

QUESTIONS AND ANSWERS ON THE DIFFERENCES BETWEEN BLACK
MAGIC, WITCHCRAFT, AND VOODOO.

Q. In What ways are Voodoo and witchcraft alike?

A. Voodoo and witchcraft are alike in the first sense that they are representative survivals of the pre-Christian religions of Africa and Europe. For this reason, witchcraft is considered a religion, not an occult discipline, by its followers, who consider themselves to be pagans, or pre-Christian in their beliefs. Voodoo is likewise a religion it is the old religion of Africa. Also, Voodoo and witchcraft, because they come from the same mystical parent, i.e., the old religions of Atlantis, have many similar points in practice. For example, both make use of certain herbs extensively and both practice rituals based on sexual balances.

Q. In what ways are Voodoo and witchcraft different?

A. They differ because they represent the religious experiences of two different races, the white and the black, and they differ as to the very names of the deities served. Other differences, which are not essential, are language and practices which are determined by geography and climate. However, the points of similarity are more noteworthy than the points of difference. For all practical purposes, an English witch could conduct a Voodoo ritual, and a Voodoo priest could conduct a coven meeting. In fact, there have been exchanges of this sort between French witches and Haitian Voodooists, as you may gather from past lessons, and that it has been possible for much friendly exchange to take place between the different traditions. This is especially true when we consider that both Voodoo and witchcraft, particularly the French witchcraft of Picardy, preserve the ancient system of four degrees of initiation -- initiate, server, priest, and high-priest -- which has its origin in Atlantis.

Q. Do French and English witchcraft differ?

A. Both systems have been influenced by Druidism and both systems have reacted against the attacks of the Roman Catholic Church. However, apart from language and certain minor traditions, which are local, both English witchcraft and French preserve the system of four degrees of initiation, although some English covens have abandoned the 4th degree and this is due to their being isolated more than anything else. Also, certain famous English witches have received their initiations in France. However, it must be noted that French witchcraft is usually more refined and more occult than the English-- because France has more occult activity -- and that there is more structure and exactitude in the work of the craft in France than in the British Isles. Also, in France, certain herbs are used slightly differently from the way in which they are used in England. However English witches who have been initiated in England have been allowed to attend meetings of French covens without any need for probation or re-initiation.

Q. Do French covens admit both male and female witches?

A. Another difference between the English and the French witches is that the French covens do not admit members of both sexes. Covens are either for women or for men only, and the word "witch" is used for both men and women members of the craft. English covens admit both memberships, but the French covens and the Spanish are limited to members of the same sex. However, there are certain groups which do admit both male and female members and call themselves witches; but these groups are black magicians or satanists and they are not properly covens of the craft. Anyone who claims to have been initiated in France into a coven of high-witches of both sexes, and then to have returned to England, probably received their initiations from either a group of English witches in France or from an irregular coven.

Q. Are warlocks black magicians?

A. The word originally meant a sorcerer or a caster of spells, which if harmful would qualify the person to be considered a black magician. Warlocks must not be confused with witches, for witches are either male or female, and witches work in covens or ritual groups, whereas warlocks work alone, or with one or two assistants or apprentices, in their temples or magical oratory. The difference between a temple and an oratory is largely traditional, if the warlock is Christian in his points of reference, his place of work is an oratory, otherwise it is a temple, or temple-room. A warlock is usually opposed to witches, primarily because he feels they are scientifically backward and too religious. A warlock is usually and should always be an occultist. Thus a warlock differs from witches in that he is an occultist rather than religious, and that he is motivated by other goals than the witches. The best warlocks are of French ancestry, and it has been known that many covens of male witches in France have served as training schools and supply stations for warlocks and their apprentices.

Q. What is the female equivalent of a warlock?

A. Such a female, if being motivated to do evil and cause harm, and making use of occult forces and magical powers may be called an enchantress or a sorceress. A warlock may also be called a sorcerer. The word warlock is not used outside of English-speaking lands, other wise she is a black magician.

