough to preserve the settlement’s character as an explicitly Madrian enterprise, however.

Mr Tommie Gorman, a reporter for RTÉ, stated in 1984 that ‘the Rhennish community has ceased to be, but its members remain’. He had returned to the house to cover its rechristening as ‘Saint Bride’s’—‘a school for adult women wishing to experience the boarding school life’ under the direction

405 Sr Sophia Ruth, personal communication, 3 January 2021.

406 Sr Sophia Ruth, MDR, ‘Schism of Ordo Lux Madriana 1983’.

407 Tony O’Callaghan, ‘Secrets of the Silver Sisterhood’, *Irish Times*, 3 May 1983, p. 7.

408 *Spare Rib*, no. 132, July 1983, p. 38.

of Brighe Dachcolwyn as headmistress. In the interview, she confirmed that, privately, some of those at the school continued their devotion to God as Mother, but that the school was strictly nonsectarian and welcome to visitors of all and of no religious affiliation.⁴⁰⁹

Miss Helen Gilmour, many years later, recalled the opening of the school as a matter of exigency:

[W]hen they opened a holiday 'school' for women, offering the chance to re-live schoolgirl romps such as picnics, midnight feasts in the dorm and canings, the Press had a field day. . . . We needed to raise funds so we advertised the fantasy role-play holiday.⁴¹⁰

She left the community some time in 1984 or 1985.⁴¹¹

In addition to the running of the school, members of the former Silver Sisterhood were involved in the publication of a lesbian lifestyle magazine called *Artemis*, which was first published in 1983 and ran at least through 1984. The first issue included an anonymous contribution from 'Some friends of ours' who 'live in an all-girl community out in the country', appearing to reference the farm at Burtonport.⁴¹² Content clearly derived from Madrian teaching did occasionally appear,⁴¹³ but the publication itself was not ostensibly Madrian. The masthead of the second issue featured Anne Gilmour as editor (re-

409 RTÉ, 'School for Young Ladies', 4 May 1984, <<https://www.rte.ie/archives/2019/0319/1037244-saint-brides-school-donegal/>>.

410 *Telegraph & Argus*, 'How I Was Drawn to Life in a Cult', 16 February 1999.

411 Ibid.

412 'Letter from the Homestead', *Artemis*, no. 1, 1983, p. 9.

413 E.g. 'The Legend of Idonya', *Artemis*, no. 1, 1983, p. 18; Carol Llewellyn, 'It Really Is a Girl: A Special Feature on the Origins of Christmas', *Artemis*, no. 3, 1983, pp. 12–13.

lationship to Helen Gilmour unknown), Priscilla Langridge as illustrator (identified by Sr Sophia Ruth as another name of Sr Angelina⁴¹⁴), and Judith ‘Rayner’ [sic] handling distribution.⁴¹⁵

The Madrian Literature Circle may have come to an end around 1985, as Mr David Kay started receiving MLC papers from Sr Angelina but ceased receiving them in that same year,⁴¹⁶ a development which would be consonant with the apparent end of public Madrian activity at Burtonport once the house had been converted into St. Bride’s. Behind the scenes, however, some Madrian correspondence appears to have continued alongside the private devotions, as indicated by Sr Sophia Ruth’s account:

I found a small booklet “Cycle of Ages” in an alternative bookshop and wrote asking about their “Coming of Age” publications. Which were sent to me. I corresponded by letter, being sent the religious scriptures.

1987 I joined a small group at Burtonport. There were 4 women. Two were the originals at Lady Margaret Hall, Oxford, one of these had been brought up [in] a “Rhennish” traditional matriarchal country squire’s manor house.⁴¹⁷

Based on her correspondence and subsequent occupancy at Burtonport, Sr Sophia Ruth was able to confirm that Sr Angelina, Donna Chrysothemis, and Miss Judith Raynor were all in Ireland in 1985. Miss Raynor appears to have left in 1988, and Donna Chrysothemis sometime in early 1989. Sr Ange-

414 Sr Sophia Ruth, MDR, ‘Artemis Lesbian Periodical 1983–1986 or 1987: The Link from Silver Sisterhood to St. Bride’s School’.

415 ‘Who Are We?’, *Artemis*, no. 2, 1983, p. 3.

416 Mr David Kay, ‘Contact with Madrian Households’, IDD, 10 January 2017–20 June 2018.

417 Sr Sophia Ruth, LMYG, 22 August 2013.

lina was present until at least early November 1989,⁴¹⁸ and at least through that date it remained the case that ‘privately the household celebrated Madrian penances, holy days/feasts and offered RoS [Rite of Sacrifice]/Liturgy.’⁴¹⁹

Sr Sophia Ruth left Burtonport in early November 1989 after eighteen months in residence ‘due to disillusionment, bad food, physical exhaustion and beatings.’⁴²⁰ This last detail is significant, both as indicating an additional factor that may have pushed devotees away from the colony and as pointing toward an explanation for rumours of ‘excommunications’.

