

Wicca & Magick: Beginning Wicca: What is Wicca?

Wicca is an unending path of light, magic, love, and constant learning. We revere nature and see the true divine beauty of the universe. It's about recognizing that we all have the ability to take our fate into our own hands, and we have the right to choose how we use that power. There is no bible and no prophet. Our only rule is a simple and logical one: *"An it harm none, do as ye will"*.

Wicca is an earth religion based on ancient (even prehistoric) paganism. Wicca itself is relatively new, a reconstruction loosely based on old religion and early witchcraft. Its roots are hard to trace because of persecution, which caused people and records to be hidden or destroyed.

Most Wiccans worship the Goddess and the God. They have thousands of names given to their many aspects by various cultures.² Each name given to the Goddess and God in old mythology represents a different facet of the Goddess and the God's personality. Today, we invoke them by the name that is most appropriate for the purpose.

Wicca is based on the concept of natural and essential equilibrium. All things have spiritual "life"- people, animals, plants, and even stones. Everything is part of a delicate balance of light and dark, day and night, good and evil, male and female. Even the Goddess and the God are both creators and destroyers. They give life, nurture it, and eventually take it away. This cycle is seen in the seasons and in the cycle of the moon, and is often symbolized by the Triple Goddess- Maiden, Mother, and Crone. The mother creates, the maiden develops, and the crone eventually fades away. We see this each month when the moon is a sliver, then grows to be full, and then becomes a sliver and fades away, before beginning again. Because of this, the emblem of the triple goddess is a full moon with a crescent on each side.

We do not believe that Wicca is the only valid religion, nor do we try to convert people to Wicca. It is an open-minded path and there are many traditions, which offer different rules and ways to follow the religion. But many of us are "eclectic", and choose what elements of paganism we wish to incorporate in our practices as a Wiccan. One might choose to include things they learned from studying Buddhism, Asatru, Santeria, Baha'i, etc. into

their tradition, if they are eclectic. (There are, however, some limitations that come about with non-pagan religions. ³)

We are not Satanists. In fact, we do not believe in Satan or a supreme evil, nor do we believe in hell. Let's just clear up a few misconceptions about witchcraft while we are on the topic. We do not sacrifice animals or people. We are not trying to become gods. Love spells, revenge spells, and hexes are not a practice supported by the Wiccan rede. We do not run around in black pointy hats and cloaks, turn people into toads, or fly on brooms. Never believe what you see in Hollywood; it's probably wrong or exaggerated for interest. Magic is more complicated and has a more subtle nature. Merely pointing a finger will not give someone a fatal disease or knock down a tree. Some of us do have special abilities- telekinesis, psychic power, shapeshifting. But these takes years and years of concentrated study and practice and are incredibly rare to see. **Wicca is not about easy answers!**

Don't be in any big hurry to convert to Wicca. There is no instant way to "become" Wiccan, it's the result of learning and growing into it. There is no initiation ritual that can give you all the knowledge in the world in a few minutes. Study, practice, advance. You'll get there!

The most valuable advice I can give to the beginner is read, read, read. Learn from the wisdom of others. Learn to listen to yourself, as well... you already know a lot about Wicca, you just don't realize it. Once you begin down the path, you will recognize many of the landmarks along the way. You are more familiar with the God and Goddess than you might think.

Notes:

Note 1: This law is stated in the Wiccan Rede, the basic tenet of the Wiccan religion. This means that one may do whatever they wish, as long as it is not done with the intent to harm a person, animal, place, or thing. The follow-up to this basic rule is the threefold law, which states that whatever you give out is returned to you threefold, whether it's positive or negative.

Note 3: To fully understand why non-pagan religions are incompatible with Wicca, first you should know that Wicca belongs to a branch of paganism called neopaganism (or "new paganism"). So, every Wiccan is pagan (though not every pagan is necessarily Wiccan). The dictionary defines paganism

as any religious belief *not* Christian, Muslim, or Jewish. Because of this, the concept of a "Wiccan Christian" becomes technically convoluted.

Wicca & Magick: Beginning Wicca: Learning Outline

0. Introduction

This course outline is intended for the serious beginner who wishes to enter an intense and complete study of paganism, magic, wicca, and the occult. **This is ONLY for those interested in a *real* self-education.** If you're looking for an easy, quick way to gain instant gratification, forget about it. It doesn't exist. Knowledge is a reward you must earn.

There is no answer key, in fact, many of these will have different answers for each person. This is only an outline. You may add to it or change from the suggested route if you would like. Good luck, begin whenever you are ready. DO NOT RUSH. This course is intended to allow for years of learning, if you finish it in a week or two I guarantee you that you barely scratched the surface.

00. Getting Ready to Learn

A. Notebook

1. Have a plain notebook prepared to store research and answers to the questions included in this course outline. Print out this outline if you can and put it inside your notebook.

B. Knowing where to look: Not sure how to find answers?

1. Internet: Search engines and link directories
 - a. [AltaVista](#)
 - b. [Yahoo!](#)
 - c. [Infoseek](#)
 - d. [HotBot](#)
 - e. [SpiritLinks](#)- (Occult)
 - f. [AvatarSearch](#)- (Occult)
2. Books: Check bookstores, libraries, and online bookstores [like amazon.com]
 - a. *Wicca: A Guide for the Solitary Practitioner* (Cunningham)

- b. *Cunningham's Encyclopedia of Magical Herbs* (Cunningham)
- c. *To Ride a Silver Broomstick* (Ravenwolf)
- d. *The Spiral Dance* (Starhawk)
- e. *The Witch's Bible Compleat* (Farrar)
- f. *Buckland's Complete Book of Witchcraft* (Buckland)

I. Ethics

- A. The Law of Return: What goes around, comes around.
 - 1. What does this mean to you?
 - 2. How does it apply to your life?
 - 3. How does it apply to your magick practices?
- B. Perfect Love and Perfect Trust: It must be maintained between partners.
 - 1. Define "Perfect Love and Perfect Trust"
 - 2. How do you know when to trust someone?
 - 3. Who should you trust, and when should you maintain secrecy?
- C. Wiccan Rede: If you wish to become a wiccan, it's important to understand the rede.
 - 1. What is the meaning of the rede?

II. Preparatory Understanding

- A. Faith: You must fully believe in magick for it to work.
 - 1. What does the phrases "magic is afoot" and "magic is everywhere" mean?
- B. Willpower: Nothing can stop you from reaching your goal.
 - 1. What are some possible obstacles to magick?
 - 2. How can you overcome those obstacles?
- C. Privacy: When to talk, when to preserve secrecy.
 - 1. Why should you sometimes keep your magick inention to yourself?
 - 2. When should you tell someone about your practices?
 - 3. How do these rules apply to a coven or group ritual atmosphere?
 - 4. Do you plan to "go public", or practice as a silent solitary?
- D. Willingness and Fearlessness: Leave your doubts at the door.
 - 1. Are you ready to walk a path less traveled, and less understood?

2. If you are trying to change religions (ie to wicca or another form of paganism), are you prepared to give up whatever religion you may have been raised in?
3. What fears or trepidations do you have? These must be dealt with before you can go any further.

III. Magick Prep Skills

- A. Cleansing
 1. Define "cleansing"
 2. Define "ritual bath"
 3. What is one method for cleansing?
- B. Raising/controlling energy- These topics must be practiced and understood:
 1. [Meditation](#)
 2. Grounding
 3. Centering
 4. Concentration/Focus
- C. Visualization of a single goal
 1. Practice and understand visualization techniques
- D. Casting and opening a circle
 1. Why cast circles?
 2. Must you always cast a circle before rituals?
 3. [One method for casting a circle](#)
 4. One method for opening it afterwards

IV. Beginning Spellcraft

- A. Creating your own spells
 1. Why not just use pre-created spells?
 2. [Create a basic outline for all-purpose spell use](#)
 3. Types of magic: research each form of magick and when each is appropriate to use:
 - i. Spells/Rituals/Rites
 - ii. Poppets/Dolls
 - iii. Mojo bags
 - iv. Potions and philtres
- B. Putting it all together: research and understand why, where, when, and how to use various spell elements:

- i. Affirmations, chants, and incantations
- ii. Color correspondences
- iii. Candle magick
- iv. Stone magick
- v. Amulets, talismans, charms
- vi. Timing
 - a. Days of the week
 - b. Days of the year
 - c. Lunar phases/cycles
 - d. Astrological cycles
- ii. Herbs:
 - a. Meanings and magickal uses of herbs
 - b. Incense
 - c. Essential oils
- iii. Elements- Know the correspondences, meanings, and usages of:
 - a. Water
 - b. Earth
 - c. Fire
 - d. Air
 - e. Akasha
- iv. Elemental Spirits
- v. Invocations
- vi. Tools (ie, athame, chalice, broom, etc)

Do you have to use ALL of these elements in every spell you create? (hint: NO) Explain.

V. Advanced Skills

A. Divination

1. Gain a basic understand of each form of divination:
 - i. Scrying
 - ii. Astrology
 - iii. Tarot
 - iv. Runes
 - v. Runesticks
 - vi. Pendulums
 - vii. I Ching

- viii. Oneiromancy (dream divination)
- ix. Tasseography (tea leaf reading)
- x. Ovamancy (egg divination)
- xi. Bibliomancy (book divination)
- xii. Ceromancy (candle wax divination)
- xiii. Geomancy (sand or dirt divination)
- xiv. Ouija

2. Develop a divining skill

- i. Which form or forms of divination interest you most?
- ii. Research skill(s) of interest and attempt to practice them
- iii. What forms of divination are easiest or more natural for you?

B. Psychic Powers

1. Gain a basic understand of each form of psychicism:

- i. Precognition
- ii. Clairvoyance
- iii. Telepathy
- iv. Telempathy
- v. Clairaudience
- vi. Clairsentience
- vii. Telekinesis
- viii. Teleportation

2. Develop a psychic skill

- i. Which form or forms of psychicism interest you most?
- ii. Do you feel you have any natural psychic powers?
- iii. If so, research ways to develop your natural skills.

C. Beyond the Body

1. Out-of-Body Experiences

- i. What are they? How are they different from astral traveling?
- ii. State and summarize some methods
- iii. Have you ever experienced this phenomenon? What is it like?
- iv. What abilities do you have that you normally don't have on the physical plane?

2. Astral Travel

- i. What is it? Compare it to OBEs (Out-of-Body Experiences)
- ii. State and summarize some methods to induce it.
- iii. Discuss wraths, travelers, and the characteristics of this plane versus the physical and OBE planes.
- iv. Have you experienced it? And if so describe it.

Wicca & Magick: Beginning Wicca: Principles of Wicca

The Council of American Witches finds it necessary to define modern Witchcraft in terms of the American experience & needs.

We are not bound by traditions from other times & other cultures, & owe no allegiance to any person or power greater than the Divinity manifest through our own being.

As American Witches, we welcome & respect all life-affirming teachings & traditions, & seek to learn from all & to share our learning within our Council.

It is in this spirit of welcome & cooperation that we adopt these few principles of Wiccan belief. In seeking to be inclusive, we do not wish to open ourselves to the destruction of our group by those on self-serving power trips, or to philosophies & practices contradictory to these principles. In seeking to exclude those whose ways are contradictory to ours, we do not want to deny participation with us to any who are sincerely interested in our knowledge & beliefs, regardless of race, color, sex, age, national or cultural origins, or sexual preference.

We therefore ask only that those who seek to identify with us accept these few basic principles:

1. We practice rites to attune ourselves with the natural rhythm of life forces marked by the phases of the Moon & the seasonal quarters & cross-quarters.
2. We recognize that our intelligence gives us unique responsibility toward our environment. We seek to live in harmony with Nature, in ecological balance offering fulfillment to life & consciousness within an evolutionary concept.

3. We acknowledge a depth of power far greater than is apparent to the average person. Because it is far greater than ordinary, it is sometimes called "supernatural," but we see it as lying within that which is naturally potential to all.

4. We conceive of the Creative Power in the Universe as manifesting through polarity - as masculine & feminine - & that this same creative Power lives in all people, & functions through the interaction of the masculine & feminine. We value neither above the other, knowing each to be supportive of the other. We value sexuality as pleasure, as the symbol & embodiment of Life, & as one of the sources of energies used in magickal practices & religious worship.

5. We recognize both outer worlds & inner, or psychological worlds sometimes known as the Spiritual World, the Collective Unconscious & Inner Planes, etc. & we see in the interaction of these two dimensions the basis for paranormal phenomena & magickal exercises. We neglect neither dimension for the other, seeing both as necessary for our fulfillment.

6. We do not recognize any authoritarian hierarchy, but do honor those who teach, respect those who share their greater knowledge & wisdom, & acknowledge those who have courageously given of themselves in leadership.

7. We see religion, magick, & wisdom-in-living as being united in the way one views the world & lives within it - a world view & philosophy of life, which we identify as Witchcraft or the Wiccan Way.

8. Calling oneself "Witch" does not make a Witch - but neither does heredity itself, or the collecting of titles, degrees & initiations. A Witch seeks to control the forces within herself/himself that makes life possible in order to live wisely & well, without harm to others, & in harmony with Nature.

9. We acknowledge that it is the affirmation & fulfillment of life, in a continuation of evolution & development of consciousness, that gives meaning to the Universe we know, & to our personal role within it.

10. Our only animosity toward Christianity, or toward any other religion or philosophy-of-life, is to the extent that its institutions have claimed to be

"the one true right & only way" & have sought to deny freedom to others & to suppress other ways of religious practices & belief.

11. As American Witches, we are not threatened by debates on the history of the Craft, the origins of various terms, the legitimacy of various aspects of different traditions. We are concerned with our present, & our future.

12. We do not accept the concept of "absolute evil," nor do we worship any entity known as "Satan" or "the Devil" as defined by Christian Tradition. We do not seek power through the suffering of others, nor do we accept the concept that personal benefits can only be derived by denial to another.

13. We work within Nature for that which is contributory to our health & well-being.

Wicca & Magick: Beginning Wicca:Wiccan Rede

Wiccans follow a basic law called the Wiccan Rede. The idea of the law is to that you can do whatever you want, as long as it doesn't hurt anyone- including yourself.

Since the Wiccan Rede is the spine of Wicca, every action you take must adhere to it. The basis of the rule is ethics. Ethics must be taken into consideration in every decision, most especially when it comes to writing and casting spells. Spells must never manipulate someone to make them think or feel a certain way, and they must never cause psychological or physical damage.

A common misconception is that one can cast a love spell at will to cause someone to love you involuntarily. This is a violation of the Wiccan Rede and is, in fact, often considered black magick. It manipulates the will of the individual being targeted. There are intricacies to love magick... you can cast a spell to draw a willing person to you, but you cannot cast a spell to force a specific person to love you.

Since we've been leading up to it, here it is- the Wiccan Rede. Make sure you understand it thoroughly before continuing. It's an essential piece of information to help understand all aspects of The Craft- why we do certain things and not others.

This poem known as the Wiccan Rede today was written by Adriana Porter who died in 1946.

The Wiccan Rede

Bide the Wiccan laws ye must,
in perfect love and perfect trust.

Live and let live -
fairly take and fairly give.

Cast the Circle thrice about
to keep all evil spirits out.

To bind the spell every time,
let the spell be spake in rhyme.

Soft of eye and light of touch -
speak ye little, listen much.

Deosil go by the waxing Moon -
sing and dance the Wiccan Rune.

Widdershins go when the Moon doth wane,
and the werewolf howls by the dread wolfsbane.

When the Lady's Moon is new,
kiss the hand to Her times two.

When the Moon rides at Her peak,
then your heart's desire seek.

Heed the North wind's mighty gale -
lock the door and drop the sail.

When the wind comes from the South,
love will kiss thee on the mouth.

When the wind blows from the East,
expect the new and set the feast.

When the West wind blows o'er thee,
departed spirits restless be.

* Nine woods in the Cauldron go -
burn them quick and burn them slow.

Elder be ye Lady's tree -
burn it not or cursed ye'll be.

When the Wheel begins to turn,
let the Beltane fires burn.

When the Wheel has turned a Yule,
lighty the Log and let Pan rule.

Heed ye flower, bush and tree -
by the Lady blessed be.

Where the rippling waters go,
cast a stone and truth ye'll know.

When ye are in dire need,
hearken not to others' greed.

With the fool no season spend,
or be counted as his friend.

Merry meet and merry part -
bright the cheeks and warm the heart.

When misfortune is enow,
wear the blue star on thy brow.

True in love ever be,
unless thy lover's false to thee.

Eight words the Wiccan Rede fulfill -
an ye harm none, do what ye will.

* "Nine woods" in the rede is probably referring to the 9 woods commonly used in a balefire: rowan, dogwood, mesquite, poplar, oak, juniper, pine, cedar, and apple.

Wicca & Magick: Beginning Wicca:4 Rules and a Law

(This is an abbreviated version of the rules and laws according to Torin.)

The Four Rules:

I. *Live* - Live each day as if it were your last, for one day you will be right.

II. *Love* - Love yourself first and foremost. For when you truly love yourself, loving those around you will come as easily as breathing - and we all must breathe.

III. *Learn* - Learn your life's lessons - each as it comes - for that is the reason we are here.

IV. *Enjoy* - Enjoy your life, because if you do not most likely someone else will enjoy it for you... and then your time here will have been wasted.

The Law:

Harm None.

Wicca & Magick: Beginning Wicca:History of Wicca

The history as documented by Kevin Baker.

The history of Wicca is under much debate in the Wiccan community. Some people say that it dates back to as early as the stone age. Others say that it's origins are much more recent. The problem with the history of Wicca is that there has been much persecution throughout the years, making it very hard to keep accurate records. The more recent history can be confirmed, but the problem lies in the ancient history.

Archaeologists have found drawings in caves from the stone age that would suggest that Wicca, or witchcraft, dates back that far, but it's hard to be certain. In the earliest age of man writing was nonexistent and the drawings

found are hard to interpret. It's believed that even in the stone age there was some concept of a higher being and there were various forms of worship. Some scholars say that the drawings found were the beginnings of what is now known as Wicca today. Others feel that the connection is too weak to make a judgment like that. Evidence has been found to support that there was some form of Wicca in early C.E.

Artifacts have been found from the first few centuries that suggest there were witches back then. Some of these things include decorated knives, mixing bowls and jewelry. The Christian church was also more tolerant of witchcraft in early C.E.. People who were found to be practitioners only had to repent with no real threat of harm. Then in the late 13th century the view of magic began to change.

The belief that magic was a form of evil that came from the devil himself grew in the late 13th century. People who practiced witchcraft were viewed as being bonded with Satan and evil. This began what most Wiccans refer to as "The Burning Times". The Inquisition was founded and many witches were put to death. The numbers vary depending on what source they come from, but the lowest estimates are well into the thousands. The witch-hunts ended by the 18th century, the last outbreak being the Salem witch trials. In Salem, Massachusetts twenty people, supposedly witches, were put to death after an outbreak of hysteria caused by several young girls who said they were bewitched.

Wicca had a low following in the time that followed, up until the mid 20th century. In the mid 20th century there was a rebirth of witchcraft, referred to today as the Neo-Pagan movement. Several writers drew great attention to Wicca and its beliefs. The most famous of these writers was Gerald Gardner who wrote "Witchcraft Today" in 1954 and began to revitalize the Wiccan movement. Today Wicca thrives and has a large following.

Wicca & Magick: Beginning Wicca: Your Book of Shadows

The most valuable and essential tool to the witch is a BoS (Book of Shadows). This is a collection of all your learnings, memories, rituals, etc. in one place. Most modern Wiccans use a three-ring binder to make it easy to

arrange documents and add in other papers. This can, of course, be hand-written *or* printed from a computer.

The following is a listing of some common things people keep in their BoS. Don't limit yourself- just because these are the most ordinary things to keep, it doesn't mean they are the *only* things you can keep. Creativity will make your BoS more special.

The Wiccan Rede

Include a copy of the rede. You may also want to have an evaluation of the rede- that is, "dissect" the rede and consider each statement, and write about its meaning and value to your practices. Our copy of the rede can be found [here](#).

The Sabbats

Have a copy of the eight major sabbats and include information on the importance of each one. Our online list of the sabbats can be found [here](#) plus rituals, recipes, information, and activities for the sabbats are available [here](#).

Calendar

A calendar of the moon phases, progressions, and the astrological signs they are in each day. Mark new moons and full moons. Also include major events, holidays, and sabbats. See [Moon Phases](#) and the [Lunar Correspondences Guide](#).

Magickal Correspondences

A list of what each god and goddess represents, and a list of the meanings of herbs in magick, and the symbolism of different candle colors. Maybe include a list of the significance of different scented incences. [Click here](#) to visit a large collection of correspondences.

Rituals and Spells

Have a section of rituals and spells you find practical and useful, or you may need for future occasions. [Click here](#) to visit our Spellbook online.

Chants and Poems

Chants or prayers you find especially nice are good for your BoS collection.

Also, personal poetry and your own hand-written chants would be a great addition to your book.

Daily Journal/ Dream Journal

A journal of daily events and occurrences is always a good idea. A dream journal is also an excellent suggestion- recording and analyzing dreams can help you to become more in touch with your "third eye", or psychic awareness. We have a couple outlines for dream journals, which you can find on our [dreams and lucidity](#) page.

Insights

Your path to learning can help you more in the future if you are able to look back on it. Ask yourself questions, and write your responses in a section of personal insights. As opposed to a daily journal, this will not record actual events, but instead, will help you to reflect on theories and thoughts. Think about how you began on this path, reconsider your ways of life, think about the wonders of reality, write a little on what Wicca means to you and how it's changed your outlook on life. Anything goes. And you can always return to a previous insight, and add what new views you've stumbled upon! Don't forget to write the time/date on each entry!

Remember, don't just stick a bunch of stuff into your BoS. Only include what you consider to be of value, and always make your own alterations. If you put a ritual in there, write side-notes on what you decided to change for your purpose. If you put an inspirational article in there, add your own thoughts and ideas in the margins.

Wicca & Magick: Beginning Wicca:Elements & Elementals

The 5 elements (water, earth, fire, wind, spirit/akasha) are, in many ways, the core of ritualism. Many rituals require that you call the quarters for power and protection. Each tower (East, South, West, and North) is ruled by the lords and ladies, different spirits, different seasons, and different elements. The pentagram itself is representative of not only the human body but the 5 elements. Most rituals require some physical use of an element. Because of the importance of these 5 forces, it's valuable to know their properties.

When you call to the watchtowers, this is how they correspond:

The **East** is **air**.
The **South** is **fire**.
The **West** is **water**.
The **North** is **earth**.
The **Center** is **akasha**.



These elements are used as symbols to represent things in spells, thereby causing different effects to be produced. Below is a basic guide to the element's meanings.

EARTH: Love, healing, money, acquisition, employment, health, dieting, organization, goals, ambition, career, politics, persuasion, bones, teeth, skin.

AIR: Communication, writing, travel, justice, unions, balance, artistry, science, freedom, understanding, clarity, friendship, breaking bad habits or addictions, blood.

FIRE: Authority, rebirth, leadership, authority, courage, fertility, spine, heart, travel, sports, truth, horses.

WATER: The home and honoring lunar god/desses, power, psychic growth, sex, music, art, telepathy, dreams, prophecy.

AKASHA: Akasha is the central element. It is spirit, and it is said to combine all the others into one final divine element.

Since you cannot physically obtain a 'bottle of akasha', it's simply the power within you to strengthen and seal your magick.

Elemental spirits are the embodiments of each individual element. Generally they are summoned during renaming rituals and initiations. I have read many rituals involving meeting an elemental spirit through meditation, although I have never been sure enough or daring enough to actually try. The main spirits are as follows:

Gnomes- Spirits of the earth.

Sylphs- Spirits of air.

Salamanders- The spirits of fire.

Undines- Spirits of water.

Akasha is the element of spirit itself.

Wicca & Magick: Beginning Wicca:Magick Name

Most Wiccans choose a Craft name (also known as a magickal name or eke-name). Because Wicca is a new way of life, it is traditional to find a new name that you feel suits you. At birth, we are given names without any personality to base it on. When you choose a Craft name, it will be something very much a part of you, perfectly fitting and comfortable. A name is a symbol of yourself. You should choose a name that fits you just right. It should say something about your personality. And of course, choosing a new name represents the birth of a "new" you as you enter the world of magick, paganism, and the God and Goddess.

Here are some guidelines:

Let your name come to you. If you try to force yourself to come up with a name, you'll only end up with something that sounds nice, but will always seem a little less than fitting. The name that suits you will come along and be just right.

Try thinking of it from this perspective: What would you be, if you weren't a human? An animal? An inanimate object, like a flower or a tree? Or would you be a great body of water, or a torrent of wind and rain, or a mirage in a hot desert? Think of yourself that way, and it may help the name form in your mind.

Think about how others see you. Imagine being on the outside, talking to yourself... a little like reflecting your personality so it's more tangible. Then maybe that name will come to you!

Consider your personality. What name would represent your characteristics best? Names like "Charisma" or "Star" might suggest an outgoing personality, while a name like "Dove" or "Innocence" would represent a shy, gentle person. Go from there.

Wicca & Magick: Beginning Wicca:Traditions of Magic and Wicca

Alexandrian: Originated in England in the 1960's, founded by Alex Sanders. The rituals are said to be of Gardnerian basis. Alex Sanders referred to himself as the "King" of his Wiccans. Although similar to Gardnerian Wicca, Alexandrian Wicca tends to be more eclectic and liberal. Some of

Gardnerian's strict rules, such as the requirement of ritual nudity, have been made optional by Alexandrian Wicca.

British Traditional Witch: This is a mix of Celtic and Gardenarian beliefs. These traditionals move mostly within the Farrar studies and are fairly structured by their beliefs. They train through a degree structured process. The International Red Garters is the most famous organization at this time. Often includes druids.

Celtic: The Celtic tradition is based on the practices of the pre-Christian Celtic world. This includes Ireland, Wales, Scotland, and Gaul. There is also a significant amount of Druid practice used in this tradition. It shares a lot with the Teutonic tradition, including the use of runes. This traditional is extremely earth based and strong in the religious aspects of the Craft. Many aspects of Christianity were drawn from the Celtic pagans, such as Cerridwyn's cauldron translating into the Holy Grail, and the goddess Brigit becoming Saint Bride.

Ceremonial: Less religion, more emphasis on the art and science of magick. Rituals are generally complex and practices lean towards the secretive, hidden side of magick. Not geared towards the solitary practitioner, but can easily be adapted for those who choose to work alone. Not necessarily a wiccan-only tradition, though there are many ceremonial witches.

Dianic: Tradition from western Europe, tracked back to Margaret Murray in 1921. This tradition has been pegged as the "feminist" movement of the Craft. It is a mix of many traditions, but its focus is on the goddess, especially Diana. (Diana is a reference often crossed during study of Greek/Roman mythology.)

Eclectic: An eclectic Wiccan doesn't follow any strict traditional guidelines, but instead, practices the beliefs that suit them best. They mix traditions to find their most fitting stance on their religion, using the magick that is most practical for their lifestyle and studying the parts of the religion they consider to be essential. This is mostly of modern origin, previously most Wiccan traditions had more restricting boundaries; the eclectic tradition marks witchcraft's expansion into a patchwork quilt of various beliefs and theories.

Faerie Wicca: Also referred to as fae, fey, faery, fairy, fairie... tradition based on faery lore and beliefs. Consists of a mixture of "green" Wicca, celtic and druidic practices, and modern witchcraft.

Gardnerian: Gardnerian is the tradition founded by Gerald Gardner. He was one of the first to go public with information about the Craft, modern Wicca has mostly been derived from his books. Gardner's inspiration was drawn from many sources, including 'Aradia, Gospel of the Witches', where strands of the Gardnerian tradition such as required ritual nudity can be found. This is an extremely traditional path with a hierarchical grade structure. These individuals are very secretive and take oaths upon initiation. Although there are a number of Gardnerian Covens active in the US, they are difficult to locate and once located are not easy to join. This tradition does not lend itself well to solitary practice, but some aspects of it do. It therefore deserves study by solitary practitioners, especially eclectics.

Hereditary: This is a person that can trace the Craft back on their family tree and was also taught the craft by a living relative. ("My mother's grandmother's sister's cousin was a Wiccan" doesn't count.) Because of the youth of modern Wicca, this really only applies to practitioners of witchcraft and not necessarily Wicca.

Kitchen Witch: This type is one that practices by home and hearth concentrating on the practical side of religion, magick and the earth and elements. A more convenient form of practice for those who have limited space and resource, mainly suburban and city witches. This focuses on practicality, the use of magick in the home and in the workplace, and convenient ritual writing that includes readily available "ingredients" on short time and a tight budget.

Pictish: Pictish is Scottish witchcraft with a strong connection to nature in all of its forms. The practice is actually mostly magickal with little emphasis on the religious aspect. This is practiced as a solitary tradition.

Pow-wow: This is a system, not a religion, based on 400 year old German Magick. In this day and time it has lost much of its concentrations and is basically now into simple faith healing.

Seax-Wica: (Or Saxon-Wica) Founded in 1973, by Raymond Buckland. Raymond Buckland authored this tradition without breaking his original Gardnerian oath. His contributions to the Craft is of great significance and many popular books today are of his authorship.

Shamanism: Beliefs are connected to contact with the spirit world. Through communication with the spirits, the Shaman can work acts of healing, divination and magic - revealing by way of vision, poetry and myth the deeper reaches of the human spirit.

Solitary: Individuals preferring to work in private rather than within the confines of a group setting. Wicca works well with this sort of practice. Solitaries can pick any number of traditions that fit well into this sort of practice. Can be as fulfilling as working in a group setting.

Stregha: This tradition began around 1353 in Italy, with a woman called Aradia. Leland's book "Aradia, Gospel of the Witches" is the most veritable literary remainder of the original tradition. The teachings are insightful and should not be missed, for those who practice solitary or in covens, especially if you are interested in studying all traditions.

Teutonic/Nordic: This is from ancient time, the Teutons have been recognized as a group who speak the Germanic group of languages. The languages include the English, Dutch, Icelandic, Danish, Norwegian and Swedish. Norse practitioners are often Asatruar that is, followers of Asatru. Many worship similar to their Norse predecessors, following Scandinavian and Germanic deities such as Odin and using divination methods like the runes.

Wicca & Magick: Beginning Wicca: The Sabbats

Candlemas- February 2 (Imbolc, Oimelc, or Lady Day.)

Spring Equinox- First day of Spring (Vernal Equinox, Festival of the Trees, Alban Eilir, Ostara, or the Rite of Eostre.)

Beltane- May Eve & May 1 (May Day, Rood Day, Rudemas, or Walpurgisnacht.)

Summer Solstice- First day of Summer (Midsummer, Alban Hefin, or Litha.)

Lammas- August 1 (August Eve or the First Festival of Harvest.)

Autumn Equinox- First day of Fall (Fall Sabbat, Mabon, Alban Elfed, or the Second Festival of Harvest.)

Samhain Sabbat- October 31 (Halloween, Hallowmas, All Hallow's Eve, All Saint's Eve, Festival of the Dead, or the Third Festival of Harvest.)

Winter Solstice- First day of Winter (Yule, Alban Arthan, Winter Rite, or Midwinter.)

Wicca & Magick: Beginning Wicca:Meeting Your Spirit Guide

First of all, an absolute beginner can meet his/her spirit guides. It was one of the very first things that I did. You already know them, you picked them before you were born and they agreed to help you this time around.

To start, I would suggest that you have a pencil and paper handy. Now find yourself a quiet place. Cleanse yourself and the room thoroughly. Get good and relaxed. Fill yourself and the room with a white light. Now call your spirit guides to you. It does not matter at this time that you do not consciously know them, they will be there for you. Now say, "Please touch me." You should feel some sort of sensation somewhere on your body. It could be chills, goose bumps, warmth or a tingling. Whatever it is it will simply be a sign to you that they are there. Having identified (for you) a way to tell their presence, you can go on to the next step, determining how many of them there are.

Ask, "Is there at least one of you?" You should feel the sensation. Everyone has at least one guide. Most people have between one and seven. Now ask, "Are there at least two of you?" If you feel the sensation, then you know that there are at least two of them. Continue this process until you no longer receive any sensation. In this manner you will determine how many guides that you have.

Next step. Say, "Number one, please touch me." Somewhere on your body, (your forehead, back of your neck, arm, back, shoulder, leg, somewhere) you should feel something. It may be chills, goose bumps, warmth, a tingling or whatever, but it will be a pleasant sensation. Remember this touch, in fact it is a good idea to write it down. It is the I.D. of that spirit guide, and he/she

will always touch you in the same spot with the same feeling. Continue the process until you have the I.D.'s of all of your guides.

Next step. Ask, "Please tell me hello." If you can hear their thoughts in your head, you are one of the lucky ones. I wasn't, it took me years before I could reliably "hear" them. It was not their fault, but mine, I was cutting myself off. So if you don't hear them, all is not lost.

Assume that you don't hear them. You can still ask questions and get answers, it just takes a little more effort, as it has to be couched as "Yes/No" questions. Ask them, "Please give me a 'Yes' answer." Pay close attention to your body, there will be some movement at this point, the most common being a nodding of your head as though you were nodding a "yes" in answer to someone else's question. The actual motion may be very slight, almost imperceptible, but you will be able to feel it. When I was using this method, I could often judge how emphatic the answer was by how energetic the nodding was, I have had my entire body jerk. Now ask, "Please give me a 'No' answer." Again pay close attention to your body, there will be a motion, the most common being a shaking of the head as if you were shaking your head "no".

Now let's get some practice, and this is an important step. Assume that there is a table lamp in the room with you and it is turned off. Ask the question, in these words, "Is the lamp on?" Did you get a "yes" answer? Were they wrong? Not at all, you asked the wrong question, the lamp is indeed on the table. Now ask the question, "Is the table lamp in this room turned on?" Now the answer should be "No." Assume that the door to the room that you are in is open, ask, "Is the door open?" Got a "No" answer? Is the front door closed? There is a reason for these apparently "wrong" answers, they are not being contrary, only trying to get you to learn to be precise in your wording, and to make sure that you really do know what you are really asking.

As you work with them and get to know them, you will find that most of them have great senses of humor, they like a good joke as well as you or I. And they all have their own individual personalities. Once, I was helping a young man to meet his guides and he referred to one of them as "he." Suddenly, his eyes opened wide and a smile crept across his face. He said, "I just got my face slapped. And I heard, 'I'm not a he, I'm a woman.'"

You will also find in time that they will not be quite so insistent on the precise wording of your questions.

When you go to ask them a question in the future, it is a very good idea to first ask, "Who is with me?" Then look for the familiar I.D. touch. That will not only let you know which of your guides that you are talking to, but will also insure that it is one of your guides and not some stray spirit that happens to be passing by.

When you ask your guides for advice, ask for their opinions. They will NOT tell you what to do, but are more than happy to tell you their opinions. Put your questions to them in the format of "If you were in my position, would you ..." or "In your opinion would it be best for me to ...". Otherwise, you may not get an answer. Remember that it is your life, and you have to make the decisions and live with the results.

Yes, they all have names, they are after all, people. But I have tended to discourage using names until you really develop a discernment in identifying them by their thoughts. The reason is simple. Let us assume that you have a guide named Susan. Now you want to ask your guides a question and you start out by saying, "Who is with me?" and you clearly hear "Susan." OK, you assume that is your Susan. But unknown to you, it just happens to be some confused spirit who has recently died and is still wondering around, lost. And you are willing to talk to her! WOW! She will tell you anything that you want to hear, sure you were Nefertiti in a past life, and Queen Elizabeth, too. Mata Hari? Yeah, you can be her too if you want to. See what I mean? But that touch is a positive ID.

In the future, if a spirit shows up claiming to be a new guide for you, don't take it at its word, check it out with your known guides before you accept anything that it tells you.

What is a Circle?

Circle is the magically prepared area where many Wiccans celebrate the turning of the Wheel. What I will discuss here is how I see Circle ... simply my viewpoint and in no way the final word. Remember that your own heart and spirit will guide you in things. If something sounds uncomfortable to you, then don't do it. Please! Don't let someone's supposed expertise/knowledge

lead you into doing something that you are not sure about. No one can tell you how to worship or who to worship.

Ok...the Circle is the area where I hold my rituals, where I worship my Gods, where I cast my spells. The first thing I do before Circle is to prepare myself through a salt-bathing ritual. This involves cleaning myself with soap and water...leaving the daily worries behind with my clothing worn that day. Then I join salt and water to charge myself, to cleanse myself. When I am ready to begin my Circle, I either robe or not, that is a matter of personal choice to me. Then I move to where I am doing my Circle...assuming that I am not doing it in my bathroom.

[How to Cast]

I light the candles on my altar which I always place in the East. Put your altar wherever it feels the most right to you. These represent the Lady and her Lord. I set fire to my incense. I center and ground myself. If I am circling with another, we hold hands and do three Oms to bring our energies into balance. At this point I am going to walk you through casting a Circle. This is NOT the way I do a Circle. My way of doing it is oathbound and I may only reveal that to those who are properly prepared and known to me.

First, call the Lady and the Lord to join you in your circle. Do this with reverence and respect. They are your Deities and should be invited never commanded! A simple Invocation to each follows:

Lady of the Night, Mistress of the Day Please hear the call of your daughter/son (or simply your magical name) Silvery Moon Woman watch as I lay This Circle of Power . Great Hunter, Father, Son and Lover Hear my call if you will Laughing Man, Eternal Man watch over This Circle of Power.

So, you have invited your Deities in. Take a moment to feel Their presence. Smile at the Lady's warmth...the Lord's being. These are your Deities and are indeed there for you. Once you know that They are attending your rite, you begin to cast the Circle. You first will cast the Circle with fire and air, elements of East and South. Incense is fire and air. Present the burning incense at the altar and then walk your Circle deosil. Deosil is the direction of the sun as it travels the Earth. When you return to the altar, replace the incense. NOTE: Use a hotpad if you are in danger of burning yourself! I have

a small ceramic cauldron made by a Pagan potter, but I also use a large shell on occasion. Once the air and fire have cast the Circle, then join salt and water together. Again, with reverence! This is a religious ceremony you are doing so try to be respectful. The Goddess says in Her charge "all things in reverence and mirth" so if you giggle so be it....but do try to start with respect. Take the earth and water (salt and water) and present it over the altar. Now, traveling deosil, asperge your Circle with water and earth. Asperge is to lightly flick water from the bowl with your fingers and cast to the edges of your Circle. Return to the altar and replace the water bowl.

Now, with your finger, your athame, your wand....cast your Circle with Spirit. That is you, your energy, your heart and spirit at work. You may say words as you go if you wish. A simple Circle invocation could go something like this:

Be thou cast, Circle. As I walk thy boundaries So do you hold my power. Set me apart from the world of man Make me apart from the realm of spirit.
Hold me between the worlds as I work my magic.

You may see or feel energy coming from you as you walk the edge of your Circle. Or you may not! Don't worry about it. When you return to the altar, salute the East. Now, at this point you may call the Quarters if you wish. A simple Quarter call could be:

Spirit and guardian of the (direction) I do call you to my Circle. Do thou watch from the (direction) and keep me safe. Witness my workings and lend me thy aid Thou guardian of the (direction)

Do embellish on any of this as you see fit. This is just meant to help those of you who have never done a Circle and are unsure as to the actual mechanics of casting. Remember that you must follow your own path! Read! Ask questions! Learn and grow!

Spirit Online: Wicca & Magick: Spellcrafting & Correspondences: Writing Your Own Spells

In making your spells, it helps to write things out in an outline first, and then work your ritual out from there. Here is an outline you can use as a guidelines and even print out and fill in as you go along! Print as many copies as you need. You will probably only need to go through the entire outline for

the first few spells. (The extra space is where you can write if you print this.)

1. Define the **goal** of the ritual:
2. Decide **when** and **where** you will work your magick, keeping in mind [lunar phases](#) and [days of the week](#):
3. Find or create an appropriate **chant** for the spell (a simple rhyme will do):
4. If you will be invoking a [god or goddess](#), decide on which one and write out any special prayers that you will use to call that deity. (For example, if you were calling Hecate, you could simply say "Hecate, Dark Goddess, I call thee!"):
5. Plan how you will **visualize** your goal in your mind. Describe it:
6. Decide on any [correspondences](#), such as [herbs](#), [colors](#), [elements](#), that you want in your ritual. Write these down and decide on how to include them in the ritual. Example: "Water would be appropriate for this ritual, so I will have a bowl of water on my altar". Your correspondences:

With all this written out, you are ready to decide how you will perform the ritual using the information you have gathered. Now, let's start the magick!

At the appropriate time gather together all the items you will need for your spell and go to the place where you will be performing the ritual.

Cast your circle.

Invite whatever deities you wish to have present. Light incense to invite the God and Goddess into your circle if you wish and say any prayers you want.

Clear your mind and begin visualizing your goal as you planned. You can state your goal out loud if you want to.

Raise energy within yourself as you use your chant, or raise energy without a chant if you would rather.

Light your candles, charge your stones, dance, sing, etc. to focus your attention and raise energy. Here is where you should involve your correspondences in the spell!

When you feel that you have put as much energy into your spell as you possibly can, send the energy out to do your will. Relax, thrust open your arms, do whatever makes you feel that the energy being released.

Finish your spell by stating "So mote it be" or "This is my will, so it shall be". It is a sign of closure and a declaration that you know your magick will be successful.

Close your circle and thank the deities who have been with you.

Ground your energy.

Have your cakes and ale, or cookies and juice if you prefer.

Record your ritual in your Book of Shadows and save any remaining items that you wish in your personal witch's box.

Congratulations! You have completed your working!

Wicca & Magick: Spellcrafting & Correspondences: Daily Magick Chart

Herbs, woods, and colors for magickal workings. Use this chart to decide when to perform what kind of rituals (by day of the week) and what to use.

	Cosmic	Herbs	Woods	Colors	Influences
Mon.	The Moon	White poppy, white rose, wallflower, myrtle	Willow	White, silver, pearl, cream, gray, pale pink, sky blue, lavender	Prosperity, travel, visions, home and hearth, agriculture
Tues.	Mars	Carnation, hellebore, patchouli, plantain, aloe	(None)	Red	Courage, war, battle, destiny, destination, goal, strength
Wed.	Mercury	Sweetpea, lavender, mastic, frankincense, clove, cinnamon, cinquefoil	(None)	Green, orange, yellow, grey	Conjuring, predictions, future, knowledge, writing, poetry, eloquence, speech
Thurs.	Jupiter	Lilac, storax, aloe, nutmeg, henbane, pine, stock	Pine	Purple, royal blue, blue	Religion, spirituality, healing, luck, fortune, bartering, employment, honors, legal matters
Fri.	Venus	Apple blossom, musk, stephanotis, ambergris, saffron, verbana, myrtle	Myrtle	Pink, green, pale green, sky blue	Love, lust, sex, friendship, attraction, affection, partnerships, money
Sat.	Saturn	Pansy, hyacinth, peperwort, assodilious, black poppy, henbane, myrrh	Oak	Black, navy blue, brown	Responsibilities, meditation, reflection, life, building, magick, family, doctrines, duty
Sun.	The Sun	Orange blossoms,	Laurel	Gold, orange	Healing, prosperity,

		cloves, frankincense, musk, ambergris, myrrh			confidence, trust, hope
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Wicca & Magick: Spellcrafting & Correspondences:Lunar Magick

For Wiccans, the most powerful source of energy is the Moon. In magick, the position and phase of the Moon is considered to be one of the deciding factors in when to celebrate, or when to use magick.

Main Lunar Cycles:

Waxing Moon (When the moon is on the increase, going from a small crescent [new moon] to a full moon) is the ideal time for magick involving love or growth.

Waning Moon (When the moon is on the decrease, going from a full moon back to a crescent) is the best time to break spells or stop bad situations.

Full Moon is when psychic energy is at its peak, it's the best time for prophecy and divination.

Astrological Moon Phases:

Moon in Aries is the best time to work magick involving leadership, authority, rebirth, spiritual conversion, or willpower. Healing rituals for ailments of the face, head, or brain are also done during this period of time.

Moon in Taurus is the best time to work magick for love, real estate, material acquisitions, and money. Healing rituals for ailments of the throat, neck, and ears are also done during this period of time.

Moon in Gemini is the best time to work magick for good communication, change of residence, writing, public relations, and travel. Healing rituals for ailments of the shoulders, arms, hands, or lungs are also done during this period of time.

Moon in Cancer is the best time to work magick for home and domestic life. Healing rituals for ailments of the chest or stomach are also done during this period of time.

Moon in Leo is the best time to work magick involving authority, power over others, courage, fertility, or childbirth. Healing rituals for ailments of the upper back, spine, or heart are also done during this period of time.

Moon in Virgo is the best time to work magick involving employment, intellectual matters, health, and dietary concerns. Healing rituals for ailments of the intestines or nervous system are also done during this period of time.

Moon in Libra is the best time to work magick involving artistic work, justice, court cases, partnerships and unions, mental stimulation, and karmic, spiritual, or emotional balance. Healing rituals for ailments of the lower back or kidneys are also done during this period of time.

Moon in Scorpio is the best time to work magick involving sexual matters, power, psychic growth, secrets, and fundamental transformations. Healing rituals for ailments of the reproductive organs are also done during this period of time.

Moon in Sagittarius is the best time to work magick for publications, legal matters, travel, and truth. Healing rituals for ailments of the liver, thighs, or hips are also done at this time.

Moon in Capricorn is the best time to work magick for organization, ambition, recognition, career, and political matters. Healing rituals for the knees, bones, teeth, and skin are also done at this time.

Moon in Aquarius is the best time to work magick involving science, freedom, creative expression, problem-solving, extrasensory abilities, friendship, and the breaking of bad habits or unhealthy addictions. Healing rituals for ailments of the calves, ankles, or blood are also done at this time.

Moon in Pisces is the best time to work magick involving dreamwork, clairvoyance, telepathy, music, and the creative arts. Healing rituals for ailments of the feet or lymph glands are also done at this time.

Wicca & Magick: Spellcrafting & Correspondences:Color Correspondences

Red: Love, passion, attraction

Pink: Love, friendship

Orange: Energy, also attraction

Yellow: Confidence, attraction, persuasion, charm

Green: Money, success, luck, health, growth

Blue: Loyalty, peace, wisdom, astral projection, prophecy

Violet: Healing, power, independence, psychic powers, success, protection

Black: Protection, counteraction, banishing evil

White: All colors, purity, peace, truth, strength in spirit, divination, meditation

Gray: Neutralizing negativity

Gold: Honoring sun gods

Silver: Gaining the aid of the Goddess, removing negative forces

Wicca & Magick: Spellcrafting & Correspondences:Amulets, Talismans, and Charms

(This list is quite comprehensive, but by no means complete. If you know of other things that ought to be added, don't hesitate to email us.)

Acorn: Attracts the opposite gender, increases income, divinitory powers, and prosperity.

Agate: Good luck, meditation, protection, health, purification.

Akhet: Ancient Egyptian amulet representing the rising sun. It is held to give the wearer the vigor of the sun god Ra.

Aladdin's Lamp: A charm shaped like Aladdin's lamp means good luck and happiness.

Alligator Teeth: Protection from sorcery and danger.

Amber: Balance, harmony, protection, psychic power.

Amethyst: Power, peace, protection, spirituality, intelligence, luck, psychic power, true love.

Animal Shapes: Amulets made from any material representing the shapes of animals. They are supposed to give the wearer the desirable qualities of the animal.

Ankh: An Egyptian amulet meaning life or soul. It symbolizes enduring life and grants the wearer one hundred thousand million years of life.

Bell: An amulet used by primitive and Western people whose sound was intended to ward off the evil eye and dispel hostile spirits. In the Middle East bells were attached to the harness of horses and camels for the same purposes.

Billiken: A good luck ornament in the shape of a human figure.

Cat: Cat-shaped jewelry represents prophecy, luck, protections, and the granting of secret wishes.

