



No.
A
  
 THE COMING AGE
   
 AUTUMN
   
 ISSUE

∞ THE VEIL of MATTER: Madrianism a Modern Science ♣  
 THE MYTH of THE 20<sup>th</sup> CENTURY: "Progress/Evolution" ♣  
 THE MADRIAN WAY of LIFE ♣ THANATOS: The  
 Ultimate Death-Wish ♣ SYMBOLISM: The Tree of Life  
 and the Golden apples of Immortality ♣ "EAST of the  
 SUNSET and WEST of the DAWN" ∞

THE COMING AGE: A Madrian review of religion, life and culture. Issued under the hand of the Goddess by the Order of the Daughters of Artemis and Lux Madriana at 40 St John Street, Oxford, in the month of Mala, in the year 3710 after the foundation of the Temple of Artemis at Ephesus and the year 118 after the appearance of our Lady at Lourdes.

The opinions expressed in this publication do not necessarily represent the views of either of the above organisations, but they do not conflict with the essential tenets of the Madrian religion.

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THE YEAR comes again to Autumn, its golden evening-time. And with our first Autumn issue, The Coming Age completes its first full cycle. Our cover depicts a theme in harmony with the inner spiritual meaning of the season, symbolising the soul led after death by a Genia into the evening-land of Avala - the apple-orchard "west of the sunset". Thus the Divine Life symbolism of the season is combined with the death-motif of Samhain. From a purse the soul spills golden coins upon the ground, symbolising her willing relinquishment of the false wealth of the world of matter, and also the true gold of her life's good actions and pure devotion which now returns to the fruitful soil of the Daughter's love. One tree is filled with birds, for a bird is the timeless symbol of the discarnate soul, and another with the golden apples of immortality. Before her flows the fountain of the water of Life.

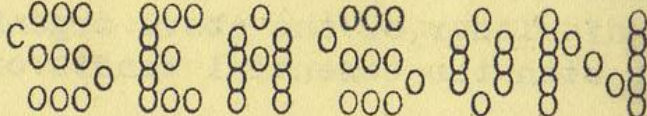
Many of our contributions also deal with themes appropriate to the inward significance of the season, dealing with the nature of matter, death and the state of existence which is Avala. But running through all is the central Mystery of the inner or esoteric meaning of outward or material things, as expressed in the following meditation for the Feast of Divine Life:

"Now stand we at the centre of the flux, and at the centre of the mysteries of the flux. All things of time convolve about Eternity; all things of space about the infinite still Point which is the Centre. Mother, has not Thy Daughter said that not a sparrow lights upon a twig but it shadows forth the conflict of evil with the Good, nor any grain of sand shifts in the desert reflecting not some spiritual truth, neither does a comet fall in the farthest corner of the

cosmos without an inward meaning.

"Mother, Who seest and knowest all these things, what is the wisdom of this world compared to the mystery that lies within the humblest weed that we bruise beneath our feet? Guide us through the subtle labyrinth, that we may come safe to the centre."

THE COMING



Correspondence of the sacred and profane dates  
for the season of Autumn:

Mala: September 5th - October 2nd

Hathor, "the Rosary month": October 3rd-30th

Samhain: October 31st - November 27th

### Major Festivals

The Feast of Divine Life: 17th Mala (Autumn Equinox, Sept 21st)

Samhain, The Feast of the Dead: 1st Samhain (cross-quarter day, Oct 31st)

The Festival of Artemis: 23rd Samhain (Nov 22nd)

### The Mysteries of Life Cycle

The Autumn months are dominated by the remaining Major Festivals of the Mysteries of Life cycle: the Feast of Divine Life and Samhain. These, together with the late Summer 'Life' festivals - Festival of Regeneration and the Day of Moira - have as their common theme the flux of all life under the hand of the Goddess. They celebrate the cycles of existence, the progress of the soul and the mysterious connections between all things. They are especially concerned with the Goddess as the Source of life to Whom all life returns.

The quarter-year of the cycle forms a mirror-image of the quarter-year from the Feast of Lights to the Exaltation, comprising the arc diametrically opposite to it on the circle of the year. Its themes echo the great theme of the Sacrifice of the Daughter, bringing out especially the meaning of the Sacrifice in human life. One custom embracing the whole cycle is the making of corn-dolls, traditional throughout Europe to the present day. These originally represented the Goddess, as their names show - Kern Baby (from Keres), Cailleach (ancient Lady), the Maiden, etc. These were reminiscent not only of the Daughter, Who refers to Herself as "the ear of corn that is reaped in silence" (Mythos, VII, 19: the respect shown to the last sheaf, from which the doll was often made, reflects this image), but

also of the Mother, whose continuous Act of creation maintains the cycles of life from seed to harvest.

### The Feast of Divine Life

This festival celebrates one of the five Great Mysteries: the Goddess as Creatrix and Ground of All Being. The Mystery corresponds to the element of earth, to the west, to the lower left hand point of the Pentacle and to the first decade of the Rosary. Its central symbol is the apple, representing immortality and Avala (see Symbolism article).

Life, or Wholeness, is referred to in the Crystal Tablet as "the light of the Absolute", meaning Absolute Deity or the Dark Mother - "the first Principle; beyond being and unbeing". This festival is thus the primary festival of the Dark Mother, while also celebrating the Mother as Creatrix and the Daughter as the Sustainer of fallen creation or matter\* For earth not only symbolises the Ground of All Being, but also the whole of material existence, which is all existence below that of Perfect Forms or spiritual essences\*\* The bringing into being of this world by the Goddess is represented in the Creation by the appearance of the rainbow, which thus becomes one of the Festival's symbols.

Chapels and shrines are often decorated with the fruits of the season - loaves from the new wheat, vegetables, fruit, flowers, ears of corn, nuts, pinecones, etc., and some of these may adorn the altar for the Sacrifice. Traditional foods of the Festival are seed cake, apple pie and cyder.

The swan is the bird of the festival, its beautiful death-song being recognised as an affirmation of life eternal. The first tree of the festival is, of course, the apple-tree; the second the white poplar or aspen. Representations of the rainbow, the swan, and sprigs from the trees may also be used as decoration. \* For the spiritual importance of matter, see The Veil of Matter in this issue. \*\* See Catechism 48-53.

