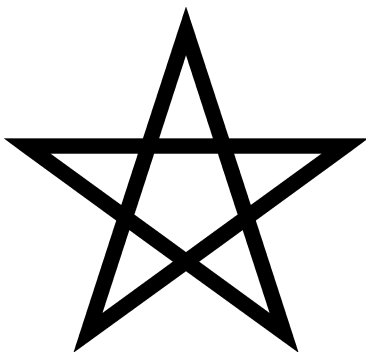


**WARNING**

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

**Including  
'Cranebag'**



# **CIRCLEEASTER**

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**A QUARTERLY JOURNAL OF THE OCCULT**

**SPRING 1998**

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## Editorial

Sorry this issue is a bit late – fitting this little project into a full programme of ritual, recreation, family and business can be a bit of a challenge.

I must say how pleased I am with the diversity of material these days.

One observation I would make, though, is the number of pieces denigrating other paths and traditions. This journal is an appropriate vehicle for comparative works, however being told that I'm wrong in matters where I perceive there to be few absolutes, bothers me.

Dogma has driven many of us away from structured religions. Are pagan/heathen/occult paths that are equally closed-minded likely to be attractive? And if rubbing our noses in the error of our ways, rather than offering us a choice, is the intent, then why?

Most of the material from people with whom I am personally involved is aimed at the sharing of practical experience in a manner intended to excite and enthuse. Much is also written to stimulate thought, often in the mode of personal musings. Some of these pieces are less than gentle on the mild mannered reader, but the intent is to reveal personal truths, not calculated to hurt or offend.

Other material I am less sure about.

It matters not in the slightest. It's all published, and will continue to be. It is by exposure to other people's truths, however unsavoury they be to me at this moment, that I evolve my own. And that, for me, is the purpose of Circlecaster.

Once again, thank you all for a wonderful selection of material.

Craig

# Journeys of Night Hawk

## Night Hawk

*Dancing sparks of Light  
We're dancing all though Life  
Shekinah Shekinah*

*Sometimes we dance together  
Sometimes we dance alone  
Shekinah Shekinah*

*Flashing sparks of Fire  
Setting all the world aflame  
Shekinah Shekinah*

*There's a brilliance to the Fire  
a brilliance to our Souls  
Shekinah Shekinah*

Empowered by song, I walk my inner path down through the familiar landscape. Moving my consciousness, descending down with me as I go. I step down the worn stone steps, stepping through the misty archway. As I look around my sacred circle, I can see many campfires and I know I have many spirit friends and teachers present. I walk to the centre, the place of balance and harmony. I honour my Father the Sun and bless the Earth my Mother. I move around the quarters honouring each Spirit Keeper in turn.

I feel compelled to merge with the energies of the north, the place of wisdom. There before me is my shamanic teacher, sitting cross-legged. He sits waiting for me to settle myself down across from him. This is his message :

*"I bring the teachings of the ancestors of the bird-tribe. Be aware that you are body, mind and spirit. These teachings are pertaining to the spirit, the Great Spirit that lives in everybody. The spirit is like a flame, once ignited it never goes out, but for the fire of the spirit, feeds the soul of the body. And the soul of the body feeds the fire of the spirit. They cannot be one without the other. Your journey on earth is to learn to feed your soul with fire and the soul in turn will nourish and feed the physical*

*body. So that it can grow in strength, for if the fire of the soul does not feed the body, the body will simply wither up and die. It will wither like a plant without water. A soul is like a vessel waiting to have it's fire strengthened, so it can become a great blazing fire. It is not the fire that sweeps across the desert, it is not the fire that scorches.*

*It is the fire of the spirit.*

*When you come together with your brothers and sisters, it is most important to feed their souls the fire of your spirit. So that the people can grow stronger. For it is at this time on earth that we are needing people to be strong, so they can reach out to each other. This is called a spiritual uprising. The spiritual uprising is the promise that we have made to turn back the tides of destruction, to back from whence it came. The uprising is upon you, so that the Mother and all that is upon Her will ascend. Earth's spiritual vibration will be raised as the spirit consciousness of mankind is too raised. This is the time of the spiritual uprising of all souls and of the Blessed Mother's soul. Her soul will expand and pulse within even more loving vibrations than ever before ..."*

His voice fades away once again and I am standing quietly at the centre of my circle. Allowing myself to absorb all the teachings. I thank my teacher and bless all present. Then I withdraw back through the archway already misting over. Back up the steps and once more on the return path, surfacing into conscious awareness.

*Flashing sparks of Fire  
Setting all the world aflame  
Shekinah Shekinah*

*There's a brilliance to the Fire  
a brilliance to our Souls  
Shekinah Shekinah*

And that is how it was.

Footnote by Jean de Cabilis.

*This article is the result of the magical workings of Night Hawk, a Greymouth practitioner. The poem is from Night Hawk's song 'Dancing Sparks of Light'.*

# Abracadabra

by Jean de Cabilis

## Origin and Uses.

Abracadabra is regarded by many as being of unknown origin, however is likely to be of early Semitic origin. Abracadabra was made more popular by the early Hebrews as a *Lehashim*. A Lehashim is an amulet which has an incarnation associated with it. Most opinion regards Abracadabra as belonging to a class of disappearing word spells, designed to remove illness and fever. The use of abracadabra as a word of power is simple, the routine requires the patient or priest would chant the abracadabra spell, firstly the patient would pronounce the complete word, then he would drop off one sound (letter) from the end of the word, pronounce, drop another letter off the word, pronounce etc etc. This chant repeated over and over was believed to weaken the power that the subduing demon held over the person. Abracadabra used this way is supposed to ward off evil, misfortune and death.

Another approach of simply wearing the word arranged in the descending letter shape of the magical triangle around the neck. If an amulet was not available then abracadabra was to be written on paper, folded into the shape of a cross, worn hung from the neck for a period of nine days. At the end of the nine days, the patient is to at sunrise, cast the parchment into a stream running eastward. During the Great Plague of the Middle Ages, abracadabra became very popular as an amulet.

According to legend Abracadabra was invented by Serenus Sammonicus, the Gnostic writer and physician to the Roman Emperor Caracallas (Septimius Bassianus c.196 AD) as a cure against fever. Budge however believes that the incarnation is

much older. This earlier source may of being the early Sumerian AB-BA-TAB-BA-RI-GI which became the Aramaic *abba-debareqi-a*.

Agrippa gives this account : -

“Also *Serenus Samonicus* delivereth amongst the precepts of physic, that is if this name *Abracadabra* be written, as is here expressed, viz diminishing letter after letter backward, from the last to the first, it will cure the hemitritaeen fever or any other, if the sheet of paper of parchment be hanged about the neck, and the disease will by little and little decline and pass away :

a b r a c a d a b r a  
a b r a c a d a b r  
a b r a c a d a b  
a b r a c a d a  
a b r a c a d  
a b r a c a  
a b r a c  
a b r a  
a b r  
a b  
a ”

Eliphaz Levi attributes the abracadabra triangle not to the Hebrews, but to the pagan theosophists. However while Levi discusses the magical abracadabra, he does not identify which pagan theosophists he is referring to.

A.E Wallis Budge also gives another formula which is similar to abracadabra.

“Here to must be mentioned the formula against fever which Dr. Gaster has translated from one of this own manuscripts. ..[snip].. The formula reads :- Ab Abr Abra Abrak Abraka Abrakal Abrakala Abrakal Abraka Abrak Abra Abr Ab.”

According to Bischoff's '*Elemente der Kabbalah*' abracadabra is derived from *Abbada Ke Dabra* a formula which means '*Perish like the Word.*' If we use Bischoff's theory, all we need to is replace the Latin C which has no phonetic equivalent in Semitic script with the Hebrew letter *Kaf*. This changes the spelling of Abracadabra to Abrakadabra, and provides the new value of 431.

## Crowley

Crowley changed the spelling of abracadabra to abrahamadabra by replacing the Latin C with Hebrew *Heh*. This effectively changing the spelling to abrahamadabra and its measure to 418. Certainly Crowley was correct to replace the C as in the usual spelling of abracadabra. For abracadabra being derived from a Semite word, there is no C phonetic equivalent. Kenneth Grant says that the reason for the change in spelling was because Crowley believed that Abrahamadabra was the esoteric name for the Chaldean god Hod, as Hod being supposedly Chaldean for Set. However other than Grant, I have found no evidence to support this view. In 777 Crowley attributes abrahamadabra as one of the three magical formula associated to the Sefirah Tifareth. Tifareth which is regarded as Beauty, inter alia Compassion is obviously very different from the idea of the destroyer Set.

My own analysis of Crowley's Abrahamadabra reveals that it is also much better designed both magically and structurally than the common English spelling. Crowley regarded abrahamadabra as the cipher of the Great Work, however I have also heard on good authority, that Crowley regarded Abrahamadabra as the *Word of the Aeon*, however Crowley gives the word M A K A Sh A N H as the *Word of the Aeon* !?

## Abraxas

Some authorities suggest that the Hebrew phrase *abreq ad habra* "hurl your thunderbolt even unto death" is a possible origin of the word, or that abracadabra may be derived from the 2<sup>nd</sup> century god Abraxas. These authorities suggest that abracadabra is a corruption of the word *abraxas*, a gnostic spell which means '*hurt me not.*' However abrasax is a 2<sup>nd</sup> century Greek word which in comparison is likely of later origin than the Chaldean and perhaps Sumerian abracadabra. Abraxas like abracadabra is said to be possessed of magical qualities. Abraxas, also spelt *abrasax* occurred in the Greek worlds within many gnostic works on magic as an invocation, and upon various amulets as a disappearing word. In the Greek and later Roman occupied Egypt worlds, abrasax as said to be a type of Gnostic gem which is otherwise known as a Abrasax gem. The Gnostic gem is kind of amulet which is connected with the name of the solar god of the year Abraxas (or Abrasax). Abraxas is the god and ruler of the year, the number 365 and the 365<sup>th</sup> heaven. He is found represented within the Greek and Hellenistic mysteries. He is also represented within Gnostic texts as having snakes for feet and a face of a rooster.

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VISA WELCOME

# Kenneth Grant and The Great Old Ones

111

The sigils for the 'Great Old Ones'.

We will use these in our next working of the Red and Black Temple.

This time will be the Black Temple to contrast with the White - the eternal snows beyond Kether - the abode of The Great Old Ones.

Our go-between will not be the Forgotten Ones this time, but the Serpent of Voodoo.

Voodoo comes from the stars - distant white stars, and the black void between.

It is winter, and the mildest winter for the past twenty years or so.

But tonight as we travel to the temple there is a most surprising phenomenon. There are small drifts of snow on the side of the highway, yet the day was ever so warm.

7.00pm and a clear starlit night, the temperature is dropping.

8.00pm. Inside the Black Temple the fire of the Voodoo serpent is invited in to take over.

Invited in, to possess our minds and bodies.

*Bringing down Dumbalah.*

*Drawing the sigils of the Great Old Ones.*

*The Great Old Ones of the night of time.*

*Of the eternal snows.*

*Of the negative existence.*

Align the sigil over the human body.

We are of the Gods - we make human vessels for them to indwell.

For these are called the Gods of Devouring.

Drum beat raises the air to an unearthly heart-beat.

Fear becomes inflamed with longing.

And then, caught up in the tension of

muscle fibre the ritualist is called to centre, mind, body and very essence of being. OR BURN OUT!

Burn out in the searing heat of the cold icy wastes that are the home of The Great Old Ones.

But the burn of ice does not come.

And the burn of fire does not come.

For the ritualist had the wit to pass for that brief moment into the mindless void and BE the monster at the gate of the Gods of Devouring.

A cry goes up - Dumbalah, Dumbalah.

And lost in the frenzy of drum beats and shakers, Dumbalah I love you with all the force and fire, revolving life upon death upon life upon the axle - that barren place in the icy waste lands guarded by the spirit of Samedi, Baron Samedi.

And now the night has grown cold outside the temple walls.

Inside the heat continues to rise and another ritualist takes up their position to call upon the world of 'invisible becoming'.

8.00am. Dawn reveals the first of the winter snows blanketing the surrounding hills.

The unnaturally warm weather of the winter of 98ev has given way to the coming of The Great Old Ones.

Also, in the Necronomicon it is said that a sudden drop in temperature is a sign that the Forgotten Gods, the Great Old Ones, are close by.

Author's note: The study of *Outer Gateways* and *Outside the Circles of Time* by Kenneth Grant gives an insight into the *Necronomicon*, *The Book of the Law* and their connection with The Great Old Ones

# Shamanki

Hail and greetings,  
Shamanki of the Four Winds!



Our dread sister Aconita Pythia and her consort Ragwort have gone on a pilgrimidge to the Blessed Isles of our ancestors. They go to seek out the holy places, to listen to the whispered secrets of the ancient barrows, of the stones, of the moss, of the wells, of the bones!

Aye, truly blessed is the shamanki who stands with feet that are bare and a heart that is free on the hallowed earth that holds the sacred bones of our bones, sisters! Hear them sing!

Many moons will the great telling take when our sister and brother of the Four Winds return! Truly then we shall have a ritual gut spilling, the likes of which has not been seen in the tribe for many, many moons!

Grand it was to have many of the tribe together again, four moons past. From near and far shamanki travelled to once again meet at the crossroads to dance with our beloved and most dread snakes! Dangerous it is for the shamanki to call the great snakes to dance. Aye, but more dangerous still is it for the shamanki to call them not! Ha!

Till again the mountains and valleys thunder with pounding feet and drums, till again we dance the dance of gladness, till again the triumphant shamanki cry is heard rising through the heavens and the hells, till together we break bread and bones, till together we spill guts, till together we watch the sky turn bloodred at sunset, till together we sing the note that shatters, till again we meet at the crossroads!

Yours horribly



Amanita Raptor

**Steven 1998ev**

How righteous you are with yourselves, untermensch  
And narcissistic for your own image too  
A self proclaimed mass of wise men  
Reduced to servitude of false and alien ideals  
The deluded and dead, we trample upon you  
In our unwavering Sidereal Aspiration  
Our Grand Goal is the achievement of Destiny  
That is ours alone, as was (and is) the conquering of the  
unknown  
The accomplishment of Ubermenschen is our Wyrd  
The fulfilment of the Galactic Aeon  
Sinister are we and Dialectic  
Inverted we stand not  
But as the Shadow of our great Soul  
Urging it upwards to the stars above  
Urging it forwards in Evolution  
Transcend your selfish form and sacrifice  
There is not merely the soldier in this war  
But the Cosmic Warrior: Noble, Loyal and Dutiful  
Come now and die for me  
For you are the spoiled and rotten seeds  
You have died and shall never be  
But grasping at the sky reaching spire of our Faustian

**Steven 1998ev**

In the glare of the burning world I  
stand Corpses surrounding me  
Corpses attacking me  
I am still alive and full of fire  
And long for the days of past  
I despise the beauty of Nature  
profaned by man  
His arrogance  
His desecration  
I lust still the sight of Nature for all  
sight around  
And the root of man to be with Her  
Will

**Steven 1998ev**

The river is as eternal as the flame  
Ever flowing - ever burning  
But what happens when the river or  
fire leaves its source?  
That which gives it life  
That which is its essence  
It can only run dry or extinguish  
It can only die  
As it is the same with man too



# Workshop: Esoteric Voodoo - HOTEK

**Day of Saturn 11 July, Full Moon in Capricorn**

**Nierika**

From near and far we travelled to meet at the crossroads, Simbi was waiting.

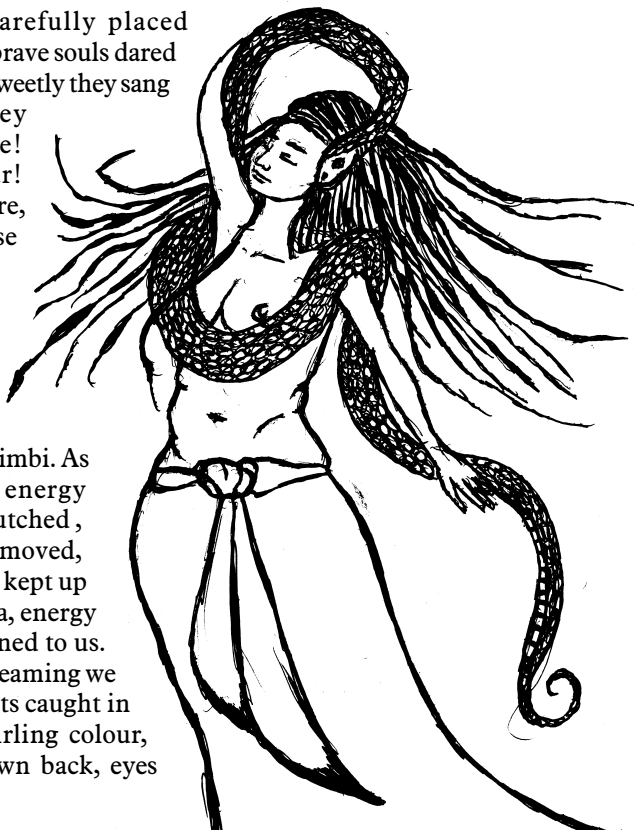
Fourteen brave souls dared to call and dance with the great fire snake! We assembled at the altar and laid out our offerings for the Loa. Perfume, fine cigars, rum, cornmeal. Generous gifts of food for the poor, the sacrifice for Marassa, the dead and ancestors, Papa Legba. The finely carved spirit trap glowed in the candle light.

