

The Founding Fathers of Wicca

*by Susan M. Young
1st Year, Graduate Studies
University of Alberta,
Edmonton, Alberta
April 6, 2004*

In 1949, Gerald Gardner published what he called a fictional account of witchcraft in *High Magick's Aid*. Following the repeal of Britain's witchcraft laws in 1951, he must have considered it safe to publish a non-fictional account and did so in *Witchcraft Today* (1954) and *The Meaning of Witchcraft* (1959). This was the beginning of Neopagan witchcraft. Wiccan mythology draws its origins from many sources: pre-Christian matriarchal cultures, family tradition, Italian stregas, grimoires of the Middle Ages, books such as *The Golden Bough: A Study in Magic and Religion* by anthropologist Sir James Frazer published in 1890, *Aradia or the Gospel of the Witches* by folklorist Charles Leland in 1899, and *Witch-Cult in Western Europe* by Egyptologist Margaret Murray in 1921. Most practicing witches would acknowledge Gardner as the founding father of modern day Wicca. However, few realize that Gardner was influenced by another man. It is my intent to illustrate the impact of Aleister Crowley on Gardner and Gardnerian Wicca in order to justify the claim that Wicca has not one but two founding fathers, Gerald Gardner (1884-1964) and Aleister Crowley (1875-1947).¹ To do this I will look briefly at the magical background of both

¹ Jeffrey B Russell, *A History of Witchcraft Sorcerers, Heretics and Pagans* (New York: Thames & Hudson, 2000), 153-4.

men, their relationship to each other and then analyze the core of their religious practices, the rituals.

Gardner maintained that he was initiated into a Wiccan coven by a witch he called "Old Dorothy". He claimed this occurred in 1939 while he was living on the edge of the New Forest in Southern England. He said that he learned their rituals and later recorded the coven's carefully kept secrets in his Book(s) of Shadows.² Historians and sceptics challenge this. They believe these rituals were created by Gardner and that he drew his material from various sources. At this point, there is no evidence to support Gardner's claims.

Gardner had travelled extensively, especially in the Far East. He was interested in history, anthropology and folklore. He was influenced by such organizations as The Hermetic Order of the Golden Dawn and the *Ordo Templi Orientis* which taught magical practices and fraternal societies with esoteric roots like Co-masonry, Freemasonry and Rosicrucianism. He drew from religious ideas espoused by Catholicism, Theosophy, and Druidism. He was familiar with the works of Margaret Murray, Charles Leland, Rudyard Kipling, James Frazer and Aleister Crowley.³

The Hermetic Order of the Golden Dawn was an influential magical society founded in England in the late nineteenth century. Crowley joined in 1898 and

² Book of Shadows is being used here in its original meaning as a book which recorded what Witches did. It could be considered "a sort of recipe book initially copied by initiates from their initiators and then added to as they gain experience." Graham Harvey, *Contemporary Paganism Listening People Speaking Earth* (Washington Square, New York, 1997) 46. In current day practice the term includes any book in which witches record their experiences, spells and rituals.

³ Morgan Davis, "Gerald Gardner The History of Wicca. Web page, [accessed September 2002]. Available at <http://www.geraldgardner.com/index/archive.shtml>.

advanced rapidly through its various degrees. In 1900 he became entitled to receive the grade of Adeptus Minor but was refused advancement by the London controllers of the group because they did not approve of his unorthodox lifestyle. He then appealed to the founder of the Golden Dawn, Samuel MacGregor Mathers, who personally performed the ceremony. This created dissension, led to resignations, and splintered the Order. Crowley left and spent the next few years travelling the world.⁴ In 1904, while in Egypt, he received “what he considered to be a message from the gods who rule the destiny of the planet”.⁵ He recorded this material in *The Book of the Law* and it became the basis for his “unique religious and ritual material, commonly known as *Thelema*”.⁶ Around 1907 Crowley started his own magical organization, *The Argenteum Astrum* or A·∴·A·∴·. In 1910 he was initiated into the *Ordo Templi Orientis* (O.T.O.), a Germanic Masonic order. In 1912 he was named National Grand Master General X^o of the O.T.O. for Great Britain and Ireland. With Theodor Reuss, a leader in the order, Crowley began incorporating his religious material into the O.T.O. Crowley succeeded Reuss on the latter’s death in 1923 and continued to integrate his rituals and ideas.⁷

⁴ Sandy Robertson, *The Illustrated Beast The Aleister Crowley Scrapbook* (Boston, ME: WeiserBooks, 2002), 12-15.