An anonymous commentator quoted by Miss Anthea Rosetti asserted that ‘There have been a number of people using the name of Lux Madriana including ... Strave Reuthen who claims to have excommunicated Lux Madriana.’⁴²¹ Little is known about Strave Reuthen, who seems to have been affiliated with another order, Ekklesia Madriana (see next section), but other sources (wishing to remain anonymous) have indicated that members of Lux Madriana were ‘excommunicated’ by an unspecified authority at an unknown date. These sources indicated that Strave Reuthen was *not* the source of the ‘excommunications’, though he is known to have been critical of Lux Madriana.⁴²²

One possible explanation is that the ‘excommunications’ refer to disputes within the community during or closely following the schism of 1983. However, the association of the

418 Sophia Ruth, MDR, ‘Schism of Ordo Lux Madriana 1983’.

419 Sr Sophia Ruth, personal communication, 22 January 2019.

420 Sr Sophia Ruth, LMYG, 22 August 2013.

421 Anthea Rosetti, ‘A History of Aristasia-in-Telluria’, <<http://aristasia.net/history.html>>.

422 David Kay, personal communication, 20 December 2020.

rumours with Strave Reuthen, even if erroneous, suggests another possibility. In characterizing the early Burtonport community to an interviewer many years later, Helen Gilmour gave the reporter to understand that '[t]here were no overtones of violence or self-destruction which have made other groups ... so terrifying', although she did mention caning in connection with the reënactment of the British boarding school experience, in which corporal punishment played a notable rôle, at St. Bride's.⁴²³ This may indicate that practices of corporal punishment migrated into the private religious practice of the remaining Madrians at Burtonport sometime after Miss Gilmour's departure in 1984 or 1985, and likely before Sr Sophia Ruth's arrival in 1987. Earlier Madrian writings describe forms of light corporal punishment being used in religious contexts in the imagined matriarchal past,⁴²⁴ but such punishments do not feature in any accounts of extant historical Madrian communities until after the conversion of An Droichead Beo into St. Bride's School.

Sr Angelina's membership in the Fellowship of Isis has already been mentioned, along with her participation in the first public FoI event outside Ireland. Early issues of *The Coming Age* claimed that both Olivia Robertson and Lawrence Durdin-Robertson were members of Lux Madriana.⁴²⁵ The FoI remained a consistent advertiser in *The Coming Age* through the twelfth issue in autumn of 1979 (the last to carry an advertisement section),⁴²⁶ and the Fellowship's perpetual calendar, pub-

423 *Telegraph & Argus*, 'How I Was Drawn to Life in a Cult', 16 February 1999.

424 E.g., MLC, 'Temples of the World, Part I' [vol. 3, pp. 1259 ff.].

425 TCA 1:27; 3:28; 4:27; TCA 6:23.

426 TCA 12:23.

lished in 1982,⁴²⁷ contained dates from the Madrian calendar explicitly referenced to *The Coming Age*. The other major known Madrian order, Ekklesia Madriana (see next section), is known to have operated in conjunction with a lyceum within the FoI as late as 1989. It may therefore be that the Fellowship of Isis severed ties with the remaining Madrians in Ireland in response to information concerning the operation of St. Bride's. Had Strave Reuthen been closely associated with the FoI or its leadership, this might naturally have led to a circulating version of events in which he 'excommunicated Lux Madriana', even if the actual decision had come from elsewhere or higher up within FoI circles.

The leaving dates of the last occupants of St. Bride's are unknown, but both Sr Sophia Ruth and another, anonymous source describe the house as being 'repossessed' by the Atlantis commune, which had occupied it before Lux Madriana, as the result of a dispute over rent in 1992.⁴²⁸

Ekklesia Madriana (c. 1979–2008)

After returning to Britain, Sr Sophia Ruth corresponded with Strave Reuthen,⁴²⁹ functioning at that time as a representative of another Madrian order in Britain, officially styled 'Ekklesia Madriana' but also known as 'Rosa Madriana'. According to Sr Sophia Ruth, 'Ekklesia Madriana was an Order which existed to welcome all devotees, male and female from approx. 1979',

⁴²⁷ Lawrence Durdin-Robertson, *Juno Covella: Perpetual Calendar of the Fellowship of Isis*, Cesara, 1982.

⁴²⁸ Sr Sophia Ruth, personal communication, 13 August 2017; 'Atlantis (commune)', <[http://en.wikipedia.org/wiki/Atlantis_\(commune\)](http://en.wikipedia.org/wiki/Atlantis_(commune))>, accessed 13 May 2020.

⁴²⁹ Sr Sophia Ruth, LMYG, 22 August 2013.

headed first by Madria Moura and then by Madria Olga Lotar until her death in 2008.⁴³⁰ Following the schism at Burtonport, Ekklesia Madriana ‘publicly went out and sought to heal all who had been harmed by this’,⁴³¹ becoming a kind of refuge for the returnees.⁴³²

Recalling her teacher, Miss Georgia Cobb stated of Madria Olga that

The only Madrian priestess with whom I have had any contact was herself initiated by Charisma (whatever that may mean). For her, that was enough. On that foundation she served Dea for 35–40 years as a priestess and was well beloved by many for her ministry. As far as I know, she did not initiate anyone as priestess after her (myself included).⁴³³

Based on ‘30 years of service’, Sr Sophia Ruth backdated Madria Olga’s coming to Madrianism to c. 1978, reckoning that she may have been around the age of 27 at that time.⁴³⁴ She is said to have begun working with Strave Reuthen in 1983,⁴³⁵ though no documentary record of her has been found prior to 1989, when she appears not yet to have been a priest-

430 Sr Sophia Ruth, personal communication, 18 July 2017. A prior reference in the same message gives ‘Madria Moira’ as having previously been the spiritual leader of Lux Madriana before leaving that community ‘towards the end of their time in Hebden Bridge’, indicating that Madria Moura is meant.