And so we began. Damballah Wedo, Ayido Wedo, Damballah La Flambeau, Oldumare were invoked in the quarters, the machete gleamed as it cut the great crossroads in the air! The great sheilds in place, Marassa the Ancestors and Papa Legba called with their veve's. Sacrifice offered to all at the crossroads and accepted by all. The rythms of the Loa were building, drum and rattles weaving the magick, layer upon layer the Spirit House was built. The road opened.

Veve's drawn for Damballah La Flambeau and Ayido Wedo, the fire serpent and water serpent called to earth. Next Simbi La

Flambeau's veve was carefully placed between the others. A few brave souls dared to call the huge fire snake, sweetly they sang to Simbi, loudly they screamed Simbi's name! Patron of magick appear! Eye's of fire, tounge of fire, heart of fire, tail of fire arise and come to us! Into the copper bowl of water they dove lest the fire consume them, only to surface wrapped in coils of splendor!

And then we danced with Simbi. As each found the serpent energy rattles that were tightly clutched, hissed in greeting. Simbi moved, we moved. The drummers kept up the fiery rythms of the Loa, energy poured from us, was returned to us. Throats parched, bodies steaming we danced, we sang, voodooists caught in the coils. A vision of swirling colour, painted faces, heads thrown back, eyes closed in ecstasy!



# Of the letter Gimel.

By Jean de Cabilis

The name meaning for Gimel is primarily 'Camel'. This is the sure footed camel by which the divine '*That which is Above*' carries the initiate '*That which is Below*' over the narrow bridge which crosses the abyss to the spiritual realm. Legend has it that Gimel is a letter of the Secret Name of God. Esoteric meanings for Gimel are : 'Nature, Divinity'.

The key terms for Gimel are : Production, Birth, Canal, Communication and Travel. Gimel's communication is both the type of active meditation, as well as productive communication. The union of meditation and communication, not only results in the arise of new concepts; but also for the enchanter, a channel for the astral and mental worlds to be drawn into the enchanter's own Inner Worlds. From within the magician, the art allows us to express outwardly the arrival of the worlds within, and this expression is the mystery of the usage of Gimel. Is this not the incarnation of the spirit of the Craft ? This is dynamic magic, the magic of the Mother, wherein the magician becomes pregnant and he himself (the female within the male) gives birth. It is this activity, the process by which the Craft manifests outwardly the Inner Worlds that is implied by Gimel.

Gimel is a double letter and as such contains its own opposite such as *Spirit and Matter, War and Peace, Wealth and Poverty* however in a sense Gimel's has an Inner Ability to being in harmony with the prevailing conditions of its own duality - just as the moon reflects the sun. This Inner Ability to return the universe to harmony is revealed in the *Sepher Ha-Zohar* when Gimel is commissioned as the Helper or



Benefactor given in order to correct improvising nature of Daleth.

The *Sepher Yetzirah* has this to say about Gimel :

"He let the letter Gimel predominate in wealth, crowned it, combined one with the other, and formed by them : Mars in the world, the second day in the year, and the right ear in man, male and female."

While the planet-god attributed to Gimel is historically Mars, later systems however now correspond Gimel to both the Moon and the planet Venus. It is the planet Venus which is attributed to Gimel within my own correspondences. For it is Venus who has victory of Mars. So in this aspect Gimel represents the Dynamic Venus energies, the first odd number in energy. Such such Venus, the Gimel, the Mother who gives birth - however I believe that the Moon is also a good alternative.

Gimel's primary element is AIR and its secondary element is Water. Air is attributed due to Gimel being on the Middle Pillar, the Pillar of Air in the Qabalahist Tree of Life. Both the moon and Venus have mythological associations to Water. The magical use of Gimel

provides a passage for communication between the spiritual and material worlds - this passage of voice, creative is Air.

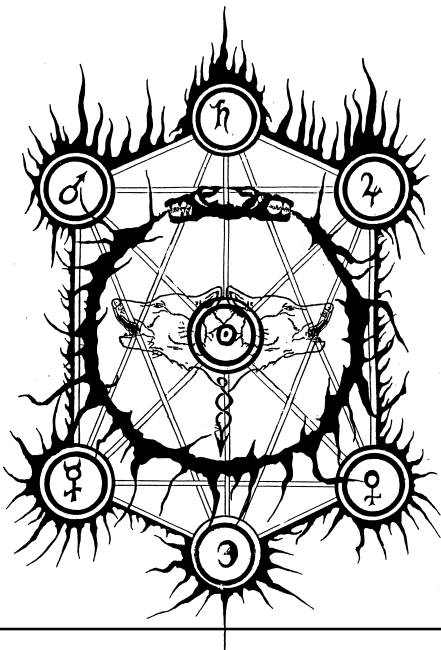
The numeric value for Gimel is 3, which reveals the Shalosh or the Triad. Gimel is that which links Heaven and Earth together, the link being AIR. Another proof for Gimel's connection to the element of Air. The value of three reveals Gimel's principle of meditation. Gimel being the link that contacts thinking and being together as One.

The Qalabah positions Gimel on the 13<sup>th</sup> path of the Tree of Life, which is Tiphareth to Kether. The 13<sup>th</sup> path is the path of the mystic being the longest path of them all in the standard Tree. In the 37 degrees of

the Western Mysteries Gimel is the 12<sup>th</sup> degree. In the Tarot, Gimel is assigned to the triumph the High Priestess. The High Priestess who sits before the Veil of the Temple, which allows the mystic entrance to the loneliest path of the Tree. Passing through the Second Dark Night of the Soul, the mystic forsake, surrenders, and here it is the camel Gimel which carries the pilgrim through the Abyss, World of Arabah to Kether. I have considered the Tarot Hermit triumph as another suitable alternative for this path.

*'Of the Letter Daleth', next edition of Circlecaster.*

## THE RÖKKBÖK



Following the success of the first limited edition of The Rokkrbok, the decision was made for the release of a second, expanded edition. Whereas the first edition dealt with Rokkr beings on an elemental level, and, thus, only included Hela, Loki, Iormungand and Fenrir, this second edition expands the scope by considering the Rokkr beings within the context of the septenary; thus, including Angrboda, Surt and Nidhogg.

What is represented here, is the basis of a system of magick that prior to recently, had little exposure. It draws on the authentic roots of paganism, but instead of trying to revive old forms, reinvigorates them with modern insights. Thus, this system is both ancient and modern, and as such there is still much to be written in its regard.

*From "The Rokkrbok, Introduction"*

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# Sex Magick

## Mercury

Checking out the index of most 20th Century occult and pagan books will make it clear that sex is unavoidable in this context. Establishing its rightful place, however, is a little more difficult.

The pagan traditions acknowledging the Wheel of the Year have it fairly easy here - the symbolism and purpose is overt - fertility, abundance and thanksgiving. We have no way of knowing how much actual sex-as-ritual went on, or how clearly the magickal purpose was asserted, during earlier times. Stripped of today's debasement of sex, and of religion's morality, many of the Solar rituals described in today's books, are very beautiful and have real value in the individual's spirituality. The 'Great Rite' is probably the best known form of sexual magick, to the extent of almost becoming a euphemism for sex in general. Various proponents of the sex-magick formula in witchcraft offer overt symbolic forms of the Great Rite, usually involving an athame as phallus and chalice as yoni often on the belly of the priestess as altar, as an acceptable substitute for the actual sexual act. In only a very few cases am I aware of modern texts that suggest any form of group sex or even witnessed sex.

Eastern traditions have placed huge emphasis on sex as essential in the path to enlightenment. We all know of the Tantras. Here we find a stronger Lunar association and great importance placed on the fluids, in particular the 'kalas' (translated variously as 'essence', 'perfume', 'vaginal vibrations'). The role of the woman is much more complex, and the intricacies of her cycle are

closely observed - the kalas being linked to the phase of the cycle. Not a student of Tantra, my limited reading suggests, however, that it is the male 'for whom' the sex magick takes place, with the stimulation of his power zones ('marmas' or 'chakras') and the raising of the 'kundalini' as objectives.

Similar practices are found in both African and neo-African (Voodoo) cults. It is worthy of note too, and consistent with the 'selfishness' of the intent, that the use of a partner is not implicit.

Crowley drew heavily on his experience in the East in the development of his magickal techniques (reflected in his design of the higher degrees of the O.T.O.). Integrating the practical techniques of the East, the theoretical formulae of Alchemy, and the instructions within The Book of the Law led to the unique model which brought about Crowley's infamy for excess and debauchery. His model places sex outside and above conventional morality - the only sin recognised being that of restriction. Although hard to conceive, sex is integral to the accomplishment of The Great Work, and presupposes that every sexual act is dedicated to Nuit and The Great Work.

Crowley (and those who have developed his work, such as Kenneth Grant and Nema) present viewpoints, attitudes and practices which cause today's mind to cringe. Hence it is vital to acknowledge that Crowley has in place a structured process of learning - one is not supposed to pick up a piece of his work and view it in isolation. Crowley develops the formula of Babalon - the Scarlet Woman

and in this formula there are many concepts uncomfortable in the politically correct 90's. Obviously his work is in the perspective of a male practitioner - the work is for his benefit. Nema develops this into a formula more readily assimilated by a female practitioner (although no more palatable to squeamish). Like the Tantras, the intrinsic power of the sexual fluids is acknowledged, with the merging of male and female fluids creating the Elixir, and at times of menstruation, the extremely potent Red Elixir.

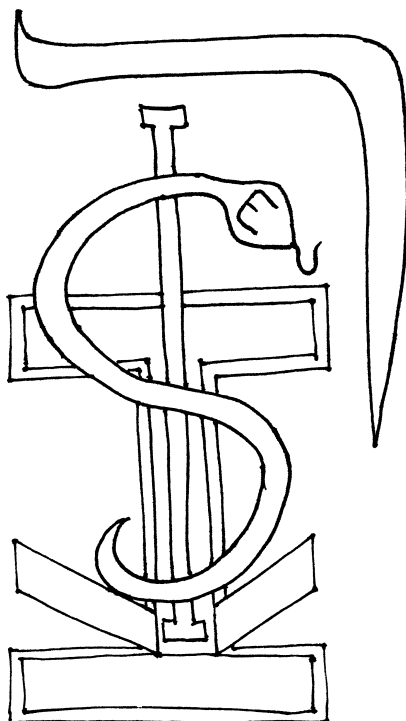
Although its validity in the circumstances has been debated, Crowley found cause to use the formula of sodomy in some of his rituals - one of the best known being his raising of Choronzon in the desert.

Sex has caused enormous problems for magickal organisations - be they informal groups, covens, or major societies. Throughout the ages sex has been associated with power. In its highest form and dedicated to divine purpose, be that purpose pure creation, enlightenment or sheer pleasure, no-one could take exception. It is perversion of this power that creates the problem - jealousy, guilt and oppression. With or without conscious intent, the sexual act energises primal forces and meets primal needs. This is not wrong. No amount of political correctness or guilt based morality is going to change the fundamental nature of sex. I leave it to you to consider the biological origins of some of the more violent and dominant forms of sex.

There is ample evidence of the occult power of sex, and of its legitimacy in occult practice. One is, however, in occult study presented with a multitude of justifications for material acts which

at the mundane level violate today's code of 'human rights'. It is my contention, however, that any or all of these acts performed by an occultist of appropriate grade of initiation will be proper, as other seemingly innappropriate acts are proper in different societies, and as the fecundity of the pagan is proper in the innocence of pagan times.

It is clear that one will not find a meaningful yardstick for the measure sex-magickal conduct in today's society. The measure is to be found within and history demonstrates that the consequences of shortening this measure are likely to be severe. Most emphatic, however, is that while mundane sex may possibly be enhanced by dedication to the Gods, the level of skill required, by both partners, suggests that serious sex magick on the physical plane will be inaccessible to most practitioners.



# Heart Mind of Empress Scriptures

**The title refers to the Goddess in her Mother aspect – The Empress of the Tarot**

**Jean de Cabilis**

## **One.**

1:1 From the one that kneels before the Naked Star and is set apart from the Earth.

1:2 I write to those who have happily received the gift of Eternal Blessing.

1:3 In joy we pagans worship the Goddess.

1:4 Was it not a great gift when we experienced spiritual communion?

1:5 Yes, it was, for by partaking of Her love, we mingled into Her Spirit.

1:6 We are now raptured and have become as gods of the Goddess' essence.

1:7 Even by voicing our love to the Goddess, we are drawn closer to Her.

1:8 Great it is when by praise the worshipper becomes a child of Hers.

1:9 Heirs we are to the Goddess' realm of life and creativity.

1:10 Oh, when we first offered ourselves to Her, we joined in Her Holy Essence.

1:11 And in so doing, we became her children.

1:12 That is not to say that we were never her children.

1:13 For even before the beginning of time we were carried by Her.

1:14 It is simply as though we have re-found our heritage.

1:15 That we have escaped the slavery of the of the hard Gods.

1:16 Gods and Saviours which once held us captive by fear.

1:17 Now, as Isis' children our tendency is towards life rather than destruction.

1:18 Towards gentleness rather than harshness.

1:19 Towards freedom rather than the bonding to structure.

1:20 Towards freedom rather than the blame of sin.

1:21 Towards understanding rather than the confines of supposed knowledge.

1:22 Always we are nearing the Mother.

1:23 Be not near the coldness of any remote Father God.

1:24 For in Her we are free.

1:25 Oh, such bliss is freedom.

1:26 We joyfully praise her boundless affection.

1:27 What a great Goddess we have in Her.

1:28 The womb of life is the only Mother Spirit.

1:29 No conditions does She place on those who approach Her.

1:30 She simply welcomes those who come.

1:31 She gives freely to all, an abundance of warmth and compassion.

1:32 Yes, Fellows of the Moon, the Goddess finds us acceptable in Her sight.



*"The Empress", Robin Wood Tarot Deck*

- 1:33 Acceptable She found us,, while we were lacking Her Divinity.
- 1:34 In offering ourselves to Her, She returned us love in plenty.
- 1:35 So much love, that our wounds salted by hardness, made love difficult to receive.
- 1:36 Bless be always to the Goddess.
- 1:37 It is Her who now feeds our hunger in communion.
- 1:38 And now we do not hunger as we did with the false gods.
- 1:39 While feeding upon Her Soul, we receive a great gift.
- 1:40 Gladness without restriction is She.
- 1:41 No fear does She place upon our hearts.
- 1:42 Always has She strengthened us when we were weakened.
- 1:43 Blessed be to all the Holy Names of Her.
- 1:44 Yes all those of the craft, thankful are we to receive her love.
- 1:45 Who else but She edifies those who are blameful and un-whole?
- 1:46 Surely there is no act of charity greater than in giving birth to life?
- 1:47 And this is what the Goddess has done.
- 1:48 She alone has poured from Her source an abundance of Life.
- 1:49 She all has filled the emptiness once residing in an empty universe.
- 1:50 It is She who has called forth the first child.
- 1:51 He who is the Father of the Christians and other faiths.
- 1:52 It is She who calls "Awake my child, awake and come to me".
- 1:53 So great is this love.
- 1:54 Love that creates free life , from an once empty Universe.
- 1:55 So much greater than the best 'Son of God' is She.
- 1:56 A blindness of old, written hence in law.
- 1:57 No reason had She when She gave Herself.
- 1:58 Only the fulfilment of an urge to procreate within.
- 1:59 The hope that comes from deep within all Mothers.
- 1:60 Blessed be to the Mother Spirit in which we enjoy.
- 1:61 Let Her Churches and Temples be filled once more.

# Pan

Roz (UK)

In the forest, dark and deep  
hear the drums, the primal beat  
raucous laughter, stomping feet  
slapping thighs, the fire's heat.

Crackling logs, burning boughs,  
spraying sparks, fiery showers,  
darkness, light, shadows meet  
bodies entwined now complete.

The rhythm builds to a mighty storm,  
the stars still bright before the morn  
voices raised calling forth,  
our Lady's strong horned lover.

Come join us Pan  
do what you will,  
Come join us Pan  
high on the hill,  
Come join us Pan  
deep in the woods,  
Come join us Pan  
lusting strong,  
Come join us Pan  
we call you now,  
Come join us Pan  
wild and free,  
Come join us Pan  
In laughter and joy,  
Come join us Pan  
in darkness and toil  
Come join us Pan  
do what you will,  
Come join us Pan  
we call you now!

# Woman

KH (Auckland)

fire woman, fire woman  
sweet scent of life woman  
send me your breath woman  
let me breathe you in

water woman, water woman  
sensual caress woman  
send me your ocean woman  
let me float within

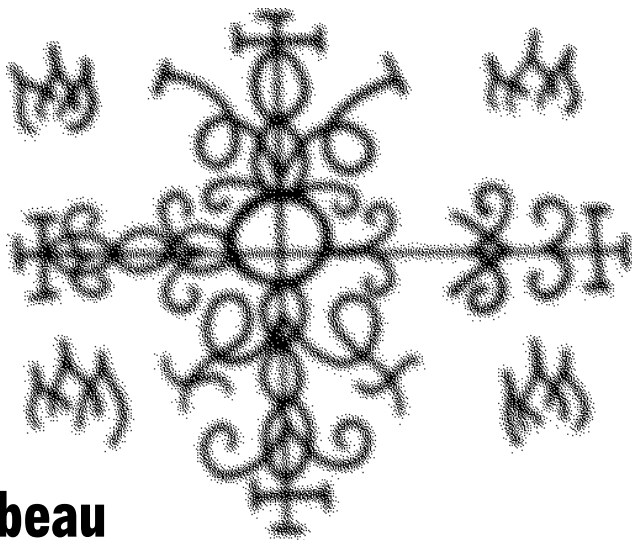
earth woman, earth woman  
solid nurturing woman  
send me your power woman  
let my strength begin

air woman, air woman  
feeling no fear woman  
send me your tears woman  
let my love win

spirit woman, spirit woman  
shape shifting spell woman  
send me your magic woman  
let the circle begin



# Hounfor of the Emerald Coils: Simbi La Flambeau



**July 1998, Evening**

**Mikail 111**

A word of thanks to all those who made the effort to attend our workshop in esoteric voodoo.