⁵ Doreen Valiente, *An ABC of Witchcraft Past and Present* (Custer, Washington: Phoenix Publishing Inc., 1973), 75.

⁶ Morgan Davis, "From Man to Witch and Other Essays Gerald Gardner 1946-1949." Web page, 2001 [accessed September 2002]. Available at <http://www.geraldgardner.com/index/essays.shtml>.

⁷ Davis, "From Man to Witch."

Crowley and Gardner met through a mutual friend, Arnold Crowther. There is some dispute over the date of this meeting.⁸ At some point during this time, Crowley initiated Gardner into the O.T.O and authorized him to start a Minerval or First Degree Camp to recruit new members. It is difficult to know how often the two men met or what they discussed or planned. In the late summer Gardner travelled to America and was in America when Crowley died in December of 1947.

Coincidentally (or not) it was only after Gardner's association with Crowley that Gardner began publishing and Wicca began to grow in popularity, even though he claimed to have been a practicing witch since 1939. T. Allen Greenfield, an ordained Bishop in the Gnostic Catholic Church which traces its origin to the O.T.O., speculates that Crowley and Gardner planned to make Crowley's teachings more accessible through Wicca.⁹ This cannot be verified. However, there can be no dispute over the similarity of their rituals. In reading Gardner's *Book of Shadows*, Doreen Valiente (one of his students), stated that "It became obvious to me ... that it owed a good deal to the works of Aleister Crowley".¹⁰ Gardner himself acknowledged his debt to Crowley in a rather oblique fashion. In his efforts to establish the antiquity of the witch cult practices in *Witchcraft Today* he wrote "The only man I can think of who could have invented the rites was the late Aleister Crowley".¹¹ But, he continued,

⁸ Possible dates range from 1945 to May of 1947.

⁹ Allen Greenfield, "A True History of Witchcraft (Allen Greenfield)." Web page, 1992 [accessed November 2002]. Available at <http://www.sacred-texts.com/bos/bos352.htm>.

¹⁰ Doreen Valiente, *The Rebirth of Witchcraft* (Custer, Washington: Phoenix Publishing Inc, 1989), 54.

¹¹ Gerald Brousseau Gardner, *Witchcraft Today*. 7th ed. (New York: Magickal Child Publishing Inc, 1991), 47.

Crowley's magical practices were "entirely different in method"¹² from the practices he attributed to the witches of the New Forest.

Gardner's Books of Shadows were never published. They were copied and handed down by his students. Three of his Books are owned by Doreen Valiente. Valiente was initiated into Gardner's coven in 1953 and eventually became one of his High Priestesses. I have based my comparison on the rituals recorded by the Farrars in *The Witches' Bible* as the closest available public source to Gardner's rituals. The Farrars acknowledge Gardner as the main author of their rituals and Doreen Valiente's assistance in their recording of the rituals. In the introduction to *The Witches Way* found within *A Witches' Bible*, the Farrars comment on the fact that the third version of the Book of Shadows which they refer to as Text C eliminated much of the Crowley material that Gardner had introduced. Although they have expanded on his rituals which they call sketchy¹³ and made use of all three Books which changed over time, they note that the three initiation rituals changed the least and the third-degree rite still included some Crowley material.¹⁴ This is an acknowledgement of material taken directly from Crowley. It does not mean there are no indirect influences. There certainly are as this essay will make clear.

¹² Gerald Brousseau Gardner, *Witchcraft Today*. 7th ed. (New York: Magickal Child Publishing Inc, 1991), 47.

¹³ Janet and Stewart Farrar, *A Witches' Bible The Complete Witches' Handbook*. (Custer, Washington: Phoenix Publishing Inc., 1996), 15