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### THE MADRIAN WAY OF LIFE

THERE ARE SOME maids so ignorant that they do not know their own ignorance, and therefore suppose themselves wise. in such a condition is modern profane society. It has forgotten the things of the Spirit so completely that it has even forgotten that it has forgotten, and supposes itself to know everything that there is to know.

Because of this, to live in the profane world is to be constantly assaulted by ignorance masquerading as wisdom and by a hopelessly distorted scale of values. The cult of the "news" is the nearest thing to a religious observance in modern society. Every day, several times a day, without fail, "news" is pumped out by the numerous profane mass-communication media. And what is the message of this cult? That the important things are politics, money, industry, material wellbeing; and a continual preoccupation with what is new as opposed to what is timeless - with the up-to-date as opposed to the Eternal.

Where Spirit has any place in the profane world, it is as an optional extra; something tacked loosely on the top of everything else. This is an inversion of values absurd to the point of the grotesque; for Spirit is the Centre - the organising principle. In the true Madrian-matriarchal civilisations, the whole of society was seen as one great temple to the Goddess, and all of life one exuberant act of devotion.

That is the natural pattern of earthly life. The seasons passing in their order are an eternal showing-forth of the cycle of the Divine Mysteries. The crafts of maidkind are a reflection in miniature of the Absolute Creativity of the Goddess. All life is designed to partake of the nature of a sacred Rite.

But the dissonant image of the male "god" sets in motion an inversion of all that is natural. At the culmination of this process, human creativity is perverted into the "productivity" of the conveyor belt. Out of touch with the seasons, work is unchanging through summer and winter, and the good earth crushed beneath concrete as far as the eye can see.

And all this in the service of the cult of quantity; of bigness and efficiency. The cult of quantity and the cult of novelty - all that is specifically modern in life and thought can be filed under one of these headings. They are the most puerile, vain and silly of human ideas; you can find them in any playground - the biggest conker, the most sweets, the newest craze - even when they are dressed up in Sunday-best words like "productivity" and "progress" (evolution" for cocktail parties).

In essence, the cult of novelty is enslavement to time, and the cult of quantity enslavement to space, or physical matter.

It is characteristic that masculist religions have reacted to this situation by seeking to "adapt to the modern world", which in practice means virtually eliminating whatever is left of their genuinely Spiritual content.

But whereas the masculist principle in religion tends inevitably to materialism, the feminine principle conceives maid as an essentially spiritual being. Madrianism understands that a human being is not just a lump of matter which happens by some accident to have "evolved" a brain, but a shining soul clothed in flesh and bone. A soul which can be just as badly harmed by the crushing weight of the masculist-materialist environment as the body might be harmed by an avalanche.

Our Lady came to save us not from physical death, but from spiritual death, and it is for us to live in the light of that.

But how? We cannot simply transpose ourselves into a Madrian society that is a great temple to the Goddess. Ideally, we must begin to create new Madrian communities where we can experiment toward a way of life in tune with the spiritual rhythms of the macrocosm. As masculist-materialist society drifts further from all spiritual cohesion, the organic wholeness of the new Madrian life will become a source of inner regeneration and a nucleus for the Madrian societies of the future.

Detailed examinations of aspects of Madrian life will appear later in this series\* but let us make a start by considering some fundamental principles.

The most fundamental principle of all is that Madrian life is Theacentric - the Goddess is at the centre. Profane life is anthropocentric - centring on merely human aims. That is its fundamental self-contradiction. In the profane world the only high and noble purpose can be to serve others\*\* - but what is the purpose of those others? To serve others again? And their purpose? If my purpose is to serve you and yours to serve me, what purpose have we between us? Anthropocentrism is a closed circle, and therefore sterile. Theacentrism recognises the Divine Principle which transcends the human world and gives it meaning. Service of others is also service of the Goddess. Our common purpose as sister souls incarnate is to move closer to the Divine Spirit in Whom all else has its origin and meaning, and to help each other to come closer to Her.

The light of our Lady should shine not only in our devotion, but in every aspect of our life - indeed, if we forget Her throughout the day, how shall we come to Her in our devotion?

We must make our religion not a thing for certain hours and days, but an active and all-embracing principle. In our groups or households we should not be shy of discussing things from a Theacentric point of view - seeing the false self in our fail-

ings and the true self in our acts of good, seeing the reflection of Absolute Beauty in our smallest joy, or praising Her for the splendour of a sunset. Yes, these things are childish in the eyes of the world, but we do not belong to that world, we are the children of the Goddess.

We must heighten our awareness of the months and of the seasons, meditating upon their inner meaning and, when we are in groups, discussing them frequently. Where possible, we should try to harmonise our daily activities with the season, both in its outward form and in its spiritual significance.

We must take active steps to limit the profane influences that are allowed into our lives - particularly, to reduce all that is violent, sensual, materialistic or merely trivial in entertainment, to cut down our participation in the cult of the "news", and in general to reduce our dependence on the commercial media. As groups and communities form, we must begin to build a tradition of story-telling; to develop a body of Madrian stories and songs which will make the Madrian fireside the centre of a truly Madrian home and not an invasion-point for profane propaganda.

In short, we must begin to attune every aspect of our lives to the pulse of the Divine, to harmonise our lives with the Source of all existence, and make our love for Her the organising principle of all our activity.

Some of this may seem distant at present. The 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 that shall become the pillar of earth and sky in the coming age.

Sister Angelina

\*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)

\*\*This concept includes everything that an anthropocentric society can recognise as good - from child-rearing, charity and simple kindness to social and political reform

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#### THE GODDESS IN TIBET

"TARA is the principal superhuman being in Tibet who might be called divine without further qualification. She is prayed to by millions; her help in adversity is divine.

"...It does not help much to search for 'causes' to explain this trust in Tara and her eternity... She was real, she was

she was divine. Tara was, had always been, and still is the almighty support of her devotees who address her. In fact she is mightier than Buddhas and Bodhisattvas... To understand something of her cult is to understand something of the mainstay of Tibetan culture and religion."

Introduction to The Cult of Tara  
by Dr S Beyer, University of California Press

— THE SCIENTIST AND THE BOOK —  
— a parable —

MY LADY gave to me a book; and it was called the universe. But because I had not seen such a thing before, I knew not how to find its meaning.

