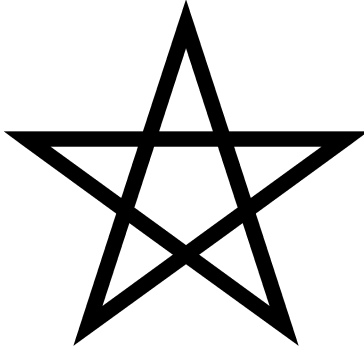


**WARNING**

A wide range of social, political and spiritual views are expressed. Some contents may disturb or offend. Reader discretion is advised.



**Including  
'the Ankh',**  
the official publication  
of Boucca [Paganism &  
Wicca], continuing in  
the egregore of the  
Society of Guardians  
and Whare Ra



# BURLEBASTER

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**A QUARTERLY JOURNAL OF THE OCCULT**

**AUTUMN 1998**

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Circlecaster is a privately owned publication. It is offered as a vehicle for the expression of ideas and experience relating to the theory and practice of the occult, including spiritual, theosophical, philosophical, and political issues.

Providing that the material is submitted in good faith and relates directly to the occult, all material will be published. In this respect you are asked to present your views in a manner fit for uncensored publication.

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## Editorial

This issue I am pleased to welcome the inclusion of *'the Ankh'*. This independent publication is included in Circlecaster as a service to the Regent Boucca Wicca and the Great Work of the Society of Guardians, but more importantly, as a service to the occult community. For many the links this establishes will be new, to Whare Ra and The Golden Dawn, to the original occult journal, *Magic Pentacle*. For others it will seem to be a continuation. However it fits, I know it will be worthwhile. Many thanks to Jean de Cabilis for his trust in our work.

I would be pleased to consider providing the same service to other groups or organisations wishing to extend their reach.

There has continued to be some comment on our editorial policy. In the hope that this may be laid to rest I offer the following summary of our position:

Circlecaster is independent of any other publication or organisation, however, we support and encourage all individuals and organisations working with the occult. As a publication, Circlecaster has no agenda but to communicate – its tone is entirely dependent upon the contributions we receive. Balance may seem to be lacking in any one issue, but we are confident that this will be redressed over time.

We do not use the term 'pagan' in defining our scope, largely as it excludes major branches of mysticism – this is an 'occult' journal, encompassing all the spheres of influence of occultists and occult activities. We do not wish to judge, classify or censor material.

Your opinion of the journal is important – we hope to see the publication continue – but we would like to see issues dealt with by published dialectic – please don't complain to me... write an article!!! (many thanks to those of you who have already taken this avenue!)

Take from Circlecaster what is of value to you on your journey, contribute if you can, and disregard anything that you can neither use nor respond to. We rely on your discrimination.

# Occultism & Politics

Meerkat

On reading *Circlecaster* for Spring 1997, I was disturbed by the openly political trend it displayed. Although 'political issues' were included with 'spiritual, theosophical and philosophical' ones as within its orbit in the editorial, five of the articles, three by 'Scorpio', one by 'Siatris' and one by 'Ragnar Greybeard' showed a strong and consistent political bias, these pieces amounting to about a third of the magazine's total article length. Quite apart from the question of including political articles at all in a supposedly occult, magickal or pagan magazine, it seems to me that a total lack of balance was shown, as there was no attempt to include opposing, or even different, political views in the same issue.

In my view, politics should be kept out of pagan periodicals as divisive and irrelevant. Modern paganism is notable for its necessary tolerance of differences of whatever kind, for it is compounded of a wide spectrum of beliefs, practices and philosophies with a general distaste for dogmas or doctrines, and particularly those that do not themselves extend similar tolerance to others. In various mystical, fraternal or pagan organisations, discussion of politics is specifically excluded from meetings, even among those with broadly similar beliefs, because of its divisiveness as well as its lack of appropriateness to the purpose of these organisations.

While making some valid points about the present state of the world, Scorpio's articles in *Circlecaster* sought to associate this with liberalism, democracy and cosmopolitan ideas as if these ideas were to blame. There is no denying that the world is in a mess politically and socially, and that the basis of its malaise lies in materialism and greed.

However, it is wrong, in my opinion, to blame this on democracy and liberalism, while praising elitism, the New Right, Fascist and Nazi principles, outdated ideas of 'aristocracy' and the Divine right of 'aristocrats' to rule the masses. The implication is that most people are materialistic and greedy, while the 'master race' who should be in charge are superior in ability and virtue. Unfortunately, people in charge, whatever their politics or race, frequently prove to be venal and just as prone as the average citizen to look after their own interests while neglecting those of others, and sometimes more so.

I shall refrain from further comment on the purely political aspects of the five articles, but I should like to mention *The Anti-Democratic Tradition of Occultism*, which sought to show that Blavatsky, Bulwer-Lytton, Eliphas Levi, Crowley, Gurdjieff and Jung taught various forms of racism as an essential part of their philosophies. All such racist theories are now outmoded, and if they were writing today, the above would no doubt change their views somewhat. The fact that Hitler and his occult advisers culled some of their ideas from Bulwer-Lytton and others lend no special credence to their belief system, to my mind. Certainly Jung had a change of heart while he was still alive, and took care to distance himself from some of the views he had expressed in the 1930s. In any case, I do not consider that racism is inherent in the main thrust of occult teachings, whether of those mentioned above or of other writers.

Scorpio quoted Blavatsky's theory of Root Races. As he said, she put forward the idea that the Lemurians mated with animals to produce 'semi-animal creatures' that

eventually gave rise to the Tasmanians, Aborigines and ‘a mountain tribe in China’. Blavatsky considered the Jews to be ‘an abnormal and unnatural link between the Fourth and Fifth Root Races.’ She said that the Aryans developed from a Semitic sub-race into the most advanced Fifth Root Race, but regarded the Jews as separate from the proto-Aryan ‘Semites’. All this may be confirmed by reference to Blavatsky’s book on *The Secret Doctrine*, but Scorpio appeared to use this to support the idea that Jews, to say nothing of Aborigines and others, are not merely inferior, but in some way sub-human.

The fatal flaw in such ideas is that other, ‘non-Aryan’, nations can have just the same illusions of racial or religious purity or superiority, setting one ‘race’ against another worldwide. The fact is that we are already so mixed in origins – and getting more so daily – that the idea of racial purity is a lost cause anyway. I regard this as a good thing. Mixing the genes can only result in improved stock, not degeneration. Coming to later exponents of the occult

whom Scorpio seemed to admire, he cited Aleister Crowley as an opponent of democracy and said that Evola also admired him. Scorpio quoted with apparent approval the following brief extract from Crowley’s commentary on Liber AL:

“We have nothing to do with the outcast and the unfit: let them die in their misery... It is the evolutionary and natural view...”

Clearly, compassion plays little part in such an outlook.

In closing, I can only repeat my plea for a little less emphasis on politics – or even its complete disappearance from this magazine! The least that should be done would be to open its pages to all political views, but it would then become a political magazine rather than an ‘occult’ one.

*Editors Note: Circlecaster’s pages have always been, and continue to be, open to any occultist wishing to express any political (or other) viewpoint. All material received to date has been published without alteration. Our policy is to edit for grammatical correctness only. Any bias is strictly unintentional.*

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## Castlerigg Stone Circle

### Garbut

We were travelling in the Lake District of Cumbria and had just left Keswick. It was eveningtime and we were alone amongst the surrounding hills when, was it quite by accident?, we came upon the Castlerigg Stone Circle, said to be one of the oldest stone circles in Britain. The Druid’s Circle.

These stones are much smaller than Stonehenge, but their location is magnificent, both for the grandeur of the surrounding landscape and for their siting.

The circle can be seen from all directions and from afar. It was used as a meeting place, for barter of cattle, for finding a partner, for celebration of festivals. It was also a place where the seasons were calculated.

We sat together and alone in the quiet peace of the mountains, amongst the stones, the distant peaks surrounding us, the cloudy skies darkening, and allowed ourselves to absorb the deep spirituality of this ancient site.

We feel the ancient forces that still linger there!

**Review:**

# **Moon-Child**

## ***Aleister Crowley***

**631**

What a daunting prospect. Reviewing a work of the Master. But then, arrogance is my strong suit, so into the breach I go.

I write this review after completing the reading of *Moon-Child* on my fourth attempt.

In my early attempts I treated the book simply as a novel, and I found the intrigue of the story insufficient to justify battling with the torturous writing style so typical of that period.

Upon approaching the book as a supplement to Crowley's other writings, the reading changed and I was totally captivated and moved to tears on more than one occasion. *Moon-Child* provides an excellent insight into the author's life work and overall way of thinking. This is aided by the many footnotes and anyone with even a cursory knowledge of Crowley will find far more on these pages than the volume of ink used would suggest. The dramatic license applied throughout the story does nothing to diminish Crowley's fine job of linking and clarifying many aspects of magickal theory and practise. An interesting characteristic of the book is the parallel subterfuge of its lead characters and the author. While the characters are all busily misleading one-another, the reader too is being taken far from the anticipated climax. Crowley tumbles good and evil such that the reader has no option (short of total disinterest) but to suspend judgement and continue in a condition of acceptance of the many times repeated statement - 'Do what thou wilt shall be the whole of the Law, Love is the Law, Love under Will'.

Once in this state one can settle back and enjoy a most entertaining backdrop for a comprehensive assault on the morals and prejudices of self and society as well as a sound grounding in basic Thelema (and a new angle on European history).

Frequently used is the term 'The Great Work', here one finds it defined with rare clarity. Those who enjoy a good exercise in intellectual gymnastics will enjoy the lectures on the fourth dimension – superbly executed, delivering an impossible concept in a manner that elegantly bypasses rational objection and gets it straight to where it matters.

So much goes on within these pages. I am certain that further readings would reveal whole new vistas. Once a rhythm is found, the story holds its own and the many twists will appeal to the mystery reader, but it is as an insight into the person and work of Crowley that the book shines. He makes free use of fiction to make his point in other publications, but in *Moon-Child* he projects his personality(ies) into the characters so effectively that one can find oneself constantly slipping between reading a work of fiction and listening to Crowley speaking.

I suspect this book will touch readers differently depending upon their magickal leanings. As a Thelemite, I found myself identifying strongly with the key characters, Cyril Grey and Simon Iff, and to some degree with their supporting team. It would be interesting to see this book reviewed by another with a less proprietary viewpoint.

The forewords by Dennis Wheatley and Kenneth Grant are revealing - the difference between the perceptions of a sightseer and a local.

Regardless of bottom-line opinion, and in spite of its status as a mere novel, *Moon-Child* is worthy in the occultist's search for knowledge.



# The drums speak

**White Winds Festival Drumming Workshop, 24 January 1998**

**Lori**

“We could have a small problem here!”

The small problem being three huge

Taeko drums. There were a few anxious moments as it appeared we would never get the drums through the double doors or navigate them up the stairs to the workshop venue.

Always we have to go through ‘the ordeal’ before undertaking a magical act. And it was nothing less than magic.

Murray, festival drummer, drum-maker, ethno-musicologist and shaman, began with a Shinto ritual to ask the spirits of the area, land, trees, air, water and fire to allow us to occupy this magical space through the voice of the Taeko drums.

We then formed a circle around our ‘fire’, in this case a large candle and fiery incense, as we were indoors. Central to ritual drumming is the fire.

He gave us a background on various festival and ritual practices from around the world and past times.

Murray has spent many years travelling the world studying drumming and spent 10 years in Japan alone. He is a driving force in this country for a revival of festival drumming – not as a slavish copy of another country’s style, or an attempt to recreate what was, but as a living, vibrant expression of the people here and now.

Festival drumming is about community. In a circle of drummers all are equal. He would like to see communities creating and celebrating festivals meaningful to

them and drumming, always drumming!

He spent some time on the making of drums. We now know that you can make your own drum out of almost anything – a length of hollow wood, a plastic bucket, a pot.

Murray and Jimmy gave a demonstration of Taeko drumming which raised the energy in the room and all those present to a phenomenal level. We were then given drum sticks for the Taeko drums and were told to begin! After a thunderous hour or so we shared some food, caught our breath and came together again in a Sake ritual and began drumming in the circle using the beautiful drums Murray and Jimmy had made and brought for us to play. Others had their own beautiful drums.

Drumming has its own language. As we begin the drums speak to us and so drummer and drum become one.

The rhythms rise and fall and after a period of time you hear the joyful cries of your fellow drummers as the conscious mind lets go its ferocious grip and frees you. At this stage it is as if you are possessed of a primal power – you drum instinctively from the spirit. The joy is incredible as you ride the energy of the other drummers and they ride on yours. It is a giving and taking in equal measure.

The hours disappeared and for a while time stood still as our little community drummed at the edge of magic.

Thank you Murray and Jimmy for taking us there.

May we merry meet, and merry part, and merry meet again.



# DRUGS

Fr L.I.

Drugs. A word to strike fear into most minds. Fear – what is there to fear when Death is understood?

Drugs have been used as an *aid* to enlightenment throughout history.

The present ‘leaders’ of our planet *know* this and through the use of various scare tactics have programmed most people to believe many semi-truths about various substances.

Drug use is one thing... drug abuse is another.

Powerplants properly approached can provide valuable insights which can help your spiritual growth.

“Man has the right to eat what he will: to drink what he will:...” *Liber LXXVII.*

“I am the Snake that giveth Knowledge and Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet,

and be drunk there of!  
They shall not harm thee at all.  
It is a lie, this folly against self.  
The exposure of innocence is a lie.  
Be strong, o man! Lust,  
enjoy all things of sense and rapture:  
fear not that any God shall deny thee for this.”

*Liber AL vel LEGIS 2:22*

As with all topics, study can help us to make an informed opinion, for the more daring experimentation can lead to some interesting results. Please do not experiment without gaining some information on what the dose and expected effects are. From experience I can say that Powerplants live up to their name and should be approached with as much reverence as the rest of the ceremony that you arrange.

The illegality of some of these items make knowledge of correct use, etc. hard to find, but with the Internet and modern bookshops, it is out there.

# Who's Will?

631

The witches say 'An it harm none, do what thou wilt' and the magickians say "Do what thou wilt shall be the whole of the Law, Love is the Law, Love under Will'. The Maat magickians (refer to Nema's 'Maat Magick) add to the magickians Law with 'Compassionless Love'. (Note: I use the 'k' in magickians to designate one on a path that acknowledges The Book of the Law. I have no practical knowledge of other magical paths).

These statements are variously interpreted as being anything from the recipe for total anarchy through to straightjacket-tight restriction on action lest karmic retribution be swift and sure.

Experience suggests that neither extreme represents the truth, and so, if I may, I shall reject these extremes and not even bother with the standard arguments. Rather, I shall offer an interpretation that sits confidently and assertively in the middle ground.

First and foremost, any interpretation that leads to acceptance of the right to do one's own Will is firstly, anti-democratic, and secondly, contrary to the creed of any conventional religion. In the first case, one's Will is absolutely personal and is neither to be negotiated nor compromised, hence the magickians world view is not well subjected to commercial/political interests – any concept of the "General Will" is necessarily absurd. In the second case, living by one's own Will places the Godhead within each of us, eliminating the necessity for Church or Clergy.