¹⁴ Farrars, *A Witches' Bible*, 3

Crowley was a prolific writer. The teachings pertinent to this essay are in *The Book of the Law*¹⁵ and two rituals in *LIBER XV O.T.O Ecclesiae Gnosticae Catholicae Canon Missae*, and *LIBER SAMEKH*¹⁶ which are recorded in *The Magick of Aleister Crowley* by Lon Milo DuQuette. *The Book of the Law* is central to Crowley's teachings. He claimed it was dictated to him by an otherworldly entity called Aiwass¹⁷ who named Crowley the prophet of a new aeon, the Age of Horus.¹⁸ This Aeon signalled the end of a spirituality based on the symbolism of a dying god which Crowley symbolized as the Egyptian God Osiris. The birth of Horus, the child of Isis and Osiris reflected a new identification with "the self-radiant, ever-living sun".¹⁹ Its "good news" was that "life is a process of continual growth and humanity is developing a consciousness of the continuity of existence that will eventually dissolve the sting of death".²⁰ Crowley called this new religion Thelema, Greek for will. Its

¹⁵ As a prolific writer, Crowley categorized his books systematically. First, he usually began the title with the Latin word for book, *liber*. Then he indicated a number, *sub figura* or under the figure, and various other numbers which were derived from a kabbalistic technique called gematria and indicated a kabbalist meaning relevant to the text. Lastly he indicated its class from A to D with Class A consisting of books written with the knowledge of an adept and which could not be changed at all, Class B books resulting from ordinary scholarship, Class C books which contained suggestive rather than definitive material and Class D books containing official rituals and instructions. For instance, the full title of *The Book of the Law* is *Liber Al vel Legis Sub Figura CCXX as deliverd by XCIII=418 to DCLXVI Publication in Class A. Liber Samekh* is a Class D book and *Liber XV* is not classified.

¹⁶ The full title is *Liber Samekh Theurgia Goetia Summa (Congressus Cum Daemone) Sub Figura DCCC being the Ritual employed by the Beast 666 for the Attainment of the Knowledge and Conversation of his Holy Guardian Angel during the Semester of His performance of the Operation of the Sacred Magick of ABRAMELIN THE MAGE*.

¹⁷ Robertson, 15.

¹⁸ Lon Milo Duquette, *Understanding Aleister Crowley's Thoth Tarot* (Boston, MA/York Beach ME: Weiser Books, 2003), 23.

¹⁹ Duquette, *Understanding Aleister Crowley's Thoth Tarot*, 32.

²⁰ Duquette, *Understanding Aleister Crowley's Thoth Tarot*, 33.

main principles were “Do what thou wilt shall be the whole of the Law”, “Love is the Law, Love under Will” and “Every man and every woman is a star”.²¹

LIBER SAMEKH contains a ritual whose purpose is to achieve union with or attainment of “the knowledge and conversation of the Holy Guardian Angel”, a spiritual being unique to each person.²² This could be interpreted as the mystical experience of union, as awareness of something greater than oneself or as connecting with one’s higher self. Crowley may have considered Aiwass his own Guardian Angel. *LIBER XV* outlines the Gnostic Mass, “one of the official rituals, more specifically the central ritual of the Ordo Templi Orientis”.²³ It could be compared to the Christian Eucharist. Crowley wrote the mass in 1913 for the O.T.O. It continues to be practiced by the Gnostic Catholic Church, the ecclesiastical arm of the O.T.O.

Neither Thelema nor Wicca is a tradition based on doctrine. The former does have scripture, revelation and prophet. However, *The Book of the Law* seeks to prevent any formation of dogma or doctrine by explicitly forbidding its study, discussion or interpretation.²⁴ Instead, ritual is at the heart of both Thelema and Wicca. Therefore, it is to the rituals that I turn to investigate Wicca’s debt to Crowley as well as Gardner.

²¹ Lon Milo Duquette, *The Magick of Thelema A Handbook of the Rituals of Aleister Crowley* (York Beach, Maine: Samuel Weiser Inc. , 1993), 15.

²² Duquette, *The Magick of Thelema*, 134,143.

²³ "O.T.O. U.S. Grand Lodge: Ecclesia Gnostica Catholica." Web page, [accessed November 2002]. Available at <http://www.otohq.org/oto/egc.html>.

²⁴ Duquette, *Understanding Aleister Crowley’s Thoth Tarot*, 23, and Aleister Crowley, *The Book of the Law LIBER AL Vel LEGIS SUB FIGURA CCXX* (York Beach, Maine: WeiserBooks, 1976), 50.

