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it constitutes an attendant file to the alt.magick FAQ, which is  
intended as an introductory file and its content may be  
discussed  
within the alt.magick.\* constellation. The FAQ is available at:

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To: alt.magick,alt.magick.tyagi  
Date: 12 Feb 1995 22:07:13 GMT

Avete, Fratres et Sorores!

Here is the latest version of the Golden Dawn FAQ. As always, any and  
all comments or corrections are welcome!

Changes since last month: Just minor ones. David Cherubim's "new  
and improved" Thelemic Golden Dawn is listed (without the  
product advertisements!). Some email addresses have been  
updated.

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THE GOLDEN DAWN: FREQUENTLY-ASKED QUESTIONS AND RESOURCE LISTS

Version 3.1, February 1995  
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#### I. Frequently-Asked Questions (FAQ)

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#### 1. What is the Golden Dawn?

The Hermetic Order of the Golden Dawn is an initiatory society devoted to spiritual, philosophical, and magical development. To quote its "history lecture," (from I. Regardie's book, The Golden Dawn),

"The Order of the G.D. [Golden Dawn] is an Hermetic Society whose members are taught the principles of Occult Science and the Magic of Hermes."

Started in London in 1887 by three British Freemasons, Dr. William Robert Woodman, Dr. William Wynn Westcott, and Samuel Liddell MacGregor Mathers, the first Temple of the Hermetic Order of the Golden Dawn, with the title "Isis-Urania," began to admit Fratres and Sorores in 1888. For the next two decades, they generated a body of esoteric knowledge unparalleled to this day. Traditions as seemingly different as Chaos Magick and Gardnerian Wicca have roots in the Golden Dawn, and it has influenced scholars (e.g., A. E. Waite) and poets (e.g., W. B. Yeats) alike.

The Golden Dawn "system of magic" is a tool designed to educate the student of the esoteric in both practical matters of ritual and divination, and in abstract metaphysical ideas. The focus of the Golden Dawn material is primarily Western -- i.e. Judeo-Christian, Greek, and Egyptian -- but some Eastern ideas have crept in over the years. It is a "hierarchical" or

"matricular" system, in that certain information is reserved for students who have passed beyond a certain point in their occult education. The system of grades is as follows (along with their correspondences with the classical elements, the seven ancient planets, and the ten sephiroth of the Jewish Kabbalah), with the student beginning at the top:

	NAME	ELEMENT	PLANET	SEPHIRA
0=0	Neophyte	---	---	---
1=10	Zelator	Earth	---	Malkuth, Kingdom
2=9	Theoricus	Air	Moon	Yesod, Foundation
3=8	Practicus	Water	Mercury	Hod, Splendour
4=7	Philosophus	Fire	Venus	Netzach, Victory
5=6	Adeptus Minor	Spirit	Sun	Tiphareth, Beauty
6=5	Adeptus Major	---	Mars	Gevurah, Might
7=4	Adeptus Exemptus	---	Jupiter	Chesed, Mercy
8=3	Magister Templi	---	Saturn	Binah, Understanding
9=2	Magus	---	---	Chokmah, Wisdom
10=1	Ipsissimus	---	---	Kether, Crown

The grades of Neophyte through Philosophus comprise the First, or Outer Order. A grade called the "Portal" comes between 4=7 and 5=6, and this contains some very powerful symbolism on the transition between the Outer and Inner "Mysteries." The three Adept grades comprise the Second, or Inner Order (Roseae Rubae et Aureae Crucis), and are normally only open to those who pass rigorous examinations and are chosen on other qualifications. The final three grades (which refer to the "Supernal" sephiroth) comprise the Third, or Hidden Order of Masters. There is considerable disagreement among Order sources as to whether living human beings can attain these final mystical grades (not unlike the Bodhisattvas of Buddhism, it seems).

Please note that the above is just a brief summary, and that many details have been omitted for the sake of clarity. For more information, see just about any of the books listed in the Reference section (IV), or email me at the address listed at the beginning of this FAQ.

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2. Is the Golden Dawn a religion?

Definitely not. Although religious and metaphysical concepts are the focus of much Order work, "there is nothing contrary to your civil, moral, or religious duties" (to quote the Neophyte initiation ceremony) in any oaths or Order matters. This is a landmark that seems to have been passed down from Freemasonry, one of the primary sources of Golden Dawn material. However, an overall notion of religious tolerance pervades the Golden Dawn, for one is also reminded (in the same ceremony), to "Remember that you hold all Religions in reverence, for there is none but contains a Ray from the Ineffable Light that you are seeking."

For those who would decry all things "occult" as Satanic and/or pagan, know that the higher degrees of the Golden Dawn seem to grow more and more Christian in character as one climbs the hierarchy of grades. The influence of the Rosicrucians, a mystical/mythical Christian organization dating from the 17th Century, is strong indeed (see Question 5). For those who shy away from the often-overbearing aegis of Christendom, don't despair, as there is enough symbolism present in Order rituals and teachings to satisfy nearly any taste. Jewish Kabbalah, Islam, the Egyptian and Greek Mysteries, and even the Celtic mythos, have all been integrated into Golden Dawn work at one time or another.

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3. Is the hierarchy of grades merely a ruse to empower the "enlightened?"

Well, even Magical Orders are made up of human beings, and some inevitably take advantage of the "faithful." This can come in many guises: expensive dues for a trickle of information, out-and-out lies about magical powers or ancient sources, forced therapy before advancement, uncomfortable initiations, or expulsion if one holds a differing viewpoint. As always, place your caveat firmly in your emperor before taking any action.