The Law states that "Every man and every woman is a star". In this light, we find our equality and our individuality. Our Will's are of equal status, and while others may be affected by our passage, our passage is a

unique and discrete event – our Will's cannot and will not merge with others. Like the celestial objects, however, our Will (and I use the word 'Will' with an upper case 'W' to distinguish between the divine 'True Will' and the more mundane 'will' of the moment.) is subject to universal laws. It is through these laws that our position as part of the whole is defined. We are both God and part of God – there is an interconnectedness to our beings that holds together the kingdom of man.

It is in the absence of an understanding of our interconnectedness that application of Will becomes selfish or fearful. Further, it is a mistake to believe that every idea that flickers between our ears is an indication of our 'True Will'. Hence, when used as a measure of mundane goodness and charity, the Wiccan Rede serves well, while the Thelemic Law doesn't really do a lot for you . Both, however, come to mean the same when applied to issues of True Will. Considering True Will without considering The Great Work is obviously futile. Elevating one's thoughts and actions to such a plane without a sense of objective is unfairly difficult for the average person, especially when time for higher matters must be found in the midst of the mundane grind (certainly it is ultimately desirable to do for the sheer art of doing, to find joy in the process). I offer a few words from *The Varieties of Religious Experience* by William James to make this point. "1. That the visible world is part of a more spiritual universe from which it draws its chief significance; 2. That union or harmonious relation with that higher universe is our true end; 3. That prayer or inner communion with the spirit thereof – be that spirit 'God' or 'law' – is a process wherein work is really done, and spiritual energy flows in and produces effects, psychological or material, within the phenomenal world."



So, it seems reasonable to believe that the Will considered in these statements of Law is that part each of us which is working towards unity with God. Harming none and invocation of the concept of Love are reminders that our Will should not hamper the Will of another.

The tendency I have observed is for witches to see the Rede as a moderating factor – it is applied more to justify inaction ('I must not harm') where magickians tend to use the Law as a mobilising factor (*The Rights of Man, Liber Oz sub figura 77*). In a well balanced person there is little to criticise in either approach. In the absence of sound judgement, either will go awry – either paralysis or mania ensuing – for the timid will see their every action as full of potential for harm, and the over-confident will see the importance of their purpose offsetting any degree of potential damage. While it is difficult to use the Wiccan Rede to justify cruel or evil behaviour (I use the term evil primarily to cover any act which wantonly impinges or seeks to impinge upon the Will or will of others), the Thelemic Law offers much tempting commentary. *The Rights of Man* (See "The Search for Truth" in Circlecaster Summer 97, page 16) provides list of rights that are implicit in the Book of the Law. Taken literally, and applied to the mundane world, we almost certainly do not have a good thing. Applied in the spirit of The Law, and with an appreciation of 'agape', we find a freeing from conventional morality that allows a more ready appeal to the spiritual higher self. Further we find that should need be, these rights may be exercised, for if it be our True Will any mundane consequences will be acceptable to us.

The Maat extension that qualifies love as being compassionless should be implicit, but so loaded with fluffiness is today's love that the elaboration is due. In applying The

Law, or in considering the nature of harm in The Rede, 'Love' needs to be of cosmic scale. Even the overtly Christian author, William James, questions Tenderness and Charity; 'Here saintliness has to face the charge of preserving the unfit, and breeding parasites and beggars. "Resist not evil", "Love your enemies," these are saintly maxims of which men of this world find it hard to speak without impatience. Are the men of this world right, or are the saints in possession of the deeper range of truth?' He arrives at no conclusion but muses on the complexity of moral life. In magick, given its self-deterministic nature, we cannot afford such diffidence and must act without the distraction of conventional morality or ethic. Crucial in our interpretation of this Love is the understanding of man's obsession with the belief that what we want is necessarily what our fellows want – our charity and goodness may well be imposing upon others the very thing they abhor (Crowley uses the example of Americanisation of the world – they think they're doing us a great favour!)

The bottom line is simply this – when in possession of knowledge of True Will both the Magickian and the Witch are empowered and obliged to do whatever must be done for the fulfilment of that Will. This in no way suggests that will of any type should be wantonly applied, nor 'rights' wantonly exercised in a manner contrary to the common law or the mundane will of others. A path based on true will is necessarily anti-democratic, but it is not necessarily against the people, or any class of the people. Whether or not their opinions need to be considered is, however, another matter.

We have license to exercise our True Will, but such license has some extraordinary implications.

# Talismans and Their Construction

**Aleq Grai**

*Def: Greek = Teleo to consecrate: or from the HOGD a magickal figure charged with the force it is intended to represent.*

Talismans could be described as magickal foci to attract energy on a specified wavelength to achieve a desired intent. Usually within a very short period of time. Such items have a specific intent, and are not just Good luck charms. Talismans using symbols, letters and sigils are usually constructed on virgin paper (preferably parchment, vellum or papyrus bought specifically for the desired purpose).

As with any ritual the more effort put into the preparation the better, such as the use of a magickal ink. This could be a resin such as dragon's blood, or your own blood is very powerful (menstrual blood particularly so), though this is a matter of taste as some people are unhappy with its use. The use of any blood other than your own cannot and should not be countenanced. A power object such as a crystal, rock, piece of wood or bone may also be charged up as a talisman, with symbols or sigils being carved into it. Such to better tune the talisman to perform it's task all the better. Staining the carvings with magickal inks is a good empowering technique, as is anointing the talisman with a suitable oil afterwards. When making a talisman the shape should also be considered, e.g. it may be appropriate to make the talisman triangular, square, or circular, etc. The following list is a checklist for constructing a talisman:

- a) The intent of the talisman.
- b) Material to be used - paper, cloth, silk

or other.

- c) The ink to be used, with protractor and compass for marking the sides of the Talisman.
- d) The symbols and/or sigils and/or letters to be used.
- e) Shape and colouring.
- f) The timing of the creation.
- g) Elemental Materials for consecration, Air, Water, Fire, Earth for an elemental Talisman.
- h) Planetary materials, incense etc. for the consecration of a planetary Talisman.
- i) The ritual to go around its creation, e.g. what energy raising techniques are you going to use prior to the creation of the sigil to empower it, etc.

## Ink

Of berries such as blackberry, boysenberry, or beets. Add gum arabic to thicken. Even Gum arabic and Lampblack will suffice. However in the case of multiples of energies being used in a single Talisman, consider using a different ink made from the appropriate herbs/materials for each planetary sigil etc.

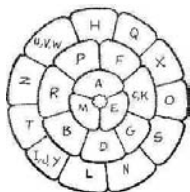
Also ink made from Gum Arabic (again), Oak Galls, and rock alum, boiled for 13 minutes upon a fire of Vine twigs gathered at the Full Moon (and with luck you'll see a rainbow too!!?). Else use blood (But I don't recommend it).

After a talisman has been constructed, it should be placed either on your person (preferably wrapped in silk, such as in a pouch if it made of paper) or somewhere where you will spend a lot of time close to it and benefit from its effect, such as under your pillow. If you were creating a talisman to attract energy to a place, such as a site, you may bury the talisman to attract energy to the place to be directed appropriately.

## Techniques of Sigilisation

### Atavistic Sigilisation

A simple and effective form of sigilisation involves the formulation of a sentence of intent, such as “It is my will to be a total Bastard”. Each duplicate letter is then removed, leaving one of each letter that is in the sentence, in this case, the letters T, I, S, M, Y, O, A, B, E, R, D. A pictographic sigil is then made using these letters, combining them to form a sigil which on looking resembles nothing to do with the statement of intent. This sigil is then placed somewhere where you will frequently see it, such as on a door. Every time you see the sigil you reinforce the intent which has been fired into your unconscious mind at its creation in a ritual. A personal sigil could be constructed in this manner and used until the owner has tired of it, or finds something more appropriate. However, personal sigils would normally be constructed from the Enochian or Qabbalistic Rose after translation from the Latin script. NB: Personal sigils should be placed upon the rear of the Talisman, to personalise the item to its owner. All other sigils and symbols should be placed upon the front of said talisman. Furthermore, it is traditional to place passages from either holy scripture, and or some well known writing or prose about the rim of the sigil to further instruct the energies called in the task at hand. Such passages from for example: The Bible (yeesh) are easily obtained as most now contain study guides and index for key words.



*Enochian Rose*

### Elemental Sigils and Talismans

Use the Tattwas as a base for the elemental sigil, in the colour and shape of that tattwa. For combinations such as Earth of Fire, the yellow square within the Red triangle would be appropriate.

Talismans should remain untainted by a non-complimentary energy. Thus it would not do to place planetary sigils upon an Elemental Talisman, unless a very specific task is to be undertaken.

The Ritual of Consecration for an Elemental talisman is as follows:

- Lesser Banishing of the Pentagram
- Construct the Talisman, drawing the sigils upon the base, and chanting the intent as you go.
- Greater Invoking of the specific element:
- Equiliberated Spirit Pentagram
- Part the Veil of Paroketh
- Invoking Elemental Pentagram
- Invoking of the Divine name of that element..
- See the Deity standing upon the Talisman, and then merging with it.
- Next Greater Invoking Pentagram if necessary ( i.e. more than one elemental energy required)
- Seal the intent with a drop of blood: Yours that is.
- Hold the Talisman, and wrap it in the appropriate coloured silk, Place it upon your person.
- Banish and clear with the Lesser Banishing of the Pentagram. Only do so when the Talisman is out of the way.

NB: Talismans must be charged such that the baser aspect is bound (Bind) and the Higher aspect is magnified.

## Planetary Talismans

A magick square is a square of numbers where each horizontal line, vertical line and diagonal add up to the same number. The square for a planet has sides the length of the number usually attributed to the planet, such as 3 for Saturn, 4 for Jupiter, etc. When using magick squares to form a sigil, a word to represent the desired intent should be formulated. Traditionally Hebrew is often used, but English (or any other language you desire) works just as well, and is the language concentrated on here as it is our mother tongue. Each letter has attributed to it a number between 1-9. The word can then be seen as a list of numbers between 1-9, e.g. Wisdom would be 5,9,1,4,6,4. The first letter is chosen as the starting point on the appropriate planetary kamea, marked with a small circle and a straight line drawn to the next number on the square, onto the next, and so on until the last letter is reached. The figure drawn then represents the word as a sigil to be drawn on a talisman.

A, J, S 1 B, K, T 2 C, L, U 3  
 D, M, V 4 E, N, W 5 F, O, X  
 6 G, P, Y 7 H, Q, Z 8 I, R 9

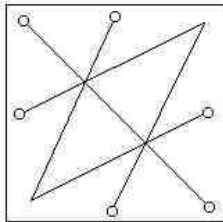
## The Kameas or Magick Squares

### 1. Saturn

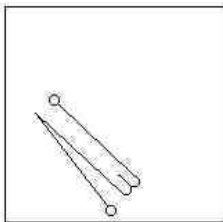
ⴒ

4	9	2
3	5	7
8	1	6

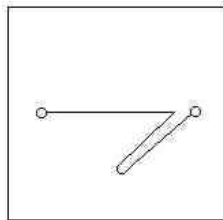
*Kamea*



*Seal*



*Intelligence : Agiel*



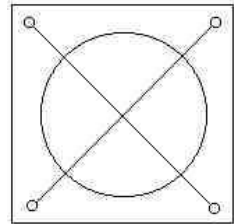
*Spirit : Zazel*

### 2. Jupiter

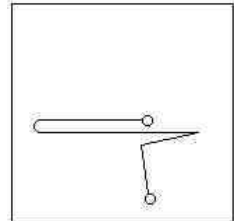
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4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

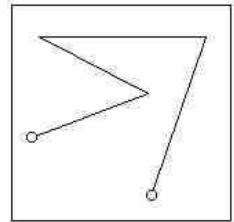
*Kamea*



*Seal*



*Intelligence : Yahphiel*



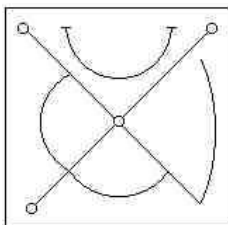
*Spirit : Hismael*

3. Mars

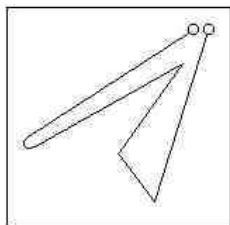


11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

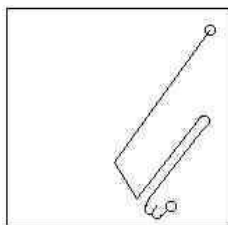
*Kamea*



*Seal*



*Intelligence : Graphiel*



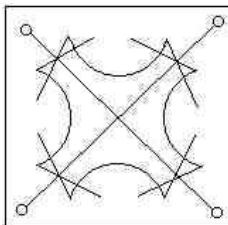
*Spirit : Bartzabel*

4. Sol

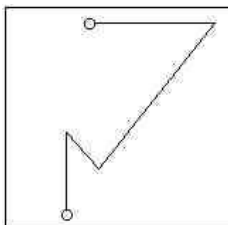


6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

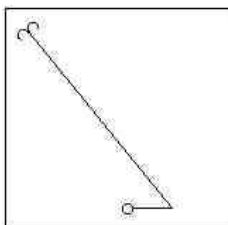
*Kamea*



*Seal*



*Intelligence: Nakhiel*



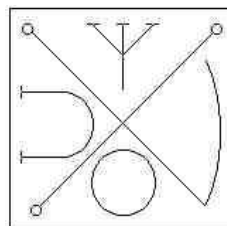
*Spirit : Sorath*

5. Venus

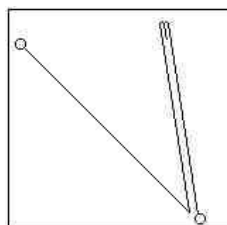


22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

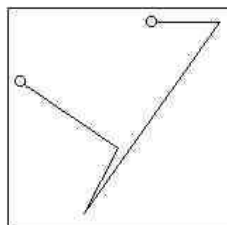
*Kamea*



*Seal*



*Intelligence : Hagiël*



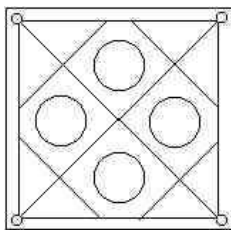
*Spirit : Kedemal*

6. Mercury

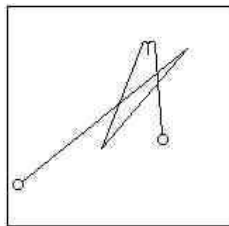


8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	48	19	18	45
32	34	35	29	25	38	39	28
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

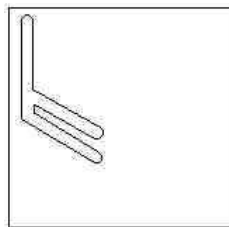
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*Seal*



*Intelligence: Tiriel*



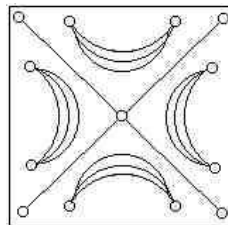
*Spirit: Taphthartharath*

7. Luna

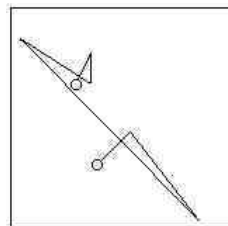


37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

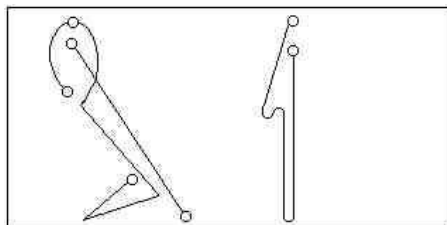
*Kamea*



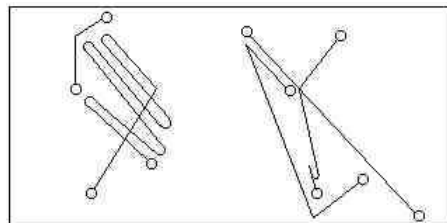
*Seal*



*Intelligence: Chashmodai*



*Spirit of Spirits :  
Shad-Barshehemoth Ha-Sharhathan*



*Intelligence of Intelligences : Malkah Be-Tharshisim Ve-Ad-  
Ruachoth Shechalim*

- The sigil of action is formed by the numerical values of the letters in the statement of intent .
- Each has a seal constructed by following the order of the numbers to form the signacular.
- When using the magick square, employ the sigil of the spirit for Black Work, and the Sigil of the Intelligence of all other work.
- The symbol of the planet to planets would also be upon the Talisman .
- By preference the Sigil of the Deity or Archangel attributed to that Planet would also be upon the Talisman.