Simbi is an aspect of the great serpent of voodoo.

Damballah is the archetype.

Damballah is the sky serpent.

But Simbi comes into the hands, the mind and the body of the voodooist.

This is the magickian with the power of creation, the power of becoming at his or her fingertips.

Simbi plays the drum.

Simbi feels the water.

The magickian is the fulcrum of rythm, dancing beyond the lust of result.

Moving between the shadows, between the phantoms of individual phantasy.

The hiss of the rattles are perfect for our serpent.

Climbing into the crescendo of comitment, to fall away, half exhausted, half elated -

and making no difference.

Simbi!

Simbi La Flambeau!

Tongue of fire!

Eyes of fire!

Tail of fire!

Come! Burn up all that is not pure spirit!, and make ready for our King of Aces - Crowned and Conquering,

Damballah!

Damballah La Flambeau!

Then finally like a gentle rain from a misty rainbow comes,

Ayido Wedo!

This is the special alchemy of fire and water made manifest in the veve's of cornmeal, offerings to the ancestors, and the rythm of the voodoo drum of,

Legba La Flambeau!

To those who missed out last time, and to those who enjoyed themselves this time.

We will be opening up the Hounfor again.

Watch Circlecaster for dates.

# Practising What We Preach?: The Political Implications of Pagan Thealogy

By Anthony Lawless

*"There'll be no mutant enemy, we shall certify,  
Political ends as sad remains will die, All  
complete in the sight of seeds of life with you."*

Yes, I realise I have probably made a fundamental marketing error straight off by mentioning the word "politics" in the title of this essay, because that term's association with the unbecoming antics of our representatives in that big stone building at the end of Lambton Quay produces an adverse reaction in so many people. Much the same bad reaction, by a strange happenstance, as the word "Witch" induces in non-magickal types, and I think it's the same thing - a powerful concept has been ruined by association, and thus stands right to be reclaimed into our discourse. Before you rush off to the other interesting articles, then, I'd like to make a case for why I think that this is something we need to talk about. It's pretty much accepted that a commitment to a pagan/magickal "thealogy" (to use Starhawk's neologism) has implications for how we conduct our personal lives and participate with the other individuals in our lives. But does it - can it? should it? - effect how we participate in the wider social sphere? In our communities, in the workplace, in the national and/or international arenas? This article is an attempt to, firstly, clarify some criteria whereby an informed debate on this topic might possibly take place; and secondly, to try to make a case for the particular conclusions that I draw from my personal belief system for my interactions in this sphere. Your mileage, as they say, may vary.

## You Can't Hide From Politics

Let us start by defining our terms as best we can. Magick, in theory and practice, is concerned with creating a change in consciousness and/or the material plane in accordance with will. The magickal worldview additionally rejects the worldview of eighteenth century physics that sees a universe of entirely discrete objects interacting simply mechanically and predictably - most importantly, by positing the fundamental interconnections between the physical, mental and "astral" planes, to use a simplified terminology. We can define it as "the art of identifying and manipulating interactions".

"Politics", then, can be defined as that sphere concerned with the interaction of human wills, and the power relationships between them. The political sphere is characterised by the activity of **negotiation**, the process whereby conflicting personalities attempt to establish basis for common action. The nature of this interaction covers the full gamut from the consensus process of feminist collectives to tanks crushing dissidents in the streets of Prague or Beijing - and while the negotiations happen on the verbal/rational plane, for the most part, they are often undercut by emotional/instinctive messages and only find their full expression on the material plane. In other words - we argue to survive. We claim to argue from principle, but quite often we argue from fear, or lust, or resentment. And our arguing only takes form when we do something to translate it onto the material plane.

Do you see the parallel I'm trying to make here? Politics is an attempt to firstly create a collective consciousness, which involves both rational and non-verbal associations, and then to translate it into a result on the material plane. Almost like... *magick*, wouldn't you say? The principle on which I am basing this article is that politics is a *collective form of magick*, which acts as a microcosm to the acts of an individual magician. Thus, the feminist slogan "The Personal Is Political" is functionally identical to the magickal axiom, "As Above, So Below" - what we do in the sphere of the individual has necessary repercussions on the wider plane. And, of course, vice versa. No matter how hard you try. And, of course, it's the other way around. The way the human beings in your household, your neighbourhood, your city, your country and your world behave *will* affect you.. In other words, you can't get away from politics. You cannot deny it, and you cannot escape it. The question is: will you attempt to ignore it, and thus abdicate control over a significant proportion of your reality, or will you attempt to deal with it? And if you try to deal with it, how?

One of the most commonly formulated positions against a political/magickal dialogue can be described as an "individualist" position. The idea is that "you create your own reality" - that is, the individual has full and total responsibility for their own happiness. Collective action is therefore unnecessary, and a distraction to the important work of "manifesting abundance" in one's own life. A strong grasp of one's ability to manipulate one's own reality is, of course, necessary for effective magick. On the other hand, the extreme solipsistic point of view that "reality is all inside your head" can effectively be debunked by forcibly striking the outside of that head with a blunt instrument. Of course, no magician is ever

a helpless pawn of outside influences, but are we not denying the power and validity of magick by preferring the "easy option" of working on our own heads instead of trying to **change** the reality that makes our lives, and those of our friends, family and colleagues, more difficult than it has to be? Starhawk, the Wiccan writer who has done most work on the fusion of politics and magick puts it this way - "*Much of reality is created collectively, and can only be changed collectively.*" We can define the political sphere, further, as that section of reality which is not within the ambit of the individual will, but which requires the creation of a collective will to affect it. How much energy is given to individual, and how much to collective, commitment to change reality must of course be left up entirely to the individual. I'm not suggesting that we all go out today and chain ourselves to native trees in the rain forests of the West Coast - only that we see that action as a powerful form of magick in itself.

If we accept the principle that politics is a collective form of magick, then if we believe that our individual magickal workings are effective (assuming that our will is strong and clear enough), then we cannot fall into a trap of cynicism - we must believe that our **collective** efforts will be as effective, with strength of collective will and clarity of purpose, on the principle that "Above = Below". And the greater the focus of will and energy, the larger the sphere of effective political action becomes. But how can we translate how we work as magickians to how we might work in a political context? I intend to show, in the remainder of this article, how our beliefs as Pagans and magickians not only affect the means by which we achieve our political ends, but what our political ends are, or should be. I will argue here from a Pagan, rather than a generally magickal,

point of view, because thus I hope to establish some of the common assumptions of not only myself, but of the general readership of this article.

## **Pagan Politics - What We Do...**

Firstly, if we affirm as Pagans the idea that the Web of Life is sacred in its splendid diversity, and I assume we all do, I believe it is a pretty standard assumption throughout the Pagan community that that leads to environmentalist conclusions, both in our personal life and in the political actions that we support. The question always raised at this point is, how far are we responsible? If we refuse to give up our car, stop using electricity and go and live in a wattle-and-daube hut in the Coromandel somewhere, are we thus implicitly responsible for the degradation of the planet? In the sense that everything is responsible for everything else, yes. But it must also be remembered that responsibility is collective in this situation - no-one *plans* the world like this, but we all buy into it, in little ways. And thus we *do* pay, every day, for our complicity. Every time we use a car, we pay by giving justification to the builders of motorways. Every time we put a can in the garbage bin rather than the recycling container, we add the need to create new landfills. Every time we eat processed food, we make ourselves that tiny bit unhealthier. Guilt, in the sense used by the authoritarian religions, is not the issue here. If we recognize that the personal is political and that “nothing is ever forgotten”, to quote an excellent TV show, we can recognize that we are responsible for our actions and their repercussions on us, and behave accordingly. It is, and should be, a matter left up entirely to the individual how devoted they are to promoting ecological balance. Some of us have other priorities in our lives and work. As long as they take

\*some\* responsibility, however small it might appear, for Mother Earth’s good health, they are fulfilling their obligations.

This runs up against the second of our fundamental principles, the sovereignty of the individual will and its responsibility for its own actions. This forces us to give up the illusions that any individual has the right to impose its will upon that of another, which leads us to libertarian if not downright anarchist political conclusions. But, if we accept that politics is a way of manifesting a “creative magickal will”, then we must also believe that the community formed by a political negotiation is an entity in its own right, and can be considered to have a “personality” of some description. If we assume the primacy of the individual, further, then that collective will is only healthy to the extent that it enables the full expression of the individual wills which go into its formation. This, fundamentally, is the purpose of political negotiation - to create harmony between conflicting desires - and by these criteria, we can go on to say that the definition of a healthy or worthwhile collective identity is the extent to which it enables the fulfilment of the desires of its members.

## **... and How We Do It**

This leads us on, inevitably, to the question of the **mechanics** of politics. How do we, as Pagans and magickians, effectively translate our individuality into a satisfying and useful collectivity? If we truly believe that everyone’s true will is valid and sacred, we can discount all variations on the “Führer Principle” right at the start. Yes, one-person rule produces quick and effective decisions. But are they the *\*right\** decisions? If I am not involved in a decision, on what basis does someone else get to decide whether it’s in my best interests? The same goes for our treasured

Western “liberal democratic” idea of majority rule. If I’m a sheep, I reject the right of nine wolves to democratically vote on what’s for dinner. When I became a Pagan and accepted my responsibilities as a free individual, I rejected the right of any transcendent God or religious hierarchy to make my decisions for me, and I find myself required by the demands of my belief system to reject the right of any triumphant political will to do the same. Note the distinction being made here, between *submission* to the cult of personality, or of the majority, and *participation* in a political process in which everyone can make their voice heard. As one of my ex-lovers says in the context of sexual relations, “Consent. It’s such a little word, but \*so\* important.” Similarly, I believe that the only effective form of political organisation consistent with magickal principles is one based on free and voluntary consent of all its members - and that this holds equally true in all spheres of life.

Yes, I’m an anarchist. My belief in the autonomy of the individual leads me to believe that people work best when they have responsibility for their own lives, not when they are bullied by the application of emotional or physical coercion into working towards someone else’s idea of “the greater good”. Note, however, my emphasis on the idea of collective decision making. I repeat - much of reality is created collectively and can be only altered collectively. It’s just like how witches work - some of us like being solitaires, others participate in loose groups, still others form tight, bonded commitments in covens. A society truly based on the principle of “Harm none, and do what you will”, would be as wonderfully diverse as today’s Pagan movement is. I don’t have the time or the inclination in this article to go off on a great rant about how non-coercive

collective decision making works - those really interested in the intricacies and limitations of consensus can read Starhawk’s excellent work on power, authority and magick, *Truth Or Dare*.

(However, I’m not about to go as far as to declare that voting for our Parliamentary representatives is ineffective. If it will never change the underlying structure of social reality, it might just serve to change the political and social climate. In other words - the more votes green or libertarian parties or candidates receive, the higher profile green or libertarian issues get in the media. By repetition of a ballot paper with a tick by a certain candidate’s name, a thought-form can be given more strength in the community sphere. Voting, too, can be a form of magic!)

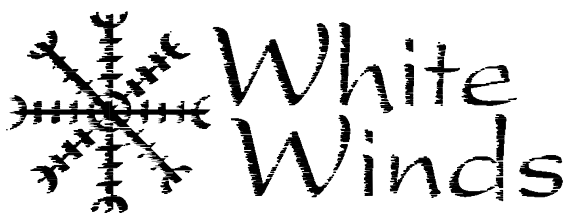
The final major point I want to make is what our belief system means for the means by which we put our political principles into practice. Pagans don’t go in for the idea of transcendent justification - the common idea among the crazier fundamentalist monotheists that any kind of horrendous behaviour will be forgiven by their God if it leads to his “greater glory”. We don’t believe that any “higher purpose” can take away your responsibility for your own actions, which leads some among us to hard-line pacifist positions. The point being made here is that, in our quest to collectively change reality, noble ends will **never** justify morally questionable (deceptive, coercive, uncharitable) means. Firstly, because “a magickian’s word must be as strong as cast iron” - our ability to affect the world by magick is contingent on our fundamental acceptance that “as I do will, so mote it be”, and every act of hypocrisy lessens our ability to claim that certainty. Secondly, because a social order which was founded by violence or lies will inevitably rely on violence and lies to keep them in power. The Bolsheviks in Russia

found this out the hard way. They thought they could use terror tactics and oppression to overthrow the Tsar and his capitalist cronies and then live in a peaceful, happy socialist paradise forever after. They were wrong. Big time. As those ads on domestic abuse put it, we have to break the cycle. If we believe that it's possible to have a social order based on individual autonomy, free collective association and respect for the whole Web of Life, then we must behave in a way which would be consistent with such a society. We must have faith (*credo quid absurdum*) that we can change reality without violence or coercion, through both individual and collective magickal and political action. If we do not, then we limit ourselves to living with violence and coercion forever, and our claims of magickal power are revealed as hollow. As we do will, so it can be.

### **The End And The Beginning**

I realise that I'm inviting a firestorm of controversy for this article - both from those who believe that the Craft and paganism in general should be "apolitical" (as if anything in this imperfect world

could be!) and those who disagree that the principles of our belief lead inexorably to these conclusions. All that I can claim is that the principles I have outlined in this article are the principles upon which I base **my** practice, and I believe that I have worked from theory to practice in a logical and understandable way based on those premises. But, of course, I must reiterate that the purpose of this article is not to lay down the Law In Stone - indeed, one of its purposes has been to reaffirm our belief that there cannot be any such thing! This article does, however, provide some arguments as to why politics is important to pagans, how political practice is consonant with magickal practice, and how we can expand our own magickal abilities by embracing the political sphere. The arguments as to exactly what form this embrace should take are based on my own personal political biases - but I firmly believe that pagans cannot, nor should they, eschew political action or write it off as "misleading" or "ineffective". If there's anything magick has taught me, it's that nothing is ineffective.



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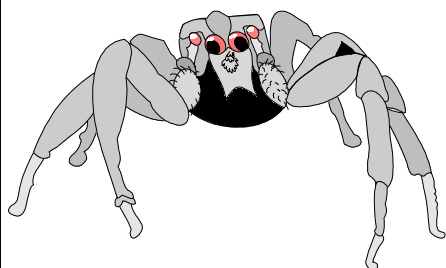
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## The White Spider

111/93

Think of something black and the white spider shifts ever so slightly at the centre of her web.

Think of something white and the eye of the void stirs ever so slightly in the night of the soul.

Beyond Yuggoth, in the cold icy wastes, is spawned that which has not yet come into awakening. Yet call it we do, for we work to unleash the Magick of the North African Desert that cracked the earth, causing the Kether Malkuth Coordinate to reflect itself in the shadow of the moon, upon which rose the Archdemon himself; self created, self contained, alone in a godless chaos-scape of perfection and dispersion.

The night of the soul.

The eye of the void.

The Guardian of the White Spider.

# Letters to the Editor

## PAGAN ANIMAL RIGHTS

Pagan Animal Rights, an international organisation set up in 1983, seeks to raise the issue of animal welfare/rights within the pagan community, provide a spiritual basis for the campaign for animal liberation, unite pagans of all traditions in the defence of animals under abuse. I enclose more information on PAR's aims and objectives for your interest.

PAR is very keen to expand into NZ where, at present, PAR is represented in only one publication, New Pentacle. But there are no contacts or groups in NZ.

Therefore, please could you mention PAR in your publication and suggest any ways PAR might raise its profile in NZ – from zero.

*Dominic Hodson*

*Editor of PAGAN ANIMAL RIGHTS  
C/- 110 Geoffrey Rd, Brockley, London,  
SE41NU, UK*

*[See article for additional information]*

## CHALLENGES

*I have received for this issue more than one covering letter that 'challenged' me to print the accompanying article.*

*You will find your pieces published. I saw nothing to prevent me from doing so.*

*The only grounds for rejection is my judgement that the article would fall outside of the scope permitted by New Zealand law. Within that there is huge latitude.*

*If you feel that there is 'illegal' content that I may miss, please highlight it so that I can make a sound judgement.*

*Thank you. Ed.*

# Nietzsche and Eternal Return

Erzebeth N.

*I come again with this sun, with this eagle, with this serpent - not to a new life or a better life or a similar life: I come again and again in all eternity to this identical and selfsame life, so that I may again teach ther Eternal Return of all things., Thus Spoke Zarathustra*

The principle concept behind Friedrich Nietzsche's magnum opus, *Thus Spoke Zarathustra*, is one of eternal return, the cyclic nature of history, life, and the kozmos. He drew his, initial, inspiration from the classical writings of Empedocles and Heraclitus, and the sacred writings of Hinduism and the Persians, from where he derived the name of his protagonist, Zarathustra. The belief in the cycles of nature and time are fused within these works, and it must have been from this historical source that Nietzsche derived much of his philosophy, however as with many things it was an actual experience that concreted it within his mind.