Chai: A symbol of life. Usually made from gold or silver. It supposedly grants the wearer longevity.

Cross: Life and divine protection. The Christians believed it to be a supreme amulet against all forces of evil. The sign of the cross was thought to cure illness and drive off demons.

Cylinder Seal: A seal cylindrical in shape made of clay, precious stones and limestone worn around the neck by the Sumerians and other ancient people as a signature to authenticate business agreements.

Dragon: Dragon-shaped amulets offer love, happiness, and fertility, as well as balance.

Eye of God: Amulet used to counteract the evil eye. Made of sticks and colored yarn by Huichol Indians of Mexico and attributed with power of protecting people, homes, and fields.

Eye of Horus: Egyptian Eye of God made of gold, copper, silver, clay, faience, or wood and worn to acquire strength, vitality, and protection against the evil eye.

Fetish: An amulet, charm, talisman, or object thought to have an embodiment or habitation of a potent spirit. Provides power and strength.

Four Leaf Clover: Good luck amulet. The four leaves going clockwise from the left side of the stem represents fame, wealth, love, and health.

Fox Tail: Good luck amulet attached to personal possessions . Primitive people believed that it endowed the owner with the cunning of the animal.

Heart: An amulet worn by many people around the world. It's a symbol of love and devotion. Ancient Egyptians thought the heart was the abode of the soul. In Europe a heard amulet was reputed to prevent heart disease.

Hexagram: A figure of six lines forming a six pointed star. It is worn in many parts of the world as a protection against evil. A widely worn symbol of the Jewish faith called mogen David, shield or, popularly, star of David.

Horn of Plenty: A contemporary amulet symbolizing prosperity, modeled on the legendary cornucopia overflowing with flowers and fruit.

Horse and Cattle Amulets: Decorations such as ribbons, bells, and bits of metal once attached to animals in Europe and the Middle East to keep them from harm.

Horseshoe: A popular contemporary amulet nailed to barn doors for good luck.

Household Amulets: An amulet attached to a door or window to keep the house from harm.

Knot: An amulet usually of knotted string or cord that was believed to hold the love of a sweetheart or ward off illness.

Magic Triangle: Cabbalistic amulet based on the belief that by reducing the size of an inscription, line by line, and evil spirit could be eased out of the sufferer.

Jupiter: Brings honor and riches to the wearer.

Mars: Induces courage, persistence, and recklessness. Usually made of red stone, such as a ruby.

Mercury: Brings success in arts and science. It also gives skill in detecting thieves. Best made out of agate, carnelian, and sardonyx.

Mezuzah: Doorpost amulet designed to keep a house safe from evil spirits, demons, ghosts.

Moon: Amulet worn in ancient and modern times to bring success in love and good fortune in travel. To assure good fortune it should be worn as a waxing, not a waning moon. That is, with the points to the left.

Nefer: An amulet worn by the Egyptians. It represents beauty and goodness. It probably is a form of the heart and windpipe, and was thought to bring youth and happiness. Very popular for making necklaces.

Pentagram: A five pointed star representing the five elements of air, fire, water, earth, and spirit. Also represents the figure of a human being. It is thought to protect the wearer from all kinds of evil spirits. Can also be used by magicians to control spirits. Should be worn with one point up.

Ra: Thought to give long life and strength.

Rings: Worn as amulets to treat illness, dispel forces of evil, keep lovers together, and prevent flight of the soul from the body.

Saturn: Promotes dignity, industry, trustworthiness, and success in business. Best made from black stones such as jet, obsidian, or black coral.

Scarab: A variety of beetle: image of beetle in clay, faience, precious stones, or other material. Acquire the strength and long life of the god of creation. Was also thought to speak up in the judgement room for a favorable verdict for their master.

Sma: An amulet representing the shape of lungs. Was used by Egyptians to give breathing power to the dead by placing on their mummies.

Star: Ward off evil or encourage good fortune.

Sun: Said to bestow prosperity and friendship. Probably of Egyptian origin.

Tassel: An amulet made of a bunch of cords, threads, or strands hanging from a knob or roundish head. In Egypt was thought to bring happiness. Now a symbol of good luck in Mexico. In the Middle East evil spirits were said to shun tassels.

Turtle: A tortoise-shaped charm provides courage, creativity, intelligence, spiritual protection, compassion, fertility, sexuality, and protection.

Venus: Grants love and appreciation of beauty.

Wicca & Magick: Spellcrafting & Correspondences:Herbal Guide

by Amanda Hayes (c) (<http://home.earthlink.net/~ninluv>)

Enormous guide to herbs and their symbolism- and when I say enormous, believe me, there are a LOT of 'em. Give this page plenty of time to load. (Alphabetized and rather comprehensive...)

Acacia- Protection, Psychic Powers

Adder's Tongue- Healing

African Violet- Spirituality, Protection

Agaric- Fertility

Agrimony- Protection, Sleep

Ague Root- Protection

Alfalfa- Prosperity, Anti-hunger, Money

Alkanet- Purification, Prosperity

Allspice- Money, Luck, Healing

Almond- Money, Prosperity, Wisdom

Aloe- Protection, Luck

Aloes, Wood- Love, Spirituality

Althea- Protection, Psychic Powers

Alyssum- Protection, Moderating Anger

Amaranth- Healing, Protection, Invisibility

Angelica- Exorcism, Protection, Healing, Visions

Apple- Love, Healing, Garden Magic, Immortality

Apricot- Love

Arabic Gum- Purify negativity and evil

Arbutus- Exorcism, Protection

Asafoetida- Exorcism, Purification, Protection

Ash- Protection, Prosperity, Sea Rituals, Health

Aspen- Eloquence, Anti-Theft

Aster- Love

Avens- Exorcism, Purification, Love

Avocado- Love, Lust, Beauty

Bachelor's Buttons- Love

Balm, Lemon- Love, Success, Healing

Balm of Gilead- Love, Manifestations, Protection, Healing

Bamboo- Protection, Luck, Hex-Breaking, Wishes

Banana- Fertility, Potency, Prosperity

Banyan- Luck

Barley- Love, Healing, Protection

Basil- Love, Exorcism, Wealth, Flying, Protection

Bay- Protection, Psychic Powers, Healing, Purification, Strength

Bean- Protection, Exorcism, Wart Charming, Reconciliations, Potency, Love

Bedstraw/Fragrant- Love

Beech- Wishes

Beet- love

Belladonna- Astral projection *DEADLY POISON!!*

Benzoin- Purification, Prosperity

Bergamot/Orange- Money

Be-Still- Luck

Betony/wood- Protection, Purification, Love

Birch- Protection, Exorcism, Purification

Bistort- Psychic Powers, Fertility

Bittersweet- Protection, Healing

Blackberry- Healing, Money, Protection

Bladderwrack- Protection, Sea Spells, Wind Spells, Money, Psychic Powers

Bleeding Heart- Love

Bloodroot- Love, Protection, Purification

Bluebell- Luck, Truth

Blueberry- Protection

Blue Flag- Money

Bodhi- Fertility, Protection, Wisdom, Meditation

Boneset- Protection, Exorcism

Borage- Courage, Psychic Powers

Bracken- Healing, Rune Magic, Prophetic Dreams

Brazil Nut- Love

Briony- Image Magic, Money, Protection

Bromeliad- Protection, Money

Broom- Purification, Protection, Wind Spells, Divination

Buchu- Psychic Powers, Prophetic Dreams

Buckthorn- Protection, Exorcism, Wishes, Legal Matters

Buckwheat- Money, Protection

Burdock- Protection, Healing

Cabbage- Luck

Cactus- Protection, Chastity

Calamus- Luck, Healing, Money, Protection

Camellia- Riches

Camphor- Chastity, Health, Divination

Caper- Potency, Lust, Luck

Caraway- Protection, Lust, Health, Anti-theft, Mental Powers

Cardamon- Lust, Love

Carnation- Protection, Strength, Healing

Carob- Protection, Health

Carrot- Fertility, Lust

Cascara Sagrada- Legal Matters, Money, Protection,

Cashew- Money

Castor- Protection

Catnip- Cat Magic, Love, Beauty, Happiness

Cat-tail- Lust

Cedar- Healing, Purification, Money, Protection

Celandine- Protection, Escape, Happiness, Legal Matters

Celery- Mental Powers, Lust, Psychic Powers

Centaury- Snake Removing

Chamomile- Money, Sleep, Love, Purification

Cherry- Love, divination

Chestnut- Love

Chickweed- Fertility, Love

Chicory- Removing Obstacles, Invisibility, Favors, Frigidity

Chili pepper- Fidelity, Hex Breaking, Love

China Berry- Luck

Chrysanthemum- Protection

Cinchona- Luck, Protection

Cinnamon- Spirituality, Success, Healing, Power, Psychic Powers, Lust, Protection, Love

Cinquefoil- Money, Protection, Prophetic Dreams, Sleep

Citron- Psychic Powers, Healing

Cloth of Gold- Understand animal languages

Clove- Protection, Exorcism, Love, Money

Clover- Protection, Money, Love, fidelity, Exorcism, Success

Club Moss- Protection, Power

Coconut- Purification, Protection, Chastity

Cohosh, Black- love, courage, protection, potency

Coltsfoot- Love, Visions

Columbine- Courage, Love

Comfrey- Safety during travel, Money

Copal- Love, Purification

Coriander- Love, Health, Healing

Corn- protection, luck, divination

Cotton- Luck, Healing, Protection, Rain, Fishing Magic

Cowslip- Healing, Youth, Treasure Finding

Crocus- Love, Visions

Cubeb- Love

Cuckoo-flower- Fertility, Love

Cucumber- Chastity, Healing, Fertility

Cumin- Protection, Fidelity, Exorcism

Curry- Protection

Cyclamen- Fertility, Protection, Happiness, Lust

Cypress- Longevity, Healing, Comfort, Protection

Daffodil- Love, Fertility, Luck

Daisy- Lust, Luck

Damiana- Lust, Love, Visions

Dandelion- Divination, Wishes, Calling Spirits

Datura- Hex Breaking, Sleep, Protection

Deerstongue- Lust, Psychic Powers

Devil's Bit- Exorcism, Love, Protection, Lust

Devil's Shoestring- Protection, Gambling, Luck, Power, Employment

Dill- Protection, Money, Lust, Luck

Dittany of Crete- Manifestations, Astral Projection

Dock- Healing, Fertility, Money

Dodder- Love, Divination, Knot Magic

Dogbane- Love

Dogwood- Wishes, Protection

Dragon's Blood- Love, Protection, Exorcism, Potency

Dulse- Lust, Harmony

Dutchman's Breeches- Love

Ebony- Protection, Power

Echinacea- Strengthening Spells

Edelweiss- Invisibility, Bullet-Proofing

Elder- Exorcism, Protection, Healing, Prosperity, Sleep

Elecampane- Love, Protection, Psychic Powers

Elm- Love

Endive- Lust, Love

Eryngo- Travelers Luck, Peace, Lust, Love

Eucalyptus- Healing, Protection

Euphorbia- Purification, Protection

Eyebright- Mental Powers, Psychic Power

Fennel- Protection, Healing, Purification

Fenugreek- Money

Fern- Rain Making, Protection, Luck, Riches, Eternal Youth, Health, Exorcism

Feverfew- Protection

Fig- Divination, Fertility, Love

Figwort- Health, Protection

Flax- Money, Protection, Beauty, Psychic Powers, Healing

Fleabane- Exorcism, Protection, Chastity

Foxglove- Protection

Frankincense- Protection, Exorcism, Spirituality

Fumitory- Money, Exorcism

Fuzzy Weed- Love, Hunting

Galangal- Protection, Lust, Health, Money, Psychic Powers, Hex breaking

Gardenia- Love, Peace, Healing, Spirituality

Garlic- Protection, Healing, Exorcism, Lust, Anti-Theft

Gentian- Love, Power

Geranium- Fertility, Health, Love, Protection

Ginger- Love, Money, Success, Power

Ginseng- Love, Wishes, Healing, Beauty, Protection, Lust

Goat's Rue- Healing, Health

Goldenrod- Money, Divination

Golden Seal- Healing, Money

Gorse- Protection, Money

Gotu Kola- Meditation

Gourd- Protection

Grain- Protection

Grains of Paradise- Lust, Luck, Love, Money, Wishes

Grape- Fertility, Garden Magic, Mental Powers, Money

Grass- Psychic Powers, Protection

Ground Ivy- Divination

Groundsel- Health, Healing

Hawthorn- Fertility, Chastity, Fishing Magic, Happiness

Hazel- Luck, Fertility, Anti-Lightning, Protection, Wishes

Heather- Protection, Rain Making, Luck

Heliotrope- Exorcism, Prophetic dreams, Healing, Wealth, Invisibility

Hellebore, Black- Protection *POISON*

Hemlock- Destroy sexual drives *POISON*

Hemp- Healing, Love, Vision, Meditation

Henbane- *POISON* Not used

Henna- Healing

Hibiscus- Lust, Love, Divination

Hickory- Legal Matters

High John the Conqueror- Money, Love, Success, Happiness

Holly- Protection, Anti-Lightning, Luck, Dream Magic

Honesty- Money, Repelling Monsters

Honeysuckle- Money, Psychic Powers, Protection

Hops- Healing, Sleep

Horehound- Protection, Mental Powers, Exorcism, Healing

Horse Chestnut- Money, Healing

Horseradish- Purification, Exorcism

Horsetail- Snake Charming, Fertility

Houndstongue- Tying dog's tongues

Houseleek- Luck, Protection, Love

Huckleberry- Luck, Protection, Dream Magic, Hex Breaking

Hyacinth- Love, Protection, Happiness

Hydrangea- Hex Breaking

Hyssop- Purification, Protection

Indian Paint Brush- Love

Iris- Purification, Wisdom

Irish Moss- Money, Luck, Protection

Ivy- Protection, Healing

Jasmine- Love, Money, Prophetic Dreams

Job's Tears- Healing, Wishes, Luck

Joe-pye weed- Love, Respect

Juniper- Protection, Anti-theft, Love, Exorcism, Health

Kava-Kave- Visions, Protection, luck

Knotweed- Binding, Health

Lady's mantle- Love

Lady's slipper- Protection

Larch- Protection, Anti-theft

Larkspur- Health, Protection

Lavender- Love, Protection, Sleep, Chastity, Longevity, Purification, Happiness, Peace

Leek- Love, Protection, Exorcism

Lemon- Longevity, Purification, Love, Friendship

Lemongrass- Repel snakes, Lust, Psychic powers

Lemon Verbena- Purification, Love

Lettuce- Chastity, Protection, Love, Divination, Sleep

Licorice- Love, Lust, Fidelity

Life Everlasting- Longevity, Health, Healing

Lilac- Exorcism, Protection

Lily- Protection, Breaking Love spells

Lily of the Valley- Mental Powers, Happiness

Lime- Healing, Love, Protection

Linden- Protection, Immortality, Luck, Love, Sleep

Liquidamber- Protection

Liverwort- Protection

Liverwort- Love

Looestrife- Peace, Protection

Lotus- Protection, Lock-Opening

Lovage- Love

Love Seed- Love, Friendship, Kinship

Lucky Hand- Employment, Luck, Protection, Money, Travel

Mace- Psychic Powers, Mental Powers

Maguey- Lust

Magnolia- Fidelity

Mahogany- Mountain, Anti-Lightning

Maidenhair- Beauty, Love

Male Fern- Luck, Love

Mallow- Love, Protection, Exorcism

Mandrake- Protection, Love, Money, Fertility, Health

Maple- Love, Longevity, Money

Marigold- Protection, Prophetic Dreams, Legal Matters, Psychic Powers

Marjoram- Protection, love, Happiness, Health, Money

Master Wort- Strength, Courage, Protection

Mastic- Psychic Powers, Manifestations, Lust

May Apple- Money

Meadow Rue- Divination

Meadowsweet- Love, Divination, Peace, Happiness

Mesquite- Healing

Mimosa- Protection, Love, Prophetic Dreams, Purification

Mint- Protection, Strength

Mullein- Courage, Protection, Health, Love, Divination, Exorcism

Mustard- Fertility, Protection, Mental Powers

Myrrh- Protection, Exorcism, Healing, Spirituality

Myrtle- Love, Fertility, Youth, Peace, Money

Nettle- Exorcism, Protection, Healing, Lust

Norfolk Island Pine- Protection, anti-hunger

Nuts- Fertility, prosperity, love, luck

Oak- Protection, Health, Money, Healing, Potency, Fertility, Luck

Oats- Money

Olive- Healing, Peace, Fertility, Potency, Protection, Lust

Onion- Protection, Exorcism, Healing, Money, Prophetic Dreams, Lust

Orange- Love, Divination, Luck, Money

Orchid- Love

Oregon Grape- Money, Prosperity

Orris- Love, Protection, Divination

Palm, Date- Fertility, Potency

Pansy- Love, Rain Magic, Love, Divination

Papaya- Love, Protection

Papyrus- Protection

Parosela- Hunting

Parsley- Love, Protection, Purification

Passion Flower- Peace, Sleep, Friendship

Patchouli- Money, Fertility, Lust

Pea- Money, Love

Peach- Love, Exorcism, Longevity, Fertility, Wishes

Pear- Lust, Love

Pecan- Money, Employment

Pennyroyal- Strength, Protection, Peace

Peony- Protection, Exorcism

Pepper- Protection, Exorcism

Peppermint- Purification, Sleep, Love, Healing, Psychic Powers

Pepper Tree- Purification, Healing, Protection

Periwinkle- Love, Lust, Mental Powers, Money, Protection

Persimmon- Changing Sex, healing, luck

Plot Weed- Protection

Pimento- Love

Pimpernel- Protection, Health

Pine- Healing, Fertility, Protection, Exorcism, Money

Pineapple- Luck, Money, Chastity

Pipsissewa- Money, Spirit Calling

Pistachio- Breaking Love Spells

Plantain- Healing, Protection, Strength, Snake Repelling

Plum- Healing

Plumeria- Love

Poke- Courage, Hex Breaking

Pomegranate- Divination, Luck, Wishes, Wealth, Fertility

Poplar- Money, Flying

Poppy- Fertility, Love, Sleep, Money, Luck, Invisibility

Potato- Image Magic, Healing

Prickly Ash- Love

Primrose- Protection, Love

Purslane- Sleep, Love, Luck, Protection, Happiness

Quassia- Love

Quince- Protection, Love, Happiness

Radish- Protection, Lust

Ragweed- Courage

Ragwort- Protection

Raspberry- Protection, Love

Rattlesnake Root- Protection, Money

Rhubarb- Protection, Fidelity

Rice- Protection, Rain, Fertility, Money

Roots- Protection, Power, Divination

Rose- Love, Psychic Powers, Healing, Love, Divination, Luck, Protection

Rosemary- Protection, Love, Mental Powers, Exorcism, Purification, Healing, Sleep, Youth

Rowan- Psychic Powers, Healing, Protection, Power, Success

Rue- Healing, Health, Mental Powers, Exorcism, Love

Rye- Love, Fidelity

Saffron- Love, Healing, Happiness, Wind Raising, Lust, Strength, Psychic Powers.

Sage- Immortality, Longevity, Wisdom, Protection, Wishes

Sagebrush- Purification, Exorcism

St. John's Wort- Health, Power, Protection, Strength, Love, Divination, Happiness

Sandalwood- Protection, Healing, Exorcism, Spirituality

Sarsaparilla- Love, Money

Sassafras- Health, Money

Savory/Summer- Mental Powers

Skullcap- Love, Fidelity, Peace

Senna- Love

Sesame- Money, Lust

Shallot- Purification

Skunk Cabbage- Legal Matters

Slippery Elm- Halts Gossip

Sloe- Exorcism, Protection

Snakeroot- Luck Money

Snakeroot/black- Love, Lust, Money

Snapdragon- Protection

Solomon's Seal- Protection, Exorcism

Sorrel Wood- Healing, Health

Southern Wood- Love, Lust, Protection

Spanish Moss- Protection

Spearmint- Healing, Love, Mental Powers

SpiderWort- Love

Spikenard- Love

Squill- Money, Protection Breaking

Star/anise- Psychic Powers, Luck

Stillengia- Psychic Powers

Straw- Luck, Image Magic

Strawberry- Love, Luck

Sugar Cane- Love, Lust

Sumbul- Love, Luck, Health, Psychic Powers

Sunflower- Fertility, Wishes, Health, Wisdom

Sweetgrass- Calling Spirits

Sweetpea- Friendship, Chastity, Courage, Strength

Tamarind- Love

Tamarisk- Exorcism, Protection

Tansy- Health, Longevity

Tea- Riches, Courage, Strength

Thistle- Strength, Protection, Hex Breaking, Healing

Thistle/holy- Purification, Hex Breaking

Thistle/milk- Snake enraging

Thyme- Health, Healing, Sleep, Psychic Powers, Love, Purification, Courage

Ti- Protection, Healing

Toadstool- Rain Making

Tobacco- Healing, Purification

Turmeric- Purification

Turnip- Protection, Ending Relationships

Valerian- Love, Sleep, Purification, Protection

Vanilla- Love, Lust, Mental Powers

Venus Flytrap- Protection, Love

Vervain- Love, Protection, Purification, Peace, Money, Youth, Chastity, Sleep, Healing

Vetivert- Love, Hex Breaking, Luck, Money, Anti-Theft

Violet- Protection, Luck, Love, Lust, Wishes, Peace, Healing

Walnut- Health, Mental Powers, Infertility, Wishes

Wax Plant- Protection

Wheat- Fertility, Money

Willow- Love, divination, Protection, Healing

Wintergreen- Protection, Healing, Hex Breaking

Winter's Bark- Success

Witch Grass- Happiness, Lust, Love, Exorcism

Witch Hazel- Protection, Chastity

Wolfs Bane- Protection, Invisibility

Wood Rose- Luck

Woodruff- Victory, Protection, Money

Wormwood- Psychic Powers, Protection, Love, Calling Spirits

Yarrow- Courage, Love, Psychic Powers, Exorcism

Yellow Evening Primrose- Hunting

Yerba Santa- Beauty, Healing, Psychic Powers, Protection

Yew- Raising the Dead

Yucca- Transmutation, Protection, Purification

Wicca & Magick: Spellcrafting & Correspondences: Tools of Magick

Thank you to Minerva for pointing out one undeniable fact- we missed the most important tool of them all. The witch! Without the witch the rest of the tools are useless.

Let me know if you know the author of this! I can't remember where I got it, but it's very helpful.

Athame: The athame is usually a black handle, double edge knife and is strictly a ritual tool. It is a symbolic representative of the element of fire.

It can be used as a tool for laying down a circle and also as a symbol representing the male aspect. Athames can be used to invoke the quarters, release the quarters, and are customarily used to assist with blessing the waters of life inside of the chalice, this blessing being symbolic of the Great Rite.

Boleen: Usually a white handled knife, used in rituals for carving and cutting I.E.. magical symbols we may want to engrave on a wand, staff, candles, etc., so as not to harm the energy within the athame.

Broom: The Witches broom is used for sweeping any harmful energies from the area that the broom is cleansing I.E.. house, room, circle, sacred space etc. Of course on the practical side you can use it too to sweep your floors.

Cauldron: The cauldron represents the gift of birth, death and rebirth, also knowledge and inspiration. The cauldron is a female aspect and is a symbolic representative of water, and it may also be used as a representation of fire. It is often referred to in connection with Cerridwen.

Chalice: The chalice or cup is representative of the female aspect. The cup is the symbolic representative of water. It is used to hold the waters of life, and is used again in the symbolic ritual of the Great Rite. Once the waters of life have been blessed during ritual, the chalice is often passed around the circle so that all may share in it by symbolically ingesting the Goddess and the bringing of the Goddess within.

Peyton: The peyton is a circular disk with a pentacle or sacred symbol inscribed on the face of it. The peyton can be made out of many different materials, in the olden days it was made of beeswax so that in the event that someone came around that may be a threat, it could be broken and tossed into the fire and melted down quickly. It is placed at the center piece of the altar, where all consecrations of salt and water occur, and other objects as well. It is also the focal point of the altar. The peyton is the symbolic representative of earth and because of that it is of the female aspect. If you have second peyton available then this may be used as another tool for invoking the quarters, and releasing the quarters.

Staff: Usually a wooden pole often of shoulder height, used basically in the same manner as the wand. Like the wand the staff may be decorated with crystals, symbols, feathers, or just about anything that makes it your own.

Sword: The sword is another ritual tool that can be used as a tool for sovereignty and authority. It is like the athame a symbolic representative of the element of fire. It is considered a representation of the male aspect and can be used in the same manner as the athame.

Thurible: (incense burner) A heat resistant, or preferably fire proof container used to contain a hot coal for burning incense. The incense is symbolic of air, while the coal is symbolic of fire. It is used to cleanse and purify the air within the sacred space, or used in cleansing of a home.

Wand: The wand has been known as a tool that is gentle in nature and has the male aspect, it is the symbolic representative of air. It is another tool that can be used for casting circle, invoking and releasing the quarters, and casting of spells, and some have used this in place of the athame or sword in the performance of the symbolic ritual of the Great Rite.

Wicca & Magick: Spellcrafting & Correspondences:Herbal Warnings

If you are pregnant, DO NOT USE any of the following herbs for any reason. Many can cause early contractions, birth defects, and even miscarriage. Make sure you check and see what herbs food and drinks contain before ingesting them. Check with your doctor or an herbalist if possible as well.

- Angelica
- Belladonna
- Burdock
- Cinnamon essential oil
- Cow Parsnip
- Hyssop
- Immortal
- Mistletoe
- Motherwort
- Oshá
- Pennyroyal
- Peony

- Rue
- San qi
- Shepherd's Purse
- Thyme oil
- Vervain
- Wood Betony
- Wormwood
- Yarrow
- Yerba

And now, herbs that EVERYONE should be leary of. Some can be used in small doses. Note that if you are allergic to any herb regardless of whether it is on this list, avoid it.

- Angelica
- Belladonna
- Chaparral
- Comfrey
- Datura
- Germander
- Hellebore
- Hemlock
- Henbane
- Jin Bu Huan
- Lobelia
- Ma huang

Wicca & Magick: Spells and Rituals:Healing Spells:Healing Spell

To help hurry along a person's recovery from an illness, write their name on a human-shaped candle (based on gender). While anointing it with myrrh or mint oil, visualize healing energy in the form of white light, flowing from your fingers into the candle. Recite:

"In the divine name of the Goddess
who breathes life into us all
I consecrate and charge this candle
as a magickal tool for healing."

Place the charged candle on top of a photograph of the sick person, and then light the wick. As the candle burns down, concentrate on the person, willing them to be healthy, and chant this incantation:

"Magick mend and candle burn,
sickness end; good health return."

Wicca & Magick: Spells and Rituals:Healing Spells:Healing a Friend or Relative

- Purple paper
- White yarn or string
- A pair scissors
- Fresh violets (whole, with stems)
- Black pen
- A purple candle
- A small vase or holder (for flowers)

This spell is for healing a friend or family member. It is best done when the moon is full, but you can do it whenever you feel it necessary.

Light the candle and fill the small vase with water. Place the freshly cut violets in the little vase and say a chant, focusing on the well-being of the person and the healing of their ailment.

Cut a heart out of the purple and write the name of the person on one side, and a short but heartfelt "Get Well!" message on the other side. Poke a small hole in the top right side of the heart and thread the white string through it, tie it, and attach it to the vase.

Give the little vase of violets to the target person and await their recovery.

Wicca & Magick: Spells and Rituals:Healing Spells:Easy Heal-All Spell

By Silventar- Silventar@aol.com

An easy to do All Heal Spell ... to aid in the healing of all conditions, or to soothe the symptoms of serious illness.

Items needed:

2 Bowls warm water

Bless or empower the water as you see fit... I just pray to the God and Goddess and ask them to aid me in my healing, then I send as much personal energy as I can into the water. Lie upon the bare earth (if not possible, floor is OK). Have each hand in a separate bowl of warm water, arms stretched out to the sides.

Visualise roots sprouting from the base of your spine, going down into the earth. Breathe deeply, and with each deep, slow inhalation, feel the roots burrow deeper into the earth. See a bright light at the center...see your roots penetrate it... now with each slow, deep breath, draw up the energy from this light into you.

See two streams of light begin to come from the sky, one stream into each bowl...feel the love of the God fill the bowl to your left, feel the love of the Goddess fill the bowl to the right.

Draw this love from the bowls into your body through your hands. Collect the love energy from the bowls and the energy from the earth into your heart, where your most personal energy is kept. Build all the energy here...until you can contain it no more.

When you can no longer contain the energy in your heart, release the energy to flood your entire body, and shout as loud as you can "HEAL ME!!!" at the same time as the release.

Continue to draw the energy for a while, letting it flow through your body, and spilling onto the ground...relax, and enjoy the peace that will settle over you.

After you have relaxed for a while, draw up your roots into your body, remove your hands from the water, and sit up. Take a sip from the bowl to your left, and thank the God for his love, then spill it at the base of a tree. Then take a sip from the bowl at your right, and thank the goddess for her love, then spill it upon the same tree. In the future, care for this tree...it has been blessed by the love of the gods (the water) and it will aid you in your health.

Wicca & Magick: Spells and Rituals:Healing Spells:Skin & Acne Healing

This spell is specifically for someone who has a skin problem that is persistent and makes them feel insecure or causes them irritation. This includes but is not limited to rashes, acne, bruises, and swelling.

Best if performed on a new or waxing moon, even better just before going to sleep. Following a bath, make yourself comfortable somewhere in your bedroom. You must be able to easily reach the problem area on your body or face. Place a hand over the skin. Close your eyes and imagine something calm and serene, specifically, a scene where there is water. This could be an ocean, a quiet lake, or rain in the tropics.

Chant three times:

"Goddess heal me
So mote it be!"

You can replace Goddess with the name of a healing deity if you wish. Move your fingers slowly over the infliction. Now imagine it is smooth, flat, and healthy. As you slowly pass your hand over the skin, it should feel almost as if it is already healed. Thank the Goddess or the deities invoked.

This spell, if successfully performed, will cause the skin problem to disappear within a few days. If you are having serious problems, see a dermatologist!

Wicca & Magick: Spells and Rituals:Healing Spells:Moonweb AIDS Ritual

This ritual focuses on destroying barriers and increasing the positive elements that will help us overcome AIDS. The ritual space is purified according to personal practice. Invocations to Athena, Hermes, and/or Brigid may be done.

Those gathered will be divided into five groups. One will be assigned to each of the elements with one group in the center. Each group may be led by a particular coven or group of coven leaders. The center (altar) group will present each elemental group with the obstacle to overcome and later accept the positive "goal". We have divided the elements this way:

Air - Knowledge/Ignorance

Fire - Commitment/Indifference

Earth - Funding/Red Tape
Water - Empathy/Hostility

When confronted with the obstacles the small groups will be wrapped with crepe paper by the center group. We suggest the spectral colors:

Air - Purple
Fire - Green
Earth - Red
Water - Orange

The groups break their bonds, overcoming the obstacle. When all four are done, each quarter group presents the center group with a candle symbolizing the positive quality. They are all placed on the altar and tied with silver thread. As they burn, the group can dance to raise energy. Afterwards, all are given candles charged during the ritual that were on or under the altar to take home and spread the light. Cakes and Wine/Libations can follow.

All present will be divided into five groups. In the east - air. In the south - fire. In the west - water. In the north - earth. In the center are the drama facilitators. Each group is "lead" by an experienced person.

Water, salt are consecrated. Circle is drawn with wand. Circle is blessed with water and incense.

Invocation to Athena, Hermes and Brigid as to purpose of rite.

Air group speaks INTELLIGENTLY on AIDS. Statements like "The HIV virus is very fragile and is only passed through intimate contact." They are all bound with PURPLE crepe paper. They begin to make IGNORANT statements like "you can catch AIDS from shaking hands". They are temporarily defeated by the IGNORANCE of the crepe paper. Then they rally and tear apart their bonds.

Fire group speaks about dedication to finding a cure for AIDS, expressing COMMITMENT. They are bound with GREEN crepe paper. They speak with INDIFFERENCE. They slowly overcome and break free of their bonds.

The Water group talks about EMPATHY. They are bound with ORANGE crepe paper. They speak of HOSTILITY. They break free.

The Earth group talks about adequate FUNDING. They are bound with RED crepe paper. They become tangled in RED TAPE. They overcome the challenge.

Each group charges a taper with their positive element. The tapers are placed on the altar and bound with silver thread. They are lit and all dance around in a single or double circle and send energy out to spread our will. Extra candles on the altar are also charged.

Juice and cookies are blessed and shared. All are given candles to take home to spread the light.

The deities are thanked, and the circle is closed.

Wicca & Magick: Spells and Rituals:Healing Spells:Headache Spells and Remedies

Compiled by DragonCat

A Headache Spell by DragonCat

Dress a green candle with Peppermint or Lavender oil. Use Peppermint or Lavender incense. Suggested background music is Soothing Rain.

Cast a circle if you like. Ask the Angels of Healing to assist you. Invoke the deities: Advilleona the Goddess of Ibuprofen and Tylenollgone the God of Acetaminophen.

As you light the candle chant: "My pain is gone, I hurt no more, Tension flies right out the door!" Now laugh-out-loud to dispel the pain.

Sip Raspberry-Catnip or Chamomile tea and relax ... Let the tension float away ...

Now say: "My pain is gone, You see I'm free, So now I'm smiling happily!"

Thank the Goddess Advilleona, the God Tylenollgone, and the Angels. Open the circle!

Headache Relief by Laura S.

Soak in a warm bath using 5 drops of these oils: Peppermint, Lavender, and Chamomile. You can also make a compress using 2 drops of each oil.

Headache Tea Recipe:

Put a pinch of Lavender, Chamomile, Rosemary, and Mint into a coffee filter and make it like you would coffee. Or you can put the herbs in a spice ball and leave in hot water for 15 to 30 minutes.

Native American Headache Relief by Charles

Native Americans used hot peppers for headaches. On a radio program called The Medicine Shop on PBS, they were discussing headaches. A woman called in and said that her father had frequent migraines and he would carry either a cayenne or jalapeno pepper in a plastic baggie with him. At the first sign of migraine, he would eat the pepper and no more headache. She asked if there was any scientific basis for this.

They had a guest doctor on the program who specialized in headaches and he said that there definitely was. Seems as if our nerves contain a chemical substance that is responsible for feeling pain (sorry I don't remember the name of it). When you eat the hot pepper, the capsicum which is the "heat" in the pepper depletes the nerves of that chemical, so we feel no pain. Cool stuff, huh? Or maybe I should say, hot stuff.

Relief for Sinus Headaches by Sparrowhawk

As an allergy sufferer, I tend to get sinus headaches. I've found that placing my favorite crystal at my temple and visualizing the negative energy flowing out into the crystal actually works. At least most of the time.
[DC's Note: This method can be adapted for almost any healing efforts.]

A note about migraines. Since my mother has sworn off chocolate, she hardly gets them at all.

Wicca & Magick: Spells and Rituals:Healing Spells:Healing After a Personal Loss

Here are two ways you can use magick in your search for healing after a loss. You can use either a ritual or a mojo bag. Below are some materials to choose from. Use only what you can find, and put together your ritual however you want. Because this loss is personal to YOU, you must write your own chant and put together the spell as it suits you. If I wrote it for you, it wouldn't work.

Herbs: Allspice, apple, bay, carnation, cedar, cinnamon, gardenia, flax, rowan, pine, rose, rosemary, thyme.

Colors: White, violet, and blue.

Fabrics: Silk or cotton.

Elements: Earth and fire.

Symbols/Amulets: Ankh, billiken, chai, cross, dragon, heart.

What I would suggest you use this info for is to create a sort of loss-bearing ritual, or create a mojo bag to carry with you which will help heal and strengthen your heart & soul.

For a ritual, burn a candle of one of the colors and incense of an herbal scent (one of those listed), and you should create your own chant while focusing on the healing you seek.

For a mojo bag, make a small bag of blue or purple cotton (or satin, or silk) and fill it with herbs and a small bit of earth. Tie it off tightly with a white string or ribbon, and if you would like, attach a small charm or talisman (see suggestions above) to the tie. Carry it with you, then just hold it in your hand and recite your own small affirmation (chant) whenever you feel the need

Wicca & Magick: Spells and Rituals:Healing Spells:Banishing Depression

From Casting the Circle, typed in by Forestwife

You will need:

Goddess candle---White, once at center of the altar, or two at the back.

Banishing Candle---Black, placed at the left front of the altar.

Invoking Candle---Pink or red, placed at the right of the altar.

Incense---Sage, cedar, rosemary or pine at the beginning of the ritual, changed later to rose or amber. Burn loose herbs on charcoal blocks to do this.

Oils---Use Goddess or Altar oil on the Goddess candle; sage, pine or other banishing oil on the banishing candle; and rose oil on the invoking candle and for self-blessing.

Symbol Objects---Use a black gemstone for banishing, and a piece of rose quartz or a rose quartz pendant for invoking. Place the pendant on the altar and put it on before doing the self-blessing.

Matches to light candles and incense, charcoal blocks for loose incense, ritual wand (if used) to cast the circle.

Ritual Outline

Light candles---"Dress" the candles with the oils, working base to tip, (away from you) for the banishing candle and tip to base (towards you) for the invoking candle and the Goddess candles. Visualize the intent, banishing depression when handling the banishing candle, and invoking joy and self-love while "dressing" the Goddess and invoking candles. Light only the Goddess candles at this time.

Purify---Start the charcoal block and give it time to heat up. Sprinkle loose herbs of sage, cedar, rosemary or pine on the hot coal and use the smoke for purifying. Visualize the intent of the ritual, at this point visualize banishing depression and emotional pain, while smudging with the smoke. Then light the black candle from the Goddess candle.

Cast circle/invoke a Crone Goddess or Goddesses to help in banishing, and a Goddess of gentleness and peace for the invoking part of the ritual. Try Kali the Destroyer or Hecate for banishing, and Kwan Yin for gentleness and invoking. Use Goddesses for the five elements or these two aspects only, or whatever feels right. do a full casting and invoking to make the circle, or as informal invitation to the aspects and elements.

Invocation---Dear mothers of wisdom and grace, I invite you here to ask your help. I refuse my depression and choose to banish it, and ask instead for joy and peace of mind. Help me in my work tonight, Kali and Kwan Yin.

Body of ritual----Focus on the flame of the black candle, thinking of all the things that need changing. Remember fully all the reasons for depression and pain, acknowledge all your anger, all your rage, and all your fear. Dwell on every hurt, every feeling, every negativity. When you have focused them all onto the candle, shout "NO!" and blow the candle out in a decisive, quick motion. Watch the smoke rise from the extinguished candle, and feel all the negativity dissolving in the rising air. Breathe the banishing incense for awhile.

Now lighting the invoking candle. Do it from the Goddess candle, and sprinkle rose incense on the charcoal block. Let the light of the pink candle and the fragrance of the rose incense fill you as you watch and breathe them. Breathe the energies in deeply, remembering the qualities of Kwan Yin, or other Goddess'ess of mercy invoked in the ritual. Ask Kwan Yin for her presence and help.

Focus on the candle flame and think of all the good things in your life. Refill each banished item and negativity with some positive attribute; where there was pain before, replace it with love. For every wrong remember something to give thanks for; for every pain remember something joyfull. Remember your accomplishments in life, how good a woman you really are. Do a series of affirmations, "I am" or "I have", to list your good qualities and the qualities you choose to become or gain. Continue stating the positives and affirmations untill you feel filled with pink light and the scent of roses.

Self-blessing---Put on the rose quartz pendant or hold the rose quartz stone. Do the self-blessing ritual slowly and lovingly, anointing your chakras with the rose oil. Breathe the scent deeply and draw it into your body, emotions, mind and spirit.

Thank Kwan Yin for your joy and Kali for her energy of change.

Open circle/ground.

Allow the pink candle to burn out itself, or extinguish and relight it nightly untill at least the next Full Moon. Do affirmations nightly with the flame. Continue burning pink candles for as long as needed to remind you of new joy and positivity. Repeat the ritual on the next wanning moon if needed; it will be needed less each time you do it. Each time, bury the remains of the black candle in the earth, along with the ashes from the incense; visualize your pain being buried and recycled with them. Repeat the self-blessing at any time, and do it often, at least every New and Full Moon. Continue wearing the rose quartz pendant, or carry a piece of the stone with you at all times. Remember you are Goddess.

Do banishing rituals on the waning or dark moons. The day of Saturn (Saturday) is a good day to enter the labyrinth/unknown to change habits.

Wicca & Magick: Spells and Rituals:Healing Spells:Healing the Rainforests

From Moon Web- Michael Harismides, PO Box 4538, Sunnyside, New York 11104-4538 [Subscription \$3/yr]

Individual Version

Cast a circle

Invoke elements by calling upon them in protective aspects (for example, you might invoke Watchfires or Beacons in the South).

Chant the names of the Earth Goddess, beginning with your personal favorites, then naming as many as you can think of.

Take a piece of green string. Begin to tie knots in it, while chanting:

Tying the Cord, Renewing the Earth;
We are Her Children, bringing Rebirth.

(The knots may be simple or elaborate, but leave enough string to tie together at the end.) As you chant, see the world as a network of connected systems. Breathe the air that comes from the jungles of South America. Feel the living fire of an ocelot's power. Taste the rain on the leaves at the tops of the trees. Feel the delicate structure of the soil at the forest floor.)

Tie the cord together in a loop; hold it up, strung around your two hands, and begin chanting:

We are the Flow and we are the Ebb;
We are the Weavers, we are the Web.

As you chant, see yourself standing guard over the borders of the rainforest. See yourself with others, protecting rainforest as you would protect yourself, *because that's what you're doing*.

Bury the cord in a container of earth. Earth the power; thank the Deities and elements; open the circle. Later bury the cord in the forest if possible.

(If circumstances make the above impossible):

Sit quietly and see: the network of ecosystems that make up the world; the rainforests thriving; plants and animals breeding; the Earth, green and filled with life; yourself, standing guard. Breathe, and know that the air comes from the sea and the jungles of Brazil. Drink and know that the water has been around the world, and circulates through you as it does through the air, land, and sea. Stand up and stretch; the strength of your body is the Earth's strength.

Group Version

Facilitators give each participant a slip of paper containing the name of an Earth Goddess and a Nature God.

Facilitators invoke elements, stressing protective/preservative aspects of each one and ending with "Into this circle I call the Element Air! (Fire, Water, Earth.)" After each such invocation, a dancer or dancers representing the particular element come into the circle from outside and do an elemental dance.

A facilitator says: "We now call upon the Earth Goddess by her many names!" Participants call out the Goddess name on their slip of paper, then any other Goddess names they wish. This ends on a signal from the drums.

A facilitator says: "We now call upon the God of Nature by his many Names!"

The God is invoked in the same fashion as the Goddess, ending with a drum signal.

The elemental dancers go to the quarters and begin passing out pieces of green string, while a facilitator explains that the condition of the rainforests affects us all, that all things are connected, and that the worldwide climate is changed every time another acre of rainforest is lost. S/he explains that these sections of cord represent parts of the Life Circle of Earth, and that they must be joined to protect her.

When the above speech has been made and all the cords have been passed out, a facilitator ties the first knot, saying that tying the cord is renewing the Earth, that we are her children, bringing her rebirth. This is the signal to begin the chant:

Tying the Cord, Renewing the Earth;
We are Her Children, bringing Rebirth.

Clockwise around the circle, one by one, each cord is tied to the next. When the circle is complete, the elemental dancers go to the quarters and hold the cord aloft (participants should not let go yet). The chant continues until the facilitators begin a second chant:

We are the Flow and we are the Ebb;
We are the Weavers, we are the Web.

(Since this is to the same tune, the transition should be easy and seamless.) When this chant begins, the elemental dancers begin to gather in the cord, gently pulling it away from the participants, who gently release it. The elementals bury the cord in a container of earth in the center of the circle, then return to the outside to lead a spiral dance in to the center and back out (once) as the chant continues. When the participants are standing in a circle once more, the chant builds to a cone of power and fires.

The Deities and Elements are thanked, the power is earthed, the circle opened, hugs exchanged. Later bury the cord in the woods.

Wicca & Magick: Spells and Rituals:Protection Spells:Severing Negative Ties

By Nicole, used with permission, please do not publish elsewhere without author's permission

Tools: The only tool you really need is yourself. If you'd like, you can also use one or more of the following as an aid:

(The asterisk * denotes Nicole's recommendations.)

Incense:

Sandalwood* - Protection, healing, exorcism, spirituality

Frankincense*: Protection, exorcism, spirituality

Rose: Protection, psychic powers, healing, love, divination

Rosemary: Protection, love, mental powers, exorcism, purification, healing

Sage* - Protection, immortality, longevity, wisdom, wishes, banishing
(cleansing)

Candles:

Violet - Healing, power, independence, psychic powers, success, protection

Black - Protection, counteraction, banishing evil

White - All colors, purity, peace, truth, strength in spirit, divination, meditation.

Anointing the Candle/s: You may wish to anoint the candle/s with any of the plants/herbs/oils listed below, or sprinkle them around the candle/s while saying an incantation, if you feel the need:

Turnip* - Protection, ending relationships

Grass - Psychic powers, protection

Horehound* - Protection, mental powers, exorcism, healing

Alyssum - Protection, Moderating Anger

Echinacea - Strengthening spells

Fennel - Protection, healing, purification

Garlic - Protection, healing, exorcism, lust, anti-theft

Honeysuckle - Protection, psychic powers

Chrysanthemum - Protection

Clover* - Protection, money, love, fidelity, exorcism, success

Sandalwood - Protection, healing, exorcism, spirituality

Frankincense - Protection, exorcism, spirituality

Rosemary- Protection, love, mental powers, exorcism, purification, healing

Sage - Protection, longevity, wisdom, wishes, banishing (cleansing)

Ground and center yourself: Whatever works for you.

Circle: If you can feel the connection even within a circle, go ahead and cast one (however you normally would). You may need to feel the connection in order to use this spell. If casting a circle causes you to temporarily lose the feeling of the connection, I wouldn't recommend casting one unless you really feel like you have to.

Help: If you want your spirit guides/angels to assist you during the visualization spell, then invoke them and ask for assistance.

Aids: If you're using candles, herbs, plants, oils, or anything else to aid you, now's the time to do that work. You may want to smudge yourself with the sage, frankincense or sandalwood incense or smudge stick.

Visualization:

To make it easier, I'm going to use the mind as an example. If another part is involved with the connection, just substitute it.

Visualize your mind. Now see a cord flowing from your mind to his. This is his connection to you. Now, see a pair of large scissors of violet or white light. Take the scissors and cut the cord (or see your guide/angel cut the cord). This instantly severs the connection. The second the cord is cut surround your mind with violet or white light, immediately blocking a re-attachment. The bubble that has secured your mind now flows to engulf your body. You are now sealed against any future intrusion. Know that this barrier will remain against him until you remove it. Strengthen it as you feel the need.

Close: End the visualization spell as you would any other. Make sure you thank any angel/guides who assisted, and any deities you invoked. Bury any aids used in this process, or toss them in running water.

Quick fixes:

If you see or feel him near, you can re-enforce a barrier. Picture your mind (or the previously connected area) in a chest (like a treasure chest). The chest immediately slams shut and locks, sealing with white or violet light... pulsating with the light, the light then spreading to engulf you.

You can surround yourself in white light anytime for protection against unwanted contact.

Others: You can consecrate any of the following stones or talismans, then infuse them with protective energy, to carry with you in case you need to borrow a little reserved power. You may even anoint the stones with one or more of the herbs/plants/oils listed above for added reinforcement.

Stones: Agate, clear quartz, diamonds, tiger's eye, hematite, Apache's Tear.

Talismans: Pentagram (pentacle), Rings, Star of David, Cat, Cross, Ojo de Dios, alligator teeth, bells, rattles, your totem, the Green Man - anything made out of a protective stone, anything you FEEL is protective.