### Shape and colouring

Saturn

*Colour:* Black  
*Number of Sides:* 3  
*Colour for Lettering:* Black/White  
*Metal:* Lead  
*Day:* Saturday

Jupiter

*Colour:* Blue  
*Number of Sides:* 4  
*Colour for Lettering:* Black/Orange  
*Metal:* Tin  
*Day:* Thursday

Mars

*Colour:* Red  
*Number of Sides:* 5  
*Colour for Lettering:* Black/Green  
*Metal:* Iron  
*Day:* Tuesday

Sun

*Colour:* Gold  
*Number of Sides:* 6  
*Colour for Lettering:* Black/Purple  
*Metal:* Gold  
*Day:* Sunday

Venus

*Colour:* Green  
*Number of Sides:* 7  
*Colour for Lettering:* Black/Red  
*Metal:* Copper  
*Day:* Friday

Mercury

*Colour:* Orange  
*Number of Sides:* 8  
*Colour for Lettering:* Black/Blue  
*Metal:* Mercury/Aluminium  
*Day:* Wednesday

Moon

*Colour:* Purple  
*Number of Sides:* 9  
*Colour for Lettering:* Black/Yellow  
*Metal:* Silver  
*Day:* Monday

Earth

*Colour:* Citrine, Olive, Black, White  
*Number of Sides:* Square or 10  
*Colour for Lettering:* Russet, Black  
*Metal:* Zinc

### Timing of Hours, Days, Months and Moons

Planetary Hour:

Determine Sunrise, and sunset times. From sunrise to sunset are Hours of the day. Thus these hours are to split into twelve equal increments, and each is a planetary hour. The first being that name of the day. i.e. the first hour of day for Saturday is the Hour of Saturn and the next being Jupiter, Mars, Sun, Venus, Mercury Moon. So some will repeat themselves. The Same works for the night until sunrise of the next day

### Consecration of a Planetary Talisman

Lesser Banishing of the Pentagram  
 (Cleanse all Elemental Energies)

Lesser Banishing of the Hexagram  
 (Cleanse all Planetary energies)

Construct the Talisman. Draw the sigils upon the Base, chanting the intent as you go.

Charge up using the Middle Pillar or appropriate exercise.

Greater Invoking of the Hexagram - use colours of the Kings Scale (Atziluth) for Deities - use the Queens Scale of colours for Archangels (Briah)

Vibrate the Divine or Archangelic name of that Planet, visualise the correct colour beaming into the talisman or the Archangel standing upon it, then merging with it.

In the case of Multiple Energies, continue with the next Greater Invoking Hexagram and so on.

Join the Planetary sigils with the Hebrew letters of the paths between the Sefhira relative to the Planets concerned. Check colour and positioning of the letters as they correspond on the Tree of Life.

Seal the intent with a drop of your blood.

Wrap the Talisman in the appropriate coloured silk, place it upon your person and banish.

Lesser Banishing of the Hexagram

Lesser Banishing of the Pentagram

Relax and have a Pot Noodle.

## **Wiccan Consecration of a Talisman**

Construction and Ritual As per your will and the strictures laid down. It should be constructed at the correct time and day, at the waxing of the moon, then Consecrated either then or seven days later.

- Purify and Banish
- Cast Circle
- Invoke Elements
- Invoke Lord and Lady
- Construct the Talisman whilst chanting the intent or a word that typifies the intent. Visualise a ball of light forming above the construction and getting brighter as you chant.

- Place the Talisman upon the silk covered pantacle (A correct colour of silk). Visualise a ball of light above the talisman.
- Statement of intent.
- Consecrate with the four elements:  
Consecrate this talisman with Air to the end that it may (Statement of intent), and do the same for all elements.
- Visualise the ball of light getting smaller and brighter, more compact. (NB: For Air, breathe upon the item and use incense for fire, as a candle will set fire to the Talisman.)
- Continue to raise Power though chanting, or other means appropriate.
- Channel the energy and Infuse the item with the power.
- Seal the Talisman by bringing down the ball into the item (and therefore the fifth element Akasha), and say: link this Talisman with my life to the end that it may (Statement of intent).
- Then anoint it with a drop of your blood so that it is a part of you.
- Wrap the talisman in the silk. Place it upon your person.
- Banish and close
- Forget about it for now but follow up results in your diary much later.

NB: Ensure that because this is a Wiccan Ritual, that Lord and Lady are honoured by their sigils upon the talisman. This is particularly true if you assume god form during this ritual.

For emergencies: Use either the middle pillar, or the Tree Meditation, and work by induction when holding the talisman in your hand.

One last point. If constructing a talisman for someone, ensure that some of the work is done by them. For example, send the individual off on a quest to find some thing



that the talisman will need to be made, preferably something difficult to physically obtain and only obtainable by effort and not monetary means.

*References:*

*Tanith, Amergin, Pug, Ariadne, Lupus (F.O.I.: 94-5)*

*Techniques of High Magick: King/Skinner.*

*Incense Oils and Brews: Cunningham*

*Magick: Book IV (94 edition) Crowley.*

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VISA WELCOME



## Shamancki

To my sisters Amanita and Belladonna and their consorts, greetings!

Glorious is the day that the young Shamancki are brought before our supreme and awful Goddess and initiated into the Mysteries of the Tribe! Grateful is the Consort who survives the day!

My heart was gladdened sisters, near on to rupturing, when I saw the numbers assembled for the rite, sufficient that even a few must survive, for the Terrible One suffers not the unprepared to live. To stand again on sacred ground and breathe in the heady scent of our strong and hardy sisters. Happy indeed are those who remain true to the old ways.

Happy was I, at the end of the day, when we could count on one hand those Shamancki who true of heart, had survived the ordeal. Impressed I was at those Consorts who displayed an appropriate combination of humility and cunning in their choice of offering. Such sweet stuff must always be acceptable to She of the Glowing Gums, and to all Shamancki as it must hasten that day that brings the most fearsome of all trials, the Rite of White Fang!

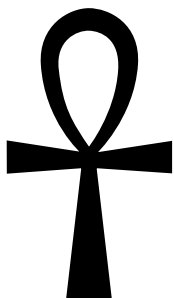
My spirit did soar sisters, as the newly initiated Shamancki picked up their clubs and proclaimed their true names! Honoured I was to have the role, in this most ancient of our traditions, of bestowing the token of initiation on the accepted sisters and consorts. I look forward to the continued increase of our tribe, to the satisfying "thwock" of my club against the hide of a would be consort, and to hearing our ancient song reverberate amongst the mountain valleys.

I must give you thanks Amanita Raptor, for your gift of the new club. I had felt sadly incomplete since my old one broke upon the head of a most excitable consort. (Too much firewater I suspect sister, but he hunts well!).

Dread sisters, I leave you with this thought: unhappy must be the consort who has more teeth than his Shamancki!

Yours awfully

Aconita Pythia



From the Founder and Original Editor of Magic Pentacle

# the Ankh

© 1998, Boucca Wicca.

The Ankh the official publication of Boucca [Paganism & Wicca], continuing in the egregore of the Society of Guardians and Where Ra

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Boucca Wicca [www.geocities.com/Athens/Oracle/4685](http://www.geocities.com/Athens/Oracle/4685) Email: [boucca@mailcity.com](mailto:boucca@mailcity.com)  
Issue 1 • Autumn S. Hemisphere 1998

## ***THANKS to Circlemaster***

Boucca Wicca extends its thanks and appreciation to Craig and the team for the opportunity to place this insert within Circlemaster. So again a big thank you Circlemaster, I hope that your goodwill will benefit all parties concerned and that this insert will be of positive benefit to the Pagan community.

## ***Boucca Paganism for a New World***

Boucca Wicca is currently in its infancy, it began for me as a revelation from my first teacher of the Craft, Angela M. who initiated me into Wicca from her rather individual Scottish perspective. She taught me about Boucca and only now do I more fully appreciate that the Boucca is in itself a complete system of both magic and paganism. The name Boucca we first used for Moonshee's early coven in Mount Eden, Auckland

City. And later upon moving to Waiheke Island, we re-established the coven and offered magical training in Boucca to other students outside of coven working. With the demise of the Society of Guardians, Boucca Wicca now continues the egregore of the Guardians, emphasizing the Great Work of Raising All Life to Full Awareness as Guardians of the Biosphere. The only difference is that Boucca Wicca takes a more pagan, Mother orientated approach to the Great Work; whereas the old Society of Guardians being a magical order, placed its emphasis on the Qabalah. Today the Regent of Boucca Wicca continues primarily as a training order. Accepting students, training and initiating those persons into the Boucca Craft of Wicca. Boucca has members/initiates scattered throughout New Zealand, some of whom have their own circles and covens continuing in the Boucca Tradition.

Boucca Wicca is Craft based and its initiations are only provided to those who do their time on a personal basis. However Boucca is much larger than simply the Craft

*Boucca is about Life. It is about Living and all that Life encompasses.*

Yes, Boucca is about Life. It is about living and all that life encompasses. Many Pagans realise that Wicca has always strived to have a close relationship with nature. And yes, Nature and Life are the most important loves that the Boucca Pagan clings to. Boucca Paganism is a religion which helps us, the average John Doe on the street, find our Way to Life. The Way to Life is not to escape this reality. But rather accept in full our reality, our life, with more joy. In Boucca we do not seek to save ourselves from death, nor do we seek escapism from our world and sun. We do not trust in any promise of a heaven out-there or a thereafter. Rather Boucca binds us to Life, the Earth, Yes the Great Wheel of Life itself. And on this wheel of seasons within life after life we rejoice in the wheel. Boucca stressed that we 'Know Joy Here and Now' that we 'Know Love Here and Now' that we 'Know Compassion and Kindness Here and Now' Today is what is important, the eternity is today, our tomorrow cannot hope for a rescue from our lost Sky Father of long ago. Our tomorrow is based on what we do today, the goodness and love we sow today will manifest three-fold, ten-fold and one-hundred fold. This is what Boucca stresses.

*Boucca is the Path to the Mother.*

The Christian scriptures tell us that Jesus said 'I am the way the truth and the life, and no man goes to the Father except by me'. Boucca does not negate this, we simply say to those who hear the Pagan call; that Boucca is the Path to the Mother. We do not seek to go to the Father. To the Sky Father goes his own

and to the Earth Mother Hers. Boucca is Life, Love and Light, and its system of Wicca leads us to the Mother.

Today a growing number of people are seeing this division beginning to occur. We hear the voice of and songs of the poets. We hear and see the storytellers tell tales of how the world is separating between those who look towards the technology of the stars; and those who are humble and look towards nature. Boucca Pagans accept the humble way. Yes we are simple in truth, and our intention is to achieve an oneness with the Earth and all life. This to the Boucca Pagan will be achieved via a supernatural evolution. Perhaps taking place naturally over many millennium, but gods we will become.

For today the Boucca Pagan works towards the healing of our planet and the re-creation of the garden of Eden on this Earth. Except when this is achieved we will not be ignorant nor little children. For we would have obtained knowledge, knowing right from wrong, knowing life from death. Patiently we work to save and heal this planet, protecting Her and her children from destruction that offers short term gain within the monetary illusion that humanity's greed has itself created. And yes, this is the case today as we experience greed and the destruction of life on our Earth. A time will come when the great divide will occur and we, the unobtrusive, will inherit the earth once more. For we are the Guardians of Grace and the caretakers of the Biosphere. If your work is one with Boucca you probably are a Boucca Pagan, but simply have never known a name for your love.

*Jean de Cabillis  
Regent Boucca Wicca*

## **Whare Ra**

*“Remember that things Divine,  
are not attained by the body alone,  
for only those who are lightly armed can attain the Summit.”*

‘the Ankh’ will be holding within it’s pages various Frater Fiat Lux, Whare Ra lecture notes and essays within it’s Whare Ra Section. The Whare Ra temple was founded in 1912 by Dr Felkin in conjunction with Dr. Wynn Westcott. Before coming to New Zealand Dr Felkin was the Chief of the London Temple. Dr Felkin moved to New Zealand under the guidance and direction of one of the Secret Chiefs that he was in contact with. Frater Fiat Lux was initiated into the New Zealand branch of the Golden Dawn, the Whare Ra Temple in 1936.

Frater Fiat Lux entered the Darkness in faith and hope and worked diligently for 25 years, following many a blind alley before being able to see and know those Inner Experiences which are not lawful to utter. Having worked right through the Entire System, he eventually came to hold the position of Examiner (Demonstrator) for all candidates to the advancement into higher degrees of the Whare Ra temple. I believe that Frater Fiat Lux may have also been the Temple Chief for a short time.

Having gone through the complete system and having attained the higher Third Order grades, Frater Fiat Lux, become increasingly drawn towards mysticism. As he became more inclined towards mysticism within his personal practice, Frater Fiat Lux realized truths that were not easily accepted by the

conventional teachings of the Golden Dawn. For as an accomplish adept, Frater Fiat Lux had crossed the Abyss and became in contact with the Higher Knowledge. As expected, these realisations were passed on in the form of non-orthodox teachings to his students. Unfortunately these insights were not accepted by the conservative members of the order and hence Frater Fiat Lux resigned his position as Chief Examiner.

Towards the end of his life Frater Fiat Lux met Jean de Cabilis an occultist of the Society of Guardians. The two quickly connected and established a friendship which lasted until his death in 1993. During this period of approximately four years, Frater Fiat Lux had regular instructional meetings with Jean de Cabilis concerning the mysticism and teachings of the Whare Ra Golden Dawn.

The material to be offered within ‘the Ankh’ are either Frater Fiat Lux ‘Whare Ra’ lecture notes passed onto Jean de Cabilis, or the result of personal note taking and correspondence. Many of Frater Fiat Lux Whare Ra teachings are incorporated into Boucca Wicca. It is hoped that these writings will assist the seeker on the road of the Shining Light of Dawn, as such (s)he will come to know the spiritually progressive impulse of Ageless Wisdom.