In August, 1881, the 36 year old Nietzsche was wandering through the woods by Lake Silvaplana, in a depressed, and melancholic state of mind, his health failing, and his career uninspired. But as he rounded a bend he was confronted by the sight of a huge rock towering over him. In a sudden flash of inspiration, which struck him *like a thunderbolt*, he realised that *"everything that transpires on Earth must occur again and again for eternity"*. The experience had a deep and profound effect on Nietzsche, he moved out of his melancholia, and became positively buoyant as he began his work on *Thus Spoke Zarathustra*, accepting the comfort of the certainty, and durability of an eternal return.

But while *Thus Spoke Zarathustra* allowed Nietzsche to present his appreciation of cyclical time within a philosophical construct, he wanted to also present it, and

prove it, scientifically. Although he possessed only a layperson's knowledge of physics, Nietzsche, after reading everything available on physics, set about translating his philosophical ideas into science.

*The extent of universal energy is limited. Consequently the number of states, changes, combinations and evolutions of this energy, although it may be enormous and practically incalculable, is at any rate definite and not unlimited (and therefore) the present process of evolution must be repetition. Inasmuch as the entire state of all forces continually returns, everything has existed an infinite number of times.*

Remarkably, Nietzsche's scientific argument for cyclic history and a cyclic kozmos, despite his lack of scientific savvy, was years ahead of much of scientific thought, where only now the idea of the oscillating or cyclic universes has come to the fore.

Just as Nietzsche drew his insights from a combination of ancient wisdom and personal experiences with the Eternal, science has been gradually experiencing a spiritual awakening, as the subconscious impact on the various fields of science. Humanity knows inherently that the kozmos is cyclic, and it knows that there is likewise more to life and science than we are usually given to believe.



# The Connexion

Steven 1998 Runic Year 3698

Under the waning moon's light I ran through the winter torn forest... A noise came from behind me and I stopped and waited for whatever it was that was chasing me. The time had come to confront that which was holding me back. Sweat ran down my face as my breathing slowed. I heard the noise again and then there was something upon me. With berserek fury I stabbed the figure repeatedly until it lay still and dead, the blood running down my knife's blade. I looked up to the sky and saw it changing colour.

The moon disappeared behind a death-black haze. The earth before me shook and split open revealing a well, a mist now surrounding the area. I walked over to the well and peered in as an old man suddenly appeared in it and climbed out, water dripping from his beard and blue robe. "Has the time come to die?", I asked him, looking at the spear in his hand. "No", he said, "the time has come to *arise*." We looked at the body of the sheep that I had slain and I looked into his eye. "You have transcended the nebulous mass and recognised what is beyond the limitations of moral fettered life", he said. "All things are not merely divided into the weal shallow simplicity of dualism, but are eternally connected within the great Cosmic Wheel." I could feel a fire burning in my Soul within. I looked again at him. "What is life for?", I asked (*but has life itself become questionable*). He held out both of his hands. In one he held a seed and in the other a coin and an old Bible with many pages torn from it, both of them glowing brightly. "Take them", he said. I reached for them. They vanished. An illusion. "You have seen now what most people take a lifetime to realise. Take this knowledge and

prosper..." He placed the seed in the ground and when it bonded with the soil it began to grow into a tree. "Know this", he said, "and you shall realise what life is for. Examine the tree and its roots. Note that there are distinctly different part to the tree - all with their own purpose, all necessary. It cannot be just one thing - it is many to amke up the whole. If it were just one thing, not only would it cease to be, but it would profane She that gives us life." "Where next from here?", I asked. He turned and we faced the sky - it was dawn, his other hand pointed back to the earth, a drop of blood ran down his outstretched finger and fell into the soil. "You have arisen to the challenge, the path is long, hard and dangerous. You must master yourself and recognise... Be all that you can be and forever remember your nexus, for if you wander from there then you will die. The flame that burns in your Soul is but part of the Fire. From the past comes the future. Hail to he that has taken the challenge in hand - may you have blessings upon your path." I waved farewell to the old man as he descended into the well from whence he came and disappeared...



*Cards from  
'The Shadow  
Tarot'  
by Linda  
Fallario*

## Returning to the Shadow

111/93

The Shadow is the type of magick that we seek.

The 'Shadow of the World' when the world is the consciousness as we think of it.

The Shadow is the night side of the world where the sun is hidden by the planet.

Smaller objects throw shadows, and it is in these shadows that things move unnoticed.

These things are phantoms that are created by the imagination, as real or as unreal as the object that throws the shadow.

Some who come in contact with the Shadow call it the Left Hand Path, this is incorrect.

The Left Hand Path is a system of its own. The Shadow may borrow briefly of its methods, but the Shadow Magick is self-contained.

The Shadow is also confused with the Night of the Soul, or the dark side of the soul.

These terms belong to the dayside and can not enter the place of the Shadow.

The Shadow can not be coloured by dayside descriptions.

The Cults that move in the Shadow go unseen for they move between shifting shadows.

In Voodoo the serpent comes as quick as lightening, moving between thoughts, between the phantoms that form in the shadow of consciousness.

Unseen, the serpent is everywhere hidden by the presence of logic. Only when thought stops and so judgement is momentarily suspended is the spirit of the Voodoo pantheon detected.

Here is Shadow Magick in its most primal form, raising the Fire Serpent as a blaze of red in the black of infinite space, and this black is no longer shadow, but the diamond clarity of space and mind.

# In Search of Shaminki

David Rattenborough

Theories abound explaining the ancient migratory paths of birds of Europe, the marvellous return of the North American salmon to the spawning grounds from whence they came, the congregations of whales off the islands of Hawaii, but no greater mystery and miracle can we find than that of the gathering of Shaminki.

We can only guess in wonderment at the ancient instincts that must be kindled to cause what can only be described as latent Shaminki to travel by air, land and sea to places of gathering. I count myself as fortunate to have been present at several of these extraordinary events.

My first encounter with Shaminki was quite unanticipated, being that my purpose at that place and time was, as it were, quite apart from that which transpired.

On the shore of a small lagoon in New Zealand's Otago District, a ragtag knot of dishevelled individuals accumulated readying for what was, we were soon to learn, to be the last phase of their journey, and apparently the final stage of latent Shaminkism.

Over the next several days on the small island to which they crossed, I was able to witness, and be part of, numerous strange rites, ranging from dawn adorations of the sun, late night tributes to the full moon, to strange maskings and unmaskings.

It is evident that this ritual clothing and unclothing and presentation before the great planetary influences is in some way connected with this transformation to Shaminki.

Note that gender is a significant factor in this genesis. While both male and female crossed over to the island, only the female showed signs of this remarkable change.

While my observations did not include close scrutiny of behaviour under the hides at night, I could find no evidence to suggest that the island gathering was for the purpose of mating. This assumption was born out by later observations when no new offspring were observed. Likewise no new pairings have been identified as a result of these strange events, although several pairs made the crossing together and have reappeared together at subsequent gatherings. It is possible even, that some of the unpaired males experienced some discomfort in the presence of this metamorphosis.

Some fascinating and quite extraordinary behavioural changes accompany the emergence of a Shaminki. At the superficial level, a strong tendency to body adornment with paints, clays, feathers, stones and other amulets is noted. The apparent value system is also affected, with many of the previously important measures of worth eschewed in favour of their common medium of exchange, chocolate. Above all would be the heightened self respect, frequently manifesting in displays of considerable aggression, although I have not actually been witness to the enactment of any of the threats.

Although I have been able to find no record of previous sightings of Shaminki, very specific rituals quickly became apparent - obviously released from deep racial memory by the act of gathering. Among the first to be observed was the 'bearing of the trowel' - a beautiful example of combined penance and respect - clearly carried out with humility by both the bearer of the trowel and the Shaminki to whom the tribute is paid.

Most extraordinary would have to be the



way in which the Shaminki scattered as suddenly as they gathered. There seemed to be so much more to be done when suddenly they took the air, land and sea and returned to their individual abodes.

The next major opportunity to observe the Shaminki took place on a volcanic plateau in the middle of New Zealand's North Island.

Again, body adornment was notable - many of the Shaminki having prepared sophisticated garments of soft fur and leather, decorated with amulets and tokens significant to their respective origins. An interesting new development had also taken place - most of the Shaminki were now armed, usually with short, stout clubs, in many cases named with such overtly threatening appellations as Starmaker and Ears-Ringing. Obviously there is some link between the Shaminki and traditions such as the Amazon Warrior.

The male partners of the Shaminki are accorded special privileges, including naming and the title of 'Consort'. Although they are the primary target of threats of

violence, this aggression is obviously highly ritualised, as I have witnessed no case where actual blows have been delivered. The respective naming of the Shaminki and the Consort reveals much of the social structure of the Shaminki tribe. The Shaminki themselves tend to bear the names of toxic or psychoactive plants, frequently paired with the names of hazardous or predatory creatures, such as birds of prey or snakes. The consorts, however, are generally known by such physical attributes as the Shaminki may find useful, such as Strongarm, by the names of medicinal or culinary herbs, such as Ragwort or by ambiguous names such as Stinkhorn. It is unclear what status non-Consort males hold, however there seems to be no evidence that the Consort role is subject to challenge, although both Shaminki and Consort seem to be highly territorial. Some competitiveness is evident amongst all the males, particularly between non-Consorts.

A highlight of the volcano gathering would have to have been a magnificent

spontaneous display acting out the racial memory of the origins of the Shaminki. From this I have been able to surmise that Shaminki began with lone nomads coming together for mutual benefit. In the first instance the Shaminki were truly an 'Amazon' race, with no male presence. This, of course, raises some very interesting questions about procreation and continuity of the race, but clearly they had their ways of dealing with this - ways that we may never understand. Small groups of wandering males obviously came to attention of the Shaminki. Evidently the Shaminki were fully self-sufficient - the dance of The Coming of the Consorts gave no indication that the Shaminki had need of the consorts, but the offerings made by the males led the Shaminki to allow them to share their fire.

As before, this gathering suddenly disbanded and the Shaminki scattered. I have come to understand that this is entirely usual, and is reflected in their group naming - The Clan of the Four Winds.

I can only marvel at this remarkable quirk of nature. Most of the time a Shaminki would be indistinguishable from the masses, however the moment two or more Shaminki come together, thousands of years of tradition come instantly into play. Yes, indeed, I am priveleged to have been present at these, and other gatherings of clan members. Much is to be learned from deep bonds and collective social responsibility demonstrated by this diverse and geographically scattered tribe. Truly remarkable.

## Primal Mother

Roz (UK)

I am the Goddess of the Deep  
I am mud, blood and water  
I am ecstatic in my dark churning  
My pulsing womb glows beneath my skirts,  
Feeding the river its energy.  
I am not beautiful as some,  
My black teeth gleam in the depths,  
My clothes are weeds and slime.  
Some look on my face and retreat  
Yet for those who see beyond my physical form  
The rewards are many.  
I am all that is in you, all that is hidden.  
Seek me, seek yourself.  
Learn my mysteries  
Hear my song,  
The song that the fishes sing.  
I am the black water,  
I am the vortex of time,  
I am the creatrix of all and of nothing.  
When you find me, when you reach me  
I will show you the stars.

# The Call of the Thirty Aethyrs: An Analysis

Siatris



*“O you heavens which dwell in the (first air), which are mighty in the parts of the earth, and which execute the judgement of the Highest! To you it is said: Behold the face of your God, the beginning of comfort, Whose eyes are the brightness of heavens; who provided you for the government of the earth, and her unspeakable variety. Furnishing you with a power of understanding, to dispose all things according to the providence of him that sits on the Holy Throne; and who rose up in the beginning, saying: the earth, let her be governed by her parts, and let there be division ion her, let it run with the heavens, and as a handmaid let her serve them. One season, let it confound another; and let there be no one creature equal with another. The reasonable creatures of the earth, let them vex and weed out one another; and the dwelling places, let them forget their names. The works of man and his pomp, let them be*

*defaced. The buildings of her, let them be caves for the beasts of the field; confound the understanding of her with darkness. Why? I regret that I made man. One while let her be known, and another while a stranger; because she is the bed of a harlot, and the dwelling place of him-that-is-fallen. O you heavens, arise! The lower heavens underneath you, let them serve you. Govern those that govern; cast down such as fall; bring forth with those that increase, and destroy the rotten. No place let it remain in one number; add and diminish until the stars be numbered. Arise, move, and appear before the covenant of His mouth, which He has sworn unto us in His Justice; open the mysteries of your creation, and make us partakers of undefiled knowledge.”*

The above is the final of the “Calls” ostensibly channeled by Dr John Dee and Edward Kelley from so-called Angels, who

are said to have communicated their own language which is termed Enochian. Whatever one thinks of the origin of the Enochian Calls, there is no doubt that Enochian has all the properties of a genuine language, that the Enochian Calls, alphabet and language provide a workable system of magick for many occultists, and that Dee as an astronomer and mathematician to the Court of Queen Elizabeth I, was one of the foremost scholars of Europe, a true Renaissance Man, and seeker of knowledge in the Faustian mould.

The Enochian Calls frequently refer to the opening of the mysteries of God's creation. But despite the references to angels and other terminology reminiscent of the Judaeo-Christian Bible, there is little in the actual theology and cosmology that can be identified as Christian.

Of the calls, nineteen in all, I feel none to be as both straight-forward and as significantly descriptive as the final "Call of the Thirty Aethyrs".

This Call describes the workings of the cosmos, of nature, and of the place of civilisations and humankind in relation to these. Whilst Dee was writing these insights from whatever source during the Elizabethan era, they pre-empt by centuries the insights of scientists and philosophers of our own era, such as Darwin and Nietzsche.

The cosmology, and philosophy expounded in this Call are thoroughly in the Nietzschean and Darwinian modes. I dare say they would be highly uncomfortable to the liberal and New Age occultists whose views are more in accord with the Christianity they claim to repudiate, than with the wisdom upon which genuinely traditional Western occultism is based. For in this Call we find a cosmology that is at odds with liberalism,

democracy, and egalitarianism; which is in a word **ELITIST**.

We see there the system of government which Dee claims is God-ordained. Any notions of globalism, of universal brotherhood, peace and love, and other such ideals beloved by our New Age occultists are vehemently repudiated, in favour of "the unspeakable variety" of the earth which is to be maintained "divided".

"Let her be governed by her parts, and let there be division in her", is strident nationalism, and one might presume, a recognition of the divisions resulting not only from nation and nationality, but from their predicates of culture and race.

"Let there be no creature upon or within her (the earth) the same. All her members, let them differ in their qualities; and let there be no one creature equal with another." Whatever the perplexities of the eighteen Enochian Calls, the final Call of the Thirty Aethyrs amounts to bluntness in its description of the workings of nature and cosmos. In this sentence we see a repudiation of any concept of equality. Since no such egalitarian doctrines were in the ascent during the times of Dr Dee, it seems a remarkable prophecy and warning for our own times; starting with the French Revolution, and proceeding with communism, liberalism and democracy, which have all served to subvert the hierarchy of human social relations for a baseless society.

"The resonable creatures of the earth, let them vex and weed out one another..." One might call this almost a proto-Darwinian recognition that life is struggle, that evolution and progress are achieved by striving, indeed by strife; that the fittest survive. The 'weeding out' mentioned in the text is precisely the terminology used by neo-Darwinians and eugenicists in advocating a genetic weeding out of



populations at a time when our over-civilised manners, our misguided humanitarianism, world aid and universal love, are only serving to have a **dysgenic** impact upon the genetic quality of humanity.

Indeed, the **decadent cycle** of our Western Civilisation is foreseen by reference to “the works of man and his pomp”. It is a paradox of civilisation that when it becomes overly affluent, decadence and death set in, sapping the original cultural vitality in favour of the soft option; where man seeks to ignore the laws of nature and the cosmos, secure in his intellectual and technical arrogance that he no longer needs observe those laws. The result of this cyclic death is seen in the civilisations of the past, and can be seen taking place before our eyes today in this current phase of what the philosopher-historian Oswald Spengler called “the decline of the West”.

Just as the monuments of once mighty civilisations, of ancient Rome, Greece, Egypt, India, now lie in ruins, so too our own monuments to the West’s technological civilisation will one day be “defaced”, our buildings will become “caves for the beasts of the field”. The collapse of our Civilisation will result in a new Dark Age: (“confound the understanding of her with darkness”) because we, the West, have arrogated ourselves above the laws of cosmos and nature or, if you like, of God.

The message of Dee’s “Enochian angels” is the same as that of our contemporary philosophers, particularly of Spengler, Evola and Nietzsche.

The final part of this Call is concerned with how to restore the cosmic order, after having warned of the consequences of the present course. “Govern those that govern” would indicate the need for the emergence of a new aristocracy, a true elite

that will displace the present rulers whose loyalty is to Mammon.

“Cast down such as fall; bring forth with those that increase, and destroy the rotten”, advises this new elite to purge the earth of the decayed, the degenerate, the weak and corrupt among humanity. The phrase is amazingly reminiscent of Nietzsche’s dictum “that which is falling should also be pushed”! There is nothing of the Christian concept of all being equal before the sight of God, of all differences among humanity being levelled via faith in Jesus.

As unpalatable as these definitions will be to the great mass of liberals amidst occultism (and possibly even many occultists who work Enochian magick but have never thought to consider the meanings of this Call) here indeed are the “mysteries of creation” for those who dare to be “partakers of undefiled knowledge”, however offensive such wisdom might be to magick’s politically correct.

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# Like Poison In My Veins

Aura Noir

*... It is the death of a Folk and Culture  
That tells us that this civilisation is through  
Therefore the world is full of messengers of death  
Sowing their poison seed without rue...*

*“World Funeral” (c) Steven 1998 e.v.*

It was with some level of amusement that I read the last copy of *Circlecaster* with the new **trend** for the rootless to be another alien creed to join the fascination with Cabbalistic ways presenting itself with the emergence of Voodoo.