However, the concept of the hierarchy of grades has its definite merits. First of all, consider the parallels with education in general. One must first learn ones' alphabet before learning to read; and learn to read before understanding Tom Sawyer, let alone Finnegan's Wake. Also, training in magic necessarily involves an exploration of different modes and areas of ones' own consciousness, the experiencing of which can very well be jolting, frightening, or life-threatening. Some aspects of the psyche are best left unexplored until one develops the tools and stamina necessary for the journey.

The issue of secrecy is an F.A.I. (Frequently Argued Issue) on the Usenet news group alt.magick, and for the most part, most of the original Golden Dawn "secrets" have already been (or are in the process of being) published. However, it still comes up often enough to address a few points. Why keep certain things secret, you may ask? Well...

(a) It is worth it *\*not\** to have everything handed to you all at once.

Whether it is working out physics problems, or reading an Agatha Christie mystery novel, skipping to the end for the "answers" takes something away from the experience.

- (b) Many posit the existence of a "Group Mind" which can develop in some seriously-minded associations of individuals. "Secrecy" here is just an outgrowth of simple privacy, commitment, and integrity among a closely-knit group of people, who don't want their business known by the entire world.
- (c) One must differentiate between information and knowledge. There is a huge difference between the basic facts of a craft (which can be and are set down in books) and the actual skills that people develop from accumulated experience (which usually cannot even be expressed in concise words, let alone written down). I think many would agree, to use Colin Low's analogy, that a "Do It Yourself Brain Surgery" book would be a bad idea. The knowledge isn't really a \*secret\*, but it's certainly not available for everyone's immediate use, either.
- (d) Finally, there is the simple fact that there are probably plenty of narrow-minded people out there who would seek to persecute "those strange Golden Dawners" if they happened upon, and misunderstood, some tidbit of information taken out of context.

All things considered, however, secrecy is something which should certainly be left up to each individual. To quote alt.magick's resident terminator, Tyagi Nagasiva (Tyagi@HouseOfKaos.Abyss.com), "There are very many good reasons for secrecy, and very few for requiring it."

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4. Are Golden Dawn Temples still active? How can I become a member?

Yes, there are Temples still thriving, from the U.S.A. to New Zealand. See Part III, List of Active Golden Dawn Temples and Related Organizations, below.

Becoming a member of a magical order, however, is something that should not be taken lightly. I wish I could reprint Donald Michael Kraig's article "So you want to join a Magical Order..." from The Llewellyn New Times (May-June 1992, no. 923), which lays out many of the pros and cons. A few things to note, however:

- (a) Don't count on having "secrets" revealed to you. Ninety-nine percent of them are already published, in some form, somewhere.
- (b) The symbols and metaphors used by a particular group or tradition may not "work" for you. Even different "Golden Dawn" groups vary in

their

focus or underlying worldview, and many have altered or expanded upon the original (19th century) G.D. material. Don't confuse the map -- the association of individuals -- with the territory -- the system of symbol and ritual.

(c) Listen to your common sense! If something doesn't feel right to you, by all means don't do it. Not everyone seems meant to work within an Order -- possibly you can do better, and create something new!

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5. How is the Golden Dawn connected with the Rosicrucians?

The Order itself claims a descent (in spirit if not a direct lineage) with the Rosicrucians, a mystic Christian organization that may, or may not have "existed" in the strictest sense of the word. A short history of Rosicrucianism in in order.

In about the year 1610, an anonymous document entitled "Fama Fraternitatis of the Meritorious Order of the Rosy Cross" was distributed among German occultists, and was printed at Cassel in 1614. It describes the founding of a secret order of enlightened learning in the Hermetic and Christian mysteries. The (mythical) life story of the founder, C.R.C. (Christian Rosenkreutz) is related, as well as the discovery of his wondrous tomb centuries later. A second manifesto, "Confessio Fraternitatis" (1615), describes the Rosicrucian Order in more detail, and firmly takes sides against the Papacy. A third document, "The Chymical Wedding of Christian Rosenkreutz," is an interesting alchemical fantasy, probably written by Lutheran pastor Johann Valentine Andreae in his impetuous youth, but with little to do with the previous documents.

The publication of these documents met an eager public, and many published their scholarly and religious "credentials" hoping to get noticed and chosen for membership. After about twenty years, however, this fervor seemingly died down. It wasn't until the late 1600's and early 1700's that hints of Rosicrucianism began to reappear, and the Rosicrucian egregore seemed to find a home in Freemasonry. From England to Russia, Masonic/Rosicrucian groups flourished in the late 1700's, and the most well-known were the Gold- und Rosen-kreutzers in Germany. Again, however, this activity seemed to fade into the background until the late 1800's, with the popular revival of esotericism and the occult in England. The Masonic Societas Rosicruciana described below (Part II) was the immediate precursor of the Golden Dawn, but no known direct connection is known with the original 17th Century Rosicrucians.

In the 20th Century, there has been a virtual explosion of groups claiming the Rosicrucian mantle, and it is quite wisely that the Adeptus Minor of the G.D. is warned to be wary of "strangers" claiming to be members of the Rosicrucian Order. Of particular note is the San Jose, California based group A.M.O.R.C. (Ancient Mystical Order Rosae Crucis), which, despite their claims of ancient lineage, were a relatively recent development. Also, despite a very nice museum and bookstore, they seem to



and supporting Ellic Howe with an intro to The Magicians of the Golden Dawn. The largest public collection of Golden Dawn and Crowley MSS is the Yorke collection in the Warburg Institute at the University of London. That is Gerald's collection, fortified with materials provided by Karl Germer."

Yorke's contribution to Regardie's later book The Complete Golden Dawn System of Magic seems evident, but it is difficult to assess his impact

on the earlier published materials. Regardie certainly experienced the initiation ceremonies up to 5=6 at the Hermes Temple, and went through a certain amount of angst at breaking his oaths for the greater good.