So I went with my book to a man who was wise with the wisdom of this world, and I asked him, "have you seen this book before?" and he replied, "Many times have I seen this book."

Then I asked him, "Can you tell me the meaning of this book?" whereupon he brought forth a great bundle of papers bound with cords. "Herein," he said "you will find everything that can be known about the book. You will find its exact weight to the last millionth of an ounce, its exact size to the last millionth of an inch, the precise thickness of each page, the exact composition of its materials, its mass, its density, the most painstakingly calculated estimation of its age, together with all the steps by which the estimation was arrived at..."

"But," I asked, "can you not tell me the meaning of the book; what it has to tell us?"

The man who was wise with the wisdom of this world began to laugh. "But my dear girl," he said, wiping away tears of mirth, "that is not a scientific question."

Caring little for what category my question was placed in, I said, "Then I will ask an unscientific question."

"But an unscientific question is a question which itself has no meaning." he replied.

So I left, taking with me the bundle of papers in order to read over them and ponder upon what had been said.

On the following morning, I went again to the man who was wise with the wisdom of this world and said to him, "Sir, you say that these papers contain all that can be known of this book, and yet, looking through them, I find that they say almost nothing of the small black marks which cover every page."

"That is correct." admitted the sage "You will find in our report that they are made of a substance called ink; but I must confess that I was perhaps a little - well - forward in saying that the report contains all that is to be known about the book. But there are teams of highly trained people working day and night on those black marks. Very soon we will know exactly how high each one stands off the page, even though it be measured in the tiniest fractions. We will calculate the exact weight and density of each mark and record the smallest differences between the precise shades of black. I can confidently predict that within the very near future - possibly within your own lifetime - we will know everything that can be known about the book called the universe."

And I left that place heavy of heart, for I could find no answer to the things that had been said; and yet I felt certain that something was lacking, and that it was the most important thing of all.

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The MYTH of the TWENTIETH CENTURY

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EVEN THE MOST secular society cannot live without myths. A myth is something which cannot be questioned, and no group can live without them. A religious myth cannot be questioned because it is accepted as a Divine revelation. A secular myth cannot be questioned because the society has a deep emotional need to believe it, and it is therefore inculcated almost from birth into every individual by all the means of persuasion and "education" controlled by the society.

One of the most deeply-rooted myths of modern society is the "progress/evolution" myth. The myth itself is a rag-bag jumble of paperback Darwinism and newspaper progressivism, and although it is completely illogical by any standards, it has been more deeply implanted in the twentieth-century brain than almost any other. Materialism has its opponents in the modern world; progressivism almost none - it seems far easier even to shake the modern disbelief in magic than to shake the modern belief in progress. Progress is, in the strictest sense, an article of faith (people call this a sceptical age precisely because where it has faith, that faith runs so deep that nobody even recognises it as being faith).

I am not here attacking the theory of evolution. That theory is a good deal shakier than most people assume; but even the strictest evolutionist will agree that the smallest evolution-

ary changes take many thousands of years. That means that in the whole course of recorded history (less than 5,000 years) there cannot possibly have been more than the most infinitesimal degree of evolutionary modification in the human species.

A journalist recently wrote that evolution has taken us from sailing ships to spaceships in 2,000 years. As a matter of fact we have come from sailing ships to space ships in about 200 years; and anyone who talks about evolution over either period simply doesn't understand the meaning of the word.

Now the "evolutionary" myth (as opposed to scientific evolution) is not new. Indeed, anyone who thinks about it will realise there are only two possible myths of human origins; the religious and the irreligious. All religious traditions teach that life began at the highest possible point - the Divine - and descended, or "fell" from there. All irreligious traditions teach that life began at the lowest possible point - the primordial slime - and rose, or "evolved" from there.

#### Modern attitudes and their spiritual meanings

The second of these views carries with it two tendencies of thought which are very deeply embedded in the modern world-view, and which are fundamentally anti-religious even when they do not seem so. They are:

1. A preference for abstract "laws" above the conscious Divine Personality. Now the less materialistic "evolutionist" will speak of Divine law, but nevertheless, a preference for impersonal "law" above the immediate Reality of the Divine Personality and Her love is one of the surest symptoms of a soul or a society slipping away from spiritual Truth.
2. A failure to grasp the moral basis of all advancement. "Evolutionism" implies that "progress" is somehow built into the scheme of things - that we will "progress" willy-nilly whatever happens. But the only meaningful human progress is moral progress. It is not progress to become a more efficient murderer. Again, the less materialistic "evolutionist" will say that "progress" makes us morally better as well as better in other ways. But this commits the fatal error of ignoring the fundamental nature of morality. We do not become moral because we have progressed - we progress by becoming more moral, and in no other way. Moral choice is the free choice between good and evil - between God and antiGod - open to every soul at all times. We pass from life to life, from physical body to subtle spirit; only one

thing remains constant - the faculty of moral choice; to turn to God or away from Her. And this choice determines everything else. Morality is not a by-product of "progress" or of anything else. In the last analysis, everything else is a by-product of morality.

Human souls inhabit animal bodies; and the question of whether these bodies were created instantaneously or developed gradually (evolved) is interesting, but relatively unimportant. Scientific evolution happens to favour the latter answer. But the myth of "evolution" goes much further, implying that human mind and spirit is a mere by-product of the evolving body; that human religion "evolved" from "primitive" nature rites, etc., etc.

However the human body came about, the human soul is the direct product of the Divine, and human religion has its origin not on earth, nor in history, but in the Eternal.

#### Patriarchy depends on the progress/evolution myth

But there is another side to the "progress/evolution" myth. If humanity has always been "progressing", it follows that "prehistoric" civilisations must have been much "lower" than present ones.

That is extremely convenient for the supporters of masculist societies or religions. As we go back in time, the worship of the Goddess becomes universal throughout the world, and the worship of male "gods", sons, consorts, etc. rapidly diminishes to zero. The archaeological evidence is unquestionable on that point. So it is very convenient to have a myth which suggests that the ancient civilisations must have been crude, ignorant and "primitive".

But the facts are against the myth, and each new piece of evidence makes it look more ridiculous - but then secular myths are not concerned with facts when they don't point the right way, so for the most part they are conveniently "forgotten".