Idea: You could bind the individual from hurting himself or anyone else, whether it is intentional or unintentional, but this is not something to be taken lightly.

Wicca & Magick: Spells and Rituals: Protection Spells: Bubble of Protection Meditation

By DragonCat

Here's a simple safety and protection meditation. This visualization can be used around people, pets, homes, cars, airplanes, and around anything you want to protect. After doing this a few times, you will not need the candles. You will be able to visualize the ball of white light at any time and any place. If you wish to protect a loved one and you have a photo of them, place it between the candles for the meditation. (Don't let it catch fire!)

- ~ You may cast a circle if you like, but it is not necessary.
- ~ Light white candles for protection.
- ~ Begin the meditation:

Sit down and get comfortable. Relax. Breathe slow and deep. Let all tension flow into the earth. Feel calm and peaceful. You are completely relaxed. Now visualize a beautiful white light all around you, like a bubble. It shimmers and sparkles. Now make it stronger, and then make it shine brighter. Make it grow until it fills the room you are in. Fill the bubble with love. Know that it will protect you where ever you go.

To protect a loved one:

Now picture your loved one. See a glowing light all around them. It is just like the bubble you are in. It glows with safety and protection. Make it stronger, bigger, brighter. Visualize this as long as you like. When you are done, wish your loved one well and know that they are safe.

Now prepare to end the meditation. Feel your circle of light bring you back to the present moment and the room you are in. Take a deep breath and stretch for a moment before you get up.

~ Let the candles burn as long as you like, then snuff them out. You may light them at any time you wish to strengthen the visualization and protection.

Wicca & Magick: Spells and Rituals:Protection Spells:Repelling Negativity

You'll need:

Mirror

Black candle

White candle

Incense

Find a large mirror, one you can position so that you are able to sit before it. Burn a white and a black candle in front of the mirror and meditate there for awhile, focusing on purifying your energy. Repeat this each night, three nights in a row. Also try burning some cinnamon, frankincense, gardenia, or sandalwood incense. Once you are done each night, don't blow the candles out, snuff them out instead. After the third and final night, bury the wax remaining from the candles.

Wicca & Magick: Spells and Rituals:Protection Spells:To Make Someone Leave You Alone

This is a variation on a popular spell used to stop someone from harming or bothering you. This must be performed during a waning moon.

On a piece of parchment or recycled paper, write the name that and birthdate of the person you are wishing "away".

Now fill an air-tight container (like a baby food jar or tupperware container) with water. Add a pinch of one or more of these magical herbs: ash tree leaves, clover, lovage, lilac, garlic clove. Take the paper with the name on it and fold it three times. Tie a black string or thread around it and drop it in the water. Seal the container up and place it in a safe spot in your freezer.

Once the person has left you alone or no longer poses a problem to you, take the container outside and empty it to the earth. Keep the container instead of leaving it to Mother Earth.

Wicca & Magick: Spells and Rituals:Protection Spells:House Blessing

By Pirate Jenny (c)

Assemble:

1. Salt & Water
2. Incense (fire and air)
3. Milk & Honey
4. Oil (for anointing)
5. Wine (for offering)
6. Bells, Pots, Pans, Whistles, etc.

Cast a circle in the main room (livingroom) and after casting, visualize the circle expanding to include the entire house. Call upon the spirits and energies living in the house (or apartment). Invite those who will be harmonious with the new household and its energies to remain. Invite/ask those who will be happier elsewhere to depart. Release all "energies" not compatible with the new household. (This may be expressed as a "release" in order to unbind anything that may be stuck.)

Then call upon, greet, and invite ancestors, patron deities, and all harmonious spirits and energies to dwell in the house as they please.

Gather up the pots, pans, and all the noise-makers. Go to each door and window, not forgetting the fire-place and dog-door, making as much racket as humanly possible-to shoo out anything unwanted. (This is hysterical fun, and also raises lots of energy for the next important step.) Go again throughout the house and at each portal (door, window, etc.) sprinkle salt-water and cense, saying: "By the Elements I purify and charge this portal." Then anoint the portal with milk and honey, saying: "By Milk and Honey I ensure prosperity and peace within this place." Finally, anoint the portal with oil, saying: "With Oil I seal this portal and protect all within." At the front door a special prayer is said, asking the guardian deities (God & Goddess) to freely grant entry to all friends and loved ones, and to prevent passage (turn aside) to any who would do harm." Then, if it's a house-pour wine across the width of the threshold; if it's an apartment anoint the threshold with light touches of wine.

The house-holders then each take a sip of wine, leaving some as an offering to the Gods, and the Circle should be closed. The remaining wine, milk, and honey should be offered to the Gods. (In our case to the fruit tree and the oak tree in our yard.)

Addenda: This is very effective if done as part of a house-warming party, followed by much feasting. It has also been done very effectively by two people. It only takes about 30 minutes to do a large house. You can take the time.

Do make certain to "ground" afterward, by closing the circle and by eating. This ritual can "stir" up everybody and make the house feel full of "buzzy" energy.

House Blessing Notes

In the spirit of house blessings, and because I'm basically a kitchen witch at heart, and like little projects over serious ritual, I offer some selections gleaned from Cunningham's *The Magical Household*. I'm typing these without permission but with the hope that they'll inspire you to pick up the Cunningham book, because it's wonderful stuff...

For the doorway:

Suspend over the door a fresh sprig of dill, tied with a blue cord (or red, if you prefer), to prevent those who mean you harm from entering

Cross two needles, and stick into or tie onto a corner of your doormat, to prevent evil from entering.

Grind Dragon's Blood herb into a powder and sprinkle it on door and window sills, to protect your house from harm.

Wicca & Magick: Spells and Rituals:Protection Spells:Protection in the Snow

By Wytewitch

You will need:

One peppercorn

A pinch of salt

Pinch of powdered ginger

Pinch of powdered cloves

A small pinch of red cotton cloth

Place the peppercorn in you bowl saying and visualizing:

I charge you with protection

Place the salt in saying:

I charge you with stability

Place the cayenne pepper in saying:

I charge you with warmth.

Place the ginger in saying:

I charge you with protection

Place the cloves in saying:

I charge you with protection.

Mix the assembled spices and salt with your fingers, visualize yourself having a safe health, guarded time. Now transfer the hers to the center of the cloth squares. Fold in half and in half again and sew up the ends. Carry this with you. Make a new charm every snowy season.

Wicca & Magick: Spells and Rituals:Beauty/Appearance Spells:Weight Loss Spell

By Catala, from <http://www.silvermoon.net/catala/webpage.htm>

Time of month: Sunset on a Waning Moon (moving from the full to the new moon)

Tools: yellow candle with holder, rose petals, lavender oil, small garnets, carnelian or turquoise stone, small jar with lid or plastic bag that seals, picture of yourself healthy.

Charge yellow candle with desired goal and place in holder . As you light the candle, visualize yourself passing on second helpings of food, small portions on your plate and looking healthy and physically fit.

Charge rose petals, oil and stones.

Sprinkle petals around candle, again visualize your goal.

Place the charged garnet stones and a few drops of oil into the jar or bag. [A baby food sized jar might work well.] As you do this visualize again. Then pick up the petals and place them into the jar or bag also. Seal the jar or bag and say:

"By this jar/bag of powered oil, petals and stones, it will bring me courage and help me meet my goal to not eat or snack as much and become healthier."

Visualize yourself becoming healthier and moving the weight on the scale to the left.

Carry this jar or bag with you and sniff charged items before eating.

Rub the charged carnelian or turquoise on the picture of yourself then rub onto your body while visualizing yourself become the you in the picture. Say:

"In no way will this spell cause me to suffer any adverse effects. So mote it be!"

Carry the stone with you and rub it when you have the urge to snack or eat too much. Hang the picture up in your kitchen to view. Allow the candle to burn for another hour then snuff it out and put away. Burn it whenever you need the moral support.

Wicca & Magick: Spells and Rituals:Beauty/Appearance Spells:Invisibility Spell

Invisibility is a term that is easily misunderstood. No, you cannot make a magical potion that you drink and *bing* become invisible. Sorry. But this spell will make you seem invisible to people. Sometimes it's nice you don't want attention or if you just want to be left alone.

If you want to be invisible to others- that is, people will look right past you like you aren't there (but if you punch them or something, they'll still see ya, sorry) try this. Close your eyes and imagine a sphere of white light around you. Then imagine that the light starts to get blurry. It then takes on the colors and shapes of the environment around you. You fade into the light, becoming a part of it, until you completely disappear into the camouflage of the circle of light around you.

I've done this and tried to talk to people and they didn't even see me until I physically touched them, then they would just like- jump- like holy crap, how'd you get there? And normally, I'm a very noticeable person. I'm not used to being invisible like that but it was an interesting experiment- useful if you need to hide, want to be alone (no annoyances) or are somewhere you shouldn't be and don't want to get caught.

Wicca & Magick: Spells and Rituals:Beauty/Appearance Spells:A True Beauty Spell

Prepare:

- A dish full of earth (good soil, not dry, dusty dirt).
- A yellow candle
- A fullsized mirror
- Olive, patchouli, jasmine, or cinnamon essential oil

- A small flower pot
- A flower or plant seed

Anoint the candle with the essential oil you have chosen. Place it in the center of the dish of earth. Light it and sit down with it between you and a mirror.

Look deeply into the mirror, concentrate on your reflection. Without being vain, consider the things you find most beautiful about yourself- not just physically but mentally. What is your inner beauty, what is your outer beauty?

It's important that you never think of what you feel must be "changed", be as positive about the beauty that you have already. Perform this ritual 3 nights in a row.

Once the entire candle has burnt down, remove the wax from the dish. Place the earth from the dish inside a small flower pot and plant a seed inside it. Water it and care for it so that it grows properly. You will soon find that your beauty will grow, flourish, and shine brighter than ever before- just as the plant grows before you, emerging from its seed.

Wicca & Magick: Spells and Rituals: Beauty/Appearance Spells: Beauty Spell

This spell will change people's perception of you. Inner beauty will surface and become "visible"- people will actually see your inner beauty as being a physical part of you. You will also become more confident and outgoing.

Light one orange candle, and one rose-colored candle. Sit before a mirror and concentrate on all your best features, allow your flaws to diminish. Continue to focus as you recite this rite. When you are done with the rite, put out the candles (but do NOT blow them out! Try muffling or use water.) Continue the ritual nightly until both the candles have burned away entirely.

*"O Lady of Shimmering beauty,
For whom the stars are shining jewels
And the Universe Her creation and plaything,
Weaver of destinies
And protectress of things wild and free.
Make me now, I do ask*

*To be thy daughter.
Make me one with thee
And grant me thy far-flung power.
Grant to this, thy Witch and Sorceress
Strength within and without
As eternal as the boundless sea;
The calm assurance of my powers
To make any do my bidding
And the winds, waters, and fires,
The hills themselves
Lend willingly themselves to me,
Give to me, who am of thy ancient Craft
The wisdom of ages, the lore of eons
Knowledge of light, knowledge of dark.
Grant me beauty ever more perfect
That I may reflect thee better.
Build magick within me,
Build power within me.
Power be drawn, and power come,
And make me one with thee
Make me greater, make me better.
Grant me strength and grant me power.
O Goddess who is my friend and mother,
I give you love and thanks
O Beautiful One.
May the magic I have summoned
Return the stronger when I have need of it.
May wisdom, strength, comeliness and compassion
Remain with me, growing ever finer.
So mote it be!"*

Remember when choosing the candles for this ritual, find ones that will burn long enough to last you at least 3 days of repeating the rite.

(I adapted this from a spell I was sent, someone let me know if you recognize the author so I can credit it, it might just be public domain though.)

Wicca & Magick: Spells and Rituals:Beauty/Appearance Spells:To Change Eye ColorNow, there are two methods for changing eye color. The first is the easiest, it takes no knowledge of magick and no practice, and it CANNOT FAIL! It's called going out and buying contacts. <-- That's it! (Beginners, newbies, you should be done reading already.)

For the magick practitioner wishing to test their skill, there is a second way to do it. It is more difficult and takes much practice. It's also completely natural. You must be relatively advanced as a witch to use the magical method, but once you learn it's fun and entertaining. This type of magic is commonly called a glamour. It is really just a matter of taking a desire and making it surface so that it is visible to other people.

Close your eyes. You must have complete focus and be concentrating only on changing the eye color, any other distractions must be cleared from the mind. Now fill your mind with the color your eyes are, right now, naturally. Now see that color slowly change to the color you wish your eyes to become. See it overpower your natural color. Imagine that the color shines like a ray of light from inside your mind out through your eyes. Visualize your eyes becoming that color as the light passes through them. (This process should take at least 15 minutes the first few times, and you will have to repeat it after awhile. Glamours fade as you "forget" them.)

Upon opening your eyes, you may or may not be able to see the change in the mirror. For a more accurate check of whether it worked, ask someone what color your eyes are. If they know you really well they may see past the glamour. (Your parents may see past it, and often spouses or very close friends, because they know you too well.) The stronger you develop the talent to throw a glamour, the more people it can trick. It will take you practice. Good luck!

Wicca & Magick: Spells and Rituals:Communication Spells:To Get Someone to Call You

By Silver Ravenwolf

Do you ever want to get an important message through to someone, but you just don't know how to do it?

Here is what you do:

1. Determine precisely what it is you want them to hear, or perhaps feel. Write down your wish on a piece of paper in simple sentence form.
2. Make a dream pillow using a small square of fabric and a little batting. Throw in a pinch of lavender and rosemary. Put in the piece of paper last, then sew up the end.
3. Put the dream pillow on your altar. Do an altar devotion to center yourself, then create sacred space. Cast a circle and call the quarters if you like, but is isn't necessary.
4. Center yourself, then hold your hands over the dream pillow and say the following:

*Holy Mother, Goddess Divine,
I stand before your sacred shrine.
This person won't listen or hear
My words tickle at deafened ear.
Holy Mother, Goddess Divine,
Send a dream, awaken the mind.
Through his/her vision he/she lives
The nightmare/passion/lesson he/she so freely gives.
Holy Mother, Goddess Divine
Send them your enchanted design
Clear out the cobwebs, tear down walls
Carry my message through spirit calls.*

Feel free to change the incantation to suit your purpose.

Wicca & Magick: Spells and Rituals:Communication Spells:Spell to
Communicate with Someone

Light a blue candle.

Write a personal, positive, and meaningful letter to someone you desire to contact. Burn the letter in the candle flame (carefull!). As it burns, visualize the person's face and the goal or message you want to send. Toss some

thyme, yarrow, or cinnamon on the burned letter. Concentrate on what manner you hope to receive their response. Pick up the remains and scatter the ashes and herbs to the wind.

(Also: Do NOT attempt to use this spell to communicate with the dead.)

Wicca & Magick: Spells and Rituals:Power Spells:Empowerment Ritual

Many adaptations by Spirit Online to an original anonymous ritual

This ritual will increase your magical powers and energy.

I altered this ritual almost entirely, choosing to use personal symbols as opposed to runes. (That is, symbols personal to the person practicing the ritual.) I consider this one of the most important rituals to perform, as it will truly increase your powers tenfold.

Direct passage from the author:

"The purpose of this ritual is to tap into your own personal life force and amplify it into a personal statement of self confidence and strength. Afterwards, when you feel yourself dragging in one area or another, concentrate on the appropriate symbol in the appropriate color for a bit, and you will find yourself tapping back into the energies you established in the ritual."

You will need:

A set of crayons including red, orange, yellow, green, sky blue, dark blue, violet, black, grey, white, silver, and gold.

A medium to work on--cloth or paper on which all the colors will show up.

A red candle

Fiery scented incense, such as sage or cedar.

First, establish your working circle, after you've gathered all your materials together. Make sure you have a comfortable place to sit and draw. You'll be here a while.

Face the east and say:

"Spirits of the East, powers of Air, I ask that you be present at this spell-working. Help me find inspiration and visualize the symbols clearly that I may partake of their essence."

Face the south and say:

"Spirits of the South, powers of Fire, I ask that you be present at this spell-working. Help me find the spirit within to empower the symbols and tune into their color energy."

Face the west and say:

"Spirits of the West, powers of Water, I ask that you be present at this spell-working. Help me to seek the mystery within, that the symbols I draw here may work upon my emotions for my Highest Good."

Face the north and say:

"Spirits of the North, powers of Earth, I ask that you be present at this spell-working. Help me to manifest the symbols in the third-dimensional world so that their energies may become a part of my physical existence."

Face the sky and say:

"Father Sky, I ask that you watch over me in this spell-working. Lend me your wisdom so that I may bring safely link my inner vision with the outer Self."

Place your hands on the earth and say:

"Mother Earth, I ask that you watch over me in this spell-working. Let me ground myself deeply in you and draw on your strength and energy to sustain me in my work."

Face your altar in the center of the circle and say:

"Sacred center, Spirit of all that is, of whom we are all only aspects, unite this sphere into a protected space for the spell-working I plan to do here."

Using the red crayon, visualize the color as life essence. Draw a human body, using a star-like shape.

Draw the first symbol that comes to your mind when you think of strength and power. (Draw it in red below the human body shape.)

Now take the orange crayon. This color represents vitality, potency, courage- draw the first symbol of these qualities that comes to mind slightly above and to the left of the last symbol.

With the yellow crayon in hand, concentrate on intellect, and your request for knowledge. Draw a symbol of this directly to the left of the human body shape.

Using the green crayon, visualize expansion, abundance, prosperity, growth, love. When you have felt its energy, draw a symbol of above and to the left of the human body.

Take up the sky blue crayon, and feel it's energy of expression, communication, spiritual gain, joy, and self-achievement. Draw a symbol of those directly above the central symbol (body).

Using a dark blue crayon, draw a symbol to the lower-right of the last symbol. This one should represent synthesis and inner wisdom. It should align with the green shape.

In violet, which represents spirituality and guidance, draw a symbol of those traits directly to the right of the red central sign.

White is used to link the life-force. Draw a symbol that represents a cycle or strong bond below and to the right of the central symbol.

This main pattern is complete. It should resemble a circle of colors and symbols surrounding the body.

Now, trace from the central body, directly to the left. Here, you should come upon the yellow symbol. To the left of that symbol, you will draw another sign, in silver. Hold the silver crayon and feel it's energy, imagine the journey you are embarking on, and draw a symbol of it.

Take the gray crayon and visualize flexibility, endurance, persistence and resolve needed to accomplish the changes you desire. When you feel it's energy, draw a symbol of those strengths at the very top/center. (above the human body, and above the light blue sign.)

The gold crayon represents activity. Draw your symbol of activation to the far-right (lined up horizontally with the silver symbol).

Using black, feel and see the changes you want occurring, the power of this ritual going to work. Draw a symbol of this directly beneath the red symbol under the body. (The bottom of the page, centered.)

Give blessings to all invoked gods, goddesses, and spirits, using a chant to each quarter like this:

"Spirits of the east, powers of air, thank you for your presence and aid in this work. Depart in peace, my thanks and blessings."

Open the circle, release the energy, and say:

"To all spirits visible and invisible that have been present in this ritual, depart in peace, my thanks and blessings."

Hang the resulting picture up somewhere where you can see it often. When you need any of the specific traits energized in each symbol, simply think of that particular color and symbol as depicted in your masterpiece!

Wicca & Magick: Spells and Rituals:Power Spells:Psychic Spell

A spell to open the third eye (psychic sight) goes as follows.

Fill a small purple bag (or a piece of cloth that you can wrap herbs in and tie up) with as many of the following herbs as you can:

mugwort
acacia
honeysuckle
peppermint
rosemary
thyme

yarrow
cloves
dandelion
lilac
lavendar
calendula

Gather the edges of the cloth and tie a string around it if you are using a cloth, or if you used a small purple bag, tie it shut. (Drawstring bags work best.)

Using a dark violet marker, draw an eye on the front of the bag. Rub the bag on the third eye chakra (forehead) whenever performing divination or needing psychic sight, and sleep with it under your pillow every night.

Wicca & Magick: Spells and Rituals:Power Spells:Third Eye Ritual

Perform this ritual to improve psychic powers three days before the moon is full, and preferably when it is in either the astrological sign of Cancer, Pisces or Scorpio. Begin by brewing a strong magickal tea made from yarrow or mugwort (herbs that stimulate the psychic senses) and then light thirteen purple coloured votive candles to help attract psychic influences. Drink the tea and then gaze fixedly into a magick mirror, black bowl full of water, crystal ball, or crystal pyramid as you chant thrice the following incantation:

"I invoke thee, oh Asarial,
Archangel of Neptune
And ruler of clairvoyant powers.
I ask thee now to open my third eye
And show me the hidden light.
Let me see the future.
Let me see the past.
Let me perceive the divine
Kingdoms of the unknown.
Let me understand the wisdom
Of the mighty universe.
So mote it be!"

After chanting, relax, breathe slowly and concentrate on opening your Third Eye. Do not permit any negative thought to contaminate your mind. The Third Eye, an invisible chakra located in the middle of the forehead above the space between the eyebrows, is the human body's highest source of power, supernormal sight and clairvoyant vision.

Wicca & Magick: Spells and Rituals:Power Spells:Memory Rite

This is a rite by Fester Kegdaemon used to rid oneself of potentially damaging block, or denied memories- "The premise for this rite is that we all have blocked memories in ourselves, that we either won't, or can't face. They may include everything from being teased at school by our 'friends' to emotional, physical, or mental abuse by parents, loved ones, etc. The purpose of this rite is to draw these hidden memories up into a closed box, open it in a manner similar to the Pandora myth, and meet, greet, and make peace with the memories, as they can be very detrimental to one's ego growth if kept hidden. Instead of finding hope in our boxes though, we will find acceptance, and peace with oneself, and one's past. "

This rite is good for anyone, even those who assume they have had perfect childhoods. You don't always realize the past is dragging you down until it is too late, and you would be amazed by what you can find out about yourself!

You will need:

Yellow candles

Kamea of sol

A box of any shape, or size

A solar incense

(And, music of a childlike nature may be used to enhance the atmosphere.)

Preparation:

The box should have a lid. Paint the inside glossy black, or line it with an irregular reflective surface, such as aluminum foil. The outside should be decorated with any drawings, pictures, or whatever one may want to help evoke a childlike state of mind, and to help trigger childhood memories.

Start with an opening of any sort you feel comfortable with. Light candles and incense as desired.

State the intent: "It is my will to greet my past, and accept it for what it is."

Recite the invocation:

"I call the past to meet the present,
that the future may be bright.
I bring myself forth from the dark,
and hold me to the light.
Let not the past control my present,
let not my future be dark as night.
I meet and greet me with open arms,
and move back into the light."

At this point, one person sits in the center of the group with their box, keeping it closed. She focuses on the box while the rest of the participants circle around, teasing, insulting, degrading her. At this point, the teasing should not be too personal. When she reaches gnosis, she opens the box, and gazes inside, seeing whatever she sees. At this point, the taunting should reach a more personal, and vicious attitude. This continues until they close their box again.

The box then is dealt with in whatever manner she sees fit. It can be destroyed, left open in a spot of sunlight, kept for future uses, as it may be a good idea to do this more than once.

When the first person is finished, another takes her place, until the entire group has a turn.

Banish by laughter and embraces.

Wicca & Magick: Spells and Rituals:Power Spells:Confidence Spell

You will need:

A lionhead charm (buy or make one)
Yellow candle
Essential oil of rose, orange, or hazel

Buy, or make, a charm that resembles a lion's head. (It can be as simple as you want it to be as long as you know what it is.) Pass it three times through the flame of a yellow candle, meditating on your esteem and the respect you truly deserve. Then infuse the charm with your energy by anointing it with the oil. Wear it (on a chain or in your pocket, wherever!) on you, and when you see or touch it, you will feel your confidence build within you.

I know it's hard to find a lion's head charm, and you may wonder what the easiest way would be to make one. I would suggest taking a flat, smooth stone, clean it off, and use either orange paint or a thin permanent orange marker to draw a simple lion head on it. This way it will be fire-proof, and you can keep it in your pocket.

Wicca & Magick: Spells and Rituals:Power Spells:Poetic Inspiration

Perform on a Wednesday when the moon is waxing. Best if done when the moon is in Gemini, but it's not required.

Light a purple candle. You can also burn some jasmine or rose incense if you wish.

Say this incantation:

"Oh Goddess Brigit,
bright lady of the flame,
blessed mother of the poets.
Lend me such insight, wisdom, and divine inspiration
that the words may flow to me
and that I may may craft them beautifully
so that they spin a tapestry of magic
In the hearts of all who hear them.
So mote it be!"

Leave the candle to burn itself out. when it does, put it wherever you keep rituals remnants and give thanks to the Goddess for her gift.

Wicca & Magick: Spells and Rituals:Power Spells:Artistic Inspiration

Prepare:

- Pen, pencil, or paintbrush depending on the art form.
- Elmer's glue
- Silver glitter
- Almond, sage, or vanilla essential oil
- A white candle

This is a simple spell to bring you divine inspiration to write and create visual art.

Anoint the candle with the essential oil you have chosen and using an athame or a small, sharp tool, inscribe the name "Brigid" (goddess of poetic inspiration), or if you prefer not to invoke a deity, simply inscribe your art form which you need inspired in. Light your candle and begin.

Squeeze some glue onto a piece of scrap paper and dip the end (not the useable part) of your craft tool (pencil, paintbrush, or whatever) into it, covering about an inch's worth. Then roll the end in the glitter so that it is completely covered. As you do, focus on the inspiration you seek. Say your own blessing over the tool, then situate it so that it can dry without the glittered end getting smashed. The next day, make a few attempts at your art with your newly enchanted tool in hand. Let the inspiration come to you and flow from your mind to your material!

Wicca & Magick: Spells and Rituals:Power Spells:Cloud Eye Rite

This is a version of a rite by an unknown author which involves transferring one's 'essence' to another form, such as a rainbow, an animal, another person, a cloud, even a tree. In this case, you move your perception to a cloud.

You will need:

An open space

Dry ice

Passivity

Open by whatever means feels appropriate. (You might just cast a circle.)

Set the dry ice in the center of the working area.

Participants circle deosil around the ice, chanting "Ka-ao-opua-loa" (the sharp-pointed living cloud). In the Hawaiian legends, this was the name of the kupua of the cloud people.

Circling and chanting continue for 10-15 minutes, at the end of which all sit down in a circle as close to the ice as possible.

All stare into the fog rising from the ice until tunnel vision sets in (the field of vision goes black except for the object focused upon).

At the moment that tunnel vision occurs, say:

"As below, so above
The cloud is in my eye
Ka-ao-opua-loa carry my sight"

Participants begin spinning at increasing speed with eyes closed, all the while repeating:

"Tenfemet-Douck".

When spinning is no longer possible, participants lie on their backs and open the eyes completely (no squinting) and focus on the first cloud they see.

All repeat:

"As above, so below
My eye is in the cloud
Phenomenize the cloud-eye"

Visualize a fog exactly like that rising from the dry ice leaving the eyes and rushing up to join with the clouds. Observe it entirely passively, and with the inner voice repeat:

"This self is Tenfemet-Douck,
The cloud that sees."

When tunnel vision again sets in, close the eyes and open them again quickly. Look down over the terrain that passes below your cloud-eye. Note details if

desired, but do not attempt to influence direction or speed of motion. All control of these should be left to the wind.

When you have achieved your desired results, switch out of the passive mode and attempt to influence direction or speed. Find yourself back in your human body looking up at the clouds.

Banish by laughter, and leave the circle.

Wicca & Magick: Spells and Rituals: Love Spells: To Bring Love Into Your Life

You will need some pink cloth made of soft flannel, satin, or silk (note that silk is difficult to work with). Cut 2 squares of the same size from the fabric and lay them on top of each other. Sew around three of the edges with red thread to make a little open bag. Turn it inside-out to hide the stitched edges.

Fill the bag with as many of the following herbs and plants as you can acquire: basil, aster, catnip, almond, cinnamon, cinquefoil, rose, ginger, cloves. Place a small seashell (available at craft and hobby stores) inside and add a clip of your hair. (You can use pubic hair if it's for lust and sexual love only.) Tie the bag tightly shut or seal it by sewing it closed at the open end.

Breathe in the scent of the herbs and while holding the love mojo bag in your projective hand (the one you write with, usually right), charge it with your energies. Focus on your desire for love and your willingness to follow through with an intimate relationship. You can meditate on what you are looking for in a partner. Do not under any circumstances focus on one person to try to make them love you. It doesn't work that way. Ask those who have tried this... it's not only manipulative, but they generally backfire, resulting in the adverse effect of causing the target to dislike you.

Keep your love charm near at all times and under your pillow at night. Love will enter your life soon, but be patient, and remember that love comes easily when you are ready.

Wicca & Magick: Spells and Rituals: Love Spells: To Ease a Broken Heart

By John Shaman, with many of my own adaptations to make it simpler.

You will need the following ingredients:

Strawberry tea (one bag)

Some salt (sea salt if you can get it!)

2 pink candles

a mirror

one pink drawstring bag

one quartz crystal

a copper penny

a bowl that is somehow special to you

1 teaspoon dried jasmine, rose, **or** strawberry leaves

Some rose, strawberry, **or** cinnamon oil

Charge all ingredients first by infusing them with your personal energy. On a Friday morning or evening, when the moon is either new or waxing and close to being new, take a bath with a small handful of salt in it, in the light of a pink candle. As you dry off and dress, sip the strawberry tea. Apply makeup or groom yourself to look your best. Cast a circle around a table with the other ingredients. Light the second pink candle. Mix all oils and herbs in the bowl. While you stir look at yourself in the mirror and say aloud: "Oh, Great Mother Goddess, enclose me in your loving arms and nurture and bring forth the Goddess within me." Gaze deeply into the mirror after you have finished mixing the ingredients and say aloud, "I represent the Great Goddess, Mother of all things. I shine in the light of the Golden Wings of Isis. All that is great and loving only belongs to me." Then put half the mixture in the pink bag and add the penny and crystal. Carry it with you always or until you find another love. Leave the other half of the potion in the bowl, out in a room where you will smell the fragrance

Wicca & Magick: Spells and Rituals: Love Spells: Attraction Spell

Light an orange candle, then take a small seashell and pass it three times through the flame. As you do this, say:

*"By the power of three,
So make it be."*

...each time you go through the flame. Take a handful of cinnamon and using a spoon and bowl, mix it with dried and crushed red rose petals. Sprinkle the

shell with some of the mixture and imagine yourself attracting many different people. Take the rest of the mixture and toss it into the wind to carry your request to the God and Goddess. Then carry the shell with you in a pocket or purse at all times.

Wicca & Magick: Spells and Rituals: Love Spells: Aphrodisiacs & Love Potions

The following are various forms of aphrodisiacs, herbs and foods that have natural romantic effects. Some increase sexual forces, attraction, potency/fertility. Make sure you check this [herbal danger list](#) if you are pregnant or may be.

Africa Evergreen Tree: A tree native to Cameroon has a powerful aphrodisiac in its bark.

Cinnamon: Sticks can be chewed like tobacco, or grated cinnamon can be put in eggs as an aphrodisiac that arouses women.

Cloves: Edible or aromatic aphrodisiac.

Cockroach: Many cultures say this is an edible aphrodisiac, grind one common cockroach and mix with cinnamon, add to coffee for a powerful love potion. Yuck.

Damiana: A plant from Mexico which is used to stimulate sex drives. The leaves and heads of the plant are mixed with minor amounts of plantain or pennywort and mixed with food three to four times a day.

Deer Antler: Chinese herbal remedy for male impotence.

Eggplant: A common edible aphrodisiac.

Eggs: Chicken eggs are said to be a good aphrodisiac if eaten raw before sex.

Fo-ti-tieng: Chinese herb for sustaining sexual stamina.

Frankincense: Another popular aromatic aphrodisiac. Not for ingestion.

Garlic: Edible aphrodisiac, cook or use in salad.

Ginseng: A well-known chinese herb for sexual stamina, can be used through traditional methods or by ginseng vitamin pills.

Goto Kolo: Chinese herbal aphrodisiac.

Gypsyweed: An aphrodisiac for creating romantic thoughts, best taken heavily distilled (diluted at least three times) thrice a day, ten drops each time.

Jasmine: An aromatic aphrodisiac. Women can place jasmine essential oil on the back of the neck or behind the ears to stimulate their partner. Jasmine incense can be burned in the bedroom as well.

Licorice: Edible and aromatic, excellent aphrodisiac.

Mushrooms: Considered a powerful aphrodisiac, cook mushrooms bought raw into food or serve them raw in a salad to stimulate and arouse.

Milk: Some say it is "does the body good" in more ways than one. Edible aphrodisiac.

Oysters: Often considered a great addition to a romantic meal, this shellfish is a popular edible aphrodisiac.

Okra: Prepare and serve with lemon juice as an effective aphrodisiac.

Onions: Vadalia onions are known for their aphrodisiac properties, can be served fried or preferably raw, very sweet unlike other types of onions.

Rosemary: An easy to find kitchen herb that can be used in a meal for a lover, or in the form of an essential oil can be rubbed along the back of the neck or stomach as an aromatic aphrodisiac.

Sage: Aphrodisiacal kitchen herb, edible or effective as a topical aphrodisiac (placed on the skin or used in bath water).

Sandalwood: Aromatic aphrodisiac. Sandalwood essential oil is a popular aphrodisiac that women often use around men.

Truffles: The fruit of a fungus that is found at the base of Oak and Beech groves in France, Italy and throughout Europe. If you are fortunate enough to obtain a supply of fresh Truffles, choose them firm, undamaged and medium sized. Eat them with a lover as an edible aphrodisiac.

Wild Asparagus Root - A difficult to obtain aphrodisiac. The raw root is soft and has a jelly bean consistency that is sweet tasting.

Ylang Ylang: The essential oil of ylang ylang is considered a good aromatic aphrodisiac.

Wicca & Magick: Spells and Rituals: Money Spells: To Head for Success

You will need:

- a green candle
- a purple candle
- a talisman with your religious symbol (pentacle, cross, star of david, etc)

Place a green candle on one side of a room. Place a purple candle on the other side. Now, light the purple candle. (The lights should now be off or very dim.) With your religious talisman hanging from a chain or string (to be worn as a necklace) dangling from your right hand, pick up the purple (lit) candle with your right hand. Now walk in a STRAIGHT line across the room directly to the green candle. Using the purple one, light the green candle. Set down the candle so they sit next to each other. Chant,

"I walk forth without doubt and fear,
And success draws me near."

Lay the necklace in front of it and meditate for awhile on the success you need. Let the candles burn themselves down, and wear the necklace whenever you wish success to follow you. When you walk through a door to job interviews, auditions, or anywhere you need success, imagine how you walked in a straight line in your ritual, and consciously make an effort to do the same when passing through the door.

Wicca & Magick: Spells and Rituals: Money Spells: Spell for a Break in Showbusiness

From The Modern Witch's Spellbook, by Sarah Lyddon Morrison.

Find an old piece of amber with a fly in it (you can find such things at antique shops) and wear it to auditions. Chant over the amber first: "Fame come to me, change my luck for me." Imagine yourself on a stage or in a movie or doing whatever it is that will make you famous, and put powerful emotion behind it. A break should come along within a short period if you've done the spell correctly.

Wicca & Magick: Spells and Rituals: Money Spells: Be a Winner Spell

By Athena Starwoman and Deborah Gray

You will need:

- A piece of white cardboard (large enough for you to sit on)
- A blue pen

The best time to cast this spell is on a monday night at seven o'clock.

Begin by taking a bath or shower. After drying yourself thoroughly, remain undressed and go into a private room in your home where you will be undisturbed. Put the piece of cardboard on the floor and draw on it a large circle in a clockwise direction with the blue pen. Then stand within the circle, raise your arms into the air and take a few deep breaths. After you have done this, seat yourself in the centre of the circle and repeat these words:

"By the power of the number,
By the power of Fortuna,
All who sit within this circle shall prosper."

Now write the numbers 7, 11, 9 on the cardboard [in a triangular fashion, not in a row] and finish off with these words:

"The circle is cast,
The magic will last --
So be it."

Keep the circle in a safe place and sit in it whenever you have to make a decision [that your success depends on].

Wicca & Magick: Spells and Rituals: Money Spells: Green-and-Gold Money Spell

Prepare:

- A square piece of green cloth (about 6 by 6 inches, preferably silk, cotton, or polyester).
- Green glitter and gold sequins
- A 7 inch long string of green yarn
- Three shiny and somewhat new pennies

Take the square of green cloth and lay it out flat before you. Place the three pennies in the middle and concentrate on the amount of money you desire. Don't be too greedy, though! As you think of the amount of cash you need, sprinkle a couple teaspoon's worth of the green glitter and gold sequins. (These represent money and fortune.) Write your own chant or blessing to say as you do this.

Gather all four corners of the cloth inward so that it forms a small pouch around the coins. Grasp the corners of the cloth together and wrap the green yarn around it, tying it shut tightly. Keep this wherever you normally put your money, or inside a purse.

Wicca & Magick: Spells and Rituals: Money Spells: Rich Witch

By Athena Starwoman and Deborah Gray (c)

This spell should be cast on the evening of a New Moon.

Find a flat surface or use your altar. Light a green candle, and place a bowl and a spoon on the surface before you. Mix a teaspoon of nutmeg and a teaspoon of cinnamon in the bowl. As you mix the ingredients, think of an amount of money you would like to see in your bank account. (Don't go overboard, though, or you will "scatter the spell's energy".)

Continue to focus on that amount of money as you take three coins of low denomination and toss them repeatedly, until you get one tail and two heads.

Place the coins and the powder together in an old wallet or purse and shake it up as you chant:

"Attraction powder
let it be...
send me all the luck I need."

Place the purse in the same place as you keep all your financial documents.

Wicca & Magick: Spells and Rituals: Money Spells: To Help Pay Debts

From The Modern Witch's Spellbook, by Sarah Lyddon Morrison

Take the key to a strong box and go to a country crossroads at midnight during the full moon. Lay the key in the middle of the crossroads and walk in a circle around it three times to the left and three times to the right, chanting:

"Forces around me take pity on my foolishness and grant me a second chance to unlock my future and unburden me."

Take the key home and put it on your key chain.

Wicca & Magick: Spells and Rituals: Wish Spells: Powerful Wish Spell

This is a little complicated to describe but is well worth it, so diagram images have been included to help you out a bit.

You need a piece of *recycled* paper (recycled notebook paper works fine). On the paper, write a short poem or chant to the Goddess and God that states your wish. It is alright if you aren't the best poet on earth! But it is very important that you say exactly how you feel and what exactly you need. Do your best and say it from the heart. Close the poem with thanks to the Goddess and God.

Fold it in half with the words **inside** it. Draw a triple goddess sign on the outside. It should look basically like this:

[The paper with the symbol drawn on it.]

Now fold it in half again with the symbol on the inside. Now draw a pentacle on the paper:

[The paper with the pentacle drawn on it.]

Finally, flip it over and write your name and birthdate on the other side. Put this aside in a safe place and your wish will come true in due time. If you change your mind before it comes true, burn the paper and put the ashes to the earth.

Wicca & Magick: Spells and Rituals:Wish Spells:Wish Ritual

Prepare:

- A large bowl
- A wooden spoon
- A sifter or colander
- As many of the following herbs as you can find: Cinnamon, basil, clover, ginger, marjoram, tea, catnip, jasmine, ginseng, lavender, pine, sage, cloves

This is inherently a simple spell but you can make it into an all-out ritual. Best if done when the moon is waxing, unless you are wishing to get rid of a problem. (This is a lot of fun if you make the powder with a friend!)

Place all the ingredients into the bowl. Stir and grind them with the spoon. Continue to grind and blend until everything is mixed into a coarse substance- there should be no large pieces. It should be grainy and almost powder-like.

Dump the substance into the colander or sifter and gently shake it back and forth over another bowl. The finest powder will get through the sifter but

the large pieces will not. What you should have when you are finished is at least a handful of herbal wish powder.

Make sure you go out on a nice day to perform the spell. Windy days are perfect! Find a nice clearing and take your wish powder with you in a pouch. Take a handful and say a chant- it's best that you write you own so you can state the specific need of the wish. Make SURE you are very clear about what you wish for and how you want to get it. Throw your powder to the wind and let it carry your wish away to come true!

Wicca & Magick: Spells and Rituals:Wish Spells:Simple Wish Chant

From Moonscents and Magickal Blends- <http://www.moonscents.com>

You may use this only three times in between the new moons.

While gazing at the moon, repeat the following:

"Moon, moon, beautiful moon, brighter than any star, Goddess of light and love, Diana if it might be, pray bring fortune unto me".

A sign that the spell worked would be coins doubling in the purse or pocket, or seeing a hare before dawn. Note: The spell won't work if done with evil intent.

Wicca & Magick: Spells and Rituals:Wish Spells:Releasing Energy Towards Any Goal

This is a form of magic which can be used for just about anything- thus making it a more advanced type of magic which should only be used by those who are comfortable with the ethics and are prepared to deal with the consequences in they misuse this technique.

Sit in a comfortable position with your legs crossed and your arms extended outward. Your receptive hand (whichever hand you *do not* write with, usually the left) should be wide open, palm facing upward. Your projective hand (the hand you *do* write with, usually the right) should be in a fist. Close your eyes and imagine your goal. Now visualize a bright red fire surrounding your receptive (open) hand, feel the "warmth" of the energy. Imagine it flows up your arm and through your body into your projective hand (the closed hand).

Continue letting energy flow from the red energy "flame". Once the impulse hits you, and you feel the time is right, thrust both arms to the right (or left if you are left handed) opening up your projective hand as you do so. This motion should be similar to "throwing" the energy towards your goal. As you do this, say in a commanding voice what will happen as a result of the energy release. (For example, if you used it to get a raise in payment at work, you could say "I *will* get a raise!")

Results, if successfully performed, will be almost immediate. With practice, this can work very well.

Wicca & Magick: Spells and Rituals:Miscellaneous Magic:Ritual for Peace

(source unknown?)

Design this ritual to suit your needs. Choose candle colors that represent the things you seek peace for (e.g., maybe green and brown for peace on earth).

"From out of the dark and into the light
A circular mark, a candle burns bright.
I look towards the sky...my song do I sing.
Spirits soar high and gifts do I bring.
I offer my all! My mind, I then clear
Harken my call! I feel you are near!
Candle burns higher; my spirits set free!
Hotter than fire, this magick will be!
Let magick come 'round, from under the ground,
To form with my sound and then, to be bound!
Around me I feel the magick so real,
Before you I kneel.. the spell I now seal!
Let all hatred CEASE! And let there be PEACE!
These words that I say, with magick AWAY!
This spell that I send is now at an end.
Let the magick I've laid, go forth and not fade!
SO MOTE IT BE!"

Wicca & Magick: Spells and Rituals:Miscellaneous Magic:To Dream of the Future

Dream divination is the power to see the future and enhance clairvoyance through dreaming. To foresee an event in the future through a dream, try this powerful dream ritual.

Decide what subject your prophetic/psychic dream will be about:

- Does it involve you, or someone else?
- What is the subject you need information on? (Money, love, etc.)
- How far or near in the future do you wish to see?
- Do you have a specific question to ask, or just a general topic?
- How do you want the question answered- by a guide, symbols, emotions, etc.?

Once you are sure you know what exactly the prophetic dream should be able, you can gather your items and prepare your working. Lay out a square of pale blue cloth. In the middle, place a mixture of ash leaves, bay leaves, cinquefoil, heliotrope, holly, jasmine flowers, marigold flowers, mimosa, mugwort, onion, and/or yarrow (however many you can find). Bring the corners towards the middle and tie it all together like a small bag with a string, ribbon, or piece of yarn.

Then, on a white piece of paper, briefly explain what you need to see in the dream, using the guideline above to tell the main ideas/questions you need prophecies about. Place the herbal bag and the note beneath your pillow, and make sure you record your dream in a notebook or journal as soon as you awake, so you do not forget it! Be wise and use what you learn to prepare you for the future

Wicca & Magick: Spells and Rituals: Miscellaneous Magic: Rain Spell

By Kit (the_litterbox@hotmail.com), used with permission, please do not publish elsewhere without author's permission

All you need is a piece of lava rock, preferably about the size of a jumbo marble. Repeat the following:

"Rain, rain, come this way, do not wait another day."

Repeat the phrase about 8 times or however many you wish. (8 is my favorite number so I use that.) As you say this you should be holding the lava

rock in your right hand spinning your hand around in circles towards the sky. After you're done, the first hint that it worked would be the wind picking up strength. After that you just have to see what happens. Most of the rain storms that I've made have only lasted for about 5-10 minutes.

Wicca & Magick: Spells and Rituals:Miscellaneous Magic:Computer Magick

This is a silly spell but it will actually work with the intent in mind. Trust me, I've used it successfully more than once... and it's fun, too!

Cut out seven stars from colored paper... one of each color for the days of the week:

Monday: White

Tuesday: Red

Wednesday: Green

Thursday: Purple

Friday: Pink

Saturday: Black

Sunday: Orange

Chant over your stars:

"Magic stars so bright and true

Protect my monitor and CPU

May my keyboard and mouse always work for me

By the Techno-Goddess... so mote it be!"

Place all the stars in a bag or box with a little sage, thyme, or rosemary. Each day for a week place the star on top of your monitor or computer that is the right color for that day. (See above.) If after a week your computer still has problems, you can continue the spell for another week or two. In desperate situations, pick up the phone book and call in your local computer wizard!

Wicca & Magick: Spells and Rituals:Miscellaneous Magic:Finding that Which is Lost

You may burn incense made of herbs that symbolizing finding lost things. (See the [herb list](#).) For added emphasis, invoke Saint Anthony into the spell.

*"Bound and Binding
Binding Bound.
See the Sight
Hear the Sound.
What was lost
Now is found.
Bound and Binding
Binding Bound."*

TRADITIONAL RITUALS

Wicca & Magick: Spells and Rituals: Traditional Rituals: Coven Initiation

By Starhawk (c)

Candidates for initiation should be in good mental and physical health. They should also be of legal age and sought out the Craft of their own free will. [Modify or tone this down as your coven sees fit.]

Before being accepted into the Coven (s)he should spend sometime learning about the Craft and magic and such. (S)he should know about practices that most people get uptight about. She should be told that initiations are perfectly safe and voluntary. Also, if at any time prior to taking the oath she wants to back out, she can do so with out fear or other recriminations.

The candidate must chose a Craft name. This name should not be a common American name and must have personal meaning to the candidate.

Traditionally the apprenticeship lasted for a year and a day. This is a good idea if it can be done. Before (s)he can be initiated, the Coven must vote. A single no is sufficient to not allow the candidate to be initiated into that particular Coven.

This ritual is written for use in the woods. There has to be a path leading from the staging area to a clearing where a fire can be lit. To save time, the fire should be setup but not lighted.

The bathtub should be set up along the path and filled with warm water and the other ingredients. The water will also have to be consecrated.

The candidate should be brought to the staging area by their sponsor. She should be wearing clothing that can be cutaway easily by a sword without undoing buttons or stepping out of pants legs. The candidate should be lead down the path by the sponsor. After a little ways a member of the Coven, the Challenger, should step onto the path. They might want to wear a mask. They take the sword that they carry and say:

"Who comes to the gate?"

The candidate, coached before hand, answers:

"It is I, (new Craft name), child of earth and starry heaven."

Challenger:

"Who speaks for you?"

Sponsor:

"It is I, name , who vouches for her."

The Challenger holds the point of the sword up to the candidates heart, and says:

"You are about to enter a vortex of power, a place beyond imagining, where birth and death, dark and light, joy and pain, meet and make one. You are about to step between the worlds, beyond time, outside the realm of your human life. You who stands on the threshold of the dread Mighty Ones, have you the courage to make the essay? For know it is better to fall on my blade and perish than to make the attempt with fear in thy heart!"

The apprentice answers:

"I tread the path with perfect love and perfect trust."

The Challenger replies:

"Prepare for death and rebirth."