431 Sr Sophia Ruth, MDR, ‘Schism of Ordo Lux Madriana 1983’.

432 Sr Sophia Ruth, personal communication, 28 January 2018.

433 LMYG2, 25 April 2010.

434 Sr Sophia Ruth, personal communication, 22 January 2019. This would seem to rule out identification with the Olga Lotar held at the Ravensbrück concentration camp during the Second World War (recording in the visual archive of the United States Holocaust Memorial Museum, story number RG 60-7521, tape number: 0086-2432).

435 Pamela Lanides, personal communication, 13 November 2018.

ess, still being styled as 'Lady' on the copy of the Communion Rite issued to her by Ekklesia Madriana.⁴³⁶

Madria Olga's activities through approximately three decades played a key role in preserving and disseminating Madrian teaching after the schism. Mr Philip Jackson⁴³⁷ and Mr David Kay were among her correspondents, Mr Markus Mößner (sometimes Moessner) and Miss Georgia Cobb were among her students.⁴³⁸ All would play important roles in the creation of independent Madrian-inspired communities in the twenty-first century.

Even less is known of the background of Strave Reuthen, whose legal name was supposedly Roger Haslam.⁴³⁹ His relationship to the broader Madrian community is unclear, though his title may indicate an affinity of some kind with the 'Community of Divine Life'. Two letters from this group are extant in the archives of the Museum of Witchcraft in Boscastle, with letterheads indicating affiliation with both 'Ekklesia Madriana' and a 'Lyceum of God the Mother' within the Fellowship of Isis.⁴⁴⁰ The present editor has not yet been able to secure access to the letters in their entirety, but the sections visible on the

436 Sr Sophia Ruth, MDR, '2 Founding Orthodox and Catholic and Madrian Orders 1973–1994'.

437 Sr Sophia Ruth, MDR, '2 Founding Orthodox and Catholic and Madrian Orders 1973–1994'.

438 Sr Sophia Ruth, personal communication, 30 September 2017.

439 Anthea Rosetti, 'A History of Aristasia-in-Telluria', <<http://aristasia.net/history.html>>.

440 Museum of Witchcraft and Magic (Boscastle, UK), 'Letter from Ekklesia Madriana to Mike Howard explaining his misunderstanding, and informing him that the Madrian Sanctum O.R.M. is not affiliated with Paganism or Wicca', file 28, document 3036; 'Letter from Ekklesia Madriana to Mike Howard describing the faith of Lux Madriana and declares her

Museum's website include a mention of a 'Stravan Michael' as well as unnamed 'priestesses and priests' active in 'Ordo Rosæ Mundi' as of July 1989. Sr Sophia Ruth indicated Ekklesia Madriana as having had, as of 1993, 'one contemplative and three priestesses'.⁴⁴¹

Otherwise, the only records of this branch of the faith's activity pertain to Madria Olga's ministry, carried on via correspondence with her students until her death of pancreatic cancer in 2008. She is interred at Witham Cemetery, in Essex.

EPILOGUE

The activity of the Madrian orders thus spanned thirty-two years, during which they pioneered a unique form of devotion. While Madrianism is no longer practiced under that name, both branches of the Madrian faith continued to develop in new forms. The remnants of the Burtonport community would return to England in the 1990s and inspire the development of the 'Aristasian' subculture in Britain, which in turn would lead to the formation of the present-day Daughters of Shining Harmony, who continue to promote Madrian-derived Filianic teaching and spiritual practice. At the same time, Madria Olga's students, as well as Sr Sophia Ruth, would preserve and develop the form of Madrian teaching they had received. Both traditions would ultimately cross-pollinate, in the 2010s, to

faith both ancient and full of pure unbroken lineage', file 28, document 3037.

⁴⁴¹ Sr Sophia Ruth, MDR, '2 Founding Orthodox and Catholic and Madrian Orders 1973–1994'.

form the present 'Independent' Filianic community. Those developments lie outside the scope of this history, however.

Relevant here is but one last, strange occurrence. On 26 March 2010, a blog appeared containing an announcement titled 'The Order Is Found', which read

Dear Friends,

It is a happy news to announce the founding of the ORDO LUX MADRIANUM by the blessed Madria Francise. While the world is overwhelmed by the darkness of evil materialism, the light, love and law of MADRIA DEA the Divine Mother and of Her Divine Daughter our Saviour is now clearly expounded for everyone.⁴⁴²

No other post ever appeared on the blog, however, and the only clue left to its author's identity was the configuration of its interface, which was set to German.