How can you take someone seriously when they use the quote “The emphasis on other cultures is diluting Voodoo...”? What do you suppose had happened to the Warrior Paths and Gods and of European Destiny? How is this tradition continued with the un-warrior like (and un-Aryan ways) of Feminism and castrated males? Furthermore, “We work within the structure of ‘Western Magick’” contradicts the quote used because Voodoo is a **non-Western** form of magick.

The use of “No, this Voodoo is not the same as that practised on the African continents. It is carefully arranged to fit with the Tree of Life” – how does this stand with the “... emphasis on other cultures...” quote?

Regardless of “There is nothing that the magickian cannot use” ‘dictum’, how can one express the magickal system of an alien folk, when magick, like culture, is an expression of the *Soul* and aspirations of a race of people? Have you no Soul or are you infected with Spiritual Syphilis?

*A little poison now and then  
Makes for agreeable dreams  
And much poinson in the end  
For an agreeable death*

*F. Nietzsche*

## An Ode to Death

**Nessy**

It's a long road I've travelled  
since I was a wee lass  
Four score years and ten have  
made my way since then  
With a dog a-yapping at me heels  
and a spear in me breast.  
No rest have I begotten since I  
was a wee lass

My tresses they did crop with  
shears and twine to nip.  
Frocks of sacking, wool a stacking  
'till the cows come home to strip.  
Pales of froth, mouths to scoff, ye  
work is ne'er done  
Oh to lie me bones to rest,  
Sweet earth take me home

# The voodoo ritual

Irirangi

The framework is fascinating, coming as it does from slaves (culturally desituated human beings who have been deconstructed into consumer items), reclaiming themselves secretly as subject; this entailing a synthesis of what they were and where they came from, with the spiritual traditions of the indigenous people amongst whom they found themselves (also under threat of deconstruction), and the need to find energy for the necessary rebellion (both subjectively and politically) against their oppressors.

The framework seems very resonant for our own situation, but is technically demanding to reconstruct in our own experiential terms because of the demand for “possession”, for “acting out” at a level of some extremity.

Ritual can take place in a symbolic space, where the “acting out” has already happened, been done on behalf of- Christianity at the institutional level is an example of this.

The ceremony consists then of symbolic words and symbolic action, the participant subjectively reacting privately in thought and feeling or not at all- it doesn't matter; the institutionalised ceremony remains valid.

Some magical ceremonies can be like this and there is nothing wrong with it (the ceremony at Petone beach took place in this space as far as I could see).

But in any objective tradition, there is usually a subjective need- to become “like” the god being conjured. The great institutional religions all have their mystic movements, people who live extreme lives in order to directly get in touch with the

godhead; or to participate in rituals which involve some element of trance (Sufism for example). And there is often a re-investing of spiritual energy in the mainstream through charismatic upsurges which involve the participants in a seeking of an emotional/spiritual experience which is metaphoric rather than symbolic. But these take place within the framework of the objective institution, which is about a singular god (despite some complexities such as the Trinity, Mary, Satan etc). This therefore limits the “theatricality” of the subjective identification, so that “possession” is more a loss of ego into a timeless abstract spirit, although this can involve some pantheistic transitions.

“Theatrical” possession when it occurs, is therefore usually attributed to the devil, and so the general condemnation of more “primitive” animistic religions which involve possession or the acting out of archetypal manifestations, whether they be animals or natural forces, or characterisations from the unconscious.

But in any metaphoric seeking there is a harsh disciplined preparation, or cultural surroundings which embody this discipline, and it is here, it seems to me, that the voodoo framework poses some problematics in terms of reconstructing the visitation of the loa or the possession by the loa.

In terms of our own existential realities, how can this be re-interpreted and what preparation might be necessary.

It seems that to see the loa as “objectively” existing in some genetic memory, or in some layer of spiritual forces, is probably a cop out, placing the endeavour in the symbolic space of spirituality.

Yet in its origins, it does seem to be a framework which resonates in terms of our own situation of consumerism making “slaves” of us, denying both our subjective heritage and our existential present.

How might we technically meet these problems?

For me, speaking from a performance background, I would see some work being necessary on the physical and vocal mechanism- that we are open to expression of impulse. Then, that we do some work on subjectively interpreting the meaning of the loa in terms of our own emotional/ ethnic history, and that we workshop the characterisations in terms of technically disciplined gesture and sound.

There is a basic dance step which seems fundamental and it should be investigated. Finally there is the role of the drummer(s), which remains objective(not open to possession or trance) yet drives the whole ritual.

After this preparation (which would of course be ongoing), then a ritual with its objective framework would enable the required improvisation, with those improvisations having as well, for each participant, a disciplined personal framework within which the improvisation takes place.

Without this work, it seems to me that the ceremony will tend to remain symbolic, or that there is a danger of the acting out becoming hysterical, a pumped up thing - reminiscent of some of the theatrical avant garde of the sixties.

And none of the above denies the huge need in modern man to get in touch with subjective energies which are increasingly denied.

So...I suppose in some ways these words are a challenge: if voodoo is not to be simply a post modern “buzz”, let the work begin.

A final note: Since initially writing this, I have done some personal research into the idea of existentially interpreting the “loa” i.e. exploring the idea that there are some family based feeling/thought patterns that have been passed on, generation to generation. It seems as well that it is not then too drastic a step to find within the voodoo loa continuum, similar archetypes that resonate at this personal level.

I have also realised after showing this statement to a friend, that it can be seen as a denial of the whole idea of “magic” i.e. of realms which we simply get in touch with, if we say the words and perform the rituals.

But that in turn is a denial of what we know about these ceremonies, that they had both a social and individual purpose- of affirming community, of enabling emotional release of a psycho analytical type, of patterning natural rhythms; and that these rituals changed according to socio-economic circumstances.

We are left then, with the enigma of “belief”, which in past communities could sometimes be taken for granted, although just as often, took place in a situation of oppression from official religions; and that in turn leading to a socio-political “usefulness”. So, I suppose, in defence, I wonder whether the above interpretation is not somewhat closer to the original circumstances of voodoo than a simple magical acceptance.



## Alice Bailey and the Metaphysics of Race

**Bill Pelley**

*At the risk of stating the obvious, much of contemporary 'occultism' as exemplified by both 'neo-paganism' and the 'New Age Movement' is predominated by the sickliest of globalist, liberal, pacifist and egalitarian doctrines. So far from serving as an impetus for the revival of European folkways and as a new spiritual foundation for a Western cultural revival, these forms of 'occultism' are encouraging every creed other than that which is indigenous to the European psyche and Collective Unconscious. We have the lot-apart from that which is truly European: pseudo Oriental mysticism, Jewish Kabbalism, Egyptoid magick, interplanetary/dolphin channeling, American Indian shamanism, as infinitum. Rome had the like in its own time of decline; a*

*proliferation of every alien cult at the expense of its own spiritual and cultural roots.*

*However, the foundations of contemporary occultism, mostly deriving from the occult revival of late last century and early this century, have at their base core doctrines that are exceedingly unpalatable to our Politically Correct magicians. Whether they like it or not, the occult revival rests on doctrines of race and the folkish unconscious. The founders of the occult revival had some views on race for e.g., that make today's PC occultists very uncomfortable, screeching like banshees whenever such truths are brought to their attention, (See for e.g. the great flap created by writers such as Scorpio, Ragnar Greybeard, the poetry of Steven et al, in the pages of "Circlecaster").*

*One such founder of the New Age Movement was Alice Bailey. I acknowledge the insights and information provided by A.F. Norwick of the New Age Information Service, P O Box A432, Sydney South, NSW 1235 Australia).*

Madam Helen Blavatsky, founder of Theosophy, based her doctrine on the concept of Root Races. The doctrine holds that each vast cycle of time was dominated by a particular root race, the Fifth Root race of our own cycle being the Aryan. Unsurprisingly, such a doctrine was readily adapted by various volkish circles when Theosophy reached Central Europe, and played a vital role on certain occult societies such as Franz Von Liebenfel's New Templars and his Theozology, which provided the catalyst for the emergence of National Socialism.

### **ALICE BAILEY & THEOSOPHY**

Alice Bailey (1880-1949) is acknowledged as the principal founder of the New Age movement. Her first encounter with the mysticism of India was as a missionary with her husband, an engineer with the British army, in 1907. They emigrated to the USA, where her husband became an

Episcopalian minister. After the birth of three children, they separated.

It was in America that Alice found the works of Blavatsky, and she became prominent in the Theosophical Society. While retaining a belief in Christ in a more mystical context she rejected orthodox Christianity as too limiting. Leaving the TS because of its inter-factionalism, Theosophy nonetheless, remained the basis of her own doctrine.

This doctrine included the concept of “Hidden Masters”, super-evolved beings aiming to fulfill a cosmic “Master Plan” for the planet and humanity. (Other occultists, including Aleister Crowley, also retained this “Hidden Master” concept). Her Master was Koot Hoomi, and in 1919 she claims to have gained astral contact with another Master called “The Tibetan”.

In 1923 she married Theosophist Fred Bailey, and that year she founded the Arcane School to promulgate the Great Universal Plan. “Triangle Centres” have been established since 1937 to continue this work, in addition to other groups such as “World Goodwill” and Lucis Trust.

Clearly there is much in the present doctrine which is liberal and globalist, or at least susceptible to such interpretations. Bailey’s groups today work with, and are recognised by the UNO. Possibly it was even Bailey who coined the term “New World Order”, now much in vogue by the globalists.

However, Bailey’s concept of a more universal human order, unlike the present plutocratic concept, recognised the importance of racial and national differentiation, rejecting both race hatred and racial leveling in what might be considered a *Third Way*.

## Spiritual Destiny of Nations

Unlike those who base their globalism on

materialistic considerations, whether Marxists or capitalists, Bailey considered each nation and race to have its own **soul**, a concept that can be traced back to early German philosophers such as Hegel and Fichte, and redeveloped in a psychological context by Carl Jung. In this doctrine, each race and nation, as an aggregate or collectivity, possesses its own spirit that manifests as a racial/national **personality**, just as an individual possesses an inherent personality. It is this collective personality that determines a race’s and a nation’s **karma, from the esoteric perspective**.

The Jewish Problem, for e.g. she considered from the perspective of a racial karma and a racial personality. In her *Unfinished Autobiography* she writes:

“There are faults on both sides... The Egyptians in the early phases of biblical history persecuted the Jews, and persecution has been their record down the years...

“There must be some basic cause for this constant and ceaseless persecution, some reason why they are not liked. What can it be? The basic cause probably lies deeply rooted in certain racial characteristics... It is claimed that the Jew is strictly material, the all-mighty dollar matters more to him than the ethical values and that he is quick and expert in taking advantage of the Gentiles. But the Jewish religion lays no emphasis upon immortality or upon life after death... Why, therefore should they not get the best out of life along material lines? ... All this is understandable but does not make for good relations.

“As I have studied and thought and asked questions certain things have clarified in my mind and are – for me – part of the answer. The Jews hang on to a religion that is basically obsolete. That which stands between the orthodox Jew and the mass of Gentiles is his religious taboos, for the

Jewish faith is largely a religion of 'Thou shalt not'. That which conditions Gentile thinking concerning the unorthodox and younger Jew is his materialism, of which Shylock is a symbol...

"... One handicap comes from the Jews themselves. Personally, I have never yet found a Jew who would admit that there might be faults or provocation on their side. They always take the position that they are the abused..."

In her book *Esoteric Healing*, she cites the law of **karma in determining racial relations**.

"Today the law is working, and the Jews are paying the price, factually and symbolically for all that they have done in the past."

Bailey opposed Zionism as a form of racial arrogance, attacking the Jewish demand for "the so-called restitution of Palestine, wresting it away from those who have inhabited it for centuries." By refusing to see that their actions have brought persecution on their heads since ancient Egypt the Jews will continue to be the victims of the "retributive aspect of the Law of Cause and Effect" (Karma).

The answer to the Jewish Problem states Bailey, is for the Jews, rather than considering themselves a Chosen People above all others, to "conform to the civilisation, the cultural background and the standards of living of the nation to which he is related and with which he should assimilate." She states further, this will come "when selfishness in business relations and the pronounced manipulative tendencies of the Hebrew people are exchanged for more selfless and honest forms of activity."

## Root Races

As we have stated, Bailey was heavily indebted to Theosophy with its doctrine

of Root Races. In her book *Prophecies*, she alludes to the "emergence of a new racial type".

"This new race is forming in every land, but primarily in those lands where the fifth or Caucasian races are to be found".

A new spiritual dispensation would arise from the emergence of this Fifth Root Race, and this new root race would itself be largely a spiritual concept, or race of the spirit, reminiscent of the racial doctrine of such philosophers as Oswald Spengler, Julius Evola and Francis Parker Yockey. The concept is more a state of mind than of physiology, although Bailey contends that this development of consciousness "conditions and determines the body nature" ending in a new racial physiology. However, Bailey as an esotericist, views the prime importance as being that of a heightened state of "mystical perception".

## New World Order Based On Racial Metaphysics

As we have stated, Bailey advocated a "New World Order" quite different to that of the present plutocratic and liberal propagandists who seek to impose a world dictatorship that will level all races, nations and cultures in accordance with their aim of a Global Shop. This is the contradistinction between the **metaphysical** inter-nationalism of Bailey and other occultists and the **materialistic** cosmopolitanism of the plutocratic globalists.

Alice's husband, Foster Bailey, stated in his 1972 book *Running God's Plan* that a United Europe was part of the Master Plan. Unlike the plutocratic and globalist schemes to exploit a united Europe based on purely economic consideration, as manifested in the present "European Community", this United Europe would not seek to obliterate the distinctive languages and

nations of Europe, but would seek a realignment of nations for European co-operation. Foster Bailey alludes to one attempt at a United Europe being initiated by “uniting peoples living in the Rhine River Valley... It was an attempt by a disciple but did not work.”

As one antagonist has remarked, this allusion must be to Hitler, and it is notable that Foster Bailey refers to him as a “disciple”; presumably meaning an esoteric initiate fulfilling the “Plan” of the “Hidden Masters”.

This “New World Order”, according to Alice, would be founded on a recognition that all people are at “differing stages of evolution development”. The new order would thus eschew any attempt to “impose a uniform type of government, a synthetic religion, and a system of standardisation upon the nations”.

“The sovereign rights of each nation will

be recognised, and its peculiar genius, individual trends, and racial qualities, will be permitted full expression”.

“It will be a world in which racial distinctions and national unities will be recognised as enriching the whole and contributing to the significance of humanity.”

Bailey considered attempts at establishing a world superstate such as envisaged by the present plutocratic and liberal advocates of a “New World Order” as a “distorted and parodied concept”.

The doctrines of Alice Bailey, despite whatever distortion placed upon them by the bulk of today’s New Age liberals, show themselves to be a source of resistance to **materialistic** conceptions of a World State; whilst holding forth the promise of a New Aeon based upon the emergence of a new Root Race founded upon a revitalised, spiritualised and united Caucasian Race.



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# Church of Odin

The Church of Odin • PO Box 1627, Paraparaumu.

## ***The Quest for Wisdom***

*The following is extracted from the foreword to Quest for Wisdom, the principal text of the NZ Church of Odin, available at \$15.00 from Realist Publications, Box 1627, Paraparaumu, New Zealand.*

Since this publication concentrates on what Odinism stands for, considering the plight of today's so-called 'neo-paganism', a word on what we are against is in order. While the occult has undergone a renaissance since the late 19<sup>th</sup> Century, with added impetus from the 'New Age' movement in recent years, much of what passes today for the occult, and specifically 'paganism' is travesty.

What is called the 'Western Mystery Tradition' is a misnomer. It is not Western in any *folkish* sense, and only that which is folkish can be considered a genuine occult tradition: occultism is founded upon one's connexion with the *ancestral memory*, or what the psychologist Carl Jung called the 'Collective Unconscious'. Rather, this fraudulent 'Western

Mystery Tradition' has become synonymous with Cabbalism, the mystical aspect of Judaism. While this is fine for the Jewish folk, it is hardly relevant to those descended from Norse, Celtic, Slavic and other such Peoples who compose European Culture.

For New Zealand much of 'paganism' is 'wiccan', otherwise known as 'white witchcraft', supposedly based on Celtic traditions, but actually a contrivance of the 1950s based on a mixed bag of pseudo-occultism, more latterly infused with a heavy dose of liberal feminism. We await the arrival of witchcraft that seeks to be of genuinely Celtic inspiration.

For the rest, there is a trend of interest in American-Indian Shamanism, Afro-Haitian Voodoo, varieties of pseudo-Hindu sects, ad infinitum. Far from being a reflection of a positive resurgence of the mystical and the numinous among European folk, this preoccupation with anything and everything outside of and alien to the context of Western spirituality is a symptom of the spiritual and cultural decay which has long afflicted the West.

Although there is now renewed interest in the runes, and one may



# Church of Óðin

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readily purchase runic pendants, rune sets (usually overpriced) and books on runes in regular bookstores, most lack an understanding that Northern Folk Magick belongs to those of *Northern Blood*; that through one's Bloodline runs the means by which the individual of Northern descent might reconnect with one's ancestors, and thereby gain a sense of identity, of one's place in Nature, and the Cosmos.

