

“...these dark events may yet transpire to be more remarkable than anyone could have imagined.” Lord Balcarres.

JACK THE RIPPER: the Orion thesis.

Hitherto, opinion among so-called 'ripperologist' has been of one mind on the question concerning the number of victims of Jack the Ripper, namely, five female victims. These are the so-called 'Canonical Five' who were, undoubtedly, victims of the Ripper. Most, if not all, historical research of the Ripper series of murders in Whitechapel in 1888 has concentrated on these five victims to the exclusion of other possible victims. Is it possible that there were more than the 'Canonical Five' victims? The idea that there were more than five victims is a radical departure from the generally accepted scenario which begins with the murder of Mary Ann Nichols on 31 August 1888 and ends with the murder of Mary Jane Kelly on 9 November 1888.

First, a re-examination of the doctrine known as the 'Canonical Five' will show that the source of this doctrine, Sir Melville MacNaghten, has exercised a profound hold on the direction the ensuing 'investigation' has taken so far.

Sir Melville MacNaghten, Assistant Chief Constable, CID, Scotland Yard, 1889-90. Then Chief Constable 1890-1903. MacNaghten appears to be both the source and main propagandist of the 'Canonical Five' doctrine.

“An early chapter of “*Days of My Years*” is devoted to 'Laying the Ghost of Jack the Ripper'. MacNaghten eliminated surplus murders (remarking that at one time or another fourteen victims had been ascribed to the Ripper) 'Suffice it at present to say that the Whitechapel murderer committed five murders, and to give the devil his due -no more'. This establishes the canon followed by almost all subsequent writers~ despite Abberline's explicit and Anderson's implicit 'attribution of a sixth.'”

(pp.274(“*Jack the Ripper: A to Z*” Begg, Fido & Skinner. 1991.)

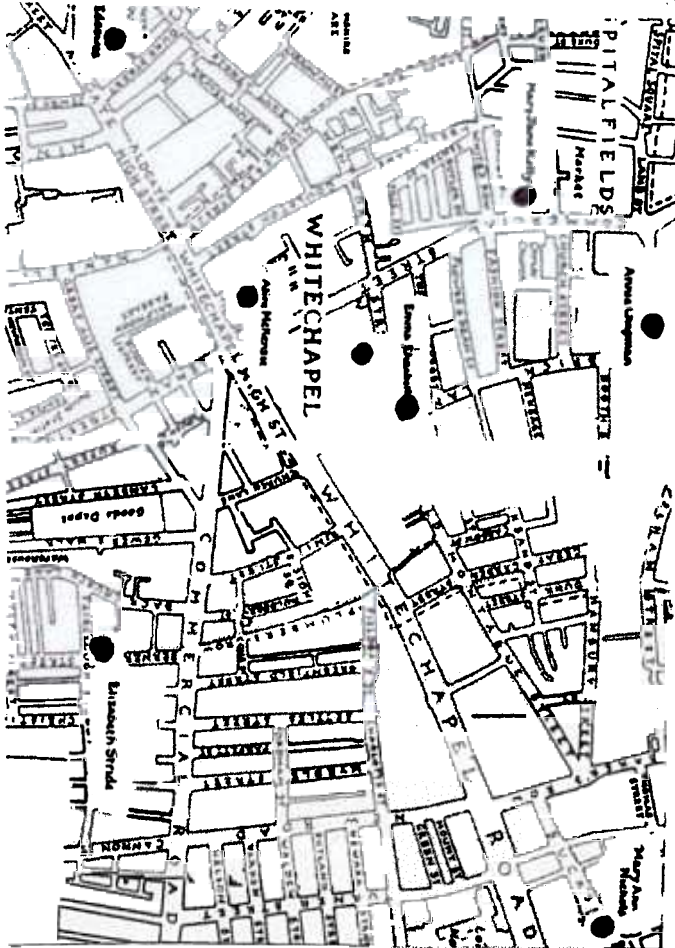
MacNaghten based his conclusion regarding the 'Canonical Five' on the similar modus operandi in each of the five murders:

- | | | | |
|-----|--------------------|-------------|------------|
| (1) | Mary Ann Nichols. | Prostitute. | Throat cut |
| (2) | Annie Chapman. | Prostitute. | Throat cut |
| (3) | Elizabeth Stride. | Prostitute. | Throat cut |
| (4) | Catherine Eddowes. | Prostitute. | Throat cut |
| (5) | Mary Jane Kelly. | Prostitute. | Throat cut |

In addition to the fatal wound there is in each case, to a greater or lesser degree, mutilation of the body.

Of these five victims, four were murdered *exactly equidistantly* from each other, and furthermore, each of these victim's bodies appear to be deliberately aligned with the *cardinal points*. Again, the seemingly minor incidents e.g., the perplexing matter of the grapestalk in the hand of Elizabeth Stride, take on new meaning once it is understood that they are cues, *symbolic prompts within the emerging and enlarged tableaux*. The Murder of Mary Kelly, in the author's view, is the most symbolic event in what will transpire to be a uniquely orchestrated moment in 2000 years of Western history. It is not the great Detectives who are required here...it is the poet, the magician, or even the priest!

At this point I propose to introduce another three murders into the overall configuration of the Whitechapel murders, namely: (6) Emma Elizabeth Smith, (7) Martha Tabram, (8) Alice McKenzie. It is a fact that all three women were murdered at the very heart of the Ripper's 'territory', all three were prostitutes working the same area of Whitechapel as the 'Canonical Five'. In the cases of Martha Tabram and Alice McKenzie, death due to their throats being cut, but in the case of Emma Smith, the exact circumstances surrounding her attack and the subsequent fatal wound seem to be in some doubt. These three murders are in close proximity to one another - a matter of streets; indeed, they constitute *a foci* for the later emerging of the 'Canonical Five' configuration.



"EIGHT little whores,
with no hope of heaven,
Gladstone may save one,
then there'll be seven.
Seven little whores
begging for a shilling,
One stays in Henage Court,
then there's a killing.
Six little whores,
glad to be alive.
One sidles up to Jack,
then there are five.
Four and whore rhyme aright
so do three and me
I'll set the town alight,
ere there are two.
Two little whores
shivering with fright,
seek a cosy doorway,
in the middle of the night.
Jack's knife flashes,
then there's but one.
And the last one's the ripest
for Jack's idea of fun.

pp. 150 "The Crimes and Times]" of Jack the Ripper"

[Originally published as Autumn of Terror]

by Tom Cullen (Copyright 1945)

First Published 1965.

The Bodley Head Ltd. 1965.

One can discern a pattern to these three murders in that they form an *axis* which occupies the centre of the overall murder configuration. What we are viewing here is no less than a *Constellation!* It is, in fact, the constellation of Orion - or rather, its *mirror-image!* And what's more astonishing, the location of the Dog Star coincides exactly with the *Isle of Dogs!*

Transposing the constellation of Orion onto the streets of Whitechapel produces a stunning coincidence. The eight murder sites almost exactly replicate Orion.