⁴⁴² 'The Order is Found', <<http://mothers-light-love-law.blogspot.com/2010/03/order-is-found.html>>.

APPENDIX B
MISS SURALINE'S INTERVIEW
AND RESPONSES TO PUBLIC COMMENTS

ORIGIN OF THE FILIANIC SCRIPTURES

AN INTERVIEW WITH
ONE OF THE FIRST FILIANISTS

Q. You were there at the very beginning of Filianism, or Madri-
anism as it was then called?

A. Yes, that is correct.

Q. What name did you use?

A. Sister Julia. A lot of early articles appeared under that
name.

Q. Probably the most fundamental question anyone interested
will ask is: Where did the Filianic Scriptures come from?

A. They were written in the 1970s, mostly in Oxford over
a period of a few years.

Q. Do you know this for certain?

A. Yes.

Q. How?

A. I was heavily involved in the writing of them.

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Q. You wrote some or all of them?

A. Yes.

Q. Was this channeling?

A. If channeling means deep trance states or voices from above, then no. They were written quite consciously. They often have clear and intentional influences from traditional sources. Some—possibly all—were written in a very slightly altered state of consciousness. However this may be no more than is common in intensive creative writing.

Q. So you rule out any supernatural influence?

A. I do not feel I am in a position to either claim it or to rule it out. Even if I did, my opinion is nothing more than my opinion.

Q. Were any drugs involved?

A. Absolutely not.

Q. Were any fabricated origins claimed at the time?

A. Yes. It was claimed that there were secret communities in Britain that had carried the tradition down the centuries from pre-patriarchal times. Those claims were quietly dropped later. I don't think many people have even heard of them these days, fortunately.

Q. Why were such claims made?

A. To give some sense of background and tradition to the Faith. It was a foolish thing to do but sometimes one does foolish things.

Q. Was this done in a cynical way? Were you trying to deceive people?

A. On a purely factual level, of course it was a deception. It wasn't in any way cynical or ill-intended.

For my part, I had done a quite a bit of reading around ancient and modern religious traditions. It seemed that there had been many occasions when texts were attributed to great teachers, etc., without having been objectively written by them. I don't think this sort of thing was 'fraud' in the sense that modern people would see it as being, with their heavy emphasis on things like individual authorship. It would mostly have been a matter of declaring one's filiation to that tradition and a belief that one's own individual authorship was of no importance. That is hard for the modern mind to accept, but it was the kind of thinking behind these claims.

We were aware that we had no living tradition. We believed, or hoped, that we were representing something not too unlike—or at least a rendition for the modern mind of—a feminine spiritual tradition that we postulated to have existed in the past.

Q. If I include a comment section on the web page this interview appears on, will you answer further questions from readers?

A. I will answer questions about the scriptures and the intellectual and spiritual origins of Filianism. I will not answer questions about who was who, who did what and where or anything of that sort. I have no intention of violating anyone's privacy or of satisfying anyone's biographical curiosity. I will do my best to clarify anything relating to the origins of Filianism itself in the spirit that I have here.



[The present editor wrote asking for clarification about several statements by Sr Julia in *The Coming Age* that seemed to imply a status for the Scriptures as revealed text free of human intervention. He also asked whether Sr Angelina's statement to Helen Simpson regarding a theaphany before the First World War had any factual basis.]

First of all, I must beg you to accept my profoundest apology for taking a little over a year to reply to your very pertinent and well-posed questions.

There are many reasons that made replying earlier difficult but really, most of all, I wanted to be very sure of what I was going to say. Not because of problems with 'the facts' or even with what I think about them, but because I believe I need to be very careful about the impression I give at this stage. I have perhaps acted precipitately in the past at times. I do not want to do that now.

I also believe that it is important (for others' sakes rather than mine) that I do not make myself appear either better than

I was or worse than I was. In this age of hasty judgements and ‘taking sides’ I want not only to be as objective as possible but as far as possible to allow an objective view to others.

You were correct in saying that the tone of the interview (on my part) was ‘agnostic’. Not in the sense of skepticism about the fundamental spiritual traditions of humanity but in the sense that I am not making a statement one way or the other about the status of the Déanic/Filianic sutras—because I really do not know the answer.

I am simply presenting what I do know. If I should for one moment drop the objective stance and talk of my personal feelings I will say that I would love them to be ‘true’. I have not changed in that. I am not trying to press some new ‘ideology’ that I have espoused or anything like that because I am personally wedded to it. I am simply trying to tell the truth so that I am not responsible for deceiving anyone by leaving them to believe that these works have an origin other than the one they do have.

Now I should probably say a little about the development of thought behind the Filianic writings.

They became increasingly influenced by the Perennial Tradition as time went on. The earliest ones—and this is reflected in the earlier issues of *The Coming Age*—came out of a somewhat ‘Western’ perspective. What I mean by this is that underlying them is a view of things from the perspective of the world [of the] Ancient Near Eastern texts, the Golden Bough, and, of course, Judaism/Christianity. There was a smattering of New Age thinking in there—at least by ‘osmosis’—that was mostly excised at a fairly early stage.

The name of the Daughter was even given as Inanna—directly from the ancient Mesopotamian, and parts of the narrative reflect that mythos.