A Wiccan ritual takes place within the sacred space of a circle.²⁵ Every ritual begins with the casting of this circle. In Gardner's opening ritual, the High Priest and Priestess summon the Lords of the Watchtowers of each direction from east deosil around the circle to north. Deosil is a Wiccan term for clockwise. As each Lord is called, the High Priestess draws an invoking pentagram specific to that particular direction. Valiente notes that Crowley wrote about the Lords of the Watchtowers in his periodical *The Equinox*. They were invoked in Golden Dawn rituals at the four quarters of the magic circle.²⁶ In the *LIBER SAMEKH*, the Adept works within a circle and calls to each direction starting in the east and moves deosil to the north. He also uses invoking pentagrams.

Next the High Priest "proceeds to 'draw down the Moon' on the High Priestess".²⁷ This portion of the ceremony takes its inspiration both from Crowley's Attainment of the Knowledge and the Conversation of his Holy Guardian Angel and his Gnostic Mass. I would suggest that "The Drawing Down" was Gardner's equivalent of the ritual outlined in the *LIBER SAMEKH* to connect with or receive information from the Holy Guardian Angel. In essence, the power of the Goddess is brought into the High Priestess. She becomes the Goddess. The High Priest uses the following invocation.

²⁵ A Wiccan ritual will usually consist of casting a circle, invoking the directions and elements, goddess(es) and god(s), a main working that reflects the purpose or intent of the ritual, release of the entities and deities invoked and closing the circle.

²⁶ Valiente, *The Rebirth of Witchcraft*, 64.

²⁷ Janet and Stewart Farrar, *A Witches' Bible The Complete Witches' Handbook* (Custer, Washington: Phoenix Publishing Inc., 1996), 40.

“I invoke thee and call upon thee, Mighty Mother of us all, bringer of all fruitfulness; by seed and root, by bud and stem, by leaf and flower and fruit, by life and love do I invoke thee to descend upon the body of this thy servant and priestess.”²⁸

These are the same words used in Part IV of Crowley’s Gnostic Mass: “Therefore by seed and root and stem and bud and leaf and flower and fruit do we invoke Thee.”²⁹.

Once invoked, the Goddess recites Her Charge through the High Priestess (see Appendix A). Just as the Lord’s Prayer is central to the practice of many Christians, so is The Charge of the Goddess central to the ritual of modern-day Wiccans. Most Wiccans can recite it from memory. The beauty and inspiration of the Charge is captured in these lines:

I who am the beauty of the green earth, and the white Moon among the stars, and the mystery of the waters, and the desire of the heart of man, call unto thy soul. Arise and come unto me.³⁰

Valiente is acknowledged as the author of The Charge. She credits Gardner and notes his use of the *LIBER LEGIS* as well as Charles Leland’s *Aradia*.³¹ However, it is clear from the verses that follow, whether acknowledged or not, she through Gardner’s writings was heavily influenced by Crowley.³² In Part I of The Book of Law, the Goddess in her form as Nuit expresses her love for humankind. Nuit traditionally is the Egyptian Goddess of the night sky, the star-goddess of the Charge of the Goddess.

²⁸ Farrar, *A Witches' Bible*, 41.

²⁹ Duquette, *The Magick of Thelema*, 233.

³⁰ Farrar, 43.

³¹ Valiente, *The Rebirth of Witchcraft*, 57.

³² Valiente made a tremendous effort to remove Crowley’s influences from Gardner’s rituals. Farrar, 3.

Gardner took more than inspiration from Crowley. These lines from *The Book of the Law* are repeated in The Charge:

**I am above you and in you. My ecstasy is in yours. My joy is to see your joy.
(Part 1 Verse 13)**

...Be goodly therefore: dress ye all in fine apparel: eat rich foods and drink your fill and will of love as ye will, when, where and with whom ye will! But always unto me. (Part 1, Verse 51)

...But ecstasy be thine and joy of earth. (Part 1 verse 53)

**I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.
(Part 1, Verse 58)**

Remember all ye but that existence is pure joy; that all the sorrows are but as shadows; they pass & are done: but there is that which remains. (Part 2 verse 9)

Beauty and strength, leaping laughter and delicious languor, force and fire, are of us. (Part 2 verse 20)

...To worship me take wine and strange drugs...enjoy all things of sense and rapture. (Part 2 (verse 22)

Aye! Feast! Rejoice! There is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu. (Part 2 verse 44)

The Opening finishes with the invocation of the Horned God and the dance of the Witches' Rune.