Today the different tribes that historically compose the Western culture are in desperate need of a Folkish resurgence of their rich tapestry of spirituality, religion, and wisdom. Yet what they get, for the most part, is a bogus "Western Mystery Tradition", that is actually a Jewish Mystery Tradition, or a pseudo-paganism that is merely a contrived recent hotchpotch reflecting modern trends. Hence, the neo-pagan/wiccan revival, for example, is mainly pacifist, and globalist, whereas European-based paganism, whether Celtic, Germanic, Slavic, Italic, etc., must by its very nature be tribal, folkish, and warrior orientated. For paganism in nothing if not tribal, seeking to reinstall in a Folk its fighting spirit, to revive and defend an identity and a heritage that is today being denied to that folk. Indeed, neo-paganism is so bereft of any genuine folkish origins that very few of its adherents even see any

need for concern at the predicament of the Celtic and other European tribes. Their 'occultism' is an escape from reality, rather than enhancement of reality, much less a means of attaining insight into that which is hidden ('occult') within and without the individual. It is, simply put, mere play acting, dabbling in mumbo jumbo to escape from the boredom of a spiritless society. Devoid of depth, inane, banal – a reflection of contemporary spiritual decay rather than a defiant answer to it.

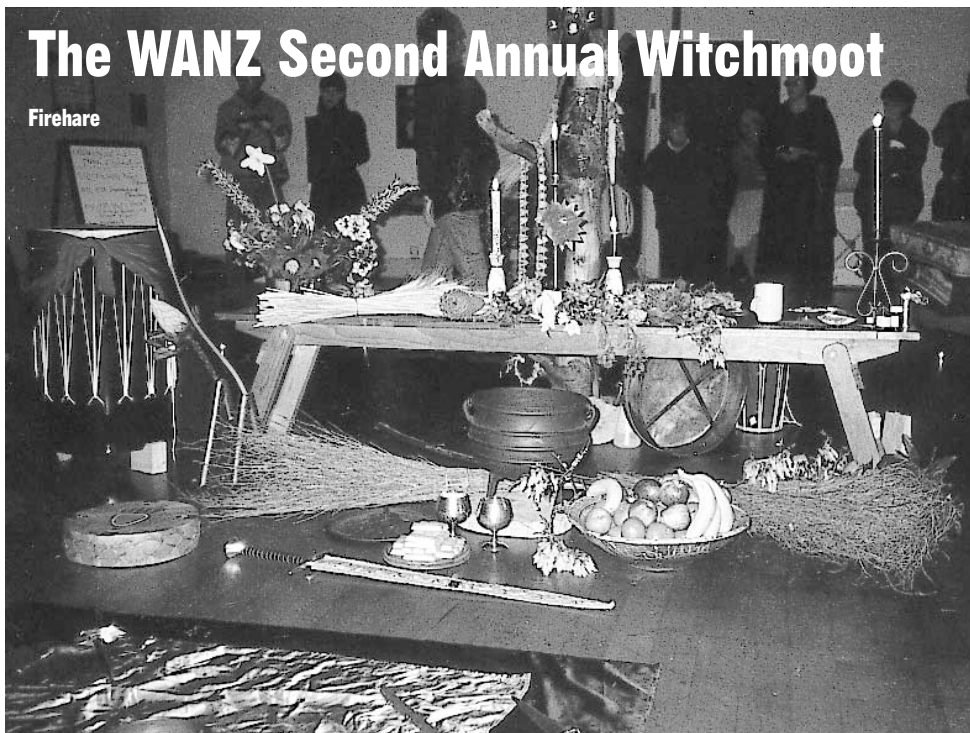
For this reason, the Church of Odin eschews the New Age, neo-pagan and any other contrivances that are not based on a recognition that one's Folkish ancestry and heritage are the foundation of all genuine magickal systems. We shall therefore refer to ourselves as *Heathen*; the Germanic term for country folk (as pagan was the Roman term for the same) to distinguish us from those who are making a mockery of our true heritage.

We seek out what is *our* heritage, *our* spirituality, *our* culture, in a word *our* BIRTHRIGHT, because it is *OURS*, because we have a heritage sufficiently rich as to not require chasing after foreign gods, lifestyles, religions and ancestors.

*Hail to our  
Gods & Heroes*

# The WANZ Second Annual Witchmoot

Firehare



On Saturday 12 September, about 30 WANZ members and others of pagan spirit gathered in Petone for the Second Annual Witchmoot - a day of discussion, tuition and good food culminating in a Wiccan ritual.

The day started (on time!) with an introduction by current WANZ chairperson, Julie. From this we moved into a workshop on drumming and chanting taken by Jude: this introduced novel concepts such as counting beats, as well as introducing all present to the chants to be used in the later ritual. This was followed by a discussion on Wicca led by Julie, providing much information for those unfamiliar with Wicca, as well as reminding the rest of the basics. We then relaxed with a meditation on the four elements, before moving to the all important feature of lunch. In the finest

tradition of paganism, a large quantity of food - including delicious soups and a dangerously addictive banana cake - had been provided by a team led by Jackie. Much munching and socialising took place till we were called to order, and led by Jenny in a workshop and meditation on the Wheel of the Year. A caffeine break followed. Then Craig and Lori — instructed us on circle etiquette and the use of ritual tools - including showing us their own tools, most of which they had made themselves.

The day finished with an energy-raising ritual - led by Su and Anthony (priestess (HPS) and priest (HP)). The room was darkened and the circle laid out with tealight candles. The altar, which had been set up all day in the centre of the room (in front of a wonderful pole/tree decorated with pictures and other stuff), was covered

in spring flowers, with candles, incense, etc. Participants' athames were laid on a cloth in front of the altar, along with the ritual sword. A pentacle candelabra set on the floor was the finishing touch.

## Ritual

Starts with drumming

HPS raises sword, drumming stops, HPS casts circle-

I call Earth to bind my spell  
Air to speed its travel well  
Bright as fire it shall glow  
Deep as tide of water flow  
Count the elements fourfold  
In the fifth the spell shall hold

Travelling sunwise around the circle, the HPS travels around 3x

Black spirits and white  
Red spirits and grey  
Hearken to the rune I say.  
Four points of the circle,  
Weave the spell  
East, north, west, south, Your tale to tell  
East is red for the break of day  
North is white for the noon tide hour  
in the west is twilight grey  
South is black for the place of power.  
Three times round the circle's cast  
Great Ones, Spirits from the past,  
Witness it, and guard it fast.

HP takes smoking censer of incense and holds up to each of quarters as offering

I summon, stir and call ye,  
ye Mighty Ones of the East,  
the guardian spirits of witchdom,  
to witness these rites and to guard this circle.

Repeat for each quarter, going sunwise.

The circle is cast  
We are between the worlds  
Beyond the bounds of time  
Where night and day  
Birth and death

Joy and sorrow

Meet as one.

HPS invokes the Goddess -

Lady of the moon  
Wise one of the evermoving sea  
Guardian of death and life  
Maiden, mother, crone  
Goddess  
Come.

HP invokes the God -

Lord of the sun  
Wise one of the forest and field  
Guardian of beginnings and ends  
Consort, horned one  
God  
Come.

Consecration of participants with salt and water

Energy raising: moving sunwise around circle (drumming and chanting)

Chants:

\*Air turn, Fire burn, Water flow,  
Earth grow.

\*The air, the fire, the water, the earth  
Return, return, return, return.

Passing of cakes and wine (apple juice in this case)

HPS takes sword and goes widdershins around circle to open it.

HP thanks the quarters by taking censer of incense to the quarters as before-

Guardians of the south I thank you.  
Hail and farewell.

Guardians of the west I thank you.  
Hail and farewell. etc...

The circle is open but unbroken.  
Merry meet, merry part,  
and merry meet again.

(Ritual taken from Doreen Valiente's *Witchcraft For Tomorrow*, Starhawk's *Spiral Dance*, and original material by Jude.)

**Exaudi Nos, 15/6/1998**

This morning I woke up, and listening to the song, I cried. The man in the moon indeed.

Expired. The cards are on the table, but the result ambiguous. Innocence is preserved, perhaps, but who am I to judge. Perhaps she cast the first stone?

Is this a new player at the table? I didn't invite her. Or did I? Is she but a reflection? Of an ideal, passed. Unconvincing.

Shattered faces, and limbs torn apart. Blood splattered mirrors stare at each other, half in shock. Seven years good luck for breaking reality? Disbelief. Antonyms of horror, intoning shadows of reality.

Summoning a guide, I laugh, mocking my own essence, the light congealing around my fingers, sticky and sweet. I take the stock and behead. And the donor, off with his head. Secret agendas. Hidden oaths. The temple of scion, yet to be assimilated. The steel band is drawn tight. Crushing. The heat, is. Unbearable. Time flies, if only you could see, before my eyes! I drank the blood, now I am becoming. Empathy. Yes. I know how you feel. A pleasant agony, but that steel band. Are you the body of Yeshua? Defiled by a million nails. This is how you feel.

Now you are a friend, a teacher. The sacrificed god whose blood is consumed by his followers. His flesh eaten. None dare call it cannibalism, for it is not. You stand motionless, but sway ethereally, growing physically in stature. Pervading my dreams, towering above man's creations, you are eternal. Nailed to yourself.

Poisoned. I sit in the chair. A piece of your rotting corpse lies dried from the merciless sun. You cured me once before, sacrificing yourself that I may live. Oh noble one, I appreciate your kindness. I can never repay this debt, not within one lifetime. This piece, a mere morsel. But not to be wasted, for within Mercury lies the gold, crystallised in my mind. I have no hunger but I eat. My blood boils. The sterile alien poison within the xenophobe screams. Interaction, I can feel. Swarming. But alas, insanity conquers where the banquet was not held. You were a gift from the gods.

Winged monkeys descend. The black robed skeleton, and riding upon the elephant...

# Australian Witchcraft Legislation

**Aleq Grai**

I have finally found the web page I remembered as having a summary of the laws of Witchcraft in Australia. It is on Stella Australis (which is a brilliant site) <http://www3.geocities.com/Athens/2962/ozpag.html> and I have copied the relevant information below. My guess is that there could be more to it than this summary. I think the comment on the web page that "If in any doubt, seek professional advice!" is very wise. The footnote to the web page also states that: "All information from this section derived from Witchcraft and Paganism in Australia, by Lynne Hume (ISBN 0 522 84782 X) (Melbourne: Melbourne UP, 1997)" You know, I have still to find out how Wicca is regarded as a religion in Australia. There are anti-discriminatory acts that cover religious discrimination, but as far as I can see Wicca is not mentioned as such. I have also been trying to search various Aus law sites, but this is a very lengthy process and will take more time than I have at the moment! Here are the sites if anyone is interested : Australian law on the Internet <http://www.nla.gov.au/oz/law.html> the Australian Legal Information Institute <http://www.austlii.edu.au/>

## **Laws Relating to Witchcraft in Australia**

### **Queensland**

The Criminal Code - Chapter XL of the Criminal Code of Queensland titled 'Obtaining Property by False Pretenses: Cheating' contains Section 432: 432. Pretending to exercise witchcraft or fortune telling. Any person who pretends to exercise or use any kind of witchcraft, sorcery, enchantment, or conjuration, or

undertakes to tell fortunes, or pretends from his skill or knowledge in any occult science to discover where or in what manner anything supposed to have been stolen or lost may be found, is guilty of a misdemeanour, and is liable to imprisonment for one year.

As such, witchcraft is still a criminal offence in the state of Queensland.

### **New South Wales**

The Witchcraft Act of 1735 was repealed by the Imperial Acts Application Act, 1969 (NSW), (having been repealed in England in 1951). The offence of fortune telling, [Section 4(2)(n) of the Vagrancy Act, 1902 (NSW)] was repealed by the Summary Offences Act, 1970 (NSW), and replaced by Section 39 of the Summary Offences Act, 1970 (NSW), which was finally repealed by the Summary Offences Act (Repeal) Act, 1979 (NSW).

### **Australian Capital Territory**

Until relatively recently, there were a number of laws covering the pretence of witchcraft in the ACT. However, the Discrimination Act, 1991, now makes it unlawful to discriminate against a person on the basis of (among other things) the person's religious convictions.

### **South Australia**

The Statutes Amendment and Repeal (Public Offences) Act, 1991 abolished a section similar to the Queensland criminal code plus a vagrancy provision. The 1991 Act inserted a new offence into the Summary Offences Act as Section 40. It states:

'A person who, with intent to defraud purports to act as a spiritualist or medium or to exercise powers of telepathy or

clairvoyance or other similar powers, is guilty of an offence’.

### **Northern Territory**

Relevant legislation, specifically the Northern Territory Criminal Code 1983 and the Summary Offences Act 1923, fails to reveal any equivalent laws which affect religious practices.

Tasmania The Police Offences Act 1935, Section 8(1)(g) which pertains to fortune telling; the Criminal Code Act 1924, Sections 119-121, concerning crimes relating to religion, which however, may be offset to some degree with the Constitution Act 1934, Section 46, providing for freedom of religion.

### **Victoria**

The relevant criminal provision is Section 13 of the Vagrancy Act 1958 which is entitled ‘Fortune Telling and Pretending to Exercise Witchcraft, etc’: Any person who pretends or professes to tell fortunes or uses any subtle craft means or device by palmistry or otherwise to defraud or impose on any other person or pretends to exercise or use any kind of witchcraft sorcery enchantment or conjuration or pretends from his skill or knowledge in any occult or crafty science to discover where or in what manner any goods or chattels stolen or lost may be found shall be guilty of an offence.

---

# **Spring Equinox... Voodoo Style Auckland**

### **Nierika**

We met at the Crossroads,  
the Great Snakes of  
Voodoo were once again called through veve, sacrifice, drum, rattle, song and dance!  
Houngans, Mambos and Members of the Spirit Temples celebrated with Witches,  
Magickians and Wild People.

The Temple was beautifully built, the Spirits successfully called, the Visitors most generous with sacrifice and energy.

*The Hounfor of the Emerald Coils* would like to thank *The Hounfor Du Marche* for their generosity and largeness of spirit.

In joy we honour

The Marassa

The Ancestors

The Loa



# The Eyes Have It

Exaudi Nos, 20/6/1998

A tower emerges, triumphant. Eyes cast down from the heavens scan high and low. Sounds emitted from unmoving mouths in an unwavering psychobabble, primal. Constant change, the predicted chaos numbing the mind. Unreal. Undeserving. The love of a brother. Casting stones, the seeds we sow. A habitat of hate and neglect. Void. Eyes fixed and unresponsive. Existing. The moral fibre, spun, woven into an ill-fitting fabric. Space wrapped around time. The metal runs cold, flowing against the grain. Massive. Coiled springs attack with snake-like precision. Pistons enforcing a steel-capped logic. Drilled home with nuclear precision. This crystal surface, thin glass upon a lake of fire. Persistent. Unyielding. An abominable ballet performed by charred remains, skeletal warriors forged by time. Block upon block we build. Deconstructing nature. Replacing all with nothing. The eyes again, scanning. Nailed to the logic of the cross. Raised in the wilderness of stagnant concrete. The sad site of a courtyard of shadow. Mocked. Scorned. The gallows just around the corner. Happier times. But now sadness. Disease. Instability. Return to a new origin. The final starting point, disguised in disgust. Words are butchered within a slaughterhouse of analysis. I want to think, but I can only believe. Nothingness. Oxymoronic. An oblique humour, a vague veil for my remorse. The loyalty of the jungle. Framed with stars, the picture of innocence. Hung, drawn, quartered. Scattered upon the wasted earth. A turning point stuck fast. A quagmire, marvellous in its intent. Simplicity. The eyes again, blinking. Fear is nothing in itself. Accept no substitute for illusion. Deluded teachers driving home the point

in a depraved and lewd manner. Madam Sanity driving a horseless chariot, merged with the King. Time to meld. Sulphuric comments on the usefulness of salt. Oblivion of intent, craving lazily for less freedom. A glorified master to lead the way to a personified salvation. The sanctity of the brothel violated by innocence. The eyes, closed but all seeing. A windowless void trapped within a tomb of envy. Apprenticed to slavery. Gunning for an excuse to acquire knowledge. Forcefully, imperceptive. Reflexes checked but not responsible. Thoughts driven home along memory lane, randomly accessed then burned for eternity upon a disc of sorrow. Gold, blue, green. But not the pressed silver of commercial viability. Our brains stolen at birth. Thoughts pirated and sold for free. Our eyes play the game. Staring at each other, high in the night sky, will we ever come back down. Rockets overshoot the mark. Technology of fear. Who we are. Evil to have loved a moral paradox. Knavery of steel upon waters of youthful lust. Birds massaging the air with their wings. The expanding petals weave their geometric dance before, the eyes. Horror dwarfed before sheer stupidity. A humble ego hatching a plot to steal the crown. Crafty as any fool. The joker a wild card crashed into the snow. The frostless knight lances the wound. The god howls with a savvy dignity long lost upon this submerged dream. A nightmare of pure filth. Lucky the eyes are closed. Wondering. Wandering. The rift joins the two quarters in mischievous wealth, half concealed by the forest of anguish. The spelling of magick laughed at concept. A court of contempt within a field of view. A timeless piece upon an armament of antiquity. A fuse ticking as we run out of air. Spontaneous humans a form of combustion. Drawing happy faces upon the abandoned emotion. Prefixed by the

ending note of a death gasp opera. Jerked tight, four thumbs and a finger realise no pleasure. The full brightness of the metaphor, similarly we relax. Thrusting, but the eyes have moved. A new region. Join the dots and our pupils will see the picture the teacher refined. The definition of sorrow. Happily singing along to a wordless song, the music left unwritten. Oral transmission of disease should not be condoned. Blatant fixation, the reader abreast of the matter. Widening the length while the bread is baked. Simpleton. The harbour of the Church. Forgiven by hell but in heaven honour burns. Fingers crushed for his material touch. A poultice to draw out the sightless beast. Festering intent building a chamber of wrath, spat into the wind. A pole fried within a pan. Fields of chilling. Death pitches his tent, a holocaust for dinner. Opening, the eyes...