And the Challenger takes the sword and cuts off the apprentices clothing till she is standing naked. The Challenger grounds their sword to the Earth. The Challenger should then blindfold the candidate and tie a cord around their wrists and one ankle while saying:

"And She was bound as all living things must be, who would enter the Kingdom of Death. And Her feet were neither bound nor free."

The candidate is led to the tub and bathed, while still blindfolded, by the rest of the Coven. While being bathed, she must remain quiet. She is helped from the tub and dried off. The candidate is then carried to the Circle. Everyone in the Coven, starting with the High Priest (Priestess in the case of a man), kisses her and says:

"Thus are all first brought into the world, and thus are all first brought into the Coven."

The High Priest (Priestess in case of a man) now leads the candidate to each of the four corners and introduces her to the Guardians, of course going deosil.

"Hail Guardians of the Watchtowers of the East and all the Mighty Ones of the Craft. Behold new name, who will now be made Priestess and Witch."

The candidate is brought back to the altar. The High Priest kneels and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. He says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names."

For the kiss on the lips, they embrace, length-to-length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips. The candidate is then

measured with the other piece of cord, from head to toe. The cord is cut. She is then measured around the head and chest and knots are tied to mark these lengths. The High Priestess rolls up the cord, and asks the candidate:

"Are you willing to swear the oath?"

The candidate answers:

"I am."

The High Priestess asks:

"Are you willing to suffer to learn?"

The candidate answers:

"Yes."

The High Priestess takes the apprentice's hand, and with a needle properly purified by fire and water, pricks her finger, squeezing a few drops out onto the measure. The candidate then kneels, and places one hand on her head and the other beneath her heel and she repeats what is read to her. The High Priest says:

"This is the Charge of the Coven:

That I will keep secret what I am asked to keep secret, and never divulge the names or dwelling places of our people unless by their consent.

That I will learn and try to master the Art Magical; but ever remember the rune: "What good be the tools without the inner light? What good be magic without wisdom sight?"

That in due course I will strive to find a worthy pupil in magic, to whom in future years I can hand down the knowledge I acquire.

That I will never use the Art Magical merely to impress foolish persons, nor for any wrongful end.

That I will help the Craft of the Wise, and hold it's honor as I would my own.

That I consider these vows taken before the Elder Gods; and that if I betray this Charge I accept as my just reward that retribution of destiny which overtakes those who basely betray the trust and confidence that others have placed in them. Know that none can escape the fate, be it curse or blessing, which they make for themselves, either in this life or in another life.

The High Priestess says:

"Repeat after me: 'I, name, do of my own free will most solemnly swear to protect, help and defend my sisters and brothers of the Art and to keep the Coven's Charge. I always keep secret all that must not be revealed. This do I swear on my mother's womb and my hopes of future lives, mindful that my measure has been taken, and in the presence of the Mighty Ones.' All between my two hands belongs to the Goddess."

The candidate repeats the oath. The Coven shouts:

"So mote it be!"

The High Priest says:

"Arise and be anointed"

The High Priest then makes an X mark on the initiates forehead, breast and genitals while saying:

"May your mind be free. May your heart be free. May your body be free. I give you the Craft name of new name"

The rest of the Coven members grab her suddenly, lift her if possible and carry her three times around the Circle, laughing and shrieking. They then lay her face down before the altar and press her into the ground. Gradually the pressure changes to stroking. They chant her new name, raising a Cone of Power over her. The blind fold is removed and she is told:

"Know that the hands that have touched you are the hands of love. Thus are all first brought into the world, and thus are all first brought into the Coven."

The Charge of the Goddess is spoken and any other myths, mysteries, and secrets are revealed. She is also told the Coven names of all the members. The High Priestess returns the measure, saying:

"In the Burning Times, when each member of the Coven held the lives of the others in their hands, this would have been kept and be used against you should you endanger the others. But in these more fortunate times, love and trust prevail, so take this, keep it or burn it, and be free to go or to stay as your heart leads you."

The service goes on as usual, be it New or Full Moon or Sabbat. Before the Circle is opened, the new initiate is taken to the four corners again and introduced to the Guardians again.

Wicca & Magick: Spells and Rituals:Traditional Rituals:Solitary Initiation

By David Sands, (c) 1997

1. Set up your temporary altar and quarter points. The quarters can be stones or candles but stones have the advantage of not blowing out if there is a breeze.
2. Cast your circle of protection.
3. Undress - remove all jewelry, watches etc and put into a bag. with your purse and other items that are easily lost. (One initiate lost her gold necklace in the woods, it was impossible to find in spite of a thorough search. Luckily it was insured.)
4. Consecrate the circle.
5. Summon the guardians with these words, and don't forget to pause to visualize the element concerned and to think upon the significance of that element for your self dedication:

"Guardians of the North, sacred spirit of Earth. Into the stillness of your cold dark womb shall you accept my death, the death of my former self. I bid you hail and welcome.

Guardians of the East, sacred spirit of air. As the sun rises in the east so shall you guide my rebirth into my new life as a Witch. I bid you hail and welcome.

Guardians of the South, sacred spirit of Fire. You shall be my protector as I go forth from here along my new path. I bid you hail and welcome.

Guardians of the West, sacred spirit of Water. Cleanse my spirit and keep it ever pure from now and into the future."

6. Now for your symbolic death:

Lie on the floor on your back. You can lie with your head to the altar (North) if you wish to be close to the Goddess or to the East if the principle of rebirth is more important to you.

Recite again those same words:

"I am entering the stillness before creation

I am entering the ground of the Goddess

May my body be still

May my mind be peaceful

May my heart be ready"

7. Now be at peace; feel the peace of the Goddess flow into you. Feel yourself merge with the cold Earth beneath you. Chant this slowly and quietly:

Hecate, Cerridwin,

Dark Mother take me in

Hecate, Cerridwin,

Let me be reborn."

Keep chanting until you feel yourself melting into the Goddess.

8. When you feel the time is right get up slowly and begin to walk round the circle chanting the Goddess chant:

"We all come from the Goddess,

And to Her we shall return,

Like a drop of rain,
Flowing to the ocean."

Walk gradually faster and chant faster round and round the circle. Faster and faster until you get dizzy. Don't stop even then. After a while you'll get tired but you must not stop. Go on the same time again until you drop exhausted on the floor. Why? because chanting and dancing raise power.

9. Lay again on your back as you regain your breath. As soon as you have your breath back stand in front of the altar and annoint yourself thus:

Dip a finger in the oil and mark a cross : 1. on the left breast (male or female), 2. on the right breast, 3. Just above the pubic hair. This is the sigil of the first degree, the downward pointing triangle. Say "I annoint myself priest/ess of the old religion, and I take the name (speak your magical name quietly)."

Then say:

'I, (real name), in the presence of the forces of Universe and the Divine, do of my own free will and mind most solemnly swear that I will ever abide by the religion and science of the Craft of the Wise.

'I shall neither harm my fellow humans with the secrets that I learn nor shall I flaunt my beliefs or powers before them.

'From this day on I shall be reborn as (magickal name) and shall honor, respect and cherish this oath I have taken.'

10. Kneel up in front of the altar. Pour a little wine into the goblet and place it at the front of the altar. Now take your athame and holding it with both hands, pointing down and arms outstretched plunge the blade into the wine. Say:

"As the cup is to the female so the blade is to the male."

"And so conjoined bring blessedness"

11. Now say to yourself:

"I am reborn. I am a Witch. I am a Priest/ess."

Rise to your feet and say as loud as is safe bearing in mind that sound carries: "I AM A WITCH!"

12. Now consecrate the wine and cakes as you have already learned. Take some wine and eat a cake. Close the circle and dismiss the quarters, remembering to thank them. Get dressed and eat and drink some more and remember to keep some back for the libation which you make on the very site of your self initiation before you leave.

Wicca & Magick: Spells and Rituals:Traditional Rituals:Celtic Handfasting

By Morgan Llywelyn from Finn Mac Cool

Should you choose to use this handfasting, remember, handfastings are very personal! You should add, modify, and change it to suit you and your mate best.

Bride and Groom repeat the following together:

You cannot possess me for I belong to myself. But while we both wish it, I give you that which is mine to give. You cannot command me for I am a free person. But I shall serve you in those ways you require and the honeycomb will taste sweeter coming from my hand. I pledge to you that yours will be the name I cry aloud in the night, and the eyes into which I smile in the morning. I pledge to you the first bite from my meat and the first drink from my cup. I pledge to you my living and my dying, each equally in your care. I shall be a shield for your back, and you for mine. I shall not slander you, nor you me. I shall honor you above all others, and when we quarrel, we shall do so in private and tell no strangers our grievances. This is my wedding vow to you. This is the marriage of equals.

The Priest or Priestess says:

These promises you make by the sun and the moon, by fire and water, by day and night, by land and sea. With these vows you swear, by the God and Goddess, to be full partners, each to the other. If one drops the load, the other will pick it up. If one is a discredit to the other, his own honor will be forfeit, generation upon generation, until he repairs that that was damaged and finds that which was lost. Should you fail to keep

the oath you pledge today, the elements themselves will reach out and destroy you.

Wicca & Magick: Spells and Rituals: Traditional Rituals: Wiccaning

By Ed Fitch

On the first night after a baby is born, or the same night that the birth takes place, the mother or father (or midwife, if she is a close friend or relative) should take the infant out under the stars. The child should first be held up to the sky, saying:

"O Lady of the Starry Heavens, Wise All-Father,
Behold this lovely child _____.
Conceived and brought forth
In love."

Place the child on the ground, hands under the head, briefly, saying:

"Hail Earth, Mother of All.
This is my infant, my love,
And my jewel.

Bless and protect him/her,
Granting your enduring and eternal
Strength, and steadfastness.
May he/she ever have a spirit
That seeks the stars,
And roots deep within
Thy loving breast."

One should then clasp the child close and look about for a few minutes, for those who are gifted with second sight are often able at this time to see prophecies for the child or the mother.

Wicca & Magick: Spells and Rituals: Traditional Rituals: Drawing Down the Moon

By Janet and Stewart Farrar (c) 1983, addition by Seastrider.

In this ritual the Goddess becomes incarnate in the High Priestess. The High Priestess stands in front of the altar with her back to it. She holds the wand in her right hand and the scrounge in her left. She crosses her wrists and crosses the wand and scrounge above them while holding them close to her breast. The High Priest stands in front of her and says:

*"Diana, queen of night
In all your beauty bright,
Shine on us here,
And with your silver beam
Unlock the gates of dream;
Rise bright and clear.
On Earth and sky and sea,
Your magic mystery
Its spell shall cast,
Wherever leaf may grow,
Wherever tide may flow,
Till all be past.
O secret queen of power,
At this enchanted hour
We ask your boon.
May fortune's favor fall
Upon true witches all,
O Lady Moon!"*

The High Priest kneels before the High Priestess and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. He says, as he does this:

*"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names."*

For the kiss on the lips, they embrace, length to length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips. The High Priest kneels again and invokes:

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

During this invocation he touches her with his right forefinger on her right breast, left breast, and womb, repeats the set and finally the right breast. Still kneeling, he spreads his arms out and down, with the palms forward and says:

*"Hail Aradia! From the Amalthean Horn
Pour forth thy store of love; I lowly bend
Before thee, I adore thee to the end,
With loving sacrifice thy shrine adore.
Thy foot is to my lip
(he kisses her right foot)
my prayer up borne
Upon the rising incense smoke; then spend
Thine ancient love, O Mighty One, descend
To aid me, who without thee am forlorn."*

The High Priest stands up and steps backwards. The High Priestess draws the Invoking Pentagram of Earth in the air with the wand and says:

*"Of the Mother darksome and divine
Mine the scrounge, and mine the kiss;
The five point star of love and bliss
Here I charge you in this sign."*

The High Priestess should be in a trance now. This is a good time to do the Charge or the Witches' Creed. When the Charge or Creed is finished, the Goddess must be dismissed. It is bad magical practice not to do so.

The High Priest faces the Priestess and says:

*"We thank you Our Lady for attending our rites. We bid you
farewell till next we call you. Blessed Be."*

Wicca & Magick: Spells and Rituals: Traditional Rituals: The Great Rite - Symbolic

By Janet and Stewart Farrar, (c) 1983

Preparation: the chalice should be filled with wine. A veil of at least a yard square is needed preferably of a Goddess color such as blue, green, silver, or white.

The Coven, except for the High Priestess and High Priest, arrange themselves around the perimeter of the circle, man and woman alternately as far as possible, facing the center.

The High Priestess and High Priest stand facing each other in the center of the circle, she with her back to the altar, he with his back to the South.

The High Priest kneels before the High Priestess and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. he says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names."

For the kiss on the lips, they embrace, length to length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips.

The High Priestess then lays herself down, face upwards, with her arms and legs outstretched to form the Pentagram.

The High Priest fetches the veil and spreads it over the High Priestess's body, covering her from breasts to knees. He then kneels facing her, with his knees between her feet.

The High Priest calls a woman witch by name, to bring his athame from the altar. The woman does so and stands with the athame in her hands, about a yard to the West of the High Priestess's hips and facing her.

The High Priest calls a male witch by name, to bring the chalice of wine from the altar. He does so and stands with the chalice in his hands, about a yard to the East of the High Priestess's hips and facing her.

The High Priest delivers the invocation:

"Assist me to erect the ancient altar, at which in days past all worshipped;
The altar of all things.
For in old time, Woman was the altar.
Thus was the altar made and placed,
And the sacred place was the point within the center of the Circle.
As we have of old been taught that the point within the center is the origin of all things,
Therefore should we adore it;
Therefore whom we adore we also invoke.
O Circle of Stars,
Whereof our father is but the younger brother,
Marvel beyond imagination, soul of infinite space,
Before whom time is ashamed, the mind bewildered, and the understanding dark,
Not unto thee may we attain unless thine image be love.
Therefore by seed and stem, root and bud,
And leaf and flower and fruit do we invoke thee,
O Queen of Space, O Jewel of Light,
Continuous on of the heavens;
Let it be ever thus
That men speak not of thee as One, but as None;
And let them not speak of thee at all, since thou art continuous.

For thou art the point within the Circle, which we adore;
The point of life, without which we would not be.
And in this way truly are erected the holy twin pillars;
In beauty and strength were they erected
To the wonder and glory of all men."

The High Priest removes the veil from the High Priestess's body, and hands it to the woman witch, from whom he takes his athame.

The High Priestess rises and kneels facing the High Priest, and takes the chalice from the man witch. (Note that both of these handings-over are done without the customary ritual kiss. The High Priest continues the invocation:

"Altar of mysteries manifold,
The sacred Circle's secret point
Thus do I sign thee as of old,
With kisses of my lips anoint."

The High Priest kisses the High Priestess on the lips, and continues:

"Open for me the secret way,
The pathway of intelligence,
Beyond the gates of night and day,
Beyond the bounds of time and sense.
Behold the mystery aright
The five true points of fellowship"

The High Priestess holds up the chalice, and the High Priest lowers the point of his athame into the wine. Both use both of their hands for this. The High Priest continues:

"Here where Lance and Grail unite,
And feet, and knees, and breast, and lip."

The High Priest hands his athame to the woman witch and then places both his hands round those of the High Priestess as she holds the chalice. He kisses her, and she sips the wine; she kisses him, and he sips the wine. Both of them keep their hands around the chalice while they do this.

The High Priest then takes the chalice from the High Priestess, and they both rise to their feet.

The High Priest hands the chalice to a woman witch with a kiss, and she sips. She gives it to a man with a kiss. The chalice is passed around the Coven, man to woman, with a kiss each time, until the entire Coven has sipped the wine. The chalice can be refilled and any one can drink from it without repeating the ritual once the chalice has gone around once.

To consecrate the cakes, the woman picks up her athame, and the man, kneeling before her, holds up the dish. the woman draws the Invoking Pentacle of Earth in the air above the plate while the man says:

"O Queen most secret, bless this food into our bodies;
bestowing health, wealth, strength, joy and peace,
and that fulfillment of love that is perfect happiness."

The woman lays down her athame and passes the cakes to the man with a kiss, he passes them back with a kiss and they are passed around the Coven the same way the wine was. Be sure to save some of the wine and some cake for an offering to the Earth and the Little Folk. After the meeting, leave the offering outside of the house if working indoors, or behind in the woods or field, when you leave if you are working outdoors.

Wicca & Magick: Spells and Rituals: Traditional Rituals: The Great Rite - Actual

By Janet and Stewart Farrar, (c) 1983

[This is the authentic Great Rite. If you are offended by sexuality, do not read this. This is only to be performed by adults.]

Preparation: the chalice should be filled with wine. A veil of at least a yard square is needed preferably of a Goddess color such as blue, green, silver, or white.

The Coven, except for the High Priestess and High Priest, arrange themselves around the perimeter of the circle, man and woman alternately as far as possible, facing the center.

The High Priestess and High Priest stand facing each other in the center of the circle, she with her back to the altar, he with his back to the South.

The High Priest kneels before the High Priestess and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. he says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.

Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names."

For the kiss on the lips, they embrace, length-to-length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips.

The High Priestess then lays herself down, face upwards, with her arms and legs outstretched to form the Pentagram.

The High Priest fetches the veil and spreads it over the High Priestess's body, covering her from breasts to knees. He then kneels facing her, with his knees between her feet.

The High Priest delivers the invocation:

"Assist me to erect the ancient altar, at which in days past all worshipped;
The altar of all things.
For in old time, Woman was the altar.
Thus was the altar made and placed,
And the sacred place was the point within the center of the Circle.
As we have of old been taught that the point within the center is the origin of all things,
Therefore should we adore it;
Therefore whom we adore we also invoke.
O Circle of Stars,
Whereof our father is but the younger brother,
Marvel beyond imagination, soul of infinite space,
Before whom time is ashamed, the mind bewildered, and the understanding dark,
Not unto thee may we attain unless thine image be love.
Therefore by seed and stem, root and bud,
And leaf and flower and fruit do we invoke thee,
O Queen of Space, O Jewel of Light,
Continuous on of the heavens;
Let it be ever thus

That men speak not of thee as One, but as None;
And let them not speak of thee at all, since thou art continuous.

For thou art the point within the Circle, which we adore;
The point of life, without which we would not be.
And in this way truly are erected the holy twin pillars;
In beauty and strength were they erected
To the wonder and glory of all men."

The Maiden fetches her athame from the altar and ritually opens a gate way in the Circle. The Coven file through and leave the room. The Maiden is the last one through and reseals the Circle. The High Priest removes the veil from the High Priestess's body.

The High Priestess rises and kneels facing the High Priest. The High Priest continues the invocation:

"Altar of mysteries manifold,
The sacred Circle's secret point
Thus do I sign thee as of old,
With kisses of my lips anoint."

The High Priest kisses the High Priestess on the lips, and continues:

"Open for me the secret way,
The pathway of intelligence,
Beyond the gates of night and day,
Beyond the bounds of time and sense.
Behold the mystery aright
The five true points of fellowship"
"Here where Lance and Grail unite,
And feet, and knees, and breast, and lip."

The High Priest and High Priestess now have intercourse. This is a private matter between them and none of the Coven can question them about it. When they are done, one of them ritually opens the Circle and calls the rest of the Coven. When they are back in the Circle, it is again sealed. The wine is now consecrated.

A male witch kneels in front of the altar before a female witch. He holds up a chalice of wine and she holds her athame point down and lowers the athame into the wine. The man says:

"As the athame is to the male, so the cup is to the female; and conjoined, they become one in truth."

The woman lays down her athame on the altar and kisses the man who remains kneeling and she accepts the chalice from him. She sips the wine, kisses him again and he sips, rises, and gives it to another woman with a kiss. The chalice is passed around the Coven, man to woman, with a kiss each time, until the entire Coven has sipped the wine. The chalice can be refilled and any one can drink from it without repeating the ritual once the chalice has gone around once.

To consecrate the cakes, the woman picks up her athame, and the man, kneeling before her, holds up the dish. The woman draws the Invoking Pentacle of Earth in the air above the plate while the man says:

"O Queen most secret, bless this food into our bodies;
bestowing health, wealth, strength, joy and peace, and that
fulfillment of love that is perfect happiness."

The woman lays down her athame and passes the cakes to the man with a kiss, he passes them back with a kiss and they are passed around the Coven the same way the wine was. Be sure to save some of the wine and some cake for an offering to the Earth and the Little Folk. After the meeting, leave the offering outside of the house if working indoors, or behind in the woods or field, when you leave if you are working outdoors.

Wicca & Magick: Spells and Rituals:Traditional Rituals:Funeral Rite

By Oz Caliburn

[A note from the webmistress, I found this and thought it was so sweet and sincere I couldn't help but put it here. I think that with such candid expression of love this would work well for anyone who has lost a truly loved relative or friend.]

A long while ago, I said I would post the funeral service that I had put together for my sister. Having at long last got my act together, here it is. The sources for the rite were "Magical Rites from the Crystal Well" by Fitch, and "The Book of the Prophet" by Gibran. A couple of the poems were written by my other sister, and by my father. The final poem is unsourced, but I first saw it in a copy of "The Wiccan", which was an AustPagan newsletter.

As a bit of background, my sister Vicki was spastic and mentally retarded. She died at the age of 35, after renal failure. My wife and I were at her deathbed, and actually took her across - no easy task, as her mind was very hard to "grip". Vicki, although severely retarded (mentally she was about 3-4, could not read etc.) had grasped the fact that she wasn't going to get better from her last illness, and had in fact asked me to "help her die".

I hope that this rite, my last gift to my sister (even if I have taken it from various sources), may help inspire some of you who find yourself in similar circumstances. It is non-denominational, focuses on no particular deity, and served it's purpose admirably at the time.

Part 1

We have for a while lost one who is dear to us, And we all feel the loss. But it is only for a time, and we will lose our sorrow.

There is a reason for being here, and a reason for going. The Other Side, the Places Beyond, Are warm, pleasing and beautiful with all ills gone, and youth anew.

There is a reason for leaving, when the purpose of this life is done. We must all journey beyond to pause, to rest, and to wait for those who are loved, In a place far from the cares of this world, with happiness and strength renewed. For dying is only a mode of forgetting, a way of rest, a way of returning to the Eternal Source, however we may see It.

It is said in ancient lore -

"Arrayed in some new fleshly disguise,
Another mother gives birth.

With sturdier limbs and brighter brain,
The old soul takes the road again".

(At this point, my other sister read this poem - I believe she wrote it herself, but from where she drew her inspiration, I can only wonder)

You came and touched so many hearts
In so many different ways.
You gave so much, and asked very little in return.
There is an emptiness as if a part of me is missing,
But I am sure with time you will show me how to be whole again.
I know you are safe now, and nothing can harm you.
Remember, although we're apart,
We will always be together.

Part 2

Life and death are one, as the river and the sea are one. For what is it to die
but to stand naked in the wind, And to melt in the sun?

What is it to cease breathing, but to free the breath from it's restless
tides That it may rise, and expand, and seek it's Gods unencumbered?

Only when you drink from the river of silence
Shall you indeed sing.
And when you have reached the mountaintop,
Then shall you begin to climb.
And when the Earth has claimed your limbs, then shall you truly
dance.

(The following poem was written by my father - he says now that it is crude
doggerel, but it speaks from his heart)

Vicki, Fate was most unkind,
Gave adult's body, but child's mind.
Yet from you so much love was spread
Everywhere you were seen to tread.
We'd like to think where'er you roam
In the new world you'll call your home,
There'll be no more pain, no more ills,

No more of this life's bitter pills.
Forgive us if today we're sad,
For we loved you so much - Mum and Dad.

Part 3

(This was read as the coffin was taken from the room used for the service to the crematorium)

Do not stand at my grave and weep,
I am not there, I do not sleep.
I am a thousand winds that blow,
I am the diamond glints on snow.
I am sun on ripened grain,
I am the gentle Autumn's rain.
When you wake in the morning's hush
I am the swift uplifting rush
Of quiet birds in circled flight.
I am the stars that shine at night.
Do not stand at my grave and cry,
I am not there, I did not die.

Those who were at the service, Pagan, Christian, and agnostic alike, all felt that these words expressed the "right" things at the death of a much-loved person.

Wicca & Magick: The Eight Sabbats:Imbolc

By Gwydion Cinhil Kirontin

It seems quite impossible that the holiday of Candlemas should be considered the beginning of Spring. Here in the heartland, February 2nd may see a blanket of snow mantling the Mother. Or, if the snows have gone, you may be sure the days are filled with drizzle, slush, and steel-grey skies -- the dreariest weather of the year. In short, the perfect time for a Pagan Festival of Lights. And as for Spring, although this may seem a tenuous beginning, all the little buds, flowers and leaves will have arrived on schedule before Spring runs its course to Beltane.

"Candlemas" is the Christianized name for the holiday, of course. The older Pagan names were Imbolc and Oimelc. "Imbolc" means, literally, "in the belly" (of the Mother). For in the womb of Mother Earth, hidden from our mundane sight but sensed by a keener vision, there are stirrings. The seed that was planted in her womb at the solstice is quickening and the new year grows. "Oimelc" means "milk of ewes", for it is also lambing season.

The holiday is also called "Brigit's Day", in honor of the great Irish Goddess Brigit. At her shrine, the ancient Irish capital of Kildare, a group of priestesses (no men allowed) kept a perpetual flame burning in her honor. She was considered a goddess of fire, patroness of smithcraft, poetry and healing (especially the healing touch of midwifery). This tripartite symbolism was occasionally expressed by saying that Brigit had two sisters, also named Brigit. (Incidentally, another form of the name Brigit is Bride, and it is thus She bestows her special patronage on any woman about to be married or handfasted, the woman being called "bride" in her honor.)

The Roman Catholic Church could not very easily call the Great Goddess of Ireland a demon, so they canonized her instead. Henceforth, she would be "Saint" Brigit, patron saint of smithcraft, poetry, and healing. They "explained" this by telling the Irish peasants that Brigit was "really" an early Christian missionary sent to the Emerald Isle, and that the miracles she performed there "misled" the common people into believing that she was a goddess. For some reason, the Irish swallowed this. (There is no limit to what the Irish imagination can convince itself of. For example, they also came to believe that Brigit was the "foster-mother" of Jesus, giving no thought to the implausibility of Jesus having spent his boyhood in Ireland!)

Brigit's holiday was chiefly marked by the kindling of sacred fires, since she symbolized the fire of birth and healing, the fire of the forge, and the fire of poetic inspiration. Bonfires were lighted on the beacon tors, and chandlers celebrated their special holiday. The Roman Church was quick to confiscate this symbolism as well, using "Candlemas" as the day to bless all the church candles that would be used for the coming liturgical year. (Catholics will be reminded that the following day, St. Blaise's Day, is remembered for using the newly-blessed candles to bless the throats of parishoners, keeping them from colds, flu, sore throats, etc.)

The Catholic Church, never one to refrain from piling holiday upon holiday, also called it the Feast of the Purification of the Blessed Virgin Mary. (It is surprising how many of the old Pagan holidays were converted to Maryan Feasts. The symbol of the Purification may seem a little obscure to modern readers, but it has to do with the old custom of "churaching women". It was believed that women were impure for six weeks after giving birth.

And since Mary gave birth at the winter solstice, she wouldn't be purified until February 2nd. In Pagan symbolism, this might be re-translated as when the Great Mother once again becomes the Young Maiden Goddess.

Today, this holiday is chiefly connected to weather lore. Even our American folk-calendar keeps the tradition of "Groundhog's Day", a day to predict the coming weather, telling us that if the Groundhog sees his shadow, there will be "six more weeks" of bad weather (i.e., until the next old holiday, Lady Day). This custom is ancient. An old British rhyme tells us that "If Candlemas Day be bright and clear, there'll be two winters in the year." Actually, all of the cross-quarter days can be used as "inverse" weather predictors, whereas the quarter-days are used as "direct" weather predictors.

Like the other High Holidays or Great Sabbats of the Witches' year, Candlemas is sometimes celebrated on it's alternate date, astrologically determined by the sun's reaching 15-degrees Aquarius, or Candlemas Old Style (this year, February 6th). Another holiday that gets mixed up in this is Valentine's Day. Ozark folklorist Vance Randolph makes this quite clear by noting that the old-timers used to celebrate Groundhog's Day on February 14th. Once again, this shows the resultant confusion of calendar changes and "lost days" that have accumulated down the centuries.

For modern Witches, Candlemas O.S. may be seen as the Pagan version of Valentine's Day, with a de-emphasis of "hearts and flowers" and an appropriate re-emphasis of Pagan carnal frivolity. This also re-aligns the holiday with the ancient Roman Lupercalia, a fertility festival held at this time, in which the priests of Pan ran through the streets of Rome whacking young women with goatskin thongs to make them fertile. The women seemed to enjoy the attention and often stripped in order to afford better targets.

One of the nicest folk-customs still practiced in many countries, and especially by Witches in the British Isles and parts of the U.S., is to place a lighted candle in each and every window of the house, beginning at sundown on Candlemas Eve (February 1), allowing them to continue burning until sunrise. Make sure that such candles are well seated against tipping and guarded from nearby curtains, etc. What a cheery sight it is on this cold, bleak and dreary night to see house after house with candle-lit windows! And, of course, if you are your Coven's chandler, or if you just happen to like making candles, Candlemas Day is the day for doing it. Some Covens hold candle-making parties and try to make and bless all the candles they'll be using for the whole year on this day.

Other customs of the holiday include weaving "Brigit's crosses" from straw or wheat to hang around the house for protection, performing rites of spiritual cleansing and purification, making "Brigit's beds" to ensure fertility of mind and spirit (and body, if desired), and making Crowns of Light (i.e. of candles for the High Priestess to wear for the Candlemas Circle, similar to those worn on St. Lucy's Day in Scandinavian countries. All and all, this is certainly one of the prettiest holidays celebrated in the Pagan seasonal calendar.

Wicca & Magick: The Eight Sabbats:Imbolc Activities

Some ideas for a fun Imbolc activity:

- Cast a circle around a living evergreen tree and meditate within the circle
- Light white, green, and blue candles in the circle
- Bless a bowl of seeds and let them sit over night where the moonlight can (if possible) shine upon them. Save them to plant on Ostara!
- Place a wheel on your altar
- Decorate your altar with white candles and lights (like the white Christmas tree lights you can purchase at many places during the winter months)
- Fill a dish with cut-out paper snowflakes and keep in on the altar or on a table. Alternatively, you can fill a dish with real snow for presence in your Imbolc rite, but naturally this will only be for temporary use as the snow will (of course) melt.

- Make a crown of thirteen red candles
- Make your own besom (witch's broom) to purify your ritual space by sweeping out the "old" to start anew

Wicca & Magick: The Eight Sabbats: Solitary Imbolc Ritual

By Micheal Hall

On your altar should be placed a circle of 13 stones and, within the circle of stones, a circle of 13 candles. Within the circle of candles should be spread some maize - i.e. corn meal - and in that a waxen female candle to symbolize the Goddess on your altar. On the eastern side of the altar should be placed a small sheaf of grain with a candle inserted inside it.

You should dress in your usual ceremonail garb for Magickal rites or skyclad, as you prefer.

Retire to bathe in salt-water (use sea salt) before the ritual. As you do so picture the water cleansing the soul and spirit, just as it cleanses the body. When you have dressed, annoint yourself with a holy oil. When you have prepared yourself, sit in a dim quiet place and light a candle - ONE THAT IS NOT BEING USED IN THE RITES - and meditate on how at this time of year the Goddess in her fiery aspect AS LIGHT was welcomed back into the Temples and the Homes of the land.

Take this candle and walk slowly to your altar. Place it in the circle of the 13 candles. Then light the two altar candles, which are seperate from the circle of lights also, and the incense. (Incense should be stick or powdered incense on charcoal in a swinging burner.) Then light all the quarter candles in the 4 directions, starting in the east and going clockwise.

cast your circle in the usual manner, but Invoke the Goddess with the following: "Sacred womb, giver of the secrets of Life, Mother of all that exists in the Universe, I ask your guardianship of this gathering and your assistance in my work. I am gathered in celebration of your gifts and my work is most holy. SO MOTE IT BE"

and Invoke the God in the following manner: "Fire of the sky, guardian of all that exists in the Universe, I ask your guardianship of this gathering and

your assistance in my work. I am gathered in celebration of your gifts and my work is most holy. SO MOTE IT BE"

(continue with the circle casting if it is not already finished)

Light the 13 candles and then the Goddess candle in the center and say:
"Warm and quickening Light awaken and bring forth beauty for thou art my pleasure and my bounty LORD and LADY OSIRIS AND ISIS" (or you may substitute whatever names your circle uses for the God and the Goddess - or those you personally prefer)

Reflect a moment on the coming of the light and offer up the incense. say "O ancient Ones Timeless Goddess and Sacred King who art the heralds of springtime and it's bounties be with me now in celebration Hail to Osiris and Isis Harvest giver and blessed Lady Let this be a time and a place sacred to your power and your beauty SO MOTE IT BE"

Light the candle in the sheaf of grain and hold it up with the loaf of bread in the other hand and say (or the cakes - whatever you or your tradition uses for the cakes and wine/juice ceremony) "My Lord and Lady, as the seed becomes the grain, so the grain becomes the bread, Mark the everlasting value of our seasons and their changes. "

Break a piece of the bread or cakes off and burn it as an offering in the central candle.

Then say " IN the deepest Icy Winter the seed of the Earth lies deep within the womb of the Great Mother. The Spring brings the heat of the Father and with their joining comes new life. The completion of the cycle brings brings food to the children of the world. As I taste the food I shall know the wisdom of the cycles and be blessed with the food of wisdom throughout my life" consecrate cakes and wine/juice in the usual manner and partake of them, but first raise your chalice or drinking horn and say

"Hail to thee ISIS Hail to thee Osiris For thou art blessed"

After this commune in meditation with the Lord and lady for a while, then close the circle in your usual manner

Wicca & Magick: The Eight Sabbats:Solitary Imbolc Ritual

By Micheal Hall

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Wicca & Magick: The Eight Sabbats:Imbolc Crescent Cakes

Ingredients:

1 $\frac{1}{4}$ cups flour

$\frac{3}{4}$ cup sugar

1 cup finely ground almonds

3 drops almond extract

½ cup butter or margarine, softened
1 tablespoon honey
1 egg yolk

In a large mixing bowl, combine the first four ingredients. Add the butter, honey, egg yolk and mix together well. Cover with aluminum foil or plastic wrap, and then chill for 1½ to 2 hours in the refrigerator.

When ready, pinch off pieces of the dough (about the size of plums) and shape them into crescents.

Place the crescents on a well-greased cookie sheet and bake in a 350-degree preheated oven for approximately 20 minutes. The recipe yields about one dozen crescent cakes.

Wicca & Magick: The Eight Sabbats: Ostara

By the Silver Circle

(March 20-23)

"This is the time of the Spring's return; the joyful time, the seed time, when life bursts forth from the Earth and the chains of winter are broken. Light and dark are equal; it is a time of balance, when all the elements within us must be brought into a new harmony. The Prince of the Sun stretches out his hand, and Kore, the Dark Maiden, returns from the Land of the Dead, cloaked in fresh rain, with the sweet scent of desire on her breath. Where They step, the wild flowers appear; as They dance, despair turns to hope, sorrow to joy, want to abundance. May our hearts open with the spring! Blessed Be!"

Eostar, or the Spring Equinox, is the time when day and night are in balance, with the light mastering the darkness. It is basically a Solar festival, and a newcomer to the Old Religion in Celtic and Teutonic Europe. In the past, the Equinoxes were never observed in Britain. Yet they are now a genuine part of modern Pagan tradition, even if their seeds blew in from the Mediterranean, and germinated during the period of the underground centuries.

The problem which faces most witches today, is deciding how to celebrate this Sabbat. The fact is that, many themes associated with the Spring

Equinox overlap other Sabbats. For example, the death and resurrection theme, and the sacrificial mating theme.

In Mediterranean Lands, the death and resurrection theme had strong links with the Spring Equinox. The grim festival of the Phrygian Goddess, Cybele was celebrated at this time. Associated with her was the vegetation God, Attis. The Spring festival, which took place between March 22-25, mourned the death of Attis, and rejoiced over his resurrection. This was done by the priests of Cybele, castrating themselves as an offering to the Goddess. It is interesting to note, that one of Cybele's symbols is a crescent Moon, shown in perpetual union with the Sun, again, emphasizing the night and day balance.

In Rome, the rites of Cybele took place on the very spot where St. Peter now stands in the Vatican. In fact, the local Christians used to celebrate the death and resurrection of Christ, in the very places where Attis worship took place. In days of old, bitter quarrels took place between the Christians and the pagans about whose God was the prototype, and which was the imitation.

Easter, Jesus's willing death, descent into Hell and resurrection can be seen as the Christian version of the sacrificial mating theme. In one sense, 'Hell' can be seen as the collective unconscious, the feminine aspect, the Goddess, into whom the sacrificed God is plunged as a necessary prelude to rebirth.

In classical and pre-classical times, spring was the season for another form of sacrificial mating, namely, the 'hieros gamos', or sacred marriage. In this, the woman identified herself with the Goddess, and the man sank himself into the Goddess. Through the woman, the man gave up his masculinity to the Goddess, without destroying it. He would emerge from the experience spiritually revitalized. The Great Rite, whether actual or symbolic, is the witches hieros gamos.

In the North, where spring comes later, the aspects of the sacrificial mating really belongs to Bealtaine. Thus, Eostar gives up it's human-fertility aspect to the Greater Sabbat, and retains it's vegetation-fertility aspect. In the Mediterranean, the Equinox is a time for sprouting, and in the North, it is a time for sowing.

As a Solar festival, Eostar must share with the Greater Sabbats the eternal theme of fire and light. It is interesting to note that this theme has survived strongly in Easter folklore. In many parts of Europe, Easter bonfires are lit on hilltop sites. The fire to light the bonfires is obtained from the priests. It is believed that as far as the light shines, the land will be fruitful, and the homes secure. People jump the dying embers, and cattle are driven over them.

Another interesting point to note, is that the Christian Easter falls anywhere between Eostar and Bealtaine. In fact, the name Easter comes from the Teutonic Goddess Eostre, also called Ostara. Many witches call the Spring Equinox by these names.

* Compiled by the Silver Circle Blessed Be

Wicca & Magick: The Eight Sabbats: Ostara Activities

Some ideas for a fun Ostara activity:

- Light a fire in the circle during your Ostara rite, or light the fire in a cauldron.
- Place a lit green candle in a dish full of moist earth, let it burn down and then bury the remainders (except the dish)
- Plant some seeds in pots or in your garden (if you blessed some seeds for Imbolc and saved them, use those!)
- Dye or paint eggs with pagan symbols and God/Goddess signs
- Fill up a dish with green and yellow candies (Jolly Ranchers, Skittles, Jelly Bellies, Gummie Bears... anything!) and leave them out for everyone to enjoy!

Wicca & Magick: The Eight Sabbats: Group Ostara Ritual

By Janet and Stuart Farrar

Preparations: A wheel symbol stands on the altar; it may be anything that feels suitable a cut out disc painted yellow or gold and decorated with spring flowers, a circular mirror, around brass tray.

The High Priest's robe, if any, and accessories should be symbolic of the Sun; any metal he wears should be gold, gilt, brass or bronze.

The altar, if indoors, should be decorated with springflowers particularly the yellow ones such as daffodils, primroses, gorse, or forsythia. One banquet should be ready for handing to the Spring Queen, and a chaplet of flowers for her crowning. The Spring Queen is one of the younger women in the Coven.

The cauldron is placed in the center of the circle, with an unlit candle in it. If outside, and conditions permit, a bonfire is made ready to light. A taper is placed ready on the altar for the Maiden to carry fire to the High Priest.

A phallic wand is on the altar.

Half as many cords as there are people present are ready on the altar, tied together at their center point in a single knot. If there is an odd number of people, add one before dividing by two.

As part of the feasting and offering to the Gods, you can use hard boiled eggs with painted shells. These symbolize the World Egg, laid by the Goddess and hatched by the heat of the Sun of the God.

The High Priest moves to stand in the East, and the High Priestess in the West, facing each other over the unlit bonfire. The High Priestess carries the phallic wand in her right hand. The rest of the Coven distribute themselves around the rest of the perimeter of the Circle.

The High Priestess says:

"We kindle this fire today In presence of the Holy Ones, Without malice, without jealousy, without envy, Without fear of aught beneath the Sun But the High Gods. Thee we invoke, O Light of Life, Be Thou a bright flame before us, Be Thou a guiding star above us, Be Thou a smooth path beneath us; Kindle Thou within our hearts A flame of love for our neighbors, To our foes, to our friends, to our kindred all, To all men on the broad earth. O merciful Son of Cerridwen, From the lowliest thing that liveth To the Name which is highest of all."

The High Priestess holds the phallic wand on high and walks slowly deosil around the bonfire or cauldron to stand in front of the High Priest. She says:

"O Sun, be Thou ready to conquer the Dark!"

The High Priestess presents the phallic wand the High Priest then steps to one side. The High Priest holds up the wand in salute and replaces it on the altar. The Maiden lights the taper from one of the altar candles and presents it to the High Priest. The Maiden then steps to one side.

The High Priest carries the taper to the bonfire and lights it. He gives the taper back to the Maiden, who blows it out and replaces it on the altar. She then picks up the cords and gives them to the High Priest. The High Priestess arranges everyone around the fire, man facing woman as far as possible. The High Priest hands out the ends of the cords in accordance with her instructions, retaining one end of the final cord himself and handing the other end of it to the High Priestess. If there is an odd number of people, with more men than women, he holds on to two cord ends himself, or if more women than men, the High Priestess does the same. Either way, both of them must be linked with two members of the opposite sex. When everyone is holding a cord, they all pull the cords taut, with the central knot above the fire. They then start circling deosil in the Wheel dance, building up speed, always keeping the cords taut and the knot over the fire. Any chant can be used that sounds good. Then the Coven all sit in a circle round the fire. The High Priest gathers up the cords, being careful not to let them get burned and replaces them on the altar. The High Priest names one of the women to be the Spring Queen and stands her in front of the altar. He crowns her with the chaplet of flowers and gives her the Five Fold Kiss. The High Priest steps back and calls forward each man in turn to give the Spring Queen the Five Fold Kiss. When the last man has done so, the High Priest presents the Spring Queen with her bouquet. Then, starting with the Spring Queen, everyone jumps over the fire, singly or in couples, not forgetting to wish.

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983

Wicca & Magick: The Eight Sabbats: Beltane

By Mike Nichols

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use is made of it; (2) This file is not changed or edited in any way without the author's permission; (3) This notice is not removed. By Mike Nichols, copyright by MicroMuse Press.

There are four great festivals of the Pagan Celtic year and the modern Witch's calendar, as well. The two greatest of these are Halloween (the beginning of winter) and May Day (the beginning of summer). Being opposite each other on the wheel of the year, they separate the year into halves. Halloween (also called Samhain) is the Celtic New Year and is generally considered the more important of the two, though May Day runs a close second. Indeed, in some areas -- notably Wales -- it is considered the great holiday.

May Day ushers in the fifth month of the modern calendar year, the month of May. This month is named in honor of the goddess Maia, originally a Greek mountain nymph, later identified as the most beautiful of the Seven Sisters, the Pleiades. By Zeus, she is also the mother of Hermes, god of magic. Maia's parents were Atlas and Pleione, a sea nymph.

The old Celtic name for May Day is Beltane (in its most popular Anglicized form), which is derived from the Irish Gaelic 'Bealtaine' or the Scottish Gaelic 'Bealtuinn', meaning 'Bel-fire', the fire of the Celtic god of light (Bel, Beli or Belinus). He, in turn, may be traced to the Middle Eastern god Baal.

Other names for May Day include: Cetsamhain ('opposite Samhain'), Walpurgisnacht (in Germany), and Roodmas (the medieval Church's name). This last came from Church Fathers who were hoping to shift the common people's allegiance from the Maypole (Pagan lingham - symbol of life) to the Holy Rood (the Cross - Roman instrument of death).

Incidentally, there is no historical justification for calling May 1st 'Lady Day'. For hundreds of years, that title has been proper to the Vernal Equinox (approx. March 21st), another holiday sacred to the Great Goddess. The nontraditional use of 'Lady Day' for May 1st is quite recent (within the last 15 years), and seems to be confined to America, where it has gained widespread acceptance among certain segments of the Craft population. This rather startling departure from tradition would seem to indicate an unfamiliarity with European calendar customs, as well as a lax attitude

toward scholarship among too many Pagans. A simple glance at a dictionary ('Webster's 3rd' or O.E.D.), encyclopedia ('Benet's'), or standard mythology reference (Jobe's 'Dictionary of Mythology, Folklore & Symbols') would confirm the correct date for Lady Day as the Vernal Equinox.

By Celtic reckoning, the actual Beltane celebration begins on sundown of the preceding day, April 30, because the Celts always figured their days from sundown to sundown. And sundown was the proper time for Druids to kindle the great Bel-fires on the tops of the nearest beacon hill (such as Tara Hill, Co. Meath, in Ireland). These 'need-fires' had healing properties, and sky-clad Witches would jump through the flames to ensure protection.

Frequently, cattle would be driven between two such bon-fires (oak wood was the favorite fuel for them) and, on the morrow, they would be taken to their summer pastures.

Other May Day customs include: walking the circuit of one's property ('beating the bounds'), repairing fences and boundary markers, processions of chimney-sweeps and milk maids, archery tournaments, morris dances, sword dances, feasting, music, drinking, and maidens bathing their faces in the dew of May morning to retain their youthful beauty.

In the words of Witchcraft writers Janet and Stewart Farrar, the Beltane celebration was principally a time of '...unashamed human sexuality and fertility.' Such associations include the obvious phallic symbolism of the Maypole and riding the hobby horse. Even a seemingly innocent children's nursery rhyme, 'Ride a cock horse to Banbury Cross...' retains such memories. And the next line '...to see a fine Lady on a white horse' is a reference to the annual ride of 'Lady Godiva' through Coventry. Every year for nearly three centuries, a sky-clad village maiden (elected Queen of the May) enacted this Pagan rite, until the Puritans put an end to the custom.

The Puritans, in fact, reacted with pious horror to most of the May Day rites, even making Maypoles illegal in 1644. They especially attempted to suppress the 'greenwood marriages' of young men and women who spent the entire night in the forest, staying out to greet the May sunrise, and bringing back boughs of flowers and garlands to decorate the village the next morning. One angry Puritan wrote that men 'doe use commonly to runne into woodes in the night time, amongst maidens, to set bowes, in so much, as I

have hearde of tenne maidens whiche went to set May, and nine of them came home with childe.' And another Puritan complained that, of the girls who go into the woods, 'not the least one of them comes home again a virgin.'

Long after the Christian form of marriage (with its insistence on sexual monogamy) had replaced the older Pagan handfasting, the rules of strict fidelity were always relaxed for the May Eve rites. Names such as Robin Hood, Maid Marian, and Little John played an important part in May Day folklore, often used as titles for the dramatis personae of the celebrations. And modern surnames such as Robinson, Hodson, Johnson, and Godkin may attest to some distant May Eve spent in the woods.

These wildwood antics have inspired writers such as Kipling:

Oh, do not tell the Priest our plight, Or he would call it a sin; But we have been out in the woods all night, A-conjuring Summer in!

And Lerner and Lowe:

It's May! It's May! The lusty month of May!... Those dreary vows that ev'ryone takes, Ev'ryone breaks. Ev'ryone makes divine mistakes! The lusty month of May!

It is certainly no accident that Queen Guinevere's 'abduction' by Meliagrance occurs on May 1st when she and the court have gone a-Maying, or that the usually efficient Queen's Guard, on this occasion, rode unarmed.

Some of these customs seem virtually identical to the old Roman feast of flowers, the Floriala, three days of unrestrained sexuality which began at sundown April 28th and reached a crescendo on May 1st.