The main working of the ritual follows. This often included a ceremony Gardner called The Consecration of the Wine and Cakes. It is another example of Gardner's dependence on Crowley's rituals. Its origin can be traced to the Gnostic Mass which contains a section entitled "Of the Mystic Marriage and Consummation of the Elements."³³ This is the symbolic ingestion of flesh and blood through cake and wine. Like the Gnostic Mass and the Eucharist in Christianity, The Consecration of

³³ Duquette, *The Magick of Thelema*, 245.

the Wine and Cakes plays a central role within Gardnerian Wicca. It is part of the Third Degree Initiation, the highest grade within the Craft, and the Great Rite.

The Great Rite symbolizes the union of the two polarities of male and female. With this action, a channel is opened through which the Divine is made Manifest.³⁴ In the symbolic enactment of the Great Rite, union is represented by the lowering of the athame³⁵ or short knife into the chalice of wine. In the Gnostic Mass this is done with a lance³⁶ instead of an athame. Other similarities are the enthronement of the priestess on the altar, the use of the veil and the invocation of the Priest used in conjunction with the parting or removing of the veil.³⁷ The invocations are almost identical (see Appendix B). In the Mass, the Priest anoints the Priestess with five crosses on the forehead, shoulders and thighs. In the Great Rite this sign of the pentagram is done with the Fivefold Kiss on the feet, knees and genital area.

Just as important as the similarity in rituals is the similarity of the main tenets of Wicca and Thelema. Both traditions teach that at birth two dichotomies occur, male and female and Divine and individual. Both traditions see as their ultimate goal the re-union of these polarities: what was once one will be made one again. In Wicca these polarities are represented by the Goddess and Horned God and the Priestess and Priest.³⁸ In *The Book of the Law* they are symbolized by Nuit and Hadit. Both religions emphasize the cyclical nature of life. Wicca celebrates the eight Sabbats which honour

³⁴ Farrar, 33.

³⁵ The athame is a magical tool corresponding to the element of air and the direction east. Traditionally it is a black handled double edged knife.

³⁶ The lance is a wooden or metal pole at least 2/3 the height of the Priest.

³⁷ Duquette, *The Magick of Thelema*, 233, and Farrar, 37.

³⁸ Greenfield.

the turning of the wheel of the seasons. Thelema incorporates the idea of the cyclic evolution of cultural and personal consciousness with its concept of history as a series of Aeons. Each Aeon has its own dominant concept of divinity and its own "formula" of redemption and advancement. The current Aeon is termed the Aeon of Horus. The previous Aeon was that of Osiris, and previous to that was the Aeon of Isis.³⁹

Finally, like most religions, Wicca and Thelema provide a code of conduct and ethics for its followers. The language of both is similar, if not the intent. The Code indicates a statement of fact. The Rede gives instructions.

The Thelemic Code of Conduct:

**Do what thou wilt shall be the whole
of the law.
Love is the law, love under will.
There is no law beyond do what thou
wilt.**⁴⁰

The Wiccan Rede:

**Bide thy Wiccan law ye must,
In perfect love and perfect trust.
Eight words of Wiccan rede fulfill
"An ye harm none do what ye
will."
Lest in thyself defense it be,
Ever mind the rule of three.
Follow this with mind and heart
Merry we meet, and merry we
part.**⁴¹

In the Thelemic Code, the word Will refers to the alignment of personal will with Divine Will. It is the idea that in each moment, there is only one act that is lawful or natural for each person to perform. It captures the essence of the mystical teaching of Thelema. When personal and divine will are one there is no choice to be made. Action

³⁹ "O.T.O. U.S. Grand Lodge: Intro to Thelema." Web page, [accessed November 2002]. Available at <http://www.otohq.org/oto/thelema.html>.

⁴⁰ Crowley, 9.

⁴¹ Rikki LaCoste,. "Gerald Gardner." Web page, [accessed November 2002]. Available at <http://www.redflame93.com/Gardner.html>.

is spontaneous. What is done is correct because it is Divine Will. The Rede⁴² has been expanded and simplified to provide a general guide for living. There is no sense of the inevitability of Divine Will. Instead it becomes another variation of the Golden Rule. Harm no one or suffer the consequences three fold.