*Jean de Cabilis*

## ***The Letter Yod. Yod. Potential Existence.***



*From the Frater Fiat Lux 'Whare Ra' Lecture notes,  
as edited By Jean de Cabilis*

Yodh also spelt Yod. Yod is the simplest and most potent letter of the Hebrew Alphabet. It is the root of all the Letters. It is the first letter of the ineffable Name "I H V H" which none can speak. Yet it is this name which says all things concerning creation when properly understood.

With SIX exceptions, Hebrew letters are written as in a great square divided by a cross into four lesser squares. The letters are read from right to left. As the Point of Origin, Yod is written in the top of top right lesser square; the least in size of all letters. The English spelling Yod indicates that it may be spoken as I, J, or Y. As a word Yod consists of two letters 'ID' or 'YD' meaning the hand. The hand being held up creatively, as distinct from the succeeding letter 'Kaph' which is the Hand Cupped to Receive; or Fist which is closed to retain and grasp.

In English Yod is the letter I, which carries much the some significance as the glyph. Yod is also transliterated as J as in 'Joshuah'. Yod is the 10<sup>th</sup> letter, and has the magical value of 10; being the renewal of the digital sequence, and bearing a deeply significant relationship with the first letter Aleph.

As Noah is the tenth from Adam. They both share the infinity of new beginnings. In the Bible the word Yod is translated by some 74 words in our language, which

suggests an extremely abstract concept of the letter even when modified by the second letter D in YD. All the words are used so far in this tribute to Yod, are nevertheless they are but pointers towards the core of its true significance.

Yod is phallic in symbolism, as the Primal Creative Urge. The Fire that pieces the darkness, and that at which being the origin of the universe has no origin, yet precipitates darkness and existence. Yod is the seed of the Father, the primal Point from which each and every thing is caused to exist. The Central Point of that circle whose centre is everywhere and whose circumference is nowhere. Potential Existence, that which is not, yet has the capacity to exist in any manner whatever, regardless of dimension or time In-finite. Yod occupies every point in infinity of space, time, mood, caprice, idea or motion. Yod relative to nothing, Zero, it is the One Thing, 1, hence 10, being related to all things, sharing a secret with Aleph, and renewing all being from within itself. The Centre which emanates All.

In its symbolism we have met the creator of the mystical Hebrew Alphabet. In humility Yod stands not at the beginning but tucked ten letters later in a series of 22. Five of which change both form and meaning when they appear at the end of a word, making a total of 27 signs in all.

Of the 22, one letter extends above the top of the great square and one dips below it. In essence each letter suggests an activity rather than an object. While the final form of the five letters which change, as the finals suggest the activity accomplished.

However the essence of each letter is extremely abstract and only with practice and heightened insight can one approach the concept that it evokes. Two letters form a root-word, which is rather more accessible to our finite minds. As usually

it takes three letters to convey a root or radical idea. A 'root' word is always an activity or a verb. From the radical verb all other parts of speech are derived. But the Radix of all words is the Letter Yod.

The correspondences of Yod symbolises Motive, the underlying cause of every action, the Will, FIRE.

Yod is Potential Manifestation, Eternity, Duration. Yod created hand or even closed fist. Yod is attributed to Virgo and the Dedicated One amongst the Tarot.

---

## ***The Community of Guardians***

*"..at an epoch when the sanctuary has been devastated and has fallen into ruins, because its key has been thrown over the hedge to the profit of no-one, I have deemed it my duty to pick up that key,.."*

As many within the Occult Community know, there have been a few problems with the 'Society of Guardians' and that the temple the 'Sanctuary of Angels' is no more.

Regrettably a lifetime of magical effort in building up the sanctuary at Mount Eden was demolished. The sanctuary was left devastated by the destroyer, and is now no more.

Sadly, we do perceive 'Marks of Black Magic' upon the one who was most loved. He who knew the High Altar and who was given the responsibility of care and leadership of the Guardians.

We teach that anyone who destroys or

causes separation is not on the Path.

Rather such persons lean towards darkness and know not the Light.

We teach Community and not separation. The Guardians build, we do not destroy. These are amongst the fundamental principles of being a Guardian.

The 'Community of Guardians' will not help increase the Darkness. Rather we take strength in doing what is right ever moving towards the Light, Life and Love. Should 'He' be reading this, we request the return of the "Seal of the Guardians" and other tools to the Regent Boucca Wicca. And that 'He' submit himself to us for healing.

Other Guardians should also contact us for communion.

Cooperation  
Compassion  
Communion



# Witch Identification Guide

Catherine

*Yes, it's the next instalment of the Witch Identification Guide. You may indeed wonder what on earth these two types have in common. The secret is that they are often mirror images of each other, and, in fact, share certain basic personality traits. The other not-so-secret is that certain members of these groups have a tendency to end up in intimate relationships with people from the other group. And if you're a Faery's best friend, you will already know all about the second secret.*



## Faeries

Faeries may actually identify as Ceremonials, Alexandrians, Traditionalists or all manner of other things, however they are easily discernible by a certain, inimitable Faery style. That style can be defined in three words; shiny, floaty and romantic. If that sounds rather stereotypically feminine, well there may be something in that. All the categories of Witches in this guide can be either female or male, but in practice, some of the groups tend toward one gender or the other. And the fact is that a hefty percentage of Faeries are female, although I have met male

Faeries, including, yes, *heterosexual* male Faeries. Truly, Witches transcend all the boundaries of the workaday world, isn't it wonderful?

The first thing you'll notice about the typical Faery is the glitter. No, it's not fairy dust, it's caused by the silver jewellery, crystals, and prismatic stickers. Faeries are like magpies, they love shiny stuff. On special occasions the more flamboyant will wear clothes with lots of sequins or metallic embroidery, and may put glitter gel in their hair or on their faces. Go into a Faery's home and you will see crystals all over the place, cut glass pendants hanging in the windows, prismatic mobiles, vases filled with multicoloured clear glass marbles and lots of decorative bottles. Romantic impulses will also cause many Faeries to invest heavily in unicorn figurines and little pewter statuettes of wizards and dragons.

When it comes to clothing, Faeries *love* shawls and scarves, anything that will float and flap about. They also tend to have a weakness for pseudo-Medieval or Romantic Peasant clothes. Gathered shirts, laced bodices, flowing skirts, tight black trousers and cloaks, are all perennial Faery

favourites. The floatiness is not limited to the actual clothes; Faeries tend to move in a manner uninhibited by gravity. Although they don't so much glide ethereally, as bounce. Faery body-language, like the rest of their personalities, is enthusiastic to say the least. They use their hands when talking, love dancing and hug a lot.

The hall-marks of the Faery nature are passion and optimism. Faeries believe in their heart of hearts, that no matter how awful things seem, there must be a happy ending eventually. Although there does exist a sub-group of Gothic, or Heavy Romantic, Faeries, who wallow in the weepiest movies and books they can find. Their passion about things, any things, mean that there are rarely half-measures for Faeries. They tend to be all or nothing people. This combination, of passion, romance and boundless optimism and enthusiasm, means that Faeries are often creatures of emotional impulse, frequently inclined to making life-changing decisions on a moment's whim. This impulsiveness can range from mildly exasperating but adorable, to infuriating and borderline certifiable. And while Faeries usually have more love affairs than the average Witch, the downside is that they have more break-ups as well.

In matters of magic and spirituality, it might be thought that Faeries would tend towards a highly spontaneous and unstructured practice. In fact they are often strongly drawn to Ceremonialism, and are likely to enjoy Gardnerian/Alexandrian practices. This is partly because of all the pretty stuff that Ceremonials get to use, and partly because of the high romantic image of Ceremonial magic. Faeries love all those over-blown late Victorian fantasy paintings of sorceresses, priestesses and Morgan le Fay, and will often expend considerable time and energy on perfecting their own image as a mysterious, powerful, and, above

all, *romantic*, Priestess or Magician. However, the Faery tendency to change focus rapidly and without warning normally makes them unsuitable for the more rigorous forms of Ceremonial magic.

#### *Good Points:*

Faeries are fun to have around. Their enthusiasm is infectious, and they're often born entertainers; even if the entertainment consists of the latest instalment of their love-life. They can be depended on to liven up most occasions and are usually game for anything. A Faery will not hang back during the ritual dancing. When teamed up with a Ceremonial, the Faery love of romance, drama and nice accessories can produce some wonderful rituals.

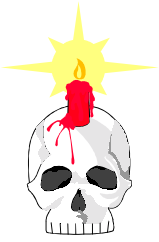
#### *Bad Points:*

More pedestrian and consistent people can find Faeries highly irritating. They can find Faeries especially irritating after the fifth change of mind, or the third request to use the spare bedroom because yet another romance has bit the dust in spectacular fashion. It must also be pointed out that Faeries have a regrettable tendency to fall for Darksiders/Lefthanders (see below). It may just be the attraction of opposites, it may be because most Darksiders are as desperately romantic, in a black, gloomy way, as the most sparkly Faery, or it may just be the universal tendency of many otherwise sensible women, and men, to find Bastards (or Bitches) irresistibly attractive. Whatever, it's bad news for the Faery's close friends, and anyone else within range.

#### *Appropriate Birthday Present:*

There are a lot of possibilities; shawls, pewter figurines, glass vases, wind-chimes, framed reproductions of late Victorian paintings etc, etc. However, you can't go wrong with crystals. A true Faery never has enough crystals.





## Left-Handers/Darksiders

What happens to Faeries that turn bad? They become Darksiders. (Some people dislike the traditional terms “left-hand”, or “left-hand path”, on the grounds that they discriminate against people who are physically left-handed, but morally unobjectionable). Sooner or later everyone gets whacked around the head by life, no matter how optimistic and loving they are. Highly romantic people take the blows harder than others. Such sensitive souls have three basic choices to deal with the situation: they can take a deep breath and carry on just being as optimistic and romantic as they can manage, they can do a compromise with the world, settle down and stabilize a little and turn into ordinary people, or they can swing right over to the opposite pole and become darkside types.

The majority of Darksiders are fairly harmless. They are disappointed romantics who can't bear to be ordinary, and who fling themselves into the dark glamour of satanism, chaos magic, or other variants, in exactly the same way that some sensitive teenagers dye their hair black, write awful poetry and listen to music with wrist-slashing lyrics. Like the teenagers, quite a lot of Darksiders will grow out of it eventually. The only damage they will do will be to themselves, in encouraging their own depressive tendencies. Some of them may meddle with magic that they can't control, and create a certain amount of psychic chaos, which usually scares them silly and causes a rapid re-think of their practices. They tend to be dualistic thinkers, often from strong Christian

religious backgrounds, and if they can't, or don't want to, be good, the only other path they can see is being very, very bad. The most objectionable thing about most of them is their belief that, having experienced rosy romanticism and black despair, they have encountered the whole range of life and can claim a superior level of experience over poor, ordinary people. They are wrong, of course, since 95% of Life consists of making one's way through the middle ground that these extremist souls have overshot.

For these people, the image is everything. They can usually be recognized by a fondness for black and 'upside-down' pentacles. A good general rule of thumb is, the more advertising the less dangerous they actually are.

Some Darksiders have a serious philosophical commitment to their path. The philosophy is usually a libertarian combination of Nietzsche and Ayn Rand, and, for some, the occasional dash of Hitler. Such people are, again, usually harmless, unless they decide to run for political office. For those witches who enjoy theoretical debate, and can take the knocks, philosophical Darksiders provide good value for money once you get them going. The main problem with these Darksiders is a tendency to overdose on the elitist aspects of their idols and to develop an obnoxious, and completely unwarranted, air of personal superiority.

Then there are the genuinely dangerous Darksiders. I am not even going to attempt the issue of people with serious mental or personality disorders who get involved in the Craft. It must also be accepted that even in the most respectable coven it is possible to find witches who are manipulative, power-hungry, amoral, socially irresponsible, or politically incorrect. Everybody is capable of doing nasty things. The difference with dangerous Darksiders

is that they make a lifestyle out of it. The other difference is that they will use magical and psychic techniques to achieve nastiness. A witch who dislikes someone who is more materially successful, but who is otherwise harmless and pleasant, is only human. A witch who spreads malicious gossip about that person is being nasty and immoral, but hopefully it's only a temporary derangement. A witch who sets about burning black candles, with the fervent wish that the other person lose their job, has jumped the fence. And if the malicious gossip and nasty thoughts become a habit, directed any anyone else who upsets them, or gets in their way, then they've at least climbed the fence.

This sort of Darksider is usually a witch with a grudge. They tend to be people who believe that life has been unfair to them in some way, and that they are entitled to use extreme methods to catch up, or to protect themselves from perceived threats. And they tend to see threats everywhere. Unfortunately, they are often quite harmless looking, even charming people. The really dangerous ones are very charming, since one of their favourite extreme catch-up methods is the emotional and psychic exploitation of others, which some of the victims call vampirism. The signs to watch out for are: any otherwise charming person who spends rather a lot of time talking about the awful things life has done to them, especially if you don't really know them well enough to expect intimate confidences. Any person who seems to be really interested in you as a person, but has an inexplicable way of making you feel bad, inadequate or exhausted whenever you're with them. Anyone who keeps quoting variations of the phrases "If you can't curse, you can't heal", and "You're entitled to protect yourself". Anyone who is obsessed with psychic attack and is convinced that others

are conspiring against them, and anyone who talks about, or does, use magical or psychic methods to 'get even', or to control people who are not actually direct threats to them.

Darksiders are often drawn to Faeries, just as Faeries are often drawn to them. Sometimes it's just opposites attracting, sometimes they like having someone around to highlight their own image by comparison. Sometimes the two parties get caught in the High Romantic role-playing of the doomed Byronic anti-hero and the sweet, innocent maiden; which could be a lot of fun in small doses, but not if it takes over your life. Then there are the Darksiders who see a Faery as, basically, the perfect psychic (or financial) meal on the hoof, vulnerable, optimistic and inclined to believe that they can reform anyone if they love them hard enough. Sorry, you can't.

#### *Good Points:*

Well, they give the rest of us something to gossip about. Seriously, the romantics gone sour, and the philosophical types serve a useful function in the wiccan community by playing devil's advocate and giving other witches something to define themselves against. The dangerous ones don't have any good points, except maybe sharpening one's protection and combat skills.

#### *Bad Points:*

Lots, and they like it that way.

#### *Appropriate Birthday Present:*

For the romantics, black candles or a tasteful plaster skull. For the philosophers, book tokens, as long as they are usable at the local second-hand book shop that has the largest haul of bizarre, mouldy paperbacks. For the dangerous ones, if you are in a close enough relationship to consider buying them a gift, then run, don't walk, to the nearest counselling service, pausing only to buy yourself some garlic.

## Review:

# WitchCraft

### Mercury

I have just finished reading the fifth edition of *WitchCraft*. This is the second or third edition of this magazine that I have had opportunity to look at. It has, through a thorough reading, managed to elevate itself from childish drivel to a misplaced effort carried by its commercial drive.

In reading the editorial, Lucy's Letter, I find myself feeling that the lady she protests too much. Obviously, in spite of the fact that every letter to the editor ("Bitch Craft: Witches with attitude") begins with hearty compliments on a magazine well met, there must be a well earned cloud of flak. Lucy finds it necessary to restate the purpose of the magazine and then 'not apologise' for the Hollywood overgloss. The intent, as stated, comes close to being admirable. The execution, well – four-colour printing, use of commercial stock photography and 'contemporary' presentation don't come close to making up for the bland mix of stereotype, low grade information and righteous wrist-slapping.