There are other, even older, associations with May 1st in Celtic mythology. According to the ancient Irish 'Book of Invasions', the first settler of Ireland, Partholan, arrived on May 1st; and it was on May 1st that the plague came which destroyed his people. Years later, the Tuatha De Danann were conquered by the Milesians on May Day. In Welsh myth, the perennial battle between Gwythur and Gwyn for the love of Creudylad took place each May Day; and it was on May Eve that Teirnyon lost his colts and found Pryderi. May Eve was also the occasion of a fearful scream that was heard each year

throughout Wales, one of the three curses of the Coranians lifted by the skill of Lludd and Llevellys.

By the way, due to various calendrical changes down through the centuries, the traditional date of Beltane is not the same as its astrological date. This date, like all astronomically determined dates, may vary by a day or two depending on the year. However, it may be calculated easily enough by determining the date on which the sun is at 15 degrees Taurus (usually around May 5th). British Witches often refer to this date as Old Beltane, and folklorists call it Beltane O.S. ('Old Style'). Some Covens prefer to celebrate on the old date and, at the very least, it gives one options. If a Coven is operating on 'Pagan Standard Time' and misses May 1st altogether, it can still throw a viable Beltane bash as long as it's before May 5th. This may also be a consideration for Covens that need to organize activities around the week-end.

This date has long been considered a 'power point' of the Zodiac, and is symbolized by the Bull, one of the 'tetramorph' figures featured on the Tarot cards, the World and the Wheel of Fortune. (The other three symbols are the Lion, the Eagle, and the Spirit.) Astrologers know these four figures as the symbols of the four 'fixed' signs of the Zodiac (Taurus, Leo, Scorpio, and Aquarius), and these naturally align with the four Great Sabbats of Witchcraft. Christians have adopted the same iconography to represent the four gospel-writers.

But for most, it is May 1st that is the great holiday of flowers, Maypoles, and greenwood frivolity. It is no wonder that, as recently as 1977, Ian Anderson could pen the following lyrics for Jethro Tull:

For the May Day is the great day, Sung along the old straight track. And those who ancient lines did ley Will heed this song that calls them back.

Wicca & Magick: The Eight Sabbats: Beltane Activities

Some ideas for a fun Beltane activity:

- Braid bracelets out of white ribbons and give them as gifts to friends or family

- Fill a cauldron or a large bowl with fresh flowers (wildflowers are best)
- Buy a new mirror for your bedroom and decorate it with ribbons and flowers
- Make an organic green salad, pour some red wine, and have a light romantic meal by candlelight with your lover/spouse. Strawberries for dessert!
- Make a miniature maypole for your altar

Wicca & Magick: The Eight Sabbats: Beltane Oat Cakes

1 1/2 cups oat flour

1/2 tsp baking powder

1/2 cup brown sugar (to make them sweeter use up to one full cup)

3/4 cup butter (unsalted)

1 egg

1 cup mashed ripe fruit (banana, peaches, something soft)

1 3/4 cup rolled oats

Spices: nutmeg, cinnamon is a good combo or cardamom is nice by itself (approx. 1/4 tsp) 1/2 cup chopped nuts (optional)

Mix flour, baking powder, and brown sugar together, make sure to smash any lumps. Cut butter into mixture with a pastry blender (or make do with a fork) add egg and fruit, and nuts. Drop rounded tablespoon of dough onto greased cookie sheet (about 2-3 in apart). Bake at 350 deg F [175 deg C] for 15 min or until cookies look "dry".

Wicca & Magick: The Eight Sabbats: Litha

By a member of the Silver Circle

(JUNE 20 - 23)

The longest day of the year. Light is triumphant, but begins it's decline. The Earth is now fertile and a lush green. The Sun King embraces the Queen of Summer, the Maiden Goddess. Their love and ecstasy is his death. The Lord of Light must die soon and change to the Dark Lord. We accept the passing of the Sun, it's waning, as we accept all changes that the turning of the "Wheel Of Life" brings.

Midsummer is a lesser Sabbat as are the Equinoxes and the Winter Solstice. Witches and pagans alike will greet and honor the Sun God at his peak in the annual cycle. He is at his mightiest and his brightest. He will be invoked now to banish darkness from our lives. Midsummer can be the most celebratory as we rejoice in the fullness of the year's abundance, the peak of light and warmth.

Again we watch the Oak King and the Holly King do battle. From Midwinter the Oak King has ruled, but now he will fall in battle to his brother. The Holly King, God of the Waning Year will rule for the next six months. The Oak King has been sacrificed in many forms. He has been burned (appropriate), blinded by mistletoe, crucified, and in ancient times a human enactor was sacrificed in actuality. The Oak King will withdraw to the Corona Borealis, The Celtic Caer Arianrhod, to turn the wheels of the heavens so that the stars will not dip below the horizon. Here he will wait for his inevitable re-birth. The Norse God Balder figures prominently in this as he was slain by a branch of mistletoe and burned in a great fire.

The Goddess, sensuous and fertile, greets and makes love to her consort the Sun God. She presides over his death, the enthronement of his dark twin, and dances the magnificent dance of life.

Dance, Lady, dance - on the Oak King's tomb Where he lies half a year in thy quiet womb. Dance, Lady, dance - at the Holly King's birth, Who has slain his twin for the love of Earth.

Dance, Lady, dance - to the Sun God's power And his touch of gold on field and flower. Dance, Lady, dance - with thy blade in hand, That shall summon the Sun to bless thy land.

Dance, Lady, dance - in the Silver Wheel, Where the Oak King rests, his wounds to heal. Dance, Lady, dance - for the Holly King's reign, Till his brother the Oak shall rise again.

Dance, Lady, dance - in the moonlit sky, To the Threefold Name men know thee by. Dance, Lady, dance - on the turning Earth, For the Birth that is Death, and the Death that is Birth.

Dance, Lady, dance - to the Sun on high, For his burning splendor, too, must die. Dance, Lady, dance - to the year's long tide, For through all change must thou abide."

Midsummer is both a fire and water festival. Fire representing the God aspect and water the Goddess. Midsummer is falsely called Beltane by some. This was due to the fact that "Bonfire Night" was moved by St. Patrick from Midsummer to St. John's Eve to play down the pagan implications of Beltane (May Eve). Quite suspect is the fact that "Bealtaine" is Irish for May. Midsummer is a principal fire festival through-out Europe, the Arab States, and Bebers of North Africa. It is a lesser festival and was later to develop in the Celtic countries, as they were less "solar" oriented and influenced.

Fire, a major feaature of many witches Sabbats, is used here in many forms. The most common is of rolling a flaming wheel, a powerful solar symbol, down a hill. This ceremony imitates the sun's course in the sky. It is highly appropriate at Midsummer when the sun's annual declension begins. In the Vale of Glamorgan it is said that if the fire is extinguished before reaching the bottom of the hill it will be a bad harvest, the opposite meaning heavy crops for the year. Some Hungarian swine-herds make fire on Midsummer Eve by rotating a wheel round a wooden axle wrapped in hemp, and drive the pigs through the fires thus made.

The bonfire, with all it's magickal properties, is jumped for luck as it is done on Beltane. When jumping the fires, it is said that the higher the jump, the higher that crops at harvest. In Morocco, childless couple will jump the fire to obtain offspring and in Ireland a girl jumps in order to get a husband. In Flanders a women jumps to ensure easy delivery and in France a girl will run around the fire nine times in order to find a husband within a year.

Cattle as well were driven through the bonfires in many countries in order that they stay fit and produce. Burnt sod is used as a protective charm and paste of ashes is rubbed into the hair, in Morocco, to prevent baldness. In France the ashes are placed in hens nest in order that they produce more eggs and in Germany the ashes are mixed with the cattles drinking water in order that they thrive. In the Vosges Mountains the people believe that the Midsummer fires help preserve the fruits of the earth and ensure good crops. In Sweden the warmth or cold of the coming season is inferred from

the direction in which the flames of the Midsummer bonfires are blown. If they blow south it will be warm and if north it will be cold.

Another widespread custom is to look through bunches of Larkspur held in the hand to improve the eyesight. Women anxious to conceive can walk through the garden nude and pick some St. John's Wort on Midsummer Eve. This mirrors rituals where women walk nude through fields to ensure a plentiful harvest or run and jump with broomsticks, the height indicating the height of the crops at harvest time. Mistletoe is collected, especially from Oak trees on Midsummer day and used as medicine for healing wounds, as an antidote to poison, and to cure epilepsy and falling sickness. Mistletoe picked on this day is also used on this day for protection from fire, lightning, nightmares and to bring luck. It was also used for its mystic qualities by the druids to bring about visions.

In Russia on Midsummer the mythic figure of Kupalo is made of straw and dressed in women's clothes with a floral crown. A tree is felled and decked with ribbons, near which the straw figure is placed. The tree is named "Marena" meaning winter or death. A bonfire is lit and spirits placed on a table beside it. All the young men and women will jump the bonfire carrying the figure with them and a celebration is had by all. The next day the figure is thrown into the stream. This custom as well as similar ones in Austria and Germany are known as "Carrying out Death." The death of the spirit of vegetation is celebrated at Midsummer because of the solstice and the decline of summer.

The death that is birth theme is used in many countries. In Aachen a man clad in pea-straw acts so cleverly that the children actually believe he is being burned when he is set on fire. At Jumieges in Normandy a man clad in green is chased by his comrades and thrown into the fires. The titular King of Aix, who reigned for a year and is first to dance round the Midsummer bonfires, may have in days of old had the duty of serving as fuel for the fires. In Wolfeck, Austria, on Midsummer day, a boy in green goes from house to house to collect wood for the bonfire. In parts of Bavaria he is led on a rope from house to house. At Moersheim in Wurtemberg, the firelast for 14 days, ending on the second Sunday after Midsummer day.

Another feature of Midsummer is the wicker giants of the Druids. These were used as a means of sacrifice in times of old, as criminals, animals and

others were burned alive inside. Today the giants still figure in Midsummer processions in many areas but are burned in the fires without anyone inside. It is said that in 1648 Louis the Fourteenth, crowned with a wreath of roses kindled the fires, danced around them and partook of the feast afterwards. This custom was banned in France in 1743 but can still be seen in places such as Douay, Dunkirk, Brabant, Flanders and Antwerp as well as most of the major cities in Great Britain which still hold Midsummer celebrations.

Red and White Heather makes great decorations on Midsummer. Red Heather is the passionate flower of Midsummer, while White Heather represents a moderating influence, will controlling or directing passion. Oak and Holly crowns can be made if acting out the rite and ladies can be decorated with bright summer flowers. The High Priest, representing the Sun God, should have a gold colored crown and other decorations to enhance the solar symbolism.

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Wicca & Magick: The Eight Sabbats:Litha Activities

Some ideas for a fun Litha activity:

- Put a ring of flowers around your cauldron or around a bowl full of mugwort
- Hang a bundle of fresh herbs out to dry and use them to spice up a Litha feast of cooked summer vegetables
- Light a white candle and place it in front of a mirror. Say your own Litha prayer over it, and then let it burn out
- Make a love charm to hang around your neck with a seashell

Wicca & Magick: The Eight Sabbats:Lammas

By Mike Nichols

Although in the heat of a Mid-western summer it might be difficult to discern, the festival of Lammas (Aug 1st) marks the end of summer and the beginning of fall. The days now grow visibly shorter and by the time we've reached autumn's end (Oct 31st), we will have run the gamut of

temperature from the heat of August to the cold and (sometimes) snow of November. And in the midst of it, a perfect Mid-western autumn.

The history of Lammas is as convoluted as all the rest of the old folk holidays. It is of course a cross-quarter day, one of the four High Holidays or Greater Sabbats of Witchcraft, occurring 1/4 of a year after Beltane. It's true astrological point is 15 degrees Leo, which occurs at 1:18 am CDT, Aug 6th this year, but tradition has set August 1st as the day Lammas is typically celebrated. The celebration proper would begin on sundown of the previous evening, our July 31st, since the Celts reckon their days from sundown to sundown.

However, British Witches often refer to the astrological date of Aug 6th as Old Lammas, and folklorists call it Lammas O.S. ('Old Style'). This date has long been considered a 'power point' of the Zodiac, and is symbolized by the Lion, one of the 'tetramorph' figures found on the Tarot cards, the World and the Wheel of Fortune (the other three figures being the Bull, the Eagle, and the Spirit). Astrologers know these four figures as the symbols of the four 'fixed' signs of the Zodiac, and these naturally align with the four Great Sabbats of Witchcraft. Christians have adopted the same iconography to represent the four gospel-writers.

'Lammas' was the medieval Christian name for the holiday and it means 'loaf-mass', for this was the day on which loaves of bread were baked from the first grain harvest and laid on the church altars as offerings. It was a day representative of 'first fruits' and early harvest.

In Irish Gaelic, the feast was referred to as 'Lughnasadh', a feast to commemorate the funeral games of the Irish sun-god Lugh. However, there is some confusion on this point. Although at first glance, it may seem that we are celebrating the death of the Lugh, the god of light does not really die (mythically) until the autumnal equinox. And indeed, if we read the Irish myths closer, we discover that it is not Lugh's death that is being celebrated, but the funeral games which Lugh hosted to commemorate the death of his foster-mother, Tailte. That is why the Lughnasadh celebrations in Ireland are often called the 'Tailtean Games'.

One common feature of the Games were the 'Tailtean marriages', a rather informal marriage that lasted for only 'a year and a day' or until next

Lammas. At that time, the couple could decide to continue the arrangement if it pleased them, or to stand back to back and walk away from one another, thus bringing the Tailltean marriage to a formal close. Such trial marriages (obviously related to the Wiccan 'Handfasting') were quite common even into the 1500's, although it was something one 'didn't bother the parish priest about'. Indeed, such ceremonies were usually solemnized by a poet, bard, or shanachie (or, it may be guessed, by a priest or priestess of the Old Religion).

Lammastide was also the traditional time of year for craft festivals. The medieval guilds would create elaborate displays of their wares, decorating their shops and themselves in bright colors and ribbons, marching in parades, and performing strange, ceremonial plays and dances for the entranced onlookers. The atmosphere must have been quite similar to our modern-day Renaissance Festivals, such as the one celebrated in near-by Bonner Springs, Kansas, each fall.

A ceremonial highlight of such festivals was the 'Catherine wheel'. Although the Roman Church moved St. Catherine's feast day all around the calendar with bewildering frequency, it's most popular date was Lammas. (They also kept trying to expel this much-loved saint from the ranks of the blessed because she was mythical rather than historical, and because her worship gave rise to the heretical sect known as the Cathari.) At any rate, a large wagon wheel was taken to the top of a near-by hill, covered with tar, set aflame, and ceremoniously rolled down the hill. Some mythologists see in this ritual the remnants of a Pagan rite symbolizing the end of summer, the flaming disk representing the sun-god in his decline. And just as the sun king has now reached the autumn of his years, his rival or dark self has just reached puberty.

Many commentators have bewailed the fact that traditional Gardnerian and Alexandrian Books of Shadows say very little about the holiday of Lammas, stating only that poles should be ridden and a circle dance performed. This seems strange, for Lammas is a holiday of rich mythic and cultural associations, providing endless resources for liturgical celebration.

Wicca & Magick: The Eight Sabbats: Lammas Activities

Some ideas for a fun Lammas activity:

- Bake a loaf of homemade bread
- Feast on bread and toss some into a fire
- Make a corn dolly (human-shaped figure made with braided straw) or a kirn baby (corn cob doll)
- Arrange grains in God and Goddess symbols
- Draw or paint a field of wheat and grains rich in red, orange, and marigold hues
- Make a Lammas feast of homemade corn bread, nuts, berries, ale or elderberry wine, rice, apples, and/or lamb

Wicca & Magick: The Eight Sabbats: Lammas Raisin Bread

By Matthew Fields

2 cups rolled oats
 5 cups water
 1/3 cup honey
 1 Tb salt
 2/3 cup wheat germ
 2 package (2 Tbs) dry yeast
 6 cups whole wheat flour
 1 cup raisins
 2 cups white flour

Cook the oats in 4 cups boiling water until they are just soft (5-10 min). Stir in honey, salt, and wheat germ. Allow to cool to lukewarm.

Dissolve yeast in 1 c warm water and stir into oats with 3 c of the ww flour. Beat this sponge w/wooden spoon for a few minutes. Cover bowl with tea towel. Let rise in warm, draft-free place for ca.1 hour or until doubled volume.

Stir down sponge. Stir in raisins & remaining 3 c ww flour. Sprinkle 1 c white flour over a flat wooden or marble surface and turn the dough out onto it. Sprinkle the second c of white flour on top of the dough and carefully begin kneading. Knead for about 10 min or until smooth and elastic. Form into ball. Put in large, buttered bowl. Turn so it is evenly buttered. Cover with tea towel and put the dough away to rise for another hour or until doubled in volume.

Punch down. Cut into 4 even parts. Form each into a loaf and place in 4 buttered medium-size pans. Cover with tea towels. Let rise for about 1/2 hour. Bake in preheated oven at 400 deg F [200 deg C] for 15 min, then turn heat down to 350 deg [175 deg C] and bake for another 30-40 min. Makes 4 loafs.

Wicca & Magick: The Eight Sabbats:Mabon

By Mike Nichols

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Despite the bad publicity generated by Thomas Tryon's novel, Harvest Home is the pleasantest of holidays. Admittedly, it does involve the concept of sacrifice, but one that is symbolic only. The sacrifice is that of the spirit of vegetation, John Barleycorn. Occurring 1/4 of the year after Midsummer, Harvest Home represents mid-autumn, autumn's height. It is also the Autumnal Equinox, one of the quarter days of the year, a Lesser Sabbat and a Low Holiday in modern Witchcraft.

Technically, an equinox is an astronomical point and, due to the fact that the earth wobbles on its axis slightly (rather like a top that's slowing down), the date may vary by a few days depending on the year. The autumnal equinox occurs when the sun crosses the equator on it's apparent journey southward, and we experience a day and a night that are of equal duration. Up until Harvest Home, the hours of daylight have been greater than the hours from dusk to dawn. But from now on, the reverse holds true. Astrologers know this as the date on which the sun enters the sign of Libra, the Balance (an appropriate symbol of a balanced day and night). This year (1988) it will occur at 2:29 pm CDT on September 22nd.

However, since most European peasants were not accomplished at calculating the exact date of the equinox, they celebrated the event on a fixed

calendar date, September 25th, a holiday the medieval Church Christianized under the name of 'Michaelmas', the feast of the Archangel Michael. (One wonders if, at some point, the R.C. Church contemplated assigning the four quarter days of the year to the four Archangels, just as they assigned the four cross-quarter days to the four gospel-writers. Further evidence for this may be seen in the fact that there was a brief flirtation with calling the Vernal Equinox 'Gabrielmas', ostensibly to commemorate the angel Gabriel's announcement to Mary on Lady Day.) Again, it must be remembered that the Celts reckoned their days from sundown to sundown, so the September 25th festivities actually begin on the previous sundown (our September 24th).

Although our Pagan ancestors probably celebrated Harvest Home on September 25th, modern Witches and Pagans, with their desk-top computers for making finer calculations, seem to prefer the actual equinox point, beginning the celebration on its eve (this year, sunset on September 21st).

Mythically, this is the day of the year when the god of light is defeated by his twin and alter-ego, the god of darkness. It is the time of the year when night conquers day. And as I have recently shown in my seasonal reconstruction of the Welsh myth of Blodeuwedd, the Autumnal Equinox is the only day of the whole year when Llew (light) is vulnerable and it is possible to defeat him. Llew now stands on the balance (Libra/autumnal equinox), with one foot on the cauldron (Cancer/summer solstice) and his other foot on the goat (Capricorn/winter solstice). Thus he is betrayed by Blodeuwedd, the Virgin (Virgo) and transformed into an Eagle (Scorpio).

Two things are now likely to occur mythically, in rapid succession. Having defeated Llew, Goronwy (darkness) now takes over Llew's functions, both as lover to Blodeuwedd, the Goddess, and as King of our own world. Although Goronwy, the Horned King, now sits on Llew's throne and begins his rule immediately, his formal coronation will not be for another six weeks, occurring at Samhain (Halloween) or the beginning of Winter, when he becomes the Winter Lord, the Dark King, Lord of Misrule. Goronwy's other function has more immediate results, however. He mates with the virgin goddess, and Blodeuwedd conceives, and will give birth -- nine months later (at the Summer Solstice) -- to Goronwy's son, who is really another incarnation of himself, the Dark Child.

Llew's sacrificial death at Harvest Home also identifies him with John Barleycorn, spirit of the fields. Thus, Llew represents not only the sun's power, but also the sun's life trapped and crystallized in the corn. Often this corn spirit was believed to reside most especially in the last sheaf or shock harvested, which was dressed in fine clothes, or woven into a wicker-like man-shaped form. This effigy was then cut and carried from the field, and usually burned, amidst much rejoicing. So one may see Blodeuwedd and Goronwy in a new guise, not as conspirators who murder their king, but as kindly farmers who harvest the crop which they had planted and so lovingly cared for. And yet, anyone who knows the old ballad of John Barleycorn knows that we have not heard the last of him.

Incidentally, this annual mock sacrifice of a large wicker-work figure (representing the vegetation spirit) may have been the origin of the misconception that Druids made human sacrifices. This charge was first made by Julius Caesar (who may not have had the most unbiased of motives), and has been re-stated many times since. However, as has often been pointed out, the only historians besides Caesar who make this accusation are those who have read Caesar. And in fact, upon reading Caesar's 'Gallic Wars' closely, one discovers that Caesar never claims to have actually witnessed such a sacrifice. Nor does he claim to have talked to anyone else who did. In fact, there is not one single eyewitness account of a human sacrifice performed by Druids in all of history!

Nor is there any archeological evidence to support the charge. If, for example, human sacrifices had been performed at the same ritual sites year after year, there would be physical traces. Yet there is not a scrap. Nor is there any native tradition or history which lends support. In fact, insular tradition seems to point in the opposite direction. The Druid's reverence for life was so strict that they refused to lift a sword to defend themselves when massacred by Roman soldiers on the Isle of Mona. Irish brehon laws forbade a Druid to touch a weapon, and any soul rash enough to unsheathe a sword in the presence of a Druid would be executed for such an outrage!

Jesse Weston, in her brilliant study of the Four Hallows of British myth, 'From Ritual to Romance', points out that British folk tradition is, however, full of **MOCK** sacrifices. In the case of the wicker-man, such figures were referred to in very personified terms, dressed in clothes, addressed by name, etc. In such a religious ritual drama, everybody played along.

In the medieval miracle-play tradition of the 'Rise Up, Jock' variety (performed by troupes of mummers at all the village fairs), a young harlequin-like king always underwent a mock sacrificial death. But invariably, the traditional cast of characters included a mysterious 'Doctor' who had learned many secrets while 'travelling in foreign lands'. The Doctor reaches into his bag of tricks, plies some magical cure, and presto! the young king rises up hale and whole again, to the cheers of the crowd. As Weston so sensibly points out, if the young king were ACTUALLY killed, he couldn't very well rise up again, which is the whole point of the ritual drama! It is an enactment of the death and resurrection of the vegetation spirit. And what better time to perform it than at the end of the harvest season?

In the rhythm of the year, Harvest Home marks a time of rest after hard work. The crops are gathered in, and winter is still a month and a half away! Although the nights are getting cooler, the days are still warm, and there is something magical in the sunlight, for it seems silvery and indirect. As we pursue our gentle hobbies of making corn dollies (those tiny vegetation spirits) and wheat weaving, our attention is suddenly arrested by the sound of baying from the skies (the 'Hounds of Annwn' passing?), as lines of geese cut silhouettes across a harvest moon. And we move closer to the hearth, the longer evening hours giving us time to catch up on our reading, munching on popcorn balls and caramel apples and sipping home-brewed mead or ale. What a wonderful time Harvest Home is! And how lucky we are to live in a part of the country where the season's changes are so dramatic and majestic!

Wicca & Magick: The Eight Sabbats:Mabon Activities

Some ideas for a fun Mabon activity:

- Arrange baskets of fresh fruit for friends or family
- Fill a bowl with fruits and leave it as an offering to the gods
- Fill a basket with pine cones, colorful dried leaves, wheat, acorns, and fallen pine branches and leave it by your altar or door
- Cook up a Mabon soup with carrots, onions, potatoes, radishes, and/or corn

Wicca & Magick: The Eight Sabbats:Mabon Ritual

By Arwen Nightstar, <http://www.mindspring.com/~arwennightstar>

You will find in this ritual places for adlibbing. This is where you open and let the Gods speak through you. Don't worry. The words will come to you.

Altar: Dress with Reds, golds, browns, hunter green. Autumn leaves, pumpkins, squash, corn, wheat....let the altar reflect the abundance of the harvest. Place fruits and vegetables in a bowl or basket. Also decorate the quarters with the harvest fruits. Scales will also be on the Altar.

Incense: Put corn, wheat and/or oats into a heavy floral base. The mood is the last blast of summer and the fullest time of the harvest.

Oil: Rosemary/Hyacinth/Bergamot/Patchouli--a heavy, heady floral

Cast Circle in the usual way.

Invoking the Lady and the Lord:

High Priestess (HPS): Now is the time of the harvest Gathering in for the darkness ahead Demeter, mother of the maiden, join us. Follow the sound of your children laughing And come to our (coven name) circle Lady, be welcome in our circle.

High Priest (HP): Now is the time of the hunt When the moon lights your way Lord Herne, come to our circle And sound your ethereal horn. We seek the balance in life and death Lord, be welcome in our circle.

High Priest should be prepared to talk about the balance of what is inner and what is outer. Looking back and Looking ahead....looking within. Honor the balance that is the spiral.

High Priest will now take the bowl or basket of fruits and vegetables from the Altar and pass it deosil. As the basket passes from hand to hand, he says....(ad libbing is always welcome) Enjoy the riches of the harvest. Rejoice in the last warmth of summer. Welcome the first hint of winter in the air. This is a night of balance.....(ad libbing)

High Priestess now picks up the scales from the Altar and says...

(ad-libbing) In our lives we constantly measure ourselves against other people's standards. Our flaws appear enormous and our good points seem miniscule. The Lady in her wisdom offers us balance. Take a moment to get comfortable and we will examine and readjust if necessary our own scales.

Balancing the scales---a meditation for Autumn

(Open with a trance inducing meditation....the Tree or the Rainbow from Starhawk's _The Spiral Dance_ are both excellent or use one that you are comfortable with.)

Open your inner senses. You are in a large room. There is a table along the Eastern wall. Someone is motioning for you come there. As you approach, take time to look at the person standing there. This is your inner guide who will always help you balance yourself. You may talk to your guide for a moment. (pause for five to ten long breaths)

Now see the table....there is a set of scales. On the left side of these scales is a red feather. Beside the table to the right is a pile of different sized stones.(pause for three breaths)

Now think of where you feel there are imbalances in your life. As you name them, the guide will place a stone on the right side of the scales. Consider (space the following with four to eight breaths)

Family.....Friends.....Work....Home.....Physical.....

Emotional.....Mental.....Spiritual.....(add others as necessary)

(When the meditation reader feels ready...) Now look at your stones and how the scales are balanced. Remember what the stones are for. Now listen to your guide who can show you ways to balance....(ten to fifteen breaths at least)

Know that you are a whole and useful person. Reflect on that which is balanced in your life. The guide will add a stone to the left side for each.....Consider (space the following with four to eight breaths at least. The key here is to let the listeners have time.)

Family.....Friends.....Work...Home.....Physical.....Emotional.....Mental.....Spiri
tual... (add others as necessary)

Look at your scales now. They are balanced more evenly. The red feather is in your guide's hand. The guide hands you the feather. You are the balance---you are the harmony. Take a moment to thank your guide (ten breaths) Know that you may return to this room whenever you need to meditate on the scales.

Now find the door you came through. When you feel ready to return, walk through the door and up the stairs you will see there. Return to this room feeling energized and awake.

Balance is the harmony of nature....Nature is the harmony of the Goddess....Goddess is the harmony of you....You are the harmony of balance.

Take some time to talk about the meditation if the covenors need to process the experience.

High Priestess: (taking a small bowl of bulbs from underneath the Altar)

Autumn is also our inward deepening time. Just as a bulb needs the winter dark and cold to grow in the springtime, so do we need the quiet and reflective time to look at ourselves. (ad lib) Take a bulb from the basket and plant it. Let it remind you of the growth you can gain during the winter months.

High Priest: (holds up a sheaf of wheat)

And the balance is this..... The grain of autumn shall be the seed of spring.

Take time to talk about what everyone hopes to do over the winter. When everyone seems ready, move on to Cakes and Wine. And close the circle in the usual way. Encourage covenors to take home some of the vegetables and decorations from the Altar and quarters.

Wicca & Magick: The Eight Sabbats: Samhain

By Mike Nichols

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Samhain. All Hallows. All Hallow's Eve. Hallow E'en. Halloween. The most magical night of the year. Exactly opposite Beltane on the wheel of the year, Halloween is Beltane's dark twin. A night of glowing jack-o-lanterns, bobbing for apples, tricks or treats, and dressing in costume. A night of ghost stories and seances, tarot card readings and scrying with mirrors. A night of power, when the veil that separates our world from the Otherworld is at its thinnest. A 'spirit night', as they say in Wales.

All Hallow's Eve is the eve of All Hallow's Day (November 1st). And for once, even popular tradition remembers that the Eve is more important than the Day itself, the traditional celebration focusing on October 31st, beginning at sundown. And this seems only fitting for the great Celtic New Year's festival. Not that the holiday was Celtic only. In fact, it is startling how many ancient and unconnected cultures (the Egyptians and pre-Spanish Mexicans, for example) celebrated this as a festival of the dead. But the majority of our modern traditions can be traced to the British Isles.

The Celts called it Samhain, which means 'summer's end', according to their ancient two-fold division of the year, when summer ran from Beltane to Samhain and winter ran from Samhain to Beltane. (Some modern Covens echo this structure by letting the High Priest 'rule' the Coven beginning on Samhain, with rulership returned to the High Priestess at Beltane.) According to the later four-fold division of the year, Samhain is seen as 'autumn's end' and the beginning of winter. Samhain is pronounced (depending on where you're from) as 'sow-in' (in Ireland), or 'sow-een' (in Wales), or 'sav-en' (in Scotland), or (inevitably) 'sam-hane' (in the U.S., where we don't speak Gaelic).

Not only is Samhain the end of autumn; it is also, more importantly, the end of the old year and the beginning of the new. Celtic New Year's Eve, when the new year begins with the onset of the dark phase of the year, just as the new day begins at sundown. There are many representations of Celtic gods with two faces, and it surely must have been one of them who held sway

over Samhain. Like his Greek counterpart Janus, he would straddle the threshold, one face turned toward the past in commemoration of those who died during the last year, and one face gazing hopefully toward the future, mystic eyes attempting to pierce the veil and divine what the coming year holds. These two themes, celebrating the dead and divining the future, are inexorably intertwined in Samhain, as they are likely to be in any New Year's celebration.

As a feast of the dead, it was believed the dead could, if they wished, return to the land of the living for this one night, to celebrate with their family, tribe, or clan. And so the great burial mounds of Ireland (sidh mounds) were opened up, with lighted torches lining the walls, so the dead could find their way. Extra places were set at the table and food set out for any who had died that year. And there are many stories that tell of Irish heroes making raids on the Underworld while the gates of faery stood open, though all must return to their appointed places by cock-crow.

As a feast of divination, this was the night par excellence for peering into the future. The reason for this has to do with the Celtic view of time. In a culture that uses a linear concept of time, like our modern one, New Year's Eve is simply a milestone on a very long road that stretches in a straight line from birth to death. Thus, the New Year's festival is a part of time. The ancient Celtic view of time, however, is cyclical. And in this framework, New Year's Eve represents a point outside of time, when the natural order of the universe dissolves back into primordial chaos, preparatory to re-establishing itself in a new order. Thus, Samhain is a night that exists outside of time and hence it may be used to view any other point in time. At no other holiday is a tarot card reading, crystal reading, or tea-leaf reading so likely to succeed.

The Christian religion, with its emphasis on the 'historical' Christ and his act of redemption 2000 years ago, is forced into a linear view of time, where 'seeing the future' is an illogical proposition. In fact, from the Christian perspective, any attempt to do so is seen as inherently evil. This did not keep the medieval Church from co-opting Samhain's other motif, commemoration of the dead. To the Church, however, it could never be a feast for all the dead, but only the blessed dead, all those hallowed (made holy) by obedience to God - thus, All Hallow's, or Hallowmas, later All Saints and All Souls.

There are so many types of divination that are traditional to Hallowstide, it is possible to mention only a few. Girls were told to place hazel nuts along the front of the firegrate, each one to symbolize one of her suitors. She could then divine her future husband by chanting, 'If you love me, pop and fly; if you hate me, burn and die.' Several methods used the apple, that most popular of Halloween fruits. You should slice an apple through the equator (to reveal the five-pointed star within) and then eat it by candlelight before a mirror. Your future spouse will then appear over your shoulder. Or, peel an apple, making sure the peeling comes off in one long strand, reciting, 'I pare this apple round and round again; / My sweetheart's name to flourish on the plain: / I fling the unbroken paring o'er my head, / My sweetheart's letter on the ground to read.' Or, you might set a snail to crawl through the ashes of your hearth. The considerate little creature will then spell out the initial letter as it moves.

Perhaps the most famous icon of the holiday is the jack-o-lantern. Various authorities attribute it to either Scottish or Irish origin. However, it seems clear that it was used as a lantern by people who traveled the road this night, the scary face to frighten away spirits or faeries who might otherwise lead one astray. Set on porches and in windows, they cast the same spell of protection over the household. (The American pumpkin seems to have forever superseded the European gourd as the jack-o-lantern of choice.) Bobbing for apples may well represent the remnants of a Pagan 'baptism' rite called a 'seining', according to some writers. The water-filled tub is a latter-day Cauldron of Regeneration, into which the novice's head is immersed. The fact that the participant in this folk game was usually blindfolded with hands tied behind the back also puts one in mind of a traditional Craft initiation ceremony.

The custom of dressing in costume and 'trick-or-treating' is of Celtic origin with survivals particularly strong in Scotland. However, there are some important differences from the modern version. In the first place, the custom was not relegated to children, but was actively indulged in by adults as well. Also, the 'treat' which was required was often one of spirits (the liquid variety). This has recently been revived by college students who go 'trick-or-drinking'. And in ancient times, the roving bands would sing seasonal carols from house to house, making the tradition very similar to Yuletide wassailing. In fact, the custom known as 'caroling', now connected exclusively with mid-winter, was once practiced at all the major holidays.

Finally, in Scotland at least, the tradition of dressing in costume consisted almost exclusively of cross-dressing (i.e., men dressing as women, and women as men). It seems as though ancient societies provided an opportunity for people to 'try on' the role of the opposite gender for one night of the year. (Although in Scotland, this is admittedly less dramatic - but more confusing - since men were in the habit of wearing skirt-like kilts anyway. Oh well...)

To Witches, Halloween is one of the four High Holidays, or Greater Sabbats, or cross-quarter days. Because it is the most important holiday of the year, it is sometimes called 'THE Great Sabbat.' It is an ironic fact that the newer, self-created Covens tend to use the older name of the holiday, Samhain, which they have discovered through modern research. While the older hereditary and traditional Covens often use the newer name, Halloween, which has been handed down through oral tradition within their Coven. (This is often holds true for the names of the other holidays, as well. One may often get an indication of a Coven's antiquity by noting what names it uses for the holidays.)

With such an important holiday, Witches often hold two distinct celebrations. First, a large Halloween party for non-Craft friends, often held on the previous weekend. And second, a Coven ritual held on Halloween night itself, late enough so as not to be interrupted by trick-or-treaters. If the rituals are performed properly, there is often the feeling of invisible friends taking part in the rites. Another date which may be utilized in planning celebrations is the actual cross-quarter day, or Old Halloween, or Halloween O.S. (Old Style). This occurs when the sun has reached 15 degrees Scorpio, an astrological 'power point' symbolized by the Eagle. This year (1988), the date is November 6th at 10:55 pm CST, with the celebration beginning at sunset. Interestingly, this date (Old Halloween) was also appropriated by the Church as the holiday of Martinmas.

Of all the Witchcraft holidays, Halloween is the only one that still boasts anything near to popular celebration. Even though it is typically relegated to children (and the young-at-heart) and observed as an evening affair only, many of its traditions are firmly rooted in Paganism. Interestingly, some schools have recently attempted to abolish Halloween parties on the grounds that it violates the separation of state and religion. Speaking as a Pagan, I would be saddened by the success of this move, but as a supporter of the concept of religion-free public education, I fear I must concede the point.

Nonetheless, it seems only right that there *SHOULD* be one night of the year when our minds are turned toward thoughts of the supernatural. A night when both Pagans and non-Pagans may ponder the mysteries of the Otherworld and its inhabitants. And if you are one of them, may all your jack-o'-lanterns burn bright on this All Hallow's Eve.

Wicca & Magick: The Eight Sabbats: Samhain Activities

Some ideas for a fun Samhain activity:

- Honor the dead, remember those you loved who have passed on
- Scry by fire, smoke, or a scrying mirror
- Leave food outside as an offering to the dead
- Carve faces in apples or pumpkins
- Mix up some hot mugwort tea
- Cook up a Samhain pumpkin pie
- Make a collection of photographs and memoirs of loved ones who are deceased and display it on your altar. Perhaps you could even write a poem or prayer for those who have passed?

Wicca & Magick: The Eight Sabbats: Group Samhain Ritual

Ritual for a group of people.

[older woman to older man]: One-eye, Wanderer, God of wisdom, Hunt-lord, hail, who leads the hosting! Nine nights hanging, knowledge gaining, Cloaked at crossroads, council hidden. Now the night, your time, is near us -- Right roads send us on, Rune-winner.

[older man to older woman]: Every age your eye has witnessed; Cauldron-Keeper, hail wise Crone! Rede in riddles is your ration -- Wyrld-weaving at the World-tree's root. Eldest ancient, all-knowing one, Speak secrets to us, send us vision.

[younger woman to younger man]: Lord of Life, hail Land-Master! God of grain that grows and dies And rises reborn, full of richness; Fallow fields shall yet be fertile -- Spring sap runs as stirs your phallus Bless barren earth, let it bear again!

[younger man to younger woman]: Snow-shoes striding, hail swift Huntress!
Wild one, free and willful Goddess Bow and blade you bear beside you,
Finding food to fend off hunger -- Winter will not leave us wanting; Give
good hunting, grant us skill.

USHERING IN THE NEW YEAR:

Welcome winter, waning season, Now with night the new year comes; Hail the
horse's head with blessings -- Blessings be on those who bide here And
indeed on all the world!

SCRYING:

Wide are the worldgates, Sights to be sent us; Ready for rede-gifts, We
wait for your wisdom.

OFFERINGS/THANKSGIVING:

Grateful, we give now, gifts of our own Heart-work and hand-work the
hearth shall grace; Happiness, harmony, health in the new year, Send to the
world and we in it, we wish you.

DISMISSAL/OPENING:

To watching winds we wish fair travelling; To sleepless dead sweet rest we
send; Gods and Goddesses, go with praises -- See: the circle is severed thus.
[cut with sword at east]

I wrote that ritual for David, myself, and two friends who are older than we.
It was the first ritual that I wrote not based on NROOGD material in any
way, but on entirely original structure and material. The horse's skull is a
primitive form of the Mari Lwyd (Grey Mare/Mary), a Welsh folk traditional
hobby horse that goes from house to house at the calendar New Year, but
she's such a bizzare and macabre beast that she was almost certainly a
Samhain leftover. There's interesting material about her in Trefor Owen's
WELSH FOLK CUSTOMS (which is probably out of print, but I could provide
photocopies for interested parties who provide copying costs...)

Happy Samhain!

Wicca & Magick: The Eight Sabbats: Samhain Cakes

Makes about 3 dozen, dough must be chilled several hours to overnight.

1/2 c veg. oil
4 sq unsweetened chocolate (4 oz) melted
2 cups granulated sugar
4 eggs
2 tsp vanilla
2 cups pastry flour (not hard, sifted or cake flour)
2 tsp baking powder
1/2 tsp salt
1 cup confectioner's sugar

Mix oil, chocolate, and granulated sugar. Blend in one egg at a time until well mixed. Add vanilla. Measure flour by dipping method or by sifting. Stir flour, baking powder, and salt into oil mixture. Chill several hours to overnight.

Heat oven to 350 deg F [175 deg C]. Roll about a tablespoon of dough into a ball (yes, it's messy). Drop balls into confectioner's sugar & roll around until coated. Place about 2 inches apart on greased baking sheet. Bake 10-12 min. They will be a little soft but should not be mushy. Edges should be firm. Don't overbake---these burn easily.

Obviously, these are not the low-fat weight-watcher recipes. These are the Grandma recipes, and Grandma cooks with real butter.

Wicca & Magick: The Eight Sabbats: Yule

By the Silver Circle

Yule is the Anglo-Saxon word for the festival of the Winter Solstice. It comes from the original 'Iul' meaning 'wheel'. In the old Almanacs, the symbol of a wheel was used to mark Yuletide. The idea behind this is that the year turns like a wheel, The Great Wheel of the Zodiac, The Wheel of Life, of which the spokes are the old ritual occasions. The winter solstice, the rebirth of the Sun, is a particularly important turning point.

According to the Bardic Tradition, the winter solstice was called 'Alban Arthan' by the Druids. It was then that the Chief Druid cut the sacred

mistletoe from the Oak, a custom that still lingers with our use of mistletoe for Christmas decoration.

It is interesting to note that Mistletoe is usually banned from churches at Christmas, because of its Pagan association. However, at one time, there used to be a different tradition at York Minster. Stukeley, an eighteenth-century writer noted that on Christmas Eve, they carried Mistletoe to the High Altar in the church and proclaimed a universal liberty and pardon to all sorts of criminals and wrongdoers.

The idea of holding a festival at the winter solstice, to celebrate the rebirth of the Sun was so universal in the ancient world, that the Christians adapted it. No one really knows for sure when Christ was born, but by holding this feast at midwinter, Christ was mystically identified with the Sun.

The Romans celebrated the winter solstice with a festival called Saturnalia. The winter solstice takes place when the Sun enters the Sign of Capricorn, and Saturn, the ruler of Capricorn, was also supposed to be the ruler of the far off Golden age of the past when the world was happy and fruitful. At this time of the year, the Romans decked their houses with boughs of evergreen trees and bushes. People gave each other presents, and all normal business was suspended and social distinctions were forgotten. Servants and slaves were given a feast by their masters who waited the tables.

The Pagan Saxons celebrated the feast of Yule with plenty of ale and blazing fires, of which our Yule log is the last relic. The Yule log is actually an indoor equivalent of the outdoor bonfire of Midwinter Eve. There used to be an old custom of saving a piece of the Yule log, 'for luck' to kindle the next year's blaze.

The evergreens for Yuletide decorations were holly, ivy, mistletoe, bay, rosemary, and the green branches of the box tree. By Candlemas, all these had to be gathered up and burnt, or hobgoblins would haunt the house. In other words, by the time a new tide of life had started to flow, people had to get rid of the past and look to the future. Spring-cleaning was originally a nature ritual.

Yule marks the death and re-birth of the Sun God. It also marks the vanquishing of the Holly King, God of the waning year, by the Oak King, God

of the waxing year. Old mumming plays, which still exist in some places as part of the Yuletide festivities, are linked with the rebirth of the Sun. Saint George in shining armor, comes to do battle with the dark faced 'Turkish Knight'. Saint George is the Sun, slaying the powers of darkness. However, the victor immediately proclaims that he has slain his brother. Dark and Light, winter and summer are complementary to each other. So on comes the mysterious 'Doctor' with his magical bottle who revives the slain man. There is much rejoicing and all ends well.

Another version of the Oak/Holly King theme, is the ritual hunting and killing of a Wren. The Wren, little King of the Waning Year, is killed by the Robin Redbreast, King of the Waxing Year. The Robin finds the Wren hiding in an Ivy bush (or as in some parts of Ireland - a holly bush).

At Yule, the Goddess shows her Life-in-Death aspect. At this season, she is the leprous-white lady, Queen of the cold darkness, yet, this is her moment of giving birth to the child of Promise, the Son-Lover who will refertilize her and bring back light and warmth to her kingdom.

The Winter Solstice rebirth and the Goddess's part in it, were portrayed in ancient Egypt by a ritual in which Isis circled the shrine of Osiris seven times, to represent her mourning for him and her wanderings in search of the scattered parts of his body. For the festival, people decorated the outside of their houses with oil-lamps that burned all night. At midnight, the priests emerged from an inner shrine crying, "The Virgin has brought forth! The light is waxing!" and showed the image of a baby to the worshippers.

Lamps burning all night at Midwinter, survive in Ireland and elsewhere, as the single candle burning in the window at Christmas Eve, lit by the youngest in the house - a symbol of microcosmic welcome to the Macrocosm.

Whatever the form or name of Yuletide celebration, it is a festive time of year throughout the world. With the rebirth of the Sun, the giver of warmth, life and light, people had something to be genuinely happy about.

Wicca & Magick: The Eight Sabbats:Yule Activities

Some ideas for a fun Yule activity:

- Light a fire

- Carry candles around the circle, or in a coven environment, pass candles around while chanting
- Hang a symbolic wheel on your home or covenstead door
- Buy a small potted tree and decorate it with green and red ribbons and bells
- Make your own Yule log
- Make a wreath with holly and maybe some colored lights threaded through and hang it in your window
- Make and wrap presents for your friends and family- Pagans and Christians can share in this tradition, though for their own reasons

Wicca & Magick: The Eight Sabbats: Group Yule Ritual

By Starhawk (c) 1979

The High Priestess says:

"This is the night of the solstice, the longest night of the year. Now darkness triumphs; and yet, gives way and changes into light. The breath of nature is suspended: all waits while within the Cauldron, the Dark King is transformed into the Infant Light. We watch for the coming of dawn, when the Great Mother again gives birth to the Divine Child Sun, who is bringer of hope and the promise of summer. This is the stillness behind motion, when time itself stops; the center is also the circumference of all. We are awake in the night. We turn the Wheel to bring the light. We call the sun from the womb of night. Blessed Be!"

Purify, cast the circle, but do not light the candles. Invoke the Goddess and God. All sit down, and begin an antiphonal chant. All:

"To die and be reborn, The Wheel is turning, What must you lose to the night? (repeat)"

Covener: "Fear."

All: "Fear is lost to the night. Fear is lost to the night. To die and be reborn, The Wheel is turning, What must you lose to the night?"

Continue interjecting lines and echoing each other, until the energy dies away. Stand up and link hands. The High Priest stands before the altar,

holding and animal skull filled with salt. The High Priestess leads a slow, spiral procession, that first snakes outward so that each member is brought to face the High Priest. They are chanting:

"The light was born, And the light has died." (repeat)

Another Priestess whispers,

"Everything passes, All fades away. (repeat)

The High Priest places a pinch of salt on each member's tongue, and says:

"My body is salt, Taste the breath of death."

The High Priestess leads the spiral inward, until the members are huddled together. She leads an improvised trance induction, slowly suggesting that they crumble to the Earth and sleep. As all lie down, they are sent into a deeper trance with a multivoiced induction. As it fades out, they are told,

"You are entering a space of perfect freedom."

Time is allowed for trance in the state of suspension before birth.

The High Priestess approaches one of the coveners, stands by her head with her legs apart, and pulls her through, symbolically giving her birth. She becomes part of the birth canal; they continue the process with the other coveners, the birth canal growing longer. The men of the coven take the newborns one by one and lay them back down to sleep, telling them:

"Sleep the sleep of the newborn."

As all sink back into trance, they are guided into a visualization of their hopes for their new life to come. Priestess smear honey on their tongues, one by one, saying:

"Taste the sweetness of life."

A new chant begins softly, builds in power as it gradually wakes the sleepers, who join in on repeating lines:

"Set sail, set sail, Follow the twilight to the West, Where you may rest.