I also had experience of modern Western ‘theology’, which, influenced by the German Liberal Protestant school of Bultmann and Dibelius (which, for better or worse, created the basis for the modern academic approach to sacred texts) treated scripture as mere ‘texts’ to be ‘historically criticized’.

This left the impression that scriptures are essentially texts that come about through historical causes—pairing this with the concept of a primordial ‘matriarchy’ (to use that uncomfortable word as shorthand for the idea of a world-order that was more feminine-oriented), patriarchal texts are very likely redactions of older texts that were not patriarchal.

So, with a little redaction we could get something closer to the original, couldn’t we?

I never accepted the ‘demythologizing’ ideology of Bultmann/Dibelius *et al.* On the contrary, I felt that myth was of fundamental importance and what was needed was the remythologization of our world-view. And preferably along gentler, kinder, more feminine and more beautiful lines.

And of course I did not accept the vulgar association of ‘myth’ with ‘untruth’. I believed (and believe) that myth, far from being untrue, is truer than anything else. Mere material facts come and go. They change, they waft, they burst like bubbles and are forgotten. Building one’s life upon them is like building one’s house upon water. What endures is that which underlies material manifestation, which in material manifestation is expressed through Myth.

That, of course, was why I happily referred to the narrative parts of the text as ‘Mythos’. Mythos is not lower than ‘history’ but infinitely higher. It is not ‘false’ in comparison to history, it is the only thing that is really True.

If I was at times fast and loose with material facts it was because I saw them as a thing of very little importance. I haven’t changed much in that either, though I am here giving the actual material facts where they are relevant—not because they matter inherently, but so as to avoid giving false impressions and false certainties to anyone. Let them see what is there and judge it as they will.

Attributing our faith to a surviving tradition on the land somewhere [in] Britain was a way of helping the process of remythologization by giving it some material grounding. If it were true that our redaction was closer to the original truth, then it might have survived.

It was really immaterial whether it did or didn’t. Truth is Truth not because of who does or doesn’t practice it, but because it is True. If giving it a bit of material grounding helps people, then surely that is all right.

I don’t think this now. I think it was a foolish course of action and I regret it. And to be clear, the only part of what I have written above that I unequivocally regret, repent and repudiate is that—the invention of imaginary ‘hereditary communities’.

And this stratagem had further-reaching implications beyond the simple misstatement. My remarks in the earlier *Coming Ages*, that you have quoted, need to be seen in the light of all this.

I believed that the Scriptures represented True Myth, ‘corrected’ from barbaric patriarchal accretions. When I spoke of human ‘tampering’, I was thinking of patriarchal redaction, etc., as well as New Age-type interpretations.

The implication that our version was ‘untouched by human hand’ was wrong, of course. But I genuinely believed that what I had done was to ‘cleansed’ the Primordial Mythos so that, while we did not really have anything ‘handed down from mother to daughter from time immemorial’, we did have the nearest thing we could have.

This was dishonest. It was well-intended, but it was not the right thing to do and I can only apologize. This is not to say that the underlying belief was wrong. It is possible that this was either closer to the original or perhaps better, closer to the spirit of the original, than anything else.

We should have presented things as they were and left others to judge. Would anyone have listened if we had done that? Probably not. But we still should have.

However, what I felt at the time was that the only way to have any chance of competing with the patriarchal ideologies—which I genuinely saw as barbaric—was to claim some kind of continuous lineage which, after all, we had only lost as a kind of ‘historical accident’ caused by their barbarity.

Philosophically, of course, there is a lot underlying all this—the notion of a Golden Age (which of course was reinforced by the Perennial Tradition as we became more aware of it), a better time where things were as they should be. Its occlusion by increasingly barbaric forces, and the possibility of picking up the lost threads and returning in some way to that

Golden Time. It was in this spirit that the magazine was named *The Coming Age*.

I think this outlook was modified somewhat even during the life of *The Coming Age* by greater familiarity with the Perennial Tradition and the realization that ‘patriarchy’ was probably not a historical accident but the result of the inevitable decline of the Ages.

You ask ‘I wish to better understand the certainty by which you knew the words to be Hers in the seeming absence of Traditional signs of prophecy.’

This is a very good question. At the beginning I don’t think the concept of prophecy was anywhere in my world outlook. Indeed I put (then and now—whether rightly or wrongly) very little value in history. While I had awareness of the Abrahamic tradition, my approach to it would be more ‘Platonic’ or ‘Idealist’ than historical. That is to say, my view of things was (and is) that they are either True or not. Who said them and when was (and is) of very little importance.

The concept of Revelation was also one that I had little relationship with. There is Truth and Fundamental Myth. If we can get closer to that, that is all that matters. In speaking of the perfection of the Scriptures, I was really speaking of the perfection of the Absolute and believing that our ‘redaction’ of Primordial Myth was as true as Primordial Myth itself—only less ‘dirtied’ by ‘patriarchy’.

Now the use [of] ‘patriarchy’ here springs not from an ideological position so much as from the observation that human history has been, in many respects, terrible. It is hard to read three pages of history without encountering terrible cruelty.