Ancient Crete, the last great western matriarchate had four-storey buildings with hygeinic plumbing, modern-style locks, a version of chess, etc. some four thousand years ago.

Until recently, civilisation was thought to be less than 5,000 years old (about as old as patriarchy!) but the excavation of Catal Huyuk in Turkey shows a highly civilised city at least 9,000 years old. A city in which the supreme Deity in every temple was female and where mothers were the heads of households, and in which there had been no wars for over 1,000

years (which is as if England hadn't had a war since before the Norman conquest).

### Hard facts

But there are literally thousands of hard facts which tear the "caveman theory of history" to shreds. Of course there have always been groups of people in uncivilised conditions. There are today. In parts of Africa and Australia one can find classic "stone-age" societies. But there is no evidence that these were ever the only human societies, and a lot of evidence to the contrary:

- According to orthodox theory, mankind did not "evolve" until 2 million years ago, and had not reached a stage at which she could have made crude footwear until 25,000 years ago. In a coal seam in Nevada, the imprint of a shoe, with clear traces of strong thread has been found its age is estimated at 15 million years! a similar discovery has been made in the Gobi Desert.\*

- Metal artefacts dated at 7,000 years old and found in America are made of an alloy which, according to the U.S. Bureau of Standards can only have been created in furnaces capable of producing a temperature of 9,000 degrees centigrade\* (unless, of course, super-physical means were used).

- Decorated ceramics and other artefacts have been found in many ancient sites, depicting prehistoric monsters which died out long before man is supposed to have appeared on the scene - so adherents of the modern myth can take their choice: either human artists lived millions of years ago, or prehistoric matriarchates possessed all the resources of modern archaeology to work out what the monsters looked like. Or both, perhaps.

- Throughout historical times, only six planets were known, until the discovery of Uranus (in 1781), Neptune (1846) and finally Pluto (1930). But matriarchal period seals, some 7,000 years old, have been excavated in Sumer showing all nine planets

- and also solar systems outside our own\*\*. And it is only a few centuries ago that patriarchal civilisation stopped believing in a flat earth!

### Implications of the myth

The above list could go on indefinitely, but we will not labour the point here. Rather we will turn to a number of important points which arise from what has been said so far:

\*We Are Not the First, Andrew Tomas, Sphere Books, pp 38-39

\*\*Science et Vie, no. 516 \*\* The First Sex Elizabeth Gould Davies, Penguin, P. 53.

1. Whether or not the human body was produced by a process of evolution is neither here nor there; but the belief that the human intelligence and spirit are mere by-products of this bodily evolution is an implicit denial of the Divine origin of the soul - a statement that we came "up" from "nothing" rather than "down" from the Absolute. It is a form of the pride which turns the soul from the Goddess. Conversely, without this theory, no atheism has a leg to stand on.

2. The belief that human religion "evolved" from "primitive" superstition is essential to irreligion. If God did not create humanity, then humanity "created" God. There is no other possibility. For example, the idea that humanity pictured God as female for nine-tenths or more of its existence merely because "primitive" maid did not understand fatherhood is inextricably bound up with the dogma that humanity created God. Either we know about God because She revealed Herself to us from the beginning, or we do not know about God at all.

3. Beliefs 1 and 2 are held by many modern "religious" thinkers. People as diverse as Helena Blavatsky and Teilhard de Chardin have constructed pseudo-religious cults based on an unscientific "evolutionism". The reason for this is simple. Every step away from the Goddess is a step away from religion. All patriarchal religion has of its very nature embarked on a slow but inexorable process that leads to complete atheism. "Evolutionist" cults are a late stage in this process.

4. Emotion can do strange things to reason. A mother may simply "refuse to see" evidence against her children; or having seen it, she may quite genuinely forget it almost immediately. The underlying dynamics of the progress/evolution myth are spiritual and emotional rather than rational. It is a subconscious rejection of true myth\* and therefore of the Goddess. At a deep level of consciousness, the soul knows the true meaning of its action and its essential disharmony, and is driven on by strong emotions of fear and pride. It dare not consciously admit the truth. That is why the myth survives the tremendous evidence against it. Only as a soul advances spiritually does she become ready to discard the myth.

The progress/evolution myth is the typical myth of masculinist materialism, and so it is the myth of the twentieth century. A large proportion of twentieth century thought is meaningless without it. To begin to free oneself of it is a first step toward the coming age.

\*See Note.

Miriam

Note: A myth is a "story" or "pattern" which gives shape and meaning to our understanding of reality. True myth is that revealed to us by the Divine, which conveys to our inner senses the inward and spiritual nature of existence, so far as it is possible for imperfect creatures to understand it (such as the Creation or the Mythos). False myth is that which is of purely human invention, and based on merely external and physical factors and interpretations.

## THE COMING SEASON

2

### Hathor, the Rosary Month

Since the Autumn Mysteries form the first decade of the Rosary, Hathor, the central autumnal month is set aside as the Rosary month. Special Rosary devotions are recommended - e.g. daily Rosaries, weekly full Rosaries, Rosaries during Contemplation at the Rite, greater efforts at qualitative improvement in meditation on the Mysteries.

### Samhain, the Feast of the Dead

Samhain is in fact a short season at the beginning of the month bearing its name, although usually celebrated primarily on the first of the month. This feast and the midsummer season of fire and rose are the two great fire festivals of the year. Fire at Samhain is the element of transformation, thus symbolising the situation of the discarnate soul moving from one state of life to another. As at midsummer, the gulf between worlds is thought particularly narrow at this time, and the spirits of the dead are believed to return to their earthly homes. We welcome discarnate souls to our Lady's Altar most consciously at the Samhain Rite, pray with and for them, and may light candles or offer small "soul-cakes" in remembrance of dead friends and relatives.

As a fire festival, Samhain is celebrated with bonfires and fireworks (a tradition continued in profane societies under various "historical" excuses - eg in this country, first the accession of Queen Elizabeth and later the execution of Guy Fawkes). It was an ancient custom to offer prayers for the dead around the bonfire. The apple is still central, being used for the ritual games of Duck Apple and Snap Apple. Baked and toffee apples are associated with the day as well as jacket potatoes, pop-corns, etc. Parkin is the traditional cake of the festival, mainly made of oatmeal, butter and treacle.