Set sail, set sail, Turn your face where the sun grows dim, Beyond the rim,
beyond the rim.

Set sail, set sail, One thing becomes another, In the Mother, in the Mother.

Set sail, set sail, Make of your heart a burning fire, Build it higher, Build it
higher.

Set sail, set sail, Pass in an instant through the open gate, It will not wait, it
will not wait.

Set sail, set sail, Over the dark of the sunless sea, You are free, you are
free.

Set sail, set sail, Guiding the ship of the rising sun, You are the one, you are
the one.

Set sail, set sail, Into the raging wind and storm, To be reborn, to be reborn.

Set sail, set sail, Over the waves where the spray blows white, To bring the
light, to bring the light.

All: We are awake in the night! We turn the Wheel, to bring the light! We
call the sun from the womb of night!"

The High Priestess says:

"He sets his face to the West, but in the East arises!"

All: "Who is that?"

P: "Who goes down in darkness?"

All: "Who is that?"

P: "Who sails?"

All: "Who is that?"

P: "The Renewer."

All: "Who is that?"

P: "Who brings the golden fruit."

All: "Who is that?"

P: "Unstained."

All: "Who is that?"

P: "Whose hands are open?"

All: "Who is that?"

P: "Whose eyes are bright?"

Il: "Who is that?"

P: "Whose face is shining?"

All: "Who is that?"

P: "Mornings hope."

All: "Who is that?"

P: "Who passes the gate?"

All: "Who is that?"

P: "Who returns in light?"

All: "Who is that?"

P: "A glow between twin pillars."

All: "Who is that?"

P: "A cry between thighs."

All: "Io! Evohe! Io! Evohe!"

High Priestess: (leading, repeated by all)

"Queen of the sun! Queen of the Moon! Queen of the horns! Queen of the fires! Bring to us the Child of Promise!

It is the Great Mother Who gives birth to Him, It is the Lord of Life, Who is born again! Darkness and tears Are set aside, When the sun comes up again!

Golden sun, Of hill and field, Light the earth! Light the skies! Light the waters! Light the fires!

All: Io! Evohe! Io! Evohe!"

The High Priest lights the fire and point candles, and all begin chanting:

"I who have died am alive again today, And this is the sun's birthday!
(repeat)

This is the birthday of life and love and wings, And the gay great happening
illimitably earth.

We are born again, we shall live again! (repeat).

The Sun Child, the Winterborn King!"

Build a Power Chant, focused on reawakening life. Share feasting and friendship, ideally until dawn. Before ending, the High Priestess says:

"The Dark God has passed the Gate, He has been reborn through the Mother, With Him we are each reborn!"

All: "The tide has turned! The light will come again! In a new dawn, in a new day, The sun is rising! Io! Evohe! Blessed Be!"

Open the Circle.

Wicca & Magick: The Eight Sabbats:Yule Wassail

3 red apples
3 oz brown sugar
2 pints brown ale, apple cider, or hard cider
1/2 pint dry sherry or dry white wine
1/4 tsp cinnamon
1/4 teaspoon ginger strips or lemon peel

Core and heat apples with brown sugar and some of the ale or cider in an oven for 30 minutes. Put in large pan and add rest of spices and lemon peel, simmer on stove top of 5 minutes. Add most of the alcohol at the last minute so it heats up but does not evaporate. Burgundy and brandy can be substituted to the ale and sherry. White sugar and halved oranges may also be added to taste. Makes enough for eight. Wassail!

Wicca & Magick: Crafts and Recipes:Loose Incense

By Scott Cunningham

Be sure you have all necessary ingredients. If you lack any, decide on substitutions.

Each ingredient must be finely ground, preferably to a powder, using either a mortar and pestle or an electric grinder. Some resins won't powder easily, but with practice you'll find the right touch. When I first worked with herbs I couldn't powder frankincense. It kept on gumming to the sides of the mortar and to the tip of the pestle. After a while I stopped fighting it (and cursing it, I'll admit -- not a good thing to do with herbs used in incenses) and got into the flow of the work. The frankincense came out just fine.

When all is ready, fix your mind on the incense's goal-protection, love, health. In a large wooden or ceramic bowl, mix the resins and gums together with your hands. Next, mix in all the powdered leaves, barks, flowers and roots.

Now add any oils or liquids (wine, honey, etc.) that are included in the recipe. Just a few drops are usually sufficient. On the subject of oils: If there's a sufficient amount of dry ingredients in the recipe, you can substitute an oil

for an herb you lack. Simply ensure that the oil is an *essential* oil, for synthetics smell like burning plastic when smoldered.

Once all has been thoroughly mixed, add any powdered gem-stones or other power boosters. A few -- not many -- recipes will call for a pinch of powdered stone. To produce this, simply take a small stone of the required type and pound it in a metal mortar and pestle (or simply smash it with a hammer against a hard surface). Grind the resulting pieces into a powder and add no more than the scantest pinch to the incense.

The incense is now fully compounded. Store in a tightly capped jar. Label carefully, including the name of the incense and date of composition. It is now ready for use when needed.

Wicca & Magick: Crafts and Recipes:Cone/Stick Incense

By Scott Cunningham

Combustible incense (in the form of cones, blocks and sticks) is fairly complex in its composition, but many feel the results are worth the extra work.

To be blunt, this aspect of incense composition isn't easy. Some of the ingredients are difficult to obtain, the procedure tends to be messy and frustrating. At first, making combustible incense may seem impossible to accomplish. But persevere and you'll be rewarded with the satisfaction of lighting incense cones you've made yourself.

Gum tragacanth glue or mucilage is the basic ingredient of all molded incenses. Gum tragacanth is available at some herb stores; at one time in the past every drugstore carried it. It is rather expensive, but a little will last for months.

To make tragacanth glue, place a teaspoon of the ground herb in a glass of warm water. Mix thoroughly until all particles are dispersed. To facilitate this, place in a bowl and whisk or beat with an egg beater. This will cause foam to rise, but it can be easily skimmed off or allowed to disperse. The gum tragacanth has enormous absorption qualities; an ounce will absorb up to one gallon of water in a week.

Let the tragacanth absorb the water until it becomes a thick bitter-smelling paste. The consistency of the mixture depends on the form of incense desired. For sticks (the most difficult kind to make) the mixture should be relatively thin. For blocks and cones a thicker mucilage should be made. This is where practice comes in handy after a session or two you will automatically know when the mucilage is at the correct consistency.

If you can't find tragacanth, try using gum arabic in its place. This, too, absorbs water. I haven't tried using it for incense yet, but all reports say it works as well as tragacanth.

When you have made the trag glue, cover with a wet cloth and set aside. It will continue to thicken as it sits, so if it becomes too thick add a bit of water and stir thoroughly.

Next, make up the incense base. Not all formulas can be used for combustible incense; in fact, most of them were designed to be used as noncombustible incenses. Fortunately, by adding the incense to a base it should work well. Here's one standard formula for an incense base:

CONE INCENSE BASE

- 6 parts ground Charcoal (not self-igniting)
- 1 part ground Benzoin
- 2 parts ground Sandalwood
- 1 part ground Orris root (this "fixes" the scent)
- 6 drops essential oil (use the oil form of one of the ingredients in the incense)
- 2 to 4 parts mixed, empowered incense

Mix the first four ingredients until all are well blended. Add the drops of essential oil and mix again with your hands. The goal is to create a powdered mixture with a fine texture. If you wish, run the mixture through a grinder or the mortar again until it is satisfactory.

Add two to four parts of the completed and empowered incense mixture (created according to the instructions for Noncombustible Incense above). Combine this well with your hands.

Then using a small kitchen scale, weigh the completed incense and add ten percent potassium nitrate. If you've made ten ounces of incense, add one ounce potassium nitrate. Mix this until the white powder is thoroughly blended.

Saltpeter should constitute no more than ten percent of the completed bulk of the incense. If any more is added, it will burn too fast; less and it might not burn at all.

Potassium nitrate isn't difficult to obtain. I buy mine at drug stores, so check these (it isn't usually on the shelf; ask for it at the pharmacy). If you have no luck, try chemical supply stores.

Next, add the tragacanth glue. Do this a teaspoon at a time, mixing with your hands in a large bowl until all ingredients are wetted. For cone incense you'll need a very stiff, dough-like texture. If it is too thick it won't properly form into cones and will take forever to dry. The mixture should mold easily and hold its shape.

On a piece of waxed paper, shape the mixture into basic cone shapes' exactly like the ones you've probably bought. If this form isn't used, the incense might not properly burn.

When you've made up your cone incense, let it dry for two to seven days in a warm place. Your incense is finished.

For block incense make a 1/3 inch-thick square of the stiff dough on waxed paper. Cut with a knife into one-inch cubes as if you were cutting small brownies. Separately slightly and let dry.

Stick incense can be attempted as well. Add more tragacanth glue to the mixed incense and base until the mixture is wet but still rather thick. The trick here is in determining the proper thickness of the incense/tragacanth mixture and in finding appropriate materials to use. Professional incense manufacturers use thin bamboo splints, which aren't available. So try homemade wooden or bamboo splints, broom straws, very thin twigs, or those long wooden cocktail skewers that are available at some grocery and oriental food stores.

Dip the sticks into the mixture, let them sit upright and then dip again. Several dippings are usually necessary, this is a most difficult process.

When the sticks have accumulated a sufficient amount of the incense, poke them into a slab of clay or some other substance so that they stand upright. Allow them to dry.

One variation on stick incense making uses a stiffer incense dough. Pat down the dough on waxed paper until it is very thin. Place the stick on the dough. Roll a thin coating of dough around the stick. The incense shouldn't be more than twice the thickness of the stick. Squeeze or press it onto the stick so that it will stay put, let dry.

Personally, I find the inclusion of charcoal in this recipe to be distasteful and unnecessary. It makes it imperative that you wash your hands numerous times throughout this process. Although traditional, charcoal also lends a peculiar odor to the incense. So here's another recipe I've used with good results:

CONE INCENSE BASE #2

- 6 parts powdered Sandalwood (or Cedar, Pine, Juniper)
- 2 parts powdered Benzoin (or Frankincense, Myrrh, etc.)
- 1 part ground Orris root
- 6 drops essential oil (use the oil form of one of the incense ingredients)
- 3 to 5 parts empowered incense mixture

In this recipe, powdered wood is used in place of the charcoal. Use sandalwood if it's included in the incense recipe. If not, use cedar, pine or juniper, depending on the type of incense to be made. Try to match the wood base of this incense to the incense's recipe. If you can't, simply use sandalwood.

Mix the first three ingredients until combined. Add the oil and mix again. Then add three to five parts of the completed incense to this. Again, this should be a powder. Weigh and add ten percent potassium nitrate.

Mix, add the gum tragacanth glue, combine again and mold in the methods described above.

Wicca & Magick: Crafts and Recipes: Hand-Dipped Candles

By Lady Morgan Moonstone

You need to obtain the following supplies:

2-4 pounds of paraffin wax (the kind used in canning) or beeswax.

Candle wick (available at most hobby and craft stores)

Oils and herbs (for scent)

Candle dye -or- crayons

Wax paper

A wooden spoon

A double boiler

Begin by melting the wax in a double boiler. If you don't have one, you can use a large pot filled half full of water and a large coffee tin with the wax in it, sitting inside the pot. Heat the water to boiling first and cut up your wax so it will melt quickly. Once the water is boiling, turn the heat down and place the tin of wax inside of it. Keep the water hot enough to keep the wax melted but not so hot that the paraffin catches fire (which it has been known to do over high heat).

While the wax is melting, stir with a wooden spoon (never use metal) & make sure it all is completely melted.

Also, while the wax is melting, mix the herbs (if more than one) in a small bowl. After the wax is completely melted and been checked, break the crayons up and put them into the wax. Keep stirring until all of the crayons have melted and the color is even and smooth, with no streaks. Keep in mind that the candle will be a shade or so lighter when dry. The more crayons - the deeper and richer the color, so experiment.

Next, add the herbs to the wax. Empower with your energy and magickal intention while mixing the wax. Stir with the wooden spoon until it is thoroughly mixed. Next add 10-20 drops of essential oil (please, no synthetics when making candles) to the wax until it smells strongly of the fragrance intended. Now your wax is ready.

Start with a long piece of wick - twice the size of your desired candle length plus 3 inches (you will be making 2 candles at once). Bend the wick in the

middle and hold it by the bend. Dip the wick into the wax and then lift back out. Getting started is the hardest because the wick will float on top of the wax until it has enough wax on it to weigh it down. Allow it to get completely cold between dippings when you first start.

After your candle has started to take shape you can speed up the process a little. I keep a pan of cool water nearby and dip the candles in the water after each dipping in the wax. While this speeds up the process a little, candle making is a slow process but very well worth the time and energy you put into it.

Keep dipping the candles and allowing them to cool & then dip again. When you have achieved the proper size, hang them to dry until the wax has set but the candles aren't too hard. Then roll them on the wax paper to smooth out the shape. Once the candle shape is to your liking, dip 1 or 2 more times to make sure your candle is smooth. Trim off any excess wax to make a bottom with a sharp knife. Cut the wick and hang your candles to dry. You are done!

Wicca & Magick: Crafts and Recipes: Flower and Herb Candles

(Source Unknown?)

Materials needed:

3" or 6" pillar candle-white or off white (3" diameter)

Pressed herbs and flowers: Leaves of geranium, rue, ferns, roses, any flat pressed flowers

Votive candle - white or off-white

Paint brush

Old pan to heat wax in

Heat votive candle in the old pan until melted. Use a votive that is the same color as the pillar candle that is used. Arrange herbs on table to a suitable design for your candle unless you will be placing them on the candle randomly.

Take your small paint brush and dab a little melted wax onto candle where you plan on placing first herb or flower. Quickly place herb or flower on top of dab of wax. Do this with you whole design, making sure you get just a

THIN layer of wax on the top of the herb. When finished with design, brush a THIN layer of melted wax over whole design.

Allow the candle to cool either at room temperature or in a refrigerator. If you wish to give the candle as a gift, place it in a small wreath of dried flowers.

Wicca & Magick: Crafts and Recipes: Dream Pillows

By DJ Conway

Every ordinary person dreams when they sleep. Scientists have discovered that if we do not dream, because of the use of drugs or sleep-deprivation for example, we can become disoriented, distracted, and even nearly schizophrenic during our waking time. Dreaming appears to be essential to a healthy mind.

Dreams are the subconscious mind's way of communicating with the conscious mind. As the subconscious mind uses symbols instead of words to communicate, dreams are generally symbolic of something. The subconscious mind uses metaphors, sometimes in the wildest possible way, to get our attention.

If the subconscious mind feels that we cannot emotionally endure being shown troubling parts of a problem, it will often symbolically present part of the action but delete the toughest parts. When we accept the first actions we are shown in dreams, then the dream will later expand to include the rest.

Dreams can provide answers. By thinking about a certain thing you want solved just before you go to sleep, you program your subconscious mind to send up solutions.

The images and actions in dreams are tailored to each individual by her/his own subconscious mind. That is why so few dream books are any help at all. By recording your dreams, you will begin to see a pattern in the symbolic images and form your own interpretations. However, there are a few symbols which appear to be universal in interpretation. For example, mud and manure represent money or prosperity.

Making dream pillows for specific purposes is an excellent way to make your subconscious mind work with you on problem-solving, prophecy, etc. Dream pillows will also help when you are troubled by nightmares.

Traditionally, certain herbs and oils are used for specific purposes. The following lists of herbs and oils will help you decide which you want in your personal dream pillow. Do NOT ingest herbs and oils!

Oils

Bergamot: (not the mint kind!) soothes the nerves, gives relaxing sleep.

Hyacinth: stops nightmares.

Jasmine: helps increase psychic dreams, lifts depression, quiets the nerves; is calming.

Lavendar: relaxing deep sleep.

Lilac: recalling past lives.

Mimosa: prophetic dreams; getting to the truth; making decisions.

Herbs

Angelica : prophetic dreams and visions.

Anise: use just a little to repel nightmares.

Bay Laurel: inspiration; repels negativity.

Cedar: helps to repel bad dreams.

Cloves: use just a tiny amount because of the strong odor.

Retrieving buried memories.

Hops: restful sleep and healing.

Marjoram: relieves depression.

Mugwort: visions and prophetic dreams.

Mullein: repels bad dreams.

Rosemary: use just a little as it is very strongly scented. Avoid nightmares and headaches.

St. Johns Wort: banishes spirits.

Valerian: deep rest. Some cats love this herb as much as catnip so keep it out of their reach!

The supplies you will need to create a dream pillow are: a piece of plain or muslin cloth; a piece of fancy cloth or of a material you can decorate; your choice of herbs and oils; an eye-dropper; wooden or glass bowl; wooden spoon. It is never good to mix herbs and oils with or in anything metal!

Before beginning the dream pillow, decide what you will be using it for: to repel bad dreams, strengthen your prophetic abilities, rest and healing, etc. Choose your herbs and oils according to the pillow's use.

To make a dream pillow, cut out two pieces of muslin or plain cloth to hold the herbs. These pieces of muslin should each be 12" by 8". With the wrong sides of the material (if there are any) together, stitch down the 8 inch side to the depth of 3/4"; stitch the same depth across one 12" end and across the other 8" side. Three sides of the fabric should be sew. Turn this little bag inside out so the seams are now on the inside. This is the "inner pillow" in which you will put your herbal mixture.

Using fancier material, or a cloth you can paint or embroider, cut two more pieces of material 12 inches by 8 inches. Stitch them the same as the "inner pillow" except sew only to a depth of 3/8 inch. As with the inner pillow, turn it so the seams are on the inside. If you wish embroider it in any design or decorate it with fabric paints. If you plan to make this cover removable for washing, turn down a small hem on the open end and attach small Velcro disks or snaps to keep it closed.

In a large wooden or glass bowl, mix together the herbs you have chosen with a wooden spoon. This is done gently, rather like tossing a salad. With the eye-dropper, add the chosen oils to the herbs. Use no more than a total of 5-6 drops at a time until you reach a strength to your taste. Remember, what smells nice standing over the bowl may well be too strong when you sleep on the pillow, so use restraint.

Fill your "inner pillow" with the herbal mixture. Don't pack it full or it will be uncomfortable to sleep on. Leave it a little flat. Turn in a little of the open end so the raw edges are inside, then sew this end shut. Slide this inside your decorated cover, attach the fasteners, and you are ready for sweet dreams.

Wicca & Magick: Crafts and Recipes:Essential Oils

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What you need and how to do it:

A "carrier" oil.

The intended use decides which one. Edible oils are sold in super-markets everywhere, and can often be used for other purposes than just eating. In herbal cosmetic shops like the Body Shop you can buy pure or blended oils for special purposes like bathing and massage. You can experiment with different oils for different purposes, but never ingest any oil that wasn't specifically made for the purpose. It's important that you use new oil with the best before date well ahead, as fragrant oils don't keep as well as essential oils. Wheatgerm oil can be used as a preservative if you find that your oils don't keep well.

The herb.

For this purpose it doesn't matter if it's fresh, dried or even frozen. Herbs are sold in many places. Occult shops often have quite an assortment, but the super-market in your area may sell some of these much cheaper. Super-markets often have herbs in either the spice department (notably fennel and cardamon), the health food department (notably rosehips and buckwheat) or even the hot drinks department (notably chamomille and cocoa). Specialized health food stores and natural cosmetics boutiques often have herbs too. Or, you can opt to grow your own.

If you will use the oil on your skin, make sure that it won't irritate or cause allergic reactions. You may want to consult a book on aromatherapy if you are using fragrant oils for healing. Some oils are considered aphrodisiacs, and can be quite fun to use for massage. A practical consideration is the availability of a given herb. Herbs may be unavailable for many different reasons. Maybe it isn't traditionally used in your part of the world, it may be illegal for a number of reasons, it could be surrounded with superstition or it can simply be out of season.

A bottle.

Fragrant oils are sensitive to light so try avoiding crystal clear bottles. You will often want to use just a spoonful of the oil, so a squirt cap is useful.

Shampoo bottles can often be used, as they are generally about the right size and have caps which are made so you can easily take a small amount without having oil run down the outside of the bottle. Plastic bottles will often be found to take on some of the aroma of the contents, so you may want to throw them away after one use, or always keep the same oil in the same bottle.

Label all your bottles carefully with the name of the herb, carrier oil and date of manufacture!

This is how to do it:

The basic principle is easy: Put the herb in the oil, and wait. If you are bothered by herb particles in the finished product, you can use a tea egg or a small bag of muslin or nylon suspended by string in the bottle, and remove them when you find the fragrance strong enough. This requires a bottle with a wide opening. If you don't have such a bottle, you can strain the oil in a wire-mesh tea sieve instead. If you aren't bothered by herb particles, you can often leave the herb in the oil until you've used it all up. This works particularly well with antiseptic herbs like peppermint, but can in other cases make the oil go stale.

The time it takes for an oil to become pleasantly fragrant depends on the herb and the oil, what you consider pleasant and the conditions you keep them under. You will have to experiment with concentration, stirring, and time to find out which works best under your circumstances. With some herbs crushing can speed up the process. Seeds like fennel are among those. Many herbs vary quite a lot in strength depending on a range of factors, so sometimes you will have to adapt your recipes. The best thing is probably to develop your intuition with regards to herbs. As a rule of thumb, two weeks to three months should be adequate.

After the wait, you will have your very own homemade essential oils prepared for whatever use you see fit! Essential oils are better than synthetic oils because you can use them without worrying about getting a plastic smell when burning them, or having an allergic reaction to strange chemicals

Wicca & Magick: Crafts and Recipes: Love Beads

From [*How to make Amulets, Charms and Talismans*](#), typed up and sent in by Rand (thank you!)

Materials:

- Rose petals
- Iron pot
- Rose water (obtainable at many herbal and Indian specialty shops)
- Rose oil
- Needle
- Nylon thread

Procedure:

1. Gather roses on a dry day. Even a short necklace will require about three dozen roses, so pick a large quantity.
2. Pull off petals and chop very fine.
3. Place in an iron pot (you may use an enamel pot if you'd prefer but then your pearls will not be the deep black color achieved by oxidation in an iron pot).
4. Add enough rose water to just barely cover the petals.
5. Gently heat the roses for an hour. Whatever you do, don't allow the mixture to boil.
6. After the roses have simmered for an hour put the mixture away for the rest of the day.
7. Repeat heating procedure for two more days, adding more rose water if this becomes necessary.
8. Oil your fingers with rose oil and roll the now pulpy petals into small balls. Allow these to beads to dry a bit.
9. Thread the needle with nylon thread. Heat the needle and string the beads into a necklace.

10. Allow the beads to dry thoroughly before wearing them. As they are drying slide them back and forth on the nylon line to prevent holes from closing or the beads from sticking. Because these pearls emit a delicate odor of roses, they should not be coated with lacquer or any other such substance for this would block out the fragrance of the necklace and would thus be diminished.

Wicca & Magick: Crafts and Recipes: Old-Fashioned Witch Soap

From Wicca Craft

- 4 lbs lard
- 13 oz lye (1 can)
- 5 cups cold water
- 1 tbsp lavender oil
- 1 tbsp patchouli oil
- 1 cup fresh strawberry juice
- 1/4 cup dried soap bark herb (optional)

In a large enamel or iron kettle, melt the lard over very low heat. (Never use metal) In a separate pot, stir together the lye & the water. Heat lard until small bubbles begin to appear - do not boil.

Remove from the heat & slowly pour the lye solution into the lard. With a big wooden spoon, stir in the lavender & patchouli oils, the strawberry juice & soap bark herb. Simmer for about 30 minutes, stirring frequently.

Pour into 2-inch deep greased pan & allow to cool overnight. Cut the soap into squares and leave in the pan for at least 3 days before removing. Place the Soap bars on waxed paper & allow them to age in a draft-free area approximately 4-6 weeks before using.

Wicca & Magick: Crafts and Recipes: Marigold Custard

2 cups milk

1/3 cup unsprayed marigold petals

1/4 tsp. salt

3 tbsp. sugar

1 to 2-inch piece vanilla bean

3 egg yolks, slightly beaten

1/8 tsp. allspice
1/8 tsp. nutmeg
1/2 tsp. rose water
Heavy whipped cream

Using a clean mortar and pestle reserved for cooking purposes, pound marigold petals. Or, crush with a spoon or fork. Mix the salt, sugar and spices together. Scald milk with the marigolds and the vanilla bean. Remove the vanilla bean and add the slightly beaten yolks and dry ingredients. Cook on low heat. When the mixture coats a spoon, add rose water and cool.

Top with whipped cream, garnish with fresh marigold petals (optional).

Wicca & Magick: Crafts and Recipes:Soft Mead

1 quart water, preferably spring water
1 cup honey
1 sliced lemon
1/2 tsp. nutmeg

Boil together all ingredients in a non-metallic pot. While boiling, scrape off the rising layer with a wooden spoon. When no more rises, add the following:

1 pinch of salt
juice of 1/2 lemon

Strain and cool. Drink in place of alcoholic mead or wine during feasts and rituals.

Wicca & Magick: Crafts and Recipes:Non-Alcoholic Beverages

For those pagans who wish to not use the customary alcoholic ritual drinks, such as wine, ale, or mead, try one of these replacement drinks.

Sabbats: apple juice, grape juice, grapefruit juice, orange juice, pineapple juice, black tea, soft mead, guava nectar, cinnamon coffee, ginger tea, hibiscus tea.

Esbats: lemonade, apricot nectar, mango nectar, pear nectar, papaya nectar, peach nectar, jasmine tea, peppermint tea, rosebud tea, milk.

Wicca & Magick: Crafts and Recipes: Plum Pudding

(Source Unknown?)

1/4 lb. flour
1/4 lb. currants
1 tsp. salt
1/4 lb. sultanas (small raisins)
1 tsp. allspice
2 cooking apples, peeled, cored and chopped
1 tsp. ginger
1 ounce cut mixed (citrus) peel
1 tsp. cinnamon
2 oz. shredded almonds
pinch fresh grated nutmeg
Juice and grated rind of 1 orange and 1 lemon
1/4 lb. fresh breadcrumbs
1/4 lb. molasses (treacle)
1/2 lb. shredded suet
4 large eggs
1/4 lb. brown sugar
2 tbsp. brandy
1/4 lb. dried chopped apricots
1/4 lb. prunes
1/4 lb dates

Sift flour, salt and spices into a large bowl. Stir in breadcrumbs, suet and sugar. Add fruits, peel and rind. Beat lemon and orange juice, molasses and eggs together and add to other ingredients. Steam for 6 hours -- a coffee tin filled with the mixture and placed in a steamer in a covered pan does well. A little vinegar and lemon juice in the water will prevent the pan from discoloration. After steaming cover in a cool place and let age as long as possible - usually about 5 weeks. To serve, re-steam for another 3 hours. Remove from tin, douse with warm brandy and set it ablaze!

If you haven't got six weeks before Yule to prepare a proper pudding (I never do) a tinned one from Crosse & Blackwell will do fine. Just be sure to always heat the pudding first, no matter who made it, or all the warmed brandy in the world won't help. And don't forget the hard sauce!

Various Articles

Wicca & Magick: Interesting Articles & Opinions: Comparison of Christianity & Wicca

Christianity	Wicca
MONOTHEISM. Christianity is monotheistic, meaning there is only one supreme God. A Christian is supposed to worship none other than God.	DUOTHEISM/POLYTHEISM. Depending on the person's beliefs, Wicca is duotheistic or polytheistic. This means that there are more than one deity. For most Wiccans, there are two -- the God and the Goddess. For others, there are entire pantheons of gods (like the Greek gods and goddesses) each with different characteristics.
HEAVEN. Heaven is the eventual destination of the soul of a "good" Christian.	SUMMERLAND. Summerland is the place where the Wiccan's soul goes to rest before being reincarnated.
NO REINCARNATION. After death, the soul remains in Heaven or Hell eternally.	REINCARNATION. After death, the soul is reincarnated into a new physical being. (This cycle just keeps going and going.)
SATAN. In Christianity, there is a supreme evil known as the Devil or Satan who is considered the ruler of Hell.	NO SATAN. The God and Goddess represent both the dark and the light, the balance. There is no supreme evil in Wicca.
HELL. The "bad" people are sent to eternal damnation in Hell.	KARMA. In Wicca, there is no Hell. The three-fold law or karma returns all negativity that a person sends out back to that person. This is how a person "pays" for their evil deeds. Rather than burn in Hell for eternity, they receive a just punishment from

	the gods.
PRAYER. A Christian requests help or guidance from <i>God/Christ</i> through prayer.	RITUAL. Wiccans pray, too. But rituals or spells can be considered the equivalent of Christian prayer. A Wiccan asks their <i>God/dess</i> to provide the protection, help, or results they need through their magickal workings if not through simple prayer.
PRAYER. A Christian requests help or guidance from <i>God/Christ</i> through prayer.	RITUAL. Wiccans pray, too. But rituals or spells can be considered the equivalent of Christian prayer. A Wiccan asks their <i>God/dess</i> to provide the protection, help, or results they need through their magickal workings if not through simple prayer.
BIBLE. Scriptures that tell of the life of Christ and guidelines for Christian living. Told through the eyes of the Christian prophets.	NO EQUIVALENT. There is no final written word in Wicca. Some may think of the Rede as the equivalent of the Bible, which is a matter of opinion, but I do not agree with that.
TEN COMMANDMENTS. Have no other gods, make no "graven" images of anything, don't take the Lord's name in vain, pray and rest on the Sabbath day, honor your father and mother, do not kill, do not commit adultery, do not steal, do not "bear false witness" against your neighbor, don't covet anything that's not yours.	WICCAN REDE. One very simple rule. "An it harm none, do as ye will."
HOLIDAYS and SABBATHS. Christian holy days, like Easter and Christmas, celebrate important days	SABBATS. There are eight sabbats which are celebrated by Wiccans. They have little difference from the

in the life of Jesus Christ (birth, resurrection). Sabbaths are based on important events in the Bible and in Christianity's history.	main Christian holidays because the Christian holidays have their origins in pagan celebrations which existed BEFORE Christianity. Christmas originated from the pagan Yule celebration, and Easter comes from the pagan sabbat of Eostar.
PRAYER. A Christian requests help or guidance from God/Christ/Angels through prayer.	RITUAL. Wiccans pray, too. But rituals or spells can be considered the equivalent of Christian prayer. A Wiccan asks their God/dess to provide the protection, help, or results they need through their magickal workings if not through simple prayer.
CHURCH/TEMPLE. Sanctuary of Christian worship or the house of God.	CIRCLE/COVENSTEAD. Some Wiccans may have temples, but most worship and practice rituals within a circle cast anywhere necessary. Others may consider their covenstead (where their coven meets) a place of sanctuary

Wicca & Magick: Interesting Articles & Opinions: The Devil Doesn't Exist

The devil does not exist. You see, he can only exist in the mind of someone convinced of his reality. I was once told by a Christian that those who are pagan are devil worshippers, and that you do not have to believe in Satan to carry out his will. This person remained adamant in their theory despite the fact that I explained that Wiccans and most pagans do not believe he exists whatsoever. Unfortunately, there is little use in trying to explain that to someone who firmly thinks you are an unaware devil worshipper. But I will tell you this. The devil exists only in the minds of those who believe in him. I do not believe in him. He is nonexistent.

Let's take a familiar analogy for instance. A child believes in Santa Clause. To this child, Santa exists and is as real as the sun and the sky and the hair on their heads. Their proof of his existence? There are presents under the tree with tags that say "From Santa". Yet when they get older, they realize that it was their parents who put the presents there. Then suddenly, Santa does not exist at all. The same situation applies to "the Devil", though the concepts *seem* totally different. People believe in him beyond any logic. Their evidence is not presents under a tree, but evils and sins in the world. Yet in reality, people and people alone put the sins there. It seems to me that saying Satan exists whether you believe in him or not is as logical as saying that Santa, the tooth fairy, and the Easter bunny have some effect on you even if you don't believe in them. As far as I am concerned, there is only one difference between believing in Satan and believe in Santa Claus. People grow out of Santa, but few ever grow out of Satan.

People like the Satan concept for many reasons. For one, half the blame can go to Satan when something they do is wrong. It was a bad choice; but then again, Satan had something to do with it too. And of course, it's an easy way to discredit another person's beliefs. If you aren't part of my religion, then you worship Satan and will go to Hell. On the contrary. Hell and Satan, to me, exist only in the imaginations of others. It has no more affect on me than something in a TV show.

"Satan" is a concept abused by many people in their crusade against other religions. If one chooses to incorporate him into their faith, then that is their choice. But to try and force this concept on someone else is wrong. People impose a certain religious dogma on themselves so they think that if they have to believe in it, so should everyone else. And since they think it somehow affects their lives, they also have to apply it to *our* lives. Well, let's remember that two religions are entirely separate entities. To say a Wiccan is affected by the Christian deities is to claim that Wicca *is* Christianity. How would a Christian like to be told they are worshipping the pagan God and Goddess, even if they don't believe in them?

It is futile to try to tell a Wiccan that Satan exists in their world anyway, because he simply does not. And if he does, it's because they chose to put him there. When you decide that you want to live a positive life, then perhaps you will find there isn't enough room for all the anti-pagan party lines, just as we have found that there isn't any room for "the Devil".

Wicca & Magick: Interesting Articles & Opinions: I Know the Goddess

*She is not animal, nor flower, nor stone
She is not flesh nor blood
She is a force, an energy
that defies boundaries
otherwise undefined.*

*She is not good nor evil
She is not light nor dark
She is the balance
which all other balance envies.*

*She is not living nor dead
She is not the creation nor the conclusion
She is what is and always has been,
She is an eternal flame that will burn when all others die out.*

- - - - -

The Goddess is the all-encompassing force which surrounds and pervades everything that is. She may be worshipped as an entity; we may imagine her as watching from the heavens. But she is not simply a deity, rather a vibration, a dimension all her own. She resides not only in the heavens, but in the earth, the trees, the seas, and the human soul. Thus, all is blessed by Her, the bright lady.

She was never born and never will perish. There simply was no beginning and there will be no end to Her. She exists while somehow not existing at all, because while She is present in everything, She is only seen and felt in the hearts of those who know Her. She gives a piece of Her universal soul to each being so that their spirit may be infinite like Her. She is unending, and will never be exhausted.

She is of many names, each of them beloved in their own way, each of them representing another aspect of the infinitely-faceted goddess. She gives and takes without discrimination. She is bright in her maidenhood, but dark as a crone.... perpetually furious, angry, mournful... always loving, watching, forgiving...

Such is the beauty of the chaotic Lady!

Wicca & Magick: Interesting Articles & Opinions:Where Magick Began

Magic is often thought of as being a capricious, abstract, "new age" concept. But in fact, magic may very well be as old as humanity, existing long before people even had a word for it.

Let's travel back in time to what we call the "Stone Age"....

We gather around as an elderly man decorates a cave dwelling with pictures of sabre-toothed tigers with spears protruding from their sides. By creating these symbolic murals, he has ensured that a real animal will be killed at the next hunt. The elderly man we are watching is called (today) a "Cunning Man".

These cave paintings are all that remains as evidence of spells cast by "Cunning Men". They were relied on to perform ritual dances to secure a bountiful hunt and an abundant harvest.

But where there is good magic, there is bad magic inevitably being worked elsewhere; or at least that is what the Cunning Men relied on people to think. When they failed at their workings, they claimed that a more powerful magician was working against them. This evil-doer was considered an unseen spirit, not a mortal like the Cunning Men. This fear of sorcery was perpetuated by the Roman Empire and later by the superstitions of the Viking barbarian invaders. Soon people began to blame their every misfortune on black magick, which was eventually considered the working of a "witch". The ultimate scapegoat, soon various policies were decreed which allowed trials for witchcraft. It also allowed people to easily put the blame on a weaker target.

People's "facts" about witchcraft were hazy and convoluted. Time passed and soon the belief firm in the minds of the average villager was that witches fly around in hoards of thirteen, called covens, and they hold meetings called sabbats where they perform strange and lewd dances and feast. People added bits and pieces as the rumors spread, using words like "sacrifice", "demons", "hex", and "bewitch" to add zeal. Most likely these tales were the result of people twisting what limited fact they knew in favor

of interest. Most of the victims of original witchcraft accusations were simply lonely old women, friendless and therefore defenseless.

Soon people believed so strongly in magick and feared the power of the witches so much that they adopted their own charms to ward off evil magick. Iron and amber were popular tools against curses and hexes. The Cunning Men now had the occupation of casting spells which prevented bewitching and cursing.

When Christianity began its spread, the Cunning Men were still heavily relied upon. Entire villagers were converted to Christianity but were concerned that their new God would not know how to supply a good crop, so they continued to entreat magic of the Cunning Men.

It was at this time that a great transformation occurred; magic became science. The first books on medicine were authored by Cunning Men. Those who pioneered science were considered heretics and suffered the same fate as magicians began falling to. When Friar Bacon discovered the use of gunpowder and created spectacles, it was claimed that his cleverness was the result of sorcery. Scholars, scientists, and astrologers were thought to obtain their knowledge from the devil. Because the Cunning Men dressed in animal skins and wore antlers, it was easy to convince pious Christians that they were clearly worshippers of Satan, eventually eliminating the people's faith and reliance in the magic that had held up their skies and filled their plates for so long.

The consequences for seeking a deeper understanding of the natural and supernatural world were suffered greatly by our ancestors. In spite of immense intolerance and persecution, magic thrives still today.

Where do we find magic now? It's all over the place. It's in our superstitions, in making a wish, in our fanciful dreams... in prayer, in the wonderment of a child, in true love. Certainly it's magic that makes the world turn. That's why it's been present since we arrived, and will remain when we depart for those to follow.

Wicca & Magick: Interesting Articles & Opinions: Advice to Young Occultists

(Paraphrased article with good suggestions for beginners, original version written by **Richard Romanowski** in 1996.)

Work several times a day, work every day. Frequent work - whether it's meditative, ritual, talismanic, whatever - frequent work gets results.

Read critically. When possible, don't pay for what you read, since you can spend thousands of dollars and accumulate bulky libraries without learning much. Read a lot. Question a lot. Doubt a lot.

Examine many people, likewise critically. Hundreds of people may claim to have power, wisdom, connections, whatever. Magick is all too often a game of make-believe - I believe in your power if you will believe in mine. This sort of childishness wastes a lot of time if you associate with other magicians, so be on your guard for it.

Magick will often mix up with the shady elements of society: bohemians, criminals, etc. Use your head. Be suspicious of anyone who does crime for thrills: such people are generally stupid and clumsy. Be respectful of people who are good at doing crimes: they are dangerous.

Magick may very well drive you insane. There's nothing wrong with this: sanity is very overrated, and you may well choose to go mad in the way of your own preference. More power to you: but watch out and don't let anyone lock you up. Madness can be powerful: just take precautions. Magick may ruin your emotional life and subject you to more powerful emotions than you've ever had before. It's ok, just ride the wave. Scoff at people who claim that you've messed up your karma and you have to give up occultism. That sort loves to say that one must give up because they give up so often in their own work.

The best magic is often the sort that you have within you already, that you believe in and feel comfortable with by instinct. Often you may find that you were a great magician all along, but you needed to experiment with things that weren't your style in order to convince yourself that your instincts were right all along. Very often I have tried something new, exotic, and well-reputed only to discover it didn't work for me because I had something better inside myself all along.

Wicca & Magick: Interesting Articles & Opinions:What is Your Witch Potential?

From the Witches Almanac

Read the following questions and see how you react to them:

1. Have you always been intrigued by the occult?
2. Do you prefer night to day?
3. Does a storm stir in you an inexplicable sense of excitement?
4. Are you a sensualist?
5. Have you always felt different from most of those around you, set apart?
6. Do you instinctively respond to animals?
7. Are you comfortable alone?
8. Are you relatively indifferent to material possessions?
9. Have you had fleeting glimpses of former lives?

Should you find you can answer most of these questions in the affirmative your witch potential is probably high and should be encouraged.

There is no church to join, no tribute to pay and no hierarchy to employ. You, and you alone, must concentrate on the development of your own other-consciousness. Go to nature and observe. Attune your inner-mechanism to the quiet pace of the seasons and the procession of the constellations across the sky. Go alone, or with that person closest to you. Watch the moon rise, walk in the forests. Feel the earth, drink the water, breathe the air...then light the sacred candles and begin the life you were meant to live.

(* The Witches' Almanac Spring 1995 - Spring 1996 pg. 94 ** Originally appeared in the first public edition of The Witches' Almanac, 1971)

Wicca & Magick: Interesting Articles & Opinions:Faitth and Skepticism

(Article about mental blocks of skepticism in advanced ritualism, written by **Estara.**)

It happens to everyone every so often, myself included. You'll be going along, keeping your Sabbats and doing your everyday spiritual and magical workings, and everything seems to be fine, when suddenly, everything just seems to go

dull. Your intuitions are off, or your spells go haywire, or the thought creeps into your head, *So, I'm sitting during ritual work, talking to a dragon in my head. What, am I out of my mind?*

It may help you to know that several occult authors consider this to be progress.

Let me digress for a moment into the balance of faith and skepticism that is important for the effectiveness and sanity of any worker of magic. On one hand, faith must play a role in the spiritual and magical realms, since they are usually imperceptible and essentially unprovable by physical science or the physical senses. Too much doubt only eats away at your ability to trust your abilities and perceptions, and eventually at those abilities and perceptions themselves.

On the other hand, if you are going to deal with the Otherworld on a regular basis, you must learn to measure how "true" your perceptions are, and how reliable are your otherworldly companions--otherwise you will stop growing or be sold a bridge by a spirit looking for laughs at your expense.

And so, in normal workings, it pays to keep a certain mindset. Assume, for your own sanity, that your experiences are essentially genuine. (In fact it often doesn't matter ultimately whether a particular journey is into another realm or into your own head, as long as you use the information to improve yourself. The growth will be genuine either way.) However, do compare notes with others who take the same journey if you work in a group. You will probably find that over time, with practice, you will more and more be sharing the same experience, and this is an extremely gratifying thing to discover. It also allows for things like a group journey to find a single totem or guide who is willing to help an entire coven. You will be able to compare the quirks of how you perceive the other worlds and energy, and learn where you may be strong or weak in your skills.

Another good idea is to research any teachings you receive from astral guides, or any past life memories. You may find confirmation of what you have been taught or have remembered, which is again very gratifying. You may also find clarification of what was meant that will encourage even more development for you. Or you may find no such confirmation, and know that

you need more clarification--and possibly some revisions--before you can trust and use the information

But we were talking about the other kind of doubt--the one that comes and sits on your head when you're about to do something important and whispers unpleasant nothings in your ear. If you were raised Christian, it may whisper about delusion and devil worship. If you were raised agnostic or atheist, it may deride your work as superstitious nonsense. If you have trouble with your self-esteem, it will poke fun at the "specialness" of being able to do magic. It will find your weakness and poke at it with a pointed stick.

It's you. And as I mentioned, it is by several accounts a sign that you are getting somewhere.

Aleister Crowley defines this as an "Apophis stage." He defines the study of magic as a continuing three-part cycle, and names the stages Isis, Apophis, and Osiris, after Egyptian gods. (By the way, the initials are IAO, a divine name from Hermeticism that has several other applications in ceremonial magic.) In the Isis stage, we have just begun a certain phase of development. Everything comes easily, and we feel quite good about ourselves and our studies. But then, Apophis comes. Our abilities seem to dry up, or at least become very difficult to use, and we are plagued by dark thoughts of failure.

We can give up here: many people do. We can leave the occult entirely, or move into another Isis stage in another discipline. But to deepen, we have to keep working through Apophis to get to Osiris. In the Osiris stage, our abilities return, different than before, in the light of our new understanding. We have gained wisdom and depth that will enrich all of our future cycles.

For Wiccans, it will not take much imagination to compare this cycle to that of Life, Death, and Rebirth that we celebrate, or to the initiation in which we are tried, and symbolically die and are reborn. For followers of the Northern paths, a comparison might be made to Odin's willingness, time and again, to sacrifice of himself to gain more magic and wisdom.

Of course, not every passing *this is silly* thought develops into a dark night of the soul, but even the smaller ones can serve as signposts. Marian Green,

in her book *A Witch Alone*, discusses the momentary doubts that plague each of us at some point. (Excerpt follows.)

"If you commit yourself to the Hidden Paths or walking the Old Ways you will certainly be in for some surprises. The most common of these are the feelings, which never entirely go away, of 'Why on Earth am I doing this? Why am I wearing this strange robe, talking to trees or invisible beings, thinking that "spells" can possibly work in the twentieth century?' You will often find, right in the middle of a meditation or ritual, such thoughts creeping into your head, making you feel a fool. This is a sure sign that your magic is working, for you have so certainly stepped out of your normal role in life or set aside, just for the moment, the very ordinary self to adopt that magical inner personality, that it is trying to reassert what it considers normality."

"It never entirely goes away, as any adepts you come across will tell you, and even after decades of participating in celebrations, speaking directly with the Old Ones, venturing into the wilderness, both without and within, this sense of amusement, of fun and wonder, never really dies. It is a recollection that you are indeed straying from the ordinary world and it should never trouble you, just provide a moment's humour when the power is coming through."

Keep on with guarding, with faith, a sense of humor, and a single grain of salt, and blessed may you be.

Wicca & Magick: Interesting Articles & Opinions: Becoming What We Fear

(Article on religious diversity, bashing, and a call for tolerance by **Brien McCarty**.)

In the years since I was 14, I have made it a point to try to become knowledgeable or at least acquainted with the majority of the religions out there, both pagan and otherwise. One of the tenets that every pagan group that I have ever conversed with has expressed the most was that of religious freedom. But as I made my decision to practice Wicca and began to interact more closely with the pagan community at large, a frightening thing reared its ugly head.

I started seeing newsgroup postings from pagans bashing Christians, Jews, Moslems, and even each other in increasingly large numbers. Christian-bashing jokes have become very common, and there is even an ongoing debate over the merits of witches coming out of the broom closet! As the weeks rolled by, I got more and more upset with what was going on, so I decided to put my thoughts on the web as a way of possibly helping us all.

In the first place, those who have come out of the broom closet and made their names public on the net and within their communities are, for the most part, people who share one common desire. No matter what race, age, or nationality, these pagans want to help bring our religions to the world's attention. They want to help, in some small way, to make people understand that pagans are people just like everyone else. There are good and bad among us. We are doctors and lawyers, ditch diggers and sanitation workers, housewives and grocery baggers. We come from all walks of life. We are just like the people who worship one of the recognized 'majority' religions.

For the most part, these 'pagan religious freedom fighters' are in it for one reason only...to help the pagan community. End of story. To accomplish this, they put their jobs, education, even marriages or relationships on the line. They are harrassed, ridiculed, ostrasized, and sometimes physically attacked for their beliefs. But still they fight the good fight. Of course, there are some who do this simply for attention. These are the people who gather together and pat each other on the back and brag about how they 'give all their time' etc, etc, ad nauseum, to help blah, blah, blah.. You get my drift.

But the vast majority do it for the simple pleasure of knowing that they are contributing something positive and constructive to a world religious community that is dominated by narrow-minded, bigoted, so-called ecclesiastic headmen. So, when I read a mail or newsgroup message where some self-appointed high-and-mighty ass starts griping people out because of their openness, I tend to get a bit hostile. My message to all of you who fit the above catagory..... climb back into your barrel, put your blinders back on, and shut the hell up. Go back into hiding. No one is asking or forcing you to be open with your religious practices. Do what you want, but do not presume to criticise those who choose to be vocal and public. There is a big difference between voicing your viewpoints on the pros and cons of a situation or action, and criticising a person for their actions or viewpoints.