Some claim that Regardie, later in life, attained the higher degrees of 6=5 and 7=4, and was glad to finally receive true initiation (contrasted to the ceremonies of the "Inepti" at Hermes Temple). Harvey Newstrom (hnewstrom@hnewstrom.ess.harris.com), a member of the Hermetic Order of the Golden Dawn that Regardie sponsored in the 1980's, wrote on April 18, 1994:

"Regardie was given a certificate of 6=5 after visiting New Zealand. This was an honorary degree that was intended to show respect and affirmation of Regardie's work. Regardie was not a member of the New Zealand branch of the G:D:, he did not study from them, he did not undergo examination from them nor did he demonstrate the completion of the requisites for that level. Most importantly, Regardie still maintained the title, signatures, magical insignia, and other ensigns of office as appropriate for his actual level. He never upgraded his own assesment to claim any higher degrees. After Regardie's death, the New Zealand group also sent a 7=4 certificate filled out for Regardie. Dated after his death, this certificate certainly was an honorary one."

Patrick Zalewski, in Secret Inner Order Rituals of the G.D., claims that Regardie "...participated in a 6=5 ceremony as one of the Temple Officers" during his visit to new Zealand in August 1983, but the issue of his initiatory status is left unclear.

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7. What connection did Aleister Crowley have with the Golden Dawn?

Edward Alexander (Aleister) Crowley (1875-1947) joined the Isis-Urania Temple of the G.D. in November of 1898, and quickly advanced to the grade of Adeptus Minor by January of 1900. Crowley grew distasteful of the pretentious dealings between many of the members, and of the fact that many were initiated for no other reason than their "worldly prosperity."

I quote from his "history lection" (with the line numbers removed for readability) from Liber LXI vel Causae A.'.A.'. :

"In 1900 one P., a brother, [Crowley, "Perdurabo"] instituted a rigorous test of S.R.M.D. [Mathers] on the one side and the Order on the other. He discovered that S.R.M.D., though a scholar of some ability and a magician of remarkable powers, had never attained



complete initiation: and further had fallen from his original place, he having imprudently attracted to himself forces of evil too great and terrible for him to withstand. The claim of the Order that the true adepts were in charge of it was definitely disproved. In the Order, with two certain exceptions and two doubtful ones, he found no persons prepared for initiation of any sort. He thereupon by his subtle wisdom destroyed both the Order and its chief."

While the last statements certainly aren't true (both the G.D. and Mathers long surviving Crowley's defection), it certainly sheds light on the "birth" of the Golden Dawn's first "pseudo-messiah," as Gerald Yorke termed Crowley.

Crowley's subsequent magical work, too lengthy to describe completely here, was a unique and singular accomplishment. His reception of Liber AL vel Legis in Cairo in 1904 marked the beginning of a "new aeon" of the world, and of the religion/philosophy of Thelema. The details of ritual and magical doctrine that Crowley continued to propagate, however, were intimately connected with his beginnings in the Golden Dawn.

The two primary esoteric Orders which Crowley either created or placed his unique imprint upon are the A.A. and the O.T.O. (Ordo Templi Orientis).

The A.A., which some claim stands for "Astron Argon," "Aster Argos," or "Argentum Astrum" (Greek and Latin for "Silver Star"), was Crowley's idea of the ideal and individualized initiatory regimen. Most lineages (which usually are passed down on a one-on-one basis) follow the Golden Dawn-like grade system and magical/mystical "curriculum" set down in Crowley's "One Star in Sight," which is in Magick in Theory and Practice. Also, the recently-published Mystical and Magical System of the A.'.A.'. , by James Eshelman, is a good source of information on this subject (see the Reference List, Part IV, below).

The O.T.O. was founded in 1895 by Karl Kellner as a concretization of various Masonic rites, and also as a vehicle for the teaching of tantric-based sexual magic. In 1922, Crowley took over as Outer Head of the Order (OHO), and modified its focus to conform to his "new aeon" Thelemic revelations. Although still an initiatory organization, the O.T.O. is concerned mainly with the social, economic, and interactive aspects of magic and Thelema, rather than on presenting an individualized system of spirituality (as is the regime of the A.A.). The O.T.O. today is at its largest size ever, with over 2000 members, and many of the active North American G.D. groups listed



compared to the initial point of the creation of the universe, as is described in the \_Zohar: The Book of Enlightenment\_ (translated below by Daniel Chanan Matt, NY: Paulist Press, 1983):

"A blinding spark flashed  
within the Concealed of the Concealed  
from the mystery of the Infinite,  
a cluster of vapor in formlessness,  
...  
Deep within the spark gushed a flow  
imbuing colors below,  
concealed within the concealed of the mystery of the Infinite.  
The flow broke through and did not break through its aura.  
It was not known at all  
until, under the impact of breaking through,  
one high and hidden point shone.  
Beyond that point, nothing is known.  
So it is called Beginning,  
the first command of all."

A comparison can also be made to various modern scientific theories of the "Big Bang," which is thought to have occurred within an infinitesimally small point which encompassed all of the present-day universe.

(B) The Lesser Banishing Ritual of the Pentagram

The ritual act of "banishing" stems from an old notion that magic must be performed in a purified environment, and that "evil spirits" (or undesired "unconscious thought forms") must first be told to vacate the premises. A more recent interpretation is that of delineating a "sacred space" at the beginning of a ritual, apart from the mundane world. The focus is often on a military-like attention to detail, which constructs this impregnable "circle" around the magician.

The following banishing ritual was given to Neophytes of the Golden Dawn, to get them prepared and accustomed to dealing with spiritual entities. It is also an often-used component at the beginning and end of many rituals.