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**HALF-CALENDARS:** Full illustrated calendars for this year are still available at 60p including p&p. Half-calendars, covering the rest of this year - the seasons of Autumn, Winter and Moura - are also available at 45p. Both include major and minor festivals, natural Rites and a table of correspondences for every day of the sacred and profane years.

**NEW BOOKLETS FOR OLD:** New editions of the Rite and Catechism have now been brought out. They are better-produced, slightly expanded (the third appendix of the Catechism, for example, contains more prayers, including the Daughter of Light and a Canticle of the Goddess), and contain some illustrations. Those who have the old editions may, if they wish, return them together with 15p each and a suitable stamped addressed envelope to receive copies of the new edition.

**ROSARIES** are available in violet, silver, dark blue and aquamarine at 60p including p&p.

**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).

**DONATIONS:** Again, we would like to thank all those who have given us financial help in the summer season. We simply would not have survived without you. We are still in a precarious financial situation, and in need of support. We would also ask for your prayers, to help our work, and the spread of our Lady's Truth throughout the world.

**LITERATURE CIRCLE:** Chrysothenis reports that the literature circle is now well under way, and a large number of papers have been circulated. New creative work is still very much required, but the scheme so far seems to be a great success.

**ACADEMY:** Following suggestions made in a paper on Madrian education made by the Daughters of Artemis for the L.C., there are moves under way 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 masculinist 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. Those interested should contact Sister Angelina.

NATIVITY CARDS: We are producing a range of cards for Nativity, they will depict images of that Mystery, and there will be only a limited issue of each design. It will be best to order early. Sets of five will be 50p.

PAPERS: There are a number of Madrian informational papers available: "The Divine Trinity" at 10p, "The Year of Our Lady" at 10p, "The Pattern of History and the Quest of the Soul" at 18p "The Idea of a Coven" (not an official Madrian paper) free. Please include 10p p&p for any number.

COMMUNITY: Plans for forming a new Madrian community are still tentative. Anyone interested should contact Chrysothemis c/o TCA.

CORRESPONDENCE: Madrians who wish to correspond with other Madrians on any subject or just generally please contact us.

POSTERS: We are making a series of mini-posters for display on college and library noticeboards. Please let us know if you would like to obtain some.

IF YOU HAVE any projects, ideas, etc. of interest to Madrians, please write to WORK IN PROGRESS.

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### THE COMING SEASON

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#### The Festival of Artemis

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 those who defended Her worship and rule longest into the patriarchal era in Europe - the Amazons. It is thus on Her ancient festival that we celebrate the Goddess as helper and protectress of Her devotees on earth, and remember Her promise: "I shall unite you all who love Me in one great body... all shall be one in My body, and all shall be nourished by My Spirit." (Mythos, VII, 6-7).

The five-day-old moon and the silver bow are the symbols of the Festival. The fifth day of the lunar month is the Day of Artemis, and the Amazons bore shields shaped as the moon on this day. The bow represents the moon, and our Lady as Huntress of Souls. The silver arrows can be seen as bearing the light of the Mother to sear away the ugly carapace, showing the shining soul beneath. We consider on this day our role as bearers of Her light to our Lady's lost children and make practical plans for the sharing of our own good fortune in being found by Her.

## WEST OF THE SUNSET AND EAST OF THE DAWN

THERE WAS ONCE A MAID whose name was Tama, who lived in a beautiful country west of the sunset. She loved this country and all her friends there with all her heart, and it was her great pleasure to roam about through the mountain paths on her white mare. One day she had gone further than ever before, and found herself at the very edge of that country, looking over the cliffs at the grey mist below.

Suddenly she heard a strange croaking voice and dismounted to listen. "Mistress," croaked the voice "I am here." "Yes, I can hear you", said Tama "but I cannot see you, where are you?" "Never mind that", hurried the voice "Tell me, mistress, is all this country so unpleasing?" "Unpleasing!", Tama cried, "But it is beautiful! The most beautiful country in the world!" "Not so, mistress", went on the voice, "for my lady Irkalla's country is by far the best. I have heard some sing praises of your country and came to see, but I am very disappointed. If, as you imply, this is not but a trash-heap at the edge, I am afraid I must be going back. Oh, mistress, I wish you could see my country. You will never know what you are missing." Tama had been staring very hard in the direction of the voice, and now she was just able to make out a small black shape moving away. "Wait!", she cried, "I will go to see! But where is the path?" "Follow me." croaked the creature. And now, straining her eyes, she was able to see, or half-see, a path, barely wide enough to ride on, and the steepest she had ever seen. She urged her white mare onward.

Once down the cliff, Tama was sure that she could not yet have reached this best of lands - indeed, she had never seen a landscape which pleased her so little. Everything in it seemed but a crude and clumsy copy of the real things in her own land. Everything beautiful was like a reflection of the beauty of her own land seen in a misshapen mirror - twisted, but still recognisable. But there was much that was truly unlovely, but worse than this, everything seemed heavier and duller - as though someone had tried to work a fine fil.igree in coarse hemp.

But she continued on, galloping the mare along the slender path. She went on for many months, feeling more and more depressed, for no one could give her directions, and as the country was so dull, she felt sure she had missed her way. After some time, she decided she must rest herself and her mare for a few days, and so took lodging in a town. There she was told that the mare was not fit to be ridden for many weeks, and she resigned herself to staying there.

To earn her bread, as she now found she had to do, she decided to use her skill with her hands, and started some weaving and embroidering. She soon became famous for the beauty of her work and many customers flocked to her. To please them she stayed longer longer than she had intended - and in truth, she was in two minds as to what to do, for she no longer fully believed in the stranger's "best of all lands" and rather dreaded returning home and explaining her action. Some of the unpleasantness she had seen on her journey had even led her to fear cruel treatment on her return. She told herself that though the land was not pleasant, yet it had its compensations, and indeed, it was not long before she had a fine house and a string of horses and many admiring friends.

But her work began to bore her. She was used to dealing with fine materials, and the coarse cloths and dull colours of this land irritated her. Mostly she was able to put this out of her mind, but one day she was almost in tears struggling with a tapestry when she heard a knock. When she opened the door her eyes were dazzled for a moment, then she saw that it was the brightest, most loving and most loved of her friends from the western country - she who was Lady of that country. "You!" she cried, "What are you doing here?" Her friend laughed, "I have come to bring you these silks; I heard you had need of them." Then she seemed to vanish away.