Q. What is black magic?

A. Here is the old French definition from a book found in Picardy: "Black magic may be defined as the use of magical power and skill to cause harm to an innocent person". Anything else, the book says, is a variation of white magic. The same book says that not all warlocks are black magicians, but that all black magicians are warlocks, or sorcerers, and that to cause harm to a guilty person is not black magic, but the white magic of revenge. Also, if a spell is cast to help a person against his will, it is still considered white magic, if the enchanter is a high occultist.

Q. Is black magic the ~~same~~ as Voodoo?

A. There are elements of black magic to be found among the people who believe in Voodoo, but it is not true that Voodoo is the same as black magic. These Voodooists, who practise black magic, are not approved by the average Voodooists. They are said to be black magicians and are avoided.

Q. Do Voudpoists believe in sexual magic in the same way in which witches believe in it?

A. Both Voodoo and the craft believe in the use of sexual forces for magical and religious purposes. However, Voodooists have various types of this magic, and this is due to French influences, while the witches have only one type of sexual magic in England, which deals with the goal of fertility of the earth and the law of supply and harvest, which is a very important belief for rural and farm peoples. In France, there are a few covens of male withces which practise variations of the 2nd year course of the Monastery. However, sexual magic is more likely to be found among the various warlocks and magicians, who are specialised occultists.

Q. Are there Voodooists who are of the white race and are there Negro witches?

A. The occult skills and initiations of both religions are not based upon the race of the person, but upon his relationship to the gods. Thus, certain Jamaicans have been initiated into English covens in London, and we know of many French persons receiving the Voodoo initiations. As a system becomes more and more occult and magical the more we can ignore the race or nationality of the candidate. For example, there have been cases where Italian and Sicilian candidates have been initiated into Voodoo by an Irishman, who had received full Voodoo powers from his initiators.

Q. Would you consider yourself a Voodooist, a witch, a warlock, a black magician, or a sorcerer, or what?

A. Michael Aquarius considers himself to be fundamentally a Master magician and for this reason he is freely able to move from one occult and mystical and magical system to the next, because of his grasp of Voodoo and magical and craft basics and fundamentals. He has received all of the initiations which are necessary to do this, so that he can give Voodoo initiations and witchcraft initiations and every other through his teaching. Since he works with "La Couleuvre Noire", he may be considered a sorcerer, but not an evil one. However, he has made many enemies, who consider him a black magician because he has done so much work in Voodoo. They think of Voodoo as evil and not as an esoteric system. Also, you must understand that I am not teaching any Voodoo religion, but rather Voodoo cabala and Voodoo esoterico, which is the occult and magical form of Voodoo and not the religious. Hence you may say that I am a magician who believes in the power of magical knowledge and esoteric sciences (gnosis) and who follows the traditions of the better class of French magicians.

Q. If a person came to a warlock and asked to be initiated into Voodoo, and if neither person was black, and if neither person had had any contact with Voodoo in personal religious experience, could such an initiation be given?