First, perform the Qabalistic Cross:

Face East, and take a steel dagger in your right hand.

Touch your forehead , and say . . . ATEH (Thou art)

Touch your breast , and say . . . MALKUTH (the kingdom)

Touch your right shoulder, and say . . . Ve-GEBURAH (and the power)

Touch your left shoulder, and say . . . Ve-GEDULAH (and the glory)

Clasp your left hand over your right hand  
hand before you, and say . . . . . Le-OLAM (for ever)

Turn the dagger upwards, and say . . . . AMEN

Next, begin to slowly rotate clockwise ("deosil," with the sun), prepared to trace a Circle around yourself with the dagger. First, while facing the East, trace a "banishing pentagram of Earth," in the order 123451:

2  
4 5  
1 3

and "vibrate" the Hebrew God-name IHVH.

Rotate clockwise, and face South. Trace the pentagram, and vibrate ADNI.

Rotate clockwise, and face West. Trace the pentagram, and vibrate AHIH.

Rotate clockwise, and face North. Trace the pentagram, and vibrate AGLA.

Rotate clockwise, and come back around to the East. Upon completing the Circle, form a Great Cross (feet together, arms extended horizontally with palms forward), close your eyes, and recite the archangelic powers stationed about the Circle:

"Before me, Raphael  
Behind me, Gabriel  
At my right hand, Michael  
At my left hand, Auriel.

Before me flames the Pentagram --  
Behind me shines the Six-Rayed Star."

Follow with the Qabalistic Cross again, and you're finished.

An interesting analysis and interpretation of this ritual, along with some personal commentary as to its potential, is given below:

-----BEGIN-  
QUOTATION-----

From: markk@cypress.West.Sun.COM (Mark Kampe)  
Subject: a lesser banishing  
Newsgroups: alt.magick  
Date: 31 Oct 1994 16:45:34 GMT

The words are widely known, but it occurred to me that I've never seen a discussion of the melody and harmonies that give them meaning. Surely, like the Tao, "the tune that can be told is not the true tune". None, the less, I thought I would try to describe some of the experiences that have accompanied some of my attempts at a LBRP.

P.S. ... For those who know the words,  
please sing along, and tell me how the tune works for you.  
For those who have your own tunes,  
would you consider trying to share one?  
For those who don't haven't tried the song,

this may not make much sense at all.

0. I begin with receptive silence, first bringing the room into order, then bringing my body into repose, then my breathing into measured rhythm, and finally my thoughts. I cannot begin this work until I have ceased doing other things.
1. Using my father's dagger I trace the circle, and the cross, addressing myself to the ritual. It seems a bit like an introduction (to the One "who needs no introduction" :-). The real purpose, however, is to remind me where I am, and why I have come here ... and it does that pretty effectively. Establishing my relationship to the power is indeed an important preliminary to the remainder of the ritual.
2. Facing the rising sun, I inhale and look for the word that brought about the creation. I gaze through the letters that symbolize the ne-plus-ultra and try to find the sound that they represent. This is the word I need to trigger my own creation today. When the Yod becomes clear, I am the Heh that receives it, and the Vau they become wells within me, giving rise to the Heh that I return to the cosmos, and in so doing, animate the first sigil.  
  
I pause, as the light kindles, to experience the resonance between the ultimate power of creation, and the power of creation within myself.
3. Turning from sunrise to the sun at full Zenith, I reflect on the awesome majesty of creation, and the power that permeates it.  
  
As I contemplate the inconceivable wonder of the universe (with all of its myriad worlds and souls), I search for the name of its Lord ... so that I may trace my next sigil in celebration of Hir glory.  
  
Once again, I pause to wait for the channel to come to life and savor my small glimpse of the almighty.
4. Turning towards the setting sun, I reflect on the glory I have been privileged to behold. I note my breathing, and the implicit continuous prayer it offers in praise to the spirit of life. "Ruach" means both "breath" and "spirit", and in our breathing we speak the holy name more perfectly than words ever could.  
  
I seek to make each breath a more ardent and perfect prayer, and an act of communion. When my breath has become the name of life, I carve a sigil into which that principle can be enshrined, and welcome the spirit of life into my circle.
5. Turning to the north, I see nothing, and so confront myself - body and spirit, ego and instrument of divine will, animal and god. What am I and what am I to become? How am I to resolve a myriad of aspirations and urges? The answer is not in allowing myself to become a battleground for a thousand balkanized aspects of my own nature. The answer lies in finding purpose and becoming an instrument of that purpose.

And so I acknowledge my need, and my inescapable obligation to understand and serve the divine will. As I speak the oath

that binds me to that will, I carve the sigil that must be simultaneously the instrument of my destruction and the key to my salvation.

6. Turning again to the rising sun, and standing in the center of these channels, I look forward to find the spirit of guidance. My needs and aspirations have been anticipated, and provided for. I need not want for guide or teacher. I have but to open my eyes and see them.
7. The power of life swells behind me and within me, compelling me to action and empowering me to achieve. Life is that which does, and that which becomes. I am life, and the power is within me ... or perhaps more properly, I am a manifestation of that power.
8. On my right, I reach out to the light that vanquishes all darkness. I find therein perfection, protection and a power beyond that of life. I recognize it for what it is. I recognize that it is always there, and that I can always draw upon it (if I have but eyes to see it). I open myself to the light.
9. On my left, I reach out to a world bathed in divine light and see its richness, beauty, and perfection. It shames me to recognize how seldom I see the world so illuminated, and I am grateful to be reminded again of its true nature.
10. I stand surrounded by, and attuned to, four open channels for divine energy. Standing naked in the focal point, I reach out, simultaneously, to each. As the four streams of light converge in me, each carrying its own energy into me, I feel the parts of myself that are being brought into resonance.