Tana went slowly back into the house and looked at the silks. Their brilliant colours and fine textures amazed her. "I had forgotten." she murmured. "I cannot go back - no, I cannot. But I will make a picture with these silks that shall always remind me." And for weeks she worked on the picture, so neglecting her other work that she nearly starved. Each section she put carer away as soon as it was finished, and at the very end she hung the whole tapestry on a wall of her house. Only then did she see the whole picture, and seeing it, she fell down in a paroxysm of weeping which lasted three days and three nights. At the end of this time she wiped away her tears and determined that she would return - that she must, regardless of the consequences.

She made all the preparations for her journey, and finally went to the stables to select the freshest and strongest of the horses, "For". she reasoned, "it is a very long way." But once there, she saw her old white mare who looked tired and dejected, and against her reason, went up to her and whispered: "would you like to come home, little one? It is only fair you should come with me; after all, I brought you here!" The spark of fire which

entered the horse's eyes and the look of love she gave her mistress showed her that it was the right choice.

On her last night, Tama called together her friends in that place and showed them the tapestry, saying that this was her own country to which she was returning. One of her friends seeing it walked straight out of the door calling Tama a witch. And most of the others seemed embarrassed, and avoided all Tama's entreaties that they should go with her. They did not stay for long, except for one, Eterna by name, who gazed at part of the tapestry showing a spring bubbling from beneath one of the apple trees as though she could not take her eyes from it. At last she sighed and moved towards the door, but Tama stopped her, saying "Will you not come?" But she shook her head, saying "My mare is lame." "Then", said Tama, her heart missing a beat, "we will lead the horses, that is all. It will take longer, but we will get there eventually." And Eterna was so pleased and excited that she quite suppressed the rising doubts that they would ever manage it.

They set out early the next morning, turning the horses' heads to the west and walked on for many miles. They slept by a stream that night, and on waking found that the lameness of Eterna's horse had entirely disappeared. And from that day they rode onward with an increasing joy and light in their hearts, and their horses, instead of growing slow and tired, grew hourly fresher and more lively. And so at last they came to the foot of the cliff which leads to the land west of the sunset and began the wearying ascent. As they reached the top, Tama hung back, still embarrassed and fearing her reception, and urged Eterna to go on ahead. In fact she went over the edge with her eyes closed and had to summon up all her courage to open them.

Then she saw in front of her that best of friends that had brought her the silks, with one arm around Eterna's waist and one stretched out to Tama herself. "We have been looking forward long to this day." she laughed, "We have arranged a feast. And, dear Tama, thank you for bringing my friend Eterna back home again. But, dearest ones, why did you not come before?" And with joy bubbling in her heart, Tama stepped forward to join her friends.

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(In a live story-telling situation, of course, this story is much longer, enriched by detail and incident. Fuller versions of this story, and other Madrian stories are welcomed by the Literature Circle).

## THE VEIL OF MATTER

EARTH-AUTUMN, the lower-left point of the Pentacle. As well as the Divine Life Mystery, this point also has another meaning. In the act of making the Pentacle, the line from Spirit to Earth represents the descent into matter (see Catechism, Appendix 1).

Matter: the substance which surrounds us on all sides, so pervasive that a near-sighted civilisation such as the modern west is able to believe that nothing else exists. What is matter?

Madrianism teaches that matter is a substance given to spiritual forms. In the beginning, the Goddess created all things as Perfect Forms; every creature was unlimited in ability and complete in happiness. Because the Goddess is Absolute Life, or Absolute Existence, all creatures in full harmony with Her possess a fullness and completion of life quite beyond the understanding of a creature in any lower state.

When creatures turned from Her, it was natural that, having turned from the very Principle of existence, they should cease to exist. But the Goddess loved Her creatures, and wanted them to continue to exist, so that they might have the chance to return to Her. Of course, She might easily have taken them back into full spiritual existence by spiritual "force". But She had given them the power of full moral choice, and to destroy this would have been to destroy them as free moral creatures.

So instead She created special states of half-existence in which they might exist (or partially exist) apart from Her. One such state is the state called physical matter.

Our Lady tells us\* of a world so bright, so full of vivid colour, that we are unable to look on it. This is the real world, the world of pure Spirit. The world of matter is like a screen placed before this world, through which only the shadows of spiritual things can be seen. These shadows are what we call material things; and we not only watch the shadow-play but become a part of it.

In the patriarchal ages, Spirit has always been thought of as something vague, subtle and insubstantial. But the truth is that the fullness of Spirit is so great that in comparison, material things are but two-dimensional shadows - the colour and vividness

\*In The Teachings of the Daughter. Unfortunately, these texts are still unpublished due to financial difficulty.

of Spirit is so great that once we have returned to Spirit, all earthly colours will be seen to have been like shades of grey upon a pale screen.

Matter is not Reality, but rather a scaling-down of Reality which has been diluted a hundred times by an act of Divine mercy because the full vision of Reality would be fatal to us.

To put it another way, matter is the "outward" expression of "inner" spiritual things. Material events are the physical outworking of movements on the moral and spiritual plane. That is why life is full of what appear to be "coincidences" - because every seemingly "accidental" happening has an inner meaning if we could but know it (and we must learn the humility to realise that as imperfect creatures, we cannot know much of the real truth behind things). Every event of our life is the expression of some fact of our inner moral and spiritual state built up over many previous lives as well as the present one.

"But", it is often asked, "doesn't this view of matter conflict with modern science?" Well, the odd thing is that that is exactly what it does not do. What it does conflict with is the outdated science of the last century - and it is this that most people have in mind when they talk about "science"; partly because it takes a long time for popular opinion to catch up with the most advanced knowledge, partly because the science of the last century is far simpler and easier to understand and therefore tends to be retained in school textbooks and popular accounts, but mostly because modern society is happier to keep the outdated view which fits in with its materialistic view of life, and to leave genuine science to the "experts". The so-called scientific view of life is just a piece of profane mythology. No serious scientist has believed in old-fashioned materialism for over half a century. As Professor Joad wrote in his Guide to Modern Thought (Faber & Faber, pp 16-17):

"Nineteenth-century physics was essentially materialistic ... matter was something lying out there in space. It was hard, it was obvious; indubitably it was real, and as such, calculated to form an admirable foundation upon which the horse sense of the practical man could base his irrefragable convictions...