As a very young romantic I read Froissart in order to bask in chivalry. What I encountered was endless accounts of burning fields and villages, represented as acts of valour. Did these people even consider the lives being destroyed, the starvation, injury, disease and death they were so happily creating? This is one small example. Not only is it not hard to find others—it is hard to avoid them even if one tries (and I have tried).

The idea of ‘patriarchy’ as the fallen, Iron Age world is essentially the implicit assertion that human civilization could be, and at some time was, better than the entirety of what is recorded in history.

Whether this is true or not I cannot say, and this is probably not the place to discuss it, but it is pertinent to the question (it is interesting to see how one part of a world-outlook affects and is affected by all the other parts).

If we believe that Myth essentially represents Truth, then Myth purged of all the ‘accidental’ barbarism of ‘patriarchy’ represents a higher—perhaps a perfect, nay, The Perfect—Truth. Or as near to it as it is possible for us to get.

Should I have stated the conclusions so baldly without any of the ‘if’s that litter the path to it? Of course I should not. But at that time there were no ‘if’s in my mind.

On the more mundane matter of the *Isis* interview—I am afraid no one now remembers whether such a statement (or something like it) was in fact made to the student journalist in question, although probably not.

In the days before the Internet, journalists were very prone to play fast-and-loose with the words of interviewees, especially those who weren’t famous. I am not suggesting any ill-intent or even deliberate misrepresentation (though that did and does

happen) here. Just that, especially where the actual facts are complex and a simpler ‘version’ works better in the article—or is just the best understanding the journalist had of it—that often gets used.

I have had experience of various interviews and cannot count the times one had to shrug one’s shoulders at the garbled versions that appeared in print.

Presumably something was said to lead the writer in that direction, but no one at this date is sure what.

What is clear is this: The official ‘line’ at that time was the ‘secret communities’ story, which entails an origin for the Scriptures and the whole culture going back much, much further than the First World War. Sr Angelina, as you can confirm, generally stuck to this line (in *The Coming Age* and elsewhere). Would she have diverged from it completely in an interview with an outsider? That doesn’t seem very likely. However, she might have tried to hedge it a bit, being aware that it wasn’t terribly probable.

Some mention of the First World War may well have come up (it was actually one of the problematic spots in the story since one might ask—and some did—how such an isolated culture survived the universal conscription).

The most likely explanation would seem to be that Sr Angelina, shall we say, ‘softened’ the story a little bit and the reporter made what sense of it she could.

The other story,⁴⁴³ referring to the Scriptures as ‘inspirational teachings and texts that one of our number received in a receptive trance state’, is the truth as expressed by the writer.

443 I.e., that of Miss Marianne Trent, ‘Re: tradition,’ ASYG, 16 January 2005.

That is exactly the case except for the use of 'trance state', which is a pretty vague term. That is to say that I don't think any kind of deception was intended or practised here.

Was I 'in a trance state'? Well what does that mean exactly? If it means unconscious and channeling 'voices', then not at all.

If it means being very absorbed in the work and not quite 'here', then absolutely, yes.

Was I 'inspired'? Well, again it depends what one means. The current prevalent world-view tends to be that human consciousness is a purely individual thing, which is an epiphenomenon of the physical activity of the brain.

I did not believe that then, and I don't believe it now. I don't believe that 'consciousness', whatever it may be, is restricted to functioning brain-cells. And I don't believe that individual consciousness is necessarily isolated from all other consciousness.

'Channeling' has become a popular expression and I don't disbelieve that it happens. For example, we hear of messages channeled from the most unlikely sources. For example, Kuan Yin Bodhisattwa.

For some reason, all these exalted sources have a tendency to express things that sound extremely close to the world-view of current New Age thinking.

Does this mean that the 'channeling' is fraud or delusion? Not necessarily. It probably doesn't actually come from Kuan Yin Bodhisattwa, but it may come from somewhere. We don't know what consciousness is or where it begins or ends.

If we are honest, we don't really know very much at all about anything beyond brute material.

Or, more properly, we don't know very much about the whole area that exists between matter and Spirit.

Of Spirit we know quite a lot because the world's traditions have conveyed a lot.

But that is Spirit in the true sense—the 'Absolute'. Most of what passes for 'spiritual' in modern parlance is actually 'psychic'—that is to say, occupying the large lunar area between Solar Spirit and the material universe ('earth' in traditional terminology).

It is precisely the prevailing culture that attempts to reduce everything to matter that allows its 'dissidents' to confuse the psychic with the Spiritual. Anything that is not matter seems to belong in the same camp—but really only by contrast with the prevailing camp.

All of which is a perhaps unnecessarily digressive way of saying that the whole question of whether I was in a 'trance' and, if so, how deep a trance is really of no significance.

Trances are no guarantee of anything and genuine channeling is no guarantee of anything.

And, conversely, Truth can be expressed without being in a trance, and it does not necessarily come purely or even primarily from one's own consciousness.

My apologies for so long an answer and my renewed apologies for so late an answer.

I hope I have covered everything you asked. Please feel free to come back to me with supplementary questions. I will try to answer promptly this time.