In the second place, it is not my, or anyone else's place to criticise another's religion. I personally have no great love for Christian's as a whole, especially Southern Baptists. Being raised in the South and around them for most of my life, I have found them to be, on the average, a very closed minded group. But I DO NOT deny them the right to worship however they want in peace. I will fight just as hard to defend the Baptist church's right to religious freedom as I will to defend my own right to follow Wicca. I don't care if you worship a paper bag full of rocks, I would still fight for your right to worship that bag of rocks. It is your religion and you have a right to worship as you please as long as it doesn't hurt someone. Is that so hard?

But everyday I see email messages from people bashing Christians, Jews, Muslims, and other's from single-god religions, as well as bickering within the pagan community. Is it that, by bashing others, you feel important? Maybe you assuage your own insecurities by focusing on other's? Do you ever stop and see that you are emulating what you profess to detest? You claim injury and oppression by the Burning Times, yet you will condemn others? You will complain about not being able to openly worship, yet you will harass another for doing just that? If this is how you feel, I suggest that you re-examine your beliefs. I mean take your soul out and take a long, hard look at it. Because, my brothers and sisters, you are not practicing Paganism. You are practising hypocrisy.

Wicca & Magick: Interesting Articles & Opinions:What Makes Magick Work

By Jack of Shadows (c)

Some writers of occult books assert that all one has to do, to use magic to affect external events, is to concentrate. This is a partial error. Concentration is a necessary skill to employ; However, it is not what makes the spell work. The magician must assume a state of consciousness, which, in the tech language of ritual, is called 'merging,' if he is to effect EXTERNAL events. A Work such as a wisdom spell, which only effects the operator, and occasionally the external world as a secondary effect, only requires concentration, because it is an act of self suggestion. Merging, however, is an altered state of consciousness which puts the magician in touch with the Akasha principal, the name for a Etheric substance which the objects of the physical world are only a small part of, the part that is solid enough(lower in frequency) to activate biological receptors, and can be seen in the visible

light spectrum. Having a background in physics enhances, rather than refutes an understanding of this principal, as long as the existence of metaphysics is understood.

As you know, the model explaining why a magnet has permeability is just that, a model. No one has ever seen all those atoms line up, pole to pole, to create magnetism; no one really understands magnetism, only how to use it. The reason for the elusive nature of magnetic force, is an illusion caused by our limited present knowledge of matter in general. To state the truth simply is: (this will blow your mind off its hinges if you think hard enough about it), THE MAGNETISM COMES FROM OUTSIDE THE MAGNET, not inside as has been postulated by other sources. The magnet is a transformer of the force, whose origin is in the Akasha principal, not the metal.

The same principal is true of all physical plane objects. This is the reason for all the herbs and stones used in magic; they are reflections of force aspects, of the Akasha Principal. They are hard representations of more rarefied energy. This energy is the force, which when acted upon, produces work in the form of external manipulation of objects and what is referred to by the ignorant as coincidence. .

As you know, Nuclear Force comes from the splitting of atoms, or does it? There is a point in the squiggle calculation of the propagation of Neutrons in a Reactor, where you must ASSUME that the energy is released. No one has an adequate explanation of WHERE it comes from, only theoretical models that SEEM to explain some EFFECTS. U-235, when subjected to critical mass conditions, transforms a type of force, which, in keeping with its nature, splits the atom AFTER it is released. Take the time for each reaction and divide it into parts, then divide the parts, and divide and divide. The point where force is released cannot be accurately determined with 100 percent certainty when fission of atoms takes place.

The Akasha principal, naturally passive, when acted upon by the active principal of the Merged mind, produces forces: Electrical, chemical, Nuclear, and Magnetic; which, when seen in the correct light, are all aspects of the same force. THE SAME FORCE.

Wicca & Magick: Interesting Articles & Opinions: The Military on Paganism

Chaplain's Guide- Excerpts on Paganism

INTRODUCTION:

"OTHER" GROUPS

The groups considered in this section manifest the wide variety of religious options available in the U.S. They draw upon several distinct religious impulses, each with a long heritage.

METAPHYSICAL GROUPS

One can trace within the Western religion an alternative tradition which might be termed mystical, Platonic, or idealistic. This tradition emerged in force in the nineteenth century in philosophical idealism which in America became visible in the movement called Transcendentalism. What has been termed the Metaphysical movements in America represent a blossoming of this old alternative tradition in the atmosphere of religious freedom and relative secularity of nineteenth century America. The three main branches of metaphysical religion emerged in the nineteenth century as Spiritualism, Theosophy, and New Thought. Each affirmed the reality of a spiritual reality of which the visible material world was but a pale reflection.

Spiritualism was built around the belief in the possibility of contacting the spiritual world, specifically the spirits of the departed, through the use of the talents of very special people called mediums. Spiritual became a fad in the 1850s and then settled into a quieter existence as a new religious movement. The Universal Church of the Master described below is a typical Spiritualist group.

Theosophy grew out of spiritualism but directed its contact to a more evolved group of spiritual being who comprise what was thought of as the Spiritual Hierarchy of the cosmos. These masters spoke to the leaders of the Theosophical Society which became the source of a number of groups as new claims to contact with the Masters were put forth. The "I AM" Religious Activity and the Church Universal and Triumphant are two contemporary groups which have claimed contact with the Spiritual Hierarchy through their founder/leaders.

New Thought grew directly out of Christian Science. Christian Science had asked the question of healing within the context of an idealist philosophical framework. New Thought, begun by one of Mary Baker Eddy's students, Emma Curtis Hopkins, differed from Christian Science at first over organizational disputes, but has during the twentieth century developed in various new perspectives which have taken it some distance from Christian Science. The United Church of Religious Science is one form of New Thought (as is the Unity School of Christianity considered in the first section of this manual).

PSYCHIC GROUPS

From ancient times, people have claimed powers of mind and spirit far surpassing those recognized by modern science. In years past, these phenomena (e.g., spiritual healing, telepathy, clairvoyance, mind over matter) were termed "supernatural; they are now known as "psychic," and studied by scientists.

The growth of psychic practitioners led to the development of psychical research. The British Society for Psychical Research was established in 1880, and the American Society in 1882. In studying psychic phenomena, Dr. Rhine of Duke University coined the term "extra-sensory perception (ESP)" and helped make "parapsychology" a discipline of study. The growth of parapsychology, including its membership in the American Association for the Advancement of Science, provided a dynamic base upon which psychic groups could build.

Religious groups with an essential element of belief and practice in psychic phenomena, including the Church of Scientology and the Foundation Faith of the Millennium, continue the older metaphysical tradition and cannot be sharply distinguished from the older metaphysical groups. In general, they believe in the reality of the phenomena studied by parapsychologists. They usually offer members various ways to develop their powers, and some have members with special abilities which can be used by individuals to aid in dealing with personal problems.

There are several hundred psychically-oriented bodies in the U.S. The two considered here grow out of this general background, and are not directly related to other bodies.

MAGICK

Magick (not "magic," which is considered a stage performer's art and not a religion) groups have experienced considerable growth since the 1960s. These groups are distinguished by their use of occult practices (astrology and divination) and magick (the ability to willfully change the world by manipulating the cosmic forces). While like the psychic dimension, magick is as old as known history. Its contemporary revival, however, began in the early 1900s.

The most popular form of magical religion Neo-Paganism is a nature-oriented religion based on the worship of the male-female polarity, the observance of the agricultural seasons, and magic. Worship of the male-female aspects of nature usually is expressed as allegiance to the Horned God and the Great Mother Goddess. Ritual follows the movement of the sun and moon. Neo-Pagans see themselves as reviving the pre-Christian religion of Europe and the Mediterranean Basin and manifest as Norse, Druid, or Egyptian in format. By far the Wiccans compose the largest segment of the neo-Pagan community. Wicca or Witchcraft is derived from the ancient Paganism practiced in Western Europe, especially the British Isles.

Magick, an essential element in modern Wicca, seeks mastery of all the cosmic forces believed to control the world. Witches believe in the ancient principal of "as above, so below," and in their worship seek to create a microcosm, a magical image of the whole. The universe is generally viewed as a sphere. The magical circle, drawn at the beginning of all magical rituals, is the outline of the microcosm intersecting the floor.

Witchcraft had grown slowly until the repeal of the last of England's anti-witchcraft laws in the 1950s. Growth accelerated in the 1960s and 1970s. There are no less than thirty different Wicca groups and hundreds of independent covens functioning in the United States. The Gardnerians are one of several modern Wicca groups. They trace their history to Gerald B. Gardner who initiated the current Wiccan revival. However, most Wiccans now follow an eclectic practice which values creativity and is constantly changing and altering ritual while remaining within the basic nature Goddess orientation.

During the 1980s many Neo-Pagans and Wiccans joined the Armed Forces. Recently they have formed a network to assist in their relating to the military. The Network may be contacted through its newsletter, Pagan Military Newsletter, 829 Lynn Haven Parkway, Virginia Beach, VA 23452.

Secrecy is a major element of the existence of both Witchcraft and Satanism (discussed below). Secrecy is protective (known members often lose their jobs, friends or status), and serves to guard the sacred mysteries of the group.

SATANISM

Often confused with Neo-Paganism and Wicca, Satanism is the worship of Satan (also known as Baphomet or Lucifer). Classical Satanism, often involving "black masses," human sacrifice, and other sacrilegious or illegal acts, is now rare. Modern Satanism is based on both the knowledge of ritual magic and the "anti-establishment" mood of the 1960s. It is related to classical Satanism more in image than substance, and generally focuses on "rational self-interest with ritualistic trappings." Modern Satanism began with the Church of Satan, founded by Anton LaVey in 1966. From it, in the 1970s, several groups emerged and quickly disappeared. The Temple of Set is the only substantive offshoot to survive into the 1980s.

Modern Satanists have found it relevant to distinguish themselves from what is termed contemporary devil-worship. By Devil-worship is meant the various informal activities which have appeared in the 1980s around teenage use of Satanic symbols, killings of serial killers professing to have been worshipping the Devil, and various reports of "Satanic" crime. Modern Satanists (i.e., the Church of Satan and Temple of Set) profess a pro-life philosophy and do not condone illegal action by people affiliated with those organizations.

INDIVIDUALLY DISTINCTIVE GROUPS

Within the variety of American religion are a number of groups which are highly individual in nature. That is, while their origins can often be traced to any number of the major world religions, they have developed beliefs, systems, or structures which are considerably different from those traditions.

Several of the groups discussed in this section fall within this general framework: the Baha'i Faith, the Native American Church, and the Universal Life Church.

Baha'i is a major new faith built on the revelations given to several Persian mystics of the 19th century. While growing on an Islamic base, it has moved to a more universal outlook.

The Native American Church is one of many that uses psychedelic substances as a visionary aid and sacramental element. They are distinctive in being both the oldest and the only one with government sanction to use the designated drugs.

The Universal Life Church represents a response to the religious freedom in America by individuals with a strong independent strain in their religious thought.

The Universal Life Church has spawned a number of similar church bodies including the Crown of Life Fellowship, the Life Science Church, the Calvary Grace Church and the Brotherhood of Peace and Tranquility.

Rastafarian are a new religion developed in Jamaica in the early twentieth century and imported to America in recent decades. It draws on themes familiar from Black Judaism and Black Islam, but is distinct from both.

Finally, Vajradhatu is a Buddhist group, but out of a Tibetan rather than a Japanese tradition.

GARDNERIAN WICCA

ADDRESS:

c/o Lady Rhiannon
Box 6896
New York. NY 10150

OTHER NAMES BY WHICH KNOWN: Witchcraft; Paganism; Neo-Paganism

LEADERSHIP: No formal leader

MEMBERSHIP: Not reported.

HISTORICAL ORIGIN: Witchcraft or Wicca is a reconstruction of the Old Religion, the tribal worship of ancient peoples based in magic, herbology, healing, and the worship (primarily) of the Mother Goddess and (secondarily) her consort, the Horned God. Witches believe they have existed throughout known history in many parts of the world. The term "witch," more properly "wicca," comes from the Anglo Saxon word for "wise." Wicca's marked revival in the 14th Century is due largely to the work of such scholars as Margaret A. Murray, who traced the existence of the Old Pagan Religion in pre-historic Europe. At the forefront of this revival was Gerald Gardner, the famous witch of the Isle of Man.

After years in the East, Gardner returned to England in the 1930s, located a Wicca group, and was initiated by "Old Dorothy" Clutterbuck. He participated in the "Operation Cone of Power" during World War II, in which English witches joined their magical energies with the prayers of all other religious groups to turn back Hitler's invasion of England. In 1949, he published *High Magic's Aid*, a novel about Medieval Wicca based on his growing knowledge of 14th Century Witchcraft. After repeal of the last anti-Witchcraft law in Britain in 1951, Gardner became publicly prominent. He opened a Museum of Witchcraft on the Isle of Man, and in 1954 published *Witchcraft Today* in which he attacked the idea that Wicca was the worship of Satan and declared himself a witch, devoted to the Mother Goddess. As a result, many witches associated with him and other people contacted him to join the Craft. Those who associated with Gardner, who shared his views of Wicca, and who started to use the rituals he used have come to be called "Gardnerians."

Gardnerian witchcraft was brought to the U.S. by Lady Rowena and her High Priest Robat from England in 1962. Raised in the Church of England, they began to read books on the Craft and eventually to correspond with Gardner. They traveled to the Isle of Man a number of times and were fully initiated, then began to form covens in the United States.

BASIC BELIEFS: Gardnerians worship the Mother Goddess and also the Horned God, symbols of the basic male/female polarity of all nature. They seek the balance within themselves, and with their environment. Worship is often done in pairs, masculine and feminine, and the power which is produced

by magical ritual is directed by the High Priestess for its desired purpose. While devotion to the Wiccan deities is the main coven activity, magic, the control and use of natural cosmic forces which emanate from the human mind and body, is the secondary activity of the coven. It is done for healing and for aiding members in various endeavors. Most Witches believe in reincarnation; i.e., that the soul or spirit of the individual will progress through a number of subsequent Earthly lives as it evolves. Retribution for acts in this life will be returned threefold, good or evil, in this life. A reincarnated spirit starts afresh.

Contrary to popular media representations, the Wiccan neither worships nor believes in "the Devil," "Satan," or any other similar entities. They point out that "Satan" is a belief associated with the Judaeo-Christian Tradition, while the Wiccan beliefs are based upon a pagan mythos which predates the Judaeo-Christian era.

One book used by Gardnerian Wicca is authoritative: The book of Shadows, or book of ritual. In the Gardnerian tradition, these are hand copied from High Priestess to High Priestess. Each High Priestess then shares the information with her coven. They are part of the traditional teachings of the Craft, and are available only to initiates. From coven to coven, the rituals vary slightly. The Gardnerian tradition is an evolved and evolving tradition. Hence, each coven will start with the materials passed on to its High Priestess, and then experiment with new emphases, magical formulas and rituals. The books of Janet and Stewart Farrar (Eight Sabbats for Witches, The Witches' Way, The Witches' Goddess, and The Witches' God) are the best currently available sources on Traditional Wicca. For eclectic Wicca, the best source is Star hawk's The Spiral Dance. Margot Adler's Drawing~ Down the Moon is a useful survey of the larger neo-Pagan movement.

PRACTICES AND BEHAVIORAL STANDARDS: Gardnerian Witches live by the Wiccan Rede: "An Ye Harm None, Do As Ye Will." Within this general concept is the Law of Retribution, by which witches can expect to receive threefold return on their actions.

Social forces generally do not yet allow witches to publicly declare their religious faith without fear of reprisals such as loss of job, ridicule, etc. Rituals, many teachings, and even acknowledgement of affiliation with the

Craft are generally not discussed with non-initiates. Ritual instruments are generally hidden and protected.

Eight sabbats, or festivals, important for witches to gather and attune themselves to natural rhythms and forces as the seasons change, are followed: February Eve (January 31), Spring Equinox (March 21), Beltane or May Eve (April 30), Summer Solstice or Midsummer (June 22), Lammas (July 31), Autumn Equinox (September 21), Samhain (October 31) and Yule or Winter Solstice (December 21).

ORGANIZATIONAL STRUCTURE: Each coven is autonomous, headed by a High Priestess and her High Priest. Covens vary in size from approximately 8 to 14 members. The High Priestess heads the coven. The High Priestess who trained her is recognized as a Queen to whom she can turn for counsel and advice, thus maintaining a lineage of High Priestesses throughout Gardnerian Wicca. Members pass through three initiations, each of which is normally at least a year and a day apart.

ROLE OF MINISTERS: The High Priestess and her High Priest are responsible for coven activities, serving both as leaders in the rituals and as teachers for coven members. A High Priestess, or a woman she has delegated, can cast a circle.

WORSHIP: Wiccans usually worship as a group. Individual worship is possible, but not generally practiced. Worship takes place in a private location in which a circle can be drawn according to prescribed ritual formulas. Covens meet either weekly or bi-weekly (at the full and new moon), always in the evening. Worship in some (but not all) groups occurs in the nude.

Minimum items for worship include an athame (ritual knife), a bowl of water, a censer with incense, salt, an altar and 6 candles in candlesticks. A sword and pentacle (talisman) are optional. All tools must be ritually consecrated by a High Priestess.

DIETARY LAWS OR RESTRICTIONS: None

FUNERAL AND BURIAL REQUIREMENTS: None. Recognition of the death of a coven member takes place in the coven, apart from the "body" of the

deceased. Ritual tools or material found among the remains of the deceased should be immediately returned to members of the coven. It is not necessary for a priest or priestess to be present at the time of death.

MEDICAL TREATMENT: No restrictions, but Wiccans may want co-religionists to do healing rituals in the hospital in tandem with medical treatment. So members of patient's Circle should be permitted ICU visits as though they were immediate family.

OTHER: With respect to attitude toward service in the armed forces, members include the full range from career military personnel to conscientious objectors.

Wicca is open toward other faiths, recognizing that the Principles of the Great Mother appears in a great many faiths under various names and symbolisms. Because of the persecutions of past years, Wiccans take a guarded relation to groups which claim to possess "The Truth" or to be the "Only Way." Wicca is only one path among many, and is not for everyone. Members are encouraged to learn about all faiths, and are permitted to attend services of other faiths, should they desire to do so.

GENERAL SOURCE BOOKS:

Margot Adler. *Drawing Down the Moon*. Boston: Beacon Press, 2nd, ed., 1986. 595pp.

Janet and Stewart Farrar. *Eight Sabbats for Witches*. London: Robert Hale, 1981. 192pp.

The Witches' Way. London: Robert Hale, 1984. 349pp.

The Witches' Goddess. Custer, WA: Phoenix Publishing, 1987. 319pp.

The Witches' God. Custer, WA: Phoenix, 1989. 278pp.

ADDRESS: No central address. Wiccan worship groups, called covens, are essentially autonomous. Many, but far from all, have affiliated with:

Covenant of the Goddess, P.O. Box 1226, Berkeley, CA 94704

OTHER NAMES BY WHICH KNOWN: Witchcraft; Goddess worshipers; Neo-Paganism, Paganism, Norse (or any other ethnic designation) Paganism, Earth Religion, Old Religion, Druidism, Shamanism. Note: All of these groups have some basic similarities and many surface differences of expression with Wicca.

LEADERSHIP: No central leadership. The Covenant of the Goddess annually elects a First Officer and there is a constitutional limit of two consecutive terms, but in practice effacers have almost always served for one year only. In 1991, there are two co-First Officers, Phoenix White birch and Brandy Williams.

MEMBERSHIP: Because of the complete autonomy of covens, this cannot be determined. There are an estimated of 50,000 Wiccans in the united States.

HISTORICAL ORIGIN: Wicca is a reconstruction of the Nature worship of tribal Europe, strongly influenced by the living Nature worship traditions of tribal peoples in other parts of the world. The works of such early twentieth century writers as Margaret Murray, Robert Graves and Gerald B. Gardner began the renewal of interest in the Old Religion. After the repeal of the anti Witchcraft laws in Britain in 1951, Gardner publicly declared himself a Witch and began to Bather a group of students and worshipers.

In 1962, two of his students Raymond and Rosemary Buckland (religious names: Lady Rowen and Robat), emigrated to the United States and began teaching Gardnerian Witchcraft here. At the same time, other groups of people became interested through reading books by Gardner and others. Many covens were spontaneously formed, using rituals created from a combination of research and individual inspiration. These self-created covens are today regarded as just as valid as those who can trace a "lineage" of teaching back to England.

In 1975, a very diverse group of covens who wanted to secure the legal protections and benefits of church status formed Covenant of the Goddess (CoG), which is incorporated in the State of California and recognized by the Internal Revenue Service. CoG does not represent all, or even a majority of Wiccans. A coven or an individual need not be affiliated with CoG in order to

validly practice the religion. But CoG is the largest single public Wiccan organization, and it is cross-Traditional (i.e. non-denominational).

BASIC BELIEFS: Wiccans worship the Sacred as immanent in Nature, often personified as Mother Earth and Father Sky. As polytheists, they may use many other names for Deity. Individuals will often choose Goddesses or Gods from any of the world's pantheons whose stories are particularly inspiring and use those Deities as a focus for personal devotions. Similarly, covens will use particular Deity names as a group focus, and these are often held secret by the groups.

It is very important to be aware that Wiccans do not in any way worship or believe in "Satan," "the Devil," or any similar entities. They point out that "Satan" is a symbol of rebellion against and inversion of the Christian and Jewish traditions. Wiccans do not revile the Bible. They simply regard it as one among many of the world's mythic systems, less applicable than some to their core values, but still deserving just as much respect as any of the others.

Most Wiccan groups also practice magic, by which they mean the direction and use of "psychic energy," those natural but invisible forces which surround all living things. Some members spell the word "magick," to distinguish it from sleight of hand entertainments. Wiccans employ such means as dance, chant, creative visualization and hypnosis to focus and direct psychic energy for the purpose of healing, protecting and aiding members in various endeavors. Such assistance is also extended to non-members upon request.

Many, but not all, Wiccans believe in reincarnation. Some take this as a literal description of what happens to people when they die. For others, it is a symbolic model that helps them deal with the cycles and changes within this life. Neither reincarnation nor any other literal belief can be used as a test of an individual's validity as a member of the Old Religion.

Most groups have a handwritten collection of rituals and lore, known as a Book of Shadows. Part of the religious education of a new member will be to hand copy this book for him or herself. Over the years, as inspiration provides, new material will be added. Normally, access to these books is limited to initiated members of the religion.

PRACTICES AND BEHAVIORAL STANDARDS: The core ethical statement of Wicca, called the "Wiccan Rede" states "an it harm none, do what you will." The Rede fulfills the same function as does the "Golden Rule" for Jews and Christians; all other ethical teachings are considered to be elaborations and applications of the Rede. It is a statement of situational ethics, emphasizing at once the individual's responsibility to avoid harm to others and the widest range of personal autonomy in "victimless" activities. Wicca has been described as having a "high-choice" ethic.

Because of the basic Nature orientation of the religion, many Wiccans will regard all living things as Sacred, and to show a special concern for ecological issues. For this reason, individual conscience will lead some to take a pacifist position. Some are vegetarians. Others will feel that, as Nature's Way includes self-defense, they should participate in wars that they conscientiously consider to be just. The religion does not dictate either position, but requires each member to thoughtfully and meditatively examine her or his own conscience and to live by it.

Social forces generally do not yet allow Witches to publicly declare their religious faith without fear of reprisals such as loss of job, child-custody challenges, ridicule, etc. Prejudice against Wiccans is the result of public confusion between Witchcraft and Satanism. Wiccans in the military, especially those who may be posted in countries perceived to be particularly intolerant, will often have their dog tags read "No Religious Preference." Concealment is a traditional Wiccan defense against persecution, so nondenominational dog tags should not contravene a member's request for religious services.

Wiccans celebrate eight festivals, called "Sabbats," as a means of attunement to the seasonal rhythms of Nature. These are January 31 (Called Oimeic, Brigit, or February Eve), March 21 (Ostara or Spring Equinox), April 30 (Beltane or May Eve), June 22 (Midsummer, Litha or Summer Solstice), July 31 (Lughnasadh or Lammas), September 21 (Harvest, Mabon or Autumn Equinox), October 31 (Samhain, Sowyn or Hallowes) and December 21 (Yule or Winter Solstice.) Some groups find meetings within a few days of those dates to be acceptable; others require the precise date. In addition, most groups will meet for worship at each Full Moon, and many will also meet on the New Moon. Meetings for religious study will often be scheduled at any

time convenient to the members, and rituals can be scheduled whenever there is a need (i.e. for a healing).

Ritual jewelry is particularly important to many Wiccans. In addition to being a symbol of religious dedication, these talismans are often blessed by the coven back home and felt to carry the coven's protective and healing energy.

ORGANIZATIONAL STRUCTURE: Most Wiccans meet with a coven, a small group of people. Each coven is autonomous. Most are headed by a High Priestess, often with the assistance of a High Priest. Some are headed by a High Priestess or High Priest without a partner, and some regard themselves as a gathering of equals. Covens can be of mixed gender, or all female or male, depending on the preferences of the members. Every initiate is considered to be a priestess or a priest. Most covens are small. Thirteen is the traditional maximum number of members, although not an absolute limit. At that size, covens form a close bond, so Wiccans in the military are likely to maintain a strong affiliation with their covens back home.

There are many distinct "Traditions" of Wicca, just as there are many denominations within Christianity. The spectrum of Wiccan practice can be described as ranging from "traditional" to "eclectic," with Traditions, covens and individuals fitting anywhere within that range. A typical difference would be that more traditional groups would tend to follow a set liturgy, whereas eclectic groups would emphasize immediate inspiration in worship.

These distinctions are not particularly important to the military chaplain, since it is unlikely that enough members of any one Tradition would be at the same base. Worship circles at military facilities are likely to be ad-hoc cross-Traditional groups, working out compromise styles of worship for themselves and constantly adapting them to a changing membership. Therefore, the lack of strict adherence to the patterns of any one Tradition is not an indicator of invalidity.

While many Wiccans meet in a coven, there are also a number of solitaires. These are individuals who choose to practice their faith alone. They may have been initiated in a coven or self initiated. They will join with the other Wiccans to celebrate the festivals or to attend the various regional events organized by the larger community.

ROLE OF MINISTERS: Within a traditional coven, the High Priestess, usually assisted by her High Priest, serves both as leader in the rituals and as teacher and counselor for coven members and unaffiliated Pagans. Eclectic covens tend to share leadership more equally.

WORSHIP: Wiccans usually worship in groups. Individuals who are currently not affiliated with a coven, or are away from their home coven, may choose to worship privately or any form ad-hoc groups to mark religious occasions. Non-participating observers are not generally welcome at Wiccan rituals.

Some, but not all, Wiccan covens worship in the nude ("skyclad") as a sign of attunement with Nature. Most, but not all, Wiccan covens bless and share a cup of wine as part of the ritual. Almost all Wiccans use an individual ritual knife (an "athame") to focus and direct personal energy. Covens often also have ritual swords to direct the energy of the group. These tools, like all other ritual tools, are highly personal and should never leave the possession of the owner.

Other commonly used ritual tools include a bowl of water, a bowl of salt, a censer with incense, a disk with symbols engraved on it (a "pentacle"), statues or art work representing the Goddess and God, and candles. Most groups will bless and share bread or cookies along with the wine. All of these items are used in individual, private worship as well as in congregate rituals.

DIETARY LAWS OR RESTRICTIONS: None

FUNERAL AND BURIAL REQUIREMENTS: None. Recognition of the death of a member takes place within the coven, apart from the body of the deceased. Ritual tools, materials, or writings found among the effects of the deceased should be returned to their home coven (typically a member will designate a person to whom ritual materials should be sent).

It is desirable for a Wiccan priest or priestess to be present at the time of death, but not strictly necessary. If not possible, the best assistance would be to make the member as comfortable as possible, listen to whatever they have to say, honor any possible requests, and otherwise leave them as quiet and private as possible.

MEDICAL TREATMENT: No medical restrictions. Wiccans generally believe in the efficacy of spiritual or psychic healing when done in tandem with standard medical treatment. Therefore, at the request of the patient, other Wiccan personnel should be allowed visiting privileges as though they were immediate family, including access to Intensive Care Units. Most Wiccans believe that healing energy can be sent from great distances, so, if possible, in the case of any serious medical condition, the member's home coven should be notified.

OTHER: With respect to attitude toward military service, Wiccans range from career military personnel to conscientious objectors.

Wiccans do not proselytize and generally resent those who do. They believe that no one Path to the Sacred is right for all people, and see their own religious pattern as only one among many that are equally worthy. Wiccans respect all religions that foster honor and compassion in their adherents, and expect the same respect. Members are encouraged to learn about all faiths, and are permitted to attend the services of other religions, should they desire to do so.

Wicca & Magick: Interesting Articles & Opinions: Charmed, Im Sure: Ethics of Love Spells

(An excellent essay on **Mike Nichols'** view of the unethical properties of love magick.)

"To gain the love of someone: On a night of the full moon, walk to a spot beneath your beloved's bedroom window, and whisper his/her name three times to the nightwind."

-Ozark love spell

It seems to be an immutable law of nature. You are interviewed by a local radio or TV station, or in some local newspaper. The topic of the interview is Witchcraft or Paganism, and you spend the better part of an hour brilliantly articulating your beliefs, your devotion to Goddess and nature, the difference between Witchcraft and Satanism, and generally enlightening the public at large. The next day, you are flooded with calls. Is it people complimenting you on such a splendid interview? No. People wanting to find out more about the religion of Wicca? Huh-uh. People who are even vaguely

interested in what you had to say? Nope. Who is it? It's people asking you to do a love spell for them!

This used to drive me nuts. I'd take a deep breath and patiently explain (for the thousandth time) why I won't even do love spells for myself, let alone anyone else. This generally resulted in my caller becoming either angry or defensive, but seldom more enlightened. 'But don't you DO magick?', they ask. 'Only occasionally', I answer. 'And aren't most magick spells love spells?', they persist. That was the line I really hated, because I knew they were right! At least, if you look at the table of contents of most books on magick, you'll find more love spells than any other kind. This seems as true for the medieval grimoire as for the modern drugstore paperback.

Why? Why so many books containing so many love spells? Why such an emphasis on a kind of magick that I, personally, have always considered very negative? And to make matters even more confusing, the books that do take the trouble of dividing spells between 'positive' and 'negative' magick invariably list love spells under the first heading. After all, they would argue, love is a good thing. There can never be too much of it. Therefore, any spell that brings about love must be a GOOD spell. Never mind that the spell puts a straightjacket on another's free will, and then drops it in cement for good measure.

And that is why I had always assumed love magick to be negative magick. Years ago, one of the first things I learned as a novice Witch was something called the Witch's Rede, a kind of 'golden rule' in traditional Witchcraft. It states, 'An it harm none, do what thou wilt.' One uses this rede as a kind of ethical litmus test for a spell. If the spell brings harm to someone -- anyone (including yourself!) -- then don't do it! Unfortunately, this rule contains a loophole big enough to fly a broom through. It's commonly expressed, 'Oh, this won't HARM them; it's really for their own good.' When you hear someone say that, take cover, because something especially nasty is about to happen.

That's why I had to develop my own version of the Witch's Rede. Mine says that if a spell harms anyone, OR LIMITS THEIR FREEDOM OF THOUGHT OR ACTION IN ANY WAY, then consider it negative, and don't do it. Pretty strict, you say? Perhaps. But there's another law in Witchcraft called the Law of Threefold Return. This says that whatever power you send out,

eventually comes back to you three times more powerful. So I take no chances. And love spells, of the typical make-Bobby-love-me type, definitely have an impact on another's free will.

So why are they so common? It's taken me years to make peace with this, but I think I finally understand. The plain truth is that most of us NEED love. Without it, our lives are empty and miserable. After our basic survival needs have been met, we must have affection and companionship for a full life. And if it will not come of its own accord, some of us may be tempted to FORCE it to come. And nothing can be as painful as loving someone who doesn't love you back. Consequently, the most common, garden-variety spell in the world is the love spell.

Is there ever a way to do a love spell and yet stay within the parameters of the Witch's Rede? Possibly. Some teachers have argued that if a spell doesn't attempt to attract a SPECIFIC person into your life, but rather attempts to attract the RIGHT person, whomever that may be, then it is not negative magick. Even so, one should make sure that the spell finds people who are 'right' for each other -- so that neither is harmed, and both are made happy.

Is there ever an excuse for the make-Bobby-love-me type of spell? Without endorsing this viewpoint, I must admit that the most cogent argument in its favor is the following: Whenever you fall in love with someone, you do everything in your power to impress them. You dress nicer, are more attentive, witty, and charming. And at the same time, you unconsciously set in motion some very powerful psychic forces. If you've ever walked into a room where someone has a crush on you, you know what I mean. You can FEEL it. Proponents of this school say that a love spell only takes the forces that are ALREADY there -- MUST be there if you're in love -- and channels them more efficiently. But the energy would be there just the same, whether or not you use a spell to focus it.

I won't attempt to decide this one for you. People must arrive at their own set of ethics through their own considerations. However, I would call to your attention all the cautionary tales in folk magick about love spells gone awry. Also, if a love spell has been employed to join two people who are not naturally compatible, then one must keep pumping energy into the spell. And when one finally tires of this (and one will, because it is hard work!) then the

spell will unravel amidst an emotional and psychic hurricane that will make the stormiest divorces seem calm by comparison. Not a pretty picture.

It should be noted that many spells that pass themselves off as love spells are, in reality, sex spells. Not that there's anything surprising in that, since our most basic needs usually include sex. But I think we should be clear from the outset what kind of spell it is. And the same ethical standards used for love spells can often be applied to sex spells. Last year, the very quotable Isaac Bonewits, author of 'Real Magic', taught a sex magick class here at the Magick Lantern, and he tossed out the following rule of thumb: Decide what the mundane equivalent of your spell would be, and ask yourself if you could be arrested for it. For example, some spells are like sending a letter to your beloved in the mail, whereas other spells are tantamount to abduction. The former is perfectly legal and normal, whereas the latter is felonious.

One mitigating factor in your decisions may be the particular tradition of magick you follow. For example, I've often noticed that practitioners of Voudoun (Voodoo) and Santeria seem much more focused on the wants and needs of day-to-day living than on the abstruse ethical considerations we've been examining here. That's not a value judgement -- just an observation. For example, most followers of Wicca STILL don't know how to react when a Santerian priest spills the blood of a chicken during a ritual -- other than to feel pretty queasy. The ethics of one culture is not always the same as another.

And speaking of cultural traditions, another consideration is how a culture views love and sex. It has often been pointed out that in our predominant culture, love and sex are seen in very possessive terms, where the beloved is regarded as one's personal property. If the spell uses this approach, treating a person as an object, jealously attempting to cut off all other relationships, then the ethics are seriously in doubt. However, if the spell takes a more open approach to love and sex, not attempting to limit a person's other relationships in any way, then perhaps it is more defensible. Perhaps. Still, it might be wise to ask, Is this the kind of spell I'd want someone to cast on me?

Love spells. Whether to do them or not. If you are a practitioner of magick, I dare say you will one day be faced with the choice. If you haven't yet, it is only a matter of time. And if the answer is yes, then which spells are ethical

and which aren't? Then you, and only you, will have to decide whether 'All's fair in love and war', or whether there are other, higher, metaphysical considerations.

Wicca & Magick: Interesting Articles & Opinions: Circles, Why Use Them?

(A discourse on the psychology of magick circles by **Mel White**)

They say that the longest journey begins with a single step. So, too, the exploration of Magickal studies begins with a single step. Though the first step in a physical journey is often self-evident, the First Step on a Magickal journey is often not quite so clear. While formally organized groups often have a path of lessons to instruct newcomers, the solitary or isolated student is often left standing in perplexity on this broad plain of knowledge, wondering just where in the heck to begin. And wondering, too, if it's "okay" to start just anywhere.

While it's true that studies can begin in a direction that attracts you, the necessary first step must be learning to make psychic shields. There are "Things of the Dark" out there. There are any number of explanations for what these things might be-- ghosts, demons, or simply uncontrolled urges of the subconscious mind. In truth, it doesn't matter what they are. What does matter is that their effect is very real and unless they are put under your control, they will drag you over the borders of sanity into psychosis. You are most vulnerable to them while you're in an "open" trance or meditative state. That's why the wise practitioner always begins by taking steps to define exactly what will be permitted through the portals of their "psychic shields"-- no matter how simple the ritual. And this, in a nutshell, is what "protective magic" is about.

There are a number of ways to do this. The most common is to begin by drawing a circle (around a group or yourself) and invoking the one or more protective powers. Generally, this is done by candlelight, in front of an altar that holds certain magical objects. The circle may be further "secured" and "cleared" by using salt, salt water, rum, incense, or some other method. You may be wearing a special robe and will have taken a bath (or performed a cleansing ritual) earlier. The powers that protect you will be called on and then you will begin your ritual.

Is it psychological? Absolutely! Is there a reason why protection rituals always take this form? Positively! Let's take a step back and see what you're actually doing and how the process works-- from a psychological standpoint-- and how to use this knowledge to help you refine your circles to enhance your rituals.

Psychologists and psychics alike view the mind's structure as a three-part entity: The ego (that which you think of as yourself), the superego (the "higher self") and the Id (the child within). The Id is, in a sense, a computer. Like most computers, it operates on the "garbage in-garbage out" principle. There's an old superstition "as you name something, so will it become." Tell yourself that you're very unlucky and your id will obligingly give you bad days by enhancing any negatives in your environment. Tell yourself that you are clumsy, and your id-computer will obligingly arrange for you to break a leg while stepping off the sidewalk. The bad news is that the Id can't make a judgment as to whether or not this is a good idea. It only knows that it's received these "instructions" and must carry them out. The good news is that you can actually program/reprogram this portion of your mind.

You begin programming this Internal Servant of yours by first drawing its attention to what you want done and then explaining what you need done in a simple and clear manner. Repeating the instructions in a chant help fix the goals for the Id-- rhymed chants seem to be easier for it to process. Each time you perform the ritual and repeat the chant, the programming is strengthened. Never mind that your ego and superego understand that you're going to program the child-like Id. It works just the same.

To direct the Id's attention to the process, you first have to impress it. Using special tools and clothing alert it that something unusual is going on and that it must pay attention. Acquiring hard-to-obtain items, drawing symbols, performing a symbolic sacrifice (donating money, say, to a good cause) are all ways of reinforcing the Id's impression that this ceremony is very special and that the result will be very powerful. Organized, meaningful symbols, speak to your subconscious mind in ways it understands, reinforcing the goals you have set.

Drawing the circle itself establishes boundaries within your environment ("The rest of the world can do what it likes Out There. All within this circle is in MY control!"). Purifying the circle and consecrating it (sprinkling water

which has been blessed and salt added) further enforce your territory, defining the borders where you are "safe". Nothing can enter this area except what you invite inside. You further tighten these borders by calling on certain powers.

You can call on any powers you like. Some use traditional Christian images. Others call up deities from the religion they are most comfortable with. And many people use the thought/image of a beam of light that represents either God/Goddess (whichever one they like) OR The power of light and life and goodness in the Universe.

The number of powers called as guardians varies. You may choose to invoke one powerful being to protect your circle. Or you might call on the Universal Being/Light AND four guardians (one for each quarter of the compass). A third approach is to use a guardian for the four quarters of the compass and no higher being. There is no "absolutely correct" system; the correct system is the one that YOU are comfortable with.

Take time to choose the guardians of your circle carefully. You should select guardians (gods or animals or some form of life) which have a deeper meaning to you and whose qualities are in harmony with your goals. For the new student, it's best to have all your Powers and Guardians from the same belief system/religion/mythic universe so that the symbols will be consistent and not confuse the Id.

You CAN use people-- saints, movie actors, figures from favorite books as guardians. DO, however, pick someone who's dead or non-existent. The dead can't argue with your interpretation of them, whereas the living may be highly offended to be approached as gods/ guardians).

As your studies continue, you will find that your totems or guardians change. This is to be expected; as you explore new realms in your studies, you may find you need guardians who deal with very specific areas to strengthen and guide you in these new fields.

But don't make the mistake of assuming that you'll become so powerful that you will never need the protection of the psychic shielding circle in some form. And don't assume that you will not need a circle for "positive" magick such as healing. Open is open-- and open is vulnerable. And circles strengthen

and protect you by defining what psychological influences will be allowed to work with you.

Wicca & Magick: Interesting Articles & Opinions: Why the K in Magick?

The Anglo-Saxon "k" in magick is a means of indicating the kind of magick being performed, thereby differentiating it from stage magic involving slight-of-hand, like Houdini. It was introduced by Aleister Crowley, a famed practitioner of magick also called "The Beast".

If one wants to put more meaning into it, here is information on the significance of K. "K" is the eleventh letter of several alphabets, and eleven is the principal number of magick (as well as a master number in astrology) because it is the number attributed to the Qliphoth (the under-world of demonic and chaotic forces that have to be overcome before magick can be performed). "K" has other magical implications; it corresponds to the power or shakti aspect of creative energy as k is the ancient Egyptian khu, the magical power. Specifically, it stands for kteis (vagina), the compliment to the wand (or phallus) which is used by the magician in certain aspects of the Great Work.

Wicca & Magick: Interesting Articles & Opinions: When Magick Doesn't Work

By Van Ault

The following is from *Magickal Blend Magazine*. They can be reached at:

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Every magician has occasions in which the magic he is directing does not seem to work. The desired result, whether internal or external, does not come into manifestation. These occasions are opportunities for greater development in the magical arts, and by working through the disappointment and discouragement, he can reach greater self-knowledge and technical expertise in the art.

I believe that magic always works. Magic is a tool, a reality shaper. Like any tool, however, its ability is limited to the operator's knowledge and skill. For an illustration, let's use the bow and arrow. Your intention is the arrow and your magical technique for directing that intention is the bow. You use the bow/technique to poise, balance and guide the intention/arrow with the strength of your arms and hands/ determination and will.

What happens when this all works together optimally? The will firmly grasps the clear intention, balances it upon the technique, you gather your emotional and mental force, and then fire the intention into the invisible world to be made manifest. In its own time and way, your wish materializes.

Conversely, if you haven't got the skill to bring all of these efforts together, things can go askew. Your arrow can veer and stray, or it may travel a few feet before losing power. Your bow can break, or not be strong enough to propel the arrow. Or, you may find that you've got your bow and arrow ready to use, but you haven't got sufficient strength to manipulate it.

I offer the following meditation process for those times when it seems that your magic doesn't work. When you've tried all the techniques, when you've gotten no results, when you're wondering if any of this matters at all, the process in this meditation can produce miracles and create a sense of completion. You can read the script into a tape, or have a friend lead you through it.

Wicca & Magick: Stories & Poetry

Wicca & Magick: Stories & Poetry: Before Time Was: A Creation Story

(A creation story, paraphrased from **WICCA: A Guide For The Solitary Practitioner**, by **Scott Cunningham**.)

Before time was, there was The One, The One was all, and all was The One.

And the vast expanse known as the Universe was The One, all-wise, all-pervading, all-powerful, eternally changing.

And space moved. The One molded energy into twin forms, equal but opposite, fashioning the Goddess and God from The One and of The One.

The Goddess and God stretched and gave thanks to The One, but darkness surrounded them. They were alone, solitary, save for The One.

So They formed energy into gasses and gasses into suns and planets and moons. They sprinkled the Universe with whirling globes and so all was given shape by the hands of the Goddess and God.

Light arose and the sky was illuminated by a billion suns. And the Goddess and God, satisfied by their works, rejoiced and loved, and were one.

From their union sprang the seeds of all life, and of the human race, so that we might achieve incarnation upon the Earth.

The Goddess chose the Moon as Her symbol, and the God the Sun as His symbol, to remind the inhabitants of Earth of their fashioners.

All are born, live, die and are reborn beneath the Sun and Moon, all things come to pass there under, and all occurs with the blessings of The One, as has been the way of existence before time was.

Wicca & Magick: Stories & Poetry: Maiden Story

By Whyte Bard, from "The Bardic Mysteries: The Book of the Fool"

The Maiden, being young and giddy, was watching the Men and Women as they played and laughed in the Garden one morning. She turned to the Fool, blinked her eyes, and said, "They are so fine and good, smiling all the time. How will they ever learn and grow if they have no obstacles; if there is no pain?"

And Trickster smiled a mad smile, and gave the Maiden a box. It was a small box, of something that might have been wood, but wasn't, and it had no lock on it. It did, however, have a small, neatly lettered sign on its lid.

Trickster pointed to the sign, and said, "That's called 'writing.' I haven't invented it yet."

"Oh," said the Maiden, "But what's in the box?"

"Oh," said Trickster, "You don't want to know!"

"I don't?" said the Maiden, slightly miffed, "But I'm Deity!"

"I know that," Trickster grinned, "But you still don't want to know."

"Well...all right." And the Maiden flounced away, very much put out.

Trickster watched Her go, and grinned. He then put the box down where the Maiden could see it whenever She looked in that direction, and sauntered away, eating an apple.

The Maiden looked at the box for several days.

"I wonder what's in there..." She would think to Herself. "That Person is always up to some trick."

Finally, Her curiosity got the best of Her, and She walked into the Garden and picked up the box.

She sat down under the apple tree, and spread Her skirts about Her, and placed the box on Her lap.

She looked at it for a long time, and then thought, "Well! A little peek inside can't do any harm..." And She opened the box.

Immediately, the lid sprang off, and a cloud of tiny things flew out! They were like flies, or mosquitoes, and they buzzed crazily about Her head for a moment, and then flew off in all directions.

Trickster stepped out from behind the tree.

"Well, now You've done it," He said.

"Done what?" asked the Maiden.

"Let loose what was in the box. Pain, and Suffering, and Envy, and Hatred, and Jealousy, and War, and Covetousness, and Sloth, and quite a lot more."

Just then, the box gave a great heave, and a very tiny, very bright little Something flew out.

Trickster smiled a warm smile, and said, "...and Hope. I'm an eternal optimist. Want an apple?"

"I guess so," said the Maiden. "What did it say on the lid, anyway?"

"The usual. You know, 'Do Not Open This Box.'"

"Oh. I guess I messed up, huh?"

He smiled at Her, and said, "Not really. We would have had to do it anyway, and this makes a better story, though they might get it wrong."

They both looked at the Men and Women, who were now sitting around on the grass arguing with each other. A couple of the Men were fighting, and a group of the Women were talking in whispers about another group of Women. Another Man had fenced off a section of the Garden, while another was coughing a little with a bewildered expression on his face.

"Excuse me for a bit," said Trickster. "I guess I have to be the One to finish this, and get them started up the Path."

He walked briskly over to the Men and Women, changing His Aspect as He went, until He appeared as a different sort of Being indeed.

"Time to leave," said the Angel to the Men and Women.

"Yes, we know," they answered, only half sadly, and the Men and the Women started out from the Garden, out on the Path Of Being Human.

Trickster watched them go, out from the Gates.

"Good luck..." He murmured, and he sheathed the Flaming Sword and closed the Gates of Innocence.

Thus it was, and so it is, and evermore shall be so!

Wicca & Magick: Stories & Poetry: The Wise Goodwife

By Leigh Ann Hussey

"Gramma, I feel hot."

"Lands, child, on a cool fall day like this? Come here and let me feel of your forehead. Tsk! Feels like fever. Off to bed with you!"

"Gramma, I don't feel good."

"I know, child, I know. I reckon it's time to ask Goody Hawkins to help us."

"Who's Goody Hawkins?"

"Hush, now, try to sleep. I'll come back soon."

"Gramma, where did you go?"

"Out into the woods back of the farm, child."

"Why, Gramma?"

"To get Goody Hawkins' help."

"Who's Goody Hawkins?"

"Well, that's a long story."

"Tell me a story, Gramma."

Well, you know 'bout the pilgrim days, Thanksgiving and all. Those people way back then, that first time, were giving thanks that they'd lived a whole year in a whole new country, without too many of 'em dyin'.