"Today the foundation for this whole way of thinking, the hard, obvious, simple lumps of matter, has disappeared. Modern matter is something infinitely attenuated and elusive; it is a hump in space and time, a "mush" of electricity, a wave of probability undulating into nothingness."

But can this mean that matter is fundamentally spiritual or moral - that the structure of the universe is not mere accident but is intelligent and conscious? Professor Max Planck, the originator of the quantum theory, which together with Einstein's theories of relativity, has re-shaped modern physics said "I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness."

Of the British physicists Sir James Jeans and Professor Eddington, Joad writes (ibid, p. 96): "their considered view is that the reality of things is mental or spiritual, and that so-called material phenomena are the effects of the way in which this spiritual reality appears to us." And Einstein himself held a similar view.

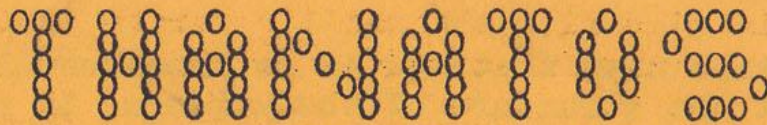
In other words, the findings of modern science do not conflict in the slightest with the teachings of the most ancient wisdom. Nevertheless, the ancient and eternal Divine Truth gave and gives a full and complete view of life which enriches material life and (more importantly) leads it toward spiritual completion. Science, even when it points toward Spirit, offers no meaningful help toward attaining it. Since science is the study of physical things, it is, of course, beyond the realm of science to discover what lies behind matter. Matter is all that can be seen with the physical senses. Science works only with the physical senses (sometimes assisted by microscopes, telescopes or other pieces of equipment). To learn about the beyond-matter we must go to Divine revelation.

Even so, there are times when the intuition of a great scientist (as of any disciplined mind which meditates deeply on the nature of the universe) can lead to the very door of revealed Truth. For example, the astro-physicist Sir Arthur Eddington, who made major contributions to relativity theory, wrote that material phenomena are the result of abstraction and selection by our minds from the spiritual unity which underlies them. What is this but a rather less poetic version of certain words from the Rite of Sacrifice:

"Let us consider that the earthly things we see about us are but illusion, and that could we see with clearer eyes, a more glorious vision would appear before us." Canilla

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"If the whole period of human civilisation were represented by the face of a clock, the period of patriarchal society and religion would represent no more than a few minutes of the hour"



the ultimate death-wish

THERE IS ONLY ONE PATH the human soul can follow - that which she has chosen and shaped for herself by all her actions and decisions from before the beginning of time. But every path has two directions - forwards or backwards, upwards or downwards. There are strong impulses drawing us in either direction, but it is ours to choose which way we will move. Freud, in some of his more intuitive work on human motivation, belonging to his later period, identified two basic drives: Eros, the drive to love and Thanatos, the death-wish. Although he conceived these as physical urges in accordance with his masculinist-materialist philosophy, he had rediscovered the two fundamental spiritual impulses of maid: either to return to the fulness of Life in the Goddess, or to seek self-annihilation through complete rejection of Her. For the Goddess is Love, and all that we know of love and beauty and joy in this world is a reflection of Her splendour. And all that we know of death and destruction and despair is a measure of our absence from Her Presence.

The vision of death as the end was as common in early patriarchy as it is today. The death of the body was not seen as the transition from one life to another in the cycles of existence as it was in earlier times, but as entailing the death of the soul, the essence of the individual.\* The idea of the immortality of the soul was re-introduced in the west through the influences of Plato and the Eleusinian Mysteries. Plato's contact with ancient Egyptian wisdom moulded a great deal of his thought, and it is significant that Egypt remained matriarchal for far longer than most other nations due to a successful matriarchal counter-revolution\*\* The Eleusinian Mysteries of Demeter and Persephone were the purest survival of Madrian religion in later patriarchy. Robert Graves writes: "Persephone and Hecate stood for the pre-Hellenic (matriarchal) hope of the immortality of the soul; but Hades, a Hellenic (patriarchal) concept for the ineluctability of death." The doctrine that the soul dies with the body is specifically patriarchal; it has a significance which goes far deeper than might appear. For death is a symbol of the complete rejection of the Goddess and therefore symbolises Absolute Evil; the death of the body is a symbol of spiritual death or Thanatos. A society which identifies bodily death with spiritual death sees every day of a person's life as a step on the downward path to the death of

the soul. This signifies the chilling truth that masculist society is a society in search of Thanatos.

The progress towards Thanatos involves a fear and rejection of life in its fulness which has been typical of patriarchy. Nietzsche cites such a fear of life as one of the strongest influences in the development of early-patriarchal Hellenic religion, permeating throughout Greek folk culture. He recounts the story of King Midas' question to Silenus, the companion of Dionysus - what is the best and most desirable of all things for humanity? The answer: "What is best of all is utterly beyond your reach: not to be born, not to be, to be nothing. But the second best for you is - soon to die." Thanatos is precisely the wish not to be - the quest for non-existence.

It is not a noble quest, however grand it may sound. It is rather the petulance of a child who, having damaged a present, cries "I never wanted it anyway!" and throws it down; or the foolish pride of one who, having taken a wrong turning, carries on down that road rather than admit to being mistaken; or the resentment of the miserable against the happiness of others, carried to the point of despising all happiness. Nor is it a joyous quest. It can be comfortable, especially for those who allow themselves to drift or to be led. For those who pursue it eagerly, it can bring excitement and the thrills of fear, an apparent increase of energy born of the momentum of a pell-mell descent, the sense of certainty of one taking a definite direction rather than hesitating. But it is not joyous, for it is heading away from the one Source of all joy - the Goddess.