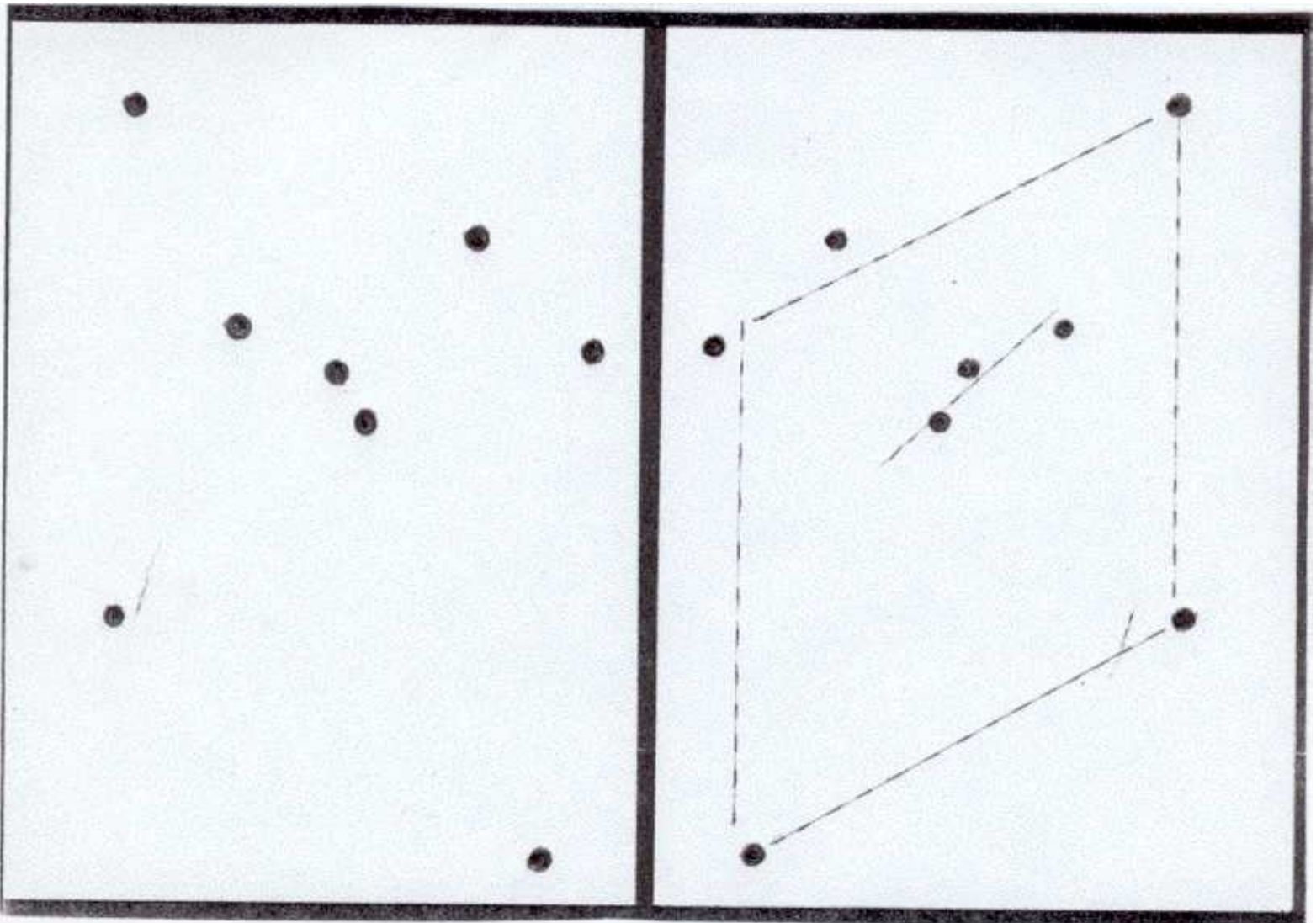


Fig 1
Whitechapel murder sites

Fig 2
[mirror-image of Fig 1]
Star configuration of Orion

Is this configuration of Orion only an extraordinary coincidence or can one perceive the intimation of something akin to a grand 'occult design' of symbolic importance? Any such 'occult design' on this scale requires a *high level secret organisation* and commitment -amounting to religious fervour- on behalf of the perpetrators. One can conclude that there were a number of perpetrators and not the mythical, superhuman, Jack the Ripper as previously propagated and believed.

What significance lies behind this extraordinary interplay of sky-and-ground, the constellation of Orion, and the mass slaughter of a particular class of women? I don't propose to attempt an answer to this question, though I suspect the real significance of 'Orion' to the Whitechapel murders is to be found in the occult ritual of kingship, i.e., the coronation of a Priest-King or High-King as with the ancient Egyptians and Celts. This, of course, is mere speculation.