Finally, like a laser, pumped at the right frequency, I burst forth with a nova-like brilliance, now a source of light myself ... and unlike the sigils through which this energy was channeled, I am wholly of this world. I am the connection point between heaven and earth. I am the vehicle through which the divine Will achieves worldly manifestation.

... Having obtained what I came for, I again affirm/acknowledge my relationship to the source. (I occasionally feel like offering thanks ... but that would be missing the point :-)

-----END--  
QUOTATION-----

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II. A Brief History of the Golden Dawn  
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The history of the Golden Dawn seemingly begins in 1881, when S. L. M. Mathers met Dr.'s W. Westcott and W. Woodman, and entered the Societas Rosicruciana in Anglia, a scholarly group devoted to studying

Rosicrucian

and Hermetic topics, open to Master Masons only. Westcott took young Mathers under his wing, and Mathers quickly advanced to the top of that organization.

The "magical mottoes" of these three men may provide insight into their characters. Mathers took the mottoes "'S Rioghail Mo Dhream," or "Royal is my tribe" in Gaelic, and "Deo Duce Comite Ferro," or "With God as my leader and the sword as my companion." Westcott was known as "Sapere Aude," or "Dare to be wise," and Woodman was known as "Magna Est Veritas Et Praevalehit," or "Great is the truth and it shall prevail."

The next key development was in 1887 with the "discovery" of the famous Cypher Manuscripts. Whether found in a Masonic library, bought from a used

bookshop, or fabricated whole-cloth by Westcott, these documents contained

summaries of the first five G.D. initiation rituals (0=0 to 4=7). They were

written in a simple, well-known alphabetic code based on the

Polygraphiae

of Johann Trithemius, and partial transcriptions have been published in Zal-

ewski's Secret Inner Order Rituals of the G.D.. Mathers took to them with

a passion, and fleshed them out into full-blown rituals of ceremonial magic.

Written on the manuscripts was the address of a certain Fraulein Anna Sprengel ("Sapiens Dominabitur Astris," or "The wise one will be ruled by the stars") in Germany, but many believe that Fraulein Sprengel was invented by Westcott to provide a sense of continental authority and legitimacy to this material.

Even if not directly German in origin, many of the magical concepts inherent

in the Golden Dawn system were strongly influenced by continental European

sources. Without a doubt, the works of the esteemed French occultist Eliphas

Levi (1810-1875) were known to the originators of the Golden Dawn system.

Levi's students, such as Stanislas de Guaita, Josephin Peledan, and Gerard

Encausse ("Papus") gathered in societies such as the "Kabalistic Rose+Croix"

and the "Catholic Rose+Croix of the Temple and the Grail." From the 1880's

to the 1910's, these groups, or Salons, gathered to study ancient texts, practice magic and meditative techniques, and spread their occult knowledge

to the public.

It was a year later, in 1888, that Mathers, Westcott, and Woodman inaugurated

the first British Temple, Isis-Urania, and began to admit men and women as

Neophytes. In 1890, Mathers married Mina ("Moina") Bergson, sister of philo-

sopher and writer Henri Bergson, and in 1892 they moved to Paris. The Athathoor

Temple was established, and it was not too long after that they clairvoyantly "brought forth" the Second Order (5=6 to 7=4) rituals and teachings. Some of the 5=6 ritual material, however, came from the Cypher Manuscripts (not included in Zalewski's transcription). The first Vault of the Adepti, a required piece of "scenery" for Second Order rituals, was built in London, in Thavies Inn off Holborn Circus.

The following list of original G.D. Temples comes from Ithell Colquhoun's biography of Mathers, Sword of Wisdom, and seems to be relatively complete. Any additional information, of course, would be greatly appreciated:

#### ORIGINAL GOLDEN DAWN TEMPLES

1. Licht, Liebe, und Leben, c1870 (Nuremburg: Fraulein Sprengel) [FICTIONAL?]
2. Hermanoubis, 1889 . . . . . (Liege: Dr. Thyssen?) [FICTIONAL?]
3. Isis-Urania, Mar. 20, 1888 . . . . . (London: Westcott, Woodman, Mathers)
4. Osiris, Oct. 8, 1888. . . . . (Weston-super-Mare: B. Cox)
5. Horus, Oct. 10, 1888. . . . . (Bradford: T.H. Pattinson)
6. Amen-Ra, Apr. 14, 1893. . . . . (Edinburgh: J.W. Brodie-Innes)
7. Ahathoor, Dec. 3, 1893. . . . . (Paris: S.L.M. Mathers)
8. Ihme, c1895 . . . . . (Boston?)
9. Themis, c1895 . . . . . (Philadelphia?)
10. Thoth-Hermes, c1895 . . . . . (Chicago: Mrs. Lockwood)
11. Isis [Alpha et Omega 1], 1900 . . . . . (W. London: E.W. Berridge)

In 1900, a schism rocked the Order. Ms. Annie Hornimann, a member of the Isis-Urania Second Order, led a "revolt" against Mathers, and there was a bit of litigation concerning the ownership of the temple furniture and other magical trappings. Also, many remaining G.D. members were duped by a Mr. and Mrs. "Theo Horos," American confidence tricksters, and lost a great deal of money and property. The Horos couple were convicted of fraud and the rape of minors in 1901, but the G.D. was dragged through the mud of ignorant publicity, and was never again the same. Finally, in 1903, Aleister Crowley, who previously seemed the "magical heir apparent" to Mathers, defected to form his own organizations. In 1909, Crowley published G.D. rituals and doctrine in his Equinox, but its limited readership precluded the kind



of impact that Regardie's subsequent publishing efforts produced.

With the "golden age" of the G.D. over, its members went their myriad ways.