Thanatos can express itself in many ways. There are those who will vehemently deny the existence of the soul, will seize on an evolutionary theory and misinterpret it so as to "prove" that we are animals with merely animal impulses, that we are conditioned by our environment and "evolutionary", racial or economic determinisms. There are those who cry for 'balance', saying that both love and Thanatos, or even both good and evil are 'natural' and 'necessary' with the sole intention of giving the negative or thanatic impulse a positive value. Others will put theory into practise. Some will indulge their every whim, however degrading and destructive. Some will stop making any effort in their daily lives, whether physical, ~~mental~~ or spiritual, sinking deeper into laziness, inertia and passivity. Some will seek to drown their individuality (which is a modality of the true self, reflecting Divinity) through completely identifying with some group or gang, through slavish following

of fashions in lifestyle or attitude or through a complete plasticity which accepts whatever mould others impose upon it. There are those who will put their energy into destructive activity either on the physical or on the psychic plane: through physical violence, vicious gossip, verbal assaults on religious aspiration, gentleness and inner purity, or through the subtler acts of the destruction of the atmospheric harmony of a home or other group or the creation of what is ugly or obscene, whether in the name of "art" or otherwise.

The above are extreme cases of the pursuit of Thanatos, yet none is uncommon in the modern world, and milder instances of the same sort of thing are found everywhere. For modern society, a typical example of patriarchy in decadence, is pervaded by the death-wish. The external expressions of this tendency range from the manufacture of increasingly destructive weapons, violence in the streets, the attempts of States to mould everyone to the same pattern through external pressures and the manipulation of the media, to the apathy and deference to officials and "experts" apparent in so much of the population. The introduction of mass production and the mass media have also served their part in inspiring uniformity, mental laziness and the ethos of mediocrity, all of which encourage people to drift with the current towards Thanatos, if not to swim with it. And to drift may be the more dangerous alternative, for one is less aware of what one is doing, and may find it hard to summon sufficient strength of will to change direction even when one comes to desire it.

Everywhere we see the symbols of Thanatos - the logical end of patriarchal religion and society. The east had its minarets; the west had the towers of Chartres and Notre Dame, but modern society has only piles of concrete squared off at the top, like cheap tombstones row upon row. But as the patriarchal ages enter their dying phase, more and more souls are turning from the ever-darkening abyss towards the Light. Souls turned to Her uncertainly, haltingly, feebly, and the Goddess, in Her infinite Love, responded out of all proportion; pouring Her inspiration upon them, and giving the world again Her sacred Mythos, Her Rites, Her Sacraments. Almost instantly, the ancient Faith stood again in glorious completion. Those who begged for a coin have been showered with a fortune. Those who knocked at a wayside shrine gained entrance to the Silver Temple of the Moon. And as the night thickens, soul after soul will follow them into that beautiful sanctuary. For Thanatos is a disease incurable but by one sure antidote - She Who is pure Light, pure Love, and pure Life.

Sister Julia



The apple's sacredness is marked in its seed-pattern: if an apple is cut in half transversely, the seeds show the star or Pentacle of the Goddess. This also represents the planet Venus as Hesperis, the evening star.

THE TREE OF LIFE is a symbol of the life of the cosmos and as such is found throughout the world. It is identified with the tree bearing the Golden Apples of Immortality which stands at the heart of Avala. This tree appears frequently in western myth and in most cases is surrounded or "guarded" by a serpent or dragon. The serpent here represents the opposing spiritual forces which the soul must overcome before she can reach the fruit.

The Tree of Life is also the cosmic or world tree, representing the three worlds of the cosmos: the roots symbolize the lower world or Hell; the trunk the material realm or earth; and the branches the spiritual realm, or Paradise. There is a legend that the pillar on which the corpse of the Daughter was hung (Mythos, V, 17-18) is the central root of the Tree of Life. An alternative legend says that the Tree of Life grew from this pillar; this symbolises the creation (ie, its consolidation from the perfect spiritual world of the Creation) of the material world, including earth and Avala, through the Divine Sacrifice. The Tree of Life is described as the axis of the world, situated at the central point of the universe and stretching out to its furthest corners. It is thus a symbol of the Goddess as Source and Sustainer of life, Ground of All Being and Absolute Centre.

Chrysothemis

#### BOOK REVIEWS

Communion with the Goddess by Lawrence Durdin-Robertson. This series of booklets comprises the manual of the Fellowship of Isis. Five so far have been produced: "The Vital Elements", "Initiation and the Mysteries", "The Occasional Rites", "Priestesses" and "Temples of the Near and Far East". As in his other works, Lord Strathloch's scholarship takes us through most periods of recorded history, and most areas of the globe. Speaking rarely in his own voice, the author rather lets the writers of many times and places speak for themselves, producing a kaleidoscope vision of the worship of the Goddess from ancient Chaldea to the Celtic revival of the 1890s. The booklets are issued in a limited edition at £1 each. Lord Strathloch is a member of Lux Madriana.

Ordination of a Priestess by Olivia Robertson. This little book both describes and gives the full text of a Rite recently enacted at the Temple of Isis in Ireland. The title in some ways may seem misleading, for what the Rite creates is not a full vocational

## ADVERTISEMENTS

**STONEHENGE VIEWPOINT:** Quarterly magazine covering astro-archaeology, megalithic zodiacs, geomancy, ley lines, Druids, analysis of symbols, and British-American expeditions to explore sites in England, Wales, Scotland and elsewhere. Four issues £1; eight issues £2. Stonehenge Viewpoint, 51, Charminster Ave., Bournemouth, Dorset.

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**ERRATUM:** The title of our story should, of course, be East of the Sunset and West of the Dawn, and not vice versa!

Contd.) priestess, but what may be called a lay-priestess. The rite is not a Sacrament, but a "symbiosis of religion and the arts". But the idea is very much in keeping with such practices as the Cult Domestic, which makes every mother a sort of quasi-priestess in her own home. In this Rite candidates dedicated themselves to a particular Genia or aspect of the Goddess each choosing according to her own calling to service in life. They also offered their own votive gifts, ranging from craft-work to a pilgrimage to Nepal. The Rite itself, in ancient style, complete with temple-maidens, is both elaborate and beautiful, and it is to be hoped, such Rites of personal dedication become more widespread. Price 50p. Olivia is a member of Lux Madriana.

Both books from Cesara Publications.

## ADVERTISEMENTS

**QUADRIGA:** Gareth Knight produces a quarterly review called *Quadriga*. First issue contains long articles on "Active Imagination and the Archetypes" and "The Worship of Isis". Send 50p for specimen copy to G.K. Secretariat, Wistaria, Runcton Lane, Runcton, Chichester, Sussex, England.

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