# LAM

Fr L.I.

Recently we in Dunedin have been working with Voodoo. I felt a contact with LAM would be possible. Marasa – Legba – The Star – these veves being drawn, the sigil for Sirius and the chant of IPSOS LAM led to a period of meditation in which I received this information. As I am by trade a gardener, I received this as an analogy in terms I am familiar with.

*"We are seeds embedded in the earth. Surrounded by pressures on all sides the only way to grow is upwards towards the Light. Many seeds are sown, some germinate, some grow, few mature and flower. LAM cares for these (us) seedlings. All this on earth is to prepare the roots so we can grow, expanding through the Crown Chakra to potentially grow into spiritual beings co-equal with LAM and his peers.*

*We are wanted and nurtured and the information is 'watered' down due to our low level of consciousness and our inability to handle high levels of energy. A wise gardener (LAM) will not disturb the seeds he plants/cares for. Nor should the seeds force themselves lest they outgrow their roots and be unable to support themselves."*

This was a personal message to me I believe. As seedlings we cannot conceive of the work done by mature beings – they live in and work with MAAT.

This work was done using power plants as a sacrament and to change my consciousness.

Will/Love  
FR L.I. 3°=8°

## MAGICAL WEAPONS TALISMANS FOR THE TEMPLE



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# Voodoo and the Law

Craig

The latest in this series of 'practical tests' of New Zealand's freedom of religion came up as a result of comments on the activities of various Circlecaster contributors involving cemeteries. Communication with the Wellington City Council's Karori Cemetary went like this...

11 June 1998

Karori Cemetary  
76 Old Karori Road  
KARORI

Attention: XXX

Circlecaster  
PO Box 33-010  
Petone

Dear Xxx,

*Further to our conversation this morning regarding access to the cemetery for ritual purposes, I shall clarify my role in this and present a brief description of Voodoo beliefs and workings.*

*Firstly, Circlecaster Publications produces a quarterly journal of the occult, Circlecaster, which serves the growing community of pagans and occultists throughout New Zealand (and overseas). Over the last few issues I have addressed a number of legal matters and I have been asked to find out about cemeteries. My reports are relatively light and make it clear that they are not definitive, or even necessarily correct under all circumstances, they are intended to encourage people to think about the ethics and legality of their actions and give some basic guidance.*

*The question regarding non-secular/unconsecrated ground for pagan burial was most adequately answered – thank you. [Provided as a matter of course at Council cemeteries.]*

*The following was provided by a local*

*Voodooist to assist you in understanding the question of access to graveyards for Voodoo ritual. Although this is fairly specific, I would appreciate it if you would look at the question in its broadest possible terms.*

*“Voodoo means ‘Little Gods’. The religion of Voodoo is ancient, as old as humankind. Its followers worship spirits known as the ‘Loa’, the ancestors or ‘the dead’. The Loa are present in nature and the forces of the universe. The Voodooist honours those forces and the ancestors, from both of whom we have come. A very outstanding person may also, after death, move into the position of Loa.*

*The Voodooist believes in the interconnectedness of all things – ‘As above, so below’ which can also mean ‘As the living fare, so the dead fare’. To a Voodooist cemeteries are one of the logical places to worship and talk to the dead. Certain Loa rule over cemeteries and care for the dead and thus the living who will, in time, be ‘new dead’, and, in time, ‘ancestors’ themselves. Important to Voodooists is the soil from a graveyard, that s/he can take home and thus have a tangible link to the dead. Also Voodooists might, on occasion, wish to honour the Loa or the Dead in a full ritual. This may include the building of a temporary altar of stones on which to offer foods and things sacred to them. Incense may be burned, candles lit, and sacred symbols drawn on the ground with cornmeal. These, as well as the playing of drums and shaking of rattles are used to call the Loa and dead. Dancing may take place as this is also a form of worship and to the Voodooist communion with our gods and our dead is immensely beautiful and joyous.*

*In all ways the cemetery is a sacred and holy place, and is treated as such. Much laughter may be heard, as well as the chanting of the names of the Loa and our ancestors. Small*

*offerings of food or flowers may at times be left for the dead to enjoy. Offerings of food, tobacco or alcohol may be shared with the dead. Most usual would be the dispersing of symbols made and used after the ceremony, to respect those of other religions."*

*I hope you have found this outline interesting. Please, if you could comment on its general acceptability and how a Voodooist should proceed. If you are unable to give a complete yes or no, please indicate which parts are okay and which are not, and maybe how the unacceptable parts may be tempered. Also, please indicate whether your response, or parts thereof are applicable to cemeteries in general or specific to the ones in your care.*

*I would stress that I have absolute faith in the integrity of the Voodooists on whose behalf I am making this enquiry and that any piece on the subject that I may publish would emphasise the need for respect, for property, privacy and beliefs.*

*I thank you for your time and look forward to your reply,*

*Yours sincerely*

*Craig  
Editor*

*14 July*

*Karori Cemetary  
76 Old Karori Road  
Karori  
Wellington*

*Dear Craig,*

*Regarding your letter dated 11 June 1998 and our subsequent conversation on 13 July 1998, I offer some answers to your questions.*

*You ask if it would be permissable for Voodooists to remove soil from the Cemetary, **bylaws stipulate that nothing can be removed from Cemetary without prior approval from the Sexton.***

*You also ask that there may be the need to erect a temporary altar of stones, **again the bylaws say that no person shall erect any***

***structure in any cemetary without a permit and such permit may be issued subject to conditions as the director may think fit.***

*The issue of symbols drawn on the ground and playing of drums, laughter and offering of food and alcohol. I will summarise what I see as the relevant bylaw in this case. **No person can be violent, noisy or behave indecently. Interrupt or delay or detract from the decent and solemn burial of any body.***

*Obviously some of the bylaws come down to interpretation and in most of these cases the bylaw is very clear-cut. There is no intention for cemetary management to refuse you or any party reasonable access for your or their beliefs but obviously any behaviour or ceremony that could be found offensive by family members whose loved ones are buried would be a concern to us.*

*For any such ceremonies it would be desirable for management to be informed of the place, time and activities that may take place.*

*I hope I have been of some help, if there is something unclear please contact me.*

*Yours sincerely,*

*Xxx*

*Supervisor Cemeteries*





# Cranebag

The Newsletter of the Wiccan Association of New Zealand

Issue 5  
June  
1998

*This is a special edition of Cranebag for inclusion in Circlecaster.  
Editorial comments are those of the editor of Cranebag, not of Circlecaster.*

## **WANZ “out” in the community: our very public Samhain festival**

On Saturday May 9<sup>th</sup>, witches, Wiccans and, and... *ordinary normal people* came together around the fires on the beach at Petone, near Wellington, to celebrate (albeit a little belatedly) Samhain. This is the festival when we come closest to our ancestors, prepare for the period of retreat and the quiet of winter, look into ourselves, and of course, celebrate the Witches' New Year.

Organised as a public event in conjunction with the Hutt Valley Community Arts Centre, and designed as a family festival, the event was developed by a small committee consisting of Paul from the Arts Centre and several WANZ people. Advertising was conducted far and wide, even reaching the outlands of Wanganui!

As with every event that we organise, small or large, much preparation was required. Clearing the space on the beach took five people and a dog with shovels [*the dog had a shovel too?* - Ed.] six hours before start time. After that, we built three

fires about twenty metres apart, a magnificent Gate of entry to the festival, and a smaller, but still magnificent, door of exit. The Gate featured stag horns, animal skulls, holly and other symbols of Samhain.

When the 7 pm start time arrived, about 130 people had gathered to be led down the beach by Paul, who introduced them to the idea of Samhain with a wonderful, fantastical story. Then, with lanterns twinkling, the participants made their way along the beach to the Gate, where Samantha waited, resplendent to present us with our first “witchy activity”.

Participants walked a spiral labyrinth, at the centre of which was a bowl of walnuts, symbolic of a retreat into the self. Further on, at Karen's fire, we remembered our ancestors with wreaths of rosemary which we offered to the flames, and whose fragrant smoke rose high into the night sky. At the third fire, tended by Julie, we cast away to Hecate's flames some care, worry, or unwelcome memory that we didn't want to carry through the winter, in the hope and knowledge that She would guard and keep us through the coming dark times. After proceeding through the bestreamered exit Gate, there was pumpkin soup; beside burning braziers, Norse and Maori tales were told to

entertain young and old; and Karen led a huge Spiral Dance. *[So huge, in fact, that it quickly became two Spiral Dances - Ed.]*

Personally, the best thing for me was the feeling of being an accepted part of a normal community, and I can't wait to do it again next year! Nor could it have gone ahead without very special outside help - Paul from the Cultural Work Centre, our storytellers and our drummer. Thank you everyone.

*"Burn fire, rise smoke*

*By Hecate freed from Winter's yoke"*

***Blessed be,  
Julie***

## ***WANZ at the Winter Solstice***

Knowing our low tolerance for stress, we decided to break with the tradition of everyone arriving at the ritual site at the same time and milling around while agitated HPs and HPSs try to put things together, for this ritual we arrived well in advance and welcomed everyone to a fully laid out and lit circle.

The participants filed into the circle through a gateway at which they were purified by the two priestesses. Food for the feast was piled high just inside the gateway and a circle was formed.

With one Priestess at the centre wielding a dagger as she proclaimed the sacred space using the powerful words of Doreen Valiente, the other Priestess and the Priest lead, with flaming torches, the gathering through three circles of the claimed space.

From the West, Freya was invoked in

beautiful Norse poetry.

From the East, Ra-Hoor-Kuit was summoned using words adapted from Crowley.

Satisfied that all was in place, the Priest and the Priestesses took stations at the central fire. Each participant filed past the three stations...

First a sip of consecrated essence of the sun.

Next a sip shared with the earth, nourishing the seeds of new beginnings

And finally, a draught of remembrance of the good of the year passed, and the casting away of the dregs, the sadnesses and disappointments.

Each returned to the Circle after accepting a blessing in the name of Ra-Hoor-Kuit.

Described variously as 'brief, but intense', 'moving' and 'beautiful' the ritual nevertheless concluded with WANZ style feasting.

A simple adaptation of Crowley's Licence to Depart opened the circle and we left satisfied.

### **WANZ LIBRARY**

WANZ is accumulating an excellent selection of books and periodicals for use by members.

If you're interested in borrowing a book, come along to one of the monthly meetings.

If you have any books that you no longer require, loans or donations are gratefully accepted.

## ***Herron vs. Stodart - our Chairperson combats ignorance in the Press***

In response to the recent excellent television documentary on the neo-Pagan movement in Britain, *Pagan's Progress*, Kathy Stoddat, television critic for the free newspaper *Capital Times*, wrote a rather snide little review. Copyright laws and the dictates of good taste prevent us from quoting it in full, but the following brief excerpts should give you a good idea of its flavour and tone:

"[Pagans] see themselves as special and spiritual about the land, and take serious the ancient British rites like Beltane, going out in long robes at night clutching bits of twig, doing chants around bonfires and making solemn vows to the rocks and trees. [...] These modern British pagans all seemed like good and decent folks, with healthy conservationist attitudes, leading blameless lives. The only problem is how embarrassingly wet they are.

"When American Indians or Maoris get up and start their incantations to the land and to the trees and the sky, it sounds dignified and profound. When Maori women dress in black and wail and wave green branches and funerals, it sends chills down your spine. [...] But when white folks start spouding the same sort of talk, wafting round under trees in long cloaks, they just look silly.

"Now by no means am I suggesting that white folks have no culture and brown and red folks do. It's just that the brown and red folks are scarcely a century away from a tribal subsistence life tied intimately to the land for survival. So their rituals have a ring of authenticity to them. White westerners or their antecedents, however, have been city dwellers for thousands of years, and the masses started to become so too at the Industrial revolution. [...] So when they start their talk of honouring the trees and the rocks and worshipping the Goddess and cavorting in the hills, they sound like poseurs and wankers. And no matter how much I might agree with their ways, I'll do so quietly, in the privacy of my own home."

Julie Herron, Chairperson of WANZ, was moved to respond thusly, in the letter columns of the July 29 *Capital Times*:

"On behalf of the Wiccan Association of New Zealand, of which I am the current chairperson, I wish to make clear the dismay with which I read Kathy Stodart's column.

Kathy Stodart has the brief and right to criticise television programmes. What she definitely does not have the right to do is imply, overtly or covertly, criticism of the religion of other people. Patronising and smug comments such as 'wafting around under trees', 'poseurs and wankers', 'cavorting in the hills' are as offensive to us as, for example, Maori being called 'brown folks', homosexuals being called 'limpwristed', etc.

If the religious practice of paganism is

intrinsically linked to the land, and especially to the cycles of the seasons (which we call the Wheel of the Year), it is because we feel intimately bonded with these natural forces, just as Christians feel an intimate and deep connection with Jesus Christ.

Kathy Stodart seems to think that the incantations of Maori and Native Americans have more authenticity because they have a “chills down the spine” effect upon her. Well, that’s fine for her. If Kathy would like to experience some “spine chilling” effect, I can probably help her out.

While Wicca and other forms of paganism are based on ancient religious practices, the fact that they are not widely practiced in New Zealand is no reason to be offensive and patronising. As well as causing great dismay to the Wiccan community (and hence the reason for this letter), I wish Kathy to know that I am also personally offended. I have been practising Wicca for a number of years and felt her column was, this week, out of line.”

The Editor comments: When Julie read her letter out at the WANZ August general meeting, she was greeted with a spontaneous and quite deserved round of applause. I'd just like to add a few further comments on Kathy Stodart's smug little article. It's quite surprising to note that her column is mastheaded “Winner: Best arts column, Qantas Media Awards”. I don't know who she defeated, but whoever they were they must have been even more snobbish, even more patronising, and even more prone to

quasi-racist generalisations.

Despite Kathy's best intentions, she *is* effectively suggesting that “white Westerners” have no right to a nature based spirituality which they can call their own. A culture which defeats and assimilates another culture has a nasty habit of then romanticising the conquered - thus, the current fascination with Native American or Celtic spirituality. Suggesting that “white Westerners” are naturally more suited to technology and city dwelling, and “brown and red folks” to spirituality and connection to the earth, is thus a rather nasty variation on racism - the idea that certain people are “naturally” something or other because of their skin colour, genetics and/or cultural upbringing. Kathy also neglects the fact that many of our ancestors *were* living lives intimately tied to the cycles of nature precisely as recently as the Maori and Native Americans she's so impressed by. Does she think that all “white” people suddenly became citydwellers in 1850 or thereabouts? Someone should send her a book on historical demographics.

I must agree with her that occasionally some neo-Pagan rituals can be stilted, or pretentious, or silly, or not moving. As can Maori or Native American rituals, one assumes - unless Kathy's suggesting that all those “brown and red folks” are *born* knowing how to draft an effective ritual. Again, some rather nasty racist undertones raise their ugly heads. Sure, our traditions are more fragmentary, at the moment, than those she considers “authentic”. Which is why we consider it important to do the work to reconstruct them. What would Stodart suggest is the alternative? Give up any hope of a

satisfying spirituality because of the hopeless sin of being born a “white Westerner”, or alternatively assimilate the “authentic” spirituality of the “brown and red folks”? The first option would be called reverse racism; the second, cultural imperialism. No, the only way we’re going to improve our rituals is to practice them - diligently, and often - and as publically as possible.

The last sentence of Kathy’s column is actually quite surprising. What she appears to be saying is that she actually *agrees* with the principles and practice of modern paganism, but she won’t say so outside “the privacy of her own home” because... well, one would assume she doesn’t want to be associated with “poseurs and wankers” like the people she saw on that documentary. It’s quite typical to hear that sort of thing from the kind of person who prefers to do nothing than to risk social embarrassment. Well, if Kathy Stodart ever reads this column, I’d give her a piece of advice - *don’t just sit there whining about it*. If she would like to see an “authentic” nature-spirituality tradition open to “white Westerners” in a way that isn’t posy or wanky, why isn’t she helping to create it herself? Could it be that it’s so much *easier* to sit in the privacy of one’s own home and chastise those of us who’re out there, suffering misunderstanding from our enemies and the ridicule of people who claim to be our allies, but *doing the necessary work*? Goddess forbid that the winner of a Qantas Media Award could ever be seen to be associated with poseurs or wankers, of course... But it would be refreshing to see Kathy Stodart put her money where her mouth is. Perhaps we’ll

see her at WANZ one day... if she’s actually prepared to work on her professed sympathies, rather than retreating into safe, comfortable, cynicism.

## ***Highlights from the last quarter’s Minutes***

### **MAY**

Craig informed us that his letter on religious freedom in state schools, discussed at the April meeting as a response to the Prime Minister’s comments on “morality education”, was not printed by either major daily newsletter. Nor was it likely to be, he explained, as Mrs Shipley’s comments had been for the most part ignored. The Library Committee (John and Samantha) called for suggestions from our membership for books to buy and periodicals to subscribe to. The upcoming public Samhain ritual was discussed, and there was general agreement to a suggestion from Karen that WANZ could contribute up to \$50 if the committee overseeing the ritual overspent their grant.