The Golden Dawn work, however, has been continued by many groups. Most noticeably, there was the Stella Matutina, and its varied offshoots, inaugurated by Dr. Robert William Felkin ("Finem Respice," or "Have regard to the end"), and continued in an unbroken line until as late as the 1970's. Also noteworthy is the contribution of Violet Mary Firth (Dion Fortune; from "Deo Non Fortuna," or "God, not chance"), who formed the Fraternity (later, Society) of the Inner Light, which functioned for many decades as an alternative, but closely-related, group.

What follows is a far-from-complete listing of these succeeding organizations, mostly culled from Colquhoun's Sword of Wisdom. Note that the list ends near the beginning of the 1970's. Most likely, any more recent groups are listed in Part III, the list of active G.D. groups, below.

#### SELECTED OFFSHOOTS, VARIANTS, AND CO-INFLUENCED GROUPS

- The Sphere, c1897. . . . .(London: Florence Farr)  
Herm. Soc. of the Morgenrothe, 1902. .(London: Felkin, Brodie-Innes, Bullock)  
Order of Light, 1902 . . . . . (Bradford: T.H. Pattinson)  
Stella Matutina (S.M.) [Amoun], 1903 . . . . .(London: R.W. Felkin)  
Holy Order of the G.D., 1903 . . . . .(London: A.E. Waite, Blackden, Ayton)  
A.'.A.'. (Astron Argon), c1907 . . . . . (London: A. Crowley, G.C. Jones)  
Zos Kia Cultus, c1910. . . . . (London: A.O. Spare)  
Smaragdum Thalasses/Whare Ra (S.M.), 1912. . . . . (New Zealand: R.W. Felkin)  
Ordo Templi Orientis [orig. c1895], 1912 . . . . . (London: A. Crowley)  
Alpha et Omega 2 (Northern), 1913. . .(Edinburgh & London: J.W. Brodie-Innes)  
Cromlech [Solar Order], 1913 . . . . .(Edinburgh & London: J.W. Brodie-Innes)  
Hermes (S.M.), 1916. . . . . (Bristol: R.W. Felkin)  
Merlin (S.M.), 1916. . . . . (London: R.W. Felkin)  
Secret College in London (S.M.?), 1916 . . . . .(London: R.W. Felkin)  
Guild of St. Raphael, 1916 . . . . . (London: Felkin & Roseveare)  
Fellowship of the True Rosy Cross [Salvator Mundi], 1916 (London: A.E. Waite)  
Shrine of Wisdom, c1916. . . . .(Hermon Hill, N. London: A.E. Waite?)  
Nuada (Druid Order), c1916 . . . . . (Clapham, London: G.W.M. Reid)  
Alpha et Omega 3 (Southern), 1919. . . . . (London: M.M. Mathers)  
School of Ageless Wisdom, c1920. . . . .(Chicago: Paul F. Case)

Fraternity/Society of Inner Light, 1922. . . . . (London: Dion Fortune)  
 Guild of the Master Jesus, c1925 . . . . . (London: Dion Fortune)  
 Hermanoubis, c1930 . . . . . (Bristol: ?)  
 Universal Order, c1935 . . . . . (London & Brook, Surrey: ?)  
 Builders of the Adytum, [orig. c1920], c1937 . . . (Los Angeles: Paul F. Case)  
 Order of the Morning Star, c1945 . . . . . (London: M. Montalban)  
 Gardnerian Wicca, c1952. . . . . (London: G.B. Gardner)  
 Order of the Cubic Stone, 1965 . . . . . (Wolverhampton: H.T. Howard)  
 Order of the Sacred Word, c1967. . . . . (London: R. Hunt)

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The following is PART 3/3 of the Golden Dawn FAQ.

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 III. List of Active Golden Dawn Temples and Related Organizations  
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Notes:

- (a) I am not in any way affiliated with any of these organizations. This information comes from advertisements in various esoteric publications and personal correspondence. Many of these organizations charge a great deal of money for their teachings, and I am in no way condoning that practice. I'm just providing the information.
- (b) I am greatly indebted to the following individuals for providing a great deal of useful information about many of the Orders listed below. Much of the detail in the listings (and elsewhere in this FAQ) is attributable to their diligent detective work.

- \* Christopher Ward (cward@think.com)
- \* Richard Newsome (newsome@panix.com)
- \* Baird Stafford (bstafford@bstafford.ess.harris.com)
- \* Harvey Newstrom (hnewstrom@hnewstrom.ess.harris.com)
- \* Richard Leo Stokes (rs8256@ehsn10.cen.uiuc.edu)
- \* Luke Roberts (lr@coventry.ac.uk)
- \* Naia Kirkpatrick (naia@lerc.nasa.gov)
- \* Vere C. Chappell (lvx@netcom.com)
- \* Gregory Peters (suti@crl.com)
- \* Bill Heidrick (bheidrick@aol.com, heidrick@well.sf.ca.us)
- \* Alexander Walker (walkea@rpi.edu)
- \* Christeos Pir (Christeos.Pir@f235.n109.z1.fidonet.org)
- \* Lainie Petersen (phelena@delphi.com)

- \* Vivienne O'Regan (cor@cix.compulink.co.uk)
- \* Dora Gyn (QBL) (mitchell@seas.smu.edu)
- \* James A. Eshelman

(c) If anyone has any additional information, or spots any errors in the following, please let me know, so we can make this list as complete as possible.

I will start this list with a classified advertisement from the Winter 1991 issue of Gnosis magazine, which parallels my own opinions:

"The Golden Dawn is not a commercial enterprise. Initiation is not for sale. There are Temples that hold valid initiatory succession from the original Mother Temple in London which are quietly doing the Great Work. The Order exists. When the student is ready, the teacher will appear."