Crowley is the acknowledged founder of Thelema, Gardner the acknowledged founder of modern day Wicca. The similarities in the two religions are striking. Crowley is present in all aspects of Gardnerian Wicca: the ideas, code of conduct, prayers, ritual form and ideas and language. Since 1949, Neopagan witchcraft has attracted a wide following and evolved into many different traditions.⁴³ The *Ordo Templi Orientis* and the *A···A···* have not. It appears that Crowley was aware that his beliefs and practices would not attract a large following. He had this to say about the Gnostic Mass:

I wished therefore to construct a ritual through which people might enter into ecstasy as they have always done under the influence of appropriate ritual. In recent years, there has been an increasing failure to attain this object, because the established cults shock their intellectual convictions and outrage their common sense. Thus their minds criticize their enthusiasm; they are unable to consummate the union of their individual souls with the universal soul as a bridegroom would be to consummate his marriage if his love were constantly reminded that its assumptions were intellectually absurd.⁴⁴

⁴² The Rede is a middle English term that means to give council, advice, interpret or explain. "The Wiccan Rede Project. What's a Rede Anyway?", Web page accessed [January 2004]. Available at <http://www.draknetfree.com/sheathomas/definition.html>. It is viewed by most Wiccans as a creed or law.

⁴³ Russell, 154-5

⁴⁴ Apiryon, T. Web page, 1995 [accessed November 2002]. Available at <http://www.hermetic.com/sabazius/intromass.htm>.

Arguably, Aleister Crowley may not have directly accomplished what he had hoped for with the Gnostic Mass and his religion of *Thelema*. However, through Gerald Gardner and Wicca, he created a religion that Wiccans might describe as allowing them in ritual to enter into ecstasy and perhaps touch the universal soul they symbolize as goddess and god. Like any religion, Wicca has evolved and changed since its inception. The Gardnerian tradition is now only one among many traditions or denominations.⁴⁵ Dianic Wicca, for instance, works only with feminine deities and energy. Reclaiming Wicca has no High Priests or Priestesses, and its rituals do not follow a set script. Despite the differences, all of these traditions take their inspiration from the earth and the elements, create sacred space, and perform ritual to evoke, honour and experience the Divine. These roots can be traced through Gerald Gardner to Aleister Crowley. Together, these two men have created a religion which, for many of its practitioners, speaks to the issues and concerns of the twenty-first century.

⁴⁵ Russell, 154-5.

Appendix A: The Charge of the Goddess

The High Priest says:

“Listen to the words of the great Mother; she who of old was also called among men Artemis, Astarte, Athene, Dione, Melusine, Aphrodite, Cerridwen, Dana, Arianrhod, Isis, Bride, and by many other names.”

The High Priestess says:

“Whenever ye have need of anything, once in the month, and better it be when the moon is full, then shall ye assemble in some secret place and adore the spirit of me, who am Queen of all witches. There shall ye assemble, ye who are fain to learn all sorcery, yet have not won its deepest secrets; to these will I teach things that are yet unknown. And ye shall be free from slavery; and as a sign that ye be really free, ye shall be naked in our rites; and ye shall dance, sing, feast, make music, love, all in my praise. For mine is the ecstasy of the spirit, and mine also joy on earth; for my law is love unto all beings. Keep pure your highest ideal; strive ever towards it; let naught stop you or turn you aside. For mine is the secret door which opens upon the land of Youth, and mine is the cup of the wine of life, and the Cauldron of Cerridwen, which is the Holy grail of immortality. I am the gracious Goddess, who gives the gift of joy unto the heart of man, Upon earth, I give the knowledge of the spirit eternal; and beyond death, I give peace, and freedom, and reunion with those who have gone before. Nor do I demand sacrifice; for behold, I am the Mother of all living, and my love is poured out upon the earth.”

The High Priest says:

“Hear ye the words of the Star Goddess; she in the dust of whose feet are the hosts of heaven, and whose body encircles the universe.”

The High Priestess says;

“I who am the beauty of the green earth, and the white Moon among the stars, and the mystery of the waters. And the desire of the heart of man, call unto thy soul. Arise, and come unto me. For I am the soul of nature that gives life to the universe. From me all things proceed, and unto me all things must return; and before my face, beloved of Gods and of men, let thine innermost divine self be enfolded in the rapture of the infinite. Let my worship be within the heart that rejoiceth; for behold, all acts of love and pleasure are my rituals. And therefore let there be beauty and strength, power and compassion, honour and humility, mirth and reverence within you. And thou who thinkest to seek for me, know thy seeking and yearning shall avail thee not unless thou knowest the mystery; that if that which thou seekest thou findest not within thee, thou wilt never find it

without. For behold, I have been with thee from the beginning; and I am that which is attained at the end of desire.”⁴⁶

⁴⁶ Farrar, 42-43.