Extending my generosity to its limits, I find that Lucy and her colleagues probably know a reasonable amount about the subject in hand, and the presentation of their knowledge suggests some practice. Their impression of the target audience, however, shines through in both the major articles and the responses to readers' letters. I am reminded of a little story I was once told – in many words it told of a man who sought to teach a pig to sing, only to find that doing so both wasted his time and annoyed the pig. And so it is clear that this magazine seeks to share the wonders of magic(k) with those who, regardless of how many admonitions as to the seriousness of the path, have little or no potential to pull themselves out of their little puddles of self-interest.

While I must wonder why they place themselves in such a tedious position, I feel some sympathy for the editors in having to politely respond to letters from 'white witches of 25 years standing' (Dear Zeena, 'Switched Witch') who cannot summon sufficient intuition to deal with the great question of Northern/Southern hemisphere circle-casting direction (I do not diminish the significance of the question, nor the validity of asking it, just the qualifications of 'white witch of 25 years standing' and her final plea that she would hate to do anything negative).

Having trudged through the 'letters to...' sections, one understands that the magazine is aimed at the lowest common denominator of the 'wannabe naughty (but oh no I'm absolutely not evil)' sector, but does this necessitate a watering down or confusion of information? I think not. Any article that titles itself "A Complete Guide..." to anything (unless strictly tongue-in-cheek) has to be doomed. An article on 'Orgasm Magic' in a magazine clearly targeted at 'The Craft' set of sub-sixteens has to be straight 'naughtiness'. The wonderful article "Dispel the Myths", which deals with eleven 'serious misconceptions' is a classic – trite and superficial (and don't you love the use of Tarot cards from Crowley's Thoth deck as an illustration just before the article states emphatically that "Witches worship the Goddess in her many incarnations, not a black god.")

Little joys such as the doctrinal piece 'Oath of Witchcraft' can only be considered a

publisher's disclaimer, as it ensures that no reader could possibly be effectual in any way – only a new-ager of the pure white-light persuasion could possibly take this oath seriously. And so it goes on.

*WitchCraft* well earns its place on any teenage girl's bedside table. Its attempts to legitimise itself will be transparent to the serious occultist, and the residue will be nigh useless, except possibly as a reminder that over-popularisation of the occult is as great a potential hazard as keeping it totally in the shadows.

*WitchCraft* is owned by a consortium of major Australian newspaper publishers. While many of the words of the editor, Lucy Cavendish, 'feel good', there is no possible way of knowing whether there is, in fact, any integrity behind them. Assuming that there is, she has her work cut out for her in trying to use a such a commercial vehicle to carry her message. And again, given the market to which such a vehicle appeals, I must ask why she would even bother.

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## My Defiance

Steven (1997e.v.)

*Hate and death!  
The life is running out of me  
Crimson is the blood that is falling unto  
my blessed Mother below  
Glorious once She was  
Glorious again She shall be  
Waning moon above  
Shines upon thy pool of blood that  
I have produced  
Death, may thy ravens hear my call  
Make me dead so that  
the suffering shall cease...  
Life and perseverance make me strong  
that I shall endure  
The hardship that has befallen me  
So that I may rise up – an Iron Fist  
In the face of those that would have em  
trodden under foot  
So that I may be all that I can be  
So that I may be all that they cannot be  
That I may travel the path to Godhood  
In the name of Myself...*

## Untitled

Steven (1997e.v.)

*Oh, sons of Winter's time  
Of latent being  
Of Spring to be  
Lay now the foundations  
Of the Aeon 6  
From wisdom of now  
And from wisdom of what has been  
From past and present the future shall be  
Devoid of stupidity, blindness,  
irresponsibility  
The decay of now comes at the call of man  
He whose blind eyes  
He whose thoughtless hand  
Have spelt out boldly,  
"Doom for every land"...  
Awaken now mighty sons of  
Shadows Path!  
Stand defiant, true, honourable  
A mighty fist we are in the face  
of those who seek  
To crush our Natures, to make us meek  
So stand tall and to our creed be true  
Our goal is the same –  
a new Aeon as this one is through*

# The Associated Darkness Series

Jean de Cabilis

## Part One God Making within Egyptian Magic

Upon the consideration of the Egyptian mysteries in reference to the sephirah Binah of the Qabalahist Tree of life; one cannot help but notice the religious importance that is placed upon the birth of gods, via the majestic womb of the Mother Goddess.

It is common knowledge that the title of Great Mother has been used to refer to a wide range of goddesses across many mythologies and cultures. Yet I find that the spiritual significance of the Great Mother is deeper and more magical within the Egyptian mysteries, than many other cultures.

In the dark-land (another name for Egypt) the goddess Isis was more frequently announced as the Great Mother, than other goddesses. Isis is the Greek name for the Egyptian goddess Aset.

The Western Mystery Tradition has a large part of its institution based in Egyptian magic and mythology. The modern influence of Egyptian ritual within the Western Mystery Tradition is chiefly due to the influences of Dr Westcott, Dr Woodman and MacGregor-Mathers of the Hermetic Order of the Golden Dawn.

The Western Mystery Tradition places Isis upon the sephirah Binah, where the goddess is seated before the veils of Non-Existence as the Cosmic Mother. In Egyptian Mythology it was from here, the veils of Non-Existence, that all form is made manifested. The world Binah within the Qabalahist Tree of Life is the sephirah of Form - from which all the lower

universes emanate down the Tree to the physical worlds.

In the Qabalah of the Western Mysteries, Binah is seen as Isis' dark womb. The dark womb from which all known Light was made manifest. And like all wombs (in the human metaphor), Isis' primordial oceans (or female persona) must first receive the 'Seed of Light' in order become fertilised. Once fertilised by the magician-priest Ptah figure, the process of emanation of life begins down through the lower sephirah. The mother-Binah thus spreads forth her manifested self, extending herself as life descends the tree into the material world.

In the Egyptian mysteries it is the priest-god Ptah who symbolically presents the modern magician or witch, that fertilises the womb of Isis, and is then rewarded by the rank position, as one who may be born as a 'Self Conceived God'.

From these mysteries the baboon Djehuti elevated himself to become the god Thoth. Hence today, many aeons later we speak not of how a baboon becomes a god, but how human man becomes god. And as it was in the day of Thoth, it still is by means of passage out of the Great Mother's womb.

Many traditions speak of the need to be reborn. And none perhaps so strongly as Christianity which was greatly influenced by the Egyptian mysteries through the Coptic traditions. Similarly the second birth, a baptism of water in the mystical sense is the waters of Binah.

The priests of Egyptian magic manifested their power over a long period of time. The

duration of reign for their magical prayers and spells, was approximately four and half thousand years. There the Egyptian spells were primarily oral, 'by the word' they created. Later, Egypt incorporated written magical texts into her religious tradition. These written spells spanned across the later two millenniums - well into 5th century AD. But the magic of Egypt's did not end in the 5th century AD. The magic of Egypt has not weakened over the centuries, but has rather has taken a new form.

In this new Aquarian Age, the form of Egyptian magic has matured. And is now where her spirit resides Not in great temples, but in the hearts of man and women today. This is because there are many old-souls reincarnated in this age, who have originally come from out of Egypt their mother. In all this is essentially a magical work. It's intention to speak directly to the supernatural minds of these Egyptian souls, so that they might recall the ancient light and enter unto the mystic darkness and be reborn as gods of Egypt.

Mystic darkness so called is the womb, as represented by the mysteries as the dark goddess and the world of Binah. The work does represent to the seeker, exploration of the mystic darkness by the priest-magician. The view here being, that by entrance into the goddess's womb, the spirit of the Mother will descend upon her children. And it is in the womb, the great mystic darkness, like space, like universal oceans, the aspirant might travel. For it is her womb that baptises us with her seal and ageless love. It is from here within the world of Binah, that the traveller faces the a great mind, the mind of the magical intelligence of the goddess. This intelligence is spirit by which the Egyptian occultist merges or has communion with.

Communion is an old word much out of fashion; however it is by communion that

we truthfully represent the sharing of egos and personality. Communion with her, is the absorption of the primitive self into higher consciousness. Given this communion, the priest then 'knows' and discovers (or realises) a new insight into the archetypal truths which are normally hidden from those trapped by material existences. The magician who identifies himself as one of Egypt's own, is welcomed by the goddess as a son or daughter. And is strengthened by way of a second birth of her womb like oceans. Like the baptism of John, the second birth opens the Egypt magician to new qualities. These qualities can only be considered godly.

Another notable effect which is often experienced by magicians whom have experienced the Great Womb, is newly founded psychic appreciation.

Ancient knowledge descending upon the magician through the newly opened vessel implanted by the Great Mother as a song from within her womb. These songs of knowledge instructing the laughter of the magicians mind(s) through dreams and inspirations.

Such are the characteristics which are given to us by the Great Mother. They are the distinctive natures provided of her, which we inherit to assist us in our search for truth. The second birth is the birth of Isis in us, or more appropriately the birth of the Mother aspect of the creative spirit in us. Those who receive this second birth partake of the liberation of souls to her children.

*Part 2/5 next edition of Circlecaster.*



# Tarot Magic

## Faith

If you own a Tarot deck you own a powerful magical tool – a Book of Shadows with 78 interchangeable pages. Most people are familiar with the Tarot as an instrument of divination. They might even have used it for path working or dream incubation. But not many realise its potential for spell casting.

A spell is like a recipe. First you decide what you want to bake. Then you assemble the ingredients. You put them together in the correct order, stir, bake – then enjoy the fruits of your labours. So what is the ‘recipe’ for Tarot magic?

In magic, as in life, it is deciding what to

bake that is the key to a successful outcome. A recipe for fruitcake will not produce pavlova no matter how hard you try. We need to determine *exactly* what it is we wish to achieve. The Chinese have a saying: be careful what you wish for, because you just might get it! It is the same with magic.

Having decided what it is we need, we then choose Tarot cards that are appropriate to the goal. Let us say that I need to get fit for the sake of my health. (See Leo, I did read your article). What cards might I choose that would define the problem, then represent achieving

my goal successfully? In my case, the Nine of Cups reversed (self-indulgent behaviour) would be an obvious place to start. Add to this the Five of Wands (a vicious circle that needs to be broken). Then perhaps the World Card, picturing me reaching my healthy target.

Having decided upon the appropriate ingredients (and I stress that this is a *personal* choice since everyone interprets the cards differently) I then decide on the method. I might place the first two cards, partly overlapping, to represent the problem. Then I would place the third card across the top (overcoming the problem and achieving a successful outcome).

Since I am also a fan of candle magic, I might decide to burn a green candle (good health and the excess pounds melting away), and I might decide to begin on a Wednesday (for self-improvement and breaking bad habits) during the waxing moon (for increasing vitality). I might also decide to use the top of the refrigerator as a temporary altar, for obvious reasons!

Once I had completed my ritual, incorporating other elements I deemed to be appropriate (in particular, a visualisation of a successful outcome) I would probably choose to leave the spell set up, and 'refresh' it by lighting the candle every night for a week, followed by weekly repetitions until I had attained my goal.

I offer this quite simplistic example in the hope that it will inspire others to start experimenting with Tarot magic – a means of focusing energies that are almost limitless. For those who wish to explore the topic further I recommend *Tarot Spells* by Janina Renee (Llewellyn, 1996). *To Ride a Silver Broomstick* by Silver Ravenwolf (Llewellyn, 1996) is an excellent handbook for those who are

not sure how to go about developing their own rituals.

A slightly different use of Tarot magic involves magically manipulating a reading. Let us say you have been doing a reading for yourself, and you don't like the outcome that is indicated. (If you are doing the reading for someone else, you can help guide them through the same process that I describe here – they might need a bit of assistance if they are unfamiliar with the cards). How can you change a reading? Magic!

Look very carefully and honestly at the cards which lead up to the undesirable conclusion. What is causing the end result that you wish to avoid? Having honestly examined the causes, which cards in the deck represent a way to overcome the obstacles? Place the cards that represent the solutions in the appropriate places. Finally, select a card which represents a more desirable outcome and place it in the end position.

Mary K. Greer calls this "the Breakthrough Process", which she describes in some detail in *Tarot Mirrors: reflections of personal meaning*, (Newcastle, 1988). As a result of using this process the querant develops an affirmation to help ensure that the momentum of the reading is carried through into everyday life. She reinforces the affirmation by using magical aromatherapy, as described in her book *The Essence of Magic: Tarot, Ritual and Aromatherapy* (Newcastle, 1993). Rachel Pollack has a similar approach.

So look again at that Tarot pack, gathering dust in a corner. You have a powerful magical instrument at your fingertips, just waiting for you to use it to explore new pathways.

Safe journeyings!



# The Ankh, an ancient pre-Egyptian symbol of Rebirth

by Jean de Cabillis

.. and an amulet is to be bound to the body of him who has the vessel to cause the magic to work quickly.

The Ankh, which is also known as the Egyptian Cross or the Crux Ansata, is generally a hieroglyphic resembling a cross with a loop attached upon it. The ankh is primarily an ancient Egyptian hieroglyph signifying "Life" or more correctly the process of which, by union that the Life is manifest. The Latin name for the ankh is the Crux Ansata meaning 'Cross Handle-Shaped', which shape it featured to the Romans. As a symbol of eternal life the ankh is frequently associated within Egyptian religious culture, however the ankh is historically of non-Egyptian origin, first appearing on Phoenician pottery.

To understand the ankh, it is necessary to know something about it's history in relation to the development of writing. There is some etymological opinion that the ankh is derived from the root hieroglyphic 'Sandal Strap' being some similarity in both Egyptian words. The transliteration of the hieroglyph sign ankh is 'nh-', which I believe is common to both sandal strap and the ankh. Etymology basically is the study of a word's origins and its derivations. Another suggested origin of ankh is 'Penis Sheath' which has some creditability for me, upon philosophical reflection into the mysteries of the ankh.

The origin of the ankh, however I believe that it is likely a religious

symbol, borrowed from the Phoenicians by the Egyptians. Interestingly, the early Phoenician linear, the Moabite, the Hebrew Ostraca and the early Aramaic letter 'Qof' bears some resemblance to the ankh. And worth contemplation is that within Western Mystery Tradition, 'Qof' corresponds astrologically with Pisces which signifies the Great Mother. If it is true that the ankh is from the Byblian Phoenician, then the mystery of the ankh becomes even more puzzling, as it is a rare example of reverse borrowing between the Egyptians and the Phoenicians. I have said reverse borrowing as half of the Semitic alphabet is Egyptian based or borrowed. This is because the Semitic alphabets, such as Hebrew is historically derived from the Phoenician signs. The early Phoenicians took and developed half of their alphabet from the Protosinaitic, which in turn was taken from the early Egyptian. The first Egyptian hieroglyphs appeared slightly earlier than c 3000 BC. during the Archaic Egyptian period - these simple images arranged together to provide messages. However the first pictographic written language (Sumerian cuneiform) represented structurally as achieved slightly ahead of the Egyptians by the Mesopotamian scribe-priests.