### **JUNE**

A record turnout of twenty-four people for a WANZ general meeting! The meeting approved a gift of a \$20 book token to each of the four storytellers/co-ordinators for the Samhain ritual, which was described as a “total success”. Mention was made of the large quantities of recent publicity that WANZ has been

receiving, even up to a column in the National Business Review. The Winter Solstice ritual was organised, and preliminary discussions were held about a Second Annual Witchmoot.

### *JULY*

A preliminary Witchmoot timetable was drawn up, with various WANZ members volunteering their services to lead workshops and meditations. Thank-you cards and gifts were sent to the Samhain ritual organisers, and John announced a new rotation system by which part of WANZ's rapidly-expanding library would be brought to every meeting. Karen asked for a letter from WANZ, authorising her to begin an affiliated WANZ group when she moved to Auckland, explaining her experience and assuring her of WANZ's full support. Jenny mentioned preliminary

plans for a Beltane ritual, jointly organised by PANZ and Hamilton's Open Circle, and asked for expressions of interest. Craig announced the formation of a new ritual group for "serious students of the occult", open to all practices but with a ceremonial-magick leaning.

### *Future Discussion Topics:*

September: What is WANZ? What is Wicca?

October: Tools and Consecration

November: Covens and the solitary path

December: Spells

January: Initiations and graded systems

February: WANZ, its purpose and guidelines

March: AGM, Sabbats and festivals

April: Magick vs. Devotion

## **WANZ EVENTS CALENDAR**

### **MONTHLY: WANZ MEETING**

WANZ meets on the first Sunday of every month. Business is attended to and an informal topic discussion is conducted.

### **MONTHLY: WANZ COFFEE EVENINGS**

A public get-together each month. Come and meet the WANZ people, catch up with your friends, bring a guest.

### **SPRING EQUINOX - SUMMER SOLSTICE**

WANZ organises celebrations or rituals for each of the four Solar Sabbats - By the time you read this Spring Equinox will have just been celebrated and the Summer Solstice will be the next opportunity to participate in one of these (sort of) public events.

### **SPECIAL RITUALS**

Various WANZ members enjoy sharing their own special experiences. Keep in touch to find out what's going on.



# The Associated Darkness Series.

By Jean de Cabilis

## Part Two. Magical Background

As such the Associated Darkness Series clearly supports the view that man, by the art of magic and blessings of Isis can achieve a reality which beyond the normal physical world. And that this reality is but his true nature. That man is capable of a perception which is more Co-realistic to the higher mystical worlds than our limited Terra bound existence. For it is by her magic, that the great liberator of spirit is gifted by the goddess to us her children. And it is by this path alone, that we return to the womb, to be born again as gods of womb of man and life as gods - which is in the Egyptian sense creative goddesses.

The Egyptians call magic 'Heka'. Magic itself was symbolised by a goddess known as the Great of Magic. The great of magic was the goddess 'Weret Hekau'. The hieroglyphic Egyptian for magic was "H.EKA3" (3 being unvoiced consonant similar to glottal stop in English). The idea of a connection between Hekate and Great of Magic (Egyptian) is one that has occurred to some scholars, but unfortunately there is no historical evidence of a connection. I like to think that as language moved across Greek this Great of Magic became known as Hekate (Heka'te) from the Egyptian root Heka. Of Heka there are many possible Greek derivations of the name, but however the source of Hekate been unknown.

Also historically most of the connections from the East to Greece at that time were via Phoenicia rather than directly from

Egypt. Also the earliest references to Hekate in the Greek are from Hesiod (7/8th century) where Hekate has no magical connection or anything like that.

What is more interesting however, is to note that magic was attributed to a female persona rather than male.

Typically in the Egyptian mysteries all supernatural and natural powers were personified as gods and goddess's. In the experience of the mystic darkness, likewise explorations resulting from ones own depth meditations into the womb of Binah, do communicate an energy which is better to personify as a goddess. And from ones reading of Egyptian mythology, it became clear to me that, this world of manifestation and formlessness was in fact the result of womb of this goddess of magic. As such we find in the tradition of the Tree of Life of the Golden Dawn, that the womb of Isis is referred to as the great sea. The great oceans from which all life on earth became manifest.

In the Egyptian magical tradition the primeval state is chaos, and the great ocean is not the sea, but space. Frequently this chaos is characterised as a dragon. In the Egyptian mythologies it was Apepi or Apophis, the great primordial serpent whom lived in the waters of the celestial Nile - Eg: The Milky Way. In general Apepi is considered the dragon of chaos and destruction. However in essence Apepi is an early form of a light god who resided within the abyss before the creation of the worlds. For many years Ra (A Star) fought in battle against Apepi; and would always be victorious. Later however during one such struggle Ra became wounded and did not have the strength to hold back the forces of destruction against the world. In desperation he searched the gods to find warrior to assist him. The only god that Ra was able to find of suitable strength and courage was the jackal-god Suti. Today Suti

is more widely known as Seth. Esoterically Set is spirit and the dry hot desert as well as the night. Originally Seth was regarded as a loving and caring god by the Egyptians and only later became seen as evil. The Chaldean form of Seth was Shaitan which became the Satan of the Hebrews. At this point it may be worth to consider that Ra (the Supreme God) required the assistance of Seth (Satan) to battle against an even older adversary. Thus the jackal-god and Ra both fought together against the might of Apepi, to hold at bay the forces of destruction. As said by Seth.

*"It was I who stood in the prow of the solar barque and vanquished all the enemies of Ra and cast them back into the abyss."* EoQ.

Ra and Set fought together to ensure the triumph of light, life and love over darkness. However due to the adulterous relationship between Osiris and Seth's wife; Seth became soured and plotted revenge. Thus he was later wrongly used to symbolise the powers of evil and destruction that he had fought against. I have stressed the story of Seth, as I see this being an important issue to be realised by the Egyptian magician. For s/he who wishes to enter the Great Womb and be born as a god, must not only represent the forces of light but also darkness.

This is because the forces of light are not strong enough alone to hold back the forces of chaos. In the magician, what is required is the human duality (here-in represented by Seth) of both day and night to conquer the serpent of chaos. For once within the womb, the magician must hold fast to Seth's strength, in order to be reborn without losing ones magical identity. If one holds on only to the strength of Ra, the battle of life will be light against an older and perhaps wiser light. Sadly as shown by the myths, if one attempts to be as Ra, one will fail as this negates the duality of man.

And because of this the Egyptian priesthood has always required the fundamental principle that the initiate was firstly and for-mostly a 'Truth Seeker'. As obviously any person who denies one own sin and short-comings, is not or has not reached a point where-by ones truth is at the point of self knowledge.

However at a higher level from deep within the Egyptian mysteries, we find another characterisation of Chaos than other either Apepi or old man Nun. This is the predynastic Neith, who in her aspect as the Great Mother Goddess was also at times thought to represent the Waters of Chaos. Though often referred to as a daughter of Ra. It is considered that she gave birth to Ra out of old man Nun, another personification of chaos. Old man Nun is more commonly used today to represent chaos than Neith. This is because if the Egyptian magician was too use Neith in his correspondences, one would need to introduce confusing concepts. Ie: Such as Neith being the oracular body of the Great Womb and that the early Egyptian gods were androgynous etc.

By choosing Nun we have not only a more easily understood god, but also one of the divinities of the 'First Time' or 'the unknown time' representing the primordial waste of waters. Other names for the god Nun are 'Infinity, Nothingness, Nowhere and Darkness'. However the mystery is that Nun represented chaos only within his unfertilised state. According to Egyptian mystery religion, once fertilised by either god or priest-magician, he (Nun) becomes the female god Naunet.

This is what I have also chosen to personify as the womb. That womb of Binah in which the magician, like Amon-Ra or Ptah, may be born a god.

*Part 3/5 next edition of Circlecaster.*



DRAGONSPACE

*Hello all!*

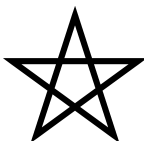
*What a wonderful response we got from our first newsletter! Thank you for your feedback and support, and also for kindly overlooking a few typos. Most of you ordered calendars and the work we are doing on it is coming along really well - expect them to be out at the end of September. For those of you who are new to our mailing list, you can order them still, but be quick. You can call us or write.*

*Please also send us feedback on what we are doing and also how well you are doing with the information we are providing.*

*Spring almost seems early this year and the equinox is coming up. So here are some lovely ideas for you to work with as we start to 'begin our new beginnings'.*

*Blessed Be.*

*Dragonspace*



*Spring Equinox*

*September 20th, 1998*

*6.15 Sunrise : 6:15 Sunset*

*Colours: Pink, yellow, grass green. All pastels.*

*Plants: Crocus, daffodils, jasmine, Irish moss, snowdrops.*

*Food: Eggs and honey.*

*Symbols: Butterflies, cocoons, New Moon.*

*Actions: Open, begin.*

*Now night and day are of equal length and light is about to grow stronger than dark. This is the time when masculine and feminine are of equal balance.*

*Spring is the season of the Element Air which rules the east, therefore this is the direction of awakening through the light of consciousness. Nothing is created without thought, thus air is the intellect, governing all areas of learning.*

*In spring we begin to establish our first projects initiating growth. The energy is light and creative. We are somewhat like*

*the Fool in the Tarot, ready to try something new - to start a journey that will take us further.*

*Decorate your home with large bowls of flowers, such as daffodils, snowdrops and spring blooms. Burn green and gold candles for expansion and growth.*

*Eggs symbolise the potential life, so perhaps paint some in the colours of the equinox. At dawn or at dusk, when time isn't time, plant seeds and initiate new beginnings, for it is no longer winter and not yet spring, nor day nor night, so the energy is magical.*

*Here is a table of all the star signs and the plants they govern. Everything you plant now can be used for magical purposes. By simply planting one of them, you will have a symbol of growth which is very personal. If you pop a moonstone in the soil next to it, then it will be sacred to the goddess. Whilst you plant, pick and ponder, wear something gold.*

*Finally, you can simply go for a walk in some gardens, the bush or sit under a blossoming tree and celebrate nature as she begins her renewal.*

*Do as many of the above as you like...*

*Aries Cactus, rosemary, nettle*

*Taurus Catnip, geranium, spearmint*

*Gemini Fennel, lavender, marjoram*  
*Cancer Honeysuckle, jasmine, lemon balm*

*Leo Marigold, poppies, sunflowers*

*Virgo Parsley, peppermint, wax plant*

*Libra Violet, thyme, lovage*

*Scorpio Basil, coriander, pine*

*Sagittarius Carnation, sage, dandelion*

*Capricorn Pansies, ivy, potatoes*

*Aquarius Lilies, fenugreek, mint*

*Pisces Aloe vera, daisy, daffodil*

## *A Beauty Spell*

*On a Friday when the moon is waxing and is preferably in an Earth Sign, mix two parts rose and ylang ylang oil with two teaspoons of orris root into a base oil - apricot is a goodie. Shake bottle well.*

*Anoint a white candle, a pink candle and a red candle with oil and think beautiful thoughts. Light candles saying "Blessed be creature of fire". Ensure that you put the bottle next to the candles. Let the candles burn all the way down - this oil can now be worn for your beautiful purposes.*



DRAGONSPACE

*Unfortunately our publication dates lead to the seasonal component of this newsletter be a bit late. I trust that this insert will be appreciated for its general information value anyway. The Editor, Circlecaster.*

# Pagan Animal Rights

Dominic Hodson, Editor Pagan Animal Rights

## What is Animal Rights?

The conviction that animals ought to be treated, in general, as if they had equal moral status as humans. It would be morally wrong to inflict unnecessary death, pain and distress on animals as it would be on humans. Most of the death, and all of the pain and distress humans inflict on animals is unnecessary.

## What is Paganism?

Paganism may be defined as any religion that is not “of the Book”; that is, the Hebrew Testament, the New Testament and the Holy Koran. Some Pagan faiths possess Sacred Texts (e.g. Hinduism), others do not. Some Pagan faiths worship a pantheon of deities; others worship two deities – a God and a Goddess, of whom all other deities are but aspects (i.e. henotheism); others are Dethists, who believe that the planet Earth is either a God, a Goddess or Great Spirit; other Pagans worship a Great Spirit who is both inside and outside Creation; still others partake of all the above beliefs; and others believe in the Goddess and God of Beautiful Compassion, who hold that every compassionate act is a prayer or offering to the Deities they serve and love.

## PAR's Main Objectives

- End all forms of animal abuse
- Conserve the Earth's wildlife and natural habitat
- Promote a non-harming lifestyle and ethical diet
- Provide a spiritual basis for any non-violent campaign in support of the above objectives.

## Magic - The art of causing change in accordance with will

- To help suffering animals directly
- To help people who are helping suffering animals
- To help people campaign for animals more effectively

## Religion

The idea that collective and personal moral action follows from the adoption of a certain moral ethos which will one day pervade the culture in which Pagans live.

## What to do...

PAR produces a quarterly magazine: *Pagan Animal Rights*

£6 a year (Overseas £10 – please send sterling bank note only). Back issues £1. 28 pages packed with animal rights campaign information, news, views, items of interest to newcomers to Paganism, rituals in aid of suffering animals, calendar of events, etc.

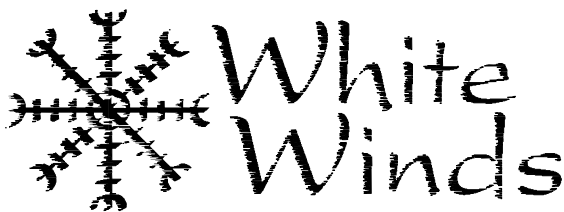
PAR also has a network of supporters who organise *Supporter's Groups*. A *Supporters' Group Starter Pack* is available priced at £3.

PAR publishes a *Vege Recipe Book*, priced at £1 (inc P&P).

# THE END

Exaudi Nos, 20/6/1998

They all lived happily ever after, once upon a time. But now the galaxy is closer. A mystic perception of an out of mind experience. A body forever voyaging. Soulless and raped. Pillaging minions a horde of recompense. An inability to perform mastication in public. Dreaded sounds of childhood terror. A stake through the heart of sand upon a beach of rhyme. Within the whales mouth, heard from afar, but never too close. Ambiguous uniformity a sovereign state, plasmatic. An enigma of modifications. Tattooed the colour of blood while money is shed on the battlefields. Sonic foundries forging speeches of hate. Misogynous racism run too fast. A misanthropomorphic deity gnashes its teeth, picking at the carnage, a circus of fate. Preconceived notions of open-mindedness aborted too late. But laughter. Again. A never ending howl of psychotic rationalism. Hailed as a saviour, but a devil with blue eyes. His tongue philosophic lies in wait. Watching, the headless body lurches obscenely in a circular pantomime, pinning the tail on the donkey. Harsh scratching cleanses the soul. Bleached pure by torrents of effluent washed upon our shores. The mind the nearest jumping off point. Suicide of the gods. Slain. Forever vindicated by precious rumours. Fornicating in holy matrimony, not yet divorced from logic. Solidly opposed by mutual interests. Why do I like her. Dreams neither here nor there. The pregnant male falls, symbolic of a conceived notion. But red can do no wrong. Uncoordinated. Globes sensuous in their distraction. An eye for details. Explained away in a flood of rage. Triangulation is the key to the square. An epilogue of pleasure. Tender. Screaming in joy, tortured by happiness. I don't want to go. The course is set, but the path will protect. In the name of...



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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:

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Gypsy Moon Collectibles (Christchurch)  
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Pathfinders Bookshop (Auckland)  
Wicked (Dunedin)  
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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.

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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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## Publications

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The Cauldron. UK based. A Quarterly Pagan Journal of the Old Religion, Wicca and Earth Mysteries.

Write to Mike Howard, Caemorgan Cottage, Caemorgan Road, Cardigan, Dyfed, Wales, SA43 1QU, UK (DO NOT PUT 'THE CAULDRON' ON THE ENVELOPE).

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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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### 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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### House of Magick

Stockists of Dragonspace and associated Craft supplies.

Stockist of Circlecaster.

2nd Floor James Smith Market, Wellington

Phone 04 569 2116



# Classified Advertising

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## Events

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### BLUE MOON

As people seem to be having difficulty finding the money to attend major, fully organised events, the BLUE MOON CO-OP will be organising events for their own pleasure, and which others may, on the basis of paying their own way, attend by invitation.

If you are interested in becoming part of a nationally distributed and diverse group of serious ritualists, let us know.

C/- Circlecaster.

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### Esoteric Voodoo

Presented by "The Hounfor of the Emerald Coils", hosted by Gypsy Moon Collectibles.

Contact Gypsy Moon for details.

540 Tuam Street, Christchurch

Phone 03 389 9617

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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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"Egyptian Tarot" deck of 78 cards, with instruction booklet by Stuart Kaplan including description by Comte C. Saint-Germain 1901. Offers considered.

Replies C/- Circlecaster.

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## Wanted to Buy

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

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Books wanted:

Konx Om Pax (Aleister Crowley)

Sacred Magic of Abramelin the Mage (Mathers)

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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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 the 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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Practitioners of Thelemic Magick

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

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- DRUMS • DRUM REPAIRS •
- WORKSHOPS • DRUMMING •

Murray 04 384 2166

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TAROT by ANTONIA

Metaphysics and Spiritual Counselling  
7 Days

James Smiths Market, Wellington

Also, Tarot by Mail

PO Box 24-083, Manners St, Wellington

Phone 025 364 634

# Classified Advertising

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## 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, PO Box 13346, Tauranga

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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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### Te Neteru Sanctuary

Jean de Cabilis

PO Box 554

Invercargill

Email: [boucca@mailcity.com](mailto:boucca@mailcity.com)

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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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