Appendix B: Invocation

From the Gnostic Mass

The Priest:

O circle of Stars whereof our Father is but the younger brother, marvel beyond imagination, soul of infinite space, before whom Time is Ashamed, the mind bewildered, and the understanding dark, not unto Thee may we attain, unless Thine image be Love. Therefore by seed and root and stem and bud and leaf and flower and fruit do we invoke Thee.

*Then the priest answered & said unto the Queen of Space, kissing her lovely brow, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!*⁴⁷

From the Great Rite:

The Priest says:

O circle of Stars

Whereof our father is but the younger brother

Marvel beyond imagination, soul of infinite space,

Before whom time is bewildered and understanding dark,

Nnot unto thee may we attain, unless thine image be love.

Therefore by seed and root and stem and bud and leaf and flower and fruit

Do we invoke Thee.

O Queen of Space, O dew of light,

Let it be ever thus, that me speak not of thee as one, but as none;

*And let them not speak of thee at all, since thou art continuous.*⁴⁸

⁴⁷ Duquette, *The Magick of Thelema*, 233.

⁴⁸ Farrar, 37.

Reference List

- "O.T.O. U.S. Grand Lodge: Ecclesia Gnostica Catholica." Web page, [accessed November 2002]. Available at <http://www.otohq.org/oto/egc.html>.
- "O.T.O. U.S. Grand Lodge: Intro to Thelema." Web page, [accessed November 2002]. Available at <http://www.otohq.org/oto/thelema.html>.
- Apiryon, T. Web page, 1995 [accessed November 2002]. Available at <http://www.hermetic.com/sabazius/intromass.htm>.
- Crowley, Aleister. *The Book of the Law LIBER AL Vel LEGIS SUB FIGURA CCXX*. York Beach, Maine: WeiserBooks, 1976.
- Davis, Morgan . "From Man to Witch and Other Essays Gerald Gardner 1946-1949." Web page, 2001 [accessed September 2002]. Available at <http://www.geraldgardner.com/index/essays.shtml>.
- Davis, Morgan . "Gerald Gardner The History of Wicca." Web page, [accessed September 2002]. Available at <http://www.geraldgardner.com/index/archive.shtml>.
- Duquette, Lon Milo, *The Magick of Thelema A Handbook of the Rituals of Aleister Crowley*. York Beach, Maine: Samuel Weiser Inc., 1993.
- . *Understanding Aleister Crowley's Thoth Tarot*. Boston, MA/York Beach ME: Weiser Books, 2003.
- Farrar, Janet and Stewart. *A Witches' Bible The Complete Witches' Handbook*. Custer, Washington: Phoenix Publishing Inc., 1996.
- Gardner, Gerald Brosseau. *Witchcraft Today*. 7th ed. New York: Magickal Child Publishing Inc, 1991.
- Greenfield, Allen. "A True History of Witchcraft (Allen Greenfield)." Web page, 1992 [accessed November 2002]. Available at <http://www.sacred-texts.com/bos/bos352.htm>.
- Harvey, Graham. *Contemporary Paganism Listening People Speaking Earth*. Washington Square, New York: New York University Press, 1997
- LaCoste, Rikki. "Gerald Gardner." Web page, [accessed November 2002]. Available at <http://www.redflame93.com/Gardner.html>.
- Reclaiming Principles of Unity. Web page, [accessed December 2003]. Available at <http://www.reclaiming.org/about/unity.html>.

Robertson, Sandy. *The Illustrated Beast The Aleister Crowley Scrapbook*. Boston, ME: WeiserBooks, 2002.

Russell, Jeffrey B., Professor of History University of California, Santa Barbara. *A History of Witchcraft Sorcerers, Heretics and Pagans*. New York: Thames & Hudson, 2000.

"The Wiccan Rede Project. What's a Rede Anyway?", Web page accessed [January 2004]. Available at <http://www.draknetfree.com/sheathomas/definition.html>

Valiente, Doreen. *An ABC of Witchcraft Past and Present*. Custer, Washington: Phoenix Publishing Inc., 1973.

———. *The Rebirth of Witchcraft*. Custer, Washington: Phoenix Publishing Inc, 1989.