Another opinion, to which I don't agree, is that the ankh is taken from the 'Tau Cross'. The 'Tau Cross' is historically a sign resembling a X and not a T as some

suggest. The T did not come into usage until after the death of Christ. Tau as a X as first used by the Jewish people, as from the early Hebrew Ostraca letter Tau, is mentioned as a sign in the Old testament. The Prophet Ezekiel in the Book of Ezekiel 9:4 said "Go through the city of Jerusalem and put a TAU '+' on the foreheads of those who grieve and lament over all the detestable things that are done." Later the Tau Cross became popular to early Christians during Greek and Roman time. By now the Tau 'X' has developed into a Tau 'T' shape. However we see that Egyptian Christian monuments I.e. Coptic show the later Tau cross with a circle placed onto - resembling the ankh.

However as I have pointed out, The ankh make it's first appearance during early Phoenician times, and not after the later Tau cross. Secondly the Phoenician 'X' from which the Hebrew Tau comes from is another example of Egyptian borrowing. The Phoenician 'X' is taken from the Protosinaitic '+' which in turn was taken from the Egyptian '+'.

To the Phoenicians the ankh formed an early representation of the goddess Ashtoreth (Greek Astarte) who was the fertility goddess of the cult of sacred prostitutes and is sometimes referred to as 'The Great Harlot'. This one reason as to why the ankh is regarded as having sexual connotations and is often associated with other Egyptian goddesses. The ankh is regarded as a female symbol within some Western Mystery Tradition and is used to represent sexual union of the 'Great Rite' within some Wiccan systems. One reason for this is because the ankh represented the mystical union of Isis and Osiris. To the Egyptian this union was of extreme importance. For the

'Great Rite' of the god Osiris and goddess Isis initiated the annual flooding of the Nile, from which life in Egypt depended. Ceremonially the 'Great Rite' in this aspect of the ankh represents the union of the life-giving elements of Air (male) and Water (female). This is one reason, outside of the Qabalah, why the Golden Dawn tradition places swords as Air and not Fire. Magically the ankh is one of the three creative principles by which life brought forth from the unmanifest. The others creative principles being the Uas (Key of the Nile) and the Djed (The Sacred Pillar or Tree). The ankh as a symbol thus represents the interaction, the tying or knotting or the two elements Air and Water, or the union of the two principles Male and Female, Spirit and Matter. This is why the Great Rite in some Wiccan traditions symbolise this creative union of renewing life, with the ankh placed between the kneeling man and women. I must say here, however, is that the elements are not actually knotted or tied together, it is really communion of the two where the bond is the Neter.

Unfortunately much of the ankh's other Early Dynastic Period symbolism from the cult of Isis and Osiris has been lost. Will the ankh remain the Egyptian secret of the gods, or will these mysteries be rediscovered by today's pagan traditions? Whatever, outside of Isis and Osiris the ankh is frequently seen hanging around the neck of, or being held by many Egyptian deities and Pharaohs - being probably the most powerful symbol of Egypt and for me personally the most powerful symbol of them All.

As we have established the ankh first appears during Phoenician times on

early Babylonian sculpture [c 3000 BC.] we find Babylonian sculpture picturing a goddess, who is raising her hands above her head and holding two ankh's upright - one in each hand. Whatever the ankh's meant to these early people, the ankh was most certainly a symbol of spiritual power and has remained a symbol of the supernatural ever since. As from Babylonia throughout the Middle East, the ankh is not isolated to Egypt alone. It's symbol is found commonly spread from Sardinia (an Island off Italy) in the West to Persia in the Middle East. Tau which means to mark or cross is a symbol of ending, of death where the ankh is 'The Key of Life'. Ask yourself does the mysteries of life, of creative union also contain death? It is the ring attached to the ankh which makes it separate from a symbol of death and transforms it into a symbol of life. The loop at the top of the stem of the ankh represents the eye of the sun god Ra and later Hor (Horus). As both gods were accredited with having Eye of the life giving sun. The ankh is also called the Cross of Horus. This may be because the falcon god Horus was a god of the two powers. His eyes representing both the sun and moon. As the ankh also represents 'union' between the male and female, the title Cross of Horus become clearer when we consider the Sun and Moon to be archetypal representations of male and female.

## Appendix.

The ankh is an abstraction, which may also imply "Breath of Life". In many Egyptian illustrations we find the gods attaching an ankh to mans or the Pharaoh's nose (i.e. Pharaoh as the representative of mankind). This breath of life then was given by the gods to humankind by means of the mystery as revealed by the process of

the ankh. Another meaning of Ankh is: Reincarnation - the ankh represents the process of life, death and rebirth. And I have heard that the ankh is also a Yiddish sign for rebirth, however I have been unable to confirm this in any reference. As a symbol of rebirth the ankh also represents the Key to the gates of Life and Death.

1. As an amulet the ankh is said to lengthen life.
2. Cermonially the ankh can also be used as a wand.
3. The sacred metal for the ankh is the legendary metal Orichalcum. However bronze and gold as metals are good alternatives.

## Footnote.

The author can be found on the internet at [www.geocities.com/Athens/Oracle/4685](http://www.geocities.com/Athens/Oracle/4685) Jean is an occultist and not a scholar.

### MAGICAL WEAPONS TALISMANS FOR THE TEMPLE



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# The Charge of the God

Aleq Grai

**And I stand always at the edge of visions.**

Who Am I ?

Since Kether over flowed, all creatures have lived in my light and died in my shadow. All life holds me in respect, and trembles in my presence as the ground shakes under my hooves. For all know that it is I who keep the balance. For this is my care and charge. In Her beauteous rose and brutal thorn, I care naught for the screams of the dying or the wails of the grieved. This is the balance of nature.

You name me, Herne, Cernunnos, Karnayna, Pan. Yet I have no need of names. You seek to tame me, to geld me, to chain me. And the fearful deny the beast in them that is me. I call unto you; abandon your fear and join me in the rapture of my dance. For I am all that is man. Revel in all of me.

And here is a mystery; that the timid scatter before the Dark Lord that I am. I with the Horns and Hooves Who is Master of Death and Rebirth. For all their struggle and lamentation, they will always return to my embrace.

And of my other face...

Will you praise the Sun King that is me and spurn all others. Will you give due sacrifice to the Lord of Light. Then let me grow in Power, my light ever stronger as it fills and feeds the land. Then let the Land that is She be parched as I drink my fill, drunk on the power and destruction you have wrought. Nay! She too governs, and the balance will be kept. Look at me! I am the predator of all nature: Mine eyes are the swooping kestrel, that reflect the last struggle of the slow mouse. I am the

protector of the hunted: My love is that of the fox who wishes his Vixen well as he runs across the hound's path. For I am the steady aim of the hunter yet still the flight of salvation.

Seek for me in your darkest wood, and in the flight of the wren. Listen for me in the beat of your heart and the wind through the wheat. Feel me in the rage of battle, and still, in the arms of a lover.

I am the heart beat that calls the time: the rhythm of the Dance that is Nature I am trustee to all that is within her and without her. And who is she ? She is Nature and I am Her sure deft hand.



# The Charge of the Goddess

Aleq Grai

Do you hear my whispers. Always from the edge of your world, for I am the beginning and the end of it. The finite circle of this plane is but the crucible of my alchemy. Discover its purpose if you will and know yours if you dare.

See me white, red, and black. See me Winter, Summer, spring and autumn.

Maiden am I, and only my bow flexes; albeit briefly. My Lord doth chase me, yet still I am unowned and unknown. He follows my whisper in the wind through the trees, listens to my laughter in the rapids. He knows that to tame me is to rein in the sea. But chase he must. His is will



and mine is purpose quickening. My Law is for all, and Violators will know of my hounds hunger.

Mother am I, and Aphrodite and Venus too. My lands are hills, lush with green, heavy with ripening fruit. My summer heat caressing, soothing. Perfume heady and intoxicating. A gentle breath and the sussurus of the corn begins. My Lord is with me and I desire. I wish, I touch and all creation is mine in my beauteous rose. I, in my unspeakable variety, ride the back of insanity, that wondrous beast. Demon and Angel are commanded for I too am Lilith.

The season turns. So then the tythe must be paid and the scythe falls twice. Both sun and moon wanes dark and mine the face of Hecate is revealed. Look upon me at the threshold, let the burning cold of my touch enrage and delight you with the sorcery and magick you seek. Such destruction will plough the fallow ground. Your star among many grows brighter with each furrow. The seed planted deep awaiting your waxing light.

All faces of woman am I, all Goddess and more Grandmother and Mother both guide and chide. Sister, Daughter, Priestess, and Witch. Fair as the Moon, clear as the Sun, and more terrible than the rabid demon host. Your lover am I and closest to you, so easy to kill, so simple to do.

Call to the Moon and I will answer. Faith is nothing, knowledge is all. Belief in me is belief in a hill. Stand proud, speak unflinching, the thunder will roll, and before you I stand.

Babalon.

# The Pagan Federation Conference London, November 1997

Roz

Each year the Pagan Federation host a conference, usually around the 22<sup>nd</sup> or 23<sup>rd</sup> of November and usually somewhere in London. The PF Conference is the big day in most pagans calendar and tickets are on sale many months in advance. This was my first PF conference and I would like to share my day with you.

And what a fantastic day! I have never talked, laughed and cried so much in twelve hours. The build up to the conference was quite intense. Tickets in some cases were late in arriving and for those unfortunates speculation ran high as to whether they were actually going or not. Most people I met had already been to at least one conference, yet were still excited at the prospect of going to another.

This years conference was held at the Fairfield building in Croydon SW London. It was a much larger complex than in the past. The conference centre could accommodate 1600 people as opposed to last year where only approx. 700 were able to go with many people being turned down (me being one of them!).

Inside were several large rooms and a main conference hall where you could go to hear the various speakers. Some of these were Doreen Valiente on Wicca, Freya Aswyn on the Northern Tradition, Philip Shallcrass on Druidry, (He is joint chief of the British Druid Order along with Emma Restall-Orr.) Vivianne Crowley on Paganism and Psychology.

Through out the complex there were over 40 stalls, selling a variety of wares. Which included items such as Athames, wands, staffs, fabulous drums, robes, cloak's,

statues, plaques, prints, jewellery, paintings, beautifully carved and engraved wooden cake plates, incenses, tapes, books... plus in one of the upper level foyers there was a man doing a very brusque trade in Tarot readings.

So into the fray I plunged! What surprised me was that in such a large building how very easy it was to run into people you knew. In fact incredibly easy. Within two minutes of entering the building I was happily greeting two friends clutching their many purchases, and enthusiastically urging me to "get in there and do some serious shopping!" In fact it took me well over half an hour to actually get in and do some shopping.. I kept running into people and chatting... as you do.

When I finally just *had* to buy something I bought a copy of a painting, titled "Enchanting Morgan Le Fay" by Neil Geddes-Ward. For those who subscribe to the Pagan Dawn Magazine one of his paintings "Hedgewitch" will be featured on the front cover of the Imbolc issue. I was very impressed with his work.

The conference started at 10.00 am with an open ritual hosted by the Southern regional co-ordinators. At 2.00 pm I headed to the main auditorium (along with everyone else) to hear Doreen Valiente talk. But in true pagan fashion her talk didn't start on time (not her fault I add). When Doreen came on she was welcomed with much warmth. You could really feel the respect felt for her and her contributions to paganism over the last 44 years.

Her talk touched on the government and new parts to the human rights bill and how

it would effect pagans. She urged us to keep an eye on the papers and follow developments as this should make a significant difference to us as pagans and how we can practice our religion.

Doreen also talked about how she came to be a witch and the difficulties in the beginning to find books etc. on the occult in comparison with today. She spoke of Gerald Gardener his good and not so good points and about why they fell out. She stressed that she wasn't trying to discredit Gardener as now over the years she has come to understand what he was trying to do back in the 50's. Doreen also talked about her time spent in Robert Cocrain's coven and some of the differences she experienced in a traditional coven in relation to her previous one.

At the end of the talk there was question time, during this she touched on issues such as being skyclad or not. She stated this was an individual thing but pointed out quoting someone whose name escapes me for which I apologise but the gist of the quote was "We (witches) must generate weak magic if it isn't able to penetrate a thin robe" Self initiation was also brought up which Doreen advocates, saying why wait years looking for the "proper" person to initiate you into a coven just so you can worship the old gods. We were also treated to a humorous tale on learning to work magic.

As a young witch Doreen really wanted a pair of crocodile shoes. So she did a spell to get herself a pair. Her magic worked! We were told with a chuckle, but her shoes didn't fit they were the wrong size. She hadn't thought to mention that detail!

At the end she was applauded to a standing ovation and presented with a bunch of flowers. Doreen Valiente came across as a very friendly and approachable person with whom you could talk on a wide variety of

topics. I very much enjoyed her talk.

Vivianne Crowley was next on my list of speakers. Unfortunately there was no microphone in the room where she was giving her talk. Plus the room was packed and as a result I couldn't really hear anything from where I was. Her talk was on Paganism and Psychology. Having heard Vivianne on previous occasions I know her talk would have been and interesting and humorous.

Next I popped in to hear Freya Aswyn on the northern tradition, she is certainly a character, her talk was punctuated by loud outbursts regarding certain people or topics which excited her. Freya Aswyn is a well known colourful person in the pagan scene over here.

In-between all the talks were various groups and bands performing. I wasn't able to see all of them, but I certainly heard some. There was a wild hunt around lunch time and although I never physically participated I certainly did in spirit. The drumming was so loud and wild the vibrations were felt all over the building, amazing! Late afternoon I spent some time watching a band of Morris dancers who call themselves The Wild Hunt Morris. They looked fantastic covered in green and black rags with blackened faces/masks. We were treated to much jumping, dancing, yipping, stomping all around the hall, settling down after awhile to some singing with lovely haunting solo performances by various members of the Morris group. But all things must come to an end and they ended with much groaning to singing the theme tune of the "Telly Tubbies" (do you have this children's program in NZ? It's huge over here almost cult status) You either love or loath them.

The closing ceremony was held around 5.30pm making way for the headlining band Die Laughing who are a goth rock

group to play at about 8.30pm. Other bands included Praying for the rain, who played around noon and have a folky sound. The Witches and This Burning Effigy who are another goth rock band

We were well excited and ready to party by this time and headed to the main auditorium where the band was to play. Unfortunately most of the chairs in there could not be removed and although they did remove those that could be there wasn't a lot of room. Plus the music was LOUD, ear bleeding type volume, so after having the rhythms of our hearts adjusted we reluctantly left heading back to the bar. This is where we basically stayed venturing out once to get some food... well a blueberry muffin to be precise, food of the gods don't you agree?!

I really enjoyed the conference, arriving home on a real high. Spending the day being amazed at the variety of crafts and entertainment available, listening to some interesting speakers, having some very funny and stimulating conversations and running into so many friends and making new ones was brilliant. The overriding feeling of the day was of friendship, and I certainly felt and took this feeling away with me at the days end.



## Apathy Means Death – Part I

Steven (1997e.v.)

*Close your eyes  
As our world is raped in front of them  
Stand impotent, silent, apathetic  
As all is sold for money  
As all is destroyed  
in the name of the dollar  
“Think not of Culture nor Nation”  
Beckon those who seek universal  
‘culture’ and global ‘nation’  
“He who stands against us is a criminal”  
Says he who hates the defiant  
Noble Archetype  
For he who fears that his goal  
may be destroyed  
By “Irrational Nationalism”*

## Apathy Means Death – Part II

Steven (1997e.v.)