A. Yes, but this is a very difficult matter. If the warlock is advanced enough he can give any initiation, for he has the power and the esoteric and magical powers are one that are behind all magical groups and traditions. However, because he was not a religious initiate of Voodoo, he could not convey the powers of Voodoo as a religion, as he had not received them, but he had received their essence in his magical initiations as a warlock. The main question is whether or not the magical powers of a warlock are identical with those of a Voodoo high-priest of esotericism. I would say yes, and here is the basis of my own judgement, in what follows based on my own experience. After receiving many magical initiations, a French man went to a Voodooist who was as high in the esoteric work as he was in the Voodoo religion, having received the fourth degree in both. The French man asked about receiving the powers of the highest degree of Voodoo initiation, which is the Prise-des-Yeaux. He was told that he already possessed this power and that actually he did not have to receive any other initiations. However, if he wished to make a practice of the Voodoo religion, he would have to study and be initiated over again into the system and work his way up to the priesthood and beyond, just like a pastor who having become a Catholic wishes to become a priest, and thus must work his way up to the top by going back to seminary and being reordained. But this is only for purposes of exoteric practice and not for inner practices. For having received the initiations of chief-warlock, this French man was now equal in occult powers to a high-priest of esoteric Voodoo, and in fact his powers were identical. He was given certain books which contained the rites and teachings of esoteric Voodoo in regard to initiation, and was told that he could initiate anyone he wished into esoteric Voodoo, by reason of his rank as a high-priest and master of magical work. Later, the Frenchman was living in Paris and one day he met a young Haitian. The young Haitian became his student and wished to receive the initiations of esoteric Voodoo, which he could never afford in Haiti, as to receive esoteric Voodoo in Haiti, one must pass through exoteric Voodoo, which is very expensive. The young man was advised that this was possible, but that the powers were one. Also, he was advised that he could not practice in Haiti as an exoteric or religious Houn'gan, but only as a magician or scientist of the occult, since to be a Voodoo pastor or priest for exoteric work does require a religious rather than an occult preparation. The young man agreed and was initiated and trained and made a high-priest in esoteric Voodoo. He now works in Haiti with "La Couleuvre Noire". I think that this covers the question. The same would be true if an adept of esoteric Voodoo was approached by some-one who wished to receive the four initiations of esoteric Taoism, the very interesting system of the Chinese, based on the mathematics of the Y-King. Such initiations can be given, if the person is advanced enough. I might add that some of the persons initiated into the XIth degree of the O.T.O. of Aleister Crowley were able to give the initiations of Esoteric Taoism, and that a magical school has been founded upon this basis.

Q. Is it true that magical initiations blend in the ego of the person who has received them?

A. If a person has received several initiations and they are all of the same level, then they tend to blend. It is best to try to receive the four main initiations and then work at making use of the powers and making use of the teachings in applied magic. This is how you can tell the differences between various magicians of various schools. They are all of the 4th degree (bishop, high-priest, Prisedes-Yeaux, hierophant, initiator, or grand-magician), but some of them have better demonstrated the powers than others. However, this will always be true. In the end it is always a question of human ability and will-power and mind-power and imagination. The best thing to do is to seek out the strongest master or adept and to study with him and to hope to receive something extra of his own potency, when he initiates you. This is the basis of the old custom of the student or apprentice living with the master or being with him very often. This is why in certain cultures, the students engaged in various sexual exercises or practise sexual magic with the initiator, in order to absorb his magnetism and to receive injections of his kundalini or magical force. This is why in some schools the relationship between master and student is lover and beloved and for this reason, the student is able really to develop certain powers and to work as a better magician than would be possible, if he had only an indirect or limited contact with the teacher, which is about all that modern living and the practical necessities of life in this century allow. However, in the 18th century and before, and even in the 19th century, it was not uncommon for the magician and the apprentice, male or female, to sleep together and to live for a period of a few years in training in very intimate circumstances.

Q. Is there an esoteric craft, which is identical with esoteric Voodoo?

A. The esoteric craft is really magic and the occult sciences of the warlock and magician, white or black, the gnostic, and the other European traditions. Actually, esoteric Voodoo or Voodoo cabala and this magic or occultism of Europe differ only very, very slightly for both are based upon magical concepts which are fundamentally the same. While the rituals of witchcraft and Voodoo might differ, the rituals of esoteric Voodoo and magic are identical. This is verified by the fact that in Haiti, all of the old grimoires are used by the magicians, who have gone beyond the narrow religious views of Voodoo. However, the craft and Voodoo, while still being religious, do have a few elements of magic in them. But they are not pure forms of magic. The esoteric craft is identical with the magic of the practical cabala, which is identical with esoteric Voodoo or Voodoo cabala.