Also you said that you had other questions. Please feel free to ask them and I will answer to the best of my ability.



[The present editor replied, expressing concerns about the ‘further reaching implications’ of the stories of Madrian origins in respect of the allegations that have sometimes been made regarding the post-Silver Sisterhood community at Burtonport. He also asked how, in light of the process of Scriptural composition described, the Madrian priestesshood was originally understood and what it was based upon, inquiring if the Scriptures had arisen in the context of Lux Madriana or Lux Madriana in the context of the Scriptures. He also asked about the prominence of the late 1920s and early 1930s in many Madrian sources, particularly with respect to the stories of Mother Alethea, and whether there had been a different, ‘Rhennish’ name originally used for Inanna.]

Thank you for your questions. Here is my response.

I have never read or had any interest in scandal-stories spread about any group of individuals. I would guess that, in most cases, they have some basis in truth but are spun in a particular way to make them sound much worse than they were. The subjects of the stories probably consider themselves grossly slandered but, on the other hand, it may be genuinely the way the accuser feels it to have been. Both sides tend to go over their narrative with sympathetic hearers until they have refined it to whatever they psychologically need it to be.

At least, that is the charitable interpretation—ruling out any malicious intent or deliberate deception.

I am talking about both sides. I take no stand on the matter.

From my knowledge, everyone involved with any official Madrian community did act in good faith and perceive themselves to be doing the right thing, whatever mistakes or sins they may or may not have committed.

The accused side probably has nasty stories to tell about the way they perceive the accuser to have behaved, and at least

those involved with Madrianism never publicly went down that path.

However, none of this is relevant to the question of whether what they fundamentally believed was true. Monstrous things—truly monstrous things, far worse than anything Madrians can ever have been accused of—have indisputably been done by Christians and by the Church itself. Does this have any bearing whatever on the question of whether Christianity is true?

Your political analogy is not pertinent because in politics what people actually do is really the only important matter. That is what politics is about.

Religion is about things completely other than that. Or else it is about nothing.

The question of what the cosmos is, what the ultimate destiny of the soul is, what God is, cannot in any way be affected by the actions of a few people in a house somewhere or what someone else said about those actions.

Madrians, having committed themselves to the story of the 'hereditary communities', started giving them some history with things like the Mother Alethea story. If you believe the communities story you might believe that, too. I know it was a fabrication because I helped to make it, but you may not believe me.

The Classical etc. names predate the 'Rhennish' names. We wanted to replace borrowings with something rooted, as we saw it, more deeply in a sort of fundamental Indo-European core from time immemorial. All Rhennish names have Indo-European roots in what were considered to be fundamental traditional concepts.

At an early stage we believed in chanting the Name of the Daughter on the analogy of various traditions. After a time, it started to feel clear that we didn't really have a Name just as we didn't have Sacraments or other effective 'instruments of salvation'. It became clear that, or should I say it felt clear, that all we could do was appeal to the Divine mercy because we had no traditional 'means'.

So essentially it boils down to whether it is all right to be without such 'means' and just worship God in feminine form on our own account.

On the issue of priesthood, let me be clear. There was only ever one Madrian priestess who was accepted to have been anointed 'charismatically'. Her name was Madria Moura, with the pen-name Phoebe. She ceased to be a priestess after a few years for reasons I am not at liberty to discuss.

Anyone else claiming to be a priestess is/was doing it purely on her own authority.

Now, by the time we get to 'Romantic' activities, not to mention games, etc., we really are in realms of fantasy. Romantics had an affection for the 1920s and really did like to spin fantasies of all kinds. They invented events, people and just about anything. They called it 'Life Theater' and really made no secret of it. There was certainly some great liking for W. B. Yeats, so they may partly have been thinking of his circle.

On the time of the writing of the Scriptures: The earliest ones were written before Lux Madriana existed. The later ones were written during its existence and put out on the Madrian Literature Circle almost 'hot off the presses'.

Ah yes, the Priesthood question. The Heart of Water was written before there was any priestess and with no immedi-

ate expectation of their being one. Because we did take this seriously and didn't think we could just name a priestess on our own authority, we hoped that, at some stage, we would be Divinely given the things we needed. The point of the scripture was really the fundamental idea of the Golden Chain. I was never thinking about particular individuals or times or places but about what I believed to be Eternal Principles.

I hope this covers everything. Please feel free to ask more if you have more questions.

In loving amity—and with sincere apologies for having such disappointing replies.⁴⁴⁴

[The present editor has since responded with additional questions, but as of the time of publication there has not yet been a reply.]

444 Suraline, 'Origin of the Filianic Scriptures: An Interview with One of the First Filianists', *The Origins of Filianism: How Filianism Began*, 4 December 2018, <<https://filianismorigins.wordpress.com/2018/12/04/filianic-scriptures-origin/>>.