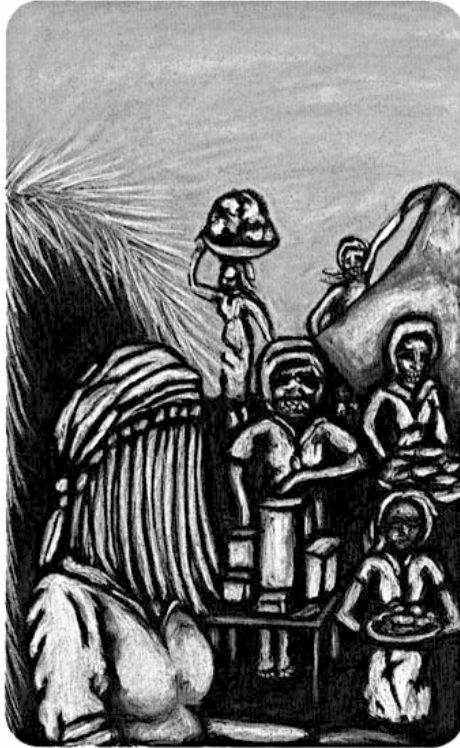
*Close your eyes  
As your blood drains away  
Dries up and is blown away forgotten  
Dust of the past, ashes of death  
Forget now your mighty past  
For dead races do not come back  
But wait! Awaken! Arise!  
For our Blood still lives  
Flowing thin as it may be  
May we be aware of our past, our present  
May we unite towards a future –  
alone our merit  
That is only ours if we seize it to be...*



# Calling the Loa: Ayizan

Fr. Prima Lux

III



AYIZAN

Four magickians sat in the darkened room, a large black cloth laid out awaiting the veve, gifts to the Loa prepared. Clouds of incense drifting in the light of the purple candle. The ring of Roads of the Voodoo Tarot, Marasa, Legba and Ayizan brought forward made our intent clear.

The drumming began, preparing for the work, linking with the Loa.

When all was ready the ritual opened with Nema's 8-fold banishment and the 2-7-2 battery of the bell.

We performed the sign of the Marasa as a priestess laid out the veve in cornmeal. Over this was placed the crossroads in water. All this to the haunting call of "Marasa".

Legba, the door-opener, he who provides the way for those who seek the Loa, was approached. "Odu Legba, Papa Legba, open the door, your children await..." And the drumming

rose and fell in the rhythms of the Loa.

The complex veve of Ayizan was laid out over those that went before. "Ayizan, Ayizan, Ayizan..." The gifts to Ayizan were placed on the veve – palm fronds, mountain rock.

"I invoke thee of the crossroads of Daleth and Gimel, Ayizan, Venus, Isis, Freya, Aphrodite. By whatever name we call thee by, thou remain nameless to eternity."

"Ayizan, Ayizan, Ayizan..." rising

on the sound of the endlessly tolling bell.

And She was there. All purity. We were there. All devotion.

With the mark of the Unicursal Hexagram we each partook of Her essence, pure grape juice, white and effervescent, charged with turquoise.

The moments lingered until the time was passed.

The bell and the banishment, the veve dispersed, we were returned.

# Drugs and The Law

Craig

Drugs seem to be getting more and more mention in Circlecaster, so I felt it appropriate to have a chat with the Police to find out, in the simplest possible terms, what you can or can't do (legally).

The piece of legislation in which most of the interesting bits will be found is the *Misuse of Drugs Act* and in particular *Section 9* which deals with possession and *Sections 6 & 7* which deal with supply. This article does not even pretend to be definitive, but covers the essence of an informal conversation with a most helpful gentleman at the National Drug Intelligence office.

To summarise the legal position - NO!

Use or possession for use or supply of any Class A, B or C substance is illegal.

The law does not recognise ritual, spiritual, tribal or religious use. Although in the past it has been possible to apply through the courts for consent to use various drugs, including heroin and cannabis, for medical purposes, there are no longer any grounds for exemption.

I'd be surprised if too many people would attempt to justify Class A (heroin, LSD, cocaine, etc.) as a ritual necessity, however the Class B drug MDMA and many of the Class C drugs (marijuana, datura, mushrooms, etc.) do appear to be popular.

The three classes represent the level of seriousness with which the authorities view use or possession. Class C drugs are basically those that occur naturally (cannabis leaf/flower, datura, mushroom, peyote, etc.), Class B are generally processed Class C substances (hashish, cannabis oil, etc.) and some synthetics,

and Class A applies to the group considered most hazardous.

It is worth noting that intent is significant. If you have no interest in the datura or mushrooms growing in the garden, they are not illegal. If you harvest them for use, you have broken the law. Opium poppies, cannabis and hemp may not be grown under any circumstances.

It is also potentially unlawful to provide information that may assist in the use of these prohibited substances. We had difficulty arriving at a clear bottom line on this matter – it is permissible to discuss (and publish) drug experiences, up to detail dosages and methods of delivery would probably be outside of the law. Publication of cultivation and processing information is not permissible.

As with many things though, material contravening these laws has to come to the attention of those enforcing the law before any action is taken – this usually arising as the result of complaints by the public. The existence of books, such as *Plants of the Gods*, which provide extensive details on collection, processing and ritual use of drugs does not imply that the publication has been deemed acceptable (or otherwise).

We arrive at a conclusion similar to other articles dealing with the law – it is your choice. As a practitioner of the occult, you will do whatever you have to do. You will just have to do it knowing firstly, that the substances you are using are potentially highly hazardous, and secondly that there is absolutely no defence under New Zealand law.

# Shamanki

Hail Juniper Berry and Consort of the far North.

The talking drums told us of your most secret and sacred pilgrimage to offer sacrifice to our supreme and terrible Goddess, White Fang. My head is well down as I utter the name of names, sister!

Sore missed were you and your consort at the tribal gathering on the mountain that rains fire! I will share with you some memories of that time to gladden your heart, sister.

The Clan of the Four Winds did dance and sing to the beating of drums and hearts! We danced our most ancient dances and sang our songs of power. The sisters and consorts relived and re-enacted that fate filled day when the Shamanki welcomed our brothers, the consorts, into the tribe.

“Long and long the Shamanki lived and needed nothing more than each other. We had our clubs, our daggers and pouches, our drums. We had learned the secret of fire. We had our adornments with which to make ourselves ever more beautiful. We had the note that can shatter the universe! What more could the Shamanki need?

Until our heads were turned, sister, by the wild men with promises made in voices like sweet honey – of cooking, of the strength of 100 lions, of dancing with the Shamanki from sundown to sunup without tiring, and of chocolate!”

Aye, the ritual is a binding together of the Shamanki and the consorts. It also serves to remind the consorts of the promises made to the Shamanki!

Many times I have seen in my mind’s eye our sister, Red Weaver, throwing herself through the waterfall with a fierce

Shamanki cry to land in the icy waters below., entrance to the liquid heart of fire! Our sister, She Who Is Too Terrible To Be Named, shadow dancing in the twilight with her staff. Our dread sister, Hellebore, her strong lithe body glimpsed from time to time running wild and free through the forest with the deer.

Oleander, our sister who is most often to be found journeying with the plant devas. Gentle she looks, but is swift and deadly!

Aconita Pythia, emerging triumphant from the underworld, ever ready to sing the note that can shatter the universe and break the mind! Our dread and beautiful sister, Belladonna Felinus, she who can sing worlds into being, she who can capture lost spirits, rider of the Tasmanian Underworld Worm, she of the fiery tresses, rising in splendour through the heavens and hells of the spirit tree!

The consorts, Strong Arm, Stinkhorn and Ragwort strong makers of magick, ever ready to dance the dance of creation and destruction with the Shamanki, always near to gladden a Shamanki’s heart with loyalty and feathers.

Long life and good hunting sister, may the blessings of White Fang go with you and yours.

Yours horribly,  
Aminita Raptor  
Mushroom of Mushrooms  
Raptor of Raptors  
Most modest of Shamanki!



# Stonehenge

**Garbut**

Stonehenge, when first seen across the Salisbury Plain in Wiltshire, appeared disappointingly small and insignificant, dwarfed by the vastness of the plain and somehow lessened by the close proximity of the major highway on which we were travelling.

Turning onto a minor road, signs quickly directed us to the car and coach park which has been sited below the level of the surrounding landscape so that, at least visually, they do not encroach on Stonehenge itself.

The famous stones are reached via a tunnel beneath the road after paying for entry and running the gauntlet of souvenir shops and kiosks. Generally these days the public are kept back from the outer stone circle by a low rope barrier.

I picked up a piece of flint in the carpark but quickly returned it to the ground. Was some of the ancient feeling seeping through the commercialism?

We slowly circled the stones. Any sense of smallness is quickly dispelled when standing close and is replaced by the realisation of just how huge these ancient stones are!



*from a watercolour by the author*

Yes, ancient! How can modern car parks and motorways compare, or the multitudes of tourists reduce the wonder and magnitude of this historic monument?

Facts and dates are not for me, but the books will tell you that Stonehenge was built in three main stages, the first dating back 4,800 years or so, the great sarsen pillars standing 30' (9m) high and weighing up to 50 tons apiece. Small? I think not and all transported and erected without the help of modern day equipment.

So we stood and marvelled.

How and why was Stonehenge built. Who sited these stones to align with the midsummer sunrise? Who related them to astronomy and the universe. Who worshipped or sacrificed here? What scenes have these ancient stones witnessed?

As another group of tourists walk by, busy cameras clicking and video cameras rolling, one can but wonder and move on.

But at night, amongst the stones on the windswept plain, then one would surely feel the awe, the wonder and the mystery of Stonehenge.

I can sense this as I write!

# Pearl Before Swine

K R Bolton

*“Give not that which is holy unto the dogs, neither cast ye pearls before swine.”*

Matt. 7:6

For once I feel a quote from the Judaeo-Christian bible is apt. Perhaps doubly so given the puritanical, witch-hunting, dogmatic mentality which seems to pervade the so-called ‘occult community’. And I use the term ‘occult community’ in an ironic sense, given the bitching, back-stabbing and thoroughly dishonourable manner in which ‘fellow occultists’ turn upon each other.

A notable aspect of the occult – let us say – ‘non-community’, is its thoroughly cramped mentality. As an occultist of some 15 years, I had the thought that the primary objective of the occultist is to pursue the truth wherever it may lead, and however painful it may be. Apparently not so. It seems that my articles, as Scorpio, Ragnar Greybeard and Siatris, have personally offended quite a few readers of *Circlecaster*. It seems that the old maids of both sexes cannot take controversy, and the worst seem to be those who prattle most about being undogmatic, open-minded, democratic, and ‘liberal’.

I apologise if the truth offends. Perhaps I can quote again from the Judaeo-Christian bible, since it is the Christian mentality which many ‘occultists’ really seem to be possessed by, “Do I become your enemy because I tell you the truth?” To answer Paul’s question, obviously, yes.

I have attempted, under several pseudonyms representative of several persona, and in the manner of other writers for *Circlecaster*, to present some 25 years worth of research into what are mostly ‘hidden’ (i.e. ‘occult’) aspects of history, politics and culture. Rather than seeing this as a challenge, or (hell forbid) even learning

something, the poor old dears among the readers have somehow managed to take **personal** offence, and rather than responding with reasoned criticism, have come back with banal personal attacks. Well, that is their prerogative, and I have had to deal with far worse than that over the course of several decades. But please, spare me the prattle about democracy, etc. What you really mean is hypocrisy. What you really want, like all good liberals, from the time of the French Revolution onward, is for the heads of your opponents to roll, while ranting your inane slogans of freedom of speech, human rights, ad nauseum.

The main contention is that politics has no place in *Circlecaster*, or the occult in general. I wonder if I had written from the viewpoint of a dripping wet liberal, gushing love for all, just like a good little Christling, or had adopted a pro-feminist stance like the self-castrated males that abound in Wicca, I would have been met with such vitriol? I have a suspicion that what the real objection is, is not that politics should be in occultism, but that it must be the ‘right’ kind of politics, i.e. all the liberal baggage that we are conditioned with from schools, churches and media.

It seems that what is upsetting is that I have pointed out that the most eminent occultists of the modern occult revival, far from being New Age liberals, good democrats, humanitarians, etc., were in the majority anti-liberal, proto-fascists. I have gone into some detail in previous articles as to why this is so, why occultism is basically at odds with liberalism. I have cited those whom **you** follow, such as

Blavatsky and Crowley, although I do not personally adhere to such people myself. It is simply that you are too gutless to follow your philosophers to their ultimate conclusions, so you sanitise them, cast them as wimpish conformists in your own image.

Certain readers screech ‘racism’ and ‘anti-Semitism’ because I state what would be obvious to anyone in a healthy society – that religion, occultism, all forms of spirituality, are expressions of the folk from which they emerge, despite attempts of Western occultists to embrace every alien creed that is marketed up to them. Jung warned us about such alienation. We see today our spirituality being subverted by cosmopolitan, globalist creeds in the drive for a ‘New World Order’ at the behest of the materialists of big business. Yet instead of resisting with the rebirth of genuinely tribalist and warrior orientated spirituality, our neo-pagans embrace the very creeds that are obliterating the final vestiges of spirituality from the earth.

Far from having an antagonism towards those of other races and cultures, I cherish the ideal of a tapestry of different folk nations and cultures, the very things which are being levelled out of existence by spiritless creeds such as liberalism and democracy and the materialistic plutocrats who are behind them. Whenever there is the slightest criticism of the Jews, the slur of ‘anti-Semitism’ is supposed to immediately silence the critic. Are pagans going to be proponents of Judaism, a monotheistic patriarchy from whence Christianity derives? It is not hatred of Jews that motivates me, it is opposition to Jewish hatred of Gentiles, for **their** religious and mystical beliefs deny the rights of others that they insist upon for themselves. They regard themselves as ‘God’s chosen people’ after all. Their Talmud (holy books) teaches that Gentiles are ‘inessential’, spawn of satan, and the like. Where, then, lies the ‘racism’, the ‘hatred’?

What use is an occultism that does not dare to challenge and defy the status quo.

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## A Canterbury Ghost Story

**Garbut**

We drove to Canterbury in Kent and, like all good tourists, visited the cathedral in all its magnificence, stood on the spot where Thomas Becket was slain and walked down to the Weavers Houses beside the stream overhung by the old witches’ ducking stool.

We then walked a mile or so along part of the Pilgrim’s Way to the little church of St Martins, the oldest parish church in England.

We turned the heavy iron ring handle and entered through the solid oaken door and were alone in the peaceful church.

The day was hot and windless, no breeze disturbed the sleepy afternoon. No road ran near. No vibration and roar of heavy lorries. All was still.

The main door handle rattled from without. A visitor trying unsuccessfully to operate the latch? We moved closer to the door. The heavy handle rattled once again and I immediately opened the door to help the unknown person enter.

No-one could be seen. No footsteps could be heard!

**Review:**

# The New Orleans Voodoo Tarot

Fr L.I.