Anyway, the following list attempts to be in alphabetic order:

- \* August Order of Light  
Various Locations, England

[Descended from the original Horus Temple of the G.D. in Bradford, England, this group was originally comprised only of members of the Masonic Societas Rosicruciana in Anglia, but they currently number about 87 men and women. One of the Temples has a correspondence course, but they seem very selective in who participates. Unlike some other G.D. Orders, their "Inner Order" seems to encompass the grades of 8=3 and above.]

- \* Builders of the Adytum (B.O.T.A.)  
5101-05 North Figueroa St., Los Angeles, CA 90042 TEL (800)-255-0041

[Established by Paul Foster Case and/or Ann Davies as an "outer vehicle of the inner school," this group is most probably descended from the original (Chicago) Thoth-Hermes Temple, and was originally called "The School of Ageless Wisdom." See Case's True and Invisible Rosicrucian Order, and his other books, for more information. Free brochure available. Correspondence course. For the first year or so, one pays \$10/month, and obtains a self-initiation ritual, seven weeks of instruction on "Practical Occultism," then about a year of Tarot instruction. The Tarot material is highly recommended. If one is near a BOTA Temple or Proanos, members can participate in rituals, Temple services, and initiations. Local study groups are also in many cities. There is an anonymous FTP site for some introductory BOTA materials: ftp.netcom.com, in directory: /pub/bo/bota, and a listserv study-group mailing list at: bota-l@netcom.com.]

- \* Church/Brotherhood of Light  
Dept. G - 2341 Coral St., Los Angeles, CA 90031-2916 TEL (213)-226-0453

[Correspondence study available since 1932. Not really part of the

G.D. tradition, but related in spirit. Originated as The Hermetic Brotherhood of Light in Scotland in the late 1870's, members such as Peter Davidson and "Max Theon" circulated lessons on magic (sexual magic in higher degrees) mainly through the mail. In the 1890's, a lodge formed in France which contained many prominent French occultists. Also, Davidson moved to Georgia and founded a Christian mystical community. In 1915, Elbert Benjamine ("C. C. Zain") came from Georgia to California, and assimilated Davidson's material into 210 lessons in 22 books, and began the Church of Light in 1932. Its focus is mainly on astrology (the "Religion of the Stars"), but there are fifty initiatory degrees as well. For more details, see an article by Joscelyn Godwin in the quarterly journal Theosophical History.]

- \* Fraternity of the Hidden Light / Fraternitas LVX Occultas (F.L.O.)  
P.O. Box 5094, Dept. S, Covina, CA 91723, USA

[A quality correspondence course, supported by personal (postal and email) communication. A "direct lineal descendant of the Golden Dawn,"

F.L.O. also assimilates traditions such as B.O.T.A., as well as "new revelations from continual research." Fees and suggested donations are

said to be very reasonable. Several Lodges in the USA and Canada offer

teaching and ceremonial work. They seem more interested in members' personal healing and growth than in more self-aggrandizing matters. Lodges in Los Angeles, Dallas, and Toronto. Christopher Ward (cward@think.com) lists himself as a contact for anyone who wants more information.]

- \* Hermetic Order of the Eternal Golden Dawn  
14050 Cherry Avenue, Suite R-159 - Dept. G, Fontana, CA 92335, USA

[Complete correspondence course available. Individual guidance, full membership if accepted. Send \$3 (checks payable to E.G.D.) for a big information packet with an entrance application. Contact: V.H. Soror R.D. Initial dues are \$150 (1 year's mailings: \$30, dues \$65, Neophyte initiation fee \$55), and an adept is available by phone five days a week

to answer questions. Initiations can be done in person or astrally, and the study material is said to be very comprehensive. There is no Thelema or sex magic. The E.G.D. publishes the magazine "The Golden Dawn Quarterly," \$18/year, as well as the members-only newsletter "Tablets of Thoth." More information can be obtained by calling (909)-341-5628 or (310)-289-7214, or via their BBS at (909)-350-4439.]

- \* Hermetic Order of the Golden Dawn (and the R.R. et A.C.)

[Re-inaugurated by Israel Regardie on June 26, 1982 in Athens, GA. Regardie had called together three unacquainted fraters and one soror who were reviving the G.D. in the United States in the 1970's. The Temple associated with Chic Cicero, "Isis-Urania, No. 18," originated in Columbus, Georgia in the late 1970's, and is now in a nearby state. Israel Regardie visited, consecrated, and autographed this Temple's Vault of the Adepti. Laura Jennings' Orders may have a similar lineage.]

- \* Hermetic Temple and Order of the Golden Dawn  
655 East Thunderbird, Phoenix, AZ 85022, USA TEL (602)-246-3546  
Also: 7025 E. 1st Avenue, Suite 5, Scottsdale, AZ 85251, USA

[Affiliated with the Israel Regardie Foundation and New Falcon Publications. Christopher Hyatt, President. Nicholas Tharcher, Vice-President.]

To join, a minimum annual donation of \$23 is requested.

Correspondence

course: 178 lessons in 40 groups, \$27.50 per group, \$150 for six, \$265 for twelve, and \$695 for all. Add \$3/group for postal charges.]

\* Hermetic Temple and Order of the Golden Dawn  
P.O. Box 891, Baldwin Park, CA 91706-0891, USA

[Affiliated with the Israel Regardie Foundation. Send Self-Addressed Stamped-Envelope (SASE) for information about membership, initiations, networking, and a correspondence course. This information is from a classified ad in the Summer 1993 Gnosis magazine, but there are suspicions that this group is actually the *\*Thelemic\** Golden Dawn. (see below) This material may be out of date.]

\* Order of the Aurum Solis  
BCM Tessera, London, WC1N 3XX, U.K.