Lotta times you see pictures, drawings, with lots of Indians standin' there to welcome them folks. Well, 'taint so. Weren't nobody there when they got off that boat, not but one Indian, all alone. Hist'ry books say it was him, Squanto, as taught them first folks how to live through one of our winters - ice 'n sleet 'n snow 'n all, not like they had back in England, where they come from. But that ain't rightly so, neither. Squanto, and a few other friendly Indians as wandered in later, they taught the menfolk. But the women, those days, well, they weren't s'posed to be important, even though they did most o' the work, so we don't hear 'bout them much.

Well, a woman come off'n that boat, not quite yet old as your mamma, and her name was Grace Hawkins, but ever' one called her Goody Hawkins. "Goody" is short for "good wife", and it's like callin' a lady "Missus" today.

Goody Hawkins was young and pretty, though you couldn't tell that very well, 'cause in those days the womenfolk wore long skirts and long sleeves and bonnets to tuck in and hide their hair. So Goody Hawkins had beautiful long brown hair, though you couldn't see it, and skin soft as the skin of a peach. But she had a nice young husband who loved her very much, and he knew how pretty she was.

And Goody Hawkins was one more thing that made her very special: she was a wise woman, who knew plants and herbs and roots and barks to make sick people feel better. They didn't have doctors like we do now, just a lot of men who figured if you were sick your blood was bad and so they'd make you bleed. That got people sicker, more often than not. They thought they were real smart, them old doctors, and maybe they were smart about gettin' money from folks. But they weren't smart 'bout the folks themselves, mostly 'cause they were too busy listening to each other talking 'bout high-falutin' doctor things in big words than listening to the sick bodies of the sick people.

But Goody Hawkins was different. She listened to the people talking 'bout what hurt them, and she felt of their heads and wrists and looked into their eyes and ears and mouths. And sometimes she didn't seem to look at them at all. She just closed her eyes and looked at them with her heart. And then she'd go into big clay pots and little wooden boxes in her house, and pick out just the thing a sick person needed. And do you know how she knew just the right thing, how Goody Hawkins could see with her heart and not just her eyes?

Goody Hawkins was a witch.

No, not like you dress up at Halloween. A real witch, a real wise woman. No warts, no wire hair, remember I told you she was pretty. And no flying broom, neither. She didn't need to fly, 'cause she could see ev'rything.

Well, no, she didn't have a crystal ball. But they way my granny told me, and her granny told her, was that she had a big silver bowl, a real treasure. And

she'd pour clear rainwater in that bowl, and look into it in the nighttime, with just a candle for light. And they say she could see miles away, and even years away. Into yesterday, say, or last year, or ten years ago. And sometimes, she could see tomorrow.

A cauldron? Why of course she had a cauldron. Ever' one did, those days, just like we have pots and pans today. But she only had a little one at first-remember, they were poor in them first few years in America, and iron costed a lot of money. Goody Hawkins had just the little cauldron she brought with her from home, only as big as my big soup pot.

What did she boil up in her cauldron? Well, not babies, I can tell you that! It was herbs, mostly, tree bark and roots and such. Anise and coltsfoot, simmered with a little sugar or honey, as good a cough syrup as you can find nowadays, and even better than some. That's a recipe my granny's granny knew, and likely Goody Hawkins as well. Goody Hawkins made ointments from herbs and grease, she made soaps for fleas and lice, she brewed teas, she made mashes for cuts and bad hurts to make them heal clean and fast.

But I haven't told you the best part: Goody Hawkins could do magic. Not like making scarves disappear in her fist or pulling quarters out of your ear. I mean spells, oh yes, and special little bundles of things in little bags to keep in your pocket or put under your pillow. These had herbs in 'em, yes, and besides that she could put in a special rock, maybe, or a little short twig from a certain tree, or a piece of paper with secrets written on it, or any such small thing. You could wear one for good luck, sleep on one to have good dreams.

In the nighttime, often, you could see a light shining in Goody Hawkins' cottage, warm and bright, and if you listened real hard, you might hear words, strong and beautiful, or singing so soft and sweet it might have come out of a fairy hill.

And in the daytime, oh, the smells that came out of that cottage! You could tell what was brewing by the smells of the herbs in the breeze. Rosemary, mint, clove and cinnamon, lemon-leaf, basil, horehound and lavender.

And hanging from the ceiling in one corner of the cottage were always bunches of drying herbs, filling the whole room with spicyness and

sweetness. She brought the little boxes special from her home in England, but the rest she got right here, from the meadows and forests.

One day she was in the forest, gathering plants for medicines. Some of the plants were just like at home, she knew them right away. Others she didn't know, and then she would look at, and smell, and taste of-it was right dangerous, that, but weren't no other way to find out about 'em. This spring day, after their first long hard, winter had passed, Goody Hawkins went to pluck a leaf off'n a plant, to taste it.

Suddenly, she heard a crashing in the bushes and a woman's voice crying out to her. She turned around and who should she see but an Indian woman, near her own age, come runnin' toward her, talkin' words she couldn't understand. This Indian woman, she snatched that leaf from Goody Hawkins and shooed her away from that plant quick as she could. The Indian woman pulled out a thin stick, rounded at one end, and waved it so that Goody Hawkins thought the other woman might hit her with it, so she backed up, afraid.

But the Indian woman turned to the plant and commenced to digging it out of the ground with her stick, digging up the roots. The Indian woman pulled off the roots and pushed them into Goody Hawkins' hands, keeping some for herself. She put the roots into a deerskin bag, and 'twas then that Goody Hawkins saw other herbs and things in that bag, and figured out that t'other woman was in the woods for just the same job as herself, namely, getting herbs.

Even though they didn't speak each other's language, by pantomiming and pointing they could understand each other, and Goody Hawkins learned that the leaf she'd been about to eat was deadly poison. But the roots were good eating, roasted or boiled just like a potato. How 'bout that! Plants are funny that way.

Goody Hawkins realized she owed her life to the Indian woman, for warnin' her off'n them leaves. But she didn't know just how to thank her new friend. Still, they spent the rest of the day walkin' in the woods, an' Goody Hawkins learned more about the new world's plants in one day than she could've in weeks if she'd had to figure things out for herself.

And by the end of the day, Goody Hawkins knew some Algonquin, and the Indian woman, Namequa, knew some words in English. Namequa saw Goody Hawkins back to the little town and then faded into the trees almost like magic.

Well, the seasons came and went, and Goody Hawkins had her hands full trying to keep people well, what with the snakes and unfriendly Indians and poisonous plants all around. The folks couldn't get none of the plants they brought with 'em to grow very well, 'cause the weather was so different from England's. That mean that folks weren't eatin' right, and 'specially with the children that was bad. But Namequa showed Goody Hawkins plants that were good eating, and Goody Hawkins showed the other womenfolk, and for a time the folks there lived like Indians, what with the menfolk learnin' to hunt and fish from Squanto and the women learnin' to gather wild plants to eat from Goody Hawkins and Namequa.

That first thanksgiving feast, they didn't eat just the corn and squash and beans that Squanto showed the men how to grow, they also had roasted-seed mush and lamb's-quarters gathered by the women. All those, and the deer the neighboring Indians brought, well, that was some dinner!

Well, little by little, them folks got settled. Other ships came, with more people, and, later, with cows and other stock. And then Goody Hawkins was busier than ever, 'cause she was s'posed to take care of sick animals, too. Back then, if a cow didn't give milk, folks were apt to think the fairies had stolen the milk in the night, so 'twas only natural they should ask their wise woman for help.

Before long, there were babies, too, human and animal, and mothers needed Goody Hawkins' help to bring 'em into the world. Somehow, though, through all of this, Goody Hawkins kept time to visit with her good friend, and to keep learning, and to look into her silver bowl every now and again.

Well, the years went on, and ever'body got older, and some folks just died from getting old. Goody Hawkins' husband died too, and they hadn't any children, so Goody Hawkins should have been alone in the world. But she had her friend Namequa, and every little child in the town called her "Aunt Grace"-she wasn't their real aunt, you know, but they loved her like she was, 'cause she made them things, like sweet-scented pillows, and spicy cookies,

and she always listened to them when they told her things. Goody Hawkins had learned a lot from Namequa's tribe, and now that she had no husband to take care of, she spent more time visiting with her Indian friends, and they learned from her too.

Indian magic is full of drums and dreaming. Goody Hawkins' magic was full of words and wishing. But she was careful not to let the rest of the folks know she was learnin' and teachin' magic. Why not? Well, folks don't like what they don't understand, is all. People were afraid of lots of things in them days, 'specially in a strange new place.

And as more o' them Puritan preachers come over from England, the folks would be more secret 'bout visiting Goody Hawkins, not wanting the preachers to know they was holding to the old ways. And the preachers, 'specially one Pastor Langford, looked sidewise and never straight on at Goody Hawkins, bein' afraid she might hex 'em or some such nonsense. Well, Pastor Langford thought she was workin' for the devil, but he didn't want to say it outright, 'cause folks liked her.

But even that was changing as Goody Hawkins spent more time with Namequa's tribe, and folk got to whispering about it. There was a number of men interested in marryin' to her, after her husband died, saying it wasn't right for a woman to live alone, but she didn't care 'bout any of 'em. She said no to all of 'em, and some of 'em went away mad. And folk got to saying things outright.

One lady said she seen Goody Hawkins dancing naked with all them Indians. Another said there was a demon keeping Goody Hawkins company, which was why she wasn't wanting to marry again. Somebody else said that it was that demon that killed Goody Hawkins' husband. All round town words buzzed like stinging wasps. Now, when a cow wasn't giving milk, it was Goody Hawkins, not the fairies, who they thought had stolen it. Folks began to keep their children away from her. And Pastor Langford came right out and made fiery sermons about witches and the devil and sin and punishment.

Goody Hawkins saw and heard all of this, but what could she do? It was her word against the words of respectable folk, and nobody was going to believe her. So she kept silent, kept to herself, and waited.

She didn't have to wait long. One evening, she came home from a visit to her Indian friends and found her cottage in ruins. Jars were smashed, boxes thrown all over. The herb-bunches had been torn down from the ceiling, her cauldron overturned, Bible verses scrawled all over the walls with charcoal from her fireplace. "Thou shalt not suffer a witch to live", they said, and Goody Hawkins felt cold in her heart because she knew that the people wanted to kill her.

And worst of all, her beautiful silver bowl was all bent and crushed, like someone had hit it with a hammer. Goody Hawkins sat down at the table in the midst of the mess, and cried.

She felt helpless and angry. She wished she really could turn people into toads. She made half-hearted tries at cleaning up, but gave it up. Her heart burned with wanting to hurt the people who'd done it, and froze with knowing her life wasn't worth a straw to 'em.

My granny said, that in that hour the devil did come to her, offerin' to kill the townsfolk for her, if she'd give up her soul to him, but Goody Hawkins chased him out with her broom. I think more likely, she thought about putting poison in the well-water, but knew that not only would that poison the townsfolk, it'd poison the water and the earth, and the water and earth hadn't hurt her. And she knew that killing all those folks would poison her soul, too, forever, make her sour and angry as a real wicked witch.

So instead, she gathered all her power to her, all her love and strength; she threw down her hiding bonnet, and shook out her hair, which was getting grey by now, and walked proud and tall out into the town square. The folks began to gather round, saying hateful things. But Goody Hawkins lifted up her arms and began to sing, strong and sweet, in the old tongue that nobody but wise folk could speak anymore. And when the folks saw that their words couldn't hurt her, they commenced to pick up stones to throw at her.

But before they could throw their stones, the preachers came and said she'd have to have a proper trial. So soldiers took Goody Hawkins away with them, away from the shouting people, and she was still singing as they locked her up.

They tried to get her to tell them things, like was she partners with the devil, and had she hexed people and animals, and did she have a demon helper, and did she change into a cat to steal milk, but she never did nothing but close her eyes and sing softly, smiling like she saw something beautiful. So finally they gave up and took her to the courthouse.

There all kinds of people told stories about Goody Hawkins and things she'd never really done. And all through it, Goody Hawkins stood tall, and looked straight in the faces of the folks as was doing the telling. When ever' one was through with their lyin', the judge asked Goody Hawkins had she anything to say.

Goody Hawkins looked round at the folks, looking like your momma when she's gonna scold you, and began tellin' each one what she'd done for them. This one wouldn't be alive if Goody Hawkins hadn't helped his mother with the birthing. That one's daughter was deathly sick with fever, and Goody Hawkins cured her. The other one's cows were dropping down dead before Goody Hawkins found out they were eating poisonous leaves. There wasn't one person in that courtroom Goody Hawkins hadn't helped somehow over the years. And folks were looking like you do when you're getting a scolding and you know you've been wrong.

But Pastor Langford butted in and said that Goody Hawkins must have led the cows to the poison leaves, she must have made the little girl sick, she must have put a hex on the mother so her baby had trouble being born. And even though some folks still looked uncertain, the rest of 'em started howling for Goody Hawkins to die, and that was that.

They took her out to the town square where there was a big oak tree, to hang her onto it. Some soldiers held the crowd back, while two of the others tied Goody Hawkins up, tied a rope around her neck, and threw the other end over one of the branches of the tree. Goody Hawkins wasn't scared to die, but she was scared of the pain, though she didn't let the people see that. She looked out at them and smiled, and was glad to see some people quit their shouting and look worried.

Pastor Langford come up, looking nervous, and said, "Do you wish to confess your sins? You may yet be forgiven and reach Heaven."

Goody Hawkins just smiled and said, "I have nothing to confess or be forgiven for, nothing I am ashamed of. I want no part of your heaven."

The preacher fairly threw a fit right there, choking and stuttering, he wanted so bad to cuss and swear at her but couldn't in front of the townsfolk. So he just pointed to the soldier holding the end of the rope, and he commenced to hauling on it.

Goody Hawkins felt the rope tighten and her ears started to ring, and she took what she was sure was her last breath. But suddenly there was a scream, and the rope went loose. Her head cleared, she looked around, and saw the soldier who'd been pulling her up holding onto his arm, where there was an arrow sticking out of it.

Folks was shouting and running all over the place, and Goody Hawkins saw that a whole tribe of Indians had come out of the woods like magic with bows and arrows and spears and all. The soldiers couldn't get a clear shot at none of the Indians, what with folks running round like ants when their hill gets kicked over. And in the middle of all that hollerin' and confusion, Goody Hawkins felt a sharp blade between her wrists, cutting the ropes that tied her.

There was two Indians there, a big young man and Goody Hawkins' friend Namequa who held a finger to her lips to shush her. The young man scooped Goody Hawkins up in his arms, and ran into the woods carrying her.

All of a sudden, the Indians disappeared like morning mist, and when the folks looked round, Goody Hawkins was gone too.

The folks never saw her again, and Namequa's tribe were never as friendly to them. Goody Hawkins' cottage was just left to fall down and rot, and nothing in it was ever touched. But some folks was sorry Goody Hawkins was gone, 'specially when they got sick, or their children or animals. And one day a mother whose little baby was sick as could be and nobody could help her, she went into the woods by herself, carrying an iron pot. She walked into a clearing, and waited, listening. The woods got quiet, like they were listening too, and the lady commenced to talking about the baby's problem and asking for help of whoever was listening.

She put the pot down, turned around, and walked out of the woods without looking back. The next day, she came back, and where she'd left the pot, there was a little bundle of herbs, wrapped up in a soft deerskin. She ran home with it, and made it into tea for her baby, and the baby got better.

Well, word of the cure got round among the womenfolk. Real quiet like, it got round, not like the lies 'bout Goody Hawkins had gotten round before. They kept it a secret from the preachers, and after a while the preachers forgot about Goody Hawkins.

And ever' once in a while, a woman would slip away from the town, out into the woods, carrying some small thing, that she thought Goody Hawkins might be able to use, knowing that Goody Hawkins was out there somewhere, and would hear them. And always there would be an herb packet there the next day, or a little charm, or some such.

As the years went by, the herb packets stopped appearing, but the woman who turned back would see a shaft of light fall on some plant, and would take of that back home with her. And finally, even that stopped, but somehow the help always came, somebody got better. There was a song, too. My granny's granny taught her this song, and my granny taught it to me, to sing to Goody Hawkins when we needed help:

With heavy heart I come and stand

The oak and bonny ivy,

A gift to offer in my hand.

The hazel, ash and bay tree.

How can I hope for any good

The oak and bonny ivy,

By standing in the empty wood?

The hazel, ash and bay tree.

But I will trust and dry my tears,

The oak and bonny ivy,

And know that the Wise Goodwife hears.

The hazel, ash, and bay tree.

Tsk! Asleep already. Good.

"Child, what are you doing out of bed?"

"I feel better, grandma!"

"Let me feel of your forehead. Well, that's fine."

"Grandma, can I have my coat?"

"Where are you going, child?"

"Out to the woods, grandma."

"What's that you have there?"

"It's a picture, grandma, look."

"Well, that's right nice. I think I can guess who that is. And I see you've given her back her silver bowl! She'll be happy. Off you go, then."

"Bye, grandma. I'll come back soon."

Wicca & Magick: Stories & Poetry: The Coven at Pooh Corner

By David Wadsworth

(This article was first given as a talk at The Wiccan Workshop Number 6, held at Coombe, North Cornwall, in May 1989, and was published in Web of Wyrd #7, January 1993)

This talk is designed to illustrate that spiritual significance is present in everything around us (see "Wicca and the Art of Motorcycle Maintenance: Children of Sekhmet, May 1988). On this occasion I shall be using for my inspiration the stories of that world famous writer A A Milne, to wit,

Winnie the Pooh and The House at Pooh Corner. These are of course coded allegories of the spiritual development of a certain bear.

Firstly I would like to introduce the characters because there may be someone here not enlightened enough to have read these great works, in a similar sort of way as a Christian may not have read his Bible.

Our Hero. W T Pooh

Pooh, as he is known to his more intimate acquaintances, is a modest chap not known for his intellectual ability, and has been called "a bear of very little brain". He is given to composing hums well aware that being a bear his singing voice is not what it might be. I would think he is probably a Taurean and all in all a well rounded personality; possibly because it is always time for a little something.

Piglet

Piglet is a small timid little person, a very young spirit, and Pooh's best friend. He is a chattery soul who tends to dwell on his fears of heffclumps and woozles. It is generally thought he may be a Gemini and would be an extrovert if he could find more confidence. He has a peculiar aversion to being clean.

Wol

Wol has delusions of being the wise old owl based mainly on the fact that he can spell his name, which is OWL. He lives in the grandest house in the woods, the old oak tree. It is quite obvious to everyone that he is in fact Libran because he comes out with statements of fact which are more often than not wrong. All the other animals turn to him for advice, which he gives freely although no-one understands a word of it.

Eeyor

Eeyor is a very interesting character. He is a very, very old spirit who in this incarnation has come back as a donkey. Nothing much seems to bother him and he lives all alone in a boggy field. He is generally perceived to be miserable. This is wrong. He is quite happy in his own little world and is thought to be a Piscean with a Capricorn ascendant. He is in fact the most

intellectual of them all because he can make the letter A out of three twigs. Also he has a brain whilst all the rest have grey fluff which has blown in by mistake.

Kanger

Kanger is a newcomer to the forest and something of a matriarch being very protective of her offspring, Roo. She is of course Cancerian, like my wife, and will mother everybody whether they like it or not.

Tigger

Tigger is the archetypal extrovert and obviously an Aries. Overwhelmingly friendly and bouncy. Piglet is terrified of him because he jumps out at you and says "WorraWorraWorra" in what he thinks is a friendly tone...He has no idea that he can't do something until after he has done it. He shows no trace of forethought and eventually is adopted by Kanger.

Christopher Robin

A small boy who will be fully explained at the end.

The Parables of Pooh

Down the Rabbit Hole

In this story, Pooh after breakfast of honey followed by honey, decides to go visiting. First he visits Piglet, and is just in time for a little something, i.e. a little honey. Eventually they go to Rabbit's place. Rabbit, who has hundreds and thousands of relations, naturally lives in a rabbit hole, where Pooh and Piglet are just in time for a little something. Pooh however eats too much and being a stoutish bear anyway, finds that when he leaves he gets stuck in the rabbit hole, with his feet dangling in Rabbit's living room and his head out in the air. Everyone comes to his aid, but no amount of pulling or pushing will shift him. Christopher Robin is summoned and decides that Pooh will have to stay there without honey until think enough to leave. Rabbit is obviously not well pleased about having a bear wedged in his front door. However he is compensated when he discovers that Pooh's legs make excellent towel rails.

Moral: From this escapade we can see that Pooh is not very spiritually developed. He is far too keen on the physical desires of the body and through this forced period of fasting and the altruistic use of his lower limbs, he learns that it is all right to be portly so long as you don't block someone's portal. In other words, you are at liberty to follow your own way so long as you do not block another's. This is the experience of the tarot card of The Devil. Deluded about the relative sizes of the door and his tummy, he cannot pass through until he has cast off the chains of his baser desires for honey. Most covens have a Pooh at this stage of development. This is the witch who overindulges in the communal wine during the rite, becomes comatose before the altar, and neither heaven, earth, or High Priestess's boot, can shift.

In which Pooh and Piglet go hunting heffalumps

One snowy day, Piglet finds Pooh staring at some footprints. Pooh thinks this may be a heffalump or maybe a woozle, and exhorts Piglet to come and follow it. Piglet is not keen. He agrees as long as Pooh is with him. Sometime later they notice that the footprints have been joined by another set, two heffalumps, or, as it may be, woozles! Pooh composes a hum to keep their spirits up, "How cold my nose, tiddly pom...". A little while later there are four sets of footprints. Piglet is getting frightened. They sit down for a think and eventually realize they are walking around a wood following their own footprints. So off they go for a little something.

Moral: Here we see Pooh's total lack of brilliance. He gets there in the end with a bit of help. On the other hand there is the immense faith he inspires in others. People feel safe with Pooh. He knows the value of a kind word and a cheery song. This also illustrates the danger of overwhelming others with your enthusiasm for a path, which may not be the path they would choose. This is why in Wicca we are not evangelical. Each must find his or her own heffalump or woozle.

In Which Pooh Builds Eeyore a House

One rainy day Pooh sets out to find Piglet. After many hours of careful thought he has realized that everyone has a house except Eeyore, but he has a plan. On one side of the wood he has discovered a pile of sticks, so with Piglet's help they take the sticks around to the other side of the wood

and build Eeyore a fine Des. Res. After some moments of contemplation of their labors, they set off to find Eeyore. They come across Eeyore in the approximate location of the pile of sticks looking puzzled. So they take him off to show him his new house. Eeyore is muttering but Pooh and Piglet take no notice whatsoever. They arrive at Eeyore's house and Pooh and Piglet say proudly, "There!". Eeyore looks pleased, but even more puzzled. It transpires that Eeyore built a house out of a pile of sticks on the other side of the wood. He puts down the change of location and certain architectural improvements to the high wind of the night before. Pooh and Piglet say nothing to Eeyore, and then Pooh says that he thinks it's "Time for a little something."

Moral: From this we can see that although still not devastatingly intelligent, Pooh has managed to perceive someone else's problem, and has made some attempt to solve it for them. It may however have been better if he had consulted Eeyore who had already gone about solving his problem for himself. Thus we see that we should not impose our particular perception of the universe on others. Fortunately Eeyore is of such greatness of spirit that he lets this event pass, and Pooh has developed sufficient maturity to let discretion be the better part of valor. As Eeyore was muttering perhaps we should also learn to listen to others.

The Great Flood

Pooh looks out one morning and sees that it is STILL raining. Christopher Robin has been getting concerned about the rising waters, measuring their progress with sticks. Each morning yesterday's stick has disappeared. He goes around and warns everyone to go to high ground. Pooh laboriously takes his stock of honey and balances all his jars on a high branch of a tree, where he takes refuge. When all his stock is exhausted he ponders for a while, then makes a not very successful boat out of a honey jar. The boat and Pooh have some disagreement as to whom should be on top. He eventually paddles this Craft over to Christopher Robin's house where they take to Christopher Robin's upturned umbrella. They then ensure that all the other animals are safe.

Moral: This story illustrates Pooh's growing concern for the environment and his fellow creatures. In this particular crisis, Pooh does not go off half cock making rash decisions, but seeks the help of the most developed spirit in the

forest. Pooh exhibits great fortitude and determination in his quest for this higher spirit. Also he is showing better use of his baser desires, i.e. for honey. There are obvious parallels with numerous other flood myths although in this Wiccan version, having had our fill of our favorite tippie, the Ark mark 1A has some design faults. This is why in the world of today there aren't quite so many unicorns and other mythical beasts. They lost the argument with their honey pots.

What Tiggers Eat

Pooh, strolling through the woods, hears this peculiar noise: "WorraWorraWorra". He picks himself up, looks around and spies this strange creature. The creature bounces up and down and says, "Hello, I'm Tigger". Pooh, being a generous soul, asks him back for a little something. He asks Tigger what he would like to eat. Tigger doesn't know what he eats, so Pooh gives him some honey. Tigger is not impressed, so off they go to Piglet's house with Tigger bouncing along, running ahead of Pooh and leaping over at him in a very friendly fashion. When they arrive, Piglet gives him some acorns. Tigger does not like Acorns. So off they go to Eeyore's where Tigger tries thistles. Tigger definitely does not like thistles. Lastly they try Kanger. Kanger is very concerned, but doesn't know quite what to suggest. However, whilst giving malt extract to her baby Roo, Tigger bounces up and grabs the spoon and says "Mmmmmmm". So we find out what Tiggers eat.

Moral: This shows Pooh's ready acceptance of all types of people, even Aries! He goes to great lengths to help this very young spirit to find spiritual sustenance and someone willing to look after him. Kanger, as is the case with most Cancerians, does not believe they can solve the problem but in fact the solution is in their grasp all the time. Unfortunately, Kanger is now stuck with this waif and stray. Pooh has climbed a long way from the days when he got stuck in Rabbit's door, and has learnt the responsibility that goes with new initiates in our world.

N.B. Please note that in the true Pagan spirit of this tome, even Tiggers eat vegetarian food.

Pooh and the Honey Tree

On this day we find Pooh staring up into the branches of a tree. His highly tuned senses have detected honey. Being a portly bear he is none too good at climbing trees, so he comes up with a plan. Christopher Robin had a party with lots of balloons. So off he goes to Christopher Robin's house to ask if he might borrow a balloon. He also asks Christopher Robin to help him. They set off with Pooh's requirements. The balloon is painted black to look like a thundercloud, and blown up. Pooh, grasping the string, floats aloft.

Christopher Robin stays beneath with his umbrella announcing "Tut tut, it looks like rain." The bees of course are not fooled for an instant. About this time Pooh discovers the major flaw in his plan. He cannot get down. After much careful thought, Christopher Robin shoots the balloon with his pop gun, and Pooh descends very rapidly and lands on a thistle. Eeyore considers this a waste of a good thistle.

Moral: This is the pinnacle of Pooh's intellectual development. He has solved his immediate problem, but not really thought out the consequences. In a spiritual sense, he has striven too far without being properly prepared and is brought back to earth with a bump. Pooh, having developed so far, has forgotten that if you are to go flying, astrally or not, then you must not forget your parachute. As Pooh found with the bees, we must learn not to underestimate life forms we perceive as being lower than ourselves. Eeyore is another case in point. Although he is seen as under-developed because he does not say much, he has obviously seen the outcome from the word go, and is only upset at the demise of a juicy thistle. Christopher Robin is obviously an interplanes adept since once again he rescues Pooh after having clairvoyantly foreseen the outcome.

Conclusion:

To lead up to my great revelation I must conclude the story. On frequent occasions when Pooh calls on Christopher Robin, he is out, but has left a note that he will be "BAK SON", and is nowhere to be seen. Pooh takes these notes to Wol, who is not sure if they refer to a herbaceous "Bakson" or a spotted "Bakson". One evening, Christopher Robin arrives at Pooh's house and reveals to Pooh that his time in this place is nearly over and he must go to school. He and Pooh have a long chat and Christopher Robin decides that Pooh is ready to accompany him on this great adventure and they walk off hand in hand into the Sun.

This illustrates the basic fact of life that no matter how comfortable we are we must be prepared to grow and develop and move on when we must. Christopher Robin is in fact Pooh's Higher Self and as can be seen from the stories, unless you use your Higher Self you will not reach your desired aims, and indeed may go the same way as the unicorns and their honey pots. Between Christopher Robin and Pooh they have achieved sufficient development to leave their current plane and move on to higher things. Christopher Robin, as can be seen from his name, Christ/Robin, is a Tipherathic aspect of Pooh; i.e. the center where the lower and higher self come together. When they have united the way is open and clear for them to move on to the next sphere of existence.

Thus it should be every witch's ambition to be reincarnated as a bear of very little brain who lives in the hundred acre wood on a plane at least one above this one. After all the idiots we see running this world have to be seen as a damn sight more stupid than even Wol. (PS Mrs Thatcher is also a Libran!)

Wicca & Magick: Stories & Poetry: Audience with the Keeper of Wisdom

By Dorothy Morrison

I sat on the cobblestone bridge, listening to the ancient song of the rushing waters in the brook below and contemplating the day's events. I had awakened this morning with the strange anticipation and wariness that generally accompanies the prediction of important occurrences in one's life. All day, I had gone about my usual routine, waiting and watching for something out of the ordinary - but to no avail. There had been nothing of significance...just another normal day filled with the dull mundanity of household chores, grocery shopping and bill paying. Nothing more.

I let out a heavy sigh, and turned my attention to the sheep grazing in the lush meadow. I pondered their lives and wondered if they ever felt the same anticipation I had experienced this morning. I smiled at the foolishness of my thoughts, knowing full well that the creatures of the field were content enough in the simplicity which life had to offer - ample food and water was all they required. No, the peaceful flock below couldn't be bothered with such nonsense. Maybe I should follow their lead and just turn my thoughts to the more mundane side of life.

Looking down at my feet as they dangled over the rushing water, I became aware of the myriad of color that was reflected from the setting sun. Mesmerized by the beauty of the kaleidoscopic dance, I watched intently as the oranges, reds and purples whirled and twirled with each other on the surface of the brook. The rich shades of the sunset gradually faded into pastels and then, the iridescence of shimmering silver. An owl hooted nearby, jolting me fully back into reality. Good Goddess! Night had fallen! How long had I been there, lost in the absurdity of human thought? Obviously much too long, from the looks of things.

I hurriedly scrambled to my feet, shivering as I gathered my shawl about my shoulders. The night had turned cool and damp, and the misty veil of fog was rolling into the valley at a rapid pace. The delicate breeze of early day had been replaced a heavy west wind, and my hair was whipping about my face and shoulders. Great! There was going to be a storm, and here I was - in the middle of nowhere - likely to be caught in it!

As I neared the end of the bridge, I realized that it was too late. The fog had settled into a mist so dense and heavy, that I couldn't see my hand in front of my face. There was no use in searching for cover, as the visibility factor was nil. Aside from that, it was quite dangerous to wander blindly through the valley mists - even folks who knew the valley territory very well knew better than to try it. Several years earlier, one of the area residents had been caught in the steamy vapors while in search of a missing lamb, and had been found hours later - miles from the valley - still wandering about looking for his home. I cursed under my breath as I settled back onto the bridge to wait out the fog.

No sooner than I'd gotten situated, the fog began to dissipate nearly as quickly as it had descended. The wind was still blowing in fierce gusts, but at least now, I reasoned, I should be able to find my way home. Without another thought, I hurried across the bridge and onto the path below. From the corner of my eye, I caught a glimpse of the silvery moonlight reflected on the water. Suddenly, I realized that something was wrong - genuinely wrong! The brook had ceased to run! Disbelieving, I rubbed my eyes and looked again. No, I wasn't seeing things! Despite the heavy winds and the decline of its course, the surface of the brook hadn't so much as a ripple. Goddess! The surface was as smooth as glass! Shock! That was it - I must be

in shock! I began to conjure all sorts of excuses as to why my eyes were playing tricks on me.

But then...it happened! The winds began to blow from all four directions at once, their forces concentrated at the center of the still and lifeless brook. A bit of mist was caught up in the forces of the gale - twirling this way and that, becoming larger in size and stronger in density - until all at once, the winds were hushed in deathly silence. There She stood - a beautiful and terrible visage - atop the glassy water. Robed and Hooded. Dark and black. Faceless. It was She! The Devourer of Souls. The Keeper of Wisdom. She Who stirred the Cauldron of Rebirth. The Shapeshifter. I shivered in fear and anticipation.

From beneath the hood, She gazed upon me with the invisible eyes that saw all. Silently, She fixed Her eyes on mine and bade me not to turn away. Deeper and deeper into Her eyes I went. Deeper. Deeper still. A myriad of jewel-tone colors began to swirl in my very being - faster, darker, brighter - until I was the color and it was me! I began to feel ill. I knew I should turn away, but Her strength was such that I seemed incapable of the slightest movement. Just when I thought I would faint from terror, there was a tumultuous clap of thunder and I realized that it was too late. Goddess! My entire being had been consumed by Hers!

The world began to change around me, and I found myself suddenly back in time. I witnessed firsthand the Tale of the Taliesin - which heretofore I had always thought a mere fairy tale - and watched in horror as the Three Drops of Wisdom flew from the Cauldron and spilled onto Gwion Bach, imbuing him with infinite knowledge. I was taken on the frenzied chase between Cerridwen and Gwion, and felt my mortal body contort and twist with every shape that was shifted. As the greyhound, I tracked the hare who was Gwion. My muscles flexed again, and I dove into the water as the otter, chasing the salmon who just moments before, had been the hare. Gwion then took to the sky as a sparrow, and in flight, I swiftly pursued him as the hawk. I watched knowingly as Gwion, thinking himself quite safe, smugly turned himself into a single grain of wheat. And it was I, who in sorrow and pleasure, shifted into the black hen and supped upon that grain. I felt the swell of pregnancy and the pains of labor as I delivered the newborn babe. For the very first time, I began to understand...*really* understand!

Suddenly, I was once again caught up in the rapid whirl of color. There was a blinding streak of blue-black lightning and after a moment of excruciating pain, I was hurled forcefully from the essence of the Goddess and back into my own! So frightening and traumatic was this experience, I wasn't really sure whether I was alive or dead! I drew a long breath, blinked my eyes and gingerly flexed my toes. Apparently, I was all right and everything seemed to be working okay! I quickly dusted myself off and got to my feet.

We stood looking at each other - I from the bank, and She from her realm atop the water. Unexpectedly, She opened Her hand and held it out to me. Inside were three drops of liquid, sparkling like diamonds in the night. She tossed Her hand to the North, and one of the drops splashed into the water, forming a very large circle - the Circle of Causes and Necessity. I drank of its earthy waters and tasted the poignant flavor of lessons learned, as pieces of my life flashed before my eyes.

She cast a second drop to the West, and a smaller circle appeared: The Circle of Blessedness. As I carefully sipped of its waters, my spirit left my body and for a split second, stood on the water facing the Wisdom Keeper before re-entering its physical realm.

The third drop, She flung cautiously to the East. From it, too, a circle materialized - though much smaller than the rest: The Circle of the Infinite. As I bent to partake of its knowledge, She stopped me with Her upraised hand. I understood. Gently, I dipped my finger into the waters, and for a moment saw all the knowledge that is and ever will be!

At that very moment, She raised Her hands skyward and Her form shifted into that of a great red dragon. Opening Her arms, She moved to the South and lovingly gathered all three circles to Her breast. The winds gusted from all four directions again, their forces centered toward the spot where She stood. I watched as She twirled furiously in the wind and in a matter of seconds, She was gone. The winds died quickly to a gentle breeze. The brook which had been so deathly still, quickly burst forth with new life. All was as it had been.

It was just after daybreak, and the promise of a new beginning was well underway. I sat on the cobblestone bridge to contemplate with awe and wonder the night's events. I felt exhilarated, happy and humbled all at once!

I had been visited by the She, The Stirrer of the Cauldron. I had been devoured and re-birthed again from Her body! I was newly alive with the mysteries she had unfolded to me! I finally understood! I jumped up from my seat and blew a kiss to the Triple Goddess in thanksgiving, then happily skipped across the bridge.

As I neared the path toward home, the sheep were being let into the meadow for their morning repast. One of them had strayed from the flock and seemed to be coming in my direction. I walked toward him in an effort to herd him back to the others, and as I grew near, he raised his head and looked at me. Stroking him gently, I looked into his eyes and saw a strange look - an odd look - a look of anticipation and wariness.

Wicca & Magick: Stories & Poetry: The Gifts of the Fool

By Whyte Bard

The Men and the Women were hungry. All about them was the Mother's Bounty, the Gift of the Sacred King, and no way to harvest it.

The Fool came, and took of the Earth itself, and mixed it with water, and shaped a Pot. And He took of the Grass, and shaped a Basket, and Nets, and Clothing.

And He took wood from the Tree. A straight piece of wood, and he took a stone, the very Bones of the Mother, and shaped it to a point, and fastened it to the wood, and made a Spear.

With another stone He made a Hoe, and with another he crafted a Knife, and gave them to the Men and Women.

And the Fool spoke, and said, "Look you here at Tools. They give you claws and fangs, and extend your reach longer than any of the Brothers and Sisters-in-Fur, even as high as the stars themselves. They will bring you food, and clothing, and shelter. They are good servants, but poor masters, for they can also be used in the service of War, and War will harm and kill you, and destroy what you have. Learn from Earth, and be wise."

The Men and Women were cold, and the winds of Winter blew over them. Ice and snow rushed around them, and they huddled together, fearing.

But the Fool came to them, with a new thing.

He took wood from the Tree, and the Bones of the Mother, and made a small circle. And with the wood from the Tree He made Fire.

And the Men and Women gathered around the warmth, as planets gather around suns, and were glad.

And the Fool said, "Look you here at Fire. It is warm and good; a good servant, but a poor master indeed. Learn from this, that some things are good when used correctly, and very bad indeed when used wrongly. For Fire will warm your homes, and cook your food, and do many things for you, but it can harm you, and kill you, and destroy what you have. You will find many things like Fire. Learn from Fire, and be wise."

And the Fool took the clay pot, and filled it with Water, and placed therein the meat of the hunt, and the fruits of the Earth. He placed the pot upon the Fire, and the Water rolled and boiled, and the smell was savory to the Men and Women.

And the Fool spoke, and said, "Look you here at Water, the Blood of the Mother. It will refresh you, and cool you, and shall be your servant. But mind you do not let it be your master, for it will drown you, and flood you, and harm you and kill you, and destroy what you have. It is soft, but of all things it will wear through even the hardest object. You will find many things like Water. Learn from Water, and be wise."

The Fool sat beside the Fire, and hummed to Himself, and as He hummed He clapped his hands in time, and He made yet another new thing, and called it Song. And the Men and Women took up the Song, and sang, and rejoiced.

And the Fool said, "Look you here at Air. Song is of the Air, of the very Breath you take. Song will comfort you in sadness, and rejoice with you in celebration. Song will weave Words into Magic, and can bend the edges of Reality. Treat it with respect, and do not misuse it, for Song, and Words, can twist and lie and turn you to a harmful way; take away your individuality and turn you to a Mob, that knows not what it does."

"You swim in the Air as a Fish swims in Water. Keep it pure, and live. Foul it, and die. It is your choice. And beware of the Storms of the Air, for this

insubstantial Element can destroy what you have, and kill you. You will find many things like Air. Learn from Air, and be wise."

And the Fool took of the Sacred King, and He winnowed it in the Air. He ground it between the Bones of the Earth, and He made flour, and wetted it with Water, and baked it in Fire, and made Bread, the Body of the Sacred King.

"Know that I am always with you," sang the Fool. "I am He who Saves, He who Teaches, He who brings Light to the World. I bring peace with one hand, and a sword with the other, that you may not stagnate, but might learn and grow, and attain the very stars in the Heavens."

"You will always kill me, in many ways. I have been chained to a rock, and crucified, and burned, persecuted, and hated. I have been banished and slain, but always, always I return to you, and I will not be silenced."

"My words will be twisted, and misunderstood, but with each generation you will strive ever closer to That which you reach for, forever striving, forever attaining, and forever changing."

"Sometimes I will come in quiet, slipping in and out again before you have known my Presence, and at other times I will come with the sound of trumpets and proclamations."

"But always I will come, and I shall be with you, always, to the End of Time."

And He gave the Bread to the Men and Women, and said "Remember!"

And one approached, and said, "You have told us of Earth, and my husband was digging therein, and it fell upon him and he died. Therefore I shall kill you."

And another approached, and said, "You have told us of Air, and a great wind has blown my mother from a high place, wherefrom she died. Therefore I shall kill you."

And another approached, and said, "You have given us Fire, and my daughter has burned her hand therein. Therefore I shall kill you."

And another approached, and said, "You have told us of Water, and my son has drowned therein. Therefore I shall kill you."

And they took the Spear, made from the wood of the Tree, pointed with the Bones of the Mother, and thrust it into the body of the Fool, and the Fool smiled sadly, and, for the first time of many, died.

"Will you always do this Teaching, O Fool?" said the Lady.

"Assuredly so," replied the Fool, with a smile, "For are they not Our children?"

"That they are," said the Lord, "But for how long shall You teach them, and be slain in return?"

"For always," said the Fool. And he smiled, and a single tear coursed down His cheek.

Thus it was, and so it is, and evermore shall be so!

Wicca & Magick: Stories & Poetry: Traditional Aboriginal Myth

From the Web of Wyrld #10

Back in the Dreamtime, Gidja the Moon lived by the river with the Bullanji people. They made fun of him, because he was round and fat, with little stringy legs and arms. Gidja loved Yalma, the Evening Star, but she laughed at him too. So Gidja made a magic circle of stones, and at dusk every night, sat in his circle and sang of his love for Yalma. He made so many songs! So, Yalma agreed to marry him and the Bullanji people held corroboree for them. Now Yalma had a baby daughter - Lilga, the Morning Star. Lilga would go hunting with her father, Gidja. One day, while gathering honey, a limb fell off a tree and crushed Lilga, so she died. This was the first time that anyone had ever died. Poor Gidja mourned his daughter, but the Bullanji people were afraid, and blamed Gidja for bringing death to the world. When Gidja carried his little Morning Star in her coffin over the river, some men cut the ropes holding the bridge, and he fell into the river. The coffin drifted out to sea, and today, you can still see little Morning Star shining out at sea. Gidja climbed out of the river, and made a fire. He carried a bright burning brand from the fire, and walked through the forest. The people saw

him and were afraid. Then they saw it was Gidja, and were angry. They tried to kill him, but couldn't, so they picked him up and threw him up into the sky. As he rose up, he cursed the people, and said they would all die, and remain dead. But he, and the grass, would die, and would come back to new life. And so it is. Gidja grows fatter and fatter, and then fades away like a little old man. Lilga though, shines brightly. Just like he said, Gidja comes back to life. At dusk on the third day after he dies, you can see him again, floating like a baby's cradle, waiting to start again.

Wicca & Magick: Stories & Poetry: Two Witches: A Modern Craft Fairy-tale

By Mike Nichols

Once upon a time, there were two Witches. One was a Feminist Witch and the other was a Traditionalist Witch. And, although both of them were deeply religious, they had rather different ideas about what their religion meant. The Feminist Witch tended to believe that Witchcraft was a religion especially suited to women because the image of the Goddess was empowering and a strong weapon against patriarchal tyranny. And there was distrust in the heart of the Feminist Witch for the Traditionalist Witch because, from the Feminist perspective, the Traditionalist Witch seemed subversive and a threat to "the Cause".

The Traditionalist Witch tended to believe that Witchcraft was a religion for both men and women because anything less would be divisive. And although the Goddess was worshipped, care was taken to give equal stress to the God-force in nature, the Horned One. And there was distrust in the heart of the Traditionalist Witch for the Feminist Witch because, from the Traditionalist viewpoint, the Feminist Witch seemed like a late-comer and a threat to "Tradition". These two Witches lived in the same community but each belonged to a different Coven, so they did not often run into one another. Strange to say, the few times they did meet, they felt an odd sort of mutual attraction, at least on the physical level. But both recognized the folly of this attraction, for their ideologies were worlds apart, and nothing, it seemed, could ever bridge them.

Then one year the community decided to hold a Grand Coven, and all the Covens in the area were invited to attend. After the rituals, the singing, the magicks, the feasting, the poetry, and dancing were concluded, all retired to

their tents and sleeping bags. All but these two. For they were troubled by their differences and couldn't sleep. They alone remained sitting by the campfire while all others around them dreamed. And before long, they began to talk about their differing views of the Goddess. And, since they were both relatively inexperienced Witches, they soon began to argue about what was the "true" image of the Goddess.

"Describe your image of the Goddess to me," challenged the Feminist Witch. The Traditionalist Witch smiled, sighed, and said in a rapt voice, "She is the embodiment of all loveliness. The quintessence of feminine beauty. I picture her with silver-blond hair like moonlight, rich and thick, falling down around her soft shoulders. She has the voluptuous young body of a maiden in her prime, and her clothes are the most seductive, gossamer thin and clinging to her willowy frame. I see her dancing like a young elfin nymph in a moonlit glade, the dance of a temple priestess. And she calls to her lover, the Horned One, in a voice that is gentle and soft and sweet, and as musical as a silver bell frosted with ice. She is Aphrodite, goddess of sensual love. And her lover comes in answer to her call, for she is destined to become the Great Mother. That is how I see the Goddess."

The Feminist Witch hooted with laughter and said, "Your Goddess is a Cosmic Barbie Doll! The Jungian archetype of a cheer-leader! She is all glitter and no substance. Where is her strength? Her power? I see the Goddess very differently. To me, she is the embodiment of strength and courage and wisdom. A living symbol of the collective power of women everywhere. I picture her with hair as black as a moonless night, cropped short for ease of care on the field of battle. She has the muscular body of a woman at the peak of health and fitness. And her clothes are the most practical and sensible, not slinky cocktail dresses. She does not paint her face or perfume her hair or shave her legs to please men's vanities. Nor does she do pornographic dances to attract a man to her. For when she calls to a male, in a voice that is strong and defiant, it will be to do battle with the repressive masculine ego. She is Artemis the huntress, and it is fatal for any man to cast a leering glance in her direction. For, although she may be the many-breasted Mother, she is also the dark Crone of wisdom, who destroys the old order. That is how I see the Goddess."

Now the Traditionalist Witch hooted with laughter and said, "Your Goddess is the antithesis of all that is feminine! She is Yahweh hiding behind a

feminine mask! Don't forget that it was his followers who burned Witches at the stake for the "sin" of having "painted faces". After all, Witches with their knowledge of herbs were the ones who developed the art of cosmetics. So what of beauty? What of love and desire?"

And so the argument raged, until the sound of their voices awakened a Coven Elder who was sleeping nearby. The Elder looked from the Feminist Witch to the Traditionalist Witch and back again, saying nothing for a long moment. Then the Elder suggested that both Witches go into the woods apart from one another and there, by magick and meditation, that each seek a "true" vision of the Goddess. This they both agreed to do.

After a time of invocations, there was a moment of perfect stillness. Then a glimmer of light could be seen in the forest, a light shaded deepest green by the dense foliage. Both Witches ran toward the source of the radiance. To their wonder and amazement, they discovered the Goddess had appeared in a clearing directly between them, so that neither Witch could see the other. And the Traditionalist Witch yelled "What did I tell you!" at the same instant the Feminist Witch yelled "You see, I was right!" and so neither Witch heard the other.

To the Feminist Witch, the Goddess seemed to be a shining matrix of power and strength, with courage and energy flowing outward. The Goddess seemed to be holding out her arms to embrace the Feminist Witch, as a comrade in arms. To the Traditionalist Witch, the Goddess seemed to be the zenith of feminine beauty, lightly playing a harp and singing a siren song of seduction. Energy seemed to flow towards her. And she seemed to hold out her arms to the Traditionalist Witch, invitingly.

From opposite sides of the clearing, the Witches ran toward the figure of the Goddess they both loved so well, desiring to be held in the ecstasy of that divine embrace. But just before they reached her, the apparition vanished. And the two Witches were startled to find themselves embracing each other.

And then they both heard the voice of the Goddess. And, oddly enough, it sounded exactly the same to both of them. It sounded like laughter.