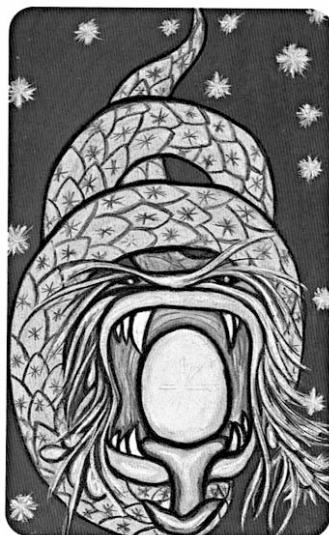
We were asked to get acquainted with this deck by a member of our Lodge. He described the Tarot as 'very active' and he is right.

Available from White Winds, this is more than a Tarot deck. It contains enough information for those skilled in ritual to invoke some very powerful beings and the results can be very surprising.

I have worked with Sun, Moon (Magick Mirror) and recently with 9 of Wands.

The Loas come and experience our world and with the New Orleans Voodoo Tarot deck we can experience another system of 'very active' magick.

Highly recommended. Thanks Craig and Lori.



WORLD EGG



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An Exclusive Collection of the Gods and Goddesses of Egypt  
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Handcrafted in Alabaster then bronzed with the added hues  
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To order:  
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PO Box 20223, Glen Eden, Auckland, New Zealand  
Phone/Fax: 09 818 2648

# Making Contact with Stellar Outposts

Mikail 111/93

*“The Earth is well known for a while and for a while she is a stranger.”*

This is from the 19<sup>th</sup> Enochian call by John Dee.

The Earth, half in darkness, half in light swings on her orbit in some far away and forgotten corner of the galaxy. The Earth with her extremes of love and hate, opulence and poverty, has become all but forgotten in the matrix of the Milky Way.

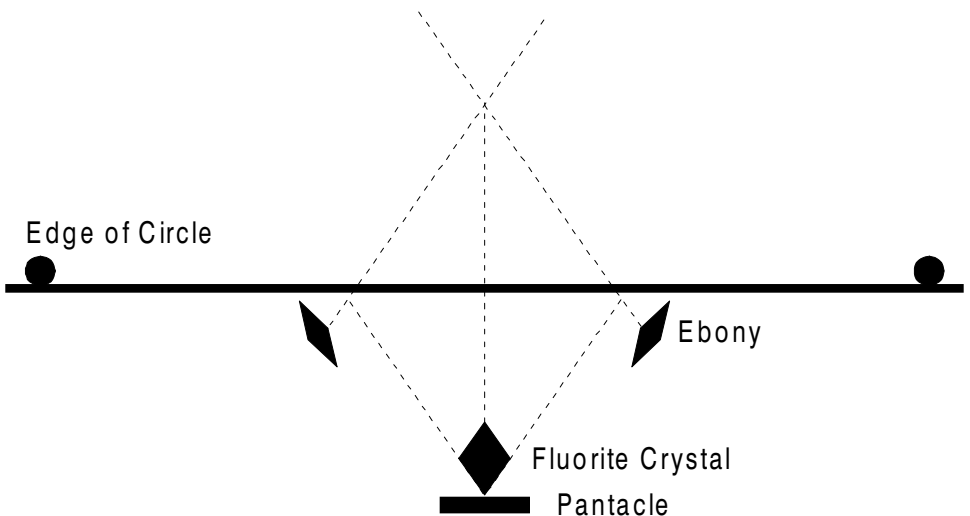
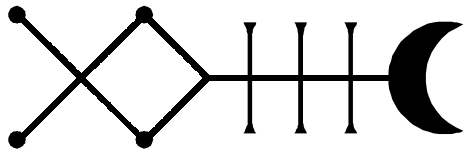
It was our work to send a very small, yet laser focused beam of light from Earth to our birth star.

That star is Sirius, set ablaze in the night sky of both hemispheres – the brightest of all her neighbours.

She is the star of Isis to the North Africans and her appearance heralds the flooding of the Nile.

And so, this is how we set about to do it.

At the centre of the circle of the Blue Moon Weekend a hole was dug to about 18” depth. At the bottom was placed a pantacle, a very special pantacle on which was painted the sigil of our star:





A little soil was then put on top of the disk and a large Fluorite crystal positioned so that it sat with points up and down.

This is the twin pyramid – on in the upper world and the other in the underworld, or one in the wake world, one in the dream world.

They share a common face and reflect each other.

And now the four Adepts positioned themselves at the four corners to form a square 8 feet across. Each held an anchor stick, a carved ebony rod in the form of a double cone.

With these the astral shadow of the double pyramid of the Fluorite was built and held fast.

The remainder of the hole was filled in, the atmosphere charged, and as a stillness came over our place of power the call of the Stele of Ankh of na Khonsu was sent as ‘a message’ through our astral crystal set.

It was within this astral crystal of shadowy dream time that, two days later, each of the participants of the Blue Moon working sat as they offered their masks the four elements of life. It was in this pyramid that they viewed themselves in the magickal mirror, fully transformed into their spirit selves.

And just like the crystal that interfaces dream and wake, we entered into the *DANCE OF MASKS*.

To all who attended the Blue Moon Weekend of 1998, I would like to thank you for your hard work and genuine magickal input, and also for having the trust to enter my magickal space.

We all completed a working of talismatic magick *par excellence!*

# Untitled

Steven (1997e.v.)

*Bitter tears are falling  
From bitter eyes of mine  
As I stand alone atop a mountain high  
Looking out over the quiet vast lands  
Watching the dawn of a new day  
Amidst the dusk of the world*

*Bitter tears are falling because  
it didn't have to be this way  
But the apathetic ways of man  
have spelt doom  
For every man, animal and plant*

*Apathetic minds bred  
in a weakling's world  
Separated from Nature  
Artificial, sterile, grey and dead  
Built in man's fear  
That has clouded his eyes  
so that he cannot see*

*We are not all equal, we are not all free  
Slaves must serve and masters must lead  
The weak must die  
and only the strong must be*



White  
Winds

... a touch of earth magic

Effective 1 April 1998 White Winds will be ceasing to operate as a retail and mail order outlet. Sales will continue to be made while stocks last.

Watch for announcements of White Winds new activities!

Level 1, 35 Victoria Street  
PO Box 33-010, Petone

Phone: 021 455 120 Fax 568 2700

Email whitewinds@xtra.co.nz

# Classified Advertising

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## Publications

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Circlecaster is available from various outlets or by subscription - retail price \$6.00 per issue, subscription price \$20 for four issues.

Outlets for Circlecaster are invited.  
Reseller discounts apply.

For more information phone 021 455-120 or write to Circlecaster, PO Box 33-010, Petone or email ocaster@xtra.co.nz

Currently available from:

Dragonspace (Auckland)  
The Magic Cauldron (Whangarei)  
Gypsy Moon Collectibles (Christchurch)  
Pinnacle Books (Wellington)  
Pathfinders Bookshop (Auckland)  
Wicked (Dunedin)  
Nathaniels (Wellington)  
Lot of Potz (Palmerston North)

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The Nexus, a quarterly journal dealing with repressed aspects of occultism, history, culture, politics, in the heretical tradition.

Sample \$5.00.

PO Box 1627, Paraparaumu

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Realist Publications for heretical texts on culture, history, politics, and various occult traditions. Send SAE for catalogue.

PO Box 1627, Paraparaumu

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## Publications

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The Rokkrbok: The magick of the Twilight worlds of Norse kozmology. 132 pages. \$20.

Order of the Deorc Fyre,  
PO Box 83, Paekakariki

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The Tellurian Tarot: A new sinister tarot, derived purely from the Western Tradition, and devoid of alien interpolation. Unlaminated, \$30; Laminated \$40. Bound limited colour edition, \$85.

Order of the Deorc Fyre,  
PO Box 83, Paekakariki

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New Pentacle: A Quarterly Magazine of the Esoteric for Magicians, Wiccans and Pagans

The New Pentacle Collective,  
Box 416, Surfdale, Waiheke Island, Auckland  
Also available from most Circlecaster outlets.

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Gypsy Caravan. A primarily wiccan/pagan journal with a variety of magical experiences and techniques.

For more information phone 03 389 9617 or write to 540 Tuam St, Linwood, Christchurch.

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Inspiration Input. Your information source for body mind and spirit.

Phone 03 324 4720, Fax 03 324 3724  
or write to PO Box 21, Leeston, Canterbury

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## Retail & Mail Order

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### White Winds

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Watch for announcements of White Winds new activities!

Phone 021 455-120 or Fax 04 568 2700

Email [whitewinds@xtra.co.nz](mailto:whitewinds@xtra.co.nz)

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### Dragonspace

Witchcraft supplies.

Stockist of Circlecaster.

9 Mt Eden Road, Auckland.

Phone 09 357 0753

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### Mikail III.

Weapon Maker & Magickian.

Carved serpent wands, daggers/athames, chalices, censers, bolines/sickles, Shaman's drums.

PO Box 24, Waitati, Dunedin

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### Magic Cauldron

Stockist of Circlecaster.

40A Water St, Whangarei

Phone 09 438 8311

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### Wicked.

Buyers and sellers of local designer clothing and second-hand clothing. Also NZ Music, 'Zines.

Stockist of Circlecaster.

164 Rattray Street, Dunedin

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## Retail & Mail Order

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### Nathaniels Bookshop

NZ's largest range of esoteric and new age of used books.

Stockist of Circlecaster.

176 Cuba Street, Wellington.

Phone 04 384 3338

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### Lotz of Potz

Jewellery, crystals & gemstones, posters, incense, candles, wizards & dragons, unusual books, Tarot cards.

Stockist of Circlecaster

27 Fitzherbert Ave, Palmerston North

Phone 06 355 4715

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### Gypsy Moon Collectibles

Potions, magical supplies, accessories.

Stockist of Circlecaster.

540 Tuam Street, Christchurch

Phone 03 389 9617

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### Pinnacle Books

Stockist of Circlecaster

142 Willis Street, Wellington

Phone 04 384 4563

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### Pathfinders Bookshop

Books on occult, Wicca and other esoteric subjects. Free catalogue available.

Stockist of Circlecaster

New Gallery Building, 38 Lorne Street, Auckland

Freephone 0800 888-004

<http://pathfinder.co.nz>

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# Classified Advertising

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## Events

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### BLUE MOON 1999 "WATER"

The Blue Moon Co-operative is pleased to announce, after a most successful 'Volcano' weekend, its next gathering – March 1999 in the Marlborough Sounds to celebrate water.

As many are having difficulty finding the money to attend these weekends, the Blue Moon Co-op is starting a "Blue Moon Club" so that you can start saving for the big event now.

For further details phone 021 455 120 or write to Blue Moon, PO Box 33-010, Petone

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### LOVECRAFT - THE CTHULHU MYTHOS

We need a couple more people to come on board the celebration of the day of Cthulhu, a seaside ritual to evoke the deep ones and possibly Cthulhu himself.

The ritual will be conducted as instructed in the Necronomicon on a Dunedin beach on Halloween, 1 May 1998.

Any interested persons or groups, give Dave a ring on (03) 454 3061

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## For Sale

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Wanted: One new home for one deck of "Sacred Path Cards" (\$75) and one deck of "Medicine Cards" (\$60). Both pre-loved but looked after. Contact Faybein c/- Circlecaster.

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## Wanted to Buy

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Enochian Tarot Deck by Gerald & Betty Schueler. Reply to Circlecaster.

Books wanted:

The Book of the Goetia:  
The Lesser Key of Solomon the King  
The Greater Key of Solomon  
(S. Liddell MacGregor Mathers)  
Nightside of Eden (Kenneth Grant)  
Hecates Cauldron (Kenneth Grant)

Reply to CircleCaster

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Wanted...

Any books on Witchcraft by Gerald B Gardner. Phone 09 536 6377.

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## Notices

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Order of the Deorc Fyre  
"Celebrating The End Of An Aeon"  
PO Box 83, Paekakariki  
Email: [dwilliams@lords.com](mailto:dwilliams@lords.com)

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Order of the Deorc Eis  
"Dancing In The Twilight"  
PO Box 83, Paekakariki  
Email: [dwilliams@lords.com](mailto:dwilliams@lords.com)

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A small group of initiates in Ceremonial  
Magick offer an open invitation to interested  
persons.

Nightside Magick - We extend a warm  
welcome to those brave souls interested in  
working with Magick of Kenneth Grant,  
Nema, Austin Osman Spare, and other Magi  
of the Shadow Aeon.

Mike Flint, PO Box 24, Waitati, Dunedin

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### Notice to the Occult Community

We the following Guardians of full rank by  
initiation from the late Senior Guardian,  
Sh'mer Shomerim Michael Freedman, hereby  
do give notice that we do not support the  
conduct of the present Senior Guardian  
Dermot C. whom we perceive to be in error.  
And as such we hereby have dissolved the  
egregore from him, transferring the powers  
upon ourselves.

Signed Shomer Leonard Steven B.  
for and on behalf of

Shomer Brian S.  
Shomer Geoffrey W.  
Shomer Mike S.  
Shomer Gayel T.

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## Notices

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Leonard Steven (Jean de Cabilis)  
Regent Boucca Wicca  
Email: [boucca@ihug.co.nz](mailto:boucca@ihug.co.nz)

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Practitioners of Thelemic Magick

If you are interested in establishing a  
Wellington based working group or temple,  
please reply via Circlecaster.

Fr. 63 I

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7 Days

James Smiths Market, Wellington

Also, Tarot by Mail

PO Box 24-083, Manners St, Wellington

Phone 025 364 634

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Guardian Ritual

Sun into Aries - March 21<sup>st</sup> 1998.

The Community of Guardians will be doing  
the General Ritual of the Pentagram for Aries.  
Saturday 21<sup>st</sup> March at Waiuku.

Interested persons please contact the Regent  
Boucca Wicca c/- Circlecaster.

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# Classified Advertising

## Organisations

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Wiccan Association of New Zealand (WANZ)  
Meets monthly for business and discussion.  
Informal meetings regularly. Celebrates Solar  
Sabbats and holds occasional 'special' rituals.  
For more information phone 021 455 120 or  
write to PO Box 33-010, Petone.

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### Order of the Moon (Tauranga)

Group of individuals dedicated to the study  
and practice of magick and work involving  
the Lunar phases. Interested in hearing from  
people or groups involved similarly based  
work.

Send mail to OOTM, c/- Circlecaster.

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### Coven of the Triple Moon

Celebrating the Goddess and the God  
through the seasons of the Earth and the  
phases of the Moon.

PO Box 46280, Herne Bay, Auckland

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## Organisations

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Pagan Alliance of New Zealand  
"Strength through Diversity"

The Pagan Alliance's primary aim is to  
provide a networking and information service  
to Pagans, primarily within New Zealand.  
However it is formally affiliated with similar  
bodies worldwide and so it also functions as  
part of an international network of Pagan  
Organisations.

A quarterly newsletter will be sent out two  
weeks before Lughnassad, Samhain, Imbolc  
and Beltaine. This will provide pagans with  
the chance to advertise events, groups and  
also to find out what's going on in Paganism  
around the country. There will also be articles  
on pagan-related topics to inform and  
encourage debate in an open forum.

Annual subscription is currently set at \$10  
(\$15 for overseas subscribers).

It is a great opportunity for healthy links to  
grow between Paganism's many paths.

Contact PANZ at:  
PO Box 33-010, Petone

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