[Initiatory organization described in Denning and Phillips' Magical Philosophy series. While seemingly related to the Golden Dawn, its symbolism is more "Byzantine" than Rosicrucian, although many similar traditions (Kabbalah, alchemy, neo-Platonism) are drawn from. Working groups exist in England, continental Europe, and West Africa, and entry is currently via invitation only.]

\* Osiris, Khenti-Amenti Temple (G.D.)  
Hollywood, CA (?)

[Founded by Laura Jennings and Peter Yorke in 1980. Inactive?]

\* Oxford Golden Dawn Occult Society  
P.O. Box 250, Oxford, OX1 1AP, UK

[A group which aims to "disseminate authentic information about the occult," and which organizes speakers, workshops, and conferences. They offer training in Oxford and Exeter for students, have monthly meetings, and publish a journal "Nuit-Isis." Associate membership is 5 UK pounds, and details can be found by telephoning Mogg Morgan at +44 (0)865 243671.]

\* Ra Horakhty Temple (G.D.)  
31849 Pacific Highway South, Suite 107, Federal Way, Washington, 98003

[Founded by Laura Jennings and Peter Yorke in 1983 in Santa Monica, CA.]

In the late 1980's, the Temple was moved to Washington, and most of the active members moved as well. Yearly dues at this time were \$250, and many additional courses (\$40/month) were required. The sequence of

classes at this time was: (1) Introduction, (2) Neophyte Class (basic knowledge lectures, pentagrams), (3) Zelator Class (geomancy, alchemy, hexagrams). Higher grade work was done individually, with \$25 for information packets and \$50/hour consultations. Tarot and Pathworking classes were also offered. Now, correspondence courses and seven-day "magical retreats" are offered.]

\* Servants of the Light  
P.O. Box 215, St. Helier, Jersey (Channel Islands), U.K. JE4 1AB

[Descendant of Dion Fortune's Society of the Inner Light. Dolores Ashcroft-Nowicki, Director of Studies (she succeeded W.E. Butler). The fifty-six lesson course (US \$10/lesson) is based on Qabalah, the Grail Legend, and the Arthurian mythos, and lasts several years. Students and graduates of the course may join a Lodge in Atlanta, Denver, or Vancouver BC (and soon one in the Northeast US). The SOL is non-profit, and publishes its own Tarot deck and a House magazine. They also hold several expensive seminars/retreats (see large advertisements in Gnosis magazine). Email contacts are Peter Cawley (UF593@freenet.victoria.bc.ca) and Fran Keegan (fkeegan@erc.cat.syr.edu).]

\* Society of the Inner Light  
38 Steele's Road, London NW3 4RG, U.K.

[Continuation of Dion Fortune's Society of the Inner Light. Still active and continuing to provide a correspondence course.]

\* Star & Cross  
P.O. Box 25541, Dallas, TX 75225, USA

[Home study course: Dion Fortune's inner teachings, "Western Tradition of the Mysteries." Rumored to have a strong emphasis on Jungian psychology.]

\* Temple of Thelema  
222 North Manhattan Place, Los Angeles, CA 90004 (Harpocrates Temple)  
P.O. Box 415, Oroville, CA 95965 (Nuit Mother Temple)  
945 Taraval Street, #216, San Francisco, CA 94116 (Babalon Proanos)  
680 Queens Quay, #704, Toronto, ONT M5V 2Y9 (Star of the North Temple)  
P.O. Box 441474, Indianapolis, IN 46244 (Ruby Star Proanos)

[This group, also an outer vehicle "in the service" of Crowley's A.A., was founded in 1989 by Jim Eshelman, Phyllis Seckler, and Anna-Kria King.

Updated to conform to the Law of Thelema (and claiming that the Book of the Law is the "true Book T"), the Temple of Thelema is the ceremonial and initiatory vehicle of the College of Thelema, which was founded in 1973

by Phyllis Seckler (Soror Meral). C.O.T. shares the contact addresses given above, and also publishes a bi-annual magazine called In the Continuum. T.O.T.'s innovations to the G.D. system are substantial, as they can be utilized as "lower octave" introductions to the A.A., but they do conform to the original formulae of the Cypher Manuscripts.]

\* The Thelemic Golden Dawn (Novus Ordo Aurora Aureae)  
1626 N. Wilcox Ave., no. 418, Los Angeles, CA 90028, USA

[A quasi-G.D. organization based mainly on Crowley's religion of Thelema.

No longer affiliated with New Falcon Publications or the Israel Regardie

Foundation, there is no charge for courses or initiations. Services offered include group and self initiations, classes, correspondence lessons, newsletters, and various tools and products. Many of their online manifestoes and rituals (archived on various FTP and WWW sites) may be out of date. Frater Superior Chief: David Cherubim (David. Cherubim@f943.n102.z1.novanet.dpcsys.com).]

\* Themis Aurea Temple (G.D.)  
Philadelphia, Pennsylvania, USA

[A descendant, in spirit if not directly, of the original Themis Temple

and of the Masonic Societas Rosicruciana in America. Possibly inaug-

urated by Charles E. Meyer, a Philadelphia piano maker. Rumored to have modified and/or combined the rituals of Freemasonry and the G.D., as well as followed in some of the traditions of the various

Rosicrucian

groups to have resided in the Philadelphia area. More information on this manifestation of the Golden Dawn as it comes in.]

\* Thoth-Hermes Temple (G.D.)  
Wellington, New Zealand

[Founded by Patrick and Chris Zalewski around 1980 to succeed Whare-Ra.

One can contact Pat Zalewski c/o Llewellyn World Wide, P.O. Box 64383-873, St. Paul, MN 55164-0383, USA.]

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