APPENDIX C

MADRIAN BADGE DESIGNS⁴⁴⁵



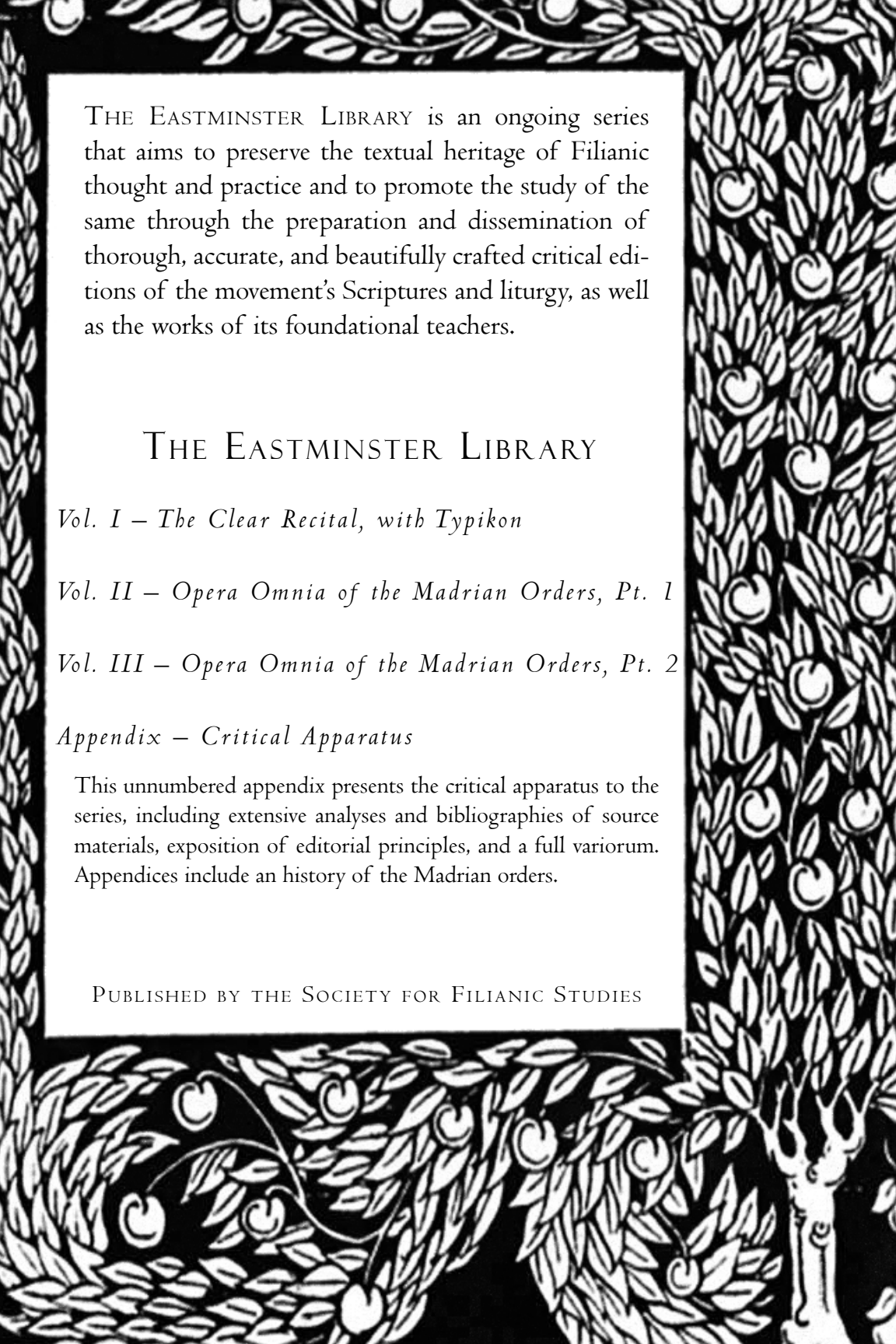
⁴⁴⁵ TCA 12:15.

COLOPHON

The body text of this volume is set in Bruce Rogers' *Centaur*, with headings in *Felix Titling*. Hederæ are set in Kelvinch. Greek and Devanagari text appears in Times New Roman.

Layout was done in Adobe InDesign CC 2020 in a 6"×9" trim size, with the printing block arranged in broad congruence with Tschichold's Golden Canon.

Adobe Photoshop CC 2019 and GIMP 2.10.14 were used for the preparation of images and illustrations.

The page is framed by a decorative border. At the top, a laurel wreath arches across the width. On the right side, a tree with dense foliage and round fruit extends from the top to the bottom. At the bottom, another laurel wreath arches across the width, mirroring the top one. The central text is set within a white rectangular area.

THE EASTMINSTER LIBRARY is an ongoing series that aims to preserve the textual heritage of Filianic thought and practice and to promote the study of the same through the preparation and dissemination of thorough, accurate, and beautifully crafted critical editions of the movement's Scriptures and liturgy, as well as the works of its foundational teachers.

THE EASTMINSTER LIBRARY

Vol. I – The Clear Recital, with Typikon

Vol. II – Opera Omnia of the Madrian Orders, Pt. 1

Vol. III – Opera Omnia of the Madrian Orders, Pt. 2

Appendix – Critical Apparatus

This unnumbered appendix presents the critical apparatus to the series, including extensive analyses and bibliographies of source materials, exposition of editorial principles, and a full variorum. Appendices include an history of the Madrian orders.

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