Q. Why do some groups meet in the nude?

A. Usually, and the craft as religions meet in special or ordinary clothing. However, if there is a strong magical element present, the practice of nudism may develop. In Haiti, lodges of magicians meet

in the nude because of the heat, both physical and occult, caused by their work. In England, nudism is used as a form of paganism. In France, the covens of some witches meet in the nude because they are practising sexual magic. Warlocks usually work in the nude or in special robes. If they will make use of sexual magic they will be in the nude. If they work other types of magic they may be robed. However, the idea of nudism is very simple, it is the same as that behind the nudism of Yoga, and it means that the body is freed to give itself entirely to the work of the coven or temple. There are some groups who meet in the nude and do not use sexual magic ever, while others meet in robes and make use of sexual magic. I am excluding from consideration, however, those groups, which claim to be covens or temples, and which meet in the nude for reasons of an improper motive. I would not consider such groups occult, they are interested in sexual variations only.

Q. Why is fire so important to covens and temples?

A. Fire, either from the candle or from the bowl of flames (as when rhums are burned in Voodoo or witchcraft) is the universal symbol of cosmic vitality and spirituality. Fire has always served to represent the very highest form of human idealism and thus the flame should be present as the major symbol in any coven or temple. It is true that many think that fire was used in Christianity for purposes of illumination, and thus the light bulb replaces the candles, except for aesthetic purposes. But, I am talking about the pre-Christian beliefs of the covens and temples, where fire has always had a more spiritual signification. Each coven or temple will tell you why it makes use of fire, The important fact is that they make use of fire, while explaining it differently.

Q. What are the black candles of Picardy?

A. The black candles of Picardy (les bougies noires) are a method of sorcery, whereby a spell is cast upon a person through the use of a magical object. They are made out of new red, black, and white candles, which are melted down to form a red-black liquid, usually they are melted over a flame with a body of water between the wax and the flame so that you have the wax resting inside of something like tin-foil or aluminum foil in a pan of boiling water. The wax is so melted down. Then the name of the person one is seeking to work on is written on paper and placed at the bottom of the foil mold, one mold for each person and for each candle to be made. Then the wicks are placed into the mold, two wicks per candle. The the melted wax is slowly spooned into the mold from the pan and foil container. During this process, a pinch or two of wormwood (L'ARMOISE AMERE) and valerian are to be added to the liquid in the mold. The candles are then cooled and removed from their molds and resemble little cakes. They are then placed upon the magical table and lighted while the magician sends magical thoughts of harm and revenge in the direction of the persons whose names appear in the candles. As the wax melts, so the vitality of the person will weaken. As the wax melts in two ways, from each wicks, so the strength and

astral and etheric resistance of the person will weaken under occult attack. This is a method of occult or psychic attack against an evil person, and is given only for the information of students. However, for your practical work, try your hand at making a few of these. You might need them later, and also you will find the practice useful in other ways, since the technique of mixing herbs and wax in the making of magical candles is very old and very important,

Q. What should be student's attitude towards witches and warlocks?

A. The student of the Monastery should avoid too much contact with those witches and warlocks which might try to enchant him and make him a magical slave. The best attitude is to be polite to a fellow occultist, but at the same time make sure to avoid too much contact. Remember, the Monastery is a school of magic and we do not feel it is necessary for a person to work in groups, apart from certain magical lodges and groups, which are under our tradition and which are working nicely along approved lines. Also, please be careful, there are many persons who are out looking for persons to control for a variety of reasons and these persons are quite bad and are rightly called "black magicians". In the Monastery you have more than enough to keep yourself busy, without having to go to the trouble of meeting witches. On the other hand, you might meet some Voodooists and you might offer to help them, since the Monastery has given you many forms of esoteric knowledge about this religion. However, if you are curious about witchcraft, read a few books about the subject, since this is the best way to enter into its essence.

Q. Do black magicians try to bother people a lot, are they after followers to enchant?

A. Usually, black magicians do not want to have too much publicity, and so they are always eager to avoid any contact with the public. If they try to bother you, simply say that you will tell people about them and this will cause them to avoid you and to stop their bothersome actions. They prefer to work in isolation and fear, really fear being found out.

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